

### 0.0.1 At Parileyyaka

1. At one time the Auspicious One dwelled in Kosambi at Ghosita's Park. Then in the morning time, the Auspicious One, having dressed, having taken bowl and robes, entered Kosambiya for alms food. Having wandered in Kosambiya for alms food, after his meal, having gone back after alms gathering, he set his dwelling place in order by himself. Having taken bowl and robes, without having informed his personal attendants, without taking leave of the bhikkhu Sangha, he set out wondering alone without a companion.

2. Then not long after the Auspicious One had left, by which way the venerable Ananda was, by that way a certain bhikkhu approached. Having approached, he said this to the venerable Ananda:

### 0.0.1 pārileyyakasuttaṃ

ekam samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme. atha kho bhagavā pubbaṇhasamayam nivāsetvā, pattacīvaramādāya kosambiyaṃ piṇḍāya pāvīsi. kosambiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭikkanto sāmam senāsam saṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅgham eko adutiyo cārikaṃ pakkāmi.

atha kho aññataro bhikkhu acirapakkaṇtassa bhagavato yenāyasmā ānando tenu-pasaṅkami. upasaṅkamitvā āyasmantaṃ

“Alas! O friend Ananda, the Auspicious One has set his dwelling place in order by himself. Having taken his bowl and robes, without having informed his personal attendants, without taking leave of the bhikkhu Sangha, he has set out wondering alone without a companion”.

3. “Friend, on whatever occasion the Auspicious One sets his dwelling place in order by himself, having taken his bowl and robes, without having informed his personal attendants, without taking leave of the bhikkhu Sangha, sets out wondering alone without a companion, on that occasion the Auspicious One wishes to dwell all alone. On that occasion the Auspicious One is not to be pursued by anyone”.

4. So then, the Auspicious

ānandaṃ etadavoca:  
"ehā'vuso ānanda, bhagavā sāmaṃ senāsanaṃ saṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkanto'ti.

yasmiṃ āvuso samaye bhagavā sāmaṃ senāsanaṃ saṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkamati ekova bhagavā tasmīṃ samaye viharitukāmo hoti. na bhagavā tasmīṃ samaye kenaci anubandhitabbo hotīti.

atha kho bhagavā anu-

One, wandering on tour by stages, by which way Parileyyaka was, by that way he arrived. There at Parileyyaka, the Auspicious One just dwelled at the root of an auspicious Sal tree. Later on, by which way the venerable Ananda was, by that way many bhikkhus approached. Having approached the venerable Ananda, they exchanged friendly greetings. Having exchanged friendly greetings and amiable talk, they sat down to one side. Having sat to one side, those bhikkhus said this to the venerable Ananda. “O friend Ananda, a Dhamma talk face to face from the Auspicious One has not been heard by us for a very long time. O friend Ananda, we wish to hear a Dhamma talk face to face from the Auspicious One”

5. So then, by which way the root of the auspicious Sal

pubbena cārikaṃ caramāno yena pāṛileyyakaṃ<sup>1</sup> tadavasari. tatra sudamṃ bhagavā pāṛileyyake viharati bhad-dasālamūle atha kho sambahulā bhikkhu yena āyasmā ānando tenupasaṅkamimṃsu. upasaṅkamitvā āyasmatā ānandena sad-dhiṃ sammodimṃsu. sammodanīyaṃ kathamṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdimṃsu. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ ānandaṃ etadavocuṃ: "cira-rassutā kho no āvuso ānanda bhagavato sammukhā dhammī-kathā icchāma mayaṃ āvuso ānanda, bhagavato sammukhā dhammiṃ kathamṃ sotu'nti"

atha kho āyasmā ānando

<sup>1</sup>pāṛileyyakaṃ (machasaṃ, syā) ■

tree in Parileyyaka was, by which way Auspicious One was, by that way the venerable Ananda approached, along with those bhikkhus. Having approached the Auspicious One, having bowed down, they sat down to one side. Having sat to one side, the Auspicious One instructed, exhorted, inspired, and gladdened those bhikkhus with a Dhamma talk. At that time, a reflection arose in the mind of a certain bhikkhu thus: "Precisely, how knowing, how seeing, does the immediate destruction of asavas come to be?"

