巴利語《苦蘊經》與相對應三部漢譯比較研究

A Comparative Study of the Mahādukkhakkhandhasutta with Its Three Chinese Parallels

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中 華 民 國 100 年 6 月 3 日
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

I would like to thank my personal supervisor, Dr. Cuang Kuo Ping for his invaluable advice, thought-provoking comments and constructive criticisms in the completion of this thesis.

I would also like to thank Venerable Dr. Sing Yi Shih, the Dean of the Yuan Kuang Buddhist Research Institute, for her useful instructions, suggestions and encouragement to make the dissertation a success.

I owe my gratitude to Most Venerable Dr Ru Wu, the Director of the Institute, for providing a well-suited background to continue studies for three years without difficulty.

And my thanks are also due to Venerable Sing Yen Shih, Venerable Dr. Toong Herng and all other teachers and friends.

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.
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.
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<td>AN</td>
<td>Anguttara Nikāya</td>
</tr>
<tr>
<td>ACT</td>
<td>Anonymous Chinese Translation</td>
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<tr>
<td>BCSD</td>
<td>The Buddhist Chinese-Sanskrit Dictionary</td>
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<tr>
<td>BHSGD</td>
<td>The Buddhist Hybrid Sanskrit Grammar and Dictionary</td>
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<td>CDB</td>
<td>The Connected Discourses of the Buddha</td>
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<tr>
<td>(Translation of the Samyutta Nikāya)</td>
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<tr>
<td>DN</td>
<td>Dīgha Nikāya</td>
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<tr>
<td>DPPN</td>
<td>Dictionary of Pāli Proper Names</td>
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<td>EA</td>
<td>Ekottarāgama</td>
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<td>MN</td>
<td>Majjhima Nikāya</td>
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<td>MA</td>
<td>Madhyamāgama</td>
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<td>MLDB</td>
<td>The Middle Length Discourses of the Buddha</td>
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<td>(Translation of the Majjhima Nikāya)</td>
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<tr>
<td>MLS</td>
<td>Middle Length Sayings</td>
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<td>PJD</td>
<td>Pāli-Japanese Dictionary</td>
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<td>PED</td>
<td>Pāli-English Dictionary</td>
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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》 seen in the Majjhima Nikāya 《中部》 with its three Chinese versions extant in the Āgama.

1.2. The research problem

The Mahādukkhakkhandhasutta² 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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¹ The Majjhima Nikāya contains a discourse titled ‘Cūladukkhakkhandhasuttam’ (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 ‘Mahādukkhakkhandhasuttam’ found at MN.I.83-90.
² 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). 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. But, when we examine verbal contents and certain points of doctrinal interpretation, the Pāli version remarkably differs from the Chinese versions. 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 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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3 MN.1.85: Evaṁvādino bhikkhave aññatītthiyā paribbājakā evamassu vacanīyā: Ko pan'āvuso kāmānaṁ assādo ko ādīnavo kiṁ nissaraṇaṁ, ko rūpānaṁ assādo ko ādīnavo kiṁ nissaraṇaṁ, ko vedanānaṁ assādo ko ādīnavo kiṁ nissaraṇaṇaṁ-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)

4 Ibid.
5 Chapter III. III.52.3
6 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. 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. 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. 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 and the other in the *Ekottarāgama*. In this study, I have selected the Sanghadeva’s translation of the *Mahādukkhakkhandhasutta* 《苦蘊經》 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,Thí ch Huyèn-Vi under the title “Ekottara Agama” have translated a series of Chinese versions of the *Ekottarāgama* into English with critical insights. 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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9 Ibid.p.52  
10 T1, 584c~586a  
11 T2, 604c~606c  
12 T1, 846c~848a  
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. 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 suttras with their Chinese parallels.
In his course of study, he has compared two Pāli suttras 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; the second work is titled “What the Buddha
Would Not Do, According to the Bāhitika-sutta and its Madhyama-āgama Parallel”. 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 Mahāsanghika (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 Mahāsanghika 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

14 Chapter III.32.3
15 Journal of Buddhist Ethics, ISSN 1076-9002: http://www.buddhistethics.org/13/anaalayo-article.html
order.

The Nikāya texts of the Theravāda Buddhism and the Āgama texts of the Northern Buddhism are accepted to be the earlier layer of Buddhist texts. At the first council (sangīti-集 集) held after the Buddha’s passing away (B.C.480), both the vinaya and sutta collections were recited. 17 At this council, the suttaipiṭaka 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》). 18 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 prākrit) 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. 19

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. 20 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. 21 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 C.E respectively. 22 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.

17 Cullavaggapāli,pp.286-87
18 Silakkhandhavaggaṭṭakathā (Sumangalavilasini) Part I (Devanagari Edition),p.15
19 Mahāvamsa,33,100-101; E.W. Adikaram, Early History of Buddhism in Ceylon, p.79
20 LÜ Cheng, “Āgama” in Encyclopaedia of Buddhism, Fascicle 1:A-Acala,p.241
21 E. Lamotte, History of Indian Buddhism, pp.149-164
22 LÜ Cheng, op. cit.,p.242
The last translation was that of *Samyuktāgama* by Gunabhadra during 435-53 C.E.\(^{23}\)

As to the sectarian origin of the four agamas, the *Dīrghāgama* is attributed to the Dharmagupta sect and the *Madhyamāgama* to the Sarvāstivāda School. The *Samyuktāgama* and the *Ekottarāgama* belong to Mūlasarvāstivāda and to Mahāsanghikas respectively.\(^{24}\) As to the *Ekottarāgama*, following the view of Warder, F. Watanabe says that it should belong to the Dharmagupta sect.\(^{25}\) 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 Mahāsanghikas for there are no precise data to suggest a different assumption.\(^{26}\)

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 (*pāṇṇāsaka*), 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 (*Mūlapāṇṇāsakapāli*).

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》\(^{27}\), 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》.\(^{28}\) The third one is included in

\(^{23}\) Ibid

\(^{24}\) Ibid.


\(^{27}\) T1, 584c–586a

\(^{28}\) T1, 846c–848a
the *Ekottarāgama* (*Cheng Yi Ahan Jing*). This was translated by Dharmanandi (or Sanghadipa) and included as the ninth discourse of the ‘San Pao Ping’ *San Pao*.

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 (*tanhā* 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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29 T2, 604c–606c
30 T2, 601c mentions that *San Pao Ping* was translated by Sanghadipa.
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 (*tanhā*) 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 Mahāsanghika 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 Mahā-
dukkhakkhandhasutta 《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 (tanḥā-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, tanḥā 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).31 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). 32 They are namely, the noble truth of suffering (dukkhaṁ ariya saccam-苦聖諦), the noble truth of origin of suffering (dukkha samudaya ariya saccaṁ-苦集聖諦), the noble truth of cessation of suffering (dukkha nirodha ariya saccaṁ-苦滅聖諦) and the noble truth of path to the cessation of suffering (dukkha nirodhagamini paṭipadā ariya saccaṁ-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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31 MN.I.140; SN.III.119
32 SN.V.421f, Vin.I.10f; T2,103c~104a
a so deep concept. 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. It is clear that this text gives the reader an idea what is suffering. Yet, when it is

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33 Vin.I.10
34 CDB p.1844
compared with some other texts in the same line, we can see that this account is not
detailed enough.\textsuperscript{35} On the other hand, this discourse was offered to a group of spiritual
seekers, the five ascetics (\textit{pañcavaggiya bhikkhus-五比丘}), who had a lot of experiences
about the problem of human life.\textsuperscript{36} 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 (\textit{sotāpanna-須陀洹}).\textsuperscript{37}

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
\textit{Saccavibhangasutta《分別聖諦經》}\textsuperscript{38} 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, \textit{dukkha}. In the \textit{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 \textit{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.\textsuperscript{39} For example, the
\textit{Dhammacakkappavattanasutta} refers to birth (\textit{jāti-生}) as one form of suffering without
any clarification.\textsuperscript{40} In the case of \textit{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 (\textit{jāti-生}) and glosses it as follows:

\begin{quote}
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
\end{quote}

\begin{thebibliography}{99}
\bibitem{35} W.Rahula, \textit{What The Buddha Taught},p.30
\bibitem{36} P.Harvey, \textit{An Introduction to Buddhism},p.47
\bibitem{37} Vin.I.12; T22,788b:五比丘阿若憍陳如諸塵垢盡得法眼生。
\bibitem{38} MN.III.248-252;T1,467a–469c
\bibitem{39} MN.III.249f: namely i.\textit{soka} (sorrow), ii.\textit{parideva} (lamentation), iii.\textit{dukkha} (pain), iv.\textit{domanassa}
(grief), v.\textit{upāyāsa} (despair); In the Chinese parallel of the \textit{Saccavibhangasutta} mentions only eightfold
aspects given in the \textit{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。
\bibitem{40} Vin.I.10f
\end{thebibliography}
manifestation of aggregates, obtaining the bases for contact—this is called birth.\textsuperscript{41}

When one closely examines this description, though it has put a step further than the \textit{Dhammcakkasutta}, we can see that still only serves the purpose of defining what is suffering but does not describe how \textit{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 \textit{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.\textsuperscript{42}

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 \textit{Visuddhimagga}) were composed, the authors have tried to illustrate the concept of suffering.

\textsuperscript{41}MLDB p.1098; MN.III.249: \textit{Katamā cāvuso, jāti? Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṁ pāṭubhavo āyatanānaṁ paṭilābhō, ayaṁ 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；身心熱煩惱受，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.

\textsuperscript{42} \textit{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 (pariññā-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 (patipadā) is to cultivate (bhāvetabba-苦滅道跡聖諦已知當修). 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 sutta-piṭaka 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 (kāmataṇhā-欲愛), craving for self-assertion (bhavataṇhā-有愛) and craving for annihilation (vibhavataṇhā-無有愛). The

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43 SN.V.421f;T2.103c

44 Vin.I.10f: Idāṁkho pana, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ yāyaṁ taṇhā ponobbhavikā nandīrāgasahagata tatrataṭrabhinandinī, seyyathidaṁ kāmataṇhā, 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.\(^45\) 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》\(^46\) 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.\(^47\)

\(^{45}\) MN.III.248-252
\(^{46}\) MN.I.501ff; T1,670a–673a
\(^{47}\) 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，爪擿瘡開，臨火坑炙。鬚閑提！於意云何？若病癩人，身體爛熟，為蟲所食，爪擿瘡開，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，瞿昙！所以者何？若病癩人，身體爛熟，為蟲所食，爪擿瘡開，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。若彼不除欲、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 *Piyājātikasutta* (愛生經). It refers to many sort of sensual objects and how their change brings about suffering.\(^{48}\)

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

### 2.2. The cause of suffering: *tānha* or *avijja*

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.\(^{49}\) In general, *tānha* (craving\(^{50}\), thirst\(^{51}\), desire\(^{52}\)) and *avijja* (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 (*tānha*) as the sole cause of suffering. Moreover, we can find in the Pāli

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\(^{48}\) MN.2: Evametaṁ, brāhmaṇa, evametaṁ, brāhmaṇa! Piyājātikā hi, brāhmaṇa, sokaparidevadukkhadomanassupāyāsā piyappahavikāti. Tadaminetam, brāhmaṇa, pariyāyena veditabbaṁ yathā piyājātikā sokaparidevadukkhadomanassupāyāsā piyappahavikā. "Brāhmapubbaṁ, brāhmaṇa, imissāyeva sāvattiyā aññatarassa purisassa mātā kālamakāsi. So tassā kālakirijyā[a] unmmattako khitcittuto rathikāya rathikāṁ sanghatakeṇa sanghātakaṁ upasākamitvā evamāha—api me mātaraṁ addassathā, api me mātaraṁ addassathā ti? Imināpi kho etat, brāhmaṇa, pariyāyena veditabbaṁ yathā piyājātikā sokaparidevadukkhadomanassupāyāsā piyappahavikāti. Brāhmapubbaṁ, brāhmaṇa, imissāyeva sāvattiyā aññatarassa purisassa pitā kālamakāsi... bhātā kālamakāsi... bhagini kālamakāsi... putto kālamakāsi... dhūtā kālamakāsi... pājāpatī kālamakāsi. So tassā kālakirijyā[a] unmmattako khitcittuto rathikāya rathikāṁ sanghatakeṇa sanghātakaṁ upasākamitvā evamāha—api me pājāpatiṁ addassathā, api me pājāpatiṁ addassathā ti? Imināpi kho etat, brāhmaṇa, pariyāyena veditabbaṁ yathā piyājātikā sokaparidevadukkhadomanassupāyāsā piyappahavikāti; T01, 801b: 那利鶴伽梵枓，受天教已，即誦佛所，共相問訊，卻坐一面，白曰：瞿昙！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？沙門瞿昙，實如是說：『若愛生時，便生愁慼、啼哭、憂苦、煩惱，憐憫耶？』 世尊告曰：那利鶴伽！我今問汝，隨所解答。那利鶴伽！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？』。那利鶴伽！以此事故可知，若愛生時，便生愁慼、啼哭、憂苦、煩惱、憐憫。如是，父、兄、姊、妹也；兄，婦命終，彼人發狂，心大錯亂，脫衣，裸形，隨路邊走，作如是說：『諸賢！見我兄、婦耶？諸賢！見我兄、婦耶？』。那利鶴伽！以此事故可知，若愛生時，便生愁慼、啼哭、憂苦、煩惱、憐憫。

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

\(^{49}\) W.Rahula, *What The Buddha Taught*, p.45
\(^{50}\) *MLDB*, translates ‘*tānha*’ as ‘craving’: p.29,n.6, 138, 195;*MLS*.I.133
\(^{51}\) W.Rahula, *op.cit.*
\(^{52}\) 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. Further, it is mentioned that ignorance is correlated with volitional activities 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. And also, it is mentioned that when it is asked what is the causal condition of volitional activities, the reply should be ‘ignorance’.

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 as the head of causes conducive to samsāric existence, have led modern Buddhist scholars to form two theories for origin of suffering:

1. Taṅhā as the sole cause of suffering
2. Avijjā as the cause of suffering.

Erich Frauwallner has tried to show a development in the Pāli suṭṭapitakas as to the cause of suffering. According to him, the Dhammacakkappavattanasutta establishes taṅhā as the sole cause of suffering and later through the theory of causal condition (paṭiccasamuppāda-縁起法), ignorance (avijjā) was introduced as the cause functioning together with other conditions to generate suffering. As the suṭṭapitaka 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’ (purimāko-前際) of ignorance and it is said that the causal formula beginning with ignorance is an effort of describing

53 SN.II.178; AN.V.113
54 SN.II.7: avijjāya kho sati sankhārā honti avijjā paccayā sankhārā
55 SN.II.9: avijjāya kho atati sankhārā na honti avijjānirodhā sankhāranirodho
56 SN.II.31
57 SN.II.6, 9, 12; It 34; yā kāc’ imā duggatiyo asmiṁ loke paramhi ca avijjāmūlakā sabbā icchā -- lobha -- sammussayā; Sn 199, 277, 729:jāti -- marana -- samsāram ye vajanti punappunāṁ . . . avijjāy’eva sā gati
59 AN.V.113
phenomena in terms of causally correlated factors ‘in the middle’ instead of seeking for initial or final causes. 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.

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.

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’ (*ṭṛṣṇā/taṇhā*) as the root cause of suffering, at another time (in the formula of pratityasamutpada) ignorance (*avidya/avijja*); 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.

