

0.0.1 Nandaka

1. At one time the Auspicious One was dwelling at Savatthi in Jetavana, Anathapindika's park. At that time the venerable Nandaka was instructing, arousing, energizing, and gladdening the bhikkhus at the assembly hall with a Dhamma talk.

2. Then in the evening, the Auspicious One emerged from seclusion and went to the assembly hall. Upon arrival, he stood outside the closed door waiting for the talk to finish. Then having known that the talk was finished, having coughed, the Auspicious One knocked on the bolt. A bhikkhu opened the door for the Auspicious One. The Auspicious One entered the assembly hall.

nandaka suttaṃ

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tena kho pana samayaṃ āyasmā nandako upaṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami. upasaṅkamitvā bahidvārakoṭṭhake aṭṭhāsi kathāpariyosānaṃ āgamaya māno. atha kho bhagavā kathāpariyosānaṃ veditvā ukkāsitvā aggalaṃ ākoṭesi. vivarimsu kho te bhikkhu bhagavato dvāraṃ. atha

Having entered, he sat down on a prepared seat. Having sat down, the Auspicious One said this to the venerable Nandaka. “You gave the bhikkhus a long Dhamma discourse, Nandaka. My back was even aching while I stood outside the closed door waiting for the talk to finish.”

3. When thus was said, the venerable Nandaka became disheartened and said this to the Auspicious One. “O Bhante, indeed I did not know that the Auspicious One was standing outside the closed door. Certainly, O Bhante, if I would have known that the Auspicious One was standing outside the closed door, we would not

kho bhagavā upaṭ-
ṭhānasālaṃ pāvīsi.
pavisitvā paññatte
āsane nisīdi. nisajja
kho bhagavā āyas-
mantam nandakam
etadavoca: dīgho
kho tyāyam nandaka
dhammapariyāyo
bhikkhūnam paṭi-
bhāsi. api ca meapi
me - machasam piṭ-
ṭhi āgilāyati bahidvā-
rakotṭhake ṭhitassa
kathāpariyosānam
āgamayamānassāti.

evam vutte āyasmā
nandako sārājāya-
mānarūposārājā-
mānarūpo - macha-
sam bhagavantam
etadavoca, na kho
mayham bhante jā-
nāma bhagavā bahi-
dvārakotṭhake ṭhi-
toti. sace hi mayam
bhante jāneyyāma
bhagavā bahidvāra-
kotṭhake ṭhitoti et-

have explained too long.”

4. Then the Auspicious One having known the venerable Nandaka’s disheartening, said this to the venerable Nandaka. Good good Nandaka. It is fitting, O Nandaka, for you young clansman who have gone forth out of faith from the house life into homelessness to talk on the Dhamma thus, when you have settled. When you assemble, O Nandaka, two things are to be done; Either talk on the Dhamma or maintain noble silence.

5. faith and nandaka bhikkhu comes to be (or becomes or is) no and virtuous one (or moral one), thus (or yes)

takampi ettakampi
dhammaṃ macha-
saṃ. no nappaṭibhā-
seyyāti.

atha kho bhagavā
āyasmantaṃ nanda-
kaṃ sārājāyamāna-
rūpaṃ viditvā āyas-
mantaṃ nandakaṃ
etadavoca: sādhu sā-
dhu nandaka, evaṃ
kho nandaka, tumhā-
kaṃ patirūpaṃ ku-
laputtānaṃ saddhā
agārasmā anagāri-
yaṃ pabbajitānaṃ
yaṃ tumhe dham-
miyā kathāya sanni-
sīdeyyātha. sannipa-
titānaṃ vo nandaka
dvayaṃ karaṇīyaṃ:
dhammī vā kathā,
ariyo vā tuṇhībhāvo.

saddho ca nandaka
bhikkhu hoti no ca
sīlavā, evaṃ so te-
naṅgena aparipūro
hoti. tena taṃ aṅ-

so by which (or with) [in] ten factors aparipūro comes to be (or becomes or is). from that (or him) to that (or him) factor a should be paripūreti: kinnāhaṃ faith and assaṃ virtuous one (or moral one) and (“|”). since (or from the time) and kho nandaka, bhikkhu faith and comes to be (or becomes or is) virtuous one (or moral one) and, thus (or yes) so by which (or with) [in] ten factors paripūro comes to be (or becomes or is).

