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**A Comparative Study of the *Mahādukkhakkhandhasutta*  
with Its Three Chinese Parallels**

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# I

## Abstract

The objective of this dissertation is to undertake a comparative study of the *Mahādukkhakkhandhasutta*《苦蘊經》 with its three Chinese translations extant in the Chinese Agamas. Through the study, it is expected to get an understanding of the textual differences and doctrinal differences in these different versions.

This is a textual study carried out through comparing four versions of the same discourse, which was kept for long by different Buddhist Sects. A reading into the similarities shared by these different versions and crucial divergences appeared in explaining the dhammic matters, would shed light to expand the knowledge on two earliest Buddhist textual traditions, Nikayas and Agamas. In order to materialize the purpose of the study, the dissertation has been devised into four chapters.

In examining a discourse having four different versions, we could realize that all of them have been in conformity with the basic idea discussed in the text. For instance, the *Mahādukkhakkhandhasutta*《苦蘊經》 describes suffering and three causes (sensuality, material form and feeling) conducive to suffering. All the three causes have been explained in terms of three aspects: gratification, danger and escape. In this case, the three Chinese versions share a great similarity. However, each parallel has been different from others in relation to the textual differences: where one text contains a detailed account of a certain matter, another text has given a short reference to the same matter. Remarkably, we can find that these different versions include independent interpretations to certain dhammic concepts. So, this study leads us to understand how the different sects have attempted to interpret the basic teachings of the Buddha within an acceptable limit.

## II

### Acknowledgement

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For me, the understanding gained through this study led me to have a deep impression on the interest shown by Buddhist Chinese translators to collect different versions of the texts to find out the accuracy of the teaching.

### III

#### Declaration

I hereby state that the present thesis titled ‘A Comparative Study the *Mahādukkhakkhandhasutta* 《苦蘊經》 with Its Three Chinese Parallels’ is an investigation done by myself and this reflects my own ideas and conclusions arrived at through the research. This study is a part of the Master of Arts Research Degree Examination and it is confirmed by me that this study has not been produced as a fulfillment of another examination conducted by the Yuan Kuang Buddhist Research Institute or any other university.

## V

### List of abbreviations

AN	<i>Anguttara Nikāya</i>
ACT	Anonymous Chinese Translation
BCSD	<i>The Buddhist Chinese-Sanskrit Dictionary</i>
BHSGD	<i>The Buddhist Hybrid Sanskrit Grammar and Dictionary</i>
CDB	<i>The Connected Discourses of the Buddha</i> (Translation of the <i>Samyutta Nikāya</i> )
DN	<i>Dīgha Nikāya</i>
DPPN	<i>Dictionary of Pāli Proper Names</i>
EA	<i>Ekottarāgama</i>
MN	<i>Majjhima Nikāya</i>
MA	<i>Madhyamāgama</i>
MLDB	<i>The Middle Length Discourses of the Buddha</i> (Translation of the <i>Majjhima Nikāya</i> )
MLS	<i>Middle Length Sayings</i>
PJD	<i>Pāli-Japanese Dictionary</i>
PED	<i>Pāli-English Dictionary</i>
SED	<i>Sanskrit-English Dictionary</i>
SN	<i>Samyutta Nikāya</i>
Sn	<i>Sutta Nipāta</i>
Th.I.	<i>Theragāthā</i>
Vin	<i>Vinaya</i>
Vism	<i>Visuddhimagga</i>

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# Chapter I Introduction

## 1.1. Introduction to the topic

The *suttapiṭaka* or the *Nikāyas* (尼柯耶) belonging to the Theravada school of Buddhism has got its counterpart in the Northern Buddhism known as *Āgama* 《阿含經》. The *Nikāyas* are available in Pāli whereas the *Āgama* is in Classical Chinese. In spite of the similarity shown with regard to the doctrinal matters in these two collections, there are significant divergences between them regarding the verbal contents and doctrinal interpretations. Moreover, as these two sets of Buddhist works represent a rather old textual tradition of Buddhism, the comparison of similarities and dissimilarities in them has become an interesting field of study among the Buddhist scholars.

Due to the fact that the *Nikāyas* and *Āgama*, before, they reached their present form, had been involved in the causes like oral tradition, sectarian differences and the openness for the insertion of new discourses into the mainstream textual bulk, they have taken variances in textual contents and interpretational divergences. So, it is worthwhile to examine each discourse in them through the comparative light to understand how far they have differed from each other in presenting the textual content and doctrinal interpretations. This space for research made me interested in engaging in a comparative reading into a selected discourse from the *suttapiṭaka*. For the study, I have selected the discourse titled *Mahādukkhakkhandhasutta* 《苦蘊經》<sup>1</sup> seen in the *Majjhima Nikāya* 《中部》 with its three Chinese versions extant in the *Āgama*.

## 1.2. The research problem

The *Mahādukkhakkhandhasutta*<sup>2</sup> reveals a teaching on suffering: the phenomenon of suffering is explained in relation to sensuality (*kāma*-欲愛), material form (*rūpa*-色) and feeling (*vedanā*-痛/覺); each of these causes is discussed in terms of

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<sup>1</sup> The *Majjhima Nikāya* contains a discourse titled ‘*Cūladukkhakkhandhasuttaṃ*’ (MN.I.91-95) which also has been translated into Chinese with the title 《苦蘊經》, T1,586b~588a. It should be noted that in this study, the Chinese title 《苦蘊經》 is exclusively used for the ‘*Mahādukkhakkhandhasuttaṃ*’ found at MN.I.83-90.

<sup>2</sup> Bhikkhu Nanamoli and Bhikkhu Bodhi in their translation for the *Majjhima Nikāya* titled *The Middle Length Discourses of the Buddha* has translated this sutta as *The Greater Discourse on the Mass of Suffering* (MLDB.178-185) and I.B. Horner in her *The Middle Length Sayings* has translated this sutta as *The Greater Discourse on the Stems of Anguish* (MLS.I.110-119).

its gratification (*assāda*-氣味/味), danger (*ādīnava*-敗壞/患/過) and escape (*nissaraṇa*-棄/出要/捨離).<sup>3</sup> Through this method, the text has presented a discussion on the truth of suffering (*dukkha sacca- ādīnava*), the truth of origin of suffering (*dukkha samudaya sacca- assāda*) and the truth of the way leading to the end of suffering (*dukkhanirodhagāmini paṭipada sacca-nissaraṇa*). The three Chinese parallels of this *sutta* revolve around the same theme and adopt the same method as in the Pāli text.<sup>4</sup> But, when we examine verbal contents and certain points of doctrinal interpretation, the Pāli version remarkably differs from the Chinese versions.<sup>5</sup> The problem to be addressed in this study is how these differences occurred to the texts. In answer to the question why there are differences in the verbal contents of the four different parallels, I will point out that it is a result of oral tradition, the medium through which the Buddhist texts were kept until they were written down. As to the divergences in doctrinal interpretations, I will point out that it is a historical fact can be traced to the Buddha's time since when the Buddhists started to offer different views regarding the teachings given by the Buddha. And during the sectarian Buddhism, these differences became apparent as these sects had possessed their own *tipiṭaka/tripiṭaka* (三藏: *sutta*, *vinaya* and *abhidhamma*-經, 律, 論) collections<sup>6</sup> and it was inevitable that the insertion of their views into the texts which were not written down.

### 1.3. Literature Review

At present, even though we can see certain attempts by the scholars to read the Pāli *Nikāyas* with the Chinese *Āgama* in comparative light, as the literature is very vast, still there is a vast space for further studies. One of the noteworthy efforts from comparative light to examine the Pāli *Nikāyas* and the Chinese *Āgama* was done by

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<sup>3</sup> MN.I.85: *Evamvādino bhikkhave aññatitthiyā paribbājaka evamassu vacanīyā: Ko pan'āvuso kāmānaṃ assādo ko ādīnavo kiṃ nissaraṇaṃ, ko rūpānaṃ assādo ko ādīnavo kiṃ nissaraṇaṃ, ko vedanānaṃ assādo ko ādīnavo kiṃ nissaraṇaṃ-ti* ; T1, 584c(MA): 彼時，世尊告諸比丘：「汝等，即時，應如是問眾多異學：『諸賢！云何欲味？云何欲患？云何欲出要？云何色味？云何色患？云何色出要？云何覺味？云何覺患？云何覺出要？』」； T1, 846c (ACT); T2, 604c (EA)

<sup>4</sup> Ibid.

<sup>5</sup> Chapter III.III.52.3

<sup>6</sup> H.Akira, *A History of Indian Buddhism*, p.114f; N.Dutt, *Buddhist Sects in India*, pp.59, 59 fn.2, 137, 173 fn.1



Chizen Akanuma through his work, *The Comparative Catalogue of Chinese Agamas and Pali Nikayas*. In this work, he has revealed that the *Mahādukkhakkhandhasutta* has got three parallels in the *Āgama*.<sup>7</sup> As he makes no any further reading to the contents of the discourse, there still remains a gap to fill.

The work by Bhiksu Thich Minh Chau titled *The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya* is a detailed study of the two sources.<sup>8</sup> Even though he has attempted to compare certain doctrinal teachings and the contents in some *suttas*, his comparison has been limited to the Sanghadeva's translation of the *Madhyamāgama* with the *Majjhima Nikāya*. As for the *Mahādukkhakkhandhasutta*, Chau only mentions its Chinese parallel translated by Sanghadeva.<sup>9</sup> Thus, he leaves a lacuna to be filled by later researchers to carry out a study on this *sutta* both for a comparison between the Pāli version with the Sanghadeva's translation and with other Chinese versions as it has got two more parallels, one as an individual translation<sup>10</sup> and the other in the *Ekottarāgama*.<sup>11</sup> In this study, I have selected the Sanghadeva's translation of the *Mahādukkhakkhandhasutta* 《苦蘊經》<sup>12</sup> with other two Chinese versions and have compared them all with the Pāli version.

There are attempts by modern scholars to translate and compare the *Ekottarāgama* with Pāli parallels. Bhikkhu Pāsādika and Thích Huyền-Vi under the title “*Ekottara Agama*” have translated a series of Chinese versions of the *Ekottarāgama* into English with critical insights.<sup>13</sup> Yet, they still have not translated the *Ekottarāgama* version of the *Mahādukkhakkhandhasutta*. In this study, though I have not translated the *Ekottarāgama* version into English, I have compared it with the Pāli version and

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<sup>7</sup> C. Akanuma, *The Comparative Catalogue of Chinese Agamas and Pali Nikayas*, p.164

<sup>8</sup> B.T.M.Chau, *The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya*, 1991.

<sup>9</sup> Ibid.p.52

<sup>10</sup> T1, 584c~586a

<sup>11</sup> T2, 604c~606c

<sup>12</sup> T1, 846c~848a

<sup>13</sup> Bhikkhu Pasadika and Thích Huyền-Vi, “Ekottarāgama” in *Buddhist Studies Review*, Vol.10 No.2,1993, pp.213-222; Vol.11 No.1,1994,pp.50-66; Vol.11 No.2,1994,pp.157-170; Vol.12 No.2,1995, pp.157-168; Vol.13 No.1,1996,pp.55-66; Vol.13 No.2,1996,pp.149-151; Vol.15 No.1,1998, pp.65-70; Vol.15 No.2,1998,pp.205-212; Vol.16 No.1,1999,pp.71-79; Vol.16 No.2,1999,pp.207-214 Printed by Linh-So'n Buddhist Association,76 Beulah Hill, Upper Norwood, London SE19 3EW

examined crucial points whereby they differ from each other. For this study, the *Ekottarāgama* version bears a great significance as it remarkably differ from the Pāli and other Chinese translation in the case of defining the gratification of feeling; Pāli and other two Chinese texts define the gratification of feeling in relation to the four material contemplative states (*rūpa jhāna*) whereas the *Ekottarāgama* defines it in terms of observation of feeling in sixfold manners.<sup>14</sup> The attempt of comparing the *Mahādukkhakkhandhasutta* with its version in the *Ekottarāgama* paves the way for a valuable revelation in the field of comparative studies between *Nikāyas* and *Agamas*.

Venerable Analayo has tried to treat some Pāli *suttas* with their Chinese parallels. In his course of study, he has compared two Pāli *suttas* with their Chinese texts each as separate study. The first study is the comparison of the Pāli *Sāleyyakasutta* with its parallel of the Chinese *Samyuktāgama*;<sup>15</sup> the second work is titled “What the Buddha Would Not Do, According to the *Bāhitika-sutta* and its *Madhyama-āgama* Parallel”.<sup>16</sup> In this study, I have selected the method followed by Analayo, that is, to select a single Pāli text and compare it with the Chinese parallel. However, slightly deviating from the Analayo’s method, I have taken all the versions of the Chinese Agama and compare them with the Pāli *sutta*.

#### 1.4. Sources

For this study, I have selected one Pāli *sutta* and its three Classical Chinese parallels. The versions used to study represent three different Buddhist sects, these are, the Sanghadeva’s translation of the Sarvāstivāda (有部) school, the *Ekottarāgama* version of the Mahāsaṅghika (大眾部) school, and the Pāli version of the Sthaviravāda (上座部). As the translator is not known, we cannot decide the third Chinese version belong to which sect. In spite of diversity as to the sects, we can perceive unanimity existed with regard to the basic doctrinal concepts like suffering (苦諦). Specially, the similarity between the version of the Mahāsaṅghika sect and that of the Sthaviravāda provokes us to reconsider certain views about the differences among these two sects because these two are juxtaposed as the first two divisions emerged within the Buddhist

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<sup>14</sup> Chapter III.III.52.3

<sup>15</sup> *Journal of Buddhist Ethics*, ISSN 1076-9002: <http://www.buddhistethics.Org/13/anaalayo-article.html>

<sup>16</sup> *Journal of Buddhist Ethics*, ISSN 1076-9005: <http://www.buddhistethics.org/Volume 14, 2007>

order.

The *Nikāya* texts of the Theravada Buddhism and the *Āgama* texts of the Northern Buddhism are accepted to be the earlier layer of Buddhist texts. At the first council (*sangīti*-結集) held after the Buddha's passing away (B.C.480), both the *vinaya* and *sutta* collections were recited.<sup>17</sup> At this council, the *suttapiṭaka* was arranged into five *Nikāyas*, *Dīgha Nikāya* (Long Discourses-《長部》), *Majjhima Nikāya* (Middle Length Discourses-《中部》), *Samyutta Nikāya* (Connected Discourses -《相應部》), *Anguttara Nikāya* (Numerical Discourses-《增支部》) and the *Khuddaka Nikāya* (Smaller Discourses-《小部》).<sup>18</sup> In categorization of the texts in this manner, it has been taken into consideration the quantity and the nature of contents of the discourses. After few centuries of this event, the Theravāda school, which adopted Pāli (Māgadhi prākṛit) as the language, put their *tipiṭaka* collection into writing at the end of the third decade of the first century C.E. in Sri Lanka.<sup>19</sup>

The *Āgama* consists of translations of *sutta* discourses which show a great similarity to the *Pāli Nikāya* texts. It is made up of four collections (四部阿含), namely, *Dīrghāgama* 《長阿含經》, *Madhyamāgama* 《中阿含經》, *Samyuktāgama* 《雜阿含經》, and *Ekottarāgama* 《增一阿含經》. Hsuan-tsang of T'ang dynasty has mentioned of a fifth collection, *Ksudrakāgama*.<sup>20</sup> Each important school of Śrāvakayāna Buddhism had its own four *Āgamas*, differing from those of other schools in contents as well as in the arrangement of contents.<sup>21</sup> The Chinese versions of the four *Āgamas* were produced one after another within a limited time of fifty years from the late Eastern Chin to the early Southern and Northern dynasties. The *Madhyamāgama* and the *Ekottarāgama* were the first to translate. Both of them were translated and compiled by Dharmanandi at the dates of 384 and 385 CE respectively.<sup>22</sup> Later, Dharmanadi's version of *Madhyamāgama* was lost and the one that is extant today is the translation by Sanghadeva in 398 C.E. By Buddhayasas, the *Dīrghāgama* was translated in 413 C.E.

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<sup>17</sup> *Cullavagga*pāli, pp.286-87

<sup>18</sup> *Sīlakkhandhavaggaṭṭhakathā* (*Sumangalavilasini*) Part I (Devanagari Edition), p.15

<sup>19</sup> *Mahāvamsa*, 33, 100-101; E.W. Adikaram, *Early History of Buddhism in Ceylon*, p.79

<sup>20</sup> LÜ Cheng, "Āgama" in *Encyclopaedia of Buddhism*, Fascicle 1: A-Acala, p.241

<sup>21</sup> E. Lamotte, *History of Indian Buddhism*, pp.149-164

<sup>22</sup> LÜ Cheng, *op.cit.*, p.242

The last translation was that of *Samyuktāgama* by Gunabhadra during 435-53 C.E.<sup>23</sup>

As to the sectarian origin of the four agamas, the *Dīrghāgama* is attributed to the Dharmaguptaka sect and the *Madhyamāgama* to the Sarvāstivāda School. The *Samyuktāgama* and the *Ekottarāgama* belong to Mūlasarvāstivāda and to Mahāsaṅghikas respectively.<sup>24</sup> As to the *Ekottarāgama*, following the view of Warder, F. Watanabe says that it should belong to the Dharmaguptaka sect.<sup>25</sup> According to André Bareau, as it is not certain to which sect originally the *Ekottarāgama* belonged, many hypotheses have been proposed regarding its origin and the most likely among them is the emanating from the Mahāsaṅghikas for there are no precise data to suggest a different assumption.<sup>26</sup>

The *Mahādukkhakkhandhasutta* of the *Majjhima Nikāya* and its three Chinese parallels form the basic literary sources for the present study. The Pāli *Majjhima Nikāya* is accepted to be one of the texts representing the earliest layer of the Pāli literature. In comparison to the discourses in the *Dīgha Nikāya*, which consists of long discourses, the discourses in this collection are shorter that it is called *Majjhima Nikāya* (Middle Length) collection. Totally, it has 152 *suttas* which are grouped into sets of fifties (*pañṇāsaka*), the last containing fifty two. Each set of fifty is further grouped into chapters or divisions (*vaggas*-品) having ten discourses. The *Mahādukkhakkhandhasutta* is placed at number thirteen from the beginning and included in the second chapter (*Sīhanādavagga*-The Division of the Lion's Roar) of the first fifty (*Mūlapañṇāsakapāli*).

In the Chinese *Āgama*, the counterpart of the Pāli *Nikāyas*, there are three different parallels of the *Mahādukkhakkhandhasutta*. Out of the three, one version is found in the *Madhyamāgama* (*Chung Āhan Jing*-《中阿含經》) which is titled as 'Khu Yin Jing' 《苦陰經》<sup>27</sup>, and grouped into the ninth chapter named 'In Ping' (因品). This *sutta* is included in the Sanghadeva's translation of the *Madhyamāgama*. The second Chinese parallel exists as an individual *sutta* and also is missing its translator. It is found at T1, 846 c and is titled as 'Fo Suo Khu Yin Jing' 《佛說苦陰經》.<sup>28</sup> The third one is included in

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<sup>23</sup> Ibid

<sup>24</sup> Ibid.

<sup>25</sup> F. Watanabe, *Philosophy and Its Development in The Nikayas and Abhidhamma*, p.5, fn.3

<sup>26</sup> A. Bareau, "The End of the Buddha's Life According to the Ekottaragama" in *Buddhist Studies Review*, Vol.16, No.2, p.141

<sup>27</sup> T1, 584c~586a

<sup>28</sup> T1, 846c~848a

the *Ekottarāgama* (*Cheng Yi Ahan Jing*- 《增一阿含經》 ).<sup>29</sup> This was translated by Dharmanandi (or Sanghadeva)<sup>30</sup> and included as the ninth discourse of the ‘*San Pao Ping*’ 《三寶品》 . This parallel goes without a title.

In this study, I have selected four versions of a discourse, extant in *Pāli* and in Classical Chinese to compare; the *Pāli* version is compared with its Chinese parallels, which were translated by different translators and included in different texts. In the course of comparison, I have tried to recognize major divergences seen among the four versions and have attempted to explain what would they indicate. The comparison is implemented with the aid of a chart format and the text is divided into sixty two sections. Where it seems necessary to delineate the important similarities and divergences, such places have been provided with brief notes in line with the numbers used in the comparison chart. In order to make it easier to understand the *Pāli* scripture, I have included a new translation in modern Chinese. Further, for the use of clarifying certain ideas, concepts and difficulties of the primary sources, I will refer to secondary sources, journal articles and dictionaries of *Pāli*, Sanskrit, Chinese and English.

### 1.5. Outline

In order to reach the objective of the study, I have devised the paper into four chapters; the first chapter serving as the introduction to the topic, first makes a brief note to the research topic and surveys the contemporary studies in this area. In the second half, research materials are introduced and the third half includes a reference to the methodology adopted in the study. The last section presents an account on the chapters of the work.

The second chapter titled ‘The Characteristics of the *Mahādukkhakkhandhasutta* ’ has attempted to recognize the special value of the discourse. In the first section, an attempt is made to recognize two categories of *suttas* (introductory and descriptive) dealing with the teaching of suffering. In the second section, the discussion of the cause of suffering (*taṇhā* and *avijjā*) is treated. In the last section, I will discuss the characteristics of the *Mahādukkhakkhandhasutta* in relation to the two

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<sup>29</sup> T2, 604c~606c

<sup>30</sup> T2, 601c mentions that 《三寶品》 was translated by Sanghadeva.

categories of *suttas* and in relation to the discussion of the cause of suffering. In conclusion of this chapter, it will be pointed out that this *sutta* is descriptive in style and its discussion of suffering is based craving (*taṇhā*) as the cause of suffering.

The third chapter is presented in three parts. The first part is the comparison of the Pāli discourse with its Chinese parallels; the second part is the new translation of the Pāli discourse. The last part is the critical examination into the contents of the texts and this is done in accordance with the numbers used in the first part of the chapter.

The fourth chapter, the conclusion, includes the remarks derived through the comparison of the four versions of the selected discourse. Here, I will point out, though the four versions belong to different sectarian origins, they share a great similarity in dealing with the concept included, suffering. In spite of the great similarity found between the Pāli and *Ekottarāgama* versions, I will show that they have adopted different ways of interpreting dhammic concepts (here gratification of *vedanā*). Specially, the similarity of the version in the *Ekottarāgama* (of the Mahāsaṅghika sect) to that of the Pāli version provokes us to reconsider the historical disagreements deemed to exist between the two sects.

## Chapter II The Characteristics of the *Mahādukkhakkhandhasutta* 《苦蘊經》

In this chapter, I am going to discuss the characteristics of the *Mahādukkhakkhandhasutta* 《苦蘊經》 and they are divided into two aspects: the first aspect is concerned with the textual form adopted in presenting the teaching of suffering in this *sutta*; the second aspect is concerned with the main doctrine of the discourse. As to the textual form, I will point out that *suttas* in the Pāli canon can be divided into two categories, introductory and descriptive. With regard to the doctrinal basis, I will refer to the discussion still going on among the modern Buddhist researchers concerned with the main cause of suffering, whether Craving (*taṇhā*-渴愛,愛欲) or Ignorance (*avijjā*-無明). In the final section of this chapter, I will try to determine the textual characteristics of the *Mahādukkhakkhandhasutta*, whether it is introductory or descriptive and what is the doctrinal foundation, *taṇhā* or *avijjā*, the account of suffering in this *sutta* revolves on.

### 2.1. Two categories of *suttas* dealing with *dukkha*

As the Buddha himself states, his whole career of teaching is centred on the task of explaining what is suffering (*dukkha*-苦) and its cessation (*nirodha*-苦滅).<sup>31</sup> From this statement we can learn that the concept of suffering is so fundamental to the early Buddhism. The Buddha in his first discourse, *Dhammacakkappavattanasutta* 《轉法輪經》, briefly introduced his articulation of the teaching of suffering through the formula of the four noble truths (四聖諦).<sup>32</sup> They are namely, the noble truth of suffering (*dukkam ariya saccam*-苦聖諦), the noble truth of origin of suffering (*dukkha samudaya ariya saccam*-苦集聖諦), the noble truth of cessation of suffering (*dukkha nirodha ariya saccam*-苦滅聖諦) and the noble truth of path to the cessation of suffering (*dukkha nirodhagamini paṭipadā ariya saccam*-苦滅道跡聖諦). These are truths achieved through wisdom (*paññā*-智慧) in that they are so deep to realize by the ordinary beings. Once the Buddha states that the shades of the meaning of *dukkha* are numerous and this is

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<sup>31</sup> MN.I.140;SN.III.119

<sup>32</sup> SN.V.421f, Vin.I.10f; T2,103c~104a

a so deep concept.<sup>33</sup> A reading into the Pāli *suttapiṭaka* (巴利經典) reveals us that the texts have manifested themselves in many ways to explain the concept of suffering. According to the nature of their function in presenting the teaching, the *suttas* (dealing with suffering) can be divided into two groups:

1. Introductory *suttas* on the teaching of suffering
2. The *suttas* providing detailed accounts of the teaching of suffering.

### **2.1.1. The first category: introductory *suttas* on *dukkha***

As it was mentioned above, the discussion given by Buddha in the *Dhammacakkappavattanasutta* is limited to a brief account on suffering. As it presents:

Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, five aggregates subject to clinging is suffering.

Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is craving for sensual pleasures, craving for existence, craving for extermination.

Now this, bhikkhus, is the noble truth of the cessation of suffering: it is remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance of it.

Now this, bhikkhus, is the noble truth of the leading to the cessation of suffering: it is this noble eightfold path; that is right view...right concentration.

This is the noble truth of suffering...the noble truth of the leading to the cessation of suffering: thus bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.<sup>34</sup>

It is clear that this text gives the reader an idea what is suffering. Yet, when it is

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<sup>33</sup> Vin.I.10

<sup>34</sup> CDB.p.1844



compared with some other texts in the same line, we can see that this account is not detailed enough.<sup>35</sup> On the other hand, this discourse was offered to a group of spiritual seekers, the five ascetics (*pañcavaggiya bhikkhus*-五比丘), who had a lot of experiences about the problem of human life.<sup>36</sup> So, a brief explanation might be enough for them to get the insight into the truth of reality. It is evident from the fact that at the end of the sermon, Aññā Koṇḍañña (阿若憍陳如) attained the first stage of spiritual path, stream-entering (*sotāpanna*-須陀洹 ).<sup>37</sup>

However, the brief explanation on the four truths seems not clear enough for the followers who joined the Order later. When we examine the treatment given in the *Saccavibhangasutta* 《分別聖諦經》<sup>38</sup> for the truth of suffering and the truth of leading to cessation of suffering, it is evident that the early Buddhists had engaged in the task of expanding the doctrine of four truths, *dukkha*. In the *Dhammacakkappavattanasutta*, the first truth of suffering is explained in terms of eight facts which are common experiences to every human being. And, we can say that this is a collection of events which are both physically and mentally unpleasant. Moreover, this short account of suffering can be considered as a definition given for suffering. In the *Saccavibhangasutta*, going forward in the explanation as to what is suffering, Sāriputta adds five more items to the first truth and clarifies each item with more details.<sup>39</sup> For example, the *Dhammacakkappavattanasutta* refers to birth (*jāti*-生) as one form of suffering without any clarification.<sup>40</sup> In the case of *Saccavibhangasutta*, after defining what is suffering in terms of ten modes, Sāriputta begins to gloss all of them one by one. First he takes up the topic of birth (*jāti*-生) and glosses it as follows:

And what, friends, is birth? The birth of beings into the various orders of beings, their coming into birth, precipitation [in a womb] , generation, the

<sup>35</sup> W.Rahula, *What The Buddha Taught*, p.30

<sup>36</sup> P.Harvey, *An Introduction to Buddhism*, p.47

<sup>37</sup> Vin.I.12; T22,788b:五比丘阿若憍陳如諸塵垢盡得法眼生。

<sup>38</sup> MN.III.248-252; T1,467a~469c

<sup>39</sup> MN.III.249f: namely i. *soka* (sorrow), ii. *parideva* (lamentation), iii. *dukkha* (pain), iv. *domanassa* (grief), v. *upāyāsa* (despair); In the Chinese parallel of the *Saccavibhangasutta* mentions only eightfold aspects given in the *Dhammacakkappavattanasutta*: T1, 467b: 云何苦聖諦? 謂生苦、老苦、病苦、死苦、怨憎會苦、愛別離苦、所求不得苦、略五盛陰苦。

<sup>40</sup> Vin.I.10f

manifestation of aggregates, obtaining the bases for contact-this is called birth.<sup>41</sup>

When one closely examines this description, though it has put a step further than the *Dhammacakkasutta*, we can see that still only serves the purpose of defining what is suffering but does not describe how *jāti* becomes suffering. If we look into the post canonical literature, it can be seen that the tradition had felt the need of further clarifying for the modes of suffering given in the early discourses. Hence, we can say that in presenting certain ideas, the early texts have tended to be concise. Buddhaghosa has undertaken the duty of describing how birth becomes a suffering. The *Visuddhimagga* mentions:

Here the suffering classed as ‘rooted in the descent into the womb’, and so on, is this: when this being is born in the mother’s womb...like a worm in rotting fish, rotting dough, cess-pools, etc., he is born in the belly in a position that is below the receptacle for undigested food (stomach), above the receptacle for digested food(rectum).....And on being reborn there for ten months he undergoes excessive suffering, being cooked like a pudding in a bag by the heat produced in the mother’s womb, and steamed like a dumpling of dough, with no bending, stretching and so on. So this, firstly, is the suffering rooted in the decent into the womb.<sup>42</sup>

What we can learn from these textual references is that since the first time of presenting the doctrine of suffering, up to later ages when the commentaries and summaries of the teaching(like the *Visuddhimagga*) were composed, the authors have tried to illustrate the concept of suffering.

