

i NAMO BUDDHAYA ! i

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !..

THE CONNECTED DISCOURSES OF THE TRUTHS.

Translated from the Pali by Bhikkhu Bodhi

DUTHIYA KOTIGAMA SUTTA (SN56-22)

"Bhikkhus, those ascetics or brahmins 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': these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, enter and dwell, in this very life, in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, those ascetics or brahmins who understand these things: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, enter and dwell, in this very life, in the goal of asceticism and the goal of brahminhood."

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

"Ye dukkhaṃ nappajā nanti,-atho dukkhassa sambhavaṃ;/

Yattha ca sabbaso dukkhaṃ, - asesāṃ uparujjhati.

"Those who do not understand suffering,- Who do not know that path
Which leads to suffering's appeasement:- Who do not know suffering's origin,

Taṅca maggaṃ na jā nanti, - Dukkū pasamagā mināṃ; Cetovimuttiḥi nā te, -

Atho paññā vimuttiyā Abhabbā te antakiriyā ya, - Te ve jā tijarū pagā .

Nor where suffering completely stops,- Where it ceases without remainder;
They are devoid of mind's liberation - And also of liberation by wisdom
Incapable of making an end,- They fare on to birth and aging.

Ye ca dukkhaṃ pajā nanti, - atho dukkhassa sambhavaṃ;
Yattha ca sabbaso dukkhaṃ, - asesāṃ uparujjhati.

"But those who understand suffering,- Who know too suffering's origin,
And where suffering completely stops,- Where it ceases without remainder;

Tañca maggaṃ pajā nanti, - dukkhū pasamagā minañ; Cetovimuttisampannā , -

atho paññā vimuttiyā ; Bhabbā te antakiriyā ya, - na te jā tijarū pagā "ti.

Who understand that path - Which leads to suffering's appeasement: They are endowed with mind's liberation -

And also with liberation by wisdom;--Being capable of making an end,- They fare no more in birth and aging.

INTERNAL SENSE BASES (SN 56-14)

"And what, bhikkhus, is the noble truth of suffering? It should be said: the six internal sense bases. What six? The eye base ... the mind base.(six sense faculties) This is called the noble truth of suffering."

Ātamañca, bhikkhav, dukkhaṃ ariyasaccaṃ? 'Cha ajjhātikā nī gatanā nī 'tissa vacanī gaṃ.
Ātamā ni cha? Cakkhā gataṃ ... pe ... manā gataṃ- idaṃ vuccati, bhikkhav, dukkhaṃ ariya
saccaṃ.

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