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Pañcagati Peyyāla Vagga

The Chapter on the Five-Destiny Cycle | S 56.102-131

Theme: The rarity of humanity and divinity

Translated by Piya Tan ©2020

1 Vagga summary and significance**1.1 VAGGA SUMMARY**

1.1.1 The Pañcagati Peyyāla Vagga (S 56.102-131) is a set of 30 suttas in 5 sextets, one cycle for each of the 5 realms, that is, the human, the deva, the hell, the animal and the preta realms, respectively. The human and the deva states are regarded as the best of the 5 realms. Those beings, dying from either states, are rarely reborn in either again—that is, as humans or as devas—but more often into one of the lower realms, that is, hell, the animal birth or the preta realm.

The reason for this, declares the Buddha, is that these beings are ignorant of the 4 noble truths. On account of this fundamental ignorance, beings keep on falling into these subhuman rebirths. In other words, these are cyclic lives that keep us returning to the suffering subhuman realms.

1.1.2 Vagga contents

S 5.12.11		<u>Pañcagati Peyyāla Vagga</u>	
S 5.12.11.1	(S 56.102)	Manussa,cuti,manussa,niraya Sutta	} The human sextet
S 5.12.11.2	(S 56.103)	Manussa,cuti,manussa,tiracchāna Sutta	
S 5.12.11.3	(S 56.104)	Manussa,cuti,manussa,pettivisaya Sutta	
S 5.12.11.4-6	(S 56.105-107)	Manussa,cuti,deva,niray'ādi Sutta	} The deva sextet
S 5.12.11.7-9	(S 56.108-110)	Deva,cuti,deva,niray'ādi Sutta	
S 5.12.11.10-12	(S 56.111-113)	Deva,cuti,manussa,niray'ādi Sutta	} The hell sextet
S 5.12.11.13-15	(S 56.114-116)	Niraya,cuti,manussa,niray'ādi Sutta	
S 5.12.11.16-18	(S 56.117-119)	Niraya,cuti,deva,nirayā Sutta	} The animal sextet
S 5.12.11.19-21	(S 56.120-122)	Tiracchāna,cuti,manussa,niray'ādi Sutta	
S 5.12.11.22-24	(S 56.123-125)	Tiracchāna,cuti,deva,niray'ādi Sutta	} The preta sextet
S 5.12.11.25-27	(S 56.126-128)	Petti,cuti,manussa,niray'ādi Sutta	
S 5.12.11.28-29	(S 56.129-130)	Petti,cuti,deva,niray'ādi Sutta	
S 5.12.11.30	(S 56.131)	Petti,cuti,deva,pettivisaya Sutta	

This chapter (*vagga*) (S 56.12.11) closes the whole Saṃyutta Nikaya.

1.2 VAGGA SIGNIFICANCE**1.2.1 Asuras not mentioned**

Interestingly, the **asura** realm is not mentioned. This is probably because they do not really form a “realm” that is large like the other suffering realms. They are merely a band of unrestrained devas who were overthrown by Sakra and his 33 devas. They are then simply an ostracized group of fallen gods or “titans,” living under the sea. Their story or myth is that of the need of bodily restraint (specifically from intoxicants) so that the mind remains unclouded, clear and bright.¹

¹ On the asuras, see SD 15.5 (3.7.1); SD 39.2 (1).

1.2.2 Peyyāla tradition

The **Pañca,gati Peyyāla Vagga** (S 56.102-131) is a cycle of teachings on the rarity of rebirth as humans or as devas [S 56.102,4-6]. It is composed following the *peyyāla* (repetition) cycle convention, where various aspects of the same teaching are presented in every possible combination for a comprehensive appreciation of it. In this case, it is the rarity of rebirth as humans and as devas.²

2 Related suttas

The **Appamattaka Vagga** (A 1.19) is a set of 45 suttas laid out in 2 cycles, the Dharma Cycle and the Rebirth Cycle.

