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On Rādha and Views — A Translation of  
*Samyukta-āgama* Discourses 111 to 138 (Fascicle 6)

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# Abstract

This article translates the sixth fascicle of the *Samyukta-āgama*, which contains discourses 111 to 138.<sup>1</sup>

## Contents

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### CONNECTED DISCOURSES ON RĀDHA

- 111. Discourse on the Conduit to Becoming
- 112. Discourse on Penetrative Knowledge
- 113. Discourse on Eradicating the *Dukkha* of Bodily Form
- 114. Discourse on Understanding *Dukkha*
- 115. Discourse on Worry and Sorrow
- 116. Discourse on Viewing as a Self or as Belonging to a Self

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<sup>1</sup> The translated text is found at T II 37c6 to 42c8, this being the sixth fascicle in the Taishō edition corresponding to the sixth fascicle in the reconstructed order of this collection according to, e.g., Choong 2000: 243, Bucknell 2006: 686, and Chung 2008: 23. Yinshūn 1983, however, places the present and the next fascicle at a considerably later point in his edition, as a result of which SĀ 111 to SĀ 138 in the Taishō edition correspond to discourses nos. 1652 to 1790 in his edition. The present fascicle contains two *Samyukta-āgama* sections: SĀ 111 to SĀ 129 correspond to the section on Rādhā, whereas SĀ 130 to SĀ 138 correspond to the first part of the section on views (which continues into the next fascicle). In what follows, my identification of Pāli parallels is based on Akanuma 1929/1990 and Yinshūn 1983, in the case of Sanskrit fragment parallels I am indebted to Chung 2008. Here and elsewhere, I adopt Pāli for proper names and doctrinal terms in order to facilitate comparison with the Pāli parallels, except for terms like Dharma and Nirvāṇa, without thereby intending to take a position on the original language of the *Samyukta-āgama* manuscript used for translation. In the case of reproducing Sanskrit texts from romanized editions, I follow the conventions of the respective editors (except for capitalization). My reconstruction of the respective titles is based on Akanuma 1929/1990, in the case of the same title being repeated I add "first", "second", etc.

117. Discourse on Being with Influxes and Obstructions
118. Discourse on Lust, Hatred, and Delusion
119. Discourse on Desire, Craving, and Delight
120. First Discourse on Māra
121. Discourse on Being of a Mortal Nature
122. Discourse on the Living Being
123. Discourse on Craving, Delight, and Lust
124. Second Discourse on Māra
125. Discourse on What is Made by Māra
126. Discourse on Being of a Mortal Nature
127. First Discourse on Being of the Nature to be Abandoned
128. Second Discourse on Being of the Nature to be Abandoned
129. Third Discourse on Being of the Nature to be Abandoned

#### CONNECTED DISCOURSES ON VIEWS

130. Discourse on Seeking Out the Great Teacher
131. Discourse on Becoming Habituated
132. Discourse on Not Becoming Habituated
133. Discourse on What is the Cause
134. First Discourse on Abandoning Doubt
135. Second Discourse on Abandoning Doubt
136. Discourse on What Matter is the Cause
137. Third Discourse on Abandoning Doubt
138. Fourth Discourse on Abandoning Doubt

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## Keywords

Samyukta-āgama; Rādha; Views

## 111. [Discourse on the Conduit to Becoming]<sup>2</sup>

Thus have I heard. At one time the Buddha was staying at Mount Ma-kula.<sup>3</sup> Then an attendant monk by the name of Rādha,<sup>4</sup> rising from meditation in the afternoon, approached the Buddha, paid respect at the Buddha's feet, withdrew to sit at one side, and said to the Buddha: "As the Blessed One has taught, there is a flow of becoming. What is called the flow of becoming? What is called the cessation of the flow of becoming?"

The Buddha said to Rādha: "It is well for you to be asking this. I shall explain it to you, namely what is the flow of becoming. A foolish unlearned worldling does not understand as it really is the arising of bodily form, the cessation of bodily form, the gratification in bodily form, the danger in bodily form, and the escape from bodily form. Because of not understanding it as it really is, he craves for and delights in bodily form, he commends it, he grasps it, and is defiled by attachment [to it]. In dependence on craving and delight for bodily form, there is clinging. In dependence on clinging, there is becoming. In dependence on becoming, there is birth. In dependence on birth, old age, disease, death, worry, sorrow, vexation, and pain increase. In this way this entire great mass of *dukkha* arises. Feeling ... perception ... formations ... consciousness *is also like this*. This is called the flow of becoming."<sup>5</sup>

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<sup>2</sup> Parallel: SN 23.3 at SN III 190,26.

<sup>3</sup> SĀ 111 at T II 37c6: 摩拘羅山. The same rendering recurs in T 194 at T IV 144b4 a reference to the place where the Buddha was held to have spent the sixth rainy season retreat after his awakening, which the commentary on the *Buddhavamsa*, Bv-a 3,25, allocates to Mount Mañkula, alternatively referred to as Mount Makula; cf. Rhys Davids 1877/1911: 70f, Bigandet 1858/1914: 211, and Mochizuki 1940: 30. SN 23.3 at SN III 190,26 instead takes place at Sāvathī.

<sup>4</sup> Malalasekera 1938/1998: 730 note 1 explains that Rādha appears to have been an attendant of Sāriputta.

<sup>5</sup> SN 23.3 at SN III 191,1 does not present a contrast between the unlearned worldling and the noble disciple, but simply points out that desire, lust, delight, craving, cling-

"A learned noble disciple understands as it really is the arising of bodily form, the cessation of bodily form, the gratification in bodily form, the danger in bodily form, and the escape from bodily form. Because of understanding it as it really is, he does not give rise to craving and delight in regard to such bodily form, to commending it, to grasping it, or to being defiled by attachment [to it]. Because of being without craving and delight, commending, grasping, and being defiled by attachment, craving for bodily form ceases. With the cessation of craving, clinging ceases. With the cessation of clinging, becoming ceases. With the cessation of becoming, birth ceases. With the cessation of birth, old age, disease, death, worry, sorrow, pain and vexation cease.<sup>6</sup> In this way this entire great mass of *dukkha* ceases.

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

"This is called the flow of becoming and the cessation of the flow of becoming, as taught by the Tathāgata."

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādha was delighted and received it respectfully.

## 112. [Discourse on Penetrative Knowledge]<sup>7</sup>

Thus have I heard. At one time the Buddha was staying at Mount Ma-kula.<sup>8</sup> Then an attendant monk by the name of Rādha, rising from meditation in the afternoon, approached the Buddha, paid respect at the Buddha's feet, withdrew to sit at one side, and said to the Buddha: "Blessed One, as the Blessed One has taught, there is penetrative understanding of bodily form, penetrative understanding of feeling ...

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ing, adherence, and underlying tendencies for the five aggregates constitute the conduit to existence, *bhavanetti*.

<sup>6</sup> Adopting a variant that adds 滅; cf. also Yinshùn 1983: 484 note 5.

<sup>7</sup> Parallel: SN 23.4 at SN III 191,8; the same exposition, although not addressed to Rādha, can be found in SN 22.106 at SN III 159,23, which has a parallel in SĀ 72 at T II 19a4 (translated Anālayo 2013: 32).

