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 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 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 cordial 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, 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 extinction 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 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 extinction of asavas come to be?"

7. And, O bhikkhus, how knowing, how seeing, does the immediate extinction 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 persons, not an expert, not trained in true person'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.

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 extinction 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 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 extinction 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 puthujjana. Thence that sankhara is born.

12. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate extinction 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 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 seeing, does the immediate extinction 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 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.

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 extinction of the asavas come to be.

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.

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 extinction 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 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.

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 extinction 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 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.

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