

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, a certain bhikkhu visited with the venerable Ananda. Upon arrival, he said this to the venerable Ananda: "Alas! O friend Ananda, the

pāruleyyakasuttam

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

atha kho aññataro bhikkhu acirapakantassa bhagavato yenāyasmā ānando tenupasaṅkami. upasaṅkamitvā āyas-

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

mantam ānandaṃ
etadavoca: "ehā'vuso
ānanda, bhagavā
sāmaṃ senāsaṇaṃ
saṃsāmetvā patta-
cīvaramādāya anā-
mantetvā upatṭhāke
anapaloketvā bhik-
khusaṅghaṃ eko
adutiyo cārikaṃ pak-
kanto'ti.

yasmaṃ āvuso sa-
maye bhagavā sā-
maṃ senāsaṇaṃ
saṃsāmetvā patta-
cīvaramādāya anā-
mantetvā upatṭhāke
anapaloketvā bhik-
khusaṅghaṃ eko
adutiyo cārikaṃ pak-
kamati ekova bha-
gavā tasmaṃ samaye
vihāritukāmo hoti.
na bhagavā tasmaṃ
samaye kenaci anu-
bandhitabbo hotīti.

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, many bhikkhus went to the venerable Ananda. Upon arrival, they exchanged friendly greetings with the venerable Ananda. 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 tadvasari. tatra sudam bhagavā pāṛileyyake viharati bhaddasālamūle atha kho sambahulā bhikkhu yena āyasmā ānando tenu-pasaṅkamimṣu. upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodiṃsu. sammodaṇīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū āyasman-taṃ ānandaṃ eta-davocuṃ: "ciras-sutā kho no āvuso ānanda bhagavato sammukhā dhammī-kathā icchāma mayā āvuso ānanda,

¹pāṛileyyakaṃ (machasaṃ, syā) ■

5. So then, the venerable Ananda stopped by the root of the auspicious Sal tree in Parileyyaka along with those bhikkhus. Upon arrival, they bowed down to the Auspicious One and 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 obliteration of asavas come to be?”

bhagavato sammukhā dhammiṃ katham sota'nti"

atha kho āyasmā ānando tehi bhikkhūhi saddhiṃ yena pārileyyakam bhad-dasālamūlam yena bhagavā tenupasaṅkami. upasaṅkamtvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinne kho te bhikkhū bhagavā dhammiyā kathāya sandassesī samā-dapesī samuttejesī sampahaṃsesī. tena kho pana samayena aññatarassa bhikkhuno evaṃ cetaso parivitaṅko udapādi: "katham nu kho jānato katham passato anantarā āsavānam 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 know-

atha kho bhagavā tassa bhikkhuno cetasā cetoparivita-kamaññāya 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 satta-bojjhaṅgā. vicayaso desito ariyo aṭṭhaṅgiko maggo. evaṃ vicayaso kho desito bhikkhave, mayā dhammo. evaṃ vicayaso desite kho bhikkhave, mayā dhamme atha ca paṇidhekaccassa bhikkhuno evaṃ cetaso parivitaṅko udapādi: "kathaṃ nu kho jā-

ing, how seeing, does the immediate obliteration of asavas come to be?"

7. And, O bhikkhus, how knowing, how seeing, does the immediate obliteration 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 possess the vision of true men, not an expert, 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

nato katham passato anantarā āsavānaṃ khayō hotī'ti.

katham ca bhikkhave, jānato katham passato anantarā āsavānaṃ khayō hoti: idha bhikkhave, asutavā 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 kiñjā'tiko kimpabhavo'ti: avijjāsamphassa-jena bhikkhave, ve-

come to be, for the puthujjana. Thence that sankhara is born.

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 obliteration of the asavas come to be.

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

dayitena phuṭṭhassa assutavato puthujanassa uppannā taṇhā tatojo so saṅkhāro.

iti kho bhikkhave, sopi kho saṅkhāro anicco saṅkhato paṭicasamuppanno, sāpi taṇhā aniccā saṅkhatā paṭicasamuppannā, sāpi vedanā aniccā saṅkhatā paṭicasamuppannā. sopi phasso anicco saṅkhato paṭicasamuppanno. sāpi avijjā aniccā saṅkhatā paṭicasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

na heva kho rūpaṃ attato samanupas-

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.

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 imper-

sati api ca kho rūpa-vantaṃ attānaṃ samanupassati. yā kho pana sā bhikkhave, samanupassanā saṅkhāro so, so pana saṅkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassa-jena bhikkhave, vedayitena phutṭhassa assutavato puthujanassa uppannā taṇhā. tatojo so saṅkhāro.

iti kho bhikkhave, sopi saṅkhāro anicco saṅkhato paṭicca-samuppanno sāpi taṇhā aniccā saṅkhatā paṭिकासamuppannā, sāpi vedanā aniccā saṅkhatā paṭिकासamuppannā, so'pi phasso anicco saṅkhato paṭicca-samuppanno, sāpi avijjā aniccā saṃ-

manent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate obliteration 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 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 puthujana. Thence that sankhara is born.