6. So then the Auspicious One, having known the reflection in the mind of that bhikkhu with his [own] mind, addressed the bhikkhus: "The Dhamma, O bhikkhus, has been thoroughly taught by me. The four establishments

tehi bhikkhūhi sad-dhiṃ yena pārileyya-kaṃ bhaddasālamū-  
laṃ yena bhagavā te-  
nupasaṅkami. upasaṃ-  
kamitvā bhagavantam  
abhivādetvā ekaman-  
tam nisīdi, ekamantaṃ  
nisinne kho te bhikkhū  
bhagavā dhammiyā  
kathāya sandassesī  
samādapesī samutte-  
jesī sampahaṃsesī.  
tena kho pana sama-  
yena aññatarassa bhik-  
khuno evaṃ cetaso  
parivitaṅko udapādi:  
"kathaṃ nu kho jānato  
kathaṃ passato anan-  
tarā āsavānaṃ khayō  
hotī"ti.

atha kho bhagavā tassa  
bhikkhuno cetasā ceto-  
parivitaṅkamaññāya  
bhikkhū āmantesī:  
"vicayasō desito bhik-  
khavē, mayā dhammo:  
vicayasō desitā cat-

of mindfulness have been thoroughly taught. The four correct exertions have been thoroughly taught. The four bases of psychic power have been thoroughly taught. The five the faculties have been thoroughly taught. The five powers have been thoroughly taught. The seven factors of awakening have been thoroughly taught. The noble eightfold path has been thoroughly taught. Thus, O bhikkhus, is the Dhamma ever thoroughly taught by me. And in this Dhamma, O bhikkhus, ever thoroughly taught by me thus, now a reflection arose in the mind for an aspiration of a certain bhikkhu thus: “Precisely, how knowing, how seeing, does the immediate destruction of asavas come to be?”

7. And, O bhikkhus, how knowing, how seeing, does the immediate destruction

tāro satipaṭṭhānā. vicayaso desitā cattāro sammappadhānā. vicayaso desitā cattāro iddhipādā vicayaso desitāni pañcindriyāni. vicayaso desitāni pañcabalāni vicayaso desitā sattabojjhaṅgā. vicayaso desito ariyo aṭṭhaṅgiko maggo. evaṃ vicayaso kho desito bhikkhave, mayā dhammo. evaṃ vicayaso desite kho bhikkhave, mayā dhamme atha ca panidhekaccassa bhikkhuno evaṃ cetaso parivitakko udapādi: “kathaṃ nu kho jānato kathaṃ passato anantarā āsavānaṃ khayō hotī”ti.

kathaṃ ca bhikkhave, jānato kathaṃ pas-

of the asavas comes to be? “Here, O bhikkhus, the harkless one, the puthujjana, who does not possess the vision of the noble ones, not well-versed, not trained in the noble ones’ Dhamma, who does not possess the vision of superior men, not well-versed, not trained in superior men’s Dhamma, recognizes form as self. Yet, that which is the very recognition, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being?” Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

8. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving

sato anantarā āsavānaṃ khayō hoti: idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto, rūpaṃ attato samanupassati yā kho pana sā bhikkhave, samanupassanā, saṃkhāro so. so pana saṃkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo’ti: avijjāsamphassajena bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā tatojo so saṃkhāro.

iti kho bhikkhave, sopi kho saṃkhāro anicco saṃkhato paṭicca-muppanno, sāpi taṇhā aniccā saṃkhatā paṭic-

too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

9. Not only may he recognize just form as self, but he ever recognizes self as endowed with form. Yet, that which is the very recognition, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one,

casamuppannā, sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā. sopi phasso anicco saṅkhato paṭiccasamuppanno. sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

na heva kho rūpaṃ at-tato samanupassati api ca kho rūpavantaṃ attānaṃ samanupassati. yā kho pana sā bhikkhave, samanupassanā saṅkhāro so, so pana saṅkhāro kin-nidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phuṭṭhassa as-sutavato puthujjanassa

for the puthujjana. Thence that sankhara is born.

10. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

11. Not only may he recognize just form as self, nor recognize self as endowed with form, but he ever recognizes form as in self. Yet, that which is the very recognition, O bhikkhus, that is a

uppannā taṇhā. tatojo so saṅkhāro.

iti kho bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā, sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā, so'pi phasso anicco saṅkhato paṭiccasamuppanno, sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

na heva kho rūpaṃ atato samanupassati, na rūpavantaṃ attānaṃ samanupassati. api ca kho attani rūpaṃ samanupassati. yā kho pana sā bhikkhave, samanupas-



sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

12. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

sanā saṅkhāro so. so pana saṅkhāro kin-nidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phuṭṭhassa asutavato puthujjanassa uppannā taṇhā tatojo so saṅkhāro.

iti kho bhikkhave, sopi kho saṅkhāro anicco saṅkhato paṭiccasamuppanno, sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā, sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā. sopi phasso anicco saṅkhato paṭiccasamuppanno. sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

13. Not only may he recognize just form as self, nor recognize self as endowed with form, nor recognize form as in self, but he recognizes self as in form. Yet, that which is the very recognition, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

14. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, condi-

na heva kho rūpaṃ at-  
tato samanupassati,  
na rūpavantam attā-  
naṃ samanupassati.  
na attani rūpaṃ sama-  
nupassati api ca kho  
rūpasmiṃ attānaṃ sa-  
manupassati. yā kho  
pana bhikkhave, sama-  
nupassanā saṃkhāro  
so. so pana saṃkhāro  
kinnidāno kiṃsamu-  
dayo kiñjātiko kimpā-  
bhavo: avijjāsamphas-  
sajena bhikkhave, ve-  
dayitena phutṭhassa  
assutavato puthujja-  
nassa uppannā taṇhā.  
tato so saṃkhāro.

iti kho bhikkhave, so'pi  
saṃkhāro anicco saṃ-  
khato paṭiccasamup-  
panno. sā'pi taṇhā  
aniccā saṃkhatā paṭi-  
casamuppannā. sāpi  
vedanā aniccā saṃ-  
khatā paṭiccasamup-  
pannā. so'pi phasso  
anicco saṃkhato paṭi-

tioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

15. Not only may he recognize just form as self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, but he recognizes feeling as self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as self, nor recognize self as endowed with sankharas, nor recognize sankharas as in self, nor rec-

casamuppanno. sā'pi avijjā aniccā saṃkhataṃ paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

na heva kho rūpaṃ at-  
tato samanupassati  
na rūpavantaṃ attā-  
naṃ samanupassati na  
attani rūpaṃ samanu-  
passati na rūpasmiṃ  
attānaṃ samanupas-  
sati. api ca kho veda-  
naṃ attato samanu-  
passati api ca kho ve-  
danāvantaṃ attānaṃ  
samanupassati api ca  
kho attani vedanaṃ  
samanupassati api ca  
kho vedanāya attānaṃ  
samanupassati. api  
ca kho saññaṃ attato  
samanupassati api ca  
kho saññāvantaṃ at-  
tānaṃ samanupassati

ognize self as in sankharas, nor recognize consciousness as self, nor recognize self as endowed with consciousness, nor recognize consciousness as in self, nor recognize self as in consciousness. Yet, that which is the very recognition, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

api ca kho attani sañ-  
ñam samanupassati  
api ca kho saññāya at-  
tānaṃ samanupassati.  
api ca kho saṃkhāre  
attato samanupassati  
api ca saṃkhāra-  
vaṇṇaṃ attānaṃ samanu-  
passati api ca kho at-  
tani saṃkhāre samanu-  
passati na saṃkhāresu  
attānaṃ samanupas-  
sati, api ca kho viññā-  
ṇaṃ attato samanu-  
passati api ca kho viñ-  
ñāṇavaṇṇaṃ attānaṃ  
samanupassati api ca  
kho attani viññāṇaṃ  
samanupassati. api  
ca kho viññāṇasmiṃ  
attānaṃ samanupas-  
sati. yā kho pana sā  
bhikkhave samanupas-  
sanā, saṃkhāro so. so  
pana saṃkhāro kinni-  
dāno kiṃsamudayo  
kiñjātiko kimpabhavo:  
avijjāsamphassa-  
jāna bhikkhave, veda-  
yita phutthassa as-

16. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

17. Not only may he recognize just form as self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, nor recognize feeling

sutavato puthujjanassa uppannā taṇhā. tatojo so saṅkhāro.

iti kho bhikkhave, so'pi saṅkhāro anicco saṅkhato paṭiccasamuppanno. sā'pi taṇhā aniccā saṅkhatā paṭiccasamuppannā. sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā. so'pi phasso anicco saṅkhato paṭiccasamuppanno. sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato passato anantara āsavānaṃ khayō hoti.

na heva kho rūpaṃ atato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanu-

as self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as self, nor recognize self as endowed with sankharas nor recognize sankharas as in self, nor recognize self as in sankharas, nor recognize consciousness as self, nor recognize self as endowed with consciousness, nor recognize consciousness as in self, nor recognize self as in consciousness. But he holds the view thus: “That which is the self, that is the world. After death, that shall I be, permanent, everlasting, eternal, not of a nature to change.” Yet, that which is the eternalist view, O bhikkhus, that is a sankhara. But that sankhara, what is its

passati na rūpasmiṃ attānaṃ samanupassati. na vedanaṃ attato samanupassati na vedanāvantam attānaṃ samanupassati na attani vedanaṃ samanupassati na vedanāya attānaṃ samanupassati. na saññaṃ attato samanupassati na saññāvantam attānaṃ samanupassati na attani saññaṃ samanupassati na saññāya attānaṃ samanupassati. na saṅkhāre attato samanupassati na saṅkhāravantam attānaṃ samanupassati na attani saṅkhāre samanupassati na saṅkhāresu attānaṃ samanupassati. na viññānaṃ attato samanupassati na viññānavantam attānaṃ samanupassati na attani viññānaṃ samanupassati na viññānasmim

source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

18. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen.

attānaṃ samanupasati. api ca kho evaṃ diṭṭhi hoti: " so attā so loko so pecca bhavissāmi nicco dhuvo sassato avipariṇāma-dhammo"ti. yā kho pana sā bhikkhave, sassatadiṭṭhi saṃkhāro so, so pana saṃkhāro kinnidāno kiṃsamudayo kiñjatiko kimpabhavo: avijjā samphasajena bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṃkhāro.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭiccasamuppanno. sāpi taṇhā aniccā saṃkhata paṭiccasamuppannā. sā'pi vedanā aniccā saṃkhata paṭiccasamuppannā. so'pi phasso anicco saṃkhato paṭiccas-

That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

19. Not only may he recognize just form as self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, nor recognize feeling as self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as self, nor recognize self as endowed with sankharas nor recognize sankharas as in self, nor recognize self as in sankharas,

muppanno. sāpi avijjā aniccā saṃkhatā paṭi-casamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantārā āsavānaṃ khayō hoti.

na heva kho rūpaṃ at-tato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmiṃ attānaṃ samanupassati. na vedanaṃ at-tato samanupassati na vedanaṃ attato samanupassati vedanāvantāṃ attānaṃ samanupassati na attani vedanaṃ samanupassati na vedanāya attānaṃ samanupassati. na saññaṃ at-tato samanupassati na saññāvantāṃ attānaṃ samanupassati na attani saññaṃ samanupassati na saññāya



nor recognize consciousness as self, nor recognize self as endowed with consciousness, nor recognize consciousness as in self, nor recognize self as in consciousness, nor hold the view thus: "That which is the self, that is the world. After death, that shall I be, permanent, everlasting, eternal, not of a nature to change." But he holds the view thus: "I might not be, and it might not be for me; I will not be, and it will not be for me." Yet, that which is the annihilationist view, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

