

Samanupassanā Sutta

The Discourse on Regarding

[Looking into the true nature of things]

(Saṃyutta Nikāya 22.47/3:46 f)

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1 The four modes of self-view

What has been explained in detail in **the Mahā Puṇṇama Sutta** (M 109)¹ and **the Puṇṇama Sutta** (S 22.82) (both being identical) is here laid out succinctly. All these discourses mention the twenty types of **self-identity view** (*sakkāya diṭṭhi*), obtained by regarding one's self and the aggregates in terms of one of the four configurations,² that is, *as identical with it (the aggregate), as containing it, as in self, and as contained within it*. The self-identity view is compared to a leash that holds a worldling to samsara (the rounds of rebirth), like a dog leashed to a post, going repetitively around it.³

The Paṭisambhidā, magga illustrates the four basic modes of self-identity view in connection with form in this manner. One might wrongly regard **form as self** in the way that the flame of a burning oil-lamp is identical to the colour of the flame.⁴ 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 is in the flower.⁵ Or one might wrongly regard **self as in form**, as a jewel is in a casket.⁶

The Cūḷa Vedalla Sutta (M 44), too, lists these 20 kinds of self-identity view in connection with the five aggregates,⁷ and its Commentary (MA 2:360) here quotes the Paṭisambhidā, magga's illustration of the four basic modes of self-identity view (Pm 1:143 f).

Self-identity view is the first of the ten fetters (*dasa saṃyojana*).⁸ The most significant in terms of attaining the path are the first three: self-identity view, doubt (*vicikicchā*), and attachment to rituals and vows (*sīla-b, bata, parāmāsa*),⁹ which when broken makes one a streamwinner, that is, on the sure course to awakening in due course.¹⁰

¹ M 109.10/3:17 f = S 22.82.11/3:102 = SD 17.11.

² On the fourfold formula, see also **Nakula, pitā S** (S 22.1.12-23/3:3-5) = SD 5.4, **Arahata Sutta 2** (S 22.7/-3:84) = SD 42.9, **Pārileyya S** (S 22.81.14-19/3:96 f) = SD 6.1 and **Puṇṇama S** (M 109.10/3:17 f = S 22.82.11/-3:102) = SD 17.11.

³ **Gaddula, baddha S 1** (S 22.99/3:149 f) = SD 28.7a, **Bandhanā S** (S 22.117/3:164) = SD 43.7.

⁴ Cf Augustine's view that the soul is wholly present both in the entire body and in each part of it: http://cco.cambridge.org/extract?id=ccol0521650186_CCOL0521650186A011.

⁵ Cf Plotinus's view that the body was "in the soul," is permeated by it as air is by fire (Enneads 4): <http://classics.mit.edu/Plotinus/enneads.4.fourth.html>.

⁶ Pm 2.50, 74, 77, 90 = 1:144 f. See **Is there a soul?** = SD 2.16.

⁷ M 44.7 f/1:300.

⁸ **The 10 fetters** (*dasa saṃyojana*) are: (1) self-identity view (*sakkāya, diṭṭhi*), (2) persistent doubt (*vicikicchā*), (3) attachment to rituals and vows (*sīla-b, bata, parāmāsa*), (4) sensual lust (*kāma, rāga*), (5) repulsion (*paṭigha*), (6) greed for form existence (*rūpa, rāga*), (7) greed for formless existence (*arūpa, rāga*), (8) conceit (*māna*), (9) restlessness (or remorse) (*uddhacca*), (10) ignorance (*avijjā*) (S 5:61; A 5:13; Vbh 377). In some places, no 5 (*kāma, rāga*) is replaced by illwill (*vyāpāda*). The first 5 are **the lower fetters** (*orambhāgiya*), and the rest, **the higher fetters** (*ud-dhambhāgiya*). The abandonment of the lower 5 fetters makes one a **non-returner** (*opapātika* or *anāgāmi*) (see **Ānā-pānasati S**, M 118.10 = SD 7.13). This verse technically refers to the non-returner, but here is spoken of an arhat, one who has broken all 10 fetters: see **Laṭukikopama S** (M 66.17/1:454) = SD 28.11.

