

# On the Six Sense-spheres (3) — A Translation of *Samyukta-āgama* Discourses 250 to 255\*

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## Introduction

In this article I translate the second half of the ninth fascicle of the *Samyukta-āgama*, which contains discourses 250 to 255.<sup>1</sup>

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<sup>1</sup> The translated text is found at T II 60a22 to 64b15, which is the second part of the ninth fascicle in the Taishō edition corresponding to the ninth fascicle in the reconstructed order of this collection. In what follows, my identification of Pāli parallels is based on Akanuma 1929/1990 and Yinshùn 1983, in the case of Sanskrit fragment parallels I am indebted to Chung 2008. Here and elsewhere, I adopt Pāli for proper names and doctrinal terms in order to facilitate comparison with the Pāli parallels, except for terms like Dharma and Nirvāṇa, without thereby intending to take a position on the original language of the *Samyukta-āgama* manuscript used for translation.

250)<sup>2</sup>

Thus have I heard. At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Place.

At that time the venerable Sāriputta and the venerable Mahākoṭṭhita were staying together on Mount Vulture Peak.

After rising from meditation in the afternoon, the venerable Mahākoṭṭhita approached the venerable Sāriputta and, having exchanged friendly greetings, sat back to one side. He said to Sāriputta: “I would like to ask a question. Would you have free time to show me the answer?”

The venerable Sāriputta said to Mahākoṭṭhita: “Friend, on knowing what you are asking, I shall reply accordingly.”

The venerable Mahākoṭṭhita asked the venerable Sāriputta: “How is it venerable Sāriputta, is the eye a bondage for forms or are forms a bondage for the eye?” [60b]

“[*In the same way for*] the ear and sounds ... the nose and odours ... the tongue and flavours ... the body and tangibles ... is the mind a bondage for mental objects or are mental objects

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<sup>2</sup> Parallel: SN 35.191 at SN IV 162,23.

a bondage for the mind?”<sup>3</sup>

The venerable Sāriputta replied to the venerable Mahākoṭṭhita: “The eye is not a bondage for forms and forms are not a bondage for the eye ... *up to* ...the mind is not a bondage for mental objects and mental objects are not a bondage for the mind. Venerable Mahākoṭṭhita, if between them there is desire and lust, that is their bondage.”

“Venerable Mahākoṭṭhita, it is just like two oxen, one black and one white, which are yoked together and bound to a single yoke. A person asks: ‘Is the black oxen a bondage for the white oxen or is the white oxen a bondage for the black oxen?’ Are these appropriate questions?”

[Mahākoṭṭhita] replied: “No, venerable Sāriputta. The black oxen is not a bondage for the white oxen and the white oxen is also not a bondage for the black oxen. But if between them there is a yoke, if they are yoked together, that is the bondage by which they are bound.”

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<sup>3</sup> The translation is based on dropping an additional reference to “the mind and mental objects”, 意法, which occurs before the phrase “the mind is not a bondage for mental objects ...” and can clearly be identified as a copyist mistake.

[Sāriputta said]: “In the same way, venerable Mahākoṭṭhita, the eye is not a bondage for forms and forms are not a bondage for the eye ... *up to* ... the mind is not a bondage for mental objects and mental objects are not a bondage for the mind. The desire and lust between them, that is their bondage.

“Venerable Mahākoṭṭhita, if the eye were a bondage for forms or forms were a bondage for the eye ... *up to* ... if the mind were a bondage for mental objects or mental objects were a bondage for the mind, then the Blessed One would not [be able to] teach people and establish them in the holy life to attain the eradication and making an end of *dukkha*. Because the eye is not a bondage for forms and forms are not a bondage for the eye ... *up to* ... the mind is not a bondage for mental objects and mental objects are not a bondage for the mind, therefore the Blessed One [is able to] teach people and establish them in the holy life to attain the eradication and making an end of *dukkha*.

“Venerable Mahākoṭṭhita, if the Blessed One sees with the eyes forms that are beautiful or ugly, he does not give rise to desire and lust. If other living beings see with the eyes forms that are beautiful or ugly, then they give rise to desire and lust.<sup>4</sup> For this

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<sup>4</sup> SN 35.191 does not take up the case of how average living beings react to six sense-experience.

reason the Blessed One teaches that one should abandon desire and lust so that the mind is liberated ... *up to* ... the mind and mind-objects *is also like this.*”

Then the two worthy ones were mutually delighted and returned to their respective places.

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Thus have I heard. At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the Squirrels’ Feeding Place.

At that time the venerable Sāriputta and the venerable Mahākoṭṭhita were staying together on Mount Vulture Peak.

After rising from meditation in the afternoon, the venerable Mahākoṭṭhita approached the venerable Sāriputta and, having exchanged friendly greetings, sat back to one side. He said to the venerable Sāriputta: “I would like to ask a question. Would you have free time to show me the answer?”

The venerable Sāriputta said: “Friend, on knowing what you

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<sup>5</sup> Akanuma 1929/1990: 42 mentions MN 43 as a parallel, which is not correct; cf. Anālayo 2011: 268 note 19. For a similar exchange between Mahākoṭṭhita and Sāriputta that instead takes up the topic of ignorance from the viewpoint of insight into the five aggregates see SĀ 256.

are asking, I shall reply accordingly.”

The venerable Mahākotṭhita asked the venerable Sāriputta: “One is said to be ignorant; how is one ignorant?”

The venerable Sāriputta said: “This is being said about not understanding. [60c] One who does not understand is ignorant. What does one not understand? That is, one does not understand as it really is that the eye is impermanent. This is called not understanding. One does not understand as it really is that the eye is of a nature to arise and cease. This is called not understanding. The ear ... the nose ... the tongue ... the body ... the mind *are also like that.*

“In this way, venerable Mahākotṭhita, not understanding as they really are these six spheres of contact, not seeing them, not comprehending them, being bewildered by them,<sup>6</sup> ignorant in relation to them, and greatly obscured by them, this is called ignorance.”

The venerable Mahākotṭhita again asked the venerable Sāriputta: “One is said to be knowledgeable; how is one knowledgeable?”

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<sup>6</sup> The translation is based on adopting the variant 癡 instead of 闇.

