

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 market 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 lightness and strength and a comfortable abiding.” “Come you, friends, you too must only eat apart from evening meals. Eating apart

0.0.1 kīṭāgirisuttam

1. 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 appābādhaṭṭhānaṃ sañjānāmi appātaṅkataṅca lahuṭṭhānaṃ balaṅca phāsuvihāraṅca. etha tumhepi bhikkhave aññatreva rattibhojanā bhuñjatha, aññatra kho pana bhikkhave tumhepi rattibhojanā bhuñjamānā appābādhaṭṭhānaṃ sañjānissatha appātaṅkataṅca lahuṭṭhānaṃ balaṅca phāsuvihāraṅcā'ti. evambhanteti kho te bhikkhū bhagavato paccassosum. atha kho bhagavā kāsīsu anupubbena cārikaṃ caramāno yena kīṭāgiri nāma kāsīnaṃ nigamo tadavasari. tatra sudam bhagavā kīṭāgirisimṃ viharati kāsīnaṃ nigame.

2. tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirisimṃ āvāsikā honti. atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenu-pasaṅkamimṃsu. upasaṅkamitvā assajipunabbasuke bhikkhū etadavocum: bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhu saṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhaṭṭhānaṃ sañjānanti appātaṅkataṅca lahuṭṭhānaṃ balaṅca phāsuvihāraṅca. etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhaṭṭhānaṃ sañjānissatha, appātaṅkataṅca lahuṭṭhānaṃ balaṅca phāsuvihāraṅcā'ti. evaṃ vutte assajipunabbasukā bhikkhū te bhikkhū eta-

from evening meals, friends, you too will nevertheless perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding”. When thus was said, the bhikkhus Assaji and Punabbasuka said this to those bhikkhus: “We, friends, just eat in the evening, morning and during the day at the wrong time. Just eating in the evening, morning and during the day at the wrong time, we perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding. Why should we, having abandoned that which is visible here and now, run after what takes time?” “We will eat only in the evening, morning and during the day at the wrong time”. Since those bhikkhus were unable to convince the bhikkhus Assaji and Punabbasuka, they went to the Auspicious One. Upon arrival, they bowed down to the Auspicious One and sat down to one side. Having sat on one side, those bhikkhus said this to the Auspicious One.

3. Here Bhante, we visited with the bhikkhus Assaji and Punabbasuka. Upon arrival, we said this to the bhikkhus Assaji and Punabbasuka: “The Auspicious One and the bhikkhu Sangha, friends, only eat apart from evening meals. Eating apart from evening meals, friends, they nevertheless perceive that little affliction and that little illness, lightness and strength and a comfortable abiding. Come you, friends, you too must only eat apart from evening meals. Eating apart from evening meals friends, you too will nevertheless perceive that little affliction

davocum: 'mayam kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle. te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvis-sāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle'ti. yato kho te bhikkhu nāsakkhimsu assajipunabbasuke bhikkhū saññāpetum. atha yena bhagavā tenupasaṅkamimsu. upasaṅkamitvā bhagavantam abhi-vādetvā ekamantaṃ nisīdimsu, ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum.

3. "idha mayam bhante yena assajipunabbasukā bhikkhū tenupasaṅkamimha. upasaṅkamitvā assajipunabbasuke bhikkhū etadavocumha: 'bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha, appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. evaṃ vutte bhante assajipunabbasukā bhikkhū amhe etadavocum: 'mayam kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle. te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayam bhuñ-

and that little illness, a lightness and strength and a comfortable abiding”. When thus was said, Bhante, the bhikkhus Assaji and Punabbasuka said this to us: “We, friends, just eat in the evening, morning and during the day at the wrong time. We, just eating in the evening, morning and during the day at the wrong time, we perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding. Why, having abandoned that which is visible here and now, should we run after what takes time? We will eat just in the evening, morning and during the day at the wrong time”. “Since we, Bhante, were unable to convince the bhikkhus Assaji and Punabbasuka, we inform this matter to the Auspicious One”.

4. So then, the Auspicious One addressed a certain bhikkhu: “Come you bhikkhu. Addressed the bhikkhus Assaji and Punabbasuka in my name that the Teacher summons the venerables”. “Yes, Bhante”. That bhikkhu, having replied to the Auspicious One, went to the bhikkhus Assaji and Punabbasuka. Upon arrival, he said this to the bhikkhus Assaji and Punabbasuka: “The Teacher summons the venerables”. “Yes, friend”. The bhikkhus Assaji and Punabbasuka, having replied to that bhikkhu, they went to the Auspicious One. Upon arrival, they bowed to the Auspicious One and sat down to one side. Having sat to one side, the Auspicious One said this to the bhikkhus Assaji and Punabbasuka.

jissāma pāto ca divā ca vikāle'ti. yato kho mayaṃ bhante nāsakkhimha assajipunabbasuke bhikkhū sañ-
ñāpetuṃ. atha mayaṃ etamatthaṃ bhagavato āro-
cemā'ti.

4. atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:
ehi tvaṃ bhikkhu mama vacanena assajipunabbasuke
bhikkhū āmantehi, satthāyasmante āmantetī'ti. evaṃ-
bhanteti kho so bhikkhu bhagavato paṭissutvā yena
assajipunabbasukā bhikkhū tenupasaṅkami. upasaṅ-
kamtivā assajipunabbasuke bhikkhū etadavoca: 'sat-
thāyasmante āmantetī'ti. evamāvusoti kho assajipu-
nabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena
bhagavā tenupasaṅkamīsu. upasaṅkamtivā bhaga-
vantaṃ abhivādetvā ekamantaṃ nisīdimsu. ekaman-
taṃ nisinne kho assajipunabbasuke bhikkhū bhagavā
etadavoca,

5. 'saccaṃ kira bhikkhave sambahulā bhikkhū tumhe
upasaṅkamtivā etadavocuṃ: bhagavā kho āvuso añ-
ñatreva rattibhojanā bhuñjati bhikkhusaṅgho ca. añ-
ñatra kho panāvuso rattibhojanā bhuñjamānā appābā-
dhataṅca sañjānanti appātāṅkataṅca lahuṭṭhānaṅca ba-
laṅca phāsuvihāraṅca, etha tumhepi āvuso aññatreva
rattibhojanā bhuñjatha, aññatra kho panāvuso tum-
hepi rattibhojanā bhuñjamānā appābādhataṅca sañjā-
nissatha appātāṅkataṅca lahuṭṭhānaṅca balaṅca phā-
suvihāraṅcā'ti. evaṃ vutte kira bhikkhave tumhe te

5. “Is it true as reported, O bhikkhus, that many bhikkhus, having visited with you, said this: “The Auspicious One and the bhikkhu Sangha, friends, only eat apart from evening meals. Eating apart from evening meals, friends, they nevertheless perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding. Come you, friends, you too must only eat apart from evening meals. Eating apart from evening meals, friends, you too will nevertheless perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding.” When thus was said, O bhikkhus, apparently you said to those bhikkhus: “We, friends, just eat in the evening, morning and during the day at the wrong time. Eating just in the evening, morning and during the day at the wrong time, we perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding. Why should we, having abandoned that which is visible here and now, run after what takes time. We will just eat in the evening, morning and during the day at the wrong time.”” “Yes, Bhante.”

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 in-

bhikkhū evaṃ avacuttha: 'mayāṃ kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle, te mayāṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle, appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayāṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayāṃ bhuñjissāma pāto ca divā ca vikāle'ti. evambhante.

6. kinnu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. no'hetam bhante. nanu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha, idhekaccassa 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 vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti. idha panekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti.

crease, wholesome dhammas diminish. But here, 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.”

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 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.

kusalā dhammā abhivaḍḍhantīti evambhante.

7. sādhu bhikkhave mayā'cetam bhikkhave aññātam abhavissa adiṭṭham aviditam asacchikataṃ aphassitam paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyantīti. evamahaṃ ajānanto'evārūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetam bhante, yasmā ca kho etaṃ bhikkhave mayā ñātam diṭṭham vidaditaṃ sacchikataṃ phassitam paññāya, idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī'ti. tasmāham 'evārūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadāmi.

8. mayā'cetam bhikkhave aññātam abhavissa adiṭṭham aviditam asacchikataṃ aphassitam paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. evamahaṃ ajānanto 'evārūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti. vadeyyaṃ. api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetam bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātam diṭṭham vidaditaṃ sacchikataṃ phassitam paññāya idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. tasmāham evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

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, 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.

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.

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

10. mayā'cetam bhikkhave aññātam abhavissa adiṭṭham aviditam 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 abhavissāti. no hetambhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātam diṭṭham veditam sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. tasmāham evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathāti vadāmi.

11. mayā'cetam bhikkhave aññātam abhavissa adiṭṭham aviditam asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ ve-

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 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 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

diyato akusalā dhammā abhivaḍḍhayanti, kusalā dhammā parihāyanti'ti. evamahaṃ ajānanto 'evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā'ti vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetambhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā'ti vadāmi.

