Saṃyutta Nikāya

Saccasaṃyutta

1. Samādhisuttaṃ

 ‘‘Samādhiṃ, bhikkhave, bhāvetha. Samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti. Kiñca yathābhūtaṃ pajānāti? ‘Idaṃ dukkhan’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkha­nirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Samādhiṃ, bhikkhave, bhāvetha. Samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

. “Bhikkhus, develop concentration. A concentrated bhikkhu understands things as they really are. And what does he understand as it really is? He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.

Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo, ‘ayaṃ dukkhasamudayo’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodho’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’’ti.

“Therefore, bhikkhus, an exertion should be made to understand: ‘This is suffering.’376 An exertion should be made to understand: ‘This is the origin of suffering.’ An exertion should be made to understand: ‘This is the cessation of suffering.’ An exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’”

3. Paṭhamakulaputtasuttaṃ

**1073**. ‘‘Ye hi keci, bhikkhave, atītamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajiṃsu, sabbe te catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya. Ye hi keci, bhikkhave, anāgatamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajissanti, sabbe te catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya. Ye hi keci, bhikkhave, etarahi kulaputtā sammā agārasmā anagāriyaṃ pabbajanti, sabbe te catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya. Katamesaṃ catunnaṃ? Dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminiyā paṭipadāya ariyasaccassa. Ye hi keci, bhikkhave, atītamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajiṃsu…pe… pabbajissanti…pe… pabbajanti, sabbe te imesaṃyeva catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya.”

“Bhikkhus, whatever clansmen in the past rightly went forth from the household life into homelessness, all did so for realization of the Four Noble Truths as they really are. Whatever clansmen in the future will rightly go forth from the household life into homelessness, all will do so for realization of the Four Noble Truths as they really are. Whatever clansmen at present have rightly gone forth from the household life into homelessness, all have done so for realization of the Four Noble Truths as they really are. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. Whatever clansmen rightly went forth … will rightly go forth … have rightly gone forth from household life into homelessness, all have done so for realization of these Four Noble Truths as they really are.

5. Paṭhamasamaṇabrāhmaṇasuttaṃ

 ‘‘Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambojjhiṃsu, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambojjhiṃsu. Ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambojjhissanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambojjhissanti. Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambojjhanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambojjhanti.”

“Bhikkhus, whatever ascetics or brahmins in the past fully awakened to things as they really are, all fully awakened to the Four Noble Truths as they really are. Whatever ascetics or brahmins in the future will fully awaken to things as they really are, all will fully awaken to the Four Noble Truths as they really are. Whatever ascetics or brahmins at present have fully awakened to things as they really are, all have fully awakened to the Four Noble Truths as they really are.”

7. Vitakkasuttaṃ

 ‘‘Mā, bhikkhave, pāpake akusale vitakke vitakketha seyyathidaṃ – kāmavitakkaṃ, byāpādavitakkaṃ, vihiṃsāvitakkaṃ. Taṃ kissa hetu? N’ete, bhikkhave, vitakkā atthasaṃhitā n’ādibrahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattanti.

“Bhikkhus, do not think evil unwholesome thoughts; that is, sensual thought, thought of ill will, thought of harming. For what reason? These thoughts, bhikkhus, are unbeneficial, irrelevant to the fundamentals of the holy life, and do not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

Vitakkentā ca kho tumhe, bhikkhave, ‘idaṃ dukkhan’ti vitakkeyyātha, ‘ayaṃ dukkhasamudayo’ti vitakkeyyātha, ‘ayaṃ dukkhanirodho’ti vitakkeyyātha, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti vitakkeyyātha. Taṃ kissa hetu? Ete, bhikkhave, vitakkā atthasaṃhitā ete ādibrahmacariyakā ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.”

“When you think, bhikkhus, you should think: ‘This is suffering’; you should think: ‘This is the origin of suffering’; you should think: ‘This is the cessation of suffering’; you should think: ‘This is the way leading to the cessation of suffering.’ For what reason? These thoughts, bhikkhus, are beneficial, relevant to the fundamentals of the holy life, and lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.”

17. Avijjāsuttaṃ

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘‘avijjā, avijjā’ti bhante, vuccati. Katamā nu kho, bhante, avijjā; kittāvatā ca avijjāgato hotī’’ti? ‘‘Yaṃ kho, bhikkhu, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ – ayaṃ vuccati, bhikkhu, avijjā; ettāvatā ca avijjāgato hotī’’ti.

Sitting to one side, that bhikkhu said to the Blessed One: “Venerable sir, it is said, ‘ignorance, ignorance.’ What is ignorance, Bhante, and in what way is one immersed in ignorance?” – “Bhikkhu, not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering: this is called ignorance, bhikkhu, and it is in this way that one is immersed in ignorance.”

18. Vijjāsuttaṃ

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘‘vijjā, vijjā’ti, bhante, vuccati. Katamā nu kho, bhante, vijjā; kittāvatā ca vijjāgato hotī’’ti? ‘‘Yaṃ kho, bhikkhu, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ – ayaṃ vuccati, bhikkhu, vijjā; ettāvatā ca vijjāgato hotī’’ti.

