

Mahādukkhakkhandha Sutta

Study on Pali and Chinese Parallels

巴利語《苦蘊經》與相對應四部漢譯比較研究

WADINAGALA PANNALOKA (釋明光)

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**Dedicated
to all the teachers of
Yuan Kuang Buddhist Research Institute
Chungli
Taiwan**

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PREFACE

The objective of this study is to undertake a comparative study of the *Mahādukkhakkhandha Sutta* 《苦蘊經》 with its four Chinese translations extant in the Chinese Buddhist Canon (大藏經). Through the study, it is expected to get an understanding of the textual differences and doctrinal differences in these different versions.

As a textual study, this project will take up comparing five versions of the same discourse, which had been kept for long time 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, *Nikāyas* and *Āgamas*. In order to materialize the purpose of the study, the text has been devised into seven chapters.

In examining a discourse having five different versions, we can observe that all of them have been in conformity with the basic idea discussed in the text. For instance, the *Mahādukkhakkhandha Sutta* 《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 four Chinese versions share a great similarity. However, each parallel has been different from others in relation to the textual content: while 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.

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2021.05.15

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ABBREVIATIONS

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

Chapter One

INTRODUCTION

Introduction

The present chapter introduces the topic of the text and it is divided into five sections. In the first section, the topic is introduced; Then there will be a survey to understand the contemporary academic interest in comparative studies on Pali *Nikāya* literature with Chinese *Āgama* and Chinese Buddhist literature. The major sources will be introduced in the third section. In the fifth section, the methodology to be applied to carry out the study is described. In the last section, the outline of the chapters is presented.

1.1. Introduction to the Topic

The *suttapiṭaka* or the *Nikāyas* (尼柯耶- ní-kē-yé) belonging to the Theravada school of Buddhism has got its counterpart in the Northern Buddhism known as *Āgama* 《阿含經- ā-hán-jīng》. The *Nikāyas* are available in Pali whereas the *Āgamas* are in the Classical Chinese. In spite of similarity shown with regard to the major doctrines in these two collections, there are significant divergences between them regarding the textual 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.¹

¹ Anālayo, *A Comparative Study of the Majjhima-nikāya*, Volume 1&2, 2011; Anālayo, *Madhyama-āgama Studies*, 2012; Dhammadinnā (ed), *Research on the Madhyama-āgama*, 2017; A. Palumbo, *An Early Chinese Commentary on the Ekottarika-āgama*, 2013, Dhammadinnā (ed), *Research on the Dirgha-āgama*, 2014; Dhammadinna (ed), *Research on the Ekottarika-āgama* (Taisho 125), 2013

Due to the fact that the *Nikāyas* and *Āgamas*, 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 variations in textual contents and interpretational divergences. So, it is worthwhile to examine each discourse in comparative light to understand how far those texts 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 *Mahādukkhakkhandha Sutta* 《苦蘊經- kǔ-yùn-jīng》² in the *Majjhima Nikāya* 《中部》 with its four Chinese versions extant in the *Āgama* and the section called Jingji-Section (Volume 17, 經集部- jing ji bu, *Sūtra Sannipāta*), the *sūtra* 'Suo Yu Zhi Huan Jing' 《所欲致患經-T17,737》.³

1.2. Development of Comparative Studies

In the field of comparative studies on Pali *Nikāya* texts and Chinese *Āgamas*, we can observe an increasing interest among researchers during the last few years. However, to thrive as a branch of studies, it requires more work. At the initial stage, one of the noteworthy efforts from comparative light to examine the Pali *Nikāyas* and the Chinese *Āgama* was done by Chizen Akanuma through his work, *The Comparative Catalogue of Chinese Agamas and Pali Nikayas*. In this work, he has revealed that the *Mahādukkhakkhandha Sutta* has got three parallels in the *Āgama*.⁴ However, he did not make any further reading on the contents of the discourse.

² The *Majjhima Nikāya* contains a discourse titled 'Cūladukkhakkhandhasuttaṃ' (MN.I.91-95) which has also been translated into Chinese with the title 《苦蘊經》, T1,586b~588a. It should be noted that in this study, the Chinese title 《苦蘊經》 is exclusively used for the 'Mahādukkhakkhandhasuttaṃ' found at MN.I.83-90.

³ T17,737 [0539b13] - [0541a11] was translated by Xi Jin Zhu Fa Hu - Dharmaraksha (西晉竺法護譯) (229-306/233-310/239-316CE).

⁴ C. Akanuma, *The Comparative Catalogue of Chinese Agamas and Pali Nikayas*, p.164

The work by Bhikṣu Thich Minh Chau titled, ‘*The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya*’ is a detailed study of the two sources.⁵ 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 *Madhyama-āgama* with the *Majjhima Nikāya*. As for the *Mahādukkhakkhandha Sutta*, Chau only mentions its Chinese parallel was translated by Sanghadeva.⁶ Thus, he leaves a lacuna to be filled by later researchers to carry out a study on this *sutta*, space for a comparison between the Pali version with the Sanghadeva’s translation and Pali version with other Chinese versions as it has got three more parallels, two versions as individual translations⁷ and the other in the *Ekottara-āgama*.⁸ In this study, I have selected the Sanghadeva’s translation of the *Mahādukkhakkhandha Sutta* 《苦蘊經》⁹ and other three Chinese versions and have compared all the four with the Pali text.

There are attempts by modern scholars to translate and compare the *Ekottara-āgama* with Pali parallels. Bhikkhu Pāsādika and Thích Huyền-Vi under the title “*Ekottara Agama*” have translated a series of Chinese versions of the *Ekottara-āgama* into English with critical insights.¹⁰ Two more researches to mention, *Research on the Ekottarika-āgama (Taisho 125)* edited by Dhammadinnā (2013) and Antonello Palumbo’s *An Early Chinese Commentary on*

⁵ B.T.M.Chau, *The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya*, 1991.

⁶ Ibid.p.52

⁷ T1, 584c~586a; T17,737

⁸ T2, 604c~606c

⁹ T1, 846c~848a

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

the *Ekottarika-āgama* (2013) have provided in-depth analyses in relation to the *Ekottara-āgama*. In this study, I have compared the parallel of *Mahādukkhakkhandha Sutta* in the *Ekottara-āgama* with the Pali version and examined crucial points whereby they differ from each other.

For this study, the *Ekottara-āgama* version is significant since it is remarkably different from the Pali and other Chinese translations in the case of defining the gratification of feeling; The Pali and other three Chinese texts define the gratification of feeling in relation to the four material contemplative states (*rūpa-jhāna*) whereas the *Ekottara-āgama* defines it in terms of observation of feeling in sixfold manners.¹¹ The attempt of comparing the *Mahādukkhakkhandha Sutta* with its Chinese version in the *Ekottara-āgama* paves the way for a valuable revelation in the field of comparative studies between *Nikāyas* and *Āgamas*.

According to Akanuma and Venerable Yun Shun (印順導師 1906-2005), there are only three parallels for *Mahādukkhakkhandha Sutta* in the Chinese canon. Venerable Analayo in his study points out that there are four parallels of the *Mahādukkhakkhandha Sutta* in the Chinese Buddhist canon.¹² He has revealed that the Dharmaraksha's version 《所欲致患經》¹³ is also available. By including all the four Chinese texts into the current study, I have compared all of them with the Pali text. My effort will help to understand how each version differs from the other. Specially, the reader mastered in both Pali and Chinese, would get the benefit of accessibility to read both major and minor differences extant among the texts by going to each section of the parallels.

In this study, according to the nature of content of the *suttas*

¹¹ Chapter Six 52.3

¹² Analayo, *A Comparative Study of the Majjhima-nikāya*, 2011, p.118

¹³ T17,737, 0539b13- 0541a11

on the teaching of ‘*dukkha*,’ the *suttas* have been classified into three categories, Mini-discourses, Introductory Discourses and Descriptive Discourses. Based on the nature of presenting the ideas within these three categories, I have pointed out that the *Mahādukkhakkhandha Sutta* is unique in presenting the teaching with common life experiences in contrast to many *suttas* like *Dhammacakkappavattana Sutta* which discusses the teaching of ‘*dukkha*.’

1.3. Sources

For this study, I have selected one Pali *sutta* and its four Classical Chinese parallels. The versions selected for the study represent three different Buddhist sects, namely, the Sanghadeva’s translation of the Sarvāstivāda school (有部), the *Ekottara-āgama* version of the Mahāsaṅghika school (大眾部), and the Pali version of the Sthaviravāda (上座部). As the translator is unknown, it is difficult to decide the sectarian relation of the Anonymous translation. The *Suo Yu Huan zhi jing* translated by Dharmaraksha (竺法護 239-316/233-310 CE)¹⁴ also cannot be attributed to a particular 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, similarity between the version of the Mahāsaṅghika sect and that of the Sthaviravāda provokes us to reconsider certain views about the differences among these two sects because these two are juxtaposed as the first two divisions emerged within the Buddhist order.

¹⁴ The records mention of Dharmaraksha as ‘the Bodhisattva of the Yüeh-chih or Bodhisattva of Tun-huang’ indicating his sectarian affiliation to Mahayana Buddhism. However, the contents of the *Sutta* do not hold relation to Mahayana.

The *Nikāya* texts of the Theravada Buddhism and the *Āgama* texts of the Northern Buddhism are accepted to be the earlier layer of Buddhist texts. At the first council (*sangīti*-結集) held after the Buddha's passing away (B.C.480), both the *vinaya* and *sutta* collections were recited.¹⁵ At this council, the *suttapiṭaka* was arranged into five *Nikāyas*, *Dīgha Nikāya* (Long Discourses- 《長部》), *Majjhima Nikāya* (Middle Length Discourses- 《中部》), *Samyutta Nikāya* (Connected Discourses - 《相應部》), *Anguttara Nikāya* (Numerical Discourses - 《增支部》) and the *Khuddaka Nikāya* (Smaller Discourses - 《小部》).¹⁶ 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 Theravada school, which adopted Pali (Māgadhi Prākṛit) as the language, put its *Tripitaka* collection into writing at the end of the third decade of the first century C.E. in Sri Lanka.¹⁷

The *Āgama* consists of translations of *sutta* discourses which show a great similarity to the *Pali Nikāya* texts. It is made up of four collections (四部阿含), namely, *Dīrgha-āgama* 《長阿含經》, *Madhyama-āgama* 《中阿含經》, *Samyukta-āgama* 《雜阿含經》, and *Ekottara-āgama* 《增一阿含經》. Hsuan-tsang (602-664 AD) of Tang dynasty has mentioned of a fifth collection, *Kṣudraka-āgama*.¹⁸ 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.¹⁹ 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 *Madhyama-āgama* and the

¹⁵ *Cullavagga*pāli, pp.286-87

¹⁶ *Silakkhandhavaggaṭṭhakāthā* (*Sumangalavilāsinī*) Part I (Devanagari Edition), p.15

¹⁷ *Mahāvamsa*, 33, 100-101; E.W. Adikaram, *Early History of Buddhism in Ceylon*, p.79

¹⁸ Lǚ Cheng, "Āgama" in *Encyclopaedia of Buddhism*, Fascicle 1: A-Acala, p.241

¹⁹ E. Lamotte, *History of Indian Buddhism*, pp.149-164

Ekottara-āgama were the first to be translated into Chinese. Both of them were translated and compiled by Dharmanandi at the dates of 384 and 385 CE respectively.²⁰ Later, Dharmanadi's version of the *Madhyama-āgama* was lost and the one that exists today is the translation by Sanghadeva in 398 CE. By Buddhayasas, the *Ādīśa-āgama* was translated in 413 CE. The last translation was the *Samyukta-āgama* by Gunabhadra during 435-53 CE.²¹

As to the sectarian origin of the four *āgamas*, the *Ādīśa-āgama* is attributed to the Dharmaguptaka sect and the *Madhyama-āgama* to the Sarvāstivāda School. The *Samyukta-āgama* and the *Ekottara-āgama* are belonging to Mūlasarvāstivāda and to Mahāsaṅghikas respectively.²² As to the *Ekottara-āgama*, following the view of A.K.Warder (1924-2013), F. Watanabe (1934-1990) says that it should belong to the Dharmaguptaka sect.²³ According to André Bareau (1921-1993), as it is not certain to which sect originally the *Ekottara-āgama* belonged, many hypotheses have been proposed regarding its origin and the most likely among them is the emanating from the Mahāsaṅghikas for there are no precise data to suggest a different assumption.²⁴

The Pali *Majjhima Nikāya* is accepted to be one of the texts representing the earliest layer of the Pali literature. In comparison to the discourses in the *Dīgha Nikāya*, which consists of long discourses, texts in this collection are shorter; Therefore, it is called *Majjhima Nikāya* (Middle Length) collection. Totally, it has 152 *suttas* which are grouped into sets of fifties (*pañṇāsaka*), the last containing fifty two. Each set of fifty is further grouped into

²⁰ Lǚ Cheng, *op.cit.*,p.242

²¹ Ibid

²² Ibid.

²³ F. Watanabe, *Philosophy and Its Development in The Nikayas and Abhidhamma*,p.5,fn.3

²⁴ A. Bareau, "The End of the Buddha's Life According to the Ekottaragama" in *Buddhist Studies Review*, Vol.16,No.2, p.141

chapters or divisions (*vaggas*-品) having ten discourses. The *Mahādukkhakkhandha Sutta* is placed at number thirteen from the beginning and included in the second chapter (*Sihanādavagga*-The Division of the Lion's Roar) of the first fifty (*Mūlapaṇṇāsakapāli*).

In the Chinese *Āgama*, the counterpart of the Pali *Nikāyas*, there are three different parallels of the *Mahādukkhakkhandha Sutta*. Out of the three, one version is found in the *Madhyama-āgama* (*Chung Āhan Jing*-《中阿含經》) which is titled as '*Khu Yin Jing* 《苦陰經》',²⁵ and grouped into the ninth chapter named '*In Ping*' (因品). This *sutta* is included in the Sanghadeva's translation of the *Madhyama-āgama*.²⁶ The second Chinese parallel exists as an individual *sutta* and also is missing its translator. It is found at T1, 846c and is titled as '*Fo Suo Khu Yin Jing*' 《佛說苦陰經》.²⁷ The third one is included in the *Ekottara-āgama* (*Cheng Yi Āhan Jing*-《增一阿含經》).²⁸ This was translated by Dharmanandi (384 -391 CE in China) (or Sanghadeva)²⁹ and included as the ninth discourse of the '*San Pao Ping*' 《三寶品》. This parallel goes without a title. The fourth Chinese version 《所欲致患經》 is included in the volume 'Jing ji Bu' (經集部- *Sūtra-Sannipāta*).³⁰ This was translated by Dharmaraksha (竺法護).

1.4. Methodology

This is a textual study. For the study, I have selected five versions of a discourse extant in the Pali canon and in the Chinese Buddhist

²⁵ T1, 584c~586a

²⁶ It is mentioned that Gautama Sanghadeva (瞿曇僧伽提婆) translated *Madhyama- āgama* and *Ekottara-āgama* was born induring during 397- 398 CE.

See URL :<http://www.buddhistdoor.com/OldWeb/bdoor/archive/nutshell/teach50.htm#t504>

²⁷ T1, 846c~848a

²⁸ T2, 604c~606c

²⁹ T2, 601c mentions that 《三寶品》 was translated by Sanghadeva.

³⁰ T17,737, 0539b13- 0541a11

tripiṭaka. The Pali version is compared with its four Chinese parallels, which were translated by different translators and included in different collections of the Chinese Buddhist canon. In the course of comparison, I have tried to recognize divergences seen among the five versions and have attempted to explain what would they indicate. The comparison is implemented with the aid of a chart format and the critical comparison is divided into sixty three sections. Where it seems necessary to delineate the important similarities and divergences, such places have been provided with notes in line with the numbers used in the comparison chart. In order to make it easier to understand the Pali 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 Pali, Sanskrit, Chinese and English.

1.5. Outline

In order to reach the objective of the study, I have devised the text into seven chapters; the first chapter serving as the introduction to the topic, in the first section 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 ‘Textual Characteristics of the *Mahādukkhakkhandha Sutta*’ has attempted to recognize the special value of the discourse. Here, an attempt is made to recognize three categories of *suttas* (in line with the nature of presentation) dealing with the teaching of suffering. The third chapter titled “ Doctrinal Basis of *Mahādukkhakkhandha Sutta*” discusses the cause of suffering (*taṇhā* and *avijjā*). In conclusion of this chapter, it

will be pointed out that this *sutta*'s discussion of suffering is based on craving (*taṇhā*) as the cause of suffering.

The forth chapter presents the comparison of the Pali discourse with its four Chinese parallels. The fifth chapter contains the new Chinese translation of the Pali discourse. The sixth chapter produces the critical examination into the contents of the texts and this is carried out in accordance with the numbers used in the fourth chapter.

The seventh chapter, the conclusion, includes the remarks derived through the comparison of the five versions of the selected discourse. Here, I will point out, though the five 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 Pali and *Ekottara-āgama* 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 *Ekottara-āgama* (of the Mahāsaṅghika sect) to that of the Pali version provokes us to reconsider the historical disagreements deemed to exist between the two sects.

Chapter Two

TEXTUAL CHARACTERISTICS OF THE *MAHĀDUKKHAKKHANDHA SUTTA*

Introduction

The present chapter is going to discuss the textual characteristics of the *Mahādukkhakkhandha Sutta* 《苦蘊經》. Here the investigation is concerned with the textual form adopted in presenting the teaching of suffering. As to the textual form, I will point out that *suttas* in the Pali canon can be divided into three categories, namely, Mini Discourses, Introductory Discourses and Descriptive Discourses. In the final section of the chapter, I will try to determine the nature of textual characteristics of the *Mahādukkhakkhandha Sutta*, whether it is introductory or descriptive. In determining the textual form, the three topics treated in the *sutta*, namely, sensuality (*kāma*), form/physical body (*rūpa*), and feeling (*vedanā*) will be examined in the light of pedagogical method of providing information in three aspects, gratification of an experience (*assāda*), repercussions (*ādīnava*) and liberation (*nissaraṇa*). The conclusion to be drawn here is that the *Mahādukkhakkhandha Sutta* has produced a unique account of suffering which is easily intelligible for the ordinary listeners.

2.1. Three Categories of the *Suttas* on *Dukkha*

In evaluating the role of discourses in conveying the message of the Buddha, It is noticeable that the *suttas* on *dukkha* can be divided into three categories. The first category can be classified as ‘Mini-Discourses,’ which contains very short introductions to the teachings; the second category can be classified as ‘Introductory Discourses,’ which engages in defining the concepts and providing

brief explanations; and the third category can be classified as ‘Descriptive Discourses,’ which elaborates the teachings in many respects.¹

2.1.1. The First Category: Mini-Discourses

This category of discourses dealing with the teaching of suffering can be found scattered over the *suttapiṭaka*. To get some light on this, let us examine the following discourses.

I. *Samādhi Sutta*

At Savatthi. “Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are. “And what does he understand as it really is? He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’²

II. *Paṭisallāna Sutta*

“Bhikkhus, make an exertion in seclusion. A bhikkhu who is secluded understands things as they really are. “And what does he understand as it really is? He understands as it really is: ‘This is suffering.’... ‘This is the origin of suffering’..

¹ This type of classification is introduced for the purpose of mapping the ‘location of the *Mahādukkhakkhandha Sutta*’ within the broad *sutta* literature. Such a classification is in line with the methodological approaches present in the Buddhist literature in terms of ‘explicit vs implicit (*nītattha* and *neyyattha desanā*) and ‘abstract vs descriptive’ (*sankhepa* and *vitthāra desanā*).

² CDB, p.1838; SN.V.414: *Samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti. Kiñca yathābhūtaṃ pajānāti? ‘Idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāmini paṭipadā’ti yathābhūtaṃ pajānāti. Samādhiṃ, bhikkhave, bhāveṭṭha. Samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti”*; SA 429: 爾時，世尊告諸比丘：「當修無量三摩提，專心正念。所以者何？修無量三摩提，專心正念已。如是如實顯現。云何如實顯現？謂此苦聖諦如實顯現，苦集聖諦、苦滅聖諦、苦滅道跡聖諦如實顯現。」

‘This is the cessation of suffering.’ . . . ‘This is the way leading to the cessation of suffering.’³

III. *Tatha Sutta*

“Bhikkhus, there are these Four Noble Truths. What four? The noble truth of suffering, the noble truth of the origin of suffering the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. These Four noble Truths, bhikkhus, are actual, unerring, not otherwise.”⁴

IV. *Āsavakkhaya Sutta*

Monks, for one knowing and seeing, I tell you, there is the ending of effluents, not for one not knowing and seeing. For one knowing what and seeing what the ending of effluents is there? For one knowing and seeing, ‘This is stress,’ there is the ending of effluents. For one knowing and seeing, ‘This is the origination of stress,’ there is the ending of effluents. For one knowing and seeing, ‘This is the cessation of stress,’ there is the ending of effluents. For one knowing and seeing,

³ CDB,p.1838; SN.V.414: *Paṭisallīno, bhikkhave, bhikkhu yathābhūtaṃ pajānāti. Kiñca yathābhūtaṃ pajānāti? ‘Idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti; SA 428: 爾時，世尊告諸比丘：「當勤禪思，正方便起，內寂其心。所以者何？比丘禪思，內寂其心成就已，如實顯現。云何如實顯現？謂此苦聖諦如實顯現，此苦集聖諦、苦滅聖諦、苦滅道跡聖諦如實顯現。」*

⁴ CDB,p.1855f; SN.V.435 : “*Cattārimāṇi, bhikkhave, ariyasaccāni. Katamāni cattāri? Dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ – imāni kho, bhikkhave, cattāri ariyasaccāni tathāni avitathāni anaññathāni; tasmā ‘ariyasaccāni’ti vuccanti; SA 417: 佛告比丘：「汝云何持我所說四聖諦？」比丘白佛言：「世尊說苦聖諦，我悉受持。如如、不離如、不異如，真、實、審諦、不顛倒，是聖所諦，是名苦聖諦。世尊說苦集聖諦、苦滅聖諦、苦滅道跡聖諦，如如、不離如、不異如，真、實、審諦、不顛倒，是聖所諦，是爲世尊說四聖諦，我悉受持。」*

‘This is the path of practice leading to the cessation of stress,’
there is the ending of effluents.⁵

V. *Samaṇabrāhmaṇa Sutta*

Monks, any contemplatives or brahmans who do not discern, as it has come to be, that ‘This is stress,’ ... that ‘This is the origination of stress,’ ... that ‘This is the cessation of stress,’ who do not discern, as it has come to be, that ‘This is the path of practice leading to the cessation of stress’: to me these contemplatives and brahmans do not count as contemplatives among contemplatives or as brahmans among brahmans.⁶

We can observe from these texts that they present only a basic formulation of each truth of suffering. Further, the texts do not describe what constitutes each aspect of the truth of suffering. Therefore, this category of *suttas* can be classified as Mini-Discourses.

2.1.2. The Second Category: Introductory Discourses

At this stage, the discourses present information more than the first stage does. As we have observed in the previous section, there is no information as to what constitutes the ‘truth of suffering’ or the rest

⁵ *Itivuttaka* (trans.) Thanissaro Bhikkhu, p.73; *Itivuttakapali: Jānatoḥaṃ, bhikkhave, passato āsavānaṃ khayam vadāmi, no ajānato no apassato. Kiñca, bhikkhave, jānato, kiṃ passato āsavānaṃ khayō hoti? Idaṃ dukkhanti, bhikkhave, jānato passato āsavānaṃ khayō hoti. Ayaṃ dukkhasamudayo, bhikkhave, jānato passato āsavānaṃ khayō hoti. Ayaṃ dukkhanirodho, bhikkhave, jānato passato āsavānaṃ khayō hoti. Ayaṃ dukkhanirodhagāminī paṭipadāti, bhikkhave, jānato passato āsavānaṃ khayō hoti. Evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayō hoti*”*ti.* <https://www.tipitaka.org/romn/>

⁶ *Itivuttaka* (trans.) Thanissaro Bhikkhu, p.73f; ‘*Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkha’nti yathābhūtaṃ nappajānanti; ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ nappajānanti; ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ nappajānanti; ‘ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ nappajānanti – na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā.* <https://www.tipitaka.org/romn/>

of truths. Instead, the discourse produces a basic exposition. For example, *Dhammacakkappavattana Sutta* presents the following text:

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.⁷

⁷ CDB.p.1844; SN.V.421-4,424-5, 425-6; T109《佛說轉法輪經》：何謂爲苦？謂生老苦、病苦、憂、悲、惱苦，怨憎會苦，所愛別苦，求不得苦，要從五陰受盛爲苦。何謂苦習？謂從愛故而令復有樂性，不離在在貪意，欲愛、色愛、不色之愛，是習爲苦。何謂苦盡？謂覺從愛復有所樂，姪念不受，不念無餘無姪，捨之無復禪，如是爲習盡。何謂苦習盡欲受道？謂受行八直道，正見、正思、正言、正行、正命、正治、正志、正定，是爲苦習盡受道真諦也。

It is clear that this text presents an idea as to what is suffering. Yet, when it is compared with some other texts dealing with the concept of *dukkha*, It is observable that this account is not detailed enough.⁸ On the other hand, this discourse was offered to a group of spiritual seekers, the five ascetics (*pañcavaggiya bhikkhus*-五比丘), who had a lot of experiences about the problem of human life.⁹ So, a brief explanation might have been sufficient for them to get the insight into the truth of reality. It is evident from the fact that at the end of the sermon, Aññā Koṇḍañña (阿若憍陳如) attained the first stage of spiritual path, stream-entering (*sotāpanna*-須陀洹/入流).¹⁰

The *Khandha Sutta* of the *Sacca Samyutta* is also an introductory *sutta*. The presentation of the doctrine of suffering here is similar to the *Dhammacakkappavattana Sutta*. The text runs as follows:

And what, bhikkhus, is the noble truth of suffering? It should be said: the five aggregates subject to clinging; that is the form aggregate subject to clinging . . . the consciousness aggregate subject to clinging. This is called the noble truth of suffering.

The *Lalitavistara*, a text belonging to the Buddhist Sanskrit tradition also presents a similar account: *tatra katamad duḥkham? jātirapi duḥkhaṃ jarāpi duḥkhaṃ vyādhirapi duḥkhaṃ maraṇamapi apriyasamprayoḃ 'pi priyaviprayogo 'pi duḥkham. yadapi icchan paryeṣamāṇo na labhate tadapi duḥkham. saṃkṣepāt pañcopādānaskadhā duḥkham. idamucyate duḥkham. tatra katamo duḥkhasamudayaḥ? yeyam tṛṣṇā paunarbhavikī nandirāgasahagatā tatratatrābhinandinī ayamucyate duḥkhasamudayaḥ. tatra katamo duḥkhanirodhaḥ? yo 'syā eva tṛṣṇāyāḥ punarbhavikyā nandirāgasahagatā yāstatratatrābhinandinyā janikāyā nirvartikāyā aśeṣo virāgo nirodhaḥ ayam duḥkhanirodhaḥ. tatra katamā duḥkhanirodhagāminī pratipat? eṣa evāryāṣṭāṅgamārgaḥ. tadyathā . samyagdr̥ṣṭiryaṅvat-samyaksamādhiriti. idamucyate duḥkhanirodhagāminī pratipadāryasatyamiti . imāni bhikṣavaścatvāryāryasatyāni. <https://legacy.suttacentral.net/skt/lal26>*

⁸ W.Rahula, *What The Buddha Taught*, p.30

⁹ P.Harvey, *An Introduction to Buddhism*, p.47

¹⁰ Vin.I.12; T22,788b:五比丘阿若憍陳如諸塵垢盡得法眼生。

And what, 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. This is called the noble truth of the origin of suffering.

And what, bhikkhus, is the noble truth of the cessation of suffering? It is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it. This is called the noble truth cessation of suffering.

And what, bhikkhus, is the noble truth of the way leading to the cessation of suffering? It is this Noble Eightfold Path; that is, right view . . . right concentration. This is called the noble truth of the way leading to the cessation of suffering of the cessation of suffering.

