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On the Five Aggregates (1)—  
A Translation of *Samyukta-āgama* Discourses 1 to 32

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# Abstract

This article translates the first fascicle of the *Samyukta-āgama*, which contains discourses 1 to 32.<sup>1</sup>

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## Keywords

Samyukta-āgama; Five Aggregates

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1 The translated section comprises the first fascicle of the Taishō edition of the *Samyukta-āgama*, T II 1a6 to 7b15, corresponding to the beginning part of the section on the aggregates according to the reconstructed order of this collection. Generally abbreviations in my translation are also found as such in the original. My identification of Pāli parallels is based on Akanuma 1929/1990 and Yinshūn 1983, in the case of Sanskrit and Uighur fragment parallels I am indebted to Chung 2008, Tibetan parallels in Śamathadeva's compendium of discourse quotations from the *Abhidharmakośabhāṣya* have been identified by Honjō 1984 and are translated by Dhammadinnā 2012, who in her footnotes covers variations found in the Tibetan parallels. In what follows I do not attempt to provide an exhaustive survey of all extant parallels, nor to give a thorough coverage of variations between these and the *Samyukta-āgama* discourses I translate. Instead, I only note a few selected differences in relation to the Pāli parallel(s), which can safely be assumed to be the most widely known versions of the respective discourses. In the case of Sanskrit fragment parallels I quote the respective passages in the footnotes for quick reference, since the relevant publications may not be easily accessible to all readers, although my mode of presentation results in a loss of the often significant annotations that accompany the original fragment editions. For reproducing the Sanskrit fragment versions, I use ( ) to indicate emendation of a reading, whereas with [ ] and ( ) I follow the form the editors have used to indicate uncertain or missing *akṣaras*.



## 英譯《雜阿含經》前言

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敝人很高興爲無著比丘 (Ven. Anālayo) 英譯《雜阿含經》計畫的第一期成果撰寫前言。因爲此計畫成果可以促進漢譯佛典的傳播，不僅方便非華語人士了解漢譯《雜阿含經》，也可以讓懂華語人士將漢譯《雜阿含經》與英譯《雜阿含經》對讀，以便自己深度學習，以及使用英文交流以廣泛利他。

無著比丘具備良好的經典語言與現代語言能力，以及勇猛精勤的研究與修行並重的生活作息，有心長期從事漢譯《阿含經》與巴利語《尼柯耶》比對與研究工作，讓更多的國際人士可以接觸漢譯佛典，這種願力與行持令人感佩。

此外，他不會「閉門造車」，善用國際合作的資源，例如：邀請台灣的蘇錦坤 (Ken Su) 居士確認中文解讀，再請美國籍的空目法師 (Ven. Shi Kongmu) 協助英譯的品質，也希望能迅速在網路 (<http://samyukta-agama.blogspot.tw/>) 流通，讓國際有緣人回饋意見，相信如此的作業流程，不僅這可以提升成果的質量，也可以建立國際合作交流的 mode，非常值得我們學習。祝福 此英譯《雜阿含經》計畫圓滿成就！

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# 1. [Discourse on Impermanence]<sup>2</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove,<sup>3</sup> Anāthapiṇḍika's Park.<sup>4</sup> At that time the Blessed One said to the monks:

“You should contemplate form as impermanent. One who contemplates like this has right insight.<sup>5</sup> One who has right insight arouses disenchantment. One who has disenchantment eradicates

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2 Parallels: SN 22.12 at SN III 21,4, SN 22.51 at SN III 51,11, Sanskrit fragment Kha ii 9a1-4, La Vallée Poussin 1913: 580, and an Uighur fragment, Zhāng 1996: 350. Akanuma 1929/1990: 26 also mentions SN 22.13 and SN 22.14, which strictly speaking are parallels to the discourses that according to the final phrase in SĀ 1 should be developed similarly in relation to the characteristics of impermanence and not-self; cf. below note 9. For discourses 1 to 7 my reconstruction of the respective titles is based on the *uddāna* found after discourse 7. In case the same title applies to more than one discourse, I have added “first”, “second”, etc., to the title, which is without support in the respective *uddānas*.

3 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, which according to de Jong 1981: 108 would in fact have been Sanskrit.

4 SN 22.12 at SN III 21,4 and SN 22.51 at SN III 51,11 do not give a full reference to the location or to the Buddha addressing the monks. Thus the E<sup>e</sup> edition of SN 22.12 reads *evaṃ me sutam, sāvattthiyam tatra kbo* (as do B<sup>e</sup> and S<sup>e</sup>), after which the discourse proper starts with *rūpam, bhikkhave, aniccaṃ*, etc., whereas C<sup>e</sup> has just *sāvattthiyam*, i.e., without *evaṃ me sutam* or *tatra kbo*. The E<sup>e</sup> edition of SN 22.51 just reads *sāvattthi, tatra voca*, B<sup>e</sup> has *sāvattthinidānam*, C<sup>e</sup> and S<sup>e</sup> just *sāvattthiyam*. The full description given in SĀ 1, and thus at the outset of the *Samyukta-āgama*, is thus similar to the full reference given in the first discourse in the *Samyutta-nikāya*, SN 1.1 at SN I 1,1: *evaṃ me sutam, ekaṃ samayam bhagavā sāvattthiyam viharati jetavane anāthapiṇḍikassa ārāme*. This suggests the brief reference to *sāvattthiyam* or else at times to *sāvattthi nidānam* to be simply an abbreviation and quite probably not a reference to the location where the discourses were collected, as suggested by Rhys Davids 1924/1975: xif and Woodward 1930: xviii; cf. also below note 45, note 88 and note 150.

5 SN 22.12 at SN III 21,9 has as the subject of the sentence the learned noble disciple; cf. also the fragment below note 7. SN 22.51 at SN III 51,13 refers to right view instead of right insight. Following Yinshūn 1983: 6 note 8, the present reference in SĀ 1 to right insight should in fact be emended to right view.

delight and lust. One who eradicates delight and lust, I say, liberates the mind.<sup>6</sup>

“In the same way contemplate feeling ... perception ... formations ... consciousness as impermanent. One who contemplates like this has right insight.<sup>7</sup> One who has right insight arouses disenchantment. One who has disenchantment eradicates delight and lust. One who eradicates delight and lust, I say, liberates the mind.

“One who has liberated the mind in this way, monks, if he wishes to declare himself is able to declare of himself:<sup>8</sup> ‘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.’”

(Just as with contemplating impermanence, in the same way also for *dukkha*, emptiness and not-self).<sup>9</sup>

Then the monks, hearing what the Buddha had said, were delighted and received it respectfully.<sup>10</sup>

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6 SN 22.12 at SN III 21,<sup>12</sup> proceeds from being disenchanted, via being dispassionate, to being liberated, and SN 22.51 at SN III 51,<sup>14</sup> similarly from being disenchanted to the destruction of delight and lust and thence to being liberated.

7 Cf. Kha ii 9a1-3, La Vallée Poussin 1913: 580: *samyakprajñalyā draṣṭavyam ... bhavati vistareṇa yāu ... śrutavān āryaśrāvakaḥ*.

8 SN 22.12 at SN III 21,<sup>13</sup> indicates that one who is liberated has the knowledge to be liberated, followed by the standard description that birth has been eradicated, etc. SN 22.51 at SN III 51,<sup>19</sup> just mentions that the mind is well liberated.

9 The indication in SĀ 1 that in the same way three more discourses are to be developed by replacing “impermanence” with “*dukkha*”, “emptiness” and “not-self”, has as its counterparts SN 22.13 and SN 22.14, which take up *dukkha* and *anattā*; cf. also Kha ii 9a4, La Vallée Poussin 1913: 580: *samskāra vijñānam anātm*, and the Uighur fragment A18, Zhāng 1996: 350. The reference to “emptiness” in SĀ 1 is without a parallel in these Pāli discourses, corresponding to a recurrent pattern in *Samyukta-āgama* discourses to mention “emptiness” in addition to the three characteristics regularly listed in Pāli discourse parallels; cf. de Jong 2000: 177 and below note 43, where a reference to emptiness is also found in the Sanskrit fragment.

10 For a discussion of how to translate the final phrase at the end of *Āgama* discourses cf. Anālayo 2012: 521ff.

## 2. [Discourse on Right Attention]<sup>11</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time the Blessed One said to the monks:

“You should give right attention to form, contemplating form as impermanent,<sup>12</sup> knowing it as it really is. Why is that? Monks, one who gives right attention to form, who contemplates form as impermanent and knows it as it really is, will eradicate desire and lust in regard to form. One who eradicates desire and lust in regard to form, I say, liberates the mind.<sup>13</sup>

“In the same way you should give right attention to feeling ... perception ... formations ... consciousness, contemplating consciousness as impermanent, knowing it as it really is. Why is that? One who gives right attention to consciousness, who contemplates consciousness as impermanent [and knows it as it really is], will eradicate desire and lust in regard to consciousness. One who eradicates desire and lust in regard to consciousness, I say, liberates the mind.<sup>14</sup>

“One who has liberated the mind in this way, monks, if he wishes to declare himself 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.’

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11 Parallel: SN 22.52 at SN III 51,30 and an Uighur fragment, Zhāng 1996: 350. Akanuma 1929/1990: 26 mentions SN 22.15-17, which are not parallels properly speaking, as they do not mention *yoniso manasikāra* and proceed from the impermanence of each aggregate to its *dukkha* and not-self nature as something that should be contemplated.

12 Adopting a variant that adds 觀, in conformity with the formulation employed afterwards in SĀ 2.

13 SN 22.52 at SN III 52,4 proceeds from being disenchanted to the destruction of delight and lust and thence to being liberated.

14 SN 22.52 at SN III 52,26 concludes at this point and thus does not have the formula describing full awakening in terms of birth being extinguished, etc.



(Just as with giving right attention to impermanence, in the same way also for *dukkha*, emptiness and not-self).<sup>15</sup>

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

### 3. [First Discourse on Not Understanding]<sup>16</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time the Blessed One said to the monks:

“Not understanding form, not having knowledge regarding it, not eradicating [desire for] it, [1b] not being free from desire for it, one is unable to eradicate *dukkha*.<sup>17</sup> In the same way not understanding feeling ... perception ... formations ... consciousness, not having knowledge regarding it, not eradicating [desire for] it, not being free from desire for it, one is unable to eradicate *dukkha*.

“Monks, understanding form, having knowledge regarding it, eradicating [desire for] it, being free from desire for it, one is able to eradicate *dukkha*. In the same way understanding feeling ... perception ... formations ... consciousness, having knowledge regarding it, eradicating [desire for] it, being free from desire for it, one is able and capable to eradicate *dukkha*.”<sup>18</sup>

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

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15 Yinshùn 1983: 6 note 11 points out that this indication to apply the same treatment to *dukkha*, emptiness and not-self is without support in the *uddāna*, which only mentions a single discourse on 正思惟.

16 Parallels: SN 22.24 at SN III 26,29, Hoernle fragment H 150/69 (Or. 15002/13) Av-w, fragment SHT IV 30a V1-4, Sander 1980: 77, and an Uighur fragment, Zhāng 1996: 350.

17 SN 22.24 at SN III 27,1 speaks of not directly knowing (*abbi + jānāti*), not fully understanding (*pari + jānāti*), not becoming dispassionate and not abandoning.

18 SHT IV 30a V1, Sander 1980: 77: (*sam*)y(*ag*)*du*.

## 4. [Second Discourse on Not Understanding]<sup>19</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time the Blessed One said to the monks:

“Not understanding form, not having knowledge regarding it, not eradicating [desire for] it, not being free from desire for it, one will not liberate mind and be unable to go beyond the dread of birth, old age, disease and death.<sup>20</sup> In the same way not understanding feeling ... perception ... formations ... consciousness, not having knowledge regarding it, not eradicating [desire for] it, not being free from desire for it, one will not liberate the mind and be unable to go beyond the dread of birth, old age, disease and death.

“Monks, understanding form, having knowledge regarding it, eradicating [desire for] it,<sup>21</sup> being free from desire for it, one is able to go beyond the dread of birth, old age, disease and death.<sup>22</sup> Monks, understanding it, having knowledge regarding it, being free from desire and lust for it, one will liberate the mind and be able to go beyond the dread of birth, old age, disease and death.<sup>23</sup> In the same way understanding feeling ... perception ... formations ... consciousness, having knowledge regarding it, eradicating [desire for] it, being free from desire and lust for it, one will liberate the mind and be able to go beyond the dread of birth, old age, disease and death.”

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

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19 Parallels: Hoernle fragment H 150/69 (Or. 15002/13) Ax-z and fragment SHT IV 30aV2-4, Sander 1980: 77. Akanuma 1929/1990: 26 mentions SN 35.27, yet this discourse is not on the five aggregates, but on the six senses, etc.

20 SHT IV 30a V2, Sander 1980: 77: [y]āvi[rāgayi]tvā *abbavyo jātijarāmarāṇa*(*bbayaṃ*) *sama*[ti]*kkramit*(*tum*).

21 SHT IV 30a V3, Sander 1980: 77: (*sa*)*matikkra*[*mitu*](*m*) *r*[ū]*pan tu bbiṣa*[*vaḥ*] *abbijñāya* [*pa*](*r*)*[ijñā]ya prabāya*.

