

0.0.1 discourse on piṇḍapātapārisuddhi

0.0.1 piṇḍapātapārisuddhisuttaṃ

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:

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. atha kho āyasmā sārīputto sāyanhasamayaṃ patisallānā vuṭṭhito yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca:

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 (“|”):

vippasannāni kho te sārīputta, indriyāni parisuddho

chavivaṇṇo pariyodāto. katamena kho tvaṃ sārīputta,
vihārena etarahi bahulaṃ viharasīti:

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

suññatā vihārena kho ahaṃ bhante, etarahi bahulaṃ
viharāmī'ti.

4. good good sārīputta, great by which (or with) purisav-
ihāra 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.

sādhū sādhū sārīputta, mahāpurisavihārena kira tvaṃ
sārīputta, ekarahi bahulaṃ viharasi. 'mahāpurisavi-
hāro hesa sārīputta, yadidaṃ suññatā.

5. therefore (or from that) aa sārīputta, bhikkhu if
might (or may/would or to be done) wishes for (or de-
sires), 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

avarim̐, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamim̐ 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 (“|”).

tasmātiha sārīputta, bhikkhu sace ākaṅkheyya, suññatā vihārena etarahi bahulaṃ vihareyya'nti. tena sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvīsim̐, yasmiñca padese piṇḍāya avarim̐, yena ca maggena gāmato piṇḍāya paṭikkamim̐ atthi nu kho me tattha cakkhuviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti.

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 pāvīsim̐. and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarim̐, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamim̐. 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.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ. yasmiṃca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamīṃ. atthi me tattha cakkhu-viññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ.

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 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 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).

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

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 (“|”).

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

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 pāvisim. and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarim, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamim. 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/ 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.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ. yasmiṃca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ. atthi me tattha sotaviññeyyesu saddesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā te-saṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbhaṃ.

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

sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ. natthi me tattha sota-viññeyyesu saddesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā teneva pitipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

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 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 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 ("|").

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

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 pāvisim. and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarim, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamim. there is me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the nose (s) in (or on/at/within/herein/among) aroma(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or 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.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisim. yasmiṇca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. atthi me tattha ghānaviññeyyesu gandhesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

13. if however (or nevertheless or yet or but or else or

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

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

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 paṭikkamiṃ. there is nu kho me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the tongue (s) in (or on/at/within/herein/among) flavour(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind ("|").

puna ca param sārīputta, bhikkhunā iti paṭisañcikkhitabbam: 'yena cāham maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ. atthi nu kho me tattha jivhāviññeyyesu rasesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti.

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 paṭikkamim. 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/here) 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.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisim. yasmiṃca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. atthi me tattha jivhāviññeyyesu rasesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā te-saṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbam.

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 pāvisim, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarim, 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).

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

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 (“|”).

puna ca param sārīputta, bhikkhunā iti paṭisañcikkhi-tabbam: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. atthi nu kho me tattha kāyaviññeyyesu phoṭṭhabbesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti.

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 acarim, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamim. 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 (re-

sistance) 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.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ. yasmiṃca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ. atthi me tattha kāya-viññeyyesu phoṭṭhabbesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbam.

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 paṭikkamiṃ. 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 aver-

sion (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).

sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamīṃ. natthi me tattha kāya-viññeyyesu phoṭṭhabbesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā teneva pitipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

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 (“|”).

puna ca param sārīputta, bhikkhunā iti paṭisañcikkhi-
tabbam: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvi-
siṃ, yasmiñca padese piṇḍāya acarīṃ, yena ca mag-
gena gāmato piṇḍāya paṭikkamīṃ. atthi nu kho me
tattha manoviññeyyesu dhammesu chando vā rāgo vā
doso vā moho vā paṭighaṃ vāpi cetaso'ti.

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.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jā-
nāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ,
yasmiñca padese piṇḍāya acarīṃ, yena ca maggena

gāmato piṇḍāya paṭikkamiṃ. atthi me tattha mano-
viññeyyesu dhammesu chando vā rāgo vā doso vā moho
vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā
tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pa-
hānāya vāyamitabbaṃ.