These, bhikkhus, are the Four Noble Truths.¹¹

Omitting the precedent seven types of suffering mentioned in the *Dhammacakkappavattana Sutta*, the *Khandha Sutta* defines ‘*dukkha*’ in terms of five aggregates, namely, body, feeling, perception, mental formations, and consciousness. Considered the quantity of the content, this *sutta* also can be classified as an introductory discourse on the teaching of ‘*dukkha*.’

2.1.3. The Third Category: Descriptive Discourses

Elucidating diverse meanings of the four noble truths was in practice during the time of the Buddha. The Buddha Himself states that the four noble truths have innumerable subtle meanings. As it is mentioned in the ‘*Sankāsana Sutta*’ of the *Sacca samyutta*:

¹¹ SN.V.426

This is the noble truth of suffering: such has been made known by me. In this statement, ‘This is the noble truth of suffering,’ there are innumerable nuances, innumerable details, innumerable implications.¹²

Following this approach, we can see the *sutta* literature has given rise to the production of a vast literature related to each aspect of four noble truths. As it is noted above, the *Dhammacakkappavattana Sutta* 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 (*pariññeyya*-苦聖諦智當復知); 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 realization (苦滅聖諦已知當知作證); and the last one, the way of ending suffering (*paṭipadā*) is to be cultivated (*bhāvetabba*-苦滅道跡聖諦已知當修).¹³ The texts mention that it is 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 Pali 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.

¹² CDB, p.1851; SN.V.430: *Idaṃ dukkhaṃ ariyasaccaṇṭi, bhikkhave, mayā paññattaṃ. Tattha aparimāṇā vaṇṇā aparimāṇā byañjanā aparimāṇā saṅkāsanā: ‘itipidaṃ dukkhaṃ ariyasaccaṇṭi;相應部56相應19經 《說明經》: 比丘們! 『這是苦聖諦』被我告知, 在那裡, 有無量字、無量辭的說明: 『像這樣, 這是苦聖諦。』*

¹³ SN.V.421f;T2,103c

To cater the need of followers from various walks of life, the presentation of the teachings was to be diversified. Brief explanations on the four noble truths would have not been successful in driving their message home to listeners. Consequently, the cardinal teachings were to be elaborated. When we examine the treatment given in the *Saccavibhaṅga Sutta* 《分別聖諦經》¹⁴ for the truth of suffering and the truth of leading to cessation of suffering (*dukkha sacca* and *magga sacca*), it is evident that the early Buddhists had engaged in the task of expanding the doctrine of four truths, *dukkha*.

In the *Dhammacakkappavattana Sutta*, 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 to the teaching of suffering. In the *Saccavibhaṅga Sutta*, elaborating what is suffering, Venerable Sāriputta adds more aspects of suffering to the account on *dukkha sacca* and clarifies them in detail.¹⁵ For example, the *Dhammacakkappavattana Sutta* refers to birth (*jāti*-生) as one form of suffering without any clarification.¹⁶ In the case of *Saccavibhaṅga Sutta*, after defining what is suffering in terms of ten modes, Sāriputta explicates all of them one by one. First he takes up the topic of birth (*jāti*-生) and glosses it as follows:

And what, friends, is birth? The birth of beings into the various orders of beings, their coming into birth,

¹⁴ MN.III.248-252; T1,467a~469c

¹⁵ MN.III.249f: namely *isoka* (sorrow), ii. *parideva* (lamentation), iii. *dukkha* (pain), iv. *domanassa* (grief), v. *upāyāsa* (despair); In the Chinese parallel of the *Saccavibhaṅga Sutta* mentions only eightfold aspects given in the *Dhammacakkappavattana Sutta*: 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。

¹⁶ Vin.I.10f

precipitation [in a womb], generation, the manifestation of aggregates, obtaining the bases for contact-this is called birth.¹⁷

In the similar manner, certain elements of suffering classified in the discourses have not been examined in detail. Though *Saccavibhanga Sutta* engages in defining some elements included in the first truth (*dukkha sacca*) and the fourth truth (*magga sacca*), it does not treat the second and the third truths (*samudaya* and *nirodha*) in detail. For instance, the *Dhammacakkappavattana Sutta* briefly introduces (*samudaya sacca*), craving as the factor producing rebirth and the threefold craving, craving sense-gratification, existence and annihilation. In this case, the *Saccavibhanga Sutta* also has not produced extra information.¹⁸ It is the same case with the third truth (*nirodha sacca*) in both discourses.

¹⁷ MLDB.p.1098; MN.III.249: *Katamā cāvuso, jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccatāvuso – ‘jāti’*; T1, p 467c: 諸賢！說生苦者，此說何因？諸賢！生者，謂彼眾生、彼彼眾生種類、生則生、出則出、成則成、興起五陰、已得命根，是名為生。諸賢！生苦者，謂眾生生時，身受苦受、遍受、覺、遍覺；心受苦受，遍受、覺、遍覺；身心受苦受，遍受、覺、遍覺；身熱受，遍受、覺、遍覺；心熱受，遍受、覺、遍覺；身心熱受，遍受、覺、遍覺；身壯熱煩惱憂感受，遍受、覺、遍覺；心壯熱煩惱憂感受，遍受、覺、遍覺；身心壯熱煩惱憂感受，遍受、覺、遍覺。諸賢！說生苦者，因此故說； T32,0814b21(佛說四諦經):賢者苦生為何等。若是人彼彼人種。從生增生。以隨以有欲成。五陰已生。命根已得。是名為生。生賢者苦。何因緣生苦為生者。人令身有故更苦。從更復更。從痛復痛。令意更苦。從更復更。從受復受。令身意更苦。從更復更。知受復受。令身待受惱。從更復更。覺受復受。意念熱惱。從更復更。知受復受。令身意熱惱。從更復更。從受苦復苦。身熱疲熱惱。從更復更。從受復受。意熱疲令熱憂。從更復更。從受復受。令身意熱疲從念熱惱。從更復更。從受復受。生賢者苦上說苦。We can learn from the Chinese texts, the other textual traditions had given more detailed explanation on birth than the Pali tradition.

¹⁸ The Chinese version of the *Saccavibhaṅga Sutta* 《佛說四諦經》 translated by An Shih Kao provides more information here: T32 : 「何等為，賢者！苦習賢者諦？或人，賢者！六自，入身相愛，彼所愛著近往，是為習。如自身，外身亦爾，識更知行哀。有，賢者！人為六持愛：一為地、二為水、三為火、四為風、五為空、六為識。彼所愛著，相近往發，是為習。如是應？若人在兒子，亦妻、從使御者、田地舍宅、坐肆臥具，便息為愛，著近更發往求，當知是愛習為苦習賢者諦。過世，賢者！時亦是愛習為苦習賢者習，未來世時亦是愛習為苦習賢者習，今現世時亦是愛習為苦習賢者習。如是不異，如有不倒不惑，真諦正如。有，賢者！諦，為賢者諦，更見解得，相應如有覺。是故，苦習名為賢者諦。

Mahāhatthipadopama Sutta

Another discourse that deals with the teaching of suffering is *Mahāhatthipadopama Sutta*. The text takes up the discussion on the four noble truths at the beginning and then analyses the truth of suffering (*dukkha sacca*) in detail. Particularly, the constituent of ‘suffering as grasping five aggregates’ (*pañcupādānakkhandhā dukkhā*) is analyzed.¹⁹ What is significant here is, the *sutta* paying attention to the aggregate of *rūpa* and then analyzing it in detail. The *rūpa* is constituted of four elements and five derivative forms (*mahābhūta* and *upādāya-rūpa*).²⁰ The text runs as follows:

What is the noble truth of suffering? Birth is suffering, ageing is suffering, death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering.

What are the five aggregates affected by clinging? They are: the material form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the formations aggregate affected by clinging, and the consciousness aggregate affected by clinging.

What is the material form aggregate affected by clinging? It is the four great elements and the material form derived from the four great elements. And what are the four great elements? They are the earth element, the water element, the fire element, and the air element.

¹⁹ The *suttas* like *Dhammacakkappavattana*, *Saccavibhanga* and *Satipaṭṭhāna* do not elaborate on ‘five aggregates’ as this text does.

²⁰ MN.I.184: “*Katamo cāvuso, rūpupādānakkhandho? Cattāri ca mahābhūtāni, catunnañca mahābhūtānaṃ upādāya rūpaṃ*; MA 30 《象跡喻經》：諸賢！云何色盛陰？謂有色，彼一切四大及四大造。

What is the earth element? The earth element may be either internal or external. What is the internal earth element? Whatever internally, belonging to oneself, is solid, solidified, and clung-to; that is, head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or whatever else internally, belonging to oneself, is solid, solidified, and clung-to: this is called the internal earth element. Now both the internal earth element and the external earth element are simply earth element.²¹

This account on ‘*dukkha*’ presented in terms of five aggregates, is a detailed account which makes the reader intelligible of ‘experience of suffering’. One of the characteristics observable in this text is that it presents the teaching in philosophical language as well as common life experience.

Mahāsatipaṭṭhāna Sutta

For further illustration of the second and third truths in the context of four noble truths, the reader has to refer to the *Mahāsatipaṭṭhāna Sutta*. The *sutta* produces the following analysis on the origin of suffering:

And what, monks, is the Noble Truth of the Origin of Suffering? It is that craving which gives rise to rebirth,

²¹ *MLDB*, pp.278-9; *MN.I*.185f; *MA*30: 云何爲四？謂苦聖諦，苦習、苦滅、苦滅道聖諦。諸賢！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。諸賢！云何五盛陰？謂色盛陰，覺、想、行、識盛陰。諸賢！云何色盛陰？謂有色，彼一切四大及四大造。諸賢！云何四大？謂地界，水、火、風界。諸賢！云何地界？諸賢！謂地界有二，有內地界，有外地界。諸賢！云何內地界？謂內身中在，內所攝堅，堅性住，內之所受。此爲云何？謂髮、毛、爪、齒、麤細皮膚、肌肉、筋、骨、心、腎、肝、肺、脾、腸、胃、糞，如是比此身中餘在，內所攝，堅性住，內之所受，諸賢！是謂內地界。諸賢！外地界者，謂大是，淨是，不憎惡是。諸賢！有時水災，是時滅外地界。

bound up with pleasure and lust, finding fresh delight now here, now there: that is to say sensual craving, craving for existence, and craving for non-existence.

And where does this craving arise and establish itself? Wherever in the world there is anything agreeable and pleasurable, there this craving arises and establishes itself.

And what is there in the world that is agreeable and pleasurable? The eye in the world is agreeable and pleasurable, the ear..., the nose..., the tongue..., the body..., the mind in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

Sights, sounds, smells, tastes, tangibles, mind-objects in the world are agreeable and pleasurable, and there this craving arises and establishes itself.

Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

Eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

Feeling born of eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

The perception of sights, of sounds, of smells, of tastes, of tangibles, of mind-objects in the world is agreeable and

pleasurable, and there this craving arises and establishes itself.

Volition in regard to sights, sounds, smells, tastes, tangibles, mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

The craving for sights, sounds, smells, tastes, tangibles, mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

Thinking of sights, sounds, smells, tastes, tangibles, mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

Pondering on sights, sounds, smells, tastes, tangibles and mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself. And that, monks, is called the Noble Truth of the Origin of Suffering.²²

Though the description offers an understanding of the relation between senses and desire, the three aspect of the craving, sense-desire, desire for existence and desire for non-existence are not discussed as different elements of desire. The explanation given here takes an analytical approach to the concept and it illustrates how desire is active in different stages of sense-perception. Consequently it turns out to be a form of abstract account on suffering.

²² LDB, pp.346-347; DN.II.308-311; T32 《佛說四諦經》：「何等爲，賢者！苦習賢者諦？或人，賢者！六自，入身相愛，彼所愛著近往，是爲習。如自身，外身亦爾，識更知行衰。有，賢者！人爲六持愛：一爲地、二爲水、三爲火、四爲風、五爲空、六爲識。彼所愛著，相近往發，是爲習。如是何應？若人在兒子，亦妻、從使御者、田地舍宅、坐肆臥具，便息爲愛，著近更發往求，當知是愛習爲苦習賢者諦。過世，賢者！時亦是愛習爲苦習賢者習，未來世時亦是愛習爲苦習賢者習，今現世時亦是愛習爲苦習賢者習。如是不異，如有不倒不惑，真諦正如。有，賢者！諦，爲賢者諦，更見解得，相應如有覺。是故，苦習名爲賢者諦。」

As to the third truth, the *Dhammacakkappavattana Sutta* and the *Saccavibhaṅga Sutta* produce similar content.²³ The *Mahāsatipaṭṭhāna Sutta* puts forth an account which identifies the cessation of craving for pleasant sense-experience and each stage of forming the sense-experience.²⁴

2.1.4. Mahādukkhakkhandha Sutta: Descriptive Discourse

Under the category of more detailed discourses, we can observe while some texts engage in expanding the defining process of concepts, other *suttas* provide explanations in terms of life experiences. That is, the day to day experiences are utilized to illustrate how suffering is integral to every aspect of life. The *Mahādukkhakkhandha Sutta* can be identified as representative of this category.

The major characteristic of the *sutta* is presenting the teaching in terms of common life experiences. The *Mahādukkhakkhandha Sutta* takes up three topics, sensuality (*kāma/kāmatanḥā*-欲愛), human body (*rūpa*) and feeling (*vedanā*). And each of them is analyzed in terms of gratification (*assāda*), drawbacks (*ādinava*) and release (*nissaraṇa*). Specially, the sections on

²³ Like in the case of the second truth, the Chinese version produces more information than the Pali. See, T32: 何等爲賢者苦盡賢者諦？有賢者爲人六自身中種入爲不受得。從是解不共更已斷已捨相離已盡不復望已滅寂然是苦滅。如是內身外亦爾。識相近更思想念行望愛亦爾。有賢者人六持不愛。一地二水三火四風五空六識。從是得解不共更已斷已捨已棄已異不用寂然是爲苦盡。是亦爲何等。若人無有愛著在兒在家在使在御田地舍宅居肆臥具寶寶利息無有愛著。不相近意生發求無有是。當知是愛盡爲苦盡。賢者諦。過世賢者時是亦愛盡爲苦盡。賢者諦。未來世亦爾。今現在世時亦是愛盡爲苦盡。賢者諦。如是不異如有不惑不倒。真諦是如有是故苦已盡爲賢者諦。

²⁴ DN.II.310f: ...*Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati? Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kiñca loke piyarūpaṃ sātārūpaṃ? Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaṃ loke...pe... ghānaṃ loke... jivhā loke... kāya loke... mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rūpā loke... saddā loke... gandhā loke... rasā loke... phoṭṭhabbā loke... dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.*

sense-desire (*kāmatanḥā*) and form/body (*rūpa*) serve to bring the teaching to the common life experience level. The *Mahāsatipaṭṭhāna Sutta* engages in defining ‘craving’ (*taṇhā*) in general in terms of senses and attachment without referring to the three aspects of craving given in the *Dhammacakkappavattana Sutta* (craving for sensual pleasure (*kāmatanḥā*-欲愛), craving for self-assertion (*bhavatanḥā*-有愛) and craving for annihilation (*vibhavatanḥā*-無有愛). Let us examine following excerpts from the *Mahādukkhakkhandha Sutta*:

Sensuality (*kāma*)

- a. 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 or the royal service, or whatever craft it may 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.²⁵
- b. 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

²⁵ MLDB,p.180;MN.I.86;

with canes, beaten with clubs; they have their hands cut off, their feet cut off, their hands and feet cut off; their ears cut off, their noses cut off, their ears and noses cut off... 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...the cause being simply sensual pleasures.²⁶

Form/Body (*rūpa*)

- a. What, bhikkhus, is the delight in the case of material form? Suppose there were a girl of the noble class or the brahmin class or of householder stock, in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair. Is her beauty and loveliness then at its height? “Yes, venerable sir.” – “Now the pleasure and joy that arise in dependence on that beauty and loveliness are the gratification in the case of material form.”
- b. What, bhikkhus, is the danger in the case of material form? Later on one might see that same woman here at eighty, ninety, or a hundred years, aged, as crooked as a roof bracket, doubled up, supported by a walking stick, tottering, frail, her youth gone, her teeth broken, grey-haired, scanty haired, bald, wrinkled, with limbs all blotchy. What do you think, bhikkhus? Has her former beauty and loveliness vanished and the danger

²⁶ *MLDB*, p. 182

become evident?” – “Yes, venerable sir.” “Bhikkhus, this is a danger in the case of material form.

As the four extracts from the sutta reveal, there had been a tendency among early Buddhists to bring the *dhamma* to the grass-root level experiences of the public. This is in line with the Buddha’s teaching given in the *Sankāsana Sutta* that there are innumerable senses of the *dukka*, *samudaya*, *nirodha* and *magga saccas*.²⁷

2.1.5. Continue to Commentarial Period

The practice among early Buddhists to simplify the teaching of the Buddha by adding vivid information continues to the commentarial period. For example, Venerable Buddhaghosa describes how birth is suffering. The *Visuddhimagga* mentions:

Here the suffering classed as ‘rooted in the descent into the womb’, and so on, is this: when this being is born in the mother’s womb...like a worm in rotting fish, rotting dough, cess-pools, etc., he is born in the belly in a position that is below the receptacle for undigested food (stomach), above the receptacle for digested food(rectum).....And on being reborn there for ten months he undergoes excessive suffering, being cooked like a pudding in a bag by the heat produced in the mother’s womb, and steamed like a dumpling of dough, with no bending, stretching and so on. So this, firstly, is the suffering rooted in the decent into the womb.²⁸

What we can learn from these textual references is that since the first time of presenting the doctrine of suffering, up to later ages

²⁷ SN.V.430

²⁸ *The Path of Purification*, p.569

when the commentaries and summaries of the teaching (like the *Visuddhimagga*) were composed, the authors have tried to illustrate the concept of suffering.

2.2. Textual Analysis of *Dukkha* in *Mahādukkhakkhandha Sutta*

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.²⁹ 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 three ways, producing a formula (Mini-discourses), or an introduction or a detailed description. In this section, I am going to point out that the *Mahādukkhakkhandha Sutta* belongs to the category of *suttas* that offer descriptive approach to explain the concept of suffering presenting the discussion based on the pedagogical method of treating a certain topic or concept in relation to gratification, repercussions and liberation .

As it was previously mentioned, 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 can be understood only by a few.³⁰ So, it was necessary to apply different teaching

²⁹ R. Gethin, *The Foundations of Buddhism*, p.47: The Discourses of the Buddha as preserved in the Nikayas do not of themselves constitute a systematic exposition of Buddhist thought with a beginning, middle, and end. Each discourse is rather presented as a more or less self-contained piece on a particular theme. And yet, the discourses as a whole do contain quite explicit indications of how these various themes relate to each other and fit together to form an overall structure and pattern.

³⁰ SN.V.467: *Evameva kho, bhikkhave, appakā te sattā ye pana ariyena paññācakkhunā samannāgatā; atha kho eteva bahutarā sattā ye avijjāgatā sammulhā. Taṃ kissa hetu?*

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 *Mahādukkhakkhandha Sutta* 《苦蘊經》.

The discussion in this discourse concerned with suffering is mainly centred upon the *dukkha* and *dukkhasamudaya* two truths. In order to educate the public of suffering, the text has selected three factors, which are very sensitive to deal and play a great role in human life. They are: sensuality (*kāma*-欲望/姪), material form (*rūpa*-色), and feeling (*vedanā*-痛/覺).³¹

To illustrate these three factors in relation to suffering and its arising, the text uses three angles to look at as gratification (*assāda*-氣味/味), danger (*ādīnava*-敗壞/患/過), and escape from them (*nissaraṇa*-棄/出要/捨離).³² Let us treat three items one by one and examine how far they have been described in comparison to the definitive *suttas*.

2.2.1. Sensuality (*kāmā*-欲望/姪)

In this *sutta*, sensuality has been analyzed in terms of gratification, danger and escape. The discourses defining what is craving, the cause of suffering, briefly mention craving for sensual pleasures (*kāmatanḥā*-欲愛), craving for continuous existence (*bhavatanḥā*-

Adiṭṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ. Katamesaṃ catunnaṃ? Dukkassa ariyasaccassa...pe... dukkhanirodhagāminiyaṃ paṭipadāya ariyasaccassa; CDB,p.1879: bhikkhus, those beings are few who possess the noble eye of wisdom. But these beings are more numerous, who are immersed in ignorance and confused. For what reason? Because, bhikkhus, they have not seen the Four Noble Truths.

³¹ MN.I.84

³² Ibid.85

有愛), and craving for annihilation (*vibhavataṇhā*-無有愛) as three modes of craving.³³ The *Mahādukkhakkhandha Sutta* 《苦蘊經》 putting sensuality (*kāmā*) as the first topic to examine, defines what is the gratification of sensuality. Neither in the *Dhammacakkappavattana Sutta* nor in the *Saccavibhaṅga Sutta*, there is reference to the definition of sensual gratification.³⁴ The *Mahādukkhakkhandha Sutta* 《苦蘊經》 defines (and also some other *suttas*) the gratification of sensual pleasures in terms of five codes of sense pleasures (*pañcakāmaguṇa*-妙欲/五欲/五婬) as follows:

What...is the gratification in the case of sensual pleasure?... there are these five codes of sensual pleasure. What are the five? Forms cognizable by the eye that is wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. Sounds cognizable by the ear... Odours cognizable by the nose...Flavours cognizable by the tongue...Tangibles cognizable by the body that are wished for, desired, agreeable and likeable connected with sensual desire, and provocative of lust. These are the five codes of sensual pleasure...the pleasure and joy that arise dependent on these five codes of sensual pleasure are the gratification in the case of sensual pleasures.³⁵

³³ Vin.I.10f; MN.III.250f; SN.V.431

³⁴ Ibid.

³⁵ MN.I.85,92,144,155,173,454,504; II.42; III.114,295; DN.I.245: *Ko ca, bhikkhave, kāmānaṃ assādo? Pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuvīññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā ghānaviññeyyā gandhā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā jivhāviññeyyā rasā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā – ime kho, bhikkhave, pañca kāmaguṇā. Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ kāmānaṃ assādo; T2, 605a (EA): 欲有何味? 所謂五欲者是。云何爲五? 眼見色, 爲起眼識; 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。*

When we compare this description with the introductory discourses dealing with the second noble truth, which merely mention sensual desire (*kāmatanḥā*-欲愛) as one aspect of craving, the descriptive definition as to gratification given here can be understood as furtherance made to the brief reference to the sensual desire in introductory 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 *dhammā*) as the sixth code of sensual pleasure to the list of five codes of sensual pleasures.³⁶ The *Satipaṭṭhāna Sutta* 《念處經》³⁷ in the *Dīgha Nikāya* 《長部》 has added the mind and mind-objects as the sixth code.³⁸

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.³⁹ 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 have discussed how attachment to sensuality

³⁶ E.Frauwallner, *History of Indian philosophy*, vol.I, p.150ff

³⁷ T1,582b~584b

³⁸ DN.II.308

³⁹ E.W.Burlingame, *Buddhist Parables*, pp.274-279: He has collected seven parables that describe the problem of sensuality.

cause conflicts in the human life.⁴⁰ The description contained in the *Mahādukkhakkhandha Sutta* 《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 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.⁴¹

In 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 *Mahādukkhakkhandha Sutta* 《苦蘊經》 brings forth the list of them in relation to suffering as follows:

⁴⁰ AN.IV.438f

⁴¹ MLDB.180f

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...⁴²

If we evaluate the importance of this kind 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 of the experience of suffering.

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.

2.2.2. Material form/body (*rūpa*-色)

The *Dhammacakkappavattana Sutta* as a concluding remark to tell what is suffering, makes the statement that clinging to the five aggregates is suffering (*sankhittena pañcupādānakkhandhā*

⁴² Ibid.p.182; T1, 585b (MA):復次，眾生、因欲、緣欲，以欲爲本故，著鎧被袍，持稍弓箭或執刀楯入村、入邑、入國、入城。穿牆發藏，劫奪財物，斷截王路或至他巷，壞村、害邑、滅國、破城。於中或爲王人所捉；種種考治：截手、截足或截手足；截耳、截鼻或截耳鼻...彼在其中或死或怖，受極重苦。是謂現法苦陰；因欲、緣欲，以欲爲本。

dukkhā).⁴³ There is no any clarification to this statement which is of philosophical character.⁴⁴ A further attempt made to explain why the five aggregates are subject to suffering, is seen in the *Anattalakkhaṇa Sutta* 《無我相經》, which is considered as the second talk (*veyyākaraṇa*-解答) given by the Buddha.⁴⁵ Using the three characteristics (*tilakkhaṇa*: *anicca*, *dukkha*, *anatta*-無常, 苦, 無我), impermanence, unsatisfactoriness and non-substantiality of the phenomena as the measurement to decide whether five aggregates can be taken as substantial (*atta*-我), the Buddha points out the body (*rūpaṃ*-色) is not self, if it were self, then this body would not tend to sickness.⁴⁶ 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 *Mahādukkhakkhandha Sutta* discourse 《苦蘊經》, it adopts the threefold analysis (gratification, danger and escape) to explain the reality of material form and describes how persons experience body. Gratification of the body is the pleasure derived from the beauty of a girl at her prime youth and possessing all the characteristics which are considered as the measurement of feminine beauty.⁴⁷ This is a different way of understanding the

⁴³ Vin.I.10

⁴⁴ MN.III.250: The *Saccavibhanga Sutta* takes up the role of defining and mentions cling to material form (*rūpa*-色), feeling (*vedanā*-受), perception (*saññā*-想), mental formations (*sankhāra*-行) and consciousness (*viññāṇa*-識) is suffering.

⁴⁵ T22,788~789b

⁴⁶ *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。

⁴⁷ MN.I.88

pleasure of body and it has been done in terms of sensuality, which is the most dominant aspect in human psyche.⁴⁸

In order to show the adverse aspects of body (*ādīnava*-敗壞/患/過), the *sutta* describes how the same beautiful woman gradually becomes old, sick and finally dead. The text 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?⁴⁹

The nine stages of a dead body is a meditative object to contemplate the body. In the *Satipaṭṭhāna suttas*, it is given in abstract or a universal form whereas the *Mahādukkhakkhandha Sutta* 《苦蘊經》 relates those nine stages to the female body.⁵⁰ 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.

2.2.3. Feeling (*vedanā*-痛/覺/痛痒)

Feeling, the second aggregate, is also examined in terms of gratification, danger and escape. Unlike the sections on sensuality and body there is no an attempt to describe in detail.

⁴⁸ 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.

⁴⁹ *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!是謂色為大患。」

⁵⁰ *MLDB*.p.183f

Conclusion

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, repercussions and liberation; particularly, the treatment on the repercussions of sensual desire dramatically depicts how desire for sensual pleasures would cause suffering. This is a special discussion which is found in the *Cūḷadukkhakkhandha* and *Mahādukkhakkhandha* suttas of the *suttapiṭaka*. The section on the material form also has been considerably 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.

Chapter Three

DOCTRINAL BASIS OF THE *MAHĀDUKKHAKKHANDHA SUTTA*

Introduction

The present chapter takes up the subject of doctrinal basis of the text for discussion. With regard to the doctrinal basis, I will refer to the discussion still going on among the modern Buddhist researchers concerned with the main cause of suffering, whether Craving (*taṇhā*-渴愛, 愛欲) or Ignorance (*avijjā*-無明). By analyzing the three topics, *kāma*, *rūpa* and *vedanā*, the conclusion will be made that the *Mahādukkhakkhandha Sutta* is based on the position that suffering is resultant of craving (*taṇhā*).

3.1. The Cause of Suffering: *taṇhā* or *avijjā*

In the explanation of the cause of suffering, the Buddha states that it will never be a single cause and there are many causes and conditions which function together in generating psycho-physical pain.¹ In general, *taṇhā* (craving,² thirst,³ desire⁴) and *avijjā* (ignorance) come to be emphasized as the causes of suffering. However, it should be mentioned that the discourses concerned with the second noble truth only refer to craving (*taṇhā*) as the sole cause of suffering. And also, there are many discourses in the Pali canon that trace to craving as the cause of suffering.

