
On Views and Penetrative Knowledge — A Translation of
Samyukta-āgama Discourses 139 to 187 (Fascicle 7)

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法鼓佛學學報第 17 期 頁 43-100 (民國 104 年) · 新北市：法鼓文理學院

Dharma Drum Journal of Buddhist Studies, no. 17, pp. 43-100 (2015)

New Taipei City: Dharma Drum Institute of Liberal Arts

ISSN: 1996-8000

Abstract

This article translates the seventh fascicle of the *Samyukta-āgama*, which contains discourses 139 to 187.¹

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* Date of submission: 2014/12/29; date of review: 2015/6/11.
I am indebted to Mike Running, Shi Synchen, and Ken Su for their collaboration and to the journal's proof readers for helpful suggestions.

¹ The translated text is found at T II 42c15 to 49a25, this being the seventh fascicle in the Taishō edition, corresponding to the seventh fascicle in the reconstructed order of this collection according to, e.g., Choong 2000: 243, Bucknell 2006: 686, and Chung 2008: 23. Yinshùn 1983, however, places the present and the preceding fascicle at a considerably later point in his edition, as a result of which SĀ 139 to SĀ 187 in the Taishō edition correspond to discourses 1791 to 12.873 in his edition. The present fascicle contains two *Samyukta-āgama* sections: SĀ 139 to SĀ 171 correspond to the second part of the section on views (the first part of which begins with SĀ 130 in the previous fascicle), whereas the remaining discourses SĀ 172 to SĀ 187 correspond to the section on penetrative knowledge. In what follows, my identification of Pāli parallels is based on Akanuma 1929/1990 and Yinshùn 1983, in the case of Sanskrit fragment parallels I am indebted to Chung 2008. Here and elsewhere, I adopt Pāli for proper names and doctrinal terms in order to facilitate comparison with the Pāli parallels, except for terms like Dharma and Nirvāṇa, without thereby intending to take a position on the original language of the *Samyukta-āgama* manuscript used for translation. My reconstruction of the respective titles is mostly based on Akanuma 1929/1990, when he does not give a title in his catalogue I have made up a title based on the contents of the discourse; in the case of the same title being repeated I add "first", "second", etc.

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Keywords

Saṃyukta-āgama; Views; Penetrative Knowledge

[CONNECTED DISCOURSES ON VIEWS]

139. [First Discourse on Worry, Sorrow, Vexation, and Pain]

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what,² by being fettered and attached to what, by seeing what as the self, do not yet arisen worry, sorrow, vexation, and pain arise and already arisen worry, sorrow, vexation, and pain increase further?"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma. May he explain this fully. Having heard it, the monks will uphold and receive it respectfully."

The Buddha said to the monks: "The existence of bodily form is the cause, by clinging to bodily form, by being fettered and attached to bodily form, by seeing bodily form as a self, not yet arisen worry, sorrow, vexation, and pain arise, and already arisen worry, sorrow, vexation, and pain increase further. Feeling ... perception ... formations ... consciousness *is also like this*.

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

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

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

They replied: "It is *dukkha*, Blessed One."

² SĀ 139 at T II 42c₁₆ actually reads 何所起, "by the arising of what?", where my translation here and below assumes that this is another instance of confounding *utpāda* with *upāda*, as evident in the rendering of *anupādāya* as 不起 elsewhere in the collection; cf. Anālayo 2014: 8 note 17.

[The Buddha said:] "In this way, monks, what is impermanent is *dukkha*. Because there is *dukkha*, with this matter arising, there is being fettered, being attached, and the view of a self. This causes not yet arisen worry, sorrow, vexation, and pain to arise, and it causes already arisen worry, sorrow, vexation, and pain to increase further. Feeling ... perception ... formations ... consciousness *is also like this*.

"Therefore, monks, whatever bodily form, whether past, future or present, internal or external, gross or subtle, [43a] sublime or repugnant, far or near, it is all not self, not distinct from the self [in the sense of being owned by it], does not exist [within the self, nor does a self] exist [within it]. This is called right wisdom. Feeling ... perception ... formations ... consciousness *is also like this*.

"Again, what is seen, heard, experienced, cognized, aroused, searched for, remembered, followed with mental application (*vitakka*), and followed with mental sustaining (*vicāra*), all that is not self, not distinct from the self [in the sense of being owned by it], does not exist [within the self, nor does a self] exist [within it]. This is called right wisdom.

"If there is the view that a self exists and a world exists, and that the existence of this world and the existence of another world is permanent, lasting, and unchanging — all that is not self, not distinct from the self [in the sense of being owned by it], does not exist [within the self, nor does a self] exist [within it]. This is called right wisdom.

"If again there is the view that this world and a self do not exist, that nothing belongs to the self in this world, that the self will not be in the future and anything belonging to the self will not be in the future — all that is not self, not distinct from the self [in the sense of being owned by it], does not exist [within the self, nor does a self] exist [within it]. This is called right wisdom.

"Suppose a learned noble disciple examines these six standpoints for views as not self and not belonging to a self. One who contemplates in this way abandons doubt in relation to the Buddha, abandons doubt in relation to the Dharma ... in relation to the Community. Monks, this is called a learned noble disciple who no longer tolerates the undertaking

of a bodily, verbal or mental deed that would lead to the three evil destinies. Even if he is negligent, the noble disciple is certain to proceed to awakening, within seven existences of going and coming among *devas* and humans he will make an end of *dukkha*."

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

140. [Second Discourse on Worry, Sorrow, Vexation, and Pain]

The next discourse is also like this, with this difference: he abandons doubt about *dukkha*, its arising, its cessation, and the path.

141. [Third Discourse on Worry, Sorrow, Vexation, and Pain]

The next discourse is also like this, with this difference: he abandons doubt in relation to the Buddha, the Dharma, the Community, and about *dukkha*, its arising, its cessation, and the path.

142. [First Discourse on the View of a Self and What Belongs to the Self]³

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do not yet arisen I-conceit and

³ Parallel: SN 22.150 at SN III 181,27.

being fettered by attachment to a self and what belongs to a self arise, and already arisen I-conceit and being fettered by attachment to a self and what belongs to a self increase further?"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way up to ...* when the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully.⁴

143–144. [Second and Third Discourses on the View of a Self and What Belongs to the Self]

*The second and the third discourse are also as above.*⁵

145. [Discourse on the Influxes and the Obstruction of Confusion]

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, [43b] by being fettered and attached to what, by seeing what as the self, do not yet arisen influxes, being obstructed by and burning with worry, sorrow, vexation, and pain arise, and already arisen influxes, being obstructed by and burning with worry, sorrow, vexation, and pain increase further?"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to*

⁴ The different ways to gain right wisdom described in SĀ 139 and to be supplied here have no counterpart in SN 22.150.

⁵ This seems to intend that the pattern set by SĀ 140 and 141 should be applied to SĀ 143 and 144 .

be recited fully in the same way in the sequence of the above three discourses.

146. [Discourse on the Three Feelings]⁶

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: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, does one revolve in the three feelings in the world?"⁷

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

147. [Discourse on the Three Types of Dukkha]

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, does one revolve in the three [types of] *dukkha* in the world?"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to*

⁶ Parallel: SN 22.149 at SN III 180,23, which only takes up the two feelings of pleasure and pain. Akanuma 1929/1990: 35 also mentions SN 35.105, but since this is based on the six sense-spheres instead of the five aggregates, it does not seem to be a parallel to the present discourse.

⁷ Adopting the variant 於 instead of 形; cf. also Yinshùn 1983: 501 note 8.

be recited fully in the same way in the sequence of the above three discourses.

148. [Discourse on the Eight Worldly Conditions]

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: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, does one revolve in the eight worldly conditions in the world?"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

149. [First Discourse on Feeling Superior]⁸

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: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'I am superior, I am equal, I am inferior?'"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

⁸ Akanuma 1929/1990: 35 mentions SN 35.108 as a parallel to the present discourse (and the next two). Since SN 35.108 is based on the six sense-spheres instead of the five aggregates, it does not seem to be a parallel to SĀ 149 (or to SĀ 150 and SĀ 151).

