

0.0.1 discourse on piṇḍapā- 0.0.1 piṇḍapātapāri- tapārisuddhi suddhisuttaṃ

1. thus (or yes) me the heard (learning): At one time the Auspicious One rājagahe abides veḷuvane kalandakanivāpe. so (or now or then) kho a the venerable sārīputto evening time patisallānā vuṭṭhito by which way [led to] the Auspicious One , by that way (he or she or they) approached. Having approached to the Auspicious One , having bowed down, he sat down to one side. having sat down to one side kho the venerable sārīputtaṃ the Auspicious One said this:

2. the/one who very clear (s) kho those (by/with/for you) sārīputta, the/one who faculties (s) purified complexion pure. done by which (or with) ma kho you sārīputta, by which (or with) dwelling

evaṃ me sutam: 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:

vippasannāni kho te sārīputta, indriyāni parisuddho chavivaṇṇo pariyodāto. katamena kho tvam sārīputta, vihārena etarahi bahulaṃ viharasīti:

at present often (frequently or mostly) viharasi (“|”):

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

4. good good sārīputta, great by which (or with) purisavihāra apparently (or really, now, they say) you sārīputta, one by which (or with or from) ara (s) often (frequently or mostly) viharasi. 'great purisavihāro hesa sārīputta, that is (or namely) suññatā.

5. therefore (or from that) aa sārīputta, bhikkhu if might (or may/would or to be done) wishes for (or desires), suññatā by which (or with) dwelling at present often (frequently or mostly) might (or may/would or to be done) abides (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā

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

sādhū sādhū sārīputta, mahāpurisavihārena kira tvaṃ sārīputta, ekarahi bahulaṃ viharasi. 'mahāpurisavihāro hesa sārīputta, yadidaṃ suññatā.

tasmātiha sārīputta, bhikkhu sace ākaṇkheyya, suññatā vihārena etarahi bahulaṃ vihareyya'nti. tena sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese

thus should be paṭisañcikkhiti: 'from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food avariṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamiṃ there is nu kho me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the eye (s) in (or on/at/within/herein/among) form(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind ("|").

6. if sārīputta, bhikkhu ("|") (ing) is being (or ing if present verb usage) re-views thus (or yes) knows:

piṇḍāya avariṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ atthi nu kho me tattha cakkhuviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ. ya-

'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
 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 (resis-
 tance) 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)

smiñca padese piṇ-
 ḍāya acarīṃ, yena
 ca maggena gāmato
 piṇḍāya paṭikkamīṃ.
 atthi me tattha cak-
 khuviññeyyesu rūpesu
 chando vā rāgo vā
 doso vā moho vā pa-
 ṭighaṃ vāpi cetaso'ti.
 tena sārīputta, bhik-
 khunā tesamyeva pā-
 pakānaṃ akusalānaṃ
 dhammānaṃ pahā-
 nāya vāyāmitabbhaṃ.

(s) of/for dhamma (s) for (or having) abandoning should be vāyamiti.

7. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvīsiṃ, 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

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

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)
sāriputta, bhikkhu nā only
(or also or even or simply
or just) by which (or with)
that (or him) from pitipāmo-
jja to should be dwells from
ahorattānusikkhi (s) in (or
on/at/within/herein/among)
wholesome (or skilled) (s) in
(or on/at/within/herein/among)
dhamma (s).

8. furthermore sāriputta,
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)

puna ca paraṃ sāri-
putta, bhikkhunā iti
paṭisañcikkhitabbam:
'yena cāhaṃ maggena
gāmaṃ piṇḍāya pāvi-
siṃ, yasmiñca padese
piṇḍāya acarīṃ, yena
ca maggena gāmato
piṇḍāya paṭikkamīṃ.
atthi nu kho me tattha
sotaviññeyyesu sad-
desu chando vā rāgo
vā doso vā moho vā pa-
ṭighaṃ vāpi cetaso'ti.

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
 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 (resis-
 tance) indeed even of (or for)
 the mind (“|”).