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, it is said, ‘true knowledge, true knowledge.’ What is true knowledge, Bhante, and in what way has one arrived at true knowledge?” – “Bhikkhu, knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering: this is called true knowledge, bhikkhu, and it is in this way that one has arrived at true knowledge.”

21. Paṭhamakoṭigāmasuttaṃ

Ekaṃ samayaṃ bhagavā vajjīsu viharati koṭigāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘catunnaṃ, bhikkhave, ariyasaccānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Katamesaṃ catunnaṃ? Dukkhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Dukkhasamudayassa ariyasaccassa…pe… dukkha­nirodhassa ariyasaccassa…pe… dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca.

On one occasion the Blessed One was dwelling among the Vajjians at Koṭigāma. There the Blessed One addressed the bhikkhus thus: “Bhikkhus, it is because of not understanding and not penetrating the Four Noble Truths that you and I have roamed and wandered through this long course of saṃsāra. What four? It is, bhikkhus, because of not understanding and not penetrating the noble truth of suffering that you and I have roamed and wandered through this long course of saṃsāra. It is because of not understanding and not penetrating the noble truth of the origin of suffering … the noble truth of the cessation of suffering … the noble truth of the way leading to the cessation of suffering that you and I have roamed and wandered through this long course of saṃsāra.

Tayidaṃ, bhikkhave, dukkhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhasamudayaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhanirodhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ; ucchinnā bhavataṇhā, khīṇā bhavanetti; natthidāni punabbhavo’’ti.

 “That noble truth of suffering, bhikkhus, has been understood and penetrated. That noble truth of the origin of suffering has been understood and penetrated. That noble truth of the cessation of suffering has been understood and penetrated. That noble truth of the way leading to the cessation of suffering has been understood and penetrated. Craving for existence has been cut off; the conduit to existence has been destroyed; now there is no more renewed existence.”

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

‘‘Catunnaṃ ariyasaccānaṃ, yathābhūtaṃ adassanā;

Saṃsitaṃ dīghamaddhānaṃ, tāsu tāsveva jātisu.

‘‘Tāni etāni diṭṭhāni, bhavanetti samūhatā;

Ucchinnaṃ mūlaṃ dukkhassa, natthidāni punabbhavo’’ti.

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“Because of not seeing as they are

The Four Noble Truths,

We have wandered through the long course

In the various kinds of births.

“Now these truths have been seen;

The conduit to existence is severed;

Cut off is the root of suffering:

Now there is no more renewed existence.”

23. Sammāsambuddhasuttaṃ

“Cattāri’māni, bhikkhave, ariyasaccāni. Katamāni cattāri? Dukkhaṃ ariyasaccaṃ…pe… dukkhanirodhagāminī paṭipadā ariyasaccaṃ – imāni kho, bhikkhave, cattāri ariyasaccāni. Imesaṃ kho, bhikkhave, catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisambuddhattā tathāgato ‘arahaṃ sammāsambuddho’ti vuccati.”

“Bhikkhus, there are these Four Noble Truths. What four? The noble truth of suffering … the noble truth of the way leading to the cessation of suffering. It is because he has fully awakened to these Four Noble Truths as they really are that the Tathāgata is called the Arahant, the Perfectly Enlightened One.”

25. Āsavakkhayasuttaṃ

 ‘‘Jānato’haṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato apassato. Kiñca, bhikkhave, jānato passato āsavānaṃ khayo hoti? ‘Idaṃ dukkhan’ti, bhikkhave, jānato passato āsavānaṃ khayo hoti, ‘ayaṃ dukkhasamudayo’ti jānato passato āsavānaṃ khayo hoti, ‘ayaṃ dukkhanirodho’ti jānato passato āsavānaṃ khayo hoti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti jānato passato āsavānaṃ khayo hoti. Evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayo hoti.”

“Bhikkhus, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and does not see. For one who knows what, for one who sees what, does the destruction of the taints come about? The destruction of the taints comes about for one who knows and sees: ‘This is suffering’; for one who knows and sees: ‘This is the origin of suffering’; for one who knows and sees: ‘This is the cessation of suffering’; for one who knows and sees: ‘This is the way leading to the cessation of suffering.’ It is for one who knows thus, for one who sees thus, that the destruction of the taints occurs.”

27. Tathasuttaṃ

 ‘‘Cattāri’māni, bhikkhave, ariyasaccāni. Katamāni cattāri? Dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ – imāni kho, bhikkhave, cattāri ariyasaccāni tathāni avitathāni anaññathāni; tasmā ‘ariyasaccānī’ti vuccanti.

“Bhikkhus, there are these Four Noble Truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. These Four Noble Truths, bhikkhus, are actual, unerring, not otherwise. Therefore they are called noble truths.”

28. Lokasuttaṃ

 ‘‘Cattāri’māni, bhikkhave, ariyasaccāni. Katamāni cattāri? Dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ. Sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato ariyo; tasmā ‘ariyasaccānī’ti vuccanti’’.