22 SHT IV 30a V4, Sander 1980: 77: [*bhau*]yo [*jātijarāmarāṇa*]*bbaya*[*m*] (*sama*)(*t*) *i*(*kkramit*)*um*.

23 Yinshùn 1983: 9 note 2 points out that the repetitive part in this section seems to be out of place, hence in his edition of the text this part is left out.

## 5. [Third Discourse on Not Understanding]<sup>24</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time the Blessed One said to the monks:

“One who craves for and delights in form, craves for and delights in *dukkha*. One who craves for and delights in *dukkha* will not attain liberation from *dukkha*, will not have knowledge and become free from desire for it.<sup>25</sup> In the same way one who craves for and delights in feeling ... perception ... formations ... consciousness craves for and delights in *dukkha*. One who craves for and delights in *dukkha* will not attain liberation from *dukkha*.

“Monks, one who does not crave for or delight in form, does not delight in *dukkha*. One who does not delight in *dukkha* will attain liberation from *dukkha*. In the same way one who does not crave for or delight in feeling ... perception ... formations ... consciousness does not delight in *dukkha*. One who does not delight in *dukkha* will attain liberation from *dukkha*.<sup>26</sup>

“Monks, not understanding form, not having knowledge regarding it, not being free from desire and lust for it, the mind will not be liberated. One who has not liberated the mind from lust will not

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24 Parallels: SN 22.29 at SN III 31,11, Hoernle fragment H 150/69 (Or. 15002/13) Az-B3, fragment SHT IV 30a V4-7, Sander 1980: 77, and an Uighur fragment, Zhāng 1996: 350; cf. also below SĀ 7.

25 The reference to knowledge and dispassion at T II 1b19 might be the result of a textual error, as it is not repeated in the rest of SĀ 5 and is also without a counterpart in the otherwise similar description in SN 22.29. In fact Yinshùn 1983: 9 note 3 suggests that this whole part is redundant, that is, the discourse proper would only start with the paragraph at T II 1b24 on “not understanding bodily form”, etc., and in his edition of SĀ 5 this part is left out.

26 SN 22.29 at SN III 31,28 concludes at this point and thus does not have a counterpart to the remainder of SĀ 5. Therefore SN 22.29 would strictly speaking be a closer parallel to SĀ 7, see below.

27 Yinshùn 1983: 9 note 4 points out that the reference to having liberated the mind “from lust” appears superfluous, as the preceding statement has not mentioned it, hence in his edition of the text the character 貪 is at this point left out.

be able to eradicate *dukkha*.<sup>27</sup> In the same way not understanding feeling ... perception ... formations ... consciousness,<sup>28</sup> not having knowledge regarding it, not being free from desire and lust for it, one will not liberate the mind and will not be able to eradicate *dukkha*.

“Understanding form, having knowledge regarding it, being free from desire and lust for it, one will attain liberation of the mind and be able to eradicate *dukkha*.<sup>29</sup> In the same way understanding feeling ... perception ... formations ... consciousness, having knowledge regarding it, being free from desire and lust for it, one will attain liberation of the mind and be able to eradicate *dukkha*.” [1c]

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

## 6. [Fourth Discourse on Not Understanding]<sup>30</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time the Blessed One said to the monks:

“Not understanding form, not having knowledge regarding it, not being free from desire and lust for it, one will not liberate the mind and will be unable to go beyond the dread of birth, old age, disease and death. In the same way not understanding feeling ... perception ... formations ... consciousness,<sup>31</sup> not having knowledge regarding it, not being free from desire and lust for it, one will not liberate the mind

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28 SHT IV 30a V5, Sander 1980: 77: (*duḥ*)*khaksayāya vedanāṃ samjñāṃ saṃskārāṃ vijñānaṃ bhikṣavaḥ anabbi(jñāya)*.

29 SHT IV 30a V6-7, Sander 1980: 77: (*rū*)*pan tu bhikṣavaḥ abbi(jñāya) pari(jñāya) na tac chandaṃ virāgayit(vā) ... (tac cha)ndaṃ virāgayitvā tataś cittaṃ vimocayitvā bhavyaḥ sammyagduḥkha(k)ṣ(ayāya)*.

30 Parallels: Hoerle fragment H 150/69 (Or. 15002/13) B3-5 and fragment SHT IV 30a V8-10, Sander 1980: 77; Akanuma 1929/1990: 26 mentions SN 35.27, yet this discourse is not on the five aggregates, but on the six senses, etc.

and will be unable to go beyond the dread of birth, old age, disease and death.

“Monks, understanding form,<sup>32</sup> having knowledge regarding it, being free from desire and lust for it, one will liberate the mind and will be able to go beyond the dread of birth, old age, disease and death. In the same way understanding feeling ... perception ... formations ... consciousness,<sup>33</sup> having knowledge regarding it, being free from desire and lust for it, one will liberate the mind and will be able to go beyond the dread of birth, old age, disease and death.”

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

## 7. [Discourse on Delighting in Form]<sup>34</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time the Blessed One said to the monks:

“One who craves for and delights in form, craves for and delights in *dukkha*. One who craves for and delights in *dukkha* will not attain liberation from *dukkha*. In the same way one who craves for and delights in feeling ... perception ... formations ... consciousness craves for and delights in *dukkha*. One who craves for and delights in *dukkha* will not attain liberation from *dukkha*.

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31 SHT IV 30a V8, Sander 1980: 77: *jātijarāmaranabbayaṃ samatikkramituṃ vedanāṃ saṃjñāṃ*.

32 SHT IV 30a V9, Sander 1980: 77: *(jātijarāma)raṇabbayaṃ samatikkramituṃ, rūpaṃ tu bbikṣavaḥ abbij(ñ)ā(ya)*.

33 SHT IV 30a V10, Sander 1980: 77: *(samatikkra)mi(tu)ṃ, [vij(ñ)ā]na(n tu) bbikṣavaḥ abbij(ñ)āya pari(j)ñā(ya)*.

34 Parallels: SN 22.29 at SN III 31,11 and fragment SHT IV 30a R2-3, Sander 1980: 77; cf. also above SĀ 5.

“Monks, one who does not crave for or delight in form,<sup>35</sup> does not delight in *dukkha*. One who does not delight in *dukkha* will attain liberation from *dukkha*.<sup>36</sup> In the same way one who does not crave for or delight in feeling ... perception ... formations ... consciousness, does not delight in *dukkha*. One who does not delight in *dukkha* will attain liberation from *dukkha*.”

Then the monks, hearing what the Buddha had said, were delighted and received it respectfully.<sup>37</sup>

## 8. [Discourse on the Past]<sup>38</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time the Blessed One said to the monks:

“In the past form was impermanent and in the future it will be [impermanent], what to say of form in the present!<sup>39</sup> A noble disciple

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35 SHT IV 30a R2, Sander 1980: 77: (*duḥ*)[*kb*]*ād i*[*tī vadāmi, yas tu* [*bb*]*i*ḥsavō *rūpannābbi*(*nandati*).

36 SHT IV 30a R3, Sander 1980: 77: (*duḥ*)*kbam sa nābbhinandati y[o] duḥkbam nābbhinandati parimuktam duḥkb(ād iti vadāmi)*.

37 After the conclusion of this discourse comes a summary verse (*uddāna*), which I have not included in the translation.

38 Parallels: SN 22.9 at SN III 19,14, fragment SHT IV 30a R4-7, Sander 1980: 78, a discourse quotation in the *Abhidharmakośabbāṣya*, Pradhan 1967: 464,5, with a fuller quotation preserved in Tibetan, D 4094 *nyu* 77b4 or Q 5595 *thu* 123a3, translated below Dhammadinnā 2012: 71, and an Uighur fragment, Zhāng 1996: 350f; cf. also SĀ 79. Akanuma 1929/1990: 26 mentions also SN 22.10, yet this discourse applies the treatment to *dukkha* instead of impermanence, as well as SN 35.173-178, which are on the sense-spheres instead of the aggregates.

39 SHT IV 30a R4, Sander 1980: 78: *rūpaṃ bhīkṣavaḥ anityam aūtānāgataṃ kaḥ p[u]* (*nar*).

who contemplates like this is not concerned with form in the past and does not rejoice in form in the future.<sup>40</sup> Being disenchanted with form in the present,<sup>41</sup> he becomes free from desire and rightly progresses towards cessation.

“In the same way in the past feeling ... perception ... formations ... consciousness was impermanent and in the future it will be [impermanent], what to say of consciousness in the present! A noble disciple who contemplates like this is not concerned with consciousness in the past and does not rejoice in consciousness in the future.<sup>42</sup> Being disenchanted with consciousness in the present, he becomes free from desire and rightly progresses towards cessation.” (Just as with impermanence, in the same way also for *dukkha*, emptiness and not-self)<sup>43</sup>

Then the monks, hearing what the Buddha had said, [2a] were delighted and received it respectfully.

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40 Adopting the variant 欣 instead of 欲, in keeping with the formulation employed for the other aggregates.

41 SHT IV 30a R5, Sander 1980: 78: *ti pratyutpannasya rūpasya nirvide virāgāya nirodbāya [pra]*.

42 SHT IV 30a R6, Sander 1980: 78: *paśyaṃ śrutavān āryaśrāvakaḥ aṭṭe vijñāne anaṭṭeṣo bhava(t)y*.

43 SHT IV 30a R7, Sander 1980: 78: *(e)vaṃ dukkhaṃ śunyaṃ anātmā*. The indication in the fragment and in SĀ 8 that in the same way three more discourses are to be developed by replacing “impermanence” with “*dukkha*” and “not-self” has as its counterpart SN 22.10 and SN 22.11, which take up *dukkha* and *anattā*; cf. also the similar case of SĀ 1, above note 9. The discourse quotation in Pradhan 1967: 464,5 is in fact just on the treatment by way of not self, *rūpaṃ anātmā yāvad vijñānaṃ anātmā ti* and thus parallels SN 22.11, as is the case for the Tibetan parallel, D 4094 nyu 77b4 or Q 5595 thu 123a3.

## 9. [Discourse on Disenchantment]<sup>44</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthi in Jeta's Grove, Anāthapiṇḍika's Park.<sup>45</sup> At that time the Blessed One said to the monks:<sup>46</sup>

“Form is impermanent, what is impermanent is *dukkha*,<sup>47</sup> what is *dukkha* is not-self, what is not self is not mine.<sup>48</sup> One who contemplates like this is reckoned to be contemplating truly and rightly.<sup>49</sup> In the same way feeling ... perception ... formations ...

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44 Parallels: SN 22.15 at SN III 22,1, fragment SHT IV 30a R7-10, Sander 1980: 78, fragment Kha ii 1d/10c/12a V8-11, La Vallée Poussin 1913: 577f, revised edition in Chung 2008: 311-313 (who juxtaposes SĀ 9 / SĀ 10 with the Sanskrit fragments), a discourse quotation in the *Abhidharmakośabbāṣya*, Pradhan 1967: 329,8, with a fuller quotation preserved in Tibetan, D 4094 *nyu* 4b3 or Q 5595 *thu* 36a2, translated below Dhammaddinā 2012: 73, and Uighur fragments, Zhāng 1996: 351 and Shōgaito 1998: 365. Akanuma 1929/1990: 26 also mentions SN 35.182-183 and SN 35.186, which are on the sense-spheres and not on the aggregates.

45 Kha ii 1d/10c/12a v8, Chung 2008: 311,1 (here and below, line references are to the actual text of the edition): *śrāvastyām nidānaṃ*. The difference in formulation between the abbreviation in the Sanskrit fragment and the full formula in SĀ 9 supports my suggestion made above in note 4 that the reference *śrāvastyām nidānaṃ* serves as an abbreviation for the full description of the location where the discourse was held to have taken place; cf. also below note 88 and note 150.

46 Kha ii 1d/10c/12a, Chung 2008: 311,2: *tatra bhagavān bhikṣūn āmantrayati sma*.

47 Kha ii 1d/10c/12a, Chung 2008: 311,4: *rūpaṃ bhikṣavo 'nityaṃ yad anityaṃ tad duḥkhaṃ*; SHT IV 30a R7, Sander 1980: 78: *rūpaṃ bhikṣavaḥ anityaṃ yad anityaṃ*; cf. also Pradhan 1967: 329,8: *yad anityaṃ tad duḥkhaṃ iti*.

48 Kha ii 1d/10c/12a, Chung 2008: 311,5: *yad duḥkhaṃ tad anātmā, yad anātmā tan naitān mama naiṣa 'ham asmi naiṣa me ātmety*. SN 22.15 at SN III 22,14 similarly continues after the reference to not self with the indication that “this is not mine, I am not this, this is not my self”. On the present passage in SĀ 9 cf. Vetter 2000: 177 note 27 (noted by Chung 2008: 43 note 7).

