

0.1 At Kitagiri

0.1 kīṭāgirisuttam

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 ever 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.

evam me sutam ekam samayam bhagavā kāsīsu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. tatra kho bhagavā bhikkhū āmantesi: ahaṃ kho bhikkhave aññatreva rattibhojanā bhuñjāmi, aññatra kho panāhaṃ bhikkhave rattibhojanā bhuñjamāno appābādhatañca sañjānāmi appātānkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi bhikkhave aññatreva rattibhojanā bhuñjatha, aññatra kho pana bhikkhave

tumhepi rattibhojanā bhuñjamānā appābādhatañca sañ-
jānissatha appātānkatañca lahuṭṭhānañca balañca phā-
suvihārañcā'ti. evambhanteti kho te bhikkhū bhaga-
vato paccassosum. atha kho bhagavā kāsisu anupub-
bena cārikaṃ caramāno yena kīṭāgiri nāma kāsinaṃ
nigamo tadavasari. tatra sudam bhagavā kīṭāgirisimim
viharati kāsinaṃ nigame.

2. At that time the bhikkhus named Assaji and Punab-
basuka were residents of Kitagiri. So then, by which
way Assaji and Punabbasuka were, by that way many
bhikkhus approached. Having approached Assaji and Pu-
nabbasuka, the bhikkhus said this: “The Auspicious One,
friends, and the bhikkhu Sangha only ever 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 from evening meals,
friends, you too will nevertheless perceive that little af-
fliction 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 bhik-
khus: “We, friends, just ever 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, by which way the Auspicious One was, by that way they approached. Having approached the Auspicious One, having paid respects, they sat down to one side. Having sat on one side, those bhikkhus said this to the Auspicious One.

tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirimim āvāsikā honti. atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasaṅkamimsu. upasaṅkamitvā assajipunabbasuke bhikkhū etadavocum: bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhu saṅgho ca, aññatra kho 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 assajipunabbasukā bhikkhū te bhikkhū 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 anudhāvisāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle'ti. yato kho te bhikkhu nāsakkhimso assajipunabbasuke bhikkhū saññāpetum. atha yena bhagavā

tenupasaṅkamim̐su. upasaṅkamtivā bhagavantam̐ abhi-
vādetvā ekamantam̐ nisīdim̐su, ekamantam̐ nisinnā kho
te bhikkhū bhagavantam̐ etadavocum̐.

3. Here Bhante, by which way the bhikkhus Assaji and Punabbasuka were, by that way we approached. Having approached the bhikkhus Assaji and Punabbasuka, we said this: “The Auspicious One and the bhikkhu Sangha, friends, only ever 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 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 ever 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”.

"idha mayaṃ bhante yena assajipunabbasukā bhikkhū tenupasaṅkamimha. upasaṅkamitvā assajipunabbasuke bhikkhū etadavocumha: 'bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhataṅca sañjānanti appātaṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅca. etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhataṅca sañjānissatha, appātaṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅcā'ti. evaṃ vutte bhante assajipunabbasukā bhikkhū amhe etadavocum: 'mayaṃ kho āvuso sāyaṅceva bhuñjāma pāto ca divā ca vikāle. te mayaṃ sāyaṅceva bhuñjamānā pāto ca divā ca vikāle appābādhataṅca sañjānāma appātaṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅca, te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālīkaṃ anudhāvissāma, sāyaṅceva mayaṃ bhuñjissāma pāto ca divā ca vikāle'ti. yato kho mayaṃ bhante nāsakkhimha assajipunabbasuke bhikkhū saññāpetum. atha mayaṃ etamatthaṃ bhagavato ārocemā'ti.

