

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 Kosambi for alms food. Having wandered in Kosambi 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 [led to] the venerable Ananda, by that way a certain bhikkhu approached. Having approached, he said this to the venerable Ananda:

0.0.1 pāṛileyyakasuttaṃ

ekam samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme. atha kho bhagavā pubbaṇhasamayam nivāsetvā, pattacīvaramādāya kosambiyaṃ piṇḍāya pāvīsi. kosambiyaṃ piṇḍāya caritvā pacchābhattam piṇḍapātapattikkanto 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 tasmiṃ samaye viharitukāmo hoti. na bhagavā tasmiṃ samaye kenaci anubandhitabbo hotīti.

atha kho bhagavā anu-

One, wandering on tour by stages, by which way [led to] Parileyyaka, 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 [led to] the venerable Ananda, 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 [led to] the root of the auspi-

pubbena cārikaṃ caramāno yena pāṛileyyakaṃ¹ tadavasari. tatra sudamṃ bhagavā pāṛileyyake viharati bhad-dasālamūle atha kho sambahulā bhikkhu yena āyasmā ānando tenupasaṅkamimṃsu. upasaṅkamitvā āyasmatā ānandena sad-dhiṃ sammodimṃsu. sammodanīyaṃ katham sārāṇiyaṃ vītisāretvā ekamantaṃ nisidimṃsu. 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 katham sotu'nti"

atha kho āyasmā ānando

¹pāṛileyyakaṃ (machasaṃ, syā) ■

cious Sal tree in Parileyyaka, by that way the venerable Ananda approached the Auspicious One, 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 tenupasaṅkami. 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 right strivings have been thoroughly taught. The four bases of psychic power have been thoroughly taught. The five 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 come to be?
 “Here, O bhikkhus, the one to whom the hearing of the Dhamma does not come to be, 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 true men, not well-versed, not trained in true men’s Dhamma, recognizes form as from 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 one to whom the hearing of the Dhamma does not come to be, for the puthujjana. Thence that sankhara is born.

8. Thus, O bhikkhus, that

sato anantarā āsavā-
 naṃ khayoti: idha
 bhikkhave, assutavā
 puthujjano ariyānaṃ
 adassāvī ariyadham-
 massa akovido ariya-
 dhamme avinīto sap-
 purisānaṃ adassāvī
 sappurisdhammassa
 akovido sappurisa-
 dhamme avinīto, rū-
 paṃ attato saman-
 passati yā kho pana
 sā bhikkhave, sama-
 nupassanā, saṃkhāro
 so. so pana saṃkhāro
 kinnidāno kiṃsamu-
 dayo kiñjātiko kimpā-
 bhavo’ti: avijjāsam-
 phassajena bhikkhave,
 vedayitena phuṭṭhassa
 assutavato puthujja-
 nassa uppannā taṇhā
 tatojo so saṃkhāro.

iti kho bhikkhave, sopi
 kho saṃkhāro anicco

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.

9. Indeed not only does he recognize form as from self, but he also 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

saṅkhato paṭiccasamuppanno, sāpi tanhā 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 khayo 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 kiṃjātiko kimpabhavo: avijjāsamphassajena

born of ignorance-contact, O bhikkhus, craving has arisen for the one to whom the hearing of the Dhamma does not come to be, 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. Indeed not only does he recognize form as from

bhikkhave, vedayi-
tena phuṭṭhassa as-
sutavato puthujjanassa
uppannā taṇhā. tatojo
so saṅkhāro.

iti kho bhikkhave, sopi
saṅkhāro anicco saṅ-
khato paṭiccasamup-
panno sāpi taṇhā aniccā
saṅkhatā paṭiccasamup-
pannā, sāpi ve-
danā aniccā saṅkhatā
paṭiccasamuppannā,
so'pi phasso anicco
saṅkhato paṭiccasamup-
panno, sāpi avijjā
aniccā saṅkhatā paṭic-
casamuppannā. evampi
kho bhikkhave, jānato
evaṃ passato anan-
tarā āsavānaṃ khayō
hoti.

na heva kho rūpaṃ at-
tato samanupassati,

self, nor recognize self as endowed with form, but he also recognizes form as in 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 one to whom the hearing of the Dhamma does not come to be, 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, condi-

na rūpavantam attānaṃ samanupassati. api ca kho attani rūpam samanupassati. yā kho pana sā bhikkhave, samanupassanā saṅkhāro so. so pana saṅkhāro kinidāno kiṃsamudayo kiṇṇātiko 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

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.