¹ W.Rahula, *What The Buddha Taught*, p.45

² MLDB. translates 'taṇhā' as 'craving': p.29,n.6, 138, 195; MLS.I.133

³ W.Rahula, *op.cit.*

⁴ Ibid.

On the other hand, according to the twelvefold theory of causal conditioning (*paṭiccasamuppāda*), 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 stems from ignorance, which is said to have no known beginning.⁵ Further, it is mentioned that ignorance is correlated with volitional activities⁶ and when there is no ignorance, then there are no volitional activities; the cessation of ignorance causes the cessation of volitional activities.⁷ And also, it is mentioned that for the the question what is the causal condition (*upanisā*-緣) of volitional activities, the reply should be 'ignorance'.⁸

The fact that making no reference to *avijjā* in the *Dhammacakkappavattana Sutta* (in the second noble truth) and the indications to ignorance in some other *suttas*⁹ as the head of causes conducive to samsāric existence, have led modern Buddhist scholars to form two theories as to the origin of suffering:

- I. *Taṇhā* as the sole cause of suffering
- II. *Avijjā* as the cause of suffering

Erich Frauwallner (1898-1974) has tried to show a development in the Pali *suttaṭṭhaka* regarding the cause of suffering. According to him, the *Dhammacakkappavattana Sutta* establishes *taṇhā* as the sole cause of suffering and later through the theory of causal conditioning (*paṭiccasamuppāda*- 緣起法), ignorance (*avijjā*) was

⁵ SN.II.178; AN.V.113

⁶ SN.II.7: *avijjāya kho sati sankhārā honti avijjā paccayā sankhārā*

⁷ SN.II.9: *avijjāya kho asati sankhārā na honti avijjānirodhā sankhāranirodho*

⁸ SN.II.31

⁹ SN.II.6, 9, 12; It 34: *yā kāc' imā duggatiyo asmiṃ loke paramhi ca avijjāmūlakā sabbā icchā - lobha - sammussayā*; Sn 199, 277, 729: *jāti - maraṇa - samsāraṃ ye vajanti punappunāṃ . . . avijjā'eva sā gati*

introduced as the cause functioning together with other conditions to generate suffering.¹⁰ As the *suttapiṭaka* reflects, there is no space to form a theory of a single cause as the origin of suffering. It is stated that there is no known ‘first beginning’ (*purimākoṭi*-前際) of ignorance¹¹ and it is said that the causal formula beginning with ignorance is an effort of describing phenomena in terms of causally correlated factors ‘in the middle’ instead of seeking for initial or final causes.¹² The *Sammādiṭṭhi Sutta* 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.¹³

This is a well-illustrious remark to show that the Pali *suttapiṭaka* has not considered ‘ignorance’ as the fundamental cause of suffering but only as one of many factors which are causally conditioned.¹⁴

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

¹⁰ E.Frauwallner, *History of Indian Philosophy*, Vol. I. pp.150-156sq; H.G.A. van Ziet, ‘Avijja’ in *Encyclopaedia of Buddhism*, p.548 : he mentions of few scholars who tried to interpret ‘ignorance’ as the dominant cause of suffering in Buddhism.

¹¹ AN.V.113

¹² MN.I.265; SN.II.20,21

¹³ *MLDB*, p.143f; T2, 797b: 彼云何名爲無明？所謂不知苦、不知習、不知盡、不知道、此名爲無明。The Chinese version differs from the Pali.

¹⁴ P.Williams and A.Tribe, *Buddhist Thought*, p.46

truths) Buddhist thought sees 'thirst' (*tṛṣṇā/taṇhā*) as the root cause of suffering, at another time (in the formula of *pratītyasamutpāda*) ignorance (*avidyā/avijjā*); indeed, he saw this as something of an inconsistency. Yet what Buddhist thought seems to be suggesting here is that what is logically distinct-the cognitive and affective, fact and value-is empirically inextricably bound up together: a mind that does not see in accordance with the truth is a mind that tends to grasp.¹⁵

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 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 *Mūlapariyāya Sutta* 《想經》,¹⁶ a deep philosophical scripture, after analyzing elements related to existence, expresses that delight in them is the cause of suffering (*nandi dukkhassa mūlaṃ*).¹⁷ 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

¹⁵ 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

¹⁶ MN.I.1-6; T1,596b~596c

¹⁷ MN.I.6; This reference is not found in the Chinese version of this *sutta*.

of suffering. Even we cannot agree with Frauwallner's opinion completely, his view compels us to look closer into the texts.

3.2. Doctrinal Basis of *Mahādukkhakkhandha Sutta*

As we have noted above, Pali *suttas* have not assumed a fixed single factor to show as the sole cause of suffering. However, either due to the diversity of listeners' capacity to realize the *dhamma* or due to their psychological inclinations or due to social factors or due to cotemporary religio-philosophical factors, there are number of *suttas* describe desire (*taṇhā*-渴愛) as the origin of every sort of miseries. In this section, I am going to point out that the *Mahādukkhakkhandha Sutta* 《苦蘊經》 is based on the position 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.

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 differs from the non-Buddhist religious practitioners' view. At the outset, the ascetics question what is the difference between the Buddha and ascetics (*paribbājakas*-梵志) on the teaching of these three factors. The Buddha states to his disciples that those ascetics 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.¹⁸

¹⁸ SN.IV.7f: In this place, the Buddha says that before his enlightenment, while he was still

The Buddha takes up three factors one by one and analyzes in terms of gratification (*assāda*), danger (*ādīnava*) and escape (*nissaraṇa*).¹⁹ 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)²⁰ (latent tendencies) and *anusaya* (隨眠)²¹ form the deepest layer of the human psyche. *Kāmāsava* (欲漏), *bhavāsava* (有漏) and *avijjāsava* (無明漏)²² (sometimes *diṭṭhāsava*-見漏) can only be removed by attaining the knowledge called *āsavakkhayañāṇa* (漏斷智) whose attainment establishes the enlightenment.²³ 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

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.

¹⁹ This method has been used in many contexts by the Buddhists to reach a conclusion of a certain matter. MN.I. 65 (*Cūlasihanada Sutta*)

²⁰ 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 '*ciraparivasiakatthena*' (on account of its being stored up for a long time like wine). They work through the eye and the mind and continue to produce all beings up to Indra. As those wine which are kept long are called 'asavas' so these are also called asavas for remaining for long time. The other alternative that Buddhaghosa gives is that they are called asava on account of thiet producing samsaradukkha (sorrows of the world), Atthasālini, p.48. (Contrast it with Jaina asrava flowing in of karma matter). Finding it difficult to translate it in one word after Buddhaghosa, I have translated it as 'depravities' after Childers".

²¹ *Anusaya* has been translated in to English as bent, bias, proclivities, the persistence of dormant or latent disposition, predisposition, and tendency (PED, 44). These are enumerated as seven in several places in the canon. They are: proclivity of sense desire (*kāmarāgānusaya*-欲貪隨眠), proclivity of anger (*paṭighānusaya*-瞋恚隨眠), proclivity of view (*diṭṭhānusaya*-見隨眠), proclivity of doubt (*vicikicchānusaya*-疑隨眠), proclivity of conceit (*mānānusaya*-慢隨眠), proclivity for rebirth (*bhavarāgānusaya*-有貪隨眠), and proclivity of ignorance (*avijjānusaya*-無明隨眠): DN.III.254

²² MN.I.55: *Tayo' me āvuso āsavā: kāmāsavo bhavāsavo avijjāsavo.*

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

provokes the person to seek gratification in an eternal existence.²⁴ The *Sammādiṭṭhi Sutta* has pointed out that *āsava*s function as the condition for ignorance and when they are removed (*khināsava*-漏斷) ignorance breaks up.²⁵ In the *Mahāmālunkya Sutta* 《五下分結經》,²⁶ 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.²⁷

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

According to the *paṭiccasamuppāda* theory, craving (*taṇhā*) is conditioned by sensation (*vedanā*-痛/覺/受)²⁸ and craving conditions attachment (*upādāna*-取)²⁹ and attachment conditions becoming (*bhava*-有).³⁰ In this line of causes and conditions, *taṇhā* functions to get the person attached to sensual pleasures (*kāmūpādāna*-欲取), views (*diṭṭhūpādāna*-見取), religious practices (*śīlabbatūpādāna*-戒取) and self-notions (*attavādūpādāna*-我取).³¹ The sensual objects are not understood in nature problematic but

²⁴ D.J. Kalupahana, *Buddhist Philosophy A Historical Analysis*, p.38

²⁵ MN.I.54: *Āsavaśamudayā avijjā samudayo, āsavanirodhā avijjānorodho*

²⁶ MN.I.432-437; T1,778c~780b

²⁷ MN.I.433; *MLDB*, p. 538; T1,778c: 鬘童子！非為眾多異學來，以嬰孩童子責數喻詰責汝耶？鬘童子！嬰孩幼小，柔軟、仰眠，意無欲想。況復欲心纏住耶？然彼性使故，說欲使。

²⁸ DN.II.56; T1,60b: 受是愛緣。

²⁹ Ibid.: *Taṇhā-paccayā upādānaṃ*; T1,60b: 愛是取緣。

³⁰ Ibid.: *Upādāna-paccayā bhavo*; T1,60b: 取是有緣。

³¹ Ibid.58; T1,60c

attachment to them causes suffering.³² Attachment or inclination to a certain aspect of experience causes the person to wish to continuously get the same experience and in turn it leads to the continuous becoming. From the limb 'taṇhā' to 'bhava'(kāma, rūpa, and arūpa-欲有,色有,無色有) all have included sensuality as one aspect of them. So, we can understand that sensual desire is a crucial factor to make the person turn in the cycle of existence. Based on this understanding, Buddhists have tried to explain it in various ways and to show how it brings about suffering.

The *Mahādukkhakkhandha Sutta* 《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 *Khaggavisāṇa Sutta* of the *Sutta Nipāta* 《經集》 describes the alluring nature of sensual pleasures as follows:

For sensual pleasures, variegated, sweet (and) delightful,
disturb the mind with their manifold form.³³

In the *Anguttara Nikāya* 《增支部》, sensual pleasure is defined in the context of sexual pleasure by referring to the man and woman as proving the highest sensual pleasure for each other.³⁴

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 Pali *sutta* begins to describe the adverse effects (*ādinava*) of sensual

³² D.J. Kalupahana, *The Principles of Buddhist Psychology*, p.97

³³ Sn.50: *Kāmā hi citrā madhurā manoramā-virūparūpena mathenti cittam*; Sn.766: *Kāmaṃ kāmayaṃānassa tassa ce taṃ samijjhati, addhā pīti mano hoti laddhā macco yadicchati*

³⁴ AN.I.1

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 1 - Conflicts

	Personal conflicts	Interpersonal conflicts
1	The householder undergoes suffering in earning the living ³⁵	
2	His all effort to earn wealth become fruitless ³⁶	
3	After gaining the property, he labours to guard and protect them ³⁷	
4		i. The kings, brahmins, nobles, householders quarrels with one another ³⁸ ii. Mother-son, father-son, brother-sister, and friend-friend quarrel mutually. ³⁹

³⁵ T1, 585a (MA):族姓子者，隨其技術以自存活，或作田業、或行治生、或以學書、或明算術、或知工數、或巧刻印、或作文章、或造手筆、或曉經書、或作勇將、或奉事王。彼，寒時則寒，熱時則熱；飢渴，疲勞；蚊、虻所蜇。

³⁶ Ibid. 作如是業，求圖錢財。彼族姓子，如是方便、作如是行、作如是求。若不得錢財者，便生憂苦、愁感、懊惱、心則生癡；作如是說：『唐作、唐苦，所求無果。』

³⁷ Ibid. 作如是求，若得錢財者，彼便愛惜，守護密藏...彼作如是，守護密藏。若有王奪、賊劫、火燒、腐壞、亡失，便生憂苦、愁感、懊惱、心則生癡。

³⁸ Ibid. 眾生，因欲、緣欲、以欲為本故，王，王共諍；梵志，梵志共諍；居士，居士共諍；民，民共諍；國，國共諍。See: Chapter Four 18 & 19 (within the Chart) with the sub-sections regarding the differences in presenting this matter in the Pali and Chinese versions.

³⁹ 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。彼既如是共鬭諍已；母說子惡，子說母惡；父子、兄弟、姊妹、親族更相說惡，況復他人？是謂現法苦陰；因欲、緣欲、以欲為本。This fact has been more elaborative by referring to the denial by each other whereas the Pali version only mentions of quarrel between two parties. See: Chapter Four 18 & 19 with the sub-sections.

5		People divide into two array and fight with one another using destructive weapons. ⁴⁰
6		Using various war techniques, people attack one another and get into serious injuries and finally go to death. ⁴¹
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. ⁴²
8	Having conducted various misconducts, the person repents for them at his verge of death. ⁴³	

⁴⁰ T1, 846f (ACT): 此眾生，因姪故、至增上姪故，使著鎧、便執弓箭、或著皮鎧、持極利刀，相圍聚鬪。

⁴¹ T1,585a (MA): 復次，眾生，因欲、緣欲、以欲為本故，著鎧被袍、持稍弓箭、或執刀往奪他國、攻城破塢、共相格戰、打鼓吹角、高聲喚呼、或以槌打、或以鉞戟、或以利輪、或以箭射、或亂下石、或以大弩、或以融銅珠子灑之。彼當鬪時，或死、或怖，受極重苦。是謂現法苦陰；因欲、緣欲、以欲為本。

⁴² Ibid. 復次，眾生、因欲、緣欲，以欲為本故，著鎧被袍，持稍弓箭或執刀槌入村、入邑、入國、入城。穿牆發藏，劫奪財物，斷截王路或至他巷，壞村、害邑、滅國、破城。於中或為王人所捉；種種考治：截手、截足或截手足...彼在其中或死或怖，受極重苦。是謂現法苦陰；因欲、緣欲，以欲為本。

⁴³ T1, 585b (MA): 復次，眾生、因欲、緣欲，以欲為本故，行身惡行，行口、意惡行，彼於後時，疾病著床，或坐臥地。以苦逼身，受極重苦，不可愛樂。彼若有身惡行，口、意惡行，彼臨終時，在前覆障，猶日將沒大山崗側，影障覆地。如是，彼若有身惡行，口、意惡行，在前覆障，彼作是念：『我本惡行，在前覆我。我本不作福業，多作惡業。若使有人作惡，凶暴，唯為罪；不作福，不行善，無所畏，無所依，無所歸。隨生處者，我必生彼。』從是有悔，悔者不善死，無福命終，是謂現法苦陰；因欲、緣欲、以欲為本。 This idea is found only in the MA and ACT versions whereas both the Pali and EA versions miss it.

9	Engage in misconduct of body, speech and mind. Consequently, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in the hell. ⁴⁴	
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The issues selected to show how people get into various perils due to sensual desire belong to the first category of suffering, *dukkha dukkha* (苦苦)⁴⁵ or ordinary suffering. W.Rahula briefly explains the nature of ordinary suffering as follows:

All kinds of suffering like birth, old age, sickness, death, association with unpleasant persons and conditions, not getting what one desires, grief, lamentation, distress-all such forms of physical and mental suffering, which are universally accepted as suffering or pain, are included in *dukkha* as ordinary suffering (*dukkha dukkha*).⁴⁶

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

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

⁴⁴ Ibid. 復次，眾生，因欲、緣欲，以欲爲本故，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、以欲爲本，是謂欲患。

⁴⁵ *Vism.* p.499: divides suffering into tree types: 1. ordinary suffering (*dukkha dukkha*-苦苦) 2. suffering due to change (*vipariṇāma dukkkha*-壞苦) 3. suffering as conditioned states (*samkhāra dukkha*-行苦).

⁴⁶ W.Rahula, *What the Buddha Taught*, p.19

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

As the Buddha's teaching was an answer to the social unrest in contemporary India,⁴⁷ 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'.⁴⁸ 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 be involved in 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 *Mahādukkhakkhandha Sutta* 《苦蘊經》. The Buddha being an enlightened person understood that all conflicts in life were the results of the attachment to sensuality.

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

⁴⁷ R.Gombrich, *How Buddhism Began*, p.3

⁴⁸ R.Gombrich, *Theravada Buddhism*, p.47

3.2.2. Material form/Body (*rūpa*-色)

The material form in this *sutta* means the female body. It is examined through the three aspects of gratification, danger and escape. The gratification of the material form (body) is the pleasure derived through the beauty and loveliness in the young girl who possesses all the feminine features which were the ideal qualities expected from a woman.⁴⁹

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).⁵⁰ 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.⁵¹

After brief reference to the gratification of the body, the text begins to discuss the danger (*ādīnava*) of the material form. 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 beauty in her. This is an unpleasant experience for the person who once has admired and enjoyed beauty of the female body.⁵²

⁴⁹ MN.I.88: *Ko ca bhikkhave rūpānaṃ assādo: Seyyathāpi bhikkhave khattiyakaññā vā brāhmaṇakaññā vā gahapatikaññā vā paṇṇarasavassuddesikā vā soḷasavassuddesikā vā nātidiḅhā nātirassā nātikisā nātithūlā nātikālī na accodātā, paramā sā bhikkhave tasmim samaye subhā vaṇṇanibhā ti.— Evaṃ bhante.— Yaṃ kho bhikkhave subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ rūpānaṃ assādo; T1,585c: 云何色味? 若剎利女、梵志、居士、工師女，年十四、五。彼於爾時，美色最妙。若因彼美色，緣彼美色故，生樂，生喜。*

⁵⁰ SN.III. *Khandha Vagga* and IV. *Salāyatana Vagga* have dealt in detail on these two shades of the '*rūpa*'.

⁵¹ AN.I.1; T2,563a: 世尊告諸比丘：我於此眾中，不見一法最勝、最妙眩惑世人，不至永寂，縛著牢獄，無有解已；所謂男子見女色已，便起想著，意甚愛敬，令人不至永寂。

⁵² MN.I.88

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.⁵³ 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.⁵⁴ 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.⁵⁵ The Buddhist understanding of the physical form is thus:

Four elements condition it. Which is conditioned it is subject to change. If some thing changes, it brings about suffering.⁵⁶

This description frequently occurs in the context of bodily contemplation (*kāyānupassanā*-觀身) in the *Satipaṭṭhāna suttas*.⁵⁷ In addition to the use of body as a meditation object, in many places,

⁵³ Ibid.

⁵⁴ Ibid.

⁵⁵ MN.II.65: *Añjani'va navā cittā pūtikāyo alankato-alamā bālassa mohāya no ca pārāgavesino; SN.III.120: kiṃ te Vakkali iminā pūtikāyena; DN.II.293: Puna ca paraṃ bhikkhave bhikkhu imaṃ eva kāyaṃ uddham pādatalā adho kesa-matthakā taca-pariyantaṃ pūraṃ nānappakarassa asucino paccavekkhati: 'Atthi imasmiṃ kāye kesā lomā nakhā dantā taca mamsaṃ nahāru aṭṭhi aṭṭhi-miñjā vakkam hadayaṃ yakanam kilomakam pihakam papphasam antam anta-guṇam udariyam karisaṃ pittam semham pubbo lohitaṃ sedo medo assu vasā khelo singhānikā lasikā muttan ti'; T1,583b: 復次，比丘！比丘者，觀身如身：此身隨住、隨其好惡、從頭至足；觀見種種不淨充滿：我此身中有髮、髻、爪、齒、羶細薄膚、皮、肉、筋、骨、心、腎、肝、肺、大腸、小腸、脾、胃、搏糞、腦及腦根、淚、汗、涕、唾、膿、血、肪、髓、涎、膽、小便；T2,568a: 於是，比丘觀此身隨其性行，從頭至足，從足至頭；觀此身中皆悉不淨，無有可貪；復觀此身有毛、髮、爪、齒、皮、肉、筋、骨、髓、腦、脂膏、腸、胃、心、肝、脾、腎之屬。皆悉觀知：屎、尿、生熟二藏、目淚、唾、涕、血脈、肪、膽。*

⁵⁶ CDB.p.595:S.II.94

⁵⁷ MN.I.58; DN.II.294

there are attempts to deconstruct the idea of beauty in the female body, especially in the context where the male practitioners stand as the listeners of the discussion.⁵⁸

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 hating the body⁵⁹ and giving pains to it as certain Indian religious seekers did.⁶⁰

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 paccaṃ vedanā*).⁶¹ Here '*phassa*' (觸) means the contact between the internal sense organs with their corresponding external objects and consciousness according to the nature of the object, the feeling becomes three fold: pleasant, unpleasant and neutral. It is described in the texts as follows:

⁵⁸ *Theragāthā* 1.279-280: Venerable Nandaka, according to the *Theragāthā* commentary, was going for alms and met his former wife who tried to seduce him. And then he said: A curse upon bodies, evil-smelling, on Mara's side, oozing; there are nine streams in your body which flow all the time; *Th.I.p.1150-1160*: Once Maggallāna has uttered this word to a female: You little hut made of a chain of bones, sewn together with flesh and sinew. Fie upon the evil-smelling body. You cherish those who have another's limbs. You bag of dung, tied up with skin, you demoness with lumps on your breast. There are nine streams in your body which flow all the time. Your body with its nine streams makes an evil smell and is obstructed by dung. A bhikkhu desiring purity avoids it as one avoids excrement.

⁵⁹ S.Hamilton, op.cit.pp.169-189: has well explained the early Buddhist attitude to body.

⁶⁰ MN.I.92: '*kinnu tumhe, āvuso, nigaṇṭhā ubbhataṭṭhakā āsanapaṭikkhittā, opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayathā'ti...*? T1, 587b:我往問曰：諸尼捷！汝等何故行此不坐行，常立、不坐，受如是苦？彼如是說：瞿曇！我有尊師尼捷，名曰親子，彼則教我作如是說；MN.II.218; T1, 442c: 世尊告諸比丘：諸尼乾等如是見、如是說：謂人所受皆因本作，若其故業，困苦行滅，不造新者，則諸業盡；諸業盡已，則得苦盡，得苦盡已，則得苦邊。

⁶¹ DN.II.58; T1, 60b: 觸是受緣。

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.⁶²

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 vedana 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.⁶³

According to the *Dhammasangani*, the dominant character of *vedanā* is that it enjoys the taste of object.⁶⁴ The problem of feelings is that they lead the person to wish for, to thirst for the experience (*taṇhā*).⁶⁵ Pleasant feelings induce an attachment (*upādāna*-取) to a pleasant object. There is Potential in pleasant feelings to arouse sensuous greed (*rāgānusaya*-貪隨眠), in painful feelings to arouse anger and hatred (*paṭighānusaya*-瞋恚隨眠).⁶⁶ It is also mentioned in the Pali 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.

⁶² CDB.p.596

⁶³ C.A.F.Rhys Davids, *Buddhist Psychological Ethics*, p.6

⁶⁴ *The Expositor*, p.145

⁶⁵ DN.II.58; T1,60b: 受是愛緣

⁶⁶ MN.I.303

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.⁶⁷

It is a special characteristic in the *Mahādukkhakkhandha Sutta* 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, 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. Freedom from affliction is the highest gratification in the case of feelings. On attainment of the second, third and fourth *jhānas* with their characteristics, the monk only feels the feeling that is free from affliction for him, affliction for others, or for both sides. He feels only the feeling that is free from affliction.⁶⁸

In this case, the key word to get clarified is ‘*avyābajja*’, freedom from affliction, which was 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’ and ‘freedom from suffering, that is *nibbāna*’ (Vin.I.183:*avyāpajjhadhimutta; Itivuttatka* p.31: *abyābajjhārāma*).

⁶⁷ Nyanatiloka Thera, *Buddhist Dictionary Manual of Terms and Doctrines*, p.94

⁶⁸ *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。

This word also functions as an adjective and then stands for the meanings, free from oppression or injury; not hurting and kind.⁶⁹ This word occurs in the *suttas* in combination with the word ‘*avera*’ (avera+avyāpajja).⁷⁰ In accordance with the context of the *Mahādukkhakkhandha Sutta* discourse 《苦蘊經》, it can be said that the meaning of the “*avyābajja*” is confined to ‘kindness’, go beyond selfishness or it can mean ‘loving-kindness’ (*mettā*-慈悲) which is indicated as one of the fourfold immeasurable.⁷¹

What is significant is that instead of the pleasantness of the experience, it is subject to change and impermanent. In the *Anattalakkhaṇa Sutta* 《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.⁷² Therefore, treating it as self is illogical. In many places in the Pali canon, the evanescent nature of feeling has been discussed.⁷³

The *jhānic* attainments are not considered as stable or final solution to the *samsāric* problem,⁷⁴ so is the certain experiences or feelings felt within a *jhānic* (*jhāna/dhyāna*-stance) experience. During the course of *jhānic* experience, if the practitioner attaches to the feeling of non-affliction, it would cause him to generate sensuous desire for (*rāgānusaya*-貪隨眠) the feeling,⁷⁵ whereby he generates sort of attachment to it. On the other hand, as the *jhānas* are temporary states, they are very easy to change, so the feeling of non-affliction. When the practitioner loses this pleasing experience,

⁶⁹ PED,p.86

⁷⁰ DN.II.242,276

⁷¹ *Visuddhimagga*,296ff

⁷² Vin.I.13;T22,879a

⁷³ SN.IV.214: *Tisso imā bhikkhave vedanā aniccā sankhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.*

⁷⁴ MN.I.163-166

⁷⁵ 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*).

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 *Mahādukkhakkhandha Sutta* 《苦蘊經》.

Based on the understanding that the feeling of non-affliction is the highest feeling to be experienced by an unenlightened person and that it is still subject to change and is impermanent, one should give up desire and lust for it, which is the way to freedom from suffering.

Conclusion

Three doctrinal topics discussed above, sensuality, material form (body) and feeling, all can be interpreted as the subtle manifestation of craving, *taṇhā*, which is recognized as the cause of suffering in the context of four noble truths. In this discussion, the first and second topics show a great relevance to the sensualistic people. In the Pali canon, lay people are recognized as given to sensuality (*gihī kāmabhogino odātavaśanā*), wherein the five strands of sense pleasures (*pañcakāmaguṇa*-妙欲/五欲) and feminine beauty function at head.⁷⁶ However, the monks are also frequently advised not to fall back to this realm. These two aspects in life are dominant in a society which is based on desire (*taṇhā*). Both the desire for five sense pleasures and desire for feminine beauty can be traced to latent tendency of sensual pleasure (*kāmāsava*-欲漏), which is a mode of craving.

The third topic *vedanā* has been examined in the context of spiritual seekers, who possess contemplative states called *jhāna* (禪/靜慮). The Buddha finds that the feeling of non-affliction

⁷⁶ *Elders' Verses*, p.47; *Theragāthā* I. 455-456: *rūpā saddā rasā gandhā phoṭṭhabbā ca manoramā; pañca- kāmaguṇā ete itthirūpasmim dissare.*

experienced during the first four *jhānic* states is the highest among the feelings felt by the unenlightened person, yet it is still subject to change. So, it can bring about suffering (*yadiniccam taṃ dukkham*). Therefore, one has to give up the desire and lust for this feeling.

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

Chapter Four

COMPARISON OF TEXTS

In order to examine both similarities and dissimilarities in relation to textual and doctrinal contents in the the *Mahādukkhakkhandha Sutta* 《苦陰經》 in the *Majjhima Nikāya* of the Pali canon, all the four Chinese parallels of the *sutta* extant in the Chinese *Āgama* and other sections of the Chinese Buddhist *Tripiṭaka*, in sum five texts are tabled and compared. To make easy to understand the meaning of the Pali text, I have provided an English translation. In preparing the English translation, I have consulted the English translations of the *sutta* produced in the *Middle Length Discourses of the Buddha: A New Translation of Majjhima Nikaya* by Bhikkhu Bodhi and Bhikkhu Ñāṇamoli and online translation produced by Thanissaro Bhikkhu.