49 Kha ii 1d/10c/12a, Chung 2008: 311,9: *evam etad yathābhūtaṃ samyakpraññayā draṣṭavyaṃ*; SHT IV 30a R8, Sander 1980: 78: *Isamyakpraññayā draṣṭavyā*. SN 22.15 at SN III 22,13 similarly enjoins that this should be seen with right wisdom as it really is.



consciousness is impermanent, what is impermanent is *dukkha*,<sup>50</sup> what is *dukkha* is not-self, what is not self is not mine.<sup>51</sup> One who contemplates like this is reckoned to be contemplating truly and rightly.<sup>52</sup>

“A noble disciple who contemplates like this becomes disenchanted with form, disenchanted with feeling ... perception ... formations ... consciousness.<sup>53</sup> Because of disenchantment he does not delight [in consciousness], because of not delighting [in consciousness] he attains liberation.<sup>54</sup> To one who is liberated the true knowledge arises:<sup>55</sup> ‘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.’”<sup>56</sup>

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

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50 Kha ii 1d/10c/12a, Chung 2008: 311,11: *vedanā samjñā saṃskārā vijñānam anityam, yad anityam tad duḥkham*; SHT IV 30a R8, Sander 1980: 78: *ve[da](nā) [samjñā saṃskārā vijñā](na) ... (a)[n]itt[ya]m ya(d)*.

51 Kha ii 1d/10c/12a, Chung 2008: 312,2: *[ya]d duḥkham tad anātmā yad anātmā tan naitan mama naiṣo 'ham asmi na me ātmety*.

52 Kha ii 1d/10c/12a, Chung 2008: 312,6 (and note 18): *pūrvavād yathābhūtaṃ samyakprajñayā draṣṭavyam*; SHT IV 30a R9, Sander 1980: 78: *[ev]am-eltad-yathābhūtaṃ samyakprajñayā draṣṭavya*.

53 The Sanskrit fragment at this point brings in the seven dharmas related to awakening, Kha ii 10c, Chung 2008: 312,8: *evam jānato bhikṣava evam paśyataḥ śrutavata āryaśrāvakaṣya saptānāṃ bodhipakṣyānāṃ dharmānāṃ bhāvanānvayāt*.

54 Kha ii 1d/10c/12a, Chung 2008: 312,12 (and note 33): *kāmāsravāc cittam vimucyate bhavāsravāc avidyāsravāc cittam vimucyate*; SHT IV 30a R10, Sander 1980: 78: *ci[ti](am) [vimuc](ya)[te]*.

55 Kha ii 1d/10c/12a, Chung 2008: 313,1: *vimuktasya vimukto 'smṛti jñānaṃ bhavati*; SHT IV 30a R10, Sander 1980: 78: *[vim](u)[k](ta)[s](ya v)i(mukto smṛti)*.

56 Kha ii 1d/10c/12a, Chung 2008: 313,2: *keṣiṇā me jātir uṣitaṃ brahmacaryaṃ kṛtam karaṇīyaṃ nāparam asmād bhavaṃ prajānāmi*.

## 10. [Discourse on Being Liberated]<sup>57</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time the Blessed One said to the monks:

“Form is impermanent, what is impermanent is *dukkha*, what is *dukkha* is not-self, what is not self is not mine. One who contemplates like this is reckoned to be contemplating truly and rightly. In the same way feeling ... perception ... formations ... consciousness is impermanent, what is impermanent is *dukkha*, what is *dukkha* is not-self, what is not self is not mine. One who contemplates like this is reckoned to be contemplating truly and rightly.

“A noble disciple who contemplates like this becomes liberated from form, liberated from feeling ... perception ... formations ... consciousness. I say such a [person] is liberated from birth, old age, disease, death, worry, sorrow, pain and vexation.”

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

## 11. [First Discourse on Causes and Conditions]<sup>58</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time the Blessed One said to the monks:

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57 Akanuma 1929/1990: 26 mentions SN 22.16-17, but these begin with *dukkha* and not self respectively. While most of SĀ 10 is probably best reckoned as having the same parallels as SĀ 9, the indication that one becomes equally liberated from birth, etc., found only in SĀ 10, is also preserved in Uighur fragment SI 4bKr 183.2, Shōgaito 1998: 366; cf. also Uighur fragment B11f, Zhāng 1996: 351.

58 Parallels: SN 22.18 at SN III 23,10, discourse quotations in the *Abhidbarmakośabhāṣya*, Pradhan 1967: 91,15 and 464,13, with fuller quotations preserved in Tibetan, D 4094 *ju* 95a4 or Q 5595 *tu* 108b4 and D 4094 *nyu* 78b1 or Q 5595 *thu* 124a1, translated below Dhammadinnā 2012: 75, and Uighur fragments, Zhāng 1996: 351 and Shōgaito 1998: 366.

“Form is impermanent. The causes and conditions for the arising of any form are also impermanent. Any form that has arisen from impermanent causes and impermanent conditions, how could it be permanent?<sup>59</sup>

“In the same way feeling ... perception ... formations ... consciousness is impermanent. The causes and conditions for the arising of any consciousness are also impermanent.<sup>60</sup> Any consciousness that has arisen from impermanent causes and impermanent conditions, how could it be permanent?

“Monks, like this form is impermanent, feeling ... perception ... formations ... consciousness is impermanent, what is impermanent is *dukkha*, what is *dukkha* is not self, what is not self is not mine.

“A noble disciple who contemplates like this becomes disenchanted with form, disenchanted with feeling ... perception ... formations ... consciousness. One who is disenchanted does not delight [in consciousness]. Not delighting [in consciousness] he becomes liberated. [2b] 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.’”

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

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59 Pradhan 1967: 91,15: *ye betavo ye pratyayā rūpasyoṭpādāya te 'py anityāb, anityān khalu betupratyayān praṭityoṭpannaṃ rūpaṃ kuto nityaṃ bhaviṣyati.*

60 Pradhan 1967: 91,19: *ye betavo ye pratyayā vijñānasyoṭpādāya te 'py anityā;* cf. also Pradhan 1967: 464,13.

## 12. [Second Discourse on Causes and Conditions]<sup>61</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time the Blessed One said to the monks:

“Form is impermanent. The causes and conditions for the arising of any form are also impermanent. Any form that has arisen from impermanent causes and impermanent conditions, how could it be permanent?

“Feeling ... perception ... formations ... consciousness is impermanent. The causes and conditions for the arising of any consciousness are also impermanent. Any consciousness that has arisen from impermanent causes and impermanent conditions, how could it be permanent?

“In the same way, monks, form is impermanent, feeling ... perception ... formations ... consciousness is impermanent, what is impermanent is *dukkha*, what is *dukkha* is not self, what is not self is not mine. One who contemplates like this is reckoned to be contemplating truly and rightly.

“A noble disciple who contemplates like this becomes liberated from form, liberated from feeling ... perception ... formations ... consciousness. I say he becomes equally liberated from birth, old age, disease, death, worry, sorrow, pain and vexation.”

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

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61 Akanuma 1929/1990: 26 mentions SN 22.19-20, but these begin with *dukkha* and not self respectively. Thus SĀ 12 is better reckoned as having the same parallels as SĀ 11.

### 13. [First Discourse on Gratification]<sup>62</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time the Blessed One said to the monks:

“If living beings did not find gratification in form, they would not get defiled by form. Because living beings find gratification in form, they are defiled [by form] and attached [to it].<sup>63</sup> In the same way, if living beings did not find gratification in feeling ... perception ... formations ... consciousness, they would not get defiled by consciousness. Because living beings find gratification in feeling ... perception ... formations ... consciousness, they are defiled by consciousness and attached [to it].<sup>64</sup>

“Monks, if living beings did not experience the danger in form, those living beings would not become disenchanted with form. Because living beings [experience] the danger in form, those living beings become disenchanted with form. In the same way, if they did not experience the danger in feeling ... perception ... formations ... consciousness, those living beings would not become disenchanted with consciousness. Because living beings [experience] the danger in feeling ... perception ... formations ... consciousness, those living beings become disenchanted with consciousness.

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62 Parallel: SN 22.28 at SN III 29,31, a discourse quotation in the *Dharmaskandha*, Dietz 1984: 48,10, introduced with *evam uktaṃ bhāgavatā paṃcopādānaskandhike vyaṅgaṃ karāṇe*, and Uighur fragments, Zhāng 1996: 351 and Shōgaito 1998: 366.

63 Dietz 1984: 48,12: *rūpe ced bhikṣava āsvādo na bhaven neme satvā rūpe samrajyeran, yasmāt tu bhikṣavo 'sti rūpe āsvādaḥ teneme satvā rūpe samrajyamte*.

64 Dietz 1984: 48,17: *vijñāne ced bhikṣava āsvādo na bhaven neme satvā vijñāne samrajyeran, yasmāt tu bhikṣavo 'sti vijñāne āsvādas tasmād ime satvā vijñāne samrajyamte*.

“Monks, if for living beings there were no escape from form, those living beings would not escape from form. Because for living beings there is an escape from form, those living beings escape from form. In the same way, if for living beings there were no escape from feeling ... perception ... formations ... consciousness, those living beings would not escape from consciousness. Because for living beings there is an escape from feeling ... perception ... formations ... consciousness, those living beings escape from consciousness. [2c]

“Monks, as [long as] I had not understood as it really is the gratification in relation to the five aggregates of clinging as gratification, the danger as danger and the escape as escape, among gods, Māra, Brahmā, recluses, brahmins and the assemblies of gods and men I was not liberated, had not gone beyond, was not released, was forever dwelling in [mental] distortion and was unable to declare of myself to have attained supreme and right awakening.<sup>65</sup>

“Monks, because I had understood as it really is the gratification in relation to the five aggregates of clinging as gratification, the danger as danger and the escape as escape, among gods, Māra, Brahmā, recluses, brahmins and the assemblies of gods and men I was able to declare to have attained liberation, to have attained the going beyond, to have attained escape and to have attained liberation from the fetters, to be forever not dwelling in [mental] distortion and I was able to declare of myself to have attained supreme and right awakening.”

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

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<sup>65</sup> In SN 22.28 at SN III 30,<sup>33</sup> the corresponding passage has living beings in general as its subject, instead of the Buddha referring to his own attainment of awakening.

## 14. [Second Discourse on Gratification]<sup>66</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time the Blessed One said to the monks:

“In the past I dwelled searching for the gratification in relation to form. I accordingly realized the gratification in relation to form and saw with knowledge and wisdom as it really is the gratification in relation to form.<sup>67</sup> In the same way I dwelled searching for the gratification in relation to feeling ... perception ... formations ... consciousness. I accordingly realized the gratification in relation to feeling ... perception ... formations ... consciousness and saw with knowledge and wisdom as it really is the gratification in relation to consciousness.<sup>68</sup>

“Monks, I dwelled searching for the danger in relation to form. I accordingly realized the danger in relation to form and saw with knowledge and wisdom as it really is the danger in relation to form. In the same way I dwelled searching for the danger in relation to feeling ... perception ... formations ... consciousness. I accordingly realized the danger in relation to consciousness and saw with knowledge and wisdom as it really is the danger in relation to consciousness.

“Monks, I dwelled searching for the escape from form. I accordingly realized the escape from form and saw with knowledge and wisdom

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66 Parallels: SN 22.27 at SN III 29,1, a discourse quotation in the *Dharmaskandha*, Dietz 1984: 47,19, introduced with *evam uktaṃ bhāgavatā paṃcopādānaskandhike vyākaraṇe*, and Uighur fragments, Zhāng 1996: 351f and Shōgaito 1998: 366. Akanuma 1929/1990: 26 also mentions SN 22.26, which differs in several respects from SN 22.27 and SĀ 14 and thus would only be a distant parallel.

67 Dietz 1984: 47,21: *rūpasyaśābhaṃ bhikṣavaḥ āsvādaparyeṣaṇāṃ acārṣaṃ, yo rūpe āsvādas tam anvabbotsaṃ, yāvad rūpe āsvādaḥ prajñayā me sudṛṣṭa.*

68 Dietz 1984: 48,4: *vijñānaśābhaṃ bhikṣavaḥ āsvādaparyeṣaṇāṃ acārṣaṃ, yo vijñāne āsvādas tam anvabbotsyaṃ, yāvad vijñāne āsvādaḥ prajñayā me sudṛṣṭa.*

as it really is the escape from form. In the same way I dwelled searching for the escape from feeling ... perception ... formations ... consciousness. I accordingly realized the escape from feeling ... perception ... formations ... consciousness and saw with knowledge and wisdom as it really is the escape from feeling ... perception ... formations ... consciousness.

“Monks, [as long as] I had not understood as it really is the gratification in relation to the five aggregates of clinging as gratification, the danger as danger and the escape as escape, among gods, Māra, Brahmā, recluses, brahmins and the assemblies of gods and men I was not liberated, was not released, had not gone beyond, was forever dwelling in [mental] distortion and was unable to declare of myself to have attained supreme and right awakening.<sup>69</sup>

“Monks, because I had understood as it really is the gratification in relation to the five aggregates of clinging as gratification, the danger as danger and the escape as escape, among gods and men, Māra, Brahmā, recluses, brahmins and the assemblies of gods and men I was liberated,<sup>70</sup> [3a] was released, had gone beyond, was forever not dwelling in [mental] distortion and was able to declare of myself to have attained supreme and right awakening.”

