

## 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-

## 0.1 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 appābādhatañca sañjānāmi appātāṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi bhikkhave aññatreva rattibhojanā bhuñjatha, aññatra kho pana bhikkhave tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātāṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. evambhanteti kho te bhikkhū bhagavato

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 Assaji and Punabbasuka were, by that way many bhikkhus approached. Having approached Assaji and Punabbasuka, the bhikkhus said this: “The Auspicious One, friends, and the bhikkhu Saṅgha 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

paccassosum. atha kho bhagavā kāsīsu anupubbena cārikaṃ caramāno yena kīṭāgiri nāma kāsīnaṃ nigamo tadavasari. tatra sudaṃ bhagavā kīṭāgirisimī viharati kāsīnaṃ nigame.

tena kho pana samaye na assajipunabbasukā nāma bhikkhū kīṭāgirisimī āvāsikā honti. atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasaṅkamimṣu. upasaṅkamitvā assajipunabbasuke bhikkhū etadavocuṃ: bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhu saṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhaṭṭhaṇa sañjānanti appāṭaṅkaṭṭhaṇa lahuṭṭhāṇaṇa balaṇa phāsuviha-

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, 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 the Aus-

rañca. etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha, appātaṅkatañca 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 appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle’ti. yato kho te bhik-

picious One was, by that way 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 the bhikkhus Assaji and Punabbasuka were, by that way we approached. Having approached the bhikkhus Assaji 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.

khu nāsakkhiṃsu assajipunabbasuke bhikkhū saññāpetuṃ. atha yena bhagavā tenupa-saṅkamimsu. upasaṅkamtivā bhagavantam abhivādetvā ekaman-tam nisīdiṃsu, eka-mantam nisinnā kho te bhikkhū bhagavantam etadavocuṃ.

"idha mayaṃ bhante yena assajipunabbasukā bhikkhū tenupa-saṅkamimha. upasaṅkamtivā assajipunabbasuke bhikkhū etadavocumha: 'bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātantañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi āvuso aññatreva rat-

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, 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

tibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha, appātāṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. evaṃ vutte bhante assajipunabbasukā bhikkhū amhe etadavocum: 'mayam kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle. te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātāṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle'ti. yato kho mayam bhante nāsakkhimha assajipunabbasuke bhikkhū saññāpetum.

One”.

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 the bhikkhus Assaji and Punabbasuka were, 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 the Auspicious One was, by that way they approached. Having approached the Auspicious One, having paid respects, they sat down to one

atha mayaṃ etamat-  
thaṃ bhagavato āroce-  
mā”ti.

atha kho bhagavā añ-  
ñataraṃ bhikkhuṃ  
āmantesi: ehi tvaṃ  
bhikkhu mama vacane-  
na assajipunabbasuke  
bhikkhū āmantehi, sat-  
thāyasmante āmante-  
tī”ti. evambhanteti kho  
so bhikkhu bhagavato  
paṭissutvā yena assa-  
jipunabbasukā bhik-  
khū tenupasaṅkami.  
upasaṅkamtivā assaji-  
punabbasuke bhikkhū  
etadavoca: ‘satthāya-  
smante āmantetī”ti.  
evamāvusoti kho as-  
sajipunabbasukā bhik-  
khū tassa bhikkhuno  
paṭissutvā yena bhaga-  
vā tenupasaṅkamimṣu.  
upasaṅkamtivā bhaga-  
vantaṃ abhivādetvā  
ekamantaṃ nisīdimṣu.  
ekamantaṃ nisinne

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,

kho assajipunabbasuke bhikkhū bhagavā etadavoca,

'saccam kira bhikkhave sambahulā bhikkhū tumhe upasaṅkamitvā etadavocum: bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca. aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātānkatañca lahuṭṭhānañca balañca phāsuvihārañca, etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātānkatañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. evam vutte kira bhik-

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

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

kinnu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. no'hetam bhante.



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

nanu 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. idhapane-kaccassa 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'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti. evamaham ajānanto'evārūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetam bhante, yasmā ca kho etaṃ bhik-

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,

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

mayā'cetaṃ bhikkhave aññātaṃ abhaviṣsa 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 pa-

is ever understood, seen, 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 bhik-

tirūpaṃ abhavissāti. no hetam bhante. 'ya-smā 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 abhaviṣsa adiṭṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. evamaham ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ pajahathā'ti

khus, 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 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

vadeyyam. api nu me etam bhikkhave patirūpaṃ abhavissāti. no hetam bhante. 'ya-smā ca kho etam bhikkhave mayā nātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ evarūpaṃ dukkhaṃ vedanaṃ pajahathāti vadāmi.

