

0.0.1 At Kitagiri

1. Thus was heard by me. At one time the Auspicious One was wandering on tour in Kasi with a large Sangha of bhikkhus. There, the Auspicious One did address the bhikkhus: O bhikkhus, I only eat apart from evening meals. But I, O bhikkhus, eating apart from evening meals, do perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding. “Come you, O bhikkhus, you too must eat only apart from evening meals. You too, O bhikkhus, eating apart from evening meals, you will nevertheless perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding”. “Yes, Bhante,” those bhikkhus replied to the Auspicious One. Later on, the Auspicious One, wandering on tour by stages in Kasi, arrived at that mar-

kīṭāgirisuttam

evaṃ me sutam ekaṃ samayaṃ bhagavā kāsīsu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. tatra kho bhagavā bhikkhū āmantesi: ahaṃ kho bhikkhave aññatreva rattibhojanā bhuñjāmi, aññatra kho panāhaṃ bhikkhave rattibhojanā bhuñjamāno appābādhatañca sañjānāmi appātānkatāñca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi bhikkhave aññatreva rattibhojanā bhuñjatha, aññatra kho pana bhikkhave tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātānkatāñca lahuṭṭhānañca balañca phāsuvihā-

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

2. At that time the bhikkhus named Assaji and Punabbasuka were residents of Kitagiri. So then, 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

rañcā'ti. evambhanteti kho te bhikkhū bhagavato paccassosum. atha kho bhagavā kāsīsu anupubbena cārikaṃ caramāno yena kīṭāgiri nāma kāsīnaṃ nigamo tadavasari. tatra sudam bhagavā kīṭāgirisimim viharati kāsīnaṃ nigame.

tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirisimim āvāsikā honti. atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasaṅkamimsu. upasaṅkamitvā assajipunabbasuke bhikkhū etadavocum: bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhu saṅgho ca, aññatra kho pa-

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

nāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātanka-
tañca lahuṭṭhānañca balañca phāsuvi-
hārañca. etha tumhepi āvuso aññatreva rat-
tibhojanā bhuñjatha, aññatra kho panā-
vuso tumhepi rat-
tibhojanā bhuñja-
mānā appābādhatañca sañjānissatha,
appātankatañca la-
huṭṭhānañca balañca phāsuvi-
hārañcā'ti. evaṃ vutte assaji-
punabbasukā bhikkhū te bhikkhū eta-
davocuṃ: 'mayam kho āvuso sāyañceva
bhuñjāma pāto ca divā ca vikāle. te
mayam sāyañceva
bhuñjamānā pāto ca divā ca vikāle ap-
pābādhatañca sañjānāma appātanka-
tañca lahuṭṭhānañca

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.

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.

balañca phāsuvihārañca, te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle'ti. yato kho te bhikkhu nāsak-khiṃsu assajipunabbasuke bhikkhū saññāpetuṃ. atha yena bhagavā tenupasaṅkamīsu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu, ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocuṃ.

"idha mayam bhante yena assajipunabbasukā bhikkhū tenu-pasaṅkamimha. upasaṅkamitvā assajipunabbasuke bhikkhū etadavocumha: 'bha-

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

gavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhu-saṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātānkatañca lahuṭṭhānañca balañca phāsuviḥārañca. etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha, appātānkatañca lahuṭṭhānañca balañca phāsuviḥārañcā'ti. evaṃ vutte bhante assajipunabbasukā bhikkhū amhe etadavocum: 'mayam kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle. te mayam sāyañceva bhuñjamānā pāto

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".

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

ca divā ca vikāle appābādhatañca sañjānāma appātañkatañca lahutṭhānañca balañca phāsuviḥarañca, te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle'ti. yato kho mayaṃ bhante nāsakkhimha assajipunabbasuke bhikkhū saññāpetuṃ. atha mayaṃ etamatthaṃ bhagavato āro-cemā"ti.

atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi: ehi tvaṃ bhikkhu mama vacanena assajipunabbasuke bhikkhū āman-tehi, satthāyasmante āmantetī'ti. evam-

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.