⁹ M 1:9; S 5:357; Dhs 182.

¹⁰ See **Entering the Stream** = SD 3.3 (5).

2 Terms for rebirth process

What is special about **the Samanupassanā Sutta** (S 22.47) is that it focusses on *how the five aggregates, through wrong regarding, lead to the arising of self-identity*, that is, a false sense of selfhood, which perpetuates suffering in us [§4b]. The self-identity views are first formulated in reference to the five aggregates individually [§4]. This kind of preoccupation becomes *food for future existence*, stated as the process of rebirth, “the descent of the five faculties” (*pañcannaṃ indriyānaṃ avakkanti hoti*) [§5], including the mind [§6]. The self-views are then formulated in reference to the five aggregates as a whole [§6].

“The descent of the five faculties” here refers to the rebirth process, in this case resulting from the persistent delusion of selfhood. Elsewhere the rebirth process is referred to as

- “the descent of name-and-form” (*nāma,rūpassa avakkanti*):
Cetanā Sutta 2 (S 12.39/2:66)
Nāma,rūpa Sutta (S 12.58/2:91)
Atthi,rāga Sutta (S 12.64/2:101 f)
- “the descent of name-and-form” (*nāma,rūpass’ avakkanti*):
Guhaṭṭhaka Sutta Niddesa (Nm 1:25)
- “name-and-form take(s) shape” (*nāma,rūpaṃ...samiccissatha*) (D 15.21/2:63)
Mahā,nidāna Sutta (D 15.21/2:63), mentioned along with *viññāṇa*
- “the descent of consciousness” (*viññāṇassa avakkanti*):
Viññāṇa Sutta (S 12.59/2:92)
Mahā,nidāna Sutta (D 15.21/2:63), mentioned along with *nāma,rūpa*
- “the descent of the being-to-be-born” (*gabbhassa avakkanti*)
Assalāyana Sutta (M 93.18/2:156 f)
- “the descent of the being-to-be-born” (*gabbhass’ avakkanti*)
Sampasādanīya Sutta (D 28.5/3:103)
Saṅgīti Sutta (D 33.1.11(37)/3:231)
Mahā Taṇhā,saṅkhaya Sutta (M 38.26/1:265 f); cf Kutūhala,sāla Sutta (S 44.9/4:400)
Tittḥ’āyatana Sutta (A 3.61.9/1:176)
Milinda,paṇha (Miln 123-125, 127-130)

From this list, we can safely surmise that *avakkanti*, when prefixed with *nāma,rūpassa~*, or *gabbhassa~*, or more rarely *viññāṇassa~*, refers to the process of rebirth, or specifically, the “descent” of a being in a particular birth. The recurrent process of rebirth itself is termed *punabbhava*¹¹ or *ponobbhava*.¹² Of these terms, *gabbhassa avakkanti* or *gabbhass’ avakkanti*, both meaning “the descent of the being-to-be-born,” is the most common, found all the four Nikayas, except the Saṃyutta, and is probably the oldest. The term *nāma,rūpassa avakkanti* (“the descent of name-and-form”) is apparently found only in the Saṃyutta.

This **Mahā,nidāna Sutta** (D 15) passage on the definition of *nāma,rūpa* throws a clear light on these terms:

“It is said: **‘With consciousness as condition, there is name-and-form.’**

Ānanda, how consciousness conditions name-and-form should be known in this manner:

¹¹ *Apunabbhava* (S 1:174, 208*, 4:44×3, 158; It 58*; U 74*; Sn 273, 1123; Nm 2:424*×2); *punabbhava* (S 1:122*, 3:84*, 5:204, 207; It 4*, 62*; Sn 754; Tha 456, 575, 1082, ; Thī 168; Nm 1:243); *punabbhav’abhinibbatti* (M 1:294 4; S 2:13, 65 ×2, 66×4, 101-104×14; A 1:223×2, 224 ×5, 4:175, 176, 184×2, 201; Nm 1:25×3, 26×2). This list is not exhaustive.