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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60 MN.I.265; SN.II.20,21
61 *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.
62 P. Williams and A. Tribe, *Buddhist Thought*. p.46
63 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》, a deep philosophical scripture, after analyzing elements related to existence, express that delight in them is the cause of suffering (nandi dukhassa mūlam). 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. 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).

64 MN.I.1-6;T1,596b–596c
65 MN.I.6; This reference is not found in the Chinese version of this sutta.
66 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 and 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.\(^{67}\) 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 经》.

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/婬)

ii. material form (*rūpa*-色)

iii. feeling (*vedanā*-痛/覺)\(^{68}\)

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/過), and escape from them (*nissaraṇa*-棄/出要/捨離).\(^{69}\) 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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\(^{67}\) SN.V.430: *Idaṁariya saccanti bhikkhave mayā paññattaṁ. tattha aparimānā vaṇṇā aparimānā vyāñjanā aprimānā samkāsanā itipidam dukkhaṁariya saccanti*

\(^{68}\) MN.I.84

\(^{69}\) Ibid.85
2.3.1.1. Sensuality (kāmā-欲望/欲)

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 (*kāmataṇhā*-欲爱), craving for continuous existence (*bhavatāṇhā*-有爱), and craving for annihilation (*vibhavatāṇhā*-無有爱) as three modes of craving. 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. The *Mahādukkhakkhandhasutta*《苦蘊經》defines (and also some other *suttas*) the gratification of sensual pleasures in terms of five codes of sense pleasures (*pañcakāmagūṇa*-妙欲/五欲) as follows:

What is the gratification in the case of sensual pleasures?...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.

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

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70 Vin.I.10f; MN.III.250f; SN.V.431
71 Ibid.
72 MN.I.85,92,144,155,173,454,504;II.42;III.114,295;DN.I.1245: *Koca bhikkhave kāmanāṁ assādo*: Pāncime bhikkhave kāmagūṇā, katame pañca: cakkhuviññeyyā rūpā iṭṭhā kantā manāpā, piyarūpā kāmūpasamhitā rajaniyā, sotaviññeyyā saddā-pe-ghāsavīññeyyā gandhā-jīvāvīññeyyā rasā-kāyaviññeyyā potṭhabbā...Ime kho bhikkhave pañcakāmagūṇā. Yam kho bhikkhave ime pañcakāmagune paṭicca uppajjati sukkham somanassam, ayaṁ kāmānaṁ 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. The *Satipaṭṭhāna-sutta* 《念處經》 in the *Dīgha Nikāya*《長部》 has added the mind and mind-objects as the sixth code.\(^{73}\) The *Satipaṭṭhāna-sutta* 《念處經》 in the *Dīgha Nikāya*《長部》 has added the mind and mind-objects as the sixth code.\(^{75}\)

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.\(^{76}\) 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.\(^{77}\) The description contained in the *Mahādukkhakkhandhasutta* 《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

\(^{73}\) E. Frauwallner, *op. cit.*, p. 150ff

\(^{74}\) T1.582b–584b

\(^{75}\) DN.II.308

\(^{76}\) E. W. Burlingame, *Buddhist Parables*, pp. 274-279: He has collected seven parables that describe the problem of sensuality.

\(^{77}\) 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.78

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…79

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.

78 *MLDB*.180f
79 *Ibid*.p.182; T1, 585b (MA):復次, 眾生、因欲、緣欲、以欲為本故, 著鎧被袍、持絃弓箭或執刀剣入村、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。於中或為王者所捉; 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). There is no any clarification to this statement which is of philosophical character. 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. 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 (attha-我), the Buddha points out the body(rūpaṁ-色) is not self, if it were self, then this body would not tend to sickness. 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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80 Vin.I.10
81 MN.III.250: The Saccavibhaṅga 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.
82 T22,788~789b
83 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. 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. In order to show the adverse aspects of body (ādinava-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? 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 Mahādukkhhakkhandhasutta 《苦蘊經》 relates those nine stages to the female body. 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 suttapitaka.

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84 MN.I.88
85 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.
86 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。」
87 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- taṭṭhā (渴愛)

As we have noted above, Pāli sutta 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 sutta describe desire (taṭṭhā-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 tree 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.88

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

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88 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). 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) (latent tendencies) and anusaya (隨眠) form the deepest layer of the human psyche. Kāmāsava (欲漏), bhavāsava (有漏) and avijjāsava (無明漏) (sometimes diṭṭhāsava-見漏) can only be removed by attaining the knowledge called āsavakkhayānāṇa (漏斷智) whose attainment establishes the enlightenment. 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. The *Sammādiṭṭhisutta* has pointed out that āsavas function as the condition for ignorance and when they are removed (khīnāsava-漏斷) ignorance breaks up. In the *Mahāmālunkyasutta* 《五下分

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89 This method has been used in many contexts by the Buddhists to reach a conclusion of a certain matter. MN.I. 65(Cūlasīhanadasasutta)

90 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 “cirarparivaskatathena” (on account of its being stored up for a long time like wine). They work through the eye and 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), Atthasalini, 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’.

91 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 (kāmarāgāṇusaya-欲貪隨眠), proclivity of anger (pathighāṇusaya-瞋恚隨眠), proclivity of view (diṭṭhāṇusaya-見隨眠), proclivity of doubt (vicicchāṇusaya-疑隨眠), proclivity of conceit (mānāṇusaya-慢隨眠), proclivity for rebirth (bhavārāgāṇusaya-有貪隨眠), and proclivity of ignorance (avijjāṇusaya-無明隨眠):DN.III.254

92 MN.I.55: Tāyọ me āvuso āsavā: kāmāsavō bhavāsavō avijjāsavō.

93 MN.I.23; T2, 666c:我復以三昧，心清淨，無瑕玷，亦無結使，心意得定，得無所畏，得善漏心，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。

94 D.J. Kalupahana, *Buddhist Philosophy A Historical Analysis*,p.38

95 MN.I.54: Āsavasamudayā avijjā samudayo, āsavanirodhā avijjānoredho
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.  

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 (tanhā) is conditioned by sensation (vedanā-痛/覺/受)_98_ and craving conditions attachment (upādāna-取) _99_ and attachment conditions becoming (bhava-有). _100_ In this line of causes and conditions, _tanhā_ 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). _101_ The sensual objects are not understood in nature problematic but attachment to them causes suffering. _102_ 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’ _tanhā_ 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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96 MN.I.432-437; T1,778c~780b
97 MN.I.433; MLDB.p. 538; T1,778c:鬘童子！非為眾多異學來，以寶童子實數誣詰責汝耶？鬘童子！

98 DN.II.56; T1,60b: 受是愛緣。
99 Ibid.: Tanhā-paccayā upādānam; T1,60b: 愛是取緣。
100 Ibid.: Upādāna-paccayā bhavoy; T1,60b: 取是有緣。
101 Ibid.58; T1.60c
102 D. Kalupahana, _The Principles of Buddhist Psychology_, p.97
Khaggavisānasutta in the Sutta Nipāta 《集》 describes the alluring nature of sensual pleasures as follows:

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

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.104

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:

<table>
<thead>
<tr>
<th>Personal conflicts</th>
<th>Interpersonal conflicts</th>
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<tbody>
<tr>
<td>1 The householder undergoes suffering in earning the living 105</td>
<td></td>
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<tr>
<td>2 His all effort to earn wealth become fruitless 106</td>
<td></td>
</tr>
<tr>
<td>3 After gain property, he labours to guard and protect them 107</td>
<td>i. The kings, Brahmins, nobles,</td>
</tr>
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103 Sn.50: Kāmā hi citrā madhurā manoramā-virūparūpena mathenti cittani; Sn.766: Kāmaṁ kāmayamānassa tassa ce taṁ samijjhati, addhā pīti mano hoti laddhā macco yadicchati
104 AN.I.1
105 T1. 585a (MA): 族姓子者，隨其伎術以自存活，或作田業、或行治生、或以學術、或明算術、或知工藝、或巧刻印、或作文章、或造手筆、或証經書、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。
106 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、愁惱、懊惱、心則生癡；作如是說：『唐作、唐苦，所求無果。』
107 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、火煢、腐壞、亡失，便生憂苦、愁惱、懊惱、心則生癡。
| 4 | householders quarrels with one another.\(^{108}\)  
   ii. Mother-son, father-son,  
   brother-sister, friend-friend  
   mutually. \(^{109}\) |
|---|---|
| 5 | People divide into two array and fight  
   with one another using destructive  
   weapons. \(^{110}\) |
| 6 | Using various war techniques, people  
   attack one another and get into serious  
   injuries and finally go to death.\(^{111}\) |
| 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.\(^{112}\) |

Having conducted various

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\(^{108}\) Ibid. 累生，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. 18 & 19 with the sub-sections regarding the differences in  
presenting this matter in the Pali and Chinese versions.

\(^{109}\) 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，母説子惡，子説母惡；父子、兄弟、姊妹、親族更相説惡，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.  
18 & 19 with the sub-sections.

\(^{110}\) T1,846f (ACT): 此眾生，因婬故、至増上婬故，使著鎧、便執弓箭、或著皮鎧、持極利刀，相  
圍聚鬪。

\(^{111}\) T1,585a (MA): 復次，眾生，因欲、緣欲、以欲為本故，著鎧被袍、持梢弓箭、或執刀往奪他國、  
攻城破壊、共相格戰、打鼓吹角、高聲喚呼、或以槌打、或以鉛射、或以箭射、或亂  
下石、或以大弩、或以釘銅珠子灑之。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。

\(^{112}\) Ibid. 復次，眾生，因欲、緣欲，以欲為本故，著鎧被袍，持梢弓箭或執刀楯入村、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、截脚或截手足…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。
misconducts, the person repents for them at his verge of death.\textsuperscript{113}

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.\textsuperscript{114}

The issues selected to show how people get into various perils due to sensual desire belong to the first category of suffering, \textit{dukkha dukkha} (苦苦)\textsuperscript{115} or ordinary suffering.

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

\begin{quote}
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 \textit{dukkha} as ordinary suffering (\textit{dukkha dukkha}).\textsuperscript{116}
\end{quote}

When we compare the above mentioned eight conditions with the Rahula’s explanation, it can be understood that the \textit{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

\textsuperscript{113} 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，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.

\textsuperscript{114} 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。

\textsuperscript{115} Vism.p.499: divides suffering into tree types: 1. ordinary suffering (\textit{dukkha dukkha}-苦苦) 2. suffering due to change (\textit{viparināma dukkha}-壞苦) 3. suffering as conditioned states(\textit{samkhāra dukkha}-行苦).

\textsuperscript{116} W.Rahula, \textit{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,\textsuperscript{117} 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’\textsuperscript{118}. 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 \textit{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 (\textit{nissaraṇa}) all those anguishes come from desire.

\textbf{2.3.2.2. Material form (rūpa-色)}

The material form in this \textit{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.\textsuperscript{119}

\textsuperscript{117} R.Gombrich, \textit{How Buddhism Began}, p.3
\textsuperscript{118} R.Gombrich, \textit{Theravada Buddhism}, p.47
\textsuperscript{119} MN.I.88: \textit{Ko ca bhikkhave rūpānaṃ assādo: Seyyathāpi bhikkhave khattiyakaṇṇā vā brāhmanakaṇṇā vā gahapatikaṇṇā vā pannaśavassuddhesikā vā sōlasavassuddhesikā vā nātīdisā nātirassā nātikisā nātithūlā nātikāli na accodāā, paramā sā bhikkhave tasmiṃ samaye subhā vaṃṣanibhā 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).\(^{120}\) 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.\(^{121}\)

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.\(^{122}\)

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.\(^ {123}\) 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.\(^ {124}\) 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.\(^ {125}\) The Buddhist understanding of the physical form is thus:

bhante.—Yaṁ kho bhikkhave subhaṁ vaṇṇanibhaṁ paticca uppajjati sukhaṁ somanassas ayaṁ rūpānaṁ assāda; 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，生楽，生喜。  
120 SN.III. Khandha Vagga and IV. Saḷāyatana Vagga have dealt in detail on these two shades of the ‘rūpa’.  
121 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。  
122 MN.I.88  
123 Ibid.  
124 Ibid.  
125 MN.II.65: Añjani'va navā cittā putikāvo alankato-alaṁ bālassa mohāya no ca pāragavesino; SN.III.120: kiṁ te Vakkali iminā putikāvena DN.II.293: Punā ca paraṁ bhikkhave bhikkhu imaṁ eva kayaṁ uddham pādatālā adho kesa-matthakā taca-pariyantaṁ pūraṁ nānappakarassa asucino paccavekkhati;

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[^120]: 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，生楽，生喜。  
[^121]: 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。  
[^122]: MN.I.88  
[^123]: Ibid.  
[^124]: Ibid.  
[^125]: MN.II.65: Añjani'va navā cittā putikāvo alankato-alaṁ bālassa mohāya no ca pāragavesino; SN.III.120: kiṁ te Vakkali iminā putikāvena DN.II.293: Punā ca paraṁ bhikkhave bhikkhu imaṁ eva kayaṁ uddham pādatālā adho kesa-matthakā taca-pariyantaṁ pūraṁ nānappakarassa asucino paccavekkhati.
Four elements condition it. Which is conditioned it is subject to change. If some thing changes, it brings about suffering.\textsuperscript{126}

This description frequently occurs in the context of bodily contemplation (kāyānupassāna-観身) in the Satipaṭṭhanāsutta.\textsuperscript{127} 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.\textsuperscript{128}

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\textsuperscript{129} and give pains to it as certain Indian religious seekers did.\textsuperscript{130}

\begin{center}
\textit{‘Atthi imasmiṁ kāye kesā lomā nakāhā dantā taco mamsaṁ mahāru atthi atthī-miṁja vakkaṁ hadayaṁ yakanaṁ kilomakaṁ pihakaṁ paphāsaṁ antaṁ anta-gunaṁ udariyaṁ karīsaṁ pittaṁ semhaṁ pubbo lōhitaṁ sedo medo assu vasā khelo singhānīkā 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、髪、爪、齒、麤

細薄膚、皮、肉、筋、骨、心、腎、肝、肺、大腸、小腸、脾、胃、摶糞、腦及腦根、淚、汗、

涕、唾、膿、血、肪、髓、涎、膽、小便；}

\textit{T2,568a: 于是，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

皮、肉、筋、骨、髓、脣、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、

膿。}

\textsuperscript{126} CDB.p.595:S.II.94 \textsuperscript{127} MN.I.58; DN.II.294

\textsuperscript{128} \textit{Theragāhā I.279-280: Venerable Nandaka, according to the Theragāhā 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;}

\textit{Thh.I.p.1150-1160: Once Maggallāna has uttered this word to a female: You little hut made of a chain of}

\textit{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.}

\textsuperscript{129} S.Hamilton, op.cit.pp.169-189: has well explained the early Buddhist attitude to body.

\textsuperscript{130} MN.I.92: ‘kinnu tumhe, āvuso, nigaṅţha ubbaţhaṭṭhakā āsanapaṭikkhīṭta, opakkamikā dukkhaṁ kharā katukā vedanā vedayathā’tu…? T1,587b:我住問曰：諸尼揵！汝等何故行此不坐行，常立、不坐，受

如是苦？彼如是說：瞿聰！我有尊師尼揵，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*). 131 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. 132

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. 133

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

131 DN.II.58; T1, 60b: 觸是受緣。
132 CDB.p.596
133 C.A.F.Rhys Davids, *Buddhist Psychological Ethics*, p.6
134 *The Expositor*, p.145
135 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). 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. 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 jhanas 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.

