

0.0.1 At Parileyyaka

0.0.1 pārileyyakasuttaṃ

1. At one time the Auspicious One dwelled in Kosambi at Ghosita's Park. Then in the morning time, the Auspicious One, having dressed, having taken bowl and robes, entered Kosambiya for alms food. Having wandered in Kosambiya for alms food, after his meal, having gone back after alms gathering, he set his dwelling place in order by himself. Having taken bowl and robes, without having informed his personal attendants, without taking leave of the bhikkhu Sangha, he set out wondering alone without a companion.

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

2. Then not long after the Auspicious One had left, where the venerable Ananda was, there 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 ānantaṃ etadavoca: “ehā’vuso ānanda, bhagavā sāmaṃ senāsaṇaṃ 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 senāsaṇaṃ saṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkamati ekova bhagavā tasmīṃ samaye viharitukāmo hoti. na bhagavā tasmīṃ samaye kenaci anubandhitabbo hotīti.

4. So then, the Auspicious One, wandering on tour by stages, where Parileyyaka was, there he arrived. There at Parileyyaka, the Auspicious One just dwelled at the root of an auspicious Sal tree. Later on, where the venerable Ananda was, there 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 pārileyyakaṃ¹ tadavasari. tatra sudam bhagavā pārileyyake viharati bhaddasālamūle atha kho sambahulā bhikkhu yena āyasmā ānando tenupasaṅkamimṣu. upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodimṣu. sammodanīyaṃ 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, where the root of the auspicious Sal tree

¹pālileyyakaṃ (machasaṃ, syā) ■

in Parileyyaka was, where Auspicious One was, there the venerable Ananda approached, along with those bhikkhus. Having approached the Auspicious One, having bowed down, they sat down to one side. Having sat to one side, the Auspicious One instructed, exhorted, inspired, and gladdened those bhikkhus with a Dhamma talk. At that time, a reflection arose in the mind of a certain bhikkhu thus: “Precisely, how knowing, how seeing, does the immediate destruction of asavas come to be?”

atha kho āyasmā ānando tehi bhikkhūhi saddhiṃ yena pārileyyakam bhaddasālamūlam yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinne kho te bhikkhū bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. tena kho pana samayena aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi: “katham nu kho jānato katham pasato 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 has 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 eight-fold path has been thoroughly taught. Thus, O bhikkhus, is the Dhamma ever thoroughly taught by me. And in this Dhamma, O bhikkhus, ever thoroughly taught by me thus, now a reflection arose in the mind for an aspiration of a certain bhikkhu thus: "Precisely, how knowing, how seeing, does the immediate destruction of asavas come to be?"

atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi: "vicayaso desito bhikkhave, mayā dhammo: vicayaso desitā cattāro satipaṭṭhānā. vicayaso desitā cattāro sammappadhānā. vicayaso desitā cattāro iddhipādā vicayaso desitāni pañcindriyāni. vicayaso desitāni pañcabalāni vicayaso desitā sattabojjhaṅgā. vicayaso desito ariyo aṭṭhaṅgiko maggo. evaṃ vicayaso kho desito bhikkhave, mayā dhammo. evaṃ vicayaso desite kho bhikkhave, mayā dhamme atha ca panidhekaccassa bhikkhuno evaṃ cetaso parivitakko udapādi: "kathaṃ nu kho jānato kathaṃ passato anantarā āsavānaṃ khayō hotī"ti.

