Pārīleyya Sutta

The Discourse at Pārīleyya(ka) Forest | S 22.81
Theme: How to immediately destroy the mental defilements
Translated & annotated by Piya Tan ©2003

1 Kosambi

1.1 Pārīleyya or Pārīleyyaka was a town (nagara) near Kosambi (Skt Kauśāmbi), located on the Yamunā river, near the confluence with the Ganges to the south (near modern Kosam, about 48 km (30 mi) southwest of Allahabad). Kosambi was the capital of the kingdom of the Varṣa or Vatsa people, one of the 16 great states (mahā janapadā) of Buddha’s India. Several kings of the Vaṃśa dynasty ruling at Kosambi bore the name of Udana (Skt Udayana), and in the Buddha’s time there was one such famous Udana. In the Tibetan tradition, a son of the last Udayana became the first king of Tibet.

1.2 The Buddha visited Kosambi on several occasions and spent his 9th rains retreat there (BA 3). In his life-time, there were established four monasteries around Kosambi: the Kukkuṭārāma, the Ghoṣita, the Pāvārīya (or Pāvārika) Mango Grove—donated respectively by Kukkuṭa, Ghosita, and Pāvārīya, three eminent Kosambi bankers—and the Badarikārāma.

1.3 The site of ancient Kosambi (near modern Kosam) was marked by a pillar of Asoka. Archaeologists have identified four main periods of building, from the 12th century BCE to the 6th century BCE. An excavated monastery structure is identified as the Ghoṣita, an early monastery outside Kosambi.

2 The Kosambi incidents

2.1 Chapter 10 of the Mahāvagga of the Vinaya (V 1:337-357) gives a record of disharmony and disputes amongst the monks of Kosambi. This is said to be in the tenth year of his public ministry (BA 3). As a result of various minor alleged breaches of the Vinaya rules, the monks are divided over whether an offence has been committed or not. There are both verbal and physical exchanges.

The Buddha’s efforts at resolving the discord is recorded in the Kosambiya Sutta (M 48/1:320-325) here he speaks on the 6 virtues of cordiality. In his efforts to heal the rift, the Buddha gives various other admonitions, such as relating the story of king Dīghāti and his son Dīghāyu.

---

1 Be Se pārīleyya(ka).
2 SA 2:304. However, it was probably a village (gāma) (UA 250).
3 Sixteen great states, see (Tadah') Upasatha S (A 3.70) SD 4.18 Appendix.
4 The Udana story cycle, the longest chapter in the Dhammapada Comy, is found at DhA 1:161-228. See also SnA 2:514 f; SA 3:27; J 4:375 ff; Mvst:J 2:2; Divy 528.
6 V 4:16; S 3:126; J 1:60, 3:64.
7 Finegan 1989:95.
8 A well known account of “the quarrelsome monks of Kosambi” is found in the Dhammapada Comy (DhA 1.5/1:53-65). The dispute is said to have started when a monk failed to flush after using the toilet (DhA 1:53 f).
9 “The 6 virtues of cordiality” (cha dhamma sāraṇīya): (1) showing lovingkindness through deeds, openly and in private (mettā, kāya, kamma); (2) showing lovingkindness through speech, openly and in private (mettā, vacā, kamma); (3) showing lovingkindness through thoughts, openly and in private (mettā, mano, kamma); (4) sharing lawful gains with virtuous companions (sādhāraṇa, bhogā); (5) keeping to a moral conduct that is unblemished along with one’s spiritual companions, openly and in private (sīla, sāmaññhatā); (6) keeping to right views compatible with one’s spiritual companions, openly and in private (diṭṭhi, sāmaññhatā) (M 48,61/1:322). SD 64.1; also D 33,2.2.14/3:245; Sāraṇīya Dhamma S (A 6.11/3:288 f). The chief of these is the sixth quality (M 48,7/1:322 f), SD 64.1.
10 King Dīghāti of Kosala was dethroned by Brahmadatta of Kāsī, and went into hiding. Later when he was captured by Brahmadatta and was being led to his execution, Dīghāti covertly admonished his son, “Do not look far, do not look near,” meaning that his death should not be avenged since hate only begets hate (V 1:348; Dh 5). After his father’s death, Dīghāyu entered Brahmadatta’s service without the latter’s knowing his true identity.

http://dhammafarer.org
2.2 After three attempts to reconcile the quarrelling factions failed, the Buddha decides to go on a solitary retreat (V 1:337-357). Leaving the Kosambi community, he passes through Bālaka,loṇa-,kāra,gāma, where he meets the monk Bhagu. Then the Buddha goes on to Pācīna, vānsa, dāya, where he meets Anuruddha, Nandiya and Kimbila. The Buddha’s journey here and meeting with Bhagu and with Anuruddha, Nandiya and Kimbila are recorded in Upakkīlesa Sutta (M 128/3:152-162).