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<sup>41</sup> *MLDB*.p.1098; MN.III.249: *Katamā cāvuso, jāti? Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānam pātubhāvo āyatanānam paṭilābho, ayam vuccatāvuso – ‘jāti’*; T1, p 467c: 諸賢！說生苦者，此說何因？諸賢！生者，謂彼眾生、彼彼眾生種類、生則生、出則出、成則成、興起五陰、已得命根，是名為生。諸賢！生苦者，謂眾生生時，身受苦受、遍受、覺、遍覺；心受苦受，遍受、覺，遍覺；身心受苦受，遍受、覺，遍覺；身熱受，遍受、覺，遍覺；心熱受，遍受、覺，遍覺；身心熱受，遍受、覺，遍覺；身壯熱煩惱憂感受，遍受、覺，遍覺；心壯熱煩惱憂感受，遍受、覺，遍覺；身心壯熱煩惱憂感受，遍受、覺，遍覺。諸賢！說生苦者，因此故說。

From the Chinese version, we can see that it is more detailed than the Pāli version.

<sup>42</sup> *The Path of Purification*, p.569

### 2.1.2. The second category: detailed *suttas* on *dukkha*:

The four truths through which the Buddha's view and solution to human suffering was revealed, give rise to the production of a vast literature related to each aspect of them. As it is noted above, the *Dhammacakkappavattanasutta* is limited to the task of defining what is suffering, what is origin of suffering, what is the cessation of suffering and what is the method to eradicate suffering. Some other *suttas* just select one or two out of these four and try to explain in different angles. Here we can say that such an attempt is in line with the Buddha's guidance how to deal with each truth. In the *Samyutta Nikāya* 《相應部》, he says that first truth of suffering (*dukkha*) has to be well understood (*pariññāta*-苦聖諦智當復知) and the second truth of arising of suffering (*samudaya*) has to be eradicated (*pahātabba*-苦集聖諦已知當斷); the third truth of cessation of suffering (*nirodha*) is a result of cultivation (苦滅聖諦已知當知作證) and the last one of the way of putting end to suffering (*paṭipadā*) is to cultivate (*bhāvetabba*-苦滅道跡聖諦已知當修).<sup>43</sup> In the texts, it is mentioned that it is not difficult to realize suffering by ordinary persons. If we want to educate people on something, we need to adopt various teaching methods and provide them even with minute information. It was the same practice that was adopted by the redactors of Pāli texts. In order to make people aware of what they are experiencing every moment, the texts tried to look into the concept of suffering from various ways.

In order to realize how the second truth has been treated in the *suttapiṭaka* in different ways, let us take a few *suttas*. The *Dhammacakkappavattanasutta* presents a brief account about craving (*taṇhā*) as the cause of suffering and marginally says it makes people hang in here and there and leads to continuous rebirth. It comes into appearance in three modes, craving for sensual pleasure (*kāmatāṇhā*-欲愛), craving for self-assertion (*bhavataṇhā*-有愛) and craving for annihilation (*vibhavataṇhā*-無有愛).<sup>44</sup> The

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<sup>43</sup> SN.V.421f;T2,103c

<sup>44</sup> Vin.I.10f: *Idaṁkho pana, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ yāyaṁ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṁ kāmatāṇhā, bhavataṇhā, vibhavataṇhā*; T22, 788a: 何等為苦集聖諦？緣愛本所生，與欲相應愛樂，是謂苦集聖諦。

*Saccavibhangasutta*, though has treated the first truth and the fourth truth in detail, for the second and the third truths, only gives the same description found in the *Dhammacakkappavattanasutta*.<sup>45</sup> In some other *suttas*, we can find each of these modes has been provided with details. The *Dhammacakkappavattanasutta* only defines what sensual pleasure is and considers it as conducive to recurrent existence. Furthering the Buddhist understanding of sensual pleasure, many Pāli *suttas* have discussed in depth how it functions to create suffering in this life and next one. For example, by using similies from day to day life, the *Māgandiyasutta* 《鬚閑提經》<sup>46</sup> provides a very convincing message how sensuality causes sentient beings suffer. To take one simile:

Māgandiya, it is like a leper, a man with his limbs all ravaged and festering, and who being eaten by vermin, tearing his open sores with his nails, scorches his body over a charcoal pit. But the more, Māgandiya, this leper, a man with his limbs... scorches his body over a charcoal pit, the more those open sores of his become septic and evil-smelling and putrefying and there is only a sorry relief and satisfaction to be had from scratching the open sores. Even so, Māgandiya, do beings who are not yet devoid of attachment to pleasures of the senses, while being consumed by the craving for sense-pleasures, pursue sense pleasures; and the more these beings who are not yet devoid of attachment to pleasures of the senses... pursue them, the more their craving for sense-pleasures increases, the more they burn with the fever for sense-pleasures, and moreover there is only a sorry relief and satisfaction to be had from the five strands of sense-pleasures.<sup>47</sup>

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<sup>45</sup> MN.III.248-252

<sup>46</sup> MN.I.501ff; T1,670a~673a

<sup>47</sup> *MLS*.II.p.187; T1,671b~671c:世尊告曰：鬚閑提！猶人病癩，身體爛熟、為蟲所食、爪撻瘡開，臨火坑炙。鬚閑提！於意云何？若病癩人，身體爛熟、為蟲所食、爪撻瘡開、臨火坑炙。如是，寧得除病有力、不壞諸根、為脫癩病、身體完健、平復如故，還本所耶？答世尊曰：不也，瞿曇！所以者何？若病癩人，身體爛熟、為蟲所食、爪撻瘡開，臨火坑炙。如是，更生瘡轉增多、本瘡轉大，然，彼反以癩瘡為樂。鬚閑提！如病癩人，身體爛熟、為蟲所食、爪撻瘡開，臨火坑炙。如是，更生瘡轉增多、本瘡轉大、然，彼反以癩瘡為樂。鬚閑提！如是，眾生未離欲、為欲愛所食、為欲熱所熱，而行於欲。鬚閑提！如是，眾生未離欲、為欲愛所食、為欲熱所熱，而行於欲。如是，欲轉增多、欲愛轉廣、然、彼反以欲愛為樂。彼若不斷欲，不離欲愛、內息心、已行、當行、今行者、終無是處。

Another example for descriptive discourses on suffering, particularly variety of modes in appearance of suffering from sensual pleasures is the *Piyajātikasutta* 《愛生經》. It refers to many sort of sensual objects and how their change brings about suffering.<sup>48</sup>

It can be seen that the doctrine given in the *Dhammacakkappavattanasutta* has been elaborated in other texts.

## 2.2. The cause of suffering: *taṇhā* or *avijjā*

In the explanation of the cause of suffering, the Buddha states that it will never be a single cause and there are many causes and conditions which function together in generating psycho-physical pain.<sup>49</sup> In general, *taṇhā* (craving<sup>50</sup>, thirst<sup>51</sup>, desire<sup>52</sup>) and *avijjā* (ignorance) come to be emphasized in general as the causes of suffering. However, it should be mentioned that the discourses concerned with the second noble truth only refer to craving (*taṇhā*) as the sole cause of suffering. Moreover, we can find in the Pāli

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<sup>48</sup> MN.II.108: *Evametam, brāhmaṇa, evametam, brāhmaṇa ! Piyajātikā hi, brāhmaṇa, sokaparidevadukkhadomanassupāyāsā piyappabhavikāti. Tadamīnāpetam, brāhmaṇa, pariyāyena vedītabbam yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā. ‘Bhūtapubbam, brāhmaṇa, imissāyeva sāvatthiyā aññatarassa purisassa mātā kalamakāsi. So tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ siṅghātakena siṅghātakam upasaṅkamitvā evamāha – ‘api me mātaram addassatha, api me mātaram addassathā’ ti ? Imināpi kho etaṃ, brāhmaṇa, pariyāyena vedītabbam yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti. Bhūtapubbam, brāhmaṇa, imissāyeva sāvatthiyā aññatarassa purisassa pitā kalamakāsi... bhātā kalamakāsi... bhaginī kalamakāsi... putto kalamakāsi... dhītā kalamakāsi... pajāpati kalamakāsi. So tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ siṅghātakena siṅghātakam upasaṅkamitvā evamāha – ‘api me pajāpatim addassatha, api me pajāpatim addassathā’ ti? Imināpi kho etaṃ, brāhmaṇa, pariyāyena vedītabbam yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti; T01, 801b: 那利鶩伽梵志，受王教已、即詣佛所、共相問訊、卻坐一面，白曰：瞿曇！拘薩羅王波斯匿，問訊、聖體康強、安快、無病、起居輕便、氣力，如常耶？沙門瞿曇，實如是說：『若愛生時，便生愁感、啼哭、憂苦、煩惋、懊惱耶？』世尊告曰：那利鶩伽！我今問汝，隨所解答。那利鶩伽！於意云何？若使有人，母命終者，彼人發狂、心大錯亂、脫衣、裸形、隨路遍走，作如是說：『諸賢！見我母耶？諸賢！見我母耶？』。那利鶩伽！以此事故可知，若愛生時，便生愁感、啼哭、憂苦、煩惋、懊惱。如是，父、兄、姊、妹也；兒、婦命終，彼人發狂、心大錯亂、脫衣、裸形、隨路遍走，作如是說：『諸賢！見我兒、婦耶？諸賢！見我兒、婦耶？』。那利鶩伽！以此事故可知，若愛生時，便生愁感、啼哭、憂苦、煩惋、懊惱。*

Even though there is a difference how the discussion began between the Buddha and the counterpart, the contents are same both in the Pali and Chinese.

<sup>49</sup> W.Rahula, *What The Buddha Taught*, p.45

<sup>50</sup> MLDB. translates ‘*taṇhā*’ as ‘craving’: p.29,n.6, 138, 195;MLS.I.133

<sup>51</sup> W.Rahula, *op.cit.*

<sup>52</sup> Ibid.

canon, discourses that trace to craving as the cause of suffering.

On the other hand, according to the twelvefold theory of causal condition, ignorance is placed as the first cause of suffering. As the texts describe, the nature of the individual's reactions to the environment, and the conditioning which promotes continued becoming, usually stem from ignorance, which is said to have no known beginning.<sup>53</sup> Further, it is mentioned that ignorance is correlated with volitional activities<sup>54</sup> and that when there is no ignorance there are no volitional activities and that with the cessation of ignorance there is a cessation of volitional activities.<sup>55</sup> And also, it is mentioned that when it is asked what is the causal condition (*upanisā*-緣) of volitional activities, the reply should be 'ignorance'.<sup>56</sup>

The fact that making no reference to *avijjā* in the *Dhammacakkappavattanasutta* (in the second noble truth) and the indications to ignorance in some other *suttas*<sup>57</sup> as the head of causes conducive to *samsāric* existence, have led modern Buddhist scholars to form two theories for origin of suffering:

1. *Taṇhā* as the sole cause of suffering
2. *Avijjā* as the cause of suffering.

Erich Frauwallner has tried to show a development in the Pāli *suttapiṭaka* as to the cause of suffering. According to him, the *Dhammacakkappavattanasutta* establishes *taṇhā* as the sole cause of suffering and later through the theory of causal condition (*paṭiccasamuppāda*-緣起法), ignorance (*avijjā*) was introduced as the cause functioning together with other conditions to generate suffering.<sup>58</sup> As the *suttapiṭaka* reflects, there is no space to form a theory of a single cause as the origin of suffering. It is stated that there is no known 'first beginning' (*purimākoṭi*-前際) of ignorance<sup>59</sup> and it is said that the causal formula beginning with ignorance is an effort of describing

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<sup>53</sup> SN.II.178; AN.V.113

<sup>54</sup> SN.II.7: *avijjāya kho sati sankhārā honti avijjā paccayā sankhārā*

<sup>55</sup> SN.II.9: *avijjāya kho asati sankhārā na honti avijjānirodhā sankhāranirodho*

<sup>56</sup> SN.II.31

<sup>57</sup> SN.II.6, 9, 12; It 34: *yā kāc' imā duggatiyo asmim loke paramhi ca avijjāmūlakā sabbā icchā -- lobha -- sammussayā; Sn 199, 277, 729: jāti -- maraṇa -- samsāraṃ ye vajanti punappunam . . . avijjāy'eva sā gati*

<sup>58</sup> E.Frauwallner, *History of Indian Philosophy*, Vol. I. pp.150-156sq; H.G.A. van Ziet, '*Avijjā*' in *Encyclopaedia of Buddhism*, p.548 : he mentions of few scholars who tried to interpret 'ignorance' as the dominant cause of suffering in Buddhism.

<sup>59</sup> AN.V.113

phenomena in terms of causally correlated factors ‘in the middle’ instead of seeking for initial or final causes.<sup>60</sup> The *Sammādiṭṭhisutta* states:

With the arising of the taints there is the arising of ignorance. With the cessation of the taints there is the cessation of the taints.

.....With the arising of ignorance there is the arising of the taints. With the cessation of ignorance there is the cessation of the taints.<sup>61</sup>

This is a well-illustrious mark to show that the Pāli *suttapiṭaka* has not considered ‘ignorance’ as the fundamental cause of suffering but only as one of many factors which are causally conditioned.<sup>62</sup>

With regard to the hypothesis presented by Frauwallner, Buddhist researchers have given consideration and have shown that it is groundless. However, they have tried to see a relationship between *taṇhā* and *avijjā* as follows:

Some fifty years ago Erich Frauwallner highlighted the fact that at one time (in the formula of the four noble truths) Buddhist thought sees ‘thirst’ (*trṣṇā/taṇhā*) as the root cause of suffering, at another time (in the formula of *pratityasamutpada*) ignorance (*avidyā/avijjā*); indeed, he saw this as something of an inconsistency. Yet what Buddhist thought seems to be suggesting here is that what is logically distinct-the cognitive and affective, fact and value-is empirically inextricably bound up together: a mind that does not see in accordance with the truth is a mind that tends to grasp.<sup>63</sup>

When we examine the way how some *suttas* have discussed the problem of suffering, it seems that what Frauwallner has pointed out is partially acceptable. In the overall understanding, Buddhism does not accept a single cause as the root of suffering but a correlative mixture of causes and conditions. However, the Buddha has not followed a fixed theory in presenting his teaching and certain discourses were given by him

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<sup>60</sup> MN.I.265;SN.II.20,21

<sup>61</sup> *MLDB*,p.143f ; T2,797b: 彼云何名為無明？所謂不知苦、不知習、不知盡、不知道、此名為無明。 The Chinese version differs from the Pāli.

<sup>62</sup> P.Williams and A.Tribe, *Buddhist Thought*,p.46

<sup>63</sup> R. Gethin, ‘Wrong View (*micchā-diṭṭhi*) and Right View (*sammā-diṭṭhi*) in the Theravada Abhidhamma’ in *Recent Researches in Buddhist Studies Essays in Honour of Professor Y.Karunadasa*,p.221

according to the listener's capacity and interest. So, we can see that some discourses in showing why suffering arises, have referred to craving (*taṇhā*) as the cause of lot of issues confronted by unenlightened persons. For instance, in the *Mūlapariyāyasutta* 《想經》,<sup>64</sup> a deep philosophical scripture, after analyzing elements related to existence, express that delight in them is the cause of suffering (*nandi dukkhassa mūlam*).<sup>65</sup> A close reading into the *suttapiṭaka*, showing that though there is an obvious shortage referring to *avijjā* as the sole cause, there are number of discourses which talk only of *taṇhā* as the root of suffering. Thus, we can recognize a line of thought emphasized craving as the cause of suffering. Even we cannot agree with Frauwallner's opinion completely, his view causes us to look closer into the texts.

### 2.3. The Characteristics of the *Mahādukkhakkhandhasutta* 《苦蘊經》

The main theme of this discourse is the truth of suffering and the origin of suffering. In the *suttapiṭaka*, there are number of *suttas* dealing with the four noble truths in different ways. A characteristic seen in the *suttapiṭaka* is that each discourse has its own characteristic and an independent discussion related to the mainstream thought.<sup>66</sup> As we have noted above, we can recognize some characteristics common to these discourses. The discourses concerned with the concept of suffering have functioned in two ways, definitive and descriptive. And, certain discourses in explaining the cause of suffering have inclined to trace to *taṇhā* as the cause of origin. In this section, I am going to point out that the *Mahādukkhakkhandhasutta* belongs to the category of *suttas* that offer descriptive approach to explain the concept of suffering and it is based on the idea that suffering is resulted in from 'desire' (*taṇhā*).

<sup>64</sup> MN.I.1-6; T1, 596b~596c

<sup>65</sup> MN.I.6; This reference is not found in the Chinese version of this *sutta*.

<sup>66</sup> R. Gethin, *The Foundations of Buddhism*, p.47: The Discourses of the Buddha as preserved in the Nikayas do not of themselves constitute a systematic exposition of Buddhist thought with a beginning, middle, and end. Each discourse is rather presented as a more or less self-contained piece on a particular theme. And yet, the discourses as a whole do contain quite explicit indications of how these various themes relate to each other and fit together to form an overall structure and pattern.



### 2.3.1. *Mahādukkhakkhandhasutta*: a detailed account

As we previously noted, the redactors of the *suttapiṭaka* and later scholars (like Buddhaghosa) have attempted to present a more detailed description on the teaching of suffering. The Buddha himself accepted that the teaching of suffering is a so deep concept that people find it difficult to understand.<sup>67</sup> So, it was necessary to apply different teaching methods to convince the general public of his message. In an attempt to realize what is suffering and how it puts us in its sway, we have to have a deep knowledge regarding every aspect related to it. In this case, it was necessary to use descriptive method to present the idea needed to teach. The effort of producing detailed account on suffering-*dukkha* is clearly seen in the *Mahādukkhakkhandhasutta* 《苦蘊經》.

The discussion in this discourse concerned with suffering is mainly centred upon the *dukkha* and *dukkhasamudaya* two truths. In order to educate the public of suffering, the text has selected three factors, which are very sensitive to deal and play a great role in human life. They are:

- i. sensuality (*kāma*-欲望/姪)
- ii. material form (*rūpa*-色)
- iii. feeling (*vedanā*-痛/覺)<sup>68</sup>

To illustrate these three factors in relation to suffering and its arising, the text uses three angles to look at as gratification (*assāda*-氣味/味), danger (*ādīnava*-敗壞/患/過), and escape from them (*nissaraṇa*-棄/出要/捨離).<sup>69</sup> Let us take one by one the three items and examine how far they have been described in comparison to the definitive *suttas*.

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<sup>67</sup> SN.V.430: *Idaṃ ariya saccanti bhikkhave mayā paññattaṃ. tattha aparimānā vaṇṇā aparimānā vyañjanā aprimānā samkāsanā itipidaṃ dukkhaṃ ariya saccanti*

<sup>68</sup> MN.I.84

<sup>69</sup> Ibid.85

### 2.3.1.1. Sensuality (*kāmā*-欲望/淫)

In this *sutta*, sensuality has been analyzed in terms of gratification, danger and escape. The discourses defining what is craving, the cause of suffering, briefly mention craving for sensual pleasures (*kāmatanḥā*-欲愛), craving for continuous existence (*bhavatanḥā*-有愛), and craving for annihilation (*vibhavatanḥā*-無有愛) as three modes of craving.<sup>70</sup> The *Mahādukkhakkhandhasutta* 《苦蘊經》 puts sensuality (*kāmā*) as the first topic to examine and first defines what is the gratification of sensuality. Neither in the *Dhammacakkappavattanasutta* nor in the *Saccavibhangasutta*, there is reference to the definition of sensual gratification.<sup>71</sup> The *Mahādukkhakkhandhasutta* 《苦蘊經》 defines (and also some other *suttas*) the gratification of sensual pleasures in terms of five codes of sense pleasures (*pañcakāmaguṇa*-妙欲/五欲) as follows:

What...is the gratification in the case of sensual pleasure?...there are these five codes of sensual pleasure. What are the five? Forms cognizable by the eye that is wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. Sounds cognizable by the ear...Odours cognizable by the nose...Flavours cognizable by the tongue...Tangibles cognizable by the body that are wished for, desired, agreeable and likeable connected with sensual desire, and provocative of lust. These are the five codes of sensual pleasure...the pleasure and joy that arise dependent on these five codes of sensual pleasure are the gratification in the case of sensual pleasures.<sup>72</sup>

When we compare this description with the definitive discourses dealing with the second noble truth, which merely mentions sensual desire (*kāmatanḥā*-欲愛) as one aspect of craving, the descriptive definition as to gratification given here can be understood as

<sup>70</sup> Vin.I.10f; MN.III.250f; SN.V.431

<sup>71</sup> Ibid.

<sup>72</sup> MN.I.85,92,144,155,173,454,504;II.42;III.114,295;DN.I.245: *Koca bhikkhave kāmanāṃ assādo: Pañc'ime bhikkhave kāmaguṇā, katame pañca:cakkhaviññeyyā rūpā iṭṭhā kantā manāpā, piyarūpā kāmūpasamhitā rajaniyā,sotaviññeyyā saddā-pe-ghāṇaviññeyyā gandhā-jivhāviññeyyā rasā-kāyaviññeyyā poṭṭhabbā....Ime kho bhikkhave pañcakāmaguṇā. Yam kho bhikkhave ime pañcakāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo*; T2, 605a (EA): 欲有何味? 所謂五欲者是。云何為五? 眼見色，為起眼識; 甚愛敬念，世人所喜。若耳聞聲、鼻嗅香、舌知味、身知細滑，甚愛敬念，世人所喜。若復於此五欲之中起苦、樂心，是謂欲味。

furtherance made to the brief reference to sensual desire in definitive discourses.

Moreover, we can point out even the definition of sensual gratification has been edited in the *suttas* by adding the mind and mind objects (*mano* and *dhamma*) as the sixth code of sensual pleasure to the list of five codes of sensual pleasures.<sup>73</sup> The *Satipaṭṭhāna- sutta* 《念處經》<sup>74</sup> in the *Dīgha Nikāya* 《長部》 has added the mind and mind-objects as the sixth code.<sup>75</sup>

In other words, the definition of sensual gratification in the *Mahādukkhakkhandha- sutta* 《苦蘊經》 does not differ from other *suttas* which offer the same description on this matter. Then, we can say that the definition given in this *sutta* is not a new thing but in line with the common definition found in many other *suttas*.

The introductory *suttas* on the second noble truth, make no reference to the dangers of sensual attachment. However, in many places in the *suttapiṭaka*, we can find that this aspect of sensuality has been provided with touching accounts, anecdotes and similes.<sup>76</sup> Because Buddhism is emphatic on the renunciation of sensuality (*nekkhamma*-離欲) in favor of higher pleasures than sensual pleasures and perceives sensual pleasures as sources of suffering and fatigue, the texts has discussed how attachment to sensuality create conflicts in the human life.<sup>77</sup> The description contained in the *Mahā-dukkhakkhandhasutta* 《苦蘊經》 is a new outlook shed to the course of life which is full of agonies, disappointments and conflicts but not perceived as painful experiences by the ordinary person. Let us refer to the first sort of unpleasant experience (*ādīnava*-敗壞/患/過) undergone by the householder due to attachment to sensuality:

And what, bhikkhus, is the danger in the case of sensual pleasures? Here, bhikkhus, on account of the craft, by which a clansman makes a living-whether checking or accounting or calculating or farming or trading or husbandry or archery of the royal service, or whatever craft it may

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<sup>73</sup> E.Frauwallner, *op.cit.*, p.150ff

<sup>74</sup> T1,582b~584b

<sup>75</sup> DN.II.308

<sup>76</sup> E.W.Burlingame, *Buddhist Parables*, pp.274-279: He has collected seven parables that describe the problem of sensuality.

<sup>77</sup> AN.IV.438f

be –he has to face cold, he has to face heat, he is injured by contact with gadflies, mosquitoes, wind, sun, and creeping things; he risks death by hunger and thirst. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.<sup>78</sup>

In the ancient societies, it was very severe in executing punishments for those who were caught for committing various criminal acts. According to this *sutta*, social crimes originate from the man's attachment to the sensual gratification and as a result of seeking illegal means to satisfy senses, the individuals become subject to dreadful punishments executed by the kings. As those punishments were familiar with the general public, the *Mahādukkhakkhandhasutta* 《苦蘊經》 brings forth the list of them in relation to suffering as follows:

Again, with sensual pleasures as the cause...men break into houses, plunder wealth, commit burglary, ambush highways, seduce others' wives, and when they are caught, kings have many kinds of torture inflicted on them. The kings have them flogged with whips, beaten with canes, beaten with clubs; ...and they have them splashed with boiling oil, and they have them thrown to be devoured by dogs, and they have them impaled alive on stakes, and they have their heads cut off with swords- whereby they incur death or deadly suffering. Now this too is a danger in the case of sensual pleasures...<sup>79</sup>

If we evaluate the importance of this sort of descriptions in the context of suffering, it seems that these are so effective in teaching how people are affected by universally found experiences. Each aspect given to illustrate the ill effects of sensual desire carries a deep and touching image of suffering. These can be said as highly dynamic pictures to the experience of suffering.

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<sup>78</sup> *MLDB*.180f

<sup>79</sup> *Ibid*.p.182; T1, 585b (MA):復次，眾生、因欲、緣欲，以欲為本故，著鎧被袍，持稍弓箭或執刀楯入村、入邑、入國、入城。穿牆發藏，劫奪財物，斷截王路或至他巷，壞村、害邑、滅國、破城。於中或為王人所捉；種種考治：截手、截足或截手足；截耳、截鼻或截耳鼻...彼在其中或死或怖，受極重苦。是謂現法苦陰；因欲、緣欲，以欲為本。

The third aspect to deal with sensuality, escape from issue of sensuality, has been marginally mentioned and advised to give up desire and lust for sensual pleasures. In this case, the discourse makes no special contribution as it did in the former aspect.

### 2.3.1.2. Material form (*rūpa*-色)

The *Dhammacakkappavattanasutta* as a concluding remark to tell what is suffering, makes the statement that clinging to the five aggregates is suffering (*sankhittena pancupādānakkhandhā dukkhā*).<sup>80</sup> There is no any clarification to this statement which is of philosophical character.<sup>81</sup> A further attempt made to explain why the five aggregates are subject to suffering, is seen in the *Anattalakkhaṇasutta* 《無我相經》, which is considered as the second talk given by (*veyyākaraṇa*-解答) by the Buddha.<sup>82</sup> Using the three characteristics(*tilakkhaṇa*: *anicca, dukkha, anatta*-無常, 苦, 無我), impermanence, unsatisfactoriness and non-substantiality of the phenomena as the measurement to decide whether five aggregates can be taken as substantial (*atta*-我), the Buddha points out the body(*rūpaṃ*-色) is not self, if it were self, then this body would not tend to sickness.<sup>83</sup> Further he points out that if something is impermanent it is painful; something painful cannot be taken as the self; so is the body, feeling, perception etc. This was taught to the five ascetics who had attained the first stage of stream-entering (*sotāpanna*-須陀洹). Thus, we can see that it is a philosophical discourse which is not easy for the ordinary listener to understand.

As to the *Mahādukkhakkhandhasutta* discourse 《苦蘊經》, it adopts the threefold analysis (gratification, danger and escape) to explain the reality of material form and describes how the persons experience body. The gratification of the body is the pleasure derived from the beauty of a girl at her prime youth and possessing all the

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<sup>80</sup> Vin.I.10

<sup>81</sup> MN.III.250: The *Saccavibhanga sutta* takes up the role of defining and mentions cling to material form (*rūpa*-色), feeling (*vedanā*-受), perception (*saññā*-想), mental formations (*sankhāra*-行) and consciousness (*viññāṇa*-識) is suffering.

<sup>82</sup> T22,788~789b

<sup>83</sup> *The Book of Discipline*, Part 4, p.20; T22,789a:比丘！色無我，若色是我者，色不增益，而我受苦。若色是我者，應得自在，欲得如是，色不用如是色。以色無我故，而色增長，故受諸苦。亦不能得隨意，欲得如是色便得，不用如是色便不得。

characteristics which were considered as the measurement of feminine beauty.<sup>84</sup> This is a different way of understanding the pleasure of body and it has been done in terms of sensuality, which is the most dominant aspect in human psyche.<sup>85</sup>

In order to show the adverse aspects of body (*ādīnava*-敗壞/患/過), the *sutta* describes how the same beautiful woman gradually becomes old, sick and finally dead. The *sutta* presents a picture of an old person's infirmity at his last days in life as follows:

Again, one might see that same woman afflicted, suffering, and gravely ill, lying fouled in her own excrement and urine, lifted up by some and down by others. What do you think bhikkhus? Has her former beauty and loveliness vanished and the danger becomes evident? <sup>86</sup>

The nine stages of a dead body is a meditative object to contemplate the body. In the *Satipaṭṭhānasuttas*, it is given in abstract or a universal form whereas the *Mahādukkhakkhandhasutta* 《苦蘊經》 relates those nine stages to the female body.<sup>87</sup> This is an attempt to describe the danger of body through common experience, which is easy to realize by the ordinary person. As for the escape from the perils of body, the *sutta* has not added any new idea.

### 2.3.1.3. Feeling (*vedanā*-痛/覺)

Feeling, the second aggregate, is also treated through the three aspects of gratification, danger and escape. However, as it was seen in the sensuality section, there is no an attempt to describe in detail.

From the above analysis made regarding the textual form of this discourse, we can see that it has been a descriptive text when it explains sensuality in terms of three aspects: gratification, danger and escape; particularly, the treatment on the danger of sensual desire dramatically depicts how desire for sensual pleasures would cause suffering. This is a special discussion which is not found elsewhere in the *suttapiṭaka*.

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<sup>84</sup> MN.I.88

<sup>85</sup> S.Hamilton, *Identity and Experience*, p.xxv: points out 'āsava' as the most binding and deeply entrenched of all misplaced psychological tendencies. This insight to 'āsava' is well applicable to sensual desire.

