

0.0.1 A Building with a Peaked Roof

0.0.1 kūtāgārasuttaṃ

1. Indeed, O bhikkhus, he who might say thus: “I, not having made the breakthrough to the noble truth of suffering as it has come to be, not having made the breakthrough to the noble truth of the origin of suffering as it has come to be, not having made the breakthrough to the noble truth of the cessation of suffering as it has come to be, not having made the breakthrough to the noble truth of the path leading to the cessation of suffering as it has come to be, I will rightly make an end of suffering,” this possibility is not to be found. Just as, O bhikkhus, he who might say thus: “I not having made the lower house of a building with a peaked roof, I will put on the upper-most house,” this possibility is not to be found. So too, O bhikkhus, he who might say thus: “I, not having made the breakthrough to the noble truth of suffering as it has come to be, not having made the breakthrough to the noble truth of the origin of suffering as it has come to be, not having made the breakthrough to the noble truth of the cessation of suffering as it has come to be, not having made the breakthrough to the noble truth of the path leading to the cessation of suffering as it has come to be, I will rightly make an end of suffering,” this possibility is not to be found.

yo hi¹ bhikkhave, evaṃ vadeyya: "ahaṃ dukkhaṃ ari-

¹yo ca kho-machasaṃ, syā. ■

yasaccam yathābhūtaṃ anabhisamecca dukkhasamudayaṃ ariyasaccam yathābhūtaṃ anabhisamecca dukkhanirodhaṃ ariyasaccam yathābhūtaṃ anabhisamecca dukkhanirodhagāminī paṭipadaṃ ariyasaccam yathābhūtaṃ anabhisamecca sammā dukkhassantaṃ karissāmī'ti netam ṭhānaṃ vijjati. seyyathāpi bhikkhave, yo evaṃ vadeyya: "ahaṃ kūṭāgārassa hetṭhimaṃ gharaṃ akaritvā uparimaṃ gharaṃ āropessāmīti"ti netam ṭhānaṃ vijjati. evameva kho bhikkhave, yo evaṃ vadeyya: "ahaṃ dukkhaṃ ariyasaccam yathābhūtaṃ anabhisamecca dukkhasamudayaṃ ariyasaccam yathābhūtaṃ anabhisamecca dukkhanirodhaṃ ariyasaccam yathābhūtaṃ anabhisamecca dukkhanirodhagāminī paṭipadaṃ ariyasaccam yathābhūtaṃ anabhisamecca sammā dukkhassantaṃ karissāmī'ti netam ṭhānaṃ vijjati.

2. But, O bhikkhus, he who might say thus: "I, having made the breakthrough to the noble truth of suffering as it has come to be, having made the breakthrough to the noble truth of the origin of suffering as it has come to be, having made the breakthrough to the noble truth of the cessation of suffering as it has come to be, having made the breakthrough to the noble truth of the path leading to the cessation of suffering as it has come to be, I will rightly make an end of suffering," this possibility is to be found. Just as, O bhikkhus, he who might say thus: "I having made the lower house of a building with a peaked roof, I will put on the upper-most house," this possibility

is to be found. So too, O bhikkhus, he who might say thus: “I, having made the breakthrough to the noble truth of suffering as it has come to be, having made the breakthrough to the noble truth of the origin of suffering as it has come to be, having made the breakthrough to the noble truth of the cessation of suffering as it has come to be, having made the breakthrough to the noble truth of the path leading to the cessation of suffering as it has come to be, I will rightly make an end of suffering,” this possibility is to be found.

yo ca kho bhikkhave, evaṃ vadeyya: “ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca dukkhasamudayaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca dukkhanirodhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca dukkhanirodhagāminīpaṭipadaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca sammā dukkhassantaṃ karissāmī”ti. tñānametaṃ vijjati. seyyathāpi bhikkhave, yo evaṃ vadeyya “ahaṃ kūṭāgārassa heṭṭhimaṃ gharaṃ, karitvā uparimaṃ gharaṃ āropessāmī”ti tñānametaṃ vijjati. evameva kho bhikkhave, yo evaṃ vadeyya: “ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca dukkhasamudayaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca dukkhanirodhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca dukkhanirodhagāminīpaṭipadaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca sammā dukkhassantaṃ karissāmīti tñānametaṃ vijjati.

3. Therefore, O bhikkhus, an endeavor should be made [to realize]: “This is suffering.” An endeavor should be

made [to realize]: “This is the origination of suffering.” An endeavor should be made [to realize]: “This is the cessation of suffering.” An endeavor should be made [to realize]: “This is the path leading to the cessation of suffering.”

tasmātiha bhikkhave, "idaṃ dukkhanti yogo karaṇīyo
 "ayaṃ dukkhasamudayoti" yogo karaṇīyo "ayaṃ duk-
 khanirodhoti" yogo karaṇīyo "ayaṃ dukkhanirodhagā-
 minī paṭipadā"ti yogo karaṇīyoti.