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’

136 MN.I.303
137 Nyanatiloka Thera, Buddhist Dictionary Manual of Terms and Doctrines, p.94
138 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:avyāpajjhadhimutta;Itivuttaka 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.139 This word occurs in the suttas in combination with the word ‘avera’ (avera+avyāpajjha).140 In accordance with the context of the Mahādukkhakkhandhasutta discourse, 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.141

What is significant is that instead of the pleasantness of the experience, it is subject to change and impermanent. In the Anattalakkaṇhasutta 《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.142 Therefore, treating it as self is illogical. In many places in the Pāli canon, the evanescent nature of feeling has been discussed.143

The jhānic attainments are not considered as stable or final solution to the samsāric problem,144 so is the certain experiences or feelings felt within a jhānic (jhānaldhīyāna-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-貪隨眠) the feeling,145 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

139 PED.p.86
140 DN.II.242,276
141 Visuddhimagga,296ff
142 Vin.I.13;T22,879a
143 SN.IV.214: Tisso imā bhikkhave vedanā aniccā sankhatā paṭiccasamuppānā khayadhammā vayadhammā virāgadhāmmā nirodhadhāmmā.
144 MN.I.163-166
145 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 from (body) and feeling, all can be interpreted as the subtle manifestation of craving, \(\text{tan}h\acute{a}\), 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 P\'ali canon, lay people are recognized as given to sensuality (\(gih\acute{\i} k\acute{a}mabhogino od\acute{a}tavasan\acute{\i}\)), wherein the five strands of sense pleasures (\(p\acute{a}n\acute{i}cak\acute{a}m\acute{a}gu\acute{n}\acute{a}-妙欲/五欲\)) and feminine beauty function at head. 146 (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 (\(\text{ta}n\acute{h}\acute{a}\)). Both the desire for five sense pleasures and desire for feminine beauty can be traced to latent tendency of sensual pleasure (\(k\acute{a}m\acute{\i}sa\acute{v}a\)-欲漏), which is one mode of craving.

The third topic \(vedan\acute{\i}\) has been examined in the context of spiritual seekers, who possess contemplative states called \(j\acute{h}\acute{a}na\) (禪/靜慮). The Buddha finds that the feeling of non-affliction experienced during the first four \(j\acute{h}\acute{\acute{a}}n\acute{ic}\) 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 (\(yadinicca\acute{\i}m ta\acute{i}n dukkham\acute{\i}\)). 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 (\(\text{chandar\acute{\i}gappah\acute{a}na}-\text{除貪欲}\)) for them. From this emphasis to eradicate lust and desire, we can assume that the cause of suffering, (\(\text{du}kkhakkhandha\)-苦蘊) is desire or in the early doctrinal terminology, \(\text{ta}n\acute{h}\acute{a}\) (craving), which is understood in the \textit{Dhammacakkappavattanasutta} as the cause of suffering. So, we can conclude that the discussion of suffering in \textit{Mah\acute{a}dukkhakkhandhasutta}《苦蘊 經》has been revolved on the idea that craving is the

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146 Elders’ Verses.p.47: Therag\‘\‘hā I. 455-456: rūpā saddā rasā gandhā pho\‘ṭhabbā ca manoramā; pa\‘nca kāmagu\‘nā ete itthirupasmiṁ dissare.
reason of suffering.
Chapter III- I The Comparison

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

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<th>PV</th>
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<tr>
<td>Majjhima Nikāya, Mūlapannāsaka, Sihanadavagga, Mahā-dukkhakkhandhasuttam (13) MN.I.83-90 (PTS Edition)</td>
<td>T1, 846c~848a《佛說苦蘊經》</td>
<td>T1, 584c~586a《苦蘊經》</td>
<td>T2,604c ~ 606c</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Evarīm-me sutama. Ekarī samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāṭhapindikassa ārāme.</td>
<td>閻如是: 一时，婆伽婆在舍衛城祇樹給孤獨園。</td>
<td>我聞如是: 一时，佛遊舍衛國，在勝林給孤獨園。</td>
<td>閻如是: 一时，佛在舍衛國祗樹給孤獨園。</td>
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<td>2</td>
<td>Atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā pattaṭcīvaraṃ ādāya Sāvatthiṁ pinḍāya pavisimsu.</td>
<td>彼時，諸比丘中後，聚論皆悉會，少有所為，集坐講堂。</td>
<td>彼時，諸比丘於中食後，少有所為，集坐講堂。</td>
<td>爾時，有眾多比丘到時，著衣持鉢，入城乞食。</td>
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<tr>
<td>3</td>
<td>Atha kho tesaṃ bhikkhūnaṃ etad-ahosi: Atippago kho tāva Sāvatthiyaṃ pinḍāya caritum, yan-nūna mayaṃ</td>
<td>彼時，諸比丘中後，聚論皆悉會，少有所為，集坐講堂。</td>
<td>彼時，諸比丘於中食後，少有所為，集坐講堂。</td>
<td>是時，眾多比丘便生此念:「我等人 ...</td>
</tr>
<tr>
<td>yen’aṇṇatitthiyānaṁ paribbājakānaṁ ārāmo ten’upasaṅkameyyāmāti. Atha kho te bhikkhū yen’aṇṇatitthiyānaṁ paribbājakānaṁ ārāmo ten’upasaṅkamiṁsu, upasaṅkamitvā tehi aṇṇatitthiyehi paribbājakehi saddhīṁ sammodiṁsu, sammodanīyaṁ kathāṁ sārāṇīyaṁ vītiśāretvā ekaṃantaṁ nisīdirīṁsu.</td>
<td></td>
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</tr>
<tr>
<td>Ekaṃantaṁ nisinne kho te bhikkhū te aṇṇatitthiyā paribbājakā etad-avocuh: Samaṇo āvuso Gotamo kāmānaṁ pariṇāṁ paññāpeti, mayam-pi kāmānaṁ pariṇāṁ paññāpema; Samaṇo āvuso Gotamo rūpānaṁ pariṇāṁ paññāpeti, mayam-pi rūpānaṁ pariṇāṁ paññāpema; Samaṇo āvuso Gotamo vedanānaṁ pariṇāṁ paññāpetaṁ, mayam-pi vedanānaṁ pariṇāṁ paññāpema; idha no āvuso ko viseso ko adhippāyo kim nāṇākarānaṁ, Samaṇassa vā pitor avakāsāṁ bhūtiṁ kathāṁ avasaṅkhāte avaccaṁ jāhissu.</td>
<td></td>
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<td>4</td>
<td></td>
<td></td>
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<tr>
<td>45</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gotamassa amhākaṁ vā, yadidam dhammadesanāya vā dhammadesanāṁ anusāsanīyā vā anusāsanin-ti.</td>
<td>間瞿曇及我等俱有智慧。</td>
<td>諏同我教誨。</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------------------------------------------------</td>
<td>-------------------</td>
<td>----------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 Atha kho te bhikkhū tesam aņñatitthiyānaṁ paribbājakānaṁ bhāsitaṁ n’eva abhinandimsu na paṭikkosimsu, anabhinanditvā appaṭikkositvā utṭhāy’āsanā pakkmimsu: Bhagavato santike etassa bhāsitassa athham ājānissāmāti.</td>
<td>彼時，諸比丘聞諸道異學所說，亦不然可、亦不呰蔑；不然可不呰蔑已，從座起而還：「我今聞此所說，問世尊已，當廣知其義。」</td>
<td>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：「我等當此義往問世尊。」</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Atha kho te bhikkhū</td>
<td>便至世尊</td>
<td>便詣佛所，稽首</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
mayam-pi kāmānaṁ pariññaṁ paññāpema; samaṇo āvuso Gotamo rūpānaṁ pariññaṁ paññāpeti, mayam-pi rūpānaṁ pariññaṁ paññāpema; samaṇo āvuso Gotamo vedanānaṁ pariññaṁ paññāpeti, mayam-pi vedanānaṁ pariññaṁ paññāpema; idha no āvuso ko vīseso ko adhippayo kiṁ nānākaranaṁ, samaṇassa vā Gotamassa amhākaṁ vā, yadidaṁ dhammadesanāya vā dhammadesanaṁ, anusāsaniyā vā anusāsanin-ti. Atha kho mayam Bhante tesam aṇṇatitthi- yānaṁ paribbājakānaṁ bhāsitaṁ n’eva abhinandimha na paṭikkosimha, anabhinanditvā appaṭikkositvā utṭhāy’āsanā pakkamimha: Bhagavato santike etassa bhāsitassa atthaṁ ājānissāmāti.
<table>
<thead>
<tr>
<th>7</th>
<th>Evaṁvādino bhikkhave aaññatitthiyā paribbājakā evamassu vacañīyā: Ko pan’āvuso kāmānaṁ assado ko ādīnavo kiriṁ nissaranaṁ, ko rūpānaṁ assado ko ādīnavo kiriṁ nissaraṇaṁ, ko vedanānaṁ assado ko ādīnavo kiriṁ nissaraṇan-ti.</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Evaṁ puṭṭhā bhikkhave aaññatitthiyā paribbājakā na c’eva sampāyissanti uttariṇi-śa vighātaṁ āpajjissanti, taṁ kissa hetu: yathā taṁ bhikkhave avisayasmīṁ.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Evaṁvādino bhikkhave aaññatitthiyā paribbājakā evamassu vacañīyā: Ko pan’āvuso kāmānaṁ assado ko ādīnavo kiriṁ nissaranaṁ, ko rūpānaṁ assado ko ādīnavo kiriṁ nissaraṇaṁ, ko vedanānaṁ assado ko ādīnavo kiriṁ nissaraṇan-ti.</th>
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<td>8</td>
<td>Evaṁ puṭṭhā bhikkhave aaññatitthiyā paribbājakā na c’eva sampāyissanti uttariṇi-śa vighātaṁ āpajjissanti, taṁ kissa hetu: yathā taṁ bhikkhave avisayasmīṁ.</td>
</tr>
<tr>
<td>9</td>
<td>Nāhan-taṁ bhikkhave passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmanīyā pajāya sadevanussāya yo imesaṁ pañhānam veyyākarāṇena cittaṁ ārādhayya aññatra Tathāgatena vā Tathāgatasāvakena vā ito vā pana sutvā.</td>
</tr>
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</tr>
<tr>
<td>10</td>
<td>Ko ca bhikkhave kāmānaṁ assādo: Pañc’ime bhikkhave kāmāgunaṁ, katame pañca: cakkhuviṁśeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasariḥti rajaṇīyā, sotaviṁśeyyā saddā iṭṭhā kantā manāpā piyarūpā kāmūpasariḥti rajaṇīyā,</td>
</tr>
</tbody>
</table>
ghānaviññeyyā gandhā iṭṭhā
kantā manāpā piyarūpā
kāmūpasarīhitā rajanīyā,
jivhāviññeyyā rasā iṭṭhā kantā
manāpā piyarūpā
kāmūpasarīhitā rajanīyā,
kāyaviññeyyā phoṭṭhabbā iṭṭhā
kantā manāpā piyarūpā
kāmūpasarīhitā rajanīyā.

Ime kho bhikkhave pañca
kāmagunā. Yaṁ kho bhikkhave
ime pañca kāmagunve paṭicca
uppajjati sukaṁ somanassaṁ,
ayaṁ kāmānaṁ assādo.

| 11 | Ko ca bhikkhave kāmānaṁ
āḍīnavo: | 此中多有敗
壞。 | 無復過是所患
甚多。 |
| 12 | 云何姍敗壞? | 云何欲患? | 云何欲有何
過者? |
| 13 | Idha bhikkhave kulaputto yena
sippatṭhānena jīvikaṁ kappeti,
yadi muddāya yadi gaṇanāya
yadi saṁkhānena yadi kasiyā
yadi vaṭñijāya yadi gorakkhena
yadi issatthena yadi rājaporisena
yadi sippaññatārena, sītassa
purakkhato uṇhassa purakkhato,
ḍārīsa-makasa-vātātapa-sirīṁsap | 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 |
| | 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 |
| | 若有一族姓
子，學諸伎
術而自營
己，或學田
作、或學書
疏、或學庸
作、或學算
數、或學權 |
<p>| 14 | Tassa ce bhikkhave kulaputtassa evaṁ uṭṭhahato ghaṭato ṣīyamato te bhogā nābhinippajjanti, so socati kilamati paridevati, urattāḷiṁ kandati, sammohairiṁ āpajjati: moghairiṁ vata me uṭṭhānaṁ, aphalo vata me ṣīyāmoṭi. Ayam-pi bhikkhave kāmānaṁ āḍīnavo sandīṭṭhiko dukkhakkhandho kāmāhetu kāmanidānaṁ kāmādhikaraṇaṁ kāmānaṁ-eva hetu. | 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；便憂感、不樂、啼哭、自椎、自打而愚癡；作如是言：『我為癡行，為不得。』 | 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。』 | 然復，彼族姓子，作此勤勞，不獲財寶；彼便懷愁、憂苦爻，不可稱記。便自思惟：『我作此功勞，施諸方計，不得財貨。』 |
| a-samphassehi rissamāno, khuppiṇāsaṁya miyamāno, ayam-pi bhikkhave kāmānaṁ āḍīnavo sandīṭṭhiko dukkhakkhandho kāmāhetu kāmanidānaṁ kāmādhikaraṇaṁ kāmānaṁ-eva hetu. | 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。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。詐、或學剋镂，或學通信；至彼來此或學承事王身，不避寒暑，記累懃苦，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。 | 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。詐、或學剋镂，或學通信；至彼來此或學承事王身，不避寒暑，記累懃苦，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。 | 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。詐、或學剋镂，或學通信；至彼來此或學承事王身，不避寒暑，記累懃苦，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>
<table>
<thead>
<tr>
<th>15</th>
<th>16</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tassa ce bhikkhave kulaputtassa evaṁ utṭhahato ghaṭato vāyamato te bhogā abhinipphajjanti, so tesaṁ bhogānaṁ ārakkhādhikaraṇaṁ dukkhaṁ domanassaṁ paṭisarīvedeti: kinti me bhoge n’eva rājano hareyyum na corā hareyyum na aggi ḍaheyya na udakaṁ vaheyya na appiyā dāyādā hareyyun-ti.</td>
<td>如此之比者，當念捨離，是為當舍離欲。</td>
</tr>
</tbody>
</table>
| 17 | Tassa evaṁ ārakkhato gopayato te bhoge rājano vā haranti corā vā haranti aggī vā ḍahati udakaṁ vā vahati appiyā vā dāyāḍaṁ haranti. So socati kilamati paridevati, urattāḷim kandati, sammoham āpajjati: yam-pi me ahosi tam-pi no na-tthīti. Ayam-pi bhikkhave kāmānaṁ ādīnavo sandīṭhiko dukkhakkhandho kāmahetu kāmanidānaṁ kāmādhikaraṇaṁ kāmānam-eva hetu. | 彼守護錢財而為王所奪、賊所盜、火所燒而敗壞、出利不得利，彼便憂感、不樂、啼哭、自椎、自打、增益愚癡。復次，彼長夜所可愛喜，念恚敗壞失此。今現身是苦陰；因婬故、緣婬故、增上婬故，是婬因緣。 | 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、心得生癡。作如是說：有長夜所可愛愛念者，彼則亡失。是謂現法苦陰；因欲、緣欲、以欲為本。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
| 18 | Puna ca parambhikkhave kāmahetu kāmanidānaṁ kāmādhiṣṭaraṇāṁ kāmānamsaṁyaṁ-evahetu rājāno pi rājūhi vivadanti, khattiyaṁ pi khattiyehi vivadanti, brāhmaṇāṁ pi brāhmaṇehi vivadanti, gahapatī pi gahapatīhi vivadanti, | 眾生，因婬，緣婬，增上婬。因婬故，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。 | 為。 |}

| 19 | mātā pi puttena vivadati, putto pi mātarā vivadati, pīta pi puttena vivadati, bhātā pi bhātarā vivadati, bhātī pi bhāginīyā vivadati, bhāginī pi bhātarā vivadati, sahāyo pi sahāyena vivadati. | 此眾生，因婬故，緣婬故，增上婬故，王，王共諍；婆羅門，婆羅門共諍；居士，居士共諍。 | 眾生，因欲，緣欲，以欲為本故。 |
士，居士共諍；賤人工師，賤人工師；彼各各共鬪諍。