mayā'cetam bhikkhave aññātaṃ abhaviṣsa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya: idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. evamaṃ ajānanto 'evarūpaṃ

of painful 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 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

dukkhaṃ vedanaṃ upasampajja vihara-thā'ti. vadeyyaṃ.'api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetambhante. 'ya-smā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. ta-smāhaṃ evarūpaṃ dukkhaṃ vedanaṃ upasampajja vihara-thā'ti vadāmi.

mayā'cetaṃ bhikkhave aññātaṃ abhavi-sa aditṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍha-

dhammas diminish.” I, not 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

yanti, kusalā dhammā 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-  
khave mayā ñātaṃ  
diṭṭhaṃ viditaṃ 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 bhikkha-  
ve aññātaṃ abhavis-  
sa adiṭṭhaṃ aviditaṃ  
asacchikataṃ aphassi-  
taṃ paññāya: idhekac-

of neither painful nor 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 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”.

cassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhayantī'ti. eva-mahaṃ ajānanto'eva-rūpaṃ adukkhamasukhaṃ vedanaṃ upa-sampajja viharathā'ti vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetavaṃ bhante. 'ya-smā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. tasmāhaṃ evarūpaṃ adukkhamasukhaṃ vedanaṃ upa-sampajja viharathā'ti vadāmi



13. I do not say, O bhikkhus, of all bhikkhus that the to-be-done must be done with vigilance. But [by] that I do not say, O bhikkhus, of all bhikkhus that the to-be-done must not be done with vigilance. Those bhikkhus, O bhikkhus, who are arahant with asavas destroyed, who have lived [the life of purity], done the to-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 the to-be-done must be done with vigilance. What is the reason for that?: They have done the to-be-done] with vigilance. They are unable to become negligent.

14. But those bhikkhus, O bhikkhus, who are noble trainees, of unattained minds,

nāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ appamādena karaṇīyanti vadāmi. naṃ panāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anupattasadatthā parikkhīṇabhavaśāññojanā sammadaññā vimuttā. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. taṃ kiṃ sa hetuḥ: kataṃ tesāṃ 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 the to-be-done must 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, levelling the differences in the faculties, [then they] may [attain] 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, and having realized it with their own higher knowledge in just this very life, having entered upon it, dwell in it. Considering this fruit of vigilance, O bhikkhus, I ever say of these bhikkhus that the to-be-done must be done with vigilance.

15. There are, O bhikkhus,

thayamānā viharanti. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīya'nti vadāmi. taṃ kissa hetu: appevanāmime āya-smanto anulomikāni senāsanāni paṭiseva-mānā kalyāṇamitte bhajamānā indriyāni samannāyamaṇā yassatthāya kulaputtā sammadeva agāra-smā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyu'nti. imaṃ kho ahaṃ bhikkhave imesaṃ bhikkhūnaṃ appamādaphalaṃ sampassamāno 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 for [the sake of] 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 the to-be-done must be done with vigilance. What is the reason for that? He has done [the to-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 ubhatobhāga-  
vimutto: idha bhikkha-  
ve ekacco puggalo ye  
te santā vimokkhā atik-  
kamma rūpe āruppā te  
kāyena phassitvā<sup>3</sup> vi-  
harati, paññāya cassa  
disvā āsavā parikkhī-  
ṇā honti. ayaṃ vucca-  
ti bhikkhave puggalo  
ubhatobhāgavimutto.  
imassa kho ahaṃ bhik-  
khave bhikkhuno na  
appamādena karaṇī-  
yanti vadāmi. taṃ kis-  
sa hetu: kataṃ tassa  
appamādena abhabbo

<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 for [the sake of] 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 the to-be-done must be done with vigilance. What is the reason for that? He has done [the to-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 having contact with the body,

so pamajjitum.

katamo ca bhikkhave  
puggalo paññāvimutto:  
idha bhikkhave ekac-  
co puggalo ye te santā  
vimokkhā atikkamma  
rūpe āruppā te na kā-  
yena phassitvā<sup>4</sup> viha-  
rati, paññāya cassa  
disvā āsavā parikkhī-  
ṇā honti. ayaṃ vucca-  
ti bhikkhave puggalo  
paññāvimutto. imassa  
pi kho ahaṃ bhikkha-  
ve bhikkhuno na ap-  
pamādena karaṇīya-  
ti vadāmi. taṃ kissa  
hetu: kataṃ tassa ap-  
pamādena abhabbo so  
pamajjitum.

katamo ca bhikkhave  
puggalo kāyasakkhī:

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

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abides in those peaceful liberations that are formless, surpassing forms, and having seen for [the sake of] 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 the to-be-done must 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, levelling the differences in the faculties, [then he] may [attain] 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, and having realized it with his own higher knowledge in just this very life, having entered upon it, dwell in it. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that the

idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. ayam vuccati bhikkhave puggalo kāyasakkhi. imassa kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appavanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānāyamāno yassatthāya kulaputtā sammadeva agāraasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariya-pariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhu-

to-be-done must 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 for [the sake of] wisdom, some of his asavas come to be utterly destroyed, and he has fully understood and penetrated the teachings proclaimed by the Tathagata for [the sake of] wisdom. This is called, O bhikkhus, the view attainer individual. I ever say, O bhikkhus, of this bhikkhu that the to-be-done must be done with vigilance. What is the reason for that? Indeed it is well if this venerable is making use of suitable lodgings, resorting

no appamādaphalaṃ 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 vodiṭṭhā honti vocaritā. ayam vuccati bhikkhave puggalo diṭṭhappatto<sup>5</sup>. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appavanāma ayamāyasmā anulomikāni senāsānāni paṭisevamāno ka-

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

to noble friends, levelling the differences in the faculties, [then he] may [attain] 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 and having entered upon it, dwell in it. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that the to-be-done must 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 for [the sake of] wisdom, some of his asavas come to be utterly

lyāṇamitte bhajamāno indriyāni samannānaya-  
māno yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ  
pabbajanti, tadanut-  
taraṃ brahmacariya-  
pariyosānaṃ diṭṭheva  
dhamme sayaṃ abhiñ-  
ñā sacchikatvā upa-  
sampajja vihareyyāti.  
imaṃ kho ahaṃ bhik-  
khava imassa bhikkhu-  
no appamādapphalaṃ  
sampassamāno appa-  
mādena karaṇīyanti  
vadāmi.

katamo ca bhikkha-  
ve puggalo saddhāvi-  
mutto: idha bhikkhave  
ekacco puggalo ye te  
santā vimokkhā atik-  
kamma rūpe āruppā  
te na kāyena phassitvā  
viharati, paññāya cas-  
sa disvā ekacce āsavā  
parikkhīṇā honti. ta-  
thāgate cassa saddhā  
niviṭṭhā hoti mūlajātā

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 the to-be-done must 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 [attain] 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, and having realized it with his own higher knowledge in just this very life, having entered upon it, dwell in it. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that the to-be-done must be done with vigilance.

patitṭhitā. ayaṃ vuccati bhikkhave puggalo saddhāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāsa-smā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayaṃ yassatthāya kulaputtā sammadeva agāra-smā anagāriyaṃ pabbajanti, tadanut-taraṃ brahmacariya-pariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.



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 for [the sake of] wisdom, some of his asavas are not utterly destroyed. But he has a measure of understanding and approves of the teachings proclaimed by the Tathagata for [the sake of] wisdom. 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 the to-be-done must be done with vigilance. What is the reason for that? Indeed it is well if this venerable is making use of suitable lodgings, resorting

katamo ca bhikkhave puggalo dhammānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa na<sup>6</sup> disvā āsavā aparikkhiṇā<sup>7</sup> honti, tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti. api cassa ime dhammā honti, seyyathidaṃ: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vuccati bhikkhave puggalo dhammānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena

<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). ■

<sup>7</sup>ekacce āsavā parikkhiṇā (machasaṃ, syā) ■

to noble friends, levelling the differences in the faculties, [then he] may [attain] 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, and having realized it with his own higher knowledge in just this very life, having entered upon it, dwell in it. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that the to-be-done must 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 peaceful liberations that are

karaṇīyanti vadāmi. taṃ kissa hetu: appavanāma ayamāyasmā anulomikāni senāsānāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānāyamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaram brahmacariya-pariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo saddhānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati,

formless, surpassing forms. And not having seen for [the sake of] 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 the to-be-done must 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, levelling the differences in the faculties, [then he] may [attain] 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 homeless-

paññāya cassa na<sup>8</sup> disvā āsavā aparikkhīṇā honti. tathāgate cassa saddhāmatam hoti pemamattam. api cassa ime dhammā honti. seyyathīdam: saddhindriyam viriyindriyam satindriyam samādhindriyam paññindriyam. ayam vuccati bhikkhave puggalo saddhānusārī. imassa pi kho aham bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. tam kissa hetu: appavanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti, tadanut-

<sup>8</sup>reading na disvā, since disvā implies that the āsavā to be destroyed by seeing have been destroyed (see Majjhimanikāyo 1.1.2. Sabbāsavasuttam). ■

ness, and having realized it with his own higher knowledge in just this very life, having entered upon it, dwell in it. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that the to-be-done must 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 having come into being, one approaches [the Teacher];

taraṃ brahmacariya-pariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

nāhaṃ bhikkhave ādikenewa aññārādhanaṃ vadāmi. api ca bhikkhave anupubbasicckhā anupubbakiriyā anupubbapaṭipadā aññārā-dhanā hoti.

kathañca bhikkhave anupubbasicckhā anupubbakiriyā anupubbapaṭipadā aññārādhanaṃ hoti: idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto

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.