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

bhanteti kho so bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupasaṅkami. upasaṅkamitvā assajipunabbasuke bhikkhū etadavoca: 'satthāyasmante āman-tetī'ti. evamāvusoti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamiṃsu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinne kho assajipunabbasuke bhikkhū bhagavā etadavoca,

'saccam kira bhikkhave sambahulā bhikkhū tumhe upasaṅkamitvā etadavocum: bhagavā kho āvuso aññatreva rat-tibhojanā bhuñjati

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

bhikkhusaṅgho ca. aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhañca sañjānanti appātākañca lahuṭṭhānañca balañca phāsuvihārañca, etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhañca sañjānissatha appātākañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. evaṃ vutte kira bhikkhave tumhe te bhikkhū evaṃ avacuttha: 'mayāṃ kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle, te mayāṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle, appābādhañca sañ-

takes time. We will just eat in the evening, morning and during the day at the wrong time.”” “Yes, Bhante.”

6. Have you, O bhikkhus, known the dhamma taught by me to you thus: “Whatever this individual person experiences, whether pleasure or pain or neither pain nor pleasure, of that, unwholesome dhammas diminish, wholesome dhammas increase.” “Certainly not, Bhante.” Have you not, O bhikkhus, known the dhamma taught by me to you thus: “Here, for one experiencing such a form of a pleasant feeling, unwholesome dhammas increase, wholesome dhammas diminish. But here,

jānāma appātāṅka-
tañca lahuṭṭhānañca
balañca phāsuvihā-
rañca, te mayam kiṃ
sanditṭhikaṃ hitvā
kālikaṃ anudhāvis-
sāma, sāyañceva ma-
yaṃ bhuñjissāma
pāto ca divā ca vi-
kāle'ti. evambhante.

kinnu me tumhe bhik-
khave evaṃ dham-
maṃ desitaṃ ājā-
nātha. yaṃ kiñcā-
yaṃ purisapuggalo
paṭisaṃvedeti su-
khaṃ vā dukkhaṃ
vā adukkhamasu-
khaṃ vā, tassa aku-
salā dhammā pa-
rihāyanti, kusalā
dhammā abhivaḍ-
ḍhanti'ti. no'hetam
bhante. nanu me
tumhe bhikkhave
evaṃ dhammaṃ de-
sitaṃ ājānātha, idh-

for one experiencing such a form of pleasant feeling, unwholesome dhammas diminish, wholesome dhammas increase. Here, for one experiencing such a form of painful feeling, unwholesome dhammas increase, wholesome dhammas diminish. But here, for one experiencing such a form of painful feeling, unwholesome dhammas diminish, wholesome dhammas increase. Here, for one experiencing such a form of neither painful nor pleasant feeling, unwholesome dhammas increase, wholesome dhammas diminish. But here, for one experiencing such a form of neither painful nor pleasant feeling, unwholesome dhammas diminish, wholesome dhammas increase.” “Yes, Bhante.”

ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato¹ akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti. idha panekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti. idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti. idhapanekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti. idhekaccassa evarūpaṃ adukkhamasukhaṃ veda-

¹vedayato (machasaṃ, syā) ■

7. Good, O bhikkhus. “If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, for 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

naṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti. idha panekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti evambhante.

sādhū bhikkhave mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti. evamaham ajānanto'evārūpaṃ sukhaṃ vedanaṃ pajā-

bhikkhus, this is ever understood, seen, known, realized, touched with wisdom by me, “here, for 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.

8. “If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, for one experiencing such a form of pleasant feeling, unwholesome dhammas diminish,

hathā'ti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no he-
taṃ bhante, yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya, idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ 'evarūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadāmi.

mayā'cetaṃ bhikkhave aññātaṃ abhavi-
ssa adiṭṭhaṃ aviditaṃ asacchikataṃ
aphassitaṃ paññāya: idhekaccassa evarū-
paṃ sukhaṃ veda-

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, for 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.

naṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. evamaham ajānanto 'evarūpaṃ sukham vedanam upasampajja viharathā'ti. vadeyyam. api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetam bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātam ditṭham veditam sacchikataṃ phassitam paññāya idhekaccassa evarūpaṃ sukham vedanam vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. tasmāham evarūpaṃ sukham vedanam upasampajja viharathā'ti vadāmi.

mayā'cetam bhik-

9. If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, for 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, for 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.

khave aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. evamaṃ ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ pajahathā'ti vadeyyaṃ. api nu me etaṃ bhikkhave parirūpaṃ abhavissāti. no hetuṃ bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ ditṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ evarūpaṃ

10. If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, for 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, for one experiencing such a form of painful feeling, unwholesome dhammas diminish, wholesome dhammas increase.” Therefore I say, all of you, enter upon and abide

dukkhaṃ vedanaṃ
pajahathāti vadāmi.

mayā'cetaṃ bhikkhave aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. evamaham 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 ditṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ

in such a form of painful feeling.

