

## 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, 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 was, 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

## 0.1 kīṭāgirisuttam

1. evaṃ me sutam ekaṃ samayaṃ bhagavā kāsīsu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. tatra kho bhagavā bhikkhū āmantesi: ahaṃ kho bhikkhave aññatreva rattibhojanā bhuñjāmi, aññatra kho panāhaṃ bhikkhave rattibhojanā bhuñjamāno appābādhaṇṇa sañjānāmi appātāṇkataṇṇa lahuṭṭhāṇṇa balaṇṇa phāsuvihāraṇṇa. etha tumhepi bhikkhave aññatreva rattibhojanā bhuñjatha, aññatra kho pana bhikkhave tumhepi rattibhojanā bhuñjamānā appābādhaṇṇa sañjānissatha appātāṇkataṇṇa lahuṭṭhāṇṇa balaṇṇa phāsuvihāraṇṇā'ti. evambhanteti kho te bhikkhū bhagavato paccassosum. atha kho bhagavā kāsīsu anupubbena cārikaṃ caramāno yena kīṭāgiri nāma kāsīnaṃ nigamo tadavasari. tatra sudaṃ bhagavā kīṭāgirisimṃ viharati kāsīnaṃ nigame.

2. tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirisimṃ 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 appābādhaṇṇa sañjānanti appātāṇkataṇṇa lahuṭṭhāṇṇa balaṇṇa phāsuvihāraṇṇa. etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhaṇṇa sañjānissatha, appātāṇkataṇṇa lahuṭṭhāṇṇa balaṇṇa phāsuvihāraṇṇa-

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, 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 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.

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,

cā'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 appātāṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle'ti. yato kho te bhikkhu nāsakkhiṃsu assajipunabbasuke bhikkhū saññāpetum. atha yena bhagavā tenupasaṅkamimṃsu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimṃsu, ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum.

3. "idha mayam bhante yena assajipunabbasukā bhikkhū tenupasaṅkamimha. upasaṅkamitvā assajipunabbasuke bhikkhū etadavocumha: 'bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho paṇāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātāṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho paṇāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha, appātāṅkatañca 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 appātāṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayam kiṃ san-

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”.

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 was, 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 re-

diṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayā bhuñjissāma pāto ca divā ca vikāle'ti. yato kho mayā bhante nāsakkhimha assajipunabbasuke bhikkhū saññāpetuṃ. atha mayā etamatthaṃ bhagavato ārocemā"ti.

4. atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi: ehi tvaṃ bhikkhu mama vacanena assajipunabbasuke bhikkhū āmantehi, satthāyasmante āmanteti'ti. evambhanteti kho so bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupasaṅkami. upasaṅkamtvā assajipunabbasuke bhikkhū etadavoca: 'satthāyasmante āmanteti'ti. evamāvusoti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamiṃsu. upasaṅkamtvā bhagavantā abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisine kho assajipunabbasuke bhikkhū bhagavā etadavoca,

5. 'saccaṃ kira bhikkhave sambahulā bhikkhū tumhe upasaṅkamtvā etadavocuṃ: bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca. aññatra kho paṇāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho paṇāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca ba-

spects, 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, 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

lañca phāsuvihārañcā'ti. evaṃ vutte kira bhikkhave tumhe te bhikkhū evaṃ avacuttha: 'mayāṃ kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle, te mayāṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle, appābādhañca sañjānāma appātāṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayāṃ kiṃ sandiṭṭhi-kaṃ hitvā kālīkaṃ anudhāvissāma, sāyañceva mayāṃ bhuñjissāma pāto ca divā ca vikāle'ti. evambhante.

6. kinnu me tumhe bhikkhave evaṃ dhammaṃ desi-taṃ ājānātha. yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃ-vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. no'hetāṃ bhante. nanu me tumhe bhikkhave evaṃ dhammaṃ desi-taṃ 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. idhapane-kaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti. idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. idha pane-kaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. kusalā dham-

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



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.”

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, touched with wisdom by me, “here, of one experiencing

mā abhivaḍḍhantīti evambhante.

7. sādhu bhikkhave mayā'cetam bhikkhave aññātam abhavissa adiṭṭham aviditam asacchikataṃ aphassitam 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 diṭṭham viditam sacchikataṃ phassitam paññāya, idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī'ti. tasmāham 'evārūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadāmi.

