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Pārileyya¹ Sutta

The Pārileyya Discourse | S 22.81

Theme: How to immediately destroy the mental defilements

Translated & annotated by Piya Tan ©2003, 2023

1 Kosambī

1.1 Pārileyya or Pārileyya was a town (*nagara*)² near **Kosambī** (Skt Kauśambī), 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). Kosambī was the capital of the kingdom of the Vāṃsa or Vatsa people, one of the 16 great states (*mahā janapadā*)³ of Buddha's India. Several kings of the Vāṃsa dynasty ruling at Kosambī bore the name of Udena (Skt Udayana), and in the Buddha's time there was one such famous **Udena**.⁴ In the Tibetan tradition, a son of the last Udayana became the first king of Tibet.

1.2 The Buddha visited Kosambī on several occasions and spent his 9th rains retreat there (BA 3). In his life-time, there were established 4 monasteries around Kosambī: the Kukkuṭ'ārāma, the Ghosit'ārāma, the Pāvāriya (or Pāvārika) Mango Grove—donated respectively by Kukkuṭa, Ghosita and Pāvāriya, three eminent Kosambī bankers⁵—and the Badarik'ārāma.⁶

1.3 The site of ancient Kosambī (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 Ghosit'ārāma, an early monastery outside Kosambī.⁷

2 The Kosambī 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 Kosambī.⁸ This is said to be in the 10th 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) where he speaks on the 6 virtues of cordiality.⁹ In his efforts to heal the rift, the Buddha gives various other admonitions, such as relating the story of king Dīghīti and his son Dīghāyu.¹⁰

¹ Be Se *pālileyya(ka)*.

² SA 2:304. However, it was probably a village (*gāma*) (UA 250).

³ The 16 great states, see (**Tadah'**) **Uposatha S** (A 3.70) SD 4.18 Appendix.

⁴ The Udena 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.

⁵ DA 1:318 f; MA 2:390; AA 1:433; DhA 1:203 ff.

⁶ Located in a park about 3 mi outside Kosambī (S 3:126). Once when the Buddha is staying there, Rāhula, determined not to break the Vinaya rule that novices should not share a room with an ordained monk, spends the night in the Buddha's toilet (V 4:16). In this connection, the Buddha related **Tipallattha, miga J** (J 16/1:60), also called Sik-khā, kāma J, and **Tittira J** (J 37/3:64) (not to be confused with J 117/1:431 f) about a talkative ascetic.

⁷ Finegan 1989:95.

⁸ A well known account of "the quarrelsome monks of Kosambī" 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 sārāṇīya*): (1) showing lovingkindness through deeds, openly and in private (*mettā.kāya,kamma*); (2) showing lovingkindness through speech, openly and in private (*mettā,vacī,kamma*);

2.2 After 3 attempts to reconcile the quarrelling factions failed, the Buddha decides to go on a solitary retreat (V 1:337-357).¹¹ Leaving the Kosambī community, he passes through Bālaka, loṇa, kāra, gāma,¹² where he meets the monk Bhagu.¹³ Then, the Buddha goes on to Pācīna, vaṃsa, dāya,¹⁴ where he meets Anuruddha,¹⁵ Nandiya¹⁶ and Kimbila.¹⁷ The Buddha's journey here and meeting with Bhagu and with Anuruddha, Nandiya and Kimbila are recorded in **Upakkilesa Sutta** (M 128/3:152-162). The Buddha is recorded as having spent his 10th rains in solitary retreat in the Pārileyya forest.¹⁸

3 Pārileyyaka forest

3.1 (The 10th rains retreat.) On reaching Pārileyya, the Buddha goes into solitary retreat at the foot of an auspicious sal tree¹⁹ in a protected forest grove.²⁰ There a certain bull elephant²¹ who, finding no pleasure

(3) showing lovingkindness through thoughts, openly and in private (*mettā, mano, kamma*); (4) sharing lawful gains with virtuous companions (*sādhāraṇa, bhogī*); (5) keeping to a moral conduct that is unblemished along with one's spiritual companions, openly and in private (*sīla, sāmāññatā*); (6) keeping to right views compatible with one's spiritual companions, openly and in private (*diṭṭhi, sāmāññatā*) (M 48,6/1:322), SD 64.1; also D 33,2.2.(14)/3:245; **Sāraṇiya Dhamma S 1** (A 6.11/3:288 f), SD 55.15. The chief of these is the 6th quality (M 48,7/1:322 f), SD 64.1.