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 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 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).

sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ
jānāti: yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ,

yasmiñca padese piṇḍāya acarim, yena maggena gā-mato piṇḍāya paṭikkamim. natthi me tattha manoviñ-ñeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. yena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kulesu dhammesu.

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

puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhi-tabbam: pahīnā nu kho me pañca kāmagaṇā'ti,

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.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jā-nāti: appahīnā kho me pañca kāmagaṇā'ti. tena sārīputta, bhikkhunā pañcannaṃ kāmagaṇānaṃ pahā-nāya vāyamitabbam.

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 pītīpāmojja 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).

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

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

puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: 'pahīnā nu kho me pañca nīvaraṇā'ti.

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 nīvaraṇa (s) for (or having) abandoning should be vāyamiti.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: appahīnā kho me pañca nīvaraṇā'ti. tena sārī-

putta, bhikkhunā pañcannaṃ nivaranaṇaṃ pahānāya vāyamitabbaṃ.

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).

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

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

puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: pariññātā nu kho me pañcupādānakkhandhā'ti,

30. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: apariññātā kho me five heaps of fuel (“|”). by which (or with) that

(or him) sārīputta, bhikkhu nā nnaṃ five of/for stock (amassment) of holding(s) (s) for (or having) comprehensive knowledge should be vāyamiti.

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

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).

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

32. furthermore sārīputta, bhikkhu nā thus should be

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paṭisañcikkhiti: matured nu kho me four establishments of mindfulness (“|”).

puna ca param sārīputta, bhikkhunā iti paṭisañcikkhitabbam: bhāvitā nu kho me cattāro satipaṭṭhānā'ti.

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

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: abhāvitā kho me cattāro satipaṭṭhānā'ti. tena sārīputta, bhikkhunā catunnam satipaṭṭhānānam bhāvanāya vāyamitabbam.

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).

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

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

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

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 vāyamiti.

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

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).

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

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

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

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 vāyāmiti.

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

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).

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

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

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

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 vāyāmiti.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jā-

nāti: abhāvitā kho me pañcindriyānī'ti. tena sārīputta, bhikkhunā pañcannaṃ indriyānaṃ bhāvanāya vāyamaṭṭabbāṃ.

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).

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

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

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

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.

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

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).

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

47. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: matured nu kho me seven factors of awakening (“|”).

puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhi-

tabbaṃ: bhāvitā nu kho me sattabojjhaṅgā'ti.

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 vāyamīti.

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

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

sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: bhāvitā kho me sattabojjhaṅgā'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ, aho-

rattānusikkhinā kusalesu dhammesu.

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

puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbam: 'bhāvito nu kho me ariyo aṭṭhaṅgiko maggo'ti.

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.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'abhāvito kho me ariyo aṭṭhaṅgiko maggo'ti. tena sārīputta, bhikkhunā ariyassa aṭṭhaṅgikassa maggassa bhāvanāya vāyamitabbam.

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).

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

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

puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbhaṃ: 'bhāvitā nu kho me samatho ca vipassanā cā'ti.

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.

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

vanāya vāyamitabbam.

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).

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

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

puna ca param sārīputta, bhikkhunā iti paṭisañcikkhitabbam: ‘sacchikatā nu kho me vijjā ca vimutti² cā’ti.

57. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: ‘asac-

¹ vipassanā-simu. ■

² vipassanā-simu. ■

chikatā 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.

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

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) 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).

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

59. which (or (those) who) indeed (or because) any (or some) who sārīputta, 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.

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

60. which (or (he) who) too (also or even) indeed (or because) any (or some) who sārīputta, 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.

yepi hi keci sārīputta, anāgata-maddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhessanti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessanti.

61. which (or (he) who) too (also or even) indeed (or because) any (or some) who sārīputta, 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.

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

62. well now (or well then) for you (or you all)³ 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.

tena hi vo⁴ sārīputta, evaṃ sikkhitabbaṃ: 'paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessāmā'ti.
evaṃ hi vo sārīputta. sikkhitabbanti.

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

³therefore (or from that) aa sārīputta-sīmu,majasaṃ. ■

⁴tasmātiha sārīputta-sīmu,majasaṃ. ■