

## 0.1 At Kitagiri

1. Thus was heard by me. At one time the Auspicious One was wandering on tour in Kasi with a large Sangha of bhikkhus. There, the Auspicious One did address the bhikkhus: O bhikkhus, I only 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,

## 0.1 kīṭāgirisuttam

evaṃ me sutam ekaṃ samayaṃ bhagavā kā-sīsu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. tatra kho bhagavā bhikkhū āmantesi: ahaṃ kho bhikkhave aññatreva rattibhojanā bhuñjāmi, aññatra kho panāhaṃ bhikkhave rattibhojanā bhuñjamāno appābādhataṇca sañjānāmi appātaṅkataṇca lahuṭṭhānaṇca balaṇca phāsuvihāraṇca. etha tumhepi bhikkhave aññatreva rattibhojanā bhuñjatha, aññatra kho pana bhikkhave tumhepi rattibhojanā bhuñjamānā appābādhataṇca sañjānissatha appātaṅkataṇca lahuṭṭhānaṇca balaṇca phāsuvihāraṇcā'ti. evambhanteti

wandering on tour by stages in Kasi, arrived at that market town of Kasi named Kitagiri. There the Auspicious One abided in the market town of Kasi at Kitagiri.

2. At that time the bhikkhus named Assaji and Punabbasuka were residents of Kitagiri. So then, by which way Assaji and Punabbasuka were, by that way many bhikkhus approached. Having approached Assaji and Punabbasuka, 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,

kho te bhikkhū bhagavato paccassosum. atha kho bhagavā kāsīsu anupubbena cārikam caramāno yena kīṭāgiri nāma kāsīnam nigamo tadavasari. tatra sudam bhagavā kīṭāgirismiṃ viharati kāsīnam nigame.

tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirismiṃ 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 appābādhataṅca sañjānanti appātāṅkataṅca lahuṭ-

you too must only eat apart from evening meals. Eating apart from evening meals, friends, you too will nevertheless perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding”. When thus was said, the bhikkhus Assaji and Punabbasuka said this to those bhikkhus: “We, friends, just 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 Punabba-

ṭhānañca balañca phāsuvihārañca. etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho pa-nāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha, appātanka-tañca lahuṭṭhānañca balañca phāsuvihārañcā’ti. evaṃ vutte assajipunabbasukā bhikkhū te bhikkhū etadavocuṃ: ‘mayam kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle. te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātanka-tañca lahuṭṭhānañca balañca phāsuvihārañca, te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayam bhuñjissāma pāto ca

suka, 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.

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,

divā ca vikāle'ti. yato kho te bhikkhu nāsak-khimsu assajipunab-basuke bhikkhū sañ-ñāpetum. atha yena bhagavā tenupasaṅka-mimsu. upasaṅkami-tvā bhagavantam abhi-vādetvā ekamantaṃ nisīdimsu, ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum.

"idha mayaṃ bhante yena assajipunabba-sukā bhikkhū tenu-pasaṅkamimha. upa-saṅkamitvā assajipu-nabbasuke bhikkhū etadavocumha: 'bhagavā kho āvuso añ-ñatreva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho paṇāvuso rattibhojanā bhuñjamānā appābādhataṅca sañjānanti appātaṅkataṅca lahuṭṭhānaṅca balaṅca phā-

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

suvihārañca. etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho pa-nāvuso tumhepi ratti-bhojanā bhuñjamānā appābādhatañca sañjānissatha, appātanka-tañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. evaṃ vutte bhante assajipunabbasukā bhikkhū amhe etadavocum: 'mayam kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle. te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātanka-tañca lahuṭṭhānañca balañca phāsuvihārañca, te mayam kiṃ sandiṭṭhikaṃ hitvā kālikam anudhāvissāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle'ti. yato kho mayam bhante nā-

and Punabbasuka, we inform this matter to the Auspicious One”.