¹⁰ King Dīghīti of Kosala was dethroned by Brahmadata of Kāsī, and went into hiding. Later when he was captured by Brahmadata and was being led to his execution, Dīghīti 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 Brahmadata's service without the latter's knowing his true identity. When the opportunity came, Dīghāyu was about to kill Brahmadata, 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: 21f f, 487 ff).

¹¹ See also Ñāṇamoli 1992:109-119.

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, ThaA: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" (*bālavatīyā bālussannāya*) (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, vaṃsa(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, ThaA 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 Vinaya 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, bhante, having surrendered my own mind, am living only according to the mind of these venerable ones. Bhante, 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, vaṃsa, dāya, Māra appeared before him in a terrible form (ThaA 86).

¹⁷ **Kimbila's** verses are at Tha 118, 155 f.

¹⁸ BA 3.

¹⁹ "Auspicious sal tree" (*bhadda, sāla*). The Comys say that located at the foot of this pleasant and lovely (*manāpa laṭṭhaka*) tree was a leaf-hut in which the Buddha resided, depending on the village (Pārileyya) for almsfood (UA 250, SA 2:305).

in the herd, leaves it and waits on the Buddha, attending to all his needs. The Commentaries²² say that the elephant's name is Pārileyya, and give detailed accounts of the manner in which he ministers to the Buddha, including preparing his drinking water, water for feet-washing, and preparing warm 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 falls and is impaled on a sharp tree stump, immediately dies and is reborn in Tāvātimsa heaven.

Later, when Ānanda and the 500 monks visit the Buddha [§8], Pārileyya provides them all with food. He however dies of a broken heart when the Buddha leaves the forest for Sāvattḥī,²³ and is reborn in Tāvātimsa with a golden mansion (*vimāna*) 30 leagues high, and where he comes to be known as Pārileyya Devaputta. He is also identified with the elephant of the **Bhisa Jātaka**.²⁴

4 The 4 self-identity views

4.1 The Parileyya 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:²⁵

- | | |
|---|----------------------------|
| (1) as <u>the self</u> | [§§14, 21, 22, 23, 24], or |
| (2) the self as <u>possessing the aggregate</u> | [§§17, 21, 22, 23, 24], or |
| (3) the aggregate as <u>in the self</u> | [§§18, 21, 22, 23, 24], or |
| (4) the self as <u>in the aggregate</u> | [§§19, 21, 22, 23, 24]. |

These 4 wrong views are also called **self-identity views** (*sakkāya, diṭṭhi*); in other words, the self-identity view, that is, the 1st fetter (*saṃyojana*) can take any of these 4 forms. The 1st self-view is rooted in the annihilationist view (*uccheda, diṭṭhi*), while the rest in the eternalist view (*sassata, diṭṭhi*) (MA 1:31,19). Since these views are related to the idea of a self, they are also called, simply, **self-view** (*attā'nudiṭṭhi*).²⁶ However, when we consider how each of these 4 self-views is related to each of the 5 aggregates—form, feeling, perception, formations and consciousness—we have the 20 kinds of self-identity views.²⁷

²⁰ "Protected forest grove" (*rakkhita, vana, soṇḍa*), 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).

²¹ "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.

²² 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).

²³ V 1:352 f; S 3:95; M 1:320; U 4:5; J 3:489.

²⁴ J 488/4:314; C 3:4; Jtm 19.

²⁵ For details, see SD 2.16 (15.2.1.2).

²⁶ SD 2.16 (15.1.2, 15.2).

²⁷ See **Cūḷa Vedalla S** (M 44,7.3/1:300), SD 40a.9; **Mahā Puṇṇama S** (M 109,10/3:17 f), SD 17.11; **Nadī S** (S 22.93), SD 42.18 (2.2.1); **"I": the nature of identity**, SD 19.1 esp (2.2).