<sup>8</sup> SN 23.4 at SN III 191,8 instead takes place at Sāvathī.

perception ... formations ... consciousness. Blessed One, what is penetrative understanding of bodily form, penetrative understanding of feeling ... perception ... formations ... consciousness?"<sup>9</sup>

The Buddha said to Rādha: "It is well for you to be asking this. I shall explain it to you. The eradication, fading away, cessation, appeasement, and vanishing of worry, sorrow, pain and vexation in relation to bodily form, this is called the penetrative understanding of bodily form. The eradication, fading away, cessation, appeasement, and vanishing of worry, sorrow, pain and vexation in relation to feeling ... perception ... formations ... consciousness, [38a] this is called the penetrative understanding of feeling ... perception ... formations ... consciousness."<sup>10</sup>

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādha was delighted and received it respectfully.

### 113. [Discourse on Eradicating the Dukkha of Bodily Form]

Thus have I heard. At one time the Buddha was staying at Mount Makula, with an attendant monk by the name of Rādha.<sup>11</sup>

Then a group of heterodox wanderers approached the venerable Rādha. Having exchanged polite greetings, they withdrew to sit at one side. They asked the venerable Rādha:

"For what sake have you gone forth to cultivate the holy life under the recluse Gotama?"

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<sup>9</sup> In SN 23.4 at SN III 191,<sup>10</sup> the Buddha broaches the topic himself, without being prompted by an inquiry by Rādha.

<sup>10</sup> In SN 23.4 at SN III 191,<sup>13</sup> the Buddha distinguishes between the following: the five aggregates as things to be understood; the destruction of lust, hatred, and delusion as their understanding; and the arahant as the one who has understood.

<sup>11</sup> Adopting a variant that adds 時有 before the reference to Rādha; cf. also Yinshùn 1983: 484 note 6.

The venerable Rādha replied: "I have gone forth to cultivate the holy life under the Blessed One for the sake of abandoning *dukkha*."

They asked again: "For the sake of abandoning what kind of *dukkha* have you gone forth to cultivate the holy life under the recluse Gotama?"

Rādha replied: "I have gone forth to cultivate the holy life under the Blessed One for the sake of abandoning the *dukkha* of bodily form; I have gone forth to cultivate the holy life under the Blessed One for the sake of abandoning the *dukkha* of feeling ... perception ... formations ... consciousness."

Then the heterodox wanderers, hearing what the venerable Rādha had said, were not pleased in their minds. They rose from their seats, blamed him, and left.

At that time the venerable Rādha, knowing that the heterodox wanderers had left, thought: "Having proceeded to speak in this way, did I not misrepresent the Blessed One? Did I speak as I should speak? Did I speak according to the Dharma, did I speak the Dharma in accordance with the Dharma? On being closely interrogated by others, will I not be censured and fall into an occasion of being defeated?"

At that time the venerable Rādha, having risen from meditation in the afternoon, approached the Buddha, paid respect with his head at the Buddha's feet, and withdrew to sit at one side.<sup>12</sup> He completely told the Buddha about the above matter, [saying]: "Blessed One, having proceeded to speak in this way, did I not incur a fault? Did I not misrepresent the Blessed One? On being closely interrogated by others, will I not be censured and fall into an occasion of being defeated? Did I speak as I should speak? Did I speak according to the Dharma, did I speak the Dharma in accordance with the Dharma?"

The Buddha said to Rādha: "You spoke truthfully.<sup>13</sup> You did not misrepresent the Tathāgata. You spoke as you should speak. You spoke

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<sup>12</sup> Adopting the variant 坐 instead of 住.

<sup>13</sup> Adopting the variant 誠 instead of 成.

according to the Dharma, speaking the Dharma in accordance with the Dharma. Why is that? Rādha, bodily form is *dukkha*. One goes forth [under me] to cultivate the holy life for the sake of abandoning that *dukkha*. Feeling ... perception ... formations ... consciousness is *dukkha*. One goes forth [under me] to cultivate the holy life for the sake of abandoning that *dukkha*."

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādha was delighted and received it respectfully.

## 114. [Discourse on Understanding Dukkha]<sup>14</sup>

Thus have I heard. At one time the Buddha was staying at Mount Makula with an attendant monk by the name of Rādha.<sup>15</sup>

Then a group of heterodox wanderers approached the venerable Rādha. [38b] Having exchanged polite greetings, they withdrew to sit at one side. They asked Rādha:

"For what sake have you gone forth to cultivate the holy life under the recluse Gotama?"

Rādha replied: "I have gone forth to cultivate the holy life under the Blessed One for the sake of understanding *dukkha*."

Then the heterodox [wanderers], hearing what Rādha had said, were not pleased in their minds. They rose from their seats, blamed him, and left.

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<sup>14</sup> Akanuma 1929/1990: 33 identifies SN 35.81 at SN IV 50,<sup>26</sup> as a parallel. But this discourse is not related to Rādha and its contents differ. In SN 35.81 at SN IV 51,<sup>1</sup> a group of monks inform the Buddha that they had been asked by heterodox wanderers about the purpose of the holy life under the Buddha. They had replied that the purpose was the penetrative understanding of *dukkha*. The Buddha confirms that this reply is correct and then proceeds to expound the nature of *dukkha* with the help of six sense-sphere experience. Thus SN 35.81, in spite of some thematic overlap, would not qualify for being a parallel to SĀ 114.

<sup>15</sup> My translation follows Yinshùn 1983: 484 note 7, who suggests to add 時有 before the reference to Rādha.



At that time Rādhā, having risen from meditation in the afternoon, approached the Buddha, paid respect with his head at the Buddha's feet, and withdrew to sit at one side. He completely told the Buddha about the above matter, [saying]: "Blessed One, having proceeded to speak in this way, did I not get into misrepresenting the Blessed One? On being closely interrogated by others, will I not be censured and fall into an occasion of being defeated? Did I not speak as I should speak? Did I not speak according to the Dharma, did I not speak the Dharma in accordance with the Dharma?"

The Buddha said to Rādhā: "You spoke truthfully. You did not misrepresent the Tathāgata. On being closely interrogated by others, you will not be censured and fall into an occasion of being defeated. You spoke as you should speak. You spoke according to the Dharma, speaking the Dharma in accordance with the Dharma. Why is that? Rādhā, bodily form is *dukkha*. One goes forth under the Tathāgata to cultivate the holy life for the sake of understanding that *dukkha*. Feeling ... perception ... formations ... consciousness is *dukkha*. One goes forth under the Tathāgata to cultivate the holy life for the sake of understanding that *dukkha*."

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādhā was delighted and received it respectfully.

## 115. [Discourse on Worry and Sorrow]

Thus have I heard. At one time the Buddha was staying at Mount Ma-kula, at that time being with an attendant monk by the name of Rādhā.

Then a group of heterodox wanderers approached the venerable Rādhā. Having exchanged polite greetings, they withdrew to sit at one side. They asked Rādhā:

"For what sake have you gone forth to cultivate the holy life under the recluse Gotama?"

Rādhā replied: "I have gone forth to cultivate the holy life under the Tathāgata for the sake of the eradication, fading away, cessation, appeasement, and vanishing of worry, sorrow, vexation, and pain in rela-

tion to bodily form. I have gone forth to cultivate the holy life under the Tathāgata for the sake of the eradication, fading away, cessation, appeasement, and vanishing of worry, sorrow, vexation, and pain in relation to feeling ... perception ... formations ... consciousness."

Then the group of heterodox wanderers, having heard this, were not pleased in their minds. They rose from their seats, blamed him, and left.