“Bhikkhus, these are these Four Noble Truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. In this world, with its devas, Marā, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans, the Tathāgata is the noble one. Therefore they are called noble truths.”

29. Pariññeyyasuttaṃ

 ‘‘Cattārimāni, bhikkhave, ariyasaccāni. Katamāni cattāri? Dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ – imāni kho, bhikkhave, cattāri ariyasaccāni. Imesaṃ kho, bhikkhave, catunnaṃ ariyasaccānaṃ atthi ariyasaccaṃ pariññeyyaṃ, atthi ariyasaccaṃ pahātabbaṃ, atthi ariyasaccaṃ sacchikātabbaṃ, atthi ariyasaccaṃ bhāvetabbaṃ. Katamañca, bhikkhave, ariyasaccaṃ pariññeyyaṃ? Dukkhaṃ, bhikkhave, ariyasaccaṃ pariññeyyaṃ, dukkhasamudayaṃ ariyasaccaṃ pahātabbaṃ, dukkhanirodhaṃ ariyasaccaṃ sacchikātabbaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabbaṃ”.

“Bhikkhus, there are these Four Noble Truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. These are the Four Noble Truths. Of these Four Noble Truths, bhikkhus, there is a noble truth that is to be fully understood; there is a noble truth that is to be abandoned; there is a noble truth that is to be realized; there is a noble truth that is to be developed. And what, bhikkhus, is the noble truth that is to be fully understood? The noble truth of suffering is to be fully understood; the noble truth of the origin of suffering is to be abandoned; the noble truth of the cessation of suffering is to be realized; the noble truth of the way leading to the cessation of suffering is to be developed.”

31. Siṃsapāvanasuttaṃ

Ekaṃ samayaṃ bhagavā kosambiyaṃ viharati siṃsapāvane. Atha kho bhagavā parittāni siṃsapāpaṇṇāni pāṇinā gahetvā bhikkhū āmantesi – ‘‘taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ – yāni vā mayā parittāni siṃsapāpaṇṇāni pāṇinā gahitāni yāni vā upari sīsapāvane’’ti? – ‘‘Appamattakāni, bhante, bhagavatā parittāni siṃsapāpaṇṇāni pāṇinā gahitāni; atha kho etān’eva bahutarāni yadidaṃ upari sīsapāvane’’ti.–

On one occasion the Blessed One was dwelling at Kosambī in a *siṃsapā* grove. Then the Blessed One took up a few *siṃsapā* leaves in his hand and addressed the bhikkhus thus: “What do you think, bhikkhus, which is more numerous: these few *siṃsapā* leaves that I have taken up in my hand or those in the *siṃsapā* grove overhead?” – “Venerable sir, the *siṃsapā* leaves that the Blessed One has taken up in his hand are few, but those in the *siṃsapā* grove overhead are numerous.” –

‘‘Evameva kho, bhikkhave, etadeva bahutaraṃ yaṃ vo mayā abhiññāya anakkhātaṃ. Kasmā cetaṃ, bhikkhave, mayā anakkhātaṃ? Na h’etaṃ, bhikkhave, atthasaṃhitaṃ nādibrahmacariyakaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati; tasmā taṃ mayā anakkhātaṃ’’.

“So too, bhikkhus, the things I have directly known but have not taught you are numerous, while the things I have taught you are few. And why, bhikkhus, have I not taught those many things? Because they are unbeneficial, irrelevant to the fundamentals of the holy life, and do not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have not taught them.

‘‘Kiñca, bhikkhave, mayā akkhātaṃ? ‘Idaṃ dukkhan’ti, bhikkhave, mayā akkhātaṃ, ‘ayaṃ dukkhasamudayo’ti mayā akkhātaṃ, ‘ayaṃ dukkhanirodho’ti mayā akkhātaṃ, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti mayā akkhātaṃ. Kasmā c’etaṃ, bhikkhave, mayā akkhātaṃ? Etaṃ hi, bhikkhave, atthasaṃhitaṃ etaṃ ādibrahmacariyakaṃ etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati; tasmā taṃ mayā akkhātaṃ.”

“And what, bhikkhus, have I taught? I have taught: ‘This is suffering’; I have taught: ‘This is the origin of suffering’; I have taught: ‘This is the cessation of suffering’; I have taught: ‘This is the way leading to the cessation of suffering.’ And why, bhikkhus, have I taught this? Because this is beneficial, relevant to the fundamentals of the holy life, and leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have taught this.”

34. Celasuttaṃ

 ‘‘Āditte, bhikkhave, cele vā sīse vā kimassa karaṇīyan’’ti? – ‘‘Āditte, bhante, cele vā sīse vā, tass’eva celassa vā sīsassa vā nibbāpanāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyan’’ti.– ‘‘Ādittaṃ, bhikkhave, celaṃ vā sīsaṃ vā ajjhupekkhitvā amanasikaritvā anabhisametānaṃ catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ. Katamesaṃ catunnaṃ? Dukkhassa ariyasaccassa…pe… dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.”

