

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 which having done such a deed, he

khandhasuttaṃ

sāvatthiyaṃ

rūpaṃ bhikkhave,
aniccaṃ viparināmi
aññathābhāvi. ve-
danā aniccā vipari-
nāmī aññathābhāvi,
saññā aniccā vipari-
nāmī aññathābhāvi,
saṃkhārā aniccā
viparināmi. añña-
thābhāvi, viññāṇaṃ
aniccaṃ viparināmī
aññathābhāvi.

yo bhikkhave, ime
dhamme evaṃ sad-
dahati adhimuccati
ayaṃ vuccati sad-
dhānusārī okkanto
sammattaniyāmaṃ,
sappurisabhūmiṃ
okkanto, vitivatto
puthujjanabhūmiṃ,
abhabbo taṃ kam-
maṃ kātum yaṃ
kammaṃ katvā ni-

would arise 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].

3. For he who, O bhikkhus, submits to 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 arise 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].

rayaṃ vā tiracchāṇa-
yonim¹ vā pettivisa-
yaṃ vā upapajjeyya,
abhabbo'va tāva kā-
laṃ kātuṃ yāva na
sotāpattiphalam sac-
chikaroti.

yassa kho bhikkhave,
ime dhammā evaṃ
paññāya mattaso nij-
jhānaṃ khamanti,
ayaṃ vuccati dham-
mānusārī okkanto
sammattaniyāmaṃ,
sappurisabhūmiṃ
okkanto, vitivatto
puthujjanabhūmiṃ,
abhabbo taṃ kam-
maṃ kātuṃ yaṃ
kammaṃ katvā ni-
rayaṃ vā tiracchāṇa-
yonim vā pettivisa-
yaṃ vā upapajjeyya,
abhabbo'va tāva kā-
laṃ kātuṃ yāva na
sotāpattiphalam sac-

¹tiracchāṇayoniyam - si 1, 2. ■
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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.”

chikaroti.

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