¹² *Ponobbhavikā* (D 2:77, 308, 3:57; M 1:49, 62, 139, 250×4, 280×7, 299, 331×2, 464×5, 3:116×2, 117, 250, 287, 288×2, 290; S 4:186, 187, 5:421, 425, 426). This list is not exhaustive.

If there were no consciousness to descend into a mother’s womb, would name-and-form take shape in the womb?”¹³
 “Certainly not, venerable sir.”

Thus, we can safely say that *nāma,rūpa* refers to the actual being, or psychophysical form, arising in the womb, while the other two terms—*gabbha* and *viññāṇa*—refer to the process of conception, that is, the descent of the rebirth consciousness into the womb. Generally speaking, however, these terms can be taken as synonyms. In **the Cetanā Sutta 1** (S 12.38), we have another synonym for rebirth, that is, “further [continued] arising of rebirth” (*punabbhav’abhinibbatti*):

Bhikshus, what one intends, and what one plans, and has latent tendencies¹⁴—this is a mental basis¹⁵ for the support [establishing] for consciousness.¹⁶

When there is a mental basis [condition], consciousness is established.¹⁷

When that consciousness is established and grows therein,¹⁸ there is **further [continued] arising of rebirth**.¹⁹

When there is the further arising of rebirth, there further arise birth, decay-and-death, sorrow, lamentation, physical pain, mental pain [displeasure], and despair.

Such is the arising of this whole mass of suffering. (S 12.38.2/2:65 f) = SD 7.6a

¹³ Cf **Titth’āyatana S** (A 3.61) where the Buddha declares: “Based on the six elements, there is descent into the womb; | (On account of) such a descent, there is name-and-form; | With name-and-form as condition, there is contact; | With contact as condition, there is feeling. | Now, it is for one who feels that I make known [the 4 noble truths]” (A 3.61.9/1:176). This clearly shows that feeling arises with the descent of the gandharva (rebirth consciousness) into the womb. However, this is not a common interpretation of *viññāṇa-nāma,rūpa* dyad, where “*viññāṇa* in this context became the consciousness that descends into the mother’s womb at conception, while *nāma-rūpa* became the body complex that takes shape and, after developing sense-organs (*saḷāyatana*), experiences contact (*phassa*) and so on.” (Bucknell 1999: 339). More commonly, *viññāṇa* is “the consummation of the six types of consciousness associated with the sense organs, which makes the version read like an account of the psychological process of sensory perception.” (Bucknell 1999: 327); see **Madhu,piṇḍika S** (M 18.16-18/1:111-113). See discussion on *nāma,rūpa* in the essay “Dependent Arising” = SD 5.11 Intro.

¹⁴ “**What lies latent**” (*anuseti*), ie, one habitually does something whether out of unwholesome motivation or wholesome motivation, *or even without intention*. The latent tendencies act like stored karma See SD 7.6a Intro (2.1).

¹⁵ *Yañ ca kho bhikkhave ceteti, yañ ca pakappeti, yañ ca anuseti, ārammaṇam etaṃ hoti viññāṇassa ṭhitiyā. Ārammaṇe sati patiṭṭhitā viññāṇassa hoti.* “**This is a mental basis**” (*ārammaṇam etaṃ hoti*). These various states such as volition become a condition; for here the word *ārammaṇa* is intended as condition (*paccaya*) [that is, here *ārammaṇa* does *not* signify an object of consciousness, the usual meaning in the Abhidhamma].

¹⁶ “**For the support for consciousness**” (*viññāṇassa ṭhitiya*), that is, for the purpose of maintaining the karmic consciousness. When there is this condition, “**there is a support for consciousness**” (*patiṭṭhā viññāṇassa hoti*), that is, for the establishing of that karmic consciousness. [SAPT: It has a capacity to yield fruit in one’s mental continuum.]

¹⁷ *Ārammaṇe sati patiṭṭhitā viññāṇassa hoti*, lit “when there is a mental basis, there is the establishing of consciousness.” Here, *ārammaṇa* has an early non-technical sense, meaning simply “condition,” and as Bodhi takes pain to state, “does *not* signify an object of consciousness, the usual meaning in Abhidhamma” (S:B 758 n112). For an expl of this “condition,” see **Madhu,piṇḍika S** (M 18.16/1:111 f) = SD 6.14.