“Bhikkhus, if one’s clothes or head were ablaze, what should be done about it?” – “Venerable sir, if one’s clothes or head were ablaze, to extinguish one’s blazing clothes or head one should arouse extraordinary desire, make an extraordinary effort, stir up zeal and enthusiasm, be unremitting, and exercise mindfulness and clear comprehension.” – “Bhikkhus, one might look on equanimously at one’s blazing clothes or head, paying no attention to them, but so long as one has not made the breakthrough to the Four Noble Truths as they really are, in order to make the breakthrough one should arouse extraordinary desire, make an extraordinary effort, stir up zeal and enthusiasm, be unremitting, and exercise mindfulness and clear comprehension. What four? The noble truth of suffering … the noble truth of the way leading to the cessation of suffering.”

37. Paṭhamasuriyasuttaṃ

 ‘‘Suriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ – aruṇuggaṃ. Evameva kho, bhikkhave, bhikkhuno catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ – sammādiṭṭhi. sammādiṭṭhikass’ etaṃ bhikkhave, bhikkhuno pāṭikaṅkhaṃ – ‘idaṃ dukkhan’ti yathābhūtaṃ pajānissati…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānissati.

“Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor of the breakthrough to the Four Noble Truths as the really are, that is, right view. It is to be expected that a bhikkhu with right view397 will understand as it really is: ‘This is suffering.’… ‘This is the way leading to the cessation of suffering.’”

38. Dutiyasuriyasuttaṃ

 ‘‘Yāvakīvañca, bhikkhave, candimasuriyā loke nuppajjanti, neva tāva mahato ālokassa pātubhāvo hoti mahato obhāsassa. Andhatamaṃ tadā hoti andhakāratimisā. N’eva tāva rattindivā paññāyanti, na māsaddhamāsā paññāyanti, na utusaṃvaccharā paññāyanti. Yato ca kho, bhikkhave, candimasuriyā loke uppajjanti, atha mahato ālokassa pātubhāvo hoti mahato obhāsassa. Neva andhakāratamaṃ tadā hoti na andhakāratimisā. Atha rattindivā paññāyanti, māsaddhamāsā paññāyanti, utusaṃvaccharā paññāyanti.

“Bhikkhus, so long as the sun and moon have not arisen in the world, for just so long there is no manifestation of great light and radiance, but then blinding darkness prevails, a dense mass of darkness; for just so long day and night are not discerned, the month and fortnight are not discerned, the seasons and the year are not discerned. But, bhikkhus, when the sun and moon arise in the world, then there is the manifestation of great light and radiance; then there is no blinding darkness, no dense mass of darkness; then day and night are discerned, the month and fortnight are discerned, the seasons and year are discerned.

“Evameva kho, bhikkhave, yāvakīvañca tathāgato loke nuppajjati arahaṃ sammā­sambuddho, neva tāva mahato ālokassa pātubhāvo hoti mahato obhāsassa. Andhatamaṃ tadā hoti andhakāratimisā. Neva tāva catunnaṃ ariyasaccānaṃ ācikkhaṇā hoti desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ. Yato ca kho, bhikkhave, tathāgato loke uppajjati arahaṃ sammāsambuddho, atha mahato ālokassa pātubhāvo hoti mahato obhāsassa. Neva andhatamaṃ tadā hoti na andhakāratimisā. Atha kho catunnaṃ ariyasaccānaṃ ācikkhaṇā hoti desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.”

“So too, bhikkhus, so long as a Tathāgata has not arisen in the world, an Arahant, a Perfectly Enlightened One, for just so long there is no manifestation of great light and radiance, but then blinding darkness prevails, a dense mass of darkness; for just so long there is no explaining, teaching, proclaiming, establishing, disclosing, analysing, or elucidating of the Four Noble Truths. But, bhikkhus, when a Tathāgata arises in the world, an Arahant, a Perfectly Enlightened One, then there is the manifestation of great light and radiance; then no blinding darkness prevails, no dense mass of darkness; then there is the explaining, teaching, proclaiming, establishing, disclosing, analysing, and elucidating of the Four Noble Truths.”

42. Papātasuttaṃ

Ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Atha kho bhagavā bhikkhū āmantesi – ‘‘āyāma, bhikkhave, yena paṭibhānakūṭo tenupasaṅkamissāma divāvihārāyā’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ yena paṭibhānakūṭo tenupasaṅkami. Addasā kho aññataro bhikkhu paṭibhānakūṭe mahantaṃ papātaṃ. Disvāna bhagavantaṃ etadavoca – ‘‘mahā vatāyaṃ, bhante, papāto subhayānako, bhante, papāto. Atthi nu kho, bhante, imamhā papātā añño papāto mahantataro ca bhayānakataro cā’’ti? ‘‘Atthi kho, bhikkhu, imamhā papātā añño papāto mahantataro ca bhayānakataro cā’’ti.