6. faith and nandaka bhikkhu comes to be (or becomes or is) virtuous one (or moral one) and, no and a gainer internal (or personal) of/for you (all) (must) cetosamati. thus (or yes) so by which (or with) [in] ten factors aparipūro comes to be (or becomes or is). from that (or him) to that (or him) factor a should be paripūreti:

gaṃ paripūretab-
baṃ: kinnāhaṃ sad-
dho ca assaṃ sīlavā
cāti. yato ca kho
nandaka, bhikkhu
saddho ca hoti sīlavā
ca, evaṃ so tenaṅ-
gena paripūro hoti.

saddho ca nandaka
bhikkhu hoti sīlavā
ca, no ca lābhī aj-
jhattaṃ cetosama-
thassa. evaṃ so te-
naṅgena aparipūro
hoti. tena taṃ aṅ-
gaṃ paripūretab-
baṃ: kiṃ nāhaṃ
saddho ca assaṃ
sīlavā ca lābhī ca
ajjhattaṃ cetosa-
mathassāti. yato ca

what is not I faith and as-
 saṃ virtuous one (or moral
 one) and a gainer and in-
 ternal (or personal) of/for
 you (all) (must) cetosamati
 (“|”). since (or from the time)
 and kho nandaka bhikkhu
 faith and comes to be (or
 becomes or is) virtuous one
 (or moral one) and, a gainer
 and internal (or personal)
 of/for you (all) (must) ce-
 tosamati, thus (or yes) so by
 which (or with) [in] ten fac-
 tors paripūro comes to be
 (or becomes or is). faith and
 nandaka bhikkhu comes to
 be (or becomes or is) virtu-
 ous one (or moral one) and,
 a gainer and internal (or per-
 sonal) ceto of/for you (all)
 (must) samati. not a gainer
 for (or having) adhipaññād-
 hamnavipassana. thus (or
 yes) so by which (or with)
 [in] ten factors aparipūro
 comes to be (or becomes or
 is).

kho nandaka bhik-
 khu saddho ca hoti
 sīlavā ca, lābhī ca
 ajjhataṃ cetosama-
 thassa, evaṃ so te-
 naṅgena paripūro
 hoti. saddho ca nan-
 daka bhikkhu hoti
 sīlavā ca, lābhī ca
 ajjhataṃ ceto sa-
 mathassa. na lābhī
 adhipaññādhamma-
 vipassanāya. evaṃ
 so tenaṅgena aparī-
 pūro hoti.

seyyathāpi nandaka

7. just as nandaka pāṇako catuppādako, of/for that ssa one (or alone) pādo omako lāmako, thus (or yes) so by which (or with) [in] ten factors aparipūro may be (or become or occur), only (or also or even or simply or just) thus a kho nandaka bhikkhu faith and comes to be (or becomes or is) virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati not a gainer for (or having) adhipaññā-dhammavipassana, thus (or yes) so by which (or with) [in] ten factors aparipūro comes to be (or becomes or is). from that (or him) to that (or him) factor a should be paripūreti; kinnāhaṃ faith and assaṃ virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati, a gainer and for (or having) adhipaññā-dhammavipassana (“|”) since (or from the time)

pāṇako catuppādako, tassassa eko pādo omako lāmako, evaṃ so tenaṅgena aparipūro assa, evameva kho nandaka bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamathassa na lābhī adhipaññā-dhammavipassanāya, evaṃ so tenaṅgena aparipūro hoti. tena taṃ aṅgaṃ paripūretabbaṃ; kinnāhaṃ saddho ca assaṃ sīlavā ca lābhī ca ajjhataṃ cetosamathassa, lābhī ca adhipaññā-dhammavipassanāyāti yato ca kho nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamathassa lābhī ca adhipaññā-dhammavipassanāya, evaṃ so tenaṅgena paripūro hotīti.

and kho nandaka, bhikkhu faith and comes to be (or becomes or is) virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati a gainer and for (or having) adhipaññādharmavipassana, thus (or yes) so by which (or with) [in] ten factors paripūro comes to be (or becomes or is) (“|”).