The venerable Sāriputta said: “This is being said about understanding. One who understands is knowledgeable. What does one understand? That is, the eye is impermanent and one understands as it really is that the eye is impermanent; the eye is of a nature to arise and cease, and one understands as it really is that the eye is of a nature to arise and cease. The ear ... the nose ... the tongue ... the body ... the mind *are also like that.*

“Venerable Mahākotṭhita, understanding as they really are these six spheres of contact, seeing them, being knowledgeable in regard to them, realizing them, awakening to them, having wisdom about them, and comprehending them, this is called knowledge.”

Then the two worthy ones, having heard what had been said, were mutually delighted and returned to their respective places.

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<sup>7</sup> Parallels: SN 35.69 at SN IV 40,11 and AN 4.67 at AN II 72,8 (=Vin II 109,30), Sanskrit fragments, Waldschmidt 1957, T 505 at T XIV 773a8, a quote in the *Abhidharmakośa-bhāṣya*, Pradhan 1967: 44,2 (see also Pāsādika 1989: 30 §52), a discourse quotation in Śamathadeva’s *Abhidharmakośopāyikā-ṭīkā*, Up 2013 at D 4094 *ju* 54b2 or Q 5595 *tu* 59b3, translated in Dhammadinnā 2018: 100–102, and a discourse

Thus have I heard. At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Place.

At that time a monastic by the name of Upasena was dwelling in Rājagaha in a cemetery in the Cool Grove, in Kaliṅga's walking place below the Snake's Hood Cave. At that time the venerable Upasena was alone and sitting inside in meditation.

At that time there was an evil poisonous snake, about one foot long, that from above a rock had fallen in between and on Upasena's body. Upasena called out to Sāriputta: "Tell the monastics that a poisonous snake has fallen on my body; my body has been poisoned. You should come quickly, take my body out and place it outside. Let this body not fall apart inside, like a heap of rotten chaff."

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quotation in the Mūlasarvāstivāda *Vinaya*, T 1442 at T XXIII 656c8 and D 3 *cha* 124b1 or Q 1032 *che* 109b3; cf. also Schmithausen 1997: 11ff. SN 35.69 corresponds to the first part of SĀ 252 up to Upasena's death. AN 4.67 correspond to the report given to the Buddha of Upasena's death and his ensuing deliverance of protective verses. Although AN 4.67 does not give the name of the monastic who died from snake bite and does not mention Sāriputta, it seems quite possible that it refers to the same event as reported in SN 35.69, even though, as already noted by Waldschmidt 1957: 30 note 4, the two Pāli discourses are allocated to different venues (SN 35.69 takes place in Rājagaha, AN 4.67 in Sāvattihī).



At that time the venerable Sāriputta was staying under a tree close by. Hearing the words of Upasena, he approached Upasena and said to Upasena: “Now that I observe your appearance, your faculties are not different from usual. Yet you say: I have been poisoned, take my body out, let it not fall apart [inside] like a heap of rotten chaff. Actually, how are you?”

Upasena said to Sāriputta: “If someone should say: ‘I am the eye, it is me, it is mine; [I am] the ear ... the nose ... the tongue ... the body ... the mind; the ear ... the nose ... the tongue ... the body ... the mind is me, it is mine,<sup>8</sup> [I am] forms ... sounds ... odours ... flavours ... tangibles ... mental objects; forms ... sounds ... odours ... flavours ... tangibles ... mental objects are me, they are mine;

“[I am] the earth element, the earth element is me, it is mine; [I am] the water ... the fire ... the wind ... the space ... the consciousness element, the water ... the fire ... the wind ... the space ... the consciousness element is me, it is mine; [61a] [I am] the bodily form aggregate, the bodily form aggregate is me, it is mine; [I am] the feeling tone ... perception ... formations ... consciousness aggregate; the feeling tone ... perception ... formations ... consciousness aggregate is me, it

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<sup>8</sup> SN 35.69 at SN IV 40,29 only takes up the six senses, not their objects, the elements, or the aggregates.

is mine; such a one's facial expression and faculties should change. Now I am not like that. The eye is not me, it is not mine ... *up to* ... the consciousness aggregate is not me, it is not mine. For this reason, my facial expression and faculties do not change.”

Sāriputta said: “It is like that, Upasena, thus for a long time you have been apart from [notions of] ‘me’ and ‘mine’ and from the underlying tendency to being bound by attachment to the conceit ‘I am’, you have cut them off at the root, like cutting down a Palmyra tree, never to rise up again in future. How could your facial expression and faculties change?”

Then Sāriputta circumambulated Upasena and took his body outside of the cave. Upasena's poisoned body fell apart like a heap of rotten chaff.<sup>9</sup> Then Sāriputta spoke in verse:

“One who has developed this holy life for a long time,  
And well cultivated the noble eightfold path  
Lets go of life with joy  
Similar to giving up a bowl with poison.

“One who has developed this holy life for a long time,

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<sup>9</sup> SN 35.69 concludes with his passing away, after the monastics have taken out his body.

And well cultivated the noble eightfold path  
Lets go of life with joy  
Like a person recovering from a serious disease.

“One who has developed this holy life for a long time,  
And well cultivated the noble eightfold path  
Is without sorrow and regret at the approach of death  
Like someone who exits a house that is on fire.

“One who has developed this holy life for a long time,  
And well cultivated the noble eightfold path  
Contemplates the world with wisdom  
As similar to weeds, grass, and trees.  
One does not further search for something else;  
What remains will also not continue.”<sup>10</sup>

Then the venerable Sāriputta, having done the reverential duties towards the corpse of Upasena, approached the Buddha, paid respect with his head at [the Buddha’s] feet, and sat back to one side. He said to the Buddha: “Blessed One, a poisonous snake, as small as a chip for [administering] eye ointment, fell on the body of the venerable Upasena and his body fell apart

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<sup>10</sup> Waldschmidt 1957: 34 note 1 draws attention to an apparent parallel verse in Nidd I 438,28: *tiṅakatthasamaṃ lokaṃ, yadā paññāya passati, nāññaṃ pathayate kiñci, aññatra appaṭisandhiyā.*

like a heap of rotten chaff.”

The Buddha said to Sāriputta: “If Upasena had recited these verses, then he would not have become poisoned and his body would not have fallen apart like a heap of rotten chaff.”

Sāriputta said to the Buddha: “Blessed One, what verses should he have recited? What is their wording?”