At that time Rādha, having risen from meditation in the afternoon, approached the Buddha, paid respect with his head at the Buddha's feet, and withdrew to sit at one side. He completely told the Buddha about the above matter, [saying]: "Blessed One, did I not get into misrepresenting the Blessed One? On being closely interrogated by others who have come, will I not be censured and fall into an occasion of being defeated? Did I not speak as I should speak? Did I not speak according to the Dharma, did I not speak the Dharma in accordance with the Dharma?"

The Buddha said to Rādha: "You spoke truthfully. You did not misrepresent the Tathāgata. [38c] On being closely interrogated by others, you will not be censured and fall into an occasion of being defeated. You spoke as you should speak. You spoke according to the Dharma, speaking the Dharma in accordance with the Dharma. Why is that? Rādha, one goes forth to cultivate the holy life under the Tathāgata for the sake of abandoning worry, sorrow, vexation, and pain in relation to bodily form. One goes forth to cultivate the holy life under the Tathāgata for the sake of abandoning worry, sorrow, vexation, and pain in relation to feeling ... perception ... formations ... consciousness."

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādha was delighted and received it respectfully.

## 116. [Discourse on Viewing as a Self or as Belonging to a Self]

Thus have I heard. At one time the Buddha was staying at Mount Makula, at that time being with an attendant monk by the name of Rādha.

Then a group of heterodox wanderers approached Rādha. Having exchanged polite greetings, they withdrew to sit at one side. They asked Rādha:

"For what sake have you gone forth to cultivate the holy life under the recluse Gotama?"

Rādha replied: "I have gone forth to cultivate the holy life under the Blessed One for the sake of the eradication, fading away, cessation, appeasement, and vanishing of seeing bodily form as a self or belonging to a self, and [for the sake of the eradication ... and vanishing] of the underlying tendency, fetter, and attachment to the I-conceit.<sup>16</sup> [I have gone forth ...] for the sake of the eradication, fading away, cessation, appeasement, and vanishing of seeing feeling ... perception ... formations ... consciousness as a self or belonging to a self, and [for the sake of the eradication ... and vanishing] of the underlying tendency, fetter, and attachment to the I-conceit."

Then the heterodox wanderers, hearing this statement, were not pleased in their minds. They rose from their seats, blamed him, and left.

The monk Rādha, having risen from meditation in the afternoon, approached the Buddha, paid respect with his head at the Buddha's feet, and withdrew to sit at one side. He completely told the Buddha about the above matter, [saying]: "Blessed One, with what I said, did I not get into misrepresenting the Blessed One? On being closely interrogated by others, will I not be censured and fall into an occasion of being defeated? Did I not speak as I should speak? Did I not speak according to the Dharma, did I not speak the Dharma in accordance with the Dharma?"

The Buddha said to Rādha: "You spoke truthfully. You did not misrepresent the Tathāgata. On being closely interrogated by others, you will not be censured and fall into an occasion of being defeated. You

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<sup>16</sup> Adopting a correction in the CBETA edition and Yinshùn 1983: 480 of 漫 to read 慢, the character found also in the next sentence.

spoke as you should speak. You spoke according to the Dharma, speaking the Dharma in accordance with the Dharma. Why is that? One goes forth to cultivate the holy life under the Tathāgata for the sake of the eradication, fading away, cessation, appeasement, and vanishing of viewing bodily form as a self or belonging to a self, and [for the sake of the eradication ... and vanishing] of the underlying tendency, fetter, and attachment to the I-conceit. [One goes forth ...] for the sake of the eradication, fading away, cessation, appeasement, and vanishing of seeing feeling ... perception ... formations ... consciousness as a self or as belonging to a self, and [for the sake of the eradication ... and vanishing] of the underlying tendency, fetter, and attachment to the I-conceit."

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādha was delighted and received it respectfully.

## 117. [Discourse on Being with Influxes and Obstructions]

Thus have I heard. At one time the Buddha was staying at Mount Makula, at that time being with an attendant monk by the name of Rādha.

Then a group of heterodox wanderers approached Rādha. Having exchanged polite greetings, they withdrew to sit at one side. They asked Rādha:

"For what sake have you gone forth to cultivate the holy life under the recluse Gotama?"

Rādha replied: [39a] "I have gone forth to cultivate the holy life under the Tathāgata for the sake of the eradication, fading away, cessation, appeasement, and vanishing of influxes, obstructions, fever, vexation, worry, and sadness in relation to bodily form. [I have gone forth ...] for the sake of the eradication, fading away, cessation, appeasement, and vanishing of influxes, obstructions, fever, vexation, worry, and sadness in relation to feeling ... perception ... formations ... consciousness."

Then the group of heterodox wanderers, having heard this, were not pleased in their minds. They rose from their seats, blamed him, and left.

At that time Rādhā, having risen from meditation in the afternoon, approached the Buddha, paid respect with his head at the Buddha's feet, and withdrew to sit at one side. He completely told the Buddha about the above matter, [saying]: "Blessed One, with what I said, did I not misrepresent the Blessed One? On being closely interrogated by others, will I not be censured and fall into an occasion of being defeated? Did I not speak as I should speak? Did I not speak according to the Dharma, did I not speak the Dharma in accordance with the Dharma?"

The Buddha said to Rādhā: "You spoke truthfully. You did not misrepresent the Tathāgata. On being closely interrogated by others, you will not be censured and fall into an occasion of being defeated. You spoke as you should speak. You spoke according to the Dharma, speaking the Dharma in accordance with the Dharma.<sup>17</sup> Why is that? One goes forth to cultivate the holy life under the Tathāgata for the sake of the eradication, fading away, cessation, appeasement, and vanishing of influxes, obstructions, fever, vexation, worry, and sadness in relation to bodily form. [One goes forth ...] for the sake of the eradication, fading away, cessation, appeasement, and vanishing of influxes, obstructions, fever, vexation, worry, and sadness in relation to feeling ... perception ... formations ... consciousness."

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādhā was delighted and received it respectfully.

## 118. [Discourse on Lust, Hatred, and Delusion]

Thus have I heard. At one time the Buddha was staying at Mount Ma-kula, at that time being with an attendant monk by the name of Rādhā.

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<sup>17</sup> Adopting a variant that adds 不令他人難問詰責墮負處也, 如說說, 如法說, 法次法說; cf. also Yinshùn 1983: 484 note 8.

Then [a group of] heterodox wanderers approached Rādha. Having exchanged polite greetings, they withdrew to sit at one side. They asked Rādha:

"For what sake have you gone forth to cultivate the holy life under the recluse Gotama?"

Rādha replied: "I have gone forth to cultivate the holy life under the Tathāgata for the sake of the eradication, fading away, cessation, appeasement, and vanishing of lust, hatred, and delusion in relation to bodily form. [I have gone forth ...] for the sake of the eradication, fading away, cessation, appeasement, and vanishing of lust, hatred, and delusion in relation to feeling ... perception ... formations ... consciousness."

Then the heterodox wanderers, having heard this statement, were not pleased in their minds. They rose from their seats, blamed him, and left.

The monk Rādha, having risen from meditation in the afternoon, approached the Buddha, paid respect with his head at the Buddha's feet, and withdrew to sit at one side. He completely told the Buddha about the above matter, [saying]: "Blessed One, with what I said, did I not misrepresent the Blessed One? On being closely interrogated by others, will I not be censured and fall into an occasion of being defeated? Did I not speak as I should speak? Did I not speak according to the Dharma, did I not speak the Dharma in accordance with the Dharma?"