¹⁸ “**When that consciousness has a support and grows**” (*tasmim patiṭṭhite viññāṇe...virūḷhe*). When, having driven karma on (*kammaṃ javāpetvā*), it has grown and produced roots, through its ability to cause rebirth; hence, “**there is further arising of rebirth**,” ie, production consisting in renewed existence. (SA 2:71)

¹⁹ *Punabbhavābhinibbatti*. Here *punabbhava* (lit “renewed existence”) is the Sutta term for “rebirth,” which in later literature is called *paṭisandhi* (see BDict). See **Mahā Vedalla S** (M 43.17/1:294). It is possible to render this phrase, taking *punabbhavābhinibbatti* as a dvandva, as “renewed existence and arising in the future” (BDict). Here I have taken it in a general sense of the continuance of existence within the present life and indefinitely into future ones. Sometimes *abhinibbatti* by itself means “rebirth” (A 6.61/3:399-402, 10.65/5:120 f).

The commentarial tradition, however, tends to be technically rigid in always seeing *punabbhav'abhinibbatti* as only the karmically active existence. The Saṃyutta Commentary here, for example, says that there is a “link” (*sandhi*) between consciousness and name-and-form (SA 2:270). Following this interpretation, consciousness denotes the karmically generative consciousness of the previous existence, and name-and-form, the beginning of the present existence. Bodhi, however, notes, “It seems to me, however, more likely that *viññāna* straddles both the past life and the present life, as the principle of personal continuity.” (S:B 761 n115)

3 How wrong regarding arises

The negative result of such wrong regarding is as follows: “**Thus, regarding in this manner, the view, ‘I am’ (*asmī ti*) has not left him**”²⁰ [§4]. The Saṃyutta Commentary explains “Thus, regarding in this manner” (*iti ayañ c’eva samanupassanā*) as “regarding with views” (*diṭṭhi,samanupassanā*), and “Thus, regarding in this manner, the view, ‘I am’ has not left him” (*asmī ti c’assa avigatam hoti*) as referring to the notion “I am” as the “triple proliferation” (*papañca-t,taya*) of craving, conceit and views (SA 2:269).

Here, “regarding” (*samanupassanā*) is a conceptualization, an idea we create, while the notion “I am” (*asmī ti*) is a subtler manifestation of ignorance, resulting from craving and conceit. These ideas more fully discussed in **the Khemaka Sutta** (S 22.89).²¹

As a rule, self-identity views arise when the aggregates are regarded with *craving, conceit or views*. To regard the aggregates with **craving** (*taṇhā*) means that we feel that something is missing in our body or our mind (that is, some sort of bodily or mental lack), and we seek externally to fill that lack.²² To regard the aggregates with **conceit** (*māna*) means that we tend to *measure* other people, regarding them as “better than,” or “worse than” or “as good as” ourselves, and acting accordingly in terms of liking or disliking.²³ To regard the aggregates with **views** (*diṭṭhi*) is to look for something permanent, such as, on the one extreme, seeking an eternal self or God-idea to prop ourselves up, or on the other extreme, seeking security in power, pleasure or things.²⁴

The self-identity view is eliminated on attaining the path of stream-entry. The notion “I am” is only fully eradicated on attaining the path of arhathood.

4 How to regard neutral feelings

A very interesting point here is §6 which shows how ignorance towards neutral feelings leads to the arising of self-identity views, thus:

When an uninstructed worldling [ignorant ordinary] person is touched by a feeling born of contact rooted in ignorance (leads to various self-identity views)... [§6]

This passage should be read with this one from **the Tittḥ’āyatana Sutta** (A 3.61), where the arising of feeling is explained as arising from the descent of the being-to-be-born into the womb.:

Dependent on the six elements,²⁵ bhikshus, there is descent into the womb,²⁶
When there is descent, there is name-and-form,²⁷
With name-and-form as condition, there are six sense-bases;

²⁰ On the reading of *avigata*, see below, §4 n.

²¹ S 22.89/3:126-132 = SD 14.13.

²² For a study, see “**Mine**”: **The nature of craving** = SD 19.3.

