

0.0.1 At Kitagiri

kīṭāgirisuttaṃ

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

evaṃ me sutāṃ ekaṃ samayaṃ bhagavā kāśisu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. tatra kho bhagavā bhikkhū āmantesi: ahaṃ kho bhikkhave aññatreva rattibhojanā bhuñjāmi, aññatra kho panāhaṃ bhikkhave rattibhojanā bhuñjamāno appābādhatañca sañjānāmi appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi bhikkhave aññatreva rattibhojanā bhuñjatha,

aññatra kho pana bhikkhave tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. evambhanteti kho te bhikkhū bhagavato paccasosum. atha kho bhagavā kāśisu anupubbena cārikaṃ caramāno yena kīṭāgiri nāma kāsīnaṃ nigamo tadavasari. tatra sudam bhagavā kīṭāgirisimim viharati kāsīnaṃ nigame.

2. At that time the bhikkhus named Assaji and Punabbasuka were residents of Kitagiri. So then, many bhikkhus visited with Assaji and Punabbasuka. Upon arrival, the bhikkhus said this to Assaji and Punabbasuka: “The Auspicious One, friends, and the bhikkhu Sangha only 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 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 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, they went to the Auspicious One. Upon arrival, they bowed down to the Auspicious One and sat down to one side. Having sat on one side, those bhikkhus said this to the Auspicious One.

tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirismim āvāsikā honti. atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasaṅkamimsu. upasaṅkamtivā assajipunabbasuke bhikkhū etadavocum: bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhu saṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhataṅca sañjānanti appātaṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅca. etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhataṅca sañjānissatha, appātaṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅcā'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 appābādhataṅca sañjānāma appātaṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅca, te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle'ti.

yato kho te bhikkhu nāsakkhimsu assajipunabba-
suke bhikkhū saññāpetum. atha yena bhagavā te-
nupasaṅkamimsu. upasaṅkamitvā bhagavantam
abhivādetvā ekamantaṃ nisīdimsu, ekamantaṃ
nisinnā kho te bhikkhū bhagavantam etadavocum.

3. Here Bhante, we visited with the bhikkhus Assaji and Punabbasuka. Upon arrival, we said this to the bhikkhus Assaji and Punabbasuka: “The Auspicious One and the bhikkhu Sangha, friends, only 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 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 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”.

"idha mayaṃ bhante yena assajipunabbasukā bhikkhū tenupasaṅkamimha. upasaṅkamtīvā assajipunabbasuke bhikkhū etadavocumha: 'bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhataṇca sañjānanti appātaṅkataṇca lahuṭṭhānaṇca balaṇca phāsuvihāraṇca. etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhataṇca sañjānissatha, appātaṅkataṇca lahuṭṭhānaṇca balaṇca phāsuvihāraṇcā'ti. evaṃ vutte bhante assajipunabbasukā bhikkhū amhe etadavocum: 'mayaṃ kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle. te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhataṇca sañjānāma appātaṅkataṇca lahuṭṭhānaṇca balaṇca phāsuvihāraṇca, te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle'ti. yato kho mayaṃ bhante nāsakkhimha assajipunabbasuke bhikkhū saññāpetum. atha mayaṃ etamatthaṃ bhagavato ārocemā'ti.

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, went to the bhikkhus Assaji and Punabbasuka. Upon arrival, he said this to the bhikkhus Assaji and Punabbasuka: “The Teacher summons the venerables”. “Yes, friend”. The bhikkhus Assaji and Punabbasuka, having replied to that bhikkhu, they went to the Auspicious One. Upon arrival, they bowed to the Auspicious One and sat down to one side. Having sat to one side, the Auspicious One said this to the bhikkhus Assaji and Punabbasuka.

atha kho bhagavā aññataram bhikkhum āmantesi: ehi tvaṃ bhikkhu mama vacanena assajipunabbasuke bhikkhū āmantehi, satthāyasmante āmantetī'ti. evambhanteti kho so bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenu-pasaṅkami. upasaṅkamitvā assajipunabbasuke bhikkhū etadavoca: 'satthāyasmante āmantetī'ti. evamāvusoti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamimṣu. upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdimṣu. ekamantam nisinne kho assajipunabbasuke bhikkhū bhagavā etadavoca,

5. “Is it true as reported, O bhikkhus, that many bhikkhus, having visited with you, said this: “The Auspicious One and the bhikkhu Sangha, friends, only 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, friends, just 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.”