150. [Second Discourse on Feeling Superior]

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'There is someone who is superior to me, there is someone who is equal to me, there is someone who is inferior to me?'" [43c]

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

151. [Third Discourse on Feeling Superior]

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'There is nobody who is superior to me, there is nobody who is equal to me, there is nobody who is inferior to me?'"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

152. [Discourse on the View of the Existence of a Self]⁹

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'The self, this world and the other world, exist permanently, are of a lasting and unchanging nature, dwelling at peace like that?'"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

153. [Discourse on No Difference]

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'In this way myself and another are entirely not two, not different, no less than that?'"¹⁰

⁹ Parallel: SN 22.151 at SN III 182,17 and SN 24.3 at SN III 204,32. SN 24.3 seems the closer parallel of these two, as its exposition leads up to stream-entry, similar to SĀ 139 and all the subsequent discourses in the *Samyukta-āgama* up to the present one, whereas in SN 22.151 the exposition leads up to full awakening.

¹⁰ Adopting the variant 減 instead of 滅.

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

154. [Discourse on the View of the Inefficacy of Offerings]¹¹

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: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'There is no [efficacy in] offerings, there is no [efficacy] in sacrifices, there is no [efficacy] in recitations, there is no arising in good realms or arising in bad realms as the result of deeds, there is neither this world nor another world, there is no [obligation towards] one's mother, there is no [obligation towards] one's father, there are no [spontaneously arisen] living beings, there are no arahants in this world who have rightly arrived and rightly advanced who, knowing themselves this world and that world in the present are fully established in the personal realization that 'birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence?'"¹²

¹¹ Parallel: SN 24.5 at SN III 206,26.

¹² After this standard formulation of wrong view, SN 24.5 at SN III 206,33 continues with the remainder of the view that according to DN 2 at DN I 55,21 was upheld by Ajita Kesakambalī, proclaiming that a living being consists merely of the four elements, with nothing that continues beyond death. The parallels to DN 2 differ on the view upheld by Ajita Kesakambalī; cf., e.g., Bapat 1948: 109–112, Basham 1951: 21–23, Vogel 1970: 28–33, Meisig 1987: 144–146, and Macqueen 1988: 153–164.

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.* [44a]

155. [Discourse on the View of the Inefficacy of Effort]¹³

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: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this:¹⁴ "There is no strength, there is no effort, there is no strong effort, there is no personal efficacy, there is no personal effort, there is no personal efficient effort, there is no doing by oneself, there is no doing by another, there is no doing by oneself and by another; all humans, all living beings, all divine beings are without expediency, without strength, without power, without effort, without capability, being destined to be successively transformed by experiencing pleasure and pain in the six modes of existence?"¹⁵

¹³ Parallel: SN 24.7 at SN III 210,1.

¹⁴ SN 24.7 at SN III 210,1 precedes this with the view that there is no cause or condition for beings to be defiled or purified. These have their counterparts in SĀ 157 and SĀ 158, cf. below notes 16 and 18. According to DN 2 at DN I 53,25, the proclamation of no cause for beings to be defiled or purified and the present view that denies the efficacy of effort and affirms purification to come about by transmigration in the six modes of existence were held by Makkhali Gosāla. As in the case of Ajita Kesakambālī, mentioned above in note 12, the parallels to DN 2 vary on what view they attribute to Makkhali Gosāla (or the others out of the group of six eminent teachers).

¹⁵ These six recur as part of the view held by Makkhali Gosāla according to DN 2 at DN I 53,31 and 54,4, with a full exposition given to them in AN 6.57 at AN III 383,17 (although here presented as a view held by Pūraṇa Kassapa); cf. also the detailed exposition in the commentary on DN 2, Sv I 162,12, translated in Bodhi 1989: 73–75, and the discussion of this Ajīvaka tenet in Basham 1951: 243–246.

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

156. [Discourse on the View of Annihilation at Death]¹⁶

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'All living beings who live in this world will be annihilated after death, will be destroyed, and will no longer exist. A human being is a combination of the four great elements, at the time after the body's death the earth returns to the earth, water returns to the water, fire returns to the fire, wind returns to the wind, and the faculties consequently proceed to space.

"Four men with a bier as their fifth carry the corpse to the cemetery ... *up to* ... it can be understood that what had not been burnt has been burnt, and [only] bones of the colour of a pigeon remain. The arrogant ones, who let [others] know about offerings, and the cunning ones, who let [others] know about retribution, what they claim to exist is all deception and falsehood. Whether fools or sages, after their death another existence is annihilated, destroyed, and no longer exists?"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

¹⁶ Parallel: SN 24.5 at SN III 206,33; cf. above note 12.

157. [First Discourse on the View of No Causality]¹⁷

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'The defilement of living beings is without causes and without conditions?'"¹⁸

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

158. [Second Discourse on the View of No Causality]¹⁹

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, [44b] by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'The purification of living beings is without causes and without conditions?'"²⁰

¹⁷ Parallel: SN 24.7 at SN III 210,1.

¹⁸ This corresponds to the very first part of the view in SN 24.7 at SN III 210,2; cf. above note 14.

¹⁹ Parallel: SN 24.7 at SN III 210,1.

²⁰ This corresponds to the second section of the first part of the view in SN 24.7 at SN III 210,3; cf. above note 14.

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

159. [Third Discourse on the View of No Causality]

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: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'It is without causes and without conditions that living beings lack knowledge and lack vision?'"

Then the monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

160. [Fourth Discourse on the View of No Causality]

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: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: ['It is without causes and without conditions that living beings have knowledge and vision]?'²¹

²¹ The present passage has suffered from a loss of text, as the content of the view is no longer specified. My supplementation follows a suggestion by Yinshùn 1983: 508 note 7.

Then the monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..."
to be recited fully in the same way in the sequence of the above three discourses.

161. [Discourse on the View of Seven Bodies]²²

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'These are the seven bodies, which are not created, not created by being created, which are not transformed, not transformed by being transformed, they are not killed, they are not moved, they are substantial.'²³ What are the seven? That is, they are the earth body, the water body, the fire body, the wind body, pleasure, pain, and the life faculty.

"These seven types of bodies, which are not created, not created by being created, which are not transformed, not transformed by being transformed, they are not killed, they are not moved, they are substantial. They do not alter, do not change, and do not obstruct each other.

"If something is meritorious, if it is evil, if it is meritorious and evil, if it is painful, if it is pleasant, if it is painful and pleasant, [even] if a person cuts off [another] person's head, yet this is not a form of coercion in the world.

²² Parallel: SN 24.8 at SN III 211,4.

²³ The view held by Pakudha Kaccāyana according to DN 2 at DN I 56,21 proceeds similarly, including the reference to not killing, DN I 56,30: *n' atthi hantā vā ghāteṭā vā*, which is absent from the corresponding passage in SN 24.8 at SN III 211,15, but also found in an exposition of this view in MN 76 at MN I 517,27.

"If there is the life faculty and the [other six] bodies, and in between these seven bodies one puts a knife, [moving] it forth and back, still one does not harm the life faculty. In that there is no killing and no killer, no bondage and no one who is bound, no thinking and no thinker, no teaching and no teacher?"²⁴

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

162. [Discourse on the View of Acting]²⁵

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. [44c]

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'For one who acts, instructs [someone] to act, destroys, instructs [someone] to destroy, scorches, instructs [someone] to scorch, kills, instructs [someone] to kill, harms living beings, steals the wealth of others, engages in sexual misconduct, knowingly speaks falsehood, drinks liquor, breaks through a wall or destroys a [door] lock to steal, turns back on a road [to ambush someone],²⁶ harms a

²⁴ SN 24.8 at SN III 211,¹⁹ continues with a detailed cosmological description that forms part of the view held by Makkhali Gosāla according to DN 2 at DN I 54,¹; cf. below note 30. MN 76 at MN I 517,³¹ agrees with SN 24.8 in so far as it also combines the doctrine of the seven bodies with such a detailed cosmological description (DN 2 instead combines this description with the denial of causality and transmigration in the six modes of existence).

²⁵ Parallel: SN 24.6 at SN III 208,¹⁸.

²⁶ SĀ 162 at T II 44c5 reads 復道, which elsewhere in the collection seems to have the meaning of "turning back on a road". My supplementation is guided by the assumption that in the present case this might actually be a mistranslation of an original similar to the Pāli expression *paripanthē*, "in ambush", found at the present juncture in the parallel SN 24.6 at SN III 208,²³.

village, harms a city,²⁷ harms people by using a wheel with extremely sharp blades to cut,²⁸ slash, chop, and slice them up, creating a great heap of flesh, for one who undertakes such practice there is no evil because of this, and also no incurring of evil. Going along the southern [bank] of the Ganges river killing and harming, or coming along the northern [bank] of the Ganges river performing a great sacrifice, because of that there is no merit or evil and there is no incurring of merit or evil. Making offerings, disciplining oneself, protecting [others], acting for the benefit [of others] or for mutual benefit, with these actions one does not create merit?"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

163. [Discourse on the View on Fourteen Hundred Thousand]²⁹

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this:³⁰ 'In this there are fourteen hundred thousand gates to birth [as well as] sixty thousand and six hundred [gates to birth], five actions, three actions, two actions, one action, and half an

²⁷ The possibilities of harming a village or a city are not mentioned in SN 24.6.