9. if sārīputta, bhikkhu
 (“|”) (ing) is being (or ing
 if present verb usage) re-
 views 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

sace sārīputta, bhik-
 khu paccavekkhamāno
 evaṃ jānāti: 'yena cā-
 haṃ maggena gāmaṃ
 piṇḍāya pāvisiṃ. ya-
 smiñca padese piṇ-
 ḍāya acarīṃ, yena
 ca maggena gāmato
 piṇḍāya paṭikkamiṃ.
 atthi me tattha sota-
 viññeyyesu saddesu
 chando vā rāgo vā
 doso vā moho vā pa-
 ṭighaṃ vāpi cetaso'ti.
 tena sārīputta, bhik-
 khunā tesamyeva pā-

<p>gāmato for (or having) (the) alms food paṭikkamiṃ. there is me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the ear (s) in (or on/at/within/herein/among) sound(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“ ”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) of/for those (by/with/for you) evil of/for what? (or who or whom?) (s) of/for unwholesome (or unskillful) (s) of/for dhamma (s) for (or having) abandoning should be vāyāmiti.</p>	<p>pakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbāṃ.</p>
<p>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) re-</p>	<p>sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarīṃ, yena</p>

views thus (or yes) knows:
 from which (or (he) who) to
 cāha from path to we (must)
 destiny (or course/path)
 for (or having) (the) alms
 food pāvisiṃ, and in (or
 on/at/within/herein/among)
 which (or (he) who) padese
 for (or having) (the) alms
 food acarīṃ, by which (or
 with) which (or (he) who)
 and by which (or with) path
 gāmato for (or having) (the)
 alms food paṭikkamīṃ. there
 is not (does not exist) me so
 (there or in that place) in (or
 on/at/within/herein/among)
 might (or may/would or to
 be done) cognized with the
 ear (s) in (or on/at/within/herein/among)
 sound(s) (s) desire or lust
 or hate (or fault or blem-
 ish) 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 pitipāmo-

ca maggena gāmato
 piṇḍāya paṭikkamīṃ.
 natthi me tattha sota-
 viññeyyesu saddesu
 chando vā rāgo vā
 doso vā moho vā pa-
 ṭighaṃ vāpi cetaso'ti.
 tena sārīputta, bhik-
 khunā teneva pitipā-
 mojjena vihātabbaṃ
 ahorattānusikkhinā ku-
 salesu dhammesu.

jja to should be dwells from
 ahorrattānusikkhi (s) in (or
 on/at/within/herein/among)
 wholesome (or skilled) (s) in
 (or on/at/within/herein/among)
 dhamma (s).

11. furthermore sārīputta,
 bhikkhu nā thus should be
 paṭisañcikkhiti: 'from which
 (or (he) who) to cāha from
 path to we (must) destiny (or
 course/path) for (or having)
 (the) alms food pāvisiṃ, in
 (or on/at/within/herein/among)
 which (or (he) who) and
 padese for (or having) (the)
 alms food acarīṃ, by which
 (or with) which (or (he) who)
 and by which (or with) path
 gāmato for (or having) (the)
 alms food paṭikkamīṃ. there
 is nu kho me so (there or in
 that place) in (or on/at/within/herein/among)
 might (or may/would or to
 be done) cognized with the
 nose (s) in (or on/at/within/herein/among)
 aroma(s) (s) desire or lust or
 hate (or fault or blemish) or

puna ca param sārī-
 putta, bhikkhunā iti
 paṭisañcikkhitabbam:
 'yena cāham maggena
 gāmaṃ piṇḍāya pāvi-
 siṃ, yasmīṃ ca padese
 piṇḍāya acarīṃ, yena
 ca maggena gāmato
 piṇḍāya paṭikkamīṃ.
 atthi nu kho me tattha
 ghānaviññeyyesu gan-
 dhesu chando vā rāgo
 vā doso vā moho vā pa-
 ṭighaṃ vāpi cetaso'ti.

delusion or aversion (resistance) indeed even of (or for) the mind (“|”).

12. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: ‘from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ. and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acariṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamiṃ. there is me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the 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 (resis-

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ. ya-smiṃca padese piṇḍāya acariṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ. 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 vāyamitabbāṃ.

tance) indeed even of (or for) the mind (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) of/for those (by/with/for you) evil of/for what? (or who or whom?) (s) of/for unwholesome (or unskillful) (s) of/for dhamma (s) for (or having) abandoning should be vāyamiti.

13. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, in (or on/at/within/herein/among) which (or (he) who) and padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who)

sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃ ca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭīkamīṃ. natthi me tattha ghānaviññeyyesu gandhesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ

and by which (or with) path
 gāmato for (or having) (the)
 alms food paṭikkamiṃ. there
 is not (does not exist) me so
 (there or in that place) in (or
 on/at/within/herein/among)
 might (or may/would or to
 be done) cognized with the
 nose (s) in (or on/at/within/herein/among)
 aroma(s) (s) desire or lust
 or hate (or fault or blem-
 ish) 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 pitipāmo-
 jja 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).

ahorattānusikkhinā ku-
 salesu dhammesu.

14. furthermore sārīputta,
 bhikkhu nā thus should be
 paṭisañcikkhiti: 'from which

puna ca param sārī-
 putta, bhikkhunā iti
 paṭisañcikkhitabbam:
 'yena cāham maggena

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

15. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: ‘from which (or (he) who) to cāha from path to we (must)

gāmam piṇḍāya pāvisim, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. atthi nu kho me tattha jivhāviññeyyesu rasesu chando vā rāgo vā doso vā moho vā paṭigham vāpi cetaso’ti.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: ‘yena cāham maggena gāmam piṇḍāya pāvisim. yasmiñca padese piṇḍāya acarim, yena

<p>destiny (or course/path) for (or having) (the) alms food pāvisiṃ. and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamīṃ. there is me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the tongue (s) in (or on/at/within/herein/among) flavour(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resis- tance) 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</p>	<p>ca maggena gāmato piṇḍāya paṭikkamīṃ. atthi me tattha jivhā- viññeyyesu rasesu chando vā rāgo vā doso vā moho vā pa- ṭighaṃ vāpi cetaso'ti. tena sārīputta, bhik- khunā tesamyeva pā- pakānaṃ akusalānaṃ dhammānaṃ pahā- nāya vāyamitabbaṃ.</p>
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be vāyamiti.

16. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamīṃ. there is not (does not exist) me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the tongue (s) in (or on/at/within/herein/among) flavour(s) (s) desire or lust

sace pana sārīputta,
bhikkhu paccavek-
khamāno evaṃ jānāti:
yena cāhaṃ maggena
gāmaṃ piṇḍāya pāvi-
siṃ, yasmiṃca padese
piṇḍāya acarīṃ, yena
ca maggena gāmato
piṇḍāya paṭikkamīṃ.
natthi me tattha jiv-
hāviññeyyesu rasesu
chando vā rāgo vā
doso vā moho vā pa-
ṭighaṃ vāpi cetaso'ti.
tena sārīputta, bhik-
khunā teneva pitipā-
mojjena vihātabbaṃ
ahorattānusikkhinā ku-
salesu dhammesu.

or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pitipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

17. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: 'from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path

puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbam: 'yena cāham maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamīṃ. atthi nu kho me tattha kāyaviññeyyesu phoṭṭhabbesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi ce-

gāmato for (or having) (the) alms food paṭikkamim. there is nu kho me so (there or in that place) bodily in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the (s) in (or on/at/within/herein/among) tangible(s) (s) desire or lust or hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”).

18. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) re-views 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)

taso'ti.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisim. ya-smiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim. atthi me tattha kāyaviññeyyesu phoṭṭhabbesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhik-

and by which (or with) path
 gāmato for (or having) (the)
 alms food paṭikkamiṃ. 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 (resis-
 tance) indeed even of (or for)
 the mind (“|”). by which (or
 with) that (or him) sārīputta,
 bhikkhu nā only (or also
 or even or simply or just)
 of/for those (by/with/for
 you) evil of/for what? (or
 who or whom?) (s) of/for
 unwholesome (or unskillful)
 (s) of/for dhamma (s) for (or
 having) abandoning should
 be vāyamiti.