The Dharma Cycle has 15 suttas, arranged in ascending order, from the most conducive place and kind of birth for learning and cultivating wisdom, to meeting the Buddha, and hearing, learning and practising his teaching, to living the holy life and gaining spiritual freedom.

The Rebirth Cycle has 30 suttas, reflecting on the rarity of rebirth as humans and as devas, that these beings are more likely to fall into the 3 subhuman states, that is, *hell, the animal womb and the preta realm* (as here in the Pañca,gati Peyyāla Vagga).³

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Pañca,gati Peyyāla Vagga

The Chapter on the Five-Destiny Cycle

S 56.102-131

S 56.102 (S 5.12.11.1)

1. Manussa,cuti,manussa,niraya Sutta

Humans Passing Away to Hell Discourse

Ce **Paṭhama Manussa,cuti Sutta** The 1st Dying As Humans Discourse

The main parable: A speck of dirt in the Buddha's nail

2 Then, the Blessed One took up a speck of dirt in his fingernail and addressed the monks, thus:

3 “What do you think, bhikkhus, which is more: this speck of dirt in my fingernail or the great earth?”⁴

“Bhante, the great earth is more. The speck of dirt that the Blessed One has taken up in his fingernail is trifling.”⁵

Compared to the great earth, the speck of dirt that the Blessed One has taken up in his fingernail comes not into any consideration at all, not even by a fraction, there is no contrast at all.”⁶

² On the *peyyāla*, see SD 57.8 (1.2.1).

³ **Appa,mattaka Vg** (A 1.19/1:35-38), SD 57.8. For other related suttas, see SD 57.21 (2).

⁴ *Taṃ kiṃ maññatha bhikkhave katamaṃ nu kho bahutaraṃ, yo cāyaṃ mayā paritto nakha,sikhāyaṃ paṃsu āropito, ayaṃ vā mahā,paṭhavī'ti.*

⁵ *Eta deva bhante bahutaraṃ yad idaṃ mahā paṭhavī. Appa,mattako'yaṃ bhagavata paritto nakha,sikhāyaṃ paṃsu āropito.*

Humans reborn as hell-beings

4 “Even so, bhikshus, few are those beings who, when they pass away as **humans**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as humans, are reborn in **hell**.

5 What is the reason? Because, bhikshus, they have not seen **the 4 noble truths**.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way [the path] leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):⁷

‘This is suffering.’

Idaṃ dukkhan’ti

You should devote yourself to (understanding):

‘This is the arising of suffering.’

Ayaṃ dukkha,samudayo’ti.

You should devote yourself to (understanding):

‘This is the ending of suffering.’

Ayaṃ dukkha,nirodho’ti.

You should devote yourself to (understanding):

‘This is the way leading to the ending of suffering.’”

Ayaṃ dukkha,nirodha,gāminī paṭipadā’ti

paṭhamam

S 56.103 (S 5.12.11.2)

2. Manussa,cuti,manussa,tiracchāna Sutta

Humans Passing Away into the Animal Birth Discourse

Ce **Dutiya Manussa,cuti Sutta** The 2nd Dying As Humans Discourse

Humans reborn as animals

4 “Even so, bhikshus, few are those beings who, when they pass away as **humans**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as humans, are reborn as **animals**.

5 What is the reason? Because, bhikshus, they have not seen **the 4 noble truths**.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

⁶ *Saṅkhyam pi* [Ce *saṅkham pi*] *nôpeti, kala,bhāgam pi nôpeti, upanidhim pi nôpeti*. This phrase is stock: **Bāla Paṇḍita S** (M 129,9.2;3:166), SD 2.22; **Nakha,sika S** (S 20.2/2:263), SD 67.5; **(Arahatta) Nanda S** (U 3.2,13), SD 43.7.