4. So then, the Auspicious One addressed a certain bhikkhu: “Come you bhikkhu. Addressed the bhikkhus Assaji and Punabbasuka in my name that the Teacher summons the venerables”. “Yes, Bhante”. That bhikkhu, having replied to the Auspicious One, 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 Aus-

sakkhimha assajipunabbasuke bhikkhū saññāpetum. atha ma-yaṃ etamatthaṃ bhagavato ārocemā”ti.

atha kho bhagavā aññataraṃ bhikkhū āmanatesi: ehi tvam bhikkhu mama vacanena assajipunabbasuke bhikkhū āman-tehi, satthāyasmante āmantetī”ti. evambhan-teti kho so bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupa-saṅkami. upasaṅka-mitvā assajipunabbasuke bhikkhū etada-voca: ‘satthāyasmante āmantetī”ti. evamāvu-soti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupa-saṅkamimsu. upasaṅka-mitvā bhagavantam

picious 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.

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,

abhivādetvā ekaman-  
taṃ nisīdiṃsu. eka-  
mantam nisinne kho  
assajipunabbasuke  
bhikkhū bhagavā eta-  
davoca,

'saccam kira bhikkhave  
sambahulā bhikkhū  
tumhe upasaṅkamitvā  
etadavocum: bhagavā  
kho āvuso aññatreva  
rattibhojanā bhuñ-  
jati bhikkhusaṅgho  
ca. aññatra kho pa-  
nāvuso rattibhojanā  
bhuñjamānā appābā-  
dhatañca sañjānanti  
appātaṅkatañca lahuṭ-  
ṭhānañca balañca phā-  
suvihārañca, etha tum-  
hepi āvuso aññatreva  
rattibhojanā bhuñja-  
tha, aññatra kho pa-  
nāvuso tumhepi ratti-  
bhojanā bhuñjamānā  
appābādhatañca sañ-  
jānissatha appātaṅka-  
tañca lahuṭṭhānañca

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.”

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

balañca phāsuvihārañcā'ti. evaṃ vutte kira bhikkhave tumhe te bhikkhū evaṃ avacuttha: 'mayamaṃ kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle, te mayamaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle, appābādhatañca sañjānāma appātāṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayamaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayamaṃ bhuñjissāma pāto ca divā ca vikāle'ti. evambhante.

kinnu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tassa akusālā dhammā parihā-



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

yanti, kusalā dhammā abhivaḍḍhanti'ti. no'hetam bhante. nanu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha, idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato<sup>1</sup> akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti. idha pane-kaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti. idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti. idhapanekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti. idhekaccassa evarūpaṃ adukkhamasu-

<sup>1</sup>vedayato (machasaṃ, syā) ■

feeling, unwholesome dhammas diminish, wholesome dhammas increase.” “Yes, Bhante.”

7. Good, O bhikkhus. “If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, 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 appropriate of me?”. “Certainly not, Bhante.” But because, O bhikkhus, this is ever understood, seen, known, realized,

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

sādhū bhikkhave mayā'cetataṃ bhikkhave aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikatataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyantīti. evamaṃ ajānanto'evārūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetataṃ

touched with wisdom by me, “here, of one experiencing such a form of pleasant feeling, unwholesome dhammas increase, wholesome dhammas diminish”. Therefore I say: “all of you, abandon such a form of pleasant feeling.

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

bhante, yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya, idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ 'evarūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadāmi.

mayā'cetaṃ bhikkhave aññātaṃ abhaviṣsa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. evamaham ajānanto 'evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti. vadeyyaṃ. api nu me etaṃ

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.