### 20

<table>
<thead>
<tr>
<th>Te tattha kalaha-viggaha-vivādam- āpannā aṅkamaṇāṇaṁ pāṇīhi pi upakkamanti, leḍḍūhi pi upakkamanti, daṇḍehi pi upakkamanti, satthehi pi upakkamanti; te tattha maraṇam-pi nigacchanti maraṇamattam-pi dukkhaṁ. Ayam-pi bhikkhave kāmānaṁ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṁ kāmadhikaraṇaṁ kāmānaṁ-eva hetu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>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。</td>
</tr>
<tr>
<td>彼因鬪諍，共相憎故，以種種器仗，轉相加害，或以拳，挿、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。</td>
</tr>
</tbody>
</table>

### 21

<table>
<thead>
<tr>
<th>Puna ca paraṁ bhikkhave kāmahetu kāmanidānaṁ kāmadhikaraṇaṁ kāmānaṁ-eva hetu asicammanṁ gahetvā dhanukalāpaṁ sannayhitvā ubhatoviyūhaṁ saṅgāmaṁ pakkhandanti usūsū pi khippamānesu sattīsu pi khippamāṇāsu asīsū pi vijjotalantesu; te tattha usūhi pi</th>
</tr>
</thead>
<tbody>
<tr>
<td>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，或以車，或以步軍，或以男、女鬪。</td>
</tr>
<tr>
<td>復次，眾生，因欲、緣欲、以欲為本故，著鎧被袍，持梢弓箭，或執刀楯，人在軍陣，或以象鬪，或在馬、或車。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，或在車前。</td>
</tr>
<tr>
<td>mara pi sasa ni chindanti, te tattha maranam-pi nigacchanti maranamattam-pi dukkha.</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>vijjhanti, sattiyap vijjhanti, asinapi sasa ni chindanti, te tattha maranam-pi nigacchanti maranamattam-pi dukkha.</td>
</tr>
</tbody>
</table>

Puna ca paraem bhikkhave kama hetu kamanidana rakamadhikara rakamadana eva hetu asicama m gahetvā dhanukalapam sannayahitvā adda ese panā upakariyo pakkhandanti usūsu pi khippamānāsu satīsu pi khippamānāsu asīsu pi vijjo talantesu te tattha usūhi pi vijha tani sattiyap pi vijha tani pakka thiyap osīncah abhivaggena pi omaddanti asinā pi sasa ni chindanti te tattha maranam-pi nigacchanti maranamattam-pi dukkha. | Pe_ud chakmi, desap ten deh ap etu. |

Puna ca paraem bhikkhave kama hetu kamanidana rakamadhikara rakamadana eva hetu asicama m gahetvā dhanukalapam sannayahitvā adda ese panā upakariyo pakkhandanti usūsu pi khippamānāsu satīsu pi khippamānāsu asīsu pi vijjo talantesu te tattha usūhi pi vijha tani sattiyap pi vijha tani pakka thiyap osīncah abhivaggena pi omaddanti asinā pi sasa ni chindanti te tattha maranam-pi nigacchanti maranamattam-pi dukkha. | Pe_ud chakmi, desap ten deh ap etu. |
<table>
<thead>
<tr>
<th>Page</th>
<th>Ayami bhikkhave kāmānaṁ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṁ kāmādhirakaraṇaṁ kāmānam-eva hetu.</th>
<th>或以銷銅注之。於中死、死苦。是為現苦陰；因婬故，至增上婬故。</th>
<th>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。</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>Puna ca paraṁ bhikkhave kāmahetu kāmanidānaṁ kāmādhikaraṇaṁ kāmānam-eva hetu sandhim-pi chindanti, nillopam-pi haranti, ekāgārikam-pi karonti, paripanthe tiṭṭhanti, paradāram-pi gacchanti;</td>
<td>此眾生，因婬故，至增上婬故，至王城邑、或穿墻破藏、或盜他物、或截他道、壞他城、破他村、殺他人。</td>
<td>復次，眾生、因欲、緣欲，以欲為本故，著鎧被袍，持矟弓箭或執刀楯入村、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。</td>
</tr>
<tr>
<td>24</td>
<td>tam-enāṁ rājāno gahetvā vividhā kammakāraṇā karonti: kasāhi pi tāḷenti, vettehi pi tāḷenti, addhadānḍakehi pi tāḷenti, hattham- pi chindanti, pādam-pi chindanti, hatthapādam-pi chindanti, kaṇṇam-pi chindanti, nāsam-pi chindanti, kaṇṭanāsam-pi</td>
<td>被有司執之馴使，作種種苦行：或截其手足、或截其耳、或截其鼻、或截耳鼻、或截其</td>
<td>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、或鬢鬚割；拔鬚、拔髮或拔鬚髮；或著檻中</td>
</tr>
<tr>
<td>chindanti, bilaṅgathālikam-pi karonti, saṅkhamuṇḍikam-pi karonti, rāhumukham-pi karonti, jotimālikam-pi karonti, hatthapajjotikam-pi karonti, erakavattikam-pi karonti, cīrakavāsikam-pi karonti ēṇeyyakam-pi karonti, balisamamsikam-pi karonti, kahāpanakam-pi karonti, khārāpatacchikam-pi karonti, palighaparivattikam-pi karonti, palālapīṭhakam-pi karonti, tattena pi telena osiñcanti, sunakhehi pi khādāpenti, jīvantam-pi sūle uttāsenti, asinā pi sīṣaṁ chindanti; te tattha maraṇam-pi nigacchanti maraṇamattam-pi dukkhaṁ. Ayam-pi bhikkhave kāmānaṁ ādīnavo sanditthiko dukkhakkhandho kāmahetu kāmanidānaṁ kāmādhikaraṇaṁ kāmānaṁ-eva hetu.</td>
<td>髻、或截其髮、或截髻髮、或著渾中、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。是謂現法苦；因欲故、缘欲，以欲為本。</td>
<td>衣裏火燒、或以沙壅草纏火。煮、或內鐵驢腹中、或著鐵豬口中、或置鐵虎口中焼、或安銅釜中、或著鐵釜口中、或著鐵釜中煮、或段段截、或利叉、或鐵鉤鉤、或臥鐵床以沸油澆、或坐鐵臼以鐵杵擣之。若以鐵杵搾、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。是謂現法苦；因欲故、缘欲，以欲為本。</td>
<td>25</td>
</tr>
</tbody>
</table>
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，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：『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>| 26 | Puna ca parāṁ bhikkhave kāmahetu kāmanidānaṁ kāmādhikaraṇaṁ kāmānam-eva hetu kāyena duccaritaṁ caranti, vācāya duccaritaṁ caranti, manasā duccaritaṁ caranti; te kāyena duccaritaṁ caritvā vācāya duccaritaṁ caritvā manasā duccaritaṁ caritvā kāyassa bhedā param-marāṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti. Ayaṁ bhikkhave kāmānaṁ ādīnavo samparāyiko | 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。 此是，彼身苦陰; 因婬故、至增上婬故，是為婬敗。 | 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。 |</p>
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>dukkhakkhandho kāmahetu kāmanidānaṁ kāmādhikaraṇaṁ kāmānam-eva hetu. 壞。</td>
</tr>
</tbody>
</table>

| 28   | Kiñca bhikkhave kāmānaṁ nissaraṇaṁ: Yo kho bhikkhave kāmesu chandarāgavinayo, chandarāgappahānaṁ, idaṁ kāmānaṁ nissaraṇaṁ. 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。 |

<p>| 29   | Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṁ kāmānaṁ assādaṁ-ca assādato ādīnavaṁ-ca ādīnavato nissaraṇaṁ-ca nissaraṇato yathābhūtaṁ na-ppajānanti, te vata sāmari vā kāme parijānissanti paraṁ vā tathattāya samādapi santi 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 諸有沙門、梵志欲味、欲患、欲出要，不知如真實者，彼終不能自斷其欲；況復能斷於他欲耶？ 諏諸有沙門、婆羅門，不知欲之大患，亦復不知捨欲之原。如實不知沙門， |
| 30 | Ye ca kho keci bhikkhave samañā vā brāhmaṇa vā evam kāmānaṁ assādaṁ-ca assādato ādīnavaṁ-ca ādīnavato nissaraṇaṁ-ca nissaraṇato yathābhūtāṁ pajaṁanti, te vata sāmaṁ vā kāme pariñānissanti pariñāṁ vā tathātaya samādappessanti yathā paṭipanno kāme pariñānissatī tānam-etaṁ vijjati. | 諸有沙門、婆羅門，如是氣味婬，知是敗壞，能棄捨，知如真。後，自能止婬，亦能止他。如與住俱能止婬者，有是處。 | 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。 | 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。 |
| 31 | Ko ca bhikkhave rūpānaṁ assādo: Seyyathāpi bhikkhave khattiya kañña vā brāhmaṇakañña vā gahapatikañña vā | 云何氣味色？若剎利女、婆羅門女、工師女、庶人女， | 云何色味？若剎利女、梵志、居士、工師女，年十四、五。彼 | 云何色味？設有見剎利女種、婆羅門女種、長 |</p>
<table>
<thead>
<tr>
<th>paṇṇarasavassuddesikā vā solasavassuddesikā vā nātidīghā nātirassā nātikisā nātithūlā nātikāḷī na accodātā, paramā sa bhikkhave tasmiṁ samaye subhā vaṇṇanibhā ti.— Evarī bhante.— Yāṁ kho bhikkhave subham vaṇṇanibham paṭicca uppajjati sukham somanassaṁ ayam rūpānaṁ assādo.</th>
<th>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。</th>
<th>於爾時，美色最妙。若因彼美色，緣彼美色故，生樂，生喜。</th>
<th>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。</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ko ca bhikkhave rūpānaṁ ādīnavo? Idha bhikkhave tam-eva bhaginīṁ passeyya apareṇa samayena āsītikāṁ vā nāvutikāṁ vā vassasatikāṁ vā jātiyā, jiṁṇāṁ gopānasivatikāṁ bhoggaṁ daṇḍaparāyaṁ pavedhamānaṁ gacchantiṁ, āturāṁ gatayobbanāṁ khanḍadantāṁ palitakesiṁ vilūnaṁ khalitasirāṁ valitarāṁ</td>
<td>此中多有敗壞。</td>
<td>極是，色味無復過，是所患甚多。</td>
<td>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」</td>
</tr>
</tbody>
</table>
世尊！
於汝等意云何？
若本有美色，彼滅、生患耶？
答曰：「如是！」

「復次，當如見妹病苦。
若臥床上、若臥座上、若臥薝中，痛悉著身。
於汝等意云何？
若本有美色，彼滅，生患耶？」

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
| antarahitā, ādīnavo pātubhūtoti.  |
| --- | --- |
| —Evaṁ bhante,— Ayāṁ-pi bhikkhave rūpānaṁ ādīnavo. | 欲斷。於意云何？前好容色，寧敗壞不？」「唯然世尊！」 |
| 答曰:「如是！」 | 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。」 | 復次，比丘！若見彼女人，身壞命終，將詣塜間，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:「是諍
| 36 | Puna ca param bhikkhave tam-eva bhaginim passeyya, sarīraṁ sīvathikāya chaḍditaṁ ekāhamataṁ vā dvīhamataṁ vā tīhamataṁ vā, uddhumātakaṁ vinīlakaṁ vipubbakajātaṁ, tam kīṁ maññatha bhikkhave: yā purimā subhā vaṅnanibhā sā antarahitā, ādīnavo pātubhūto ti. —Evaṁ bhante.— Ayāṁ-pi bhikkhave rūpānāṁ ādīnavo. | 「復次，當如見妹若死，一日至七日。」 | 『復次，若見彼妹死，或一、二日至六、七日。』 | 『復次，若見彼女人死，經一日、二日、三日、四日、五日，乃至七日，身體脹、爛臭，散落一處。云何比丘？本有妙色今致此變，豈非大患乎？』 | 諸比丘對曰：『如是世尊！』世尊告曰：『是謂色為大患。』 |
| 37 | Puna ca param bhikkhave tam-eva bhaginim passeyya, sarīraṁ sīvathikāya chaḍditaṁ kākehi vā khajjamānaṁ kulalehi vā khajjamānaṁ gījhehi vā khajjamānaṁ supānehi vā khajjamānaṁ sigālehi vā | 「若鳥啄、若鵃啄、若狗食、若狐食、若火燒、若埋、若蟲，」 | 鳥鶏所啄、豺狼所食、火燒、埋地、悉爛、腐壞。 | 復次，若見彼女人，鳥、鶊、鵃、鷲競來食噉，或為狐、狗、狼、 |
khajjamānaṁ vividhehi vā
pāṇakajātehi khajjamānaṁ;

taṁ kiṁ maññatha bhikkhave: yā
purimā subhā vaṇṇanībhā sā
antarahitā, ādīnavo pātubhūto ti.
—Evaṁ bhante.— Ayaṁ-pi
bhikkhave rūpānaṁ ādīnavo.

於意云何？
前好容色，寧
敗壞不？”「唯
然世尊！」

於汝等意云何？
若本有美色，彼
滅，生患耶？”
答曰:「如是！」

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！。」

Puna ca paramā bhikkhave

虎所見食
噉，或為蝸
飛蟲動，極
細蠕蟲，而
見食噉。

於汝等意云何？
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。」

38

39
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| tam-eva bhaginim passeyya,  | sarira sivathikaya chaittoa  |
| athis hasahalikaam           | samar salohitaam             |
| nahar usambandham           | tam kir maññatha bhikkhave: yaa |
| purim subha vananibha sā    | antarahitā, adinavo pātubhūto ti. |
| ─Evaṁ bhante.── Ayaṁ-pi     | bhikkhave rūpānaṁ adinavo. |

40  「復次，若見彼姝息道，骸骨青色，爛腐、食半骨，璅在地，於汝等意云何？若本有美色，彼滅，生患耶？」
答曰：「如是！」

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
### Notes

147 In this version, there is no reference to the word ‘atthisaṅkhalikāṁ’ (which should be骸骨).
42 Puna ca paraṁ bhikkhave tam-eva bhaginiṁ passeyya sarīrāṁ sīvathikāya chaḍḍitaṁ aṭṭhikāsaṅkhalikaṁ apagatamāṁsalohitāṁ nahārusarīṁbandhaṁ;

tam kiṁ maññatha bhikkhave: yā purimā subhā vanñanabhā sā antarahitā, ādīnavo pātubhūto ti.
—Evaṁ bhante.— Ayāṁ-πi bhikkhave rūpānaṁ ādīnavo.