⁷ *Idaṃ dukkhan’ti yogo karaṇīyo*.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhan'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

dutiyāṃ

S 56.104 (S 5.12.11.3)

3. Manussa,cuti,manussa,petti Sutta

Humans Passing Away into the Preta Realm Discourse
Ce **Tatiya Manussa,cuti Sutta** The 3rd Dying as Humans Discourse

Humans reborn as pretas

4 "Even so, bhikshus, few are those beings who, when they pass away as **humans**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as humans, are reborn as **pretas**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

- (1) The noble truth that is suffering.
- (2) The noble truth that is the arising of suffering.
- (3) The noble truth that is the ending of suffering.
- (4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhan'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

tatiyāṃ

S 56.105 (S 5.12.11.4)

4. Manussa,cuti,deva,niraya Sutta

Humans Passing Away Rarely Arise As Devas But in Hell Discourse
Ce **Catuttha Manussa,cuti Sutta** The 4th Dying As Humans Discourse

Humans reborn as hell-beings

4 “Even so, bhikshus, few are those beings who, when they pass away as **humans**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as humans, are reborn in **hell**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):

‘This is suffering.’

Idaṃ dukkhaṃ’ti

You should devote yourself to (understanding):

‘This is the arising of suffering.’

Ayaṃ dukkha,samudayo’ti.

You should devote yourself to (understanding):

‘This is the ending of suffering.’

Ayaṃ dukkha,nirodho’ti.

You should devote yourself to (understanding):

‘This is the way leading to the ending of suffering.’”

Ayaṃ dukkha,nirodha,gāminī paṭipadā’ti

catutthaṃ

S 56.106 (S 5.12.11.5)

5. Manussa,cuti,deva,tiracchāna Sutta

Humans Passing Away Rarely Arise As Devas But As Animals Discourse
Ce **Pañcama Manussa,cuti Sutta** The 5th Dying As Humans Discourse

Humans reborn as animals

4 “Even so, bhikshus, few are those beings who, when they pass away as **humans**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as humans, are reborn as **animals**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

pañcamāṃ

S 56.107 (S 5.12.11.6)

6. Manussa,cuti,deva,petti Sutta

Humans Passing Away Rarely Arise As Devas But As Pretas Discourse
Ce **Chaṭṭha Manussa,cuti Sutta** The 6th Dying As Humans Discourse

Humans reborn as pretas

4 "Even so, bhikshus, few are those beings who, when they pass away as **humans**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as humans, are reborn as **pretas**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

- (1) The noble truth that is suffering.
- (2) The noble truth that is the arising of suffering.
- (3) The noble truth that is the ending of suffering.
- (4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

chaṭṭhaṃ

S 56.108 (S 5.12.11.7)

7. Deva,cuti,deva,niraya Sutta

Devas Passing Away Rarely Arise As Devas But in Hell Discourse
Ce **Paṭhama Deva,cuti Sutta** The 1st Dying As Devas Discourse

Devas reborn as hell-beings

4 “Even so, bhikshus, few are those beings who, when they pass away as **devas**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as devas, are reborn in **hell**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):

‘This is suffering.’

Idaṃ dukkhaṃ’ti

You should devote yourself to (understanding):

‘This is the arising of suffering.’

Ayaṃ dukkha,samudayo’ti.

You should devote yourself to (understanding):

‘This is the ending of suffering.’

Ayaṃ dukkha,nirodho’ti.

You should devote yourself to (understanding):

‘This is the way leading to the ending of suffering.’”

Ayaṃ dukkha,nirodha,gāminī paṭipadā’ti

sattamaṃ

S 56.109 (S 5.12.11.8)

8. Deva,cuti,deva,tiracchāna Sutta

Devas Passing Away Rarely Arise As Devas But As Animals Discourse
Ce **Dutiya Deva,cuti Sutta** The 2nd Dying As Devas Discourse

Devas reborn as animals

4 “Even so, bhikshus, few are those beings who, when they pass away as **devas**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as devas, are reborn as **animals**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding): 'This is suffering.'	<i>Idaṃ dukkhan'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

aṭṭhamāṃ

S 56.110 (S 5.12.11.9)

9. Deva,cuti,deva,petti Sutta

Devas Passing Away Rarely Arise As Devas But As Pretas Discourse

Ce **Tatiya Deva,cuti Sutta** The 3rd Dying As Devas Discourse

Devas reborn as pretas

4 "Even so, bhikshus, few are those beings who, when they pass away as **devas**, are reborn as **devas**.

