

0.0.1 Autumn

1. “Just as, O Bhikkhus, in the autumn, when the sky is clear and cloudless, the sun, rising in the sky, dispels all darkness from space as it shines, radiates and illuminates, so too, when the dust-free, stainless Dhamma-eye arises in the noble disciple, then, together with the arising of vision, the noble disciple abandons three fetters: self-affirmation view, doubt, and clinging to virtue and religious duties.

2. Afterwards, when he departs from two dhammas, longing and ill-will, then, quite secluded from sensual pleasures, secluded from unwholesome dhammas, he

saradasuttaṃ

seyyathā'pi bhikkhave saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ abbhussakka-māno¹ sabbaṃ ākāsaḡataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocati ca. evameva kho bhikkhave yato ariyasāvakassa virajaṃ vītamalaṃ dhammacakkuṃ uḡapādi. sahaḡassanuppāḡā bhikkhave ariyasāvakassa tīṇi saṅṅojanāni pahīyanti, sakkāyaḡiṭṭhi vicikicchā sīlabbataparāmāso.

athā'paraṃ dvīhi dhammehi niyyāti abhiijhāya ca vyāpādena ca. so vivic-

¹abbhosasukakamāno- machasam. ■

enters upon and abides in the rapture and pleasure born of seclusion connected with thinking and pondering, the first jhana. If, O Bhikkhus, that noble disciple should pass away on that occasion, there is no fetter bound by which he might return to this world.”

ceva kāmehi vivicca
akusalehi dhammehi
savitakkaṃ savicā-
raṃ vivekajaṃ pīti-
sukhaṃ paṭhamaj-
jhānaṃ upasampajja
viharati. tasmim bhik-
khave samaye ari-
yasāvako kālaṃ ka-
reyya, natthi taṃ
saṭṭojanaṃ, yena saṭ-
ṭojanena saṭṭutto ari-
yasāvako puna imaṃ
lokaṃ āgaccheyyāti.