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 feel-

bhikkhave patirūpaṃ abhavissāti. no he-  
taṃ bhante. 'yasmā ca  
kho etaṃ bhikkhave  
mayā ñātaṃ diṭṭhaṃ  
viditaṃ sacchikataṃ  
phassitaṃ paññāya  
idhekaccassa evarū-  
paṃ sukhaṃ veda-  
naṃ vediyato akusalā  
dhammā parihāyanti,  
kusalā dhammā abhi-  
vaḍḍhanti'ti. tasmā-  
haṃ evarūpaṃ su-  
khaṃ vedanaṃ upa-  
sampajja viharathā'ti  
vadāmi.

mayā'cetaṃ bhikkhave  
aññātaṃ abhavissa  
adiṭṭhaṃ aviditaṃ  
asacchikataṃ aphassi-  
taṃ paññāya: idhekac-  
cassa evarūpaṃ duk-  
khaṃ vedanaṃ vedi-  
yato akusalā dhammā  
abhivaḍḍhanti, ku-  
salā dhammā parihā-  
yanti'ti. evamaham  
ajānanto 'evarūpaṃ

ing. 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.

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

dukkhaṃ vedanaṃ pajahathā'ti vadeyyaṃ. api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetuṃ bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ veditaṃ akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ evarūpaṃ dukkhaṃ vedanaṃ pajahathāti vadāmi.

mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ veditaṃ akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. evamaham ajānanto

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.

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 dham-

'evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'ti. vadeyyaṃ. 'apī nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetambhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. tasmāhaṃ evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā

mas 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.

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

dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’ti. evama-  
ham ajānanto ‘evarū-  
paṃ adukkhamasu-  
khaṃ vedanaṃ pajaha-  
thā’ti vadeyyaṃ. ‘api  
nu me etaṃ bhikkhave  
patirūpaṃ abhavissā’ti.  
no hetambhante. ‘ya-  
smā ca kho etaṃ bhik-  
khava mayā ñātaṃ  
diṭṭhaṃ viditaṃ sac-  
chikataṃ phassitaṃ  
paññāya idhekaccassa  
evarūpaṃ adukkhamas-  
sukhaṃ vedanaṃ vedi-  
yato akusalā dhammā  
abhivaḍḍhanti, kusalā  
dhammā parihāyanti’ti.  
tasmāham evarūpaṃ  
adukkhamasukhaṃ  
vedanaṃ pajahathā’ti  
vadāmi

mayā’cetaṃ bhikkhave  
aññātaṃ abhavissa  
adiṭṭhaṃ aviditaṃ  
asacchikataṃ aphaṣsi-

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”.

taṃ paññāya: idhekac-  
cassa evarūpaṃ aduk-  
khamasukhaṃ veda-  
naṃ vediyato akusalā  
dhammā parihāyanti,  
kusalā dhammā abhi-  
vaḍḍhayanti'ti. eva-  
mahaṃ ajānanto'eva-  
rūpaṃ adukkhamasu-  
khaṃ vedanaṃ upa-  
sampajja viharathā'ti  
vadeyyaṃ. 'api nu  
me etaṃ bhikkhave  
patirūpaṃ abhavis-  
sāti. no hetam bhante.  
'yasmā ca kho etaṃ  
bhikkhave mayā ñā-  
taṃ diṭṭhaṃ veditaṃ  
sacchikataṃ phassi-  
taṃ paññāya idhekac-  
cassa evarūpaṃ aduk-  
khamasukhaṃ veda-  
naṃ vediyato akusalā  
dhammā parihāyanti,  
kusalā dhammā abhi-  
vaḍḍhanti'ti. tasmā-  
haṃ evarūpaṃ aduk-  
khamasukhaṃ veda-  
naṃ upasampajja viha-



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.

