

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 approached the assembly hall. Having approached, 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. Having entered, he sat down on a prepared seat. Having

nandaka suttaṃ

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

atha kho bhagavā
sāyanhasamayaṃ
paṭisallānā vuṭṭhito
yena upaṭṭhānasālā
tenupasaṅkami. upasaṅkamitvā
bahidvārakoṭṭhake
aṭṭhāsi kathāpariyosānaṃ
āgamayamāno. atha
kho bhagavā kathāpariyosānaṃ
viditvā ukkāsitvā
aggalaṃ ākoṭesi.
vivarimṣu kho te
bhikkhu bhagavato
dvāraṃ. atha kho
bhagavā upaṭṭhānasālaṃ
pāvīsi. pavisitvā paññatte
āsane nisīdi. nisajja

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 have explained too long.”

4. Then the Auspicious One having known the venerable Nandaka’s disheartening, said this to the venerable Nan-

kho bhagavā āyasmantaṃ
nandakaṃ etadavoca:
dīgho kho tyāyaṃ
nandaka dhammapariyāyo
bhikkhūnaṃ paṭibhāsi.
api ca me api me -
machasaṃ piṭṭhi
āgilāyati bahidvāra koṭṭhake
ṭhitassa kathāpariyosānaṃ
āgamaya mānassāti.

evaṃ vutte āyasmā
nandako sārāj jāyamaṇarūpos
- machasaṃ bhagavantaṃ
etadavoca, na kho
mayhaṃ bhante jānāma
bhagavā bahidvāra koṭṭhake
ṭhitoti. sace hi mayhaṃ
bhante jāneyyāma
bhagavā bahidvāra koṭṭhake
ṭhitoti ettakampi ettakampi
dhammaṃ machasaṃ.
no nappaṭibhāseyyāti.

atha kho bhagavā
āyasmantaṃ nandakaṃ
sārāj jāyamaṇarūpaṃ
viditvā āyasmantaṃ

daka. 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) 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

nandakaṃ etadavoca: sādhu sādhu nandaka, evaṃ kho nandaka, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agāraśmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe dhammiyā kathāya sannisīdeyyātha. sannipatitānaṃ vo nandaka dvayaṃ karaṇiyaṃ: dhammī vā kathā, ariyo vā tuṇhībhaṃvo.

saddho ca nandaka bhikkhu hoti no ca sīlavā, evaṃ so tenaṅgena aparipūro hoti. tena taṃ aṅgaṃ paripūretabbam: kinnāhaṃ saddho ca assaṃ sīlavā cāti. yato ca kho nandaka, bhikkhu saddho ca hoti sīlavā ca, evaṃ so tenaṅgena paripūro hoti.

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: what is not I faith and as- sam virtuous one (or moral one) and a gainer and internal (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

saddho ca nandaka bhikkhu hoti sīlavā ca, no ca lābhī ajjhataṃ cetosamathassa. evaṃ so tenaṅgena aparipūro hoti. tena taṃ aṅgaṃ paripūretabbaṃ: kiṃ nāhaṃ saddho ca assaṃ sīlavā ca lābhī ca ajjhataṃ cetosamathassāti. yato ca kho nandaka bhikkhu saddho ca hoti sīlavā ca, lābhī ca ajjhataṃ cetosamathassa, evaṃ so tenaṅgena paripūro hoti. saddho ca nandaka bhikkhu hoti sīlavā ca, lābhī ca ajjhataṃ ceto samathassa. na lābhī adhipaññādhammavipassanāy evaṃ so tenaṅgena

and internal (or personal) of/for you (all) (must) cetosamati, 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) virtuous one (or moral one) and, a gainer and internal (or personal) ceto of/for you (all) (must) samati. 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).

7. just as nandaka pāṇako catuppādako, of/for that ssa one (or alone) pādo omako lāmakko, 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

aparipūro hoti.

seyyathāpi nandaka pāṇako catuppādako, tassassa eko pādo omako lāmakko, evaṃ so tenaṅgena aparipūro assa, evameva kho nandaka bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamathassa na lābhī adhipaññādharmavipassanā

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). 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

evaṃ so tenaṅgena aparipūro hoti. tena taṃ aṅgaṃ paripūretabbaṃ, kinnāhaṃ saddho ca assaṃ sīlavā ca lābhī ca ajjhataṃ cetosamathassa, lābhī ca adhipaññādharmavipassana yato ca kho nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamathassa lābhī ca adhipaññādharmavipassana evaṃ so tenaṅgena paripūro hotīti.