<sup>86</sup> *MLDB*.p.183; T2, 605b (EA): 復次，此，若見彼女人身抱重患，臥於床褥，失大、小便，不能起、止；云何比丘？本見妙色，今致此患，豈非大患乎？」諸比丘對曰：「如是世尊！」世尊告曰：「諸比丘！是調色為大患。」

<sup>87</sup> *MLDB*.p.183f

The section on the material form also has been considerable descriptive, specially, on the problematic aspect of material form, which is related to the infirmities and the decomposing process happen to the body after death. As to the section on feeling, the text goes without much detail. As a whole, this *sutta* has been descriptive in examining the horror of suffering experienced due to attachment to sensual pleasures and changes occurred to the material form (human body).

### 2.3.2. The doctrinal basis of the discourse- *taṇhā* (渴愛)

As we have noted above, Pāli *suttas* have not got a fixed single factor to show as the only cause of suffering. However, due to the diversity of listeners' capacity to realize the *dhamma* or due to their psychological inclinations or due to social factors or due to cotemporary religio-philosophical factors, there are number of *suttas* describe desire (*taṇhā*-渴愛) as the origin of every sort of miseries. In this section, I am going to point out that the *Mahādukkhakkhandhasutta* 《苦蘊經》 is based on the assumption that craving is the cause of intrapersonal and interpersonal psycho-physical conflicts and to avoid those melancholies one should root out craving appearing in various modes.

#### 2.3.2.1. Sensuality (*kāma*-欲望/婬)

According to the introduction to the *sutta*, the Buddha implements this discussion on sensuality, material form and feeling to show how his doctrine on them differ from the non-Buddhist religious practitioners' view on them. At the outset, the ascetics question what is the difference between the Buddha and ascetics (*paribbājakas*-梵志) on the teaching of these three factors, they should be questioned what is the gratification, danger and escape in relation to these three factors. If they are asked so, they are not able to answer because it is beyond their capacity for knowing (*avisaya*-非境界). As this statement indicates, we can assume that this discourse establishes the uniqueness of the Buddha's teaching on these three factors.<sup>88</sup>

The Buddha takes up three factors one by one and analyzed in terms of *assāda*

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<sup>88</sup> SN.IV.7f: In this place, the Buddha says that before his enlightenment, while he was still a *bodhisatta*, the question occurred to him as to what are the gratification, the danger, and the escape in the case of six internal sense bases and six external sense bases.

(gratification), danger (*ādīnava*) and escape (*nissaraṇa*).<sup>89</sup> We will try to follow the same way given in the *sutta* and discuss the three topics separately and finally to seek to form a generalization.

The psychological characteristics come under the names of *āsava* (漏)<sup>90</sup> (latent tendencies) and *anusaya* (隨眠)<sup>91</sup> form the deepest layer of the human psyche.

*Kāmāsava* (欲漏), *bhavāsava* (有漏) and *avijjāsava* (無明漏)<sup>92</sup> (sometimes *diṭṭhāsava*-見漏) can only be removed by attaining the knowledge called *āsavakkhayañāṇa* (漏斷智) whose attainment establishes the enlightenment.<sup>93</sup> The desire to please senses with pleasant objects is called *kāmāsava* and the desire to continue in the existence is called *bhavāsava*. *Avijjā āsava* functions to form the wrong view of a ‘self’ (*atta*-我), which provokes the person to seek gratification in an eternal existence.<sup>94</sup> The *Sammādiṭṭhisutta* has pointed out that *āsavas* function as the condition for ignorance and when they are removed (*khīnāsava*-漏斷) ignorance breaks up.<sup>95</sup> In the *Mahāmālunkyaśutta* 《五下分

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<sup>89</sup> This method has been used in many contexts by the Buddhists to reach a conclusion of a certain matter. MN.I. 65(*Cūlasīhanadasutta*)

<sup>90</sup> S.Dasgupta, *A History of Indian Philosophy* Vol.I., pp.99-100 on *āsavas*: “Childers translates “asava” as “depravities” and Mrs. Rhys Davids as “intoxicants”. The word asava in Sanskrit means “old wine”. It is derived from “su” to produce by Buddhaghosa and the meaning that he gives to it is “*ciraparivasikatthēna*” (on account of its being stored up for a long time like wine). They work through the eye and the mind and continue to produce all beings up to Indra. As those wine which are kept long are called “asavas” so these are also called asavas for remaining for long time. The other alternative that Buddhaghosa gives is that they are called asava on account of thiet producing samsaradukkha (sorrows of the world), Atthasālini, p.48. (Contrast it with Jaina asrava flowing in of karma matter). Finding it difficult to translate it in one word after Buddhaghosa, I have translated it as “depravities” after Childers”.

<sup>91</sup> *Anusaya* has been translated in to English as bent, bias, proclivities, the persistence of dormant or latent disposition, predisposition, and tendency (PED, 44). These are enumerated as seven in several places in the canon. They are: proclivity of sense desire (*kāmarāgānusaya*-欲貪隨眠), proclivity of anger (*paṭighānusaya*-瞋恚隨眠), proclivity of view (*diṭṭhānusaya*-見隨眠), proclivity of doubt (*vicikicchānusaya*-疑隨眠), proclivity of conceit (*mānānusaya*-慢隨眠), proclivity for rebirth (*bhavarāgānusaya*-有貪隨眠), and proclivity of ignorance (*avijjānusaya*-無明隨眠): DN.III.254

<sup>92</sup> MN.I.55: *Tayo’ me āvuso āsavā: kāmāsavo bhavāsavo avijjāsavo.*

<sup>93</sup> MN.I.23; T2, 666c: 我復以三昧，心清淨、無瑕穢，亦無結使、心意得定、得無所畏、得盡漏心，亦知此苦如實不虛。當我爾時得此心時，欲漏、有漏、無明漏，心得解脫。以得解脫，便得解脫智，生、死已盡，梵行已立，所作已辦，更不復受胎。如實知之，是謂梵志。我後夜時得第三明。

<sup>94</sup> D.J. Kalupahana, *Buddhist Philosophy A Historical Analysis*, p.38

<sup>95</sup> MN.I.54: *Āsavasamudayā avijjā samudayo, āsavanirodhā avijjānorodho*



結經》,<sup>96</sup> the Buddha says that latent disposition of sensual desire (*kāmārāgānusaya*-欲使/欲貪隨眠) is active even in the baby lying with the back. As it is recorded:

A young tender infant lying prone does not even the notion ‘sensual pleasures’, so how could sensual desire arise in him? Yet underlying tendency to sensual lust lies within him.<sup>97</sup>

It can be seen that desire for sense-pleasures has been understood by Buddhists as so deep phenomenon and it causes the being to continue in the cyclic course of birth and death.

According to the *paṭiccasamuppāda* theory, craving (*taṇhā*) is conditioned by sensation (*vedanā*-痛/覺/受)<sup>98</sup> and craving conditions attachment (*upādāna*-取)<sup>99</sup> and attachment conditions becoming (*bhava*-有).<sup>100</sup> In this line of causes and conditions, *taṇhā* functions to get the person attached to sensual pleasures (*kāmūpādāna*-欲取), views (*diṭṭhūpādāna*-見取), religious practices (*sīlabbatūpādāna*-戒取) and self-notions (*attavādūpādāna*-我取).<sup>101</sup> The sensual objects are not understood in nature problematic but attachment to them causes suffering.<sup>102</sup> Attachment or inclination to a certain aspect of experience causes the person to wish to continuously get the same experience and in turn it leads to the continuous becoming. From the limb ‘*taṇhā*’ to ‘*bhava*’ (*kāma*, *rūpa*, and *arūpa*-欲有,色有,無色有) all have included sensuality as one aspect of them. So, we can understand that sensual desire is a crucial factor to make the person turn in the cycle of existence. Based on this understanding, Buddhists have tried to explain it in various ways and to show how it brings about suffering.

The *Mahādukkhakkhandhasutta* 《苦蘊經》 merely refers to the five codes of sense pleasures as the gratification of sensuality (*kāma*) but it does not try to explain the nature of this pleasure as it has been done in other places in the *suttapiṭaka*. The

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<sup>96</sup> MN.I.432-437;T1,778c~780b

<sup>97</sup> MN.I.433;MLDB.p. 538; T1,778c:鬘童子！非為眾多異學來，以嬰孩童子責數喻詰責汝耶？鬘童子！嬰孩幼小，柔軟、仰眠，意無欲想。況復欲心纏住耶？然彼性使故，說欲使。

<sup>98</sup> DN.II.56;T1,60b: 受是愛緣。

<sup>99</sup> Ibid.: *Taṇhā-paccayā upādānaṃ*;T1,60b: 愛是取緣。

<sup>100</sup> Ibid.: *Upādāna-paccayā bhavo*;T1,60b: 取是有緣。

<sup>101</sup> Ibid.58; T1,60c

<sup>102</sup> D.Kalpahana, *The Principles of Buddhist Psychology*,p.97

*Khaggavisāṇasutta* in the *Sutta Nipāta* 《經集》 describes the alluring nature of sensual pleasures as follows:

For sensual pleasures, variegated, sweet (and) delightful, disturb the mind with their manifold form.<sup>103</sup>

In the *Anguttara Nikāya* 《增支部》, sensual pleasure is defined in the context of sexual pleasure by referring to the man and female as proving the highest sensual pleasure for each other.<sup>104</sup>

As this *sutta* was taught to the monks who have already left the sensual world, it might not need to deal in detail the aspect of gratification.

Following the short reference to sensual gratification, the Pāli *sutta* begins to describe the adverse effects (*ādīnava*) of sensual desire. There have been mentioned a few examples related to day to day struggles faced by people. The examples can be divided into two as personal suffering and interpersonal conflicts:

	Personal conflicts	Interpersonal conflicts
1	The householder undergoes suffering in earning the living <sup>105</sup>	
2	His all effort to earn wealth become fruitless <sup>106</sup>	
3	After gain property, he labours to guard and protect them <sup>107</sup>	
		i. The kings, Brahmins, nobles,

<sup>103</sup> Sn.50: *Kāmā hi citrā madhurā manoramā-virūparūpena mathenti cittam*; Sn.766: *Kāmaṃ kāmāyamaṇassa tassa ce taṃ samijjhati, addhā pīti mano hoti laddhā macco yadicchati*

<sup>104</sup> AN.I.1

<sup>105</sup> T1, 585a (MA): 族姓子者，隨其技術以自存活，或作田業、或行治生、或以學書、或明算術、或知工數、或巧刻印、或作文章、或造手筆、或曉經書、或作勇將、或奉事王。彼，寒時則寒，熱時則熱；飢渴，疲勞；蚊、蛇所蜇。

<sup>106</sup> Ibid. 作如是業，求圖錢財。彼族姓子，如是方便、作如是行、作如是求。若不得錢財者，便生憂苦、愁感、懊惱、心則生癡；作如是說：『唐作、唐苦，所求無果。』

<sup>107</sup> Ibid. 作如是求，若得錢財者，彼便愛惜，守護密藏...彼作如是，守護密藏。若有王奪、賊劫、火燒、腐壞、亡失，便生憂苦、愁感、懊惱、心則生癡。

4		householders quarrels with one another <sup>108</sup> ii. Mother-son, father-son, brother-sister, friend-friend quarrel mutually. <sup>109</sup>
5		People divide into two array and fight with one another using destructive weapons. <sup>110</sup>
6		Using various war techniques, people attack one another and get into serious injuries and finally go to death. <sup>111</sup>
7		Commit anti-social activities such as breaking into houses, plundering wealth and seducing others' wives etc. On being caught in offence, are subjected to fierce punishments and sometimes subject to death. <sup>112</sup>
	Having conducted various	

<sup>108</sup> Ibid. 眾生，因欲、緣欲、以欲為本故，王，王共諍；梵志，梵志共諍；居士，居士共諍；民，民共諍；國，國共諍。See: Chapter III.III. 18 & 19 with the sub-sections regarding the differences in presenting this matter in the Pali and Chinese versions.

<sup>109</sup> Ibid. 復次，眾生，因欲、緣欲、以欲為本故，母共子諍，子共母諍；父子、兄弟、姊妹、親族展轉共諍。彼既如是共鬪諍已；母說子惡，子說母惡；父子、兄弟、姊妹、親族更相說惡，況復他人？是謂現法苦陰；因欲、緣欲、以欲為本。This fact has been more elaborative by referring to the denial by each other whereas the Pali version only mentions of quarrel between two parties. See: Chapter III.III. 18 & 19 with the sub-sections.

<sup>110</sup> T1,846f (ACT): 此眾生，因姪故、至增上姪故，使著鎧、便執弓箭、或著皮鎧、持極利刀，相圍聚鬪。

<sup>111</sup> T1,585a (MA): 復次，眾生，因欲、緣欲、以欲為本故，著鎧被袍、持稍弓箭、或執刀往奪他國、攻城破塢、共相格戰、打鼓吹角、高聲喚呼、或以槌打、或以鉞戟、或以利輪、或以箭射、或亂下石、或以大弩、或以融銅珠子灑之。彼當鬪時，或死、或怖，受極重苦。是謂現法苦陰；因欲、緣欲、以欲為本。

<sup>112</sup> Ibid. 復次，眾生、因欲、緣欲，以欲為本故，著鎧被袍，持稍弓箭或執刀楯入村、入邑、入國、入城。穿牆發藏，劫奪財物，斷截王路或至他巷，壞村、害邑、滅國、破城。於中或為王人所捉；種種考治：截手、截足或截手足...彼在其中或死或怖，受極重苦。是謂現法苦陰；因欲、緣欲，以欲為本。

8	misconducts, the person repents for them at his verge of death. <sup>113</sup>	
9	Engage in misconduct of body, speech and mind. Consequently, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. <sup>114</sup>	

The issues selected to show how people get into various perils due to sensual desire belong to the first category of suffering, *dukkha dukkha* (苦苦)<sup>115</sup> or ordinary suffering.

W.Rahula briefly explains the nature of ordinary suffering as follows:

All kinds of suffering like birth, old age, sickness, death, association with unpleasant persons and conditions, not getting what one desires, grief, lamentation, distress-all such forms of physical and mental suffering, which are universally accepted as suffering or pain, are included in *dukkha* as ordinary suffering (*dukkha dukkha*).<sup>116</sup>

When we compare the above mentioned eight conditions with the Rahula's explanation, it can be understood that the *sutta* has presented an account of ordinary suffering. And also, we can conceive it as an attempt to remind the people of the terror of ordinary suffering to which they are unknowingly subject.

The painful experiences given here reflect individual unrest, social instability and moral degeneration as phenomena arisen from attachment to sensual pleasures. In

<sup>113</sup> T1, 585b (MA): 復次，眾生、因欲、緣欲，以欲為本故，行身惡行，行口、意惡行，彼於後時，疾病著床，或坐臥地。以苦逼身，受極重苦，不可愛樂。彼若有身惡行，口、意惡行，彼臨終時，在前覆障，猶日將沒大山崗側，影障覆地。如是，彼若有身惡行，口、意惡行，在前覆障，彼作是念：『我本惡行，在前覆我。我本不作福業，多作惡業。若使有人作惡、凶暴，唯為罪；不作福，不行善，無所畏，無所依，無所歸。隨生處者，我必生彼。』從是有悔，悔者不善死，無福命終，是謂現法苦陰；因欲、緣欲、以欲為本。

This idea is found only in the MA and ACT versions whereas both the Pāli and EA versions miss it.

<sup>114</sup> Ibid. 復次，眾生，因欲、緣欲，以欲為本故，行身惡行，行口、意惡行；彼因身、口、意惡行故，因此，緣此，身壞命終，必至惡處，生地獄中。是謂後世苦陰；因欲、緣欲、以欲為本，是謂欲患。

<sup>115</sup> Vism.p.499: divides suffering into three types: 1. ordinary suffering (*dukkha dukkha*-苦苦) 2. suffering due to change (*vipariṇāma dukkha*-壞苦) 3. suffering as conditioned states(*samkhāra dukkha*-行苦).

<sup>116</sup> W.Rahula, *What the Buddha Taught*,p.19

order to gain sensual objects, both at personal level and interpersonal, the human society struggles. This is a universal experience can be seen everywhere in the world.

On one hand, as the Buddha's teaching was an answer to the social unrest in contemporary India,<sup>117</sup> we can understand the description given to illustrate danger of sensuality as a criticism of contemporary social ideology. In the Brahmin society, the householder was the foundation of society and he was given to seeking sense pleasures both as personal pleasure and as a support to family life, to beget children. Without encouraging gratifying desires, it is difficult to maintain the secular society. The Brahmin society was a secular society and consequently its social foundation ideologically was based on 'desire'.<sup>118</sup> The desire based society encouraged people to gain more and more objects pleasing to minds and this trend led society to a competition. Finally, from the family level to the international level, every group in the society was forced to use quarreling, waging war, and committing immoral acts to possess what was wished. This unrest might have created a chaotic situation in the society, which is reflected in the *Mahādukkhakkhandhasutta* 《苦蘊經》. The Buddha being an enlightened person understood that all conflicts in life were the results of the attachment to sensuality.

The religious groups, who denied the indulgence to sensuality, took an extreme attitude against it and selected the way of self torturing to eradicate desires. The Buddha's position was different from them; he pointed out that one should not fall to self-torture but should root out desire and lust to sensual objects, that is the way to avoid (*nissaraṇa*) all those anguishes come from desire.

### 2.3.2.2. Material form (*rūpa*-色)

The material form in this *sutta* means the female body. It is examined through the three aspects of gratification, danger and escape. The gratification of the material form (body) is the pleasure derived through the beauty and loveliness in the young girl who possesses all the feminine features which were the ideal qualities expected from a woman.<sup>119</sup>

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<sup>117</sup> R.Gombrich, *How Buddhism Began*, p.3

<sup>118</sup> R.Gombrich, *Theravada Buddhism*, p.47

<sup>119</sup> MN.I.88: *Ko ca bhikkhave rūpānaṃ assādo: Seyyathāpi bhikkhave khattiyakaññā vā brāhmaṇakaññā vā gahapatikaññā vā paṇṇarasavassuddesikā vā soḷasavassuddesikā vā nātidiṅghā nātirassā nātikisā nātithulā nātikālī na accodātā, paramā sā bhikkhave tasmim samaye subhā vaṇṇanibhā ti.— Evaṃ*

In the *suttapiṭaka*, *rūpa* (色) has been dominantly used in the two senses of visible object (*rūpāyatana*-色處) and the physical body (*rūpakkhandha*-色蘊).<sup>120</sup> As the context implies, the colourfulness (*vaṇṇanibha*-美色/妙色) and the beauty in the body pleases the senses and thereby people get attached to it. Particularly, in the context of sensuality, female body (*rūpa*) functions as the highest pleasing object to the male.<sup>121</sup>

After brief reference to the gratification of the body, the text begins to discuss the danger (*ādīnava*) of the material form. The beauty and loveliness of the woman, which brought pleasure is subject to change. With the course of time, the lady gets old and loses the beauty of her bodily parts, teeth broken, hair gets grey etc. No longer, we can find the beauty in her. This is an unpleasant experience for the person who once has admired and enjoyed the beauty of the female body.<sup>122</sup>

Getting older (*jarā*-老) is one aspect of ordinary suffering and when one experiences it, he or she loses the bodily control and needs others' support to maintain any posture. Finally, one has to lie within one's own excrements.<sup>123</sup> In a person who undergoes such an infirmity, no beauty is available.

The *sutta* produces the list of nine stages (*navasīvathika*-九墓節) which the dead body undergoes until it reaches to the state of dust.<sup>124</sup> It is obvious that this is the process to undergo by any person born into this world. By referring to this common life experience or universal truth of decay and death, the Buddha tries to show that what is madly loved and appreciated is not under our control and it is inevitable to destroy. In many places of the *suttapiṭaka*, the decadent nature of the physical body has been explained.<sup>125</sup> The Buddhist understanding of the physical form is thus:

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*bhante.— Yaṃ kho bhikkhave subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ rūpānaṃ assādo*; T1,585c: 云何色味? 若剎利女、梵志、居士、工師女, 年十四、五。彼於爾時, 美色最妙。若因彼美色, 緣彼美色故, 生樂, 生喜。

<sup>120</sup> SN.III. *Khandha Vagga* and IV. *Saḷāyatana Vagga* have dealt in detail on these two shades of the 'rūpa'.

<sup>121</sup> AN.I.1; T2,563a: 世尊告諸比丘: 我於此眾中, 不見一法最勝、最妙, 眩惑世人, 不至永寂, 縛著牢獄, 無有解已; 所謂男子見女色已, 便起想著, 意甚愛敬, 令人不至永寂。

<sup>122</sup> MN.I.88

<sup>123</sup> Ibid.

<sup>124</sup> Ibid.

<sup>125</sup> MN.II.65: *Añjani'va navā cittā putikāyo alankato-alam bālassa mohāya no ca pāragavesino*; SN.III.120: *kiṃ te Vakkali iminā pūtikāyena*; DN.II.293: *Puna ca paraṃ bhikkhave bhikkhu imaṃ eva kāyaṃ uddhaṃ pādatalā adho kesa-matthakā taca-pariyantaṃ pūraṃ nānappakarassa asucino paccavekkhati*:

Four elements condition it. Which is conditioned it is subject to change. If some thing changes, it brings about suffering.<sup>126</sup>

This description frequently occurs in the context of bodily contemplation (*kāyānupassanā*-觀身) in the *Satipaṭṭhanāsuttas*.<sup>127</sup> In addition to the use of body as a meditation object, in many places, there are attempt to deconstruct the beauty of the female body, especially in the context where the male practitioners stand as the listeners of the discussion.<sup>128</sup>

In order to avoid the painful experiences arisen from the body (no matter it is male or female), one should give up the lust and desire for the body. Once the person realizes that the body and its beauty are not eternal and no one can control its changing, then it is easy for him to cultivate non-attachment to them (*nibbidā*-厭離). Moreover, it is not a solution to hate the body<sup>129</sup> and give pains to it as certain Indian religious seekers did.<sup>130</sup>

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‘*Atthi imasmim kāye kesā lomā nakhā dantā taco mamsaṃ nahāru aṭṭhi aṭṭhi-miñjā vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam anta-guṇam udariyam karisaṃ pittaṃ semham pubbo lohitaṃ sedo medo assu vasā khelo singhānikā lasikā muttan ti*’; T1,583b: 復次，比丘！比丘者，觀身如身：此身隨住、隨其好惡、從頭至足；觀見種種不淨充滿：我此身中有髮、髦、爪、齒、羂細薄膚、皮、肉、筋、骨、心、腎、肝、肺、大腸、小腸、脾、胃、搏糞、腦及腦根、淚、汗、涕、唾、膿、血、肪、髓、涎、膽、小便；T2,568a: 於是，比丘觀此身隨其性行，從頭至足，從足至頭；觀此身中皆悉不淨，無有可貪；復觀此身有毛、髮、爪、齒、皮、肉、筋、骨、髓、腦、脂膏、腸、胃、心、肝、脾、腎之屬。皆悉觀知：屎、尿、生熟二藏、目淚、唾、涕、血脈、肪、膽。

<sup>126</sup> CDB.p.595:S.II.94

<sup>127</sup> MN.I.58; DN.II.294

<sup>128</sup> *Theragāthā* I.279-280: Venerable Nandaka, according to the *Theragāthā* commentary, was going for alms and met his former wife who tried to seduce him. And then he said: A curse upon bodies, evil-smelling, on Mara’s side, oozing; there are nine streams in your body which flow all the time; *Th.I.p.1150-1160*: Once Maggallāna has uttered this word to a female: You little hut made of a chain of bones, sewn together with flesh and sinew. Fie upon the evil-smelling body. You cherish those who have another’s limbs. You bag of dung, tied up with skin, you demoness with lumps on your breast. There are nine streams in your body which flow all the time. Your body with its nine streams makes an evil smell and is obstructed by dung. A bhikkhu desiring purity avoids it as one avoids excrement.

<sup>129</sup> S.Hamilton, op.cit.pp.169-189: has well explained the early Buddhist attitude to body.

<sup>130</sup> MN.I.92: ‘*kinnu tumhe, āvuso, nigaṇṭhā ubbhaṭṭhakā āsanapaṭikkhittā, opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayathā*’ti...? T1,587b:我往問曰：諸尼捷！汝等何故行此不坐行，常立、不坐，受如是苦？彼如是說：瞿曇！我有尊師尼捷，名曰親子，彼則教我作如是說； MN.II.218; T1,442c: 世

### 2.3.2.3. Feeling (*vedanā*-痛/覺)

Feeling is understood in Buddhist psychology as present in every sort of experience. It is mentioned in the *Paṭiccasamuppāda* formula that feeling is conditioned by contact (*phassa paccayā vedanā*).<sup>131</sup> Here ‘*phassa*’ (觸) means the contact between the internal sense organs with their corresponding external objects; according to the nature of the object, the feeling becomes three fold: pleasant, unpleasant and neutral. It is described in the texts as follows:

Bhikkhus, in dependence on a contact to be experienced as pleasant, a pleasant feeling arises....In dependence on a contact to be experienced as painful, a painful feeling arises...In dependence on a contact to be experienced as neither- painful –nor pleasant, a as neither- painful –nor pleasant feeling arises.<sup>132</sup>

In order to understand the meaning of term *vedanā*, it is useful to refer to the Mrs. Rhys Davids’ remark:

Vedanā is term of great import, meaning sentience or reaction, bodily or mental, on contact or impression. Sensation is scarcely so loyal a rendering as feeling, for though *vedanā* is often qualified as ‘born of contact’, in sense activity, it is always defined generally as consisting of the three species- pleasure(happiness), pain(ill) and neutral feeling- a hedonistic aspect to which the term ‘feeling’ is alone adequate.<sup>133</sup>

According to the *Dhammasaṅgani*, the dominant character of *vedanā* is that it enjoys the taste of object.<sup>134</sup> The problem of the feeling is that they lead to the person to wish for, to thirst for the experience (*taṇhā*).<sup>135</sup> Pleasant feelings induce an attachment (*upādāna*-取) to a pleasant object. There is potency in pleasant feelings to arouse

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尊告諸比丘：諸尼乾等如是見、如是說：謂人所受皆因本作，若其故業，因苦行滅，不造新者，則諸業盡；諸業盡已，則得苦盡，得苦盡已，則得苦邊。

<sup>131</sup> DN.II.58; T1, 60b: 觸是受緣。

<sup>132</sup> CDB.p.596

<sup>133</sup> C.A.F.Rhys Davids, *Buddhist Psychological Ethics*, p.6

<sup>134</sup> *The Expositor*, p.145

<sup>135</sup> DN.II.58; T1,60b: 受是愛緣



sensuous greed (*rāgānusaya*-貪隨眠), in painful feelings to arouse anger and hatred (*paṭighānusaya*-瞋恚隨眠).<sup>136</sup> It is also mentioned in the Pāli canon that greed emerges due to unwise reflection (*ayonisomansikāra*-非如理作意) on an attractive object and hate through unwise reflection on a repulsive object.

Greed (*lobha* or *rāga*) comprises all degrees of ‘attractiveness’ towards an object from the faintest trace of personal desire up to gross egoism, whilst hatred (*dosa*-瞋) comprises all degrees of ‘repulsion’ from the faintest trace of ill-humour to the highest pitch of hate and wrath.<sup>137</sup>

It is a special characteristic in the *Mahādukkhakkhandhasutta* that it has discussed feeling in the context of *jhānic* experience. Here the Buddha sees the pleasure of four *jhānic* attainments as higher level experience of pleasurable feeling in relative to the pleasant feeling arisen from sensual gratification.

When a monk attains the first *jhāna*, which is gained through seclusion from sensual pleasure and unwholesome states, and is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion, he does not choose for his own affliction, or for another’s affliction, or for the affliction of both. On that occasion he feels only feeling that is free from affliction. The freedom from affliction is the highest gratification in the case of feelings. On attainment of the second, third and fourth *jhānas* with their characteristics, the monk only feels the feeling that is free from affliction for him, affliction for others, or for the both sides. He feels only the feeling that is free from affliction.<sup>138</sup>

In this case, the key word to get clarified is ‘*avyābajja*’, freedom from affliction, which recognized as the highest pleasurable feeling amidst feelings (不念害者成就是樂). The PTS Pāli-English Dictionary includes two entries for ‘*Avyāpajjha*’(*abyābajjha*). The first entry, which functions as a neutral noun, has the meanings of ‘kindness of heart’

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<sup>136</sup> MN.I.303

<sup>137</sup> Nyanatiloka Thera, *Buddhist Dictionary Manual of Terms and Doctrines*, p.94

<sup>138</sup> *MLDB*.p.184f; T1, 586a (MA): 云何覺味? 比丘者, 離欲, 離惡不善之法, 至得第四禪成就遊。彼於爾時, 不念自害, 亦不念害他。若不念害者, 是謂覺樂味。所以者何? 不念害者, 成就是樂, 是謂覺味。

and ‘freedom from suffering, that is *nibbāna* (Vin.I.183: *avyāpajjhādhimutta*; *Itivuttatka* p.31: *abyābajjhārāma*). This word also functions as an adjective and then stands for the meanings, free from oppression or injury; not hurting and kind.<sup>139</sup> This word occurs in the *suttas* in combination with the word ‘*avera*’ (*avera*+*avyāpajjha*).<sup>140</sup> In accordance with the context of the *Mahādukkhakkhandhasutta* 苦蘊經, it can be said that the meaning of the “*avyābajja*” is confined to ‘kindness’, go beyond selfishness or it can mean ‘loving-kindness’ (*mettā*-慈悲) which is indicated as one of the fourfold immeasurable.<sup>141</sup>

What is significant is that instead of the pleasantness of the experience, it is subject to change and impermanent. In the *Anattalakkhaṇasutta* 無我相經, it is mentioned that feeling is not *atta* (我) because it is subject to impermanence and in turn brings about suffering.<sup>142</sup> Therefore, treating it as self is illogical. In many places in the Pāli canon, the evanescent nature of feeling has been discussed.<sup>143</sup>

The *jhānic* attainments are not considered as stable or final solution to the *samsāric* problem,<sup>144</sup> so is the certain experiences or feelings felt within a *jhānic* (*jhāna*/*dhyāna*-stance) experience. During the course of *jhānic* experience, if the practitioner attaches to the feeling of non-affliction, it would cause him to generate sensuous desire for (*rāgānusaya*-貪睡眠) the feeling,<sup>145</sup> whereby he generates sort of attachment to it. On the other hand, as the *jhānas* are temporary states, they are very easy change, so the feeling of non-affliction. When the practitioner loses this pleasing experience, it is possible that he would feel anguish or disappointment. Such a condition will lead him to hang on the existence. This is the danger of feeling as discussed in the *Mahādukkhakkhandhasutta* 苦蘊經.