8. idamavo and the Auspicious One this [here] having vati sugato having risen up from his seat vihāraṃ entered.

9. so (or now or then) kho a the venerable nandako not long after the departure of for the Auspicious One the bhikkhus address: idāna friend the Auspicious One by which (or with or from) four (s) by which (or with or from) pade (s) kevalaparipuṇṇaṃ parisuddhaṃ life of purity

idamavo ca bhagavā
idaṃ vatvā sugato
uṭṭhāyāsanā vihāraṃ
pāvisi.

atha kho āyasmā
nandako acirapak-
kantassa bhagavato
bhikkhū āmantesi:
idānāvuso bhagavā
catūhi padehi keva-
laparipuṇṇaṃ pari-
suddhaṃ brahma-
cariyaṃ pakāsetvā
uṭṭhāyāsanā vihāraṃ

having causes to pakāsati
 having risen up from his seat
 vihāraṃ entered: "faith and
 nandaka bhikkhu comes to
 be (or becomes or is), no and
 virtuous one (or moral one),
 thus (or yes) so by which
 (or with) [in] ten factors
 aparipūro comes to be (or
 becomes or is), from that (or
 him) to that (or him) factor
 a should be paripūreti: kin-
 nāhaṃ faith and assaṃ virtu-
 ous one (or moral one) and
 ("|"). since (or from the time)
 and kho nandaka bhikkhu
 faith and comes to be (or be-
 comes or is) virtuous one (or
 moral one) and, thus (or yes)
 so by which (or with) [in]
 ten factors paripūro comes to
 be (or becomes or is). faith
 and nandaka bhikkhu comes
 to be (or becomes or is) vir-
 tuous one (or moral one)
 and, no and a gainer inter-
 nal (or personal) of/for you
 (all) (must) cetosamati, a
 gainer and for (or having)
 adhipaññādharmavipassana

pavittṭho: "saddho
 ca nandaka bhikkhu
 hoti, no ca sīlavā,
 evaṃ so tenaṅgena
 aparipūro hoti, tena
 taṃ aṅgaṃ paripūre-
 tabbaṃ: kinnāhaṃ
 saddho ca assaṃ
 sīlavā cāti. yato ca
 kho nandaka bhik-
 khu saddho ca hoti
 sīlavā ca, evaṃ so
 tenaṅgena paripūro
 hoti. saddho ca nan-
 daka bhikkhu hoti
 sīlavā ca, no ca lābhī
 ajjhataṃ cetosama-
 thassa, lābhī ca adhi-
 paññādharmavipas-
 sanāyāti yato ca kho
 nandaka, bhikkhu
 saddho ca hoti sīlavā
 ca lābhī ca ajjhat-
 taṃ cetosamathassa
 na lābhī adhipaññā-
 dharmavipassanāya,
 evaṃ so tenaṅgena
 aparipūro hoti.

(“|”) since (or from the time) and kho nandaka, bhikkhu faith and comes to be (or becomes or is) virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati not a gainer for (or having) adhipaññādharmavipassana, thus (or yes) so by which (or with) [in] ten factors aparipūro comes to be (or becomes or is).