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, by which way the bhikkhus Assaji and Punabbasuka were, by that way he approached. Having approached the bhikkhus Assaji and Punabbasuka, he said this: "The Teacher summons the

venerables”. “Yes, friend”. The bhikkhus Assaji and Punabbasuka, having replied to that bhikkhu, by which way the Auspicious One was, by that way they approached. Having approached the Auspicious One, having paid respects, they sat down to one side. Having sat to one side, the Auspicious One said this to the bhikkhus Assaji and Punabbasuka.

atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi: ehi tvam bhikkhu mama vacanena assajipunabbasuke bhikkhū āmantehi, satthāyasmante āmantetī'ti. evambhanteti kho so bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupasaṅkami. upasaṅkamtvā assajipunabbasuke bhikkhū etadavoca: 'satthāyasmante āmantetī'ti. evamāvusoti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamimsu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinne kho assajipunabbasuke bhikkhū bhagavā etadavoca,

5. “Is it true as reported, O bhikkhus, that many bhikkhus, having approached you, said this: “The Auspicious One and the bhikkhu Sangha, friends, only ever 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 ever 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.”

'saccam kira bhikkhave sambahulā bhikkhū tumhe upasaṅkamitvā etadavocum: 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 kira bhikkhave tumhe te bhikkhū evaṃ avacuttha: '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 bhuñjissāma pāto

ca divā ca vikāle'ti. evambhante.

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

kinnu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tassa akusalā dhammā parihāyanti, kusalā dhammā abhi-vaddhanti'ti. no'hetam bhante. nanu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha, idhekaccassa

evarūpaṃ sukhaṃ vedanaṃ vediyato¹ akusalā dhammā
 abhivaḍḍhanti. kusalā dhammā parihāyanti. idha pa-
 nekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato aku-
 salā dhammā parihāyanti. kusalā dhammā abhivaḍ-
 ḍhanti. idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ
 vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā
 parihāyanti. idhapanekekaccassa evarūpaṃ dukkhaṃ
 vedanaṃ vediyato akusalā dhammā parihāyanti. ku-
 salā dhammā abhivaḍḍhanti. idhekaccassa evarūpaṃ
 adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā
 abhivaḍḍhanti, kusalā dhammā parihāyanti. idha pa-
 nekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ ve-
 diyato akusalā dhammā parihāyanti. kusalā dhammā
 abhivaḍḍhantīti evambhante.

7. Good, O bhikkhus. “If that, O bhikkhus, would have
 been not understood, unseen, unknown, unrealized, un-
 touched with wisdom by me: “Here, of 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 appro-
 priate of me?”. “Certainly not, Bhante.” But because, O
 bhikkhus, this is ever understood, seen, known, realized,
 touched with wisdom by me, “here, of one experiencing
 such a form of pleasant feeling, unwholesome dhammas
 increase, wholesome dhammas diminish”. Therefore I

¹vedayato (machasaṃ, syā) ■

say: “all of you, abandon such a form of pleasant feeling.

sādhū bhikkhave mayā'cetam bhikkhave aññātam abhaviṣṣa aditṭham aviditam asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyantīti. evamaham 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 ditṭham viditam sacchikataṃ phassitaṃ paññāya, idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī'ti. tasmāham 'evārūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadāmi.

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

mayā'cetam bhikkhave aññātam abhavissa aditṭham aviditam asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. evamaham ajānanto 'evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti. vadeyyam. api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetam bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātam ditṭham viditam sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. tasmāham evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

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

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

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

mayā'cetam bhikkhave aññātam abhavissa adiṭṭham aviditam asacchikatam aphassitam paññāya: idhekac-

cassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. evamaḥaṃ ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'ti. vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetambhante. 'ya-smā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. tasmāhaṃ evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

11. If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, of 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, of one experiencing such a form of neither painful nor pleasant feeling, unwholesome dhammas increase, wholesome dhammas diminish.” Therefore I say, all of you, abandon such a form of neither painful nor pleasant feeling.

mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya: idhekac-

cassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhayanti, kusalā dhammā parihāyanti'ti. evamaḥaṃ ajānanto 'evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā'ti vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no he-tambhante. 'yasmā ca kho etaṃ bhikkhave mayā ñā-taṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā'ti vadāmi