Then the monks, hearing what the Buddha had said, were delighted and received it respectfully.<sup>71</sup>

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69 SN 22.27 at SN III 29,28 instead indicates that the knowledge arose in the Buddha that his liberation of the mind was unshakeable, this being his last birth, etc.

70 Adopting the variant 已 instead of 以.

71 After the conclusion of this discourse comes a summary verse, which I have not included in the translation.



## 15. [Discourse on the Underling Tendencies]<sup>72</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthi in Jeta's Grove, Anāthapiṇḍika's Park. At that time a certain monk approached the Buddha, paid homage with his head at the Buddha's feet, withdrew to stand at one side and said to the Buddha:

“It would be well if the Blessed One would now teach me the essentials of the Dharma in brief. On having heard the Dharma I shall practice alone in a quiet place without negligence. Having practiced without negligence I shall in turn reflect on that for whose sake a clansman's son goes forth, shaving off beard and hair and putting Dharma robes on the body, out of faith going forth from the home to homelessness for the unsurpassed supreme holy life, realizing here and now 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.’”<sup>73</sup>

At that time the Blessed One said to that monk: “It is well, it is well, monk, that you right away speak these words, saying: ‘Would you teach me the essentials of the Dharma in brief. On having heard the Dharma I shall practice alone in a quiet place without negligence ... up to ... knowing myself that there will be no receiving of any further existence.’ Are you speaking like this?” The monk said to the Buddha: “It is like this, Blessed One.”

The Buddha said to the monk: “Listen, listen and pay careful attention to what I shall tell you. Monk, if one surrenders to the underlying

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72 Parallels: SN 22.36 at SN III 36,11, fragment Kha ii 10a r1-6, La Vallée Poussin 1913: 571, revised edition in Chung 2008: 315-317 (who juxtaposes SĀ 15 with the Sanskrit fragments), and an Uighur fragment, Shōgaito 1998: 366f. For discourses 15 to 19 and 21 to 24 my reconstruction of the respective discourse titles is based on the *uddāna* found after discourse 24.

73 SN 22.36 at SN III 36,16 does not report that the monk explicitly mentions his future attainment of liberation.

tendencies, one surrenders to the underlying tendency at death.<sup>74</sup> If one surrenders to [the underlying tendency at] death, one is bound by grasping.<sup>75</sup> Monk, if one does not surrender to the underlying tendencies, one does not surrender to the underlying tendency at death. If one does not surrender to the underlying tendency at death, one is liberated from grasping.” The monk said to the Buddha: “I understood, Blessed One, I understood Well Gone One!”

The Buddha said to the monk: “How do you understand in full the meaning of the teaching I herein spoke in brief?” The monk said to the Buddha: “Blessed One, surrendering to the underlying tendencies of form one surrenders to the underlying tendency [towards] form at death. One who surrenders to the underlying tendencies and surrenders to the underlying tendency at death is bound by grasping. In the same way surrendering to the underlying tendencies of feeling ... perception ... formations ... consciousness one surrenders to the underlying tendency at death. One who surrenders to the underlying tendencies and surrenders to the underlying tendency at death is bound by grasping.

“Blessed One, if one does not surrender to the underlying tendencies of form one does not surrender to the underlying tendency at death. One who does not surrender to the underlying tendencies and does not surrender to the underlying tendency at death is liberated from grasping. In the same way [if] one does not surrender to the underlying tendencies of feeling ... perception ... formations ... consciousness one does not surrender to the underlying tendency at

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74 The expression 隨使死 in SĀ 15 at T II 3a18 has its counterpart in *anumīyati* in SN 22.36 at SN III 36,17. As observed by Schmithausen 1987/2007: 529 note 1426 (noted by Chung 2008: 315 note 9), 隨...死 would rather represent \**anu-mriyati*, in line with the commentarial gloss, Spk II 266,1 of *anumīyati* as *taṃ anusayitaṃ rūpaṃ marantena anusayena anasarati*.

75 The instruction in SN 22.36 at SN III 36,17, after pointing out that one is measured by what one has an underlying tendency for, continues by indicating that one is reckoned in terms of what one is measured.

death.<sup>76</sup> One who does not surrender to the underlying tendencies and does not surrender to the underlying tendency at death is liberated from grasping.<sup>77</sup> Blessed One, in this way I understand in full the meaning of the teaching herein spoken in brief.”<sup>78</sup> [3b]

The Buddha said to the monk: “It is well, it is well, monk, that you understand in full the meaning of the teaching I herein spoke in brief. Why is that?<sup>79</sup> Surrendering to the underlying tendencies of form one surrenders to the underlying tendency at death. One who surrenders to the underlying tendencies and surrenders to the underlying tendency at death is bound by grasping. In the same way surrendering to the underlying tendencies of feeling ... perception ... formations ... consciousness one surrenders to the underlying tendency at death.<sup>80</sup> One who surrenders to the underlying tendencies and surrenders to the underlying tendency at death is bound by grasping.

“Monk, if one does not surrender to the underlying tendencies of form one does not surrender to the underlying tendency at death.<sup>81</sup> One who does not surrender to the underlying tendencies and does not surrender to the underlying tendency at death is liberated from grasping. In the same way, [if] one does not surrender to the underlying tendencies of feeling ... perception ... formations ... consciousness one does not surrender to the underlying tendency at

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76 Kha ii 10a, Chung 2008: 315,1 (here and below, line references are to the actual text of the edition): *(ve)d(a)nā⟨ṃ⟩ saṃjñā⟨ṃ⟩ saṃskārā⟨ṃ⟩ vijñānam nānuṣete tan nānunīyate.*

77 Kha ii 10, Chung 2008: 315,3: *upādāya bhadaṃta saṃyuktaḥ a)nupādāya visamṃyuktaḥ.*

78 Kha ii 10a, Chung 2008: 315,5: *evam abam bhadaṃtāsyā bbagavatā saṃkṣiptena [bb](ā)s[il]ta(s)ly(a vistareṇāvibbaktasya vistareṇārtham ājan)āmi.*

79 Kha ii 10a, Chung 2008: 316,3: *[s]ādbu sādbu bbikṣo, sādbu kbalu punas tvaṃ bb[i]kṣo asya mayā saṃkṣiptena [bb]āṣitasya vistareṇāvibbaktasya vistareṇārtham ājānāsi. tad kasmād dhetoh?*

80 Kha ii 10a, Chung 2008: 316,6: *[r](ū)paṃ bbikṣ[o] (‘nuṣete tad aminiṃyate vedanāṃ saṃjñāṃ) [s](a)ṃskārā⟨ṃ⟩ vijñānam anuṣete tad aminiṃyate.*

81 Kha ii 10a, Chung 2008: 316,9: *rūpaṃ tu nānuṣete, tan nānunīya[te].*

death. One who does not surrender to the underlying tendencies and does not surrender to the underlying tendency at death is liberated from grasping.”<sup>82</sup>

Then, on hearing what the Buddha had said, the mind of that monk was greatly delighted. He paid homage to the Buddha and withdrew. Practising alone in a quiet place with diligence he was established in [not surrendering to the underlying tendencies] without negligence.<sup>83</sup> Having practiced with diligence and being established in it without negligence,<sup>84</sup> he [was able] to reflect on that for the sake of what a clansman's son goes forth, shaving off beard and hair and putting Dharma robes on the body, out of faith going forth from the home to homelessness ... up to ... he himself knew that there will be no receiving of any further existence.”<sup>85</sup> Then that monk became an arahant,<sup>86</sup> attaining liberation of the mind.

## 16. [Discourse on Being Reckoned]<sup>87</sup>

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

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82 Kha ii 10a, Chung 2008: 316,9: *vedanā*⟨*m*⟩ *saṃjñā*⟨*m*⟩ *sams*[*k*]ārā⟨*m*⟩ *vijñānam* *nānuṣete tan nānuṣiyate, upādāya bhikṣo* [*s*](*a*)*myukataḥ* ... (*anupādāya v*)*isa*]ṃ-*yuktaḥ*.

83 Kha ii 10a, Chung 2008: 316,13: *atha sa bhikṣur anena bbagavatā saṃkṣiptenāpa-  
vādenāvavāditaḥ eko vyavakṣṭo* 'pramatta ātāpī pravivikto vyabār[ṣ]īd.

84 Kha ii 10a, Chung 2008: 316,16: *eko vyavakṣṭo* 'prama(*ttā*) ātāpī] (*pravivikto*).

85 Kha ii 10a, Chung 2008: 317,1: [*s*](*a*)*m*(*ya*)*[g]* *eva śraddhayā a*[*g*]ārād *anagārikām* *pravrajanti ta*[*d*] (*a*)*[n]*uttaraṃ *brahmacarya*pariyavasānam *drṣṭa eva dharme* *svayam abh*[*ij*]ñā]ya [*sā*]k[ṣ]āt[*k*]r[*t*](*v*)o[*p*](*a*)*sampadya* (*v*)*[y]*(*a*)*bhā*r[ṣ]a(*i*) ... *p*[*r*](*a*)*[j]*ā-*nāmi*.

86 Kha ii 10a, Chung 2008: 317,7: *ājñātavān sa bbi*[*k*]ṣur *arhan babb*[*ū*]va.

87 Parallels: SN 22.35 at SN III 34,30, fragment Kha ii 10a r6-v4, La Vallée Poussin 1913: 571f, revised edition in Chung 2008: 318f (who juxtaposes SĀ 16 with the Sanskrit fragment), and an Uighur fragment, Shōgaito 1998: 367.

in Jeta's Grove, Anāthapiṇḍika's Park.<sup>88</sup> At that time a certain monk approached the Buddha ... (asking as above, with this difference).<sup>89</sup>

“One who surrenders to the underlying tendencies and surrenders to the underlying tendency at death is reckoned [accordingly].<sup>90</sup> One who does not surrender to the underlying tendencies and does not surrender to the underlying tendency at death is not reckoned [accordingly]”<sup>91</sup>...

The Buddha said to the monk: “How do you understand in full the meaning of the teaching I herein spoke in brief?”<sup>92</sup> Then the

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88 Kha ii 10a, Chung 2008: 318,1 (here and below, line references are to the actual text of the edition): *śrāvastyān nidānam*. The difference in formulation between the abbreviation in the Sanskrit fragment and the full formula in SĀ 16 supports my suggestion made above in note 4 and note 45 and below note 150 that expressions like *śrāvastyāṃ nidānam* or *rājagṛhe nidānam* were probably not intended to refer to the place where the discourses were collected, but rather served as an abbreviation of the full description of the location where the discourse was held to have taken place.

89 The Sanskrit fragment parallel, Kha ii 10a, Chung 2008: 318,2, gives the introductory narration in full.

90 SĀ 16 at T II 3b16: 增諸數, which has as its counterpart *saṅkhaṃ gacchati* in SN 22.35 at SN III 35,8 and the corresponding expression *saṅkhyāṃ gacchati* in the Sanskrit fragment Kha ii 10a, Chung 2008: 318,11, where the full line reads: *yad anuṇīyate tenaiva saṅkhyāṃ ga(c)(ch)(at)(i)*. I have followed the Fóguāng (佛光) edition of the *Samyukta-āgama*, page 21 note 6, which seems to take the whole phrase 增諸數 as expressing the meaning *saṅkhyāṃ vgam*, even though 數 would on its own already render *saṅkhyāṃ vgam* (cf. Hirakawa 1997: 576) and 增 is a standard rendering of *vṛddhi*, etc. Evidently the translator had difficulties with the expression in the Indic original, which he perhaps thought to carry the meaning of increasing the number of births in *samsāra*.

91 Kha ii 10a, Chung 2008: 318,12: *yan nānu[se]te(ya)n nānuṇīyate (<) na tena saṅkhyāṃ gacchati* (here (<) *na tena* emends an original reading *tena tena*). Unlike SĀ 16, the fragment at this point continues with the Buddha stating: *upādāya bhikṣo samyukta (anupādāya visamyuktah)*, followed by the monk indicating his comprehension of the short saying: *(sam)k(ṣ)(i)ptena bhāṣitasya vistarenā(v)i-(bba)kta(s)ya vistarenā(r)tha(m) ājānami*.

92 Kha ii 10a, Chung 2008: 319,1: *ya(t)hā kathaṃ punas t(v)aṃ bhikṣo asya mayā samkṣipte(na bh)āṣi(tasya vistarenāvibhaktasya vistarenārtham ājānāsi)*.

monk said to the Buddha: “Blessed One, surrendering to the underlying tendencies of form one surrenders to the underlying tendency at death. One who surrenders to the underlying tendencies and surrenders to the underlying tendency at death is reckoned [accordingly].<sup>93</sup> In the same way surrendering to the underlying tendencies of feeling ... perception ... formations ... consciousness one surrenders to the underlying tendency at death. One who surrenders to the underlying tendencies and surrenders to the underlying tendency at death is reckoned [accordingly].<sup>94</sup>

“Blessed One, if one does not surrender to the underlying tendencies of form, one does not surrender to the underlying tendency at death. One who does not surrender to the underlying tendencies and does not surrender to the underlying tendency at death is not reckoned [accordingly]. In the same way [if] one does not surrender to the underlying tendencies of feeling ... perception ... formations ... consciousness one does not surrender to the underlying tendency at death. One who does not surrender to the underlying tendencies and does not surrender to the underlying tendency at death is not reckoned [accordingly].<sup>95</sup> Blessed One, in this way I understand in full the meaning of the teaching herein spoken in brief.”<sup>96</sup>

(In the same way up to) ... became an arahant, attaining liberation of the mind.<sup>97</sup>

93 Kha ii 10a, Chung 2008: 319,4: (*rūpaṃ anuṣete tad anuñiyate yad anuñi*)*lyate*⟨⟩ *tenaiva saṃkhyāṃ gacchati* (the⟨⟩ marks the deletion of *tena*).