4.2 OVERVIEW OF THE 4 SELF-IDENTITY VIEWS

The **Paṭisambhidā, magga** illustrates the 4 basic modes of the self-identity view in connection with *form* in this way:

- | | |
|------------------------------------|---|
| (1) <u>form as self</u> | a burning oil-lamp's flame is identical to the colour of the flame. |
| (2) <u>self as possessing form</u> | a tree possesses a shadow. |
| (3) <u>form as in self</u> | the scent in the flower; |
| (4) <u>self as in form</u> | a jewel in a casket. ²⁸ |

These 4 basic modes of the 4 self-identity views can be further explained with examples as follows:

<u>self-view</u>	<u>example</u>	<u>details</u>
(1) taking the <u>form as self</u>	materialist view of life	the young nirgrantha Saccaka ²⁹
(2) taking <u>self as possessing form</u>	eternal soul of God-religions	the best known soul-idea today ³⁰
(3) taking <u>form as in self</u>	brahminical universal soul	Śvetāśvatara Upaniṣad 6.16 ³¹
(4) taking <u>self as in form</u>	disembodied soul	popular animistic soul belief ³² (Pm 2.50, 74, 77, 90/1:143-145) [16.2]

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 conceives³³ [himself as] earth;
 he conceives [himself] in earth;
 he conceives [himself apart] from earth;
 he conceives earth to be 'mine'

²⁸ Pm 2.50+74+77+90/1:144 f.

²⁹ **Cūḷa Saccaka S** (M 35,9-22/1:229-234), SD 16.5. This is also the view of materialists, those who believe that the body itself is the self or soul, so that when the body dies, the self or soul dies, too (which is a form of annihilationism) (SA 2:225; cf S:B 1045 n5). On both these notions, see Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963: 110 f; 243-247.

³⁰ This is the best-known soul-idea today, especially amongst theistic religions: the eternal "soul" or "breath" gives life to the body, and when this soul or breath finally departs (to heaven or to hell), the body dies. This view is often attended by the belief that some higher agency (such as God) created such a soul, which may be mortal or be immortal.

³¹ The best example of this is the brahminical belief in Brahman, the universal Soul, of which ours is but an "individual soul." The brahmins (and to some extent, the Jains) believe that such a Soul is like a "divine spark" that emanates from the cosmic soul, and on earth, the physical body imprisons it. When we "free" the soul from this impure worldly body, even with great pains and death itself, the soul would be freed and re-emerges with the cosmic soul.

³² This is a description of popular or animistic beliefs in some kind of extracorporeal or disembodied being that is able to leave the body at will, and even inhabit another or some external object. They also variously believe they may be able to influence such a "soul" through magic, ritual or special way. The nature or fate of such a soul depends on the beliefs of the community, tribe or belief-system.

³³ "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:ÑB 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), SD 5.4.

—he delights in earth.

Why is that? Because he lacks full understanding,³⁴ I say. (M 1,3/1:1), SD 11.8

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

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, *taṇhā,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*).³⁵ These three are also known as “latent tendencies of ‘I’-making, ‘mine’-making and conceit” (*ahaṅ.kāra,mamaṅ.kāra,mānānusaya*).³⁶ These threefold grasping are the main factors behind conception (*maññana*, M 1) and mental proliferation (*papañca*, M 18).

These are the different ways that people, especially thinkers and the intelligent (but limited by their own knowledge and circumstances), react to their diverse experiences of true reality “out there.” Unawakened to the true nature of reality, they form different kinds of views as described here, and using language, thought and emotions, they construct various kinds of views of life that become beliefs, religions and philosophies.³⁷

5.2 The Alagaddūpama Sutta (M 22) speaks of **6 grounds of views** (*diṭṭi-ṭ,ṭhāna*) based on the notions, “This is mine; this I am; this is my self.”³⁸ 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, formations, “the seen, heard, thought,” and the notion “the world is eternal” and after death I will endure forever. (M 22,15), SD 3.13.

