

### 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: "Alas! O friend Ananda, the

### 0.0.1 pārileyyakasuttaṃ

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

atha kho aññataro bhikkhu acirapakkantassa bhagavato yenāyasmā ānando tenu-pasaṅkami. upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca:

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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 One, wandering on tour by

"ehā'vuso ānanda, bhagavā sāmāṃ senāsa-  
naṃ saṃsāmetvā pat-  
tacīvaramādāya anā-  
mantetvā upaṭṭhāke  
anapaloketvā bhikkhu-  
saṅghaṃ eko adutiyo  
cārikaṃ pakkanto'ti.

yasmiṃ āvuso sama-  
ye bhagavā sāmāṃ  
senāsaṇaṃ saṃsāme-  
tvā pattacīvaramādāya  
anāmantetvā upaṭṭhā-  
ke anapaloketvā bhik-  
khusaṅghaṃ eko aduti-  
yo cārikaṃ pakkamati  
ekova bhagavā tasmiṃ  
samaye viharitukāmo  
hoti. na bhagavā ta-  
smiṃ samaye kenaci  
anubandhitabbo hotīti.

atha kho bhagavā anu-

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 tree in Parileyyaka was, by

pubbena cārikam caramāno yena pārileyyakam<sup>1</sup> tadavasari. tatra sudam bhagavā pārileyyake viharati bhad-dasālamūle atha kho sambahulā bhikkhu yena āyasmā ānando tenupasaṅkamim-su. upasaṅkamitvā āyasmatā ānandena saddhim sammodiṃsu. sammodanīyaṃ katham 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 katham sotu'nti"

atha kho āyasmā ānan-

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

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

do tehi bhikkhūhi sad-  
dhiṃ yena pāriley-  
ya-kaṃ bhaddasālamū-  
laṃ yena bhagavā te-  
nupasaṅkami. upasaṃ-  
kamitvā bhagavantam  
abhivādetvā ekaman-  
tam nisīdi, ekamantaṃ  
nininne kho te bhikkhū  
bhagavā dhammiyā  
kathāya sandassesī sa-  
mādapesi samuttejesī  
sampahaṃsesī. tena  
kho pana samayena  
aññatarassa bhikkhu-  
no evaṃ cetaso pari-  
vitakko udapādi: “ka-  
thaṃ nu kho jānato  
kathaṃ passato anan-  
tarā āsavānaṃ khayō  
hotī”ti.

atha kho bhagavā tas-  
sa bhikkhuno cetasā  
cetoparivitakkamaññā-  
ya bhikkhū āmantesī:  
“vicayasō desitō 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 khayoti: idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisaṇaṃ adassāvī sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinīto, rūpaṃ atatto samanupassati yā kho pana sā bhikkhave, samanupassanā, saṃkhāro so. so pana saṃkhāro kinnidāno kiṃsamudayo kiṃjātikoti kimpabhavo’ti: avijjāsamphassajena bhikkhave, vedayitena phutṭṭhassa 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 anantara āsavānaṃ khayō hoti.

na heva kho rūpaṃ at-tato samanupassati api ca kho rūpavantāṃ attānaṃ samanupassati. yā kho pana sā bhikkhave, samanupassanā saṅkhāro so, so pana saṅkhāro kin-nidāno kiṃsamudayo kiṃjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa up-

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

pannā taṇhā. tatojo so saṅkhāro.

iti kho bhikkhave, so'pi 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 atatto 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 phutṭhassa assutavato 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 pa-  
ṭiccasamuppannā. sāpi  
vedanā aniccā saṃkha-  
tā paṭiccasamuppannā.  
so'pi phasso anicco  
saṃkhato paṭiccasā-

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-

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

na heva kho rūpaṃ attato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmiṃ attānaṃ samanupassati. api ca kho vedanaṃ attato samanupassati api ca kho vedanāvantaṃ attānaṃ samanupassati api ca kho attani vedanaṃ samanupassati api ca kho vedanāya attānaṃ samanupassati. api ca kho saññaṃ attato samanupassati api ca kho saññāvantaṃ attānaṃ samanupassati api ca

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.