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Then the Blessed One addressed the bhikkhus thus: “Come, bhikkhus, let us go to Paṭibhāna Peak for the day’s abiding.” – “Yes, Bhante,” those bhikkhus replied. Then the Blessed One, together with a number of bhikkhus, went to Paṭibhāna Peak. A certain bhikkhu saw the steep precipice off Paṭibhāna Peak and said to the Blessed One: “That precipice is indeed steep, Bhante; that precipice is extremely frightful. But is there, Bhante, any other precipice steeper and more frightful than that one?” – “There is, bhikkhu.”

 ‘‘Katamo pana, bhante, imamhā papātā añño papāto mahantataro ca bhayānakataro cā’’ti? Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti, te jātisaṃvattanikesu saṅkhāresu abhiramanti, jarāsaṃvattanikesu saṅkhāresu abhiramanti, maraṇasaṃvattanikesu saṅkhāresu abhiramanti, sokaparidevadukkha­domanassupāyāsasa­ṃvattanikesu saṅkhāresu abhiramanti. Te jātisaṃvattanikesu saṅkhāresu abhiratā jarāsaṃvattanikesu saṅkhāresu abhiratā maraṇasaṃvattanikesu saṅkhāresu abhiratā sokaparidevadukkhadomanassupāyāsasaṃvattanikesu saṅkhāresu abhiratā jātisaṃvattanikepi saṅkhāre abhisaṅkharonti, jarāsaṃvattanikepi saṅkhāre abhisaṅkharonti, maraṇasaṃvattanikepi saṅkhāre abhisaṅkharonti, sokaparidevadukkhadomanassupāyāsasaṃvattanikepi saṅkhāre abhisaṅkharonti. Te jātisaṃvattanikepi saṅkhāre abhisaṅkharitvā jarāsaṃvattanikepi saṅkhāre abhisaṅkharitvā maraṇasaṃvattanikepi saṅkhāre abhisaṅkharitvā sokaparidevadukkhadomanass­upāyāsasaṃvattanikepi saṅkhāre abhisaṅkharitvā jātipapātampi papatanti, jarāpapātampi papatanti, maraṇapapātampi papatanti, sokaparidevadukkhadomanassupāyāsapapātampi papatanti. Te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. ‘Na parimuccanti dukkhasmā’ti vadāmi’’.

“But what, Bhante, is that precipice steeper and more frightful than that one?”

“Those ascetics and brahmins, bhikkhu, who do not understand as it really is: ‘This is suffering’; who do not understand as it really is: ‘This is the origin of suffering’; who do not understand as it really is: ‘This is the cessation of suffering’; who do not understand as it really is: ‘This is the way leading to the cessation of suffering’—they delight in volitional activities that lead to birth, in volitional activities that lead to aging, in volitional activities that lead to death, in volitional activities that lead to sorrow, lamentation, pain, displeasure, and despair. Delighting in such volitional activities, they generate volitional activities that lead to birth, generate volitional activities that lead to aging, generate volitional activities that lead to death, generate volitional activities that lead to sorrow, lamentation, pain, displeasure, and despair. Having generated such volitional activities, they tumble down the precipice of birth, tumble down the precipice of aging, tumble down the precipice of death, tumble down the precipice of sorrow, lamentation, pain, displeasure, and despair. They are not freed from birth, aging, and death; not freed from sorrow, lamentation, pain, displeasure, and despair; not freed from suffering, I say.

‘‘Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ pajānanti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti, te jātisaṃvattanikesu saṅkhāresu nābhiramanti, jarāsaṃvattanikesu saṅkhāresu nābhiramanti, maraṇasaṃvattanikesu saṅkhāresu nābhiramanti, sokaparidevadukkhadomanass­upāyāsasaṃvattanikesu saṅkhāresu nābhiramanti. Te jātisaṃvattanikesu saṅkhāresu anabhiratā, jarāsaṃvattanikesu saṅkhāresu anabhiratā, maraṇasaṃvattanikesu saṅkhāresu anabhiratā, sokaparidevadukkhadomanassupāyāsasaṃvattanikesu saṅkhāresu anabhiratā, jātisaṃvattanikepi saṅkhāre nābhisaṅkharonti, jarāsaṃvattanikepi saṅkhāre nābhisaṅkharonti, maraṇasaṃvattanikepi saṅkhāre nābhisaṅkharonti, sokaparidevadukkhadomanass­upāyāsasaṃvattanikepi saṅkhāre nābhisaṅkharonti. Te jātisaṃvattanikepi saṅkhāre anabhisaṅkharitvā, jarāsaṃvattanikepi saṅkhāre anabhisaṅkharitvā, maraṇasaṃvattanikepi saṅkhāre anabhisaṅkharitvā, sokaparidevadukkhadomanassupāyāsasaṃvattanikepi saṅkhāre anabhisaṅkharitvā, jātipapātampi nappapatanti, jarāpapātampi nappapatanti, maraṇapapātampi nappapatanti, sokaparidevadukkhadomanassupāyāsapapātampi nappapatanti. Te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. ‘Parimuccanti dukkhasmā’ti vadāmi’’.