²⁸ Adopting the variant 闢 instead of 鉞; cf. also Yinshùn 1983: 508 note 10.

²⁹ Parallel: SN 24.8 at SN III 211,19; cf. also SHT IV 30 h5 and l2, Sander and Waldschmidt 1980: 93 and 96.

³⁰ In SN 24.8 at SN III 211,19 this view is only the latter part of a view that also affirms the seven immutable principles; cf. above note 24.

action, sixty-two pathways, sixty-two minor aeons, one hundred and twenty hells, one hundred and thirty faculties,³¹ thirty-six elements of lust,³² forty-nine thousand abodes of dragons (*nāgas*), forty-nine thousand abodes of heavenly birds (*garuḍa*), forty-nine thousand forms of wrong livelihood for heterodox practitioners,³³ forty-nine thousand forms of going forth for heterodox practitioners, seven percipient aeons, seven non-percipient aeons, seven [kinds of] demons (*asura*), seven [kinds of] goblins (*pisāca*), seven [kinds of] *devas*, seven [kinds of] humans, seven hundred [kinds of] humans,³⁴ seven [kinds of] dreams, seven hundred [kinds of] dreams, seven [kinds of] dangers, seven hundred [kinds of] dangers, seven [kinds of] thoughts, seven hundred [kinds of] thoughts, six [kinds of] births, ten [kinds of] progress, and eight stages of a great man.

"In this there are eighty-four thousand great aeons, which fools as well as the wise come and go through until the complete ending of *dukkha*.

³¹ The listing in SN 24.8 shows several differences, for example in the present case at SN III 211,²⁴ the same items are associated with different numbers, thus the listing mentions 2,000 faculties and 3,000 hells.

³² SN 24.8 at SN III 211,²⁵ instead refers to "thirty-six elements of dust", reading *rajo-dhātuyo*, as does DN 2 at DN I 54,⁷. The rendering in SĀ 163 at T II 44c17 as 三十六貪界 points to an original that combines *dhātu* instead with *rāga*. This fits the suggestion made by Basham 1951: 248 in relation to the Pāli expression that "the most probable meaning of the phrase seems to us to be 'elements of impurity', or perhaps 'of passion'."

³³ The counterpart to the reference to livelihood here varies in the Pāli sources between *ājīva* and *ājīvaka*: SN 24.8 at SN III 211,²³ reads *ājīvaka*^o, with *ājīva*^o found in C^o and S^o and also in the commentary Spk II 344,1, whereas DN 2 at DN I 54,⁵ reads just *ājīva*^o, also found in the commentary Sv I 163,15, and ^o*ājīvaka* is found in B^o, C^o, and S^o. Most translators of these two passages have opted for rendering the phrase as referring to a livelihood or occupation; cf. Rhys Davids 1899: 72, Neuman 1906/2004: 40, Franke 1913: 57, Woodward 1925/1975: 171, Nyānaponika 1967/2003: 201, and Walshe 1987: 95. Bodhi 2000: 996, however, takes it to stand for the Ājīvakas, commenting in note 261: "here I part with Spk, which glosses *ājīvaka* with *ājīvavutti*, 'means of livelihood'"; cf. also the discussion in Basham 1951: 247.

³⁴ Adopting the variant 人 instead of 海, although Yinshùn 1983: 506 prefers 海. I adopt the variant reading because this corresponds to the pattern that ensues, where a reference to seven keeps being followed by seven hundred of the same kind. The same pattern, although with differences in the actual items, can also be found in the corresponding passage in SN 24.8 at SN III 212,².

There is no recluse or brahmin who could proclaim this: 'By constantly upholding morality and undergoing austerities, cultivating the holy life, I will make unripe action ripen, and abandon already ripe action.'

"Advancing and retreating [on the path of purification] cannot be known. One constantly lives with this pain and pleasure, being born and passing away for a fixed amount [of times]. It is just as if a ball of thread is hurled into space and gradually comes down until it stays by itself on the ground. The fixed amount [of times] of one's being born and passing away in these eighty-four thousand great aeons is just like that?"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.* [45a]

164. [Discourse on the View that Winds do not Blow]³⁵

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'Winds do not blow, fires do not burn, waters do not flow, arrows are not shot, pregnant women do not give birth, milk does not [come from] pulling [a cow's udder], of the sun and the moon it cannot be known if they rise or set, if it is bright or dark?'"³⁶

³⁵ Parallel: SN 24.1 at SN III 202,1; cf. also SN 24.19 at SN III 217,14 and SN 24.45 at SN III 221,7, which have a presentation similar to SĀ 164 and SN 24.1, but differ in their final parts. Although all three Pāli discourses are close enough to be reckoned parallels to SĀ 164, the closest parallel is SN 24.1.

³⁶ The view in SN 24.1 at SN III 202,2 is shorter, it does not mention fire, arrows, and milk, and in relation to the sun and the moon it only speaks of their rising and setting.

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

165. [Discourse on the View about Great Brahmā]

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'This is the Great Brahmā, the sovereign self-existing creator, the father of living beings?'"³⁷

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

166. [First Discourse on the View that the Self Consists of Form]³⁸

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like

³⁷ Starting with the present discourse the views taken up have counterparts to the examination of sixty-two standpoints for views given in DN 1 and its parallels; for a comparative study cf. Anālayo 2009. The present case corresponds to the first of the semi-eternalist views in DN 1 at DN I 18,31.

³⁸ Parallels: SN 24.37 up to SN 24.44 and thus the section from SN III 218,22 to 220,27.

this and speak like this: 'The self consists of form, anything else is false; the self is formless, anything else is false; the self has form and is formless, anything else is false; the self neither has form nor is formless, anything else is false; the self is limited, anything else is false; the self is unlimited, anything else is false; the self is limited and unlimited, anything else is false; the self is neither limited nor unlimited, anything else is false; [the self is] with unified perception ... with variegated perceptions ... with manifold perceptions ... with boundless perceptions [anything else is false]; the self is entirely happy ... entirely miserable ... either happy or miserable ... neither happy nor miserable, anything else is false?'³⁹

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

167. [Second Discourse on the View about the Self Consisting of Form]⁴⁰

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: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'The self [consists of] form, anything else is a false notion; the self [is formless ... has form and is formless] ...

³⁹ SN 24.37 takes up the self that consists of form, SN 24.38 the formless self, SN 24.39 the self that is both, SN 24.40 the self that is neither; SN 24.41 takes up the exclusively happy self, SN 24.42 the exclusively miserable self, SN 24.43 the self that is both, and SN 24.44 the self that is neither. The views that the self consists of form, etc., are found in the section on views about the future in DN 1 at DN I 31,6.

⁴⁰ Parallels: SN 24.37 up to SN 24.44 and thus the section from SN III 218,21 to 220,27; cf. above note 38.

neither has form nor is formless, [45b] anything else is a false notion; the self is limited, anything else is a false notion; the self is unlimited, anything else is a false notion; the self [is limited and unlimited] ... is neither limited nor unlimited, anything else is a false notion; [the self is] with unified perception ... with variegated perceptions ... with narrow perceptions ... with boundless perceptions, [anything else is a false notion]; the self is entirely happy ... entirely miserable ... either happy or miserable ... neither happy nor miserable, [anything else is a false notion]?"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

168. [Discourse on the View that the World is Eternal]⁴¹

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: "The world is eternal,⁴² the world is not eternal, the world is eternal and not eternal, the world is neither eternal nor not eternal; the world is limited, the world is unlimited, the world

⁴¹ Parallels: SN 24.9 up to SN 24.18 and thus the section from SN III 213,¹⁴ to SN III 216,³⁶.