94 Kha ii 10a, Chung 2008: 319,6: *vedanā*⟨ṃ⟩ *saṃjñā*⟨ā⟩⟨ṃ⟩ [*s(am)s(k)ārā*⟨ṃ⟩ *vijñānam anuṣete* [*ta*]*d anuñiyate yad anuñiyate* (*tenaiva saṃkhyāṃ gacchati*).

95 Kha ii 10a, Chung 2008: 319,11: (*vedanāṃ saṃj*)*ñi*⟨āṃ saṃ⟩*s(k)ārāṃ vijñā*(*na*)*ṃ nānu*ṣete *tan nānuñi*ṃ*lyat*[*e*] [*yan n*]ānuñi*lyat*[*e*] *na t*[*e*]*na saṃkhyāṃ gacchati. upādāya bbadamīta saṃyukta*[*ḥ*], (*a*)*nupādā*ṃ*ly*(*a*) [*v*](*i*)*saṃyu*(*ta*)*ḥ*.

96 Kha ii 10a, Chung 2008: 319,15: *evam aba*(*m*) *bbada*(*m*)*ā*(*sya*) *bbagavatā saṃkṣiptena bbāṣitasya vistarenā*⟨*vi*⟩*bbaktasya* [*vi*]*starenārtham ājānāmi*. The fragment continues with the Buddha approvingly repeating the monk's presentation.

97 Kha ii 10a, Chung 2008: 319,27: (*atha sa bbikṣur anena bbaga*)*v*(*a*)*tā saṃkṣiptenā*⟨*p*⟩(*avādenāva*)*v*⟨*ād*⟩(*i*)*ta*ḥ *yā* ... [*bb*](*ū*)*v*(*a*).

## 17. [Discourse on Not Belonging to Oneself]<sup>98</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthi in Jeta's Grove, Anāthapiṇḍika's Park. A certain monk rose up from his seat, bared his right shoulder and with palms together said to the Buddha: [3c]

“It would be well if the Blessed One would teach me the essentials of the Dharma in brief. On having heard the Dharma I shall alone and in a quiet place reflect on it with energy. Being established in it without negligence I shall [reflect] on that for whose sake a clansman's son goes forth, shaving off beard and hair and putting Dharma robes on the body, out of faith going forth from the home to homelessness for the unsurpassed supreme holy life, realizing here and now 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.’”

At that time the Blessed One said to that monk: “It is well, it is well, that you speak like this: ‘Blessed One, teach me the essentials of the Dharma in brief. On having been taught the Dharma herein in brief and fully understood its meaning, I shall alone and in a quiet place reflect on it with energy. Being established in it without negligence ... up to ... knowing myself that there will be no receiving of any further existence.’ Are you speaking like this?” The monk said to the Buddha: “It is like this, Blessed One.”

The Buddha said to the monk: “Listen, listen and pay careful attention to what I will tell you. Monk, whatever things do not belong to you, they should quickly be eradicated and relinquished.<sup>99</sup> Having eradicated those things will be for your benefit and welfare, for your

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98 Parallels: SN 22.68 at SN III 77,26, a discourse quotation in the *Abbidharma-kośavyākhyā*, Wogihara 1932: 48,2, and a discourse quotation preserved in Tibetan, D 4094 *ju* 21a3 or Q 5595 *tu* 23b1, translated below Dhammadinnā 2012: 79.

99 Wogihara 1932: 48,2: *yad bhikṣo na tvaṃ sa te dbarmaḥ prabhātavya iti.*

peace and happiness for a long time.”<sup>100</sup> Then the monk said to the Buddha: “I understood, Blessed One, I understood Well Gone One!”<sup>101</sup>

The Buddha said to the monk: “How do you understand in full the meaning of the teaching I herein spoke in brief?”<sup>102</sup> The monk said to the Buddha: “Blessed One, form does not belong to me, it should quickly be eradicated and relinquished.<sup>103</sup> Feeling ... perception ... formations ... consciousness does not belong to me, it should quickly be eradicated and relinquished. This will be for my benefit and welfare, for my peace and happiness for a long time. Blessed One, I thus understand in full the meaning of the teaching herein spoken in brief.”

The Buddha said to the monk: “It is well, it is well, monk, that you understand in full the meaning of the teaching I herein spoke in brief. Why is that? Form does not belong to you, it should quickly be eradicated and relinquished. In the same way feeling ... perception ... formations ... consciousness does not belong to you, it should quickly be eradicated and relinquished. Having eradicated and relinquished it will be for your benefit and welfare, for your peace and happiness for a long time.”

Then, on hearing what the Buddha had said, the mind of that monk was greatly delighted. He paid homage to the Buddha and withdrew. Practising alone in a quiet place with diligence he was established in it without negligence. Having practiced with diligence and being established in it without negligence he [was able] to reflect on that for the sake of what a clansman's son goes forth, shaving off beard and hair and putting Dharma robes on the body, out of right faith going

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100 According to the instruction in SN 22.68 at SN III 77,30, desire for what is not self should be given up; an injunction that is not followed by indicating that this will lead to the monk's peace and happiness, etc.

101 Wogihara 1932: 48,3: *ājñātaṃ bhagavann ity āba.*

102 Wogihara 1932: 48,3: *yathā katham aṣya bhikkṣo saṃkṣiptenōktasyārtham ājānāsi.*

103 Wogihara 1932: 48,4: *rūpaṃ bhadanta nāhaṃ, sa me dharmah prabātavya iti vistarah.*



forth to homelessness ... up to ... he himself knew that there will be no receiving of any further existence.’ Then that monk became an arahant, attaining liberation of the mind.

## 18. [Discourse on Not Belonging to Another]<sup>104</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time a certain monk rose up from his seat, bared his right shoulder, paid homage to the Buddha and withdrew to stand at one side. [4a] He said to the Buddha:

“It would be well if the Blessed One would teach me the essentials of the Dharma in brief. On having heard the Dharma I shall alone and in a quiet place reflect on it with energy. Being established in it without negligence ... up to ... knowing myself that there will be no receiving of any further existence.”

The Buddha said to that monk: “It is well, it is well, that you speak like this: ‘Blessed One, teach me the essentials of the Dharma in brief. On having heard the Dharma, I shall alone and in a quiet place reflect on it with energy. Being established in it without negligence ... up to ... knowing myself that there will be no receiving of any further existence.’ Is it like this?” Then that monk said to the Buddha: “It is like this, Blessed One.”

The Buddha said to the monk: “Listen, listen and pay careful attention to what I will tell you. Whatever does not belong to you and does not belong to others, these things should quickly be eradicated and relinquished. Having eradicated those things will be for your benefit and welfare, for your peace and happiness for a long time.”<sup>105</sup> Then that monk said to the Buddha: “I understood, Blessed One, I understood Well Gone One!”

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104 Parallel: SN 22.69 at SN III 78,17.

105 According to the instruction in SN 22.69 at SN III 78,20, desire for what does not belong to the self should be given up; an injunction that is not followed by indicating that this will lead to the monk's peace and happiness, etc.

The Buddha said to the monk: “How do you understand in full the meaning of the teaching I herein spoke in brief?” The monk said to the Buddha: “Blessed One, form is not self, it does not belong to me and does not belong to others. This thing should quickly be eradicated and relinquished. Having eradicated that thing will be for my benefit and welfare, for my peace for a long time. In the same way feeling ... perception ... formations ... consciousness is not self, it does not belong to me and does not belong to others. It should quickly be eradicated and relinquished. Having eradicated that thing will be for my benefit and welfare, for my peace and happiness for a long time. Blessed One, I thus understand in full the meaning of the teaching herein spoken in brief.”

The Buddha said to the monk: “It is well, it is well, how you understand in full the meaning of the teaching I herein spoke in brief. Why is that? Monk, form is not self, it does not belong to oneself and does not belong to others. This thing should quickly be eradicated and relinquished. Having eradicated that thing will be for one's benefit and welfare, for one's peace and happiness for a long time. In the same way feeling ... perception ... formations ... consciousness is not self, it does not belong to oneself and does not belong to others. This thing should quickly be eradicated and relinquished. Having eradicated that thing will be for one's benefit and welfare, for one's peace and happiness for a long time.”

Then, on hearing what the Buddha had said, the mind of that monk was greatly delighted. He paid homage to the Buddha and withdrew. Practising alone in a quiet place with diligence he was established in it without negligence ... up to ... he himself knew that there will be no receiving of any further existence. Then that monk, attaining liberation of the mind, became an arahant.

## 19. [Discourse on Being Bound by Fetters]<sup>106</sup>

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

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106 Parallel: SN 22.70 at SN III 79,7.

Jeta's Grove, Anāthapiṇḍika's Park. At that time a certain monk rose up from his seat, paid homage to the Buddha and said to the Buddha: [4b]

"[May] the Blessed One teach me the essentials of the Dharma in brief. On having heard the Dharma I shall alone and in a quiet place reflect on it with energy, being established in it without negligence. Having become established in it without negligence, I shall reflect on that for whose sake a clansman's son out of right faith goes forth from the home to homelessness ... up to ... I myself know that there will be no receiving of any further existence."

At that time the Blessed One said to that monk: "It is well, it is well, that you speak like this: 'It would be well if the Blessed One would teach me the essentials of the Dharma in brief. On having heard the Dharma, I shall alone and in a quiet place reflect on it with energy, being established in it without negligence ... up to ... knowing myself that there will be no receiving of any further existence.' Is it like this?" The monk said to the Buddha: "It is like this, Blessed One."

The Buddha said to the monk: "Listen, listen and pay careful attention to what I will tell you. Monk, the fetters and what has the nature of putting you in bondage should quickly be relinquished and eradicated.<sup>107</sup> Having eradicated that thing will be for your benefit and welfare, for your peace and happiness for a long time." Then that monk said to the Buddha: "I understood, Blessed One, I understood Well Gone One!"

The Buddha said to the monk: "How do you understand in full the meaning of the teaching I herein spoke in brief?" The monk said to the Buddha: "Blessed One, form is a fetter and has the nature of putting me in bondage. This fetter and its nature of putting me in bondage should quickly be relinquished and eradicated. Having eradicated that thing will be for my benefit and welfare, for my peace

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107 According to the instruction in SN 22.70 at SN III 79,12, desire for what appears tantalizing should be given up; an injunction that is not followed by indicating that this will lead to the monk's peace and happiness, etc.

and happiness for a long time. In the same way feeling ... perception ... formations ... consciousness is a fetter and has the nature of putting me in bondage. This fetter and its nature of putting me in bondage should quickly be relinquished and eradicated. Having eradicated that thing will be for my benefit and welfare, for my peace for a long time. Blessed One, I thus understand in full the meaning of the teaching herein spoken in brief.”

The Buddha said to the monk: “It is well, it is well, that you understand in full the meaning of the teaching I herein spoke in brief. Why is that? Form is a fetter and has the nature of putting you in bondage. This thing should quickly be relinquished and eradicated. Having eradicated that thing will be for your benefit and welfare, for your peace and happiness for a long time. In the same way feeling ... perception ... formations ... consciousness is a fetter and has the nature of putting you in bondage. This thing should quickly be relinquished and eradicated. Having eradicated that thing will be for your benefit and welfare, for your peace for a long time.”

Then, on hearing what the Buddha had said, the mind of that monk was greatly delighted. He paid homage to the Buddha and withdrew. Reflecting on it alone in a quiet place with diligence he was established in it without negligence ... up to ... attaining liberation of the mind he became an arahant.

## 20. [Discourse on Being Defiled]

The Discourse on 〈Being Defiled〉 should also be spoken like this.<sup>108</sup>

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108 My rendering follows Yinshùn 1983: 30 note 2 who suggest to read 染 instead of 深. On the original reading, this would be the “Discourse on What is Deep”. In view of the discourse that precedes and the one that follows, this makes little sense. This discourse does not appear in the *uddāna*. The abbreviation seems to suggest that the same exposition as already given in SĀ 19 should be repeated, but with a different title. Thus SĀ 20 would have the same parallel(s) as SĀ 19.

## 21. [Discourse on Being Agitated]<sup>109</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time a certain monk rose up from his seat, paid homage to the Buddha and said to the Buddha: “[May] the Blessed One teach me the essentials of the Dharma in brief. On having heard the Dharma I shall alone and in a quiet place reflect on it with energy. Having become established in it without negligence, [4c] I shall reflect on that for whose sake a clansman's son out of right faith goes forth to homelessness ... up to ... knowing myself that there will be no receiving of any further existence.”