 But more numerous are those beings who, when they pass away as devas, are reborn as **pretas**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding): 'This is suffering.'	<i>Idaṃ dukkhan'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

navamāṃ

S 56.111 (S 5.12.11.10)

10. Deva,cuti,manussa,niraya Sutta

Devas Passing Away Rarely Arise As Humans But in Hell Discourse
Ce **Catuttha Deva,cuti Sutta** The 4th Dying As Devas Discourse

Devas reborn as hell-beings

4 “Even so, bhikshus, few are those beings who, when they pass away as **devas**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as devas, are reborn in **hell**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):

‘This is suffering.’

Idaṃ dukkhaṃ’ti

You should devote yourself to (understanding):

‘This is the arising of suffering.’

Ayaṃ dukkha,samudayo’ti.

You should devote yourself to (understanding):

‘This is the ending of suffering.’

Ayaṃ dukkha,nirodho’ti.

You should devote yourself to (understanding):

‘This is the way leading to the ending of suffering.’”

Ayaṃ dukkha,nirodha,gāminī paṭipadā’ti

dasamaṃ

S 56.112 (S 5.12.11.11)

11. Deva,cuti,manussa,tiracchāna Sutta

Devas Passing Away Rarely Arise As Humans But As Animals Discourse
Ce **Pañcama Deva,cuti Sutta** The 5th Dying as Devas Discourse

Humans reborn as animals

4 “Even so, bhikshus, few are those beings who, when they pass away as **devas**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as devas, are reborn as **animals**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhan'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

ekādasamaṃ

S 56.113 (S 5.12.11.12)

12. Deva,cuti,manussa,petti Sutta

Devas Passing Away Rarely Arise As Humans But As Pretas Discourse
Ce **Chaṭṭha Deva,cuti Sutta** The 6th Dying As Devas Discourse

Humans reborn as pretas

4 "Even so, bhikshus, few are those beings who, when they pass away as **devas**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as devas, are reborn as **pretas**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

- 6 What are the four?
- (1) The noble truth that is suffering.
 - (2) The noble truth that is the arising of suffering.
 - (3) The noble truth that is the ending of suffering.
 - (4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhan'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

dvādasamaṃ

S 56.114 (S 5.12.11.13)

13. Niraya,cuti,manussa,niraya Sutta

Hell-beings Passing Away Rarely Arise As Humans But in Hell Discourse

Ce **Paṭhama Niraya,cuti Sutta** The 1st Dying As Hell-beings Discourse**Hell-beings reborn as hell-beings**

4 “Even so, bhikshus, few are those beings who, when they pass away as **hell-beings**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as **hell-beings**, are reborn **in hell**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):

‘This is suffering.’

Idaṃ dukkhaṃ’ti

You should devote yourself to (understanding):

‘This is the arising of suffering.’

Ayaṃ dukkha,samudayo’ti.

You should devote yourself to (understanding):

‘This is the ending of suffering.’

Ayaṃ dukkha,nirodho’ti.

You should devote yourself to (understanding):

‘This is the way leading to the ending of suffering.’”