Pali-*Mahādukkhakkhandha Sutta* (MN 13)

MA- *Madhayama-āgama* version 《T1, 99苦陰經》

ACT-Anonymous Chinese Translation 《T53, 佛說苦陰經》

EA-*Ekottara-āgama* Version (T2, 21-9)

DR- Dharmaraksha's Translation 《T17, 737, 所欲致患經》

1	Pali	Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.
		Thus, I have heard. Once, the Fortunate One was living in the Anāthapiṇḍika's monastery at Jetavana in Sāvattthi.
	MA	我聞如是:一時, 佛遊舍衛國, 在勝林給孤獨園。
	ACT	聞如是: 一時, 婆伽婆在舍衛城祇樹給孤獨園。
	EA	聞如是:一時, 佛在舍衛國祇樹給孤獨園。

	DR	聞如是：一時，佛遊舍衛國，祇樹給孤獨園，與大比丘眾俱，比丘五百。
2	Pali	Atha kho sambahulā bhikkhū pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Sāvatthim piṇḍāya pavisimsu.
		At that time, in the morning, many bhikkhus having donned robes, and taking their bowls and outer robes, entered the Sāvatthi city for alms.
	ACT	
	MA	
	EA	爾時，有眾多比丘到時，著衣持鉢，入城乞食。
	DR	爾時，諸比丘明旦著衣持鉢，入舍衛城。
3	Pali	Atha kho tesam bhikkhūnam etadahosi: Atippago kho tāva Sāvatthiyam piṇḍāya caritum, yannūna mayam yena aññatitthiyānam paribbājakānam ārāmo tena upasaṅkameyyāmāti. Atha kho te bhikkhū yena aññatitthiyānam paribbājakānam ārāmo tena upasaṅkamimsu, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodimsu, sammodanīyam katham sārāṇīyam vītisāretvā ekamantaṃ nisīdimsu.
		Then, the following thought occurred to them, “It is too early to enter Sāvatthī for alms. It is better whether we would visit the park of the non-Buddhsit wanderers. Then, the monks walked to the park of the non-Buddhist wanderers. On arrival, the monks exchanged courteous greetings with the non-Buddhist wanderers. After the inquiry of pleasant things and worthy to remember, they sat on one side.
	ACT	彼時，諸比丘中後，聚論皆悉會，少有所因。彼時，有諸異道異學，中後行彷彿，而行至彼諸比丘所。到已共諸比丘面相慰，面相慰已却坐一面。到已共諸比丘面相慰，面相慰已却坐一面。

	MA	爾時，諸比丘於中食後，少有所爲，集坐講堂。於是，眾多異學，中後仿佯往詣諸比丘所，共相問訊，却坐一面。
	EA	是時，眾多比丘便生此念：「我等入城乞食，日時猶早，今可相率至外道梵志所。」爾時，眾多比丘便往至異學梵志所，到已，共相問訊，在一面坐。
	DR	
4	Pali	Ekamantaṃ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etadavocuṃ: Samaṇo āvuso Gotamo kāmānaṃ pariññaṃ paññāpeti, mayampi kāmānaṃ pariññaṃ paññāpema; Samaṇo āvuso Gotamo rūpānaṃ pariññaṃ paññāpeti, mayampi rūpānaṃ pariññaṃ paññāpema; Samaṇo āvuso Gotamo vedanānaṃ pariññaṃ paññāpeti, mayam-pi vedanānaṃ pariññaṃ paññāpema; idha no āvuso ko viseso ko adhippāyo kiṃ nānākaraṇaṃ, Samaṇassa vā Gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ anusāsaniyā vā anusāsanti.
		While the monks were sitting there, the non-Buddhist wanderers said to them, "Friends, Samaṇa Gotama declares the comprehension of sensuality. We, too, declare the comprehension of sensuality. He declares the comprehension of forms. We, too, declare the comprehension of forms. He declares the comprehension of feelings. We, too, declare the comprehension of feelings. So what is the difference, what the distinction, what the distinguishing factor between him and us in terms of his teaching and ours, his message and ours?"
	ACT	彼諸異道異學却坐一面已，語諸比丘曰：「諸賢！沙門瞿曇智慧說姪、智慧說色、痛。諸賢！我等亦以智慧說姪、智慧說色、痛。此，諸賢！有何差？有何降？有何若干？此，沙門瞿曇及我等俱有智慧。」
	MA	語諸比丘：「諸賢！沙門瞿曇施設知斷欲、施設知斷色、施設知斷覺。諸賢！我等亦施設知斷欲、施設知斷色、施設知斷覺。沙門瞿曇及我等此二知二斷，爲有何勝？有何差別？」

5	EA	是時，梵志問沙門曰：「瞿曇道士恒說欲論、色論、痛論、想論。如此諸論有何差別？我等所論亦是沙門所說；沙門所說亦是我等所論。說法同我說法；教誨同我教誨。」
	DR	諸外道異學問諸比丘：「沙門！瞿曇何因處患？以何別色、痛痒、思想、生死、識字苦？云何於此諸法，有何差特？有何志願？何因為成？沙門瞿曇現法云何？何因開化？有所言講？」
	Pali	Atha kho te bhikkhū tesam aññatitthiyānam paribbājānaṃ bhāsitaṃ n'eva abhinandimsu na paṭikkosimsu, anabhinanditvā appaṭikkosivā utṭhāy'āsanā pakkamimsu: Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmāti.
		Then, those monks, neither were happy nor were disapproving of the words of the non-Buddhist wanderers; They got up from their seats and left thinking: "let us learn the meaning of these words in front of the Fortunate One."
	ACT	彼時，諸比丘聞諸道異學所說，亦不然可、亦不訾蔑；不然可不訾蔑已，從座起而還：「我今聞此所說，問世尊已，當廣知其義。」
	MA	於是，諸比丘聞彼眾多異學所說，不是亦不非，默然起去；並作是念：「如此所說，我等當從世尊得知。」
	EA	是時，眾多比丘聞彼語已，亦不言善、復非言惡，即從坐起而去。並作是念：「我等當以此義往問世尊。」
6	DR	諸比丘聞諸外道所言，無以報答，則從坐起，尋捨退去，各心念言：「如此所說，當從世尊啟問諮受，為我分別，尋當奉行。」
	Pali	I.Atha kho te bhikkhū Sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṇṭhaṃ yena Bhagavā ten'upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etadavocuṃ: Idha mayaṃ bhante pubbanhasamayam nivāsetvā pattacivaram ādāya Sāvattthim piṇḍāya pāvisimha, tesam no bhante amhākaṃ eta-

	<p>dahosi: Atippago kho tāva Sāvattthiyaṃ piṇḍāya caritum, yannūna mayaṃ yen'aññatitthiyānaṃ paribbājakānaṃ ārāmo ten'upasaṅkameyyāmāti. Atha kho mayaṃ bhante yen'aññatitthiyānaṃ paribbājakānaṃ ārāmo ten'upasaṅkamimha, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodimha, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdimha.</p> <p>Then, the monks having gone for alms in Sāvattahi, had the meal; While returning from the alms, they approached the Fortunate One, saluted Him and sat at one side. While sitting, the monks told this to the Fortunate One: “Venerable sir, in the morning, having dressed and carrying the robe and bowl, we entered Sāvattthi for alms; then we had the following thought: “It is too early to enter Sāvattthi for alms. It is better whether we would visit the park of the non-Buddhist wanderers.</p> <p>Then, we walked to the park of the non-Buddhist wanderers. On arrival, we exchanged courteous greetings with the non-Buddhist wanderers. After the inquiry of pleasant things and things worthy to remember, we sat to one side.</p> <p>II.Ekamantaṃ nisinne kho bhante te aññatitthiyā paribbājakā amhe etadavocum: Samaṇo āvuso Gotamo kāmānaṃ pariññaṃ paññāpeti, mayampi kāmānaṃ pariññaṃ paññāpema; samaṇo āvuso Gotamo rūpānaṃ pariññaṃ paññāpeti, mayampi rūpānaṃ pariññaṃ paññāpema; samaṇo āvuso Gotamo vedanānaṃ pariññaṃ paññāpeti, mayampi vedanānaṃ pariññaṃ paññāpema; idha no āvuso ko viseso ko adhippāyo kiṃ nānākaraṇaṃ, samaṇassa vā Gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsanti.</p>
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	<p>The non-Buddhist wanderers while sitting to one side told this: “Friends, Samaṇa Gotama declares the comprehension of sensuality. We, too, declare the comprehension of sensuality. He declares the comprehension of forms. We, too, declare the comprehension of forms. He declares the comprehension of feelings. We, too, declare the comprehension of feelings. So what is the difference, what the distinction, what the distinguishing factor between him and us in terms of his teaching and ours, his message and ours?”</p> <p>III. Atha kho mayaṃ Bhante tesāṃ aññatitthiyānaṃ pa-ribbājakānaṃ bhāsitaṃ n’eva abhinandimha na paṭikkosimha, anabhinanditvā appaṭikkosivā uṭṭhāy’āsanā pakkamimha: Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmāti.</p> <p>Venerable Sir, we were neither happy nor were disapproving of the words of the non-Buddhist wanderers; then we got up from the seat and left (thinking,) “We would learn the meaning of these words in front of the Fortunate One.”</p>
ACT	<p>便至世尊所。到已，禮世尊足，却坐一面。彼諸比丘却坐一面已，如共異道異學所論，盡廣向世尊說，作如是向世尊說已。</p>
MA	<p>便詣佛所，稽首作禮，却坐一面。謂與眾多異學，所可共論，盡向佛說。</p>
EA	<p>爾時，眾多比丘食後，便至世尊所。到已，頭面禮足，在一面坐。是時，眾多比丘，從梵志所問事，因緣本末，盡白世尊。</p>
DR	<p>時諸比丘分衛已竟，飯食畢訖，更整衣服，往詣佛所。稽首足下，却坐一面，前白世尊，說諸異道所可難問，悉次第說。</p>

7	Pali	<p>Evamvādino bhikkhave aññatitthiyā paribbājakā evamassu vacanīyā: Ko pan'āvuso kāmānaṃ assādo ko ādīnavo kiṃ nissaraṇaṃ, ko rūpānaṃ assādo ko ādīnavo kiṃ nissaraṇaṃ, ko vedanānaṃ assādo ko ādīnavo kiṃ nissaraṇanti.</p> <p>“Monks, when the non-Buddhist wanderers say this, they should be informed, ‘Friends, with regard to sensuality, what is the delight, what is the repercussion, and what is the escape? With regard to forms, what is the delight, what is the repercussion, and what is the escape? With regard to feelings, what is the delight, what the repercussion, and what is the escape?’</p>
	ACT	<p>世尊告諸比丘曰：「此，諸比丘！彼時，應向異道異學，作如是說：云何姪氣味？云何是敗壞？云何是棄？云何色氣味？云何是敗壞？云何是棄？云何痛氣味？云何敗壞？云何棄？」</p>
	MA	<p>彼時，世尊告諸比丘：「汝等，即時，應如是問眾多異學：『諸賢！云何欲味？云何欲患？云何欲出要？云何色味？云何色患？云何色出要？云何覺味？云何覺患？云何覺出要？』</p>
	EA	<p>爾時，世尊告諸比丘：「設彼梵志，作是問者，汝等當以此義訓彼來問：『欲有何味？復有何過？當捨離欲？色有何味？復有何過？當捨離色？痛有何味？復有何過？當捨離痛？』</p>
	DR	<p>於時，世尊告諸比丘：「外道問汝：『愛欲之事，有何安樂？致何憂患？何從興致？因何而滅？』</p>
8	Pali	<p>Evam puṭṭhā bhikkhave aññatitthiyā paribbājakā na c'eva sampāyissanti uttariṇca vighātaṃ āpajjissanti, taṃ kissa hetu: yathā taṃ bhikkhave avisayasmiṃ.</p> <p>Monks, thus questioned non-Buddhist wanderers will not be able to explain, moreover, will get into trouble. What is the cause? Because it is beyond their capacity.</p>
	ACT	<p>此，諸比丘！應作是答，異道異學彼聞已，各各相視，外當更求論，必當瞋恚，恨恚已，默然面不悅；身支節污背其面，不能答變其面，當默然從坐起便即還。何以故？</p>

	MA	諸比丘!若汝等，作如是問者，彼等聞已，便更互相難說外餘事;瞋諍轉增，必從座起，默然而退。所以者何?
	EA	汝等! 設以此語訓，彼來問者，彼諸梵志，默然不對，設有所說者，亦不能解此深義，遂增愚惑，墮於邊際。所以然者，非彼境界。
	DR	汝當答報，諸外道默然，不以言對。」
9	Pali	Nāham taṃ bhikkhave passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra Tathāgatena vā Tathāgatasāvakeṇa vā ito vā pana sutvā.
		Monks, in the world with its <i>devas</i> , <i>māras</i> , and <i>brahmas</i> , among the people with gods, humans, sramaṇas and brahmins, I do not see anyone who can please the mind with an explanation to these questions, aside from the Tathāgata or from a disciple of Tathāgata, or someone who has heard it from them.
	ACT	我不見天及世間、魔、梵、沙門、婆羅門、眾天及人，聞我所說；與我等者知其義。若從如來、如來弟子，若彼聞此，此間聞已。
	MA	我不見此世天及魔、梵、沙門、梵志、一切餘眾，能知此義而發遣者；唯有如來、如來弟子，或從此聞。」
	EA	然復，比丘!魔及魔天、釋梵、四天王、沙門、婆羅門、人及非人，能解此深義者；除如來等正覺及如來聖眾，受吾教者，此即不論。
	DR	佛言：「我不見能解此意，分別上義。所以者何？無能及者，非其境界。佛察天上、天下，諸魔、梵天、梵志、諸神及人，能發遣此問。

10	Pali	Ko ca bhikkhave kāmānaṃ assādo: Pañc’ime bhikkhave kāmāguṇā, katame pañca: cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, ghānaviññeyyā gandhā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, jivhāviññeyyā rasā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho bhikkhave pañca kāmāguṇā. Yaṃ kho bhikkhave ime pañca kāmāguṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo.
		“Monks, what is the delight of sensuality? These five strands of sensuality. What five? Forms cognizable by the eye, agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Sounds cognizable by the ear agreeable, pleasing, charming, endearing, enticing, and linked to sensual desire. Scents cognizable by the nose agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Tastes cognizable by the tongue agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Tangibles cognizable by the body, agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Now whatever pleasure or happiness arises in dependence on these five strands of sensuality, it is the delight of sensuality.
	ACT	云何婬氣味？ 謂因五婬，若生樂、若生喜，如是婬氣味。
	MA	佛言：「云何欲味？ 謂因五欲功德，生樂、生喜，極是欲味。
	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。

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	DR	<p>令意欣悅，愛其所樂，為欲所染，耳聞好聲，鼻識好香，舌識美味，身識細滑，可意欣悅，志於所樂，為之所染，心貪於法。</p> <p>是五所欲，從因緣起，心以為樂。」</p>
11	Pali	
	ACT	此中多有敗壞。
	MA	無復過是，所患甚多。
	EA	
	DR	佛告比丘：「何等為所欲之患？」
12	Pali	Ko ca bhikkhave kāmānaṃ ādīnavo:
		Monks, what is the repercussion of sensuality?
	ACT	云何姪敗壞?
	MA	云何欲患?
	EA	云何欲有何過者?
	DR	佛告比丘：「何等為所欲之患？」
13	Pali	<p>Idha bhikkhave kulaputto yena sippaṭṭhānena jīvikāṃ kappeti, yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaṇṇatarena, sītassa purakkhato uṇhassa purakkhato, ḍaṃsa-makasa-vātātapa-siriṃsa-pa-samphassehi rissamāno, khuppiṇāyā mīyamāno, ayampi bhikkhave kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmāhetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃeva hetu.</p>

		<p>Monks, in this world, a clansman leads the life by means of a certain craft, namely, checking, accounting, calculating, plowing, trading, cattle-tending, archery, royal service, or some other craft; while engaged in work, he experiences cold and heat, he is hurt by mosquitoes and flies, wind and sun, and creeping things; and he is crushed by hunger and thirst.</p> <p>This is mass of suffering visible in this life, the repercussion of sensuality; it has sensuality as cause, source and reason; simply it is due to sensuality.</p>
	ACT	<p>此，族姓子，或以功伎以自存命：若耕作、若販賣、若客書、若學算、若學數、若學作詩、若學首盧、若教書、若應官募，彼寒寒所逼，熱熱所逼，強忍飢渴，為蚊、虻、蠅、蚤所噬；彼忍此而求錢財。</p>
	MA	<p>族姓子者，隨其伎術以自存活，或作田業、或行治生、或以學書、或明算術、或知工數、或巧刻印、或作文章、或造手筆、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、虻所蜚。</p>
	EA	<p>若有一族姓子，學諸伎術而自營己，或學田作、或學書疏、或學傭作、或學算數、或學權詐、或學剋鏤，或學通信；至彼來此或學承事王身，不避寒暑，記累艱苦，不自由己，作此辛苦而獲財業。</p> <p>是為欲為大過，現世苦惱，由此恩愛，皆由貪欲。</p>
	DR	<p>其有族姓子隨其巧便，立生活業，多所想念。或以伎術，或作長吏，或作畫師，或行算術，或復刻鏤，或以塗度，或說色事；或以寒凍、或逢暑熱飢渴餓死；或觸風雨，或遭蚊虻，諸根變亂。</p>
14	Pali	<p>Tassa ce bhikkhave kulaputtassa evaṃ uṭṭhahato ghaṭa-to vāyamato te bhogā nābhiniṭṭhanti, so socati kilamati paridevati, urattāṇiṃ khandati, sammohaṃ āpajjati: moghaṃ vata me uṭṭhānaṃ, aṭṭhaṃ vata me vāyāmoti. Ayampi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmāhetu kāmānīdānaṃ kāmādhikaraṇaṃ kāmānaṃ'eva hetu.</p>

		<p>“Inspite of working, striving and trying, if the clansman does not get wealth, he weeps, grieves, and laments, beats his breast, becomes insane: ‘my exertion is in vain; my effort is fruitless!’</p> <p>This is mass of suffering visible in this life, the repercussion of sensuality; it has sensuality as cause, source and reason; simply it is due to sensuality.</p>
	ACT	<p>彼族姓子，作如是起、作如是行、作如是勤行。彼作如是而不能得財物；便憂感、不樂、啼哭、自椎、自打而愚癡；作如是言：</p> <p>『我爲癡行，爲不得。』</p>
	MA	<p>作如是業，求圖錢財。彼族姓子，如是方便、作如是行、作如是求。若不得錢財者，便生憂苦、愁感、懊惱、心則生癡；作如是說：『唐作、唐苦，所求無果。』</p>
	EA	<p>然復，彼族姓子，作此勲勞，不獲財寶；彼便懷愁、憂、苦惱，不可稱記。便自思惟：『我作此功勞，施諸方計，不得財貨。』</p>
	DR	<p>趣此諸事，身欲自在，求於財寶，坐起放心，恣意坐於財寶，啼哭愁憂，椎胸鬱悒。吾謂是輩，則為癡冥，致無果實，猶是精勤，不離其業，造立屋宅，及諸財賄，以獲財寶。設不能獲，起無央數憂惱諸患，</p>
15	Pali	
	ACT	
	MA	
	EA	<p>如此之比者，當念捨離，是爲當捨離欲。</p>
	DR	
16	Pali	<p>Tassa ce bhikkhave kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā abhinipphajjanti, so tesam bhogānaṃ ārakkhādhikaraṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti: kinti me bhoge n’eva rājāno hareyyuṃ na corā hareyyuṃ na aggi ḍaheyya na udakaṃ vaheyya na appiṃ dāyādā hareyyunti.</p>

		Monks, if the clansman achieves wealth through his working, striving and trying, he feels pain and sorrow in protecting that wealth: 'What is to be done so that neither kings nor thieves will take my property, nor fire burn it, nor water sweep it away, nor hateful heirs possess it?'
	ACT	彼族姓，不使起、便勤修、作行、彼便得果。彼得錢財，便守護之極藏舉之：『今我此財，莫令王奪我、莫令賊盜、莫令火燒、莫令腐壞、莫令出利失利。』
	MA	彼族姓子，如是方便、作如是行、作如是求，若得錢財者，彼便愛惜，守護密藏。所以者何？『我此財物，莫令王奪、賊劫、火燒、腐壞、亡失、出財無利，或作諸業而不成就。』
	EA	復次，彼族姓子，或時作此方計而獲財貨。以獲財貨，廣施方宜，恒自擁護，恐王勅奪、為賊偷竊、為水所漂、為火所燒。復作是念：『正欲藏窖，恐後亡失，正欲出利；復恐，不剋或家生惡子費散吾財。』是為欲為大患，皆緣欲本，致此災變。
	DR	歌舞將御，得無縣官、水、火、盜賊、怨家債主所見奪取，燒沒搶掠劫害侵暴，壞亂家居，亡失財寶。彼族姓子心懷此憂，卒值水、火、盜賊、怨家，所見侵奪，愁憂啼哭，不能自勝：『吾前治生積聚財業，今者霍空，無所依仰。』是為情欲之憂患也。緣欲致愛，放心恣意，致此惱恨。』
17	Pali	Tassa evaṃ ārakkhato gopayato te bhoge rājāno vā haranti corā vā haranti aggi vā dahati udakaṃ va vahati appiyā vā dāyādā haranti. So socati kilamati paridevati, urattāḷiṃ kandaṭṭhi, sammohaṃ āpajjati: yampi me ahoṣi tampi no natthi. Ayampi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmāhetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ' eva hetu.

		<p>Though he thus guards and watches over his property, kings or thieves take it, or fire burns it, or water sweeps it away, or hateful heirs possess it. And he weeps, grieves, and laments, beats his breast, becomes insane: 'What was mine is no more!'</p> <p>Monks, this is mass of suffering visible in this life, the repercussion of sensuality; it has sensuality as cause, source and reason; simply it is due to sensuality.</p>
	ACT	<p>彼守護錢財而為王所奪、賊所盜、火所燒而敗壞、出利不得利，彼便憂感、不樂、啼哭、自椎、自打、增益愚癡。復次，彼長夜所可愛喜，念悲敗壞失此。今現身是苦陰；因婬故、緣婬故、增上婬故，是婬因緣。</p>
	MA	<p>彼作如是，守護密藏。若有王奪、賊劫、火燒、腐壞、亡失，便生憂苦、愁感、懊惱、心則生癡。作如是說：有長夜所可愛念者，彼則亡失。是謂現法苦陰；因欲、緣欲、以欲為本。</p>
	EA	<p>復次，族姓子，恒生此心，欲擁護財貨。後猶復為國王所奪、為賊所劫、為水所漂、為火所燒，所藏害者亦復不剋。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，不至無為。</p>
	DR	<p>彼族姓子心懷此憂，卒值水、火、盜賊、怨家，所見侵奪，愁憂啼哭，不能自勝：『吾前治生積聚財業，今者霍空，無所依仰。』是為情欲之憂患也。緣欲致愛，放心恣意，致此惱恨。」</p>
18	Pali	<p>Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu rājāno pi rājūhi vivadanti, khattiyā pi khattiyehi vivadanti, brāhmaṇā pi brāhmaṇehi vivadanti, gahapatī pi gahapatīhi vivadanti,</p> <p>Again, monks, because of sensuality, sensuality being source, sensuality being support, and simply sensuality being the cause, kings debate with kings, warriors debate with warriors, brahmins debate with brahmins, and householders debate with householders,</p>

	ACT	<p>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，母說子非，子說母非；父說子非，子說父非；兄說妹非，妹說兄非；況復人人耶？此是今現苦陰；因婬故、緣婬故、增上婬故。</p> <p>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；賤人工師，賤人工師；彼各各共鬪諍。</p>
	MA	<p>復次，眾生，因欲、緣欲、以欲為本故，母共子諍，子共母諍；父子、兄弟、姊妹、親族展轉共諍。彼既如是共鬪諍已；母說子惡，子說母惡；父子、兄弟、姊妹、親族更相說惡，況復他人？是謂現法苦陰；因欲、緣欲、以欲為本。</p> <p>眾生，因欲、緣欲、以欲為本故，王，王共諍；梵志，梵志共諍；居士，居士共諍；民，民共諍；國，國共諍。</p>
	EA	
	DR	<p>佛告諸比丘：「復次，因欲貪愛，所在放心恣意，父說子惡，子說父惡，母說女惡，女說母惡，兄說弟惡，弟說兄惡，姊說妹惡，妹說姊惡。家室宗族，轉相誹謗。是為貪欲之患，因致勤苦，皆由多求，放心恣意，為欲所溺。」</p>
19	Pali	<p>mātā pi puttana vivadati, putto pi mātārā vivadati, pitā pi puttana vivadati, bhātā pi bhātarā vivadati, bhātā pi bhaginiyā vivadati, bhaginī pi bhātarā vivadati, sahāyo pi sahāyena vivadati.</p>
		<p>The mother debates with the child and <i>vice versa</i>, father debates with child and <i>vice versa</i>, brother debates with brother, brother debates with sister and <i>vice versa</i>, and the friend debates with the friend.</p>
	ACT	
	MA	
	EA	
	DR	

20	Pali	Te tattha kalaha-viggaha-vivādamāpannā aññamaññaṃ pāṇihi pi upakkamanti, leḍḍūhi pi upakkamanti, daṇḍehi pi upakkamanti, satthehi pi upakkamanti; te tattha maraṇampi nigacchanti maraṇamattampi dukkhaṃ. Ayampi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.
		Over the debates, entering quarrels, contentions, and disputes they attack each other with fists, clods, sticks, or weapons, whereby they either experience death or deadly pain.
		Monks, this is mass of suffering visible in this life, the repercussion of sensuality; it has sensuality as cause, source and reason; simply it is due to sensuality.
	ACT	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；因姪故、緣姪故、增上姪故。
	MA	彼因鬪諍，共相憎故，以種種器仗，轉相加害，或以拳、捩、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。
	EA	
	DR	佛告諸比丘：「復次，愛欲之患著愛為本，放心恣意，因貪利故，把持兵仗、引弓捻箭，入軍戰鬪，興四部兵象馬車步，眾兵共鬪。是劇羅網，因欲自喪。親屬與親屬，興起因緣，因貪犯罪，馳走不安，以求財產。或能獲財、或不能得、或尋失財，愁憂懷惱，拍臍椎胸而以鬱佛：『吾本多財，今者殫盡。』是為貪欲之患、恩愛之惱，放心恣意，為之所溺。」

21	Pali	<p>Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā ubhatoviyūḷhaṃ saṅgāmaṃ pakkhandanti usūsu pi khippamānesu sattīsu pi khippamānāsu asīsu pi vijjotalantesu; te tattha usūhi pi vijjhanti, sattiyā pi vijjhanti, asināpi sīsaṃ chindanti, te tattha maraṇaṃ-pi nigacchanti maraṇamattampi dukkhaṃ.</p> <p>Ayampi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.</p>
		<p>Again, monks, because of sensuality, sensuality being the source, sensuality being support, and simply sensuality being the cause, having taken sword and shield, having armoured with bow and quiver, they enter into the battleground wherein two parties confront from both sides while arrows are being thrown at, spears are being thrown at and swords are made flashing; and there they are wounded by arrows and spears, beheaded by swords; (because of this brutality), they either experience death or deadly pain.</p> <p>Monks, this is mass of suffering visible in this life, the repercussion of sensuality; it has sensuality as cause, source and reason; simply it is due to sensuality.</p>
	ACT	<p>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、或以馬、或以車、或以步兵、或以女人、或以士夫。於中或有死、死苦。此是現苦陰；因婬故、緣婬故、增上婬故。</p>
	MA	<p>復次，眾生，因欲、緣欲、以欲為本故，著鎧被袍、持稍弓箭、或執刀楯，入在軍陣，或以象鬪、或馬、或車、或以步軍、或以男、女鬪。彼當鬪時，或死、或怖，受極重苦。是謂現法苦陰；因欲、緣欲、以欲為本。</p>
	EA	<p>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、或在車眾前，見馬共馬鬪；見象共象鬪；見車共車鬪；見步兵共步兵鬪、或相斫射；以稍相斫刺。如此之比欲為大患；緣欲為本，致此災變。</p>