11. If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, for 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

vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. tasmāhaṃ evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

mayā'cetaṃ bhikkhave aññātaṃ abhaviṣsa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhayanti, kusalā dhammā parihāyanti'ti. evamaḥaṃ ajānanto 'evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā'ti vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetambhante. 'yasmā ca kho etaṃ bhik-

by me: “Here, for one experiencing such a form of neither painful nor pleasant feeling, unwholesome dhammas increase, wholesome dhammas diminish.” Therefore I say, all of you, abandon such a form of neither painful nor pleasant feeling.

12. “If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, for 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 pleas-

khave mayā ñātāṃ diṭṭhāṃ viditāṃ sacchikatāṃ phassitāṃ paññāya idhekaccassa evarūpaṃ adukkhamasukhāṃ vedanāṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ evarūpaṃ adukkhamasukhāṃ vedanāṃ pajahathā'ti vadāmi.

mayā'cetāṃ bhikkhave aññātāṃ abhāvissa adiṭṭhāṃ aviditāṃ asacchikatāṃ aphassitāṃ paññāya: idhekaccassa evarūpaṃ adukkhamasukhāṃ vedanāṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhayanti'ti. evamaham ajānanto'eva-

ant 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, for 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”.

13. I do not say, O bhikkhus, of all bhikkhus that what must be done should be done with vigilance. But

rūpaṃ 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 phassitam paññāya idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. tasmāhaṃ evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

nāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ appamā-

[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.

14. But those bhikkhus, O bhikkhus, who are in higher training, of unattained minds, they dwell ever aspiring for the unsurpassed security

dena karaṇīyanti vadāmi. naṃ paṇāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppat-tasadatthā parikkhīṇabhavaśāññojanā sammadaññā vimuttā. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tesam appamādena abhabbā te pamajjitum.

ye ca kho te bhikkhave bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ patthaya-mānā viharanti. ta-

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 say of these bhikkhus that what must be done should be done with vigilance.

15. There are, O bhikkhus,

thārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīya'nti vadāmi. taṃ kissa hetu: appeva-nāmime āyasmanto anulomikāni senāsānāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyayamānā yassatthāya kula-puttā sammadeva agāraśmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyu'nti. imaṃ kho ahaṃ bhikkhave imesaṃ bhikkhūnaṃ appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

sattime bhikkhave puggalā santo saṃ-

these seven individuals to be found existing in the world. Which seven? Both ends liberated, wisdom liberated, body witness, view attainer, faith liberated, dhamma follower, faith follower.

16. And who, O bhikkhus, is the both ends liberated individual? Here, O bhikkhus a certain individual is one who having contact with the body, abides in those peaceful liberations that are formless, surpassing forms, and having seen with wisdom, his asavas come to be utterly destroyed. This is called, O bhikkhus, both ends liberated individual. I, O bhikkhus, do not 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.

vijjamānā lokasmim.
katame satta: ubha-
tobhāgavimutto pañ-
ñāvimutto kāyasak-
khī diṭṭhappatto²
saddhāvimutto dham-
mānusārī saddhānu-
sārī.

katamo ca bhikkhave
puggalo ubhatobhā-
gavimutto: idha bhik-
khave ekacco pug-
galo ye te santā vi-
mokkhā atikkamma
rūpe āruppā te kā-
yena phassitvā³ viha-
rati, paññāya cassa
disvā āsavā parik-
khīnā honti. ayaṃ
vuccati bhikkhave
puggalo ubhatobhā-
gavimutto. imassa
kho ahaṃ bhikkhave
bhikkhuno na ap-
pamādena karaṇī-

²diṭṭhippatto (sīmu, machasaṃ, syā) ■

³pusitvā (sīmu, machasaṃ, syā) ■

17. And who, O bhikkhus, is the wisdom liberated individual? Here, O bhikkhus, a certain individual is one who does not contact with the body and abides in those peaceful liberations that are formless, surpassing forms. But having seen with wisdom, his asavas come to be utterly destroyed. This is called, O bhikkhus, wisdom liberated individual. I, O bhikkhus, do not 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.

yanti vadāmi. taṃ
kissa hetu: kataṃ
tassa appamādena
abhabbo so pamajji-
tuṃ.