43 Puna ca paraṁ bhikkhave tam-eva bhaginiṁ passeyya, sarīrāṁ sīvathikāya chaḍḍitaṁ aṭṭhikāṁ apagatamāṁsaṅkhalikhāṁ disāvidisā vikkhitāṁ: aññena

「復次，若見彼姝息道，離皮肉血，148 唯筋相連，
於汝等意云何？若本有美色，彼滅生患耶？」答曰：「如是！」

「復次，若見彼女人身，血肉以盡，149 唯有筋纏束，
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：「是謂色為大患。」

148 This section also has omitted the word ‘aṭṭhisaṅkhalikaṁ’ (which should be 骸骨).
149 In this passage, there is no reference to ‘aṭṭhisaṅkhalikaṁ’ (which should be 骸骨).
<table>
<thead>
<tr>
<th>Puna ca paramā bhikkhave tameva bhaginīṃ passeyya, sarīram sīvathikāya chaḍḍitaṃ atṭhikāni setāni</th>
<th>「復次，若見如妹死屍，骨正白如貝。若</th>
<th>「復次，若見彼姝息道，骨白如螺，青猶鴿色</th>
<th>復次，若見彼女人身，骨皓白色，</th>
</tr>
</thead>
</table>
| hatthaṭṭhikāṁ aññena pādaṭṭhikāṁ aññena jaṅghaṭṭhikāṁ aññena ūraṭṭhikāṁ aññena kaṭaṭṭhikāṁ aññena piṭṭhikaṇṭakaṁ aññena sīsakaṭṭhāraṁ; taṁ kiṁ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. —Evaṁ bhante.— Ayaṁ-pi bhikkhave rūpānaṁ ādīnavo. | 骨、髀骨、腰骨、脊骨、肩骨、頸骨、髑髏骨，各在異處。骨、肩骨、頸骨、髑髏骨，各在異處。於汝等意云何? | 一處，或膊骨一處，或月孛骨一處，或臔骨一處，或肋一處，或肩臂骨一處，或頸骨一處，或髑髏一處。云何諸比丘? | 骨、髀骨、腰骨、脊骨、肩骨、頸骨、髑髏骨，各在異處。骨、肩骨、頸骨、髑髏骨，各在異處。於汝等意云何? | 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。」 | 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。」
saṅkhavaṇṇāpanībhāni;  
taṁ kīṁ maññatha bhikkhave: yā  
puirimā subhā vaṇṇānībhā sā  
antaraḥītā, ādīnavo pātubhūto ti.  
—Evaṁ bhante.— Ayāṁ-pi  
bhikkhave rūpānāṁ ādīnavo.

| 45 | Puna ca paraṁ bhikkhave  
tameva bhaginīṁ passeyya,  
sarīraṁ sīvathikāya chaḍḍitaṁ  
āṭṭhikāni pūṇjakītāni  
terovassikāni;  
taṁ kīṁ maññatha bhikkhave yā  
puirimā subhā vaṇṇānībhā sā  
antaraḥītā, ādīnavo pātubhūto ti.  
—Evaṁ bhante.— Ayāṁ-pi  
bhikkhave rūpānāṁ ādīnavo.  |

| 46 | 「若赤油潤」 | 赤若血塗。 |

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150 These two phrases (青鴿色，若腐碎) do not match with the PV and they are additionals than the PV.
151 This phrase which has the meaning of ‘as blue as pigeon’s colour’ differs from the PV.
152 This simile is not found in the PV.
<p>| 47 | Puna ca paraṁ bhikkhave tameva bhaginīṁ passeyya, sarīraṁ śivathikāya chaḍḍitaṁ atṭhiṁīni pūṭīni cuṇṇakajātāni; taṁ kirī maññatha bhikkhave yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. —Evaṁ bhante.— Ayam-ī bhikkhave rūpānam ādīnavo. | 若腐，碎。 | 腐壞，碎末。 | 或有腐爛，壞敗，與土同色。 |
| 48 | | 於意云何？前好容色，寧敗壞不？」 「唯然世尊！」。 「是為色敗壞。 | 於汝等意云何？若本有美色，彼滅、生患耶？答曰：「如是！是謂色患。」 | 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。」 |
| 49 | Kiñ-ca bhikkhave rūpānam nissaraṇam: Yo bhikkhave rūpesu chandarāgavinayo chandarāgappahānam, idam | 云何棄色？謂於色有求欲、當止求 | 云何色出要？若斷除色、捨離於色、滅色、色 | 云何色出要？若能捨離於色、除 |</p>
<table>
<thead>
<tr>
<th>50</th>
<th>Ye hi keci bhikkhave samaṇaḥ vā brāhmaṇaḥ vā evaṁ rūpānaṁ assādaṁ-ca assādatu ādīnavaṅ-ca ādīnavato nissaraṇaṁ-ca nissaraṇato yathābhūtaṁ na-papajānanti, te vata sāmaṁ vā rūpe pariṇānissanti pariṁ vā tathattāya samādappassanti yathā paṭipanno rūpe pariṇānissanti n’etāṁ ṭhānaṁ vijjati.</th>
<th>欲、度一切求，欲棄此色。</th>
<th>盡、度色、出要，是謂色出要。</th>
<th>諸亂想，是謂捨離於色。</th>
</tr>
</thead>
<tbody>
<tr>
<td>51</td>
<td>Ye ca kho keci bhikkhave samaṇaḥ vā brāhmaṇaḥ vā evaṁ rūpānaṁ assādaṁ-ca assādatu ādīnavaṅ-ca ādīnavato nissaraṇaṁ-ca nissaraṇato yathābhūtaṁ papajānanti, te vata sāmaṁ vā rūpe pariṇānissanti pariṁ vā tathattāya samādappassanti yathā paṭipanno</td>
<td>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。</td>
<td>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?</td>
<td>諸有沙門、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。</td>
</tr>
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</tbody>
</table>
| rupe pariJannisatiti thanam-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。 |
<table>
<thead>
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</tr>
</thead>
<tbody>
<tr>
<td>Ko ca bhikkhave vedanānaṁ assādā: Idha bhikkhave bhikkhu vivicc’eva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajāṁ pītisukhaṁ pathamaṁ jhānaṁ upasampajja viharati. Yasmiṁ samaye bhikkhave bhikkhu vivicc’eva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajāṁ pītisukhaṁ pathamaṁ jhānaṁ upasampajja viharati, n’eva tasmiṁ samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhāṁ yeva tasmiṁ samaye vedanaṁ vedeti. Abyābajjhāparamāhaṁ bhikkhave vedanānaṁ assādaṁ vadāmi.</td>
<td>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？我說不恚得樂痛，是為痛氣味。</td>
</tr>
</tbody>
</table>
| 云何為名痛味？於是，比丘得樂痛時，便知我得樂痛；若不念不苦不樂痛時，便知我得不苦不樂痛。

### 意義
- **氣味痛**: 當比丘達到了四禪的境界時，他會不與任何事物產生敵意，並且不傷害自己或他人。在這種情況下，他會感到一種喜悅的狀態，這種感覺被稱為『氣味痛』。
- **覺味**: 在這裡，『覺味』指的是當比丘達到第四禪境界時，他會感到一種內在的平靜與喜悅，這可以透過不念害他，而成就這種快樂。
- **名痛**: 『名痛』是指比丘在各種不同的情況下，能夠正確地辨識自己所處的狀態。例如，他知道在不喜怒無常的情況中，他會感到一種不苦不樂的狀態。
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。

復次，比丘得樂痛，爾時，不得苦痛。爾時，無有樂痛。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。
| 54 | Puna ca param bhikkhave bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijāṁ pītisukhāṁ dutiyaṁ jhānaṁ upasampajja viharati. Yasmiṁ samaye bhikkhave bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijāṁ pītisukhāṁ dutiyaṁ jhānaṁ upasampajja viharati, n’eva tasmiṁ samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajhaṁ yeva tasmiṁ samaye vedanaṁ vedeti. Abyābajhaparamāhaṁ bhikkhave vedanānaṁ assādam | 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。 |
| 56 | Puna ca param bhikkhave bhikkhu sukha sattiko ca pahana dukkha sattiko ca pahana pubbeva |
| 57 | Ko ca bhikkhave vedanānaṁ ādīnavo: Yaṁ bhikkhave vedanā aniccā dukkhā vipariṇāmadhammā, ayāṁ vedanānaṁ ādīnavo. | 云何痛敗壞？
謂痛是無常、苦、盡法，是為痛敗壞。 | 云何覺患？覺者是無常法、苦法、滅法，是謂覺思。 | 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。 |
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
</table>
| 58  | Kiñ-ca bhikkhave vedanānaṁ nissaraṇāṁ: Yo bhikkhave vedanāsu chandarāgavinayo chandarāgappahānāṁ, idam vedanānaṁ nissaraṇāṁ. | 云何痛棄? 調痛求欲止, 求欲度求欲, 是棄痛。
| 59  | Ye hi ke ci bhikkhave samañña vā brāhmaṇaṁ vā evanī vedanānaṁ assādañ-ca assādato ādīnavañ-ca ādīnavato nissaraṇaṁ-ca nissaraṇato yathābhūtaṁ na-pajānanti, te vata samaṁ vā vedanā pariñjānissanti, paraṁ vā tathattāya samādapiessanti yathā paṭipanno vedanā pariñjānissati n’etaṁ ṭhānaṁ 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。
| 60  | Ye ca kho ke ci bhikkhave samañña vā brāhmaṇaṁ vā evanī vedanānaṁ assādañ-ca assādato ādīnavañ-ca ādīnavato nissaraṇaṁ-ca nissaraṇato yathābhūtaṁ 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，彼能舍離於痛，是謂捨離於痛。
|      |      | 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？
|      |      | 若有沙門、梵志，覺味、覺患、覺出要，不知如真者，彼既自能除，亦能斷他。
|      |      | 諸有沙門、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。
|      |      | 諸有沙門、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。
<table>
<thead>
<tr>
<th>Page</th>
<th>Sanskrit</th>
<th>Pali</th>
<th>Chinese</th>
</tr>
</thead>
<tbody>
<tr>
<td>82</td>
<td>sāmaṁ vā vedanā pariñānissanti paraṁ vā tathattāya samādapessanti yathā paṭipanno vedanā pariñānissatīti ṭhānaṁ-etaṁ vijjatīti.</td>
<td>自止痛，亦能令他止。而與住居能止痛者，有是處。</td>
<td>雖，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。</td>
</tr>
<tr>
<td>61</td>
<td></td>
<td></td>
<td>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。</td>
</tr>
<tr>
<td>62</td>
<td></td>
<td></td>
<td>我今比丘！</td>
</tr>
</tbody>
</table>
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。我今周諢，常當念在樹下，空閑之處，坐禪思惟，莫有懈怠，是謂我之教勅。
Chapter III-II Translation

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


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 pubbanhasamayaṁ nivāsetvā pattacīvaraṁ ādāya Sāvatthiṁ piṇḍaya 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。


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，跟那些外道遊行者互相問訊、問候後，坐在一旁。

4. Ekamantaṁ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etad-avocuṁ: Samaṇo āvuso Gotamo kāmānaṁ pariṁnaṁ paṁṇāpeti, mayam-pi kāmānaṁ pariṁnaṁ paṁṇāpema; Samaṇo āvuso Gotamo rūpānaṁ pariṁnaṁ paṁṇāpeti, mayam-pi rūpānaṁ pariṁnaṁ paṁṇāpema; Samaṇo āvuso Gotamo vedanānaṁ pariṁnaṁ paṁṇāpeti, mayam-pi vedanānaṁ pariṁnampañṇāpema; idha no āvuso ko viseso ko adhippāyo kiṁ nānakaraṇaṁ, Samaṇassa vā Gotamassa amhākaṁ vā, yadidaṁ dhammadesanāya vā dhammadesananaṁ anusāsaniyā vā anusāsanin-ti.

那些外道遊行者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，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 te saṅgha ahaṁyāni paribbajāyāni bhāsitaṁ n’eva
abhinandimṣu na paṭikkosimṣu, abhinanditvā apatīkkositvā uttāhāy’āsanā pakkamimṣu:
Bhagavato santikā etassā bhāsitassa aṭṭhāṁ ājānissāmāti.

那時，這些比丘即不同意也不反對那些外道遊行者所說的話。他們即不同意也不
反對，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 Sāvatthiyaṁ piṇḍāya caritvā pacchābhattāṁ piṇḍapātāpataṭṭhikkantā
yena Bhagavā ten’upasaṅkamimṣu, upasaṅkamitvā Bhagavantaṁ abhivādetvā
ekamantarā niśidimṣu. Ekamantarā niśinā kho te bhikkhū Bhagavantaṁ etad-avocuṁ:
Idha mayaṁ bhante pubbanhasamayaṁ nivāsetvā pattaṭcīvaram ādāya Sāvatthiṁ piṇḍāya
pāvismimṣa, tesam no bhante amhākaṁ etad-ahosi: Atippago kho tāva Sāvatthiṁ
piṇḍāya carituṁ, yan-nūna mayaṁ yen’aṇṇatīṭhyānaṁ paribbājakānaṁ ārāmo
ten’upasaṅkameyyāmāti. Atha kho mayaṁ bhante yen’aṇṇatīṭhyānaṁ paribbājakānaṁ
ārāmo ten’upasaṅkamimha, upasaṅkamitvā tehi aṇṇatīṭhyehi paribbājakhehi saddhiṁ
sammodimha, sammodaṅṇyāṁ kathāṁ sāraṇīyaṁ vīṭīsāretvā ekamantarā niśidimha.
Ekamantarā niśinne kho bhante te aṇṇatīṭhiyā paribbājakā añhe etad-avocuṁ: Samanjo
āvuso Gotamo kāmānaṁ pariṇāṁ paṇḍāpeti, mayaṁ-pi kāmānaṁ pariṇāṁ paṇḍāpema;
samanjo āvuso Gotamo rūpānaṁ pariṇāṁ paṇḍāpeti, mayaṁ-pi rūpānaṁ pariṇāṁ
paṇḍāpema; samanjo āvuso Gotamo vedanānaṁ pariṇāṁ paṇḍāpeti, mayaṁ-pi
vedanānaṁ pariṇāṁ paṇḍāpema; idha no āvuso ko vīseso ko adhippayo kiṁ
nānākaraṇāṁ, samaṇassa vā Gotamassa amhākaṁ vā, yaddāṁ dhammadesanāya vā
dhammadesanāṁ, anusāsaniyā vā anusāsanīṁ-ti. Atha kho mayaṁ Bhante tesam
aṇṇatīṭhiyānaṁ paribbājakānaṁ bhāsitaṁ n’eva abhinandimha na paṭikkosimha,
abhinanditvā apatīkkositvā uttāhāy’āsanā pakkamimha: Bhagavato santikā etassā
bhāsitassa atthāṁ 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！然後我們到外道遊行者的地方。到了之後，跟那些外道遊行者互相問訊、問候，坐在一旁。那些外道遊行者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。』


[世尊說]：『諸比丘！若是外道遊行者這樣問的話，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. Evaṁ puṭṭhā bhikkhave aññatitthiyā paribbājakā na c’eva sampāyissanti uttari-na vighātaṁ āpajjissanti, taṁ kissa hetu: yathā taṁ bhikkhave avisayasmiṁ.

諸比丘！若是像這樣詢問外道遊行者，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！


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。

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 kāmānaṁ ādīnavo:

諸比丘！什麼是欲望的過患？

13. Idha bhikkhave kulaputto yena sippaṭṭhānena jīvikaṁ kappeti, yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisenā yadi sippaṅṇatarena, sītassa purakkhato unḥassa purakkhato, ḍanīsakaṁ-kasmaṁ-vatātapa-siṁhikā-samphassehi rissamāno, khuppikāsāya mīyamāno, ayaṁ-pi bhikkhave kāmānaṁ ādīnavo sandiṭṭhiko dakkhakkhandho kāmahetu kāmanidānaṁ kāmādhibhakaraṇaṁ kāmānaṁ-eva hetu.