'saccaṃ kira bhikkhave sambahulā bhikkhū tumhe upasaṅkamitvā etadavocum: bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca. aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhataṅca sañjānanti appātaṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅca, etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhataṅca sañjānissatha appātaṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅcā'ti. evaṃ vutte kira bhikkhave tumhe te bhikkhū evaṃ avacuttha: 'mayam kho āvuso sāyaṅceva bhuñ-

jāma pāto ca divā ca vikāle, te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle, appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle'ti. evambhante.

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 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 di-

minish, wholesome dhammas increase.” “Yes, Bhante.”

kinnu me tumhe bhikkhave evaṃ dhammaṃ desi-
taṃ ājānātha. yaṃ kiñcāyaṃ purisapuggalo paṭi-
saṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasu-
khaṃ vā, tassa akusalā dhammā parihāyanti, ku-
salā dhammā abhivaḍḍhanti'ti. no'hetam bhante.
nanu me tumhe bhikkhave evaṃ dhammaṃ de-
sitaṃ ājānātha, idhekaccassa evarūpaṃ sukhaṃ
vedanaṃ vediyato¹ akusalā dhammā abhivaḍḍhanti.
kusalā dhammā parihāyanti. idha panekaccassa
evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā
parihāyanti. kusalā dhammā abhivaḍḍhanti. idh-
ekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato
akusalā dhammā abhivaḍḍhanti. kusalā dhammā
parihāyanti. idhapanekaccassa evarūpaṃ dukkhaṃ
vedanaṃ vediyato akusalā dhammā parihāyanti.
kusalā dhammā abhivaḍḍhanti. idhekaccassa eva-
rūpaṃ adukkhamasukhaṃ vedanaṃ vediyato aku-
salā dhammā abhivaḍḍhanti, kusalā dhammā pa-
rihāyanti. idha panekaccassa evarūpaṃ adukkha-
masukhaṃ vedanaṃ vediyato akusalā dhammā
parihāyanti. kusalā dhammā abhivaḍḍhantīti evam-
bhante.

7. Good, O bhikkhus. “If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, un-

¹vedayato (machasaṃ, syā) ■

touched 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 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.

sādhū bhikkhave mayā'cetam bhikkhave aññātam abhaviṣṣa aditṭham aviditam asacchikataṃ aphasitaṃ paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyantīti. evamaham ajānanto'evārūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadeyyam, api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetam bhante, yasmā ca kho etaṃ bhikkhave mayā ñātam ditṭham veditam sacchikataṃ phasitaṃ paññāya, idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantīti. tasmāham 'evārūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadāmi.

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, 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.

mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. evamahaṃ ajānanto 'evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti. vadeyyaṃ. api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetuṃ bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. tasamāhaṃ evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

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 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.

mayā'cetam bhikkhave aññātam abhavissa adiṭṭham aviditam asacchikataṃ aphasitaṃ paññāya: idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. evamaham ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ pajahathā'ti vadeyyaṃ. api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetam bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātam diṭṭham viditam sacchikataṃ phasitaṃ paññāya idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāham evarūpaṃ dukkhaṃ vedanaṃ pajahathāti vadāmi.

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 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.

mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. evamahaṃ ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'ti. vadeyyaṃ.'api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetambhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phaṣṣitaṃ paññāya idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. tasamāhaṃ evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

11. If that, O bhikkhus, would have been not under-

stood, 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 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.

mayā'cetam bhikkhave aññātam abhavissa adiṭṭham aviditam asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhayanti, kusalā dhammā parihāyanti'ti. evamahaṃ ajānanto 'evarūpaṃ adukkhamasukhaṃ vedanaṃ pajathā'ti vadeyyaṃ. 'api nu me etaṃ bhikkhave parirūpaṃ abhavissā'ti. no hetambhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ evarūpaṃ adukkhamasu-

khaṃ vedanaṃ pajahathā'ti vadāmi.

