

### 0.0.1 At Kitagiri

1. Thus was heard by me. At one time the Auspicious One was wandering on tour in Kasi with a large Sangha of bhikkhus. There, the Auspicious One did address the bhikkhus: O bhikkhus, I only ever eat apart from evening meals. But I, O bhikkhus, eating apart from evening meals, do perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding. “Come you, O bhikkhus, you too must eat only apart from evening meals. You too, O bhikkhus, eating apart from evening meals, you will nevertheless perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding”. “Yes, Bhante,” those bhikkhus replied to the Auspicious One. Later on, the Auspicious One, wandering on tour by stages in Kasi, arrived at that mar-

### 0.0.1 kīṭāgirisuttam

evaṃ me sutam ekaṃ samayaṃ bhagavā kā-sīsu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. tatra kho bhagavā bhikkhū āmantesi: ahaṃ kho bhikkhave aññatreva rattibhojanā bhuñjāmi, aññatra kho panāhaṃ bhikkhave rattibhojanā bhuñjamāno appābādhataṇca sañjānāmi appātaṅkataṇca lahuṭṭhānaṇca balaṇca phāsuvihāraṇca. etha tumhepi bhikkhave aññatreva rattibhojanā bhuñjatha, aññatra kho pana bhikkhave tumhepi rattibhojanā bhuñjamānā appābādhataṇca sañjānissatha appātaṅkataṇca lahuṭṭhānaṇca balaṇca phāsuvihāraṇcā'ti. evambhanteti kho te bhikkhū bhagavato paccassosum.

ket town of Kasi named Kitagiri. There the Auspicious One abided in the market town of Kasi at Kitagiri.

2. At that time the bhikkhus named Assaji and Punabbasuka were residents of Kitagiri. So then, by which way [led to] Assaji and Punabbasuka, by that way many bhikkhus approached. Having approached Assaji and Punabbasuka, the bhikkhus said this: “The Auspicious One, friends, and the bhikkhu Sangha only ever eat apart from evening meals. Nevertheless, friends, eating apart from evening meals, they perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding.” “Come you, friends, you too must only eat apart from evening meals. Eating

atha kho bhagavā kāsīsū anupubbena cārikaṃ caramāno yena kīṭāgiri nāma kāsīnaṃ nigamo tadavasari. tatra sudam bhagavā kīṭāgirismiṃ viharati kāsīnaṃ nigame.

tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirismiṃ āvāsikā honti. atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasaṅkamimsu. upasaṅkamtvā assajipunabbasuke bhikkhū etadavocum: bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhu saṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābaddhataṅca sañjānanti appātāṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅca. etha tum-

apart from evening meals, friends, you too will nevertheless perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding”. When thus was said, the bhikkhus Assaji and Punabbasuka said this to those bhikkhus: “We, friends, just ever eat in the evening, morning and during the day at the wrong time. Just eating in the evening, morning and during the day at the wrong time, we perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding. Why should we, having abandoned that which is visible here and now, run after what takes time?” “We will eat only in the evening, morning and during the day at the wrong time”. Since those bhikkhus were unable to convince the bhikkhus Assaji and Punabbasuka, by which way [led to] the Auspicious One, by that way

hepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho pa-nāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha, appātañkatañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. evaṃ vutte assajipunabbasukā bhikkhū te bhikkhū etadavocum: 'mayam kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle. te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāviissāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle'ti. yato kho te bhikkhu nāsak-khimsu assajipunab-

they approached. Having approached the Auspicious One, having paid respects, they sat down to one side. Having sat on one side, those bhikkhus said this to the Auspicious One.

3. Here Bhante, by which way [led to] the bhikkhus As-saji and Punabbasuka, by that way we approached. Having approached the bhikkhus As-saji and Punabbasuka, we said this: “The Auspicious One and the bhikkhu Sangha, friends, only ever eat apart from evening meals. Eating apart from evening meals, friends, they nevertheless perceive that little affliction and that little illness, lightness and strength and a comfortable abiding. Come you, friends, you too must only eat apart from evening meals. Eating apart from evening

basuke bhikkhū sañ-  
ñāpetum. atha yena  
bhagavā tenupasaṅka-  
miṃsu. upasaṅkami-  
tvā bhagavantam abhi-  
vādetvā ekamantaṃ  
nisīdiṃsu, ekamantaṃ  
nisinnā kho te bhikkhū  
bhagavantam etadavo-  
cum.