3 Pārileyyaka forest

3.1 On reaching Pārileyya, the Buddha goes into solitary retreat at the foot of an auspicious sal tree in a protected forest grove. There a certain bull elephant who, finding no pleasure in the herd, leaves it and waits on the Buddha, attending to all his needs. The Commentaries say that the elephant’s name was Pārileyya, and give detailed accounts of the manner in which he ministered to the Buddha, including how he boiled water for the Buddha’s bath (DhA 1:58 f).

3.2 There is also a monkey who offers the Buddha a honeycomb. Then, in his excitement, the monkey fell and was impaled on a sharp stump, immediately dies and is reborn in Tāvatiṃsa heaven.

When the opportunity came, Dīghāyu was about to kill Brahmadatta, when he recalled his father’s admonition and spared the king’s life. The king realizing the true situation repented and gave his daughter to Dīghāyu in marriage. (V 1:343 ff; DhA 1:46 ff; J 3:211 f, 487 ff).

12 DPPN says that the reading is uncertain: either –gāma (village) or –ārāma (park). M 3:154; J 3:489; MA 3:55, 4:206 read –gāma; DhA 1:56, SA 2:304, Tha:A:Se 1:380 read –ārāma. The Majjhima Comy gives two interpretations of the meaning of the name: (1) Bālaka was the name of a village of salt-makers (loṇa,kāra,gāma), belonging to the householder Upāli; (2) bālakiniyā in the text is an adjective meaning “comprising fools” (bālavatiyā bāluvannāyà) (MA 3:55). DPPN says that Upāli’s village of Bālaka (if it existed) was probably near Nālandā. Cf J 1:246 where the expression bāla, gāmika, manussā (“foolish villagers”) is found.
13 Bhagu’s verses are at Tha 271-274. He is mentioned at V 2:182, J 1:140, 3:489, Miln 107, DhA 1:56, 133. DPPN says that he is probably identical to the Bhagu mentioned at V 1:300.
14 Pācīna, vānsa, miga, dāya, that is, Eastern Bamboo (Deer) Park, was located in the Cetiya kingdom and the Buddha once visited there with Meghiya (A 4:228 f). The Aṅguttara Comy explains that the park was so called because it lay to the east of where the Buddha resided and was covered with green bamboos (AA 4:117). Mentioned at M 3:155, A 4:228, Tha 155, DhA 1:56, Tha 86.
15 Anuruddha’s verses are at Tha 892-919. The three are often mentioned together (eg Cūḷa Gosīṅga S, M 31/1:205), which although set in the Gosīṅga Wood, is similar to the Mahāvagga passage (V 1:350-352). This Vīṇāya passage is a good example of spiritual friendship: Anuruddha declares to the Buddha, “What now, bhante, if I, having surrendered my own mind, were to live only according to the mind of these venerable ones? So I, venerable sir, having surrendered my own mind, am living only according to the mind of these venerable ones. Venerable sir, we have different bodies, but surely only one mind.” (V 1:351). Six friends (excluding Nandiya), with Upāli the barber, are mentioned at V 2:182.
16 Nandiya’s verse is at Tha 25; the Comy says that while he was in Pācīna, vānsa, dāya, Māra appeared before him a in terrible form (Tha A 86).
17 Kimbila’s verses are at Tha 118, 155 f.
18 “Auspicious sal tree” (bhadda, sāla). The Comys say that located at the foot of this pleasant and lovely (manḍapa lat thhaka) tree was a leaf-hut in which the Buddha resided, depending on the village (Pārileyya) for almsfood (UA 250, SA 2:305).
19 “Protected forest grove” (rakkhit, vana, sonḍa), DPPN takes this as a proper name. Mentioned at U 4.5 but not at S 3:95. Dhammapada Comy says that the forest grove was so called because the elephant, with a stick in its trunk, guarded the Blessed One from danger during the night (DhA 1:59).
20 “Bull elephant,” hatthi, nāga, (V 1:353). VA 1152 mentions mahā hatthi, a great elephant. UA 250 adds that it was the leader of the herd. The story of elephant and the monkey is found at DhA 1.5b/1:58-65 & the elephant story is repeated at DhA 23.7/4:26-29. The passage recurs at U 4.5; cf A 4:435 about a tusker that enjoys solitude.
21 Eg DhA 1:51-63, 4:26 ff; UA 250 f; see also Thomas 1949:116 f. The Dhammapada Comy gives vivid details of how the elephant waited upon the Buddha (DhA 1:48-63).