	DR	<p>佛告諸比丘：「復次，因欲之患著愛為本，放心恣意，父子相怨，母女相憎，夫婦相捐，姊妹懷恨，兄弟相憎，親屬家室自相誹謗。是為貪欲之患恩愛之惱，放心恣意，為之所溺。」</p> <p>佛告諸比丘：「復次，因欲之患著愛為本，放心恣意，手執利劍，若持刀杖，屏處沙中、若樹木間、破塢間，心中怫鬱，轉相奪命，遙擲火輪，沸油相灑。緣是興惡，或致困痛、或致死亡。是為貪欲之患，恩愛之惱，放心恣意，為之所溺。」</p>
22	Pali	<p>Puna ca param bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ'eva hetu asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā addāvalepanā upakāriyo pakkhandanti usūsu pi khippamānāsu sattisu pi khippamānāsu asīsu pi vijjotalantesu; te tattha usūhi pi vijjhanti sattiyā pi vijjhanti pakkaṭṭhiyā pi osiñcanti abhivaggena pi omaddanti asinā pi sīsaṃ chindanti; Te tattha maraṇaṃ-pi nigacchanti, maraṇamattampi dukkhaṃ.</p> <p>Ayami bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkha-kkhandho kāmahetu kāmanidānaṃ kāmādhirakaraṇaṃ kāmānaṃ'eva hetu.</p> <hr/> <p>Again, monks, because of sensuality, sensuality being the source, sensuality being support, and simply sensuality being the cause, having taken sword and shield, having armoured with bow and quiver, they enter into the battleground wherein two parties confront from both sides while arrows are being thrown at, spears are being thrown at and swords are made flashing; and there they are wounded by arrows and spears, beheaded by swords; (because of this brutality), they either experience death or deadly pain.</p> <p>Monks, this is mass of suffering visible in this life, the repercussion of sensuality; it has sensuality as cause, source and reason; simply it is due to sensuality.</p>

	ACT	生此眾，因婬故、至增上婬故，著鎧至持極利刀，詣極高城而欲伐之。彼於中或吹貝、或擊鼓、或舉聲喚呼、或以椎、或以戟、或以鍼、或以利輪、或以箭相射、或下亂石、或以弩、或以銷銅注之。於中死、死苦。是爲現苦陰；因婬故、至增上婬故。
	MA	復次，眾生，因欲、緣欲、以欲爲本故，著鎧被袍、持稍弓箭、或執刀往奪他國、攻城破塢、共相格戰、打鼓吹角、高聲喚呼、或以槌打、或以鉞戟、或以利輪、或以箭射、或亂下石、或以大弩、或以融銅珠子灑之。彼當鬪時，或死、或怖，受極重苦。是謂現法苦陰；因欲、緣欲、以欲爲本。
	EA	復次，緣此欲本，著鎧執仗、或在城門、或在城上共相斫射、或以稍刺、或以鐵輪而轢其頭、或消鐵相灑。受此苦惱，死者眾多。
	DR	
23	Pali	Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu sandhimpī chindanti, nillopampī haranti, ekāgārikampī karonti, paripanthē pi tiṭṭhanti, parādāraṃpi gacchanti;
		Further, monks, because of sensuality, sensuality being the source, sensuality being support, and simply sensuality being the cause, men break into houses, plunder, burgle, ambush highways, and go to other's wives too.
	ACT	此眾生，因婬故、至增上婬故，至王城邑、或穿牆破藏、或盜他物、或截他道、壞他城、破他村、殺他人。
	MA	復次，眾生、因欲、緣欲，以欲爲本故，著鎧被袍，持稍弓箭或執刀楯入村、入邑、入國、入城。穿牆發藏，劫奪財物，斷截王路或至他巷，壞村、害邑、滅國、破城。
	EA	
	DR	佛告諸比丘：「復次，因欲之患著愛爲本，放心恣意，破他門戶，斷人寄餉，墜人垣牆，夜行作賊，在藏匿處、或復逃亡，鬪爭放火。

24	Pali	<p>tamenam rājāno gahetvā vividhā kammakāraṇā karon- ti: kasāhi pi tālenti, vettehi pi tālenti, addhadaṇḍakehi pi tālenti, hatthampi chindanti, pādampi chindanti, hat- thapādampi chindanti, kaṇṇampi chindanti, nāsampi chin- danti, kaṇṇanāsampi chindanti, bilaṅgathālikampi karon- ti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, eraka- vattikampi karonti, cīrakavāsikampi karonti eṇeyyakam- pi karonti, baḷisamamsikampi karonti, kahāpaṇakampi karonti, khārāpatacchikampi karonti, paligha- parivatti- kampi karonti, palālapīṭhakampi karonti, tattena pi tele- na osiṅcanti, sunakhehi pi khādāpentī, jīvantaṃpi sūle uttāseṇti, asinā pi sīsam chindanti; te tattha maraṇampi nigacchanti maraṇamattampi dukkham.</p> <p>Ayampi bhikkhave kāmānam ādīnavo sandiṭṭhiko duk- khakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.</p>
		<p>The kings capture them and inflict various tortures. They lash them with whips, beat them with canes, beat them with clubs; they cut off the hand, cut off feet, cut off both hand and feet; they cut off the ear, cut off the nose, cut off both ear and nose; they subject them to the ‘porridge pot,’ the ‘polished-shell shave,’ the ‘Rāhu’s mouth,’ the ‘flaming garland,’ the ‘blazing hand,’ the ‘grass-duty (ascetic),’ the ‘bark-dress (ascetic),’ the ‘burning antelope,’ the ‘meat hooks,’ the ‘coin-gouging,’ the ‘lye pickling,’ the ‘pivot on a stake,’ the ‘rolled-up bed’; they have them splashed with boiling oil, devoured by dogs, impaled alive on stakes; they have their heads cut off with swords, so that they experience death or deadly pain.</p>
		<p>Monks, this is mass of suffering visible in this life, the repercussion of sensuality; it has sensuality as cause, source and reason; simply it is due to sensuality.</p>

	ACT	被有司執之駢使，作種種苦行：或截其、或截手足、或截其耳、或截其鼻、或截耳鼻、或截其髻、或截其髮、或截髻髮、或著函中、或衣戮殺、或著沙石上、或著草上、或著鐵驢口中、或著鐵師子口中、或著銅釜中、或著鐵釜中、或段段割之、或利叉刺之、或臥熱鐵床上以熱油灑之，著臼中以鐵杵搗之。若以龍噬、若以撾打、若以捲捲，將至標下，以刀梟首。是現身苦陰；因姪故、至增上姪故。
	MA	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、或櫟櫟割；拔鬚、拔髮或拔鬚髮；或著檻中衣裏火燒、或以沙壅草纏火焚、或內鐵驢腹中、或著鐵猪口中、或置鐵虎口中燒、或安銅釜中、或著鐵釜中煮、或段段截、或利叉、或鐵鉤鉤、或臥鐵床以沸油澆、或坐鐵臼以鐵杵搗、或龍蛇蜚、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。是謂現法苦陰；因欲、緣欲，以欲為本。
	EA	
	DR	國主覺得，或吏縛束，閉著牢獄，或截耳鼻手足考治掠笞，或斷頭首，或時住立壓蹠，鹿涼擎、塽兔窟，或甑或鑊湯煮，沸油灑體，是為貪欲之患、恩愛之惱，放心恣意，為之所溺。」
25	Pali	
	ACT	此眾生，因姪故、至增上姪故，作身苦行，口、意苦行。彼時，若得患病苦，臥在床上，臥在座上，或臥蔭中。身有痛極苦、極痛、不樂、命欲斷，謂彼身苦行。口、意苦行，彼終時，倒懸向下。猶若冥時，日欲沒大山、大山間。彼山影倒懸向下。如是，彼身苦行、口苦行、意苦行，彼時，命終，倒懸向下。彼作是念：『此身苦行，口、意苦行，倒懸向下。本不作行，本不作福，我多作眾惡，謂趣作惡，作貪，作兇暴，不作福行，不作善行，亦不作有所歸。我必墮其趣。』此便有變悔，變悔已終，亦不善生，亦不善。此是，現苦陰；因姪故、至增上姪故。

	MA	復次，眾生、因欲、緣欲，以欲爲本故，行身惡行，行口、意惡行，彼於後時，疾病著床，或坐臥地。以苦逼身，受極重苦，不可愛樂。彼若有身惡行，口、意惡行，彼臨終時，在前覆障，猶日將沒大山崗側，影障覆地。如是，彼若有身惡行，口、意惡行，在前覆障，彼作是念：『我本惡行，在前覆我。我本不作福業，多作惡業。若使有人作惡 凶暴，唯爲罪；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、以欲爲本。
	EA	
	DR	
26	Pali	Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti; te kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Ayaṃ bhikkhave kāmānaṃ ādīnava samparāyiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.
		Monks, again, because of sensuality, sensuality being the source, sensuality being support, and simply sensuality being the cause, men commit bodily misbehavior, verbal misbehavior, and mental misbehavior. Having engaged in bodily, verbal, and mental misbehavior, on the break-up of physical body, after death, they are reborn in states of deprivation, in an unhappy destination, in perdition, even in hell.
		Monks, this too, is repercussion caused by sensuality, mass of pain belonging to the next life; it is having sensuality as reason, sensuality as source, sensuality as cause, and simply it is due to sensuality.
	ACT	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，是為婬敗壞。

	MA	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。
	EA	
	DR	佛告諸比丘：「復次，因欲之患著愛為本，放心恣意，身欲眾惡，罵詈衝口，心念毒惡，不護身口，不顧後世。壽命終沒，魂神一去，墮於惡趣慙苦之處，晝夜考治，無央數歲。是為貪欲之患、愛欲之惱，放心恣意，為之所溺。」
27	Pali	
	ACT	
	MA	
	EA	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。
	DR	
28	Pali	Kiñca bhikkhave kāmānaṃ nissaraṇaṃ: Yo kho bhikkhave kāmesu chandarāgavinayo, chandarāgappahānaṃ, idaṃ kāmānaṃ nissaraṇaṃ.
		Monks, what is the escape from sensuality? Monks, the removal and abandoning exciting desire for sensual objects, is the escape from sensuality.
	ACT	云何棄姪？若有於姪、有求欲、當止求欲、當度姪欲、棄此姪欲，是為棄姪。
	MA	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。
	EA	云何當捨離欲？若能修行，除貪欲者，是謂捨欲。

	DR	佛告諸比丘：「復次，何因捨欲能樂斷惡？一切所欲，截諸貪求，刈眾情態，是為捨欲。
29	Pali	Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādaṇca assādato ādīnaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ nappajānanti, te vata sāmāṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme parijānissatīti n'etaṃ ṭhānaṃ vijjati.
		Monks, it is impossible that either samaṇas or brahmins do not realistically understand the delight of sensuality as delight, the repercussion of sensuality as repercussion, the escape from sensuality as escape, would themselves comprehend sensuality or would rouse another with the truth so that, in line with what he has practiced, he would comprehend sensuality.
	ACT	諸有沙門、婆羅門，如是氣味姪者，於中有敗壞，棄捨不知如真。彼豈能自棄姪耶？復能止他耶？如與住俱？豈能止姪，是事不然。
	MA	若有沙門、梵志欲味、欲患、欲出要，不知如真者，彼終不能自斷其欲；況復能斷於他欲耶？
	EA	謂諸有沙門、婆羅門，不知欲之大患，亦復不知捨欲之原。如實不知沙門，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。
	DR	其有沙門梵志，見愛欲之瑕，因興諸患。審知如有愛欲已，勸助眾人使度於欲。假使勸化，至於解脫。志於愛欲，欲度彼岸，未之有也。
30	Pali	Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādaṇca assādato ādīnaṇca ādīnavato nissaraṇaṇ-ca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmāṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme parijānissatīti ṭhānametaṃ vijjati.

		Monks, it is possible that either samanas or brahmins realistically understand the delight of sensuality as delight, the repercussion of sensuality as repercussion, the escape from sensuality as escape, would themselves comprehend sensuality or would rouse another with the truth so that, in line with what he has practiced, he would comprehend sensuality.
	ACT	諸有沙門、婆羅門，如是氣味姪，知是敗壞，能棄捨，知如真。後，自能止姪，亦能止他。如與住俱能止姪者，有是處。
	MA	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。
	EA	謂諸沙門、婆羅門審知欲爲大患，能捨離欲。 如實不虛，知沙門有沙門威儀，知婆羅門有婆羅門威儀，已身作證而自遊戲，是爲捨離於欲。
	DR	若有沙門梵志，樂於愛欲、不觀愛欲之瑕穢者，若能審識情欲，如有無貪諸情，開化眾人，度於彼岸，自度濟彼，則獲此事，如意無疑。
31	Pali	<p>Ko ca bhikkhave rūpānaṃ assādo: Seyyathāpi bhikkhave khattiyakaññā vā brāhmaṇakaññā vā gahapatikaññā vā paṇṇarasavassuddesikā vā soḷasavassuddesikā vā nātīdighā nātīrassā nātīkisā nātīthūlā nātīkāḷī na accodātā, paramā sā bhikkhave tasmīṃ samaye subhā vaṇṇanibhā ti. Evaṃ bhante. Yaṃ kho bhikkhave subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ rūpānaṃ assādo.</p> <p>Now what, monks, is the delight of forms? Suppose there were either a girl of the warrior caste or the brahman caste or the householder class, fifteen or sixteen years old, neither too tall nor too short, neither too thin nor too plump, neither too dark nor too pale. Is her beauty and charm at that time at its climax? “Yes, lord.”</p> <p>Monks, any pleasure and happiness that would arise in dependence on beauty and charm, it is the delight of physical body.</p>

	ACT	云何氣味色？ 若刹利女、婆羅門女、工師女、庶人女，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。
	MA	云何色味？ 若刹利女、梵志、居士、工師女，年十四、五。彼於爾時，美色最妙。若因彼美色，緣彼美色故，生樂，生喜。
	EA	云何色味？設有見刹利女種、婆羅門女種、長者女種，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。
	DR	其有目覩，於此人所樂，長者家妻，梵志之妻，年十四五、十六二十，不長不短、不龐不細、不白不黑，顏貌姝妙，如樹華茂。」佛言比丘：「初始目覩，因緣所興可意歡樂，是欲所樂。
32	Pali	
	ACT	此中多有敗壞。
	MA	極是，色味無復過，是所患甚多。
	EA	
	DR	
33	Pali	Ko ca bhikkhave rūpānaṃ ādīnava? Idha bhikkhave tameva bhaginiṃ passeyya aparena samayena āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jiṇṇaṃ gopāna-sivaṅkaṃ bhoggaṃ daṇḍa-parāyanaṃ pavedhamānaṃ gacchantiṃ, āturaṃ gatayobbanāṃ khaṇḍadantaṃ palitakesiṃ vilūnaṃ khalitasiraṃ valitaṃ tilakāhata gattaṃ, taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇan-ibhā sā antarahitā, ādīnava pātubhūto'ti. Evaṃ bhante. Ayaṃpi bhikkhave rūpānaṃ ādīnava.

		<p>Monks, what is the repercussion of physical body? Here, monks, at a later time someone would see the same lady, when she's eighty, ninety, one hundred years old; she is aged, roof-rafter crooked, bent-over, supported by a cane, and walks trembling; (and) she is sick, youth is gone, teeth are broken, hair is gray, scanty-haired, bald, wrinkled, and body is full of spots. Monks, what do you think? Has her earlier beauty and charm vanished, and the repercussion appeared?</p> <p>"Yes, lord." Monks, this too, is the repercussion of physical body.</p>
	ACT	<p>云何色敗壞? 當如見妹、老耄年過、齒落、髮墮、鮐背、執杖申縮而行。於意云何? 前好容色, 寧敗壞不?」</p> <p>「唯然世尊!」</p>
	MA	<p>云何色患? 若見彼姝, 而於後時, 極大衰老、頭白、齒落、背僂、脚戾、拄杖而行; 盛壯日衰, 壽命垂盡, 身體震動, 諸根毀熟。於汝等意云何? 若本有美色, 彼滅, 生患耶? 答曰: 「如是!」</p>
	EA	<p>云何爲色大患? 復次, 若後, 見彼女人, 年八十、九十, 乃至百歲; 顏色變異、年過少壯、牙齒缺落、頭髮皓白、身體垢坼、皮緩面皺、脊僂呻吟、身如故車、形體戰掉、扶杖而行。云何比丘? 初見妙色, 後復變易, 豈非是大患乎? 諸比丘對曰: 「如是世尊!」世尊告諸比丘: 「是謂色爲大患。」</p>
	DR	<p>何等為色因緣之患? 於是見女人, 年尊老極, 年八十若九十、百年、若百二十, 頭白齒落, 面皺皮緩, 身重少氣, 拄於比丘意云何? 極不於端正姝好, 顏色證患已現?」於比丘意云何? 極不於端正姝好, 顏色證患已現?」比丘對曰: 「唯然, 是為色之憂患也。」</p>
34	Pali	<p>Puna ca param bhikkhave tam-eva bhaginiṃ passeyya, ābādhikaṃ dukkhitaṃ bāḥagilānaṃ sake muttakarise palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi samvesiyamānaṃ, taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūoti. Evaṃ bhante. Ayampi bhikkhave rūpānaṃ ādīnava.</p>

		Monks, further, one would see the same lady sick, suffering, and extremely sick, lying fouled in her own urine and excrement, being lifted up and put down by others. Monks, what do you think? Has her previous beauty and charm vanished, and the repercussion appeared? “Yes, lord.” Monks, this too, is the repercussion of physical body.
	ACT	「復次，當如見妹病苦患，若臥床上、若臥座上、若臥蔭中，痛悉著身、極苦、極患、不樂、命欲斷。於意云何？前好容色，寧敗壞不？」「唯然世尊！」
	MA	復次，若見彼妹疾病著床，或坐、臥地，以苦逼身，受極重苦。於汝等意云何？若本有美色，彼滅，生患耶？」答曰：「如是！」
	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！是謂色爲大患。」
	DR	
35	Pali	
	ACT	
	MA	
	EA	復次，比丘！若見彼女人，身壞命終，將詣塚間，云何比丘？本見妙色今以變改，於中見起苦、樂想，豈非大患乎？」諸比丘對曰：「如是世尊！」世尊告曰：「是謂色爲大患。」
	DR	
36	Pali	Puna ca param bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā, uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ, taṃ kiṃ maññaṇa bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. Evaṃ bhante. Ayaṃpi bhikkhave rūpānaṃ ādīnavo.

		Monks, again, one would see the same lady as a corpse abandoned in the charnel ground, one day, two days, three days dead, bloated, livid, and oozing. Monks, what do you think? Has her former beauty and charm disappeared, and the repercussion appeared? “Yes, lord.” Monks, this too, is the repercussion of physical body.
	ACT	「復次，當如見妹若死，一日至七日。」
	MA	「復次，若見彼妹死，或一、二日至六、七日。」
	EA	復次，若見彼女人，死經一日、二日、三日、四日、五日，乃至七日，身體臃腫、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：「是謂色爲大患。」
	DR	佛告諸比丘：「又見女人終亡之後，一日、二日，至五日六日，身色變青，臃腫爛臭，惡露不淨，從九孔出，身中生蟲，蟲還食其肉。於比丘意云何？前時端正，顏色姝妙，今失好貌，變證現乎？」對曰：唯然。」佛言：「是爲色之患證。」
37	Pali	<p>Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ supānehi vā khajjamānaṃ sigālehi vā khajjamānaṃ viddhehi vā pāṇakajātehi khajjamānaṃ; taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. Evaṃ bhante. Ayaṃ-pi bhikkhave rūpānaṃ ādīnavo.</p> <p>Monks, again, one would see the same lady as a corpse abandoned in the charnel ground eaten by crows, vultures, and hawks, by dogs, hyenas, and various kinds of creatures. Monks, what do you think? Has her previous beauty and charm disappeared and the repercussion appeared? “Yes, Lord.” Monks, this too, is the repercussion of physical body.</p>

	ACT	「若烏啄、若鷄啄、若狗食、若狐食、若火燒、若埋、若蟲，於意云何？前好容色，寧敗壞不？」「唯然世尊！」
	MA	烏鷄所啄、豺狼所食、火燒、埋地、悉爛、腐壞。 於汝等意云何？若本有美色，彼滅，生患耶？」答曰：「如是！」
	EA	復次，若見彼女人，烏、鵲、鷄、鸞競來食噉，或為狐、狗、狼、虎所見食噉，或為蜎飛蠹動，極細蠕蟲，而見食噉。云何比丘？彼本有妙色今致此變，於中起苦、樂想，豈非大患乎？」諸比丘對曰：「如是世尊！」世尊告曰：「是謂色為大患。」
	DR	佛告諸比丘：「若復見女人，臭爛在地，烏鳥所食，雕鷲所啄，虎狼野狐所噉，無央數蟲，從其身出，還食其肉。 於比丘意云何？前時端正，顏色姝好，沒不存乎？其患現耶？」對曰：「唯然。」佛言：「是為欲之患證也。」
38	Pali	
	ACT	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！」
	MA	
	EA	
	DR	
39	Pali	Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasāṅkhalikaṃ samaṃsalohitaṃ nahārusambandhaṃ, taṃ kiṃ maññaṭṭha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. Evaṃ bhante. Ayaṃpi bhikkhave rūpānaṃ ādīnavo.

		Monks, further, one would see the same lady as a corpse abanoned in a charnel ground a skeleton smeared with flesh and blood, connected with tendons. Monks, what do you think? Has her previous beauty and charm disappeared and the repercussion appeared? “Yes, Lord.” Monks, this too, is the repercussion of physical body.
	MA	
	ACT	「復次，若見彼姝息道，骸骨青色、爛腐、食半骨、瓊在地，於汝等意云何？若本有美色，彼滅，生患耶？」答曰：「如是！」
	EA	
	DR	
40	Pali	
	ACT	
	MA	
	EA	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：「是謂色爲大患。
	DR	
41	Pali	Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhisāṅkhalikaṃ nimmaṃsalohita-makkhitaṃ nahārusambandhaṃ, taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. Evaṃ bhante. Ayampi bhikkhave rūpānaṃ ādīnavo. Monks, again, one would see the same lady as a corpse thrown away in a charnel ground a fleshless skeleton smeared with blood, connected with tendons. Monks, what do you think? Has her previous beauty and charm disappeared and the repercussion appeared? “Yes, Lord.” Monks, this too, is the repercussion of physical body.

	ACT	「復次，若見如妹屍，無有皮肉 ¹ ，但筋相連，於意云何？前好容色，寧敗壞不？」「唯然世尊！」
	MA	
	EA	復次，若見彼女人身，血肉以盡，骸骨相連，云何比丘？彼本有妙色今致此變，於中起苦、樂想，此豈非大患乎？」諸比丘對曰：「如是世尊！」世尊告曰：「是謂色爲大患。」
	DR	佛告諸比丘：「若復見女人，皮肉離體，但見白骨，前時端正，顏貌姝好，沒不復現，其患證乎？」對曰：「唯然。」是為愛欲之患證也。」
42	Pali	Puna ca param bhikkhave tam-eva bhaginim passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikasāṅkhalikaṃ apagatamaṃsa-lohitaṃ nahārusaṃbandhaṃ; taṃ kiṃ maññaṇa bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. Evaṃ bhante. Ayaṃ-pi bhikkhave rūpānaṃ ādīnavo.
		Monks, again, one would see the same lady as a corpse given up in a charnel ground, a skeleton without flesh and blood, connected with tendons. Monks, what do you think? Has her previous beauty and charm disappeared and the repercussion appeared? “Yes, Lord.” Monks, this too, is the repercussion of physical body.
	ACT	
	MA	「復次，若見彼姝息道，離皮肉血 ² ，唯筋相連，於汝等意云何？若本有美色，彼滅生患耶？」答曰：「如是！」
	EA	復次，若見彼女人身，血肉以盡 ³ ，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：「是謂色爲大患。」

¹ In this version, there is no reference to the word ‘aṭṭhisāṅkhalikaṃ’ (which should be 骸骨).

² This section also has omitted the word ‘aṭṭhisāṅkhalikaṃ’ (which should be 骸骨).

³ In this passage, there is no reference to ‘aṭṭhisāṅkhalikaṃ’ (which should be 骸骨).

43	DR	
	Pali	<p>Puna ca param, bhikkhave, tameva bhaginiṃ passeyya sarīram sīvathikāya chaḍḍitaṃ-aṭṭhikasāṅkhalikaṃ samamsalohitaṃ nhārusambandhaṃ, aṭṭhikasāṅkhalikaṃ nimamsalohitamakkhitaṃ nhārusambandhaṃ, aṭṭhikasāṅkhalikaṃ apagatamamsalohitaṃ nahārusambandhaṃ, aṭṭhikāni apagatasambandhāni disāvidisāvikkhitāni-aññena hatthaṭṭhikaṃ, aññena pādaṭṭhikaṃ, aññena jaṅghaṭṭhikaṃ, aññena ūruṭṭhikaṃ, aññena kaṭiṭṭhikaṃ, aññena piṭṭhikaṇṭakaṃ, aññena sisakaṭāhaṃ. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnavo.</p>
		<p>Monks, again, one would see the same lady as a corpse abandoned in a charnel ground bones detached from their tendons, spread over all directions: here a hand-bone, there a foot-bone, here a thigh-bone, there a ribbone, here a hip-bone, there a back-bone, here the skull.⁴</p>
		<p>Monks, what do you think? Has her previous beauty and charm disappeared and the repercussion appeared? “Yes, Lord.” Monks, this too, is the repercussion of physical body.</p>
	ACT	<p>「復次，若見如妹死屍，骨節處處分解散在異處；脚骨在一處，髀骨、髀骨、腰骨、脊骨、肩骨、項骨、髑髏骨，各在一處。於意云何？前好容色，寧敗壞不？」</p> <p>「唯然世尊！」</p>
	MA	<p>復次，若見彼妹息道，骨節解散，散在諸方；足骨、骨、髀骨、髑髏骨、脊骨、肩骨、頸骨、髑髏骨各在異處。</p> <p>於汝等意云何？若本有美色，彼滅，生患耶？」答曰：</p> <p>「如是！」</p>

⁴ Concerning the number of the bones, the Buddha Jayanti Edition of Sri Lanka (*Majjhima Nikāya*, Vol I, p. 210) differs from the Myanmar edition of Chaṭṭhasangāyanā. According to the Sinhala manuscript, there are seven bones and in the Myanmar version, there are thirteen bones: *aññena hatthaṭṭhikaṃ, aññena pādaṭṭhikaṃ, aññena gopphakaṭṭhikaṃ, aññena jaṅghaṭṭhikaṃ, aññena ūruṭṭhikaṃ, aññena kaṭiṭṭhikaṃ, aññena phāsukaṭṭhikaṃ, aññena piṭṭhikaṇṭhikaṃ, aññena khandhaṭṭhikaṃ, aññena gīvaṭṭhikaṃ, aññena hanukaṭṭhikaṃ, aññena dantaṭṭhikaṃ, aññena sisakaṭāhaṃ*. See: <https://www.tipitaka.org/romn/>

	EA	復次，若復見彼女人身，骸骨散落，各在一處，或脚骨一處，或膊骨一處，或月皚骨一處，或臑骨一處，或脇肋一處，或肩臂骨一處，或頸骨一處，或髑髏一處。云何諸比丘？本有妙色，今致此變，於中起苦、樂想，此豈非大患乎？」諸比丘對曰：「如是世尊！」世尊告曰：「是謂色爲大患。」
	DR	佛告諸比丘：「若復見女人，身骨節解，手足膝脛，鼻耳脇背，臂肘頭頸，各在異處。」於比丘意云何？前時端正姝好，沒不現乎？證患現耶？對曰：「唯然。」佛言：「是為欲之憂患證也。」
44	Pali	Puna ca param bhikkhave tameva bhaginiṃ passeyya, sarīraṃ sīvathikāyachaḍḍitaṃ aṭṭhikāni setāni saṅkha-vaṇṇūpanibhāni; taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. Evaṃ bhante. Ayaṃpi bhikkhave rūpānaṃ ādīnavo.
		Monks, again, one would see the same lady as a corpse abandoned in a charnel ground the bones whitened, somewhat like the color of shells. Monks, what do you think? Has her previous beauty and charm disappeared and the repercussion appeared? “Yes, Lord.” Monks, this too, is the repercussion of physical body.
	ACT	「復次，若見如妹死屍，骨正白如貝。若青鴿色，若腐碎 ⁵ ，於意云何？前好容色，寧敗壞不？」「唯然世尊！」
	MA	「復次，若見彼姝息道，骨白如螺，青猶鴿色。 ⁶
	EA	復次，若見彼女人身，骨皓白色，或似鴿色 ⁷ ，何諸比丘？本有妙色，今致此變，於中起苦、樂想，此豈非大患乎？」諸比丘對曰：「如是世尊！」世尊告曰：「是謂色爲大患。」

⁵ These two phrases (若青鴿色，若腐碎) do not match with the PV and they are additions than the PV.