6 Related suttas

6.1 This Sutta belongs to the “Kosambi incident” cycle, various accounts that are recorded in **the Vinaya** (Mv 10 @ V 1:337-360), **the Cūḷa Gosīṅga Sutta** (M 31/1:205-211), **the Kosambiya Sutta** (M 48/1:320-325) and **the (Anuruddha) Upakkilesa Sutta** (M 128/3:152-162). This sutta cycle probably includes the 9 suttas of the Pañcāla Vagga of the Sāmyutta (A 9.42-51).³⁹

³⁴ “Lacks full understanding,” *apariññāta* (n, adj), “(one) lacking full understanding.” See Intro (2).

³⁵ See, eg, **Anatta,lakkhaṇa S** (S 22.59.12-16/3:68) applied to the 5 aggregates & **Mahā Hatthi,padōpama S** (M 28/1:184-191 §§6b, 7, 11b, 12, 16b, 17, 21b, 22) applied to the 4 primary elements.

³⁶ On *ahaṅ.kāra,mamaṅ.kāra,mānānusaya*, see **Mahā Puṇṇama S** (M 109,13/3:18,30), 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; **Mānānusaya 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) Ānanda S** (A 3.32a,4/1:132,25), SD 31.8a; **(Vitthāra) Satta Saññā S** (A 7.46,16.1+3/4:53,9+13), SD 15.4.

³⁷ See Bodhi, *The Discourse on the Roots of Existence*, 1980:8-11; Peter Harvey, *The Selfless Mind*, 1995:32 f.

³⁸ On the 6 grounds for views (*cha diṭṭhi-ṭ,ṭhāna*), 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.

³⁹ See SD 50.25 (2.1).

6.2 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 fortnightly solitary retreat, and **Vihāra Sutta 2** (S 45.12/5:13 f) deals with his 3-month solitary retreat and his meditation practice.

6.3 On the 37 limbs of awakening (*bodhi, pakkhiyā dhammā*), see the **Mahā Sakul’udāyī Sutta** (M 77,15-21/2:11 f), where the items of each limb are listed in full.

6.4 The Pārileyya Sutta (S 22.81) mentions “contact connected with ignorance” (*avijjā, samphassa*) [§15], in which connection, we should study **the Samanupassanā Sutta** (S 12.20/2:25-27) that explains how new karma is generated with the notion of self.

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Pārileyya Sutta

The Discourse at Pārileyya(ka) Forest

S 22.81

[94]

1 Thus have I heard.

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

The Buddha on solitary retreat

2 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, [95] 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.⁴⁰

3 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!”

4 “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

5 Then, the Blessed One, wandering by stages,⁴¹ eventually arrived in Pārileyyaka. The Blessed One stayed at the foot of an auspicious sal tree in Pārileyyaka.⁴²

⁴⁰ “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.

⁴¹ The Buddha stopped en route at Bālaka, loṇa, kāra, gāma and Pācīna, vaṁsa, dāya. See Intro (2).

6 Then, a number of monks⁴³ approached the venerable Ānanda and exchanged greetings with him. When this courteous and friendly exchange was concluded, they sat down at one side.

7 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.”

8 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.

9 While they were seated thus, the Blessed One instructed, inspired, roused and gladdened these monks with a Dharma talk.⁴⁴ [96]

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 immediate⁴⁵ destruction of the mental influxes?”

The 37 limbs of awakening⁴⁶

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.⁴⁷

⁴² 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).

⁴³ 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)

⁴⁴ “The Blessed One then **instructed** (*sandassesī*), **inspired** (*samādapesī*), **roused** (*samuttejetesī*) and **gladdened** (*sampahāmsesī*) ... 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 up 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 Dharma to benefit others, we should do our best to bring instruction, inspiration, motivation and joy to the listeners. These 4 qualities are, in fact, the 6th or last of the ideal skills of a Dharma speaker. See SD 11.4 Intro (4) & also L S Cousins, in his review of M:ÑB in JBE 4 1997:272, where he 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.

⁴⁵ *Anantarā asavānaṃ khayō 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 arhathood immediately following the path” (*magg’anantaram arahatta, phalam*) (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.

