

Pārileyya¹ Sutta

The Discourse at Pārileyya(ka) Forest

[How to immediately destroy the mental defilements]
(Saṃyutta Nikāya 22.81/3:94-99)
Translated & annotated by Piya Tan ©2003

Introduction

1 Kosambī

Pārileyya or Pārileyyaka 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 Vamsa or Vatsa people, one of the sixteen great states (*mahā janapadā*)³ of Buddha's India. Several kings of the Vamsa 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.

The Buddha visited Kosambī on several occasions and spent his 9th rains retreat there (BA 3). In his life-time, there were established four 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

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

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 tenth year of his public ministry (BA 3). As a result of various minor alleged breaches of the Vinaya rules, the monks were divided over whether an offence had been committed or not. There were 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 six virtues of cordiality.⁹ In his efforts to heal the rift, the Buddha gave 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 Sixteen 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 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). There the dispute is said to have started when a monk failed to flush after using the toilet (DhA 1:53 f).

⁹ "The six virtues of cordiality" (*cha dhammā sārāṇīyā*): (1) showing lovingkindness through deeds, openly and in private (*mettā.kāya,kamma*); (2) showing lovingkindness through speech, openly and in private (*mettā.-vacī,kamma*); (3) showing lovingkindness through thoughts, openly and 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 privately (*sīla,sāmaññatā*); (6) keeping to right views

After three attempts to reconcile the quarrelling factions failed, the Buddha decided to go on a solitary retreat (V 1:337-357).¹¹ Leaving the Kosambī community, he passed through Bālaka, lona, -kāra, gāma,¹² where he met the monk Bhagu.¹³ Then the Buddha went on to Pācīna, vaṃsa, dāya,¹⁴ where he met 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).

3 Pārileyyaka forest

On reaching Pārileyya, the Buddha goes into solitary retreat at the foot of an auspicious sal tree¹⁸ in a protected forest grove.¹⁹ There a certain **bull elephant**²⁰ who, finding no pleasure in the herd, left it and waited on the Buddha, attending to all his needs. The Commentaries²¹ say that the elephant's

compatible with one's spiritual companions, openly and privately (*diṭṭhi.sāmaññatā*) (M 48.6/1:322; D 3:245; A 3:288 f). The chief of these is the sixth (M 48.7/1:322 f).

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 Nāṇamoli 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 (*lona, kāra, -gāma*), belonging to the householder Upāli; (2) *bālakīniyā* in the text is an adjective meaning "comprising fools" (*bālavatiyā 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, venerable sir, 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, vaṃsa, dāya, Māra appeared before him in a terrible form (ThaA 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 (*manāpa laṭṭhaka*) 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" (*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).

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).

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).

There was also a **monkey** who offered the Buddha a honeycomb. Later, in his excitement, the monkey fell on a sharp stump, immediately died and was reborn in Tāvātimsa heaven.

Later, when Ānanda and the 500 monks visited the Buddha [§8], Pārileyya provided them all with food. He however died of a broken heart when the Buddha left the forest for Sāvathī,²² and was reborn in Tāvātimsa with a golden mansion (*vimāna*) 30 leagues high, and where he came to be known as Pārileyyaka Devaputta. He is also identified with the elephant of the **Bhisa Jātaka**.²³

4 The four self-identity views

The Parileyya Sutta relates how an uninstructed ordinary person tends to regard any of the five aggregates (form, feeling, perception, mental formations, and consciousness) in these ways:

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

The **Paṭisambhidā, magga** illustrates the four 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.²⁴ When this four self-views are applied to the five aggregates, we get a total of twenty self-views. These twenty kinds of self-identity views (*sakkāya, diṭṭhi*) are listed in **the Mahā Puṇṇama Sutta** (M 109)²⁵ and **the Cūḷa Vedalla Sutta** (M 44).²⁶

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 uninstructed ordinary worldling perceives earth as earth, but having perceived earth as earth,²⁷

he conceives²⁸ [himself as] earth;
 he conceives [himself] in 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,²⁹ I say. (M 1.3/1:1) = SD 11.8.

²² V 1:352 f; S 3:95; M 1:320; U 4:5; J 3:489.

²³ J 488/4:314; C 3:4; Jtm 19.

²⁴ Pm 2.50, 74, 77, 90 = 1:144 f.