13. Indeed not only does he recognize form as from self, nor recognize self as endowed with form, nor recognize form as in self, but he also 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 one to whom the hearing of the Dhamma does not come to be, for the puthujana. Thence that sankhara is

avijjā aniccā saṃkhatā 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 sama-
nupassati api ca kho
rūpasmiṃ attānaṃ sa-
manupassati. yā kho
pana bhikkhave, sama-
nupassanā saṃkhāro
so. so pana saṃkhāro
kinnidāno kiṃsamu-
dayo kiñjātiko kimpa-
bhavo: avijjāsamphas-
sajena bhikkhave, ve-
dayitena phuṭṭhassa
assutavato puthujja-
nassa uppannā taṇhā.
tatojo so saṃkhāro.

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, 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.

15. Indeed not only does he recognize form as from self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, but he also recognizes feeling as from self, but he also recog-

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭiccasamuppanno. sã'pi taṇhã aniccã saṃkhatã paṭiccasamuppannã. sãpi vedanã aniccã saṃkhatã paṭiccasamuppannã. so'pi phasso anicco saṃkhato paṭiccasamuppanno. sã'pi avijjã aniccã saṃkhatã paṭiccasamuppannã. evampi kho bhikkhave, jãnato evaṃ passato anantarã ãsavãnaṃ khayo hoti.

na heva kho rūpaṃ at-
tato samanupassati
na rūpavantam attã-
naṃ samanupassati na
attani rūpaṃ saman-
upassati na rūpasmim
attãnaṃ samanupas-

nizes self as endowed with feeling, but he also recognizes feeling as in self, but he also recognizes self as in feeling, but he also recognizes perception as self, but he also recognizes self as endowed with perception, but he also recognizes perception as in self, but he also recognizes self as in perception, but he also recognizes sankharas as from self, but he also recognizes self as endowed with sankharas, but he also recognizes sankharas as in self, but he also recognizes self as in sankharas, but he also recognizes consciousness as from self, but he also recognizes self as endowed with consciousness, but he also recognizes consciousness as in self, but he also recognizes 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?

sati. api ca kho vedanaṃ attato samanupassati api ca kho vedanāvantam attānaṃ samanupassati api ca kho attani vedanaṃ samanupassati api ca kho vedanāya attānaṃ samanupassati. api ca kho saññaṃ attato samanupassati api ca kho saññāvantam attānaṃ samanupassati api ca kho attani saññaṃ samanupassati api ca kho saññāya attānaṃ samanupassati. api ca kho saṃkhāre attato samanupassati api ca saṃkhāravantaṃ attānaṃ samanupassati api ca kho attani saṃkhāre samanupassati na saṃkhāresu attānaṃ samanupassati, api ca kho viññānaṃ attato samanupassati api ca kho viññānavantaṃ attānaṃ samanupassati api ca

From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the one to whom the hearing of the Dhamma does not come to be, for the puthujjana. Thence that sankhara is born.

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, de-

kho attani viññāṇaṃ samanupassati. api ca kho viññāṇasmiṃ attānaṃ samanupassati. yā kho pana sā bhikkhave samanupassanā, saṅkhāro so. so pana saṅkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phuṭṭhassa asutavato 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

pendently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

17. Indeed not only does he recognize form as from self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, nor recognize feeling as from self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as from self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as from self, nor recognize self as endowed with sankharas nor recognize sankharas as in self, nor recognize self as in sankharas, nor recognize consciousness

paṭiccasamuppannā. evampi kho bhikkhave, jānato passato anantārā āsavānaṃ khayoti.

na heva kho rūpaṃ at-
tato samanupassati
na rūpavantaṃ attā-
naṃ samanupassati na
attani rūpaṃ saman-
upassati na rūpasmiṃ
attānaṃ samanupas-
sati. na vedanaṃ at-
tato samanupassati
na vedanāvantam at-
tānaṃ samanupassati
na attani vedanaṃ sa-
manupassati na veda-
nāya attānaṃ sama-
nupassati. na saññaṃ
attato samanupassati
na saññāvantam attā-
naṃ samanupassati na
attani saññaṃ sama-
nupassati na saññāya
attānaṃ samanupas-
sati. na saṅkhāre at-
tato samanupassati
na saṅkhāvantam

as from 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 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 one to whom the hearing of the Dhamma does not come to be, for the puthujjana. Thence that sankhara is born.