⁴² My translation is based on an emendation that dispenses with the character 我. On translating this character, the first view propose that "the self and the world are eternal". Although both formulations make sense, they do not concord with what follows, hence I assume this to be a textual error in the present discourse. This could easily have happened during transmission, since the next discourse consistently takes up "the self and the world".

is limited and unlimited, the world is neither limited nor unlimited; the life principle is the same as the body, the life principle is different from the body; the Tathāgata exists after death, the Tathāgata does not exist after death, the Tathāgata exists and does not exist after death; the Tathāgata neither exists nor does not exist after death?"⁴³

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

169. [Discourse on the View that the Self and the World are Eternal]⁴⁴

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: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: "The self and the world are eternal, the self and the world are not eternal, the self and the world are eternal and not eternal, the self and the world are neither eternal nor not eternal; the self is eternally afflicted, the self is not eternally afflicted, the self is eternally and not eternally afflicted, the self is neither eternally nor not eternally afflicted; the self and the world are self-created, the self and the world are created by another, the self and the world are

⁴³ SN 24.9 take up the view that the world is eternal, SN 24.10 that it is not eternal, SN 24.11 that it is limited, SN 24.12 that it is unlimited; SN 24.13 takes up the view that the soul is the same as the body, SN 24.14 that they differ; SN 24.15 takes up the view that the *tathāgata* exists after death, SN 24.16 that the *tathāgata* does not exist after death, SN 24.17 that the *tathāgata* both exists and does not exist after death, and SN 24.18 that the *tathāgata* neither exists nor does not exist after death. These correspond to the standard set of views left undeclared, *avyākata*; cf., e.g., MN 63 at MN I 426,9.

⁴⁴ Parallels: SN 24.9 at SN III 213,14 up to SN 24.18 at SN III 216,36; cf. above note 41.

self-created and created by another, the self and the world are neither self-created and nor created by another, being created without a condition,⁴⁵ the self and the world are afflicted and self-created, the self and the world are afflicted and created by another, the self and the world are afflicted, self-created and created by another, the self and the world are afflicted, being neither self-created and nor created by another, being created without a condition?"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*

170. [Discourse on Views about Nirvāṇa Here and Now]

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'If one does not enjoy the five sense pleasures, then that is Nirvāṇa here and now; [45c] if separated from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, and with joy and happiness born of seclusion, one enters the first absorption ... *up to* ... the fourth absorption, then that is the supreme destination of Nirvāṇa?"⁴⁶

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to*

⁴⁵ My translation follows an emendation suggested by Yinshùn 1983: 511 note 5, which deletes a second occurrence of "being neither self-created and nor created by another".

⁴⁶ These correspond to the five views on Nirvāṇa here and now in DN 1 at DN I 36,24.

be recited fully in the same way in the sequence of the above three discourses.

171. [Discourse on Views about Annihilation]

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what, by being fettered and attached to what, by seeing what as the self, do living beings have a view like this and speak like this: 'If the gross body made of the four elements [after death] is destroyed and becomes nothing, that is called the proper annihilation of the self; again if the self of the sensual sphere after death is destroyed and becomes nothing, that is called the proper annihilation of the self; again if the self of the material sphere after death is destroyed and becomes nothing, that is called the proper annihilation of the self; if having attained the sphere of [infinite] space ... the sphere of [infinite] consciousness ... the sphere of nothingness ... the sphere of neither-perception-nor-non-perception the self after death is destroyed and becomes nothing, that is called the proper annihilation of the self?'"⁴⁷

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma ..." *to be recited fully in the same way in the sequence of the above three discourses.*⁴⁸

⁴⁷ These correspond to the seven annihilationist views in DN 1 at DN 1 34,7.

⁴⁸ Here the section with connected sayings on views comes to a close.

[CONNECTED DISCOURSES ON PENETRATIVE KNOWLEDGE]

172. [First Discourse on Eradicating Impermanent Things]

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 eradicate those things that are impermanent. Having eradicated those things will be for your benefit and welfare, for your peace and happiness for a long time. What things are impermanent? Bodily form is impermanent, feeling ... perception ... formations ... consciousness is impermanent."

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

173. [Second Discourse on Eradicating Impermanent Things]

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 eradicate impermanent things of the past. Having eradicated those things will be for your benefit and welfare, for your peace and happiness for a long time. What are impermanent things of the past? Past bodily form is an impermanent thing, past desire [for it] is an impermanent thing. You should eradicate those things. Having eradicated those things will be for your benefit and welfare, for your peace and happiness for a long time.

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

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

In the same way [discourses should be recited] on future ... present ... past and present ... future and present ... past and future ... past, future, and present [things should be abandoned].

174. [Discourse on Seeking Out the Great Teacher]

Thus have I heard. At one time the Buddha was staying at Sāvathī in Jeta's Grove, Anāthapiṇḍika's Park. [46a]

At that time the Blessed One said to the monks: "For the sake of eradicating impermanent things, one should seek out the great teacher. What things are impermanent? That is, bodily form is an impermanent thing. For the sake of eradicating that thing, one should seek out the great teacher.

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

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

In the same way [for the sake of eradicating impermanent things of the] past ... future ... present ... past and future ... past and present ... future and present ... past, future, and present one should seek out the great teacher.⁴⁹ Eight types of discourses [in total] are in the same way.

[Just as one seeks out the great teacher, in the same way] in various modes [discourses should be recited] on: "the one who instructs accordingly", "the peaceful one", "the widely peaceful one", "the totally peaceful one", "the one who has mastered", "the one who has widely mastered", "the one who has ultimately mastered", "the one who explains", "the one who widely explains", "the one who explains accord-

⁴⁹ Adopting a variant that adds 過去現在, 未來現在, 過去未來; cf. also Yinshùn 1983: 516 note 4.

At that time the Blessed One said to the monks: "It is just as if a person's turban is burning with fire, what could help him?"

The monks said to the Buddha: "Blessed One, he should arouse supreme desire, zeal, and energy at that time to help him to get it extinguished."

The Buddha said to the monks: "Although one might still forget about one's turban burning, one should extinguish, abandon, eradicate, and bring to cease the thriving fire of impermanence. For the sake of eradicating the fire of impermanence, one should diligently seek out the great teacher. For the sake of eradicating what impermanent [things] should one diligently seek out the great teacher? That is, for the sake of eradicating impermanent bodily form, one should diligently seek out the great teacher. For the sake of eradicating impermanent feeling ... perception ... formations ... consciousness, one should diligently seek out the great teacher."

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

Just as "one should eradicate what is impermanent", in the same way "[one should eradicate] what is impermanent and of the past", "what is impermanent and of the future", "what is impermanent and of the present", "what is impermanent and of the past and the future", "what is impermanent and of the past and the present", "what is impermanent and of the future and the present", "what is impermanent and of the past, the future, and the present", in this way eight types of discourses on the simile of rescuing one's head are to be recited in full as above.

Just as one seeks out the great teacher, in the same way in various modes seeking out: "the one who instructs", "the one who instructs accordingly", are be recited in full as above.

Just as for "the sense of eradicating [what is impermanent]", in the same way for "the sense of understanding [what is impermanent]", "the sense of extinguishing [what is impermanent]", [46b] "the sense of vomiting out [what is impermanent]", "the sense of ending [what is impermanent]", "the sense of relinquishing [what is impermanent]",

"the sense of bringing [what is impermanent] to cease", "the sense of making [what is impermanent] disappear", *is also like this*.

176. [First Discourse on Establishing Contemplation of the Body]

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

At that time the Blessed One said to the monks: "For the sake of eradicating impermanent things, one should accordingly be established in contemplating the internal body as a body.⁵¹ What things are impermanent? That is, bodily form is impermanent. For the sake of eradicating that [thing], one should accordingly be established in contemplating the internal body as a body. *In the same way* feeling ... perception ... formations ... consciousness is impermanent. For the sake of eradicating that [thing], one should accordingly be established in contemplating the internal body as a body."

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

Just as "[bodily form] is impermanent", *in the same way* "past bodily form is impermanent", "future bodily form [is impermanent]", "present bodily form [is impermanent]", "past and future bodily form [is impermanent]", "past and present bodily form [is impermanent]", "future and present bodily form [is impermanent]", "past, future, and present bodily form is impermanent. For the sake of eradicating that [thing], one should accordingly be established in contemplating the internal body as a body.⁵² Feeling ... perception ... formations ... consciousness *is also like this*.

⁵¹ Adopting the variant 順 instead of 修; cf. also Yinshùn 1983: 526 note 1.

⁵² Adopting a variant that adds 內; cf. also Yinshùn 1983: 526 note 2.

