

### 0.0.1 At Parileyyaka

#### 0.0.1 pārileyyakasuttam

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.

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā, pattacīvaramādāya kosambiyaṃ piṇḍāya pāvīsi. kosambiyaṃ piṇḍāya caritvā pacchābhaddaṃ piṇḍapātapaṭikkanto sāmaṃ senāsaṃ saṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkāmi.

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: “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”.

atha kho aññataro bhikkhu acirapakkantassa bhagavato yenāyasmā ānando tenupasaṅkami. upasaṅkamtvā āyasmantaṃ ānandaṃ etadavoca: "ehā'vuso ānanda, bhagavā sāmaṃ senāsaṃsaṃsaṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkanto'ti.

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”.

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

4. So then, the Auspicious 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”

atha kho bhagavā anupubbena cārikaṃ caramāno yena pāṇileyyakaṃ<sup>1</sup> tadavasari. tatra sudam bhagavā pāṇileyyake viharati bhaddasālamūle atha kho sambahulā bhikkhu yena āyasmā ānando tenupasaṅkamimsu. upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodimsu. sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ ānandaṃ etadavocuṃ: "cirassutā kho no āvuso ānanda bhagavato sammukhā dhammīkathā icchāma mayaṃ āvuso ānanda, bhagavato sammukhā dhammiṃ kathaṃ sotu'nti"

5. So then, by which way the root of the auspicious Sal tree in Parileyyaka was, by which way Auspicious

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

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?”

atha kho āyasmā ānando tehi bhikkhūhi saddhiṃ yena pārileyyakaṃ bhaddasālamūlaṃ yena bhagavā tenu-pasaṅkami. upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinne kho te bhikkhū bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. tena kho pana samayena aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi: "kathaṃ nu kho jānato kathaṃ passato anantara āsavānaṃ khayō hoti"ti.

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 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?”

atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi: "vicayaso desito bhikkhave, mayā dhammo: vicayaso desitā cattāro 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.

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

kathaṃ ca bhikkhave, jānato kathaṃ passato anantaraṃ 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 kinidāno kiṃsamudayo kiñjātiko kimpabhavo'ti: avijjā-samphassajena bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā tatojo so saṃkhāro.

8. 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 destruc-

tion of the asavas come to be.

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 pasato anantarā āsavānaṃ khayō hoti.

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, for the puthujjana. Thence that sankhara is born.

na heva kho rūpaṃ attato samanupassati api ca kho rūpavantaṃ attānaṃ samanupassati. yā kho pana sā bhikkhave, samanupassanā saṅkhāro so, so pana saṅkhāro kinnidāno kiṃsamudayo kiṇjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṅkhāro.

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

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.

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

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 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.

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



passanā saṅkhāro so. so pana saṅkhāro kinnidāno  
 kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphas-  
 sajena bhikkhave, vedayitena phutṭhassa assutavato  
 puthujjanassa uppannā taṇhā tatojo so saṅkhāro.

12. Thus, O bhikkhus, that very saṅkhara is imperma-  
 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 destruc-  
 tion of the asavas come to be.

iti kho bhikkhave, sopi kho saṅkhāro anicco saṅkhato  
 paṭiccasamuppanno, sāpi taṇhā aniccā saṅkhatā pa-  
 ṭiccasamuppannā, sāpi vedanā aniccā saṅkhatā pa-  
 ṭiccasamuppannā. sopi phasso anicco saṅkhato pa-  
 ṭiccasamuppanno. sāpi avijjā aniccā saṅkhatā paṭic-  
 casamuppannā. evampi kho bhikkhave, jānato evaṃ  
 passato anantarā āsavānaṃ khayō hoti.

13. Not only may he recognize just form as self, nor rec-  
 ognize 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 saṅkhara.  
 But that saṅkhara, 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.

na heva kho rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ samanupassati. na attani rūpaṃ samanupassati api ca kho rūpasmiṃ attānaṃ samanupassati. yā kho pana bhikkhave, samanupassanā saṃkhāro so. so pana saṃkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phutṭhassa assutavato puthujanassa uppannā taṇhā. tatojo so saṃkhāro.