The Buddha recited for Sāriputta the verses:<sup>11</sup>

“I have constant thoughts of *mettā* in relation to those  
Dhatarat̥ṭha [snakes]

I have *mettā* for the Erāvāṇa [snakes],

The Chabyāputta [snakes].

And the Kambalassatara [snakes].

I also have *mettā* for the Kakkotaka [snakes] [61b]

And for the Dark Gotama [snakes],

The Nandas and the Upanandas.<sup>12</sup>

“I have *mettā* and compassion for footless ones,

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<sup>11</sup> For Sanskrit reconstructions of the proper names of the snakes mentioned cf. Waldschmidt 1957: 35. AN 4.67 at AN II 72,22+29 mentions the *virūpakkha*, *erāpatha*, *chabyāputta*, and *kaṇhāgotamaka* snakes.

<sup>12</sup> The translation is based on adopting the variant 陀 instead of 徒.

And for those with two feet,  
With four feet, and also with many feet,  
I have aroused *mettā* and compassion for all of them.<sup>13</sup>

“I have *mettā* and compassion for all snakes,  
Those that are in water and on land.  
I have *mettā* for all living beings  
Towards those who have fear and those free from fear.<sup>14</sup>

“May they all be at ease and happy  
And be free from giving rise to vexations.  
I wish to make them all become virtuous  
Let them all not give rise to what is evil.

“Those who dwell regularly in the Snake’s Hood Cave,  
May they not gather manifold evils.  
The terribly harmful and venomous snakes  
Are able to harm the life of living beings.

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<sup>13</sup> AN 4.67 at AN II 72,31 continues with the wish not to be harmed by footless ones, two-footed ones, four-footed ones, and those with many feet. Then it contrasts the boundlessness of the Buddha, the Dharma, and the Community to the finiteness of snakes, etc., avers that a protection has been made and thus creatures should retreat, and concludes with homage to the seven Buddhas.

<sup>14</sup> The translation is based on adopting the variant 畏 instead of 量.

“Truthful words like this  
Were spoken by the unsurpassable great teacher.  
I now practice recitation of these  
Truthful words of the great teacher.

“[May] all venoms  
Be unable to harm my body.  
Lustful desires, anger, and delusion,  
Are the three poisons in the world.  
The three venoms are like this.

“One who has forever abandoned them is called the jewel of  
the Buddha.  
The jewel of the Dharma extinguishes the manifold poisons.  
The jewel of the Community also destroys without remainder  
The terrible venom and wholesome persons receive full  
protection.  
The Buddha has smashed all poisons;  
Snake poison, you shall now be smashed.

“For this reason, the words of this *dhāraṇī* should be spoken as  
follows: *wùdānpólì dānpólì dānlù*<sup>15</sup> *bōpódānlù nàidì sùnàidì*  
*zhībádì wénnàiyí sānmóyí tándì nílúózhǐshī pólúójūbì wùlì*

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<sup>15</sup> Adopting the variant 駛 instead of 航.

*wàiyùlì xībōhē*.<sup>16</sup>

“Sāriputta, had the good clansman Upasena at that time spoken these verses, spoken these words, the snake would not have been able to poison his body and his body would not have fallen apart like a heap of rotten chaff.”

Sāriputta said to the Buddha: “Blessed One, Upasena had never heard these verses, he had never heard the words of this *dhāraṇī*. One should in future properly lend ear to what the Blessed One has now spoken.”

Hearing what the Buddha had said, the venerable Sāriputta was delighted, paid respect, and left.

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Thus have I heard. At one time the venerable Udāyin, who was travelling among the people in the country of Kosala, [61c] had arrived at the village Kāmaṇḍa and was staying in the mango

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<sup>16</sup> The Sanskrit fragment version of this *dhāraṇī*, Waldschmidt 1957: 41, reads: *otumbile tumbile tumbe pratumbe natte sunatte kevatte munaye samaye datte nīlakeṣe vālakupe ole oṅko svāhā*.

<sup>17</sup> Parallels: SN 35.133 at SN IV 121,<sup>17</sup> and Sanskrit fragments in Waldschmidt 1980 and SHT IX 3121, Wille and Bechert 2004: 355.

grove of a brahmin lady of the \*Veṇukaccāyana clan.<sup>18</sup>

At that time young disciples of the brahmin lady of the \*Veṇukaccāyana clan were roaming around to gather firewood.<sup>19</sup> They arrived at the mango grove and saw the venerable Udāyin seated under a tree with graceful appearance, with tranquil faculties, the mind truly at peace, being one who is accomplished in the foremost taming. Having seen him, they approached him and, having exchanged friendly greetings, sat back to one side.

Then Udayin taught the youths the Dharma in various ways. Having inspired them, he remained silent. Hearing what the venerable Udāyin had said, those youths rejoiced and were delighted. They rose from their seats and left.

Then the youths, carrying bundles of firewood, returned to the

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<sup>18</sup> T II 61c1: 毘紐迦旃延, which following Waldschmidt 1980: 71 suggests an original corresponding to Sanskrit Veṇukātyāyana; Chung 2008: 79 note 15 gives Veṇukātyāyanasagotrī. The corresponding term in SN 35.133 is Verahaccāni (although the grove rather belonged to the brahmin Todeyya according to SN 35.133 at SN IV 121,19); for a Tibetan counterpart to the name cf. Skilling 2000: 347 and Horiuchi 2013: 361 note 9.

<sup>19</sup> SN 35.133 at SN IV 121,20 speaks only of a single brahmin youth.



brahmin lady of the \*Veṇukaccāyana clan, placed the bundles of firewood on the ground, approached the brahmin lady of the \*Veṇukaccāyana clan, and said: “Our senior lady, please know that the recluse Udāyin of the Gotama clan is in the mango grove and dwells in reliance on it; he is very skilled at teaching the Dharma.”

The brahmin lady of the \*Veṇukaccāyana clan said to the youths: “You could approach the recluse Udayin of the Gotama clan and invite him for tomorrow to take his meal here.”

Then, having received the instruction by the brahmin lady of the \*Veṇukaccāyana clan, the young disciples approached the venerable Udāyin. They said to Udāyin: “Venerable, please know that our senior, the brahmin lady of the \*Veṇukaccāyana clan, invites the venerable Udāyin to take his food tomorrow from her.” Then Udāyin accepted the invitation by remaining silent.