Just as "[one should] accordingly be established in contemplating the internal body as a body" *in eight modes, in the same way* "[one should] accordingly be established in contemplating the external body as a body", "in contemplating the internal and external body as a body", "in contemplating internal feelings as feelings", "in contemplating external feelings as feelings", "in contemplating internal and external feelings as feelings", "in contemplating internal mental states as mental states", "in contemplating external mental states as mental states", "in contemplating internal and external mental states as mental states", "in contemplating internal dharmas as dharmas", "in contemplating external dharmas as dharmas", "in contemplating internal and external dharmas as dharmas", *eight discourses are also to be recited for each of these as above.*

Just as for "the sense of cultivating the four establishments of mindfulness for eradicating what is impermanent", *in the same way for* "the sense of accordingly cultivating the four establishments of mindfulness for understanding [what is impermanent]", "the sense of extinguishing [what is impermanent]", "the sense of vomiting out [what is impermanent]", "the sense of ending [what is impermanent]", "the sense of relinquishing [what is impermanent]", "the sense of bringing to cease [what is impermanent]", "the sense of making disappear [what is impermanent]", *are also to be recited as above.*

177. [Second Discourse on Establishing Contemplation of the Body]

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: "It is just as if a person's turban is burning with fire, what could help him?"

The monks said to the Buddha: "Blessed One, he should arouse supreme desire, zeal, and energy at that time to help him to get it extinguished."

The Buddha said to the monks: "Although one might still forget about one's turban burning, one should extinguish and eradicate the thriving fire of impermanence. For the sake of eradicating the fire of impermanence, one should accordingly be established in contemplating the internal body as a body. For the sake of eradicating what fire of impermanence should one accordingly be established in contemplating the internal body as a body?"

That is, for the sake of eradicating impermanent bodily form, one should accordingly be established in contemplating the internal body as a body. For the sake of eradicating impermanent feeling ... perception ... formations ... consciousness, one should accordingly be established in contemplating the internal body as a body." *To be recited in full up to:* When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully. [46c]

Just as "what is impermanent", in the same way "what is impermanent and of the past", "what is impermanent and of the future", "what is impermanent and of the present", "what is impermanent and of the past and the future", "what is impermanent and of the past and the present", "what is impermanent and of the future and the present", "what is impermanent and of the past, the future, and the present", in this way eight discourses [are to be recited] on "being established in contemplating the internal body as a body". In the same way eight discourses [are to be recited] on "being established in contemplating the external body as a body". In the same way eight discourses are to be recited as above on "being established in contemplating the internal and external body as a body".

Just as the twenty-four discourses on the establishment of mindfulness on the body, in the same way twenty-four discourses are to be recited as above on the establishment of mindfulness on feelings, the establishment of mindfulness on mental states, and the establishment of mindfulness on dharmas.

Just as the ninety-six discourses on "eradicating what is impermanent", in the same way for "one should understand", "one should vomit out", "one should extinguish", "one should end", "one should relinquish",

"one should make cease", "one should make disappear", *ninety-six discourses are also to be recited for each of these as above.*

178. [Discourse on Already Arisen Evil and Unwholesome States]

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: "It is just as if a person's turban is burning with fire, what could help him?"

The monks said to the Buddha: "Blessed One, he should arouse supreme desire,⁵³ zeal, and energy at that time to help him to get it extinguished."

The Buddha said to the monks: "Although one might still forget about one's turban burning, one should extinguish and eradicate the thriving fire of impermanence. For the sake of eradicating the fire of impermanence, one should eradicate already arisen evil and unwholesome states, giving rise to desire and energy, taking hold of the mind to bring about its growth.

For the sake of eradicating what impermanent states and for the sake of eradicating what already arisen evil and unwholesome states does one give rise to desire and energy, taking hold of the mind to bring about its growth? That is, one should therefore eradicate impermanent bodily form ... feeling ... perception ... formations ... consciousness, so as to eradicate already arisen evil and unwholesome states, giving rise to desire and energy, taking hold of the mind to bring about its growth." *To be recited in full up to:* When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully.

⁵³ Adopting a variant that adds 當; cf. also Yinshùn 1983: 526 note 3.

Just as the discourse on "what is impermanent", in the same way "what is impermanent and of the past", "what is impermanent and of the future", "what is impermanent and of the present", "what is impermanent and of the past and the future", "what is impermanent and of the past and the present", "what is impermanent and of the future and the present", "what is impermanent and of the past, the future, and the present", eight discourses are also to be recited as above.

Just as "one should therefore eradicate already arisen evil and unwholesome states", in the same way "for the not arising of not yet arisen evil and unwholesome states", "for the arising of not yet arisen wholesome states", "for increasing already arisen wholesome states, one gives rise to desire and energy, taking hold of the mind to bring about its growth", eight discourses are also to be recited as above.

Just as the thirty-two discourses on "one should eradicate what is impermanent", in the same way for "one should understand", "one should vomit out", "one should extinguish", "one should end", "one should relinquish", "one should make cease", "one should make disappear" thirty-two discourses are to be recited for each of these in full as above. [47a]

179. [Discourse on the Base of Supernormal Power of Desire]

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

At that time the Blessed One said to the monks: "It is just as if a person's turban is burning with fire, what could help him?"

The monks said to the Buddha: "Blessed One, he should arouse supreme desire, zeal, and energy at that time to help him to get it extinguished."

The Buddha said to the monks: "Although one might still forget about one's turban burning, one should extinguish and eradicate the thriving fire of impermanence. For the sake of eradicating the fire of imper-

manence, one should cultivate the base for supernormal power endowed with concentration due to desire and formations of striving. For the sake of eradicating what impermanent states? That is, one should eradicate impermanent bodily form, one should eradicate impermanent feeling ... perception ... formations ... consciousness, for this sake one should cultivate the base for supernormal power endowed with concentration due to desire and formations of striving."

Just as in [other] discourses to be recited in full up to: When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully.

Just as "what is impermanent", in the same way "what is impermanent and of the past", "what is impermanent and of the future", "what is impermanent and of the present", "what is impermanent and of the past and the future", "what is impermanent and of the past and the present", "what is impermanent and of the future and the present", "what is impermanent and of the past, the future, and the present", eight discourses are also to be recited as above.

Just as for "cultivating the [base for supernormal power endowed] with concentration due to desire", in the same way for "[cultivating the base for supernormal power endowed] with concentration due energy", "[cultivating the base for supernormal power endowed] with concentration due the mind", "[cultivating the base for supernormal power endowed] with concentration due to reflection" are also [to be recited] in the same way.

Just as the thirty-two discourses on "one should eradicate", in the same way for "one should understand", "one should vomit out", "one should extinguish", "one should end", "one should relinquish", "one should make cease", "one should make disappear" thirty-two discourses are also to be recited for each of these as above.

180. [Discourse on the Faculty of Confidence]

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

At that time the Blessed One said to the monks: "It is just as if a person's turban is burning with fire, what could help him?"

The monks said to the Buddha: "Blessed One, he should arouse supreme desire, zeal, and energy at that time to help him to get it extinguished."

The Buddha said to the monks: "Although one might still forget about one's turban burning, one should extinguish and eradicate the thriving fire of impermanence. For the sake of eradicating the fire of impermanence, one should cultivate the faculty of confidence (*saddhā*). For the sake of eradicating what impermanent states? That is, one should eradicate impermanent bodily form, one should eradicate impermanent feeling ... perception ... formations ... consciousness, for this sake one cultivates the faculty of confidence."

In this way to be recited in full up to: When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully.

Just as "[one should eradicate] what is impermanent", *in the same way* "what is impermanent and of the past", "what is impermanent and of the future", "what is impermanent and of the present", "what is impermanent and of the past and the future", "what is impermanent and of the past and the present", "what is impermanent and of the future and the present", [47b] "what is impermanent and of the past, the future, and the present", [*discourse*] *are also to be recited as above.*

Just as the eight discourses on "the faculty of confidence", *in the same way on* "cultivating the faculty of energy", "the faculty of mindfulness", "the faculty of concentration", "the faculty of wisdom", *eight discourses are also to be recited as above.*

Just as the forty discourses on "one should eradicate", *in the same way for* "one should understand", "one should vomit out", "one should extinguish", "one should end", "one should relinquish", "one should make cease", "one should make disappear" *forty discourses are also to be recited as above.*

181. [Discourse on the Power of Confidence]

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

At that time the Blessed One said to the monks: "It is just as if a person's turban is burning with fire, what could help him?"

The monks said to the Buddha: "Blessed One, he should arouse supreme desire, zeal, and energy at that time to help him to get it extinguished."

The Buddha said to the monks: "Although one might still forget about one's turban burning, one should extinguish and eradicate the thriving fire of impermanence. For the sake of eradicating the fire of impermanence, one should cultivate the power of confidence (*saddhā*). For the sake of eradicating what impermanent states should one cultivate the power of confidence? That is, for the sake of eradicating impermanent bodily form one should cultivate the power of confidence. For the sake of eradicating impermanent feeling ... perception ... formations ... consciousness, one should cultivate the power of confidence."