"idha mayaṃ bhante  
yena assajipunabba-  
sukā bhikkhū tenu-  
pasaṅkamimha. upa-  
saṅkamtivā assajipu-  
nabbasuke bhikkhū  
etadavocumha: 'bha-  
gavā kho āvuso añ-  
ñatreva rattibhojanā  
bhuñjati bhikkhusaṅ-  
gho ca, aññatra kho  
panāvuso rattibhojanā  
bhuñjamānā appābā-  
dhataṅca sañjānanti  
appātaṅkataṅca lahuṭ-  
ṭhānaṅca balaṅca phā-  
suvihāraṅca. etha tum-  
hepi āvuso aññatreva

meals friends, you too will nevertheless perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding”. When thus was said, Bhante, the bhikkhus Assaji and Punabbasuka said this to us: “We, friends, just ever eat in the evening, morning and during the day at the wrong time. We, just eating in the evening, morning and during the day at the wrong time, we perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding. Why, having abandoned that which is visible here and now, should we run after what takes time? We will eat just in the evening, morning and during the day at the wrong time”. “Since we, Bhante, were unable to convince the bhikkhus Assaji and Punabbasuka, we inform this matter to the Auspicious One”.

rattibhojanā bhuñjatha, aññatra kho pa-nāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha, appātānka-tañca lahuṭṭhānañca balañca phāsuvihā-rañcā'ti. evaṃ vutte bhante assajipunab-sukā bhikkhū amhe etadavocum: 'mayam kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle. te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātānka-tañca lahuṭṭhānañca balañca phāsuvihā-rañca, te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle'ti. yato kho mayam bhante nāsakkhimha assajipunabbasuke bhikkhū

4. So then, the Auspicious One addressed a certain bhikkhu: “Come you bhikkhu. Addressed the bhikkhus Assaji and Punabbasuka in my name that the Teacher summons the venerables”. “Yes, Bhante”. That bhikkhu, having replied to the Auspicious One, by which way [led to] the bhikkhus Assaji and Punabbasuka, by that way he approached. Having approached the bhikkhus Assaji and Punabbasuka, he said this: “The Teacher summons the venerables”. “Yes, friend”. The bhikkhus Assaji and Punabbasuka, having replied to that bhikkhu, by which way [led to] the Auspicious One was, by that way they approached. Having approached the Auspicious One, having paid respects, they sat

saññāpetum. atha mayam etamattham bhagavato ārocemā"ti.

atha kho bhagavā aññataram bhikkhum āmantesi: ehi tvam bhikkhu mama vacanena assajipunabbasuke bhikkhū āman-tehi, satthāyasmante āmantetī'ti. evambhanteti kho so bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupa-saṅkami. upasaṅkamitvā assajipunabbasuke bhikkhū etada-voca: 'satthāyasmante āmantetī'ti. evamāvusoti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupa-saṅkamimṣu. upasaṅkamitvā bhagavantam abhivādetvā ekaman-tam nisīdimṣu. eka-

down to one side. Having sat to one side, the Auspicious One said this to the bhikkhus Assaji and Punabbasuka.

5. “Is it true as reported, O bhikkhus, that many bhikkhus, having approached you, said this: “The Auspicious One and the bhikkhu Sangha, friends, only ever eat apart from evening meals. Eating apart from evening meals, friends, they nevertheless perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding. Come you, friends, you too must only eat apart from evening meals. Eating apart from evening meals, friends, you too will nevertheless perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding.” When thus was said, O bhikkhus, apparently you said to those bhikkhus: “We,

mantam nisinne kho assajipunabbasuke bhikkhū bhagavā eta-davoca,

'saccam kira bhikkhave sambahulā bhikkhū tumhe upasaṅkamitvā etadavocum: bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca. aññatra kho pa-nāvuso rattibhojanā bhuñjamānā appābādhataṅca sañjānanti appātaṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅca, etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho pa-nāvuso tumhepi rattibhojanā bhuñjamānā appābādhataṅca sañjānissatha appātaṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅcā'ti. evaṃ vutte kira bhikkhave tumhe

friends, just ever eat in the evening, morning and during the day at the wrong time. Eating just in the evening, morning and during the day at the wrong time, we perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding. Why should we, having abandoned that which is visible here and now, run after what takes time. We will just eat in the evening, morning and during the day at the wrong time.”” “Yes, Bhante.”

6. Have you, O bhikkhus, known the dhamma taught by me to you thus: “Whatever this individual person experiences, whether pleasure or pain or neither pain nor pleasure, of that, unwholesome dhammas diminish, wholesome dhammas increase.” “Certainly not, Bhante.” Have you not, O

te bhikkhū evaṃ avacuttha: ‘mayā kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle, te mayā sāyañceva bhuñjamānā pāto ca divā ca vikāle, appābādhatañca sañjānāma appātāṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayā kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayā bhuñjissāma pāto ca divā ca vikāle’ti. evambhante.