“But, bhikkhu, those ascetics and brahmins who understand as it really is: ‘This is suffering’ … ‘This is the way leading to the cessation of suffering’—they do not delight in volitional activities that lead to birth, nor in volitional activities that lead to aging, nor in volitional activities that lead to death, nor in volitional activities that lead to sorrow, lamentation, pain, displeasure, and despair. Not delighting in such volitional activities, they do not generate volitional activities that lead to birth, nor generate volitional activities that lead to aging, nor generate volitional activities that lead to death, nor generate volitional activities that lead to sorrow, lamentation, pain, displeasure, and despair. Not having generated such volitional activities, they do not tumble down the precipice of birth, nor tumble down the precipice of aging, nor tumble down the precipice of death, nor tumble down the precipice of sorrow, lamentation, pain, displeasure, and despair. They are freed from birth, aging, and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say.”

**45. Vālasuttaṃ**

Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisi. Addasā kho āyasmā ānando sambahule licchavikumārake santhāgāre upāsanaṃ karonte, dūratova sukhumena tāḷacchiggaḷena asanaṃ atipātente, poṅkhānupoṅkhaṃ avirādhitaṃ. Disvān’assa etadahosi – ‘‘sikkhitā vat’ime licchavikumārakā, susikkhitā vat’ime licchavikumārakā; yatra hi nāma dūratova sukhumena tāḷacchiggaḷena asanaṃ atipātessanti poṅkhānupoṅkhaṃ avirādhita’’nti.

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, entered Vesālī for alms. The Venerable Ānanda saw a number of Licchavi youths practising archery in the training hall, shooting arrows from a distance through a very small keyhole, head through butt,without missing. When he saw this, the thought occurred to him: “These Licchavi youths are indeed trained! These Licchavi youths are indeed well trained, in that they shoot arrows from a distance through a very small keyhole, head through butt, without missing.”

Atha kho āyasmā ānando vesāliṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘idh’āhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisiṃ. Addasaṃ khvāhaṃ, bhante sambahule licchavikumārake santhāgāre upāsanaṃ karonte dūratova sukhumena tāḷacchiggaḷena asanaṃ atipātente poṅkhānupoṅkhaṃ avirādhitaṃ’. Disvāna me etadahosi – ‘‘sikkhitā vat’ime licchavikumārakā, susikkhitā vat’ime licchavikumārakā; yatra hi nāma dūratova sukhumena tāḷacchiggaḷena asanaṃ atipātessanti poṅkhānupoṅkhaṃ avirādhitan’’ti.

Then, when the Venerable Ānanda had walked for alms in Vesālī and had returned from his alms round, after his meal he approached the Blessed One, paid homage to him, sat down to one side, and said: “Here, Bhante, in the morning, I dressed and, taking bowl and robe, entered Vesālī for alms. I then saw a number of Licchavi youths practising archery in the training hall, shooting arrows from a distance through a very small keyhole, head through butt,without missing. When I saw this, the thought occurred to me: ‘These Licchavi youths are indeed trained! These Licchavi youths are indeed well trained, in that they shoot arrows from a distance through a very small keyhole, head through butt, without missing.’”

‘‘Taṃ kiṃ maññasi, ānanda, katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā – yo dūratova sukhumena tāḷacchiggaḷena asanaṃ atipāteyya poṅkhānupoṅkhaṃ avirādhitaṃ, yo vā sattadhā bhinnassa vālassa koṭiyā koṭiṃ paṭivijjheyyā’’ti? ‘‘Etadeva, bhante, dukkaratarañceva durabhisambhavatarañca yo vā sattadhā bhinnassa vālassa koṭiyā koṭiṃ paṭivijjheyyā’’ti. ‘‘Atha kho ānanda, duppaṭivijjhataraṃ paṭivijjhanti, ye ‘idaṃ dukkha’nti yathābhūtaṃ paṭivijjhanti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ paṭivijjhanti’’.

[The Blessed One said:] “What do you think, Ānanda, which is more difficult and challenging: to shoot arrows from a distance through a very small keyhole, head through butt, without missing, or to pierce with the arrowhead the tip of a hair split into seven strands?”

“It is more difficult and challenging, Bhante, to pierce with the arrowhead the tip of a hair split into seven strands.”

“But, Ānanda, they pierce something even more difficult to pierce who pierce as it really is: ‘This is suffering’ …; who pierce as it really is: ‘This is the way leading to the cessation of suffering.’

‘‘Tasmātihānanda, ‘idaṃ dukkha’nti yogo karaṇīyo…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’’ti.

“Therefore, Ānanda, an exertion should be made to understand: ‘This is suffering.’… An exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’”

46. Andhakārasuttaṃ

 ‘‘Atthi, bhikkhave, lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yattha-m-imesaṃ candimasuriyānaṃ evaṃmahiddhikānaṃ evaṃ mahānubhāvānaṃ ābhāya nānubhontī’’ti. Evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca – ‘‘mahā vata so, bhante, andhakāro, sumahā vata so, bhante, andhakāro! Atthi nu kho, bhante, etamhā andhakārā añño andhakāro mahantataro ca bhayānakataro cā’’ti? ‘‘Atthi kho, bhikkhu, etamhā andhakārā añño andhakāro mahantataro ca bhayānakataro cā’’ti.