In this way to be recited in full up to: When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully.

Just as "what is impermanent", in the same way "what is impermanent and of the past", "what is impermanent and of the future", "what is impermanent and of the present", "what is impermanent and of the past and the future", "what is impermanent and of the past and the present", "what is impermanent and of the future and the present", "what is impermanent and of the past, the future, and the present", eight discourses are also to be recited as above.

Just as on "the power of confidence", in the same way on "the power of energy", "the power of mindfulness", "the power of concentration", "the power of wisdom", eight discourses are also to be recited as above.

Just as the forty discourses on "one should eradicate", in the same way for "one should understand", "one should vomit out", "one should ex-

tinguish", "one should end", "one should relinquish", "one should make cease", "one should make disappear", *forty discourses are also to be recited for each of these as above.*

182. [Discourse on the Mindfulness Awakening Factor]

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

At that time the Blessed One said to the monks: "It is just as if a person's turban is burning with fire, what could help him?"

The monks said to the Buddha: "Blessed One, he should arouse supreme desire, zeal, and energy at that time to help him to get it extinguished."

The Buddha said to the monks: "Although one might still forget about one's turban burning, one should extinguish and eradicate the thriving fire of impermanence. For the sake of eradicating the fire of impermanence, one should cultivate the mindfulness awakening factor. For the sake of eradicating what impermanent states should one cultivate the mindfulness awakening factor? That is, for eradicating impermanent bodily form one should cultivate the mindfulness awakening factor. One should eradicate impermanent feeling ... perception ... formations ... consciousness, [47c] [wherefore] one should cultivate the mindfulness awakening factor."

In this way to be recited in full up to: When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully.

Just as "what is impermanent", *in the same way* "what is impermanent and of the past", "what is impermanent and of the future", "what is impermanent and of the present", "what is impermanent and of the past and the future", "what is impermanent and of the past and the present", "what is impermanent and of the future and the present", "what is im-

permanent and of the past, the future, and the present", *eight discourses are also to be recited as above.*

Just as the eight discourses on "the mindfulness awakening factor", in the same way on "the discrimination of dharmas awakening factor", "the energy awakening factor", "the joy awakening factor", "the tranquillity awakening factor", "the equanimity awakening factor", "the concentration awakening factor",⁵⁴ eight discourses are also to be recited for each of these as above.

Just as the fifty-six discourses on "one should eradicate", in the same way for "one should understand", "one should vomit out", "one should extinguish", "one should end", "one should relinquish", "one should make cease", "one should make disappear", fifty-six discourses are also to be recited for each of these as above.

183. [Discourse on Right View]

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

At that time the Blessed One said to the monks: "It is just as if a person's turban is burning with fire, what could help him?"

The monks said to the Buddha: "Blessed One, he should arouse supreme desire, zeal, and energy at that time to help him to get it extinguished."

The Buddha said to the monks: "Although one might still forget about one's turban burning, one should extinguish and eradicate the thriving fire of impermanence. For the sake of eradicating the fire of impermanence, one should cultivate right view. For the sake of eradicating the fire of what impermanent states should one cultivate right view? For the sake of eradicating impermanent bodily form one should cultivate right view. For the sake of eradicating impermanent feeling ... perception ... formations ... consciousness one should cultivate right view."

⁵⁴ The last two awakening factors are out of sequence; in the standard presentations concentration comes before equanimity.

In this way to be recited in full up to: When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully.

Just as "what is impermanent", in the same way "what is impermanent and of the past", "what is impermanent and of the future", "what is impermanent and of the present", "what is impermanent and of the past and the future", "what is impermanent and of the past and the present", "what is impermanent and of the future and the present", "what is impermanent and of the past, the future, and the present", [discourse] are also to be recited as above.

Just as the eight discourses on "right view", in the same way on "right intention", "right speech", "right action", "right livelihood", "right effort", "right mindfulness", "right concentration", eight discourses are also to be recited for each of these as above.

Just as the sixty-four discourses on "one should eradicate", in the same way for "one should understand", "one should vomit out", "one should extinguish", "one should end", "one should relinquish", "one should make cease", "one should make disappear", sixty-four discourses are also to be recited for each of these as above.

184. [Discourse on the Path]

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

At that time the Blessed One said to the monks: "It is just as if a person's turban is burning with fire, [48a] what could help him?"

The monks said to the Buddha: "Blessed One, he should arouse supreme desire, zeal, and energy at that time to help him to get it extinguished."

The Buddha said to the monks: "Although one might still forget about one's turban burning, one should extinguish and eradicate the thriving fire of impermanence without remainder. For the sake of eradicating the fire of impermanence, one should cultivate [insight into] *dukkha*,

its arising, its cessation, and the path. For the sake of eradicating what impermanent states should one cultivate [insight into] *dukkha*, its arising, its cessation, and the path? That is, for the sake of eradicating impermanent bodily form one should cultivate [insight into] *dukkha*, its arising, its cessation, and the path. For the sake of eradicating impermanent feeling ... perception ... formations ... consciousness one should cultivate [insight into] *dukkha*, its arising, its cessation, and the path."

In this way to be recited in full up to: When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully.

Just as "what is impermanent", in the same way "what is impermanent and of the past", "what is impermanent and of the future", "what is impermanent and of the present", "what is impermanent and of the past and the future", "what is impermanent and of the past and the present", "what is impermanent and of the future and the present", "what is impermanent and of the past, the future, and the present", [discourse] are also to be recited as above.

*Just as the eight discourses on "[insight into] *dukkha*, its arising, its cessation, and the path", in the same way on ["the painful not immediate path"], "the painful immediate path", "the pleasant not immediate path", "the pleasant immediate path", eight discourses are also to be recited for each of these as above.⁵⁵*

Just as the thirty-two discourses on "one should eradicate", in the same way for "one should understand", "one should vomit out", "one should extinguish", "one should end", "one should relinquish", "one should make cease", "one should make disappear", thirty-two discourses are also to be recited for each of these as above.

⁵⁵ My attempt to make sense of this part is based on taking 盡 as conveying here a sense of "immediate" (according to Hirakawa 1997: 867 盡 can also render *kṣaṇa*), and following the suggestion by Yinshùn 1983: 526 note 4 that perhaps the original point made in this set of discourses was about the four ways of progress, which could be painful or pleasant and slow or swift.

185. [Discourse on Dispassion]

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

At that time the Blessed One said to the monks: "It is just as if a person's turban is burning with fire, what could help him?"

The monks said to the Buddha: "Blessed One, he should arouse supreme desire, zeal, and energy at that time to help him to get it extinguished."

The Buddha said to the monks: "Although one might still forget about one's turban burning, one should extinguish and eradicate the thriving fire of impermanence without remainder. For the sake of eradicating the fire of impermanence, one should cultivate a phrase of Dharma on the absence of lust. For the sake of eradicating what impermanent states should one cultivate a phrase of Dharma on the absence of lust? That is, one should, for the sake of eradicating impermanent bodily form, cultivate a phrase of Dharma on the absence of lust. For the sake of eradicating impermanent feeling ... perception ... formations ... consciousness one should cultivate a phrase of Dharma on the absence of lust."

In this way to be recited in full up to: When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully.

Just as "what is impermanent", in the same way "what is impermanent and of the past", "what is impermanent and of the future", "what is impermanent and of the present", "what is impermanent and of the past and the future", "what is impermanent and of the past and the present", "what is impermanent and of the future and the present", "what is impermanent and of the past, the future, and the present", [discourses] are also to be recited as above.

Just as the eight discourses on "one should cultivate a phrase of Dharma on the absence of lust", in the same way "phrases that are right phrases and Dharma phrases on the absence of hatred" and "on the absence of delusion", [48b] eight discourses are also to be recited for each of these as above.

Just as the twenty-four discourses on "one should eradicate", in the same way for "one should understand", "one should vomit out", "one should extinguish", "one should end", "one should relinquish", "one should make cease", "one should make disappear", twenty-four discourses are also to be recited for each of these as above.

186. [Discourse on Tranquillity]

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

At that time the Blessed One said to the monks: "It is just as if a person's turban is burning with fire, what could help him?"

The monks said to the Buddha: "Blessed One, he should arouse supreme desire, zeal, and energy at that time to help him to get it extinguished."

The Buddha said to the monks: "Although one might still forget about one's turban burning, one should extinguish and eradicate the thriving fire of impermanence. For the sake of eradicating the fire of impermanence, one should cultivate tranquillity (*samatha*). For the sake of eradicating what impermanent states should one cultivate tranquillity? That is, for the sake of eradicating impermanent bodily form one should cultivate tranquillity. For the sake of eradicating impermanent feeling ... perception ... formations ... consciousness one should cultivate tranquillity."