kinnu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti’ti. no’he-



bhikkhus, known the dhamma taught by me to you thus: “Here, of one experiencing such a form of a pleasant feeling, unwholesome dhammas increase, wholesome dhammas diminish. But here, of one experiencing such a form of pleasant feeling, unwholesome dhammas diminish, wholesome dhammas increase. Here, of one experiencing such a form of painful feeling, unwholesome dhammas increase, wholesome dhammas diminish. But here, of one experiencing such a form of painful feeling, unwholesome dhammas diminish, wholesome dhammas increase. Here, of one experiencing such a form of neither painful nor pleasant feeling, unwholesome dhammas increase, wholesome dhammas diminish. But here, of one experiencing such a form of neither painful nor pleasant feeling, unwholesome dhammas diminish, wholesome

taṃ bhante. naṇu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha, idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato<sup>1</sup> akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti. idha pane-kaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti. idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti. idhapanekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti. idhekaccassa evarūpaṃ adukkhamasu-khaṃ vedanaṃ vediyato akusalā dhammā

<sup>1</sup>vedayato (machasaṃ, syā) ■

dhammas increase.” “Yes, Bhante.”

7. Good, O bhikkhus. “If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, of one experiencing such a form of pleasant feeling, unwholesome dhammas increase, wholesome dhammas diminish.” I, O bhikkhus, not knowing thus, should say “all of you, abandon such a form of pleasant feeling, would this have been appropriate of me?”. “Certainly not, Bhante.” But because, O bhikkhus, this is ever understood, seen, known, realized, touched with wisdom by me, “here, of one experiencing

abhivaḍḍhanti, kusalā dhammā parihāyanti. idha panekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti evambhante.

sādhū bhikkhave mayā'cetam bhikkhave aññātam abhavissa adiṭṭhaṃ aviditaṃ asacchikatam aphassitam paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyantīti. evamaḥaṃ ajānanto'evārūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadeyyaṃ, api nu me etam bhikkhave patirūpaṃ abhavissā'ti. no hetam bhante, yasmā ca kho etam bhikkhave mayā

such a form of pleasant feeling, unwholesome dhammas increase, wholesome dhammas diminish". Therefore I say: "all of you, abandon such a form of pleasant feeling.

8. "If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: "Here, of one experiencing such a form of pleasant feeling, unwholesome dhammas diminish, wholesome dhammas increase." I, not knowing thus should say, "all of you, enter upon and abide in such a form of pleasant feeling. Would this too, O bhikkhus, have been appropriate of me? "Certainly not, Bhante." "But because this, O bhikkhus, is ever understood, seen,

ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya, idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ 'evarūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadāmi.

mayā'cetam bhikkhave aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. evamaham ajānanto 'evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti. vadeyyaṃ. api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no he-

known, realized, touched with wisdom by me: “here, of one experiencing such a form of pleasant feeling, unwholesome dhammas diminish, wholesome dhammas increase. Therefore I say, all of you, enter upon and abide in such a form of pleasant feeling.

9. If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, of one experiencing such a form of painful feeling, unwholesome dhammas increase, wholesome dhammas diminish.” I, not knowing thus should say “all of you, abandon such a form of painful feeling. Would this too, O bhikkhus, have been appropri-

taṃ bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. tasmāhaṃ evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. evamaham ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ pajahathā'ti vadey-

ate of me?” “Certainly not, Bhante.” “But because, O bhikkhus, this is ever understood, seen, known, realized, touched with wisdom by me: “Here, of one experiencing such a form of painful feeling, unwholesome dhammas increase, wholesome dhammas diminish.” Therefore I say, all of you, abandon such a form of painful feeling.

10. If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, of one experiencing such a form of painful feeling, unwholesome dhammas diminish, wholesome dhammas increase.” I, not knowing thus should say “all of you, enter upon and abide in such a form of painful feeling. “Would

yaṃ. api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetaṃ bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ evarūpaṃ dukkhaṃ vedanaṃ pajahathāti vadāmi.

mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. evamaṃ ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ upasampajja

this too, O bhikkhus, have been appropriate of me?” “Certainly not, Bhante.” “But because, O bhikkhus, this is ever understood, seen, known, realized, touched with wisdom by me: “Here, of one experiencing such a form of painful feeling, unwholesome dhammas diminish, wholesome dhammas increase.” Therefore I say, all of you, enter upon and abide in such a form of painful feeling.

11. If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, of one experiencing such a form of neither painful nor pleasant feeling, unwholesome dhammas increase, wholesome dhammas diminish.” I, not

viharathā'ti. vadey-  
yam.'api nu me etaṃ  
bhikkhave patirūpaṃ  
abhavissā'ti. no he-  
tambhante. 'yasmā ca  
kho etaṃ bhikkhave  
mayā ñātaṃ diṭṭhaṃ  
viditaṃ sacchikataṃ  
phassitaṃ paññāya  
idhekaccassa evarū-  
paṃ dukkhaṃ veda-  
naṃ vediyato akusalā  
dhammā parihāyanti,  
kusalā dhammā abhi-  
vaḍḍhanti'ti. tasmā-  
haṃ evarūpaṃ duk-  
khaṃ vedanaṃ upa-  
sampajja viharathā'ti  
vadāmi.