8. mayā'cetam bhikkhave aññātam abhavissa adiṭṭham aviditam asacchikataṃ aphassitam paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. evamaham ajānanto 'evārūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti. vadeyyaṃ. api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetam bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātam diṭṭham viditam sacchikataṃ phassitam paññāya idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. ta-

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 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 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

smāhaṃ evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

**9.** mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. evamahaṃ ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ pajahathā'ti vadeyyaṃ. api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetam bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ evarūpaṃ dukkhaṃ vedanaṃ pajahathāti vadāmi.

**10.** mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. evamahaṃ ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'ti. vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetambhante. 'yasmā 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 viharathāti vadāmi.

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 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 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

11. mayā'cetam bhikkhave aññātam abhaviṣṣa adiṭṭham aviditam asacchikataṃ aphassitaṃ paññāya: idhekaccassa 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 hetambhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā'ti vadāmi

12. mayā'cetam bhikkhave aññātam abhaviṣṣa adiṭṭham aviditam asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhayanti'ti. evamaḥaṃ ajānanto 'evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā'ti vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetam bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. tasmāhaṃ evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi

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 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”.

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 de-

**13.** nāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ appamādena karaṇīyanti vadāmi. naṃ panāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppat-tasadatthā parikkhīṇabhavasaññojanā sammadaññā vi-muttā. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tesāṃ appamādena abhabbā te pamajjitum,

**14.** ye ca kho te bhikkhave bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīya'nti vadāmi. taṃ kissa hetu: appeva-nāmime āyasmanto anulomikāni senāsanāni paṭiseva-mānā kalyāṇamitte bhajamānā indriyāni samannāna-yamānā yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariya-pariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchi-katvā upasampajja vihareyyu'nti. imaṃ kho ahaṃ bhikkhave imesaṃ bhikkhūnaṃ appamādaphalaṃ sampas-samāno appamādena karaṇīyanti vadāmi.

**15.** sattime bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. katame satta: ubhatobhāgavimutto paññā-vimutto kāyasakkhī diṭṭhappatto<sup>2</sup> saddhāvimutto dham-mānusārī saddhānusārī.

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



stroyed 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, 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.

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. 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. ayam vuccati bhikkhave puggalo ubhatobhāgavimutto. imassa kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tassa appamādena abhabbo so pamajjitum.

17. 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. ayam vuccati bhikkhave puggalo paññāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tassa appamādena abhabbo so pamajjitum.

18. 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 vuccati bhikkhave puggalo kāyasakkhī. imassa kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhaja-

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

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

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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] 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.

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

māno indriyāni samannānaya māno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

**19.** 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 vodiṭṭhā honti vocarītā. ayaṃ vuccati bhikkhave puggalo diṭṭhappatto<sup>5</sup>. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānaya māno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

**20.** katamo ca bhikkhave puggalo saddhāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati,

<sup>5</sup>diṭṭhippatto (sīmu, machasaṃ, syā) ■

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.

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

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: appevanāma ayamāśasmā anulomikāni senāsanāni paṭiseva māno kalyāṇamitte bhajamāno indriyāni samannānaya māno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariya-pariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

**21.** katamo ca bhikkhave puggalo dhammānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa na<sup>6</sup> disvā āsavā aparikkhīṇā<sup>7</sup> 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 karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni se-

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<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 (machasaṃ, syā)

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. 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 to-be-done must be done with vigilance.

nāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyāmāno yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ sampassamāno appamādena karaṇiyanti vadāmi.

**22.** katamo ca bhikkhave puggalo saddhānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharaṭi, paññāya cassa na<sup>8</sup> disvā āsavā aparikkhīṇā honti. tathāgate cassa saddhāmatthaṃ hoti pemamattaṃ. api cassa ime dhammā honti. seyyathidaṃ: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vuccati bhikkhave puggalo saddhānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇiyanti vadāmi. taṃ kissa hetu: appēvanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyāmāno yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādapphalaṃ sampassamāno appamādena karaṇiyanti vadāmi.

<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). ■



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.

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

**23.** nāhaṃ bhikkhave ādikenēva aññārādhaṇaṃ vadāmi. api ca bhikkhave anupubbasiṅghā anupubbakiriyaṃ anupubbapaṭipadā aññārādhaṇā hoti.