⁴⁶ 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.

⁴⁷ “In a way that discerns reality,” *vicayasō*, (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.

THE 7 SETS⁴⁸

- | | |
|---|-------------------------------|
| (1) The 4 focuses of mindfulness ⁴⁹
have been taught by me in a way that discerns reality. | <i>catu satipaṭṭhāna</i> |
| (2) The 4 right strivings ⁵⁰
have been taught by me in a way that discerns reality. | <i>catu samma-p, padhāna</i> |
| (3) The 4 path of success ⁵¹
have been taught by me in a way that discerns reality. | <i>catu iddhi, pāda</i> |
| (4) The 5 spiritual faculties ⁵²
have been taught by me in a way that discerns reality. | <i>pañc'indriya</i> |
| (5) The 5 spiritual powers ⁵³
have been taught by me in a way that discerns reality. | <i>pañca bala</i> |
| (6) The 7 awakening-factors ⁵⁴
have been taught by me in a way that discerns reality. | <i>satta bojjhaṅga</i> |
| (7) The noble eightfold path ⁵⁵
has been taught by me in a way that discerns reality. | <i>ariy'aṭṭh'aṅgika magga</i> |

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?

⁴⁸ These 7 sets of teachings are the essence of the Buddha's teachings, totalling 37 dharmas: see **Bodhi.pakkhiya-dhamma**, SD 10.1.

⁴⁹ The 4 focuses of mindfulness are the contemplations of (1) the body (*kāyānupassanā*), (2) feeling (*vedanā'nupassanā*), (3) the mind (*cittānupassanā*), and (4) realities (*dhammānupassanā*). (M 10), SD 13.

⁵⁰ The 4 right strivings are the effort (1) to prevent unarisen bad states from arising (*saṃvara, padhāna*), (2) to abandon arisen bad states (*pahāna, padhāna*), (3) to cultivate unarisen wholesome states (*bhāvanā, padhāna*), and (4) to maintain arisen wholesome states (*anurakkhanā, padhāna*). (M 77,16), SD 10.2.

⁵¹ The 4 paths of success are (1) the desire to act (*chanda*), (2) effort (*virīya*), (3) mind (*citta*) (mindfulness or meditation), and (4) investigation (*vīmaṃsā*). (M 16,26), SD 10.3.

⁵² The 5 spiritual faculties are (1) faith (*saddhā*), (2) effort (*virīya*), (3) mindfulness (*sati*), (4) concentration (*samādhi*) and wisdom (*paññā*). M 77,18 (SD 10.4).

⁵³ The 5 spiritual faculties (of the learners) are those of (1) faith (*saddhā*), (2) effort (*virīya*), (3) mindfulness (*sati*), (4) concentration (*samādhi*) and wisdom (*paññā*). M 77,17 (SD 10.4).

⁵⁴ The 7 awakening-factors are those of: (1) mindfulness (*sati sambojjhaṅga*), (2) investigation of states (*dhamma, vicaya s.*), (3) effort (*virīya s.*), (4) zest (*pīti s.*), (5) tranquillity (*passaddhi s.*), (6) concentration (*samādhi s.*), and (7) equanimity (*upekkhā s.*). (M 2,21), SD 10.15.

⁵⁵ The noble eightfold path comprises these path-factors: (1) right view (*sammā diṭṭhi*), (2) right thought (*sammā saṅkappa*), (3) right speech (*sammā vācā*), (4) right action (*sammā kammantā*), (5) right livelihood (*sammā ājīva*), (6) right effort (*sammā vāyāma*), (7) right mindfulness (*sammā sati*) and (8) right concentration (*sammā samādhi*): D 22,21 (SD 6.10). For a detailed study, see SD 10.16.

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,⁵⁶ and is unskilled in the Dharma of the true persons and undisciplined in the Dharma of the true persons, considers **form as the self**.⁵⁷ That consideration, bhikshus, is a formation.⁵⁸

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,⁵⁹ craving arises—from there is born that formation.

REFRAIN

16 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. **[97]**

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.

