

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:

pāruleyyakasuttam

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

atha kho aññataro
bhikkhu acirapakkantassa
bhagavato yenāyasmā
ānando tenupasaṅkami.
upasaṅkamitvā āyasmantaṃ
ānandaṃ etadavoca:

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“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 One, wandering on tour by

"ehā'vuso ānanda,
bhagavā sāmaṃ senāsaṇaṃ
saṃsāmetvā pattacīvaramādā
anāmantetvā upaṭṭhāke
anapaloketvā bhikkhusaṅgha-
eko adutiyo cārikaṃ
pakkanto'ti.

yasmim āvuso samaye
bhagavā sāmaṃ senāsaṇaṃ
saṃsāmetvā pattacīvaramādā
anāmantetvā upaṭṭhāke
anapaloketvā bhikkhusaṅgha-
eko adutiyo cārikaṃ
pakkamati ekova
bhagavā tasmim samaye
viharitukāmo hoti.
na bhagavā tasmim
samaye kenaci anubandhitab-
hoti.

atha kho bhagavā

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 auspicious Sal tree in Parileyyaka,

anupubbena cārikam
caramāno yena pārileyyakam
¹ tadavasari. tatra
sudam bhagavā pārileyyake
viharati bhaddasālamūle
atha kho sambahulā
bhikkhu yena āysmā
ānando tenupasaṅkamimṣu.
upasaṅkamitvā āysmatā
ānandena saddhim
sammodimṣu. sammodanīyaṃ
katham sārāṇiyaṃ
vītisāretvā ekamantaṃ
nisīdimṣu. ekamantaṃ
nisinnā kho te bhikkhū
āysmantam ānandaṃ
etadavocum: "cirassutā
kho no āvuso ānanda
bhagavato sammukhā
dhammīkathā icchāma
mayaṃ āvuso ānanda,
bhagavato sammukhā
dhammiṃ katham
sotu'nti"

atha kho āysmā

¹pāḷileyyakam (machasaṃ,
syā) ■

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

ānando tehi bhikkhūhi
saddhiṃ yena pārileyyakaṃ
bhaddasālamūlaṃ
yena bhagavā tenupasaṅkami
upasaṅkamtīvā bhagavantam
abhivādetvā ekamantaṃ
nisīdi, ekamantaṃ
nisinne kho te bhikkhū
bhagavā dhammiyā
kathāya sandassesī
samādapesī samuttejesī
sampahaṃsesī. tena
kho pana samayena
aññatarassa bhikkhuno
evaṃ cetaso parivitakko
udapādi: "kathaṃ
nu kho jānato kathaṃ
passato anantarā
āsavānaṃ khayō
hotī"ti.

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

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

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 passato

of the asavas come to be?
 “Here, O bhikkhus, the Dhamma
 deaf puthujjana, who does
 not possess the vision of the
 noble ones, not an expert,
 not trained in the noble ones’
 Dhamma, who does not pos-
 sess the vision of true men,
 not an expert, not trained in
 true men’s Dhamma, recog-
 nizes form as from self. Yet,
 that which is the very recog-
 nition, 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-
 ing of the Dhamma does not
 come to be, for the puthuj-
 jana. Thence that sankhara is
 born.

8. Thus, O bhikkhus, that
 very sankhara is imperma-
 nent, conditioned, depen-

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

iti kho bhikkhave,
 sopi kho saṃkhāro
 anicco saṃkhato paṭiccasamu-
 sāpi taṇhā aniccā

dently 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 born of ignorance-contact, O bhikkhus, craving has arisen

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
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

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 self, nor recognize self as endowed with form, but he

puthujjanassa uppannā taṇhā. tatojo so saṅkhāro.

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

na heva kho rūpaṃ
attato samanupassati,
na rūpavantaṃ attānaṃ
samanupassati. api

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, conditioned, dependently arisen. That ignorance too is im-

ca kho attani rūpaṃ 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.

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,

permanent, 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 born.

jānato evaṃ passato
anantarā āsavānaṃ
khayo hoti.

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
phuṭṭhassa assutavato
puthujjanassa 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.

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 recog-

iti kho bhikkhave,
so'pi saṃkhāro anicco
saṃkhato paṭiccasamuppanno.
sā'pi taṇhā aniccā
saṃkhata paṭiccasamuppannā.
sāpi vedanā aniccā
saṃkhata paṭiccasamuppannā.
so'pi phasso anicco
saṃkhato paṭiccasamuppanno.
sā'pi avijjā aniccā
saṃkhata paṭiccasamuppannā.
evampi kho bhikkhave,
jānato evaṃ passato
anantarā āsavānaṃ
khayo hoti.

na heva kho rūpaṃ
attato samanupassati
na rūpavantam attānaṃ
samanupassati na
attani rūpaṃ samanupassati
na rūpasmiṃ attānaṃ
samanupassati. api
ca kho vedanaṃ attato
samanupassati api

nizes 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

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 saññāvaṃtaṃ 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.

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

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.

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. 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,

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 saṅkhāre attato samanupassati na saṅkhāravantaṃ attānaṃ samanupassati na attani saṅkhāre samanupassati na saṅkhāresu attānaṃ samanupassati. na viññānaṃ attato samanupassati na viññānavantaṃ attānaṃ samanupassati

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.

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

na attani 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 saṃkhāro so, so pana saṃkhāro kinnidāno kiṃsamudayo kiñjatiko kimpabhavo: avijjā samphassajena bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṃkhāro.

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

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 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

saṃkhato paṭiccasamuppanno
sāpi avijjā aniccā
saṃkhata paṭiccasamuppanno
evampi kho bhikkhave,
jānato evaṃ passato
anantarā āsavānaṃ
khayo hoti.

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

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

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 avipariṇāmadhammāpi 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 kiṃjātiko kimpabhavo: avijjāsamphassajena,

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 impermanent, 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

bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā tatojo so saṃkhāro.

iti kho bhikkhave,
so'pi saṃkhāro anicco
saṃkhato paṭiccasampanno.
sāpi taṇhā aniccā
saṃkhata paṭiccasamuppannā
sāpi vedanā aniccā
saṃkhata paṭiccasamuppannā
sopi phasso anicco
saṃkhato paṭiccasamuppanno
sāpi avijjā aniccā
saṃkhata paṭiccasamuppanna
evampi kho bhikkhave,
jānato evaṃ passato
anantarā āsavānaṃ
khayo hoti.

na heva kho rūpaṃ
attato samanupassati
na rūpavantaṃ attānaṃ
samanupassati na
attani rūpaṃ samanupassati

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

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 saṃkhāre samanupassati na saṃkhāravantam attānaṃ samanupassati na attani saṃkhāre samanupassati na saṃkhāresu attānaṃ samanupassati. na viññānaṃ attato samanupassati na viññānavantam attānaṃ samanupassati na attani viññānaṃ samanupassati. na viññānasmim attānaṃ samanupassati. nā'pi evaṃ diṭṭhi hoti. 'so

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.

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

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

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

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.

samkhataṁ paṭiccasamuppannā.
 sā'pi vedanā aniccā
 samkhataṁ paṭiccasamuppannā.
 so'pi phasso anicco
 samkhato paṭiccasamuppanno,
 sā'pi avijjā aniccā
 samkhataṁ paṭiccasamuppannā.
 evaṁ pi kho bhikkhave,
 jānato evaṁ passato
 anantarā āsavānaṁ
 khayō hotīti.