SN 22.81 — At Pārileyyaka

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Text

Linked Discourses 22.81

8. Bitable

At Pārileyyaka

At one time the Buddha was staying near Kosambī in Ghosita's monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambī for alms. After the meal, on his return from almsround, he set his lodgings in order himself. Taking his bowl and robe, without informing his supporters or taking leave of the mendicant Saṅgha, he set out to go wandering alone, with no companion.

Then, not long after the Buddha had left, one of the mendicants went to Venerable Ānanda and told him what had happened. Ānanda said, "Reverend, when the Buddha leaves like this it means he wants to stay alone. At this time no one should follow him."

Then the Buddha, traveling stage by stage, arrived at Pārileyyaka, where he stayed at the root of a sacred sal tree. Then several mendicants went up to Venerable Ānanda and exchanged greetings with him.

When the greetings and polite conversation were over, they sat down to one side and said to him, "Reverend, it's been a long time since we've heard a Dhamma talk from the Buddha. We wish to hear a Dhamma talk from the Buddha."

Then Venerable Ānanda together with those mendicants went to Pārileyyaka to see the Buddha. They bowed and sat down to one side, and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

Now at that time one of the monks had the thought, "How do you know and see in order to end the defilements without delay?"

Then the Buddha, knowing that monk's train of thought, addressed the mendicants:

"Mendicants, I've taught the Dhamma analytically. I've analytically taught the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. That's how I've taught the Dhamma analytically. Though I've taught the Dhamma analytically, still a certain mendicant present here has this thought: 'How do you know and see in order to end the defilements without delay?'

And how, mendicants, do you know and see in order to end the defilements without delay? Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons.

They regard form as self. But that regarding is just a conditioned phenomenon. And what's the source, origin, birthplace, and inception of that conditioned phenomenon? When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That's how you should know and see in order to end the defilements without delay.

Perhaps they don't regard form as self, but they still regard self as possessing form. But that regarding is just a conditioned phenomenon. …

Perhaps they don't regard form as self, or self as possessing form, but they still regard form in self. But that regarding is just a conditioned phenomenon. …

Perhaps they don't regard form as self, or self as possessing form, or form in self, but they still regard self in form. But that regarding is just a conditioned phenomenon. …

Perhaps they don't regard form as self, or self as possessing form, or form in self, or self in form. But they regard feeling as self … perception as self … choices as self … consciousness as self … But that regarding is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That's how you should know and see in order to end the defilements without delay.

Perhaps they don't regard form or feeling or perception or choices or consciousness as self. Still, they have such a view: 'The self and the cosmos are one and the same. After death I will be that, permanent, everlasting, eternal, and imperishable.' But that eternalist view is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? … That's how you should know and see in order to end the defilements without delay.

Perhaps they don't regard form or feeling or perception or choices or consciousness as self. Nor do they have such a view: 'The self and the cosmos are one and the same. After death I will be that, permanent, everlasting, eternal, and imperishable.' Still, they have such a view: 'I might not be, and it might not be mine. I will not be, and it will not be mine.' But that annihilationist view is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? … That's how you should know and see in order to end the defilements without delay.

Perhaps they don’t regard form or feeling or perception or choices or consciousness as self. Nor do they have such a view: ‘The self and the cosmos are one and the same. After death I will be that, permanent, everlasting, eternal, and imperishable.’ Nor do they have such a view: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ Still, they have doubts and uncertainties. They’re undecided about the true teaching. That doubt and uncertainty, the indecision about the true teaching, is just a conditioned phenomenon. And what’s the source of that conditioned phenomenon? When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That’s how you should know and see in order to end the defilements without delay.”