http://dharmafarer.org
Later, when Ānanda and the 500 monks visit the Buddha [§8], Pārīleyya provides them all with food. He however dies of a broken heart when the Buddha leaves the forest for Sāvatthi and is reborn in Tāvattirīsa with a golden mansion (vimāna) 30 leagues high, and where he comes to be known as Pārīleyyyaka Devaputta. He is also identified with the elephant of the Bhisa Jātaka.

4 The 4 self-identity views
4.1 The Pārīleyya Sutta relates how an untutored ordinary person tends to regard any of the 5 aggregates (form, feeling, perception, mental formations, and consciousness) in these ways:

1. as the self
2. as possessing the aggregate
3. as the self apart from the aggregate
4. as possessing the aggregate apart from the self

4.2 The Paṭisambhidā, magga illustrates the 4 basic modes of the self-identity view in connection with form in this way. One might wrongly regard form as self in the way that a burning oil-lamp’s flame is identical to the colour of the flame. Or one might wrongly regard self as possessing form just as a tree possesses a shadow. Or one might wrongly regard form as in self as the scent in the flower. Or one might wrongly regard self as in form, as a jewel in a casket. When this 4 self-views are applied to the 5 aggregates, we get a total of 20 self-views. These 20 kinds of self-identity views (sakkāya, diṭṭhi) are listed in the Mahā Puṇṇama Sutta (M 109) and the Cūla Vedalla Sutta (M 44).

4.3 A more elaborate application of this formula, differently worded but conveying the same idea, is found in the Mūla, pariyāya Sutta (M 1), where it is said, for example, that the untutored ordinary worldling perceives earth as earth, but having perceived earth as earth,

he conceives [himself as] earth;
he conceives [himself apart from] earth;
he conceives earth to be ‘mine’
—he delights in earth.

Why is that? Because he lacks full understanding, I say. (M 1,3/1:1), SD 11.8

In this connection, the Pārīleyya Sutta should be studied first and then the more difficult Mūla, pariyāya Sutta (M 1).

22 For details, see SD 2.16 (15.2.1.2).
23 Pm 2.50+74+77+90/1:144 f.
24 M 109,10/3:17 f (SD 17.11).
25 M 44,7 f/1:300.
26 Comy says that there are 4 wrong ways of regarding the body due to mental conceivings and false views; (1) he sees physical form as self; (2) he sees self in physical form; (3) he thinks self is other than physical form; (4) he sees self as having physical form or physical form as in self (MA 1:31). The first is an annihilationist view; the rest are eternalist views.
27 “He conceives,” maññati, “he thinks.” This is the predominant verb here. The verb maññati is often used in the Pali suttas to refer to distorted thinking, that is, ascribing to an object or experience characteristics and significance that are not derived from that object or experience, but from one’s own subjective imaginings (maññanā). “The cognitive distortion introduced by conceiving consists, in brief, in the intrusion of the egocentric perspective into the experience already slightly distorted by spontaneous perception.” (M:NB 1162 n6). Comy says that the activity of conceiving is governed by the 3 defilements—craving, conceit, views—that accounts for the different ways it manifests itself (MA 1:26). For a shorter version of this teaching, see eg Nakula, pitā S (S 22.1/3:1-5).
28 “Lacks full understanding,” aparīṭṭhāta (n, adj), “(one) lacking full understanding.” See Intro (2).
5 The threefold grasping

5.1 Closely related to the self-identity views, are the threefold grasping (ti, vidha gāha), often mentioned in the suttas. The threefold grasping are the notions, “This is mine” (etam mama) (arises through craving, tanhā,gāha), or as “This I am” (eso ham asmi) (arises through conceit, māna,gāha), or as “This is my self” (eso me attā) (arises through wrong view, diṭṭhi,gāha). These three are also known as “latent tendencies of ‘I’-making, ‘mine’-making and conceit” (ahān. kāra, mahan. kāra, mānānusaya). These threefold grasping are the main factors behind conception (M 1) and mental proliferation (M 18). In short, such experiences are not “beliefs” but direct reactions to reality.