katamo ca bhikkhave
puggalo paññāvi-
mutto: idha bhik-
khave ekacco pug-
galo ye te santā vi-
mokkhā atikkamma
rūpe āruppā te na
kāyena phassitvā⁴
viharati, paññāya
cassa disvā āsavā
parikkhīṇā honti.
ayaṃ vuccati bhik-
khave puggalo pañ-
ñāvimutto. imassa
pi kho ahaṃ bhik-
khave bhikkhuno na
appamādena kara-
ṇīyanti vadāmi. taṃ
kissa hetu: kataṃ
tassa appamādena
abhabbo so pamajji-

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⁴phusitvā (sīmu, machasaṃ,
syā)

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 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

tum.

katamo ca bhikkhave
puggalo kāyasak-
khī: idha bhikkhave
ekacco puggalo ye
te santā vimokkhā
atikkamma rūpe āruppā
te kāyena phassitvā
viharati, paññāya
cassa disvā ekacce
āsavā parikkhīṇā
honti. ayam vuccati
bhikkhave puggalo
kāyasakkhi. imassa
kho ahaṃ bhikkhave
bhikkhuno appamā-
dena karaṇīyanti
vadāmi. taṃ kissa
hetu: appevanāma
ayamāyasmā anulo-
mikāni senāsanāni
paṭisevamāno kalyā-
ṇamitte bhajamāno
indriyāni samannā-
nayamāno yassat-
thāya kulaputtā sam-
madeva agārasmā

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 say of this bhikkhu that what must be done should be done with vigilance.

19. And who, O bhikkhus, is the view attainer individual? Here, O bhikkhus, a certain individual is one who does not contact with the body and abides in those peaceful liberations that are formless, surpassing forms. But having seen 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,

anagāriyaṃ pabba-janti, tadanuttaraṃ brahmacariyapari-yosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasam-pajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamāda-phalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo diṭṭhappatto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. tathāgatappa-veditā cassa dhammā paññāya vodiṭṭhā honti vocaritā. ayaṃ vuccati bhikkhave puggalo diṭṭhappatto

the view attainer individual. I 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 say of this bhikkhu that what must be done should be done with vigilance.

⁵. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appeva-nāma ayamāyasmā anulomikāni senāsānāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno yassatthāya kula-puttā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

⁵diṭṭhippatto (sīmu, machasaṃ, syā) ■
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20. And who, O bhikkhus, is the faith liberated individual? Here, O bhikkhus, a certain individual is one who does not contact with the body and abides in those peaceful liberations that are formless, surpassing forms. But having seen 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 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

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: appeva-nāma ayamāśasmā anulomikāni senāsānāni paṭisevamāno kalyāṇamitte bha-jamāno indriyāni samannāyamaṇo yassatthāya kula-puttā sammadeva

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 say of this bhikkhu that what must be done should be done with vigilance.

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

agārasmā anagāriyaṃ pabbajanti, taḍanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sa-yaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

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

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 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

cassa na⁶ disvā āsavā aparikkhīṇā honti, tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti. api cassa ime dhammā honti, seyyathidaṃ: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vuccati bhikkhave puggalo dhammānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appeva-nāma ayamāyasmā anulomikāni senāsānāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni

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

say of this bhikkhu that what must be done should be done with vigilance.

samannānāyamāno
yassatthāya kula-
puttā sammadeva
agāasmā anagāri-
yaṃ pabbajanti, ta-
danuttaraṃ brahma-
cariyapariyosānaṃ
diṭṭheva dhamme sa-
yaṃ abhiññā sacchi-
katvā upasampajja
vihareyyāti. imaṃ
kho ahaṃ bhikkhave
imassa bhikkhuno
appamādapphalaṃ
samppassamāno appa-
mādena 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. And not having seen with wisdom, some of his asavas are not utterly destroyed. But he

katamo ca bhikkhave
puggalo saddhānu-
sārī: idha bhikkhave
ekacco puggalo ye
te santā vimokkhā
atikkamma rūpe āruppā
te na kāyena phas-
sitvā viharati, pañ-

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 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

ñāya cassa na⁷ disvā āsavā aparikkhīṇā honti. tathāgate cassa saddhāmattam hoti pema-mattam. api cassa ime dhammā honti. seyyathīdam: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vuccati bhikkhave puggalo saddhānūsārī. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannā-

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

of vigilance, O bhikkhus, I say of this bhikkhu that what must be done should be done with vigilance.

nayamāno yassat-thāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamāda-phalaṃ 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 ādikeneva aññārā-dhanaṃ vadāmi. api ca bhikkhave anupubbasiikkhā anupubbakiriyā anupubbapaṭipadā aññārā-dhanā hoti.