Based on the understanding that the feeling of non-affliction is the highest feeling to

<sup>139</sup> PED.p.86

<sup>140</sup> DN.II.242,276

<sup>141</sup> *Visuddhimagga*,296ff

<sup>142</sup> Vin.I.13;T22,879a

<sup>143</sup> SN.IV.214: *Tisso imā bhikkhave vedanā aniccā sankhatā paṭiccasamuppannā khayadhammā vāyadhammā virāgadhammā nirodhadhammā.*

<sup>144</sup> MN.I.163-166

<sup>145</sup> P.DE. Silva, *Buddhist and Freudian Psychology*, p.58: Pleasant feelings induce an attachment (*upādāna*)

to pleasant objects and there is potency in pleasant feelings to arouse latent sensuous greed (*rāgānusaya*).

be experienced by an unenlightened person and that it is still subject to change and is impermanent, one should give up the desire and lust for it, which is the way to freedom from suffering.

Conclusion:

Three doctrinal topics discussed above, such as sensuality, material form (body) and feeling, all can be interpreted as the subtle manifestation of craving, *taṇhā*, which is recognized as the cause of suffering in the context of four noble truths. In this discussion, the first and second topics show a great relation to the sensualistic people. In the Pāli canon, lay people are recognized as given to sensuality (*gihī kāmabhogino odātavaśanā*), wherein the five strands of sense pleasures (*pañcakāmaguṇa*-妙欲/五欲) and feminine beauty function at head.<sup>146</sup> (However, the monks are also frequently advised not to fall back again to this realm). These two aspects in life are dominant in a society which is based on desire (*taṇhā*). Both the desire for five sense pleasures and desire for feminine beauty can be traced to latent tendency of sensual pleasure (*kāmāsava*-欲漏), which is one mode of craving.

The third topic *vedanā* has been examined in the context of spiritual seekers, who possess contemplative states called *jhāna* (禪/靜慮). The Buddha finds that the feeling of non-affliction experienced during the first four *jhānic* states is the highest among the feelings felt by the unenlightened person, yet it is still subject to change. So, it can bring about suffering (*yadiniccam taṃ dukkham*). Therefore, one has to give up the desire and lust for this feeling.

At the end of discussing the gratification and problematic aspect of these phenomena, the Buddha advises to give up the desire (*chandarāgappahāna*-除貪欲) for them. From this emphasis to eradicate lust and desire, we can assume that the cause of suffering, (*dukkhakkhandha*-苦蘊) is desire or in the early doctrinal terminology, *taṇhā* (craving), which is understood in the *Dhammacakkappavattanasutta* 《轉法輪經》 as the cause of suffering. So, we can conclude that the discussion of suffering in *Mahādukkhakkhandhasutta* 《苦蘊經》 has been revolved on the idea that craving is the

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<sup>146</sup> *Elders' Verses*, p.47; *Theragāthā* I. 455-456: *rūpā saddā rasā gandhā phoṭṭhabbā ca manoramā; pañca kāmaguṇā ete itthirupasmim dissare.*

reason of suffering.

## Chapter III- I The Comparison

In this section, the *Mahādukkhakkhandhasutta* 《苦蘊經》 is compared with its three Chinese parallels:

	PV	ACT	MA	EA
	<i>Majjhima Nikāya,</i> <i>Mūlapaṇṇāsaka,</i> <i>Sīhanadavagga, Mahā-</i> <i>dukkhakkhandhasuttam</i> (13) MN.I.83-90 (PTS Edition)	T1, 846c~848a 《佛說苦蘊 經》	T1, 584c~586a 《苦蘊經》	T2,604c ~ 606c
1	Evam-me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme.	聞如是: 一 時, 婆伽婆在 舍衛城祇樹 給孤獨園。	我聞如是:一 時, 佛遊舍衛 國, 在勝林給孤 獨園。	聞如是:一 時, 佛在舍 衛國祇樹給 孤獨園。
2	Atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Sāvattim piṇḍāya pavisimsu.			爾時, 有眾 多比丘到 時, 著衣持 鉢, 入城乞 食。
3	Atha kho tesam bhikkhūnam etad-ahosi: Atippago kho tāva Sāvattiyam piṇḍāya caritum, yan-nūna mayaṃ	彼時, 諸比丘 中後, 聚論皆 悉會, 少有所	爾時, 諸比丘於 中食後, 少有所 為, 集坐講堂。	是時, 眾多 比丘便生此 念:「我等入

	<p>             yen'aññatitthiyānaṃ              paribbājakānaṃ ārāmo              ten'upasaṅkameyyāmāti. Atha              kho te bhikkhū              yen'aññatitthiyānaṃ              paribbājakānaṃ ārāmo              ten'upasaṅkamimsu,              upasaṅkamitvā tehi              aññatitthiyehi paribbājakehi              saddhiṃ sammodimsu,              sammodanīyaṃ kathaṃ              sārāṇīyaṃ vītisāretvā              ekamantaṃ nisīdimsu.           </p>	<p>             因。彼時，有              諸異道異              學，中後行彷彿，而行至彼              諸比丘所。到              已共諸比丘              面相慰，面相              慰已却坐一              面。           </p>	<p>             於是，眾多異              學，中後仿佯往              詣諸比丘所，共              相問訊，却坐一              面。           </p>	<p>             城乞食，日              時猶早，今              可相率至外              道梵志所。」              爾時，眾多              比丘便往至              異學梵志              所，到已，              共相問訊，              在一面坐。           </p>
4	<p>             Ekamantaṃ nisinne kho te              bhikkhū te aññatitthiyā              paribbājakā etad-avocum:              Samaṇo āvuso Gotamo              kāmānaṃ pariññaṃ paññāpeti,              mayam-pi kāmānaṃ pariññaṃ              paññāpema; Samaṇo āvuso              Gotamo rūpānaṃ pariññaṃ              paññāpeti, mayam-pi rūpānaṃ              pariññaṃ paññāpema; Samaṇo              āvuso Gotamo vedanānaṃ              pariññaṃ paññāpeti, mayam-pi              vedanānaṃ              pariññaṃ paññāpema; idha no              āvuso ko viseso ko adhippāyo              kiṃ nānākaraṇaṃ, Samaṇassa vā           </p>	<p>             彼諸異道異              學却坐一面              已，語諸比丘              曰：「諸賢！沙              門瞿曇智慧              說婬、智慧說              色、痛。諸賢！              我等亦以智              慧說婬              、智慧說色、              痛。此，諸賢！              有何差？有              何降？有何              若干？此，沙           </p>	<p>             語諸比丘：「諸              賢！沙門瞿曇              施設知斷欲、施              設知斷色、施設              知斷覺。諸賢！              我等亦施設知              斷欲、施設知斷              色、施設知斷              覺。沙門瞿曇及              我等此二知二              斷，為有何勝？              有何差別？」           </p>	<p>             是時，梵志              問沙門曰：              「瞿曇道士              恒說欲論、              色論、痛              論、想論。              如此諸論有              何差別？我              等所論亦是              沙門所說；              沙門所說亦              是我等所              論。說法同              我說法；教           </p>

	Gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ anusāsaniyā vā anusāsaniṇ-ti.	門瞿曇及我 等俱有智 慧。」		誨同我教 誨。」
5	Atha kho te bhikkhū tesāṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ n’eva abhinandimsu na paṭikkosimsu, anabhinanditvā appaṭikkositvā utthāy’āsanā pakkamimsu: Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmāti.	彼時，諸比丘 聞諸道異學 所說，亦不然 可、亦不訾 蔑；不然可不 訾蔑已，從座 起而還：「我今 聞此所說，問 世尊已，當廣 知其義。」	於是，諸比丘聞 彼眾多異學所 說，不是亦不 非，默然起去； 並作是念：「如 此所說，我等當 從世尊得知。」	是時，眾多 比丘聞彼語 已，亦不言 善、復非言 惡，即從坐 起而去。並 作是念： 「我等當以 此義往問世 尊。」
	Atha kho te bhikkhū	便至世尊	便詣佛所，稽首	爾時，眾多

6	<p>Sāvatthiyaṃ piṇḍāya caritvā  pacchābhattaṃ piṇḍapāta-  paṭikkantā yena Bhagavā  ten'upasaṅkamimsu, upasaṅ-  kamtivā Bhagavantam  abhivā-detvā ekamantaṃ  nisīdimsu. Ekamantaṃ nisinnā  kho te bhikkhū Bhagavantam  etad-avocuṃ: Idha mayaṃ  bhante pubbanhasamayaṃ  nivāsetvā pattacīvaraṃ ādāya  Sāvatthiṃ piṇḍāya pāvisimha,  tesaṃ no bhante amhākaṃ  etad-ahosi: Atippago kho tāva  Sāvatthiyaṃ piṇḍāya carituṃ,  yan-nūna mayaṃ yen'añña-  titthiyānaṃ paribbājakānaṃ  ārāmo ten'upasaṅkameyyāmāti.  Atha kho mayaṃ bhante  yen'aññatitthiyānaṃ paribbāja-  kānaṃ ārāmo ten'upasaṅka-  mimha, upasaṅkamtivā tehi  aññatitthiyehi paribbājakehi  saddhiṃ sammodimha,  sammodanīyaṃ kathaṃ sārā-  ṇīyaṃ vītisāretvā ekaman-  taṃ nisīdimha. Ekamantaṃ nisinne  kho bhante te añña- titthiyā  paribbājakā amhe etad-avocuṃ:  Samaṇo āvuso Gotamo  kāmaṇaṃ pariññaṃ paññāpeti,</p>	<p>所。到已，禮  世尊足，却坐  一面。彼諸比  丘却坐一面  已，如共異道  異學所論，盡  廣向世尊說，  作如是向世  尊說已。</p>	<p>作禮，却坐一  面。調與眾多異  學，所可共論，  盡向佛說。</p>	<p>比丘食後，  便至世尊  所。到已，  頭面禮足，  在一面坐。  是時，眾多  比丘，從梵  志所問事，  因緣本末，  盡白世尊。</p>
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<p>mayam-pi kāmānaṃ pariññaṃ  paññāpema; samaṇo āvuso  Gotamo rūpānaṃ pariññaṃ  paññāpeti, mayam-pi rūpānaṃ  pariññaṃ paññāpema; samaṇo  āvuso Gotamo vedanānaṃ  pariññaṃ paññāpeti, mayam-pi  vedanānaṃ pariññaṃ paññā-  pema; idha no āvuso ko viseso  ko adhippāyo kiṃ nānākaraṇaṃ,  samaṇassa vā Gotamassa  amhākaṃ vā, yadidaṃ  dhammadesanāya vā  dhammadesanaṃ, anusāsaniyā  vā anusāsanin-ti. Atha kho  mayaṃ Bhante tesaṃ  aññatitthi- yānaṃ  paribbājakānaṃ bhāsitaṃ n’eva  abhinandimha na paṭikkosimha,  anabhinanditvā appaṭikkositvā  utṭhāy’āsanā pakkamimha:  Bhagavato santike etassa  bhāsitassa atthaṃ ājānissāmāti.</p>			
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7	<p>Evamvādino bhikkhave aññatitthiyā paribbājakā evamassu vacanīyā: Ko pan'āvuso kāmānaṃ assādo ko ādīnava kiṃ nissaraṇaṃ, ko rūpānaṃ assādo ko ādīnava kiṃ nissaraṇaṃ, ko vedanānaṃ assādo ko ādīnava kiṃ nissaraṇaṃ-ti.</p>	<p>世尊告諸比丘曰：「此，諸比丘！彼時，應向異道異學，作如是說：云何婬氣味？云何是敗壞？云何是棄？云何色氣味？云何是敗壞？云何是棄？云何痛氣味？云何敗壞？云何棄？」</p>	<p>彼時，世尊告諸比丘：「汝等，即時，應如是問眾多異學：『諸賢！云何欲味？云何欲患？云何欲出要？云何色味？云何色患？云何色出要？云何覺味？云何覺患？云何覺出要？』</p>	<p>爾時，世尊告諸比丘：「設彼梵志，作是問者，汝等當以此義訓彼來問：『欲有何味？復有何過？當捨離欲？色有何味？復有何過？當捨離色？痛有何味？復有何過？當捨離痛？』</p>
8	<p>Evam putṭhā bhikkhave aññatitthiyā paribbājakā na c'eva sampāyissanti uttariṇ-ca vighātaṃ āpajjissanti, taṃ kissa hetu: yathā taṃ bhikkhave avisayasmim.</p>	<p>此，諸比丘！應作是答，異道異學彼聞已，各各相視，外當更求論，必當瞋恚，恨恚已，默然面不悅；身支節污背</p>	<p>諸比丘！若汝等，作如是問者，彼等聞已，便更互相難說外餘事；瞋諍轉增，必從座起，默然而退。所以者何？</p>	<p>汝等！設以此語訓，彼來問者，彼諸梵志，默然不對，設有所說者，亦不能解此深義，遂增愚惑，墮於</p>

		其面，不能答 變其面，當默 然從坐起便 即還。何以 故？		邊際。所以 然者，非彼 境界。
9	Nāhan-taṃ bhikkhave passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra Tathāgatenā vā Tathāgatasāvakena vā ito vā pana sutvā.	我不見天及 世間、魔、 梵、沙門、婆 羅門、眾天及 人，聞我所說； 與我等者知 其義。若從如 來、如來弟 子，若彼聞 此，此間聞 已。	我不見此世天 及魔、梵、沙 門、梵志、一切 餘眾，能知此義 而發遣者；唯 有如來、如來弟 子，或從此聞。」	然復，比丘！ 魔及魔天、 釋梵、四天 王、沙門、 婆羅門、人 及非人，能 解此深義 者；除如來 等正覺及如 來聖眾，受 吾教者，此 即不論。
10	Ko ca bhikkhave kāmānaṃ assādo: Pañc'ime bhikkhave kāmāguṇā, katame pañca: cakkhuvīññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmaṃpasamhitā rajanīyā, sotaviññeyyā saddā iṭṭhā kantā manāpā piyarūpā kāmaṃpasamhitā rajanīyā,	云何婬氣味？ 謂因五婬，若 生樂、若生 喜，如是婬氣 味。	佛言：「云何欲 味？謂因五欲 功德，生樂、生 喜，極是欲味。	欲有何味？ 所謂五欲者 是。云何為 五？眼見 色，為起眼 識；甚愛敬 念，世人所 喜。若耳聞

	<p>ghānaviññeyyā gandhā iṭṭhā kantā manāpā piyarūpā kāmaṇasamhitā rajanīyā, jivhāviññeyyā rasā iṭṭhā kantā manāpā piyarūpā kāmaṇasamhitā rajanīyā, kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmaṇasamhitā rajanīyā.</p> <p>Ime kho bhikkhave pañca kāmaguṇā. Yaṃ kho bhikkhave ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmaṇaṃ assādo.</p>			<p>聲、鼻嗅 香、舌知 味、身知細 滑，甚愛敬 念，世人所 喜。若復於 此五欲之中 起苦、樂 心，是謂欲 味。</p>
11		此中多有敗壞。	無復過是，所患甚多。	
12	Ko ca bhikkhave kāmaṇaṃ ādīnava:	云何姪敗壞？	云何欲患？	云何欲有何過者？
13	<p>Idha bhikkhave kulaputto yena sippatṭhānena jīvikāṃ kappeti, yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena, sītassa purakkhato uṇhassa purakkhato, ḍaṃsa-makasa-vātātapa-sirimsap</p>	<p>此，族姓子， 或以功伎以 自存命：若耕 作、若販賣、 若客書、若學 算、若學數、 若學作詩、若 學首盧、若教</p>	<p>族姓子者，隨其 伎術以自存 活，或作田業、 或行治生、或以 學書、或明算 術、或知工數、 或巧刻印、或作 文章、或造手</p>	<p>若有一族姓 子，學諸伎 術而自營 己，或學田 作、或學書 疏、或學傭 作、或學算 數、或學權</p>

	<p>a-samphassehi rissamāno, khuppiṭṭhāya mīyamāno, ayam-pi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu.</p>	<p>書、若應官 募，彼寒寒所 逼，熱熱所 逼，強忍飢 渴，為蚊、 虻、蠅、蚤所 噬；彼忍此而 求錢財。</p>	<p>筆、或曉經書、 或作勇將、或奉 事王。彼，寒時 則寒，熱時則 熱；飢渴，疲 勞；蚊、虻所 蜇。</p>	<p>詐、或學剋 鏤，或學通 信；至彼來 此或學承事 王身，不避 寒暑，記累 艱苦，不自 由己，作此 辛苦而獲財 業。 是為欲為大 過，現世苦 惱，由此恩 愛，皆由貪 欲。</p>
14	<p>Tassa ce bhikkhave kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā nābhiniṭṭhanti, so socati kilamati paridevati, urattāṇi kandati, sammohaṃ āpajjati: moghaṃ vata me uṭṭhānaṃ, aphalo vata me vāyāmoti. Ayam-pi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu.</p>	<p>彼族姓子，作 如是起、作如 是行、作如是 勤行。彼作如 是而不能得 財物；便憂 戚、不樂、啼 哭、自椎、自 打而愚癡；作 如是言：『我 為癡行，為不 得。』</p>	<p>作如是業，求圖 錢財。彼族姓 子，如是方便、 作如是行、作如 是求。若不得錢 財者，便生憂 苦、愁戚、懊 惱、心則生癡； 作如是說：『唐 作、唐苦，所求 無果。』</p>	<p>然復，彼族 姓子，作此 艱勞，不獲 財寶；彼便 懷愁、憂、 苦惱，不可 稱記。便自 思惟：『我作 此功勞，施 諸方計，不 得財貨。』</p>

15				如此之比 者，當念捨 離，是為當 捨離欲。
16	Tassa ce bhikkhave kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā abhinipphajjanti, so tesāṃ bhogānaṃ āraṅghādhikaraṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti: kinti me bhoge n'eva rājāno hareyyuṃ na corā hareyyuṃ na aggi ḍaheyya na udakaṃ vaheyya na appiyā dāyādā hareyyun-ti.	彼族姓，不使 起、便勤修、 作行、彼便得 果。彼得錢 財，便守護之 極藏舉之： 『今我此 財，莫令王奪 我、莫令賊 盜、莫令火 燒、莫令腐 壞、莫令出利 失利。』	彼族姓子，如是 方便、作如是 行、作如是求， 若得錢財者，彼 便愛惜，守護密 藏。所以者何？ 『我此財物，莫 令王奪、賊劫、 火燒、腐壞、亡 失、出財無利， 或作諸業而不 成就。』	復次，彼族 姓子，或時 作此方計而 獲財貨。以 獲財貨，廣 施方宜，恒 自擁護，恐 王勅奪、為 賊偷竊、為 水所漂、為 火所燒。復 作是念：『正 欲藏窖，恐 後亡失，正 欲出利；復 恐，不剋或 家生惡子費 散吾財。』 是為欲為大 患，皆緣欲 本，致此災 變。

17	<p>Tassa evaṃ āraṅkhaṭṭhaṃ gopayato te bhoge rājāno vā haranti corā vā haranti aggi vā dahati udakaṃ vā vahati appiyā vā dāyādā haranti. So socati kilamati paridevati, urattāḷim kandaṭṭhi, sammohaṃ āpajjati: yam-pi me ahosi tam-pi no na-tthi.</p> <p>Ayam-pi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmāhetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu.</p>	<p>彼守護錢財而為王所奪、賊所盜、火所燒而敗壞、出利不得利，彼便憂惑、不樂、啼哭、自椎、自打、增益愚癡。復次，彼長夜所可愛喜，念患敗壞失此。今現身是苦陰；因婬故、緣婬故、增上婬故，是婬因緣。</p>	<p>彼作如是，守護密藏。若有王奪、賊劫、火燒、腐壞、亡失，便生憂苦、愁惑、懊惱、心則生癡。作如是說：有長夜所可愛念者，彼則亡失。是謂現法苦陰；因欲、緣欲、以欲為本。</p>	<p>復次，族姓子，恒生此心，欲擁護財貨。後猶復為國王所奪、為賊所劫、為水所漂、為火所燒，所藏窖者亦復不剋。正使出利亦復不獲。居家生惡子，費散財貨，萬不獲一。便懷愁、憂、苦惱、椎胸、喚呼：『我本所得財貨，今盡忘失。』遂成愚惑，心意錯亂。是謂欲為大患，緣此欲本，不至無</p>
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				為。
18	Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu rājāno pi rājūhi vivadanti, khattiyā pi khattiyehi vivadanti, brāhmaṇā pi brāhmaṇehi vivadanti, gahapatī pi gahapatīhi vivadanti,	眾生，因姪、 緣姪、增上 姪。因姪故， 母共子諍，子 共母諍；父共 子諍，子共父 諍；兄共妹 諍，妹共兄 諍。彼共鬪 諍，母說子 非，子說母 非；父說子 非，子說父 非；兄說妹 非，妹說兄 非；況復人人 耶？此是今 現苦陰；因姪 故、緣姪故、 增上姪故。	復次，眾生，因 欲、緣欲、以欲 為本故，母共子 諍，子共母諍； 父子、兄弟、姊 妹、親族展轉共 諍。彼既如是共 鬪諍已；母說子 惡，子說母惡； 父子、兄弟、姊 妹、親族更相說 惡，況復他人？ 是謂現法苦 陰；因欲、緣 欲、以欲為本。	
19	mātā pi puttena vivadati, putto pi mātārā vivadati, pitā pi puttena vivadati, bhātā pi bhātārā vivadati, bhātā pi bhaginiyā vivadati, bhaginī pi bhātārā vivadati, sahāyo pi sahāyena vivadati.	此眾生，因姪 故、緣姪故、 增上姪故， 王，王共諍； 婆羅門，婆羅 門共諍；居	眾生，因欲、緣 欲、以欲為本 故，王，王共 諍；梵志，梵志 共諍；居士，居 士共諍；民，民	



		士，居士共 諍；賤人工 師，賤人工 師；彼各各共 鬪諍。	共諍；國，國共 諍。	
20	Te tattha kalaha-viggaha- vivādam- āpannā aññamaññaṃ pāṇīhi pi upakkamanti, leḍḍūhi pi upakkamanti, daṇḍehi pi upakkamanti, satthehi pi upakkamanti; te tattha maraṇam-pi nigacchanti maraṇamattam-pi dukkhaṃ. Ayam-pi bhikkhave kāmānaṃ ādīnavo sanditṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu.	各各作，種種 鬪具，或以 拳、或以石、 或以刀、或以 杖。於中， 死、死苦。此 是現苦陰；因 婬故、緣婬 故、增上婬 故。	彼因鬪諍，共相 憎故，以種種器 仗，轉相加害， 或以拳、扠、 石、擲，或以杖 打、刀斫。彼當 鬪時，或死、， 或怖，受極重 苦。是謂現法苦 陰；因欲、緣 欲、以欲為本。	
21	Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmadhikaraṇaṃ kāmānaṃ-eva hetu asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā ubhatoviyūḷhaṃ saṅgāmaṃ pakkhandanti usūsu pi khippamānesu sattīsu pi khippamānāsu asīsu pi vijjotalantesu; te tattha usūhi pi	此眾生，因婬 故、至增上婬 故，使著鎧、 便執弓箭、或 著皮鎧、持極 利刀，相圍聚 鬪。 彼於中或以 象鬪、或以	復次，眾生，因 欲、緣欲、以欲 為本故，著鎧被 袍、持稍弓箭、 或執刀楯，人在 軍陣，或以象 鬪、或馬、或 車、或以步軍、 或以男、女鬪。	復次，緣此 欲本，著鎧 執仗、共相 攻伐、以相 攻伐，或在 象眾前、或 在馬眾前、 或在步兵 前、或在車

	<p>vijjhanti, sattiyaṃ pi vijjhanti, asināpi sīsaṃ chindanti, te tattha maraṇam-pi nigacchanti maraṇamattam-pi dukkhaṃ.</p> <p>Ayam-pi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānam-eva hetu.</p>	<p>馬、或以車、或以步兵、或以女人、或以士夫。於中或有死、死苦。此是現苦陰；因婬故、緣婬故、增上婬故。</p>	<p>彼當鬪時，或死、或怖，受極重苦。是謂現法苦陰；因欲、緣欲、以欲為本。</p>	<p>眾前，見馬共馬鬪；見象共象鬪；見車共車鬪；見步兵共步兵鬪、或相斫射；以稍相斫刺。如此之比欲為大患；緣欲為本，致此災變。</p>
22	<p>Puna ca paraṃ bhikkhave kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānam-eva hetu asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā addāvalepanā upakāriyo pakkhanti usūsu pi khippamānāsu sattiṣu pi khippamānāsu asīsu pi vijjotalantesu; te tattha usūhi pi vijjhanti sattiyaṃ pi vijjhanti pakkaṭṭhiyaṃ pi osiṇcanti abhivaggena pi omaddanti asinā pi sīsaṃ chindanti; Te tattha maraṇam-pi nigacchanti, maraṇamattam-pi dukkhaṃ.</p>	<p>生此眾，因婬故、至增上婬故，著鎧至持極利刀，詣極高城而欲伐之。彼於中或吹貝、或擊鼓、或舉聲喚呼、或以椎、或以戟、或以鉞、或以利輪、或以箭相射、或下亂石、或以弩、</p>	<p>復次，眾生，因欲、緣欲、以欲為本故，著鎧被袍、持稍弓箭、或執刀往奪他國、攻城破塢、共相格戰、打鼓吹角、高聲喚呼、或以槌打、或以鉞戟、或以利輪、或以箭射、或亂下石、或以大弩、或以融銅珠子灑</p>	<p>復次，緣此欲本，著鎧執仗、或在城門、或在城上共相斫射、或以稍刺、或以鐵輪而轢其頭、或消鐵相灑。受此苦惱，死者眾多。</p>

	Ayami bhikkhave kāmānaṃ ādinavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu.	或以銷銅注 之。於中死、 死苦。是為現 苦陰；因婬 故、至增上婬 故。	之。彼當鬪時， 或死、或怖，受 極重苦。是謂現 法苦陰；因欲、 緣欲、以欲為 本。	
23	Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu sandhim-pi chindanti, nillopam-pi haranti, ekāgārikam-pi karonti, paripantho pi tiṭṭhanti, paradāram-pi gacchanti;	此眾生，因婬 故、至增上婬 故，至王城 邑、或穿牆破 藏、或盜他 物、或截他 道、壞他城、 破他村、殺他 人。	復次，眾生、因 欲、緣欲，以欲 為本故，著鎧被 袍，持稍弓箭或 執刀楯入村、入 邑、入國、入 城。穿牆發藏， 劫奪財物，斷截 王路或至他 巷，壞村、害 邑、滅國、破 城。	
24	tam-enaṃ rājāno gahetvā vividhā kammakāraṇā karonti: kasāhi pi tāḷenti, vettehi pi tāḷenti, addhapaṇḍakehi pi tāḷenti, hattham- pi chindanti, pādam-pi chindanti, hatthapādam-pi chindanti, kaṇṇam-pi chindanti, nāsam-pi chindanti, kaṇṇanāsam-pi	被有司執之 駡使，作種種 苦行：或截 其、或截手 足、或截其 耳、或截其 鼻、或截耳 鼻、或截其	於中或為王人 所捉；種種考 治：截手、截足 或截手足；截 耳、截鼻或截耳 鼻、或齧齧割； 拔鬚、拔髮或拔 鬚髮；或著檻中	

	<p>chindanti, bilaṅgathālikam-pi karonti, saṅkhamuṇḍikam-pi karonti, rāhumukham-pi karonti, jotimālikam-pi karonti, hatthapajjotikam-pi karonti, erakavattikam-pi karonti, cīrakavāsikam-pi karonti eṇeyyakam-pi karonti, baḷisamamsikam-pi karonti, kahāpaṇakam-pi karonti, khārāpatacchikam-pi karonti, palighaparivattikam-pi karonti, palālapīṭhakam-pi karonti, tattenā pi telena osiṅcanti, sunakhehi pi khādāpenti, jīvantam-pi sūle uttāsenti, asinā pi sīsaṃ chindanti; te tattha maraṇam-pi nigacchanti maraṇamattam-pi dukkhaṃ.</p> <p>Ayam-pi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu.</p>	<p>髻、或截其髮、或截髻髮、或著函中、或衣戮殺、或著沙石上、或著草上、或著鐵驢口中、或著鐵師子口中、或著銅釜中、或著鐵釜中、或段段割之、或利叉刺之、或臥熱鐵床上以熱油灑之，著臼中以鐵杵擣之。若以龍噬、若以撾打、若以捲捲，將至標下，以刀梟首。是現身苦陰；因姪故、至增上姪故。</p>	<p>衣裏火燒、或以沙壅草纏火熱、或內鐵驢腹中、或著鐵猪口中、或置鐵虎口中燒、或安銅釜中、或著鐵釜中煮、或段段截、或利叉、或鐵鉤、或臥鐵床以沸油澆、或坐鐵臼以鐵杵擣、或龍蛇蜇、或以鞭鞭、或以杖撾、或以棒打、或生貫高標上、或梟其首。彼在其中或死或怖，受極重苦。</p> <p>是謂現法苦陰；因欲、緣欲，以欲為本。</p>	
25		<p>此眾生，因姪故、至增上姪故，作身苦</p>	<p>復次，眾生、因欲、緣欲，以欲為本故，行身惡</p>	