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 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”.

mayā'cetaṃ bhikkhave aññātaṃ abhaviṣṣa adiṭṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhayanti'ti. evamaham ajānanto'evārūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā'ti vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetam bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya idh-

ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ
vediyato akusalā dhammā parihāyanti, kusalā dhammā
abhivaḍḍhanti'ti. tasmāhaṃ evarūpaṃ adukkha-
masukhaṃ vedanaṃ upasampajja viharathā'ti va-
dāmi.

13. I do not say, O bhikkhus, 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.

nāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ ap-
pamādena karaṇīyanti vadāmi. naṃ panāhaṃ bhik-
khava sabbesaṃyeva bhikkhūnaṃ nāppamādena
karaṇīyanti vadāmi. ye te bhikkhave bhikkhū ara-
hanto khīṇāsavā vusitavanto katakaraṇīyā ohita-
bhārā anuppattasadatthā parikkhīṇabhavasañño-
janā sammadaññā vimuttā. tathārūpānāhaṃ bhik-
khava bhikkhūnaṃ nāppamādena karaṇīyanti va-

dāmi. taṃ kissa hetu: kataṃ tesam appamādena abhabbā te pamajjitum.

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

ye ca kho te bhikkhave bhikkhū sekkhā appatta-
mānasā anuttaraṃ yogakkhemaṃ patthayamānā
viharanti. tathārūpānāhaṃ bhikkhave bhikkhū-
naṃ appamādena karaṇīya'nti vadāmi. taṃ kissa
hetu: appevanāmime āyasmanto anulomikāni se-
nāsanāni paṭisevamānā kalyāṇamitte bhajamānā
indriyāni samannāyayamānā yassatthāya kulaputtā
sammadeva agārasmā anagāriyaṃ pabbajanti, ta-
danuttaraṃ brahmacariyapariyosānaṃ diṭṭheva
dhamme sayam abhiññā sacchikatvā upasampajja

vihareyyu'nti. imaṃ kho ahaṃ bhikkhave ime-
saṃ bhikkhūnaṃ appamādapphalaṃ sampassamāno
appamādena karaṇīyanti vadāmi.

15. There are, O bhikkhus, 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.

sattime bhikkhave puggalā santo saṃvijjamānā
lokasmiṃ. katame satta: ubhatobhāgavimutto
paññāvimutto kāyasakkhī diṭṭhappatto² saddhā-
vimutto dhammānusārī saddhānusārī.

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.

katamo ca bhikkhave puggalo ubhatobhāgavimutto:
idha bhikkhave ekacco puggalo ye te santā vi-

²diṭṭhippatto (sīmu, machasaṃ, syā) ■

mokkhā atikkamma rūpe āruppā te kāyena phassitvā³ viharati, paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto. imassa kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tassa appamādena abhabbo so pamajjitum.

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.

katamo ca bhikkhave puggalo paññāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā⁴ viharati, paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave puggalo paññāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno

³pusitvā (sīmu, machasaṃ, syā) ■

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⁴phusitvā (sīmu, machasaṃ, syā) ■

na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tassa appamādena abhabbo so pamajjitum.

18. And who, O bhikkhus, is the body witness 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, 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 bhikkhu that what must be done should be done with vigilance.

katamo ca bhikkhave puggalo kāyasakkhī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya cassa disvā ekacce āsavā parikhīṇā honti. ayaṃ vuccati bhikkhave puggalo kā-

yasakkhi. imassa kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno yassatthāya kulaputtā samma-deva agāraasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

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 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.

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. ayaṃ vuccati bhikkhave puggalo diṭṭhappatto⁵. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma aya-māyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānaya-māno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmaca-riyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapha-laṃ sampassamāno appamādena karaṇīyanti va-dāmi.

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

⁵diṭṭhippatto (sīmu, machasaṃ, syā) ■
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having seen with wisdom, some of his asavas come to 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.

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. tathāgate cassa saddhā nivitṭhā hoti mūlajātā patitṭhitā. ayaṃ vuccati bhikkhave puggalo saddhāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāsasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapa-

riyosānaṃ ditṭheva dhamme sayama abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ 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 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 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.

katamo ca bhikkhave puggalo dhammānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa na⁶ disvā āsavā aparikkhīṇā honti, tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti. api cassa ime dhammā honti, seyyathīdaṃ: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vuccati bhikkhave puggalo dhammānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayaṃ yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, taṇanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

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 formless, surpassing forms.