5.2 The Alagaddūpama Sutta (M 22) speaks of 6 grounds of views (diṭṭhi-t,thāna) based on the notions, “This is mine; this I am; this is my self.” The 6 grounds of views arise when the notions, “This is mine; this I am; this is my self” are applied to any of the following: form, feeling, perception, notions, “This is mine; this I am; this is my self.”

6 Related suttas

This Sutta belongs to the “Kosambi incident” cycle, various accounts that are recorded in the Vinaya (V 1:337-360/Mahāvagga 10), the Cūla Gosīṅa Sutta (M 31/1:205-211), the Kosambiya Sutta (M 48/1:320-325) and the (Anuruddha) Upakkilesa Sutta (M 128/3:152-162). There are two Vihāra Suttas (S 45.11-12/5:12-14) dealing with the Buddha’s solitary retreats. Vihāra Sutta 1 (S 45.11/5:12 f) mentions a fortnight solitary retreat, and Vihāra Sutta 2 (S 45.12/5:13 f) deals with his three-month solitary retreat and his meditation practice.

On the 37 limbs of awakening (bodhi,pakkhiyā dhammā), see the Mahā Sakuludāyī Sutta (M 77.15-21/2:11 f), where the items of each limb are listed in full.

This sutta mentions “contact connected with ignorance” (avijjā,samphassa) [15], in which connection, one should study the Samanupassanā Sutta (S 12.20/2:25-27) that explains how new karma is generated with the notion of self.

---

31 See, eg. Anatta,lakkhaṇa S (S 22.59.12-16/3:68) applied to the 5 aggregates & Mahā Hatthi, padopama S (M 28/1:184-191 §§6b, 7, 11b, 12, 16b, 17, 21b, 22) applied to the 4 primary elements.

32 On ahaṅ. kāra, mahaṅ. kāra, mānaṅ. usaya, see Mahā Puṇṇama S (M 109/3:18,30), SD 17.11. Alagaddūpama S (M 22,15), SD 3.13. Aggi Vaccha,gotta S (M 72,15), SD 6,15. Cha-b, bisodhana S (M 112,11+20), SD 59.7; Mānaṅ. usaya S (S 18.21/5:2:252,30), SD 19.2a(7.5), Mānāpagata S (S 18.22/2:253,9+29), Kappa S (S 22.124/3:169,17), Upasena S (S 35.69,7/4:41), SD 71.6; (Anusaya) Ṭanda S (A 3.32a,4/1:132,25), SD 31.8a; (Vīthāra) Satta Sānna S (A 7.46.16.1+3/4:53,9+13), SD 15.4.


34 On the 6 grounds for views (cha diṭṭhi-t,thāna), see Alagaddūpama S (M 22) @ SD 3.13(4). On the eternalist view that “the world is the self,” see Alagaddūpama S (M 22,15/1:135 f) in SD 3.13.
The Discourse at Pārileyyya(ka) Forest
S 22.81

Thus have I heard.
At one time the Blessed One was staying in Ghosita’s Park near Kosambī.

The Buddha on solitary retreat

Then in the morning, the Blessed One, having dressed himself and taking his robe and bowl, entered Kosambī for alms. Then the Blessed One, having gone for his almsround and finished his meal of almsfood, set his lodging in order himself, took his bowl and robe, and without informing any of his personal attendants, without taking leave of the community of monks, set out on a tour without any companion.35

Then not long after the Blessed One had departed, a certain monk approached the venerable Ānanda and said this

“Friend Ānanda, the Blessed One has set his lodging in order himself, taken his bowl and robe, and without informing any of his personal attendants, without taking leave of the community of monks, set out on a tour alone without a companion!”

“Friend, whenever the Blessed One sets out like that he wishes to dwell alone. On such an occasion the Blessed One should not be followed by anyone.”