Ayaṃ dukkha,nirodha,gāminī paṭipadā’ti

terasamaṃ

S 56.115 (S 5.12.11.14)

14. Niraya,cuti, manussa,tiracchāna Sutta

Hell-beings Passing Away Rarely Arise As Humans But As Animals Discourse

Ce **Dutiya Niraya,cuti Sutta** The 2nd Dying as Hell-beings Discourse**Hell-beings reborn as animals**

4 “Even so, bhikshus, few are those beings who, when they pass away as **hell-beings**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as **hell-beings**, are reborn as **animals**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

catuddasamaṃ

S 56.116 (S 5.12.11.15)

15. Niraya,cuti,manussa,petti Sutta

Hell-beings Passing Away Rarely Arise As Humans But As Pretas Discourse
Ce **Tatiya Niraya,cuti Sutta** The 3rd Dying As Hell-beings Discourse

Hell-beings reborn as pretas

4 "Even so, bhikshus, few are those beings who, when they pass away as **hell-beings**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as hell-beings, are reborn as pretas.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

- 6 What are the four?
- (1) The noble truth that is suffering.
 - (2) The noble truth that is the arising of suffering.
 - (3) The noble truth that is the ending of suffering.
 - (4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

pañcadasamaṃ

S 56.117 (S 5.12.11.16)

16. Niraya,cuti,deva,nirayā Sutta

Hell-beings Passing Away Rarely Arise As Devas But in Hell Discourse
Ce **Catuttha Niraya,cuti Sutta** The 4th Dying As Hell-beings Discourse

Hell-beings reborn as hell-beings

4 “Even so, bhikshus, few are those beings who, when they pass away as **hell-beings**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as hell-beings, are reborn in **hell**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):

‘This is suffering.’

Idaṃ dukkhaṃ’ti

You should devote yourself to (understanding):

‘This is the arising of suffering.’

Ayaṃ dukkha,samudayo’ti.

You should devote yourself to (understanding):

‘This is the ending of suffering.’

Ayaṃ dukkha,nirodho’ti.

You should devote yourself to (understanding):

‘This is the way leading to the ending of suffering.’”

Ayaṃ dukkha,nirodha,gāminī paṭipadā’ti

soḷasamaṃ

S 56.118 (S 5.12.11.17)

17. Niraya,cuti,deva,tiracchāna Sutta

Hell-beings Passing Away Rarely Arise As Devas But As Animals Discourse
Ce **Pañcamaṃ Niraya,cuti Sutta** The 5th Dying As Hell-beings Discourse

Hell-beings reborn as animals

4 “Even so, bhikshus, few are those beings who, when they pass away as **hell-beings**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as hell-beings, are reborn as **animals**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

sattadasamaṃ

S 56.119 (S 5.12.11.18)

18. Niraya,cuti,deva,petti Sutta

Hell-beings Passing Away Rarely Arise As Devas But As Pretas Discourse

Ce **Chaṭṭha Niraya,cuti Sutta** The 6th Dying As Hell-beings Discourse

Hell-beings reborn as pretas

4 "Even so, bhikshus, few are those beings who, when they pass away as **hell-beings**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as hell-beings, are reborn as pretas.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

aṭṭharasamaṃ

S 56.120 (S 5.12.11.19)

19. Tiracchāna,cuti,manussa,niraya Sutta

Animals Passing Away Rarely Arise As Humans But in Hell Discourse
Ce **Paṭhama Tiracchāna,cuti Sutta** The 1st Dying As Animals Discourse

Animals reborn as hell-beings

4 “Even so, bhikshus, few are those beings who, when they pass away as **animals**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as animals, are reborn in **hell**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):

‘This is suffering.’

Idaṃ dukkhaṃ’ti

You should devote yourself to (understanding):

‘This is the arising of suffering.’

Ayaṃ dukkha,samudayo’ti.

You should devote yourself to (understanding):

‘This is the ending of suffering.’

Ayaṃ dukkha,nirodho’ti.

You should devote yourself to (understanding):

‘This is the way leading to the ending of suffering.’”