諸比丘！在此，善男子依某種技能謀生：如手算、計算、日算、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 evaṁ utṭhahato ghaṭato vāyamato te bhogā
nābhinipphajjanti, so socati kilamati paridevati, urattālim kandati, sammoham āpajjati:
moghaṁ vata me utṭhānaṁ, aphalo vata me vāyāmoti. Ayam-pi bhikkhave kāmānaṁ
ādīnavo sandīṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṁ kāmādhikaraṇaṁ
kāmānan-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、撲胸哭泣, 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 evaṁ utṭhahato ghaṭato vāyamato te bhogā
abhinipphajjanti, so tesāṁ bhogānaṁ ārakkhādhikaraṇaṁ dukkhāṁ domanussaṁ
paṭisaṁvedeti: kinti me bhoge n’eva rājanō hareyyuṁ na corā hareyyuṁ na aggi
dāheyya na udakāṁ 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 evaṁ ārakkhato gopayato te bhoge rājāno vā haranti corā vā haranti aggi vā
dahati udakaṁ vā vahati appiyā vā dāyādā haranti. So socati kilamati paridevati,
urattālim kandati, sammoham ēpajjati: yam-pi me ahosi tam-pi no na-thīti. Ayam-pi
bhikkhave kāmānaṁ ādīnavo sandīṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṁ
kāmādhiphikaraṇaṁ kāmanam-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、
撲胸哭泣, 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 paraṁ bhikkhave kāmahetu kāmanidānaṁ kāmādhikaraṇaṁ kāmānam-eva hetu rājāno pi rājūhi vivadanti, khattiyā pi khattiyeyhi 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；剎帝利與剎帝利爭鬥；婆羅門與婆羅門爭鬥；長者與長者爭鬥；

19. mātā pi puttena vivadati, putto pi mātarā 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。


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。


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，
他們拿著刀和盾，在雙方混戰中，矛、箭齊飛，劍光閃閃；於此，他們用矛貫穿[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 paraṁ bhikkhave kāmahetu kāmanidānaṁ kāmadhikaraṇaṁ kāmanam-eva hetu asicammaṁ gahetvā dhanukalāpaṁ sannayhitvā addāvalepanā upakāriyo pakkhandanti usūsu pi khippamānāsu sattīsu pi khippamānāsu asīsu pi vijjotalantesu; te tattha usūhi pi vijjhanti sattiyā pi vijjhanti pakkaṭṭhiyā pi osiṅcanti abhivaggena pi omaddanti asinaṁ pi sīsaṁ chhindanti; Te tattha marañ-āṇam-pi nigacchanti, marañamattam-pi dukkharāṁ. Ayami bhikkhave kāmanāṁ ādīnava sandhiṭṭiko dukkakhkhandho kāmahetu kāmanidānaṁ kāmadhikaraṇaṁ kāmanam-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 paraṁ bhikkhave kāmahetu kāmanidānaṁ kāmadhikaraṇaṁ kāmanam-eva hetu sandhim-pi chhindanti, nillopaṁ-pi haranti, ekāgārikam-pi karonti, paripanthe pi tiṭṭhanti, paradāram-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-enam rājāno gahetvā vividhā kammakāraṇā karonti: kasāhi pi tālenti, vettehi pi tālenti, addhadandaṅkehi pi tālenti, hattham-pi chhindanti, pādam-pi chhindanti, hatthapādam-pi chhindanti, kaṇṇam-pi chhindanti, nāsam-pi chhindanti, kaṇṇanāsam-pi chhindanti, bilaṅgathālikam-pi karonti, saṅkhumāṇḍikam-pi karonti, rāhumukham-pi karonti, jotimalikam-pi karonti, hatthapajjotikam-pi karonti, erakavattikam-pi karonti, cīrakavāsikam-pi karonti eṇeyyakam-pi karonti, baḷisamamsikam-pi karonti,
kahāpanakam-pi karonti, khārāpatacchikam-pi karonti, palighaparivattikam-pi karonti, palālapīthakam-pi karonti, tattena pi telena osīncanti, sunakhehi pi khādāpenti, jīvantam-pi sūle uttāsenti, asinā pi sīsaṁ chhindanti; te tattha maraṇam-pi nigacchanti maraṇamattam-pi dukkhaṁ. Ayam-pi bhikkhave kāmānaṁ ādīnavo sandiṭṭhiko dukkhaṁ; kāmaḥetu kāmanidānaṁ kāmādhikaraṇaṁ kāmānaṁ eva hetu.

当他們被捕捉時，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，課以薫殺刑，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，閂轉刑；又課以藳踏台刑；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. Puna ca paraṁ bhikkhave kāmahetu kāmanidānaṁ kāmādhikaraṇaṁ kāmānaṁ eva hetu kāyena duccaritaṁ caranti, vācāya duccaritaṁ caranti, manasā duccaritaṁ caranti; te kāyena duccaritaṁ caritvā vācāya duccaritaṁ caritvā manasā duccaritaṁ caritvā kāyaṁ bhedaṁ param-marāṇaṁ apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti. Ayam bhikkhave kāmānaṁ ādīnavo samparāyiko dukkhaṁ; kāmaḥetu kāmanidānaṁ kāmādhikaraṇaṁ kāmānaṁ 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. Kiñca bhikkhave kāmānaṁ nissaraṇaṁ: Yo kho bhikkhave kāmesu chandarāgavinayo, chandarāgappahānaṁ, idaṁ kāmānaṁ nissaraṇaṁ.

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 samanā vā brāhmaṇā vā evam kāmānaṁ assādaṁ-ca assādoto ādinavaṁ-ca ādinavato nissaraṇaṁ-ca nissaraṇato yathābhūtaṁ na-pañjānanti, te vata sāmaṁ vā kāme pariṇānissanti paraṁ vā tathātāya samādapsesanti yathā paṭipanno kāme pariṇānissatīti n’etaṁ thānaṁ vijjati.

诸比丘！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 samanā vā brāhmaṇā vā evam kāmānaṁ assādaṁ-ca assādoto ādinavaṁ-ca ādinavato nissaraṇaṁ-ca nissaraṇato yathābhūtaṁ pajānanti, te vata sāmaṁ vā kāme pariṇānissanti paraṁ vā tathātāya samādapsesanti yathā paṭipanno kāme pariṇānissatīti thānaṁ-etaṁ vijjati.

诸比丘！若沙門或是婆羅門如實地了知欲望的逸樂就是逸樂, 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 rūpānaṁ assādo: Seyyathāpi bhikkhave khattiyakaṇṇā vā brāhmaṇakaṇṇā vā gahapatikaṇṇā vā paññarasavassussdesika vā soḷasavassussdesika vā nātigāh nātirassā nāātikāsā nātiṭhūlā nāṭikālī na accodātā, paramā sā bhikkhave tasmān samaye subhā vaṇṇanibbā ti.— Evaṁ bhante.— Yaṁ kho bhikkhave subhāṁ vaṇṇanibbatam paṭicca uppajjati sukhāṁ somanassaṁ ayāṁ rūpānaṁ assādo.

「諸比丘！什麼是色的逸樂？諸比丘！譬如有一位剎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 rūpānaṁ ādinavo? Idha bhikkhave tam-eva bhagimāṁ passeyya apareṇa samayena āsītikaṁ vā nāvutikaṁ vā vassasatikaṁ vā jātiyā, jiṃṇaṁ gopānasivānaṁ bhoggaṁ daṇḍaparāyanāṁ pavedhamānaṁ gacchantiṁ, āturiṁ gatayobbanāṁ
กหัณฑเดอทาม питакашิ่ม วิลุ่มะ ขัลธัสิ่ม วาลิเทานะ ทิลกกาหะ แกตตานะ ทาม กิ่ม มานโนทา ธิกกขห้า: ยำ ประติมปรา วัณนาภิบัห สะ อันต้ารฮิทิ อาดินาวะ ประตินะ ตุทุ่มหูโตทิ。

—เอวาม เบธัง— อาเย่่ฝูธิกกขห้ารรูปันะร อาดินาวะ。

‘‘ทุกบิ้ฟเว้น ที่สีนี้ผ่าน? ทุกบิ้ฟเว้น! นั่นคือ, อบอุ่นเห็นพวกนั้นหนุ่มลูก, เขียนสิบสี่, ถึงขัตถิสัตว์ ที่เป็นผู้แย่งกลาง, ถือตัว, ยิ่งนั่งที่, จูงทาง, ทวีป, หยุด, ฉันไม่ทรงตัว, ไม่ทรงคุณค่า, ไม่ทรงประสิทธิ์, ไม่ทรงสุขภพ, ไม่ทรงสุขภพ ของเสียและที่เสีย, ทุกบิ้ฟเว้น!’’ ‘‘แต่คือ, ธรรมะ! ’’ ‘‘ทุกบิ้ฟเว้น! นี้คือ สีของผ่าน! ’’

34. ผู้านาทึม บิ้ฟเว้นที่อายุนิวิช บัลดีกิวารนี เสี้ยว มัตต้าร์สิ่ม ปัลปินัยริ่ม ซามานีห์ วุทธัญยิมานีห์ ซามันีห์ ซามันิวิสัยยิมานีห์, ทาม กิ่ม มานโนทา ธิกกขห้า: ยำ ประติมปรา วัณนาภิบัห สะ อันต้ารฮิทิ อาดินาวะ ประตินะ ตุทุ่มหูโตทิ。

‘‘ทุกชั่วโมง, ทุกบิ้ฟเว้น! อบอุ่นเห็นพวกนั้นหนุ่มลูก ที่เกิด และ กิ้นที่ ภายในที่ ซึ่งมีความเห็นหรือของความรู้, ถือตัว, ยิ่งนั่งที่, จูงทาง, ทวีป, หยุด, ฉันไม่ทรงตัว, ไม่ทรงคุณค่า, ไม่ทรงประสิทธิ์, ไม่ทรงสุขภพ, ไม่ทรงสุขภพ ของเสียและที่เสีย, ทุกบิ้ฟเว้น!’’ ‘‘แต่คือ, ธรรมะ!’’ ‘‘ทุกบิ้ฟเว้น! นี้คือ สีของผ่าน!’’

35.

36. ผู้านาทึม บิ้ฟเว้นที่อายุนิวิช บัลดีกิวารนี เสี้ยว บารัน ซิวทางิกิยา ชาดดิตาห์ คักหามาเทานี วี่ ดีหามาเทานี วี่ ทิหามาเทานี วี่, ードมูทากิมวินิลากิมวิปนุบากิกกิม, ทาม กิ่ม มานโนทา ธิกกขห้า: ยำ ประติมปรา วัณนาภิบัห สะ อันต้ารฮิทิ อาดินาวะ ประติ歩いて ทิ。

‘‘ทุกชั่วโมง, ทุกบิ้ฟเว้น! อบอุ่นเห็นพวกนั้นหนุ่มลูก ที่เกิด และ กิ้นที่ ภายในที่ ซึ่งมีความเห็นหรือของความรู้, ถือตัว, ยิ่งนั่งที่, จูงทาง, ทวีป, หยุด, ฉันไม่ทรงตัว, ไม่ทรงคุณค่า, ไม่ทรงประสิทธิ์, ไม่ทรงสุขภพ, ไม่ทรงสุขภพ ของเสียและที่เสีย, ทุกบิ้ฟเว้น!’’

37. ผู้านาทึม บิ้ฟเว้นที่อายุนิวิช บัลดีกิวารนี เสี้ยว บารัน ซิวทางิกิยา ชาดดิตาห์ คักเกียห์ วี่ ข้าจยามาห์นี คูลาเทานี วี่ ข้าจยามาห์นี ภิจจในห์ วี่ ข้าจยามาห์นี ซุปานียห์ วี่ ข้าจยามาห์นี ซิกก์เลห์ วี่ ข้าจยามาห์นี วิวิห์ในห์ วี่ ปานากิกเเทดิห์ ข้าจยามาห์นี; ทาม กิ่ม มานโนทา ธิกกขห้า: ยำ ประติมปรา วัณนาภิบัห สะ อันต้ารฮิทิ อาดินาวะ ประติ歩いて ทิ。

—เอวาม เบธัง— อาเย่่ฝูธิกกขห้ารรูปันะร อาดินาวะ.
「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、鹫、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 paraṁ bhikkhave tam-evābhagnīṁ passeyya, sarīraṁ sīvatikāya chaḍḍitaṁ atṭhikasaṅkhaliṁ samarinsalohitaṁ nāhārasambandhaṁ; taṁ kiṁ maññatha bhikkhave: yā purimā subhā vaṇṇanibbā sā antarahitā, ādīnavo pāṭubhūto ti. —Evaṁ bhante.—
Ayaṁ-pi bhikkhave rūpānaṁ ādīnavo.
「復次，諸比丘！有人後來看見那女人的屍體被棄置在墓地，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 paraṁ bhikkhave tam-evābhagnīṁ passeyya, sarīraṁ sīvatikāya chaḍḍitaṁ atṭhisaṅkhaliṁ nimmaṁsaḥlohitamakkhitaṁ nāhārasambandhaṁ; taṁ kiṁ maññatha bhikkhave: yā purimā subhā vaṇṇanibbā sā antarahitā, ādīnavo pāṭubhūto ti. —Evaṁ bhante.—
Ayaṁ-pi bhikkhave rūpānaṁ 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 paraṁ bhikkhave tam-evābhagnīṁ passeyya sarīraṁ sīvatikāya chaḍḍitaṁ atṭhisaṅkhaliṁ apagatamaṁsaḥlohitamakkhitaṁ nāhārasambandhaṁ; taṁ kiṁ maññatha bhikkhave: yā purimā subhā vaṇṇanibbā sā antarahitā, ādīnavo pāṭubhūto ti. —Evaṁ bhante.—
Ayaṁ-pi bhikkhave rūpānaṁ 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 paraṁ bhikkhave tam-evābhagnīṁ passeyya, sarīraṁ sīvatikāya chaḍḍitaṁ
44. Puna ca paraṁ bhikkhave tameva bhaginīṁ passeyya, sarīraṁ sivathikāya chaḍditāṁ atṭhikāṁ setāṁ saṅkhavaṇṇūpanibhāṇi; taṁ kiṁ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahaṁ, ādīnavo pāṭubhūto ti. —Evaṁ bhante.— Ayāṁ-pi bhikkhave rūpaṁ añnaṁ 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、脛骨、脊骨、頭蓋骨等，散在不同的地方。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。」

45. Puna ca paraṁ bhikkhave tameva bhaginīṁ passeyya, sarīraṁ sivathikāya chaḍditāṁ atṭhikāṁ puṇjakitāṁ terovassikāṇi; taṁ kiṁ maññatha bhikkhave yā purimā subhā vaṇṇanibhā sā antarahaṁ, ādīnavo pāṭubhūto ti. —Evaṁ bhante.— Ayāṁ-pi bhikkhave rūpaṁ añnaṁ 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。」

46.