The Buddha in Pārileyyaka forest

Then the Blessed One, wandering by stages, eventually arrived in Pārileyyaka. The Blessed One stayed at the foot of an auspicious sal tree in Pārileyyaka.37

Then a number of monks approached the venerable Ānanda and exchanged greetings with him. When this courteous and friendly exchange was concluded, they sat down at one side.

Seated thus at one side, they said this to the venerable Ānanda:

“Friend Ānanda, it has been a long time since we heard a Dharma talk before the Blessed One. We would like to hear such a talk, friend Ānanda.”

Then the venerable Ānanda together with these monks approached the Blessed One at the foot of the auspicious sal tree in Pārileyyaka. Having approached the Blessed One, they saluted him, and then sat down at one side.

While they were seated thus, the Blessed One instructed, inspired, roused and gladdened these monks with a Dharma talk.39

35 “Without any companion,” eko adutiyo, lit “alone without a companion.” On the reason for the Buddha’s going on solitary retreat, see Intro (2). For an account of the Buddha’s journey, see Upakkilesa S (M 128,5 ff/3:153-162), SD 5.18, ie the Buddha’s failed efforts to quell the discord (M 128,1-4/3:152 f). For details, see Intro (2) here.

36 The Buddha stopped en route at Bālaka,lopa,kāra,gāma and Pācinā,vaṁsa,dāya. See Intro (2).

37 Comy: The residents of Pārileyyaka, having offered almsfood, built for the Blessed One a leaf-hut in the protected forest grove near their town. An auspicious sal (Shorea robusta) tree grew there. Depending on the nearby village for almsfood, the Blessed One dwelled near the leaf-hut in the grove (SA 2:305). Comy also relates the story of the bull elephant that came to wait upon the Buddha: see Intro (3).

38 These were not the factious monks but, according to Comy, were 500 other monks who had come from various quarters after the rains residence. (SA 2:305)

39 “The Blessed One then instructed (sandassei), inspired (samādapesi), roused (samuttejetesi) and gladdened (sampahamesesi) ... with a Dharma talk.” This action sequence reflects the basic structure of the Buddha’s teaching method: (1) the Dharma is shown; (2) the listener/s are filled with enthusiasm; (3) they are fired with commitment; and (4) filled with joy. Comys (eg DA 1:293; UA 242; cf VA 1:65; MA 2:35) explain that by instructing, the Buddha dispels the listener’s delusion; by inspiring him, heedlessness is dispelled; by rousing him, indolence is dispelled; and by gladdening, brings the practice to a conclusion. In short, when we teach...
10 Now at that time, a reflection arose in the mind of a certain monk, thus:
“How should one know, how should one see, so that there is the immediate* destruction of the mental influxes?”

The 37 limbs of awakening\(^41\)

11 The Blessed One, having known with his own mind the reflection in that monk’s mind, addressed the monks thus:

“Bhikshus, this Dharma has been taught by me in a way that discerns reality.\(^42\)

**THE 7 SETS**\(^43\)

(1) The 4 focusses of mindfulness have been taught by me in a way that discerns reality. *catu satipaṭṭhāna*

(2) The 5 right strivings have been taught by me in a way that discerns reality. *catu samma-pādānika*

(3) The 5 roads to spiritual power have been taught by me in a way that discerns reality. *pañca iḍḍhī, pāḍā*

(4) The 5 spiritual faculties have been taught by me in a way that discerns reality. *pañca āndriya*

(5) The 5 spiritual powers have been taught by me in a way that discerns reality. *pañca balā*

(6) The 7 factors of awakening have been taught by me in a way that discerns reality. *satta bojjhāṅga*

(7) The noble eightfold path has been taught by me in a way that discerns reality. *ariyā aṭṭha anigka magga*

**THE IMMEDIATE DESTRUCTION OF THE MENTAL INFLUXES**

12 Bhikshus, in regard to the Dharma that has been thus taught by me in a way that discerns reality, a reflection arose in the mind of a certain monk thus:

‘How should one know, how should one see, so that there is the immediate destruction of the mental influxes?’

13 And how, bhikshus, should one know, how should one see, so that there is the immediate destruction of the mental influxes?