At that time the Blessed One said to that monk: “It is well, it is well, that you speak like this: ‘It would be well if the Blessed One would teach me the essentials of the Dharma in brief. On having heard the Dharma, I shall alone and in a quiet place reflect on it with energy. Being established in it without negligence ... up to ... knowing myself that there will be no receiving of any further existence.’ Is it like this?” The monk said to the Buddha: “It is like this, Blessed One.”

The Buddha said to the monk: “Listen, listen and pay careful attention to what I will tell you. Monk, at the time of being agitated, one is bound by Māra. If one is not agitated, one is free from the Evil One.”<sup>110</sup> The monk said to the Buddha: “I understood, Blessed One, I understood Well Gone One!”

The Buddha said to the monk: “How do you understand in full the meaning of the teaching I herein spoke in brief?” The monk said to the Buddha: “Blessed One, at the time of being agitated by form, one is bound by Māra. If one is not agitated, one is free from the Evil One. In the same way at the time of being agitated by feeling

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109 Parallels: SN 22.63-65 at SN III 73,15.

110 According to the instructions in the parallel versions, one is bound by Māra in the following ways: by grasping according to SN 22.63 at SN III 74,4, by conceiving according to SN 22.64 at SN III 75,3, and by delighting according to SN 22.65 at SN III 75,27.

... perception ... formations ... consciousness, one is bound by Māra. If one is not agitated, one is free from the Evil One. Blessed One, I thus understand in full the meaning of the teaching herein spoken in brief.”

The Buddha said to the monk: “It is well, it is well, that you understand in full the meaning of the teaching I herein spoke in brief. Why is that? At the time of being agitated by form, one is bound by Māra. If one is not agitated, one is free from the Evil One. In the same way, at the time of being agitated by feeling ... perception ... formations ... consciousness, one is bound by Māra. If one is not agitated, one is free from the Evil One.”

... up to ... he himself knew that there will be no receiving of any further existence ... attaining liberation of the mind he became an arahant.

## 22. [Discourse on Kappa's Question]<sup>111</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. At that time there was a monk by the name of Kappa who approached the Buddha, paid homage with his head at the [Buddha's] feet, withdrew to stand at one side and said to the Buddha:

“As the Blessed One has spoken about the mind of a monk attaining being well liberated – Blessed One, how does the mind of a monk attain being well liberated?”<sup>112</sup>

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111 Parallel: SN 22.125 at SN III 170,1. Akanuma 1929/1990: 27 instead mentions the closely similar SN 22.124, which differs from SN 22.125 in not taking up the topic of being liberated, hence SN 22.125 seems a closer parallel to SĀ 22.

112 According to SN 22.125 at SN III 170,3, Kappa inquired how one should know and see so that in regard to this body with consciousness and external signs the mind is rid of I-making, mine-making, and conceit, transcends discrimination, is peaceful and well liberated.

At that time the Blessed One said to that monk: “It is well, it is well, that you are able to ask the Tathāgata about the mind being well liberated. It is well, Kappa. Listen, listen and pay careful attention to what I will tell you.

“Kappa, you should contemplate with understanding that whatever form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all [form], every instance of it, is impermanent. Having rightly contemplated it as impermanent, you will remove craving for form. Having removed craving for form, your mind will be well liberated. [5a]

“In the same way contemplating [whatever] feeling ... perception ... formations ... consciousness, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all [consciousness], every instance of it, is impermanent. Having rightly contemplated it as impermanent, you will remove craving for consciousness. Having removed craving for consciousness, I say, your mind will be well liberated.

“Kappa, a monk who in this way has well liberated the mind is reckoned by the Tathāgata to have well liberated the mind. Why is that? Because of having eradicated craving and desire. One who has eradicated craving and desire is reckoned by the Tathāgata to have well liberated the mind.”

Then, on hearing what the Buddha had said, the mind of the monk Kappa was greatly delighted. He paid homage to the Buddha and withdrew. At that time the monk Kappa, having received the Buddha's instruction, reflecting on it alone in a quiet place with diligence and being established in it without negligence ... up to ... he himself knew that there will be no receiving of any further existence. Having well liberated the mind he became an arahant.

## 23. [First Discourse on Rāhula's Question]<sup>113</sup>

Thus have I heard. At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Place. At that time the venerable Rāhula approached the Buddha, paid homage with his head at the [Buddha's] feet and withdrew to stand at one side. He said to the Buddha:

“Blessed One, knowing what, seeing what in relation to this body of mine with consciousness and [in relation to] external objects and any sign will it be possible that there is no [sense of an] I, of viewing as mine or of the underlying tendency, fetter and attachment to the I-conceit?”

The Buddha said to Rāhula: “It is well, it is well, that you are able to ask the Tathāgata: ‘Knowing what, seeing what in relation to this body of mine with consciousness and [in relation to] external objects and any sign will there be no [sense of an] I, of viewing as mine or of the underlying tendency, fetter and attachment to the I-conceit?’ Is it like this?” Rāhula said to the Buddha: “It is like this, Blessed One.”

The Buddha said to Rāhula: “It is well. Listen, listen and pay careful attention to what I will tell you. Rāhula, you should contemplate whatever form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all such [form], every instance of it, is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it].<sup>114</sup> In this way it should be rightly contemplated with balanced wisdom.

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113 Parallels: SN 18.21 at SN II 252,7 and SN 22.91 at SN III 135,24.

114 SĀ 23 at T II 5a22: 非我, 不異我, 不相在. My rendering of this cryptic passage is indebted to Choong 2000: 59, who draws attention to SĀ 45 at T II 11b5: 色是我, 色異我, 我在色, 色在我, which is then summarized two lines later as 色是我, 異我, 相在; cf. also the explanation of the present passage offered in the Fōguāng edition of the *Samyukta-āgama*, page 33 note 2: 即無我, 無我所, 五蘊不在我中, 我不在五蘊中.



“In the same way [whatever] feeling ... perception ... formations ... consciousness, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all such [consciousness], every instance of it, is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]. In this way it should be contemplated with balanced wisdom as it really is.

“In this way, Rāhula, a monk knows like this and sees like this. For one who knows like this and sees like this in relation to this body with consciousness and [in relation to] external objects and any sign there will be no [sense of an] I, viewing as mine or underlying tendency, fetter and attachment to the I-conceit.<sup>115</sup>

“Rāhula, if in this way for a monk in relation to this body with consciousness and [in relation to] external objects and any sign there is no [sense of an] I, [5b] viewing as mine or underlying tendency, fetter and attachment to the I-conceit, that monk is reckoned to have eradicated craving and desire, to have turned around and left all bondage, rightly comprehending<sup>116</sup> the unsurpassed transcendence of *dukkha*.”

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

## 24. [Second Discourse on Rāhula's Question]<sup>117</sup>

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 [and the monks]:

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115 SN 18.21 at SN II 252,29 and SN 22.91 at SN III 136,17 conclude at this juncture.

116 SĀ 23 at T II 5b2: 無間等, which in T 99 appears to be rendering *abbisamaya*.

117 Parallels: SN 18.22 at SN II 253,1 and SN 22.92 at SN III 136,18.

“Monks, knowing what, seeing what in relation to this body of mine with consciousness and [in relation to] external objects and any sign will there be no [sense of an] I, viewing as mine and underlying tendency, fetter and attachment to the I-conceit?”

Rāhula said to the Buddha: “The Blessed One is the master of the Dharma, being its guide and its shelter. It would be well if the Blessed One were to deliver an explanation of the meaning [of this statement] to the monks. Having heard it from the Buddha, the monks will remember it and receive it respectfully.”

The Buddha said to Rāhula: “Listen, listen and pay careful attention to what I will tell you.” Rāhula said to the Buddha: “Indeed, we [are ready] to receive the instruction.”

The Buddha said to Rāhula: “You should contemplate whatever form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all such [form] is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]. In this way it should be contemplated with balanced wisdom as it really is.

“In the same way [whatever] feeling ... perception ... formations ... consciousness, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all such [consciousness] is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]. In this way it should be contemplated with balanced wisdom as it really is.

“Monks, knowing like this and seeing like this in relation to this body of mine with consciousness and [in relation to] external objects and any sign there will be no [sense of an] I, viewing as mine and underlying tendency, fetter and attachment to the I-conceit.”<sup>118</sup>

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118 SN 18.22 at SN II 252,30 and SN 22.92 at SN III 137,6 conclude at this juncture.

“Rāhula, [when] in this way in relation to this body with consciousness and [in relation to] external objects and any sign there is no [sense of an] I, viewing as mine and underlying tendency, fetter and attachment to the I-conceit, [then] a monk goes beyond doubt in his mind, is far removed from all signs, being at peace and liberated. Such a monk is reckoned to have eradicated and removed craving and desire, to have turned around and left all bondage, rightly comprehending the unsurpassed transcendence of *dukkha*.”

Then Rāhula [and the monks], hearing what the Buddha had said, were delighted and received it respectfully.<sup>119</sup>

## 25. [Discourse on Being Learned]<sup>120</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. Then a certain monk approached the Buddha, paid homage to the Buddha and withdrew to stand at one side. [5c] He said to the Buddha: “As the Blessed One has spoken about being learned – how does one [become] learned?”

The Buddha said to the monk: “It is well, it is well. You are now asking me the meaning of being learned. Is it like this?” The monk said to the Buddha: “Indeed, Blessed One.”

The Buddha said to the monk: “Listen and pay careful attention to what I will tell you. Monk, you should know that hearing that whereby disenchantment with form arises, whereby one is free from desire for it, whereby there is cessation and a state of peace, this is reckoned being learned. In the same way hearing that whereby disenchantment with feeling ... perception ... formations ...

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119 After the conclusion of this discourse comes a summary verse (*uddāna*), which I have not included in the translation.

120 No parallel seems so far to have been identified. For discourses 25 to 29 my reconstruction of the respective discourse titles is based on the *uddāna* found after discourse 29.

consciousness arises, whereby one is free from desire for it, whereby there is cessation and a state of peace, this is reckoned being learned. Monk, this is reckoned what the Tathāgata declares to be learned.”

Then that monk, hearing what the Buddha had said, was thrilled with delight, paid homage and left.

## 26. [Discourse on Teaching the Dharma Well]<sup>121</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattī in Jeta's Grove, Anāthapiṇḍika's Park. At that time a certain monk approached the Buddha, paid homage with his head at the [Buddha's] feet and withdrew to stand at one side. He said to the Buddha: “As the Blessed One has spoken about being a Dharma teacher – how is one reckoned a Dharma teacher?”

The Buddha said to the monk: “It is well, it is well. You now wish to know the meaning of what the Tathāgata has spoken about as a Dharma teacher. Is it like this?” The monk said to the Buddha: “Indeed, Blessed One.”

The Buddha said to the monk: “Listen and pay careful attention to what I will tell you.” The Buddha said to the monk: “If by teaching about form disenchantment arises, one is free from desire for [form] and there is cessation and a state of peace, this is reckoned being a Dharma teacher.<sup>122</sup> If by teaching about feeling ... perception ... formations ... consciousness disenchantment arises, one is free from desire for [consciousness] and there is cessation and a state of peace,

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121 Parallel: SN 22.115 at SN III 163,14. Akanuma 1929/1990: 27 also mentions SN 22.116, which combines the inquiry after the Dharma teacher with a question about practising in accordance with the Dharma and attaining Nirvāṇa in this very life, hence SN 22.115 is the closer parallel to SĀ 26, in as much as its inquiry only takes up the Dharma teacher, even though the Buddha then expounds all three topics.

122 SN 22.115 at SN III 163,21 continues after the definition of the Dharma teacher by explaining two more topics: how one practices in accordance with the Dharma and how one attains Nirvāṇa in this very life.

this is reckoned being a Dharma teacher. This is reckoned what the Tathāgata declares to be a Dharma teacher.”

Then that monk, hearing what the Buddha had said, was thrilled with delight, paid homage and left.

## 27. [Discourse on Proceeding in the Dharma]<sup>123</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthi in Jeta's Grove, Anāthapiṇḍika's Park. At that time a certain monk approached the Buddha, paid homage with his head at the [Buddha's] feet and withdrew to stand at one side. He said to the Buddha: “As the Blessed One has spoken about proceeding in the Dharma in accordance with the Dharma – how does one proceed in the Dharma in accordance with the Dharma?”<sup>124</sup>

The Buddha said to the monk: “It is well, it is well. You now wish to know how to proceed in the Dharma in accordance with the Dharma. Is it like this?” The monk said to the Buddha: “Indeed, Blessed One.”

The Buddha said to the monk: “Listen and pay careful attention to what I will tell you. Monk, proceeding towards disenchantment in regard to form, towards being free from desire for it, towards its cessation, this is reckoned proceeding in the Dharma in accordance with the Dharma.<sup>125</sup> In the same way proceeding towards disenchantment in regard to feeling ... perception ... formations ... consciousness, towards being free from desire for it, towards its cessation, this is reckoned proceeding in the Dharma in accordance with the Dharma.”

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123 Parallel: SN 22.39 at SN III 40,22. Akanuma 1929/1990: 27 also mentions SN 22.40-42, which develop the same treatment with the alternatives of contemplating impermanence, *dukkha* and not-self. Thus SN 22.39 is the closest parallel to SA 27.