19. if however (or never-
 theless or yet or but or else
 or still or moreover or and
 now) sārīputta, bhikkhu
 (“|”) (ing) is being (or ing

khunā tesamyeva pā-
 pakānaṃ akusalānaṃ
 dhammānaṃ pahā-
 nāya vāyamitabbhaṃ.

sace pana sārīputta,
 bhikkhu paccavek-
 khamāno evaṃ jānāti:
 yena cāhaṃ maggena
 gāmaṃ piṇḍāya pāvi-
 siṃ, yasmiṃca padese

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

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 kusalessu dhammesu.

that (or him) from pitipāmo-
jja to should be dwells from
ahorattānusikkhi (s) in (or
on/at/within/herein/among)
wholesome (or skilled) (s) in
(or on/at/within/herein/among)
dhamma (s).

20. furthermore sārīputta,
bhikkhu nā thus should be
paṭisañcikkhiti: 'from which
(or (he) who) to cāha from
path to we (must) destiny (or
course/path) for (or having)
(the) alms food pāvisiṃ, and
in (or on/at/within/herein/among)
which (or (he) who) padese
for (or having) (the) alms
food acarīṃ, by which (or
with) which (or (he) who)
and by which (or with) path
gāmato for (or having) (the)
alms food paṭikkamīṃ. there
is nu kho me so (there or in
that place) in (or on/at/within/herein/among)
might (or may/would or to
be done) cognized with the
mind (s) in (or on/at/within/herein/among)
dhamma (s) desire or lust or

puna ca param sārī-
putta, bhikkhunā iti
paṭisañcikkhitabbam:
'yena cāhaṃ maggena
gāmaṃ piṇḍāya pāvi-
siṃ, yasmiñca padese
piṇḍāya acarīṃ, yena
ca maggena gāmato
piṇḍāya paṭikkamīṃ.
atthi nu kho me tat-
tha manoviññeyyesu
dhammesu chando vā
rāgo vā doso vā moho
vā paṭighaṃ vāpi ce-
taso'ti.

hate (or fault or blemish) or delusion or aversion (resistance) indeed even of (or for) the mind (“|”).

21. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: 'from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms food acarīṃ, by which (or with) which (or (he) who) and by which (or with) path gāmato for (or having) (the) alms food paṭikkamīṃ. there is me so (there or in that place) in (or on/at/within/herein/among) might (or may/would or to be done) cognized with the mind (s) in (or on/at/within/herein/among) dhamma (s) desire or lust or hate (or fault or blemish) or

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: 'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, ya-smiṃca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamīṃ. atthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. tena sārīputta, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbhaṃ.

delusion or aversion (resistance) indeed even of (or for) the mind (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) of/for those (by/with/for you) evil of/for what? (or who or whom?) (s) of/for unwholesome (or unskillful) (s) of/for dhamma (s) for (or having) abandoning should be vāyamiti.

22. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: from which (or (he) who) to cāha from path to we (must) destiny (or course/path) for (or having) (the) alms food pāvisiṃ, and in (or on/at/within/herein/among) which (or (he) who) padese for (or having) (the) alms

sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarīṃ, yena maggena gāmato piṇḍāya paṭikkamiṃ. natthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti. yena sārīputta, bhikkhunā teneva pītipā-

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

mojjena vihātabbam
ahorattānusikkhinā ku-
lesu dhammesu.

23. furthermore sārīputta,
bhikkhu nā thus should be

puna ca param sārī-
putta, bhikkhunā iti
paṭisañcikkhitabbam:

paṭisañcikkhiti: from abandoned nu kho me five cords of sensual pleasure (“|”),

24. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: not removed or destroyed kho me five cords of sensual pleasure (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā nnaṃ five of/for cords of sensual pleasure (s) for (or having) abandoning should be vāyamiti.

25. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: from abandoned kho me five cords of sensual pleasure (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply

pahīnā nu kho me pañca kāmagaṇā'ti,

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: appahīnā kho me pañca kāmagaṇā'ti. tena sārīputta, bhikkhunā pañcannaṃ kāmagaṇānaṃ pahānāya vāyamitabbaṃ.

sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: pahīnā kho me pañca kāmagaṇā'ti. tena sārīputta, bhikkhunā te-neva pītipāmojjena vihātabbaṃ ahoratānusikkhinā kusalesu dhammesu.

or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

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

27. if sārīputta, bhikkhu ("|") (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: not removed or destroyed kho me five hindrance of ("|"). by which (or with) that (or him) sārīputta, bhikkhu nā nnaṃ five of/for nivarāṇa (s) for (or having) abandoning should be vāyamiti.

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

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

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: appahīnā kho me pañca nīvaraṇā'ti. tena sārīputta, bhikkhunā pañcannaṃ nivarāṇānaṃ pahānāya vāyamitabbam.

sace pana sārīputta, bhikkhu paccavekkha-

or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: from abandoned kho me five hindrance of (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

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

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

māno evaṃ jānāti: pa-hīnā kho me pañca nīvaraṇā'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

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

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: apariññātā kho me pañcupā-

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 vāyamīti.

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)

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dānakkhandhā'ti. tena sārīputta, bhikkhunā pañcannaṃ upādānakkhandhānaṃ pariññāya vāyamītabbaṃ.

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

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dhamma (s).

32. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: matured nu kho me four establishments of mindfulness (“|”).

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

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: bhav-

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

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: abhāvitā kho me cattāro satipaṭṭhānā'ti. tena sārīputta, bhikkhunā cattunnaṃ satipaṭṭhānaṃ bhāvanāya vāyāmitabbam.

sace pana sārīputta, bhikkhunā paccavekkhamāno evaṃ jānāti: bhāvitā kho me cattāro satipaṭṭhānā'ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā ku-

itā kho me four establishments of mindfulness (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

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

36. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: abhāvitā kho me four right exertions (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā four of/for sammappadhāna (s) for (or having) matu-

salesu dhammesu.

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

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

ration should be vāyamiti.

37. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: matured kho me four right exertions (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

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

39. if sārīputta, bhikkhu

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

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

sace sārīputta, bhik-

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

40. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: matured kho me four bases for superhuman power (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in

khu paccavekkhamāno evaṃ jānāti: abhāvitā kho me cattāro iddhipādā'ti. tena sārīputta, bhikkhunā catunnaṃ iddhipādānaṃ bhāvanāya vāyamitabbam.

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

(or on/at/within/herein/among)
dhamma (s).

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

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

43. if however (or neverthe-
less 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)

puna ca paraṃ sārī-
putta, bhikkhunā iti
paṭisañcikkhitabbaṃ:
bhāvitā nu kho me
pañcīndriyānī'ti.

sace sārīputta, bhik-
khu paccavekkhamāno
evaṃ jānāti: abhā-
vitā kho me pañcīndri-
yānī'ti. tena sārīputta,
bhikkhunā pañcannaṃ
indriyānaṃ bhāvanāya
vāyamitabbaṃ.

sace pana sārīputta,
bhikkhu paccavek-
khamāno evaṃ jānāti:
bhāvitā kho me pañ-
cīndriyānī'ti. tena sārī-
putta, bhikkhunā
teneva pītipāmojjena
vihātabbaṃ ahorattā-
nusikkhinā kusalesu
dhammesu.

sāriputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

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

45. if sāriputta, 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) sāriputta, bhikkhu nā nnaṃ five of/for power (s) for (or having) maturation should be vāyamiti.

46. if however (or never-

puna ca paraṃ sāriputta, bhikkhunā iti paṭisañcikkhitabbam: bhāvitā nu kho me pañcabalānī'ti.

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

sace pana sāriputta, bhikkhu paccavek-

theless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: matured kho me balānī five (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

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

48. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: abhāvitā

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

puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbā: bhāvitā nu kho me sattabojjhaṅgā'ti.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: abhāvitā kho me sattaboj-

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 vāyamiti.

49. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: matured kho me seven factors of awakening (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells, from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among)

jhaṅgā'ti. tena sārīputta, bhikkhunā sattannaṃ bojjhaṅgānaṃ bhāvanāya vāyamitabbaṃ.

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

dhamma (s).

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

51. if sārīputta, bhikkhu ("|") (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: 'abhāvito kho me noble eightfold path ("|"). by which (or with) that (or him) sārīputta, bhikkhu nā of/for noble eight of/for ṅgika of/for path for (or having) maturation should be vāyamiti.

52. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu ("|") (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: 'ma-

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

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

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

tured kho me noble eight factored path (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

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

54. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: 'abhāvitā kho me samatho and vipassanā cā (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā of/for

ahorattānusikkhinā ku-salesu dhammesu.

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

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

samathavipassana (s) for (or having) maturation should be vāyamiti.

55. if however (or nevertheless or yet or but or else or still or moreover or and now) sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: ’matured kho me samatho and vipassanā cā (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā only (or also or even or simply or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

56. furthermore sārīputta, bhikkhu nā thus should be paṭisañcikkhiti: ’sacchikatā nu kho me noble knowledge

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

puna ca paraṃ sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ: ’sacchikatā nu kho me

and liberation¹ cā (“|”).

57. if sārīputta, bhikkhu (“|”) (ing) is being (or ing if present verb usage) reviews thus (or yes) knows: ‘asacchikatā kho me noble knowledge and liberation cā (“|”). by which (or with) that (or him) sārīputta, bhikkhu nā for (or having) noble knowledge and (with/for/from/in) liberation and for (or having) realization should be vāyamīti.

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

vijjā ca vimutti¹ cā’ti.

sace sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: ‘asacchikatā kho me vijjā ca vimutti cā’ti. tena sārīputta, bhikkhunā vijjāya ca vimuttiyā ca sacchikiriyāya vāyami-tabbam.

sace pana sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti: ‘sacchikatā kho me vijjā ca vimutti cā’ti. tena sārīputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā ku-salesu dhammesu.

¹ vipassanā-sīmu. ■

¹ vipassanā-sīmu. ■

or just) by which (or with) that (or him) from pītipāmojja to should be dwells from ahorattānusikkhi (s) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

59. which (or (those) who) indeed (or because) any (or some) who sārīputta, of/for atītamaddha (s) samanās or brahmanas or piṇḍapātāṃ parisodhesuṃ. (the) all those (by/with/for you) only (or also or even or simply or just) thus a having reviews having reviews piṇḍapātāṃ 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 piṇḍapātāṃ they (or present part.: being or ing) parisodhessati, (the) all

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

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

those (by/with/for you) only
(or also or even or simply or
just) thus a having reviews
having reviews piṇḍapātaṃ
they (or present part.: being
or ing) parisodhessati.

61. which (or (he) who) too
(also or even) indeed (or be-
cause) any (or some) who
sāriputta, at present samanas
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) parisod-
hati.

62. well now (or well then)
for you (or you all)² sāriputta,
thus (or yes) should be trained:
'having reviews having re-
views piṇḍapātaṃ we (must)
parisodhessati ("|"). thus (or

²therefore (or from that) aa sāriputta-
sīmu, majasaṃ. ■

yepi hi keci sāriputta,
etarahi samaṇā vā brā-
hmaṇā vā piṇḍapātaṃ
parisodhenti, sabbe
te evameva paccavek-
khitvā paccavekkhi-
tvā piṇḍapātaṃ pariso-
dhenti.

tena hi vo² sāriputta,
evaṃ sikkhitabbam:
'paccavekkhitvā pac-
cavekkhitvā piṇḍapā-
taṃ parisodhessāmā'ti.
evaṃ hi vo sāriputta.

²tasmātiha sāriputta-sīmu, maja-
saṃ. ■

yes) indeed (or because) for
 you (or you all) sārīputta.
 they (or present part.: being
 or ing) sikkhitabbati.

sikkhitabbanti.

63. idamavoca: the Auspi-
 cious One. contented a the
 venerable sārīputto for the
 Auspicious One said abhi-
 nandi (“|”).