

Sakkāyadiṭṭhi

(S/self-view)

Identity-view with Atta (Self), as well as being one of his attas (selves)

"And what, bhikkhus, is identity (with Self)?

It should be said: the five aggregates subject to clinging.

Katamo ca, bhikkhave, sakkāyo?

Pañcupādānakkhandhātissa vacanīyaṃ.

...

"And what, bhikkhus, is the origin of identity?

It is this Craving that leads to renewed existence

Katamo ca, bhikkhave, sakkāyasamudayo?

Yāyaṃ taṇhā ponobhavikā ... pe ...

...

"And what, bhikkhus, is the cessation of identity?

It is the remainderless fading away and cessation of that same craving

Katamo ca, bhikkhave, sakkāyanirodho?

Yo tassāyeva taṇhāya ... pe ...

...

"And what, bhikkhus, is the way leading to the cessation of suffering?

It is this Noble Eightfold Path; that is, right view ... right concentration.

Katamā ca bhikkhave, sakkāyanirodhagāminī paṭipadā?

Ayameva ariyo aṭṭhaṅgiko maggo.

SN 22.105

"As if smitten by a sword,
As if his head were on fire,
A bhikkhu should wander mindfully
To abandon identity view."

*"Sattiyā viya omaṭṭho,
ḍayhamānova matthake
Sakkāyadiṭṭhippahānāya,
sato bhikkhu paribbaje"ti.*

SN 1.21

"Venerable sir, how does identity view come to be?"

"Here, bhikkhu, an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, regards material form as self, or self as possessed of material form, or material form as in self, or self as in material form. He regards feeling as self...perception as self...formations as self... consciousness as self, or self as possessed of consciousness, or consciousness as in self, or self as in consciousness. That is how identity view comes to be."

"Kathaṃ pana, bhante, sakkāyadiṭṭhi hotī"ti?

"Idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmim vā attānaṃ vedanaṃ attato attānaṃ attani vā vedanaṃ vedanāya vā attānaṃ samanupassati vedanāvantaṃ vā saññaṃ attato samanupassati saññāvantaṃ vā attānaṃ attani vā saññaṃ saññāya vā attānaṃ saṅkhāre attato samanupassati saṅkhāravantaṃ vā attānaṃ attani vā saṅkhāre saṅkhāresu vā attānaṃ viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmim vā attānaṃ. Evaṃ kho, bhikkhu, sakkāyadiṭṭhi hotī"ti.

MN 109

"Venerable sir, how does identity view come to be?"

"Here, bhikkhu, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and

undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That is how identity view comes to be.”

“Kathaṃ nu kho, bhante, sakkāyadīṭṭhi hotī”ti?

“Idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ attani vā rūpaṃ, rūpasmim vā attānaṃ vedanaṃ ... saññaṃ ... saṅkhāre ... viññānaṃ ... attato samanupassati, viññānavantaṃ vā attānaṃ attani vā viññānaṃ, viññānasmim vā attānaṃ. Evaṃ kho, bhikkhu, sakkāyadīṭṭhi hotī”ti.

SN 22.82

“Now, bhikkhus, this is the way leading to the origination of identity?

One regards the eye thus: ‘This is mine, this I am, this is my self.’ One regards forms thus... One regards eye-consciousness ... eye-contact ...

Ayaṃ kho pana, bhikkhave, sakkāyasamudayagāminī paṭipadā—cakkhuṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; rūpe ‘etaṃ mama, esohamasmi, ...

MN 148

“Without having abandoned these three things, one is incapable of abandoning lust, hatred, and delusion. What three? Personal-existence view, doubt, and wrong grasp of behavior and observances. Without having abandoned these three things, one is incapable of abandoning lust, hatred, and delusion.

“tayome bhikkhave, dhamme appahāya abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ. katame tayo? sakkāyadīṭṭhiṃ appahāya, vicikicchaṃ appahāya, sīlabbataparāmāsaṃ appahāya — ime kho, bhikkhave, tayo dhamme appahāya abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ.