---

Dharma to benefit others, we should do our best to bring instruction, inspiration, motivation and joy to the listener. These 4 qualities are, in fact, the sixth or last of the ideal skills of a Dharma speaker. See SD 11.4 Intro (4) & also LS Cousins, in his review of M:NB in JBE 4 1997:272, where gives a slightly different listing of the above. See also Kalupahana, *A History of Buddhist Philosophy*, 1992:65-67. On *ācikkhanti deseti*, etc, see also A 4.92.5(4a) n, SD 14.11b.

\(^{40}\) *Anantarā asavānaṁ khayo hoti.* “Immediate,” *anantarā,* ie in an uninterrupted manner. Also “immediately after.” Alt tr: “... so that there follows the immediate destruction of the mental influxes.” Comy explains that this refers to “the fruit of arahathood immediately following the path” *(magga anantaranaṁ arahatta, phala)* (SA 2:306). Bodhi: “However, as in the commentarial system the fruit inevitably occurs in immediate succession to the path. I think the monk is really asking how to attain arahantship swiftly and directly, without being detained at any lower stage of awakening.” (S:B 1075 n131). See also Udāna S (S 22.66,17/3:57), SD 17.16.

\(^{41}\) On the 37 limbs of awakening *(bodhi, pakkhiyā dhammā)*, see *Mahā Sakuludāyī S* (M.77,15-21/2:11 f), where the components of each limb are listed in full.

\(^{42}\) “In a way that discerns reality,” *vicayaso,* (a free tr), ie in a manner that investigates and reveals the true nature of things. Comy: “It means *vicayena* [through investigation]; having defined with the knowledge that is capable of discriminating the real nature of the various phenomena” (SA 2:306). On the 37 limbs of awakening *(bodhi, pakkhiyā dhamma)*, see S:B 1485-87 & Gethin 2001.

\(^{43}\) These 7 sets of teachings are the essence of the Buddha’s teachings, totalling 37 dharmas: see *Bodhi, pakkhiyā, dhamma*, SD 10.1.
Form and self

14 (1) Here, bhikshus, the untutored ordinary person who is not a seer of the noble ones, and is unskilled in the Dharma of the aryas [noble ones], undisciplined in the Dharma of the aryas, who is not a seer of the true persons, and is unskilled in the Dharma of the true persons and un-disciplined in the Dharma of the true persons, considers form as the self.45

That consideration, bhikshus, is a formation.

15 That formation—what is its source, what is its origin, from what is it born and produced? When the untutored ordinary person is touched by a feeling born of contact connected with ignorance, craving arises—from there is born that formation.

16 REFRAIN. Thus, bhikshus,

that formation is impermanent, conditioned, dependently arisen;
that craving is impermanent, conditioned, dependently arisen;
that feeling is impermanent, conditioned, dependently arisen;
that contact is impermanent, conditioned, dependently arisen;
that ignorance is impermanent, conditioned, dependently arisen.

When one knows and sees thus, bhikshus, there is the immediate destruction of the mental influxes.

17 (2) However, he might not consider form as the self; but he considers the self as possessing form. That consideration, bhikshus, is a formation.

17.2 That formation—what is its source, what is its origin, from what is it born and produced? When the untutored ordinary person is touched by a feeling born of contact connected with ignorance, craving arises—from there is born that formation.

REFRAIN. Thus, bhikshus,

that formation is impermanent, conditioned, dependently arisen;
that craving is impermanent, conditioned, dependently arisen;
that feeling is impermanent, conditioned, dependently arisen;
that contact is impermanent, conditioned, dependently arisen;
that ignorance is impermanent, conditioned, dependently arisen.

When one knows and sees thus, bhikshus, there is the immediate destruction of the mental influxes.

18 (3) However, he might not consider form as the self; he might not consider the self as possessing form;

but he considers form as in the self.

44 “True persons,” sappurisa, also “superior persons,” also “virtuous persons,” “ideal persons.” Sappurisa is often syn with “noble disciple,” arīya,sāvaka, but here clearly includes those, although not yet on the path, but assure of it,viz the faith-follower and the truth-follower. The qualities of the sappurisa are given at (Majjhima) Sappurisa S (M 113), SD 23.7. See also D 33.2.2(6)/3:252, 34.1.8(7)/3:283; M 110,14-24/3:23 f; A 7.64/4:113, 8.38/4:144 f; also SD 12.14(3).

