

0.0.1 At Parileyyaka

0.0.1 pāruleyyakasuttaṃ

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.

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā, pattacivaramādāya kosambiyaṃ piṇḍāya pāvīsi. kosambiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapā-tapaṭikkanto sāmaṃ senāsaṃ saṃsāmetvā pattacivaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkāmi.

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: "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 senāsaṃ saṃsāmetvā 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 senāsaṃ saṃsāmetvā 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 [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”

atha kho bhagavā anupubbena cārikaṃ caramāno yena pāṛileyyakaṃ¹ tadavasari. tatra sudam bhagavā pāṛileyyake viharati bhaddasālamūle atha kho sambahulā bhikkhu yena āyasmā ānando tenupasaṅkamimṣu. upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodimṣu. sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdimṣu. 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 [led to] the root of the auspicious Sal tree in Parileyyaka, by that way the venerable

¹pālileyyakaṃ (machasaṃ, syā) ■

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?”

atha kho āyasmā ānando tehi bhikkhūhi saddhiṃ yena pārileyakam bhaddasālamūlam yena bhagavā tenu-pasaṅkami. upasaṅkamtivā bhagavantam 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: "katham nu kho jānato katham passato anantarā āsavānaṃ khayō hotī"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 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?”

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 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 pos-

sess 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.

kathaṃ ca bhikkhave, jānato kathaṃ passato anantaraṃ āsavānaṃ khayō hoti: idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisasadhammassa akovido sappurisasadhamme 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 destruction 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. 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 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.

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 kiñjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṅkhāro.

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.

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. Indeed not only does he recognize form as from 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.

na heva kho rūpaṃ attato samanupassati, na rūpavan-

taṃ attānaṃ samanupassati. api ca kho attani rūpaṃ samanupassati. yā kho pana sā bhikkhave, samanupassanā saṅkhāro so. so pana saṅkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassaena bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā tatojo so saṅkhāro.

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.

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. 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 puthujjana. Thence that sankhara is born.

na heva kho rūpaṃ attato samanupassati, na rūpavan-
taṃ attānaṃ samanupassati. na attani rūpaṃ sama-
nupassati api ca kho rūpasmiṃ attānaṃ samanupas-
sati. yā kho pana bhikkhave, samanupassanā saṃ-
khāro so. so pana saṃkhāro kinnidāno kiṃsamudayo
kiñjātiko kimpabhavo: avijjāsamphassajena bhikkhave,
vedayitena phuṭṭhassa assutavato puthujjanassa up-
pannā taṇhā. tatojo so saṃkhāro.

14. 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 destruc-
tion of the asavas come to be.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato pa-
ṭīccasamuppanno. sā'pi taṇhā aniccā saṃkhataṃ paṭīc-

casamuppannā. sāpi vedanā aniccā saṅkhatā paṭicca-samuppannā. so'pi phasso anicco saṅkhatō paṭicca-samuppanno. sā'pi avijjā aniccā saṅkhatā paṭicca-samuppannā. evampi kho bhikkhave, jānato evaṃ pasato anantarā āsavānaṃ khayō hoti.

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 recognizes 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? 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.

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 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 viññāṇaṃ attato samanupassati api ca kho viññāṇavantaṃ attānaṃ samanupassati api ca 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 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 paṭīcasamuppanno. sā'pi taṇhā aniccā saṅkhatā paṭīcasamuppannā. sāpi vedanā aniccā saṅkhatā paṭīcasamuppannā. so'pi phasso anicco saṅkhato paṭīcasamuppanno. sāpi avijjā aniccā saṅkhatā paṭīcasamuppannā. evampi kho bhikkhave, jānato passato anantarā āsavānaṃ khayoti.

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 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.

na heva kho rūpaṃ attato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanupassati 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 saṅkhāravantaṃ attānaṃ samanupassati na attani saṅkhāre samanupassati na saṅkhāresu attānaṃ samanupassati. na viññānaṃ attato samanupassati na viññānavantaṃ attānaṃ samanupassati na attani viññānaṃ samanupassati na viññānasmiṃ 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

samphassajena bhikkhave, vedayitena phutṭhassa asutavato puthujjanassa uppannā taṇhā. tatojo so saṃkhāro.

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.

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 avijjā aniccā saṃkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

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 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 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.

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 vedanāvantam attānaṃ samanupassati na attani vedanaṃ samanupassati na vedanāya attānaṃ samanupassati. na saññaṃ attato samanupassati na saññāvantam attānaṃ samanupassati na attani sañ-

ñam samanupassati na saññāya 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 viññāṇasmim 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 saṃkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassajena, bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā tatojo so saṃkhāro.

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 saṃkhata paṭiccasamuppannā. sāpi vedanā aniccā saṃkhata paṭic-

casamuppannā sopi phasso anicco saṅkhato paṭicca-samuppanno. sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ pasato anantarā āsavānaṃ khayō hoti.

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, 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 hearing of the Dhamma does not come to be, 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 sañ-
ñāya attānaṃ samanupassati. na saṃkhāre samanu-
passati na saṃkhāravantaṃ attānaṃ samanupassati
na attani saṃkhāre samanupassati na saṃkhāresu at-
tānaṃ samanupassati. na viññānaṃ attato samanu-
passati na viññānavantaṃ attānaṃ samanupassati na
attani viññānaṃ samanupassati. na viññānasmiṃ at-
tānaṃ samanupassati. nā'pi evaṃ diṭṭhi hoti. 'so attā
so loko so pecca bhavissāmi nicco dhuvo sassato avi-
pariṇāmadhammo'ti. nā'pi evaṃ diṭṭhi hoti: "no cas-
saṃ no ca me siyā na bhavissāmi na me bhavissatī"ti.
api ca kho "kaṅkhī hoti vecikicchī anīṭṭhaṅgato sad-
dhamme" yā kho pana sā bhikkhave, kaṃkhitā veci-
kicchitā anīṭṭhaṅgatatā saddhamme, saṃkhāro so. so
pana saṃkhāro kinnidāno kiṃsamudayo kiñjātiko kim-
pabhavo: avijjā samphassajena bhikkhave, vedayitena
phuṭṭhassa assutavato puthujjanassa uppannā taṇhā.

tatojo so saṃkhāro.

22. Thus, O bhikkhus, that very saṃkhara 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 paṭīcasamuppanno, sā'pi taṇhā aniccā saṃkhata paṭīcasamuppannā. sā'pi vedanā aniccā saṃkhata paṭīcasamuppannā. so'pi phasso anicco saṃkhato paṭīcasamuppanno, sā'pi avijjā aniccā saṃkhata paṭīcasamuppannā. evaṃ pi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hotīti.