Then those youths, knowing that Udāyin had accepted the invitation, returned again to their senior, the brahmin lady of the \*Veṇukaccāyana clan, and said: “Senior lady, on account of what our senior lady had said, we have invited the venerable Udāyin. The venerable Udāyin has accepted the invitation by remaining silent. May the senior lady know herself the [proper]

time for it.”

At that time the venerable Udāyin, when the night was over at dawn, put on his robes, took his bowl, and approached the house of the brahmin lady of the \*Veṇukaccāyana clan. Then, on seeing from afar that the venerable Udāyin was coming, the brahmin lady of the \*Veṇukaccāyana clan quickly set out a seat and invited him to sit on it. She supplied a variety of foods and drinks, offering with her own hand abundant and fine [food] to satisfy him fully. When he had eaten, rinsed his mouth, and completed washing his bowl, he returned to his former seat.

Then the brahmin lady of the \*Veṇukaccāyana clan, knowing that the meal had been completed, put on fine leather sandals, covered her head with a cloth, set up a separate high seat that manifested the characteristic of disrespect and, [62a] sitting on it proudly, she said to Udāyin:<sup>20</sup> “I would like to ask a question. Would you have free time to show me the answer?”

Udāyin replied: “Sister, now is not the time for that.” Having said this, he rose from his seat and left.

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<sup>20</sup> SN 35.133 does not add an explanation that (according to ancient Indian customs) her behaviour was characteristic of disrespect and pride. Her inquiry in SN 35.133 at SN IV 122,<sup>21</sup> is considerably less polite, as she just says: “Speak Dharma, recluse!”

In this way, the next day the disciples again went to the mango grove to gather firewood and listen to the Dharma. On returning they again told the senior lady. The senior lady again sent them to invite him for the meal. As earlier it happened three times, up to the request for a teaching and the reply: “It is not the time.” He did not teach her the Dharma.

The young disciples again told the senior lady that the recluse Udāyin, who is in the mango grove, is very skilled at teaching the Dharma. The senior lady replied: “I indeed understood that he is very skilled at teaching the Dharma. I have invited him three times to come and supplied him with food to hear the Dharma. He keeps saying it is not the time and leaves without teaching.”

The disciples said to the senior lady. “You put on fine leather sandals, cover your head with a cloth, and take a disrespectful seat. How could he teach? Why is that? Because of his respect for the Dharma, the venerable Udāyin left without teaching you.”

The senior lady replied: “If it is like this, invite him again on my behalf.”

Having received the instruction, the disciples again invited him for a [food] offering and [everything happened] as earlier. Then, knowing that the meal had been completed, the senior lady removed her leather sandals, adjusted her clothing and moreover sat on a low seat. She said respectfully: “I would like to ask a question. Would you have free time to show me the answer?”<sup>21</sup>

Udāyin replied: “It is suitable for you to ask now. I will explain it to you.”

She asked: “There are recluses and brahmins who teach that pleasure and pain are wrought by oneself. There are others who teach that pleasure and pain are wrought by others. There are still others who teach that pleasure and pain are wrought by oneself and others. There are still others who teach that pleasure and pain are wrought neither by oneself nor by others. Venerable, how is this?”

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<sup>21</sup> In SN 35.133 at SN IV 123,29 she asks her question directly, without requesting first permission. Her question is what arahants designate as the required condition for the existence of pleasure and pain and for their cessation, without any reference to teachings by some recluses and brahmins on this topic. Thus SN 35.133 takes up the perspective of dependent arising and cessation together, whereas SĀ 253 first covers dependent arising and after that only turn to its cessation.

The venerable Udāyin replied: “Sister, arahants teach the arising of pleasure and pain differently, they do not teach it like this.”

The brahmin lady asked again: “What is the meaning of this?”

Udāyin replied: “Arahants teach: ‘pleasure and pain arise from these conditions’.”

[The brahmin lady asked again: “From which conditions do pleasure and pain arise?”]<sup>22</sup>

Udāyin further said to the brahmin lady: “I will now ask you, answer me according to your understanding. What do you think, does the eye exist?”

She replied: “It exists.”

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<sup>22</sup> The supplementation is guided by the fact that the otherwise relatively similar Sanskrit fragment version has a corresponding question at this juncture; cf. Waldschmidt 1980: 73 §6: *yathā kathaṃ śramaṇ(a-pratīyasamutpannaṃ arhantaḥ sukhaduḥkhaṃ prajñapayānti)?* “Recluse, how do arahants designate the dependent arising of pleasure and pain?”

[Udāyin said]: “Do forms exist?”

She replied: “They exist.”

[Udāyin said]: “Do eye-consciousness, eye-contact, and feeling tone arisen in dependence on eye-contact and experienced within, be it painful, pleasant, or neutral, exist?”

She replied: “It is like this, venerable Udāyin.”

Udāyin asked her again: “Do the ear ... the nose ... the tongue ... the body ... the mind ... mind-contact,<sup>23</sup> and feeling tone arisen in dependence on mind-contact and experienced within, be it painful, pleasant, or neutral, exist?”

She replied: [62b] “It is like this, venerable Udāyin.”

Udāyin said: “This is what arahants teach: ‘pleasure and pain arise from these conditions’.”

The brahmin lady said: “Venerable Udāyin, is it in this way that arahants teach that pleasure and pain arise from these conditions?”

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<sup>23</sup> The translation is based on adopting a variant that adds 意觸.

Udāyin replied: “It is in this way, brahmin lady.”<sup>24</sup>

The brahmin lady asked again: “Recluse, what do arahants teach to be the conditions for the cessation of arisen pleasure and pain?”<sup>25</sup>

Udāyin replied: “I will now ask you, answer me according to your understanding. Brahmin lady, when the eye ceases completely, totally, without a remainder, would there still be feeling tone arisen in dependence on eye-contact and ex-

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<sup>24</sup> SĀ 253 stands alone in having a change of address here, with Udāyin shifting from “sister” to “brahmin lady” and her reply shifts from “venerable Udāyin” to “recluse”. In the Pāli and Sanskrit versions he keeps addressing her as “sister”; in the Pāli she addresses him during their discussion as “venerable sir”, but in the Sanskrit fragment version she keeps using “recluse” (which she had used earlier in the Pāli version when acting disrespectfully) even after her attainment of stream-entry.