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) kevalaparipunṇaṃ parisuddhaṃ life of purity having causes to pakāseti 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

idamavo ca bhagavā
idaṃ vatvā sugato
uṭṭhāyāsanaṃ vihāraṃ
pāvisi.

atha kho āyasmā
nandako acirapakkantassa
bhagavato bhikkhū
āmantesi: idānāvuso
bhagavā catūhi padehi
kevalaparipunṇaṃ
parisuddhaṃ brahmacariyaṃ
pakāsetvā uṭṭhāyāsanaṃ
vihāraṃ pavīṭṭho:
"saddho ca nandaka
bhikkhu hoti, no ca
sīlavā, evaṃ so tenaṅgena
aparipūro hoti, tena
taṃ aṅgaṃ paripūretabbam:
kinnāhaṃ saddho
ca assaṃ sīlavā cāti.
yato ca kho nandaka
bhikkhu saddho ca
hoti sīlavā ca, evaṃ
so tenaṅgena paripūro

him) to that (or him) factor a should be paripūreti: kin-nāhaṃ 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). 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, 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 not a gainer for (or having) adhipaññādharmavipassana, thus (or yes) so by which

hoti. saddho ca nandaka bhikkhu hoti sīlavā ca, no ca lābhī ajjhataṃ cetosamathassa, lābhī ca adhipaññādharmavipassana yato ca kho nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamathassa na lābhī adhipaññādharmavipassana evaṃ so tenaṅgena aparipūro hoti.

(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 fac-
tors 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) ce-
tosamati not a gainer for
(or having) adhipaññād-
hammavipassana, 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

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 adhipaññādhmavipassanā
evaṃ so tenaṅgena
aparipūro hoti. tena
taṃ aṅgaṃ paripūretabbaṃ;
kinnāhaṃ saddho
ca assaṃ sīlavā ca
lābhī ca ajjhataṃ
cetosamathassa lābhī
ca adhipaññādhmavipassanāyā
yato ca kho nandaka,
bhikkhu saddho ca
hoti sīlavā ca lābhī
ca ajjhataṃ cetosamathassa
lābhī ca adhipaññādhmavipassanā
evaṃ so tenaṅgena
paripūro hoti.

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 by which (or with) kāla dhammasavaṇe, by which (or with) kāla for (or having) dhammasākaccha. which one? five:

12. here (this world) friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ

pañcime āvuso. ānisaṃsā kālena dhammasavaṇe, kālena dhammasākacchāya. katame pañca:

idhāvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānaṃ

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
 which (or with) kāla dham-
 masavaṇe, by which (or with)
 kāla for (or having) dham-
 masākaccha.

13. furthermore a friend,
 bhikkhu of/for bhikkhu (s)
 the dhamma teach ādika-
 lyāṇaṃ majjhekalyāṇaṃ
 pariyosānakalyāṇaṃ sāt-

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 satthupiyo ca hoti
 manāpo ca garu ca
 bhāvanīyo ca ayaṃ
 āvuso, paṭhamo ānisaṃso
 kālena dhammasavaṇe,
 kālena dhammasākacchāya.

puna ca paraṃ āvuso,
 bhikkhu bhikkhūnaṃ
 dhammaṃ deseti
 ādikalyāṇaṃ majjhekalyāṇaṃ
 pariyosānakalyāṇaṃ
 sātthaṃ sabyañjanaṃ

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 in
(or on/at/within/herein/among)
that (or him) in the Dham-
ma atthapaṭisaṃvedī and
comes to be (or becomes
or is) dhammapaṭisaṃvedī
and, this a friend, second
ānisaṃso 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 ādika-
lyāṇaṃ majjheka-lyāṇaṃ
pariyosānakalyāṇaṃ sāt-

kevalaparipuṇṇaṃ
parisuddhaṃ brahmacariyaṃ
pakāseti. yathā yathā
āvuso, bhikkhu bhikkhūnaṃ
dhammaṃ deseti
ādikalyāṇaṃ majjheka-lyāṇaṃ
pariyosānakalyāṇaṃ
sātthaṃ sabyañjanaṃ
kevalaparipuṇṇaṃ
parisuddhaṃ brahmacariyaṃ
pakāseti. tathā tathā
so tasmim dhamme
atthapaṭisaṃvedī ca
hoti dhammapaṭisaṃvedī
ca, ayaṃ āvuso, dutiyo
ānisaṃso kālena
dhammasavaṇe, kālena
dhammasākacchāya.