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

mayā'cetam bhikkhave aññātam abhavissa aditṭham aviditam asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhayantī'ti. evamaham ajānanto'evārūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā'ti vadeyyam. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no etaṃ bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ ditṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. tasmāham evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi

13. I do not say, O bhikkhus, of all bhikkhus that the to-be-done must be done with vigilance. But [by] that I do not say, O bhikkhus, of all bhikkhus that the to-be-done must not be done with vigilance. Those bhikkhus, O bhikkhus, who are arahant with asavas destroyed, who have lived [the life of purity], done the to-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 the to-be-done must be done with vigilance. What is the reason for that?: They have done the to-be-done] with vigilance. They are unable to become negligent.

nāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ appamādena karaṇīyanti vadāmi. naṃ panāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasaddatthā parikkhīṇabhavasaññojanā sammadañña vimuttā. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tesāṃ appamādena abhabbā te pamajjitum,

14. But those bhikkhus, O bhikkhus, who are noble trainees, of unattained minds, they dwell ever aspiring for the unsurpassed security from bondage. such a form of bhikkhu, O bhikkhus, I say that the to-be-done must 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, levelling the differences in the faculties, [then they] may [attain] 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, and having realized it with their own higher knowledge in just this very life, having entered upon it, dwell in it. Considering this fruit of vigilance, O bhikkhus, I ever say of these bhikkhus that the to-be-done must be done with vigilance.

ye ca kho te bhikkhave bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīya'nti vadāmi. taṃ kissa hetu: appevanāmime

āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyayamānā yasatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaram brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyu'nti. imaṃ kho ahaṃ bhikkhave ime-saṃ bhikkhūnaṃ appamādapphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

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.

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

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 for [the sake of] wisdom, his asavas come to be utterly destroyed. This is called, O bhikkhus, both ends liberated individual. I, O bhikkhus, do not ever say of this bhikkhu that the to-be-done must be done with vigilance. What is the reason for that? He has

²diṭṭhippatto (sīmu, machasaṃ, syā) ■

done [the to-be-done] with vigilance. He is unable to [become] negligent.

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

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 for [the sake of] wisdom, his asavas come to be utterly destroyed. This is called, O bhikkhus, wisdom liberated individual. I, O bhikkhus, do not ever say of this bhikkhu that the to-be-done must be done with vigilance. What is the reason for that? He has done [the to-be-done] with vigilance. He is unable to [become] negligent.

katamo ca bhikkhave puggalo paññāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā⁴ viharati, pañ-

³pusitvā (sīmu, machasaṃ, syā) ■

bjt page 244 x 244 ■

⁴phusitvā (sīmu, machasaṃ, syā) ■

ñāya cassa disvā āsavā parikkhīṇā honti. ayam vucati bhikkhave puggalo paññāvimutto. imassa pi kho aham bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. tam kissa hetu: katam tassa appamādena abhabbo so pamajjitum.

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 for [the sake of] wisdom, some of his asavas come to be utterly destroyed. This is called, O bhikkhus, body witness individual. I ever say, O bhikkhus, of this bhikkhu that the to-be-done must 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, levelling the differences in the faculties, [then he] may [attain] 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, and having realized it with his own higher knowledge in just this very life, having entered upon it, dwell in it. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that the to-be-done must be done with vigilance.

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. ayam vucati bhikkhave puggalo kāyasakkhi. imassa kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphaḷaṃ sampassamāno appamādena karaṇīyanti vadāmi.

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 for [the sake of] wisdom, some of his asavas come to be utterly destroyed, and he has fully understood and penetrated the teachings proclaimed by the Tathagata for [the sake of] wisdom. This is called, O bhikkhus, the view attainer individual. I ever say, O bhikkhus, of this bhikkhu that the to-be-done must 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, levelling the differences in the faculties, [then he] may [attain] 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 and having entered upon it, dwell in it. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that the to-be-done must be done with vigilance.