⁵⁶ “True persons,” *sappurisa*, also “superior persons,” also “virtuous persons,” “ideal individuals.” *Sappurisa* is often syn with “noble disciple,” *ariya, 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).

⁵⁷ This is the first consideration of the self-identity views in connection with an aggregate. For details, see Intro (4) above.

⁵⁸ *Yā kho pana bhikkhave sā samanupassanā saṅkhāro so* [Ce 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 *saṅkhata, saṅkhāra* of the commentaries rather than as *abhisāṅkharāṇa, 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 (*saṅkhata*) (the past working on us) as well as the formed, projected or accumulated (*abhisāṅkhata* or *abhisāṅkharāṇa*) in the present.

⁵⁹ “Contact connected with ignorance,” *avijjā, samphassa*, or simply “ignorance-contact.” In the commentarial tradition, this is “contact associated with ignorance” (*avijjā, sampayutta, 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.

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**. *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; he might *not* consider form as in the self;

but 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 [98] 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;
he might *not* consider self as in form.

- | | |
|--|--|
| <p>21 But he considers feeling as
 he considers the self as
 he considers feeling as
 he considers self as</p> | <p>the self;
 possessing feeling;
 in the self;
 in feeling.</p> |
| <p>22 And he considers perception as
 he considers the self as
 he considers perception as
 he considers self as</p> | <p>the self;
 possessing perception;
 in the self;
 in perception.</p> |
| <p>23 And he considers formations as
 he considers the self as
 he considers formations as
 he considers self as</p> | <p>the self;
 possessing formations;
 in the self;
 in formations.</p> |
| <p>24 And he considers consciousness as
 he considers the self as
 he considers consciousness as
 he considers self as</p> | <p>the self;
 possessing consciousness;
 in the self;
 in consciousness.</p> |

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,

<i>that formation</i>	<i>is impermanent, conditioned, dependently arisen;</i>
<i>that craving</i>	<i>is impermanent, conditioned, dependently arisen;</i>
<i>that feeling</i>	<i>is impermanent, conditioned, dependently arisen;</i>
<i>that contact</i>	<i>is impermanent, conditioned, dependently arisen;</i>
<i>that ignorance</i>	<i>is impermanent, conditioned, dependently arisen.</i>

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

Eternalist view

- | | | |
|---|--|---|
| <p>25 He might <i>not</i> consider
 he might <i>not</i> consider
 he might <i>not</i> consider
 he might <i>not</i> consider
 he might <i>not</i> consider</p> | <p>form
 feeling
 perception
 volitional formations
 consciousness</p> | <p>as the self; [99]
 as the self;
 as the self;
 as the self;
 as the self.</p> |
|---|--|---|

25.2 But he holds such a view as:

'The self is the world.⁶⁰ Having passed away, I shall be permanent, stable, eternal, not subject to change.'⁶¹

⁶⁰ *So attā so loko*. In other suttas, we also find the form, *so loko so attā*, "the world is the self." The two forms are prob synonymous since they refer to identity of "self" and "world."

⁶¹ This view that identifies self with the world (*so attā so loko*) parallels the Upanishads. SA (and Comy on M 1:135) however is silent. See O H de A Wijesekera, "An aspect of Upaniṣadic ātman and Buddhist 'anattā'," in *Buddhist and Vedic Studies*, Delhi: Motilal Banarsidass, 1994. Cf **Dhamma,niyāma S** (A 3.134/1:285), SD 26.8.

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 be mine; I will not be, and there will not be mine.’⁶²

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?

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.

⁶² Here Bodhi suggests following Ce Ee [Se]: *no c’assam no ca me siyā, na bhavissāmi na me bhavissati* (which I follow). Be reads the 3rd negated verbal phrase *na bhavissam* as *nābhavissam*. 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 bhaveyyam 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.

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 Dharma.

29 That **uncertainty, doubt, indecision** in regard to the true Dharma 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.⁶³

REFRAIN

- 30 *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.*⁶⁴

[100]

— evaṃ —

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⁶³ 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)

⁶⁴ Comy: In this sutta, in 23 cases, insight culminating in arhathood has been explained. (SA 2:306)