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.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭicasamuppanno. sā'pi taṇhā aniccā saṃkhatā paṭicasamuppannā. sāpi vedanā aniccā saṃkhatā paṭicasamuppannā. so'pi phasso anicco saṃkhato paṭicasamuppanno. sā'pi avijjā aniccā saṃkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ pas-

sato anantarā āsavānaṃ khayō hoti.

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 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. 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.

na heva kho rūpaṃ attato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmim attānaṃ samanupassati. api ca kho vedanaṃ attato samanupassati api ca kho vedānavantaṃ attānaṃ samanupassati api ca kho attani ve-

danam 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 kho attani viññānaṃ samanupassati. api ca kho viññānasmim attānaṃ samanupassati. yā kho pana sā bhikkhave samanupassanā, saṅkhāro so. so pana saṅkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṅkhāro.

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.

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 anantarā āsavānaṃ khayō hoti.

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 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 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.

na heva kho rūpaṃ attato samanupassati na rūpavan-  
taṃ attānaṃ samanupassati na attani rūpaṃ sama-  
nupassati na rūpasmiṃ attānaṃ samanupassati. na  
vedanaṃ attato samanupassati na vedanāvantam at-  
tānaṃ samanupassati na attani vedanaṃ samanupas-  
sati na vedanāya attānaṃ samanupassati. na saññaṃ  
attato samanupassati na saññāvantam attānaṃ sama-  
nupassati na attani saññaṃ samanupassati na saññāya  
attānaṃ samanupassati. na saṅkhāre attato samanu-  
passati na saṅkhāravantaṃ attānaṃ samanupassati  
na attani saṅkhāre samanupassati na saṅkhāresu at-  
tānaṃ samanupassati. na viññāṇam attato samanu-  
passati na viññāṇavantaṃ attānaṃ samanupassati na  
attani viññāṇam samanupassati na viññāṇasmiṃ at-  
tānaṃ samanupassati. api ca kho evaṃ diṭṭhi hoti:  
" so attā so loko so pecca bhavissāmi nicco dhuvo  
sassato avipariṇāmadhammo"ti. yā kho pana sā bhik-  
khave, sassatadiṭṭhi saṅkhāro so, so pana saṅkhāro  
kinnidāno kiṃsamudayo kiṇjatiko kimpabhavo: avijjā  
samphassajena bhikkhave, vedayitena phutṭhassa as-  
sutavato puthujjanassa uppannā taṇhā. tatojo so saṅ-  
khāro.

**18.** Thus, O bhikkhus, that very sankhara is imperma-  
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.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭīccasamuppanno. sāpi taṇhā aniccā saṃkhata paṭīccasamuppannā. sāpi vedanā aniccā saṃkhata paṭīccasamuppannā. so'pi phasso anicco saṃkhato paṭīccasamuppanno. sāpi avijjā aniccā saṃkhata paṭīccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayoti.

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, 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.

na heva kho rūpaṃ attato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmiṃ attānaṃ samanupassati. na vedanaṃ attato samanupassati na vedanaṃ attato samanupassati 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 attato samanupassati na saṃkhāravantaṃ attānaṃ samanupassati na attani saṃkhāre samanupassati. na saṃkhāresu attānaṃ samanupassati. na viññānaṃ attato samanupassati na viññānavantaṃ attānaṃ samanupassati na attani viññānaṃ samanupassati na viññānasmiṃ 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, ucchedadiṭṭhi saṃkhāro so. so pana saṃ-



khāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo:  
avijjāsamphassajena, bhikkhave, vedayitena phutṭhassa  
assutavato puthujjanassa uppannā taṇhā tatojo so saṃ-  
khāro.

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.

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 saṅkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ pasato anantarā āsavānaṃ khayō hoti.

21. 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 rec-

ognize 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 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.

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 sañ-

ñāya attānaṃ samanupassati. na saṃkhāre samanupassati na saṃkhāravantaṃ attānaṃ samanupassati na attani saṃkhāre samanupassati na saṃkhāresu attānaṃ samanupassati. na viññānaṃ attato samanupassati na viññānavantaṃ attānaṃ samanupassati na attani viññānaṃ samanupassati. na viññānasmim attānaṃ samanupassati. nā'pi evaṃ diṭṭhi hoti. 'so attā so loko so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo'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 kiñjātiko kimpabhavo: avijjā samphassajena bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṃkhāro.

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.

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.