The Buddha said to Rādha: "You spoke truthfully. You did not misrepresent the Tathāgata. On being closely interrogated by others, you will not be censured and fall into an occasion of being defeated. You spoke as you should speak. You spoke according to the Dharma, [39b] speaking the Dharma in accordance with the Dharma. Why is that? One goes forth to cultivate the holy life under the Tathāgata for the sake of the eradication, fading away, cessation, appeasement, and vanishing of lust, hatred, and delusion in relation to bodily form. [One goes forth ...] for the sake of the eradication, fading away, cessation,

appeasement, and vanishing of lust, hatred, and delusion in relation to feeling ... perception ... formations ... consciousness."

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādha was delighted and received it respectfully.

## 119. [Discourse on Desire, Craving, and Delight]

Thus have I heard. At one time the Buddha was staying at Mount Ma-kula, at that time being with an attendant monk by the name of Rādha.

Then a group of heterodox wanderers approached Rādha. Having exchanged polite greetings, they withdrew to sit at one side. They asked Rādha:

"For what sake have you gone forth to cultivate the holy life under the recluse Gotama?"

Rādha replied: "I have gone forth to cultivate the holy life under the Tathāgata for the sake of the eradication, fading away, cessation, appeasement, and vanishing of desire, craving, and delight in relation to bodily form. [I have gone forth ...] for the sake of the eradication, fading away, cessation, appeasement, and vanishing of desire, craving, and delight in relation to feeling ... perception ... formations ... consciousness."

Then the heterodox [wanderers], having heard this statement, were not pleased in their minds. They rose from their seats, blamed him, and left.

At that time the monk Rādha, having risen from meditation in the afternoon, approached the Buddha, paid respect with his head at the Buddha's feet, and withdrew to sit at one side. He completely told the Buddha about the above matter, [saying]: "Blessed One, with what I said, did I not misrepresent the Blessed One? On being closely interrogated by others, will I not be censured and fall into an occasion of being defeated? Did I not speak as I should speak? Did I not speak according to the Dharma, did I not speak the Dharma in accordance with the Dharma?"

The Buddha said to Rādha: "You spoke truthfully. You did not misrepresent the Tathāgata. On being closely interrogated by others, you will not be censured and fall into an occasion of being defeated.<sup>18</sup> You spoke as you should speak. You spoke according to the Dharma, speaking the Dharma in accordance with the Dharma. Why is that? One goes forth to cultivate the holy life under the Tathāgata for the sake of the eradication, fading away, cessation, appeasement, and vanishing of desire, craving, and delight in relation to bodily form. [One goes forth ...] for the sake of the eradication, fading away, cessation, appeasement, and vanishing of desire, craving, and delight in relation to feeling ... perception ... formations ... consciousness."

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādha was delighted and received it respectfully.

## 120. [First Discourse on Māra]<sup>19</sup>

Thus have I heard. At one time the Buddha was staying at Mount Makula,<sup>20</sup> at that time being with an attendant monk by the name of Rādha.

Then the Blessed One said to Rādha: "Whatever bodily form, whether past, [39c] future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it should all be contemplated as being completely made by Māra. Whatever feeling ... perception ... for-

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<sup>18</sup> Adopting the variant 責 instead of 噴, in keeping with the formulation found elsewhere; cf. also Yinshùn 1983: 484 note 9.

<sup>19</sup> Parallel: SN 23.11 at SN III 195,1. Akanuma 1929/1990: 33 suggests SN 23.1 as a parallel, but SN 23.1 at SN III 189,18 proceeds from rightly seeing the five aggregates to a question and answer exchange on the purpose of rightly seeing, an exchange that is without a counterpart in SĀ 120. This exchange then leads from disenchantment via dispassion and liberation to Nirvāṇa, of which no further purpose can be designated, as it is the final goal. Yinshùn 1983: 490 note 1 suggests SN 23.12 as a parallel to SĀ 120, but this discourse seems to be a closer parallel to SĀ 121, as it takes up the topic of being of the nature of Māra, *maradhamma*, instead of just taking up Māra, which is the topic of SN 23.11 and SĀ 120.

<sup>20</sup> SN 23.11 at SN III 195,1 instead takes place at Sāvaththī.



mations ... consciousness, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it should all be contemplated as being completely made by Māra."<sup>21</sup>

The Buddha said to Rādha: "Is bodily form permanent or is it impermanent?"

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

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

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

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

[The Buddha] asked again: "Rādha, what is impermanent, *dukkha*, of a nature to change, would a learned noble disciple herein regard such bodily form as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?"

He replied: "No, Blessed One."

Feeling ... perception ... formations ... consciousness *is also like this*.<sup>22</sup>

The Buddha said to Rādha: "Because a learned noble disciple does not view these five aggregates of clinging as a self or as belonging to a self, he does not cling to anything in the whole world. Because of not clinging to anything, he is not attached to anything. Because of not being attached to anything, he personally realizes Nirvāṇa, [knowing]: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.'"

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādha was delighted and received it respectfully.

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<sup>21</sup> In SN 23.11 at SN III 195,4 the Buddha's exposition comes in reply to a question by Rādha as to what Māra stands for. The Buddha then just explains that each of the five aggregates should be seen as Māra.

<sup>22</sup> Adopting a variant reading that adds 受想行識亦復如是; cf. also Yinshùn 1983: 490 note 2. Instead of the standard catechism on the five aggregates given in SĀ 120, SN 23.11 at SN III 195,6 proceeds directly to rightly seeing the five aggregates and therewith to becoming disenchanted with them and becoming liberated.

## 121. [Discourse on Being of a Mortal Nature]<sup>23</sup>

Thus have I heard. At one time the Buddha was staying at Mount Makula,<sup>24</sup> at that time being with an attendant monk by the name of Rādha.

Then the Blessed One said to the monk Rādha: "Whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it is all completely of a mortal nature. Whatever feeling ... perception ... formations ... consciousness, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it is all completely of a mortal nature."<sup>25</sup>

The Buddha said to Rādha: "Is bodily form permanent or is it impermanent?"

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

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

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

[The Buddha asked]: "Is feeling ... perception ... formations ... consciousness permanent or is it impermanent?"

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

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

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<sup>23</sup> Parallels: SN 23.12 at SN III 195,8 and SN 23.24 at SN III 198,23.

<sup>24</sup> SN 23.12 at SN III 195,8 instead takes place at Sāvattihī; SN 23.24 gives no explicit indication of the location.

<sup>25</sup> In SN 23.12 at SN III 195,12 the Buddha's exposition comes in reply to a question by Rādha as to what being subject to Māra, *māradhamma*, stands for, which could refer to being of the "nature of Māra" or else of a "mortal nature", given that the term *māra* can also just mean "death" (similar to *maraṇa*). The Buddha then explains that each of the five aggregates should be seen as *māradhamma*. Seeing it in this way then leads via disenchantment etc. to liberation. In SN 23.24 at SN III 198,23 the Buddha's exposition is not prompted by an inquiry by Rādha. Here the Buddha instructs Rādha to give up desire and lust for the five aggregates, which are *māradhamma*.

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

[The Buddha] asked again: "What is impermanent, *dukkha*, of a nature to change, would a learned noble disciple herein regard it as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?"

He replied: "No, Blessed One."

The Buddha said to Rādhā: "If a learned noble disciple examines these five aggregates of clinging as they really are as not self and not belonging to a self, he does not cling to anything in the whole world. Not clinging to anything, he is not attached to anything. Because of not being attached to anything, he personally realizes Nirvāṇa, [knowing]: [40a] 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.'"

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādhā was delighted and received it respectfully.

