0.0.1 Noble Disciple

paṭhama ariyasāvakasuttaṃ

0. At Savatthi

sāvatthiyaṃ-

1. O bhikkhus, for the one to whom the hearing [of the Dhamma] comes to be, the noble disciple, it does not occur to him thus: “When there is what within does what come to be, from the arising of what does what arises? When there is what within does name and form come to be? When there is what within does the six sense domains come to be? When there is what within does contact come to be? When there is what within does feeling come to be? When there is what within does thirsting come to be? When there is what within does undertaking come to be? When there is what within does being come to be? When there is what within does birth come to be? When there is what within does old age and death come to be?”

na bhikkhave sutavato ariyasāvakassa evaṃ hoti: ''kinnu kho kismiṃ sati kiṃ hoti, kissuppādā kiṃ uppajjati kismiṃ sati nāmarūpaṃ hoti, kismiṃ sati saḷāyatanaṃ hoti, kismiṃ sati phasso hoti, kismiṃ sati vedanā hoti, kismiṃ sati taṇhā hoti, kismiṃ sati upādānaṃ hoti, kismiṃ sati bhavo hoti, kismiṃ sati jāti hoti, kismiṃ sati jarāmara-

ṇaṃ hotī''ti,

2. Rather, O bhikkhus, for the one to whom the hearing [of the Dhamma] comes to be, the noble disciple, indeed, his knowledge of this is independent of others: “This comes to be when there is this within. This arises with the arising of this. Name and form comes to be when there is consciousness within. The six sense domains come to be when there is name and form within. Contact comes to be when there is the six sense domains within. Feeling comes to be when there is contact within. Thirsting comes to be when there is feeling within. Undertaking comes to be when there is thirsting within. Being comes to be when there is undertaking within. Birth comes to be when there is being within. Old age and death comes to be when there is birth within.” He wisely understands thus: “Just so is the arising of this world.”

atha kho bhikkhave sutavato ariyasāvakassa aparappaccayā ñāṇame vettha hoti: ''imasmiṃ sati idaṃ hoti. imassuppādā idaṃ uppajjati. viññāṇe sati nāmarūpaṃ hoti. nāmarūpe sati saḷāyatanaṃ hoti. saḷāyatane sati phasso hoti. phasse sati vedanā hoti. vedanāya sati taṇhā hoti. taṇhāya sati upādānaṃ hoti. upādāne sati bhavo hoti. bhave sati jāti hoti. jātiyā sati jarāmaraṇaṃ hotī''ti so evaṃ pajānāti: ''evaṃ ayaṃ loko

samudayatī''ti.

3. O bhikkhus, for the one to whom the hearing [of the Dhamma] comes to be, the noble disciple, it does not occur to him thus: “When there is not what within does what not come to be, from the cessation of what does what ceases? When there is not what within does name and form not come to be? When there is not what within does the six sense domains not come to be? When there is not what within does contact not come to be? When there is not what within does feeling not come to be? When there is not what within does thirsting not come to be? When there is not what within does undertaking not come to be? When there is not what within does being not come to be? When there is not what within does birth not come to be? When there is not what within does old age and death not come to be?”

na bhikkhave, sutavato ariyasāvakassa evaṃ hoti: ''kiṃ nu kho kismiṃ asati kiṃ na hoti, kissa nirodhā kiṃ nirujjhati, kismiṃ asati nāmarūpaṃ na hoti, kismiṃ asati saḷāyatanaṃ na hoti, kismiṃ asati phasso na hoti, kismiṃ asati vedanā na hoti, kismiṃ asati taṇhā na hoti, kismiṃ asati upādānaṃ na hoti, kismiṃ asati bhavo na hoti, kismiṃ asati jāti na hoti, kismiṃ asati jarāmaraṇaṃ na hotī''ti.

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4. Rather, O bhikkhus, for the one to whom the hearing [of the Dhamma] comes to be, the noble disciple, his knowledge of this is independent of others: “This does not come to be when there is not this within. This ceases with the cessation of this. Name and form do not come to be when there is not consciousness within. The six sense domains do not come to be when there is not name and form within. Contact does not come to be when there is not six sense domains within. Feeling does not come to be when there is not contact within. Thirsting does not come to be when there is not feeling within. Undertaking does not come to be when there is not thirsting within. Being does not come to be when there is not undertaking within. Birth does not come to be when there is not being within. Old age and death do not come to be when there is not birth within.” He wisely understands thus: “Just so is the cessation of this world.”

atha kho bhikkhave, sutavato ariyasāvakassa aparappaccayā ñāṇamevettha hoti: ''imasmiṃ asati idaṃ na hoti. imassa nirodhā idaṃ nirujjhati. viññāṇe asati nāmarūpaṃ na hoti. nāmarūpe asati saḷāyatanaṃ na hoti. saḷāyatane asati phasso na hoti. phasse asati vedanā na hoti. vedanāya asati taṇhā na hoti. taṇhāya asati upādānaṃ na hoti. upādāne asati bhavo na hoti. bhave asati jāti na hoti. jātiyā asati jarāmaraṇaṃ na hotī''ti. so evaṃ pajānāti ''evaṃ ayaṃ loko nirujjhatī''ti.

5. “From the time, O bhikkhus, a noble disciple wisely understands the arising and the extinguishing of the world thus as it has come to be, he is called, O bhikkhus, a noble disciple excelling in view proper, one excelling in vision proper, having arrived at this true Dhamma proper, one who sees this true Dhamma proper, one endowed with a sekha’s knowledge proper, one endowed with a sekha’s noble knowledge proper, one who has entered upon stream of Dhamma proper, a noble one with penetrative wisdom proper, one who stands knocking on the door of the deathless proper.”

yato kho bhikkhave, ariyasāvako evaṃ lokassa samudayaṃ ca atthaṅgamaṃ ca yathābhūtaṃ pajānāti. ayaṃ vuccati bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekhena ñāṇena samannāgato itipi, sekhāya vijjāya samannāgato itipi, dhammasotaṃ samāpanno itipi, ariyo nibbedhikapaññño itipi, amatadvāraṃ āhacca tiṭṭhati itipī'ti.

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