

0.0.1 Aggregates

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 aññathābhāvi.

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 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].

yo bhikkhave, ime dhamme evaṃ saddahati adhi-muccati ayaṃ vuccati saddhānusārī okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vitivatto puthujjanabhūmiṃ, abhabbo taṃ kammaṃ kātum yaṃ kammaṃ katvā nirayaṃ vā tiracchānayaṃ¹ vā pettivisayaṃ vā upapajjeyya, abhabbo'va tāva kālaṃ kātum yāva na sotāpattiphalaṃ sacchikaroti.

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 arise 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].

yassa kho bhikkhave, ime dhammā evaṃ paññāya mattaso nijjhānaṃ khamanti, ayaṃ vuccati dhammānusārī okkanto sammattaniyāmaṃ, sappurisa-bhūmiṃ okkanto, vitivatto puthujjanabhūmiṃ, abhabbo

¹tiracchānayaṇiyaṃ - sī 1, 2. ■
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taṃ kammaṃ kātum yaṃ kammaṃ katvā nira-
yaṃ vā tiracchānayoṇiṃ vā pettivisayaṃ vā upa-
pajjeyya, abhabbo'va tāva kālaṃ kātum yāva na
sotāpattiphalaṃ sacchikaroti.

4. He who, O bhikkhus, knows thus, sees thus, into
these dhammas, this is called a sotapanna [stream en-
terer], 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.