7. And, O bhikkhus, how knowing, how seeing, does the immediate destruction of the asavas comes to be? "Here, O bhikkhus, the harkless one, the puthujjana, who does not possess the vision of the noble ones,

not well-versed, not trained in the noble ones' Dhamma, who does not possess the vision of superior men, not well-versed, not trained in superior men's Dhamma, recognizes form as self. Yet, that which is the very recognition, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being?" Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

kathaṃ ca bhikkhave, jānato kathaṃ passato ananta-rā āsavānaṃ khayō hoti: idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ attato samanupassati yā kho pana sā bhikkhave, samanupassanā, saṃkhāro so. so pana saṃkhāro kin-nidāno kiṃsamudayo kiṃjātiko kimpabhavo'ti: avijjā-samphassajena bhikkhave, vedayitena phutṭhassa as-sutavato 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 saṅkhatato paṭiccasamuppanno, sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā, sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā. sopi phasso anicco saṅkhatato paṭiccasamuppanno. sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ pasato anantarā āsavānaṃ khayō hoti.

9. Not only may he recognize just form as self, but he ever recognizes self as endowed with form. Yet, that which is the very recognition, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

na heva kho rūpaṃ attato samanupassati api ca kho rūpavantaṃ attānaṃ samanupassati. yā kho pana sā bhikkhave, samanupassanā saṅkhāro so, so pana saṅkhāro kinnidāno kiṃsamudayo kiṇṇātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phutṭhasa assutavato puthujanassa 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 paṭicasamuppanno sāpi taṇhā aniccā saṅkhatā paṭicasamuppannā, sāpi vedanā aniccā saṅkhatā paṭicasamuppannā, so'pi phasso anicco saṅkhato paṭicasamuppanno, sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ pasato anantarā āsavānaṃ khayō hoti.

11. Not only may he recognize just form as self, nor recognize self as endowed with form, but he ever recognizes form as in self. Yet, that which is the very recognition, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

na heva kho rūpaṃ attato samanupassati, na rūpavan-

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

12. Thus, O bhikkhus, that very saṅkhara 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. 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.

na heva kho rūpaṃ attato samanupassati, na rūpa-vantaṃ attānaṃ samanupassati. na attāni 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.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭiccasamuppanno. sā'pi taṇhā aniccā saṃkhatā paṭiccasamuppannā. sāpi vedanā aniccā saṃkhatā pa-

ṭiccasamuppannā. so'pi phasso anicco saṃkhato paṭiccasamuppanno. sā'pi avijjā aniccā saṃkhataṭa paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

15. Not only may he recognize just form as self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, but he recognizes feeling as self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as self, nor recognize self as endowed with sankharas, nor recognize sankharas as in self, nor recognize self as in sankharas, nor recognize consciousness as self, nor recognize self as endowed with consciousness, nor recognize consciousness as in self, nor recognize self as in consciousness. Yet, that which is the very recognition, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

na heva kho rūpaṃ attato samanupassati na rūpavan-

taṃ attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmiṃ attānaṃ samanupassati. api ca kho vedanaṃ attato samanupassati api ca kho vedanāvantāṃ attānaṃ samanupassati api ca kho attāni vedanaṃ samanupassati api ca kho vedanāya attānaṃ samanupassati. api ca kho saññaṃ attato samanupassati api ca kho saññāvantāṃ attānaṃ samanupassati api ca kho attāni saññaṃ samanupassati api ca kho saññāya attānaṃ samanupassati. api ca kho saṃkhāre attato samanupassati api ca saṃkhāravantāṃ attānaṃ samanupassati api ca kho attāni saṃkhāre samanupassati na saṃkhāresu attānaṃ samanupassati, api ca kho viññāṇaṃ attato samanupassati api ca kho viññāṇavantaṃ attānaṃ samanupassati api ca kho attāni viññāṇaṃ samanupassati. yā kho pana sā bhikkhave samanupassanā, saṅkhāro so. so pana saṅkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phutṭhasa 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 see-

ing, 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 ananta-rā āsavānaṃ khayoti.