14. But those bhikkhus,

rathā'ti vadāmi

nāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ appamādena karaṇīyanti vadāmi. naṃ panāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavaśāññojanā sammadaññā vimuttā. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tesam appamādena abhabbā te pamajjitum,

ye ca kho te bhikkhave

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.

bhikkhū sekkhā appat-  
tamānasā anuttaram  
yogakkhemam pat-  
thayamānā viharanti.  
tathārūpānāham bhik-  
khave bhikkhūnam ap-  
pamādena karaṇīya'nti  
vadāmi. taṃ kissa  
hetu: appevanāmime  
āyasmanto anulomi-  
kāni senāsanāni paṭise-  
vamānā kalyāṇamitte  
bhajamānā indriyāni  
samannāyayamānā  
yassatthāya kulaputtā  
sammadeva agārasmā  
anagāriyaṃ pabba-  
janti, tadanuttaram  
brahmacariyapariyosā-  
nam diṭṭheva dhamme  
sayam abhiññā sacchi-  
katvā upasampajja vi-  
hareyyu'nti. imaṃ kho  
aḥam bhikkhave ime-  
saṃ bhikkhūnam appa-  
mādaphalaṃ sampas-  
samāno appamādena  
karaṇīyanti vadāmi.

sattime bhikkhave

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

16. And who, O bhikkhus, is the both ends liberated individual? Here, O bhikkhus a certain individual is one who having contact with the body, abides in those peaceful liberations that are formless, surpassing forms and having seen 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 done [the to-be-done] with vigilance. He is unable to [become]

puggalā santo samvijjamānā lokasmiṃ. katame satta: ubhato-bhāgavimutto paññāvimutto kāyasakkhī diṭṭhappatto<sup>2</sup> saddhāvimutto dhammānusārī saddhānusārī.

katamo ca bhikkhave puggalo ubhatobhāgavimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā<sup>3</sup> viharati, paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave puggalo ubhato-bhāgavimutto. imassa kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu:

<sup>2</sup>diṭṭhippatto (sīmu, machasaṃ, syā) ■

<sup>3</sup>pusitvā (sīmu, machasaṃ, syā) ■

negligent.

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

katam tassa appamādena abhabbo so pamajjitum.

katamo ca bhikkhave puggalo paññāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā<sup>4</sup> viharati, paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave puggalo paññāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: katam tassa appamādena abhabbo so pamajjitum.

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<sup>4</sup>phusitvā (sīmu, machasaṃ, syā)

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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 knowl-

katamo ca bhikkhave puggalo kāyasakkhī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave puggalo kāyasakkhi. imassa kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāya-smā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyāmāno yassatthāya kulaputtā sammadeva agāra-smā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharey-

edge 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.

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

yāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapaham sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo diṭṭhappatto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. tathāgatappaveditā cassa dhammā paññāya vo diṭṭhā honti vocaritā. ayaṃ vuccati bhikkhave puggalo diṭṭhappatto<sup>5</sup>. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appe-

<sup>5</sup> diṭṭhappatto (simu, machasaṃ, syā) ■

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.

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.

vanāma ayamāyasmā  
anulomikāni senāsa-  
nāni paṭisevamāno  
kalyāṇamitte bhaja-  
māno indriyāni saman-  
nāyayamāno yassat-  
thāya kulaputtā sam-  
madeva agārasmā ana-  
gāriyaṃ pabbajanti,  
tadanuttaraṃ brahma-  
cariyapariyosānaṃ diṭ-  
ṭheva dhamme sayam  
abhiññā sacchikatvā  
upasampajja viharey-  
yāti. imaṃ kho ahaṃ  
bhikkhave imassa bhik-  
khuno appamādapha-  
laṃ sampassamāno ap-  
pamādena karaṇīyanti  
vadāmi.

katamo ca bhikkhave  
puggalo saddhāvimutto:  
idha bhikkhave ekacco  
puggalo ye te santā  
vimokkhā atikkamma  
rūpe āruppā te na kā-  
yena phassitvā viha-  
rati, paññāya cassa  
disvā ekacce āsavā

But having seen for [the sake of] wisdom, some of his asavas come to be utterly destroyed, and his faith in the Tathagata comes to be settled, rooted, established. This is called, O bhikkhus, the faith liberated individual. I 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

parikkhīṇā honti. ta-thāgate cassa saddhā nivīṭṭhā hoti mūlajātā patitṭhitā. ayaṃ vuccati bhikkhave puggalo saddhāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇiyanti vadāmi. taṃ kissa hetu: appeva-nāma ayamāsasmā anulomikāni senāsa-nāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samanāyayamāno yassat-thāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapha-



to-be-done must be done with vigilance.