²³ For a study, see “**Me**”: **The nature of conceit** = SD 19.2.

²⁴ For a study, see “**I**”: **The nature of identity** = SD 19.1.

²⁵ That is, earth, water, fire, wind, space and consciousness.

²⁶ “Descent into the womb,” *gabbhassāvakkanti*. See A 3.61.9/1:176 = SD 6.8 n ad loc.

²⁷ See §9n ad loc.

With the six sense-bases as condition there is contact;
 With contact as condition, there is feeling.

(A 3.61.9/1:176)

Furthermore, it is stated in **the Kim Mūlaka Sutta** (A 10.58), that “all mental states flow along with feeling.”²⁸ In early Buddhist psychology, feeling refers to the affective (or hedonic) tone that arises in connection with sense-perception, that is, pleasant feeling (*sukhā vedanā*), painful feeling (*dukkhā vedanā*) and neutral feeling (*adukkham-asukhā vedanā*), which is the first classification of feeling in **the Vedanā Saṃyutta**.²⁹ The uninstructed ordinary person, that is, the worldling, as a rule, predictably reacts to the three kinds of feelings, thus:

| Feeling | Reaction | Reinforces |
|----------|--|------------------------------|
| Painful | He sorrows, grieves, laments, beats his breast, becomes confused | latent tendency of aversion |
| Pleasant | He <u>delights</u> in sensual pleasure | latent tendency of lust |
| Neutral | He does not understand [does not know] it | latent tendency of ignorance |

Table 4. How feelings reinforces latent tendencies

According to **the Daṭṭhabba Sutta** (S 36.54), this is how the three kinds of feeling should be regarded, thus:

A pleasant feeling, bhikshus, should be seen as painful.³⁰

A painful feeling should be seen as a dart.

A neutral feeling should be seen as impermanent.

The Majjhima Commentary says that it is not easy to be mindful of neutral feeling, and that it should be best approached by way of inference, by noting the absence of both pleasant and unpleasant feelings. It illustrates with the example of a hunter seeing tracks before and after a rock, thereby inferring the track of an animal (MA 1:277).

5 How self-identity proliferates

The key passage of the Samanupassanā Sutta is §6 which points to where self-identity crises arise—in the mind and its mind-objects, rooted in ignorance. The Saṃyutta Commentary explains the phrase, “By a feeling...rooted in ignorance” (*avijjā,samphassa,jena*), as the contact associated with ignorance (*avijjā,-sampayutta,phassa*) (SA 2:270), that is, sense-experiences coloured and filtered by our ignorance of true reality.

The passage as a whole shows how the new karmically active phase of existence arises through the persistence of conceiving the notion “I am” and various speculative views of self-identity (as listed). Underlying this whole process is ignorance, its powerful latent root. When this is activated by feeling (*vedanā*)—that is the reaction of being mindlessly attracted to what is perceived as pleasant, being repelled by what is regarded as unpleasant, and ignoring what appears neutral—it gives rise to the notion “I am,” which is really is manifestation of *craving* (unconscious drive or thirst arising from a sense of lack) and *conceit* (a measuring of others in terms of self-gratification).

The notion “I am *this*” then arises, when the empty “I” is reified by identifying with one of other of the five aggregates. Finally, notions of *eternalism* (eternal life, creator-God, etc) and of *annihilationism* (this is our only life, we are our body) arise when the self or soul is held to survive death or to be annihilated at death.

²⁸ *Vedanā samosaranā sabbe dhammā* (A 10.58/5:107).

²⁹ **Samādhi S** (S 36.1/4:204); see also **Mahā Satipaṭṭhāna S** (D 22.11/2:298 = SD 13.2) = **Satipaṭṭhāna S** (M 10.32/1:59 = SD 13.3); and also D 3:275; S 2:53, 82, 4:207; A 3:400. See also SD 13.1 Introd (5B).