mayā'cetaṃ bhikkhave  
aññātaṃ abhavissa  
adiṭṭhaṃ aviditaṃ  
asacchikataṃ aphassi-  
taṃ paññāya: idhekac-  
cassa evarūpaṃ aduk-  
khamasukhaṃ veda-  
naṃ vediyato akusalā  
dhammā abhivaḍḍha-  
yanti, kusalā dhammā

knowing thus should say “all of you, abandon such a form of neither painful nor pleasant feeling. “would this too, O bhikkhus, have been appropriate of me?” Certainly not, Bhante. “But because, O bhikkhus, this is ever understood, seen, known, realized, touched with wisdom by me: “Here, of one experiencing such a form of neither painful nor pleasant feeling, unwholesome dhammas increase, wholesome dhammas diminish.” Therefore I say, all of you, abandon such a form of neither painful nor pleasant feeling.

12. “If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, of one experiencing such a form of neither painful nor pleas-

parihāyantī'ti. evama-  
ham ajānanto 'evarū-  
paṃ adukkhamasu-  
khaṃ vedanaṃ pajaha-  
thā'ti vadeyyaṃ. 'api  
nu me etaṃ bhikkhave  
patirūpaṃ abhavissā'ti.  
no hetambhante. 'ya-  
smā ca kho etaṃ bhik-  
khava mayā ñātaṃ  
diṭṭhaṃ veditaṃ sac-  
chikataṃ phassitaṃ  
paññāya idhekaccassa  
evarūpaṃ adukkhamas-  
ukhaṃ vedanaṃ vedi-  
yato akusalā dhammā  
abhivaḍḍhanti, kusalā  
dhammā parihāyantī'ti.  
tasmāhaṃ evarūpaṃ  
adukkhamasukhaṃ  
vedanaṃ pajahathā'ti  
vadāmi.

mayā'cetaṃ bhikkhave  
aññātaṃ abhavissa  
adiṭṭhaṃ aviditaṃ  
asacchikataṃ aphassi-  
taṃ paññāya: idhekac-  
cassa evarūpaṃ aduk-

ant feeling, unwholesome dhammas diminish, wholesome dhammas increase.” I, not knowing thus should say “all of you, enter upon and abide in such a form of neither painful nor pleasant feeling. “would this too, O bhikkhus, have been appropriate of me”. “Certainly not, Bhante.” “But because, O bhikkhus, this is ever understood, seen, known, realized, touched with wisdom by me: “Here, of one experiencing such a form of neither painful nor pleasant feeling, unwholesome dhammas diminish, wholesome dhammas increase.” Therefore I say all of you, enter upon and abide in such a form of neither painful nor pleasant feeling”.

13. I do not say, O bhik-

khamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhayanti'ti. eva-mahaṃ ajānanto'eva-rūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā'ti vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavis-sāti. no hetam bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñā-taṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. tasmā-haṃ evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

nāhaṃ bhikkhave sab-



khus, of all bhikkhus that what must be done should be done with vigilance. But [by] that I do not say, O bhikkhus, of all bhikkhus that what must be done should not be done with vigilance. Those bhikkhus, O bhikkhus, who are arahant with asavas destroyed, who have lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, and liberated by correct final knowledge, such a form of bhikkhu, O bhikkhus, I do not say that what must be done should be done with vigilance. What is the reason for that?: They have done what must be done with vigilance. They are unable to become negligent.

14. But those bhikkhus, O bhikkhus, who are in higher training, of unattained minds,

besaṃyeva bhikkhūnaṃ appamādena karaṇīyanti vadāmi. naṃ panāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavaśāññojanā sammadaññā vimuttā. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tesam appamādena abhabbā te pamajjitum.

ye ca kho te bhikkhave bhikkhū sekkhā appatamānasā anuttaraṃ yogakkhemaṃ pat-

they dwell ever aspiring for the unsurpassed security from bondage. such a form of bhikkhu, O bhikkhus, I say that what must be done should be done with vigilance. What is the reason for that? Indeed it is well if these venerables are making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] they may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen just rightly go forth from the household life into homelessness, having realized it with his own higher knowledge in just this very life. Considering this fruit of vigilance, O bhikkhus, I ever say of these bhikkhus that what must be done should be done with vigilance.

15. There are, O bhikkhus,

thayamānā viharanti. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīya'nti vadāmi. taṃ kissa hetu: appevanāmime āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyāmānā yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyu'nti. imaṃ kho ahaṃ bhikkhave ime-saṃ bhikkhūnaṃ appamādashālaṃ sampasamāno appamādena karaṇīyanti vadāmi.

sattime bhikkhave puggalā santo saṃ-

these seven individuals to be found existing in the world. Which seven? Both ends liberated, wisdom liberated, body witness, view attainer, faith liberated, dhamma follower, faith follower.