## 122. [Discourse on the Living Being]<sup>26</sup>

Thus have I heard. At one time the Buddha was staying at Mount Ma-kula.<sup>27</sup> Then an attendant monk by the name of Rādhā said to the Buddha: "Blessed One, regarding a living being: What is called a living being?"

The Buddha said to Rādhā: "Being defiled by attachment to and entangled with bodily form — this is called a living being. Being defiled by attachment to and entangled with feeling ... perception ... formations ... consciousness — this is called a living being."<sup>28</sup>

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<sup>26</sup> Parallel: SN 23.2 at SN III 189,30.

<sup>27</sup> SN 23.2 at SN III 189,30 instead takes place at Sāvattihī.

<sup>28</sup> SN 23.2 at SN III 190,3 defines a living being (*satta*) as being attached (*satta*), fully attached (*visatta*) through desire, lust, delight, and craving for the five aggregates.

The Buddha said to Rādhā: "I say that [craving for] the bodily form sphere should be broken up, destroyed, made to disappear and extinguished, that [craving for] the feeling ... perception ... formations ... consciousness sphere should be broken up, destroyed, made to disappear and extinguished. One should eliminate craving and desire for it. From the eradication of craving comes the eradication of *dukkha*. I say that one who eradicates *dukkha* makes an end of *dukkha*.

"It is just as if in a village small boys and small girls play by gathering earth to construct a city with walls and houses. Their minds delight in it with craving and they are attached to it. As long as their craving for it is not eradicated, their desire for it is not eradicated, their thinking [fondly] of it is not eradicated, their thirst for it is not eradicated, their mind continues to crave for it with delight, protecting it by saying: 'This is my walled city and these are my houses.'

"If their craving for that assemblage of earth is eradicated, their desire for it is eradicated, their thinking [fondly] of it is eradicated, their thirst for it is eradicated, they push it over with their hands or kick it over with their feet so that it becomes scattered.

"In the same way, Rādhā, craving for bodily form is to be broken up, destroyed, made to disappear and extinguished. [Craving for feeling ... perception ... formations ... consciousness is to be broken up, destroyed, made to disappear and extinguished].<sup>29</sup> Because of the eradication of craving, *dukkha* is eradicated. I say that because of the eradication of *dukkha* one makes an end of *dukkha*."

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādhā was delighted and received it respectfully.

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On this playful etymology, which relates Skt. *sattva* to Skt. *sakta*, cf. also Anālayo 2010:19 note 18.

<sup>29</sup> My supplementation is guided by the context, since the eradication of craving and *dukkha* requires that the recommendation to Rādhā covers all five aggregates. These are in fact explicitly mentioned in the parallel SN 23.2 at SN III 190,<sup>21</sup>.

## 123. [Discourse on Craving, Delight, and Lust]<sup>30</sup>

Thus have I heard. At one time the Buddha was staying at Mount Makula. Then an attendant monk by the name of Rādhā approached the Buddha, paid respect at the Buddha's feet, withdrew to sit at one side, and said to the Buddha:

"It would be well if the Blessed One would teach me the essentials of the Dharma in brief. Having heard the Dharma, I shall alone in a quiet place single-mindedly reflect on it, becoming established in it without negligence, [so that I attain that] for the sake of which a clansman's son shaves off beard and hair, wears the dyed robes on his body, goes forth out of right faith into homelessness to train in the path and with increased energy cultivates the holy life, sees the Dharma and personally knows and realizes that: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.'"

At that time the Blessed One said to Rādhā: "It is well, Rādhā, that you are able to inquire after such a matter in front of the Buddha. Listen and pay careful attention to what I shall tell you. Rādhā, you should understand identity (*sakkāya*), the arising of identity, the cessation of identity, and the path to the cessation of identity.

"What is identity? That is, it is the five aggregates of clinging — [40b] the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the consciousness aggregate of clinging.

"What is the arising of identity? That is, it is craving conjoined with lust and delight for future becoming, delighting with craving here and there. This is called the arising of identity.

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<sup>30</sup> Akanuma 1929/1990: 33 identifies SN 23.9 at SN III 193,<sup>18</sup> and SN 23.10 at SN III 194,<sup>4</sup> as parallels. Both discourses seems to be too different from SĀ 123 to be reckoned parallels, as they do not begin with an inquiry by Rādhā to be taught in brief for being able to engage in secluded practice, do not take up the topic of *sakkāya*, and do not report any realization by Rādhā.

"What is the cessation of identity? That is, it is the abandoning without remainder, giving up, vomiting out, eradication, fading away, appeasing, and vanishing of craving conjoined with lust and delight for future becoming, delighting with craving here and there. This is called the cessation of identity.

"What is path to the cessation of identity? That is, it is the eightfold right path — right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This is called the path to the cessation of identity.

"You should understand identity, you should abandon the arising of identity, you should realize the cessation of identity, and you should cultivate the path to the cessation of identity.

"Rādhā, if a learned noble disciple has understood and abandoned identity, has understood and abandoned the arising of identity, has understood and realized the cessation of identity, has understood and cultivated the path to the cessation of identity, Rādhā, [then] he is said to have abandoned craving, to have become free from craving, to have stopped the continuity of bondage, to have rightly comprehended (*abhisameti*) conceit, and [to have reached] the unsurpassed transcendence of *dukkha*."

Hearing what the Buddha had said, the monk Rādhā was delighted and received it respectfully. He rose from his seat, paid respect, and left. Having been instructed by the Blessed One in this way, the monk Rādhā alone in a quiet place single-mindedly reflected on it. [He attained that] for the sake of which a clansman's son shaves off beard and hair, wears the dyed robes, goes forth out of right faith into homelessness to train in the path and with increased energy cultivates the holy life. He saw the Dharma and personally knew and realized that: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.' He became an arahant with the mind being well liberated.

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādhā was delighted and received it respectfully.

## 124. [Second Discourse on Māra]<sup>31</sup>

Thus have I heard. At one time the Buddha was staying at Mount Ma-kula with an attendant monk by the name of Rādha.

At that time the Blessed One said to the monk Rādha: "Monks,<sup>32</sup> whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it should all be contemplated as being completely [on the side of] Māra. Whatever feeling ... perception ... formations ... consciousness, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it should all be contemplated as being completely [on the side of] Māra.

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

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

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

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

[The Buddha asked again]: "What is impermanent, *dukkha*, of a nature to change, would a learned noble disciple herein regard it as the self?"

He replied: "No, Blessed One."

Feeling ... perception ... formations ... consciousness *is also like this*.  
[40c]

"Therefore, Rādha, a learned noble disciple gives rise to disenchantment with bodily form, gives rise to disenchantment with feeling ... perception ... formations ... consciousness. Because of being disenchanting, he does not delight in it. Because of not delighting in it, he becomes liberated. Being liberated he knows and sees: 'Birth for me has been eradicated, the holy life has been established, what had to be

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<sup>31</sup> Parallel: SN 23.11 at SN III 195,1 (cf. the comments above in notes 19 to 22).

<sup>32</sup> The original clearly uses plural here, implying that other monks were also present.

done has been done, I myself know that there will be no receiving of any further existence."

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādhā was delighted and received it respectfully.

## 125. [Discourse on What is Made by Māra]<sup>33</sup>

Thus have I heard. At one time the Buddha was staying at Mount Ma-kula, at that time being with an attendant monk by the name of Rādhā.

Then the Blessed One said to the monk Rādhā: "Whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it is all completely made by Māra. Feeling ... perception ... formations ... consciousness *is also like this*."

The Buddha said to Rādhā: "What do you think, is bodily form permanent or is it impermanent?"