124 SN 22.39 at SN III 40,23 begins with the Buddha delivering the instruction on his own, without anyone asking a corresponding question.

125 SN 22.39 at SN III 40,28 proceeds from disenchantment with the five aggregates to their full understanding and to being liberated from them, whereby one is also liberated from birth, old age and death, etc.

Then that monk, hearing what the Buddha had said, was thrilled with delight, paid homage and left.

## 28. [Discourse on Nirvāṇa]<sup>126</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. [6a] At that time a certain monk approached the Buddha, paid homage with his head at the [Buddha's] feet and withdrew to stand at one side. He said to the Buddha: “As the Blessed One has spoken about attaining Nirvāṇa here and now – how does a monk attain Nirvāṇa here and now?”<sup>127</sup>

The Buddha said to the monk: “It is well, it is well. You now wish to know about Nirvāṇa here and now. Is it like this?” The monk said to the Buddha: “Indeed, Blessed One.”

The Buddha said to the monk: “Listen and pay careful attention to what I will tell you.” The Buddha said to the monk: “Arousing disenchantment for form, being free from desire for it, [proceeding towards] its cessation, without giving rise to the influxes, the mind is rightly liberated. This is reckoned how a monk [attains] Nirvāṇa here and now. In the same way arousing disenchantment for feeling ... perception ... formations ... consciousness, being free from desire for it, [proceeding towards] its cessation, without giving rise to the influxes, the mind is rightly liberated. This is reckoned how a monk [attains] Nirvāṇa here and now.”

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126 Parallels: SN 22.116 at SN III 164,3 and a discourse quotation in the *Abbidbarmakośabhāṣya*, Pradhan 1967: 93,21, with a fuller quotation preserved in Tibetan, D 4094 ju 97b3 or Q 5595 tu 111b1, translated below Dhammadinnā 2012: 83. Akanuma 1929/1990: 27 also mentions SN 22.115 (cf. above note 121) and SN 35.154, which takes up the six sense-spheres instead of the aggregates in its reply.

127 My rendering is based on emending SĀ 28 at T II 6a3: 得見法涅槃 to 見法得涅槃, in line with the Sanskrit parallel, Pradhan 1967: 93,21: *dr̥ṣṭadbarmanirvāṇaprāpto bhikṣur ity uktam*. In SN 22.116 at SN III 164,7 the topic of attaining Nirvāṇa here and now is the third of three topics broached by the monk, the other two are the Dharma teacher and practising in accordance with the Dharma.

Then that monk, hearing what the Buddha had said, was thrilled with delight, paid homage and left.

## 29. [Discourse on Samiddhi Asking How to Speak as a Dharma Teacher]<sup>128</sup>

Thus have I heard. At one time the Buddha was staying at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. At that time a certain monk by the name of Samiddhi approached the Buddha, paid homage with his head at the [Buddha's] feet and withdrew to stand at one side. He said to the Buddha: “As the Blessed One has spoken about speaking as a Dharma teacher – how is one reckoned to be speaking as a Dharma teacher?”

The Buddha said to the monk: “You now wish to know the meaning of speaking as a Dharma teacher. Is it like this?” The monk said to the Buddha: “Indeed, Blessed One.”

The Buddha said to the monk: “Listen and pay careful attention to what I will tell you. If a monk speaks of disenchantment in regard to form, of being free from desire for it, of its cessation, this is reckoned speaking as a Dharma teacher.<sup>129</sup> In the same way speaking of disenchantment in regard to feeling ... perception ... formations ... consciousness, of being free from desire for it, of its cessation, this is reckoned speaking as a Dharma teacher.”

Then that monk, hearing what the Buddha had said, was thrilled with delight, paid homage and left.<sup>130</sup>

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128 Parallel: SN 22.115 at SN III 163,14.

129 SN 22.115 at SN III 163,21 continues, after having defined the Dharma teacher, by explaining how one is practising in accordance with the Dharma and how one attains Nirvāṇa in this very life, cf. above note 121.

130 After the conclusion of this discourse comes a summary verse (*uddāna*), which I have not included in the translation.

### 30. [First Discourse to Soṇa]<sup>131</sup>

Thus have I heard. At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Place. At that time the venerable Sāriputta was on Mount Vulture Peak. Then a householder's son by the name of Soṇa, who every day used to roam around, reached Mount Vulture Peak and approached the venerable Sāriputta. Having exchanged polite greetings he withdrew to sit at one side. He said to Sāriputta:<sup>132</sup>

“If recluses and brahmins in regard to form which is impermanent and changing, form which is not stable, say: ‘I am superior, I am equal, I am inferior’; why do these recluses and brahmins have such a perception and do not see the truth?<sup>133</sup> [6b]

“If recluses and brahmins in regard to feeling ... perception ... formations ... consciousness, which is impermanent and changing, which is not stable, say: ‘I am superior, I am equal, I am inferior’; why do these recluses and brahmins have such a perception and do not

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131 Parallels: SN 22.49 at SN III 48,5 and fragment MSS Bendall xix,7 and xxi,2, La Vallée Poussin 1907: 375-377. For discourses 30 to 32 my reconstruction of the titles is based on the *uddāna* found after discourse SĀ 262 at T II 67a20 in what according to the reconstructed order of the *Samyukta-āgama* would be the second fascicle of the collection. The *uddāna* begins with a reference to three discourses to Soṇa, 輪屢那三種.

132 MSS Bendall, La Vallée Poussin 1907: 375,1 (counting the lines from the beginning of the actual fragment): *sāriputra idam avocat*. Thus here Sāriputra right away comes out with a teaching (on the recluses and brahmins). SN 22.49 at SN III 48,11 similarly does not report Soṇa asking about the recluses and brahmins, but rather being taught about them, although here he has visited the Buddha instead of Sāriputta and thus receives teachings from the Buddha.

133 MSS Bendall, La Vallée Poussin 1907: 375,1: *ye ke cic chroṇa śramaṇā vā brāhmaṇā vā anityena rūpeṇādbruveṇānāsūvāsikena vipariṇāmadbarmaṇā śreyāṃsaḥ sma iti manyante, sadṛśās sma iti manyante hīnā[ḥ] sma iti manyante, nānyatra te śroṇa śramaṇā vā brāhmaṇā vā evaṃ yathābhūtasāyadarśanāt*. The present section of SĀ 30 has been translated by Choong 2000: 60, who p. 59 already noted that in the Pāli parallel SN 22.49 this part is not a question asked by Soṇa, but a teaching given by the Buddha; cf. also above note 132.



see the truth?<sup>134</sup>

“If recluses and brahmins in regard to form which is impermanent and not stable, form which is changing, say: ‘I am superior, I am equal, I am inferior’; why do they imagine [like this] and do not see the truth? In regard to feeling ... perception ... formations ... consciousness which is impermanent and changing, which is not stable, they say: ‘I am superior, I am equal, I am inferior’. Why do they imagine [like this] and do not see the truth?”

[Sāriputta asked]: “Soṇa, what do you think, is form permanent or is it impermanent?” [Soṇa] replied: “It is impermanent.”<sup>135</sup>

[Sāriputta asked]: “Soṇa, what is impermanent, is it *dukkha*?” [Soṇa] replied: “It is *dukkha*.”<sup>136</sup>

[Sāriputta asked]: “Soṇa, what is impermanent, *dukkha*, of a nature to change, what do you think, does a noble disciple herein regard such form as self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?” [Soṇa] replied: “No.”<sup>137</sup>

[Sāriputta asked]: “Soṇa, what do you think, is feeling ... perception ... formations ... consciousness permanent or is it impermanent?” [Soṇa]

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134 MSS Bendall, La Vallée Poussin 1907: 375,5: *ye ke cic chroṇa śramaṇā vā [brāhma]ṇā vā anityayā vedanayā, saṃjñayā, saṃskārair, anityena vijñānenādbrūvenānāśvāsikena vipariṇāmadbarmaṇā vijñānena śreyāmsaḥ sma iti manyante, sadrsā[ḥ] sma iti manyante bīnā[ḥ] sma iti manyante, nānyatra te śroṇa śramaṇā vā brāhmaṇā vā evaṃ yābbūtasvādarsanād.* The fragment continues with the positive case of recluses and brahmins who have no such notions of being superior, equal or inferior.

135 MSS Bendall, La Vallée Poussin 1907: 376,14: *tat kim manyase śroṇa, rūpaṃ nityaṃ vā anityaṃ vā? anityaṃ idaṃ bhoḥ sārīputra.*

136 MSS Bendall, La Vallée Poussin 1907: 376,15: *yat punar anityaṃ, duḥkhaṃ [vā] taṃ na vā duḥkhaṃ? duḥkhaṃ idaṃ bhoḥ sārīputra.*

137 MSS Bendall, La Vallée Poussin 1907: 376,17: *yat punar anityaṃ duḥkhaṃ vipariṇāmadbarma api nu tac chrutavān āryaśrāvaka ātmata upagacched, etan mama, eṣo 'ham asmy, eṣa me ātmeti? no bhoḥ sārīputra.*

replied: “It is impermanent.”<sup>138</sup>

[Sāriputta asked]: “What is impermanent, is it *dukkha*?” [Soṇa] replied: “It is *dukkha*.”<sup>139</sup>

[Sāriputta asked]: “Soṇa, consciousness that is impermanent, *dukkha*, of a nature to change, what do you think, does a noble disciple herein regard such consciousness as self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?” [Soṇa] replied: “No.”<sup>140</sup>

[Sāriputta said]: “Soṇa you should know that [whatever] form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all such form is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]. This is reckoned knowing it as it really is.”<sup>141</sup>

“In the same way [whatever] feeling ... perception ... formations ... consciousness, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all such consciousness is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]. This is reckoned knowing it as it really is.”<sup>142</sup>

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138 MSS Bendall, La Vallée Poussin 1907: 376,20: *kim manyase śroṇa, vedanā samjñā saṃskārā vijñānaṃ nityaṃ vā anityaṃ vā? anityaṃ idaṃ bboḥ sārīputra.*

139 MSS Bendall, La Vallée Poussin 1907: 376,22: *yat punar anityaṃ, duḥkhaṃ vā taṇṇa vā duḥkhaṃ? duḥkhaṃ idaṃ bboḥ sārīputra.*

140 MSS Bendall, La Vallée Poussin 1907: 376,23: *yat punar anityaṃ duḥkhaṃ vipariṇāmadharma api nu tac chrutavān āryasāvaka ātmata upagacched, etan mama, eṣo 'ham asmi, eṣa me ātmeti? no bhadanta sārīputra.*

141 MSS Bendall, La Vallée Poussin 1907: 376,26: *tasmāt tarhi śroṇa yat kiṃ cid rūpaṃ aṭṭhānāgatapratyutpannam ādhyātmikaṃ vā bāhyaṃ vā audārikaṃ vā sūkṣmaṃ vā hīnaṃ vā praṇītaṃ vā yad vā dūre yad vā antike, tat sarvaṃ naitan mama, naiṣo 'ham asmi, naiṣa me ātmety evam etad yathā bhūtaṃ samyakprajñayā draṣṭavyaṃ.*

142 MSS Bendall, La Vallée Poussin 1907: 376,31: *tasmāt tarhi śroṇa yā ka cid vedanā samjñā saṃskārā yat kiṃ cid vijñānaṃ aṭṭhānāgatapratyutpannam ādhyātmikaṃ vā bāhyaṃ vā audārikaṃ vā sūkṣmaṃ vā pūrvavad yāvāt sa.*

“Soṇa, in this way arouse disenchantment in regard to form ... feeling ... perception ... formations ... consciousness, be free from desire for it and become liberated.<sup>143</sup> Being liberated you will know and see 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.’”<sup>144</sup>

When Sāriputta had spoken this discourse, the householder's son Soṇa attained the pure eye of Dharma that is remote from [mental] stains and free from [mental] dust. Then the householder's son Soṇa saw the Dharma and attained the Dharma, not needing to rely on others he had attained fearlessness in the right Dharma.<sup>145</sup> He rose from his seat, arranged his clothes so as to bare the right shoulder, knelt down and with palms together said to Sāriputta:<sup>146</sup>

“I have now crossed over. From now on I take refuge in the Buddha, I take refuge in the Dharma and take refuge in the Saṅgha as a lay follower. [6c] From today until the end of my life I purely take refuge in the three jewels.”<sup>147</sup>

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143 MSS Bendall, La Vallée Poussin 1907: 376,35: *āryaśrāvako rūpād api nirvidyate, vedanāyāḥ saṃjñāyāḥ saṃskārebhyo vijñānād api nirvidyate, nirviṇṇo virajyate, virakto vimucyate.*

144 MSS Bendall, La Vallée Poussin 1907: 377,2: *vimuktasya vimuktam iti jñānam bhavati, kṣīṇā jātiḥ uṣitaṃ brahmacaryaṃ kṛtaṃ karaṇīyaṃ nāparaṃ asmād bhavaṃ prajānāmīty.* SN 22.49 at SN III 50,10 concludes at this juncture and thus does not report Soṇa's stream-entry.