**24.** kathaṇca bhikkhave anupubbasiṅghā anupubbakiriyaṃ anupubbapaṭipadā aññārādhaṇā hoti: idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto soṭaṃ odahati, ohitasoto<sup>9</sup> dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakhantiyā sati chando jāyati, chandaajāto ussaḥhitvā<sup>10</sup> tuletī, tulayitvā padaḥhati, pahitatto<sup>11</sup> samāno kāyena ceva paramaṃ saccaṃ sacchikaroti, paññāya ca naṃ paṭivijja<sup>12</sup> passati.

**25.** sāpi nāma bhikkhave saddhā nāhosi. tampi nāma bhikkhave upasaṅkamaṇaṃ nāhosi. sāpi nāma bhikkhave payirupāsanaṃ nāhosi. tampi nāma bhikkhave soṭāvaḍḍhaṇaṃ nāhosi. tampi nāma bhikkhave dhammasavanaṃ nāhosi. sāpi nāma<sup>13</sup> bhikkhave dhammaḍḍharaṇā nāhosi. sāpi nāma bhikkhave atthūpaparikkhā nāhosi. sāpi nāma bhikkhave dhammanijjhānakhanti nāhosi. sopi nāma bhikkhave chando nāhosi.

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<sup>9</sup>odahitasoto (simu)

<sup>10</sup>ussāhetvā (machasaṃ)

<sup>11</sup>padahitatto (simu)

<sup>12</sup>ativijja (machasaṃ, pts)

<sup>13</sup>tampināma (simu)

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 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 gradual progress, success in final knowledge comes to be? Here, O bhikkhus, faith having come into being, one approaches [the Teacher];

sopi nāma bhikkhave ussāho nāhosi. sāpi nāma bhikkhave tulanā nāhosi. tampi nāma bhikkhave padhānaṃ nāhosi. vippaṭṭipannā'ttha bhikkhave. micchāpaṭṭipannā'ttha bhikkhave. kīvadūrevime bhikkhave moghapurisā apakkantā imasmā dhammavinayā,

**26.** atthi bhikkhave catuppadam veyyākaraṇaṃ yas-suddiṭṭhassa viññū puriso na cirasseva paññāyatthaṃ ājāneyya. uddisissāmi vo bhikkhave. ājānissatha me-tanti. ke ca mayaṃ bhante, ke ca dhammassa aññā-tāroti. yopi so bhikkhave satthā āmisagaru āmisadā-yādo āmisehi saṃsaṭṭho viharati, tassapayaṃ evarū-pī paṇopaṇaviyā na upeti. evaṃca no assa, atha naṃ kareyyāma. na ca no evamassa, na naṃ kareyyāmāti. kimpana bhikkhave yaṃ tathāgato sabbaso āmisehi visamsaṭṭho viharati. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya<sup>14</sup> vattato ayamanudhammo hoti: satthā bhagavā, sāvako hamasmi. jānāti bhaga-vā, nāhaṃ jānāmīti. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya vattato rumhaniyaṃ<sup>15</sup> satthu-sāsanam hoti ojavantaṃ. saddhassa bhikkhave sāvaka-ssa satthusāsane pariyogāya vattato ayamanudhammo hoti: ' kāmam taco ca nahāru ca atṭhi ca avasis-satu upasussatu sarīre maṃsalohitaṃ. yaṃ taṃ purisatthāmena purisaviriyena purisaparakkamena pat-tabbaṃ, na taṃ apāpuṇitvā viriyassa satthānaṃ bhavissati'ti. saddhassa bhikkhave sāvakassa satthusāsa-

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

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<sup>15</sup>rūḷhaniyaṃ (machasaṃ, syā) ■

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.

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

ne pariyogāya vattato dvinnam phalānam aññataram  
phalam pāṭikaṅkham: diṭṭheva dhamme aññā, sati vā  
upādisese anāgāmitāti.

27. idamavoca bhagavā. attamanā te bhikkhū bhaga-  
vato bhāsitaṃ abhinanduntī.

### **kīṭāgirisuttaṃ dasamaṃ.**

bhikkhuvaggo dutiyo

tassa vaggassa uddānam

kuñjara rāhula sassata lokā mālun̄kyaputto ca bhad-  
dāli nāmo khuddadijātha sahampati yācam nālaka rañ-  
ñikīṭāgirināmo.

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,

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".

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