45 This is the first consideration of the self-identity views in connection with an aggregate. For details, see Intro (4) above.

46 Yā kho pana bhikkhave sā samanupassanā saṅkhāro so [Cē omits so throughout]. “That consideration,” sā samanupassanā (alt tr “that regarding”), which Comy glosses as a “view formation” (diṭṭhi, saṅkhāra). Bodhi: “I understand saṅkhāra here as meaning what is conditioned rather than the active power of generation, ie, as the saṅkhāra of the commentaries rather than as abhisankharana, saṅkhāra, the act of volitional formation. The point, it seems, is that by calling the act of regarding [here “consideration”] a ‘formation,’ the Buddha underlies its conditioned origination. This in turn highlights its impermanence, recognition of which knocks away the adherence to the very notion ‘I am,’ thus culminating in arahantship.” (S:B 1075 n133). Pace Bodhi, we can and should here take saṅkhāra (sg) as meaning both the conditioned (saṅkhāta) (the past working on us) as well as the formed, projected or accumulated (abhisankhata or abhisankharana) in the present.

47 “Contact connected with ignorance,” avijjā,sampayutta, or simply “ignorance-contact.” In the commentarial tradition, this is “contact associated with ignorance” (avijjā, sampaṭutta, phassa) (SA 2:270, 2:306). Ignorance is the most fundamental link in dependent arising (see SD 5.12, 2004). See also S:B 1057 n63.
That consideration, bhikshus, is a formation.

18.2 That formation—what is its source, what is its origin, from what is it born and produced? When the untutored ordinary person is touched by a feeling born of contact connected with ignorance, craving arises—from there is born that formation.

REFRAIN. Thus, bhikshus, that formation is impermanent, conditioned, dependently arisen;
that craving is impermanent, conditioned, dependently arisen;
that feeling is impermanent, conditioned, dependently arisen;
that contact is impermanent, conditioned, dependently arisen;
that ignorance is impermanent, conditioned, dependently arisen.

When one knows and sees thus, bhikshus, there is the immediate destruction of the mental influxes.

19 (4) However, he might not consider form as the self; he might not consider the self as possessing form; but self he considers the self as in form.

That consideration, bhikshus, is a formation.

19.2 That formation—what is its source, what is its origin, from what is it born and produced? When the untutored ordinary person is touched by a feeling born of contact connected with ignorance, craving arises—from there is born that formation.

REFRAIN. Thus, bhikshus, that formation is impermanent, conditioned, dependently arisen;
that craving is impermanent, conditioned, dependently arisen;
that feeling is impermanent, conditioned, dependently arisen;
that contact is impermanent, conditioned, dependently arisen;
that ignorance is impermanent, conditioned, dependently arisen.

When one knows and sees thus, bhikshus, there is the immediate destruction of the mental influxes.

Feeling, perception, formations, and consciousness as self

20 However, he might not consider form as the self; he might not consider the self as possessing form; he might not consider form as in the self;
but self he considers the self as in form.

21 But he considers feeling as the self; he considers the self as possessing feeling; he considers feeling as in the self; he considers self as in feeling.

22 And he considers perception as the self; he considers the self as possessing perception; he considers perception as in the self; he considers self as in perception.

23 And he considers formations as the self; he considers the self as possessing formations; he considers formations as in the self; he considers self as in formations.

24 And he considers consciousness as the self; he considers the self as possessing consciousness; he considers consciousness as in the self; he considers self as in consciousness.

24.2 That consideration, bhikshus, is a formation.

That formation—what is its source, what is its origin, from what is it born and produced?

24.3 When the untutored ordinary person is touched by a feeling born of contact connected with ignorance, craving arises—from there is born that formation.
REFRAIN. Thus, bhikshus,

that formation is impermanent, conditioned, dependently arisen;
that craving is impermanent, conditioned, dependently arisen;
that feeling is impermanent, conditioned, dependently arisen;
that contact is impermanent, conditioned, dependently arisen;
that ignorance is impermanent, conditioned, dependently arisen.

When one knows and sees thus, bhikshus, there is the immediate destruction of the mental influxes.

Eternalist view

25 He might not consider form as the self; [99]
he might not consider feeling as the self;
he might not consider perception as the self;
he might not consider volitional formations as the self;
he might not consider consciousness as the self.