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

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 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.

katamo ca bhikkhave puggalo saddhānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa na⁷ disvā āsavā aparikkhīnā honti. tathāgate cassa saddhāmatam hoti pemamattam. api cassa ime dhammā honti. seyyathidaṃ: saddhindriyaṃ viriyindriyaṃ satindri-

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

yaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vūcati bhikkhave puggalo saddhānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānaya-māno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapha-laṃ sampassamāno appamādena karaṇīyanti vadāmi.

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.

nāhaṃ bhikkhave ādikenewa aññārādhanāṃ vadāmi. api ca bhikkhave anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti.

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 visits with [the Teacher];

having visited, one pays respects; having paid respects, one lends an ear; having lended 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.

kathañca bhikkhave anupubbasikkhā anupubbakiriyaṃ anupubbapaṭipadā aññārādhanaṃ hoti: idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotam odahati, odahasoto⁸ dhammam suṇāti, sutvā dhammam dhāreti, dhatānaṃ dhammānaṃ attham upaparikkhati, attham upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā⁹ tuletī, tulayitvā padahati, pahitatto¹⁰ samāno kāyena ceva paramam saccam sacchikaroti, paññāya ca nam paṭivijja¹¹ passati.

⁸odahasoto (sīmu) ■

⁹ussāhetvā (machasam) ■

¹⁰padahitatto (sīmu) ■

¹¹ativijja (machasam, pts) ■

25. Indeed, O bhikkhus, that faith has not come to be. Indeed that visiting, 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, O bhikkhus, have entered upon a mistaken path”. How far, O bhikkhus have these worthless men strayed from this dhamma and discipline,

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 nāma¹² bhikkhave dhammadhāraṇā nāhosi. sāpi nāma bhikkhave atthūpaparikkhā nāhosi. sāpi nāma bhikkhave dhammanijjhānakkhanti nāhosi. sopi nāma bhikkhave chando nāhosi. sopi nāma bhikkhave

¹²tampināma (sīmu) ■

ussāho nāhosi. sāpi nāma bhikkhave tulanā nāhosi. tampi nāma bhikkhave padhānaṃ nāhosi. vippaṭipannā'ttha bhikkhave. micchāpaṭipannā'ttha bhikkhave. kīvadūrevime bhikkhave moghapurisā apakkantā imasmā dhammavinayā.

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

atthi bhikkhave catuppadaṃ veyyākaraṇaṃ yas-suddiṭṭhassa viññū puriso na cirasseva paññāyatthaṃ ājāneyya. uddisissāmi vo bhikkhave. ājānissatha metanti. ke ca mayaṃ bhante, ke ca dhammassa aññātāroti. yopi so bhikkhave satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati, tassapayaṃ evarūpī paṇopaṇaviyā na upeti. evaṃca no assa, atha naṃ kareyyāma. na ca no evamassa, na naṃ kareyyāmāti. kimpana bhikkhave yaṃ tathāgato sabbaso āmisehi visāsaṭṭho viharati. saddhassa bhikkhave sāvakassa satthusāsane pariyoḡāya¹³ vattato ayamanudhammo hoti: satthā bhagavā, sāvako hamasmi. jānāti bhagavā, nāhaṃ jānāmīti. saddhassa bhikkhave sāvakassa satthusāsane pariyoḡāya vattato rumhaniyaṃ¹⁴ satthusāsaṇaṃ hoti ojavantaṃ. saddhassa bhikkhave sāvakassa satthusāsane pariyoḡāya vattato ayamanudhammo hoti: ' kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu upasussatu

¹³pariyoḡāhiya (machasaṃ); pariyoḡayha (syā)■

¹⁴rūḷhaniyaṃ (machasaṃ, syā)■

sarīre maṃsalohitaṃ. yaṃ taṃ purisatthāmena
 purisaviriyena purisaparakkamena pattabbam, na
 taṃ apāpuṇitvā viriyassa satthānaṃ bhavissatī'ti.
 saddhassa bhikkhave sāvakassa satthusāsane pa-
 riyogāya vattato dvinnam phalānaṃ aññataram
 phalaṃ pāṭikaṅkham: diṭṭheva dhamme aññā, sati
 vā upādisese anāgāmitāti.

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

idamavoca bhagavā. attamanā te bhikkhū bhaga-
 vato bhāsitaṃ abhinanduntī.