“Without having abandoned these three things, one is incapable of abandoning personal-existence view, doubt, and wrong grasp of behavior and observances. What three? Careless attention, following a wrong path, and mental sluggishness. Without having abandoned these three things, one is incapable of abandoning personal-existence view, doubt, and wrong grasp of behavior and observances.

“tayome, bhikkhave, dhamme appahāya abhabbo sakkāyadīṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ. katame tayo? ayonisomanasikāraṃ appahāya, kummaggasevanaṃ appahāya, cetaso līnattaṃ appahāya — ime kho, bhikkhave, tayo dhamme appahāya abhabbo sakkāyadīṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ.

AN 10.76

“As to the various views that arise in the world, householder, ‘The world is eternal’ ... - these as well as the sixty-two speculative views mentioned in the Brahmajāla: when there is identity view, these views come to be when there is no identity view, these views do not come to be.”

“Yā imā, gahapati, anekavihitā dīṭṭhiyo loke uppajjanti: ‘sassato lokoti vā, asassato lokoti vā, antavā lokoti vā anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā. Yāni cimāni dvāsaṭṭhi dīṭṭhigatāni brahmajāle bhaṇitāni imā kho, gahapati, dīṭṭhiyo sakkāyadīṭṭhiyā sati honti, sakkāyadīṭṭhiyā asati na hontī”ti.

...

“But, venerable sir, how does identity view come to be?”

“Here, householder, the uninstructed worldling, who has no regard for the noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for the good persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. It is in such a way that identityview comes to be.”

“Kathaṃ pana, bhante, sakkāyadīṭṭhi hotī”ti?

“Idha, gahapati, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmim vā attānaṃ vedanaṃ attato saṅkhāre ... viññānaṃ attato samanupassati, samanupassati ... pe ... saññaṃ ... viññānavantaṃ vā attānaṃ, attani vā viññānaṃ, viññānasmim vā attānaṃ. Evaṃ kho, gahapati, sakkāyadīṭṭhi hotī”ti.

SN 41.3

“Here, a bhikkhu enters and dwells in a certain peaceful liberation of mind. He attends to the cessation of

personal existence (self-view). As he is doing so, his mind launches out toward it, acquires confidence, becomes steady, and focuses on it. This bhikkhu can be expected to attain the cessation of personal existence.

Idha pana, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati. So sakkāyanirodhaṃ manasi karoti. Tassa sakkāyanirodhaṃ manasi karoto sakkāyanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. Tassa kho evaṃ, bhikkhave, bhikkhuno sakkāyanirodho pāṭikaṅkho.

AN 4.175

“The noble ones have seen as happiness
The ceasing of identity.
This view of those who clearly see
Runs counter to the entire world.

*Sukhaṃ diṭṭhamariyebhi,
sakkāyassa nirodhanaṃ;
Paccanīkamidaṃ hoti,
sabbalokena passataṃ.*

SN 35.136

‘The near shore, which is dangerous and fearful’: this is a designation for identity.

Orimaṃ tīraṃ sāsaṅkaṃ sappaṭibhayanti kho, bhikkhave, sakkāyassettaṃ adhvacaṇaṃ.

SN 35.238

‘Even the Brahma world, friend, is impermanent, unstable, included in identity. So please withdraw your mind from the brahma world and direct it to the cessation of identity.’

‘Brahmalokopi kho, āvuso, anicco addhuvo sakkāyapariyāpanno. Sādhāyasmā Brahmālokā cittaṃ vuṭṭhāpetvā sakkāyanirodhe cittaṃ upasaṃharāhī’ti.

SN 55.54

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VEDIC REFERENCES

Although this word does not exist in Sanskrit, Sakkāya could be decomposed as follows:

saṃ+Ka+iya

lit. "with what belongs to **Ka**" (where Ka is the other name for the god Prajāpati)

□■ -īya forms possessives in Sanskrit.

& saṃ means "with".

Prajāpati

Lord of creatures

praja (creatures) + pati (lord)

In ŚBr. 4.5.9.2 Prajāpati is the Self - a Self that wants to become more than one, and desires to reproduce (selves) > ŚBr. 6.1.1.8.

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