attānaṃ samanupassati na attāni saṅkhāre samanupassati na saṅkhāresu attānaṃ samanupassati. na viññāṇaṃ attato samanupassati na viññāṇavantaṃ attānaṃ samanupassati na attāni viññāṇaṃ samanupassati na viññāṇasmiṃ attānaṃ samanupassati. api ca kho evaṃ diṭṭhi hoti: " so attā so loko so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo"ti. yā kho pana sā bhikkhave, sassatadiṭṭhi saṅkhāro so, so pana saṅkhāro kinnidāno kiṃsamudayo kiṃjatiko kimpabhavo: avijjā samphasajena bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṅkhāro.

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. 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. Indeed not only does he recognize form as from self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, nor recognize feeling as from self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭīcasamuppanno. sāpi taṇhā aniccā saṃkhata paṭīcasamuppannā. sā'pi vedanā aniccā saṃkhata paṭīcasamuppannā. so'pi phasso anicco saṃkhato paṭīcasamuppanno. sāpi avijjā aniccā saṃkhata paṭīcasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantārā āsavānaṃ khayō hoti.

na heva kho rūpaṃ attato samanupassati na rūpavantaṃ attānaṃ samanupassati na attāni rūpaṃ samanupassati na rūpasmiṃ attānaṃ samanupassati. na vedanaṃ attato samanupassati na vedanaṃ attato samanupassati veda-

recognize self as in feeling, nor recognize perception as from self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as from self, nor recognize self as endowed with sankharas nor recognize sankharas as in self, nor recognize self as in sankharas, nor recognize consciousness as from 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

nāvantam attānaṃ samanupassati na attāni vedanaṃ samanupassati na vedanāya attānaṃ samanupassati. na saññaṃ attato samanupassati na saññāvantam attānaṃ samanupassati na attāni saññaṃ samanupassati na saññāya attānaṃ samanupassati. na saṃkhāre attato samanupassati na saṃkhāravantaṃ attānaṃ samanupassati na attāni saṃkhāre samanupassati. na saṃkhāresu attānaṃ samanupassati. na viññānaṃ attato samanupassati na viññānavantaṃ attānaṃ samanupassati na attāni viññānaṃ samanupassati na viññānaṃ samanupassati. nā'pi evaṃ diṭṭhi hoti. so attā so loko so pecca bhavissāmi nicco dhuvo

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 one to whom the hearing of the Dhamma does not come to be, for the puthujjana. Thence that sankhara is born.

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 im-

sassato avipariṇāma-dhammo'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 kiṇṇātiko kimpabhavo: avijjāsamphassa-jena, bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā tatojo 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 paṭiccasampanno. sāpi avijjā aniccā saṅkhatā paṭiccasam-

permanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

21. Indeed not only does he recognize form as from self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, nor recognize feeling as from self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as from self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as from self, nor recognize self as endowed with sankharas nor recognize sankharas as in self, nor recognize self as in sankharas,

muppannā. evampi kho bhikkhave, jānato evaṃ passato anantārā āsavānaṃ khayō hoti.

na heva kho rūpaṃ attato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmiṃ 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 saṃ-

nor recognize consciousness as from 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 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 one to whom the hear-

khāravantaṃ attānaṃ samanupassati na attāni saṃkhāre samanupassati na saṃkhāresu attānaṃ samanupassati. na viññāṇaṃ attāto samanupassati na viññāṇavantaṃ attānaṃ samanupassati na attāni viññāṇaṃ samanupassati. na viññāṇasmim 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

ing of the Dhamma does not come to be, for the puthujjana. Thence that sankhara is born.

22. 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.

kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjā samphasajena bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṃkhāro.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭiccasamuppanno, sā'pi taṇhā aniccā saṃkhatā paṭiccasamuppannā. sā'pi vedanā aniccā saṃkhatā paṭiccasamuppannā. so'pi phasso anicco saṃkhato paṭiccasamuppanno, sā'pi avijjā aniccā saṃkhatā paṭiccasamuppannā. evaṃ pi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hotīti.

