

### 0.0.1 discourse on piṇḍapātapārisuddhi

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.

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

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)

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)

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.

10. 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 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 (“|”). 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).

11. 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, 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 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 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 ("|").

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/ 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) 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 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 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

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 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 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 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



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)

(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) 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 paṭikkamīṃ. 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

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)

(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

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 (“|”),

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: aparīññātā 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 vāyāmiti.

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 vāyāmiti.

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 liberation<sup>1</sup> 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)

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<sup>1</sup> 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)<sup>2</sup> 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.**

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<sup>2</sup>therefore (or from that) aa sārīputta-sīmu,majasam.