

0.0.1 Autumn

saradasuttaṃ

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.

seyyathā'pi bhikkhave saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ abbhussakka māno¹ sabbaṃ ākāśagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocati ca. evameva kho bhikkhave yato ariyasāvakassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi. sahadassanuppādā bhikkhave ariyasāvakassa tīṇi saññōjanāni pahīyanti, sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso.

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

¹abbhosasukakamāno- machasaṃ. ■

pass away on that occasion, there is no fetter bound by which he might return to this world.”

athā'param dvīhi dhammehi niyyāti abhijjhāya ca vyāpādena ca. so vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. tasmim bhikkhave samaye ariyasāvako kālaṃ kareyya, natthi taṃ saṭṭojanaṃ, yena saṭṭojanena saṭṭutto ariyasāvako puna imaṃ lokaṃ āgaccheyyāti.