Ayaṃ dukkha,nirodha,gāminī paṭipadā’ti

ekūnavīsatiṃ

S 56.121 (S 5.12.11.20)

20. Tiracchāna,cuti,manussa,tiracchāna Sutta

Animals Passing Away Rarely Arise As Humans But As Animals Discourse
Ce **Dutiya Tiracchāna,cuti Sutta** The 2nd Dying As Animals Discourse

Animals reborn as animals

4 “Even so, bhikshus, few are those beings who, when they pass away as **animals**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as animals, are reborn as **animals**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

vīsatiṃ

S 56.122 (S 5.12.11.21)

21. Tiracchāna,cuti,manussa,petti Sutta

Animals Passing Away Rarely Arise As Humans But As Pretas Discourse

Ce **Tatiya Tiracchāna,cuti Sutta** The 3rd Dying As Animals Discourse

Animals reborn as pretas

4 "Even so, bhikshus, few are those beings who, when they pass away as **animals**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as animals, are reborn as **pretas**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

- (1) The noble truth that is suffering.
- (2) The noble truth that is the arising of suffering.
- (3) The noble truth that is the ending of suffering.
- (4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

ekavīsatiṃ

S 56.123 (S 5.12.11.22)

22. Tiracchāna,cuti,deva,niraya Sutta

Animals Passing Away Rarely Arise As Devas But in Hell Discourse

Ce **Catuttha Tiracchāna,cuti Sutta** The 4th Dying As Animals Discourse**Animals reborn as hell-beings**

4 “Even so, bhikshus, few are those beings who, when they pass away as **animals**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as animals, are reborn in **hell**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):

‘This is suffering.’

Idaṃ dukkhan’ti

You should devote yourself to (understanding):

‘This is the arising of suffering.’

Ayaṃ dukkha,samudayo’ti.

You should devote yourself to (understanding):

‘This is the ending of suffering.’

Ayaṃ dukkha,nirodho’ti.

You should devote yourself to (understanding):

‘This is the way leading to the ending of suffering.’”

Ayaṃ dukkha,nirodha,gāminī paṭipadā’ti

dvāvīsatiṃ

S 56.124 (S 5.12.11.23)

23. Tiracchāna,cuti,deva,tiracchāna Sutta

Animals Passing Away Rarely Arise As Devas But As Animals Discourse

Ce **Pañcama Tiracchāna,cuti Sutta** The 5th Dying As Animals Discourse**Animals reborn as animals**

4 “Even so, bhikshus, few are those beings who, when they pass away as **animals**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as animals, are reborn as **animals**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

tevīsativāraṃ

S 56.125 (S 5.12.11.24)

24. Tiracchāna,cuti,deva,petti Sutta

Animals Passing Away Rarely Arise As Devas But As Pretas Discourse
Ce **Chaṭṭha Tiracchāna,cuti Sutta** The 6th Dying As Animals Discourse

Animals reborn as pretas

4 "Even so, bhikshus, few are those beings who, when they pass away as **animals**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as animals, are reborn as pretas.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

- (1) The noble truth that is suffering.
- (2) The noble truth that is the arising of suffering.
- (3) The noble truth that is the ending of suffering.
- (4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

catuvīsativāraṃ

S 56.126 (S 5.12.11.25)

25. Petti,cuti,manussa,niraya Sutta

Pretas Passing Away Rarely Arise As Humans But in Hell Discourse
Ce **Paṭhama Petti,cuti Sutta** The 1st Dying As Pretas Discourse

Pretas reborn as hell-beings

4 “Even so, bhikshus, few are those beings who, when they pass away as **pretas**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as pretas, are reborn in **hell**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):

‘This is suffering.’

Idaṃ dukkhaṃ’ti

You should devote yourself to (understanding):

‘This is the arising of suffering.’

Ayaṃ dukkha,samudayo’ti.

You should devote yourself to (understanding):

‘This is the ending of suffering.’

Ayaṃ dukkha,nirodho’ti.

You should devote yourself to (understanding):

‘This is the way leading to the ending of suffering.’”