³⁰ On account of change (*viparināmana,vasena*). (SA 3:76)

This passage, as such, is an alternative version of **dependent arising** (*paṭicca samuppāda*), thus:³¹

| | | Samanupassanā Sutta | |
|----------------------|---|--|---|
| PAST EXISTENCE | 1. Ignorance 2. Volitional activities | Wrong regarding (<i>samanupassanā</i>) & the notion “I am” (<i>asmî tî</i>) | <u>Karma process</u> (<i>kamma.bhava</i>) 5 active causes: 1,2,8,9,10 |
| PRESENT EXISTENCE | 3. Consciousness 4. Name-and-form (mental and physical existence) 5. The sixfold sense-base 6. Contact 7. Feeling | The 5 faculties (<i>indriya</i>) | <u>Rebirth process</u> (<i>upapatti.bhava</i>) 5 results: 3-7 |
| | 8. Craving 9. Clinging 10. Existence | The notion “I am” (<i>asmî tî</i>) | Karma process (<i>kamma.bhava</i>) 5 causes: 1,2,8,9,10 |
| FUTURE EXISTENCE | 11. Birth 12. Decay-and-death | Renewed existence | <u>Rebirth process</u> (<i>upapatti.bhava</i>) 5 results: 3-7 |

Links 1-2, together with 8-10, represent the karma process, containing the five karmic causes of rebirth.
Links 3-7, together with 11-12, represent the rebirth process, containing the five karmic results.

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³¹ For further details, see **Dependent Arising** = SD 5.16 (8).

The Discourse on Regarding

(S 22.47/3:46 f)

- 1 Originating in Sāvattḥī.
- 2 Spoken there by the Blessed One.
- 3 “Bhikshus, those ascetics or brahmins who regard³² self in various ways, all regard it as the five aggregates, or as something amongst them.
- 4a What are the five?

The 20 kinds of self-identity views (*sakkāya, ditṭhi*)

4b Here, bhikshus, an uninstructed worldly [ignorant ordinary] person, who has no regard for the noble ones and is unskilled and undisciplined in their Dharma, who has no regard for the true individuals and is unskilled and undisciplined in their Dharma, regards³³

- (1) form as the self, or the self as possessing form, or form as in the self, or the self as in form;
- (2) feelings as the self, or the self as possessing feelings, or feelings as in the self, or the self as in feelings;
- (3) perception as the self, or the self as possessing perception, or perception as in the self, or the self as in perception;
- (4) formations as the self, or the self as possessing formations, or formations as in the self, or the self as in formations;
- (5) consciousness as the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.³⁴

Thus, regarding³⁵ in this manner, the view, ‘I am’ (*asmī ti*) has not left him.³⁶

The 6 senses, sense-contact and self-identity

5 Bhikshus, since the view ‘I am’ has not left him, there occurs the descent of the five faculties,³⁷ that is, the faculties of

- (1) the eyes (*cakkhu’ndriya*),
- (2) the ears (*sot’indriya*),
- (3) the nose (*ghan’indriya*),
- (4) the tongue (*jīvh’indriya*), and
- (5) the body (*kāy’indriya*).³⁸

6 Bhikshus, there is the mind, there are mental objects, there is the element of ignorance.³⁹

³² “Regards (or considers),” *samanupassati* = *sam* (completeness) + *anu* (after) + *passati* (he sees), ie, to look at intuitively (with wisdom).

³³ On the 4 basic modes of self-identity view in connection with the aggregates totaling 20 self-views, see Intro (1).

³⁴ As at **Mahā Puṇṇama S** (M 109.10/3:17 f) = S 22.82.11/3:102 = SD 17.11 n

³⁵ “Thus, regarding in this manner,” *iti ayaṅ c’eva samanupassanā*. Comy explains this as regarding with views (*ditṭhi, samanupassanā*), and *asmī ti c’assa avigataṃ hoti* as referring to the notion “I am” as the “triple proliferation” (*papañca-t, taya*), of craving, conceit and views. (SA 2:269)

³⁶ *Asmī ti c’assa avigataṃ hoti*, thus Be Ce Se; but PTS *adhigataṃ* for *avigataṃ* is clearly wr. Bodhi: “That the latter reading must be correct is proved by [(**Nissaraṇā**) **Mettā Sutta**, A 6.13.7/3:292,16-17], where the affirmative occurs, *asmī ti kho me avigataṃ*. This same argument applies to [**Khema S**, S 22.89.13]... (S 3:128,34-35)” (S:B 1057 n61). See **Khemaka S** (S 22.89) = SD 14.13 Intro (2). On sentence meaning, see prec n.