		<p>行，口、意苦行。彼時，若得患病苦，臥在床上，臥在座上，或臥蔭中。身有痛極苦、極痛、不樂、命欲斷，謂彼身苦行。口、意苦行，彼終時，倒懸向下。猶若冥時，日欲沒大山、大山間。彼山影倒懸向下。如是，彼身苦行、口苦行、意苦行，彼時，命終，倒懸向下。彼作是念：『此身苦行，口、意苦行，倒懸向下。本不作行，本不作福，我多作眾</p>	<p>行，行口、意惡行，彼於後時，疾病著床，或坐臥地。以苦逼身，受極重苦，不可愛樂。彼若有身惡行，口、意惡行，彼臨終時，在前覆障，猶日將沒大山崗側，影障覆地。如是，彼若有身惡行，口、意惡行，在前覆障，彼作是念：『我本惡行，在前覆我。我本不作福業，多作惡業。若使有人作惡、凶暴，唯為罪；不作福，不行善，無所畏，無所依，無所歸。隨生處者，我必生彼。』從是有悔，悔者不善死，無福命</p>	
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		<p>惡，調趣作惡，作貪，作兇暴，不作福行，不作善行，亦不作有所歸。我必墮其趣。』此便有變悔，變悔已終，亦不善生，亦不善。此是，現苦陰；因婬故、至增上婬故。</p>	<p>終，是調現法苦陰；因欲、緣欲、以欲為本。</p>	
26	<p>Puna ca param bhikkhave kāmāhetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti; te kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.</p> <p>Ayaṃ bhikkhave kāmānaṃ ādīnavaṃ samparāyiko</p>	<p>此眾生，因婬故、至增上婬故，作身苦行，作口、意苦行。彼作身至意苦行已；彼因、彼緣、身壞死時，生惡趣、泥犁中。</p> <p>此是，彼身苦陰；因婬故、至增上婬故，是為婬敗</p>	<p>復次，眾生，因欲、緣欲，以欲為本故，行身惡行，行口、意惡行；彼因身、口、意惡行故，因此，緣此，身壞命終，必至惡處，生地獄中。</p> <p>是調後世苦陰；因欲、緣欲、以欲為本，是調欲患。</p>	

	dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmaṇaṃ-eva hetu.	壞。		
27				復次，欲者 亦無有常、 皆代謝變 易、不停、 不解。此 欲，變易、 無常者。此 謂欲為大 患。
28	Kiñca bhikkhave kāmānaṃ nissaraṇaṃ: Yo kho bhikkhave kāmesu chandarāgavinayo, chandarāgappahānaṃ, idaṃ kāmaṇaṃ nissaraṇaṃ.	云何棄婬? 若有於婬、有 求欲、當止求 欲、當度婬 欲、棄此婬 欲，是為棄 婬。	云何欲出要? 若斷除欲、捨離 於欲、滅欲、欲 盡、度欲、出 要，是謂欲出 要。	云何當捨離 欲？若能 修行，除貪 欲者，是謂 捨欲。
29	Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañ-ca assādato ādīnavañ-ca ādīnavato nissaraṇañ-ca nissaraṇato yathābhūtaṃ na-ppajānanti, te vata sāmaṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessanti yathā	諸有沙門、婆 羅門，如是氣 味婬者，於中 有敗壞，棄捨 不知如真。彼 豈能自棄婬 耶？復能止	若有沙門、梵志 欲味、欲患、欲 出要，不知如真 者，彼終不能自 斷其欲；況復 能斷於他欲耶？	謂諸有沙 門、婆羅 門，不知欲 之大患，亦 復不知捨欲 之原。如實 不知沙門，

	<p>paṭipanno kāme parijānissatīti n'etaṃ ṭhānaṃ vijjati.</p>	<p>他耶？如與 住俱？豈能止 姪，是事不 然。</p>		<p>沙門威儀； 不知婆羅 門，婆羅門 威儀。此非 沙門、婆羅 門。亦復不 能舉身作證 而自遊戲。</p>
30	<p>Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ kāmaṇaṃ assādaṇ-ca assādato ādīnavaṇ-ca ādīnavato nissaraṇaṇ-ca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṇaṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme parijānissatīti ṭhānaṃ-etaṃ vijjati.</p>	<p>諸有沙門、婆 羅門，如是氣 味姪，知是敗 壞，能棄捨， 知如真。後， 自能止姪，亦 能止他。如與 住俱能止姪 者，有是處。</p>	<p>若有沙門、梵志 欲味、欲患、欲 出要，知如真 者，彼既自能 除，亦能斷他 欲。</p>	<p>謂諸沙門、 婆羅門審知 欲為大患， 能捨離欲。 如實不虛， 知沙門有沙 門威儀，知 婆羅門有婆 羅門威儀， 已身作證而 自遊戲，是 為捨離於 欲。</p>
31	<p>Ko ca bhikkhave rūpaṇaṃ assādo: Seyyathāpi bhikkhave khattiyakaṇṇā vā brāhmaṇakaṇṇā vā gahapatikaṇṇā vā</p>	<p>云何氣味色？ 若刹利女、婆 羅門女、工師 女、庶人女，</p>	<p>云何色味？若 刹利女、梵志、 居士、工師女， 年十四、五。彼</p>	<p>云何色味？ 設有見刹利 女種、婆羅 門女種、長</p>



	<p>paṇṇarasavassuddesikā vā soḷasavassuddesikā vā nâtidīghā nâtirassā nâtikisā nâtithulā nâtikālī na accodātā, paramā sā bhikkhave tasmim samaye subhā vaṇṇanibhā ti.— Evaṃ bhante.— Yaṃ kho bhikkhave subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ rūpānaṃ assādo.</p>	<p>若十四、十五 女。於此時， 容色具足。彼 時，形色有 樂、有喜。爾 時，氣味色。</p>	<p>於爾時，美色最 妙。若因彼美 色，緣彼美色 故，生樂，生 喜。</p>	<p>者女種，年 十四、十 五、十六， 不長、不 短、不肥、 不瘦、不 白、不黑， 端政無雙， 世之希有。 彼最初見彼 顏色，起喜 樂想，是謂 色味。</p>
32		<p>此中多有敗 壞。</p>	<p>極是，色味無復 過，是所患甚 多。</p>	
33	<p>Ko ca bhikkhave rūpānaṃ ādinavo? Idha bhikkhave tam-eva bhaginim passeyya aparena samayena āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jīṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantiṃ, āturaṃ gatayobbanāṃ khaṇḍadantaṃ palitakesiṃ vilūnaṃ khalitasiraṃ valitaṃ</p>	<p>云何色敗壞? 當如見妹、老 耄年過、齒 落、髮墮、鮐 背、執杖申縮 而行。於意云 何? 前好容 色，寧敗壞 不?」 「唯然</p>	<p>云何色患? 若 見彼妹，而於後 時，極大衰老、 頭白、齒落、背 偻、脚戾、拄杖 而行；盛壯日 衰，壽命垂盡， 身體震動，諸根 毀熟。</p>	<p>云何為色大 患? 復次， 若後，見彼 女人，年八 十、九十， 乃至百歲； 顏色變 異、年過少 壯、牙齒缺</p>

	<p>tilakāhata gattaṃ,          taṃ kiṃ maññaṭṭha bhikkhave:          yā purimā subhā vaṇṇanibhā sā          antarahitā, ādīnavo pātubhūto'ti.          —Evaṃ bhante.— Ayaṃ-pi          bhikkhave rūpānaṃ ādīnavo.</p>	<p>世尊! 」</p>	<p>於汝等意云何?          若本有美色,彼          滅,生患耶? 答          曰:「如是!」</p>	<p>落、頭髮皓          白、身體垢          墜、皮緩面          皺、脊偻呻          吟、身如故          車、形體戰          掉、扶杖而          行。云何比          丘? 初見妙          色,後復變          易,豈非是          大患乎?          諸比丘對          曰:「如是世          尊!」          世尊告諸比          丘:「是謂          色為大患。</p>
34	<p>Puna ca paraṃ bhikkhave          taṃ-eva bhaginiṃ passeyya,          ābādhikaṃ dukkhiṭaṃ          bālhaḡilānaṃ sake muttakarīse          palipannaṃ semānaṃ aññehi          vuṭṭhāpiyamānaṃ aññehi          saṃvesiyamānaṃ,          taṃ kiṃ maññaṭṭha bhikkhave: yā          purimā subhā vaṇṇanibhā sā</p>	<p>「復次,當如          見妹病苦          患,若臥床          上、若臥座          上、若臥蔭          中,痛悉著          身、極苦、極          患、不樂、命</p>	<p>復次,若見彼姝          疾病著床,或          坐、臥地,以苦          逼身,受極重          苦。          於汝等意云何?          若本有美色,彼          滅,生患耶? 」</p>	<p>復次,此,          若見彼女人          身抱重患,          臥於床褥,          失大、小          便,不能          起、止;云          何比丘? 本</p>

	<p>antarahitā, ādīnavo pātubhūtoti. —Evaṃ bhante.— Ayam-pi bhikkhave rūpānaṃ ādīnavo.</p>	<p>欲斷。於意云何？前好容色，寧敗壞不？」「唯然世尊！」</p>	<p>答曰：「如是！」</p>	<p>見妙色，今致此患，豈非大患乎？」諸比丘對曰：「如是世尊！」世尊告曰：「諸比丘！是謂色為大患。」</p>
35				<p>復次，比丘！若見彼女人，身壞命終，將詣塚間，云何比丘？本見妙色今以變改，於中見起苦、樂想，豈非大患乎？」諸比丘對曰：「如是世尊！」世尊告曰：「是謂</p>

				色為大患。
36	<p>Puna ca param bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā, uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ, taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. —Evaṃ bhante.— Ayaṃ-pi bhikkhave rūpānaṃ ādīnavo.</p>	「復次，當如見妹若死，一日至七日。	「復次，若見彼姝死，或一、二日至六、七日。	<p>復次，若見彼女人，死經一日、二日、三日、四日、五日，乃至七日，身體胙脹、爛臭，散落一處。云何比丘？本有妙色今致此變，豈非大患乎？」</p> <p>諸比丘對曰：「如是世尊！」</p> <p>世尊告曰：「是謂色為大患。</p>
37	<p>Puna ca param bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ supānehi vā khajjamānaṃ sigālehi vā</p>	「若鳥啄、若鷄啄、若狗食、若狐食、若火燒、若埋、若蟲，	鳥鷄所啄、豺狼所食、火燒、埋地、悉爛、腐壞。	<p>復次，若見彼女人，烏、鵲、鷄、鷲競來食噉，或為狐、狗、狼、</p>

	<p>khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ;</p> <p>taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarāhitā, ādīnava pātubhūto ti. —Evaṃ bhante.— Ayaṃ-pi bhikkhave rūpānaṃ ādīnava.</p>	<p>於意云何? 前好容色，寧 敗壞不?」「唯 然世尊! 」</p>	<p>於汝等意云何? 若本有美色，彼 滅，生患耶? 」 答曰:「如是! 」</p>	<p>虎所見食 噉，或為蜎 飛蠱動，極 細蠕蟲，而 見食噉。 云何比丘? 彼本有妙色 今致此變， 於中起苦、 樂想，豈非 大患乎? 」 諸比丘對 曰:「如是世 尊! 」 世尊告曰: 「是謂色為 大患。</p>
38		<p>復次，如見妹 死屍， 若 骨、若青、若 蟲、若食、若 骨白、於意云 何? 前好容 色，寧敗壞 不? 」「唯然 世尊!。」</p>		
39	Puna ca paraṃ bhikkhave			

	<p>tam-eva bhaginiṃ passeyya,  sarīraṃ sīvathikāya chaḍḍitaṃ  aṭṭhikaśaṅkhalikaṃ  samaṃsalohitaṃ  nahārusambandhaṃ,  taṃ kiṃ maññatha bhikkhave: yā  purimā subhā vaṇṇanibhā sā  antarahitā, ādīnava pātubhūto ti.  —Evaṃ bhante.— Ayaṃ-pi  bhikkhave rūpānaṃ ādīnava.</p>			
40			<p>「復次，若見彼  姝息道，骸骨青  色、爛腐、食半  骨、殞在地，於  汝等意云何？  若本有美色，彼  滅，生患耶？」  答曰：「如  是！」</p>	<p>復次，若見  彼女人身，  蟲、鳥以食  其半，腸  胃、肉、血、  污穢不淨，  云何比丘？  彼本有妙  色，今致此  變，於中起  苦、樂想，  此非大患  乎？」諸比  丘對曰：  「如是世  尊！」世尊  告曰：「是</p>

				調色為大患。
41	<p>Puna ca param bhikkhave  tam-eva bhaginiṃ passeyya,  sarīraṃ sīvathikāya chaḍḍitaṃ  aṭṭhisāṅkhalikaṃ  nimmaṃsalohitamakkhitaṃ  nahārusambandhaṃ,  taṃ kiṃ maññaṭha bhikkhave: yā  purimā subhā vaṇṇanibhā sā  antarahitā, ādīnavo pātubhūto ti.  —Evaṃ bhante.— Ayaṃ-pi  bhikkhave rūpānaṃ ādīnavo.</p>	<p>「復次，若見  如妹屍，無有  皮肉<sup>147</sup>，但筋  相連，於意云  何？前好容  色，寧敗壞  不？」「唯然世  尊！」</p>		<p>復次，若見  彼女人身，  血肉以盡，  骸骨相連，  云何比丘？  彼本有妙色  今致此變，  於中起苦、  樂想，此豈  非大患  乎？」  諸比丘對  曰：「如是  世尊！」  世尊告曰：</p>

<sup>147</sup> In this version, there is no reference to the word ‘aṭṭhisāṅkhalikaṃ’ (which should be 骸骨).

				「是調色為大患。」
42	<p>Puna ca param bhikkhave tam-eva bhaginiṃ passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikaṃsalohitaṃ apagatamaṃsalohitaṃ nahārusaṃbandhaṃ;</p> <p>taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūto ti. —Evaṃ bhante.— Ayaṃ-pi bhikkhave rūpānaṃ ādīnava.</p>		<p>「復次，若見彼姝息道，離皮肉血<sup>148</sup>，唯筋相連，</p> <p>於汝等意云何？若本有美色，彼滅生患耶？」答曰：「如是！」</p>	<p>復次，若見彼女人身，血肉以盡<sup>149</sup>，唯有筋纏束，</p> <p>云何比丘？本有妙色今致此變，於中起苦、樂想，此非大患乎？」諸比丘對曰：「如是世尊！」世尊告曰：「是調色為大患。」</p>
43	<p>Puna ca param bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni apagatasambandhāni disāvidisā vikkhittāni: aññena</p>	<p>「復次，若見如妹死屍，骨節處處分解散在異處；脚骨在一處，髀</p>	<p>「復次，若見彼姝息道，骨節解散，散在諸方；足骨、骨、髀骨、髁骨、脊</p>	<p>復次，若復見彼女人身，骸骨散落，各在一處，或脚骨</p>

<sup>148</sup> This section also has omitted the word ‘aṭṭhisāṅkhalikam’ (which should be 骸骨).

<sup>149</sup> In this passage, there is no reference to ‘aṭṭhisāṅkhalikam’ (which should be 骸骨).



	<p>hatthaṭṭhikaṃ aññena  pādaṭṭhikaṃ aññena  jaṅghaṭṭhikaṃ aññena  ūraṭṭhikaṃ aññena kaṭaṭṭhikaṃ  aññena piṭṭhikaṇṭakaṃ aññena  sīsakaṭāhaṃ;  taṃ kiṃ maññatha bhikkhave: yā  purimā subhā vaṇṇanibhā sā  antarahitā, ādīnava pātubhūto ti.  —Evaṃ bhante.—Ayaṃ-pi  bhikkhave rūpānaṃ ādīnava.</p>	<p>骨、髀骨、腰  骨、脊骨、肩  骨、項骨、髑  髒骨，各在一  處。於意云  何？前好容  色，寧敗壞  不？」「唯然  世尊！」</p>	<p>骨、肩骨、頸  骨、髑髒骨，各  在異處。  於汝等意云何？  若本有美色，彼  滅，生患耶？」  答曰：「如  是！」</p>	<p>一處，或膊  骨一處，或  月咎骨一  處，或臑骨  一處，或脇  肋一處，或  肩臂骨一  處，或頸骨  一處，或髑  髒一處。云  何諸比丘？  本有妙色，  今致此變，  於中起苦、  樂想，此豈  非大患  乎？」諸比  丘對曰：「如  是世尊！」  世尊告曰：  「是謂色為  大患。」</p>
44	<p>Puna ca paraṃ bhikkhave  tameva bhaginiṃ passeyya,  sarīraṃ sīvathikāya chaḍḍitaṃ  aṭṭhikāni setāni</p>	<p>「復次，若見  如妹死屍，骨  正白如貝。若</p>	<p>「復次，若見彼  妹息道，骨白如  螺，青猶鴿色</p>	<p>復次，若見  彼女人身，  骨皓白色，</p>

	<p>saṅkhavaṇṇūpanibhāni;          taṃ kiṃ maññatha bhikkhave: yā          purimā subhā vaṇṇanibhā sā          antarahitā, ādīnavo pātubhūto ti.          —Evaṃ bhante.— Ayaṃ-pi          bhikkhave rūpānaṃ ādīnavo.</p>	<p>青鴿色，若腐          碎<sup>150</sup>，於意云          何？前好容          色，寧敗壞          不？」「唯然          世尊！」</p>	<p><sup>151</sup>。</p>	<p>或似鴿色  <sup>152</sup>，何諸比          丘？本有妙          色，今致此          變，於中起          苦、樂想，          此豈非大患          乎？」諸比          丘對曰：          「如是世          尊！」世尊          告曰：「是          調色為大          患。</p>
45	<p>Puna ca paraṃ bhikkhave          tameva bhaginiṃ passeyya,          sarīraṃ sīvathikāya chaḍḍitaṃ          aṭṭhikāni pūñjakitāni          terovassikāni;          taṃ kiṃ maññatha bhikkhave yā          purimā subhā vaṇṇanibhā sā          antarahitā, ādīnavo pātubhūto ti.          —Evaṃ bhante.— Ayaṃ-pi          bhikkhave rūpānaṃ ādīnavo.</p>			<p>復次，若見          彼女人，骸          骨經，無數          歲。</p>
46		<p>「若赤油潤</p>	<p>赤若血塗。</p>	

<sup>150</sup> These two phrases (若青鴿色，若腐碎) do not match with the PV and they are additional than the PV.

<sup>151</sup> This phrase which has the meaning of ‘as blue as pigeon’s colour’ differs from the PV.

<sup>152</sup> This simile is not found in the PV.

47	<p>Puna ca paraṃ bhikkhave tameva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni pūtīni cuṇṇakajātāni;</p> <p>taṃ kiṃ maññatha bhikkhave yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. —Evaṃ bhante.— Ayaṃ-pi bhikkhave rūpānaṃ ādīnavo.</p>	<p>若腐，碎。</p> <p>於意云何？前好容色，寧敗壞不？」</p> <p>「唯然世尊！」。</p> <p>「是為色敗壞。</p>	<p>腐壞，碎末。</p> <p>於汝等意云何？若本有美色，彼滅，生患耶？答曰：「如是！是謂色患。」</p>	<p>或有腐爛，壞敗，與土同色。</p> <p>云何比丘？彼本有妙色，今致此變，於中起苦、樂想，豈非大患乎？」</p> <p>諸比丘對曰：「如是世尊！」世尊告曰：「是謂色為大患。」</p>
48				<p>復次，此色無常、變易、不得久停，無有老幼。是謂色為大患。</p>
49	<p>Kiñ-ca bhikkhave rūpānaṃ nissaraṇaṃ: Yo bhikkhave rūpesu chandarāgavinayo chandarāgappahānaṃ, idaṃ</p>	<p>云何棄色？謂於色有求欲、當止求</p>	<p>云何色出要？若斷除色、捨離於色、滅色、色</p>	<p>云何色為出要？若能捨離於色、除</p>

	rūpānaṃ nissaraṇaṃ.	欲、度一切 求，欲棄此 色。	盡、度色、出 要，是調色出 要。	諸亂想，是 謂捨離於 色。
50	Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādañ-ca assādato ādīnavañ-ca ādīnavato nissaraṇaṃ-ca nissaraṇato yathābhūtaṃ na-ppajānanti, te vata sāmaṃ vā rūpe pari jānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe pari jānissanti n'etaṃ thānaṃ vijjati.	諸有沙門、婆 羅門，如是氣 味色，於中敗 壞，無棄捨不 知如真。豈能 自止色耶？ 復能止他乎？ 而與住居豈 能止色耶？ 是事不然。	若有沙門、梵 志，色味、色 患、色出要，不 知如真者，彼終 不能自斷其 色。況復能斷於 他色耶？	謂諸沙門、 婆羅門，於 色著色，不 知大患，亦 不捨離，如 實而不知， 此非沙門、 婆羅門。於 沙門不知沙 門威儀，於 婆羅門不知 婆羅門威 儀；不能已 身作證而自 遊戲。
51	Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādañ-ca assādato ādīnavañ-ca ādīnavato nissaraṇaṃ-ca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃ vā rūpe pari jānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno	諸有沙門、婆 羅門，如是氣 味色，知敗 壞，棄捨離， 知如真者，彼 能自止色亦 能令他止。如 所住能止色	若有沙門、梵志 色味、色患、色 出要、知如真 者，彼既自能除 亦能斷他色。	謂諸有沙 門、婆羅 門，於色不 著色，深知 為大患，能 知捨離，是 謂於沙門知 沙門威儀，

	rūpe parijānissatīti thānam-etam vijjati.	者，有是處。		於婆羅門知婆羅門威儀。己身作證而自遊戲。是謂捨離於色。
52	Ko ca bhikkhave vedanānam assādo: Idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. Yasmim samaye bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati, n'eva tasmim samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmim samaye vedanaṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānam assādam vadāmi.	云何氣味痛？此比丘，於婬解脫至住四禪正受；住於彼時，亦不自壞，亦不壞他，此無壞已，於中便得樂。何以故？我說不患得樂痛，是為痛氣味。	云何覺味？比丘者，離欲，離惡不善之法，至得第四禪成就遊。彼於爾時，不念自害，亦不念害他。若不念害者，是謂覺樂味。所以者何？不念害者，成就是樂，是謂覺味。	云何為名痛味？於是，比丘得樂痛時，便知我得樂痛；得苦痛時，便知我得苦痛；若得不苦不樂痛時，便知我得得不苦不樂痛；若得食樂痛時，便知我得食樂痛；若得食苦痛時，便知我得食苦痛；若得食不苦不樂痛

				<p>時，便知我得不苦不樂痛；不食苦痛時，便自知我不食苦痛；若不食樂痛時，便自知我不食樂痛；若不食不苦不樂痛時，便自知我不食不苦不樂痛。</p>
53				<p>復次，比丘得樂痛，爾時，不得苦痛，亦復無不苦不樂痛。爾時，我唯有樂痛；若得苦痛時，爾時，無有樂痛，亦無不苦不樂痛，唯有苦痛。</p>

				<p>若復，比丘 得不苦不樂 痛時，爾 時，無有樂 痛、苦痛， 唯有不苦不 樂痛。</p>
54	<p>Puna ca param bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Yasmim samaye bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, n'eva tasmim samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmim samaye vedanaṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ</p>			

	vadāmi.			
55	<p>Puna ca paraṃ bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti, taṃ tatiyaṃ jhānaṃ upasampajja viharati. Yasmiṃ samaye bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañ-ca kāyena paṭisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihirīti taṃ tatiyaṃ jhānaṃ upasampajja viharati, n’eva tasmiṃ samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmiṃ samaye vedanaṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.</p>			
56	<p>Puna ca paraṃ bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva</p>			



	<p>somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Yasmim samaye bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, n’eva tasmim samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmim samaye vedanaṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.</p>			
57	<p>Ko ca bhikkhave vedanānaṃ ādīnavo: Yaṃ bhikkhave vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanānaṃ ādīnavo.</p>	<p>云何痛敗壞？ 謂痛是無 常、苦、盡 法，是為痛敗 壞。</p>	<p>云何覺患？覺 者是無常法、苦 法、滅法，是謂 覺患。</p>	<p>復次，痛者 無常、變易 之法；以知 痛無常、變 易法者，是 謂痛為大 患。</p>

58	Kiñ-ca bhikkhave vedanānaṃ nissaraṇaṃ: Yo bhikkhave vedanāsu chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanānaṃ nissaraṇaṃ.	云何痛棄? 謂痛求欲 止，求欲度求 欲，是棄痛。	云何覺出要? 若斷除覺，捨離 於覺、滅覺、覺 盡、度覺、出 要，是謂覺出 要。	云何痛為出 要? 若能於 痛，捨離於 痛，除諸亂 想，是謂捨 離於痛。
59	Ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādañ-ca assādato ādīnavañ-ca ādīnavato nissaraṇaṃ-ca nissaraṇato yathābhūtaṃ na-ppajānanti, te vata sāmaṃ vā vedanā pari jānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanā pari jānissatīti n'etaṃ thānaṃ vijjati.	若沙門、婆羅 門，如是氣味 痛，不知敗 壞，不知棄 捨，不知如 真。彼豈能自 止痛耶? 復 能止他乎? 而與住居棄 痛者，是事不 然。	若有沙門、梵 志，覺味、覺 患、覺出要，不 知如真者，彼終 不能自斷其 覺。況復能斷於 他覺耶?	諸有沙門、 婆羅門，於 痛著痛，不 知大患，亦 不捨離，如 實而不知， 此非沙門、 婆羅門。於 沙門不知沙 門威儀；於 婆羅門不知 婆羅門威 儀。不能以 身作證而自 遊戲。
60	Ye ca kho ke ci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādañ-ca assādato ādīnavañ-ca ādīnavato nissaraṇaṃ-ca nissaraṇato yathābhūtaṃ pajānanti, te vata	諸有沙門、婆 羅門，如是氣 味痛，知是敗 壞，棄捨，知 如真者，彼能	若有沙門、梵 志，覺味、覺 患、覺出要，知 如真者，彼既自 能除，亦能斷他	諸有沙門、 婆羅門，於 痛不著痛， 深知為大 患，能知捨

	sāmaṃ vā vedanā parijānissanti param vā tathattāya samādapessanti yathā paṭipanno vedanā parijānissatīti ṭhānam-etaṃ vijjatīti.	自止痛，亦能 令他止。而與 住居能止痛 者，有是處。	覺。	離，是謂於 沙門知沙門 威儀；於婆 羅門知婆羅 門威儀。以 身作證而自 遊戲。是謂 捨離於痛。
61				復次，比丘！ 若有沙門、 婆羅門不知 苦痛、樂 痛、不苦不 樂痛，如實 而不知。復 教化人使行 者，此非其 宜。若有沙 門、婆羅門 能捨離痛， 如實而知。 復勸教人使 遠離之，此 正其宜。是 謂捨離於 痛。
62				我今比丘！

				<p>以說著欲、味欲、欲為大患。復能捨者，亦說著色、味色、色為大患，能捨離色。以說著痛、味痛、痛為大患，能捨離痛。諸如來所應行者，所謂施設者。我今周訖，常當念在樹下，空閑之處，坐禪思惟，莫有懈怠，是謂我之教勅。</p>
63	Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam abhinandun-ti.	佛如是說，彼諸比丘，聞世尊所說，歡喜而樂。	佛說如是，彼諸比丘，聞佛所說，歡喜奉行。	爾時，諸比丘，聞佛所說，歡喜奉行。

## Chapter III-II Translation

The Chinese translation of the *Mahādukkhakkhandhasutta* 《苦蘊經》

1. Evaṃ-me sutāṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

我曾經 這樣聽聞：有一次，世尊在舍衛城祇樹給孤獨園遊行。

2. Atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā pattacīvaram ādāya Sāvattiṃ piṇḍāya pavisimsu.

那時，有許多位比丘早上，穿好衣服後，拿著上衣及鉢，為了托鉢進入舍衛城。

3. Atha kho tesaṃ bhikkhūnaṃ etad-ahosi: Atippago kho tāva Sāvattiyaṃ piṇḍāya caritum, yan-nūna mayaṃ yen'aññatitthiyānaṃ paribbājakānaṃ ārāmo ten'upasaṅkameyyāmāti. Atha kho te bhikkhū yen'aññatitthiyānaṃ paribbājakānaṃ ārāmo ten'upasaṅkamimsu, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodimsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu.

然後，這些比丘想到：「現在去舍衛城托鉢還太早。不如我們先到外道遊行者的地方吧！」那時，這些比丘到了外道遊行者的地方，跟那些外道遊行者的互相問訊、問候後，坐在一旁。

4. Ekamantaṃ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etad-avocuṃ: Samaṇo āvuso Gotamo kāmānaṃ pariññaṃ paññāpeti, mayam-pi kāmānaṃ pariññaṃ paññāpema; Samaṇo āvuso Gotamo rūpānaṃ pariññaṃ paññāpeti, mayam-pi rūpānaṃ pariññaṃ paññāpema; Samaṇo āvuso Gotamo vedanānaṃ pariññaṃ paññāpeti, mayam-pi vedanānaṃ pariññaṃ paññāpema; idha no āvuso ko viśeso ko adhippāyo kiṃ nānākaraṇaṃ, Samaṇassa vā Gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ anusāsaniyā vā anusāsani-ti.