<sup>25</sup> The translation here and in Udāyin’s final reply is based on deleting a reference to what is “neutral”, 不苦不樂, as the discussion concerns pleasure and pain and this reference could easily be due to a copying error influenced by the preceding passage that takes up the three types of feeling tone. The reconstructed Sanskrit fragment version refers only to pleasure and pain at this juncture; cf. Waldschmidt 1980: 74 §13: (*yathā kathaṃ śramaṇa arhantaḥ sukhaduḥkha*)*sy(a) nirodhaṃ prajñapayaṃti* (the reconstruction is supported by a reference to *sukhaduḥkhasya ni(rodhaṃ)* in Udāyin’s reply).

perienced within, be it painful, pleasant, or neutral?”

She replied: “No, recluse.”

[Udāyin asked her again]: “In the same way, when the ear ... the nose ... the tongue ... the body ... the mind ceases completely and is forever eradicated without a remainder, would there still be feeling tone arisen in dependence on mind-contact and experienced within, be it painful, pleasant, or neutral?”

She replied: “No, recluse.”

[Udāyin said]: “Brahmin lady, it is in this way that arahants teach the conditions for the cessation of arisen pleasure and pain.”

When the venerable Udāyin gave this teaching, the brahmin lady of the \*Veṇukaccāyana clan attained the pure eye of Dharma that is remote from [mental] stains and free from [mental] dust. Then the brahmin lady of the \*Veṇukaccāyana clan saw the Dharma, attained the Dharma, understood the Dharma, and penetrated the Dharma, she crossed over doubt without needing to rely on others to enter the Dharma taught by the Buddha; she had attained fearlessness in the Dharma.



She rose from her seat, adjusted her clothing and, with hands held together in respect, said to the venerable Udāyin: “Today I have entered certainty. From today on I take refuge in the Buddha, take refuge in the Dharma, and take refuge in the Community. From today on I take refuge in the three jewels for my whole life.”

At that time Udāyin, having spoken the Dharma to the brahmin lady, having instructed, taught, illuminated, and delighted her, rose from his seat and left.

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Thus have I heard. At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the Squirrels’ Feeding Place.

At that time the venerable Soṇa Koḷivāsa was staying on Mount Vulture Peak; he was constantly energetic in cultivating the

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<sup>26</sup> Parallels: AN 6.55 at AN III 374,8 (=Vin I 182,1), Sanskrit fragments, Hoernle 1916/1970: 169–171 and Waldschmidt 1968 (cf. also Broomhead 1962: 366), MĀ 123 at T I 611c28, EĀ 23.3 at T II 612a17, the Mahīśāsaka *Vinaya*, T 1421 at T XXII 146a23, the Mahāsāṅghika *Vinaya*, T 1425 at XXII 481c9, the Dharmaguptaka *Vinaya*, T 1428 at T XXII 844b7, and the Mūlasarvāstivāda *Vinaya*, Gnoli 1978: 142,9, T 1450 at T XXIV 186a28, and D 1 *nga* 206a6 or Q 1030 *ce* 193b5.

qualities pertinent to awakening.<sup>27</sup>

Then the venerable Soṇa Koḷivāsa, being alone in quiet meditation, thought: “I am to be counted among disciples of the Blessed One who are energetic. However, by now I have not yet [reached liberation] by eradicating the influxes. I am the son of a reputed clan with much wealth. I could now rather revert to [lay life], enjoy the five sense pleasures, and widely practice giving to make merit.”

At that time the Blessed One, knowing what Soṇa Koḷivāsa was thinking in his mind, said to one monastic: “Approach Soṇa Koḷivāsa now and tell him: [62c] ‘The Blessed One is calling you.’”<sup>28</sup>

Having received the instruction from the Buddha, this monastic approached Soṇa Koḷivāsa and said: “The Blessed One is

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<sup>27</sup> T II 62b24: 菩提分法, which Waldschmidt 1968: 776 takes to be a rendering of *bodhyaṅga*. Yet, the seven awakening factors are usually referred to in the *Samyukta-āgama* as 七覺分 or even just 七覺, which makes it more probable that the present reference corresponds to what in Pāli are known as the *bodhipakkhiyā dhammā*.

<sup>28</sup> According to AN 6.55 at AN III 374,19 and several other parallels, the Buddha rather approached Soṇa by means of levitation; cf. in more detail Anālayo 2017: 291.

calling you.”

Hearing that monastic express the great teacher’s order, Soṇa Koḷivāsa approached the Blessed One, paid respect with his head at [the Buddha’s] feet, and sat back to one side.

At that time the Blessed One said to Soṇa Koḷivāsa: “Is it true that, being alone in quiet meditation, you had the thought: ‘I am to be counted among disciples of the Blessed One who are energetic in cultivation, however, by now I have not yet reached liberation by eradicating the influxes. I am the son of a reputed clan with much wealth. I could now rather revert to lay life, enjoy the five sense pleasures, and widely [practice] giving to make merit?’”

Then Soṇa Koḷivāsa thought: “The Blessed One has come to know my intentions.” He was startled and afraid, with his hair standing on ends. He said to the Buddha: “It is true, Blessed One.”

The Buddha said to Soṇa Koḷivāsa: “I will now ask you, answer me according to your understanding. Soṇa Koḷivāsa, when you were in the lay life, were you skilled at playing the lute?”

He replied: “It is like this, Blessed One.”

[The Buddha] asked him again: “What do you think? When you were playing the lute, if the strings were tense, was it able to produce beautiful and harmonious sound?”

He replied: “No, Blessed One.”

[The Buddha] asked him again: “How is it? If the strings were lax, could it emit beautiful and harmonious sound?”

He replied: “No, Blessed One.”

[The Buddha] asked him again: “The strings of the lute being well adjusted, neither tense nor lax, did it after that emit beautiful and harmonious sound?”

He replied: “It is like this, Blessed One.”

The Buddha said to Soṇa Kōḷivīsa: “Effort that is too tense increases agitation, effort that is too lax leads people into sluggishness. Therefore, you should take up the practice with balance, do not become attached, do not become negligent, and do not cling to signs.”<sup>29</sup>

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<sup>29</sup> For a comparative survey of several parallel versions to this injunction given by the Buddha to Soṇa cf. Bodhi 2012: 1763 note 1368.