47. Puna ca paraṁ bhikkhave tameva bhaginīṁ passeyya, sarīraṁ sivathikāya chaḍditāṁ atṭhikāṁ pūtīṇa cuṇṇakājatāṇi; taṁ kiṁ maññatha bhikkhave yā purimā subhā vaṇṇanibhā
sā antarahitā, ādīnavo pātubhūto ti. —Evaṁ bhante.— Ayaṁ-pi bhikkhave rūpaṁ 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。」

50. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evam rūpaṁ assādaṁ-ca assādato ādīnavāṁ-ca ādīnavato nissaraṇaṁ-ca nissaraṇato yathābhūtaṁ na-ppajānanti, te vata sāmaṁ vā rūpe pariṇānisanti pariṇāṁ vā tathātāya samādapessanti yathā paṭipanno rūpe pariṇānissanti ti n’etam thānaṁ 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 evam rūpaṁ assādaṁ-ca assādato ādīnavāṁ-ca ādīnavato nissaraṇaṁ-ca nissaraṇato yathābhūtaṁ pājānanti, te vata sāmaṁ vā rūpe pariṇānisanti pariṇāṁ vā tathātāya samādapessanti yathā paṭipanno rūpe pariṇānissati ti thānaṁ-etaṁ 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 vedanānaṁ assādo: Idha bhikkhave bhikkhu vivicc’eva kāmehi
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。

53.

54. Puna ca paraṁ bhikkhave bhikkhu vitakkavicāranaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhavaṁ avitakkaṁ avicāraṁ samādhijamīṁ pītukhaṁ dutiyaṁ jhānaṁ upasampajja viharati. Yasmiṁ samaye bhikkhave bhikkhu vitakkavicāranaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhavaṁ avitakkaṁ avicāraṁ samādhijamīṁ pītukhaṁ dutiyaṁ jhānaṁ upasampajja viharati, n’eva tasmiṁ samaye attabyābadhāya ceteti na parabyābadhāya ceteti na ubhayabyābadhāya ceteti, Abyābajjham āyena tasmiṁ samaye vedanānaṁ assādaṁ 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 paraṁ bhikkhave bhikkhu pīṭiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṁ kāyaṁ pāṭasāṁvedeti. Yaṁ taṁ āriyā ācikkhanti upekkhako satimā
sukhavihārīti, taṁ tatiyāṁ jhānaṁ upasampajjā viharati. Yasmīṁ samaye bhikkhave bhikkhu pitiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṁ-ca kāyena paṭīsāṁvedeti. Yasmīṁ taṁ ariyā ācikkhanti upekkhako satimā sukhihiṁīti taṁ tatiyāṁ jhānaṁ upasampajjā viharati, n’eva tasmiṁ samaye attabābdhāya ceteti na parabābdhāya ceteti na ubhayābābdhāya ceteti, Abyābajjhāṁ yeva tasmiṁ samaye vedanaṁ vedeti. Abyābajjhaparamāham bhikkhave vedanānaṁ assādāṁ 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 paraṁ bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthagamā adukkharāṁ upekkhāsatipārisuddhiṁ catutthāṁ jhānaṁ upasampajjā viharati. Yasmīṁ samaye bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthagamā adukkharāṁ upekkhāsatipārisuddhiṁ catutthāṁ jhānaṁ upasampajjā viharati, n’eva tasmiṁ samaye attabābdhāya ceteti na parabābdhāya ceteti na ubhayābābdhāya ceteti, Abyābajjhāṁ yeva tasmiṁ samaye vedanāṁ vedeti. Abyābajjhaparamāham bhikkhave vedanānaṁ assādāṁ 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 vedanānaṁ ādīnavo: Yaṁ bhikkhave vedanā aniccā dukkha vipariṇāmadhammā, ayaṁ vedanānaṁ 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. Kiṁ-ca bhikkhave vedanānaṁ nissaraṇaṁ: Yo bhikkhave vedanāsu chandarāgavinayo chandarāgappahānaṁ, idaṁ vedanānaṁ nissaraṇaṁ.

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 evaṁ vedanānaṁ assādañ-ca assādoto ādīnavañ-ca ādīnavato nissaraṇañ-ca nissaraṇato yathābhūtaṁ na-ppajānanti, te vata sāmaṁ vā vedanā pariṣānissanti, paraṁ vā tathattāya samādappassanti yathā paṭipanno vedanā pariṣānissatti n’etaṁ thānaṁ 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 evaṁ vedanānaṁ assādañ-ca assādoto ādīnavañ-ca ādīnavato nissaraṇañ-ca nissaraṇato yathābhūtaṁ pajānanti, te vata sāmaṁ vā vedanā pariṣānissanti paraṁ vā tathattāya samādappassanti yathā paṭipanno vedanā pariṣānissatti thānaṁ-etaṁ vijjatī.

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.


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

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**Abbreviation:**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>PV</td>
<td>Pāli Version (MN.I.83-90)</td>
</tr>
<tr>
<td>ACT</td>
<td>Anonymous Chinese Translation (T1, 846c~848a)</td>
</tr>
<tr>
<td>MA</td>
<td>Madhayamāgama (T1, 584c~586a)</td>
</tr>
<tr>
<td>EA</td>
<td>Ekottarāgama (T2, 604c~606c)</td>
</tr>
</tbody>
</table>

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. 153 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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153 *BCSD.* p.364
3.1. Regarding the meeting took place between monks and non-Buddhist ascetics, 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’ 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.

3.2. In order to translate the word ‘aññatitthiya’, the Chinese parallels have selected different words; the ACT selects the word ‘異學’ 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’.

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.

154 PED.p.430: Paribbājaka [fr. pari+vraja] 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.
155 L.S. Cousins, “Pali Oral Literature” in Buddhist Studies Ancient and Modern, p.5
156 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 婪 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 ‘*samañño 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(mm)滋味). According to the Buddhist Chinese-Sanskrit Dictionary, *rasa*
and āśvāda have been translated as 味 while gandha has been translated as 氣味. The Pali-English Dictionary mentions that the word rasa (taste) is used in the sense of assāda ("assādane"-sweetness, taste, enjoyment). 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, or senses with their complementary sense-objects (indriya-ārammaṇa-根及境 - or sentient and sensed). Moreover, rasa (the sense of taste) has been placed as the superior aspect of senses. 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.

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.

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). 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).

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157 BCSD. p.250
158 Ibid. p.701
159 PED. p.567
160 MN.III.55, 267; jivhā viññeyya rasam; DN. III.244, 250; Sn 387
161 SN.IV.275 =Pv .958; A.IV.242
162 《南傳大藏經總索引》 Part II. p.342
163 Ibid.
164 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/nihsaṇa (means escape from the world or salvation), it is noticeable that they have selected different terms: the ACT translates the word ‘nissaraṇa/nihsaṇa’ as棄(云何棄); 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 kāmāguṇa. 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’. 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’. The《南傳大藏經總索引》gives the Chinese word功德 for the Pali ‘puñña’. Even though the word ‘guṇa’ has the meaning of ‘merit’ in its general usage, 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. This is a quite obvious dissimilarity between the two scriptures.

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165 BHSGD. p.310  
166 BCSD. p.658  
167 SED. p.357  
168 MLDB. p.183: “five codes of sense pleasure; MLS. I.112: These five, monks, are the strands of sense pleasures.  
169《南傳大藏經總索引》(Part II). p.275  
170 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:

<table>
<thead>
<tr>
<th></th>
<th>Pali(08)</th>
<th>ACT(09)</th>
<th>MA(11)</th>
<th>EA(08)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>muddāya</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>(checking)</td>
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<td>2</td>
<td>gaṇanāya</td>
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<tr>
<td></td>
<td>(accounting)</td>
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<td>3</td>
<td>saṅkhānena</td>
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<td></td>
<td>(calculating)</td>
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<td>4</td>
<td>kasiyā</td>
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<tr>
<td></td>
<td>(farming)</td>
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<tr>
<td>5</td>
<td>vanijjāya</td>
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<tr>
<td></td>
<td>(trading)</td>
<td></td>
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</tr>
<tr>
<td>6</td>
<td>rājaporisena</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(royal service)</td>
<td></td>
<td></td>
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<tr>
<td>7</td>
<td>issatthena</td>
<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>(archery)</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>8</td>
<td>gorakkhena</td>
<td></td>
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</tr>
</tbody>
</table>

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171 MNa.1.368: *Yadi muddāyātiādisu muddāti angulipabbesa saññaṁ ṭhapetvā hatthamuddā*.
172 Ibid.: *Gaṇanāti ochiddagananā*.
173 Ibid.: *Saṅkhānanti piṇḍagaṇanā. Yāya khettaṁ oloketvā idha ettaṁ viḥi bhavissanti, rukkhaṁ oloketvā idha ettaṁ phalāṁ bhavissanti, ākāsaṁ oloketvā ime ākāse sakunā ettaṁ nāma bhavissantī jānanti*.
174 Ibid.369: *Kasīti kasikammaṁ*.
175 Ibid.: *Vaṇijjāti janghavanijjathalavanijjādivanippatho*.
176 Ibid.: *Rājaporisanti āvudhena rājakammamṅkatvā upatṭhānāṁ*.
177 Ibid.: *Issattho vuṭcati āvudhāṁ gahetvā upatṭhānākammaṁ*.
178 Ibid.: *Gorakkhanti attano vā paresaṁ vā gāvo rakkhitvā pañcagorasavikkayena jīvanakammaṁ*.
<table>
<thead>
<tr>
<th>(husbandry)</th>
<th>客書</th>
<th>學書</th>
<th>學傭作</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>10</td>
<td>教書</td>
<td>曉經書</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>應官募</td>
<td>知工數</td>
<td></td>
</tr>
<tr>
<td></td>
<td>PV= 04</td>
<td>PV=05</td>
<td>PV=04</td>
</tr>
</tbody>
</table>

* 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.¹⁷⁹

18 & 19
1. These sections talk about how worldly persons quarrel with one another owing to

¹⁷⁹ DN.III.189: dāyajjam patipajjāmi
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) 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.
<table>
<thead>
<tr>
<th></th>
<th>PV(08)</th>
<th>ACT(13)</th>
<th>MA(14)</th>
<th>EA(05)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>asicammaṁ gahetvā&lt;sup&gt;180&lt;/sup&gt;</td>
<td>著鎧至持極利刀</td>
<td>著鎧被袍 *</td>
<td>著鎧執仗 *</td>
</tr>
<tr>
<td>2</td>
<td>dhanukalāpaṁ sannayhitvā&lt;sup&gt;181&lt;/sup&gt;</td>
<td>持稍弓箭</td>
<td>以稍刺</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>usūsupi&lt;sup&gt;182&lt;/sup&gt; khippānāsu</td>
<td>以箭相射</td>
<td>以箭射</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>sattīsupi khippānāsu</td>
<td>以戟</td>
<td>以鋌戟</td>
<td>共相斫射</td>
</tr>
<tr>
<td>5</td>
<td>pakkatṭhiyāpi osīncanti&lt;sup&gt;183&lt;/sup&gt;</td>
<td>以銷銅注</td>
<td>以融銅珠子灑</td>
<td>消鐵相灑</td>
</tr>
<tr>
<td>6</td>
<td>abhivaggenapi omaddanti&lt;sup&gt;184&lt;/sup&gt;</td>
<td>詣極高城而欲伐之</td>
<td>攻城破塹 *</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>addāvalepanā upakāriyo pakkhandanti&lt;sup&gt;185&lt;/sup&gt;</td>
<td>以利輪</td>
<td>以利輪</td>
<td>以鐵輪而轢其頭</td>
</tr>
<tr>
<td>8</td>
<td>asināpi sīsamā chindanti</td>
<td>下亂石</td>
<td>亂下石</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>以弩</td>
<td>大弩</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>吹貝</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<sup>180</sup> MNa.I.370: *Asicammati asiniceva khetakaphalakādini ca.*
<sup>181</sup> Ibid.: *Dhanukalapānī sannayhitwāti dhanum gahetvā sarakalāpam sannayhitvā.*
<sup>182</sup> Ibid.: *Usūsūti kanḍesu.*
<sup>183</sup> MLDB.p.181: *splashed with boiling liquids*
<sup>184</sup> MLDB.p.181: *crushed under heavy weights.*
<table>
<thead>
<tr>
<th></th>
<th>PV (26)</th>
<th>ACT(28)</th>
<th>MA(32)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>kasāhipi tālentī</td>
<td></td>
<td>以鞭鞭</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*</td>
</tr>
<tr>
<td>2</td>
<td>vettehipi tālentī</td>
<td></td>
<td>以杖撾</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*</td>
</tr>
<tr>
<td>3</td>
<td>addhadaṇḍakehipi tālentī</td>
<td>以撾打</td>
<td>以棒打</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*</td>
</tr>
<tr>
<td>4</td>
<td>hatthampi chindanti</td>
<td>截手</td>
<td>截手</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*</td>
</tr>
<tr>
<td>5</td>
<td>pādampi chindanti</td>
<td>截足</td>
<td>截足</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*</td>
</tr>
<tr>
<td>6</td>
<td>hatthapādampi chindanti</td>
<td>截手足</td>
<td>截手足</td>
</tr>
</tbody>
</table>

* 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.

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186 Ibid.370: *Addhadaṇḍakehi* muggarehi pahārasādhanatthaṁ vā catuhathadaṇḍaṁ 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 | **bilāṅgathālikampi karonti** | **著鐵釜中** | **著鐵釜中煮** |
| 11 | **saṅkhamuṇḍikampi karonti** | **截鬚髮** | **拔鬚髮** |
| 12 | **baḷisamaṃsikampi karonti** | **鐵鉤鉤** | ***** |
| 13 | **palighaparivattikampi karonti** | **以捲捲** | ***** |
| 14 | **palālapīṭhakampi karonti** | **鬢鬢割** | ***** |
| 15 | **tattenapi telena osiṅcanti** | **以熱油澆** | **以沸油澆** |

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187 Ibid.: *Bilangathalikanti* kanjiya-ukkhalikamma-kāraṇanī, taṁ karontā sisakapalaṁ uppathetvāa tattaṁ ayogulaṁ sandasena gahetvā tattha pakkhipanti, tena matthalungaṁ pakkuthitvā upari uttarati; *MLDB*. p.182: to have them subjected to the ‘porridge pot’.

188 Ibid.: *Sankhamuṇḍikanti* sankhamuṇḍakammakāraṇanī, taṁ karontā uttarotṭha-ubhatokaṇṇa-cūlikagaluṭaparicchedena cammaṁ chinditvā sabbakese ekato gaṅṭhinī katvā danḍakena vallitvā uppatenti, saha kesehi cammaṁ uṭṭhahati. Tato sīsakaṭṭhaṁ thūlasakkarāhi ghamsitvā dhovantā sankaṇamānam karonti; *MLDB*. p.182: to have them subjected to the ‘polished shell-shave’.

189 Ibid.: 371: *Balisamaṃsikanti* ubhatomukhehi baḷisehi paharitvā cammamaṁsahārāṁ uppatenti; *MLDB*. p.182: to have them subjected to the ‘meat-hooks’.

190 Ibid.: *Palighaparivattikanti* ekena passena nipajjāpetvā kaṇṇacchidde ayasūlaṁ koṭṭetvā pathaviyā ekābaddhaṁ karonti. Atha naṁ pāde gahetvā āvijjhanti; *MLDB*. p.182: to have them subjected to the ‘pivoting pin’.