²⁵ M 109.10/ 3:17 f = SD 17.11.

²⁶ M 44.7 f/1:300.

²⁷ 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.

²⁸ "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 three 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).

²⁹ "Lack of full understanding," *apariññāta*. See Intro (2).

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

5 The threefold grasping

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*).³⁰ These three are also known as “latent tendencies to ‘I’-making, ‘mine’-making and conceit” (*ahaṇ.kāra,mamaṇ.kāra,mān-ānusaya*).³¹ These threefold graspings 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.³²

The Alagaddūpama Sutta (M 22) speaks of **six grounds of views** (*diṭṭi-t,ṭhāna*) based on the notions, “This is mine; this I am; this is my self.”³³ The six 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 22.15/1:135 f)

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 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). 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.

— — —

³⁰ 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.

³¹ M 22.15, 72.15, 112.11 20, S 2:75, 3:236, 4:41; A 1:132, 133.

³² See Bodhi, 1980:8-11; Peter Harvey, *The Selfless Mind*, 1995:32 f.

³³ See **Alagaddūpama S** (M 22/1:130-142) Intro in 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 Pārileyya(ka) Forest

(S 22.81/3:94-99)

[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 Order of Monks, set out on a tour without any companion.³⁴

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 Order 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,³⁵ eventually arrived in Pārileyyaka. The Blessed One stayed at the foot of an auspicious sal tree in Pārileyyaka.³⁶

6 Then a number of monks³⁷ approached the venerable Ānanda and exchanged greetings with him. When this courteous and amiable 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 those 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 those monks with a Dharma talk.³⁸ [96]

³⁴ “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.

³⁵ The Buddha stopped en route at Bālaka, loṇa, kāra, gāma and Pācīna, vaṃsa, dāya. See Intro (2).

³⁶ 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).

³⁷ 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)

³⁸ “The Blessed One then **instructed** (*sandassetvā*), **inspired** (*samādapetvā*), **roused** (*samuttejetvā*) and **gladdened** (*sampahaṃsetvā*)... 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 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

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 immediate³⁹ destruction of the mental influxes?”

The 37 limbs of awakening⁴⁰

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

“Monks, this Dharma has been taught by me in a way that discerns reality.⁴¹

The four focusses of mindfulness (*satipaṭṭhāna*)...

The four right strivings (*samma-p, padhāna*)...

The four roads to spiritual power (*iddhi, pāda*)...

The five spiritual faculties (*indriya*)...

The five spiritual powers (*bala*)...

The seven factors of awakening (*bojjhaṅga*)...

The noble eightfold path (*ariy’atṭh’āṅgika magga*) has been taught by me in a way that discerns reality.

THE IMMEDIATE DESTRUCTION OF THE MENTAL INFLUXES

12 Monks, 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, monks, should one know, how should one see, so that there is the immediate destruction of the mental influxes?

Form and self

14 (1) Here, monks, the uninstructed 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,⁴² and is unskilled in the Dharma of the true persons and undisciplined in the Dharma of the true persons, considers **form as the self**.⁴³ That consideration, monks, is a formation.⁴⁴

(4) & also LS Cousins, in his review of *The Middle Length Discourses of the Buddha* (tr. Ñāṇamoli) 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.

³⁹ “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 arahant-hood 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.

⁴⁰ 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.

⁴¹ “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, pakkhiya dhamma*), see S:B 1485-87 & Gethin 2001.

⁴² “True persons,” *sappurisa*, also “superior persons,” also “virtuous persons,” “ideal persons.” *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 D 33.2.2(6)/-3:252, 34.1.8(7)/3:283; M 113; A 7.64/4:113, 8:38/4:144 f & at M 110.14-24/3:23 f. See SD 12.14(3).

⁴³ This is the first consideration of the self-identity views in connection with an aggregate. For details, see Intro (4) above.

⁴⁴ “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

15 That formation—what is its source, what is its origin, from what is it born and produced? When the uninstructed ordinary person is touched by a feeling born of contact connected with ignorance,⁴⁵ craving arises—from there is born that formation.

16 Thus, monks,
 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, monks, 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 is a formation...

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

18 (3) However, he might not consider form as the self or the self as possessing form, but he considers **form as in the self**. That consideration is a formation...

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, monks, there is the immediate destruction of the mental influxes.