In this way to be recited in full up to: When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully.

Just as "what is impermanent", in the same way "what is impermanent and of the past", "what is impermanent and of the future", "what is impermanent and of the present", "what is impermanent and of the past and the future", "what is impermanent and of the past and the present", "what is impermanent and of the future and the present", "what is impermanent and of the past, the future, and the present", [discourse] are also to be recited as above.

Just as the eight discourses on "cultivating tranquillity", in the same way for "cultivating insight", eight discourses are also to be recited as above.

Just as the sixteen discourses on "one should eradicate", in the same way for "one should understand", "one should vomit out", "one should extinguish", "one should end", "one should relinquish", "one should make cease", "one should make disappear", sixteen discourses are also to be recited for each of these as above.

[The Blessed One said to the monks:]⁵⁶

"It should be understood as it really is that whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it all is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self, nor does a self] exist [within it].

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

A learned noble disciple who rightly contemplates in this way gives rise to disenchantment in relation to bodily form, gives rise to disenchantment in relation to feeling ... perception ... formations ... consciousness. Being disenchanted, he does not delight in it. Because of not delighting in it, he is liberated. Being liberated he knows and sees: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of further existence.'"

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

Just as "what is impermanent",⁵⁷ in the same way for "what is shaking", "what is revolving", "what is diseased", "what is breaking down",

⁵⁶ This appears to be the beginning of a new discourse, not related to what comes before; cf. also Yinshùn 1983: 527, who assigns number 10.993 to this discourse, with 10.992 being the last of the sixteen discourses in the repetition series that comes before.

⁵⁷ The reference to impermanence is not clear to me, since the preceding discourse did not mention impermanence.

"what is rapidly tossed about", "what is rotten", "what is of immediate danger", "what does not last", "what is not peaceful", "what is changing", "what is afflictive", "what is a calamity", "what is Māra's evil", "what is within Māra's power", "what is Māra's tool", "what is like foam", "what is like a bubble", "what is like a plantain tree", "what is like a magical illusion", "what is feeble", "what is corrupted", "what is a killer's striking", [48c] "what is [like] a sword", "what is afflicted by envy", "what has the mark of being spoiled", "what is diminution", "what is decrepit", "what is a bondage", "what is beaten", "what is a malignant sore", "what is a carbuncle", "what is a sharp thorn", "what is an affliction", "what is a punishment", "what is a hindrance", "what is an occasion for distress", "what is grievous", "what is a bad friend", "what is *dukkha*", "what is empty", "what is not self", "what does not belong to a self", "what is an enemy", "what is a chain", "what is not beneficial", "what is not comfortable", "what is a torment", "what provides no assistance", "what is not an island [of refuge]", "what does not [provide] a cover", "what is not reliable", "what is not a protection", "what is of the nature of birth", "what is of the nature of old age", "what is of the nature of disease", "what is of the nature of death", "what is of the nature of sorrow", "what is of the nature of being afflicted by *dukkha*", "what is of the nature of being powerless", "what is of the nature of being weak", "what is of the nature of being undesirable", "what is of the nature of being seductive", "what is of the nature of [needing to be] recuperated", "what is of the nature of being *dukkha*", "what is of the nature of being murderous", "what is of the nature of being vexing", "what is of the nature of being feverish", "what is of the nature of having characteristics", "what is of the nature of being blown away", "what is of the nature of being grasped", "what is of the nature of a deep chasm", "what is of the nature of being a harsh difficulty", "what is of the nature of being wrong", "what is of the nature of being violent", "what is of the nature of being with lust", "what is of the nature of being with hatred", "what is of the nature of being with delusion", "what is of the nature of being unstable", "what is of the nature of being burning", "what is of the nature of being an obstruction", "what is of the nature of being a disaster", "what is of the nature to rise", "what is of the nature to cease", "what is of the nature

of being [like] a heap of bones", "what is of the nature of being [like] a piece of meat", "what is of the nature of holding a [burning] torch [against the wind]", "what is of the nature of a fiery pit", "what is like a poisonous snake", "what is like a dream", "what is like a loan",⁵⁸ "what is like fruits on a tree", "what is like a cow butcher", "what is like a killer", "what is like being touched by dew", "what is like stagnant water", "what is like a torrent", "what is like spinning yarn", "what is like a wheel moving in water",⁵⁹ "what is like a cane thrown up [into the air]", "what is like a bottle with poison", "what is like a poisoned trunk", "what is like a poisoned flower", "what is like a poisoned fruit", "what is shaken by affliction".

"In this way, monks, you should cultivate tranquillity and insight" ... *up to* ... "for eradicating what is impermanent and of the past, the future, and the present" ... *up to* ... "bringing it to cease" and "making it disappear".

"For the sake of eradicating ... *up to* ... bringing to cease and making disappear what past, future, and present impermanent states should you cultivate tranquillity and insight? That is, for the sake of eradicating ... *up to* ... bringing to cease and making disappear past, future, and present impermanent bodily form you should cultivate tranquillity and insight. Feeling ... perception ... formations ... consciousness *is also like this*.

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

"A learned noble disciple who contemplates in this way gives rise to disenchantment in relation to bodily form, gives rise to disenchant-

⁵⁸ Adopting a variant that adds 如, and the variant 假 instead of 價; cf. also Yinshùn 1983: 529 note 1.

⁵⁹ Adopting the variant 涉 instead of 沙; cf. also Yinshùn 1983: 529 note 3.

ment in relation to feeling ... perception ... formations ... consciousness. Because of being disenchanted he does not delight in it, because of not delighting in it he is liberated. Being liberated he knows and sees: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of further existence.'

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

187. [Discourse on One Thing]

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

At that time the Blessed One said to the monks: "Because of being endowed with one thing, one is no longer fit to understand that bodily form is impermanent, to understand that feeling ... perception ... formations ... consciousness is impermanent. What is that one thing with which one is endowed? [49a] It is lustful desires.

"Not being endowed with one thing,⁶⁰ one is fit to understand that bodily form is impermanent, to understand that feeling ... perception ... formations ... consciousness is impermanent. What is that one thing with which one is endowed? It is being endowed with the absence of lustful desires. One who is without the condition of lustful desires is fit to understand that bodily form is impermanent, is fit to understand that feeling ... perception ... formations ... consciousness is impermanent."

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

Just as "being endowed and not being endowed", in the same way for "understanding and not understanding", "being familiar with and not

⁶⁰ Adopting the variant 不成就 instead of 成就不; cf. also Yinshùn 1983: 530 note 6.

being familiar with", "having knowledge of and not having knowledge of", "being conscious of and not being conscious of", "observing and not observing", "measuring and not measuring", "being obscured by and not being obscured by", "propagating and not propagating", "being covered by and not being covered by", "being screened by and not being screened by".⁶¹

Just as "to understand",⁶² in the same way for "to cognize", "to comprehend", "to experience", "to seek out", "to distinguish", "to touch",⁶³ "to realize" is also like this.

*Just as "lust", in the same way for "hatred", "delusion", "anger", "enmity", "slandering", "[dogmatic] grasping", "jealousy", "stinginess", "deception", "flattery", "lack of shame", "lack of fear of wrongdoing", "conceit", "superiority conceit", "excessive conceit", "I-conceit", "overwhelming conceit", "false pride", "inferiority conceit", "arrogance", "negligence", "haughtiness", "crooked hypocrisy",⁶⁴ "guiding for profit", "enticing for profit", "evil wishes", "many wishes", "constant wishes", "disrespect", "evil speech", "evil friends", "impatience", "being corrupted", "low lust",⁶⁵ "evil lust", "identity view" (*sakkāya-ditṭhi*), "extremist view", "wrong view", "clinging to views", "clinging to rules", "desirous craving", "hostility", "sloth-and-torpor", "restlessness-and-worry", "doubt", "being confused by anxiety", "lameness", "fierceness", "laziness", "perplexity", "lack of right attention", "physical dullness", "lack of straightness", "lack of softness", "lack of excellence", "thoughts of desire", "thoughts of hatred", "thoughts of harm", "thoughts of one's relatives", "thoughts of one's country", "derisive thoughts", "thoughts of craving for the family of others", "distress",*

⁶¹ Adopting a variant that adds 映 to the negative case, in keeping with the positive case.

⁶² The translation is based on emending 如是 to read just 如, which is clearly required by the context; cf. also Yinshùn 1983: 529.