25.2 But he holds such a view as:
‘The self is the world. Having passed away, I shall be permanent, stable, eternal, not subject to change.’ 48

25.3 That eternalist view, bhikshus, is a formation.
That formation—what is its source, what is its origin, from what is it born and produced?
25.4 When the untutored ordinary person is touched by a feeling born of contact connected with ignorance, craving arises—from there is born that formation.

REFRAIN. Thus, bhikshus,

that formation is impermanent, conditioned, dependently arisen;
that craving is impermanent, conditioned, dependently arisen;
that feeling is impermanent, conditioned, dependently arisen;
that contact is impermanent, conditioned, dependently arisen;
that ignorance is impermanent, conditioned, dependently arisen.

When one knows and sees thus, bhikshus, there is the immediate destruction of the mental influxes.

Annihilationist view

26 He might not consider form as the self;
he might not consider feeling as the self;
he might not consider perception as the self;
he might not consider volitional formations as the self;
he might not consider consciousness as the self.

26.2 he might not hold such a view, ‘The self is the world; having passed away, I shall be permanent, stable, eternal, not subject to change.’
26.3 But he holds such a view as this:
‘I might not be, and there might not mine; I will not be, and there will not be mine.’ 49

27 That annihilationist view, bhikshus, is a formation.
27.2 That formation—what is its source, what is its origin, from what is it born and produced?

---


49 Here Bodhi suggests following Ce Ee [Se]: no c’assa no ca me siyā, na bhavissāmi na me bhavissati (which I follow). Be reads the 3rd negated verbal phrase na bhavissānī as nābhavissānī. Comy: “If I were not to be, neither would there be my belongings; if I will not be in the future, neither will there be my belongings” (sace aham na bhaveyyaṁ mama parikkhāro pi na bhaveyya ... sace pana āyatim pi aham na bhavissāmi evam mama parikkhāro pi na bhavissati, SA 2:306). See Paṭhama Kosala S (A 10.29,12), SD 16.15. For discussion, see S:B 1060 n75.

http://dharmafarer.org
27.3 When the untutored ordinary person is touched by a feeling born of contact connected with ignorance, craving arises—from there is born that formation.

REFRAIN. Thus, bhikshus,

that formation is impermanent, conditioned, dependently arisen;
that craving is impermanent, conditioned, dependently arisen;
that feeling is impermanent, conditioned, dependently arisen;
that contact is impermanent, conditioned, dependently arisen;
that ignorance is impermanent, conditioned, dependently arisen.

When one knows and sees thus, bhikshus, there is the immediate destruction of the mental influxes.

Doubt

28. He might not consider form as the self; he might not consider feeling as the self; he might not consider perception as the self; he might not consider volitional formations as the self; he might not consider consciousness as the self.

28.2 He might not hold such a view, ‘The self is the world; having passed away, I shall be permanent, stable, eternal, not subject to change’;

28.3 He might not hold such a view as this:
‘I might not be, and there might not mine; I will not be, and there will not be mine.’

28.4 But he is uncertain, doubtful, indecisive concerning the true Dhamma.

29. That uncertainty, doubt, indecision in regard to the true Dhamma is a formation.

29.2 That formation—what is its source, what is its origin, from what is it born and produced?

29.3 When the untutored ordinary person is touched by a feeling born of contact connected with ignorance, craving arises: from there is born that formation.

30. REFRAIN. Thus, bhikshus,

that formation is impermanent, conditioned, dependently arisen;
that craving is impermanent, conditioned, dependently arisen;
that feeling is impermanent, conditioned, dependently arisen;
that contact is impermanent, conditioned, dependently arisen;
that ignorance is impermanent, conditioned, dependently arisen.

When one knows and sees thus, bhikshus, there is the immediate destruction of the mental influxes. 

— evañañ —

Comy: Even though doubt (vicikicchā) does not exist in the cittas [“minds”] associated with craving, the doubt-formation arises from it because craving has not been abandoned. For, doubt arises in one who has not abandoned craving. (SA 2:306)

Comy: In this sutta, in 23 cases, insight culminating in arhatthood has been explained. (SA 2:306)
Bibliography

Bodhi Bhikkhu

Finegan, Jack

Gethin, Rupert

Nanamoli Bhikhu

Thomas, Edward J

Wijesekera, O H de A

http://dharmafarer.org