puna ca paraṃ āvuso,
bhikkhu bhikkhūnaṃ
dhammaṃ deseti
ādikalyāṇaṃ majjheka-lyāṇaṃ
pariyosānakalyāṇaṃ
sātthaṃ sabyañjanaṃ

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 in
(or on/at/within/herein/among)
that (or him) in the Dham-
ma deep (profound) attha-
padaṃ having known p pen-
etrated sees, this a friend
third ānisaṃso by which (or
with) kāla dhammasavaṇe, by
which (or with) kāla for (or
having) dhammasākaccha.

15. furthermore a friend,
bhikkhu of/for bhikkhu (s)
the dhamma teach ādika-
lyāṇaṃ majjheka-lyāṇaṃ
pariyosānakalyāṇaṃ sāt-
thaṃ sabyañjanaṃ kevala-

kevalaparipuṇṇaṃ
parisuddhaṃ brahmacariyaṃ
pakāseti. yathā yathā
āvuso, bhikkhu bhikkhūnaṃ
dhammaṃ deseti
ādikalyāṇaṃ majjheka-lyāṇaṃ
pariyosānakalyāṇaṃ
sātthaṃ sabyañjanaṃ
kevalaparipuṇṇaṃ
parisuddhaṃ brahmacariyaṃ
pakāseti. tathā tathā
so tasmīṃ dhamme
gambhīraṃ atthapadaṃ
paññāya ativijja
passati, ayaṃ āvuso
tatiyo ānisaṃso kālena
dhammasavaṇe, kālena
dhammasākacchāya.

puna ca paraṃ āvuso,
bhikkhu bhikkhūnaṃ
dhammaṃ deseti
ādikalyāṇaṃ majjheka-lyāṇaṃ
pariyosānakalyāṇaṃ
sātthaṃ sabyañjanaṃ
kevalaparipuṇṇaṃ

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 kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāseti. 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, 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-

parisuddhaṃ brahmacariyaṃ pakāseti. yathā yathā āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. tathā tathā naṃ sabrahmacārī uttarim sambhāventi. "addhā ayamāyasmā patto vā pacchati vā" ti, ayaṃ āvuso, catuttho ānisaṃso kālēna dhammasavaṇe, kālēna dhammasākacchāya.

puna ca paraṃ āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ

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.
 here and there (so and so)
 which (or (those) who) those
 (by/with/for you) the bhik-
 khus sekhā of unattained
 minds unsurpassed release
 from bondage aspiring they
 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

parisuddhaṃ brahmacariyaṃ
 pakāseti. yathā yathā
 āvuso, bhikkhu bhikkhūnaṃ
 dhammaṃ deseti
 ādikalyāṇaṃ majjheka-
 lyāṇaṃ pariyosānakalyāṇaṃ
 sātthaṃ sabyañjanaṃ
 kevalaparipuṇṇaṃ
 parisuddhaṃ brahmacariyaṃ
 pakāseti. tattha tattha
 ye te bhikkhū sekhā
 appattamānasā anuttaraṃ
 yogakkhemaṃ patthayamānā
 viharanti, te taṃ
 dhammaṃ sutvā viriyaṃ
 ārabhanti appattassa
 pattiya, anadhigatassa
 adhigamāya asacchikatassa
 sacchikiriya. ye
 pana tattha bhikkhu
 arahanto khīṇāsava
 vusitavanto katakaraṇiya
 ohitabhārā anuppattasatthā
 parikkhīṇabhavasamyojanā
 sammadaññā vimuttā,
 te taṃ dhammaṃ
 sutvā diṭṭhadhammasukhavihāraṃ
 anuyuttā viharanti.
 ayaṃ āvuso, pañcama
 ānisaṃso kālena

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

dhammasavaṇe, kālena dhammasākacchāya. ime kho āvuso, pañca ānisaṃsā kālena dhammasavaṇe, kālena dhammasākacchāyāti.