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

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

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

[The Buddha] asked again: "Is feeling ... perception ... formations ... consciousness permanent or is it impermanent?"

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

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

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

The Buddha said to Rādhā: "What is impermanent, *dukkha*, of a nature to change, would a learned noble disciple herein regard it as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?"

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<sup>33</sup> Parallels: SN 23.12 at SN III 195,8 and SN 23.24 at SN III 198,23; cf. above notes 23 to 25.



He replied: "No, Blessed One."

[The Buddha said]: "Therefore, Rādha, a learned noble disciple gives rise to disenchantment with bodily form. Because of being disenchanted, he does not delight in it. He gives rise to disenchantment with feeling ... perception ... formations ... consciousness. Because of being disenchanted, he does not delight in it.<sup>34</sup> Because of not delighting in it, he becomes liberated. Being liberated he knows and sees: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.'"

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādha was delighted and received it respectfully.

A third discourse is also like this, with the difference:<sup>35</sup> The Buddha said to Rādha: "A learned noble disciples examines these five aggregates of clinging as not self and not belonging to a self.<sup>36</sup> Having examined them, he does not cling to anything in the whole world. Because of not clinging, he is not attached. Because of not being attached, he personally realizes Nirvāṇa, [knowing]: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.'"

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādha was delighted and received it respectfully.

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<sup>34</sup> Adopting a variant that adds 於受想行識生厭，厭故不樂; cf. also Yinshùn 1983: 491 note 7.

<sup>35</sup> SN 23.17 at SN III 196,18 or SN 23.29 at SN III 199,5 also take up the not-self nature of the five aggregates in an instruction given to Rādha, although they differ in so far as SN 23.17 sets out with a question by Rādha about the significance of not-self, whereas in SN 23.29 Rādha asks for an instruction in brief so that he might dwell in seclusion.

<sup>36</sup> Adopting a variant without 陰陰; cf. also Yinshùn 1983: 491 note 9.

## 126. [Discourse on Being of a Mortal Nature]<sup>37</sup>

Thus have I heard. At one time the Buddha was staying at Mount Ma-kula, at that time being with an attendant monk by the name of Rādha.

Then the Blessed One said to Rādha: [41a] "Whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it should all be contemplated as being completely of a mortal nature. Feeling ... perception ... formations ... consciousness *is also like this*.

*The rest should be recited as before.*

## 127. [First Discourse on Being of the Nature to be Abandoned]<sup>38</sup>

Thus have I heard. At one time the Buddha was staying at Mount Ma-kula,<sup>39</sup> at that time being with an attendant monk by the name of Rādha.

Then the Blessed One said to Rādha: "Whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it should all be contemplated as being completely of the nature to be abandoned. Feeling ... perception ... formations ... consciousness *is also like this*."<sup>40</sup>

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<sup>37</sup> Parallels: SN 23.12 at SN III 195,8 or SN 23.24 at SN III 198,23; see above notes 23 to 25 and 33.

<sup>38</sup> Parallel: SN 23.19 at SN III 197,4.

<sup>39</sup> SN 23.19 at SN III 197,4 instead takes place at Sāvathī.

<sup>40</sup> In SN 23.19 at SN III 197,8 the Buddha's exposition comes in reply to a question by Rādha as to what is of a nature to pass away (*khaya*). The Buddha then explains that each of the five aggregates is of a nature to pass away, without explicitly indicating that this applies to any possible instance of an aggregate in the way this is done in SĀ 127 (although the same can safely be assumed to be implicit).

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

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādhā was delighted and received it respectfully.

Just as "examining it as being of the nature to be abandoned", in the same way one "examines it as being of the nature to cease", "examines it as being of the nature to be given up", "examines it as being of an impermanent nature", "examines it as being of the nature of being *dukkha*", "examines it as being of an empty nature", "examines it as being of a not-self nature", "examines it as being of the nature of being impermanent, *dukkha*, empty, and not self", "examines it as being of the nature of a disease", "examines it as being of the nature of a carbuncle", "examines it as being of the nature of a thorn", "examines it as being of the nature of being cut off", "examines it as being of the nature of [providing] the foundation for being cut off", "examines it as being of the nature of a disease, a carbuncle, a thorn, being cut off, and the foundation for being cut off." In this way the discourses *are all as said above*.

## 128. [Second Discourse on Being of the Nature to be Abandoned]<sup>41</sup>

Thus have I heard. At one time the Buddha was staying at Mount Ma-kula, at that time being with an attendant monk by the name of Rādhā.

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<sup>41</sup> Parallel: SN 23.31 at SN III 199,7.

Then the Blessed One said to Rādha: "Whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it should all be contemplated as being completely of the nature to be abandoned. Having examined it, desire and lust for bodily form are abandoned. Desire and lust having been abandoned,<sup>42</sup> I say that the mind is well liberated. Feeling ... perception ... formations ... consciousness *is also like this.*"

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādha was delighted and received it respectfully.

In this way fourteen discourses *are also as said above.*

## 129. [Third Discourse on Being of the Nature to be Abandoned]<sup>43</sup>

Thus have I heard. At one time the Buddha was staying at Mount Makula, at that time being with an attendant monk by the name of Rādha. [41b]

Then the Blessed One said to Rādha: "Whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it should all be contemplated as being completely of the nature to be abandoned. Having examined it as of the nature to be abandoned, desire and lust for bodily form are abandoned. Desire and lust having been abandoned,<sup>44</sup> I say that the mind is well liberated. Feeling ... perception ... formations ... consciousness *is also like this.*"

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<sup>42</sup> Adopting the variant 欲 instead of 色; cf. also Yinshùn 1983: 491 note 12.

<sup>43</sup> Parallel: SN 23.43 at SN III 201,5, where the Buddha tells Rādha that he should give up desire for what is of nature to pass away, *khayadhamma*, namely the five aggregates.

<sup>44</sup> Adopting a variant that adds 欲貪斷已; cf. also Yinshùn 1983: 493 note 2.

When the Buddha had spoken this discourse, hearing what the Buddha had said the monk Rādha was delighted and received it respectfully.<sup>45</sup>

## [CONNECTED DISCOURSES ON VIEWS]

### 130. [Discourse on Seeking Out the Great Teacher]

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

At that time the Blessed One said to the monks: "One who wishes to abandon the five aggregates of clinging should seek out the Great Teacher.<sup>46</sup> What are the five? That is, they are the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the consciousness aggregate of clinging. Wishing to abandon these five aggregates of clinging, one should seek out the Great Teacher."

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

*Just as "one should abandon", in the same way "one should understand", "one should vomit out", "one should appease", "one should give up" is also like this.*

*Just as seeking out "the great teacher", in the same way [seeking out] "the superior teacher", "the teacher of the proper sequence", "the instructor", "the superior instructor", "the instructor of the proper sequence", "the one who has penetrated", "the one who has widely penetrated", "the one who has fully penetrated", "the one who guides", "the one who widely guides", "the one who ultimately guides", "the one who explains", "the one who widely explains", "the one who explains in proper sequence", "the one who is upright", "the one who*

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<sup>45</sup> Here the section with connected sayings to Rādha comes to a close.