⁶ This phrase which has the meaning of ‘as blue as pigeon’s colour’ differs from the PV.

⁷ This simile is not found in the PV.

	DR	佛告諸比丘：「見彼女人，捐在塚間無央數歲，骨節糜碎，青白如碧，碎壞如麵。於比丘意云何？前時端正，顏貌姝好，沒不現乎？患證現耶？」對曰：「唯然。」佛言：「是為貪欲憂患證也。」
45	Pali	Puna ca param bhikkhave tameva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni pūñjakitāni terovassikāni; taṃ kiṃ maññaṭha bhikkhave yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūto ti. Evaṃ bhante. Ayaṃpi bhikkhave rūpānaṃ ādīnava. Monks, again, one would see the same lady as a corpse abandoned in a charnel ground, bones heaped up, more than a year old. Monks, what do you think? Has her previous beauty and charm disappeared and the repercussion appeared? “Yes, Lord.” Monks, this too, is the repercussion of physical body.
	ACT	
	MA	
	EA	復次，若見彼女人，骸骨經，無數歲。
	DR	
46	Pali	
	ACT	若赤油潤
	MA	赤若血塗。
	EA	
	DR	

47	Pali	Puna ca param bhikkhave tameva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni pūtīni cuṇṇakajātāni; taṃ kiṃ maññatha bhikkhave yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. Evaṃ bhante. Ayampi bhikkhave rūpānaṃ ādinavo.
		Monks, again, one would see the same lady as a corpse abandoned in a charnel ground, bones decomposed and turned into powder. Monks, what do you think? Has her previous beauty and charm disappeared and the repercussion appeared? “Yes, Lord. Monks, this too, is the repercussion of physical body.
	ACT	若腐，碎。於意云何？前好容色，寧敗壞不？」 「唯然世尊！」。「是爲色敗壞。」
	MA	腐壞，碎末。於汝等意云何？若本有美色，彼滅，生患耶？答曰：「如是！是謂色患。」
	EA	或有腐爛，壞敗，與土同色。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：「是謂色爲大患。」
	DR	
48	Pali	
	ACT	
	MA	
	EA	復次，此色無常、變易、不得久停，無有老幼。是謂色爲大患。
	DR	
49	Pali	Kiñca bhikkhave rūpānaṃ nissaraṇaṃ: Yo bhikkhave rūpesu chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpānaṃ nissaraṇaṃ.

		Monks, what is the escape from physical body? Monks, the removal and abandoning exciting desire for physical body, is the escape from material body.
	ACT	云何棄色? 謂於色有求欲、當止求欲、度一切求,欲棄此色。
	MA	云何色出要? 若斷除色、捨離於色、滅色、色盡、度色、出要,是謂色出要。
	EA	云何色爲出要? 若能捨離於色、除諸亂想,是謂捨離於色。
	DR	佛告諸比丘: 「誰能離欲, 能斷色欲, 蠲除情色, 拔貪不習, 乃不著色。
50	Pali	Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ nappajānanti, te vata sāmaṇā vā rūpe parijānissanti param vā tathattāya samādapessanti yathā paṭipanno rūpe parijānissantīti n'etaṃ ṭhānaṃ vijjati.
		Monks, it is impossible that either samaṇas or brahmins who do not realistically understand, the delight of physical body as delight, the repercussion of physical body as repercussion, the escape from physical body as escape, would themselves comprehend physical body or would rouse another with the truth so that, in line with what he has practiced, he would comprehend the nature of physical body.
	ACT	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。
	MA	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?

51	EA	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。
	DR	其有沙門梵志，樂色如是，以為歡然，觀其患證，觀見生惱，審知如有，則等於色心無所猗，勸化於人，使度彼岸。設使有人，以色猗色，欲得度者，未之有也。
	Pali	Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādaṇ-ca assādato ādinavaṇ-ca ādinavato nissaraṇaṇ-ca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃ vā rūpe pariānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe pariānissatīti ṭhānam-etaṃ vijjati.
		Monks, it is possible that any samaṇas or brahmins who realistically understand, the delight of physical body as delight, the repercussion of physical body as repercussion, the escape from physical body as escape, would themselves comprehend the physical body or would rouse another with the truth so that, in line with what he has practiced, he would comprehend the physical body.
	ACT	諸有沙門、婆羅門，如是氣味色，知敗壞，棄捨離，知如真者，彼能自止色亦能令他止。如所住能止色者，有是處。
	MA	若有沙門、梵志色味、色患、色出要、知如真者，彼既自能除亦能斷他色。
	EA	謂諸有沙門、婆羅門，於色不著色，深知為大患，能知捨離，是謂於沙門知沙門威儀，於婆羅門知婆羅門威儀。己身作證而自遊戲。是謂捨離於色。
	DR	其沙門梵志，歡喜於色，更諸情欲，觀色患證，欲得離色，拔其所情，則觀如有。等觀諸色，勸化諸人，令度彼岸，知色所猗，捨於諸色，則可得也。」

52	Pali	Ko ca bhikkhave vedanānaṃ assādo: Idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkam savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Yasmim samaye bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkam savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati, n'eva tasmim samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmim samaye vedanaṃ vedeti. Abyābajjhapaṃamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.
		Monks, what is the delight of feelings? Monks, here a monk, quite secluded from sensuality, secluded from unskillful states, enters and remains in the first jhāna: rapture and pleasure born from seclusion, accompanied by directed thought and evaluation. At that time, he neither think of self-affliction, nor thinks of the affliction of others, nor the affliction of both. He feels a feeling totally unafflicted. Monks, I do tell you, the freedom from affliction is the highest delight of feelings.
	ACT	云何氣味痛? 此比丘，於姪解脫至住四禪正受；住於彼時，亦不自壞，亦不壞他，此無壞已，於中便得樂。何以故? 我說不患得樂痛，是為痛氣味。
	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。
	EA	云何為名痛味? 於是，比丘得樂痛時，便知我得樂痛；得苦痛時，便知我得苦痛；若得不苦不樂痛時，便知我得不苦不樂痛；若得食樂痛時，便知我得食樂痛；若得食苦痛時，便知我得食苦痛；若得食不苦不樂痛時，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。
	DR	佛告諸比丘：「何等為痛痒所更樂乎捨諸習耶? 於是比丘寂於諸欲，離於諸惡不善之法，有念有想，獨處晏然，行第一禪。設使比丘，獲此第一禪者，則不貪己，不著于彼，則無有爭、心不懷患，是為比丘痛痒樂無瞋怒。

53	Pali	
	ACT	
	MA	
	EA	復次，比丘得樂痛，爾時，不得苦痛，亦復無不苦不樂痛。爾時，我唯有樂痛；若得苦痛時，爾時，無有樂痛，亦無不苦不樂痛，唯有苦痛。若復，比丘得不苦不樂痛時，爾時，無有樂痛、苦痛，唯有不苦不樂痛。
	DR	
54	Pali	Puna ca param bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Yasmiṃ samaye bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, n’eva tasmīṃ samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmīṃ samaye vedanaṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.
		Monks, further, a monk with the stilling of directed thoughts and evaluations, enters and remains in the second jhāna: rapture and pleasure born of concentration, unification of awareness free from directed thought and evaluation: internal assurance. At that time, he neither intends his own affliction, nor the affliction of others, nor the affliction of both. He feels a feeling totally unafflicted. Monks, I do tell you, the freedom from affliction is the highest delight of feelings.
	ACT	
	MA	
	EA	
	DR	吾無所恨，為樂痛痒，是為樂習所觀、樂彼滅諸想、樂內念寂然，其心為一，無念無行志寂逮安，是為第二禪。

55	Pali	<p>Puna ca param bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti, taṃ tatiyaṃ jhānaṃ upasampajja viharati. Yasmiṃ samaye bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti taṃ tatiyaṃ jhānaṃ upasampajja viharati, n'eva tasmim samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmim samaye vedanaṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.</p>
		<p>Monks, again, a monk with the fading of rapture, he remains equanimous, mindful and alert, and senses pleasure with the body. He enters and remains in the third jhāna, of which the noble ones say, 'equanimous and mindful, he has a pleasant abiding'.</p> <p>At that time, he neither intends his own affliction, nor the affliction of others, nor the affliction of both. He feels a feeling totally unafflicted. Monks, I do tell you, the freedom from affliction is the highest delight of feelings.</p>
	ACT	
	MA	
	EA	
	DR	<p>假使比丘，行第二禪不貪己，不著彼心增減，彼欲歡喜觀無欲行，常以寂定，業身則安，如聖所演，常觀意定，行第三禪。</p>

56	Pali	Puna ca param bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Yasmiṃ samaye bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, n'eva tasmīṃ samaye atabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmīṃ samaye vedanaṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.
		Again, monks, a monk with the abandoning of pleasure and pain as with the earlier disappearance of elation and distress, he enters and remains in the fourth jhāna: purity of equanimity and mindfulness, neither pleasure nor pain. At that time, he neither intends his own affliction, nor the affliction of others, nor the affliction of both. He feels a feeling totally unafflicted. Monks, I do tell you, the freedom from affliction is the highest delight of feelings.
	ACT	
	MA	
	EA	
	DR	「復次，比丘！緣痛生樂可意之欲，是為痒所樂。
57	Pali	Ko ca bhikkhave vedanānaṃ ādīnavo: Yaṃ bhikkhave vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanānaṃ ādīnavo.
		Monks, what is the repercussion of feelings? Monks, feeling is impermanent, painful, and subject to change; this is the repercussion of feelings.
	ACT	云何痛敗壞？謂痛是無常、苦、盡法，是為痛敗壞。
	MA	云何覺患？覺者是無常法、苦法、滅法，是謂覺患。
	EA	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。

	DR	何等為痛之憂患？因痛生患，憂惱之憤，是痛憂患。又痛痒，無常之苦、別離之法。其法都痛痒，起無常苦，致別離法，是為痛痒之患。
58	Pali	Kiñ-ca bhikkhave vedanānaṃ nissaraṇaṃ: Yo bhikkhave vedanāsu chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanānaṃ nissaraṇaṃ.
		Monks, what is the escape from feelings? Monks, the removal and abandoning exciting desire for feelings is the escape from feelings.
	ACT	云何痛棄？謂痛求欲止，求欲度求欲，是棄痛。
	MA	云何覺出要？ 若斷除覺，捨離於覺、滅覺、覺盡、度覺、出要，是謂覺出要。
	EA	云何痛為出要？ 若能於痛，捨離於痛，除諸亂想，是謂捨離於痛。
	DR	何等為離痛？其於痛痒，斷諸貪欲，是為離欲。
59	Pali	Ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ nappajānanti, te vata sāmaṃ vā vedanā pari jānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanā pari jānissatīti n'etaṃ ṭhānaṃ vijjati.
		Monks, it is impossible that either samanas or brahmins who do not realistically understand the delight of feelings as delight, the repercussion of feelings as repercussion, the escape from feelings as escape, would themselves comprehend feeling or would rouse another with the truth so that, in line with what he has practiced, he would comprehend feeling.
	ACT	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。
	MA	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？

	EA	諸有沙門、婆羅門，於痛著痛，不知大患，亦不捨離，如實而不知，此非沙門、婆羅門。於沙門不知沙門威儀；於婆羅門不知婆羅門威儀。不能以身作證而自遊戲。
	DR	其有沙門梵志，曉了痛痒諸所更樂，都致憂患，不捨諸愛欲，審知如有，而猗痛痒，勸化眾人，度於彼岸，自得成就，濟諸猗著，未之有也。
60	Pali	Ye ca kho ke ci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādaṇṇa assādato ādinavaṇṇa ādinavato nissaraṇaṇṇa nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṇ vā vedanā pari jānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanā pari jānissatīti ṭhānametaṃ vijjatīti.
		However, monks, it is possible that either samanas or brahmins who do realistically understand the delight of feelings as delight, the repercussion of feelings as repercussion, the escape from feelings as escape, would themselves comprehend feeling or would rouse another with the truth so that, in line with what he has practiced, he would comprehend feeling.
	ACT	諸有沙門、婆羅門，如是氣味痛，知是敗壞，棄捨，知如真者，彼能自止痛，亦能令他止。而與住居能止痛者，有是處。
	MA	若有沙門、梵志，覺味、覺患、覺出要，知如真者，彼既自能除，亦能斷他覺。
	EA	諸有沙門、婆羅門，於痛不著痛，深知為大患，能知捨離，是謂於沙門知沙門威儀；於婆羅門知婆羅門威儀。以身作證而自遊戲。是謂捨離於痛。
	DR	其有沙門梵志，觀痛痒所樂，從樂致患，離於愛欲，諦知如有，等觀痛痒，而無所猗，勸化餘人，令度彼岸，自得成就，并化餘人，此事可致，是為捨歡悅。」

61	Pali	
	ACT	
	MA	
	EA	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。
	DR	
62	Pali	
	ACT	
	MA	
	EA	我今比丘!以說著欲、味欲、欲爲大患。復能捨者，亦說著色、味色、色爲大患，能捨離色。以說著痛、味痛、痛爲大患，能捨離痛。諸如來所應行者，所謂施設者。我今周訖，常當念在樹下，空閑之處，坐禪思惟，莫有懈怠，是謂我之教勅。
	DR	
63	Pali	Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.
		The Fortunate One said this. The monks were happy and accepted the Fortunate One's words in delight.
	ACT	佛如是說，彼諸比丘，聞世尊所說，歡喜而樂。
	MA	佛說如是，彼諸比丘，聞佛所說，歡喜奉行。
	EA	爾時，諸比丘，聞佛所說，歡喜奉行。
	DR	如是諸比丘，聞經歡喜。

Mahādukkhakkhandha Sutta

Chapter Five

NEW CHINESE TRANSLATION

In order to make the text easily intelligible for the Chinese reader, a new Chinese translation of the *Mahādukkhakkhandha Sutta* is produced below.

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

我曾經這樣聽聞：有一次，世尊在舍衛城祇樹給孤獨園遊行。

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

那時，有許多位比丘早上，穿好衣服後，拿著上衣及鉢，爲了托鉢進入舍衛城。

3. Atha kho tesaṃ bhikkhūnaṃ etadahosi: Atippago kho tāva Sāvattiyaṃ piṇḍāya caritum, yannūna mayaṃ yen'aññatitthiyānaṃ paribbājakānaṃ ārāmo ten'upasaṅkameyyāmāti. Atha kho te bhikkhū yen'aññatitthiyānaṃ paribbājakānaṃ ārāmo ten'upasaṅkamimsu, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu.

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. Ekamantaṃ nisinne kho te bhikkhū te aññatitthiyā paribbā-jakā etadavocum: Samaṇo āvuso Gotamo kāmānaṃ pariññaṃ paññāpeti, mayam-pi kāmānaṃ pariññaṃ paññāpema; Samaṇo āvuso Gotamo rūpānaṃ pariññaṃ paññāpeti, mayam-pi rūpānaṃ pariññaṃ paññāpema; Samaṇo āvuso Gotamo vedanānaṃ pariññaṃ paññāpeti, mayam-pi vedanānaṃ pariññaṃ paññāpema; idha no āvuso ko viseso ko adhippāyo kiṃ nānākaraṇaṃ, Samaṇassa vā Gotamassa amhākaṃ vā, ya-didaṃ dhammadesanāya vā dhammadesanaṃ anusāsaniyā vā anusāsaninti.

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？」

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

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

6. Atha kho te bhikkhū Sāvatthiyaṃ piṇḍāya caritvā pacchā-bhattaṃ piṇḍapātaṭṭhikāntā yena Bhagavā ten'upasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etadavocum: Idha mayaṃ bhante pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Sāvattthiṃ piṇḍāya pāvisimha, tesaṃ no bhante amhākaṃ etadahosi: Atippago kho tāva Sāvattthiyaṃ

piṇḍāya carituṃ, yannūna mayaṃ yen'aññatitthiyānaṃ paribbājakānaṃ ārāmo ten'upasaṅkameyyāmāti. Atha kho mayaṃ bhante yen'aññatitthiyānaṃ paribbājakānaṃ ārāmo ten'upasaṅkamimha, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodimha, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimha. Ekamantaṃ nisinne kho bhante te aññatitthiyā paribbājakā amhe etadavocuṃ: Samaṇo āvuso Gotamo kāmānaṃ pariññaṃ paññāpeti, mayampi kāmānaṃ pariññaṃ paññāpema; samaṇo āvuso Gotamo rūpānaṃ pariññaṃ paññāpeti, mayampi rūpānaṃ pariññaṃ paññāpema; samaṇo āvuso Gotamo vedanānaṃ pariññaṃ paññāpeti, mayampi vedanānaṃ pariññaṃ paññāpema; idha no āvuso ko viseso ko adhippāyo kiṃ nānākaraṇaṃ, samaṇassa vā Gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsanin-ti. Atha kho mayaṃ Bhante tesāṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ n'eva abhinandimha na paṭikkosimha, anabhinanditvā appaṭikkositvā uṭṭhāy'āsanā pakkamimha: Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmāti.

那時，這些比丘在舍衛城舍衛城托鉢，回來和用齋之後，就到世尊那裡。到了之後，頂禮世尊，坐在一旁。坐在一旁的這些比丘對世尊說：「世尊！早上，我們穿好衣服後，拿著上衣及鉢，爲了托鉢進入舍衛城。世尊！我們想：『現在去舍衛城托鉢還太早。不如我們現到外道遊行者的地方吧！』世尊！然後我們就到外道遊行者的地方。到了之後，跟那些外道遊行互相問訊、問候，坐在一旁。那些外道遊行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所說的話。我們即不同意也不反對，從坐位站起來離開，心想：『在世尊跟前我們就會知道這些話的意義。』

7. *Evamvādino bhikkhave aññatitthiyā paribbājakā evamassu vacanīyā: Ko pan'āvuso kāmānaṃ assādo ko ādīnavo kiṃ nissaraṇaṃ, ko rūpānaṃ assādo ko ādīnavo kiṃ nissaraṇaṃ, ko vedanānaṃ assādo ko ādīnavo kiṃ nissaraṇanti.*

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

8. *Evam puṭṭhā bhikkhave aññatitthiyā paribbājakā na c'eva sampāyissanti uttariṇca vighātaṃ āpajjissanti, taṃ kissa hetu: yathā taṃ bhikkhave avisayasmim.*

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

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

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

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

諸比丘！什麼是欲望的逸樂？諸比丘！有五種欲望。那五種是什麼？爲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。爲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。爲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。爲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。爲身所認知的觸覺是可愛的、愉快的，可意的、喜悅的，具欲的和貪染的。諸比丘！這就是五種欲望。諸比丘！緣這五種欲而生起的快樂與喜悅，就是欲望的逸樂。

11.

12. Ko ca bhikkhave kāmānaṃ ādīnavo:

諸比丘！什麼是欲望的過患？

13. Idha bhikkhave kulaputto yena sippaṭṭhānena jīvikaṃ kappeti, yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena, sītassa purakkhato uṇhassa purakkhato, ḍaṃsa-makasa-vātātapa-sirimsapa-samphassehi rissamāno, khuppiṭṭhāyā mīyamāno,

ayampi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānam'eva hetu.

諸比丘！在此，善男子依某種技能謀生：如手算、計算、目算、耕作、貿易、牧牛、弓術，官員或以其他的技能為謀生。他就要忍受寒冷、忍受暑熱[的苦]，蠅虻、蚊蟲、強風、酷熱、蛇等所危害，由飢餓與口渴而瀕臨死亡。諸比丘！這就是欲望的過患，現世苦的聚集，欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因。

14. Tassa ce bhikkhave kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā nābhinipphajjanti, so socati kilamati paridevati, urattālīṃ kandati, sammohaṃ āpajjati: moghaṃ vata me uṭṭhānaṃ, aphalo vata me vāyāmoti. Ayam-pi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānam'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、捶胸哭泣、而產生迷惑：『我的勤勞化為烏有，我的努力毫無所獲。』諸比丘！這就是欲望的過患，現世苦的聚集，欲望的因，欲望的因緣，欲望的能作因，也就是諸欲望的因。

15.

16. Tassa ce bhikkhave kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā abhinipphajjanti, so tesam bhogānaṃ ārakkhādhikaraṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti: kinti me bhoge n'eva rājāno hareyyuṃ na corā hareyyuṃ na aggi ḍaheyya na udakaṃ vaheyya na appiyā dāyādā hareyyunti.

諸比丘！那位善男子是如此地勤奮、努力、勤勞，能夠獲得[許多]財物。為了保護他的財物，他感受到痛苦與憂愁，[心想]：「怎樣我的財物才不會被國王奪走，不會被小偷盜走，

不會被火焚燒，不會被水沖走，也不會被不喜歡的子嗣取走？」

17. Tassa evaṃ ārakkhato gopayato te bhoge rājāno vā haranti corā vā haranti aggi vā dahati udakaṃ va vahati appiyā vā dāyādā haranti. So socati kilamati paridevati, urattāḷim kanti, sammohaṃ āpajjati: yampi me ahosi tampi no natthi. Ayampi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ'eva hetu.

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

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

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

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

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

20. Te tattha kalaha-viggaha-vivādam-āpannā aññamaññaṃ pāṇīhi pi upakkamanti, leḍḍūhi pi upakkamanti, daṇḍehi pi upakkamanti, satthehi pi upakkamanti; te tattha maraṇampi nigacchanti maraṇamattampi dukkhaṃ. Ayampi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānam'eva hetu.

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

21. Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānam'eva hetu asicammaṃ gahetvā dhanu-kalāpaṃ sannayhitvā ubhatoviyūḷhaṃ saṅgāmaṃ pakkhandanti usūsu pi khippamānesu sattīsu pi khippamānāsu asīsu pi vijjotalantesu; te tattha usūhi pi vijjhanti, sattiyaṃ pi vijjhanti, asināpi sīsaṃ chindanti, te tattha maraṇampi nigacchanti maraṇamattampi dukkhaṃ. Ayampi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānam'eva hetu.

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

22. Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānam'eva hetu asicammaṃ gahetvā dhanu-kalāpaṃ sannayhitvā addāvalepanā upakāriyo pakkhandanti usūsu pi khippamānāsu sattīsu pi khippamānāsu asīsu pi

vijjotalantesu; te tattha usūhi pi vijjhanti sattiya pi vijjhanti pakkaṭṭhiya pi osiñcanti abhivaggena pi omaddanti asinā pi sīsaṃ chindanti; Te tattha maraṇampi nigacchanti, maraṇamattam pi dukkhaṃ. Ayampi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhira-karaṇaṃ kāmānaṃ'eva hetu.

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

23. Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ'eva hetu sandhimpī chindanti, nillopaṃpi haranti, ekāgārikampi karonti, paripantho pi tiṭṭhanti, paradāraṃpi gacchanti;

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

24. tam'enaṃ rājāno gahetvā vividhā kammakāraṇā karonti: kasāhi pi tāḷenti, vettehi pi tāḷenti, addhadaṇḍakehi pi tāḷenti, hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti, bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, baḷisaṃamsikampi karonti, kahāpaṇakampi karonti, khārāpatacchikampi karonti,

palighaparivattikampi karonti, palālapīṭhakampi karonti, tat-
tena pi telena osiñcanti, sunakhehi pi khādāpenti, jīvantampi
sūle uttāsenti, asinā pi sīsaṃ chindanti; te tattha maraṇampi
nigacchanti maraṇamattampi dukkhaṃ. Ayampi bhikkhave
kāmaṇaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu
kāmanidānaṃ kāmādhikaraṇaṃ kāmaṇaṃ'eva hetu.

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

25.

26. Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhī-
karaṇaṃ kāmaṇaṃ'eva hetu kāyena duccharitaṃ caranti,
vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti; te
kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā
duccaritaṃ caritvā kāyassa bhedā param-maraṇā apāyaṃ
duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Ayaṃ bhikkhave
kāmaṇaṃ ādīnava samparāyiko dukkhakkhandho kāmahetu
kāmanidānaṃ kāmādhikaraṇaṃ kāmaṇaṃ'eva hetu.

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

27.

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

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

29. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ nappajānanti, te vata sāmaṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme parijānissatīti n'etaṃ ṭhānaṃ vijjati.

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

30. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme parijānissatīti ṭhānametaṃ vijjati.

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

31. Ko ca bhikkhave rūpānaṃ assādo: Seyyathāpi bhikkhave khattiyakaññā vā brāhmaṇakaññā vā gahapatikaññā vā paṇḍarasavassuddesikā vā soḷasavassuddesikā vā nātidighā nātirassā nātikisā nātithulā nātikālī na accodātā, paramā

sā bhikkhave tasmim samaye subhā vaṇṇanibhā ti.— Evaṃ bhante.— Yaṃ kho bhikkhave subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ rūpānaṃ assādo.

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

32.

33. Ko ca bhikkhave rūpānaṃ ādīnava? Idha bhikkhave tam’eva bhaginiṃ passeyya aparena samayena āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jiṇṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyanaṃ pavedhamānaṃ gacchantiṃ, āturaṃ gata-yobbanāṃ khaṇḍadantaṃ palitakesiṃ vilūnaṃ khalitasiraṃ valitaṃ tilakāhata gattaṃ, taṃ kiṃ maññaṭha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūto’ti.—Evaṃ bhante-. Ayaṃpi bhikkhave rūpānaṃ ādīnava.

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

34. Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, ābādhikaṃ dukkhitaṃ bālhaḡilānaṃ sake muttakarīse palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi samvesiyamānaṃ; taṃ kiṃ maññaṭha bhikkhave: yā purimā

subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto'ti. —Evaṃ bhante.— Ayaṃpi bhikkhave rūpānaṃ ādīnavo.

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

35.

36. Puna ca param bhikkhave tam'eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā, uddhumātakāṃ vinīlakāṃ vipubbakajātaṃ, taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. —Evaṃ bhante.— Ayaṃpi bhikkhave rūpānaṃ ādīnavo.

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

」

37. Puna ca param bhikkhave tam'eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ supānehi vā khajjamānaṃ sigālehi vā khajjamānaṃ vividhehi vā paṇakajātehi khajjamānaṃ; taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto'ti. —Evaṃ bhante.— Ayaṃpi bhikkhave rūpānaṃ ādīnavo.

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

而出現過患？」「如是，世尊！」「諸比丘！這也是色的過患。」

38.

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

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

40.

41. Puna ca param bhikkhave tam'eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhisāṅkhalikaṃ nimmaṃsalohita-makkhitaṃ nahārusambandhaṃ; taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto ti. —Evaṃ bhante.— Ayaṃpi bhikkhave rūpānaṃ ādīnavo.

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

42. Puna ca param bhikkhave tam'eva bhaginiṃ passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikaśaṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambandhaṃ;

taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto'ti. —Evaṃ bhante.— Ayaṃpi bhikkhave rūpānaṃ ādīnavo.