12. Thus, O bhikkhus, that

khatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantara āsavānaṃ khayoti.

na heva kho rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ samanupassati. api ca kho attani rūpaṃ samanupassati. yā kho pana sā bhikkhave, samanupassanā saṅkhāro so. so pana saṅkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassa-jena bhikkhave, vedayitena phutṭhassa assutavato puthujanassa uppannā taṇhā tatojo so saṅkhāro.

iti kho bhikkhave,

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 obliteration 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

sopi kho saṃkhāro anicco saṃkhato paṭīccasamuppanno, sāpi taṇhā aniccā saṃkhata paṭīccasamuppannā, sāpi vedanā aniccā saṃkhata paṭīccasamuppannā. sopi phasso anicco saṃkhato paṭīccasamuppanno. sāpi aviññā aniccā saṃkhata paṭīccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

na heva kho rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ samanupassati. na attani rūpaṃ samanupassati api ca kho rūpasmim attānaṃ samanupassati. yā kho

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.

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

pana bhikkhave, samanupassanā saṁkhāro so. so pana saṁkhāro kinnidāno kiṁsamudayo kiñjātiko kimpabhavo: avijjāsamphassa-jena bhikkhave, vedayitena phuṭṭhassa assutavato puthujanassa uppannā taṇhā. tatojo so saṁkhāro.

iti kho bhikkhave, so'pi saṁkhāro anicco saṁkhato paṭicca-samuppanno. sā'pi taṇhā aniccā saṁkhatā paṭiccasamuppannā. sāpi vedanā aniccā saṁkhatā paṭiccasamuppannā. so'pi phasso anicco saṁkhato paṭicca-samuppanno. sā'pi avijjā aniccā saṁkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato

seeing, does the immediate obliteration 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 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

evaṃ passato anantaraṃ āsavānaṃ khayō hoti.

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 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 kho attani saññaṃ sa-

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.

manupassati 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, saṃkhāro so. so pana saṃkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjā-samphassajena bhik-

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 obliteration of the asavas come to be.

17. Indeed not only does he recognize form as from self, nor recognize self as

khave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā. ta-tojo so saṅkhāro.

iti kho bhikkhave, so'pi saṅkhāro anicco saṅkhato paṭicca-samuppanno. sā'pi taṇhā aniccā saṅkhatā paṭiccasamuppannā. sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā. so'pi phasso anicco saṅkhato paṭicca-samuppanno. sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato passato anantarā āsavānaṃ khayō hoti.

na heva kho rūpaṃ attato samanupas-

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

sati na rūpavantam attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmim attānaṃ samanupassati. na vedanaṃ attato samanupassati na vedāvantam 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 saṅkhāravantam attānaṃ samanupassati na attani saṅkhāre samanupassati na saṅkhāresu attānaṃ samanupassati. na

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.

viññāṇaṃ attato samanupassati na viññāṇavantam attānaṃ samanupassati na attani viññāṇaṃ samanupassati na viññāṇasmim attānaṃ samanupassati. 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 kiñjatiko kimpabhavo: avijjā samphassa-jena bhikkhave, vedayitena phutṭhassa assutavato puthujanassa uppannā taṇhā. tatojo so saṃkhāro.

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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 obliteration 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 rec-

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭicca-samuppanno. sāpi taṇhā aniccā saṃkhatā paṭtīcasamuppannā. sā'pi vedanā aniccā saṃkhatā paṭtīcasamuppannā. so'pi phasso anicco saṃkhato paṭicca-samuppanno. sāpi avijjā aniccā saṃkhatā paṭtīcasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantārā āsavānaṃ khayō hoti.

na heva kho rūpaṃ attato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmiṃ attānaṃ samanupassati. na vedanaṃ attato samanupassati na

ognize 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

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 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 at-

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.

tānaṃ samanupasati. 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 puthujanassa uppannā taṇhā tatojo so saṃkhāro.

20. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, depen-

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭicca-sampanno. sāpi taṇhā

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 obliteration of the asavas come to be.

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

aniccā saṅkhatā paṭīccasamuppannā. sāpi vedanā aniccā saṅkhatā paṭīccasamuppannā sopi phasso anicco saṅkhatō paṭīccasamuppanno. sāpi avijjā aniccā saṅkhatā paṭīccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

na heva kho rūpaṃ attato samanupassati na rūpavantaṃ attānaṃ samanupassati na attāni rūpaṃ samanupassati na rūpasmim attānaṃ samanupassati. na vedanaṃ attato samanupassati na vedanāvantaṃ attānaṃ samanupassati na attāni vedanaṃ samanupassati na

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 bhik-

vedanāya attānaṃ samanupassati. na saññaṃ attato samanupassati na saññāvantānaṃ 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 hoti. 'so attā so loko so pecca bhavissāmi nicco dhuvo sassato avi-

khus, 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.

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

pariṇāmadhammo'ti. nā'pi evaṃ diṭṭhi hoti: "no cassaṃ no ca me siyā na bhavis-sāmi na me bhavis-satī"ti. api ca kho "kaṅkhī hoti veci-kicchī anīṭṭhaṅgato saddhamme" yā kho pana sā bhikkhave, kaṃkhitā vecikicchitā anīṭṭhaṅgatatā saddhamme, saṃkhāro so. so pana saṃkhāro kinnidāno kimsamudayo kiñ-jātiko kimpabhavo: avijjā samphassa-jena bhikkhave, vedayitena phutṭhassa assutavato puthujanassa uppannā taṇhā. tatojo so saṃkhāro.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭicca-

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 obliteration of the asavas come to be.

samuppanno, sã'pi taṇhã aniccã saṃkhatã paṭiccasamuppannã. sã'pi vedanã aniccã saṃkhatã paṭiccasamuppannã. so'pi phasso anicco saṃkhato paṭiccasamuppanno, sã'pi avijjã aniccã saṃkhatã paṭiccasamuppannã. evaṃ pi kho bhikkhave, jãnato evaṃ passato anantarã āsavānaṃ khayō hotīti.

