

### 0.0.1 Aggregates

#### 0. In Savatthi:

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.

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

### 0.0.1 khandhasuttaṃ

#### sāvatthiyaṃ

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

yo bhikkhave, ime dhamme evaṃ saddhaṭṭhi adhimuccati ayaṃ vuccati saddhānusārī okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vitivatto puthujjanabhūmiṃ, abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā ti-

which having done such a deed, he would be reborn in hell, or the animal womb or the sphere of ghost. He is definitely incapable of passing away as long as he has not realized the fruit of sotapatti [stream entry].

3. For he who, O bhikkhus, approves of these dhammas thus, [if] there is a measure of understanding with 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 definitely incapable of passing away as long as he has not realized the fruit of sotapatti [stream

racchānayaṇiṃ<sup>1</sup> vā pettivisaṃsaṃ vā upapajjeyya, abhabbo'va tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti.

yassa kho bhikkhave, ime dhammā evaṃ paññāya mattaso nijjhānaṃ khamanti, ayaṃ vuccati dhammānusārī okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vitivatto puthujjanabhūmiṃ, abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchānayaṇiṃ vā pettivisaṃsaṃ vā upapajjeyya, abhabbo'va tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti.

<sup>1</sup>tiracchānayaṇiṃ - si 1, 2. ■  
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entry].

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 avi-  
nipātadhammo niyato  
sambodhiparāyano'ti.