16. And who, O bhikkhus, is the both ends liberated individual? Here, O bhikkhus a certain individual is one who having contact with the body, abides in those peaceful liberations that are formless, surpassing forms, and having seen with wisdom, his asavas come to be utterly destroyed. This is called, O bhikkhus, both ends liberated individual. I, O bhikkhus, do not ever say of this bhikkhu that what must be done should be done with vigilance. What is the reason for that? He has done [what must be done] with vigilance. He is unable to [become] negligent.

vijjamānā lokasmiṃ.  
katame satta: ubhato-  
bhāgavimutto paññāvi-  
mutto kāyasakkhī diṭ-  
ṭhappatto<sup>2</sup> saddhāvi-  
mutto dhammānusārī  
saddhānusārī.

katamo ca bhikkhave  
puggalo ubhatobhā-  
gavimutto: idha bhik-  
khav ekacco pug-  
galo ye te santā vi-  
mokkhā atikkamma  
rūpe āruppā te kāyena  
phassitvā<sup>3</sup> viharati,  
paññāya cassa disvā  
āsavā parikkhīṇā honti.  
ayaṃ vuccati bhik-  
khav puggalo ubhato-  
bhāgavimutto. imassa  
kho ahaṃ bhikkhave  
bhikkhuno na appamā-  
dena karaṇīyanti va-  
dāmi. taṃ kissa hetu:  
kataṃ tassa appamā-

<sup>2</sup> diṭṭhippatto (sīmu, machasaṃ, syā) ■

<sup>3</sup> pusitvā (sīmu, machasaṃ, syā) ■

17. And who, O bhikkhus, is the wisdom liberated individual? Here, O bhikkhus, a certain individual is one who does not contact with the body and abides in those peaceful liberations that are formless, surpassing forms. But having seen with wisdom, his asavas come to be utterly destroyed. This is called, O bhikkhus, wisdom liberated individual. I, O bhikkhus, do not ever say of this bhikkhu that what must be done should be done with vigilance. What is the reason for that? He has done [what must be done] with vigilance. He is unable to [become] negligent.

18. And who, O bhikkhus, is the body witness individual? Here, O bhikkhus a certain individual is one who

dena abhabbo so pamajjitum.

katamo ca bhikkhave puggalo paññāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā<sup>4</sup> viharati, paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave puggalo paññāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇiyanti vadāmi. taṃ kissa hetu: kataṃ tassa appamādena abhabbo so pamajjitum.

katamo ca bhikkhave

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<sup>4</sup>phusitvā (sīmu, machasaṃ, syā)

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having contact with the body, abides in those peaceful liberations that are formless, surpassing forms, and having seen with wisdom, some of his asavas come to be utterly destroyed. This is called, O bhikkhus, body witness individual. I ever say, O bhikkhus, of this bhikkhu that what must be done should be done with vigilance. What is the reason for that? Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen just rightly go forth from the household life into homelessness, having realized it with his own higher knowledge in just this very life. Considering this fruit of vigilance, O bhikkhus, I ever say of this

puggalo kāyasakkhī:  
idha bhikkhave ekacco  
puggalo ye te santā vi-  
mokkhā atikkamma  
rūpe āruppā te kā-  
yena phassitvā viha-  
rati, paññāya cassa  
disvā ekacce āsavā pa-  
rikkhīṇā honti. ayaṃ  
vuccati bhikkhave pug-  
galo kāyasakkhi. imassa  
kho ahaṃ bhikkhave  
bhikkhuno appamā-  
dena karaṇīyanti va-  
dāmi. taṃ kissa hetu:  
appevanāma ayamāya-  
smā anulomikāni senā-  
sanāni paṭisevamāno  
kalyāṇamitte bhaja-  
māno indriyāni saman-  
nāyayamāno yassat-  
thāya kulaputtā sam-  
madeva agārasmā ana-  
gāriyaṃ pabbajanti,  
tadanuttaraṃ brahma-  
cariyapariyosānaṃ diṭ-  
ṭheva dhamme sayama  
abhiññā sacchikatvā  
upasampajja viharey-  
yāti. imaṃ kho ahaṃ

bhikkhu that what must be done should be done with vigilance.

19. And who, O bhikkhus, is the view attainer individual? Here, O bhikkhus, a certain individual is one who does not contact with the body and abides in those peaceful liberations that are formless, surpassing forms. But having seen with wisdom, some of his asavas come to be utterly destroyed, and he has fully understood and penetrated the teachings proclaimed by the Tathagata with wisdom. This is called, O bhikkhus, the view attainer individual. I ever say, O bhikkhus, of this bhikkhu that what must be done should be done with vigilance. What is the reason for that? Indeed it is well if this venerable is making use of suit-

bhikkhave imassa bhikkhuno appamādapaham sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo diṭṭhappatto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. tathāgatappaveditā cassa dhammā paññāya vo diṭṭhā honti vocarītā. ayam vuccati bhikkhave puggalo diṭṭhappatto<sup>5</sup>. imassa pi kho aham bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. tam kissa hetu: appavanāma ayamāyas mā anulomikāni senāsa-

<sup>5</sup>diṭṭhippatto (simu, machasaṃ, syā) ■

able lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen just rightly go forth from the household life into homelessness, having realized it with his own higher knowledge in just this very life. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that what must be done should be done with vigilance.