25. Indeed, O bhikkhus, that faith has not come to be. Indeed that approach, O bhik-

payirupāsati, payirupāsanto sotam odahati, ohitasoto<sup>9</sup> dhammam suṇāti, sutvā dhammam dhāreti, dhatānam dhammānam attham upaparikkhati, attham upaparikkhatto dhammā nijjhānam khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā<sup>10</sup> tuletī, tulayitvā padahati, pahitatto<sup>11</sup> samāno kāyena ceva paramam saccam sacchikaroti, paññāya ca nam paṭivijja<sup>12</sup> passati.

<sup>9</sup>odahitasoto (sīmu) ■

<sup>10</sup>ussāhetvā (machasam) ■

<sup>11</sup>padahitatto (sīmu) ■

<sup>12</sup>ativijja (machasam, pts) ■

khus 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, O bhikkhus, have entered upon a mistaken path”. How far, O bhikkhus have these

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>13</sup> bhikkhave dhamma-dhāraṇā nāhosi. sāpi nāma bhikkhave at-thūpaparikkhā nāhosi. sāpi nāma bhikkhave dhammanijjhānakkhanti nāhosi. sopi nāma bhikkhave chando nāhosi. sopi nāma bhikkhave ussāho nāhosi. sāpi nāma bhikkhave tulanā nāhosi. tampi nāma bhikkhave padhānaṃ nāhosi. vip-paṭipannā'ttha bhikkhave. micchāpaṭipannā'ttha bhikkhave. kīvadūrevime bhikkhave

<sup>13</sup>tampināma (simu) ■

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 dissociated from all sensual things. For a faithful disciple, O bhik-

moghapurisā apakkan-tā imasmā dhammavinayā,

atthi bhikkhave catup-padam veyyākaraṇaṃ yassuddiṭṭhassa viñ-ñū puriso na ciras-seva paññāyatthaṃ ājāneyya. uddisissāmi vo bhikkhave. ājānis-satha metanti. ke ca mayaṃ bhante, ke ca dhammassa aññātā-roti. yopi so bhikkhave satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati, tassapayaṃ evarūpī paṇopaṇaviyā na upeti. evañca no assa, atha naṃ kareyyāma. na ca no evamassa, na naṃ kareyyāmāti. kimpana bhikkhave yaṃ tathā-gato sabbaso āmisehi visamsaṭṭho viharati. saddhassa bhikkhave sāvakassa satthusāsa-

khus, 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 two fruits a certain fruit is to be expected: "in just this very

ne pariyogāya<sup>14</sup> vatta-  
to ayamanudhammo  
hoti: satthā bhagavā,  
sāvako hamasmi. jā-  
nāti bhagavā, nāhaṃ  
jānāmīti. saddhassa  
bhikkhave sāvakassa  
satthusāsane pariyogāya vattato rumha-  
niyaṃ<sup>15</sup> satthusāsa-  
naṃ hoti ojavantaṃ.  
saddhassa bhikkhave  
sāvakassa satthusāsa-  
ne pariyogāya vattato  
ayamanudhammo hoti:  
' kāmāṃ taco ca nahā-  
ru ca aṭṭhi ca avasissa-  
tu upasussatu sarīre  
maṃsalohitaṃ. yaṃ  
taṃ purisatthāmena  
purisaviriyena puri-  
saparakkamena pat-  
tabbaṃ, na taṃ apā-  
pūṇitvā viriyassa sat-  
thānaṃ bhavissatī'ti.  
saddhassa bhikkhave  
sāvakassa satthusāsa-

<sup>14</sup>pariyogāhiya (machasaṃ);  
pariyogayha (syā) ■  
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<sup>15</sup>rūḷhaniyaṃ (machasaṃ, syā) ■



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.

ne pariyogāya vatta-  
to dvinnam phalānam  
aññataram phalam pā-  
ṭikaṅkham: diṭṭheva  
dhamme aññā, sati vā  
upādisese anāgāmitā-  
ti.

idamavoca bhagavā.  
attamanā te bhikkhū  
bhagavato bhāsitaṃ  
abhinanduntī.