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

13. nāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ appamādena karaṇīyanti vadāmi. naṃ panāhaṃ bhik-

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 pleasant feeling. “would this too, O bhikkhus, have been appropriate of me”. “Certainly not, Bhante.” “But because, O bhikkhus, this is ever understood, seen, known, realized, touched with wisdom by me: “Here, 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 [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 rea-

khave sabbesaṃyeva bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anupattasadatthā parikkhīṇabhavaśāññojanā sammadaññā vimuttā. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tesam appamādena abhabbā te pamajjituṃ.

14. ye ca kho te bhikkhave bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīya'nti vadāmi. taṃ kissa hetu: appeva nāmime āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannānayaṃ yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariya-pariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyu'nti. imaṃ kho ahaṃ bhikkhave imesaṃ bhikkhūnaṃ appamādaphalaṃ sampasamāno appamādena karaṇīyanti vadāmi.

15. sattime bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. katame satta: ubhatobhāgavimutto paññāvimutto kāyasakkhī diṭṭhappatto² saddhāvimutto dhammānusārī saddhānusārī.

16. katamo ca bhikkhave puggalo ubhatobhāgavimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā

²diṭṭhippatto (sīmu, machasaṃ, syā) ■

son 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 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, 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

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

17. katamo ca bhikkhave puggalo paññāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā⁴ viharati, paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave puggalo paññāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tassa appamādena abhabbo so pamajjitum.

18. katamo ca bhikkhave puggalo kāyasakkhī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave puggalo kāyasakkhi. imassa kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānāyamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabba-

³pusitvā (sīmu, machasaṃ, syā) ■

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⁴phusitvā (sīmu, machasaṃ, syā) ■

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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.

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.

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

janti, tadanuttaram brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

19. katamo ca bhikkhave puggalo diṭṭhappatto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. tathāgatappaveditā cassa dhammā paññāya vodiṭṭhā honti vocaritā. ayaṃ vuccati bhikkhave puggalo diṭṭhappatto⁵. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appēvanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samanānāyamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaram brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

20. 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.

⁵diṭṭhippatto (simu, machasaṃ, syā) ■
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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.

19. And who, O bhikkhus, is the view attainer individual? Here, O bhikkhus, a certain individual is one who does not contact with the body and abides in those peaceful liberations that are formless, surpassing forms. But having seen with wisdom, some of his asavas come to be utterly destroyed, and he has fully understood and penetrated the teachings proclaimed by the Tathagata with wisdom. This is called, O bhikkhus, the view attainer individual. I 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.

tathāgate cassa saddhā nivīṭṭhā hoti mūlajātā paṭiṭṭhitā. ayaṃ vuccati bhikkhave puggalo saddhāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāśasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariya-pariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

21. katamo ca bhikkhave puggalo dhammānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa na⁶ disvā āsavā aparikkhīṇā honti, tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti. api cassa ime dhammā honti, seyyathidaṃ: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vuccati bhikkhave puggalo dhammānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno yassatthāya kulaputtā sam-

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

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 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 proclaimed by the Tathagata. And for him, these dham-

madeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

22. katamo ca bhikkhave puggalo saddhānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa na⁷ disvā āsavā aparikkhīṇā honti. ta-thāgate cassa saddhāmattaṃ hoti pemamattaṃ. api cassa ime dhammā honti. seyyathidaṃ: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vuccati bhikkhave puggalo saddhānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appēvanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samanānāyamaṃ yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

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

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

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 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

23. nāhaṃ bhikkhave ādikenēva aññārādhanāṃ vadāmi. api ca bhikkhave anupubbasiṅghā anupubbakiriyaṃ anupubbapaṭipadā aññārādhanā hoti.

24. kathaṃca bhikkhave anupubbasiṅghā anupubbakiriyaṃ anupubbapaṭipadā aññārādhanā hoti: idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotāṃ odahati, ohitasoto⁸ dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā⁹ tuletī, tulayitvā padahati, pahitatto¹⁰ samāno kāyena ceva paramaṃ saccaṃ sacchikaroti, paññāya ca naṃ paṭivijja¹¹ passati.

25. sāpi nāma bhikkhave saddhā nāhosi. tampi nāma bhikkhave upasaṅkamaṇaṃ nāhosi. sāpi nāma bhikkhave payirupāsanaṃ nāhosi. tampi nāma bhikkhave sotāvadhaṇaṃ nāhosi. tampi nāma bhikkhave dhammasavanaṃ nāhosi. sāpi nāma¹² bhikkhave dhammadhāraṇā nāhosi. sāpi nāma bhikkhave atthūpaparikkhā nāhosi. sāpi nāma bhikkhave dhammanijjhānakhanti nāhosi. so pi nāma bhikkhave chando nāhosi.