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

laṃ sampassamāno ap-  
pamādena karaṇīyanti  
vadāmi.

katamo ca bhikkhave  
puggalo dhammānu-  
sārī: idha bhikkhave  
ekacco puggalo ye te  
santā vimokkhā atik-  
kamma rūpe āruppā te  
na kāyena phassitvā vi-  
harati, paññāya cassa  
na<sup>6</sup> disvā āsavā apa-  
rikkhīṇā<sup>7</sup> honti, tathā-  
gatappaveditā cassa  
dhammā paññāya mat-  
taso nijjhānaṃ kha-  
manti. api cassa ime  
dhammā honti, sey-  
yathīdaṃ: saddhin-  
driyaṃ viriyindriyaṃ  
satindriyaṃ samādhin-  
driyaṃ paññindriyaṃ.  
ayaṃ vuccati bhik-

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

<sup>7</sup>ekacce āsavā parikkhīṇā (ma-  
chasaṃ, syā) ■

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.

22. And who, O bhikkhus, is the faith follower individual? Here, O bhikkhus, a

khave puggalo dhammānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāya-smā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samanānāyamaṇo yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapahamāṃ sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo saddhānusārī: idha bhikkhave ekacco

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 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

puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa na<sup>8</sup> disvā āsavā aparikkhīṇā honti. tathāgate cassa saddhāmattaṃ hoti pemamattaṃ. api cassa ime dhammā honti. seyyathidaṃ: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vucati bhikkhave puggalo saddhānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appeva-nāma ayamāyasmā anulomikāni senāsānāni paṭisevamāno kalyāṇamitte bhaja-

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

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.

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

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

māno indriyāni saman-nāyamaṇo yassat-thāya kulaputtā sam-madeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapahamā sampassamaṇo appamādena karaṇīyanti vadāmi.

nāhaṃ bhikkhave ādikeneva aññārādhanaṃ vadāmi. api ca bhikkhave anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanaṃ hoti.

kathaṃca bhikkhave anupubbāsikkhā anu-

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.

pubbakiriyā anupubba-  
paṭipadā aññārādhana  
hoti: idha bhikkhave  
saddhājāto upasaṅka-  
mati, upasaṅkamanto  
payirupāsati, payirupā-  
santo sotaṃ odahati,  
ohitasoto<sup>9</sup> dhammaṃ  
suṇāti, sutvā dham-  
maṃ dhāreti, dhatā-  
naṃ dhammānaṃ at-  
thaṃ upaparikkhati,  
atthaṃ upaparikkhato  
dhammā nijjhānaṃ  
khamanti, dhamma-  
nijjhānakkhantiyā sati  
chando jāyati, chanda-  
jāto ussahati, ussahi-  
tvā<sup>10</sup> tuletī, tulayitvā  
padahati, pahitatto<sup>11</sup>  
samāno kāyena ceva  
paramaṃ saccaṃ sac-  
chikaroti, paññāya ca  
naṃ paṭivijja<sup>12</sup> pas-  
sati.

<sup>9</sup>odahitasoto (sīmu)■

<sup>10</sup>ussāhetvā (machasam)■

<sup>11</sup>padahitatto (sīmu)■

<sup>12</sup>ativijja (machasam, pts)■

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 dhamma, O bhikkhus, has also not come to be. Indeed, that bearing the dhamma in mind, O bhikkhus, has also not come to be. Indeed, that investigation of the meaning, O bhikkhus, has also not come to be. Indeed, that approval of the dhamma, O bhikkhus, has also not come to be. Indeed, that desire, O bhikkhus, has also not come to be. Indeed, that endurance, O bhikkhus, has also not come to be. Indeed, that measuring up effort, O bhikkhus, has also not come to be. Indeed, that striving, O bhikkhus, has also not come to be. "You, O bhikkhus, have not entered upon the path." You,