attānaṃ samanupassati. na saṃkhāre attato samanupassati na saṃkhāravantaṃ attānaṃ samanupassati na attani saṃkhāre samanupassati. na saṃkhāresu attānaṃ samanupassati. na viññāṇaṃ attato samanupassati na viññāṇavantaṃ attānaṃ samanupassati na attani viññāṇaṃ samanupassati na viññāṇasmiṃ attānaṃ samanupassati. nā'pi evaṃ diṭṭhi hoti. so attā so loko so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo'ti, api ca kho evaṃ diṭṭhi hoti. " no cassaṃ no ca me siyā na bhavissāmi na me bhavissati"ti. yā kho pana sā bhikkhave, uchedadiṭṭhi saṃkhāro so. so pana saṃkhāro kinnidāno kiṃsamudayo kiṃjātiko kimpas-

20. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

21. Not only may he recognize just form as self, nor recognize self as endowed with

bhavo: avijjāsamphasajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā tato so saṃkhāro.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭiccasampanno. sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā. sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā sopi phasso anicco saṅkhato paṭiccasamuppanno. sāpi avijjā aniccā saṃkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantārā āsavānaṃ khayohoti.

na heva kho rūpaṃ atato samanupassati na rūpavantaṃ attānaṃ samanupassati na

form, nor recognize form as in self, nor recognize self as in form, nor recognize feeling as self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as self, nor recognize self as endowed with sankharas nor recognize sankharas as in self, nor recognize self as in sankharas, nor recognize consciousness as self, nor recognize self as endowed with consciousness, nor recognize consciousness as in self, nor recognize self as in consciousness, nor hold the view thus: “That which is the self, that is the world. After death, that shall I be, permanent, everlasting, eternal, not of a nature to change,” nor hold the view thus: “I

attani rūpaṃ samanupassati na rūpasmim attānaṃ samanupassati. na vedanaṃ attato samanupassati na vedanāvantaṃ attānaṃ samanupassati na attani vedanaṃ samanupassati na vedanāya attānaṃ samanupassati. na saññaṃ attato samanupassati na saññāvantaṃ attānaṃ samanupassati na attani saññaṃ samanupassati. na saññāya attānaṃ samanupassati. na saṃkhāre samanupassati na saṃkhāravantaṃ attānaṃ samanupassati na attani saṃkhāre samanupassati na saṃkhāresu attānaṃ samanupassati. na viññāṇaṃ attato samanupassati na viññāṇavantaṃ attānaṃ samanupassati na attani viññāṇaṃ samanupassati. na viññāṇa-

might not be, and it might not be for me; I will not be, and it will not be for me.” But he has perplexity, doubt and uncertainty in the true Dhamma. Yet, that which is the perplexity, doubt and uncertainty in the true Dhamma, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

22. Thus, O bhikkhus, that very sankhara is imperma-

smiṃ attānaṃ samanupassati. nā'pi evaṃ diṭṭhi hoti. 'so attā so loko so pecca bhavissāmi nicco dhuvo sassato avipariṇāma-dhammo'ti. nā'pi evaṃ diṭṭhi hoti: "no cassaṃ no ca me siyā na bhavissāmi na me bhavissatī"ti. api ca kho "kaṅkhī hoti vecikicchī anīṭṭhaṅgato saddhamme" yā kho pana sā bhikkhave, kaṃkhitā vecikicchitā anīṭṭhaṅgatatā saddhamme, saṃkhāro so. so pana saṃkhāro kinnidāno kiṃsamudayo kiṇjātiko kimpabhavo: avijjā samphasajena bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṃkhāro.

iti kho bhikkhave, so'pi

nent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

saṃkhāro anicco saṃkhato paṭiccasamuppanno, sã'pi taṇhã aniccã saṃkhatã paṭiccasamuppannã. sã'pi vedanã aniccã saṃkhatã paṭiccasamuppannã. so'pi phasso anicco saṃkhato paṭiccasamuppanno, sã'pi avijjã aniccã saṃkhatã paṭiccasamuppannã. evaṃ pi kho bhikkhave, jãnato evaṃ passato anantarã āsavānaṃ khayō hotīti.