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 viññāṇaṃ attato samanupassati api ca kho viññāṇavantaṃ attānaṃ samanupassati api ca kho attani viññāṇaṃ samanupassati. api ca kho viññāṇasmim attānaṃ samanupassati. yā kho pana sā bhikkhave samanupassanā, saṃkhāro so. so pana saṃkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phutṭhassa assutava-

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

to 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 anantarā āsavānaṃ khayō hoti.

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

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 vedanāvantānaṃ attānaṃ samanupassati na attani vedanaṃ samanupassati na vedanāya attānaṃ samanupassati. na saññaṃ attato samanupassati na saññāvantānaṃ attānaṃ samanupassati na attani saññaṃ samanupassati na saññāya attānaṃ samanupassati. na saṅkhāre attato samanupassati na saṅkhāravantaṃ attānaṃ samanupassati na attani saṅkhāre samanupassati na saṅkhāresu attānaṃ samanupassati. na viññāṇaṃ attato samanupassati na viññāṇavantaṃ attānaṃ samanupassati na attani viññāṇaṃ samanupassati na viññāṇasmiṃ attānaṃ samanupas-

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. That ignorance too is im-

sati. 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 kiṇṇatiko 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 saṃkhatā paṭiccasamuppannā. sā'pi vedanā aniccā saṃkhatā paṭiccasamuppannā. so'pi phasso anicco saṃkhato paṭiccasamuppanno. sāpi avij-

permanent, 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, nor recognize consciousness

jā aniccā saṃkhataṃ paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

na heva kho rūpaṃ at-tato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmiṃ attānaṃ samanupassati. na vedanaṃ attato samanupassati na vedanaṃ attato samanupassati 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 saṃkhāre attato



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.

samanupassati na saṅkhāravantaṃ 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. nā'pi evaṃ diṭṭhi hoti. so attā so loko so pecca bhavissāmi nicco dhuvo sassa-to 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, ucchedaḍḍhi saṃkhāro so. so pana saṃkhāro kinidāno kiṃsamudayo kiṃjātiko kimpabhavo: avijjāsamphassajena, bhikkhave, vedayitena

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 form, nor recognize form as in self, nor recognize self as

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 saṅkhatato 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 attani rūpaṃ samanupassati na rūpasmiṃ

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 might not be, and it might not be for me; I will not be,

attānaṃ samanupassati. na vedanaṃ attato samanupassati na vedanāvantāṃ attānaṃ samanupassati na attāni vedanaṃ samanupassati na vedanāya attānaṃ samanupassati. na saññaṃ attato samanupassati na saññāvantāṃ attānaṃ samanupassati na attāni saññaṃ samanupassati. na saññāya attānaṃ samanupassati. na saṃkhāre 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 attānaṃ samanupassati. nā'pi evaṃ diṭṭhi

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 impermanent, conditioned, dependently arisen. That craving too is impermanent, condi-

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 aniṭṭhaṅgato saddhamme" yā kho pana sā bhikkhave, kaṃkhitā vecikicchitā aniṭṭhaṅgatatā saddhamme, saṃkhāro so. so pana saṃkhāro kinidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjā samphassajena bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṃkhāro.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭiccasamuppanno, sā'pi taṇhā

tioned, 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.

aniccā saṃkhatā paṭi-  
casamuppannā. sā'pi  
vedanā aniccā saṃkha-  
tā paṭi-casamuppannā.  
so'pi phasso anicco  
saṃkhato paṭi-casa-  
muppanno, sā'pi avijjā  
aniccā saṃkhatā paṭi-  
casamuppannā. evaṃ  
pi kho bhikkhave, jāna-  
to evaṃ passato anan-  
tarā āsavānaṃ khayō  
hotīti.