19 (4) However, he might not consider form as the self or the self as possessing form or form as in the self, but self he considers **the self as in form**. That consideration is a formation...

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, monks, there is the immediate destruction of the mental influxes.

[98]

Feeling and self

20 He might not consider form as the self...

21 But he considers **feeling** as the self...

...the self as possessing feeling...

...feeling as in the self...

...the self as in feeling.

That consideration is a formation...

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, monks, there is the immediate destruction of the mental influxes.

power of generation, ie, as the *sankhata-sankhāra* of the commentaries rather than as *abhisankharaṇa-sankhāra*, 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))

⁴⁵ “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.

Perception and self

22 He might not consider form as the self...feeling as the self...

...But he considers **perception** as the self...

...the self as possessing perception...

...perception as in the self...

...the self as in perception...

That consideration is a formation...

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, monks, there is the immediate destruction of the mental influxes.

Volitional formations and self

23 He might not consider form as the self...feeling as the self...perception as the self...

But he considers **volitional formations** as the self...

...the self as possessing volitional formations...

...volitional formations as in the self...

...the self as in volitional formations...

That consideration is a formation...

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, monks, there is the immediate destruction of the mental influxes.

Consciousness and self

24 He might not consider form as the self...feeling as the self...perception as the self...volitional formations as the self...

But he considers **consciousness** as the self...

...the self as in consciousness...

...the self as possessing consciousness...

...consciousness as in the self...

That consideration is a formation...

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, monks, there is the immediate destruction of the mental influxes.

Eternalist view

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

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.'⁴⁶

⁴⁶ 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 OH de A Wijesekera, "An aspect of Upaniṣadic ātman and Buddhist 'anattā'," in

That **eternalist view** is a formation...

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, monks, there is the immediate destruction of the mental influxes.

Annihilationist view

26 He might not consider form as the self...feeling as the self...perception as the self...volitional formations as the self...consciousness as the self...or hold *such an eternalist view*.

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.’⁴⁷

27 That **annihilationist view** is a formation...

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, monks, there is the immediate destruction of the mental influxes.

Doubt

28 He might not consider form as the self...feeling as the self...perception as the self...volitional formations as the self...consciousness as the self...or hold *such an eternalist view*...or hold *such an annihilationist view*.

But he is uncertain, doubtful, indecisive concerning the true Dharma.

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

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

When the uninstructed ordinary person is touched by a feeling born of contact connected with ignorance, craving arises: from there is born that formation.⁴⁸

30 Thus, monks, 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, monks, there is the immediate destruction of the mental influxes.⁴⁹

[100]

— evaṃ —

Buddhist and Vedic Studies, Delhi: Motilal Banarsidass, 1994. Cf **Dhamma,niyāma S** (A 3.134/1:285) = SD 26.8.

⁴⁷ 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 verb 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 ahaṃ na bhavēyyaṃ mama parikkhāro pi na bhavēyya... sace pana āyatim pi ahaṃ 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.

⁴⁸ 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)

⁴⁹ Comy: In this sutta, in 23 cases, insight culminating in arhathood has been explained. (SA 2:306)

Bibliography

- Bodhi Bhikkhu
1980 *The Discourse on the Root of Existence: The Mūlapariyāya Sutta and its Commentaries*, tr from the Pāli, Kandy: Buddhist Publication Society, 1980.
- Finegan, Jack
1989 *An Archaeological History of Religions of Indian Asia*. NY: Paragon House, 1989.
- Gethin, Rupert
2001 *The Path to Awakening*. [E J Brill, 1992] Oxford: Oneworld Publications, 2nd ed 2001. [A study of the 37 *bodhi, pakkhiya, dhammā*.]
- Ñāṇamoli Bhikhu
1992 *The Life of the Buddha According to the Pāli Canon*. [1972] 3rd ed Kandy: Buddhist Publication Society, 1992.
- Thomas, Edward J
1949 *The Life of the Buddha as Legend and History* [1927]. 3rd ed, London: RKP, 1949. NY: Barnes & Noble, 1952. Repr 1975 sb. [LB:T]
- Wijesekera, OH de A
1994 *Buddhist and Vedic Studies*, Delhi: Motilal Banarsidass, 1994. [See esp “An aspect of Upaniṣadic ātman and Buddhist ‘anattā.’”]

041124; 060716; 070517; 081026; 091106