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

「如是，世尊！」「諸比丘！這也是色的過患。」

43. Puna ca param bhikkhave tam'eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni apagatasambandhāni disāvidisā vikkhittāni: aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūraṭṭhikaṃ aññena kaṭaṭṭhikaṃ aññena piṭṭhikaṇṭakaṃ aññena sīsakaṭāhaṃ; taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto'ti. —Evaṃ bhante.— Ayaṃpi bhikkhave rūpānaṃ ādīnavo.

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

「如是，世尊！」「諸比丘！這也是色的過患。」

44. Puna ca param bhikkhave tam'eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni setāni saṅkhavaṇṇūpanibhāni; taṃ kiṃ maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto'ti. —Evaṃ bhante.— Ayaṃpi bhikkhave rūpānaṃ ādīnavo.

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

「如是，世尊！」

「諸比丘！這也是色的過患。」

45. Puna ca param bhikkhave tam'eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni pūñjakitāni terovassikāni; taṃ kiṃ maññatha bhikkhave yā purimā subhā vaṇṇanibhā

sā antarahitā, ādīnavo pātubhūto'ti. —Evaṃ bhante.— Ayaṃpi bhikkhave rūpānaṃ ādīnavo.

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

46.

47. Puna ca paraṃ bhikkhave tam'eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni pūtīni cuṇṇakajātāni; taṃ kiṃ maññaṇa bhikkhave yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto'ti. —Evaṃ bhante.— Ayaṃpi bhikkhave rūpānaṃ ādīnavo.

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

48.

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

諸比丘！什麼是色的出離？諸比丘！對色屏除欲貪，捨斷欲貪，這就是色的出離。

50. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ nappajānanti, te vata sāmaṃ vā rūpe pari jānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe pari jānissantīti n'etaṃ ṭhānaṃ 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. Yeca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃ vā rūpe parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe parijānissatīti tñānam-etaṃ vijjati.

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

52. Ko ca bhikkhave vedanānaṃ assādo: Idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Yasmiṃ samaye bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati, n'eva tasmiṃ samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmiṃ samaye vedanaṃ vedeti. Abyābajjhapaṃamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.

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

- 53.

54. Puna ca param bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Yasmim samaye bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, n'eva tasmim samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, Abyābajjhaṃ yeva tasmim samaye vedanaṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ 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，離害心爲最高的逸樂。

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

復次，諸比丘！比丘遠離喜和離欲，具有正念正知而住和以身體感受樂。聖者說這爲出離，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，離害心爲最高的逸樂。

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

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

57. Ko ca bhikkhave vedanānaṃ ādīnavaḥ? Yaṃ bhikkhave vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanānaṃ ādīnavaḥ.

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

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

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

59. Ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ nappajānanti, te vata sāmaṃ vā vedanā pari jānissanti, param vā tathattāya samādapessanti yathā paṭipanno vedanā pari jānissatīti n'etaṃ ṭhānaṃ vijjati.

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

60. Ye ca kho ke ci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmāṃ vā vedanā pari jānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanā pari jānissatiti ṭhānametaṃ vijjatiti.

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

61.

62.

63. Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandunti.

世尊說完後。這些愉快的比丘對佛所說法，感到非常歡喜。

Chapter Six

CRITICAL READING INTO THE COMPARISON

In this chapter, the different versions of the *Mahādukkhakkhandha Sutta* existing in the Pali canon and in the Chinese Buddhist canon are compared. Both major and minor similarities and dissimilarities will be taken into discussion. Further, textual and doctrinal points deemed worthy to be illustrated, will be examined in the light of canonical, non-canonical and secondary studies belonging to the Pali literature and Chinese Buddhist literature.

Abbreviations:

PV	Pali Version (MN.I.83-90)
ACT	Anonymous Chinese Translation (T1, 846c~848a)
MA	<i>Madhayama-āgama</i> Version (T1, 584c~586a)
EA	<i>Ekottara-āgama</i> Version (T2, 604c~606c)
DR	Dharmaraksha's Translation (T17,0737, 539b13~540c29)

The numbers used below are corresponding with the numbers produced in the chart of the Chapter.

- 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 Fortunate One). Three Chinese translations (MA, EA and DR) 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.¹ 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 the *suttas*.

¹ BCSD. p.364

- 1.3. The DR version refers to the number of the following monks who were with the Buddha. It is mentioned that there were five hundred monks (與大比丘眾俱，比丘五百).
2. The preparation by monks to leave for alms is mentioned in the PV, EA and DR versions (爾時，有眾多比丘到時，著衣持鉢，入城乞食). In the EA version, the name of the city (*Sāvatthī*) is not mentioned whereas in the DR, is found (入舍衛城). The ACT and the MA versions go without reference to this episode.
- 3.1. Regarding the meeting took place between monks and non-Buddhist ascetics,² the ACT and the MA translations differ from the PV; the EA version is similar to the PV. According to the PV, monks went to the non-Buddhist ascetics' dwelling place (異學梵志所) 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 the gathering hall and then the non-Buddhist ascetics reached there and exchanged greetings with the monks. There is no reference to this in the DR.

On this type of differences, 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

- 3.2. In order to translate the word '*aññatitthiya*', the Chinese parallels have selected different words; the ACT selects the word '異道' (different path) whereas the EA selects a couple of usages, 外道 (different path) and 異學 (different learning).

² PED.p.430: *Paribbājaka* [fr. pari+vraj] a wandering man, a wanderer, wandering religious mendicant, not necessarily Buddhist; *MLS*.I.111: wanderers belonging to other sects; *MLDB*.p.179: the wanderers of other sects.

³ L.S. Cousins, "Pali Oral Literature" in *Buddhist Studies Ancient and Modern*, p.5

- 3.3. In translating the word '*paribbājakā/privrājaka*' into Chinese, translators use 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*'.⁴

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

- 4.1. According to the texts of PV, ACT and MA, this *sutta* discusses only three items, namely, sensuality (*kāma*), material form/body (*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.
- 4.2. Further, the version of Dharmaraksha (DR), discusses more contents than all the other versions. The non-Buddhist ascetics question about following dhamma-topics: form (*rūpa*-色), feeling (*vedanā*-痛痒), perception (*saññā*-思想), birth and death (*jarā-maraṇa*-生死), and consciousness (*viññāṇa*-識). The DR version does not refer to *kāma* (欲) in the list. However, as the other versions do, its main discussion revolves around the three main concepts, *kāma*, *rūpa* and *vedanā* in the DR version too.
- 4.3. In translating the word '*kāma*', there are differences in the Chinese versions. The ACT puts it as 姪 whereas both the MA and EA put it as 欲.

⁴ See: 29.1 in this chapter.

- 4.4. There is a difference among the Chinese versions when they translate the word *vedanā*. The ACT and the EA put it as 痛 (*tong*) whereas the MA renders it as 覺 (*jue*). The DR translation is 痛痒 (*tong yang*).⁵
- 4.5. When the phrase '*pariññam paññapema*' (describe the full understanding-Bhikkhu Bodhi Translation, p.179) is rendered into Chinese, some changes have occurred. The ACT renders it as 智慧說, the MA as 施設知斷 and the EA as 恒說.
- 4.6. In translating the phrase '*samaṇo āvuso gotamo*' both the ACT and MA versions use the word 沙門瞿曇. The EA puts it as 瞿曇道士. The DR version puts it in short 'Gotama' (瞿曇).
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 four 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 existed in their original texts already; the other is that when the texts were translated, repetitions in the original versions would have been dropped.

We can get some light on the abridgment of repetitive paragraphs in the Chinese Buddhist texts by looking into the translation practices existed in China. The fourth century Chinese monk Dao-An (道安) (312-385 CE) proposed five

⁵ The earliest translator of *Āgama sūtras*, An ShiGao (active 148-180CE) also has used the Chinese word 痛痒 for '*vedanā*'. See '有時出息爲痛痒陰' (T602: 佛說大安般守意經).

situations when the texts were translated into Chinese from foreign languages, the translator can change the translation rules. The five points are: 1. The Syntactical order, 2. The habit of employing literary words, 3. The abridgment of praise repetitions, 4. The omission of explanatory sentences which could belong to the text proper, 5. The exclusion of paragraphical repetitions.⁶ From this we can learn that since the beginning of Buddhist text translation project in China, the translators had been used to avoid rendering the repetitive paragraphs in the original texts. The following comparison will indicate the difference between Pali text and Chinese translations:

Pali	<p>Atha kho te bhikkhū Sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkantā yena Bhagavā ten'upasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etadavocuṃ: Idha mayaṃ bhante pubbanhasamayaṃ nivāsetvā pattacivaraṃ ādāya Sāvattthiṃ piṇḍāya pāvisimha, tesaṃ no bhante amhākaṃ etadahosi: Atippago kho tāva Sāvattthiyaṃ piṇḍāya carituṃ, yannūna mayaṃ yen'aññatitthiyānaṃ paribbājakānaṃ ārāmo ten'upasaṅkameyyāmaṃti. Atha kho mayaṃ bhante yen'aññatitthiyānaṃ paribbājakānaṃ ārāmo ten'upasaṅkamimha, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodimha, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimha. Ekamantaṃ nisinne kho bhante te aññatitthiyā paribbājakā amhe etadavocuṃ: Samaṇo āvuso Gotamo kāmānaṃ pariññaṃ paññāpeti, mayampi kāmānaṃ pariññaṃ paññāpema; samaṇo āvuso Gotamo rūpānaṃ pariññaṃ paññāpeti, mayampi rūpānaṃ pariññaṃ paññāpema; samaṇo āvuso Gotamo vedanānaṃ pariññaṃ paññāpeti, mayampi vedanānaṃ pariññaṃ paññāpema; idha no āvuso ko viseso ko adhippāyo kiṃ nānākaraṇaṃ, samaṇassa vā Gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsanti. Atha kho mayaṃ Bhante tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ n'eva abhinandimha na paṭikkosimha, anabhinanditvā appaṭikkositvā utṭhāy'āsanā pakkamimha: Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmaṃti.</p>
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⁶ Fachow, "The Development of Tripitaka-Translations in China," p.73

ACT	便至世尊所。到已，禮世尊足，却坐一面。彼諸比丘却坐一面已，如共異道異學所論，盡廣向世尊說，作如是向世尊說已。
MA	便詣佛所，稽首作禮，却坐一面。謂與眾多異學，所可共論，盡向佛說。
EA	爾時，眾多比丘食後，便至世尊所。到已，頭面禮足，在一面坐。是時，眾多比丘，從梵志所問事，因緣本末，盡白世尊。
DR	時諸比丘分衛已竟，飯食畢訖，更整衣服，往詣佛所。稽首足下，却坐一面，前白世尊，說諸異道所可難問，悉次第說。

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 (云何姪氣味). According to the *Buddhist Chinese-Sanskrit Dictionary*, *rasa* and *āśvāda* have been translated as 味⁷ while *gandha* has been translated as 氣味.⁸ The *Pali-English Dictionary* mentions that the word *rasa* (taste) is used in the sense of *assāda* (“*assādane*”-sweetness, taste, enjoyment).⁹ There are few contexts where the word *rasa* occurs and two of them are relevant here. First, *rasa* occurs as the fourth relationship (*jivhā-rasa* 舌根-香處) in the list of the *āyatana*s, or senses with their complementary sense-objects (*indriya-ārammaṇa*-根及境-or sentient and sensed).¹⁰ Moreover, *rasa* (the sense of taste) has been placed as the superior aspect of senses.¹¹ 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

⁷ BCSD. p.250

⁸ Ibid. p.701

⁹ PED.p.567

¹⁰ MN.III.55, 267;*jivhā viññeyya rasaṃ*; DN. III.244, 250; Sn 387

¹¹ SN.IV.275 =Pv .958; A.IV.242

word 香味.¹² 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.¹³

Furthermore, in the Pali canonical texts, we can see that ‘*rasa*’ refers to pleasant experiences. For instance, the *Sutta Nipāta* refers to as ‘*rasesu gedha*’ (indulged in pleasantness).¹⁴ 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 correct 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).

- 7.2. The DR version differs from other versions. Its presentation of the fact differs considerably in relation to both the matters listed and the wording. As the text goes: 於時，世尊告諸比丘：「外道問汝：『愛欲之事，有何安樂？致何憂患？何從興致？因何而滅？』」. Four things related to ‘sense desire’ (愛欲) have been mentioned: pleasure (安樂), disaster (憂患), origin (興致) and *nirodha* or *nissaraṇa* in this context (滅). The term *assāda* has been translated as ‘pleasure’ (安樂). The item ‘origin of sense-desire’ (興致) is not found in the other three Chinese texts and in the Pali.

¹² 《南傳大藏經總索引》Part II. p.342

¹³ Ibid.

¹⁴ Sn 65

7.3. As to the word ‘*ādinava*’, there are differences in translations: the ACT puts it as 敗壞 while the MA puts it as 患; The EA, renders as 過 and the DR as 憂患.

7.4. When we examine the terminology used by the Chinese versions in rendering the word *nissaraṇa/nihsaraṇa* (means escape from the world or salvation),¹⁵ it is noticeable that they have selected different terms; the ACT translates the word ‘*nissaraṇa/nihsaraṇa*’ as 棄 (云何棄);¹⁶ the MA translates as 出要 and the EA as 當捨離. The DR being different from other three Chinese texts puts ‘*nissaraṇa/nirodha*’ as 滅.

9. Table 2 - Beings

	PV (06)	ACT (06)	MA (06)	EA (07)	DR(05)
1	sadevake loke	天及世間*	世天*	魔	天上、天下*
2	samārake	魔*	魔*	魔天*	諸魔*
3	sabrahmake	梵*	梵*	釋梵*	梵天*
4	sassamaṇa	沙門*	沙門*	沙門*	
5	brāhmaṇiyā pajāya	婆羅門*	梵志*	婆羅門*	梵志*
6	sadeva manussāya	眾天及人*	一切餘眾*	人及非人*	諸神及人*
7				四天王	
		PV=6	PV=6	PV=5	PV=5

*indicates similarity with Pali

The terminology of the Chinese versions bears similarity in many words. Only the EA mentions of ‘*cātummahārājikā*’ (四天王), the four guardian Gods.

10.1. Through the comparison of the texts, we can find that there is a difference among the Chinese versions in the way of interpreting the concept of *kāmāguṇā*. The ACT translates the

¹⁵ BHSgd.p.310

¹⁶ BCSD. p.658

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'.¹⁷ In this context, '*guṇa*' means diversity of sensuality according to five senses but not as something meritorious. The modern translators' understanding of the term '*pañcakāmaguṇa*' is 'diversity'.¹⁸ The 《南傳大藏經總索引》 gives the Chinese word 功德 for the Pali word '*puñña*'.¹⁹ Even though the word '*guṇa*' has the meaning of 'merit' in its general usage,²⁰ in this context, it is used with a different meaning.

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

¹⁷ SED.p.357

¹⁸ MLDB.p.183: "five codes of sense pleasure; MLS. I.112: These five, monks, are the strands of sense pleasures.

¹⁹ 《南傳大藏經總索引》(Part II), p.275

²⁰ PJD.p.119: *guṇa*-種類, *pañcakāmaguṇa*-五種欲

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

Table 3 - Professions

	PV (08)	ACT(09)	MA(11)	EA(08)	DR (05)
1	muddāya ²¹ (checking)		巧刻印*	學剋鏤*	復刻鏤*
2	gaṇanāya ²² (accounting)	學算 *	明算術*	學算數*	行算術*
3	saṅkhānena ²³ (calculating)	學數 *			
4	kasiyā ²⁴ (farming)	耕作 *	作田業*	學田作 *	塗度*
5	vaṇijjāya ²⁵ (trading)	販賣*	行治生*	學權詐	
6	rājaporisena ²⁶ (royal service)		奉事王*	學承事王身*	說色事
7	issatthēna ²⁷ (archery)	學首盧	作文章	學通信	
8	gorakkhena ²⁸ (husbandry)	學作詩	造手筆	學書疏	
9		客書	學書	學傭作	作畫師
10		教書	曉經書		
11		應官募	知工數		
			作勇將		
		PV= 04	PV=05	PV=04	PV=03

* indicates the professions similar to the Pali 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.

²¹ MNa.I.368: *Yadi muddāyāti* ādisu muddāti aṅgulipabbesu saññam thapetvā hatthamuddā.

²² Ibid.: *Gaṇanāti* acchiddagaṇanā.

²³ Ibid.: *Saṅkhānanti* piṇḍagaṇanā. Yāya khettaṃ oloketvā idha ettakā vīhī bhavissanti, rukkhāṃ oloketvā idha ettakāni phalāni bhavissanti, ākāsaṃ oloketvā ime ākāse sakuṇā ettakā nāma bhavissanti jānanti.

²⁴ Ibid.369: *Kasīti* kasikammaṃ.

²⁵ Ibid.: *Vaṇijjāti* jaṅghavaṇijjathalavaṇijjādivaṇippatho.

²⁶ Ibid.: *Rājaporisanti* āvudhena rājakammaṃ katvā upaṭṭhānaṃ.

²⁷ Ibid.: *Issattho* vuccati āvudhaṃ gahetvā upaṭṭhānakammaṃ.

²⁸ Ibid.: *Gorakkhanti* attano vā paresaṃ vā gāvo rakkhitvā pañcagorasavikkayena jīvanakammaṃ.

- 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 *Sigālovāda Sutta*, it is the duty to be performed by sons and daughters to protect the wealth inherited from parents.²⁹
17. This section describes consequences experienced by the householder due to loss of his earnings. The Pali text uses the phrase '*sandiṭṭhiko dukkhakkhandho*' (mass of suffering in this life) to explain the fate of the person. The Chinese rendering of the phrase found in ACT (今現身是苦陰) and in the MA (是謂現法苦陰).

18 & 19

1. These sections talk about how worldly persons quarrel with one another owing to sensual desire. In reporting this episode, there is a discrepancy among the different 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 family members and relatives etc. In contrast to this sequence, the ACT and the MA versions, first put the conflict among relatives and then put the conflict among powerful groups in society.

Moreover, the PV only mentions the debate (*vivadati-*諍) occurring at the 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

²⁹ DN.III.189: *dāyajjaṃ paṭipajjāmi*

is denial by each other (非). In the EA, there is no reference to this matter. The DR version refers to the conflicts among family and tribes (家室宗族，轉相誹謗).

2. In the PV, the kings and khattiyas are given as two categories (*rājāno pi rājūhi vivadanti, khattiyā pi khattiyehi vivadanti*) whereas ACT and MA refer only to the kings (王，王共諍).
3. 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.
4. 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 minor 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 minor changes have occurred to the scriptures.
21. The Pali *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 *Tripitaka* 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 4 - Weapons

	PV(08)	ACT(13)	MA(14)	EA(05)	DR (0)
1	asicamman gahetvā ³⁰	著鎧至持極利 刀*	著鎧被袍*	著鎧執仗*	
2	dhanukalāpaṃ sannayhitvā ³¹		持稍弓箭* bow and arrow	以稍刺*	
3	usūsupi ³² khippamānāsu	以箭相射*	以箭射*		
4	sattīsupi khippamānāsu	以戟*	以鉞戟*	共相斫射*	
5	pakkaṭṭhiyāpi osiñcanti ³³	以銷銅注*	以融銅珠子 灑*	消鐵相灑*	
6	abhivaggenapi omaddanti ³⁴	詣極高城而欲 伐之*	攻城破塢 *		
7	addāvalepanā upakāriyo pakkhandanti ³⁵	以利輪	以利輪	以鐵輪而 轢其頭	
8	asināpi sīsaṃ chindanti	下亂石	亂下石		
9		以弩	大弩		
10		吹貝			
11		擊鼓	打鼓吹角		
12		以椎	以槌打		
13		舉聲喚呼	高聲喚呼		
14		以鉞	執刀往奪他 國		

³⁰ MNa.I.370: *Asicammanti asiñceva khetakaphalakādāni ca.*

³¹ Ibid.: *Dhanukalāpaṃ sannayhitvāti dhanuṃ gahetvā sarakalāpaṃ sannayhitvā.*

³² Ibid.: *Usūṣūti kaṇḍesu.*

³³ *MLDB*.p.181: splashed with boiling liquids

15			共相格戰		
		PV=05	PV=06	PV=04	

* indicates the items similar to the Pali version.

23. This section refers to crimes committed due to the sense desire. Within the list of crimes, the PV mentions ‘committing sexual misconduct’ due to the sense desire (*paradāram-pi gacchanti*). The translation of this phrase is not found in Chinese translations. The section 23 is not included in the EA translation.
24. This section reports a number of punishments executed upon the persons who were 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 Chinese versions.

³⁴ MNa.I.370: *Abhivaggenāti* satadantena. Taṃ aṭṭhadantākārena katvā “nagaradvāraṃ bhinditvā pavisissāmā’ti āgate uparidvāre ṭhitā tassa bandhanayottāni chinditvā tena abhivaggena omaddanti; *MLDB*.p.181: crushed under heavy weights.

³⁵ Ibid.: *Addāvalepanūpakāriyoti* cettha manussā pākārapādāṃ assakhurasañṭhānena iṭṭhakāhi cinivā upari sudhāya limpanti. Evaṃ katā pākārapādā upakāriyoti vuccanti. Tā tintena kalalena sittā addāvalepanā nāma honti ; *MLDB*.p.181: charge slippery bastions.

Table 5- Punishments

	PV (26)	ACT(28)	MA(32)	EA (0)	DR05)
1	kasāhipi tālenti		以鞭鞭 *	-	
2	vettehipi tālenti		以杖撻*		
3	addhadaṇḍakehipi tālenti ³⁶	以撻打*	以棒打*		
4	hatthampi chindanti	截手*	截手*		
5	pādampi chindanti	截足*	截足*		
6	hatthapādampi chindanti	截手足*	截手足*		
7	kaṇṇampi chindanti	截耳 *	截耳*		
8	nāsampi chindanti	截鼻*	截鼻*		
9	kaṇṇanāsampi chindanti	截耳鼻*	截耳鼻*		或截耳鼻*
10	bilaṅgathālikampi karonti ³⁷	著鐵釜中*	著鐵釜中煮*		截手
11	saṅkhamuṇḍikampi karonti ³⁸	截髻髮*	拔鬚髮*		足考治掠答
12	baḷisamaṃsikampi karonti ³⁹		鐵鉤鉤*		
13	palighaparivattikampi karonti ⁴⁰	以捲捲*			
14	palālapīṭhakampi karonti ⁴¹		鬻鬻割*		
15	tattenapi telena oṣiṇcanti	以熱油灑*	以沸油澆*		
16	jīvantampi sūle uttāsenti	將至標下*	生貫高標上*		
17	asināpi sīsam chindanti	以刀梟首*	梟首 *		或斷頭首

³⁶ Ibid.370 : *Aḍḍhadaṇḍakehīti* muggarehi pahārasāḍhanatthaṃ vā catuhatthadaṇḍaṃ dvedhā chetvā gahitadaṇḍakehi; MLDB.p.182: beaten with clubs.

³⁷ Ibid.: *Bilangathalikanti* kañjiya-ukkhālikamma-kāraṇaṃ, taṃ karontā sīsakapālaṃ uppathetvā tattaṃ ayogulaṃ sandasena gahetvā tattha pakkhipanti, tena matthalungaṃ pakkuthitvā upari uttarati; MLDB.p.182: they have them subjected to the ‘porridge pot’.

³⁸ Ibid.: *Saṅkhamuṇḍikanti* saṅkhamuṇḍakammakāraṇaṃ, taṃ karontā uttarotṭha-ubhatokaṇṇa-cūlikagalvātāparicchedena cammaṃ chinditvā sabbakese ekato gaṇṭhiṃ katvā daṇḍakena vallitvā uppatenti, saha kesehi cammaṃ utṭhahati. Tato sīsakaṭṭhāṃ thūlasakkarāhi ghaṃsitvā dhovantā saṅkavannaṃ karonti; MLDB. p.182: to have them subjected to the ‘polished shell-shave’.

³⁹ Ibid.371: *Baḷisamaṃsikanti* ubhatomukhehi baḷisehi paharitvā cammamāṃsaṇhārūni uppāṇenti; MLDB.p.182: to have them subjected to the ‘meat-hooks’.

⁴⁰ Ibid.: *Palighaparivattikanti* ekena passena nipajjāpetvā kaṇṇacchidde ayasūlaṃ koṭṭetvā pathaviyā ekābaddhaṃ karonti. Atha naṃ pāde gahetvā āvijjhanti; MLDB.p.182: to have them subjected to the ‘pivoting pin’.

⁴¹ Ibid.: *Palālapīṭhakanti* cheko kāraṇiko chavicammaṃ acchinditvā nisadapotehi aṭṭhīni bhinditvā kesesu gahetvā ukkhipanti. Mamsarāsiyeva hoti, atha naṃ keseheva pariyaṇandhitvā gaṇṭhanti. Palālavaṭṭhiṃ viya katvā pana veṭhenti; MLDB.p.182: to have them subjected to the ‘rolled-up palliasse’.

⁴² Ibid.370f: *Rāhumukhanti* rāhumukhakammakāraṇaṃ, taṃ karontā saṅkunā mukhaṃ vivaritvā antomukhe dīpaṃ jālenti . Kaṇṇacūlikāhi vā paṭṭhāya mukhaṃ nikkhādanena khaṇanti. Lohitaṃ paggharitvā mukhaṃ pūreti; MLDB. p.182: to have them subjected the ‘Rahu’s mouth’.

Mahādukkhakkhandha Sutta

18	rāhumukhampi karonti ⁴²	以龍噬	龍蛇蜚		
19	kahāpaṇakampi karonti ⁴³	臥熱鐵床上	臥鐵床		
20	khārāpatacchikampi karonti ⁴⁴	段段割	段段截		
21	jotimālikampi karonti ⁴⁵	衣戮殺	衣裏火燒		
22	hatthapajjotikampi karonti ⁴⁶	著銅釜中	安銅釜中		
23	erakavattikampi karonti ⁴⁷	鐵杵擣	以鐵杵擣		
24	sunakhehipi khādāpenti ⁴⁸	著沙石上	以沙壅		
25	cīrakavāsikampi karonti ⁴⁹	著草上	草纏火蕪		
26	eṇeyyakampi karonti ⁵⁰	著函中	著檻中		
27		利叉刺	利叉刺		
28		截髻	拔鬚		
29		截髮	拔髮		
30		著白中	坐鐵臼		
31		著鐵師子口中	置鐵虎口中燒		
32		著鐵驢口中	內鐵驢腹中		
			著鐵猪口中		壓蹠鹿弼擎
		PV=13	PV=16		PV=01

* indicates the items similar to the Pali version.

⁴³ Ibid.371: **Kahāpaṇikanti** sakalasarīraṃ tiṇhāhi vāsīhi koṭito paṭṭhāya kahāpaṇamattam kahāpaṇamattam pātentā koṭṭenti; MLDB.p.182: to have them subjected to the ‘coins’.

⁴⁴ Ibid.: **Khārāpatacchikanti** sarīraṃ tattha tattha āvudhehi paharivā kocchehi khāraṃ ghaṃsanti. Cammasaṃsanhārūni paggharivā savanti. Aṭṭhikasāṅkhalikāva tiṭṭhati; MLDB.p.182: to have them subjected to the ‘lye pickling’.

⁴⁵ Ibid.: **Jotimālikanti** sakalasarīraṃ telapilotikāya vethetvā ālimpanti; MLDB.p.182: to have them subjected the ‘fiery wreath’.

⁴⁶ Ibid.: **Hatthapajjotikanti** hatthe telapilotikāya vethetvā dīpaṃ viya jālenti; MLDB.p.182: to the ‘flaming hand’.

⁴⁷ Ibid.: **Erakavattikanti** erakavattakammakāraṇaṃ, taṃ karontā gīvato paṭṭhāya cammabaddhe kantivā goppake ṭhapenti. Atha naṃ yottehi bandhitvā kaḍḍhanti. So attano cammabaddhe akkamitvā akkamitvā patati; MLDB.p.182: to have them subjected to the ‘blades of grass’.

⁴⁸ Ibid.: **Sunakhehipi** katipayāni divasāni āhāraṃ adatvā chātakehi sunakhehi khādāpenti. Te muhuttana aṭṭhisaiṅkhalikameva karonti; MLDB.p.182: thrown to be devoured by dogs.