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 parikkhiṇā honti. tathāgatappaveditā cassa dhammā paññāya vodiṭṭhā honti vocaritā. ayam vuccati bhikkhave puggalo diṭṭhappatto⁵. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appeva-nāma ayamāyasmā anulomikāni senāsanāni paṭiseva-māno kalyāṇamitte bhajamāno indriyāni samannāna-yamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariya-pariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

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 for [the sake of] wisdom, some of his asavas come to be utterly destroyed, and his faith in the

⁵diṭṭhippatto (sīmu, machasaṃ, syā) ■

Tathagata comes to be settled, rooted, established. This is called, O bhikkhus, the faith liberated individual. I ever say, O bhikkhus, of this bhikkhu that the to-be-done must 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 [attain] 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, and having realized it with his own higher knowledge in just this very life, having entered upon it, dwell in it. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that the to-be-done must be done with vigilance.

katamo ca bhikkhave puggalo saddhāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. tathāgate cassa saddhā nivīṭṭhā hoti mūlajātā paṭiṭṭhitā. ayaṃ vuccati bhikkhave puggalo saddhāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appeva-nāma ayamāśasmā anulomikāni senāsanāni paṭiseva-māno kalyāṇamitte bhajamāno indriyāni samannānaya-māno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariya-pariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchi-

katvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

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 for [the sake of] wisdom, some of his asavas are not utterly destroyed. But he has a measure of understanding and approves of the teachings proclaimed by the Tathagata for [the sake of] wisdom. 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 ever say, O bhikkhus, of this bhikkhu that the to-be-done must 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, levelling the differences in the faculties, [then he] may [attain] 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, and having realized it with his own higher knowledge in just this very life, having entered upon it, dwell in it. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that the to-be-done must be done with vigilance.

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 aparikkhīṇā⁷ 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 karaṇiyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṃ yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇiyanti vadāmi.

22. And who, O bhikkhus, is the faith follower individual? Here, O bhikkhus, a certain individual is one who does not contact with the body and abides in those peaceful liberations that are formless, surpassing forms. And not having seen for [the sake of] 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

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

⁷ekacce āsavā parikkhīṇā (machasaṃ, syā) ■

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 ever say, O bhikkhus, of this bhikkhu that the to-be-done must 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, levelling the differences in the faculties, [then he] may [attain] 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, and having realized it with his own higher knowledge in just this very life, having entered upon it, dwell in it. Considering this fruit of vigilance, O bhikkhus, I ever say of this bhikkhu that the to-be-done must be done with vigilance.

katamo ca bhikkhave puggalo saddhānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa na⁸ disvā āsavā aparikkhīṇā honti. tathāgate cassa saddhāmatam hoti pemamattam. 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: appevanāma ayamā-

⁸reading na disvā, since disvā implies that the āsavā to be destroyed by seeing have been destroyed (see Majjhimanikāyo 1.1.2. Sabbāsavasuttam). ■

yasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānāyamāno yasatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

23. I, O bhikkhus, do not say that success in final knowledge comes to be all at once. But, O bhikkhus, from gradual training, gradual practice and gradual progress, success in final knowledge comes to be.

nāhaṃ bhikkhave ādikenēva aññārādhanāṃ vadāmi. api ca bhikkhave anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti.

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 approaches [the Teacher]; having approached, one pays respects; having paid respects, one lends an ear; having lended an ear, one listens to the Dhamma; having listened to the Dhamma, one bears it in mind; having bore it in mind, one investigates the meaning of the Dhamma; having investigated

the meaning, one approves of the Dhamma; having approved of the Dhamma with mindfulness, desire is born; with the birth of desire, [one braces oneself for the] endurance [required]; having braced oneself, one measures up the effort required; having measured up the effort, one strives; resolutely striving, one realizes the highest truth by the body and sees it having penetrated it with wisdom.

kathañca bhikkhave anupubbasiikkhā anupubbakiriyā anupubbapaṭipadā aññārāḍhanā hoti: idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotam odahati, ohitasoto⁹ dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā¹⁰ tuletī, tulayitvā padahati, pahitatto¹¹ samāno kāyena ceva paramaṃ saccaṃ sacchikaroti, paññāya ca naṃ paṭivijja¹² passati.