“Bhikkhus, there are world interstices, vacant and abysmal407 regions of blinding darkness and gloom, where the light of the sun and moon, so powerful and mighty, does not reach.” When this was said, a certain bhikkhu said to the Blessed One: “That darkness, Bhante, is indeed great; that darkness is indeed very great. But is there, Bhante, any other darkness greater and more frightful than that one?” – “There is, bhikkhu.”

‘‘Katamo pana, bhante, etamhā andhakārā añño andhakāro mahantataro ca bhayānakataro cā’’ti? ‘‘Ye hi keci, bhikkhu, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānanti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti, te jātisaṃvattanikesu saṅkhāresu abhiramanti…pe… abhiratā…pe… abhisaṅkharonti…pe… abhisaṅkharitvā jātandhakārampi papatanti, jarandhakārampi papatanti, maraṇandhakārampi papatanti, sokaparidevadukkhadomanassupāyāsandhakārampi papatanti. Te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. ‘Na parimuccanti dukkhasmā’ti vadāmi’’.

“But what, Bhante, is that darkness greater and more frightful than that one?” – “Those ascetics and brahmins, bhikkhu, who do not understand as it really is: ‘This is suffering’; who do not understand as it really is: ‘This is the origin of suffering’; who do not understand as it really is: ‘This is the cessation of suffering’; who do not understand as it really is: ‘This is the way leading to the cessation of suffering’—they delight in volitional activities that lead to birth, in volitional activities that lead to aging, in volitional activities that lead to death, in volitional activities that lead to sorrow, lamentation, pain, displeasure, and despair. Delighting in such volitional activities, they generate volitional activities that lead to birth, generate volitional activities that lead to aging, generate volitional activities that lead to death, generate volitional activities that lead to sorrow, lamentation, pain, displeasure, and despair. Having generated such volitional activities, they tumble into the darkness of birth, tumble into the darkness of aging, tumble into the darkness of death, tumble into the darkness of sorrow, lamentation, pain, displeasure, and despair. They are not freed from birth, aging, and death; not freed from sorrow, lamentation, pain, displeasure, and despair; not freed from suffering, I say.”

‘‘Ye ca kho keci, bhikkhu, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ pajānanti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti, te jātisaṃvattanikesu saṅkhāresu nābhiramanti…pe… anabhiratā…pe… nābhisaṅkharonti…pe… anabhisaṅkharitvā jātandhakārampi nappapatanti, jarandhakārampi nappapatanti, maraṇandhakārampi nappapatanti, sokaparidevadukkhadomanassupāyāsandhakārampi nappapatanti. Te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. ‘Parimuccanti dukkhasmā’ti vadāmi’’.

“But, bhikkhu, those ascetics and brahmins who understand as it really is: ‘This is suffering’ … ‘This is the way leading to the cessation of suffering’—they do not delight in volitional activities that lead to birth, nor in volitional activities that lead to aging, nor in volitional activities that lead to death, nor in volitional activities that lead to sorrow, lamentation, pain, displeasure, and despair. Not delighting in such volitional activities, they do not generate volitional activities that lead to birth, nor generate volitional activities that lead to aging, nor generate volitional activities that lead to death, nor generate volitional activities that lead to sorrow, lamentation, pain, displeasure, and despair. Not having generated such volitional activities, they do not tumble into the darkness of birth, nor tumble into the darkness of aging, nor tumble into the darkness of death, nor tumble into the darkness of sorrow, lamentation, pain, displeasure, and despair. They are freed from birth, aging, and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say.”

47. Paṭhamachiggaḷayugasuttaṃ

 ‘‘Seyyathāpi, bhikkhave, puriso mahāsamudde ekacchiggaḷaṃ yugaṃ pakkhipeyya. Tatrāpissa kāṇo kacchapo. So vassasatassa vassasatassa accayena sakiṃ sakiṃ ummujjeyya. Taṃ kiṃ maññatha, bhikkhave, api nu kho kāṇo kacchapo vassasatassa vassasatassa accayena sakiṃ sakiṃ ummujjanto amusmiṃ ekacchiggaḷe yuge gīvaṃ paveseyyā’’ti? ‘‘Yadi nūna, bhante, kadāci karahaci dīghassa addhuno accayenā’’ti.

“Bhikkhus, suppose a man would throw a yoke with a single hole into the great ocean, and there was a blind turtle which would come to the surface once every hundred years. What do you think, bhikkhus, would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole?” – “If it would ever do so, Bhante, it would be only after a very long time.”