10. just as nandaka, pāṇako catuppādako, of/for that ssa one (or alone) pādo omako lāmako, thus (or yes) so by which (or with) [in] ten factors aparipūro may be (or become or occur), only (or also or even or simply or just) thus a kho nandaka bhikkhu faith and comes to be (or becomes or is) virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati not a gainer for

seyyathāpi nandaka, pāṇako catuppādako, tassassa eko pādo omako lāmako, evaṃ so tenaṅgena aparipūro assa, evameva kho nandaka bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamathassa na lābhī adhipaññādharmavipassanāya, evaṃ so tenaṅgena aparipūro hoti. tena taṃ aṅgaṃ paripūretab-

(or having) adhipaññādharmavipassana, thus (or yes) so by which (or with) [in] ten factors aparipūro comes to be (or becomes or is). from that (or him) to that (or him) factor a should be paripūreti; kinnāhaṃ faith and assaṃ virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati a gainer and for (or having) adhipaññādharmavipassana (“|”) since (or from the time) and kho nandaka, bhikkhu faith and comes to be (or becomes or is) virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati a gainer and for (or having) adhipaññādharmavipassana, thus (or yes) so by which (or with) [in] ten factors paripūro comes to be (or becomes or is) (“|”).

11. these five a friend. profit

baṃ; kinnāhaṃ sad-
dho ca assaṃ sīlavā
ca lābhī ca ajjhataṃ
cetosamathassa lā-
bhī ca adhipaññā-
dharmavipassanā-
yāti yato ca kho nan-
daka, bhikkhu sad-
dho ca hoti sīlavā ca
lābhī ca ajjhataṃ
cetosamathassa lā-
bhī ca adhipaññā-
dharmavipassanāya,
evaṃ so tenaṅgena
paripūro hotīti.

pañcime āvuso. āni-
saṃsā kālena dham-

by which (or with) kāla dham-
masavaṇe, by which (or with)
kāla for (or having) dham-
masākaccha. which one?
five:

12. here (this world) friend,
bhikkhu of/for bhikkhu (s)
the dhamma teach ādika-
lyāṇaṃ majjhekalyāṇaṃ
pariyosānakalyāṇaṃ sāt-
thaṃ sabyañjanaṃ kevala-
paripuṇṇaṃ parisuddhaṃ life
of purity causes to pakāseti.
as (or how, in which way)
as (or how, in which way)
a friend, bhikkhu of/for
bhikkhu (s) the dhamma
teach ādikalyāṇaṃ majjheka-
lyāṇaṃ pariyosānakalyāṇaṃ
sātthaṃ sabyañjanaṃ kevala-
paripuṇṇaṃ parisuddhaṃ life
of purity causes to pakāseti.
in the appropriate way so
satthupiyo and comes to be
(or becomes or is) manāpo
and respect (honour) and
should be bhāvoti and this
a friend, first ānisaṃso by

masavaṇe, kālena
dhammasākacchāya.
katame pañca:

idhāvuso, bhikkhu
bhikkhūnaṃ dham-
maṃ deseti ādika-
yāṇaṃ majjheka-
yāṇaṃ pariyosāna-
kalyāṇaṃ sātthaṃ
sabyañjanaṃ kevala-
paripuṇṇaṃ parisud-
dhaṃ brahmacari-
yaṃ pakāseti. yathā
yathā āvuso, bhik-
khu bhikkhūnaṃ
dhammaṃ deseti
ādikalyāṇaṃ majjhe-
kalyāṇaṃ pariyosā-
nakalyāṇaṃ sātthaṃ
sabyañjanaṃ kevala-
paripuṇṇaṃ parisud-
dhaṃ brahmacari-
yaṃ pakāseti. tathā
tathā so satthupiyo
ca hoti manāpo ca
garu ca bhāvanīyo
ca ayaṃ āvuso, pa-

which (or with) kāla dhammasavaṇe, by which (or with) kāla for (or having) dhammasākaccha.

13. furthermore a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāsaṭi. as (or how, in which way) as (or how, in which way) a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāsaṭi. in the appropriate way so in (or on/at/within/herein/among) that (or him) in the Dhamma atthapaṭisaṃvedī and comes to be (or becomes or is) dhammapaṭisaṃvedī and, this a friend, second

ṭhama ānisaṃso kālena dhammasavaṇe, kālena dhammasākacchāya.

puna ca paraṃ āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. yathā yathā āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca, ayaṃ

ānisamso by which (or with) kāla dhammasavaṇe, by which (or with) kāla for (or having) dhammasākaccha.