sāpi nāma bhikkhave saddhā nāhosi. tampi nāma bhikkhave upasaṅkamaṇaṃ nāhosi. sāpi nāma bhikkhave payirupāsanā nāhosi. tampi nāma bhikkhave sotāvadhānaṃ nāhosi. tampi nāma bhikkhave dhammasavanaṃ nāhosi. sāpi nāma<sup>13</sup> 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 paḍhānaṃ nāhosi. vipatipannā'ttha bhikkhave. micchāpatipannā'ttha bhikkhave. kīvadūrevime bhik-

<sup>13</sup>tampināma (simu) ■

O bhikkhus, have entered upon a mistaken path”. How far, O bhikkhus have these worthless men strayed from this dhamma and discipline,

26. There is, O bhikkhus, a four-phrased exposition of which, having recited, wise man could in no long [time] understand the meaning with wisdom. I will recite it to you, O Bhikkhus. You must [try to] understand this by me. “But Bhante, who are we to possess understanding of the Dhamma”. O Bhikkhus, for a Teacher so interested in sensual things, an inheritor of sensual things, abides associated with sensual things, abounding of them such a form of haggling is not proper. “If thus suits 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 dissoci-

khave moghapurisā  
apakkantā imasmā  
dhammavinayā,

atthi bhikkhave catup-  
padaṃ veyyākaraṇaṃ  
yassuddiṭṭhassa viññū  
puriso na cirasseva  
paññāyatthaṃ ājā-  
neyya. uddisissāmi  
vo bhikkhave. ājānis-  
satha metanti. ke ca  
mayāṃ bhante, ke ca  
dhammassa aññātā-  
roti. yopi so bhikkhave  
satthā āmisagaru āmi-  
sadāyādo āmisehi saṃ-  
saṭṭho viharati, tas-  
sapayaṃ evarūpī pa-  
ṇopaṇaviyā na upeti.  
evañca no assa, atha  
naṃ kareyyāma. na ca  
no evamassa, na naṃ  
kareyyāmāti. kimpana  
bhikkhave yaṃ tathā-  
gato sabbaso āmisehi  
visaṃsaṭṭho viharati.  
saddhassa bhikkhave

ated 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

sāvakassa satthusāsane pariyoḡāya<sup>14</sup> vat-tato ayamanudhammo hoti: satthā bhagavā, sāvako hamasmi. jānāti bhagavā, nāhaṃ jānāmi. saddhassa bhikkhave sāvakassa satthusāsane pariyoḡāya vattato rumhaniyaṃ<sup>15</sup> satthusāsanam hoti ojavantam. saddhassa bhikkhave sāvakassa satthusāsane pariyoḡāya vattato ayamanudhammo hoti: 'kāmaṃ taco ca nahāru ca aṭṭhi ca avasisatu upasussatu sarīre mamsalohitam. yaṃ taṃ purisatthāmena purisaviriyena purisaparakkamena pattabbam, na taṃ apāpuṇitvā viriyassa satthānam bhavissatī'ti. saddhassa bhikkhave

<sup>14</sup>pariyogāhiya (machasaṃ);  
pariyogayha (syā) ■  
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<sup>15</sup>rūḡhaniyaṃ (machasaṃ, syā) ■



two fruits a certain fruit is to be expected: “in just this very life final knowledge, or non-returning [if] there is residue remaining”.

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

sāvakassa satthusā-  
sane pariyogāya vat-  
tato dvinnam phalā-  
nam aññataram pha-  
lam pāṭikaṅkham: diṭ-  
ṭheva dhamme aññā,  
sati vā upādisese anā-  
gāmitāti.

idamavoca bhagavā.  
attamanā te bhikkhū  
bhagavato bhāsitam  
abhinanduntī.