191 Ibid.: *Palālapīṭhakanti* cheko kāraṇiko chavicammaṁ acchinditvā nisadapotehi aṭṭhīṇī bhinditvā kesamu gahetvā ukkhipanti. Matissarāsiyeva hoti, atha naṁ keseheva pariyonandhitvā gānḥanti. Palālavaṭṭin viyā katvā pana veṭhenti; *MLDB*. p.182: to have them subjected to the ‘rolled-up palliasse’.
<table>
<thead>
<tr>
<th>16</th>
<th>jivantampi sūle uttāsenti</th>
<th>將至標下</th>
<th>生貫高標上</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>asināpi sīsaṁ chindanti</td>
<td>以刀斬首</td>
<td>斬首</td>
</tr>
<tr>
<td>18</td>
<td>rāhumukhampi karonti(^{192})</td>
<td>以龍噬</td>
<td>龍蛇噬</td>
</tr>
<tr>
<td>19</td>
<td>kahāpaṇakampi karonti(^{193})</td>
<td>臥熱鐵床上</td>
<td>臥鐵床</td>
</tr>
<tr>
<td>20</td>
<td>khārāpatacchikampi karonti(^{194})</td>
<td>段段割</td>
<td>段段截</td>
</tr>
<tr>
<td>21</td>
<td>jotimālikampi karonti(^{195})</td>
<td>衣戮殺</td>
<td>衣裹火燒</td>
</tr>
<tr>
<td>22</td>
<td>hatthapajjotikampi karonti(^{196})</td>
<td>著銅釜中</td>
<td>安銅釜中</td>
</tr>
<tr>
<td>23</td>
<td>erakavattikampi karonti(^{197})</td>
<td>鐵杵搗</td>
<td>以鐵杵搗</td>
</tr>
<tr>
<td>24</td>
<td>sunakhehipi khādāpenti(^{198})</td>
<td>著沙石上</td>
<td>以沙礫</td>
</tr>
<tr>
<td>25</td>
<td>cīrakavāsikampi karonti(^{199})</td>
<td>著草上</td>
<td>草纏火爇</td>
</tr>
</tbody>
</table>

\(^{192}\)Ibid.370f: *Rāhumukhanti* rāhumukhakamakkāraṇaṁ, taṁ karontā saṅkunā mukhāṁ vivaritvā antomuke dipāṁ jālenti. Kaṅṇacālikāṁ vā paṭṭhāya mukhāṁ nikhādanena khaṇantī. Lohitaṁ paggharitvā mukham pūreti; *MLDB*.p.182: to have them subjected the ‘Rahu’s mouth’

\(^{193}\)Ibid.371: *Kahāpaṇikanti* sakalasarīraṁ tiṣṭāhi vāsīhi koṭṭā paṭṭhāya kahāpaṇamattāṁ kahāpaṇamattāṁ pācentā koṭṭentī; *MLDB*.p.182: to have them subjected to the ‘coins’.

\(^{194}\)Ibid.: *Khārāpatacchikanti* sarīraṁ tattha tattha āvudhehi paharitvā kocchehi khāraṁ ghaṁsanti. Cammasaṁsanhārūni paggharitvā savanti. Aṭṭhikasaṅkhalikāva tiṭṭhati; *MLDB*.p.182: to have them subjected to the ‘lye pickling’.

\(^{195}\)Ibid.: *Jotimālikanti* sakalasarīraṁ telapiotikāya veṭhetvā ālimpanti; *MLDB*.p.182: to have them subjected the ‘fiery wreath’.

\(^{196}\)Ibid.: *Hatthapajjotikanti* hatthe telapiotikāya veṭhetvā dipāṁ viya jālenti; *MLDB*.p.182: to the ‘flaming hand’.

\(^{197}\)Ibid.: *Erakavattikanti* erakavattakamakkāraṇaṁ, taṁ karontā gīvato paṭṭhāya cammabaddhe kantitvā gopphake ṭhapenti. Aṭṭhā nāṁ yottehi bandhitvā kaṭṭhantī. So attano cammabaddhe akkamitvā akkamitvā patati; *MLDB*.p.182: to have them subjected to the ‘blades of grass’.

\(^{198}\)Ibid.: *Sunakhehipi* katipayāni divisāṁ añhāram adatvā chātakehi sunakhehi khādāpenti. Te muhuttena aṭṭhisankhalikameva karonti; *MLDB*.p.182: thrown to be devoured by dogs.

\(^{199}\)Ibid.: *Cīrakavāsikanti* cīrakavāsikamakkāraṇaṁ, taṁ karontā tattheva cammabaddhe kantitvā katiyāṁ ṭhapenti. Kaṭito paṭṭhāya kantitvā gopphakesu ṭhapenti. Uparimehi heṭṭhimasarūṁ cīrakaviṭṭasananivatthaṁ viya hoti; *MLDB*.p.182: to have them subjected to the ‘bark dress’.
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* and 惡行 means *duścarita*, 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 dukkakkhandho*). When the ACT and MA put this Pāli phrase, they have used two different phrases: ACT’s rendering is

<table>
<thead>
<tr>
<th>26</th>
<th>eneyyakampi karonti</th>
<th>著毬中</th>
<th>著盡中</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>利叉刺</td>
<td>利叉刺</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>截髻</td>
<td>拔鬚</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>截髮</td>
<td>拔髮</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>著臼中</td>
<td>坐鐵臼</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>著鐵師子口中</td>
<td>置鐵虎口中焼き</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>著鐵驢口中</td>
<td>內鐵驢腹中</td>
<td></td>
</tr>
<tr>
<td></td>
<td>著鐵猪口中</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PV=13</td>
<td>PV=16</td>
<td></td>
</tr>
</tbody>
</table>

* indicates the items similar to the Pāli version.

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200 Ibid.: *Epeyakanti eneyyakammatthakīranaṁ, taṁ karontā ubhosu kapparesu ca jānusu ca ayavalāyāni datvā ayasālāni koṭṭenti. So catūhi ayasūlehi bhūmiyāṁ pattiṭhahati. Atha naṁ parivāretvā aggiṁ karonti. ‘Epeyyako jotipariggahō yathā ’ti āgataṭṭhānepi idameva vuttaṁ. Taṁ kālena kālaṁ sūlāni apanetvā catūhi aṭṭhi koṭṭhānepi ṭhapenti. Evarūpā kāraṇā nāma natthi; MLDB.p.182: to have them subjected to the ‘antelope’.

201 *BCSD*. p.1011

202 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 (kāmānām nissaraṇāṃ), the Pali version only brings out two phrases whereas the MA parallel uses six phrases:断除欲(vinaya),捨離於欲(prahāna),滅欲(nirodha),欲盡(rāga-prahāna),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. 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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203 PJD. p.211
204 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 (謂諸有沙門、婆羅門，不知欲之大患，亦復不知捨欲之原。).

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:

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.

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,
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.209

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 (剎利女), Brahmin (婆
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 ‘brāhmaṇakaṇḍā’, 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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210 BCSD.p.409: 工師 has the meanings of karmāra, pudgala-gaṇḍa and vaisya. In this context, vaisya could be the intended meaning.

211 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 + 項 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 highaerarchy. Niddesa Pāli II lists the different categories of beings as khātiyā brahmaṇaṇaṃ vessā suddā gahaṭṭhā pabbaṭṭita devā manussā (p.248); Vin.II.239; A.IV.202; MN.II.128: as khātiyā brahmaṇaṇaṃ 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 suddā 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:

<table>
<thead>
<tr>
<th></th>
<th>PV(11)</th>
<th>ACT (06)</th>
<th>MA (10)</th>
<th>EA (10)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>jinñāṁ</td>
<td>老耄年過</td>
<td>極大衰老</td>
<td>*</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>gopānasivaṅkaṁ</td>
<td>鮎背</td>
<td>背偻</td>
<td>脊偻呻吟</td>
</tr>
<tr>
<td></td>
<td>bhoggariṁ</td>
<td>*</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>daṇḍaparāyanaṁ</td>
<td>執杖</td>
<td>拄杖而行</td>
<td>扶杖而行</td>
</tr>
<tr>
<td></td>
<td></td>
<td>*</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>pavedhamānaṁ</td>
<td>申縮而行</td>
<td>脚戾</td>
<td>形體戰掉</td>
</tr>
<tr>
<td></td>
<td>gacchantiṁ</td>
<td>*</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>gatayobbanaṁ</td>
<td>盛壯日衰</td>
<td>年過少壯</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>khaṇḍadantaṁ</td>
<td>齒落</td>
<td>齒落</td>
<td>牙齒缺落</td>
</tr>
<tr>
<td></td>
<td></td>
<td>*</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>palitakesaṁ</td>
<td>头白</td>
<td>頭髮皓白</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>vilūnaṁ</td>
<td>身體震動</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>khalitaṁ siram</td>
<td>髪墮</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td>*</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>valitam</td>
<td></td>
<td></td>
<td>皮緩面皺</td>
</tr>
</tbody>
</table>

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212 MNa.I.372: *Gopānasivaṅkaṁ* gopānasī viya vaṅkaṁ; *MLDB.* p.183: as crooked as a roof bracket
213 Ibid.: *Bhogganti bhoggariṁ* imināpissa vaṅkabhāvameva dīpeti; *MLDB.* p.183: doubled up
214 Ibid.: *Khalitasiranti mahākallāṭasīsam*; *MLDB.* p.183: bald
215 Ibid.: *Valinanti sañjātavaliṁ*; *MLDB.* p.183: wrinkled
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>tilakāhata gattām&lt;sup&gt;216&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>āturaṁ</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>諸根毀熟 身如故車</td>
</tr>
<tr>
<td>14</td>
<td></td>
<td>壽命垂盡 顏色變異</td>
</tr>
<tr>
<td></td>
<td>PV=06</td>
<td>PV=08</td>
</tr>
</tbody>
</table>

* 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).

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<sup>216</sup> Ibid.: *Tilakāhatattanti setakālatilakehi vikīṇasarīraṁ*; *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:

<table>
<thead>
<tr>
<th></th>
<th>PV (06)</th>
<th>ACT (05)</th>
<th>MA (04)</th>
<th>EA (09)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>kākehī (crows)</td>
<td>鳥</td>
<td>鳥</td>
<td>鳥</td>
</tr>
<tr>
<td></td>
<td></td>
<td>*</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>2</td>
<td>kulalehi (hawks)</td>
<td>鴞</td>
<td>鴞</td>
<td>鴞</td>
</tr>
<tr>
<td></td>
<td></td>
<td>*</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>3</td>
<td>gijjhehi (vultures)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>suvāñehi (dogs)</td>
<td>狗</td>
<td>狗</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>sigālehi (jackals)</td>
<td>狐</td>
<td>狐</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>vividhehi vā pāṇakajātehi</td>
<td>蟲</td>
<td>極細蠕蟲</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>*</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>狼</td>
<td>狼</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
<td></td>
<td>蝸飛蠕動</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
<td></td>
<td>鶴</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td></td>
<td>虎</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td></td>
<td></td>
<td>狐</td>
<td></td>
</tr>
<tr>
<td></td>
<td>PV=05</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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The PV refers to the worms with the adjective of ‘vividhehi vā pāṇakajātehi khajamānai’; the EA version refers to worms with the adjective ‘極細’ which could have been the translation for *khuddaka/ksudraka*. 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.
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:

<table>
<thead>
<tr>
<th></th>
<th>PV (07)</th>
<th>ACT (08)</th>
<th>MA (08)</th>
<th>EA (08)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>hatthaṭṭhikaṁ (hand-bone)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>pādaṭṭhikaṁ (foot-bone)</td>
<td>脚骨 *</td>
<td>足骨 *</td>
<td>脚骨 *</td>
</tr>
<tr>
<td>3</td>
<td>jaṅghaṭṭhikaṁ (thigh-bone)</td>
<td>股骨</td>
<td>股骨</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>ūraṭṭhikaṁ (rib-bone)</td>
<td>腰骨 *</td>
<td>髋骨</td>
<td>膝骨 *</td>
</tr>
<tr>
<td>5</td>
<td>kaṭaṭṭhikaṁ (hip-bone)</td>
<td>臀骨 *</td>
<td>臀骨 *</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>piṭṭhikaṇṭakaṁ (back-bone)</td>
<td>肩骨 *</td>
<td>肩骨</td>
<td>肩骨 *</td>
</tr>
<tr>
<td>7</td>
<td>sīsakaṭāhaṁ (skull)</td>
<td>颚骨 *</td>
<td>頚骨</td>
<td>頚骨</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>臀骨</td>
<td>臀骨</td>
<td></td>
</tr>
</tbody>
</table>

* 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 saṁkhavaṇṇāpanibhāni). 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=倣青鴿色; 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 ‘chandarāgappahānā’ (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 ‘chandarāgappahānā’ 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).218 The Pali-Japanese Dictionary’s definition

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218 BCSD. p.80
for vikkhitasaññā is 散亂想. The term *chandarāga* is normally translated as 欲貪. 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.  

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.

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

219 *PJD*.p.794


221 *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).

222 MN.I.89: …*pathamaṁ jhanāṁ 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.

223 Chapter III.I.50: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，不能己身作證而自遊戲。

224 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 (*jhānānga*) whereas both the ACT and the MA present only a summery 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 *suttapitaka* 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 *Satipaṭṭhānasutta*.\(^{225}\)

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According to the Cūlavedallasutta in the Majjhima Nikāya, whatever is felt bodily or mentally as pleasant and soothing is a pleasant feeling. The Pāli text refers to the freedom from affliction as the highest gratification in the case of feelings. 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.

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 ‘viparīñāmadhamma’, 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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226 MLDB p.401
227 Ibid. p.184: Abyāpajjharamaññāhaṁ bhikkhave vedanānaṁ assādaṁ vodāmi.
228 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 Mahasanghkis. So, the same account is found both in the Mahadukkhakhahnda and Satipathana 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，比丘得樂痛時，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: 229

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. 230 231

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: 232

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. 233 234 This is called the abandonment of feeling.

229 Chapter III.I. 59: 諸有沙門、婆羅門，於痛著痛，不知大患，亦不捨離，如寶而不知，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 戏。

230 PED.p.668: Sacchikaroti means to see with one’s eyes, to realize or to experience for oneself (DN.I.229; SN.IV.337).

231 MN.I.89: …pathamaṁ jhanāṁ upasampajja viharati;SN.III. 8:..akusale dhamme upasampajja viharato.; PÉD. 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.

232 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 戏。是謂捨離於痛。

233 PED.p.668: Sacchikaroti means to see with one’s eyes, to realize or to experience for oneself (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.235

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

234 MN.I.89: … paṭhamaṁ jhānaṁ 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 Brahmmins.

235 Chapter III.I.61: 复次，比丘！若有沙門、婆羅門不知苦痛、乐痛、不苦不乐痛，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 Mahādukkhakkhandhasutta 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 Mahāsanghika. 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 it is 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 Mahāsanghika school in their unanimity in presenting the primary concept of the discourse. It is historically known that these are first two divisions in the sangha society and the latter is even criticized for changing the Buddha’s teaching.²³⁶ In this particular case, we can not find any serious deviation as to the doctrinal position held by Mahāsanghikas.

However, the Ekottarāgama version maintains a remarkable divergence in its definition about the gratification of feeling (痛味).²³⁷ 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

²³⁶ Dīpavamasa, Chap.4 in E.W. Adikaram, Early History of Buddhism in Ceylon, p.79f
²³⁷ 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.\textsuperscript{238} This sort of divergences, as R.Gombrich points out that it might be due to the debates among the authors/compilers/reciters of the texts.\textsuperscript{239} In addition to this major difference, we can find some more differences in interpretations among different versions.\textsuperscript{240}

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 ‘Mahādukkhandha’ 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.

\textsuperscript{238} SN.IV. 223f: Pañcakanga discourse on feeling
\textsuperscript{239} R.Gombrich, \textit{How Buddhism Began}, p.104
\textsuperscript{240} See: No.10 in the comparison chart.
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