Then, hearing what the Buddha said, the venerable Soṇa Koḷivāsa rejoiced and was delighted. He paid respect and left. Then the venerable Soṇa Koḷivāsa was constantly mindful of the simile of the strings of the lute, taught to him by the Blessed One. Being alone in quiet meditation ... *as stated above up to ...* with the destruction of the influxes his mind attained liberation and he became an arahant.

At that time the venerable Soṇa Koḷivāsa, having attained [liberation and become] an arahant, experiencing within the joy and happiness of liberation, thought: “I should now approach and politely greet the Blessed One.”<sup>30</sup>

At that time the venerable Soṇa Koḷivāsa approached the Buddha, paid respect with his head at [the Buddha’s] feet, sat back to one side, and said to the Buddha: “Blessed One, one who has become an arahant in the Blessed One’s teaching, who has eradicated the influxes, has done what had to be done, has relinquished the heavy burden, has gained his own benefit, has eradicated the fetters of existence, whose mind with right understanding has attained liberation, at that time has been

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<sup>30</sup> According to AN 6.55 at AN III 376,13, his intention was to declare his final knowledge in front of the Buddha.

liberated in six dimensions.<sup>31</sup>

“What are the six? They are being liberated by separation from sensual desire, being liberated by separation from anger, being liberated by seclusion, [63a] being liberated by the destruction of craving, being liberated by ⟨separation⟩ from clinging,<sup>32</sup> and being liberated by having no loss of mindfulness in the mind.<sup>33</sup>

“Blessed One, if someone were to declare being liberated by separation from sensual desire in dependence on mere faith in the mind, that is not proper.<sup>34</sup> The destruction of lust, anger,

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<sup>31</sup> The corresponding passage in AN 6.55 at AN III 376,20 speaks of being “determined”, *adhimutto*, and a Sanskrit fragment parallel, Hoernle 1916/1970: 171 (§6), has also preserved *(a)dhimuktasya* and *avyāvadhya-adhimuktasya*.

<sup>32</sup> The translation is based on emending 諸取 to read 離取, in accordance with the reading found at T II 63a8.

<sup>33</sup> The six in AN 6.55 at AN III 376,20 are being determined on renunciation (*nekkhamma*), seclusion (*viveka*), non-affliction (*avyāpajjha*), the destruction of craving (*taṇhakkhaya*), the destruction of clinging (*upādānakkhaya*), and non-delusion (*asammoha*).

<sup>34</sup> AN 6.55 at AN III 376,23 presents what follows as ideas some other monastic might have about Soṇa, suspecting he might be determined on renunciation merely out of faith, determined on seclusion merely out of a wish for gains and fame, and determined on non-affliction merely because of holding on to rules and observances.

and delusion is truly reckoned being liberated by separation from sensual desire.

“If furthermore someone were to declare having attained and being liberated by separation from anger in dependence merely on keeping virtue, that is also not proper. The destruction of lust, anger, and delusion is truly reckoned being liberated by separation from anger.<sup>35</sup>

“If furthermore someone were to declare being liberated by seclusion in dependence on pursuing the gains of seclusion, that is also not proper. The destruction of lust, anger, and delusion is truly [reckoned] being liberated by seclusion.

“The destruction of lust, anger and delusion is also reckoned being separated from craving, it is also reckoned being separated from clinging, and it is also reckoned being liberated by separation from loss of mindfulness.

“In this way, Blessed One, if monastics have not yet become arahants, have not yet eradicated the influxes, they do not gain being liberated in these six dimensions.

“Furthermore, if a monastic is at the level of a trainee and has

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<sup>35</sup> The translation is based on adopting a CBETA emendation that adds 離恚.

not yet gained the superior happiness of Nirvāṇa [but] is cultivating to proceed to that mental abiding, at that time one is endowed with the virtue of a trainee and endowed with the faculties of a trainee. At a later time, such a one will gain the eradication of the influxes, the influx-free liberation of the mind ... *up to* ... knowing for oneself that there will be no receiving of a further existence. At that time, one will gain the virtue of a non-trainee and gain the faculties of a non-trainee.

“It is just like an ignorant small infant that lies facing upwards. At that time, it is endowed with the faculties of a child. At a later time, gradually growing up and becoming endowed with the faculties, at that time it will be endowed with the faculties of an adult. One who is at the level of a trainee is also like that, not yet having gained the superior happiness ... *up to* ... endowed with the virtue of a non-trainee and the faculties of a non-trainee.

“If with the eye such a one regularly cognizes forms, these will never be able to hinder such a one’s liberation of the mind and liberation by wisdom, because the mind is firmly established internally, has been cultivated boundlessly and is well liberated, contemplating their rise and fall ... *up to* ... their impermanence.<sup>36</sup>

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<sup>36</sup> It is not clear what text should be supplemented here. A Sanskrit fragment



“[If] with the ear such a one [regularly] cognizes sounds ... with the nose cognizes odours ... with the tongue cognizes flavours ... with the body cognizes tangibles ... with the mind cognizes mind-objects, these will not be able to hinder the liberation of the mind and liberation by wisdom, because the mind is firmly established internally, has been cultivated boundlessly and is well liberated, contemplating their rise and fall.

“It is just like a great rocky mountain near a village or town that is not broken, not destroyed, not perforated, being entirely solid and compact. Supposing that winds blow from the four directions, they are unable to shake it, unable to pass through it. That non-trainee is also like that. [If] with the eye such a one regularly cognizes forms ... *up to* ... with the mind regularly cognizes mind-objects, these will not be able to hinder the liberation of the mind and liberation by wisdom, because the mind is firmly established internally, has been cultivated boundlessly and is well liberated, contemplating their rise and fall.”

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parallel, Hoernle 1916/1970: 170 (§2) proceeds further from contemplation of fall, but does not lead up to impermanence: *vyaya-dharmam eva samanupaśyati virāga-dharmam eva samanupaśyati ni(rodham eva samanupaśyati partinihsarga) eva samanupaśyati*.

At that time, Soṇa Koḷivīsa spoke in verse:

“One is liberated by separation of the mind from sensual desires

And being without anger, having cast it off as well, [63b]

Being liberated by seclusion of the mind

From lustful cravings forever and without remainder.

“Being liberated by ⟨separation⟩ of the mind from clinging,<sup>37</sup>

And being without loss of mindfulness in the mind,

Fully understanding what manifests in the sensory fields,

By that the mind is liberated.

