

### 0.0.1 Impermanent

0. Source: Savatthi.

1. “Indeed, O bhikkhus, that a bhikkhu recognizing any sankhara [as being] from [something] permanent could be endowed with a preferred view that is in conformity [with noble right view] this possibility is not to be found. That one not endowed with a preferred view in conformity with [noble right view] will enter upon the fixed course of rightness, this possibility is not to be found. That one not having entered upon the fixed course of rightness will realize the fruit of sotapatti or the fruit of sakadagami or the fruit of anagami or arahantship, this possibility is not to be found.

2. “Indeed, O bhikkhus, that a bhikkhu recognizing all sankharas [as being] from

### 0.0.1 aniccasuttam

sāvatthinidānam

vata bhikkhave bhikkhu kañci saṅkhāraṃ niccato samanupasanto anulomikāya khantiyā samannāgato bhavissatī, ti netam ṭhānaṃ vijjati. anulomikāya khantiyā asamannāgato, sammattaniyāmaṃ okkamissatī, ti netam ṭhānaṃ vijjati. sammattaniyāmaṃ anokkamamāno sotāpattiphalam vā sakadāgāmiphalam vā anāgāmiphalam vā arahattam vā sacchikarissatīti netam ṭhānaṃ vijjati.

so vata bhikkhave bhikkhū sabbasaṅkhāraṃ

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[something] impermanent could be endowed with a preferred view that is in conformity [with noble right view] this possibility is to be found. That one endowed with a preferred view in conformity with [noble right view] will enter upon the fixed course of rightness, this possibility is to be found. That one having entered upon the fixed course of rightness will realize the fruit of sotapatti or the fruit of sakadagami or the fruit of anagami or arahantship, this possibility is to be found.”

aniccato samanupas-  
santo anulomikāya  
khantiyā samannāgato  
bhavissatī, ti ṭhāna-  
metam vijjati. anulo-  
mikāya khantiyā sa-  
mannāgato sammatta-  
niyāmaṃ okkamissa-  
tīti ṭhānametaṃ vijjati.  
sammattaniyāmaṃ ok-  
kamamāno sotāpatti  
phalaṃ vā sakadāgā-  
miphalaṃ vā anāgāmi-  
phalaṃ vā arahattaṃ  
vā sacchikarissatīti  
ṭhānametaṃ vijjatīti.

