

0.0.1 A Building with a Peaked Roof

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

0.0.1 kūtāgārasuttaṃ

yo hi¹ bhikkhave, evaṃ vadeyya: “ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca dukkhasamudayaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca dukkhanirodhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca dukkhanirodhagāminī paṭipadaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca sammā dukkhassantaṃ karissāmī’ti netamaññaṃ vijjati. seyyathāpi bhikkhave, yo evaṃ vadeyya: “ahaṃ kūtāgārassa heṭṭhimamaṃ gharaṃ akaritvā uparimaṃ gharaṃ āropessāmī’ti netamaññaṃ vijjati. evameva kho bhikkhave, yo evaṃ vadeyya: “ahaṃ

¹yo ca kho-machasaṃ, syā. ■

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.

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

dukkhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca dukkhasamudayaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca dukkhanirodhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca dukkhanirodhagāminī paṭipadaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca sammā dukkhassantaṃ karissāmi”ti ne-taṃ tṭhānaṃ vijjati.

yo ca kho bhikkhave, evaṃ vadeyya: "ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca dukkhasamudayaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca dukkhanirodhaṃ ariyasaccaṃ yathābhūtaṃ abhi-

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

samecca dukkhanirodhagāminīpaṭipadam ariyasaccam yathābhūtaṃ abhisamecca sammā dukkhassantaṃ karissāmī"ti. tñānametaṃ vijjati. seyyathāpi bhikkhave, yo evaṃ vadeyya "ahaṃ kūṭāgārassa heṭṭhimam gharaṃ, karitvā uparimaṃ gharaṃ āropessāmī"ti tñāname-taṃ vijjati. evameva kho bhikkhave, yo evaṃ vadeyya: "ahaṃ dukkhaṃ ariyasaccam yathābhūtaṃ abhisamecca dukkhasamudayaṃ ariyasaccam yathābhūtaṃ abhisamecca dukkhanirodhaṃ ariyasaccam yathābhūtaṃ abhisamecca dukkhanirodhagāminīpaṭipadam ariyasaccam yathābhūtaṃ abhisamecca sammā dukkhassantaṃ karissāmīti tñāna-

suffering as it has come to be, I will rightly make an end of suffering," this possibility is to be found.

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."

metam vijjati.

tasmātiha bhikkhave,
"idaṃ dukkhanti yogo
karaṇīyo "ayaṃ duk-
khasamudayoti" yogo
karaṇīyo "ayaṃ duk-
khanirodhoti" yogo
karaṇīyo "ayaṃ duk-
khanirodhagāminī pa-
ṭipadā"ti yogo karaṇī-
yoti.