“That one is liberated in the mind,

Being a monastic whose mind is appeased,

Who has done all that had to be done,

With nothing to do further to be done.

“It is just like a great rocky mountain

Which the four winds are unable to shake.

Forms, sounds, odours, flavours, tangibles,

And mind-objects that are pleasant or repulsive

Encountered regularly through the six sense-spheres

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<sup>37</sup> The translation is based on emending 諸取 to read 離取.

Are unable to shake such a mind.

“The mind is constantly established and firm,  
Truly contemplating their nature of arising and ceasing.”<sup>38</sup>

When the venerable Soṇa Koḷivāsa had spoken this teaching, the great teacher was pleased in his mind. Hearing what Soṇa Koḷivāsa had said, all his learned companions in the holy life were greatly delighted. At that time, rejoicing and delighting in having heard the teaching taught [to him earlier] by the Buddha, the venerable Soṇa Koḷivāsa paid respect and left.

At that time the Blessed One, knowing that Soṇa Koḷivāsa had just left, said to the monastics: “One who is well liberated in the mind should declare it like this, as Soṇa Koḷivāsa has declared his [final] knowledge, without elevating oneself and without putting down others, properly speaking what is significant, neither like one who increases conceit, nor to gain importance by praising oneself for having gained a state beyond [ordinary] persons or else by taking to diminishing oneself.”

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<sup>38</sup> Although AN 6.55 concludes after its version of Soṇa’s verses, a comparable expression of approval by the Buddha can be found in Vin I 185,9.

Thus have I heard. At one time the venerable Mahākaccāna was staying in the country of Avantī by the side of the Shīmótuó river in a cave in a forest at Makkaraṭa. There was a brahmin, Lohicca, who respected and honoured him as being of the nature of an arahant.<sup>40</sup>

At that time, in the morning, the venerable Mahākaccāna put on his robes and took his bowl to enter the village of Makkaraṭa to beg for food in consecutive order [from house to house]. Having returned from begging food [and partaken of it], he stored away his robes and bowl, washed his feet, and entered the <cave> to sit in meditation.<sup>41</sup>

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<sup>39</sup> Parallels: SN 35.132 at SN IV 116,29, a quote in the *Abhidharmakośa-bhāṣya*, Pradhan 1967: 30,23 (see also Pāsādika 1989: 26 §35), and a discourse quotation in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*, Up 1048 at D 4094 *ju* 46a1 or Q 5595 *tu* 49b5, translated in Dhammadinnā 2018: 102–103.

<sup>40</sup> Neither here nor later does SN 35.132 establish an already existing relationship between Lohicca and Mahākaccāna.

<sup>41</sup> The translation is based on emending a reference to a “hut”, 室, to become a “cave”, 窟, on the assumption that the occurrence of the character 室 in the transcription employed for Makkaraṭa in the preceding sentence might have influenced the present passage. Given that according to the introductory narration and the subsequent narration Mahākaccāna was staying in a cave, it would be unexpected for him to enter a “hut” for his daily meditation practice.

Then young disciples of the brahmin Lohicca were roaming around to collect firewood and arrived by the side of the cave of venerable Mahākaccāna. Laughingly they said to each other: “A shaven-headed recluse stays in here. This is a dark person and not a superior person in the world, yet the brahmin Lohicca respects and honours him as being of the nature of an arahant.”

Then the venerable Mahākaccāna said to the youths: “Youths, youths, do not make noise!”

The youths said: “We will stop and dare not speak again.”

Three times it happened like this, as they still spoke and did not stop it.<sup>42</sup> [63c]

Then the venerable Mahākaccāna went outside the door and said to the youths: “Youths, youths, do not make noise! I will now teach you the Dharma, you all just listen to it.”

The youths said: “Agreed, may you teach us the Dharma, we will listen and receive it.”

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<sup>42</sup> In SN 35.132 at SN IV 117,12 a single admonition by Mahākaccāna suffices to silence them.

At that time the venerable Mahākaccāna said in verse:<sup>43</sup>

“Brahmins of former times,  
Cultivating perfect morality,  
Attained knowledge of former lives,  
Delighting truly in meditation.

“Constantly established in kindness and compassion,  
They kept the doors of their faculties shut,  
And were disciplined in relation to transgressions of speech;  
In former times their conduct was like this.

“Abandoning the foundation of true conduct,  
[By now] they keep up a manifestation of hypocrisy.  
Guarding [just] their family name, they have become negligent  
And follow the domain of the six sense faculties.

“Fasting, dwelling in cemeteries,  
Bathing thrice,<sup>44</sup> and reciting the three canons [of the Vedas],  
Are for one who does not guard the sense doors  
Just like a treasure gained in a dream.

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<sup>43</sup> The verses in SN 35.132 touch on similar themes, although with a number of differences in detail.

<sup>44</sup> The translation is based on adopting the variant 浴 instead of 洛.

“With matted hair and clothed in hides or coarse cloth  
They have misappropriated virtue. Strewing ashes on their  
bodies,  
Rough clothes to cover their body,  
Holding a stick and carrying a water gourd,  
They falsely pose as brahmins  
In order to gain profit and support.

“Well guarding the body  
Being clean and free from dust,  
And not vexing living beings.  
This is the path to brahmin-hood.”

At that time the youths became angry and did not delight in it. They said to the venerable Mahākaccāna: “You are slandering our canonical scriptures, reviling what has been said in them, and you are abusing brahmins!”<sup>45</sup>

Carrying their bundles of firewood, they returned to the brahmin Lohicca. They said to the brahmin Lohicca: “Our senior, did you know that Mahākaccāna slanders the canonical scriptures, reviling what has been said in them, and abuses brahmins?”

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<sup>45</sup> In SN 35.132 they do not state this in front of Mahākaccāna, instead of which they directly go to inform the brahmin Lohicca.

The brahmin Lohicca said to the youths: “Youths, do not say this! Why is that? Mahākaccāna has for a long time been esteemed for his morality and virtue. He would not slander the canonical scriptures, reviling what has been said in them, and abuse brahmins.”<sup>46</sup>

The youths said: “Our senior, if you do not believe our words, you could go yourself and see.”

