

### 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 Nandako 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  
āgamayaṃāno. 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 sārājāyamaṇarūpos  
- machasaṃ bhagavantaṃ  
etadavoca, na kho  
mayhaṃ bhante jānāma  
bhagavā bahidvāra koṭṭhake  
ṭhitoti. sace hi mayaṃ  
bhante jāneyyāma  
bhagavā bahidvāra koṭṭhake  
ṭhitoti ettakampi ettakampi  
dhammaṃ machasaṃ.  
no nappaṭibhāseyyāti.

atha kho bhagavā  
āyasmantaṃ nandakaṃ  
sārājāyamaṇarūpaṃ  
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 agārasmā 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 paripūretabbam: 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 adhipaññādharmavipassanāy 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 lāmako, thus (or yes) so by which (or with) [in] ten factors aparipūro may be (or become or occur), only (or also or even or simply or just) thus a kho nandaka bhikkhu faith and comes to be (or

aparipūro hoti.

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 adhipaññādharmavipassan

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 adhipaññādharmavipassanā  
evaṃ so tenaṅgena  
aparipūro hoti. tena  
taṃ aṅgaṃ paripūretabbaṃ;  
kinnāhaṃ saddho  
ca assaṃ sīlavā ca  
lābhī ca ajjhataṃ  
cetosamathassa lābhī  
ca adhipaññādharmavipassanāyā  
yato ca kho nandaka,  
bhikkhu saddho ca  
hoti sīlavā ca lābhī  
ca ajjhataṃ cetosamathassa  
lābhī ca adhipaññādharmavipassanā  
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  
sāttamaṃ 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  
sāttamaṃ sabyañjanaṃ  
kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ  
pakāseti. tathā tathā  
so tasmaṃ dhamme  
atthapaṭisaṃvedī ca  
hoti dhammapaṭisaṃvedī  
ca, ayaṃ āvuso, dutiyo  
ānisaṃso kālena  
dhammasavaṇe, kālena  
dhammasākacchāya.

puna ca param āvuso,  
bhikkhu bhikkhūnaṃ  
dhammaṃ deseti  
ādikalyāṇaṃ majjheka-lyāṇaṃ  
pariyosānakalyāṇaṃ  
sāttamaṃ 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 kevalapariṇipūṇaṃ 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 kevalapariṇipūṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. tathā tathā naṃ sabrahmacārī uttarim sambhāventi. "addhā ayamāyasmā patto vā pacchati vā" ti, ayaṃ āvuso, catuttho ānisaṃso kālena dhammasavaṇe, kālena dhammasākacchāya.

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

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 anuppattasadatthā  
 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.