⁴⁹ Ibid.: **Cīrakavāsikanti** cīrakavāsikakammakāraṇaṃ, taṃ karontā tatheva cammabaddhe kantivā kaṭṭiyam ṭhapenti. Kaṭito paṭṭhāya kantivā goppakesu ṭhapenti. Uparimehi heṭṭhimasārāṃ cīraṇanivāsananivatthaṃ viya hoti; MLDB.p.182: to have them subjected to the ‘bark dress’.

⁵⁰ Ibid.: **Eṇeyyakanti** eṇeyyakakammakāraṇaṃ, taṃ karontā ubhosu kapparesu ca jāṇūsu ca ayavalayāni daṇḍā ayasūlāni koṭṭenti. So catūhi ayasūlehi bhūmiyaṃ patiṭṭhahati. Atha naṃ parivāretvā aggim karonti. “Eṇeyyako jotipariggaho yathā”ti āgataṭṭhānēpi idameva vuttaṃ.

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/ duṣcarita*) 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 duṣkara-caryā*⁵¹ and 惡行 means *duṣcarita*,⁵² which is well-fixed to the context. So, the ACT translation seems to be not fitting to the context.
- 26.1. The PV, ACT and MA refer to the misconducts carried out through the three doors(身、口、意苦行/ 身、口、意惡行) and repercussions to be experienced after this life since the attachment to sensuality (*samparāyiko dukkhakkhandho*). When the ACT and MA put this Pali phrase, they have used two different phrases: ACT's rendering is 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.
- 26.2 The DR mentions of the time one would suffer in the hell: 'day and night, incalculable time'- *asankheya* - (晝夜考治, 無央數歲). This phrase is not met in the PV and in the other three Chinese texts.
27. This section is included only 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。此謂欲爲大患。). Logically, this section seems to be suitable to the context.

Taṃ kālena kālaṃ sūlāni apanetvā catūhi aṭṭhikoṭṭhiyeva ṭhapenti. Evarūpā kāraṇā nāma natthi; MLDB.p.182: to have them subjected to the 'antelope'.

⁵¹ BCSD. p.1011

⁵² Ibid.p.487

28. In defining what is the escape in the case of sensual pleasures (*kāmānaṃ nissaraṇaṃ*), the Pali version only brings out two phrases whereas the MA parallel uses six phrases: 斷除欲 (*vinaya*), 捨離於欲 (*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. The ACT, the EA select the word 婆羅門 but the MA and DR give the word 梵志 for '*brāhmaṇa*'. According to the *Pali-Japanese Dictionary*, '*paribbājaka*' has been translated as 梵志.⁵³ In the *Buddhist Chinese-Sanskrit Dictionary*, both *brāhmaṇa* and *paribbājaka* have been given for 梵志.⁵⁴ 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 omits the reference to the knowledge of sensual gratification and only that there are recluses and Brahmins who are not aware of

⁵³ *PJD*. p.211

⁵⁴ *BCSD*. p.657.

the great danger and the 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).⁵⁵

- 29.3. This section contains an idea which is not found either in the Pali or in other two Chinese versions. If this idea is put into English:⁵⁶

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 (威儀). They are not recluses and Brahmins at all. Moreover, they do not have the religious experiences in order to prove the truth by themselves.⁵⁷

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.

⁵⁵ In the *Brahmajāla Sutta* of the *Dīgha Nikāya*, the Buddha mentions of recluses those who expound *nibbāna* in this very life (*diṭṭhadhamma nibbānavāda*). There are five kinds of such views and the first is the attaining liberation in this very life through the gratification of five codes of sense pleasures: *Idha, bhikkhave samaṇo vā brahmano vā evaṃ-vādi hoti evaṃ diṭṭhi*: “*Yatho kho bho ayaṃ attā pañcahi kāma-guṇehi samappito samangi-bhūto paricāreti, ettavatā kho ayaṃ attā parama-diṭṭha-dhamma-nibbānaṃ patto hotūti*” (DN.I.36).

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

⁵⁶ Chapter Four, Section 29: 謂諸有沙門、婆羅門，不知欲之大患，亦復不知捨欲之原。如實不知沙門、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。

⁵⁷ 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); MN.I.89: *...paṭhamam jhanāṃ upasampajja viharati*; SN.III. 8: *...akusale dhamme upasampajja viharato*.; PED. p. 147: gives the meanings of to attain, enter on acquire and take upon oneself for the word *upasampajjati*. According to the context, we can assume that the original work must have contained the phrase '*sacchikatvā upasampajja viharati*'. The EA does not mention what is realized (whether it is a *jhāna* or some other spiritual attainment is not clear) by the ascetics or Brahmins.

30.1. In contrast to the former section which describes those recluses and Brahmins who do not really understand sensuality in terms of gratification, repercussions 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 (審知欲爲大患), 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 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.⁵⁸

⁵⁸ Chapter Four, Section 30: 謂諸沙門、婆羅門審知欲爲大患，能捨離欲。如實不虛，知沙門有沙門威儀，知婆羅門有婆羅門威儀，已身作證而自遊戲，是爲捨離於欲。

As mentioned above in the section 29.3, 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 Chinese versions of the text.

- 31.1. Concerned with the class/caste of the girls, there is no unanimity among the five versions of the *sutta*. The PV mentions only three classes: warrior, Brahmin, and householder. The ACT mentions four types of social classes, warrior (刹利女), Brahmin (婆羅門女), *vaiśya/karmakāra* (工師女)⁵⁹ and common public (庶人女).⁶⁰ 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 Pali version. The DR mentions only two classes, lady of Lord-house (長者家妻) and lady of Brahmin (梵志之妻).
- 31.2. In translating the word ‘*brāhmaṇakaññā*’, the MA uses the word 梵志 for *brāhmaṇa*. As we have noted in the section 3.3, the EA selects 梵志 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, Chinese translations give different references. The PV mentions the age could be fifteen or

⁵⁹ BCSD.p.409: 工師 has the meanings of *karmāra*, *pudgala-gaṇḍa* and *vaiśya*.

⁶⁰ Ibid.p.429: *jāna-pada* has been put into Chinese as 庶民. Then, the 庶人女 could mean “commoner’s girl”. According to the *Dictionary of Chinese Buddhist Terms*, 庶 + 類 means The common people (p.349). So, 庶人女 might have referred to the virgin from common civilians who do not exercise any power nor enjoy luxury as other higher classes do. Moreover, we can get some light to clarify 庶人女’s meaning from the Pali texts that report contemporary social hierarchy. *Niddesa Pālī* II lists the different categories of beings as *khattiyā brahmaṇā vessā suddā gahattā pabbajitā devā manussā* (p.248) ; Vin.II.239;A. IV.202;MN.II.128: as *khattiyā brahmaṇā vessā suddā*. In line with this list, the fourth grade refers to the low caste. As the ACT presents, the 庶人女 means virgin from the *sudda* caste. If it is taken in this manner, it goes in line the classical division of four caste system.

sixteen whereas the ACT and the MA versions mention as fourteen and fifteen (年十四、十五). The EA says the age could be fourteen, fifteen or sixteen (年十四、十五、十六). The DR mentions upto twenty (年十四、五、十六、二十). Finally, we can sum up that all the four Chinese translations differ from Pali.

- 31.4. In describing beauty of the virgin, both the ACT and the MA translations make a brief note but the EA makes a vivid account as the PV does. The DR winds up its description of the girl's beauty with a simile – like blossoming flower- (如樹華茂).
32. After defining the pleasure of material form/body (*rūpa*), the ACT and the MA versions add that in the pleasure of form, there is a lot of pain. This section is nor found in the PV, EA and in the DR.
- 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, the EA is similar to the PV (年八十、九十、乃至百歲). The DR extends the age upto one hundred and twenty (年八十若九十、百年、若百二十). 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 6 - Physical Infirmities

	PV(11)	ACT (06)	MA (10)	EA (10)	DR (07)
1	jīṇṇaṃ	老耄年過*	極大衰老 *		尊老極年*
2	gopānasivaṅkaṃ ⁶¹ bhoggaṃ ⁶²	鮐背 *	背僂 *	脊僂呻吟 *	
3	daṇḍaparāyaṇaṃ	執杖 *	拄杖而行 *	扶杖而行 *	拄杖僂行*
4	pavedhamānaṃ gacchantiṃ	申縮而行*	脚戾 *	形體戰掉 *	羸極上氣/行步苦 難/身體戰忪*
5	gatayobbanāṃ		盛壯日衰 *	年過少壯*	
6	khaṇḍadantaṃ	齒落 *	齒落 *	牙齒缺落 *	齒落*
7	palitakesaṃ		頭白 *	頭髮皓白 *	頭白*
8	vilūnaṃ		身體震動 *		身重少氣
9	khalitaṃ sirāṃ ⁶³	髮墮 *			
10	valitaṃ ⁶⁴			皮緩面皺 *	面皺皮緩*
11	tilakāhata gattaṃ ⁶⁵			身體垢界 *	
12	āturaṃ				
13			諸根毀熟	身如故車	
14			壽命垂盡	顏色變異	
		PV=06	PV=08	PV=08	PV=06

* indicates the items similar to the Pali version.

35. This section refers to the death of the old lady and carrying her corpse to the graveyard. This step of the process is only seen in the EA and it is well-fitting 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

⁶¹ MNa.I.372: *Gopānasivaṅkanti gopānasī viya vaṅkaṃ*; MLDB.p.183: as crooked as a roof bracket

⁶² Ibid.: *Bhogganti bhaggaṃ, imināpissa vaṅkabhāvameva dīpeti*; MLDB.p.183: doubled up

⁶³ Ibid.: *Khalitasiranti mahākhallātasīsaṃ*; MLDB.p.183: bald

⁶⁴ Ibid.: *Valinanti sañjātavalinṃ*; MLDB.p.183: wrinkled

⁶⁵ Ibid.: *Tilakāhatagattanti setakālatilakehi vikiṇṇasarīraṃ*; MLDB.p.183: with limbs all blotchy

DR mentions upto six days (一日、二日，至五日六日). 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).

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

Table 7- Animals

	PV (06)	ACT (05)	MA (04)	EA (09)	DR (06)
1	kākehi(crows)	烏*	烏*	烏*	烏*
2	kulalehi (hawks)	鷂*	鷂*	鷂 *	
3	gijjhehi (vultures)				鷲*
4	suvāṇehi (dogs)	狗*		狗*	
5	sigālehi (jackals)	狐 *		狐*	狐*
6	vividhehi vā pāṇakajātehi ⁶⁶	蟲*		極細蠕蟲*	無央數蟲*
7			狼	狼	狼
8				蜎飛蠱動	
9				鵲	
10				虎	虎
11			豺		
		PV=05	PV=02	PV=05	PV=04

* indicates the items similar to the Pali version.

⁶⁶ The PV refers to the worms with the adjective of 'vividhehi vā pāṇakajātehi khajjamānaṃ' ; 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 Chinese versions.
40. The MA and the EA refer to a stage when the body is left aside half-eaten by animals (鳥以食其半). The PV, ACT and the DR have missed this section.
41. The MA does not contain this section. The DR bears a notable textual difference with all four versions, that is, in conclusion, it mentions the dangers of the body are due to the sense-desire (是爲愛欲之患證也). This can be considered as out of context. It becomes clear from the conclusion mentioned in the EA (是謂色爲大患).
43. This section is concerned the various kinds of bones⁶⁷:

Table 8 - Bones

	PV (07)	ACT (08)	MA (08)	EA(08)	DR (08)
1	hatthaṭṭhikaṃ (hand-bone)				手*
2	pādaṭṭhikaṃ (foot-bone)	脚骨*	足骨*	脚骨 *	足*
3	jaṅghaṭṭhikaṃ (thigh-bone)	髀骨*	髀骨*		膝脛
4	ūraṭṭhikaṃ (rib-bone)				
5	kaṭaṭṭhikaṃ (hip-bone)		髌骨*	腕骨*	
6	piṭṭhikaṇṭakaṃ (back-bone)	脊骨*	脊骨*		背*
7	sīsakaṭāhaṃ (skull)	髑髏骨*	髑髏骨*	髑髏*	
8		項骨	頸骨	頸骨	鼻耳
9		髀骨		膊骨	臂肘

⁶⁷ The Chinese version of the *Satipaṭṭhāna Sutta* presents a similar list: MA 99 [0583c10] 「復次，比丘觀身如身，比丘者，如本見息道骨節解散，散在諸方，足骨、膊骨、髀骨、腕骨、脊骨、肩骨、頸骨、髑髏骨，各在異處...; EA (T2,... 復次，比丘！觀死屍骨節分散，散在異處，或手骨、脚骨各在一處；或膊骨，或腰骨，或尻骨，或臂骨，或肩骨，或脇骨，或脊骨，或項骨，或髑髏。In the descriptions, the *Satipaṭṭhāna Sutta* (MA) does not mention hand-bones but the EA does.

10				脇肋	脇
11		腰骨		月坐骨	頭頸
12		肩骨	肩骨	肩臂骨	
		PV=04	PV=05	PV=03	PV=03

44.1. To describe the colour of bones, the PV uses the simile of sea-shell (*aṭṭhikāni setāni saṅkhavaṇṇūpanibhānī*). 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 ‘blue like a pigeon’ (ACT:若青鴿色; MA:青猶鴿色; EA:似鴿色).

44.2. In this section, the DR produces more information. It mentions ‘one sees the body given up in the cremation ground for long time’ (見彼女人，捐在塚間無央數歲). This idea has occurred in the EA version with slight variation (復次，若見彼女人，骸骨經，無數歲). The Pali word ‘*terovassikāni*’ has been rendered as incalculable time 無央數歲/無數歲) in DR and EA respectively. The meaning of ‘*terovassikāni*’ (tiro+vassa+ika) is lasting over or beyond a year (or season), a year old.⁶⁸ So, the Chinese rendering as ‘incalculable time’ is different from the Pali source.

44.3. The DR refers to the simile ‘pale like a jade’ (青白如碧), which is not met in other texts. Similar to the section 41, the text refers to the drawbacks of the body due to sense-desire (是為貪欲憂患證也).

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 ACT and MA parallels.

48. The EA talks about the impermanent nature of material form and its evanescence (此色無常、變易、不得久停，無有老幼。是謂色為大患). All the other versions are silent.

⁶⁸ PED.p.307

49. In translating the word ‘*chandarāgappahānam*’ (in this context, removing the desire to the material form), the ACT and the MA versions are similar to the PV. But, the EA has rendered ‘*chandarāgappahānam*’ as 除諸亂想. Here we can see that the term ‘*chandarāga*’ has been put into Chinese as 亂想. The Sanskrit word ‘*viksipta*’ has been translated into Chinese as 亂(想).⁶⁹ The *Pali-Japanese Dictionary*’s definition for *vikkhittasaññā* is 散亂想.⁷⁰ The term *chandarāga* is normally translated as 欲貪.⁷¹ 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, they are neither recluses nor Brahmins. Such 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.⁷²

⁶⁹ BCSD. p.80

⁷⁰ PJD. p.794

⁷¹ BCSD. p.678; *Pali-Japanese Dictionary*, 1996, p.349.

⁷² 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); MN.I.89: ...*paṭhamam jhanāṃ upasampajja viharati*; SN.III. 8: ...*akusale dhamme upasampajja viharato*.; PED. p. 147: gives the meanings of to attain, enter on acquire and take upon oneself for the word *upasampajjati*. According to the context, we can assume that the original work must have contained the phrase ‘*sacchikatvā upasampajja viharati*’. The EA does not mention what is realized (whether it is a *jhāna* or some other

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.⁷³

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

52.2. The PV mentions the limbs of meditations (*jhānāṅga*); here, the DR is similarity to PV. Both the ACT and the MA present only a summary of attaining to the four *jhānas* by the practitioner (至住四禪正受/至得第四禪成就遊). What is observable is Chinese tradition shows tendency to avoid repetitions.

52.3. In respect of the EA's content on this matter, we can find a remarkable dissimilarity in defining the gratification of feeling (云何爲名痛味). 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

spiritual attainment is not clear) by the ascetics or Brahmins; Chapter Four, section 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。

⁷³ Chapter IV.51

and recognizing these three kinds of feeling in relation to the experience of outside objects such as enjoying food etc.

To have some insight into this statement, this definition of pleasurable feeling is not in line with the commonly found definition in the *suttapiṭaka* but with the generic definition of feeling (*vedanā*). Furthermore, it can be said that this definition has been done with regard to the practitioner who observes feelings. In the Pali *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 *Satipaṭṭhāna Sutta*.⁷⁴

According to the *Cūlavedalla Sutta* in the *Majjhima Nikāya*, whatever is felt bodily or mentally as pleasant and soothing is a pleasant feeling.⁷⁵ The Pali text refers to freedom from affliction as the highest gratification in the case of feelings.⁷⁶ 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

⁷⁴ DN.II.298;MN.I.59: *Idha bhikkhave bhikkhu sukhaṃ vedanaṃ vediyamāno ‘Sukhaṃ vedanaṃ vediyāmiti’ pajānāti. dukkhaṃ vedanaṃ vediyamāno ‘Dukkhaṃ vedanaṃ vediyāmiti’ pajānāti. Adukkhamasukhaṃ vedanaṃ vediyamāno ‘Adukkhamasukhaṃ vedanaṃ vediyāmiti’ pajānāti. Sāmisam vā sukhaṃ vedanaṃ vediyamāno ‘Sāmisam sukhaṃ vedanaṃ vediyāmiti’ pajānāti. Nirāmisam vā sukhaṃ vedanaṃ vediyamāno ‘Nirāmisam sukhaṃ vedanaṃ vediyāmiti’ pajānāti. . Nirāmisam vā dukkhaṃ vedanaṃ vediyamāno ‘Nirāmisam dukkhaṃ vedanaṃ vediyāmiti’ pajānāti. Sāmisam vā adukkhamasukhaṃ vedanaṃ vediyamāno ‘Sāmisam adukkhamasukhaṃ vedanaṃ vediyāmiti’ pajānāti. Nirāmisam vā adukkhamasukhaṃ vedanaṃ vediyamāno ‘Nirāmisam adukkhamasukhaṃ vedanaṃ vediyāmiti’ pajānāti; T2, 568b~568c (EA version of the *Satipaṭṭhāna Sutta*):云何比丘內觀痛痛？於是，比丘得樂痛時，即自覺知我得樂痛；得苦痛時，即自覺知我得苦痛；得不苦、不樂痛時，即自覺知我得不苦、不樂痛。若得食樂痛時，便自覺知我得食樂痛；若得食苦痛時，便自覺知我得食苦痛；若得食不苦、不樂痛時，亦自覺知我食不苦、不樂痛；若得不食樂痛時，便自覺知我得不食樂痛；若得不食苦痛時，亦自覺知我不食苦痛；若得不食不苦、不樂痛時，亦自覺知我得不食不苦、不樂痛。如是，比丘內自觀痛。*

⁷⁵ MLDB.p.401

⁷⁶ Ibid. p.184: *Abyāpajjhāparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.*

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.⁷⁷

The contents found in 52 and 53 sections of the 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 is that during the course of oral tradition, some changes have occurred to the texts.

54. This section in the PV describes second *jhāna*; only the DR is similar to the PV (吾無所恨，爲樂痛痒).
55. The PV and DR describes the the attaining the feeling of non-hatred (*Abyābajjhaṃ yeva tasmim samaye vedanaṃ vedeti*) through the third *jhāna*. However, the DR summarizes the description unlike the PV.
56. The PV describes ‘non-hatred’ as the highest pleasant feeling gained through the fourth *jhāna*; here, the DR does not refer to the fourth *jhāna* and merely summarises saying ‘pleasant feeling born of feeling is the happiness of feeling’ (緣痛生樂可意之欲，是爲痒所樂).
- 57.1. In translating the word ‘*vipariṇāmadhammā*’, ACT uses the Chinese word 盡法; the MA uses 滅法 and the EA renders as 變易法. The EA translation has missed the characteristic of suffering 苦, which is given as one of the three sorts of perils found in feeling.

⁷⁷ We can say that this interpretation given for the gratification of feeling is a different way of interpretation adopted by the Mahāsaṅghika School. The *Ekottara-āgama* version of the *Satipatthāna Sutta* contains this idea but is not found in the Pali version of the *Satipatthāna Suttas*. As we mentioned above, the *Ekottara-āgama* is considered belonging to the Mahāsaṅghikas. So, the same account is found both in the *Mahādukkhakkhandha* and *Satipatthāna Suttas*. The passage in the *Satipatthāna Sutta* of the *Ekottara-āgama* 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 *Mahādukkhakkhandha Sutta* of the EA: T2, 606b: 復次，比丘得樂痛，爾時，不得苦痛，亦復無不苦不樂痛。爾時，我唯有樂痛；若得苦痛時，爾時，無有樂痛，亦無不苦不樂痛，唯有苦痛。若復，比丘得不苦不樂痛時，爾時，無有樂痛、苦痛，唯有不苦不樂痛。

57.2. The DR version gives two reasons for *vedanā* as suffering, one is ordinary pain (因痛生患，憂惱之憤，是痛憂患) the second is impermanent nature (又痛痒，無常之苦、別離之法。其法都痛痒，起無常苦，致別離法，是為痛痒之患). This differs both from Pali and other Chinese versions.

59.1. Refer to 29.1

59.2. The EA has put this section in a different way. As it records:⁷⁸

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.⁷⁹

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:⁸⁰

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

⁷⁸ Chapter Four, Section 59: 諸有沙門、婆羅門，於痛著痛，不知大患，亦不捨離，如實而不知，此非沙門、婆羅門。於沙門不知沙門威儀；於婆羅門不知婆羅門威儀。不能以身作證而自遊戲。

⁷⁹ MN.I.89: ...*paṭhamam jhānāṃ 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.

⁸⁰ Chapter Four, section 60: 諸有沙門、婆羅門，於痛不著痛，深知為大患，能知捨離，是謂於沙門知沙門威儀；於婆羅門知婆羅門威儀。以身作證而自遊戲。是謂捨離於痛。

the religious experiences in order to prove the truth by themselves.⁸¹ This is called the abandonment of feeling.

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.⁸²

62. This section is also limited only to the 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 the EA version had undergone critical changes as to its contents when compared with the PV and other three versions.

Conclusion

Through the comparison of the Pali version of the *Mahādukkhakkhandha Sutta* with its four Chinese translations, it was

⁸¹ MN.I.89: ...*paṭhamam jhanāṃ upasampajja viharati*; SN.III. 8:..*akusale dhamme upasampajja viharato..*; PED. p. 147: gives the meanings of to attain, enter on acquire and take upon oneself for the word *upasampajjati*. According to the context, we can assume that the original work must have contained the phrase '*sacchikatvā upasampajja viharati*'. The EA does not mention what is realized (whether it is a *jhāna* or some other spiritual attainment is not clear) by the ascetics or Brahmins.

⁸² Chapter Four, Section 61: 復次，比丘！若有沙門、婆羅門不知苦痛、樂痛、不苦不樂痛，如實而不知。復教化人使行者，此非其宜。若有沙門、婆羅門能捨離痛，如實而知。復勸教人使遠離之，此正其宜。是謂捨離於痛。

found that the all the five 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 Pali version and the *Ekottara-āgama* version. The Pali version defines the pleasure of feeling as the feeling of non-affliction, which is experienced in the course of attaining the four contemplative states (*jhāna*). But in the *Ekottara-āgama* 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 different 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 Seven

CONCLUSION

In this chapter, I am going to present my findings derived through the comparison of the Pali discourse with its four Chinese parallels. Despite the fact that there are many research works appeared comparing the *Nikāyas* with the *Āgamas*, as the field is vast, still there is space for further studies. As furtherance of studies in this research area, I have tried to read the *Mahādukkhakkhandha Sutta* with its four Chinese parallels included in different collections (ACT, MA, EA and DR) which had been in the use among different Buddhist sects. As to sectarian relation, the study represents three Buddhist sects Sthavira (Theravada), Sarvāstivāda and Mahāsaṅghika. The sectarian origin of two texts cannot be determined (ACT and DR).

The similarities and divergences found through comparing the Pali version with its four Chinese translations can be divided into two types, conceptual and textual. The main concept discussed in the discourse is suffering. Based on the three factors contributory to suffering, namely, sensual desire, material form/body, and feelings, all the five 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 five versions hold to this basic structure. What is more interesting to see is the similarity shown in the Pali version, belonging to the Sthavira school and the Chinese version in the *Ekottara-āgama* of the Mahāsaṅghika school in their unanimity in presenting the primary concept of the discourse. It is historically known that these are the first two divisions inside the *saṅgha* society and the

latter is even criticized for changing the Buddha's teaching.¹ In this particular case, we can not find any serious deviation as to the doctrinal position held by Mahāsaṅghikas.

However, the *Ekottara-āgama* version maintains a remarkable divergence in its definition about the gratification of feeling (痛味).² Its definition is the one given in the *Satipaṭṭhāna suttas* referring to sixfold feeling whereas the Pali version and the three 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 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.³ 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.⁴ In addition to this major difference, we can find some more differences in interpretations among different versions.⁵

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 Pali version of the discourse '*Mahādukkhakkhandha*' is included in the second chapter of the *Majjhima Nikāya* whereas Saṅghadeva's version is included in the ninth chapter of the *Madhyama-āgama*.

In some occasions, additional phrases have been included without any logical reason. For example, the Pali version, the MA

¹ *Dīpavamsa*, Chap.4 in E.W. Adikaram, *Early History of Buddhism in Ceylon*, p.79f

² See: Nos.52&53 in the comparison chart.

³ SN.IV. 223f: *Pañcakanga* discourse on feeling

⁴ R.Gombrich, *How Buddhism Began*, p.104

⁵ See: No.10 in the comparison chart.

and the ACT versions only mention three topics, sensual desire, material form, and feeling on which the discussion is built up. Yet, at the beginning, the *Ekottara-āgama* version mentions four topics by adding *saññā* (想論) to the main three topics. In the Dharamaraksha's translation, there is reference to more dhammic matters than the other four: 色、痛痒、思想、生、死 and 識字苦. This reference is met only at the beginning of the discourse. 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 Pali version refers in detail to all the four *jhānas* to define gratification of feeling whereas the MA and the ACT just namely refer 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 Pali *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 descriptions.

A significant characteristic maintained by the Chinese translators is omitting the repetitions. According to Dao-An (330-386 CE), the translator had permission to omit the paragraphical repetitions.⁶ To formulate this theory, there should have been a custom among the Chinese translators to omit repetitions. So, the translations representing early dates of Dao-An also had followed this practice.

⁶ Fachow, "Development of Tripiṭaka -Translation in China," p.73

Unlike previous studies which have been confined their treatment either to showing the main contents in the discourse or discussing major ideas, the present study deepening the discussion on the text in light of its Chinese parallels, has examined entire *sutta* providing even minute details on each topic sensuality, material form/body, and feeling.

As the second chapter's discussion on the three categories of the *suttas* indicates, the different *suttas* in the *suttapiṭaka* can be read in terms of textual evolution and development. According to the methodology of understanding the differences of the texts introduced by Analayo, certain contents of the texts have to be understood in terms of commentarial contents.⁷

However, the development of the doctrinal and textual contents can be seen in different perspectives. A trend to classify the *suttas* traceable within the Buddhist literature is met in the two forms of classifications: one is the *nītattha* and *neyyattha* (explicit and implicit); the other is *sankhepa desanā* and *vitthāra-desanā* (short discourses and lengthy discourses). These classifications indicate the expansion of the abstract texts into detailed ones. As a way to understand the differences of the textual variations concerning the presentation of teachings, the present study has produced a classification wherein *suttas* on the teaching of *dukkha* are divided into three categories of the *suttas*, Mini-Discourses, Introductory Discourses and Descriptive Discourses. This classification would shed some light in understanding the varying nature of discourses.

⁷ R.S.Bucknel, *Forward to A Comparative Study of Majjhima-Nikaya Volume 1*, p.xx

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