Then the brahmin Lohicca, not believing what the youths had said, approached Mahākaccāna and, having exchanged polite greetings and inquiries, sat back to one side. He said to Mahākaccāna: “Did my young disciples come here?” [64a]

[Mahākaccāna] replied: “They came here.”

[The brahmin Lohicca asked]: “Have you been conversing together a little?”

[Mahākaccāna] replied: “We have been speaking together.”

The brahmin Lohicca said: “Could you now completely tell me

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<sup>46</sup> In SN 35.132 at SN IV 118,<sup>18</sup> the brahmin Lohicca gets right away angry, but then reflects that he should first check the accuracy of the report.



about the conversation you had with the youths?”

Mahākaccāna told him fully. Then the brahmin Lohicca also became angry and his mind did not delight in it. He said to Mahākaccāna: “At first I did not believe what the youths said. Now Mahākaccāna truly slanders the canonical scriptures, reviling what has been said in them, and abuses brahmins.”<sup>47</sup> Having said this, for a short while he remained silent. A moment later he further said to Mahākaccāna: “Friend, you said ‘doors’. What are the ‘doors’?”<sup>48</sup>

Mahākaccāna said: “It is well, brahmin, it is well that you ask in accordance with Dharma. I will now explain to you about the ‘doors’. Brahmin, the eye is a door by means of which one sees forms. The ear ... the nose ... the tongue ... the body ... the mind is a door by means of which one cognizes mind-objects.”

The brahmin said: “It is remarkable how Mahākaccāna, on being asked by me about ‘doors’, has explained those ‘doors’.

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<sup>47</sup> In SN 35.132 at SN IV 119,25 the brahmin Lohicca at this point does not get angry, but rather right away asks for the significance of not guarding the sense doors.

<sup>48</sup> SN 35.132 does not report an exchange on the sense doors as such, as the brahmin Lohicca right away asks about not guarding them.

As Mahākaccāna has spoken about ‘not guarding the doors’, what is ‘not guarding the doors’?”

Mahākaccāna said: “It is well, brahmin, it is well that you ask about ‘not guarding the doors’, this is a question in accordance with Dharma. I will now explain to you about ‘not guarding the doors’.

“Brahmin, a foolish unlearned worldling, on having seen a form with the eye, in relation to forms that can be [fondly] recollected gives rise to the condition of attachment and in relation to forms that cannot be [fondly] recollected gives rise to aversion, not being established in mindfulness of the body [that is boundless], therefore not [coming] to know as it really is liberation of the mind and liberation by wisdom. Various evil and unwholesome states arise in one and one does not gain their eradication without remainder. Being obstructed in relation to liberation of the mind and liberation by wisdom, one does not gain their fulfilment.

“Because of not gaining the fulfilment of liberation of the mind and liberation by wisdom, one engages with the body in what is completely evil without gaining respite and the mind is not tranquil. Because of not being tranquil, one then is not disciplined in relation to the doors of the faculties, does not guard

them, and does not cultivate them.

“As for the eye and forms, with the ear and sounds ... the nose and odours ... the tongue and flavours ... the body and tangibles ... the mind and mental objects *it is also like this.*”

The brahmin Lohicca said: “It is remarkable, it is remarkable how Mahākaccāna, on being asked by me about ‘not guarding the doors’, has explained to me about ‘not guarding the doors’. Mahākaccāna, what is called ‘well guarding the doors’?”

Mahākaccāna said to the brahmin: “It is well, it is well that you are able to ask me about ‘well guarding the doors’. Listen carefully and pay proper attention, I will now explain to you the meaning of ‘guarding the doors’.”

“A learned noble disciple, on having seen a form with the eye, [64b] does not give rise to the condition of attachment in relation to forms that can be [fondly] recollected and does not give rise to aversion in relation to forms that cannot be [fondly] recollected, constantly taking hold of the mind and being established in mindfulness of the body that is boundless, [therefore coming] to know as it really is liberation of the mind and liberation by wisdom. In such a one, arisen evil and unwholesome states are extinguished without remainder.

“One gains fulfilment of liberation of the mind and liberation by wisdom. With liberation fulfilled, being bodily stained by evil conduct completely becomes appeased and the mind gains right mindfulness. This is called the first door being well disciplined, guarded, and cultivated.

“As for the eye and forms, with the ear and sounds ... the nose and odours ... the tongue and flavours ... the body and tangibles ... the mind and mental objects, *it is also like this.*”

The brahmin Lohicca said: “It is remarkable how Mahākaccāna, on being asked by me about the meaning of ‘guarding the doors’,<sup>49</sup> has explained to me the meaning of ‘guarding the doors’. It is just like a person who is seeking for poisonous herbs and instead gets ambrosia. I am now like that. Becoming angry on having come to sit here, on being rained upon by Mahākaccāna with the great Dharma, my body has been rained upon [and soaked] within as if with ambrosial rain. Mahākaccāna, in my home there are many matters, I now ask to return to my home.”<sup>50</sup>

<sup>49</sup> The translation is based on adopting the variant 門 instead of 問.

<sup>50</sup> SN 35.132 does not have the similes of the ambrosia and the rain and does not report a reference to many matters to attend at home. Instead, after having illustrated Mahākaccāna’s exposition with a standard set of

Mahākaccāna said: “Brahmin, know that it is the proper time for it.”

Then the brahmin Lohicca, hearing what Mahākaccāna had said, was delighted and rejoiced. He rose from his seat and left.



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similes, in SN 35.132 at SN IV 121,7 the brahmin Lohicca takes refuge and then assures Mahākaccāna that he will in future be treated respectfully by members of the Lohicca family.

## Abbreviations

AN	<i>Aṅguttara-nikāya</i>
D	Derge edition
EĀ	<i>Ekottarika-āgama</i> (T 125)
MĀ	<i>Madhyama-āgama</i> (T 26)
MN	<i>Majjhima-nikāya</i>
Nidd I	<i>Mahāniddesa</i>
Q	Peking edition
SĀ	<i>Saṃyukta-āgama</i> (T 99)
SN	<i>Saṃyutta-nikāya</i>
T	Taishō edition, CBETA
Vin	<i>Vinaya</i> pitaka
◇	emendation
[]	supplementation

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# 〈六根品〉 (3) — 漢譯《雜阿含經》 250 至 255 經英文譯注

無著比丘 英譯

本文為《雜阿含經》經號 250-255 之英文譯注系列文章。