25. Indeed, O bhikkhus, that faith has not come to be. Indeed that approach, 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 dham-

⁹odahitasoto (sīmu) ■

¹⁰ussāhetvā (machasaṃ) ■

¹¹padahitatto (sīmu) ■

¹²ativijja (machasaṃ, pts) ■

ma, 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,

sāpi nāma bhikkhave saddhā nāhosi. tampi nāma bhikkhave upasaṅkamaṇaṃ nāhosi. sāpi nāma bhikkhave payirupāsanaṃ nāhosi. tampi nāma bhikkhave sotāva-dhānaṃ nāhosi. tampi nāma bhikkhave dhammasava-naṃ nāhosi. sāpi nāma¹³ bhikkhave dhammadhāraṇā nāhosi. sāpi nāma bhikkhave atthūpaparikkhā nāhosi. sāpi nāma bhikkhave dhammanijjhānakkhanti nāhosi. sopi nāma bhikkhave chando nāhosi. sopi nāma bhikkhave ussāho nāhosi. sāpi nāma bhikkhave tulanā nāhosi. tampi nāma bhikkhave padhānaṃ nāhosi. vip-paṭipannā'ttha bhikkhave. micchāpaṭipannā'ttha bhikkhave. kīvadūrevime bhikkhave moghapurisā apak-kantā imasmā dhammavinayā,

¹³tampināma (sīmu) ■

26. There is, O bhikkhus, a four-phrased exposition of which, having recited, wise man could in no long [time] understand the meaning with wisdom. I will recite it to you, O Bhikkhus. You must [try to] understand this by me. “But Bhante, who are we to possess understanding of the Dhamma”. O Bhikkhus, for a Teacher so interested in sensual things, an inheritor of sensual things, abides associated with sensual things, abounding of them such a form of haggling is not proper. “If thus suits 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 dispensation, 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 dispensation, the Teacher’s dispensation is refreshing and nourishing. For a faithful disciple, O bhikkhus, engaged in assimilating the Teacher’s dispensation, this is what accords with the dhamma: “truly let flesh and blood dry up in the body, and my skin and senews 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 dispensation, 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”.

atthi bhikkhave catuppadam veyyākaraṇam yassuddiṭṭhassa viññū puriso na cirasseva paññāyattham ājāneyya. uddisissāmi vo bhikkhave. ājānissatha metanti. ke ca mayam bhante, ke ca dhammassa aññātāroti. yopi so bhikkhave satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati, tassapayam eva rūpī paṇopaṇaviyā na upeti. evañca no assa, atha naṃ kareyyāma. na ca no evamassa, na naṃ kareyyāmāti. kimpana bhikkhave yaṃ tathāgato sabbaso āmisehi viṣaṃsaṭṭho viharati. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya¹⁴ vattato ayamanudhammo hoti: satthā bhagavā, sāvako hamasmi. jānāti bhagavā, nāhaṃ jānāmīti. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya vattato rumhaniyaṃ¹⁵ satthusāsanaṃ hoti ojavantaṃ. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya vattato ayamanudhammo hoti: ' kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu upasussatu sarīre maṃsalohitaṃ. yaṃ taṃ purisaṭṭhāmena purisaviriyena purisaparakkamena pattabbaṃ, na taṃ apāpunitvā viriyassa satthānaṃ bhavissatī'ti. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya vattato dvinnam phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti.

27. This is what the Auspicious One said. Delighted,

¹⁴pariyogāhiya (machasaṃ); pariyogayha (syā) ■

pts page 481 q 481 ■

¹⁵rūlhanīyaṃ (machasaṃ, syā) ■

bjt page 250 x 250 ■

those bhikkhus rejoiced in the Auspicious One's words.

idamavoca bhagavā. attamanā te bhikkhū bhagavato
bhāsitam abhinanduntī.