那些外道遊行者的對坐在一旁的比丘們說：「道友！沙門瞿曇教導欲望的遍知，我們

也教導欲望的遍知；道友！沙門瞿曇教導色的遍知，我們也教導色的遍知；道友！沙門瞿曇教導感受的遍知，我們也教導感受的遍知；道友！那麼，沙門瞿曇的教法與我們的教法，或是沙門瞿曇的教誡與我們的教誡之間有什麼特色？有什麼含義？有什麼不一樣的地方？」

5. Atha kho te bhikkhū tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ n’eva abhinandimsu na paṭikkosimsu, anabhinanditvā appaṭikkositvā utṭhāy’āsanaṃ pakkamimsu: Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmāti.

那時，這些比丘即不同意也不反對那些外道遊行所說的話。他們即不同意也不反對，從坐位站起來離開，心想：「在世尊跟前我們就會知道這些話的意義。」

6. Atha kho te bhikkhū Sāvattiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikāntā yena Bhagavā ten’upasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocuṃ: Idha mayaṃ bhante pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Sāvattiyaṃ piṇḍāya pāvisimha, tesaṃ no bhante amhākaṃ etad-ahosi: Atippago kho tāva Sāvattiyaṃ piṇḍāya carituṃ, yan-nūna mayaṃ yen’aññatitthiyānaṃ paribbājakānaṃ āraṃ ten’upasaṅkameyyāmāti. Atha kho mayaṃ bhante yen’aññatitthiyānaṃ paribbājakānaṃ āraṃ ten’upasaṅkamimha, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammomodimha, sammodaṇīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimha. Ekamantaṃ nisinne kho bhante te aññatitthiyā paribbājakaṃ amhe etad-avocuṃ: Samaṇo āvuso Gotamo kāmānaṃ pariññaṃ paññāpeti, mayaṃ-pi kāmānaṃ pariññaṃ paññāpema; samaṇo āvuso Gotamo rūpānaṃ pariññaṃ paññāpeti, mayaṃ-pi rūpānaṃ pariññaṃ paññāpema; samaṇo āvuso Gotamo vedanānaṃ pariññaṃ paññāpeti, mayaṃ-pi vedanānaṃ pariññaṃ paññāpema; idha no āvuso ko viṣeso ko adhippāyo kiṃ nānākaraṇaṃ, samaṇassa vā Gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsanin-ti. Atha kho mayaṃ Bhante tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ n’eva abhinandimha na paṭikkosimha, anabhinanditvā appaṭikkositvā utṭhāy’āsanaṃ pakkamimha: Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmāti.

那時，這些比丘在舍衛城舍衛城托鉢，回來和用齋之後，就到世尊那裡。到了之後，頂禮世尊，坐在一旁。坐在一旁的這些比丘對世尊說：「世尊！早上，我們穿好衣服後，拿著上衣及鉢，為了托鉢進入舍衛城。世尊！我們想：『現在去舍衛城托鉢還太早。不如我們現到外道遊行者的地方吧！』世尊！然後我們就到外道遊行者的地方。到了之後，跟那些外道遊行者和互相問訊、問候，坐在一旁。那些外道遊行者和對坐在一旁的比丘們說：『道友！沙門瞿曇教導欲望的遍知，我們也教導欲望的遍知；道友！沙門瞿曇教導色的遍知，我們也教導色的遍知；道友！沙門瞿曇教導感受的遍知，我們也教導感受的遍知；道友！那麼，沙門瞿曇的教法與我們的教法，或是沙門瞿曇的教誡與我們的教誡之間有什麼特色？有什麼含義？有什麼不一樣的地方？』世尊！我們即不同意也不反對那些外道遊行者和所說的話。我們即不同意也不反對，從坐位站起來離開，心想：『在世尊跟前我們就會知道這些話的意義。』

7. *Evamvādinō bhikkhave aññatitthiyā paribbājakā evamassu vacanīyā: Ko pan'āvuso kāmānaṃ assādo ko ādīnava kiṃ nissaraṇaṃ, ko rūpānaṃ assādo ko ādīnava kiṃ nissaraṇaṃ, ko vedanānaṃ assādo ko ādīnava kiṃ nissaraṇaṃ-ti.*

[世尊說]：「諸比丘！若是外道遊行者和這樣問的話，你們應該要這樣回答：『道友！什麼是欲望的逸樂、過患、出離？什麼是色的逸樂、過患、出離？什麼是感受的逸樂、過患、出離？』

8. *Evam putṭhā bhikkhave aññatitthiyā paribbājakā na c'eva sampāyissanti uttariṇ-ca vighātaṃ āpajjissanti, taṃ kissa hetu: yathā taṃ bhikkhave avisayasmim.*

諸比丘！若是像這樣詢問外道遊行者和，他們不僅不能夠解答，而且還會產生困惑。為什麼呢？諸比丘！因為那是不屬於[他們理解的]範圍！

9. *Nāhan-taṃ bhikkhave passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra Tathāgatenā vā Tathāgatasāvakena vā ito vā pana sutvā.*

諸比丘！在這個有神、有魔和有梵天的世界中，有沙門與婆羅門，王子及人民[的世間]裡，除了如來或他的聲聞弟子或向他們學習的人之外，我並不認為有人能夠回答這些問題，而令人滿意。

10. Ko ca bhikkhave kāmānaṃ assādo: Pañc’ime bhikkhave kāmāguṇā, katame pañca: cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, ghānaviññeyyā gandhā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, jivhāviññeyyā rasā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho bhikkhave pañca kāmāguṇā. Yaṃ kho bhikkhave ime pañca kāmāguṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo.

諸比丘！什麼是欲望的逸樂？諸比丘！有五種欲望。那五種是什麼？為眼所認知的色是可愛的、愉快的，可意的、喜悅的，具欲的和貪染的。為耳所認知的聲音是可愛的、愉快的，可意的、喜悅的，具欲的和貪染的。為鼻所認知的氣味是可愛的、愉快的，可意的、喜悅的，具欲的和貪染的。為舌所認知的味道是可愛的、愉快的，可意的、喜悅的，具欲的和貪染的。為身所認知的觸覺是可愛的、愉快的，可意的、喜悅的，具欲的和貪染的。諸比丘！這就是五種欲望。諸比丘！緣這五種欲而生起的快樂與喜悅，就是欲望的逸樂。

11.

12. Ko ca bhikkhave kāmānaṃ ādīnava:

諸比丘！什麼是欲望的過患？

13. Idha bhikkhave kulaputto yena sippaṭṭhānena jīvikaṃ kappeti, yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena, sītassa purakkhato uṇhassa purakkhato, ḍaṃsa-makasa-vātātapa-sirimsapa-samphassehi rissamāno, khuppiṇāyā mīyamāno, ayam-pi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmāhetu kāmānidānaṃ kāmādhikāraṇaṃ kāmānaṃ-eva hetu.

諸比丘！在此，善男子依某種技能謀生：如手算、計算、目算、耕作、貿易、牧牛、弓術，官員或以其他的技能為謀生。他就要忍受寒冷、忍受暑熱[的苦]，蠅虻、蚊蟲、強風、酷熱、蛇等所危害，由飢餓與口渴而瀕臨死亡。諸比丘！這就是欲



望的過患，現世苦的聚集，欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因。

14. Tassa ce bhikkhave kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā nābhiniṭṭhanti, so socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati: moghaṃ vata me uṭṭhānaṃ, aphaḷo vata me vāyāmoti. Ayam-pi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu.

諸比丘！即使那位善男子如此地勤奮、努力、勤勞，但他不能夠獲得[許多]財物。他憂愁、疲憊、悲泣、搥胸哭泣、而產生迷惑：『我的勤勞化為烏有，我的努力毫無所獲。』諸比丘！這就是欲望的過患，現世苦的聚集，欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因。

15.

16. Tassa ce bhikkhave kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā abhinipphajjanti, so tesāṃ bhogaṇaṃ āraṃhādhikaraṇaṃ dukkhaṃ dānaṃ paṭisaṃvedeti: kinti me bhoge n'eva rājāno hareyyuṃ na corā hareyyuṃ na aggi ḍaheyya na udakaṃ vaheyya na appiyā dāyādā hareyyun-ti.

諸比丘！那位善男子是如此地勤奮、努力、勤勞，能夠獲得[許多]財物。為了保護他的財物，他感受到痛苦與憂愁，[心想]：「怎樣我的財物才不會被國王奪走，不會被小偷盜走，不會被火焚燒，不會被水沖走，也不會被不喜歡的子嗣取走？」

17. Tassa evaṃ āraṃhato gopayato te bhoge rājāno vā haranti corā vā haranti aggi vā ḍahati udakaṃ vā vahati appiyā vā dāyādā haranti. So socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati: yam-pi me ahosi tam-pi no na-tthi. Ayam-pi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu.

即使他是如此地守護、監視他的財物，[還是會被]國王奪走，或是被小偷盜走，或是被火焚燒，或是被水沖走，或是被不喜歡的子嗣取走。他憂愁、疲憊、悲泣、搥胸哭泣、而產生迷惑：「我曾經擁有的財物，今後就都不見了！」諸比丘！這就是欲望的過患，現世苦的聚集，欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因。

18. Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānam-eva hetu rājāno pi rājūhi vivadanti, khattiyā pi khattiyehi vivadanti, brāhmaṇā pi brāhmaṇehi vivadanti, gahapatī pi gahapatīhi vivadanti,

復次，諸比丘！因為欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因，國王與國王爭鬥；刹帝利與刹帝利爭鬥；婆羅門與婆羅門爭鬥；長者與長者爭鬥；

19. mātā pi puttena vivadati, putto pi mātārā vivadati, pitā pi puttena vivadati, bhātā pi bhātarā vivadati, bhātā pi bhaginiyā vivadati, bhaginī pi bhātarā vivadati, sahāyo pi sahāyena vivadati.

母親與兒子爭鬥，兒子也與母親爭鬥；父親與兒子爭鬥，兒子也與父親爭鬥；兄弟與兄弟爭鬥；兄弟與姊妹爭鬥，姊妹也與兄弟爭鬥；朋友與朋友爭鬥。

20. Te tattha kalaha-viggaha- vivādam- āpannā aññamaññaṃ pāṇīhi pi upakkamanti, leḍḍūhi pi upakkamanti, daṇḍehi pi upakkamanti, satthehi pi upakkamanti; te tattha maraṇam-pi nigacchanti maraṇamattam-pi dukkhaṃ. Ayam-pi bhikkhave kāmaṇaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmaṇaṃ-eva hetu.

在此，他們彼此爭吵、爭論、爭鬥，用拳頭、土塊、棍棒、刀劍來互相攻擊。他們因此而死，或是受到像死一般的痛苦。諸比丘！這就是欲望的過患，現世苦的聚集，欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因。

21. Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmaṇaṃ-eva hetu asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā ubhatoviyūḷhaṃ saṅgāmaṃ pakkhandanti usūsu pi khippamānesu sattīsu pi khippamānāsu asīsu pi vijjotalantesu; te tattha usūhi pi vijjhanti, sattiyā pi vijjhanti, asināpi sīsaṃ chindanti, te tattha maraṇam-pi nigacchanti maraṇamattam-pi dukkhaṃ. Ayam-pi bhikkhave kāmaṇaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmaṇaṃ-eva hetu.

復次，諸比丘！因為欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因，

[他們]拿著刀劍和盾，攜帶著弓和箭，在雙方混戰中，矛、箭齊飛，劍光閃閃；於此，他們用弓貫穿[身體]，用矛刺穿[身體]，用劍來切斷頭。他們會因此而去世或是受到像死一般的痛苦。諸比丘！這就是欲望的過患，現世苦的聚集，欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因。

22. Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānam-eva hetu asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā addāvalepanā upakāriyo pakkhandanti usūsu pi khippamānāsu sattīsu pi khippamānāsu asīsu pi vijjotalantesu; te tattha usūhi pi vijjhanti sattiyaṃ pi vijjhanti pakkaṭṭhiyaṃ pi osiñcanti abhivaggena pi omaddanti asinā pi sīsaṃ chindanti; Te tattha maraṇaṃ-pi nigacchanti, maraṇamattam-pi dukkhaṃ. Ayami bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānam-eva hetu.

復次，諸比丘！因為欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因，他們拿著刀劍和盾，攜帶著弓和箭，矛、箭齊飛，劍光閃閃，攻擊溼滑的堡壘；於此，他們用弓貫穿[身體]，用矛刺穿[身體]。傾倒沸騰的液體，和投擲粗重的東西，用劍來切斷頭；他們會因此而去世或是受到像死一般的痛苦。諸比丘！這就是欲望的過患，現世苦的聚集，欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因。

23. Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānam-eva hetu sandhim-pi chindanti, nillopaṃ-pi haranti, ekāgārikam-pi karonti, paripantho pi tiṭṭhanti, paradāraṃ-pi gacchanti;

復次，諸比丘！因為欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因，[他們]潛入別人家中，偷取、行竊，埋伏在道旁，勾引別人的婦女；

24. tam-enaṃ rājāno gahetvā vividhā kammakāraṇā karonti: kasāhi pi tāḷenti, vettehi pi tāḷenti, addhaddaṇḍakehi pi tāḷenti, hattham- pi chindanti, pādāṃ-pi chindanti, hatthapādāṃ-pi chindanti, kaṇṇam-pi chindanti, nāsaṃ-pi chindanti, kaṇṇanāsaṃ-pi chindanti, bilaṅgathālikam-pi karonti, saṅkhamuṇḍikam-pi karonti, rāhumukham-pi karonti, jotimālikam-pi karonti, hatthapajjotikam-pi karonti, erakavattikam-pi karonti, cīrakavāsikam-pi karonti eṇeyyakam-pi karonti, baḷisaṃamsikam-pi karonti,

kahāpaṇakam-pi karonti, khārāpatacchikam-pi karonti, palighaparivattikam-pi karonti, palālapīṭhakam-pi karonti, tattenā pi telena osiñcanti, sunakhehi pi khādāpentī, jīvantam-pi sūle uttāsenti, asinā pi sīsāṃ chindanti; te tattha maraṇam-pi nigacchanti maraṇamattam-pi dukkhaṃ. Ayam-pi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu.

當他們被捕捉時，國王給與種種的刑罰，如以鞭抽，以藤打或以棍棒打。或是切斷手，或是切斷足，或是同時切斷手足，割掉耳朵，割掉鼻子，或同時割掉耳鼻。又課以酸粥鍋刑，課以貝禿刑，課以羅睺口刑；又課以火鬘刑，燭手刑；又課以驅行刑，皮衣刑，羚羊刑；又課以鈎肉刑，錢刑，灰汁刑，問轉刑；又課以薰踏台刑；或又把熱燙的油澆在身上，或被惡狗咬死，或被炮烙，或被劍斬頭。因此，他們因此而去世或是受到如死一樣的痛苦。諸比丘！這就是欲望的過患，現世苦的聚集，欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因。

25.

26. Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu kāyena duccaritaṃ caranti, vācāya duccaritaṃ caranti, manasā duccaritaṃ caranti; te kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Ayam bhikkhave kāmānaṃ ādīnava samparāyiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu.

復次，諸比丘！因為欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因，他們行身惡業，語惡業和意惡業。因為他們以身口意行的惡業，所以身壞命終，生在惡處、惡趣、險處、地獄。諸比丘！這就是欲望的過患，現世苦的聚集，欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因。

27.

28. Kiñca bhikkhave kāmānaṃ nissaraṇaṃ: Yo kho bhikkhave kāmesu chandarāgavinayo, chandarāgappahānaṃ, idaṃ kāmānaṃ nissaraṇaṃ.

諸比丘！什麼是欲望的出離？諸比丘，對欲望，調伏欲貪，捨斷欲貪，這就是欲望的出離。

29. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañ-ca assādato ādīnavañ-ca ādīnavato nissaraṇañ-ca nissaraṇato yathābhūtaṃ na-ppajānanti, te vata sāmāṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme parijānissatīti n'etaṃ tṭhānaṃ vijjati.

諸比丘！若有些沙門或是婆羅門不如實地了知欲望的逸樂就是逸樂，過患就是過患，和出離就是出離，他們要自己完全了知色，或者是教導另外一個人了知色，讓他對色完全了知，這是不可能的。

30. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañ-ca assādato ādīnavañ-ca ādīnavato nissaraṇañ-ca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmāṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme parijānissatīti tṭhānaṃ-etaṃ vijjati.

諸比丘！若沙門或是婆羅門如實地了知欲望之逸樂就是逸樂，過患就是過患，出離就是出離，他們要自己完全了知色，或者是教導另外一個人了知色，讓他對色完全了知，這是可能的。

31. Ko ca bhikkhave rūpānaṃ assādo: Seyyathāpi bhikkhave khattiyakaññā vā brāhmaṇakaññā vā gahapatikaññā vā paṇṇarasavassuddesikā vā soḷasavassuddesikā vā nātīdīghā nātīrassā nātīkisā nātīthūlā nātīkāḷī na accodātā, paramā sā bhikkhave tasmīṃ samaye subhā vaṇṇanibhā ti.— Evaṃ bhante.— Yaṃ kho bhikkhave subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ rūpānaṃ assādo.

「諸比丘！什麼是色的逸樂？諸比丘！譬如有一位刹帝利族女孩或婆羅門女孩或居士家女孩，她的年齡為十五歲或十六歲，不太高也不太矮，不太瘦也不太胖，不太黑也不太白。諸比丘！是不是在那個時候，那位女孩是最美麗和最可愛？」「如是，世尊！」「諸比丘！依於美麗和可愛而生的喜、樂就是色的逸樂。」

32.

33. Ko ca bhikkhave rūpānaṃ ādīnavo? Idha bhikkhave tam-eva bhaginīṃ passeyya aparena samayena āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jīṇṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantiṃ, āturaṃ gatayobbanāṃ

khaṇḍadantaṃ palitakesiṃ vilūnaṃ khalitasiraṃ valitaṃ tilakāhata gattaṃ, taṃ kiṃ maññaṭha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūto'ti.

—Evaṃ bhante.— Ayaṃ-pi bhikkhave rūpānaṃ ādīnava.

「諸比丘！什麼是色之過患？諸比丘！譬如，有人後來看見那個女孩，變成八十歲、九十歲、或百歲，年老像彎曲的屋簷，成為佝僂，彎著身體，拿著拐杖，蹣跚行走，虛弱，年輕不再，牙齒掉落、頭髮灰白，頭髮稀疏，變成禿頭，身體產生皺紋和斑點。諸比丘！你們怎麼想呢？是不是她失去以前的美麗及可愛而出現過患？」「如是，世尊！」「諸比丘！這也是色的過患。」

34. Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, bādhikaṃ dukkhitaṃ bālhaḡilānaṃ sake muttakarīse palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi saṃvesiyamānaṃ; taṃ kiṃ maññaṭha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūtoti. —Evaṃ bhante.— Ayaṃ-pi bhikkhave rūpānaṃ ādīnava.

「復次，諸比丘！有人後來看見那位女士身體有了病痛，受苦，病情嚴重，在自己所躺的[地方]大小便，由別人抱起來和由別人放下。諸比丘！你們怎麼想呢？是不是她損失了以前的美麗及可愛，受到色的過患？」「如是，世尊！」「諸比丘！這也是色的過患。」

35.

36. Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā, uddhumātaṃ vinīlakaṃ vipubbakajātaṃ, taṃ kiṃ maññaṭha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūto ti. —Evaṃ bhante.— Ayaṃ-pi bhikkhave rūpānaṃ ādīnava.

「復次，諸比丘！有人後還看見彼女士屍體被棄置在墓地，由死經一日或二日或三日之後，腫脹而成淤青與膿爛；諸比丘！你們如何思惟呢？是不是她失去以前的美麗及可愛而出現過患？」「如是，世尊！」「諸比丘！這也是色的過患。」

37. Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ giḡjhehi vā khajjamānaṃ supānehi vā khajjamānaṃ sigālehi vā khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ; taṃ kiṃ maññaṭha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūto ti.

—Evaṃ bhante.— Ayaṃ-pi bhikkhave rūpānaṃ ādīnava.

「復次，諸比丘！有人後來看見彼女士的屍體被棄置在墓地，被烏鴉、兀鷹、鸞、狗、胡狼，或被種種蟲啄食。諸比丘！你們怎麼想呢？是不是那個女人失去以前的美麗及可愛而出現過患？」「如是，世尊！」「諸比丘！這也是色的過患。」

38.

39. Puna ca param bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikaśāṅkhalikaṃ samaṃsalohitaṃ nahārusambandha; taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. —Evaṃ bhante.—  
Ayaṃ-pi bhikkhave rūpānaṃ ādīnavo.

「復次，諸比丘！有人後來看見那女人的屍體被棄置在墓地，有肉有血，也有筋相連。諸比丘！你們怎麼想呢？是不是那個女人失去以前的美麗及可愛而出現過患？」「如是，世尊！」「諸比丘！這也是色的過患。」

40.

41. Puna ca param bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikaśāṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nahārusambandham; taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. —Evaṃ bhante.—  
Ayaṃ-pi bhikkhave rūpānaṃ ādīnavo.

「復次，諸比丘！有人後來看見那女人的屍體被棄置在墓地，沒有了肉只留下了血，還有筋相連。諸比丘！你們怎麼想呢？是不是那個女人失去以前的美麗及可愛而出現過患？」「如是，世尊！」「諸比丘！這也是色的過患。」

42. Puna ca param bhikkhave tam-eva bhaginiṃ passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikaśāṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambandham;  
taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. —Evaṃ bhante.—  
Ayaṃ-pi bhikkhave rūpānaṃ ādīnavo.

「復次，諸比丘！有人後來看見那女人的屍體被棄置在墓地，骨骼無有肉而塗以血，有筋相連。諸比丘！你們怎麼想呢？是不是那個女人失去以前的美麗及可愛而出現過患？」「如是，世尊！」「諸比丘！這也是色的過患。」

43. Puna ca param bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ

atthikāni apagatasambandhāni disāvidisā vikkhittāni: aññena hatthatthikam aññena pādattthikam aññena jaṅghattthikam aññena ūratthikam aññena kaṭattthikam aññena piṭṭhikaṇṭakam aññena sīsakaṭāham; tam kim maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. —Evaṃ bhante.— Ayaṃ-pi bhikkhave rūpānam ādīnavo.

「復次，諸比丘！有人後來看見那女人的屍體被放棄在墓地，不相連的骨頭分散在各處，手骨、足骨、大腿骨、肋骨、臀骨、脊骨、頭蓋骨等，各在不同的地方。諸比丘！你們怎麼想呢？是不是那個女人失去以前的美麗及可愛而出現過患？」  
「如是，世尊！」  
「諸比丘！這也是色的過患。」

44. Puna ca param bhikkhave tameva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ atthikāni setāni saṅkhavaṇṇūpanibhāni; tam kim maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. —Evaṃ bhante.— Ayaṃ-pi bhikkhave rūpānam ādīnavo.

「復次，諸比丘！有人後來看見那女人的屍體被棄置在墓地，骨頭變成白骨。諸比丘！你們如何思惟呢？是不是那個女人失去以前的美麗及可愛而出現過患？」

「如是，世尊！」  
「諸比丘！這也是色的過患。」

45. Puna ca param bhikkhave tameva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ atthikāni pūñjakitāni terovassikāni; tam kim maññatha bhikkhave yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. —Evaṃ bhante.— Ayaṃ-pi bhikkhave rūpānam ādīnavo.

「復次，諸比丘！有人後來看見那女人的屍體被放棄在墓地，骨頭變白如珍珠色，經過一年的骨頭堆積了；諸比丘！你們如何思惟呢？是不是那個女人失去以前的美麗及可愛而出現過患？」  
「如是，世尊！」  
「諸比丘！這也是色的過患。」

46.

47. Puna ca param bhikkhave tameva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ atthikāni pūtīni cuṇṇakajātāni; tam kim maññatha bhikkhave yā purimā subhā vaṇṇanibhā



sā antarahitā, ādīnavo pātubhūto ti. —Evaṃ bhante.— Ayaṃ-pi bhikkhave rūpānaṃ ādīnavo.

「復次，諸比丘！有人後來看見那女人的屍體被放棄在墓地，骨頭腐朽和粉碎；  
諸比丘！你們如何思惟呢？是不是那個女人失去以前的美麗及可愛而出現過患？」  
「如是，世尊！」「諸比丘！這也是色的過患。」

48.

49. Kiñ-ca bhikkhave rūpānaṃ nissaraṇaṃ: Yo bhikkhave rūpesu chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpānaṃ nissaraṇaṃ.

諸比丘！什麼是色的出離？諸比丘！對色屏除欲貪，捨斷欲貪，這就是色的出離。

50. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādañ-ca assādato ādīnavañ-ca ādīnavato nissaraṇaṃ-ca nissaraṇato yathābhūtaṃ na-ppajānanti, te vata sāmaṃ vā rūpe pari jānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe pari jānissanti n'etaṃ tñānaṃ vijjati.

諸比丘！若有些沙門或婆羅門如實地不了知色的逸樂就是逸樂，禍患就是禍患，出離就是出離，彼等自己了知色或是教導另外一個人了知色或讓他對色如實行及了知，這是並不可能的。

51. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādañ-ca assādato ādīnavañ-ca ādīnavato nissaraṇaṃ-ca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃ vā rūpe pari jānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe pari jānissati tñānaṃ-etaṃ vijjati.

諸比丘！若有些沙門或婆羅門如實地了知色的逸樂就是逸樂，禍患就是禍患，出離就是出離，彼等自己了知色或是教導另外一個人了知色或讓他對色如實行及了知，這是可能的。

52. Ko ca bhikkhave vedanānaṃ assādo: Idha bhikkhave bhikkhu vivicc'eva kāmehi

vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Yasmim samaye bhikkhave bhikkhu vivicc’eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati, n’eva tasmim samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmim samaye vedanaṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.

諸比丘！什麼是感受之逸樂？諸比丘！於此，比丘離欲，離不善法，有尋有伺，離生喜樂，成就初禪而住。諸比丘！當比丘離欲，離不善法，有尋有伺，由離生喜樂，成就初禪而住時，並不想瞋害自己，也不想惱害別人，也不想惱害雙方。在那個時候，會感受到無害心。諸比丘！我宣說在感受當中，離害心為最高的逸樂。

53.

54. Puna ca paraṃ bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Yasmim samaye bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, n’eva tasmim samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmim samaye vedanaṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.

復次，諸比丘！比丘尋伺止息，內心寧靜，心一境相，無尋無伺，由定生喜樂，成就第二禪住。諸比丘！當比丘尋伺止息，內心寧靜，心一境相，無尋無伺，由定生喜樂，成就第二禪而住時，並不想害自己，也不想害別人，也不想害雙方。在那個時候，會感受到無害心。諸比丘！我宣說在感受當中，離害心為最高的逸樂。

55. Puna ca paraṃ bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti upekkhako satimā

sukhavihārīti, taṃ tatiyaṃ jhānaṃ upasampajja viharati. Yasmim samaye bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañ-ca kāyena paṭisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavīhārīti taṃ tatiyaṃ jhānaṃ upasampajja viharati, n’eva tasmim samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmim samaye vedanaṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.

復次，諸比丘！比丘遠離喜和離欲，具有正念正知而住和以身體感受樂。聖者說這為出離，正念，樂住。比丘成就第三禪而住。在那個時候，會感受到無害心。諸比丘！我宣說在感受當中，離害心為最高的逸樂。

56. Puna ca paraṃ bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Yasmim samaye bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, n’eva tasmim samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmim samaye vedanaṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.

諸比丘！比丘捨斷樂及苦和滅除之前的喜及憂後，無苦無樂，捨念清淨，成就第四禪而住。在那個時候，會感受到無害心。諸比丘！我宣說在感受當中，離害心為最高的逸樂。

57. Ko ca bhikkhave vedanānaṃ ādīnavo: Yaṃ bhikkhave vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanānaṃ ādīnavo.

諸比丘！什麼是感受的過患？諸比丘！感受為無常，苦和變化性，這就是感受的過患。

58. Kiñ-ca bhikkhave vedanānaṃ nissaraṇaṃ: Yo bhikkhave vedanāsu chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanānaṃ nissaraṇaṃ.

諸比丘！什麼是感受的出離？諸比丘！對感受屏除欲貪，捨斷欲貪，這就是感受的出離。

59. Ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādañ-ca assādato ādīnavañ-ca ādīnavato nissaraṇañ-ca nissaraṇato yathābhūtaṃ na-ppajānanti, te vata sāmaṃ vā vedanā parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanā parijānissatīti n'etaṃ tṛāṇaṃ vijjati.

諸比丘！若有些沙門或婆羅門如實地不了知感受的逸樂就是逸樂，過患就是過患，出離就是出離，彼等自己了知感受或教導另外一個人了知感受或讓他對感受如實行及了知，這是不可能的。

60. Ye ca kho ke ci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādañ-ca assādato ādīnavañ-ca ādīnavato nissaraṇañ-ca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃ vā vedanā parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanā parijānissatīti tṛāṇaṃ-etaṃ vijjatīti.

然，諸比丘，若有些沙門或婆羅門如實地了知感受的逸樂就是逸樂，過患就是過患，出離就是出離，彼等自己了知感受或教導另外一個人了知感受或讓他對感受如實行及了知，這是可能的。

61.

62.

63. Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

世尊說完後。這些愉快的比丘對佛所說法，感到非常歡喜。

## Chapter III-III Critical reading into the comparison

### The Comparison of Pāli Version with Three Chinese Translations

Abbreviation:

PV	Pāli Version (MN.I.83-90)
ACT	Anonymous Chinese Translation (T1, 846c~848a)
MA	Madhayamāgama (T1, 584c~586a)
EA	Ekottarāgama (T2, 604c~606c)

The numbers used below are corresponding with the chart that Pali and three Chinese translations are listed. When there are more than one point have to be noted, x.1, x.2,... will be used.

1.1. This section reports the place where the discourse was delivered by the Buddha and all the versions agree on the matter.

1.2. The Pali version refers to the Teacher as *bhagavā* (The Blessed One). Two Chinese translations (MA and EA) refer to the Teacher as 佛. But, the ACT refers to the Teacher as 婆伽婆. The *Buddhist Chinese-Sanskrit Dictionary* has given the word ‘*bhagavat*’ for 婆伽婆.<sup>153</sup> This is a transliteration (音譯) of the Sanskrit word. It is clear that the ACT is closer to the Pali tradition which always refers to the Buddha as ‘*bhagavā*’ at the beginning of *suttas*.

2. The preparation by monks to leave for alms is mentioned in the PV and EA versions (爾時，有眾多比丘到時，著衣持鉢，入城乞食。). The ACT and the MA versions go without reference to this episode.

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<sup>153</sup> BCSD. p.364

3.1. Regarding the meeting took place between monks and non-Buddhist ascetics,<sup>154</sup> the ACT and the MA translations differ from the PV whereas the EA version is very similar to the PV. According to the PV, monks went to the non-Buddhist ascetics' (異學) dwelling place since it was too early to go for alms in the city. The EA bears a word by word similarity to the PV. However, according to the ACT and MA, in the mid-day after the meal, monks rest at gathering hall and then the non-Buddhist ascetics reached that place and exchanged greetings with monks.

On this sort of divergences, Lance Cousin's explanation on oral tradition is applicable. As he puts it: These divergences are typically greatest in matters of little importance-such items as the locations of suttas, the names of individual speakers or the precise order of events.<sup>155</sup>

3.2. In order to translate the word 'aññatitthiya', the Chinese parallels have selected different words; the ACT selects the word '異道' whereas the EA selects a couple of translations, 外道 and 異學.

3.3. When the Chinese texts translate the word 'paribbājakā', then also they have got different renderings. Both the ACT and the MA use the word 異學. But in the EA, 梵志 is the translation for 'paribbājakā' (in the contexts of 外道梵志所 and 異學梵志所). As we can see later, the MA selects the word 梵志 to render the word 'brāhmaṇa'.<sup>156</sup>

Through the fact of using the same Chinese word to translate two different words (*paribbājaka* and *brāhmaṇa*) by two different translators, we can see that when the texts were translated into Chinese, there had not been a fixed meaning for the word 梵志.

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<sup>154</sup> PED.p.430: *Paribbājaka* [fr. pari+vraj] a wandering man, a Wanderer, wandering religious mendicant, not necessarily Buddhist; MLS.I.111: wanderers belonging to other sects; MLDB.p.179: the wanderers of other sects.

<sup>155</sup> L.S. Cousins, "Pali Oral Literature" in *Buddhist Studies Ancient and Modern*, p.5

<sup>156</sup> Chapter III.III. 29.1

4.1. According to the scripts of PV, ACT and MA, this *sutta* discusses only three items, namely, sensuality (*kāma*), material form (*rūpa*), and feeling (*vedanā*). However, as the EA indicates, an additional item, that of perception (*saññā*, 想論), has nominally been mentioned only at the beginning of the text. This is a clear difference seen among the four versions of this *sutta*.

4.2. In translating the word ‘*kāma*’, there can be seen a difference in the Chinese

versions. The ACT puts it as 婬 whereas both the MA and EA put it as 欲.

4.3. There is a difference among the Chinese versions when they translate the word *vedanā*. The ACT and the EA put it as 痛 (*thong*) whereas the MA renders it as 覺(*jue*).

4.4. When the phrase *pariññam paññapema* (describe the full understanding-Bhikkhu Bodhi Translation, p.179) is rendered into Chinese, some changes have occurred. ACT renders as 智慧說; MA as 施設知斷 and EA as 恒說.

4.5. In translating the phrase ‘*samaṇo āvuso gotamo*’ both the ACT and MA versions use the word 沙門瞿曇. The EA puts it as 瞿曇道士.

6. The monks on their return from the alms round, visited the Buddha and reported the conversation that took place between them and non-Buddhist practitioners. The PV repeats the whole incident in detail whereas the three Chinese parallels present it in brief.

From this we can assume two possibilities occurred when the original texts were translated into Chinese. The first is that the repetitions would not have seen in their original texts already; the other is that when the texts were translated, repetitions in the original version would have been dropped.

7. 1. In translating the word *assāda* into Chinese, the texts have selected two words: the MA and the EA use the word ‘味’ (MA: 云何欲味; EA: 欲有何味) whereas the ACT uses 氣味 (云何婬氣味). According to the Buddhist Chinese-Sanskrit Dictionary, *rasa*

and *āśvāda* have been translated as 味<sup>157</sup> while *gandha* has been translated as 氣味.<sup>158</sup> The Pali-English Dictionary mentions that the word *rasa* (taste) is used in the sense of *assāda* ("assādane"-sweetness, taste, enjoyment).<sup>159</sup> There are few contexts where the word *rasa* occurs and two of them are relevant here. First, *rasa* occurs as the fourth relationship (*jivhā-rasa* 舌根-香處) in the list of the *āyatana*s, or senses with their complementary sense-objects (*indriya-ārammaṇa*-根及境-or sentient and sensed).<sup>160</sup> Moreover, *rasa* (the sense of taste) has been placed as the superior aspect of senses.<sup>161</sup> So, the sense of taste underlies each sense experience. For example, the 《南傳大藏經總索引》 indicates the compound word *gandha-rasa* for the Chinese word 香味.<sup>162</sup> From this we can learn that *gandha* (氣味) is secondary to *rasa* (or *assāda*). So, the selection of ‘味’ for *assāda* in the context of the gratification of five codes of sense pleasures is more fitting as it embraces all the senses.

Second, *rasa* occurs in the context of sense pleasures; in this context, for the word *rasa*, the Pali-English Dictionary gives the following four meanings:

- i. object or act of enjoyment
- ii. sensual stimulus
- iii. material enjoyment
- iv. pleasure.<sup>163</sup>

Furthermore, in the Pāli canonical texts, we can see that ‘*rasa*’ refers to pleasant experiences. For instance, the *Sutta Nipāta* refers to as ‘*rasesu gedha*’ (indulged in pleasantness).<sup>164</sup> Thus, we can see that the selection of ‘味’ for *assāda* (used in the sense of *rasa*) occurred in the context of sense pleasures in this *sutta*, conveys the perfect sense of the word than the word 氣味 (*gandha*) which is used to refer to only one aspect of sense pleasures (smell or 香).

<sup>157</sup> BCSD. p.250

<sup>158</sup> Ibid. p.701

<sup>159</sup> PED.p.567

<sup>160</sup> MN.III.55, 267;*jivhā viññeyya rasam*; DN. III.244, 250; Sn 387

<sup>161</sup> SN.IV.275 =Pv .958; A.IV.242

<sup>162</sup> 《南傳大藏經總索引》 Part II. p.342

<sup>163</sup> Ibid.

<sup>164</sup> Sn 65



7.2. As to the word ‘*ādinava*’, there are differences in translations: the ACT puts it as 敗壞 while the MA puts it as 患; In the EA, it has been rendered as 過.

7.3. When we examine the terminology used by the Chinese versions in rendering the word *nissaraṇa/nihsaraṇa* (means escape from the world or salvation),<sup>165</sup> it is noticeable that they have selected different terms; the ACT translates the word ‘*nissaraṇa/nihsaraṇa*’ as 棄 (云何棄);<sup>166</sup> the MA translates as 出要 and the EA as 當捨離.

10.1. Through the comparison of the texts, we can find that there is a difference among the Chinese versions in the way of interpreting the concept of *kāmāguṇā*. The ACT translates the word merely as 五婬 whereas the MA renders it as 五欲功德. In this case, a problem arises whether the translator took the *guṇa*, which is qualified by *pañcakāma* (*pañcakāma* + *guṇa*) in the sense of merit (功德). According to M. M. Williams, the word ‘*guṇa*’, can be used in the senses of ‘fold’ or ‘times’.<sup>167</sup> In this context, ‘*guṇa*’ means diversity of sensuality according to five senses but not as something meritorious. The modern translators’ understanding to the ‘*pañcakāmaguṇa*’ has been ‘diversity’.<sup>168</sup> The 《南傳大藏經總索引》 gives the Chinese word 功德 for the Pali ‘*puñña*’.<sup>169</sup> Even though the word ‘*guṇa*’ has the meaning of ‘merit’ in its general usage<sup>170</sup>, in this context, it is used in different meaning.

10.2. As to the definition of sensual pleasure, there is dissimilarity between the PV and that of the EA. According to the PV, one experiences psycho-physical pleasures through five codes of senses is called sense-pleasure; but, according to the EA, in depend on five codes of sense-pleasures, if someone experiences the arising of painful thought or pleasant thought, both are included in the five strands of sense-pleasures (若復於此五欲之中，起苦、樂心，是謂欲味).

This is a quite obvious dissimilarity between the two scriptures.

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<sup>165</sup> BHS GD.p.310

<sup>166</sup> BCSD. p.658

<sup>167</sup> SED.p.357

<sup>168</sup> MLDB.p.183: “five codes of sense pleasure; *MLS*. I.112: These five, monks, are the strands of sense pleasures.

<sup>169</sup> 《南傳大藏經總索引》 (Part II), p.275

<sup>170</sup> PJD.p.119: *guṇa*-種類, *pañcakāmaguṇa*-五種欲

11. Both the ACT and the MA contain an additional sentence (means: in the sense-pleasure, there is a lot of suffering) which is neither found in the PV nor in the EA.

13. Concerning with the total number of professions, a difference in four versions of this *sutta* can be seen. Each text mentions the number of professions as follows:

	Pali(08)	ACT(09)	MA(11)	EA(08)
1	muddāya <sup>171</sup> ( checking)		巧刻印 *	學剋鏤 *
2	gaṇanāya <sup>172</sup> ( accounting)	學算 *	明算術 *	學算數 *
3	saṅkhānena <sup>173</sup> (calculating)	學數 *		
4	kasiyā <sup>174</sup> (farming)	耕作 *	作田業 *	學田作 *
5	vaṇijjāya <sup>175</sup> (trading)	販賣 *	行治生 *	學權詐
6	rājaporisena <sup>176</sup> (royal service)		奉事王 *	學承事王身 *
7	issatthena <sup>177</sup> (archery)	學首盧	作文章	學通信
8	gorakkhena <sup>178</sup>	學作詩	造手筆	學書疏

<sup>171</sup> MNa.I.368: *Yadi muddāyātiādīsu muddāti aṅgulipabbesu saññaṃ ṭhapetvā hatthamuddā.*

<sup>172</sup> Ibid.: *Gaṇanāti acchiddagaṇanā.*

<sup>173</sup> Ibid.: *Saṅkhānanti piṇḍagaṇanā. Yāya khettaṃ oloketvā idha ettakā vīhī bhavissanti , rukkhāṃ oloketvā idha ettakāni phalāni bhavissanti, ākāsaṃ oloketvā ime ākāse sakuṇā ettakā nāma bhavissantīti jānanti.*

<sup>174</sup> Ibid.369: *Kasīti kasikammaṃ.*

<sup>175</sup> Ibid.: *Vaṇijjāti jaṅghavaṇijjathalavaṇijjādivaṇippaṭṭho.*

<sup>176</sup> Ibid.: *Rājaporisanti āvudhena rājakammaṃkatvā upaṭṭhānaṃ.*

<sup>177</sup> Ibid. : *Issattho vuccati āvudhaṃ gahetvā upaṭṭhānakammaṃ.*

<sup>178</sup> Ibid.: *Gorakkhanti attano vā paresaṃṃ vā gāvo rakkhitvā pañcagorasavikkayena jīvanakammaṃ.*

	(husbandry)			
9		客書	學書	學傭作
10		教書	曉經書	
11		應官募	知工數	
			作勇將	
		PV= 04	PV=05	PV=04

\* The order of the items given in the cage were arranged by me as they correspond to each other. In every place where I use the cages to compare, this method is followed.

\*\* indicates the professions similar to the Pāli version.

15. After explaining the difficulties to be undergone due to one's living means, the EA states that the clansman (族姓子) should think to abandon sensual pleasures and it is called 'escape' from sensuality (如此之比者，當念捨離，是為當捨離欲。). This idea is found only in this text.

16.1 The EA mentions that the clansman wishes the wealth acquired by him to remain in his possession for ever (廣施方宜, 恒自擁護). This phrase is found only in this version.

16.2 The MA mentions that the clansman wishes that his property would not lose (亡失) and the EA puts it as 恐後亡失 (feels afraid whether his property would lose afterwards). This idea is neither found in the PV nor in the ACT.

According to the *Singālovādasutta*, it is the duty to be performed by sons and daughters to protect the wealth inherited from parents.<sup>179</sup>

18 & 19

1. These sections talk about how worldly persons quarrel with one another owing to

<sup>179</sup> DN.III.189: *dāyajjam paṭipajjāmi*

sensual desire. In reporting this episode, there is a difference among the four versions regarding the sequence of events: the PV first reports the conflict between social groups enjoying power over society and then refers to the conflicts among relatives and friends etc. In contrast to this sequence, the ACT and the MA versions, first put the conflict among relatives and then put the conflict among powerful groups in society.

Moreover, the PV only mentions the debate (*vivadati*-諍) occurring at personal and social level. Adding one more fact, the ACT and the MA versions mention two forms of issues among relatives: One is debate (諍) and the other is denial by each other (非). In the EA, there is no reference to this matter.

2. The ACT refers to the arguments of low castes with low castes (賤人工師賤人工師-*caṇḍāla-karmāra*-low caste craftsmen) whereas in the PV, there is no such a reference.
3. There is a difference between the PV and the MA in reporting the conflict among powerful social groups. In addition to the three groups given in the PV, the MA adds two more parties, the people with people (民，民共諍) and country with other countries (國，國共諍). These slight differences in translations suggest that there could have been various original versions of the same texts or the fact that during the oral-tradition, some slight changes have occurred to the scriptures.
21. The Pāli *sutta* mentions only about fighting by means of various kinds of weapons but all the three Chinese translations refer to the fourfold army (hatthi-象, *assa*-馬, *ratha*-車, *patti senā*-步兵). In the ACT and in the MA, it is mentioned that men (士夫) and women (女人) were used as armaments in wars. However, this idea is met neither in the PV nor in the EA.

In the ancient Indian cultures, it was customary to use the fourfold army in the battlefield. An explanation why this part is missing in the PV is that it is accepted that the Pali *Tipiṭaka* collections had undergone many revisions and omissions before it was written down. So, the missing this part may be an omission.

22. This section is concerned with the different types of weapon used in war.

	PV(08)	ACT(13)	MA(14)	EA(05)
1	asicammaṃ gahetvā <sup>180</sup>	著鎧至持極 利刀 *	著鎧被袍 *	著鎧執仗 *
2	dhanukalāpaṃ sannayhitvā <sup>181</sup>		持稍弓箭 *	以稍刺 *
3	usūsupi <sup>182</sup> khippamānāsu	以箭相射 *	以箭射 *	
4	sattīsupi khippamānāsu	以戟 *	以鉞戟 *	共相斫射 *
5	pakkaṭṭhiyāpi osiñcanti <sup>183</sup>	以銷銅注 *	以融銅珠子 灑 *	消鐵相灑 *
6	abhivaggenapi omaddanti <sup>184</sup>	詣極高城而 欲伐之 *	攻城破塢 *	
7	addāvalepanā upakāriyo pakkhanti <sup>185</sup>	以利輪	以利輪	以鐵輪而轆 其頭
8	asināpi sīsaṃ chindanti	下亂石	亂下石	
9		以弩	大弩	
10		吹貝		

<sup>180</sup> MNa.I.370: *Asicammanti asiñceva khetakaphalakādīni ca.*

<sup>181</sup> Ibid.: *Dhanukalāpaṃ sannayhitvāti dhanuṃ gahetvā sarakalāpaṃ sannayhitvā.*

<sup>182</sup> Ibid.: *Usūsūti kaṇḍesu.*

<sup>183</sup> MLDB.p.181: splashed with boiling liquids

<sup>184</sup> MNa.I.370: *Abhivaggenāti satadantena. Taṃ aṭṭhadantākārena katvā ‘nagaradvāraṃ bhinditvā pavissāma’ ti āgate uparidvāre ṭhitā tassa bandhanayottāni chinditvā tena abhivaggena omaddanti;* MLDB.p.181: crushed under heavy weights.

<sup>185</sup> Ibid.: *Addāvalepanā upakāriyoti cettha manussā pākārapādaṃ assakhurasañṭhānena iṭṭhakāhi cinitvā upari sudhāya limpanti. Evaṃ katā pākārapādā upakāriyoti vuccanti. Tā tintena kalalena sittā addāvalepanā nāma honti ;* MLDB.p.181: charge slippery bastions.

11		擊鼓	打鼓吹角	
12		以椎	以槌打	
13		舉聲喚呼	高聲喚呼	
14		以鍼	執刀往奪他 國	
15			共相格戰	
		PV=05	PV=06	PV=04

\* indicates the items similar to the Pāli version.

The sections 23 and 24 are not found in the EA translation.

24. This section reports a number of punishments executed upon the persons who are found guilty. However, there is no reference to this list in the EA. From the chart below, we can know that the lists of punishments are different in the three versions.

	PV (26)	ACT(28)	MA(32)
1	kasāhipi tāḷenti		以鞭鞭 *
2	vettehipi tāḷenti		以杖撻 *
3	addhadaṇḍakehipi tāḷenti <sup>186</sup>	以撻打 *	以棒打 *
4	hatthampi chindanti	截手 *	截手 *
5	pādampi chindanti	截足 *	截足 *
6	hatthapādampi chindanti	截手足	截手足

<sup>186</sup> Ibid.370 : *Adḍhadaṇḍakehīti muggarehi pahārasādhanattham vā catuhatthadaṇḍam dvedhā chetvā gahitadaṇḍakehi*; MLDB.p.182: beaten with clubs.

		*	*
7	kaṇṇampi chindanti	截耳 *	截耳 *
8	nāsampi chindanti	截鼻 *	截鼻 *
9	kaṇṇanāsampi chindanti	截耳鼻 *	截耳鼻 *
10	bilaṅgathālikampi karonti <sup>187</sup>	著鐵釜中 *	著鐵釜中煮 *
11	saṅkhamuṇḍikampi karonti <sup>188</sup>	截髻髮 *	拔鬚髮 *
12	baḷisamaṃsikampi karonti <sup>189</sup>		鐵鉤鉤 *
13	palighaparivattikampi karonti <sup>190</sup>	以捲捲 *	
14	palālapīṭhakampi karonti <sup>191</sup>		嚙嚙割 *
15	tattenapi telena osiṅcanti	以熱油灑 *	以沸油澆 *

<sup>187</sup> Ibid. : **Bilaṅgathālikanti** kaṇjiya-ukkhālikamma-kāraṇaṃ, taṃ karontā sisakapalaṃ uppathetvāa tattam ayogulaṃ sandasena gahetvā tattha pakkhipanti, tena matthalungaṃ pakkuthitvā upari uttarati; MLDB.p.182: they have them subjected to the ‘porridge pot’.

<sup>188</sup> Ibid.: **Saṅkhamuṇḍikanti** saṅkhamuṇḍakamma-kāraṇaṃ, taṃ karontā uttaroṭṭha-ubhatokaṇṇa-cūlikagalvātaparicchedena cammaṃ chinditvā sabbakese ekato gaṇṭhiṃ katvā daṇḍakena vallitvā uppatenti, saha kesehi cammaṃ uṭṭhahati. Tato sīsakaṭṭhāṃ thūlasakkarāhi ghaṃsitvā dhovantā saṅkavannaṃ karonti; MLDB. p.182: to have them subjected to the ‘polished shell-shave’.

<sup>189</sup> Ibid.371: **Baḷisamaṃsikanti** ubhatomukhehi baḷisehi paharitvā cammamāṃsanhārūni uppāṭenti; MLDB.p.182: to have them subjected to the ‘meat-hooks’.

<sup>190</sup> Ibid.: **Palighaparivattikanti** ekena passena nipajjāpetvā kaṇṇacchidde ayasūlaṃ koṭṭetvā pathaviyā ekābaddhaṃ karonti. Atha naṃ pāde gahetvā āvijjhanti; MLDB.p.182: to have them subjected to the ‘pivoting pin’.

<sup>191</sup> Ibid.: **Palālapīṭhakanti** cheko kāraṇiko chavicaṃmaṃ acchinditvā nisadapotehi aṭṭhīni bhinditvā kesesu gahetvā ukkhipanti. Māṃsarāsiyeva hoti, atha naṃ keseheva pariyaṇandhitvā gaṇhanti. Palālavattim viya katvā pana veṭṭenti; MLDB.p.182: to have them subjected to the ‘rolled-up palliasse’.

16	jīvantampi sūle uttāsenti	將至標下 *	生貫高標上 *
17	asināpi sīsaṃ chindanti	以刀梟首 *	梟首 *
18	rāhumukhampi karonti <sup>192</sup>	以龍噬	龍蛇蜚
19	kahāpaṇakampi karonti <sup>193</sup>	臥熱鐵床上	臥鐵床
20	khārāpatacchikampi karonti <sup>194</sup>	段段割	段段截
21	jotimālikampi karonti <sup>195</sup>	衣戮 殺	衣裏火燒
22	hatthapajjotikampi karonti <sup>196</sup>	著銅釜中	安銅釜中
23	erakavattikampi karonti <sup>197</sup>	鐵杵擣	以鐵杵擣
24	sunakhehipi khādāpenti <sup>198</sup>	著沙石上	以沙壅
25	cīrakavāsikampi karonti <sup>199</sup>	著草上	草纏火熱

<sup>192</sup> Ibid.370f: **Rāhumukhanti** rāhumukhakammakāraṇaṃ, taṃ karontā saṅkunā mukhaṃ vivarivā antomukhe dīpaṃ jālenti . Kaṇṇacūlikāhi vā paṭṭhāya mukhaṃ nikhādanena khaṇanti. Lohitaṃ paggharivā mukhaṃ pūreti; MLDB. p.182: to have them subjected the ‘Rahu’s mouth’

<sup>193</sup> Ibid.371: **Kahāpaṇikanti** sakalasarīraṃ tiṇhāhi vāsīhi koṭito paṭṭhāya kahāpaṇamattaṃ kahāpaṇamattaṃ pātenti koṭṭenti; MLDB.p.182: to have them subjected to the ‘coins’.

<sup>194</sup> Ibid.: **Khārāpatacchikanti** sarīraṃ tattha tattha āvudhehi paharivā kocchehi khāraṃ ghaṃsanti. Cammasaṃsanhārūni paggharivā savanti. Aṭṭhikasāṅkhalikāva tiṭṭhati; MLDB.p.182: to have them subjected to the ‘lye pickling’.

<sup>195</sup> Ibid.: **Jotimālikanti** sakalasarīraṃ telapilotikāya veṭhetvā ālimpanti; MLDB.p.182: to have them subjected the ‘fiery wreath’.

<sup>196</sup> Ibid.: **Hatthapajjotikanti** hatthe telapilotikāya veṭhetvā dīpaṃ viya jālenti; MLDB.p.182: to the ‘flaming hand’.

<sup>197</sup> Ibid.: **Erakavattikanti** erakavattakammakāraṇaṃ, taṃ karontā gīvato paṭṭhāya cammabaddhe kantivā gopphake ṭhapenti. Atha naṃ yottehi bandhitvā kaḍḍhanti. So attano cammabaddhe akkamitvā akkamitvā patati; MLDB.p.182: to have them subjected to the ‘blades of grass’.

<sup>198</sup> Ibid.: **Sunakhehipi** katipayāni divasāni āhāraṃ adatvā chātakehi sunakhehi khādāpenti. Te muhuttana aṭṭhisāṅkhalikameva karonti; MLDB.p.182: thrown to be devoured by dogs.

<sup>199</sup> Ibid.: **Cīrakavāsikanti** cīrakavāsikakammakāraṇaṃ, taṃ karontā tattheva cammabaddhe kantivā kaṭṭhiyaṃ ṭhapenti. Kaṭṭito paṭṭhāya kantivā gopphakesu ṭhapenti. Uparimehi heṭṭhimasarīraṃ cīrakanivāsananivatthaṃ viya hoti; MLDB.p.182: to have them subjected to the ‘bark dress’.



26	eṇeyyakampi karonti <sup>200</sup>	著函中	著檻中
27		利叉刺	利叉刺
28		截髻	拔鬚
29		截髮	拔髮
30		著臼中	坐鐵臼
31		著鐵師子口中	置鐵虎口中燒
32		著鐵驢口中	內鐵驢腹中
			著鐵猪口中
		PV=13	PV=16

\* indicates the items similar to the Pāli version.

25. This section only contains in the ACT and in the MA translations whereas both the PV and the EA are missing. The ACT translates (*duccarita/ duścarita*) as 苦行 (作身苦行, 口、意苦行) whereas the MA puts it as 惡行. In the present context, the translation of 苦行 is unacceptable. According to the Buddhist Chinese-Sanskrit Dictionary, 苦行 means *tapas or duśkara-caryā*<sup>201</sup> and 惡行 means *duścarita*,<sup>202</sup> which is well-fixed to the context. So, the ACT translation seems to be not fitting to the context.

26. The PV, ACT and MA refer to the misconducts carried out through the three doors(身、口、意苦行/ 身、口、意惡行) and repercussions to be experienced after this life since the attachment to sensuality (*samparāyiko dukkhakkhandho*). When the ACT and MA put this Pāli phrase, they have used two different phrases: ACT's rendering is

<sup>200</sup> Ibid.: *Eṇeyyakanti eṇeyyakakammakāraṇaṃ, taṃ karontā ubhosu kapparesu ca jāṇūsu ca ayavalayāni datvā ayasūlāni koṭṭenti. So catūhi ayasūlehi bhūmiyaṃ patiṭṭhahati. Atha naṃ parivāretvā aggim karonti. ‘Eṇeyyako jotipariggaho yathā’ ti āgataṭṭhānēpi idameva vuttaṃ. Taṃ kālena kālaṃ sūlāni apānetvā catūhi aṭṭhikoṭṭhiyeva ṭhapenti. Evarūpā kāraṇā nāma natthi; MLDB.p.182: to have them subjected to the ‘antelope’.*

<sup>201</sup> BCSD. p.1011

<sup>202</sup> Ibid.p.487

彼身苦陰 whereas the MA's rendering is 後世苦陰. As for the EA, there has not given any reference to this idea.

27. This part is only seen in the EA and describes impermanence of sensual pleasure and vulnerability to change (復次，欲者亦無有常、皆代謝變易、不停、不解。此欲，變易、無常者。此謂欲為大患。). Logically, this section seems to be suitable to the context.

28. In defining what is the escape in the case of sensual pleasures (*kāmānaṃ nissaraṇaṃ*), the Pali version only brings out two phrases whereas the MA parallel uses six phrases: 斷除欲(*vinaya*), 捨離於欲(*prahāṇa*), 滅欲(*nirodha*), 欲盡(*rāga-prahāṇa*), 度欲 (*atikrama*) and 出要(*nihsaraṇa*). The EA gives only a single phrase (除貪欲者).

The abundance of phrases to convey the same meaning is a common characteristic in Pali texts and it seems to have been the same in the case of Buddhist Sanskrit or other Indian dialects from which the Buddhist texts were translated into Chinese.

29. 1. When the word '*brāhmaṇa*' is rendered into Chinese, there is a difference in the MA. Both the ACT and the EA select the word 婆羅門 but the MA gives the word 梵志 for '*brāhmaṇa*'. According to the Pali-Japanese Dictionary, '*paribbājaka*' has been translated as 梵志.<sup>203</sup> In the *Buddhist Chinese-Sanskrit Dictionary*, both *brāhmaṇa* and *paribbājaka* have been given for 梵志.<sup>204</sup> At the beginning of the *sutta*, *paribbājakas* raise the questions to the monks. In this case, we may assume that this might have lead the translator to use 梵志 (*paribbājaka*) instead of typical word *brāhmaṇa*.

29.2. The PV, ACT and MA state that if a recluse or brahmin who does not understand gratification, danger and escape of sensuality, it is impossible for him to fully realize the sensuality and instruct others to do so. But, the EA

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<sup>203</sup> *PJD*. p.211

<sup>204</sup> *BCSD*. p.657.

omits the reference to knowledge of sensual gratification and only refers to that there are recluses and Brahmins who are not aware of the great danger and cause of escape of sensuality (調諸有沙門、婆羅門，不知欲之大患，亦復不知捨欲之原。).<sup>205</sup>

29.3. This section contains an idea which is not found either in Pāli or in other two Chinese versions. If this idea is put into English:<sup>206</sup>

There are recluses and Brahmins who know neither the great peril of sense pleasures nor the cause of escape from them. The recluses do not know the essence and disciplines of recluses, and brahmins do not know the essence and disciplines of brahmins. They are not recluses and Brahmins at all.

Moreover, they do not have the religious experiences in order to prove the truth by themselves.<sup>207 208</sup>

What was intended to convey by the redactor is close in meaning to the other three versions and here we can notice a different way of expression selected to present the same idea.