17. Not only may he recognize just form as self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, nor recognize feeling as self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as self, nor recognize self as endowed with sankharas nor recognize sankharas as in self, nor recognize self as in sankharas, nor recognize consciousness as self, nor recognize self as endowed with consciousness, nor recognize consciousness as in self, nor recognize self as in consciousness. But he holds the view thus: "That which is the self, that is the world. After death, that shall I be, permanent, everlasting, eternal, not of a nature to change." Yet, that which is the eternalist view, O bhikkhus, that is a sankhara. But

that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

na heva kho rūpaṃ attato samanupassati na 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 viññāṇaṃ attato samanupassati na viññāṇavantaṃ attānaṃ samanupassati 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 saṅkhāro so, so pana saṅkhāro kinnidāno kiṃsamudayo kiñjatiko kimpabhavo: avijjā samphassajena bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṅkhāro.

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 paṭīcasamuppanno. sāpi taṇhā aniccā saṃkhata paṭīcasamuppannā. sā'pi vedanā aniccā saṃkhata paṭīcasamuppannā. so'pi phasso anicco saṃkhato paṭīcasamuppanno. sāpi avijjā aniccā saṃkhata paṭīcasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayoti.

19. Not only may he recognize just form as self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, nor recognize feeling as self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as self, nor recognize self as endowed with sankharas nor recognize sankharas as in self, nor recognize self as in

sankharas, nor recognize consciousness as self, nor recognize self as endowed with consciousness, nor recognize consciousness as in self, nor recognize self as in consciousness, nor hold the view thus: “That which is the self, that is the world. After death, that shall I be, permanent, everlasting, eternal, not of a nature to change.” But he holds the view thus: “I might not be, and it might not be for me; I will not be, and it will not be for me.” Yet, that which is the annihilationist view, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

na heva kho rūpaṃ attato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmiṃ attānaṃ samanupassati. na vedanaṃ attato samanupassati na vedanaṃ attato samanupassati 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 viññāṇaṃ attato samanupassati na viññānavantaṃ attānaṃ samanupassati na attani viññā-

ṇaṃ samanupassati na viññāṇasmim attānaṃ samanupassati. nā'pi evaṃ diṭṭhi hoti. so attā so loko so pecca bhavissāmi nicco dhuvo sassato avipariṇāma-dhammo'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 phuṭṭhassa assutavato puthujjanassa uppannā taṇhā tatojo so saṃkhāro.

20. Thus, O bhikkhus, that very saṅkhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭiccasampanno. sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā. sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā sopi phasso anicco saṅkhato paṭiccasamuppanno. sāpi avijjā aniccā saṃkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ pasato anantarā āsavānaṃ khayō hoti.

21. Not only may he recognize just form as self, nor

recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, nor recognize feeling as self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as self, nor 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, and it will not be for me." But he has perplexity, doubt and uncertainty in the true Dhamma. Yet, that which is the perplexity, doubt and uncertainty in the true Dhamma, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

na heva kho rūpaṃ attato samanupassati na rūpavan-
taṃ attānaṃ samanupassati na attani rūpaṃ sama-

nupassati na rūpasmim 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 viññāṇam attato samanupassati na viññāṇavantam attānaṃ samanupassati na attani viññāṇam samanupassati. na viññāṇasmim attānaṃ samanupassati. nā'pi evaṃ diṭṭhi hoti. 'so attā so loko so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo'ti. nā'pi evaṃ diṭṭhi hoti: "no cassaṃ no ca me siyā na bhavissāmi na me bhavissatī'ti. api ca kho "kaṅkhī hoti vecikicchī anitṭhaṅgato saddhamme" yā kho pana sā bhikkhave, kaṃkhitā vecikicchitā anitṭhaṅgatatā saddhamme, saṃkhāro so. so pana saṃkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjā samphassajena bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṃkhāro.

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

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

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭiccasamuppanno, sā'pi taṇhā aniccā saṃkhatā paṭiccasamuppannā. sā'pi vedanā aniccā saṃkhatā paṭiccasamuppannā. so'pi phasso anicco saṃkhato paṭiccasamuppanno, sā'pi avijjā aniccā saṃkhatā paṭiccasamuppannā. evaṃ pi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hotīti.