<sup>46</sup> The great teacher is of course the Tathāgata; cf. T 1579 at T XXX 760a17 and Yinshùn 1983: 493 note 4.

is a companion", "the one who truly is a friend", "the one who is [as if he were one's] relative", "the one with empathy", "the compassionate one", "the guide to meaning", "the one who comforts", "the guide to happiness", "the guide to experience", "the guide to comfort", "the one who wishes [one's welfare]", "the energetic one", "the expedient one", "the diligent one", "the brave one", "the firm one", "the strong one", "the capable one", "the expert", "the one whose mind does not regress", "the stable one", "the one who constantly practices", "the never negligent one", "the harmonious one", "the considerate one", "the recollected one", "the awakened one", "the understanding one", "the knowing one", "the wise one", "the receptive one", "the attentive one", "the one who practices the holy life", "the one established in mindfulness", "the one with right effort", "the one with the bases of supernormal power", "the one with the faculties",<sup>47</sup> "the one with the powers", "the one with the awakening factors", "the one with the factors of the path", "the tranquilized one", "the insightful one", "the one with mindfulness of the body", "the one with right recollection", *is also like this*.

### 131. [Discourse on Becoming Habituated]<sup>48</sup>

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

At that time the Blessed One said to the monks: "If a recluse or Brahmin becomes habituated to bodily form,<sup>49</sup> he follows Māra's power, falls into Māra's hand, follows Māra's wishes, is bound by Māra, and is not free from Māra's fetters.<sup>50</sup> Feeling ... perception ... formations ... consciousness *is also like this*."

<sup>47</sup> Cf. SHT IV 30d V8, Sander and Waldschmidt 1980: 83: *[in]dr(i)[y](āṇi)*.

<sup>48</sup> Parallel: SHT IV 30d, Sander and Waldschmidt 1980: 83.

<sup>49</sup> SHT IV 30d V9, Sander and Waldschmidt 1980: 83: *c-chramaṇā (vā brā)hmaṇā vā rūpe*.

<sup>50</sup> SHT IV 30d V10, Sander and Waldschmidt 1980: 83: *māra(ba(ndhanebya)[h] aparimuktā*, and SHT IV 30d R1: *[ā]gatā yathā[k]*.

"If a recluse or Brahmin does not become habituated to bodily form, then in this way the recluse or Brahmin does not follow Māra's power, [41c] does not fall into Māra's hand, does not follow Māra's wishes, is free from being bound by Māra, and is free from Māra's fetters.<sup>51</sup> Feeling ... perception ... formations ... consciousness *is also like this*."<sup>52</sup>

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

*In the same way* "one who becomes habituated to drawing close to it", "one who becomes habituated to being attached to it", "one who is gratified by it", "one who is resolved on and attached to it", "one who rests with it", "one who has an underlying tendency for it", "one who approaches it", "one who opts for it",<sup>53</sup> "one who does not give it up", "one who does not vomit it out". In this way a recluse or Brahmin follows Māra's power ... *as said above*.

## 132. [Discourse on Not Becoming Habituated]

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

At that time the Blessed One said to the monks: "If a recluse or Brahmin does not become habituated to bodily form,<sup>54</sup> then he does not follow Māra's power, does not go into Māra's hand, does not follow Māra's wishes, is not bound by Māra's bondage, and is free from

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<sup>51</sup> SHT IV 30d R2, Sander and Waldschmidt 1980: 83: *n-āva[ś](agatā) mārasya na vaśa(g)*, and SHT IV 30d R4: *(pa)rimuktā (māra)[p]ā[ś]e[bh](ya)[h ā]ī*.

<sup>52</sup> Adopting a variant that adds 受想行識亦復如是; cf. also Yinshùn 1983: 494 note 5. SHT IV 30d R3, Sander and Waldschmidt 1980: 83: *samskā ... [vi]jñāne n-āliyam(te)*.

<sup>53</sup> Adopting the variant 選 instead of 撰; cf. also Yinshùn 1983: 494 note 6.

<sup>54</sup> My translation follows the suggestion by Yinshùn 1983: 494 note 7 to delete 近, which is not found in the phrasing used for the other aggregates.

Māra's fetters. Not becoming habituated to feeling ... perception ... formations ... consciousness *is also like this*.

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

*Up to "vomiting out bodily form" is also like this.*

### 133. [Discourse on What is the Cause]<sup>55</sup>

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

At that time the Blessed One said to the monks: "The existence of what is the cause, by clinging to what,<sup>56</sup> by being fettered and attached to what, by seeing what as the self,<sup>57</sup> are living beings hindered by ignorance, led by the fetter of craving, running around for a long time, revolving in the cycle of births and deaths, continuously transmigrating through births and deaths, without understanding its origin?"<sup>58</sup>

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma. It would be well if the Blessed One could explain the meaning of this

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<sup>55</sup> Parallels: a discourse quotation in the *Abhidharmakośabhāṣya*, Pradhan 1967: 356,15 (& 357,5), identified as a quote from the present discourse in Pāsādika 1989: 106 (§422), and in the *Abhidharmakośavyākhyā*, Wogihara 1936: 554,6. Akanuma 1929/1990: 35 identifies SN 24.2 as a parallel to SĀ 133, but this discourse seems to be a closer parallel to SĀ 134; cf. below note 63. Since SĀ 134 abbreviates most of its exposition, for the sake of clarity I will note some of the differences between the two *Samyukta-āgama* discourses and SN 24.2 already here in the notes to SĀ 133.

<sup>56</sup> SĀ 133 at T II 41c15 actually reads 何所起, "by the arising of what?", where my translation here and below assumes that this is another instance of confounding *utpāda* with *upāda*, as evident in the rendering of *anupādāya* as 不起 elsewhere in the collection; cf. Anālayo 2014: 8 note 17.

<sup>57</sup> In SN 24.2 at SN III 203,31 the view is: "this is mine, this I am, this is my self", which here and below in the exposition is not followed by a reference to living beings continuing in *samsāra*.

<sup>58</sup> Adopting the variant 知 instead of 去; cf. also Yinshùn 1983: 501 note 3.



fully to the monks, out of compassion. Having heard it, the monks will uphold and receive it respectfully."

The Buddha said to the monks: "Listen and pay careful attention to what I shall tell you. Monks, the existence of bodily form is the cause, it is by clinging to the matter of bodily form, by being fettered and attached to bodily form, by seeing bodily form as a self, that living beings are hindered by ignorance, led by the fetter of craving, running around for a long time, revolving in the cycle of births and deaths, continuously transmigrating through births and deaths. Feeling ... perception ... formations ... consciousness *is also like this*.

"Monks, is bodily form permanent or is it impermanent?"

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

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

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

[The Buddha said:] "In this way, monks, what is impermanent is *dukkha*. This *dukkha* is the cause, it is by clinging to this matter, by being fettered and attached to it, by seeing it as the self, that living beings are hindered by ignorance, led by the fetter of craving, running around for a long time, revolving in the cycle of births and deaths, continuously transmigrating through births and deaths. Feeling ... perception ... formations ... consciousness *is also like this*.

"Therefore, monks, whatever bodily form, whether past, [42a] future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all that is not self, not distinct from the self [in the sense of being owned by it], does not exist [within the self, nor does a self] exist [within it]. This is called right wisdom. Feeling ... perception ... formations ... consciousness *is also like this*.

"In this way what is seen, heard, experienced, cognized, searched for, remembered,<sup>59</sup> followed with [directed] awareness (*vitakka*) and followed with [sustained] contemplation (*vicāra*), all that is not self,

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<sup>59</sup> Adopting a variant without 隨.

not distinct from the self [in the sense of being owned by it], does not exist [within the self, nor does a self] exist [within it].<sup>60</sup> This is called right wisdom.

