

0.0.1 discourse on piṇḍapātāpārisuddhi

1. thus (or yes) me the heard (learning): At one time the Auspicious One rājagahe abides veḷuvane kalandakanivāpe. so (or now or then) kho a the venerable sārīputto evening time patisallānā vuṭṭhito by which way [led to] the Auspicious One , by that way (he or she or they) approached. Having approached to the Auspicious One , having bowed down, he sat down to one side. having sat down to one side kho the venerable sārīputtaṃ the Auspicious One said this:

2. the/one who very clear (s) kho those (by/with/for you) sārīputta, the/one who faculties (s) purified complexion pure. done by which (or with) ma kho you sārīputta, by which (or with) dwelling at present often (frequently or mostly) viharasi (“|”):

3. suññatā by which (or with) dwelling kho I Bhante, at present often (frequently or mostly) viharāmī (“|”).

4. good good sārīputta, great by which (or with) purisavihāra apparently (or really, now, they say) you sārīputta, one by which (or with or from) ara (s) often (frequently or mostly) viharasi. 'great purisavihāro hesa sārīputta, that is (or namely) suññatā.

0.0.1 piṇḍapātapārisuddhisuttaṃ

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rāja-gahe viharati veḷuvane kalandakanivāpe. atha kho āyasmā sārīputto sāyanhasamayaṃ patisallānā vuṭṭhito yena bhagavā tenupasaṅkami. upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etada-voca:

2. vipprasannāni kho te sārīputta, indriyāni parisuddho chavivaṇṇo pariyodāto. katamena kho tvaṃ sārīputta, vihārena etarahi bahulaṃ viharasīti:

3. suññatā vihārena kho ahaṃ bhante, etarahi bahu-
laṃ viharāmi'ti.

4. sādhu sādhu sārīputta, mahāpurisavihārena kira tvaṃ sārīputta, ekarahi bahulaṃ viharasi. 'mahāpurisavihāro hesa sārīputta, yadidaṃ suññatā.

5. tasmātiha sārīputta, bhikkhu sace ākaṅkheyya, suññatā vihārena etarahi bahulaṃ vihareyya'nti. tena sārīputta, bhikkhunā iti paṭisaṅcikkhitabbaṃ: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca pa-dese piṇḍāya avariṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ atthi nu kho me tattha cakkhuviñ-

5. therefore (or from that) aa sārīputta, bhikkhu if might (or may/would or to be done) wishes for (or desires), suññatā by which (or with) dwelling at present often (frequently or mostly) might (or may/would or to be done) abides (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: ’from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food avariṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamiṃ there is nu kho me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the eye (s) in (or on/at/within/herein/among) form(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”).

6. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: ’from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ. and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamiṃ. there is me so (there or in that place) in (or on/at/within/herein/among) might (or may/would

ñeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti.

6. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ. yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. atthi me tattha cakkhuviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

7. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmañca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. natthi me tattha cakkhuviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā teneva pitipāmojjena vihātabbaṃ ahoratānusikkhinā kusalesu dhammesu.

8. puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. atthi nu kho me tattha sotaviññeyyesu saddesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti.

or to be done) cognized with the eye (s) in (or on/at/within/herein/among) form(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) of/for those (by/with/for you) evil of/for what? (or who or whom?) (s) of/for unwholesome (or unskillful) (s) of/for dhamma (s) for (or having) abandoning should be vāyamiti.

7. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, and yasmaṃ padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamiṃ. there is not (does not exist) me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the eye (s) in (or on/at/within/herein/among) form(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pitipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s)

9. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvīsim. yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. atthi me tattha sotaviññeyyesu saddesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

10. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: yena cāhaṃ maggena gāmaṃ piṇḍāya pāvīsim, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. natthi me tattha sotaviññeyyesu saddesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā teneva pitipāmojjena vihātabbaṃ ahoratānusikkhinā kusalesu dhammesu.

11. puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvīsim, yasmiṃ ca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. atthi nu kho me tattha ghānaviññeyyesu gandhesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti.

12. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvīsim. yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. atthi me tattha ghānaviññeyyesu gandhesu chando vā rāgo vā doso

in (or on/at/within/herein/among) dhamma (s).

8. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: 'from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamīṃ. there is nu kho me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the ear (s) in (or on/at/within/herein/among) sound(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind ("|").

9. if sārīputta, bhikkhu ("|") (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: 'from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ. and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamīṃ. there is me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the ear (s) in (or on/at/within/herein/among) sound(s) (s) desire or lust or hate (or fault or blemish)

vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

13. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmīṃ ca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ. natthi me tattha ghānaviññeyyesu gandhesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā teneva pitipāmojjena vihātabbaṃ ahoratānusikkhinā kusalesu dhammesu.

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15. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ. yasmiñca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ. atthi me tattha jivhāviññeyyesu rasesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

or delusion or aversion (resistance) indeed even of (or for) the mind (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) of/for those (by/with/for you) evil of/for what? (or who or whom?) (s) of/for unwholesome (or unskillful) (s) of/for dhamma (s) for (or having) abandoning should be vāyamiti.

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16. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamīṃ. natthi me tattha jivhāviññeyyesu rasesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā teneva pitipāmojjena vihātabbaṃ ahoratānusikkhinā kusalesu dhammesu.

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18. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ. yasmiñca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamīṃ. atthi me tattha kāyaviññeyyesu phoṭṭhabbesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

19. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarīṃ, yena ca

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12. if sārīputta, bhikkhu ("|") (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: 'from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ. and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamīṃ. there is me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the nose (s) in (or on/at/within/herein/among) aroma(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind ("|"). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or

maggena gāmato piṇḍāya paṭikkamim. natthi me tattha kāyaviññeyyesu phoṭṭhabbesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā teneva pitipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

20. puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisim, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. atthi nu kho me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti.

21. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisim, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. atthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ.

22. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisim, yasmiñca padese piṇḍāya acarim, yena maggena gāmato piṇḍāya paṭikkamim. natthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. yena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kulesu dhammesu.

just) of/for those (by/with/for you) evil of/for what? (or who or whom?) (s) of/for unwholesome (or unskillful) (s) of/for dhamma (s) for (or having) abandoning should be vāyamiti.

13. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, in (or on/at/within/herein/among) which (or (he) who) and padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamīṃ. there is not (does not exist) me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the nose (s) in (or on/at/within/herein/among) aroma(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pitipāmojja to should be dwells from ahorrattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

14. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: 'from which (or (he) who) to cāha from

23. puna ca param̐ sārīputta, bhikkhunā iti paṭisañ-cikkhitabbaṃ: pahīnā nu kho me pañca kāmagaṇā'ti,

24. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: appahīnā kho me pañca kāmagaṇā'ti. tena sārīputta, bhikkhunā pañcannaṃ kāmagaṇānaṃ pahānāya vāyamitabbaṃ.

25. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: pahīnā kho me pañca kāmagaṇā'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

26. puna ca param̐ sārīputta, bhikkhunā iti paṭisañ-cikkhitabbaṃ: 'pahīnā nu kho me pañca nīvaraṇā'ti.

27. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: appahīnā kho me pañca nīvaraṇā'ti. tena sārīputta, bhikkhunā pañcannaṃ nīvaraṇānaṃ pahānāya vāyamitabbaṃ.

28. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: pahīnā kho me pañca nīvaraṇā'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

29. puna ca param̐ sārīputta, bhikkhunā iti paṭisañ-cikkhitabbaṃ: pariññātā nu kho me pañcupādānak-khandhā'ti,

path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamiṃ. there is nu kho me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the tongue (s) in (or on/at/within/herein/among) flavour(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”).

15. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: 'from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ. and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamiṃ. there is me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the tongue (s) in (or on/at/within/herein/among) flavour(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) of/for those (by/with/for you) evil of/for what? (or

30. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: apariññātā kho me pañcupādānakkhandhā'ti. tena sārīputta, bhikkhunā pañcannaṃ upādānakkhandhānaṃ pariññāya vāyamitabbaṃ.

31. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: pariññātā kho me pañcupādānakkhandhā'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

32. puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: bhāvitā nu kho me cattāro satipaṭṭhānā'ti.

33. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: abhāvitā kho me cattāro satipaṭṭhānā'ti. tena sārīputta, bhikkhunā catunnaṃ satipaṭṭhānānaṃ bhāvanāya vāyamitabbaṃ.

34. sace pana sārīputta, bhikkhunā paccavekkhamāno evaṃ jānāti: bhāvitā kho me cattāro satipaṭṭhānā'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

35. puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: bhāvitā nu kho me cattāro sammappa-dhānā'ti.

who or whom?) (s) of/for unwholesome (or unskillful) (s) of/for dhamma (s) for (or having) abandoning should be vāyamiti.

16. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamīṃ. there is not (does not exist) me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the tongue (s) in (or on/at/within/herein/among) flavour(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pitipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

17. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: 'from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having)

36. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: abhāvitā kho me cattāro sammappadhānā'ti. tena sārīputta, bhikkhunā catunnaṃ sammappadhānānaṃ bhāvanāya vāyamitabbaṃ.

37. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: bhāvitā kho me cattāro sammappadhānā'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihāttabbaṃ ahorattānusikkhinā kusalesu dhammesu.

38. puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: bhāvitā nu kho me cattāro iddhipādā'ti.

39. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: abhāvitā kho me cattāro iddhipādā'ti. tena sārīputta, bhikkhunā catunnaṃ iddhipādānaṃ bhāvanāya vāyamitabbaṃ.

40. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: bhāvitā kho me cattāro iddhipādā'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihāttabbaṃ ahorattānusikkhinā kusalesu dhammesu.

41. puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: bhāvitā nu kho me pañcindriyānī'ti.

42. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: abhāvitā kho me pañcindriyānī'ti. tena sārī-

(the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamiṃ. there is nu kho me so (there or in that place) bodily in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the (s) in (or on/at/within/herein/among) tangible(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”).

18. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: 'from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ. and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamiṃ. there is me so (there or in that place) bodily in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the (s) in (or on/at/within/herein/among) tangible(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) of/for those (by/with/for

putta, bhikkhunā pañcannaṃ indriyānaṃ bhāvanāya vāyamitabbaṃ.

43. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: bhāvitā kho me pañcindriyānī'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

44. puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: bhāvitā nu kho me pañcabalānī'ti.

45. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: abhāvitā kho me pañcabalānī'ti. tena sārīputta, bhikkhunā pañcannaṃ balānaṃ bhāvanāya vāyamitabbaṃ.

46. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: bhāvitā kho me pañcabalānī'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

47. puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: bhāvitā nu kho me sattabojjhaṅgā'ti.

48. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: abhāvitā kho me sattabojjhaṅgā'ti. tena sārīputta, bhikkhunā sattannaṃ bojjhaṅgānaṃ bhāvanāya vāyamitabbaṃ.

you) evil of/for what? (or who or whom?) (s) of/for unwholesome (or unskillful) (s) of/for dhamma (s) for (or having) abandoning should be vāyamiti.

19. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamīṃ. there is not (does not exist) me so (there or in that place) bodily in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the (s) in (or on/at/within/herein/among) tangible(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pitipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

20. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: 'from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having)

49. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: bhāvitā kho me sattabojjhaṅgā'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ, ahorattānusikkhinā kusalesu dhammesu.

50. puna ca paraṃ sārīputta, bhikkhunā iti paṭisañ-cikkhitabbaṃ: 'bhāvito nu kho me ariyo aṭṭhaṅgiko maggo'ti.

51. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'abhāvito kho me ariyo aṭṭhaṅgiko maggo'ti. tena sārīputta, bhikkhunā ariyassa aṭṭhaṅgikassa mag-gassa bhāvanāya vāyāmitabbaṃ.

52. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'bhāvito kho me ariyo aṭṭhaṅgiko maggo'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihā-tabbaṃ ahorattānusikkhinā kusalesu dhammesu.

53. puna ca paraṃ sārīputta, bhikkhunā iti paṭisañ-cikkhitabbaṃ: 'bhāvitā nu kho me samatho ca vipas-sanā cā'ti.

54. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'abhāvitā kho me samatho ca vipassanā cā'ti. tena sārīputta, bhikkhunā samathavipassanānaṃ bhā-vanāya vāyāmitabbaṃ.

(the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamīṃ. there is nu kho me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the mind (s) in (or on/at/within/herein/among) dhamma (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”).

21. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: 'from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamīṃ. there is me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the mind (s) in (or on/at/within/herein/among) dhamma (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) of/for those (by/with/for you) evil of/for what? (or who or whom?) (s) of/for unwholesome (or unskillful) (s) of/for dhamma (s) for (or having) abandoning should

55. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'bhāvitā kho me samatho ca vipassanā cā'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

56. puna ca param sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: 'sacchikatā nu kho me vijjā ca vimutti¹ cā'ti.

57. sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'asacchikatā kho me vijjā ca vimutti cā'ti. tena sārīputta, bhikkhunā vijjāya ca vimuttiyā ca sacchikiriya vāyāmitabbaṃ.

58. sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'sacchikatā kho me vijjā ca vimutti cā'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

59. ye hi keci sārīputta, atītamaddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhesuṃ. sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhesuṃ.

60. yepi hi keci sārīputta, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhessanti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessanti.

¹ vipassanā-sīmu. ■

be vāyamiti.

22. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) by which (or with) path gāmato for (or having) (the) alms food paṭikkamīṃ. there is not (does not exist) me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the mind (s) in (or on/at/within/herein/among) dhamma (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”). by which (or with) which (or (he) who) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) kula (s) in (or on/at/within/herein/among) dhamma (s).

23. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: from abandoned nu kho me five cords of sensual pleasure (“|”),

61. yepi hi keci sārīputta, etarahi samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhenti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhenti.

62. tena hi vo² sārīputta, evaṃ sikkhitabbam: 'paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhes-sāmā'ti. evaṃ hi vo sārīputta. sikkhitabbanti.

63. idamavoca: bhagavā. attamano āyasmā sārīputto bhagavato bhāsitaṃ abhinandīti.

piṇḍapātapārisuddhi suttaṃ navamaṃ.

²tasmātiha sārīputta-sīmu,majasam. ■

24. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: not removed or destroyed kho me five cords of sensual pleasure (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā nnaṃ five of/for cords of sensual pleasure (s) for (or having) abandoning should be vāyamiti.

25. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: from abandoned kho me five cords of sensual pleasure (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

26. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: ’from abandoned nu kho me five hindrance of (“|”).

27. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: not removed or destroyed kho me five hindrance of (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā nnaṃ five of/for nivarāṇa (s) for (or having) abandoning should be vāyamiti.

28. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: from abandoned kho me five hindrance of (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

29. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: pariññātā nu kho me five heaps of fuel (“|”),

30. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: apariññātā kho me five heaps of fuel (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā nnaṃ five of/for stock (amassment) of holding(s) (s) for (or having) comprehensive knowledge should be vāyamiti.

31. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: pariññātā kho me five heaps of fuel (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā

only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

32. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: matured nu kho me four establishments of mindfulness (“|”).

33. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: abhāvitā kho me four establishments of mindfulness (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā four of/for satipaṭṭhāna (s) for (or having) maturation should be vāyamiti.

34. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu nā (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: bhavitā kho me four establishments of mindfulness (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

35. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: matured nu kho me four right exertions (“|”).

36. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: abhāvitā kho me four right exertions (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā four of/for sammappadhāna (s) for (or having) maturation should be vāyāmiti.

37. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: matured kho me four right exertions (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

38. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: matured nu kho me four bases for superhuman power (“|”).

39. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: abhāvitā kho me four bases for superhuman power (“|”). by

which (or with) that (or him) sārīputta, bhikkhu nā four of/for bases for superhuman power (s) for (or having) maturation should be vāyamiti.

40. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: matured kho me four bases for superhuman power (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

41. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: matured nu kho me indriyānī five (“|”).

42. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: abhāvitā kho me indriyānī five (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā nnaṃ five of/for faculties (s) for (or having) maturation should be vāyamiti.

43. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: matured kho me indriyānī five (“|”). by

which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

44. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: matured nu kho me balānī five (“|”).

45. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: abhāvitā kho me balānī five (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā nnaṃ five of/for power (s) for (or having) maturation should be vāyamiti.

46. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: matured kho me balānī five (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

47. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: matured nu kho me seven factors of

awakening (“|”).

48. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: abhāvitā kho me seven factors of awakening (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā of/for being (or seven) (s) of/for [in] awakening factors (s) for (or having) maturation should be vāyamiti.

49. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: matured kho me seven factors of awakening (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells, from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

50. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: 'matured nu kho me noble eightfold path (“|”).

51. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: 'abhāvito kho me noble eightfold path (“|”). by which (or

with) that (or him) sārīputta, bhikkhu nā of/for noble eight of/for ṅgika of/for path for (or having) maturation should be vāyamiti.

52. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: ’matured kho me noble eight factored path (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

53. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: ’matured nu kho me samatho and vipassanā cā (“|”).

54. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: ’abhāvitā kho me samatho and vipassanā cā (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā of/for samathavipassana (s) for (or having) maturation should be vāyamiti.

55. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: ’matured kho me samatho and vipassanā cā (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

56. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: ’sacchikatā nu kho me noble knowledge and liberation¹ cā (“|”).

57. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: ’asacchikatā kho me noble knowledge and liberation cā (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā for (or having) noble knowledge and (with/for/from/in) liberation and for (or having) realization should be vāyamiti.

58. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: ’sacchikatā kho me noble knowledge and liberation cā (“|”). by which (or with) that (or him)

¹ vipassanā-sīmu. ■

sāriputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

59. which (or (those) who) indeed (or because) any (or some) who sāriputta, of/for atītamaddha (s) samanās or brahmanas or piṇḍapātaṃ parisodhesuṃ. (the) all those (by/with/for you) only (or also or even or simply or just) thus a having reviews having reviews piṇḍapātaṃ parisodhesuṃ.

60. which (or (he) who) too (also or even) indeed (or because) any (or some) who sāriputta, of/for anāgata-maddha (s) samanās or brahmanas or piṇḍapātaṃ they (or present part.: being or ing) parisodhessati, (the) all those (by/with/for you) only (or also or even or simply or just) thus a having reviews having reviews piṇḍapātaṃ they (or present part.: being or ing) parisodhessati.

61. which (or (he) who) too (also or even) indeed (or because) any (or some) who sāriputta, at present samanās or brahmanas or piṇḍapātaṃ they (or causative: cause to) parisodhati, (the) all those (by/with/for you) only (or also or even or simply or just) thus a having reviews having reviews piṇḍapātaṃ they (or causative: cause to) parisodhati.

62. well now (or well then) for you (or you all)² sārīputta, thus (or yes) should be trained: 'having reviews having reviews piṇḍapātaṃ we (must) parisodhessati ("|"). thus (or yes) indeed (or because) for you (or you all) sārīputta. they (or present part.: being or ing) sikkhitabbati.

63. idamavoca: the Auspicious One. contented a the venerable sārīputto for the Auspicious One said abhinandi ("|").

piṇḍapātapārisuddhi discourse on navamaṃ.

²therefore (or from that) aa sārīputta-sīmu,majasaṃ. ■