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⁸odahitasoto (sīmu)

⁹ussāhetvā (machasaṃ)

¹⁰padahitatto (sīmu)

¹¹ativijja (machasaṃ, pts)

¹²tampināma (sīmu)

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.

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.

24. And how is it, O bhikkhus, that from gradual training, gradual practice and gradual progress, success in final knowledge comes to be? Here, O bhikkhus, faith having come into being, one visits with [the Teacher]; having visited, one pays respects; having paid respects, one lends an ear; having lended an ear, one listens to the Dhamma; having listened to the Dhamma, one bears it in mind; having bore it in mind, one investigates the meaning of the Dhamma; having investigated the meaning, one approves of the Dhamma; having approved of the Dhamma with mindfulness, desire is born; with the birth of desire, [one braces oneself for the] endurance [required]; having braced oneself, one measures up the ef-

sopi nāma bhikkhave ussāho nāhosi. sāpi nāma bhikkhave tulanā nāhosi. tampi nāma bhikkhave padhānaṃ nāhosi. vippatipannā'ttha bhikkhave. micchāpatipannā'ttha bhikkhave. kīvadūrevime bhikkhave moghapurisā apakkantā imasmā dhammavinayā.

26. atthi bhikkhave catuppadam veyyākaraṇam yasuddhiṭṭhassa viññū puriso na cirasseva paññāyatthaṃ ājāneyya. uddisissāmi vo bhikkhave. ājānissatha metanti. ke ca mayam bhante, ke ca dhammassa aññātāroti. yopi so bhikkhave satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati, tassapayaṃ eva rūpi paṇopaṇaviyā na upeti. evañca no assa, atha naṃ kareyyāma. na ca no evamassa, na naṃ kareyyāmāti. kimpāna bhikkhave yaṃ tathāgato sabbaso āmisehi viṣaṃsaṭṭho viharati. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya¹³ vattato ayamanudhammo hoti: satthā bhagavā, sāvako hamasmi. jānāti bhagavā, nāhaṃ jānāmīti. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya vattato rumhaniyaṃ¹⁴ satthusāsanaṃ hoti ojavantaṃ. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya vattato ayamanudhammo hoti: ' kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu upasussatu sarīre maṃsalohitaṃ. yaṃ taṃ purisatthāmena purisaviriyena purisaparakkamena pattabbaṃ, na taṃ apāpuṇitvā viriyassa satthānaṃ bhavissatī'ti. saddhassa bhikkhave sāvakassa satthu-

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¹³pariyogāhiya (machasaṃ); pariyogayha (syā) ■

¹⁴rūḷhaniyaṃ (machasaṃ, syā) ■

fort 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.

25. Indeed, O bhikkhus, that faith has not come to be. Indeed that visiting, O bhikkhus has also not come to be. Indeed, that paying respects, O bhikkhus, has also not come to be. Indeed, that lending an ear, O bhikkhus, has also not come to be. Indeed, that hearing the dhamma, O bhikkhus, has also not come to be. Indeed, that bearing the dhamma in mind, O bhikkhus, has also not come to be. Indeed, that investigation of the meaning, O bhikkhus, has also not come to be. Indeed, that approval of the dhamma, O bhikkhus, has also not come to be. Indeed, that desire, O bhikkhus, has also not come to be. Indeed, that endurance, O bhikkhus, has also not come to be. Indeed, that measuring up effort, O bhikkhus, has also not come to be. Indeed, that striving, O bhikkhus, has also not come to be. “You, O bhikkhus, have not entered upon the path.” You, O bhikkhus, have entered upon a mistaken path”. How far, O bhikkhus have these worthless men strayed from this dhamma and discipline,

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

sāsane pariyogāya vattato dvinnam phalānam añña-
taram phalam pāṭikaṅkham: diṭṭheva dhamme aññā,
sati vā upādisese anāgāmitāti.

27. idamavoca bhagavā. attamanā te bhikkhū bha-
gavato bhāsitaṃ abhinanduntī.

in sensual things, an inheritor of sensual things, abides associated with sensual things, abounding of them such a form of haggling is not proper. “If thus suits us, then we would do that. If thus does not suit us, then we would not do that”. What then, O bhikkhus, about the Tathagata who abides dissociated from all sensual things. For a faithful disciple, O bhikkhus, engaged in assimilating the Teacher’s 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 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.