30.1. In contrast to the former section which describes those recluses and Brahmins who do not really understand sensuality in terms of gratification,

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<sup>205</sup> In the *Brahmajālasutta* of the *Dīgha Nikāya*, the Buddha mentions of recluses those who expound the *nibbāna* in this very life (*diṭṭhadhamma nibbānavāda*). There are five kinds of such views and the first is the attaining liberation in this very life through the gratification of five codes of sense pleasures:

*Idha, bhikkhave samaṇo vā brahmano vā evaṃ-vādi hoti evaṃ diṭṭhi: “Yatho kho bho ayaṃ attā pañcahi kāma-guṇehi samappito samangi-bhūto paricāreti, ettavatā kho ayaṃ attā parama-diṭṭha-dhamma-nibbānaṃ patto hotīti”* (DN.I.36).

From this statement, we can understand that certain ascetic groups had ignored the danger and abandonment of sensual pleasures, which are equally emphasized by the Buddha in his teaching about sensuality. Even the EA is different from three other versions in this case, it still holds to the Buddhist criticism to the contemporary recluse groups who were incomplete in their discourse concerning sensuality. Further, we can learn from this sort of difference found in the texts having the same theme that the different redactors of the *suttas* have adopted varying methods in discussing the same dhammic matters.

<sup>206</sup> Chapter III.III. Section 29: 調諸有沙門、婆羅門，不知欲之大患，亦復不知捨欲之原。如實不知沙門，沙門威儀；不知婆羅門，婆羅門威儀。此非沙門、婆羅門。亦復不能舉身作證而自遊戲。

<sup>207</sup> PED.p.668: *Sacchikaroti* means to see with one's eyes, to realize or to experience for one self (DN.I.229; SN.IV.337).

<sup>208</sup> MN.I.89: ...*paṭhamam jhanāṃ upasampajja viharati*; SN.III. 8: ...*akusale dhamme upasampajja viharato*...; PED. p. 147: gives the meanings of to attain, enter on acquire and take upon oneself for the word *upasampajjati*. According to the context, we can assume that the original work must have contained the phrase '*sacchikatvā upasampajja viharati*'. The EA does not mention what is realized (whether it is a *jhāna* or some other spiritual attainment is not clear) by the ascetics or Brahmins.

danger and escape, this section refers to the recluses and Brahmins those who really understand sensuality in three aspects of gratification, danger and escape. The PV, ACT and MA share a similarity in presenting the idea, that is, all these three versions mention that there are recluses and Brahmins those who really understand sensuality in three aspects of gratification, danger and escape.

As for the EA, it takes a different way to express the same idea. According to the EA, there are recluses and Brahmins those who fully understand the great danger of sensuality (審知欲為大患), they can abandon sensuality (能捨離欲). Here we can see that the EA omits the reference to the understanding of gratification in sensual pleasures as part of the full knowledge of sensuality.

30.2. The EA offers a different account of the recluses and Brahmins who fully Understand the sensuality. As it puts:

There are recluses and brahmins that completely understand the great danger of sensuality and they can abandon sensuality. Those recluses and Brahmins know that this is true and not false. The recluses understand the essence as well as the disciplines of a recluse; the brahmins understand the essence as well as the disciplines of a brahmin. Those recluses and Brahmins have the religious experiences in order to prove the truth by themselves. This is called the escape of sensuality.<sup>209</sup>

As mentioned above in the section 30.3., it can be seen that the EA has adopted a different interpretation for the escape of sensuality. It is noticeable that the EA contains different way of explanation for the dhammic matters than the other three versions of the text.

31.1. Concerned with the caste of the girls, there is no unanimous view among the four versions of the *sutta*. PV mentions only three castes: warrior, Brahmin, and householder. ACT mentions four types of social levels as kings (刹利女), Brahmin (婆

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<sup>209</sup> Chapter III.III. Section 30: 調諸沙門、婆羅門審知欲為大患，能捨離欲。  
如實不虛，知沙門有沙門威儀，知婆羅門有婆羅門威儀，已身作證而自遊戲，是為捨離於欲。

羅門女), *vaiśya* (工師女)<sup>210</sup> and common public (庶人女).<sup>211</sup> In the MA translation, 工師女 has been placed as the last category of social status. In reference to the caste of the girls, the EA shows similarity to the Pāli version.

31.2. In translating the word ‘*brāhmaṇakaññā*’, the MA uses the word 梵志 for *brāhmaṇa*. As we have noted above ...it stands for the word *paribbajāka*. From this, we can see that MA has selected the word 梵志 to render the word *brāhmaṇa* into Chinese.

31.3. As for the age of maiden, three Chinese translations give three different references. The PV mentions the age could be fifteen or sixteen whereas the ACT and the MA versions mention as fourteen and fifteen. The EA says the age could be fourteen, fifteen or sixteen. Finally, we can sum up that all the three Chinese translations differ from Pāli.

31.4. In describing the beauty of the virgin, both the ACT and the MA translations make a brief note but the EA makes a vivid account as same as the PV does.

32. After the definition of the pleasure of material form, the ACT and the MA versions add that in the pleasure of form, there is a lot of pain. This section is neither found in the PV nor in the EA.

33. 1. As to the age of the same lady at her old days, the PV mentions her age may be eighty, ninety or hundred and experiences various blows of material form. In this regard,

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<sup>210</sup> BCSD.p.409: 工師 has the meanings of *karmāra*, *pudgala-gaṇḍa* and *vaiśya*. In this context, *vaiśya* could be the intended meaning.

<sup>211</sup> Ibid.p.429: *jāna-pada* has been put into Chinese as 庶民. Then, the 庶人女 could mean “commoner’s girl”. According to the *Dictionary of Chinese Buddhist Terms*, 庶 + 類 means The common people (P.349). So, 庶人女 might have referred to the virgin from common civilians who do not exercise any power nor enjoy luxury as other higher classes do.

Moreover, we can get some light to clarify 庶人女’s meaning from the Pāli texts that report contemporary social hierarchy. *Niddesa Pāli* II lists the different categories of beings as *khattiyā brahmaṇā vessā suddā gahaṭṭhā pabbajitā devā manussā* (p.248) ; Vin.II.239;A.IV.202;MN.II.128: as *khattiyā brahmaṇā vessā suddā*. In line with this list, the fourth grade refers to the low caste. As the ACT presents, the 庶人女 means virgin from the *sudda* caste. If it is taken in this manner, it goes in line the classical division of four caste system.

the EA is similar to the PV. But, the ACT and the MA translations go without any reference.

33.2. The infirmities experienced by the old lady have been enumerated by the four texts as follows:

	PV(11)	ACT (06)	MA (10)	EA (10)
1	jīṇṇaṃ	老耄年過 *	極大衰老 *	
2	gopānasivaṅkaṃ <sup>212</sup> bhoggam <sup>213</sup>	鮐背 *	背僂 *	脊僂呻吟 *
3	daṇḍaparāyaṇaṃ	執杖 *	拄杖而行 *	扶杖而行 *
4	pavedhamāṇaṃ gacchantiṃ	申縮而行 *	脚戾 *	形體戰掉 *
5	gatayobbanam		盛壯日衰 *	年過少壯 *
6	khaṇḍadantaṃ	齒落 *	齒落 *	牙齒缺落 *
7	palitakesam		頭白 *	頭髮皓白 *
8	vilūnaṃ		身體震動 *	
9	khalitaṃ siram <sup>214</sup>	髮墮 *		
	valitaṃ <sup>215</sup>			皮緩面皺

<sup>212</sup> MNa.I.372: *Gopānasivaṅkanti gopānasī viya vaṅkaṃ*; MLDB.p.183:as crooked as a roof bracket

<sup>213</sup> Ibid.: *Bhogganti bhaggaṃ, imināpissa vaṅkabhāvameva dīpeti*; MLDB.p.183:doubled up

<sup>214</sup> Ibid.: *Khalitasiranti mahākhallāṭasīsaṃ*; MLDB.p.183:bald

<sup>215</sup> Ibid.: *Valinanti sañjātavalim*; MLDB.p.183:wrinkled

10				*
11	tilakāhata gattam <sup>216</sup>			身體垢墜 *
12	āturam			
13			諸根毀熟	身如故車
14			壽命垂盡	顏色變異
		PV=06	PV=08	PV=08

\* indicates the items similar to the Pali version.

35. This section refers to the death of the old lady and being carried her corpse to the graveyard. This step of the process is only seen in the EA and it is well-matched to the order of the events.

36. According to the PV, the body of the old lady begins to get rotten from the first day after death and continues up to the second and the third days. Both the ACT and the MA refer to the process of body's decomposition for seven days. The PV and the EA describe the body's deteriorating nature. This section of the EA is similar to the contents in the PV.

37. The PV explains how the body is eaten by different types of birds, animals and by worms. This idea appears as a separate fact both in the PV and in the EA whereas in the ACT and in the MA versions, it is mixed with the decomposing process of the corpse (see no. 36).

<sup>216</sup> Ibid.: *Tilakāhatagattanti setakālatilakehi vikiṇṇasarīram*; *MLDB*.p.183:with limbs all blotchy

The animals which eat the dead body of the lady have been enumerated by the four texts as given below:

	PV (06)	ACT (05)	MA (04)	EA (09)
1	kākehi( crows)	烏 *	烏 *	烏 *
2	kulalehi (hawks)	鵟 *	鵟 *	鵟 *
3	gijjhehi (vultures)			
4	suvāṇehi (dogs)	狗 *		狗 *
5	sigālehi (jackals)	狐 *		狐 *
6	vividhehi vā pāṇakajātehi <sup>217</sup>	蟲 *		極細蠕蟲 *
7			狼	狼
8				蜎飛蠹動
9				鵲
10				虎
11			豺	
		PV=05		

<sup>217</sup> The PV refers to the worms with the adjective of ‘vividhehi vā pāṇakajātehi khajjamānam’ ; the EA version refers to worms with the adjective ‘極細’ which could have been the translation for *khuddaka/kṣudraka*. If the word *vividha* is translated in to Chinese, it should be ‘不同’. Thus, we can see that there had been difference in verbal contents in the texts when they were translated into Chinese.



			PV=02	PV=05
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\* indicates the items similar to the Pali version.

38. The ACT sums up the whole process of the body's decomposing.

39. There is no a close parallel passage similar to the PV in the three Chinese versions.

40. The MA and the EA refer to a stage when the body is left aside half-eaten by animals.  
Both the PV and the ACT have missed this section.

41. The MA does not contain this section.

43. This section is concerned the various kinds of bones:

	PV (07)	ACT (08)	MA (08)	EA(08)
1	hatthaṭṭhikaṃ (hand-bone)			
2	pādaṭṭhikaṃ (foot-bone)	脚骨 *	足骨 *	脚骨 *
3	jaṅghaṭṭhikaṃ (thigh-bone)	髀骨 *	髀骨 *	
4	ūraṭṭhikaṃ (rib-bone)	腰骨 *	臑骨 *	臑骨 *
5	kaṭaṭṭhikaṃ (hip-bone)	脊骨 *	脊骨 *	
6	piṭṭhikaṇṭakaṃ (back-bone)	肩骨 *	肩骨 *	肩臂骨 *
7	sīsakaṭāhaṃ (skull)	髑髏骨 *	髑髏骨 *	髑髏 *
8		項骨	頸骨	頸骨
		膊骨		膊骨

9				
10				脇肋
11				月望骨
12			骨	
		PV=06	PV=06	PV=04

\* indicates the items similar to the Pali version.

44. To describe the white colour of the bones, the PV brings the simile of sea-shell (*aṭṭhikāni setāni saṅkhavaṇṇūpanibhāni*). In addition to this simile (ACT=骨正白如貝; MA=骨白如螺; EA=骨皓白色), the three Chinese versions present another simile (ACT=若青鴿色; MA=青猶鴿色; EA=似鴿色). However, the simile in the ACT and MA (meaning: as blue as pigeon colour) does not seem to be suitable in this context where the white colour of bone is explained. The EA only mentions ‘like the pigeon colour’ (似鴿色), a simile which is open for the reader to decide what is the colour of the pigeon (white or black=blue).

45. Only the EA bears similarity to the PV whereas the ACT and the MA versions make no reference.

46. This idea is limited only to the couple of ACT and MA parallels.

48. The EA talks about the impermanent nature of material form and its evanescence. But, the PV text and the other two Chinese versions are silent.

49. In translating the word ‘*chandarāgappahānam*’ (in this context, removing the desire to the material form), the ACT and the MA versions are similar to the PV. But, the EA has rendered ‘*chandarāgappahānam*’ as 除諸亂想. Here we can see that the term ‘*chandarāga*’ has been put into Chinese as 亂想. The Sanskrit word ‘*vikṣipta*’ has been translated into Chinese as 亂(想).<sup>218</sup> The *Pali-Japanese Dictionary*’s definition

<sup>218</sup> BCSD. p.80

for *vikkhittasaññā* is 散亂想.<sup>219</sup> The term *chandarāga* is normally translated as 欲貪.<sup>220</sup> So, we can conclude that in translating the *chandarāga*, there is a difference between the EA and the PV.

50.1. Refer to 29.1.

50.2. The EA has put this section in a different way. As it records:

There are recluses and Brahmins those who are indulged in the material form, neither understand its great danger nor abandon it. Those who do not understand (material form) as it is, neither are recluses nor are Brahmins. The recluses do not know the essence and disciplines of recluses, and brahmins do not know the essence and disciplines of brahmins. They are not recluses and Brahmins at all. Moreover, they do not have the religious experiences in order to prove the truth by themselves.<sup>221 222 223</sup>

51.1. Refer to 29.1

51.2. This section is concerned about the recluses and Brahmins who are well-aware of material form. And this section runs as opposite to the previous section where it refers to recluses and Brahmins who do not understand the material form as it is.<sup>224</sup>

52. 1. In this section, the PV defines the pleasure of feeling (痛味) in terms of the first stance (*jhāna*). According to the PV, the practitioner first refrains from the attachment to sensual desire (*vivicce'va kāmehi*) and refrains from the engaging in evil deeds (*vivicca akusalehi dhammehi*). In this regard, the ACT translation refers only to the

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<sup>219</sup> *PJD*, p.794

<sup>220</sup> *BCSD*, p.678; *Pali-Japanese Dictionary*, 1996, p.349.

<sup>221</sup> *PED*, p.668: *Sacchikaroti* means to see with one's eyes, to realize or to experience for one self (DN.I.229; SN.IV.337).

<sup>222</sup> MN.I.89: ...*paṭhamam jhanām upasampajja viharati*; SN.III. 8: ...*akusale dhamme upasampajja viharato*.; *PED*, p. 147: gives the meanings of to attain, enter on acquire and take upon oneself for the word *upasampajjati*. According to the context, we can assume that the original work must have contained the phrase '*sacchikatvā upasampajja viharati*'. The EA does not mention what is realized (whether it is a *jhāna* or some other spiritual attainment is not clear) by the ascetics or Brahmins.

<sup>223</sup> Chapter III.I.50: 調諸沙門、婆羅門，於色著色，不知大患，亦不捨離。如實而不知，此非沙門、婆羅門。於沙門不知沙門威儀，於婆羅門不知婆羅門威儀;不能己身作證而自遊戲。

<sup>224</sup> Chapter III.I.51

restriction from sensuality (於婬解脫至住四禪正受) but makes no note on the refraining from evil deeds. Both the MA and the PV are similar in presenting the idea.

52.2. The PV mentions the limbs of meditations (*jhānāṅga*) whereas both the ACT and the MA present only a summary of attaining to the four *jhānas* by the practitioner (至住四禪正受/至得第四禪成就遊).

52.3. In respect of the EA's content on this matter, we can find a remarkable dissimilarity in defining the gratification of feeling (云何為名痛味). It makes no any reference to the concept of *jhāna* (禪) as the other three versions do. It defines pleasure of feeling as cognition of a feeling in terms of pleasurable or painful or neither-pleasant nor-unpleasant and recognizing these three kinds of feeling in relation to the experience of outside objects such as enjoying food etc.

To have some insight into this statement, this definition of pleasurable feeling is not in line with the commonly found definition in the *suttapiṭaka* but with the generic definition of feeling (*vedanā*). Furthermore, it can be said that this definition has been done with regard to the practitioner who observes feelings. In the Pāli *Nikāya*, in many places, we can meet this sort of note on observing feelings. Seemingly, this section of EA is closer to the description of the mindfulness on feeling in the *Satipaṭṭāhanasutta*.<sup>225</sup>

<sup>225</sup> DN.II.298; MN.I.59: *Idha bhikkhave bhikkhu sukhaṃ vedanaṃ vediyamāno "Sukhaṃ vedanaṃ vediyāmīti" pajānāti. dukkhaṃ vedanaṃ vediyamāno "Dukkhaṃ vedanaṃ vediyāmīti" pajānāti. Adukkhamasukhaṃ vedanaṃ vediyamāno 'Adukkhamasukhaṃ vedanaṃ vediyāmīti' pajānāti. Sāmisam vā sukhaṃ vedanaṃ vediyamāno 'Sāmisam sukhaṃ vedanaṃ vediyāmīti' pajānāti. Nirāmisam vā sukhaṃ vedanaṃ vediyamāno "Nirāmisam sukhaṃ vedanaṃ vediyāmīti" pajānāti. . Nirāmisam vā dukkhaṃ vedanaṃ vediyamāno "Nirāmisam dukkhaṃ vedanaṃ vediyāmīti" pajānāti. Sāmisam vā adukkhamasukhaṃ vedanaṃ vediyamāno 'Sāmisam adukkhamasukhaṃ vedanaṃ vediyāmīti' pajānāti. Nirāmisam vā adukkhamasukhaṃ vedanaṃ vediyamāno 'Nirāmisam adukkhamasukhaṃ vedanaṃ vediyāmīti' pajānāti*; T2, 568b~568c (EA version of the *Satipaṭṭāhanasutta*): 云何比丘內觀痛痛？於是，比丘得樂痛時，即自覺知我得樂痛；得苦痛時，即自覺知我得苦痛；得不苦、不樂痛時，即自覺知我得得不苦、不樂痛。若得食樂痛時，便自覺知我得食樂痛；若得食苦痛時，便自覺知我得食苦痛；若得食不苦、不樂痛時，亦自覺知我食不苦、不樂痛；若得不食樂痛時，便自覺知我得不食樂痛；若得不食苦痛時，亦自覺知我不食苦痛；若得不食不苦、不樂痛時，亦自覺知我得不食不苦、不樂痛。如是，比丘內自觀痛。

According to the *Cūlavedallasutta* in the *Majjhima Nikāya*, whatever is felt bodily or mentally as pleasant and soothing is a pleasant feeling.<sup>226</sup> The Pāli text refers to the freedom from affliction as the highest gratification in the case of feelings.<sup>227</sup> Any of these two definitions, has not been included in the EA.

53. Moreover, the EA continues its definition of gratification of feeling adding the fact that it is impossible for one to simultaneously experience all the three types of feelings at a moment; if one feels pleasurable feeling, then he neither can feel painful feeling nor can feel neutral feeling, but the pleasurable feeling. It is the same for the painful or for the neutral feeling. This idea is also completely not known to the PV, ACT and MA three parallels.<sup>228</sup>

The contents found in 52 and 53 sections of EA prove that there had been different views on the definition of gratification of feeling among different Buddhist sects which possessed their own *suttapiṭakas*. Another hypothesis that can be arrived in is that during the course of oral tradition, some changes have occurred to the texts.

57. In translating the word ‘*vipariṇāmadhammā*’, ACT uses the Chinese word 盡法. MA has translated it as 滅法 and EA renders it as 變易法. A matter should be noted here is that EA translation has missed the characteristic of suffering 苦, which is given as one of the three sorts of perils found in feeling.

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<sup>226</sup> MLDB.p.401

<sup>227</sup> Ibid. p.184: *Abyāpajjhāparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.*

<sup>228</sup> We can say that this interpretation given for the gratification of feeling is a different way of interpretation adopted by the Mahasanghika School. The Ekottaragama version of the Satipatthanasutta contains this idea but is not found in the Pali version of the Satipatthanasuttas. As we mentioned above, Ekottaragama is considered belonging to the Mahasanghikas. So, the same account is found both in the Mahadukkhakkahnda and Satipatthana Suttas. The passage in the Ekottaragama Satipatthanasutta runs as follow: T2,568c: 復次，若復比丘得樂痛時，爾時，不得苦痛，爾時，自覺知我受樂痛；若得苦痛時，爾時，不得樂痛，自覺知我受苦痛；若得不苦、不樂痛時，爾時，無苦、無樂，自覺知我受不苦、不樂痛。

Compare with the *Mahādukkhandhasutta* of the EA: T2, 606b: 復次，比丘得樂痛，爾時，不得苦痛，亦復無不苦不樂痛。爾時，我唯有樂痛；若得苦痛時，爾時，無有樂痛，亦無不苦不樂痛，唯有苦痛。若復，比丘得不苦不樂痛時，爾時，無有樂痛、苦痛，唯有不苦不樂痛。

59. 1. Refer to 29.1

59.2. The EA has put this section in a different way. As it records: <sup>229</sup>

There are recluses and Brahmins who are indulged in feeling, neither understand its great danger nor abandon it. Those who do not understand (feeling) as it is, neither are recluses nor are Brahmins. The recluses do not know the disciplines of recluses, and brahmins do not know the disciplines of brahmins. They are not recluses and Brahmins at all. Moreover, they do not have the religious experiences in order to prove the truth by themselves.<sup>230 231</sup>

60.1. Refer to 29.1

60.2. This section is concerned about the recluses and Brahmins who are well-aware of feeling. As the text reads: <sup>232</sup>

There are recluses and Brahmins who are not indulged in feeling, understand it as a great danger and can abandon it. The recluses know the disciplines of recluses, and brahmins know the disciplines of brahmins. They have the religious experiences in order to prove the truth by themselves.<sup>233 234</sup> This is called the abandonment of feeling.

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<sup>229</sup> Chapter III.I. 59: 諸有沙門、婆羅門，於痛著痛，不知大患，亦不捨離，如實而不知，此非沙門、婆羅門。於沙門不知沙門威儀；於婆羅門不知婆羅門威儀。不能以身作證而自遊 戲。

<sup>230</sup> PED.p.668: *Sacchikaroti* means to see with one's eyes, to realize or to experience for one self (DN.I.229;SN.IV.337).

<sup>231</sup> MN.I.89: ...*paṭhamam jhanāṃ upasampajja viharati*;SN.III. 8:...*akusale dhamme upasampajja viharato*...; PED. p. 147: gives the meanings of to attain, enter on acquire and take upon oneself for the word *upasampajjati*. According to the context, we can assume that the original work must have contained the phrase '*sacchikatvā upasampajja viharati*'. The EA does not mention what is realized (whether it is a *jhāna* or some other spiritual attainment is not clear) by the ascetics or Brahmins.

<sup>232</sup> Chapter III.I.60: 諸有沙門、婆羅門，於痛不著痛，深知為大患，能知捨離，是謂於沙門知沙門 威儀；於婆羅門知婆羅門威儀。以身作證而自遊戲。是謂捨離於痛。

<sup>233</sup> PED.p.668: *Sacchikaroti* means to see with one's eyes, to realize or to experience for one self (DN.I.229;SN.IV.337).

61. This idea is found only in the EA version. As the text reads:

Again, bhikkhus, if a recluse or a Brahmin does not understand painful feeling, pleasant feeling and neither-painful nor-pleasant feeling as they really are, it is not suitable for him to teach others and cause others to practice. If a recluse or a Brahmin can abandon feeling and can really understand, it is suitable for him to teach others to completely abandon (attachment to) feeling. This is called abandonment of feeling.<sup>235</sup>

62. This section is also limited only to EA. It summarizes the three matters discussed in the discourse and the Buddha states that all the Buddhas followed and taught this doctrine in the same manner. Moreover, the Buddha advises monks to constantly engage in meditation (坐禪思惟) under the trees and in silent places and avoid laziness.

The sections 61 and 62 are evident of that EA version had undergone critical changes as to its contents when compared with the PV and other two versions.

Conclusion:

Through the comparison of the Pāli version of the *Mahādukkhakkhandha-sutta* with its three Chinese translations, it was found that the all the four versions share a great similarity concerning the doctrinal teaching of the discourse and the method adopted to present it. A remarkable difference was met only in the case of defining the gratification of feeling between the Pāli version and the *Ekottarāgama* version. The Pāli version defines the pleasure of feeling as the feeling of non-affliction, which is experienced in the course of attaining the four contemplative

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<sup>234</sup> MN.I.89: ...*paṭhamam jhanām upasampajja viharati*; SN.III. 8: ...*akusale dhamme upasampajja viharato*.; PED. p. 147: gives the meanings of to attain, enter on acquire and take upon oneself for the word *upasampajjati*. According to the context, we can assume that the original work must have contained the phrase '*sacchikatvā upasampajja viharati*'. The EA does not mention what is realized (whether it is a *jhāna* or some other spiritual attainment is not clear) by the ascetics or Brahmins.

<sup>235</sup> Chapter III.I.61: 復次，比丘！若有沙門、婆羅門不知苦痛、樂痛、不苦不樂痛，如實而不知。復教化人使行者，此非其宜。若有沙門、婆羅門能捨離痛，如實而知。復勸教人使遠離之，此正其宜。是謂捨離於痛。

states (*jhāna*). But in the *Ekottarāgama* version, there is no any reference to the four contemplative states and it defines the gratification of feeling in terms of cognitive observation of the arising of pleasant, painful, neutral feelings or the feelings arisen in relation external objects like food. Tending to more analysis, the EA says that one person at a given time experiences only one out of three kinds of feelings. These two facts shed light to consider the various interpretations utilized by the different Buddhist sects regarding dhammic topics. Finally, we can say that all the four versions show no deviation from the main idea in the text.

As to the textual differences, we can find that a number of differences exist among the four versions. Those could be due to reasons like the changes occurred during the course of oral-tradition, differences of the versions according to the sectarian origin or the differences occurred during the translation of the works into Chinese.



## Chapter IV: Conclusion

In this chapter, I am going to present my findings derived through the comparison of the Pāli discourse with its three Chinese parallels. In spite of the fact that there are many research works appeared in the field of comparing the *Nikāyas* with the *Āgamas*, as the field is vast, still exists space for further studies. As a furtherance of studies in this research area, I have tried to read the *Mahādukkhakkhndhasutta* with its three Chinese parallels included in different collections (MA, EA and ACT) which had been in the use of two different Buddhist sects. Totally, the study represents three different versions of three Buddhist sects Sthavira, Sarvāstivāda and Mahāsaṅghika. Because one Chinese version is anonymous, we can not decide to which sect it belonged.

The similarities and divergences found through comparing the Pāli version with its three Chinese translations can be divided into two types, conceptual and textual or verbal. The main concept discussed in the discourse is suffering. Based on the three factors contributory to suffering, namely, sensual desire, material form and feelings, all the four the scriptures unfold how suffering arises and how it should be eradicated. The explanation has been implemented in three aspects of gratification, danger and escape relevant to each of these three factors. In spite of the sectarian diversity, all the four versions hold to this basic structure. What is more interesting to see is the similarity shown in the Pāli version, belonging to the Sthavira school and the Chinese version in the *Ekottarāgama* of the Mahāsaṅghika school in their unanimity in presenting the primary concept of the discourse. It is historically known that these are first two divisions in the *saṅgha* society and the latter is even criticized for changing the Buddha's teaching.<sup>236</sup> In this particular case, we can not find any serious deviation as to the doctrinal position held by Mahāsaṅghikas.

However, the *Ekottarāgama* version maintains a remarkable divergence in its definition about the gratification of feeling (痛味).<sup>237</sup> Its definition is the one given in the *Satipaṭṭhāna suttas* referring to sixfold feeling whereas the Pāli version and the two other Chinese versions define it in terms of the non-afflicting thought gained by cultivating four *rūpa jhānas*. This implies that there had been different approaches in explaining

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<sup>236</sup> *Dīpavamsa*, Chap.4 in E.W. Adikaram, *Early History of Buddhism in Ceylon*, p.79f

<sup>237</sup> See: Nos.52&53 in the comparison chart.

certain dhammic matters by different sects. Actually, this trend of emerging different interpretations to the Buddha's teaching was among the disciples even at the Buddha's time.<sup>238</sup> This sort of divergences, as R.Gombrich points out that it might be due to the debates among the authors/compiler/reciters of the texts.<sup>239</sup> In addition to this major difference, we can find some more differences in interpretations among different versions.<sup>240</sup>

As to the second category of findings, textual similarities and divergences, we can find a number of such places in the four versions. From the step of arranging the text into chapters, in many places, similarities, divergences and additions are notable. The Pāli version of the discourse '*Mahādukkhakkhandha*' is included in the second chapter of the *Majjhima Nikāya* whereas Sanghadeva's version is included in the ninth chapter of the *Madhyamāgama*.

In certain occasions, additional phrases have included without any logical reason. For example, the Pāli version, the MA and the ACT versions only mentions three topics, sensual desire, material form, and feeling on which the discussion is built up. Yet, at the beginning, the *Ekottarāgama* version mentions four topics by adding *saññā* (想論) to the main three topics. This reference is met only once and nowhere else in the discourse it is discussed. This sort of additions might be due to the long course of oral tradition by which the texts were transmitted.

A characteristic notable is that certain texts had not liked to maintain repetitions when it needs only to mention a single fact. For example, the Pāli version refers in detail to all the four *jhānas* to define gratification of feeling whereas MA and ACT just namely refers to them. In certain occasions, however, all the versions maintain similar repetitions.

Finally, we can conclude that different versions of certain discourses found in the Pāli *Nikāya* and Chinese *Āgama*, generally hold a great similarity with regard to concepts discussed and the textual contents while in a limited number of occasions, they maintain different interpretations to conceptual matters with extra verbal inclusions.

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<sup>238</sup> SN.IV. 223f: *Pañcākanga* discourse on feeling

<sup>239</sup> R.Gombrich, *How Buddhism Began*, p.104

<sup>240</sup> See: No.10 in the comparison chart.

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