Ayaṃ dukkha,nirodha,gāminī paṭipadā’ti

pañcavīsatiṃ

S 56.127 (S 5.12.11.26)

26. Petti,cuti,manussa,tiracchāna Sutta

Pretas Passing Away Rarely Arise As Humans But As Animals Discourse
Ce **Dutiya Petti,cuti Sutta** The 2nd Dying As Pretas Discourse

Pretas reborn as animals

4 “Even so, bhikshus, few are those beings who, when they pass away as **pretas**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as pretas, are reborn as **animals**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

chabbīsatiṃ

S 56.128 (S 5.12.11.27)

27. Petti,cuti,manussa,petti Sutta

Pretas Passing Away Rarely Arise As Humans But As Pretas Discourse

Ce **Tatiya Petti,cuti Sutta** The 3rd Dying As Pretas Discourse

Pretas reborn as pretas

4 "Even so, bhikshus, few are those beings who, when they pass away as **pretas**, are reborn as **humans**.

But more numerous are those beings who, when they pass away as pretas, are reborn as **pretas**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

- 6 What are the four?
- (1) The noble truth that is suffering.
 - (2) The noble truth that is the arising of suffering.
 - (3) The noble truth that is the ending of suffering.
 - (4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

sattavīsatiṃ

S 56.129 (S 5.12.11.28)

28. Petti,cuti,deva,niraya Sutta

Pretas Passing Away Rarely Arise As Devas But in Hell

Ce **Catuttha Petti,cuti Sutta** The 4th Dying As Pretas Discourse**Pretas reborn as hell-beings**

4 “Even so, bhikshus, few are those beings who, when they pass away as **pretas**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as pretas, are reborn in **hell**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):

‘This is suffering.’

Idaṃ dukkhaṃ’ti

You should devote yourself to (understanding):

‘This is the arising of suffering.’

Ayaṃ dukkha,samudayo’ti.

You should devote yourself to (understanding):

‘This is the ending of suffering.’

Ayaṃ dukkha,nirodho’ti.

You should devote yourself to (understanding):

‘This is the way leading to the ending of suffering.’”

Ayaṃ dukkha,nirodha,gāminī paṭipadā’ti

aṭṭhavīsatiṃ

S 56.130 (S 5.12.11.29)

29. Petti,cuti,deva,tiracchāna Sutta

Pretas Passing Away Rarely Arise As Devas But As Animals Discourse

Ce **Pañcama Petti,cuti Sutta** The 5th Dying As Pretas Discourse**Pretas reborn as animals**

4 “Even so, bhikshus, few are those beings who, when they pass away as **pretas**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as pretas, are reborn as **animals**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

ekūnatimsatimāṃ

S 56.131 (S 5.12.11.30)

30. Petti,cuti,deva,petti Sutta

Pretas Passing Away Rarely Arise As Devas But As Pretas Discourse

Ce **Chaṭṭha Petti,cuti Sutta** The 6th Dying As Pretas Discourse

Pretas reborn as pretas

4 "Even so, bhikshus, few are those beings who, when they pass away as **pretas**, are reborn as **devas**.

But more numerous are those beings who, when they pass away as **pretas**, are reborn as **pretas**.

5 What is the reason? Because, bhikshus, they have not seen the 4 noble truths.

The 4 noble truths

6 What are the four?

(1) The noble truth that is suffering.

(2) The noble truth that is the arising of suffering.

(3) The noble truth that is the ending of suffering.

(4) The noble truth that is the way leading to the ending of suffering.

Understanding the 4 noble truths

7 Therefore, bhikshus, you should devote yourself to (understanding):	
'This is suffering.'	<i>Idaṃ dukkhaṃ'ti</i>
<i>You should devote yourself to (understanding):</i>	
'This is the arising of suffering.'	<i>Ayaṃ dukkha,samudayo'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the ending of suffering.'	<i>Ayaṃ dukkha,nirodho'ti.</i>
<i>You should devote yourself to (understanding):</i>	
'This is the way leading to the ending of suffering.'"	<i>Ayaṃ dukkha,nirodha,gāminī paṭipadā'ti</i>

timsatimāṃ

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