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

"If again there is the view that this self does not exist, that nothing belongs to this self, that the self will not be in the future and nothing belonging to the self will be in the future — all that is not self, not distinct from the self [in the sense of being owned by it], does not exist [within the self, nor does a self] exist [within it]. This is called right wisdom.<sup>61</sup>

"Suppose a learned noble disciple examines these six standpoints for views as not self and not belonging to a self. One who contemplates in this way abandons doubt in relation to the Buddha, abandons doubt in relation to the Dharma ... in relation to the Community. Monks, this is called a learned noble disciple who is no longer capable of undertaking a bodily, verbal or mental deed that would lead to the three evil destinies. Even if he is negligent, the noble disciple is certain to proceed to awakening, within seven existences of going and coming among *devas* and humans he will make an end of *dukkha*."<sup>62</sup>

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

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<sup>60</sup> SN 24.2 at SN III 204,<sup>17</sup> repeats the whole catechism, beginning with impermanence, for what is seen, heard, experienced, cognized, reached, searched after, and followed after.

<sup>61</sup> These two views have no counterpart in SN 24.2.

<sup>62</sup> Pradhan 1967: 356,15 and 357,5: *saptakṛtvo devāśca manuṣyāśce ti ... duḥkhasyāntaṃ karotīti*; Wogihara 1936: 554,6: *niyataṃ sambodhi-parāyaṇaḥ saptakṛtvah-paramaḥ saptakṛtvo devāṃś ca manuṣyāṃś ca saṃdhāvya saṃsṛtya duḥkhasyāntaṃ karotīti*.

## 134. [First Discourse on Abandoning Doubt]<sup>63</sup>

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

At that time the Blessed One said to the monks ... *as said above, with the difference*: "A learned noble disciple examines these six standpoints for views as not self and not belonging to a self. One who contemplates in this way abandons doubt in relation to *dukkha*, in relation to its arising, in relation to its cessation, and in relation to the path.<sup>64</sup> Monks, this is called a learned noble disciple who is no longer capable of undertaking a bodily, verbal or mental deed that leads to the three evil destinies,<sup>65</sup> ... *to be spoken in full up to* ... makes an end of *dukkha*."

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

## 135. [Second Discourse on Abandoning Doubt]

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

At that time the Blessed One said to the monks ... *as fully said above, with the difference*: "Suppose a learned noble disciple examines these six standpoints for views as not self and not belonging to a self. One who contemplates in this way abandons doubt in relation to the Bud-

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<sup>63</sup> Parallel: SN 24.2 at SN III 203,30; cf. above note 55.

<sup>64</sup> SN 24.2 at SN III 204,27 indicates that when the noble disciple has abandoned doubt in relation to these six standpoints and doubt about *dukkha*, its arising, its cessation, and the way leading to its cessation, he is called a stream-enterer. Due to taking up doubt in relation to the four noble truths instead of doubt in relation to the Buddha, the Dharma, and the Community, SN 24.2 is a closer parallel to SĀ 134 than to SĀ 133.

<sup>65</sup> SN 24.2 does not explicitly mention the inability of such a stream-enterer to undertake deeds that ripen in an evil destiny, nor does it mention that he has seven existences at most, although both can safely be assumed to be implicit in its presentation.

dha, in relation to the Dharma, in relation to the Community, and abandons doubt in relation to *dukkha*, in relation to its arising, in relation to its cessation, and in relation to the path ... *to be spoken in full up to ... makes an end of dukkha.*"

When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully. [42b]

### 136. [Discourse on What Matter is the Cause]<sup>66</sup>

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

At that time the Blessed One said to the monks: "What matter is the cause, by clinging to what, by being fettered and attached to what, by seeing what as a self, monks, are living beings hindered by ignorance, led by the fetter of craving, running around for a long time, revolving in the cycle of births and deaths, continuously transmigrating through births and deaths, without understanding its origin?"<sup>67</sup>

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma. It would be well if the Blessed One could explain the meaning of this fully, out of compassion. Having heard it, the monks will uphold and receive it respectfully."

The Buddha said to the monks: "Listen and pay careful attention to what I shall tell you. Monks, bodily form is the cause, it is by clinging to the matter of bodily form, by being fettered and attached to bodily form, by seeing bodily form as the self, that living beings are hindered by ignorance, led by the fetter of craving, running around for a long time, revolving in the cycle of births and deaths, continuously trans-

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<sup>66</sup> Parallels: the same discourse quotation as mentioned above in note 55 and a discourse quotation in the *Abhidharmakośabhāṣya*, Pradhan 1967: 471,23, identified as a quote from the present discourse in Pāsādika 1989: 131 (§529).

<sup>67</sup> Pradhan 1967: 471,23: *avidyānivarāṇānāṃ sattvānāṃ saṃdhāvataṃ saṃsaratāṃ iti.*

migrating through births and deaths. Feeling ... perception ... formations ... consciousness *is also like this*.

"Monks, is bodily form permanent or is it impermanent?"

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

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

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

[The Buddha said:] "In this way, monks, what is impermanent is *dukkha*. This *dukkha* is the cause, it is by clinging to this matter, by being fettered and attached to it, by seeing it as the self, that living beings are hindered by ignorance, led by the fetter of craving, running around for a long time, revolving in the cycle of births and deaths, continuously transmigrating through births and deaths. Feeling ... perception ... formations ... consciousness *is also like this*.

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

"In this way what is seen, heard, experienced, cognized, searched for, remembered, followed with [directed] awareness, and followed with [sustained] contemplation, all that is not self, not distinct from the self [in the sense of being owned by it], does not exist [within the self, nor does a self] exist [within it]. This is called right wisdom.

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

"If again there is the view that this self does not exist, that nothing belongs to this self, that the self will not be in the future and nothing belonging to the self will be in the future — all that is not self, not dis-

tinct from the self [in the sense of being owned by it], does not exist [within the self, nor does a self] exist [within it]. This is called right wisdom.

"Suppose a learned noble disciple examines these six standpoints for views as not self and not belonging to a self. One who contemplates in this way abandons doubt in relation to the Buddha, abandons doubt in relation to the Dharma ... in relation to the Community. [42c] Monks, these are called those who are no longer capable of undertaking a bodily, verbal or mental deed that leads to the three evil destinies. Even if they are negligent, the noble disciples are all certain to proceed to awakening,<sup>68</sup> within seven existences of going and coming among *devas* and humans they will make an end of *dukkha*."

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

### 137. [Third Discourse on Abandoning Doubt]

*A second discourse is also like this, with the difference:* "He abandons doubt in relation to *dukkha*, in relation to its arising, in relation to its cessation, and in relation to the path."

### 138. [Fourth Discourse on Abandoning Doubt]

*A third discourse is also like this, with the difference:* "He abandons doubt in relation to the Buddha, in relation to the Dharma, in relation to the Community, and he abandons doubt in relation to *dukkha*, in relation to its arising, in relation to its cessation, and in relation to the path."

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<sup>68</sup> Adopting the variant 決定 instead of 不從; cf. also Yinshùn 1983: 501 note 5.

## Abbreviations

Bv-a	<i>Buddhavaṃsa-aṭṭhakathā</i>
SĀ	<i>Samyukta-āgama</i>
SN	<i>Samyutta-nikāya</i>
T	Taishō edition, CBETA

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# 羅陀與見 —— 漢譯《雜阿含經》（卷六）111 至 138 經英文譯注

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## 摘要：

本文為漢譯《雜阿含經》第六卷經號 111 至 138 之英文譯註。

## 關鍵詞：

雜阿含經、羅陀、見