³⁷ Comy: When there is this group of defilements, there is the production of the 5 faculties conditioned by defilements and karma (SA 2:269). This short sentence, says Bodhi, describes “the rebirth process contingent upon the persistence of the delusion of personal selfhood.

³⁸ “Regards (or considers),” *samanupassati* = *sam* (completeness) + *anu* (after) + *passati* (he sees), ie, to look at intuitively (with wisdom).

When an uninstructed worldly [ignorant ordinary] person is touched by a feeling born of sense-contact associated with ignorance,⁴⁰

- | | |
|---|--|
| (1) ‘I am’ occurs to him, or | (<i>asmī ’ti pi ’ssa hoti</i>), |
| (2) ‘I am this’ occurs to him, or | (<i>ayam aham asmī ’ti pissa hoti</i>), |
| (3) ‘I will be’ occurs to him, or | (<i>bhavissan ’ti pi ’ssa hoti</i>), |
| (4) ‘I will not be’ occurs to him, or | (<i>na bhavissan ’ti pi ’ssa hoti</i>), |
| (5) ‘I will have form’ occurs to him, or | (<i>rūpī bhavissan ’ti pi ’ssa hoti</i>), |
| (6) ‘I will be formless’ occurs to him, or | (<i>arūpī bhavissan ’ti pi ’ssa hoti</i>), |
| (7) ‘I will be percipient’ occurs to him, or | (<i>saññī bhavissan ’ti pi ’ssa hoti</i>), |
| (8) ‘I will be non-percipient’ occurs to him, or | (<i>asaññī bhavissan ’ti pi ’ssa hoti</i>), |
| (9) ‘I will be neither percipient-nor- non-percipient’ occurs to him. [47] | (<i>n’eva,saññī,nāsaññī bhavissan ’ti pissa hoti</i>). |

7a Bhikshus, these five faculties remain right there.⁴¹

The abandoning of self-identity

7b But here, a wise noble disciple abandons ignorance and arouses knowledge.

With the abandoning of ignorance and the arising of knowledge,

- | | |
|---|---|
| ‘I am’ does not occur to him,’ or | (<i>asmī ’ti pi ’ssa na hoti</i>), |
| ‘I am this’ does not occur to him,’ or | (<i>ayam aham asmī ’ti pissa na hoti</i>), |
| ‘I will be’ does not occur to him,’ or | (<i>bhavissan ’ti pi ’ssa na hoti</i>), |
| ‘I will not be’ does not occur to him,’ or | (<i>na bhavissan ’ti pi ’ssa na hoti</i>), |
| ‘I will have form’ does not occur to him,’ or | (<i>rūpī bhavissan ’ti pi ’ssa na hoti</i>), |
| ‘I will be formless’ does not occur to him,’ or | (<i>arūpī bhavissan ’ti pi ’ssa na hoti</i>), |
| ‘I will be percipient’ does not occur to him,’ or | (<i>saññī bhavissan ’ti pi ’ssa na hoti</i>), |
| ‘I will be non-percipient’ does not occur to him,’ or | (<i>asaññī bhavissan ’ti pi ’ssa na hoti</i>), |
| ‘I will be neither percipient-nor- non-percipient’ does not occur to him.” | (<i>n’eva,saññī,nāsaññī bhavissan ’ti pissa na hoti</i>). |

081101; 081204; 091105

³⁹ Comy explains “mind” (*mano*) as the karmic mind (*kamma,mano*) and “mental objects” (*dhammā*) as sense-objects (*ārammaṇa*), or the former as the life-continuum (*bhavaṅga*) and adverting consciousness (*āvajjana*). (SA 2:269 f)

⁴⁰ “By a feeling...rooted in ignorance,” *avijjā,samphassa,jena*, which Comy explains as the contact associated with ignorance (*avijjā,sampayutta,phass*) (SA 2:270). See Intro (4).

⁴¹ On this whole passage, see Intro (5).