20. And who, O bhikkhus, is the faith liberated individual? Here, O bhikkhus, a certain individual is one who does not contact with the body and abides in those peaceful liberations that are formless, surpassing forms. But having seen with wisdom, some of his asavas come to

nāni paṭisevamāno  
kalyāṇamitte bhajamāno  
indriyāni samanāyāmāno  
yassatthāya kulaputtā sammadeva  
agārasmā anagāriyaṃ  
pabbajanti, tadanuttaraṃ  
brahmacariyapariyosānaṃ  
diṭṭheva dhamme sayama  
abhiññā sacchikatvā upasampajja  
vihareyyāti. imaṃ kho ahaṃ  
bhikkhave imassa bhikkhuno  
appamādapahamānaṃ  
sampaṇṇamāno appamādena  
karaṇīyanti vadāmi.

katamo ca bhikkhave  
puggalo saddhāvimutto:  
idha bhikkhave ekacco  
puggalo ye te santā  
vimokkhā atikkamma  
rūpe āruppā te na kāyena  
phassitvā viharati,  
paññāya cassa disvā  
ekacce āsavā parikkhīṇā  
honti. ta-

be utterly destroyed, and his faith in the Tathagata comes to be settled, rooted, established. This is called, O bhikkhus, the faith liberated individual. I ever say, O bhikkhus, of this bhikkhu that what must be done should be done with vigilance. What is the reason for that? Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen just rightly go forth from the household life into homelessness, having realized it with his own higher knowledge in just this very life. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that what must be done should be done with vigilance.

thāgate cassa saddhā  
niviṭṭhā hoti mūlajātā  
patiṭṭhitā. ayaṃ vuc-  
cati bhikkhave pug-  
galo saddhāvimutto.  
imassa pi kho ahaṃ  
bhikkhave bhikkhuno  
appamādena karaṇī-  
yanti vadāmi. taṃ  
kissa hetu: appeva-  
nāma ayamāśasmā  
anulomikāni senāsa-  
nāni paṭisevamāno  
kalyāṇamitte bhaja-  
māno indriyāni saman-  
nāyayamāno yassat-  
thāya kulaputtā sam-  
madeva agārasmā ana-  
gāriyaṃ pabbajanti,  
tadanuttaraṃ brahma-  
cariyapariyosānaṃ diṭ-  
ṭheva dhamme sayaṃ  
abhiññā sacchikatvā  
upasampajja viharey-  
yāti. imaṃ kho ahaṃ  
bhikkhave imassa bhik-  
khuno appamādapha-  
laṃ sampassamāno ap-  
pamādena karaṇīyanti



21. And who, O bhikkhus, is the dhamma follower individual? Here, O bhikkhus, a certain individual is one who does not contact with the body and abides in those peaceful liberations that are formless, surpassing forms. And not having seen with wisdom, some of his asavas are not utterly destroyed. But he has a measure of understanding with wisdom and approves of the teachings proclaimed by the Tathagata. And for him, these dhammas too come to be. That is: the faith faculty, the energy faculty, the mindfulness faculty, the samadhi faculty, the wisdom faculty. This is called, O bhikkhus, the dhamma follower individual. I ever say, O bhikkhus, of this bhikkhu that what must be done should be done with vigilance. What is the reason

vadāmi.

katamo ca bhikkhave  
puggalo dhammānu-  
sārī: idha bhikkhave  
ekacco puggalo ye te  
santā vimokkhā atik-  
kamma rūpe āruppā te  
na kāyena phassitvā vi-  
harati, paññāya cassa  
na<sup>6</sup> disvā āsavā apa-  
rikkhīṇā honti, tathā-  
gatappaveditā cassa  
dhammā paññāya mat-  
taso nijjhānaṃ kha-  
manti. api cassa ime  
dhammā honti, sey-  
yathīdaṃ: saddhin-  
driyaṃ viriyindriyaṃ  
satindriyaṃ samādhin-  
driyaṃ paññindriyaṃ.  
ayaṃ vuccati bhik-  
khav puggalo dham-  
mānusārī. imassa pi  
kho ahaṃ bhikkhave

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<sup>6</sup>reading na disvā, since disvā implies that the āsavā to be destroyed by seeing have been destroyed (see Majjhimanikāyo 1.1.2. Sabbāsavasuttaṃ).

for that? Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen just rightly go forth from the household life into homelessness, having realized it with his own higher knowledge in just this very life. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that what must be done should be done with vigilance.