‘‘Khippataraṃ kho so, bhikkhave, kāṇo kacchapo vassasatassa vassasatassa accayena sakiṃ sakiṃ ummujjanto amusmiṃ ekacchiggaḷe yuge gīvaṃ paveseyya, na tvevāhaṃ, bhikkhave, sakiṃ vinipātagatena bālena manussattaṃ vadāmi. Taṃ kissa hetu? Na hettha, bhikkhave, atthi dhammacariyā, samacariyā, kusalakiriyā, puññakiriyā. Aññamaññakhādikā ettha, bhikkhave, vattati dubbalakhādikā. Taṃ kissa hetu? Adiṭṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ. Katamesaṃ catunnaṃ? Dukkhassa ariyasaccassa…pe… dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.”

“Sooner, I say, would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole than the fool who has gone once to the nether world [would regain] the human state. For what reason? Because here, bhikkhus, there is no conduct guided by the Dhamma, no righteous conduct, no wholesome activity, no meritorious activity. Here there prevails mutual devouring, the devouring of the weak. For what reason? Because, bhikkhus, they have not seen the Four Noble Truths. What four? The noble truth of suffering … the noble truth of the way leading to the cessation of suffering.”

49. Paṭhamasinerupabbatarājasuttaṃ

‘‘Seyyathāpi, bhikkhave, puriso sinerussa pabbatarājassa satta muggamattiyo pāsāṇasakkharā upanikkhipeyya. Taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ – yā vā [yā ca] satta muggamattiyo pāsāṇasakkharā upanikkhittā, yo vā sinerupabbatarājā’’ti? ‘‘Etadeva, bhante, bahutaraṃ, yadidaṃ – sinerupabbatarājā; appamattikā satta muggamattiyo pāsāṇasakkharā upanikkhittā. Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti sinerupabbatarājānaṃ upanidhāya satta muggamattiyo pāsāṇasakkharā upanikkhittā’’ti. ‘‘Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ; appamattakaṃ avasiṭṭhaṃ. Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti, purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ sattakkhattuparamatā; yo ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti’’.

“Bhikkhus, suppose that a man would place on Sineru, the king of mountains, seven grains of gravel the size of mung beans.410 What do you think, bhikkhus, which is more: the seven grains of gravel the size of mung beans that have been placed there or Sineru, the king of mountains?” – “Venerable sir, Sineru, the king of mountains, is more. The seven grains of gravel the size of mung beans are trifling. Compared to Sineru, the king of mountains, the seven grains of gravel the size of mung beans are not calculable, do not bear comparison, do not amount even to a fraction.” – “So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been utterly destroyed and eliminated is more, while that which remains is trifling. Compared to the former mass of suffering that has been destroyed and eliminated, the latter is not calculable, does not bear comparison, does not amount even to a fraction, as there is a maximum of seven more lives. He is one who understands as it really is: ‘This is suffering’ … ‘This is the way leading to the cessation of suffering.’”

50. Dutiyasinerupabbatarājasuttaṃ

 ‘‘Seyyathāpi, bhikkhave, sinerupabbatarājāyaṃ parikkhayaṃ pariyādānaṃ gaccheyya, ṭhapetvā satta muggamattiyo pāsāṇasakkharā. Taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ – yaṃ vā sinerussa pabbatarājassa parikkhīṇaṃ pariyādinnaṃ, yā vā satta muggamattiyo pāsāṇasakkharā avasiṭṭhā’’ti? ‘‘Etadeva, bhante, bahutaraṃ sinerussa pabbatarājassa yadidaṃ parikkhīṇaṃ pariyādinnaṃ; appamattikā satta muggamattiyo pāsāṇasakkharā avasiṭṭhā. Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti sinerussa pabbatarājassa parikkhīṇaṃ pariyādinnaṃ upanidhāya satta muggamattiyo pāsāṇasakkharā avasiṭṭhā’’ti.

“Bhikkhus, suppose that Sineru, the king of mountains, would be destroyed and eliminated except for seven grains of gravel the size of mung beans. What do you think, bhikkhus, which is more: the portion of Sineru, the king of mountains, that has been destroyed and eliminated or the seven grains of gravel the size of mung beans that remain?” – “Venerable sir, the portion of Sineru, the king of mountains, that has been destroyed and eliminated is more. The seven grains of gravel the size of mung beans that remain are trifling. Compared to the portion of Sineru that would be destroyed and eliminated, the seven grains of gravel the size of mung beans that remain are not calculable, do not bear comparison, do not amount even to a fraction.”

‘‘Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ; appamattakaṃ avasiṭṭhaṃ. Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti, purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ sattakkhattuparamatā; yo ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti’. Tasmātiha, bhikkhave, ‘idaṃ dukkha’nti yogo karaṇīyo…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’’ti.

“So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been utterly destroyed and eliminated is more, while that which remains is trifling. Compared to the former mass of suffering that has been destroyed and eliminated, the latter is not calculable, does not bear comparison, does not amount even to a fraction, as there is a maximum of seven more lives. He is one who understands as it really is: ‘This is suffering’ … ‘This is the way leading to the cessation of suffering.’ Therefore, bhikkhus, an exertion should be made to understand: ‘This is suffering.’… An exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’”