24. And how is it, O bhikkhus, that from gradual training, gradual practice and

kathañca bhikkhave

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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.

anupubbasikkhā anupubbakiriyaṃ anupubbapaṭipadā aññā-rādhanaṃ hoti: idha bhikkhave saddhā-jāto upasaṅkamati, upasaṅkamanto pa-yirupāsati, payirupāsanto sotaṃ odahati, ohitasoto⁸ dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upapari-kkhati, atthaṃ upapari-kkhato dhammānījjhānaṃ khamanti, dhammanījjhānakhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā⁹ tuletī, tulayitvā padahati, pahitatto¹⁰ samāno kāyena ceva paramaṃ saccaṃ sacchikaroti, paññāya ca naṃ paṭivij-

⁸odahitasoto (sīmu) ■

⁹ussāhetvā (machasam) ■

¹⁰padahitatto (simu) ■

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 bhik-

jha¹¹ passati.

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 ussāho nāhosi. sāpi nāma bhikkhave tulanā nāhosi. tampi

¹¹ativijja (machasaṃ, pts) ■

¹²tampināma (sīmu) ■

khus, 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,

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

nāma bhikkhave pa-
dhānaṃ nāhosi. vip-
paṭipannā'ttha bhik-
khave. micchāpa-
ṭipannā'ttha bhik-
khave. kīvadūrevime
bhikkhave mogha-
purisā apakkantā
imasmā dhammavi-
nayā.

atthi bhikkhave ca-
tuppadaṃ veyyā-
karaṇaṃ yassud-
diṭṭhassa viññū pu-
riso na cirasseva
paññāyatthaṃ ājā-
neyya. uddisissāmi
vo bhikkhave. ājā-
nissatha metanti. ke
ca mayaṃ bhante,
ke ca dhammassa
aññātāroti. yopi so
bhikkhave satthā
āmisagaru āmisadā-
yādo āmisehi saṃ-
saṭṭho viharati, tas-
sapayaṃ evarūpī

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 instructions, 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 instructions, the Teacher's instructions is refreshing and nourishing. For a faithful disciple, O bhikkhus, engaged in assimilating the Teacher's instructions, this is what accords with the dhamma: "truly let flesh and blood dry up in the body, and my skin and sinews and bones be left over. That energy will not be relaxed having not attained that which can be attained by manly

paṇopaṇaviyā na upeti. evañca no assa, atha naṃ kareyyāma. na ca no evamassa, na naṃ kareyyāmāti. kim-pana bhikkhave yaṃ tathāgato sabbaso āmisehi viṣaṃsaṭṭho viharati. saddhassa bhikkhave sāvakassa satthusāsane pariyo-gāya¹³ vattato aya-manudhammo hoti: satthā bhagavā, sāvako hamasmi. jānāti bhagavā, nāhaṃ jānāmīti. saddhassa bhikkhave sāvakassa satthusāsane pari-yogāya vattato rumhaniyaṃ¹⁴ satthusāsanaṃ hoti oja-vantaṃ. saddhassa bhikkhave sāvakassa satthusāsane pari-yogāya vattato aya-

¹³pariyogāhiya (machasaṃ);
pariyogayha (syā) ■

¹⁴rūlhaniyaṃ (machasaṃ, syā) ■

strength, by manly energy, by manly exertion. For a faithful disciple, O bhikkhus, engaged in assimilating the Teacher's instructions, 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".

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

manudhammo hoti:
' kāmam taco ca na-
hāru ca atṭhi ca ava-
sissatu upasussatu
sarīre maṃsalohi-
taṃ. yaṃ taṃ puri-
satthāmena purisavi-
riyena purisaparak-
kamaṇa pattabbam,
na taṃ apāpunītvā
viriyassa satthānaṃ
bhavissatī'ti. sad-
dhassa bhikkhave
sāvakassa satthusā-
sane pariyogāya vat-
tato dvinnam phalā-
naṃ aññataram pha-
laṃ pāṭikaṅkham:
diṭṭheva dhamme
aññā, sati vā upādi-
sese anāgāmitāti.

idamavoca bhagavā.
attamanā te bhikkhū
bhagavato bhāsitaṃ
abhinanduntī.