**22.** And who, O bhikkhus, is the faith follower individual? Here, O bhikkhus, a certain individual is one who does not contact with the body and abides in those

bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāya-smā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samanānāyamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapahlaṃ sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo saddhānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kā-

peaceful liberations that are formless, surpassing forms. And not having seen with wisdom, some of his asavas are not utterly destroyed. But he has a measure of faith in the Tathagata and a measure of affection. And for him, these dhammas too come to be. That is: the faith faculty, the energy faculty, the mindfulness faculty, the samadhi faculty, the wisdom faculty. This is called, O bhikkhus, the dhamma follower individual. I ever say, O bhikkhus, of this bhikkhu that what must be done should be done with vigilance. What is the reason for that? Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen just rightly go forth

yena phassitvā viharati, paññāya cassa na<sup>7</sup> disvā āsavā aparikkhīṇā honti. tathāgate cassa saddhāmattaṃ hoti pemamattaṃ. api cassa ime dhammā honti. seyyathidaṃ: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vuccati bhikkhave puggalo saddhānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appeva-nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samanāyayamāno yassatthāya kulaputtā sam-

<sup>7</sup>reading na disvā, since disvā implies that the āsavā to be destroyed by seeing have been destroyed (see Majjhimanikāyo 1.1.2. Sabbāsavasuttaṃ). ■

from the household life into homelessness, having realized it with his own higher knowledge in just this very life. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that what must be done should be done with vigilance.

23. I, O bhikkhus, do not say that success in final knowledge comes to be all at once. But, O bhikkhus, from gradual training, gradual practice and gradual progress, success in final knowledge comes to be.

24. And how is it, O bhikkhus, that from gradual training, gradual practice and gradual progress, success in final knowledge comes to be? Here, O bhikkhus, faith

madeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapahamāṃ sampassamāno appamādena karaṇīyanti vadāmi.

nāhaṃ bhikkhave ādikeneva aññārādhanaṃ vadāmi. api ca bhikkhave anupubbasicchā anupubbakiriyā anupubbapaṭipadā aññārādhanaṃ hoti.

kathañca bhikkhave anupubbasicchā anupubbakiriyā anupubbapaṭipadā aññārādhanaṃ hoti: idha bhikkhave

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having come into being, one approaches [the Teacher]; having approached, one pays respects; having paid respects, one lends an ear; having lendened an ear, one listens to the Dhamma; having listened to the Dhamma, one bears it in mind; having bore it in mind, one investigates the meaning of the Dhamma; having investigated the meaning, one approves of the Dhamma; having approved of the Dhamma with mindfulness, desire is born; with the birth of desire, [one braces oneself for the] endurance [required]; having braced oneself, one measures up the effort required; having measured up the effort, one strives; resolutely striving, one realizes the highest truth by the body and sees it having penetrated it with wisdom.

saddhājāto upasaṅka-  
mati, upasaṅkamanto  
payirupāsati, payirupā-  
santo sotaṃ odahati,  
ohitasoto<sup>8</sup> dhammaṃ  
suṇāti, sutvā dham-  
maṃ dhāreti, dhatā-  
naṃ dhammānaṃ at-  
thaṃ upaparikkhati,  
atthaṃ upaparikkhato  
dhammā nijjhānaṃ  
khamanti, dhamma-  
nijjhānakkhantiyā sati  
chando jāyati, chan-  
dajāto ussahati, ussa-  
hitvā<sup>9</sup> tuletī, tulayitvā  
padahati, pahitatto<sup>10</sup>  
samāno kāyena ceva  
paramaṃ saccaṃ sac-  
chikaroti, paññāya ca  
naṃ paṭivijja<sup>11</sup> pas-  
sati.

<sup>8</sup>odahitasoto (sīmu)■

<sup>9</sup>ussāhetvā (machasaṃ)■

<sup>10</sup>padahitatto (sīmu)■

<sup>11</sup>ativijja (machasaṃ, pts)■

25. Indeed, O bhikkhus, that faith has not come to be. Indeed that approach, O bhikkhus has also not come to be. Indeed, that paying respects, O bhikkhus, has also not come to be. Indeed, that lending an ear, O bhikkhus, has also not come to be. Indeed, that hearing the dhamma, O bhikkhus, has also not come to be. Indeed, that bearing the dhamma in mind, O bhikkhus, has also not come to be. Indeed, that investigation of the meaning, O bhikkhus, has also not come to be. Indeed, that approval of the dhamma, O bhikkhus, has also not come to be. Indeed, that desire, O bhikkhus, has also not come to be. Indeed, that endurance, O bhikkhus, has also not come to be. Indeed, that measuring up effort, O bhikkhus, has also not come to be. Indeed, that striving, O bhikkhus, has also not come to be. “You, O bhikkhus, have not entered upon the path.” You,