⁶³ The translation is based on emending 獨 to read 觸; cf. also Yinshùn 1983: 530 note 7

⁶⁴ Adopting the variant 偽 instead of 為; cf. also Yinshùn 1983: 530 note 8.

⁶⁵ Adopting the variant 下 instead of 不; cf. also Yinshùn 1983: 530 note 9.

"affliction", *with each of these states up to* "being screened one is not fit to realize the cessation of bodily form."

"What is that one thing? It is affliction. Because of being screened by affliction, one is not fit to realize the cessation and extinction of bodily form, one is not fit to realize the cessation and extinction of feeling ... perception ... formations ... consciousness.

"Because of not being screened by one thing, one is fit to realize the cessation and extinction of bodily form, one is fit to realize the cessation and extinction of feeling ... perception ... formations ... consciousness.

"What is that one thing? It is affliction. Because of not being screened by this one thing, one is fit to realize the cessation and extinction of bodily form, one is fit to realize the cessation and extinction of feeling ... perception ... formations ... consciousness."

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

Abbreviations

| | |
|----------------|--------------------------|
| AN | <i>Aṅguttara-nikāya</i> |
| B ^c | Burmese edition |
| C ^c | Ceylonese edition |
| DN | <i>Dīgha-nikāya</i> |
| MN | <i>Majjhima-nikāya</i> |
| S ^c | Siamese edition |
| SĀ | <i>Samyukta-āgama</i> |
| SN | <i>Samyutta-nikāya</i> |
| Spk | <i>Sāratthappakāsinī</i> |
| Sv | <i>Sumaṅgalavilāsinī</i> |
| T | Taishō edition, CBETA |

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Appendix : Survey of Translated *Samyukta-āgama* Discourses on Rādha and on Views and Their Pāli Parallels

The tables below provides a survey of the Pāli parallels to the discourses found in the Section on Rādha and the Section on Views in the *Samyukta-āgama*. Column 1 lists the Pāli discourse, column 2 give its location in the PTS edition, column 3 lists the parallel *Samyukta-āgama* discourse by number, and column 4 gives the page of the *Dharma Drum Journal of Buddhist Studies* where the translation of this *Samyukta-āgama* discourse and further information on other parallels can be found.

| | | | |
|-----------|------------|--------|--------------|
| SN 22.149 | SN III 180 | SĀ 146 | DDJBS 17: 51 |
| SN 22.150 | SN III 181 | SĀ 142 | DDJBS 17: 49 |
| SN 22.151 | SN III 182 | SĀ 152 | DDJBS 17: 54 |
| SN 23.2 | SN III 189 | SĀ 122 | DDJBS 17: 19 |
| SN 23.3 | SN III 190 | SĀ 111 | DDJBS 17: 4 |
| SN 23.4 | SN III 191 | SĀ 112 | DDJBS 17: 5 |
| SN 23.11 | SN III 195 | SĀ 120 | DDJBS 17: 16 |
| SN 23.11 | SN III 195 | SĀ 124 | DDJBS 17: 23 |
| SN 23.12 | SN III 195 | SĀ 121 | DDJBS 17: 18 |
| SN 23.12 | SN III 195 | SĀ 125 | DDJBS 17: 24 |
| SN 23.12 | SN III 195 | SĀ 126 | DDJBS 17: 26 |
| SN 23.19 | SN III 195 | SĀ 127 | DDJBS 17: 26 |
| SN 23.24 | SN III 198 | SĀ 121 | DDJBS 17: 18 |
| SN 23.24 | SN III 198 | SĀ 126 | DDJBS 17: 26 |
| SN 23.31 | SN III 199 | SĀ 128 | DDJBS 17: 27 |
| SN 23.43 | SN III 201 | SĀ 129 | DDJBS 17: 28 |
| SN 24.1 | SN III 202 | SĀ 164 | DDJBS 17: 64 |
| SN 24.2 | SN III 203 | SĀ 134 | DDJBS 17: 35 |
| SN 24.3 | SN III 204 | SĀ 152 | DDJBS 17: 54 |
| SN 24.5 | SN III 206 | SĀ 154 | DDJBS 17: 55 |
| SN 24.5 | SN III 206 | SĀ 156 | DDJBS 17: 57 |
| SN 24.6 | SN III 208 | SĀ 162 | DDJBS 17: 61 |
| SN 24.7 | SN III 210 | SĀ 155 | DDJBS 17: 56 |
| SN 24.7 | SN III 210 | SĀ 157 | DDJBS 17: 58 |
| SN 24.7 | SN III 210 | SĀ 158 | DDJBS 17: 58 |
| SN 24.8 | SN III 211 | SĀ 161 | DDJBS 17: 60 |
| SN 24.8 | SN III 211 | SĀ 163 | DDJBS 17: 62 |
| SN 24.9 | SN III 213 | SĀ 168 | DDJBS 17: 67 |
| SN 24.9 | SN III 213 | SĀ 169 | DDJBS 17: 68 |

| | | | |
|----------|------------|--------|--------------|
| SN 24.10 | SN III 214 | SĀ 168 | DDJBS 17: 67 |
| SN 24.10 | SN III 214 | SĀ 169 | DDJBS 17: 68 |
| SN 24.11 | SN III 214 | SĀ 168 | DDJBS 17: 67 |
| SN 24.11 | SN III 214 | SĀ 169 | DDJBS 17: 68 |
| SN 24.12 | SN III 215 | SĀ 168 | DDJBS 17: 67 |
| SN 24.12 | SN III 215 | SĀ 169 | DDJBS 17: 68 |
| SN 24.13 | SN III 215 | SĀ 168 | DDJBS 17: 67 |
| SN 24.13 | SN III 215 | SĀ 169 | DDJBS 17: 68 |
| SN 24.14 | SN III 215 | SĀ 168 | DDJBS 17: 67 |
| SN 24.14 | SN III 215 | SĀ 169 | DDJBS 17: 68 |
| SN 24.15 | SN III 215 | SĀ 168 | DDJBS 17: 67 |
| SN 24.15 | SN III 215 | SĀ 169 | DDJBS 17: 68 |
| SN 24.16 | SN III 215 | SĀ 168 | DDJBS 17: 67 |
| SN 24.16 | SN III 215 | SĀ 169 | DDJBS 17: 68 |
| SN 24.17 | SN III 215 | SĀ 168 | DDJBS 17: 67 |
| SN 24.17 | SN III 215 | SĀ 169 | DDJBS 17: 68 |
| SN 24.18 | SN III 216 | SĀ 168 | DDJBS 17: 67 |
| SN 24.18 | SN III 216 | SĀ 169 | DDJBS 17: 68 |
| SN 24.19 | SN III 217 | SĀ 164 | DDJBS 17: 64 |
| SN 24.37 | SN III 218 | SĀ 166 | DDJBS 17: 65 |
| SN 24.37 | SN III 218 | SĀ 167 | DDJBS 17: 66 |
| SN 24.38 | SN III 219 | SĀ 166 | DDJBS 17: 65 |
| SN 24.38 | SN III 219 | SĀ 167 | DDJBS 17: 66 |
| SN 24.39 | SN III 219 | SĀ 166 | DDJBS 17: 65 |
| SN 24.39 | SN III 219 | SĀ 167 | DDJBS 17: 66 |
| SN 24.40 | SN III 219 | SĀ 166 | DDJBS 17: 65 |
| SN 24.40 | SN III 219 | SĀ 167 | DDJBS 17: 66 |
| SN 24.41 | SN III 219 | SĀ 166 | DDJBS 17: 65 |
| SN 24.41 | SN III 219 | SĀ 167 | DDJBS 17: 66 |
| SN 24.42 | SN III 220 | SĀ 166 | DDJBS 17: 65 |
| SN 24.42 | SN III 220 | SĀ 167 | DDJBS 17: 66 |
| SN 24.43 | SN III 220 | SĀ 166 | DDJBS 17: 65 |
| SN 24.43 | SN III 220 | SĀ 167 | DDJBS 17: 66 |
| SN 24.44 | SN III 220 | SĀ 166 | DDJBS 17: 65 |
| SN 24.44 | SN III 220 | SĀ 167 | DDJBS 17: 66 |
| SN 24.45 | SN III 221 | SĀ 164 | DDJBS 17: 64 |

見與正慧——漢譯《雜阿含經》（卷七）139 至 187 經 英文譯注

無著比丘

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摘要：

本文為漢譯《雜阿含經》第七卷經號 139 至 187 英文譯注。

關鍵詞：

雜阿含經、見、正慧