145 MSS Bendall, La Vallée Poussin 1907: 377,5: *asmin kbalu dbarmaparyāye bhāṣyamāne śroṇasya gr̥bapatiputrasya virajo vigatamalam dbarmeṣu dbarmacakṣur utpannam. atha śroṇo gr̥bapatiputro dṛṣṭadbarmā prāptadbarmā viditadbarmā paryavagāḍhadbarmā ūrṇṇakāmḥṣas ūrṇṇavicikiṭṭo ... vaiśāradyaprāpta.*

146 MSS Bendall, La Vallée Poussin 1907: 377,10: *utthāyāsānād ekāmsaṃ uttarāsaṅgaṃ kṛtvā yenāyusmāṃc chāriputras tenāñjalim pranamayya āyusmantaṃ sāriputram idam avocat.*

147 MSS Bendall, La Vallée Poussin 1907: 377,12: *abbhikrānto 'bhaṃ bhadanta sāriputrābbhikrāntaḥ, yathābhaṃ bhagavantam śaraṇaṃ gacchāmi dbarmaṃ ca bhikkusamaḅhaṃ copāsakam ca mām dbārayādyāgreṇa yāvaj jīv.*

Then the householder's son Soṇa, hearing what Sāriputta had said, was thrilled with delight, paid homage and left.<sup>148</sup>

### 31. [Second Discourse to Soṇa]<sup>149</sup>

Thus have I heard. At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Place.<sup>150</sup> At that time the venerable Sāriputta was on Mount Vulture Peak.

Then a householder's son by the name of Soṇa, who every day used to roam around, reached Mount Vulture Peak and approached the venerable Sāriputta. He paid homage with his head at [Sāriputta's feet] and withdrew to sit at one side.<sup>151</sup>

Then Sāriputta said:<sup>152</sup> “Soṇa, if recluses and brahmins do not know form as it really is, do not know the arising of form as it really is, do not know the cessation of form as it really is, do not know the path to the cessation of form as it really is, then, Soṇa, you should know that

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148 MSS Bendall, La Vallée Poussin 1907: 377,16: *śroṇo gr̥bapatiputra āyusmanah s̥āriputrasya bhāṣitam abhinandyānumodyāyusmanah s̥āriputrasya pādaū śirasā vandītvā āyusmanah s̥āriputrasyāntikāt prakrāntah.*

149 Parallels: SN 22.50 at SN III 50,11, MSS Bendall xix,7 and xxi,2, v3-7, La Vallée Poussin 1907: 377f, revised edition in Chung 2008: 321-323 (who juxtaposes SĀ 31 with the Sanskrit fragments).

150 MSS Bendall, Chung 2008: 321,1 (here and below, line references are to the actual text of the edition), instead begins with just *rājagr̥be nidānam*; cf. also above note 4, note 45 and note 88.

151 MSS Bendall, Chung 2008: 321,2: *atha śroṇo gr̥bapatiputro divādivam eva jaṃghāvībhārenānucamkramyamāṇo 'nūvicaran pādābhyām eva gr̥dbrakūtaparvatam abhirubya yeṇāyusmāmc chāriputtras tenopasamkrānta upasamkramyāyusmataḥ s̥āriputrasya pādaū śirasā vandītvāikānte niṣaṇṇah.* In SN 22.50 at SN III 50,13 Soṇa visits the Buddha instead of Sāriputta.

152 MSS Bendall, Chung 2008: 321,11: *ekāntaniṣaṇṇam s̥roṇam gr̥bapatiputram āyusmāmc chāriputra idam avocat.*

for this reason these recluses and brahmins are not able to eradicate form.<sup>153</sup>

“In the same way recluses and brahmins who do not know feeling ... perception ... formations ... consciousness as it really is, do not know the arising of consciousness as it really is, do not know the cessation of consciousness as it really is, do not know the path to the cessation of consciousness as it really is, then for this reason they are not able to eradicate consciousness.<sup>154</sup>

“Soṇa, if recluses and brahmins know form as it really is, know the arising of form as it really is, know the cessation of form as it really is, know the path to the cessation of form as it really is, then, Soṇa, you should know that for this reason these recluses and brahmins are able to eradicate form.<sup>155</sup>

“In the same way, Soṇa, if recluses and brahmins know feeling ... perception ... formations ... consciousness as it really is, know the arising of consciousness as it really is, know the cessation of

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153 MSS Bendall, Chung 2008: 321,13: *ye kecic chroṇa śramaṇā vā brāhmaṇā vā rūpaṃ yathābbūtaṃ na prajānanti rūpasamudayaṃ rūpanirodhaṃ rūpanirodhaḡāminīṃ pratipadaṃ yathābbūtaṃ na prajānamīy abhavyās te śroṇa śramaṇā vā brāhmaṇā vā tad rūpaṃ parijñātum*. According to SN 22.50 at SN III 50,29 such recluses and brahmins are not [real] recluses and brahmins and do not here and now realize the essence of being recluses and brahmins. An exposition similar to SĀ 31, but addressed by the Buddha to the monks, can be found in fragment Kha ii 1d/10c/12a r3-7, La Vallée Poussin 1913: 575f. The fragment differs from SĀ 31 but agrees with SN 22.50 by indicating that recluses and brahmins who do not know bodily form, etc., its arising, its cessation and the path to its cessation, are not [real] recluses and brahmins and do not realize the essence of being recluses and brahmins.

154 MSS Bendall, Chung 2008: 322,6: *ye kecic chroṇa śramaṇā vā brāhmaṇā vā vedanāṃ samjñāṃ saṃskārāṃ vijñānaṃ yathābbūtaṃ na prajānanti vijñānasamudayaṃ vijñānanirodhaṃ vijñānanirodhaḡāminīṃ pratipadaṃ yathābbūtaṃ na prajānanti abhavy[āś] t(e) [ś]r[ō]ṇa śramaṇā vā brāhmaṇā vā tad vijñānaṃ parijñātum*.

155 MSS Bendall, Chung 2008: 322,17: *ye tu kecic chroṇa śramaṇā vā brāhmaṇā vā rūpaṃ yathābbūtaṃ prajānanti rūpasamudayaṃ rūpanirodhaṃ rūpanirodhaḡāminīṃ pratipadaṃ yathābbūtaṃ prajānanti bhavyās te śroṇa śramaṇā vā brāhmaṇā vā tad rūpaṃ parijñātum*.

consciousness as it really is, know the path to the cessation of consciousness as it really is, then, Soṇa, you should know that for this reason these recluses and brahmins are able to eradicate consciousness.”<sup>156</sup>

[Sāriputta asked]: “Soṇa, what do you think, is form permanent or is it impermanent?” [Soṇa] replied: “It is impermanent.”<sup>157</sup>

[Sāriputta] asked again: “What is impermanent, is it *dukkha*?” [Soṇa] replied: “It is *dukkha*.”

Sāriputta said: “Form that is impermanent, *dukkha*, of a nature to change, would a noble disciple herein regard such form as self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?” [Soṇa] replied: “No.”

[Sāriputta asked]: “Soṇa, in the same way feeling ... perception ... formations ... consciousness, is it permanent or impermanent?” [Soṇa] replied: “It is impermanent.”

[Sāriputta] asked again: “What is impermanent, is it *dukkha*?” [Soṇa] replied: “It is *dukkha*.”

[Sāriputta] asked again: “What is impermanent, *dukkha*, of a nature to change, would a noble disciple herein regard such consciousness as self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?” [Soṇa] replied: “No.”

[Sāriputta said]: “Soṇa, you should know that [whatever] form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all such form is not self, [7a] is not

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156 MSS Bendall, Chung 2008: 323,3: *ye tu keci chroṇa śramaṇā vā b[r]āh[m]aṇā vā vedanāṃ saṃjñāṃ saṃskā (rān vi) jñānaṃ yathābhūtaṃ (pra) jānanti vijñānasamudayaṃ vijñānanirodhaṃ vijñānanirodhaḡāmiṇiṃ pratipadam yathābhūtaṃ prajānanti bhavyās te śroṇa śramaṇā vā brāh[m]aṇā vā tad vijñānaṃ pariñātum*. SN 22.50 concludes at this juncture and thus does not have the catechism on the three characteristics.

157 MSS Bendall, Chung 2008: 323,13: *kiṃ manyase śroṇa rūpaṃ [ni](t)ya(ṃ) vā a(n) [i]tyaṃ vā. anityaṃ idaṃ bhadaṇṭa sāriputt[ra]*.

distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]. This is reckoned knowing it as it really is.

“Soṇa, a noble disciple arouses disenchantment in regard to form, is free from desire for it and becomes liberated. He becomes liberated from birth, old age, disease, death, sorrow, sadness, pain and vexation.

“In the same way [whatever] feeling ... perception ... formations ... consciousness, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all such consciousness is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]. This is reckoned knowing it as it really is.

“Soṇa, a noble disciple arouses disenchantment in regard to consciousness, is free from desire for it and becomes liberated. He becomes liberated from birth, old age, disease, death, sorrow, sadness, pain and vexation.”

Then Soṇa, hearing what Sāriputta had said, was thrilled with delight, paid homage and left.

## 32. [Third Discourse to Soṇa]<sup>158</sup>

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

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158 An exposition similar to SĀ 32, but addressed by the Buddha to the monks, can be found in fragment Kha ii 1d/10c/12a r7-v1, La Vallée Poussin 1913: 576. The fragment differs from SĀ 31 by indicating that recluses and brahmins who do not know bodily form, etc., its arising, its cessation, its gratification, its danger and the escape from it as it really is, are not [real] recluses and brahmins and do not realize the essence of being recluses and brahmins.

householder's son by the name of Soṇa, who every day used to roam around, reached Mount Vulture Peak and approached Sāriputta. He paid homage with his head [at Sāriputta's feet] and withdrew to sit at one side.

Then Sāriputta said to Soṇa: “If recluses and brahmins do not know form as it really is, do not know the arising of form as it really is, do not know the cessation of form as it really is, do not know the gratification of form as it really is, do not know the danger of form as it really is, do not know the escape from form as it really is, then for this reason they are not able to transcend form.

“If recluses and brahmins do not know feeling ... perception ... formations ... consciousness as it really is, do not know the arising of consciousness as it really is, do not know the cessation of consciousness as it really is, do not know the gratification of consciousness as it really is, do not know the danger of consciousness as it really is, do not know the escape from consciousness as it really is, then for this reason these recluses and brahmins are not able to transcend consciousness.

“If recluses and brahmins know form ... the arising of form ... the cessation of form ... the gratification of form ... the danger of form ... the escape from form as it really is, then these recluses and brahmins are able to transcend form.

“If recluses and brahmins know feeling ... perception ... formations ... consciousness ... the arising of consciousness ... the cessation of consciousness ... the gratification of consciousness ... the danger of consciousness... the escape from consciousness as it really is, then these recluses and brahmins are able to transcend consciousness.

“Soṇa, what do you think, is form permanent or is it impermanent?”  
[Soṇa] replied: “It is impermanent.”

[Sāriputta asked]: “What is impermanent, is it *dukkha*?” [Soṇa] replied: “It is *dukkha*.”

[Sāriputta asked]: “Soṇa, form that is impermanent, *dukkha*, of a nature to change, would a noble disciple herein [regard] it as self, as



distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it?]" [Soṇa] replied: "No."

[Sāriputta asked]: "Soṇa, in the same way, what do you think, feeling ... perception ... formations ... consciousness, is it permanent or impermanent?" [Soṇa] replied: [7b] "It is impermanent."

[Sāriputta asked]: "What is impermanent, is it *dukkha*?" [Soṇa] replied: "It is *dukkha*."

[Sāriputta asked]: "Soṇa, what is impermanent, *dukkha*, of a nature to change, would a noble disciple herein [regard] it as self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it?]" [Soṇa] replied: "No."

[Sāriputta said]: "Soṇa you should know that [whatever] form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all such form is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]. This is reckoned knowing it as it really is.

"Soṇa [whatever] feeling ... perception ... formations ... consciousness, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all such consciousness is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]. This is reckoned knowing it as it really is.

"Soṇa, a noble disciple rightly contemplates these five aggregates of clinging as not self and not mine. Rightly contemplating in this way he does not grasp at anything in the world. One who does not grasp is not attached to anything. One who is not attached to anything attains Nirvāṇa himself, [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.'"

Then Soṇa, hearing what Sāriputta had said, was thrilled with delight, paid homage and left.

## Abbreviations

B <sup>e</sup>	Burmese edition
C <sup>e</sup>	Ceylonese edition
D	Derge edition
E <sup>e</sup>	PTS edition
Fóguāng	佛光電子大藏經, 阿含藏, 雜阿含
Q	Peking edition
S <sup>e</sup>	Siamese edition
SHT	Sanskrihandschriften aus den Turfanfunden
SN	<i>Samyutta-nikāya</i>
Spk	<i>Sāratthappakāsinī</i>
T	Taishō edition, CBETA

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## 漢譯《雜阿含經》1至32經之英文譯註

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### 摘要：

本文為漢譯《雜阿含經》第一卷經號1至32之英文譯註。

### 關鍵詞：

雜阿含經、五蘊