sāpi nāma bhikkhave saddhā nāhosi. tampi nāma bhikkhave upasaṅkamaṇaṃ nāhosi. sāpi nāma bhikkhave payirupāsanā nāhosi. tampi nāma bhikkhave sotāvadhānaṃ nāhosi. tampi nāma bhikkhave dhammasavanaṃ nāhosi. sāpi nāma<sup>12</sup> bhikkhave dhammadhāraṇā nāhosi. sāpi nāma bhikkhave atthūpaparikkhā nāhosi. sāpi nāma bhikkhave dhammanijjhānakkhanti nāhosi. sopi nāma bhikkhave chando nāhosi. sopi nāma bhikkhave ussāho nāhosi. sāpi nāma bhikkhave tulanā nāhosi. tampi nāma bhikkhave paḍhānaṃ nāhosi. vipatipannā'ttha bhikkhave. micchāpatipannā'ttha bhikkhave. kīvadūrevime bhik-

<sup>12</sup>tampināma (simu) ■

O bhikkhus, have entered upon a mistaken path”. How far, O bhikkhus have these worthless men strayed from this dhamma and discipline,

26. There is, O bhikkhus, a four-phrased exposition of which, having recited, wise man could in no long [time] understand the meaning with wisdom. I will recite it to you, O Bhikkhus. You must [try to] understand this by me. “But Bhante, who are we to possess understanding of the Dhamma”. O Bhikkhus, for a Teacher so interested in sensual things, an inheritor of sensual things, abides associated with sensual things, abounding of them such a form of haggling is not proper. “If thus suits us, then we would do that. If thus does not suit us, then we would not do that”. What then, O bhikkhus, about the Tathagata who abides dissoci-

khave moghapurisā  
apakkantā imasmā  
dhammavinayā.

atthi bhikkhave catup-  
padaṃ veyyākaraṇaṃ  
yassuddiṭṭhassa viññū  
puriso na cirasseva  
paññāyatthaṃ ājā-  
neyya. uddisissāmi  
vo bhikkhave. ājānis-  
satha metanti. ke ca  
mayāṃ bhante, ke ca  
dhammassa aññātā-  
roti. yopi so bhikkhave  
satthā āmisagaru āmi-  
sadāyādo āmisehi saṃ-  
saṭṭho viharati, tas-  
sapayaṃ evarūpī pa-  
ṇopaṇaviyā na upeti.  
evañca no assa, atha  
naṃ kareyyāma. na ca  
no evamassa, na naṃ  
kareyyāmāti. kimpana  
bhikkhave yaṃ tathā-  
gato sabbaso āmisehi  
visaṃsaṭṭho viharati.

ated from all sensual things. For a faithful disciple, O bhikkhus, engaged in assimilating the Teacher's dispensation, this is what accords with the dhamma: "The Auspicious One is the Teacher, I am a disciple." "The Auspicious One knows, I do not know." For a faithful disciple, O bhikkhus, engaged in assimilating the Teacher's dispensation, the Teacher's dispensation is refreshing and nourishing. For a faithful disciple, O bhikkhus, engaged in assimilating the Teacher's dispensation, this is what accords with the dhamma: "truly let flesh and blood dry up in the body, and my skin and senews and bones be left over. That energy will not be relaxed having not attained that which can be attained by manly strength, by manly energy, by manly exertion. For a faithful disciple, O bhikkhus, engaged in assimilating the Teacher's dispensation, of

saddhassa bhikkhave sāvakassa satthusāsane pariyoḡāya<sup>13</sup> vat-tato ayaṃanudhammo hoti: satthā bhagavā, sāvako hamasmi. jānāti bhagavā, nāhaṃ jānāmi. saddhassa bhikkhave sāvakassa satthusāsane pariyoḡāya vattato rumhaniyaṃ<sup>14</sup> satthusāsanaṃ hoti ojavantaṃ. saddhassa bhikkhave sāvakassa satthusāsane pariyoḡāya vattato ayaṃanudhammo hoti: ' kāmaṃ taco ca na hāru ca aṭṭhi ca avasis-satu upasussatu sarīre maṃsalohitaṃ. yaṃ taṃ purisatthāmena purisaviriyena purisaparakkamena pattabbaṃ, na taṃ apā-puṇitvā viriyassa satthānaṃ bhavissatī'ti.

<sup>13</sup>pariyogāhiya (machasaṃ);  
pariyogayha (syā) ■

<sup>14</sup>rūḡhaniyaṃ (machasaṃ, syā) ■



two fruits a certain fruit is to be expected: “in just this very life final knowledge, or non-returning [if] there is residue remaining”.

27. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One’s words.

saddhassa bhikkhave  
sāvakassa satthusā-  
sane pariyogāya vat-  
tato dvinnaṃ phalā-  
naṃ aññataraṃ pha-  
laṃ pāṭikaṅkhaṃ: diṭ-  
ṭheva dhamme aññā,  
sati vā upādisese anā-  
gāmitāti.

idamavoca bhagavā.  
attamanā te bhikkhū  
bhagavato bhāsitaṃ  
abhinanduntī.

