

0.0.1 Aggregates

0.0.1 khandhasuttam

0. In Savatthi:

sāvatthiyaṃ

1. “Form, O bhikkhus, is impermanent, changing, becoming otherwise. Feeling is impermanent, changing, becoming otherwise. Perception is impermanent, changing, becoming otherwise. Sankharas are impermanent, changing, becoming otherwise. Consciousness is impermanent, changing, becoming otherwise.

rūpaṃ bhikkhave, aniccaṃ viparināmi aññathābhāvi.
vedanā aniccā viparināmī aññathābhāvi, saññā aniccā
viparināmi aññathābhāvi, saṃkhārā aniccā viparināmi.
aññathābhāvi, viññāṇaṃ aniccaṃ viparināmī aññathā-
bhāvi.

2. He who, O bhikkhus, has faith in and gains affinity to these dhammas thus, this is called a saddhanusari [faith follower], one who has entered upon the fixed course of rightness, who has entered the plane of the true man, who has transcended the plane of the puthujjana. He is unable to do that deed which having done such a deed, he would be reborn in hell, or the animal womb or the sphere of ghost. He is definately incapable of passing away as long as he has not realized the fruit of sotapatti

[stream entry].

yo bhikkhave, ime dhamme evaṃ saddahati adhimuc-
cati ayaṃ vuccati saddhānusārī okkanto sammattani-
yāmaṃ, sappurisabhūmiṃ okkanto, vitivatto puthuj-
janabhūmiṃ, abhabbo taṃ kammaṃ kātuṃ yaṃ kam-
maṃ katvā nirayaṃ vā tiracchānayoniṃ¹ vā pettivi-
sayāṃ vā upapajjeyya, abhabbo'va tāva kālaṃ kātuṃ
yāva na sotāpattiphalāṃ sacchikaroti.

3. For he who, O bhikkhus, approves of these dhammas thus, [if] there is a measure of understanding for [the sake of] wisdom, this is called a dhammanusari [dhamma follower], one who has entered upon the fixed course of rightness, who has entered the plane of the true man, who has transcended the plane of the puthujjana. He is unable to do that deed which having done such a deed, he would be reborn in hell, or the animal womb, or the sphere of ghost. He is definately incapable of passing away as long as he has not realized the fruit of sotapatti [stream entry].

yassa kho bhikkhave, ime dhammā evaṃ paññāya mat-
taso nijjhānaṃ khamanti, ayaṃ vuccati dhammānu-
sārī okkanto sammattaniyāmaṃ, sappurisabhūmiṃ ok-
kanto, vitivatto puthujjanabhūmiṃ, abhabbo taṃ kam-
maṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchā-
nayoniṃ vā pettivisayaṃ vā upapajjeyya, abhabbo'va

¹tiracchānayoniyāṃ - sī 1, 2. ■
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tāva kālaṃ kātuṃ yāva na sotāpattiphalāṃ sacchikaroti.

4. He who, O bhikkhus, knows thus, sees thus, into these dhammas, this is called a sotapanna [stream enterer], not subject to the woeful plane, on a fixed course, destined for supreme awakening.”

yo bhikkhave, ime dhamme evaṃ jānāti. evaṃ passati, ayaṃ vuccati sotāpanno avinipātadhammo niyato sambodhiparāyano'ti.