14. furthermore a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāseti. as (or how, in which way) as (or how, in which way) a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāseti. in the appropriate way so in (or on/at/within/herein/among) that (or him) in the Dhamma deep (profound) attha-padaṃ having known p penetrated sees, this a friend third ānisamso by which (or

āvuso, dutiyo ānisamso kālena dhammasavaṇe, kālena dhammasākacchāya.

puna ca param āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. yathā yathā āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. tathā tathā so tasmīṃ dhamme gambhīraṃ attha-padaṃ paññāya ativijja passati, ayaṃ

with) kāla dhammasavaṇe, by which (or with) kāla for (or having) dhammasākaccha.

15. furthermore a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sāttham sabyañjanaṃ kevalaparipuṇṇaṃ parisuddham life of purity causes to pakāsati. as (or how, in which way) as (or how, in which way) a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sāttham sabyañjanaṃ kevalaparipuṇṇaṃ parisuddham life of purity causes to pakāsati. in the appropriate way to/for that (or to/for him) life of purity uttarim they (or causative: cause to) sambhāvati. "certainly this venerable patto or pacchati or" ("|"), this a friend,

āvuso tatiyo ānisaṃso kālena dhammasavaṇe, kālena dhammasākacchāya.

puna ca param āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sāttham sabyañjanaṃ kevalaparipuṇṇaṃ parisuddham brahmacariyaṃ pakāseti. yathā yathā āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sāttham sabyañjanaṃ kevalaparipuṇṇaṃ parisuddham brahmacariyaṃ pakāseti. tathā tathā naṃ sabrahmacārī uttarim sambhāventi. "addhā ayamāyasmā patto vā pacchati

fourth ānisaṃso by which (or with) kāla dhammasavaṇe, by which (or with) kāla for (or having) dhammasākaccha.

16. furthermore a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ life of purity causes to pakāseti. as (or how, in which way) as (or how, in which way) a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ life of purity causes to pakāseti. here and there (so and so) which (or (those) who) those (by/with/for you) the bhikkhus sekha of unattained minds unsurpassed release from bondage aspiring they

vā" ti, ayaṃ āvuso, catuttho ānisaṃso kālena dhammasavaṇe, kālena dhammasākacchāya.

puna ca param āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. yathā yathā āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. tattha tattha ye te bhikkhū sekha appattamānasā anuttaraṃ yo-

dwell, those (by/with/for you) that the dhamma having heard energy they (or present part.: being or ing) ārabhati of/for appatta pattiya, of/for anadhigata the attainment of of/for asacchikata for (or having) realization. which (or (those) who) however (or nevertheless or yet or but or else or still or moreover or and now) so (there or in that place) bhikkhu arahant with āsavas destroyed who has lived [the life of purity], done what must be done, laid down the burden anupattasadatthā parikkhīṇabhavasamyojanā rightly other (or final knowledge) vimuttā, those (by/with/for you) that the dhamma having heard only (or also or even or simply or just) diṭṭhadhamma-sukhavihāraṭṭa anuyuttā they dwell. this a friend, mo five ānisaṃso by which (or with) kāla dhammasavaṇe, by which (or with) kāla for (or having) dhammasākac-

gakkhemam patthayamānā viharanti, te taṃ dhammaṃ sutvā viriyam ārabhanti appattassa pattiya, anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. ye pana tattha bhikkhu arahanto khīṇāsavā vusitavanto katakarāṇīya ohitabhārā anupattasadatthā parikkhīṇabhavasamyojanā sammadaññā vimuttā, te taṃ dhammaṃ sutvā diṭṭhadhamma-sukhavihāraṭṭeva anuyuttā viharanti. ayaṃ āvuso, pañcamo ānisaṃso kālena dhammasavaṇe, kālena dhammasākacchāya. ime kho āvuso, pañca ānisaṃsā kālena dhammasavaṇe, kālena dhammasākacchā-

cha. these kho a friend, five yāti.
 profit by which (or with) kāla
 dhammasavaṇe, by which
 (or with) kāla for (or having)
 dhammasākaccha (“|”).

