0.0.1 At Kitagiri

kīṭāgirisuttaṃ

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 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 mar-

evaṃ me sutaṃ 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 appābādhatañca sañjānāmi appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi bhikkhave aññatreva rattibhojanā bhuñjatha, aññatra kho pana bhikkhave tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihā-

ket town of Kasi named Kitagiri. There the Auspicious One abided in the market town of Kasi at Kitagiri.

rañcā'ti. evambhanteti kho te bhikkhū bhagavato paccassosuṃ. atha kho bhagavā kāsīsu anupubbena cārikaṃ caramāno yena kīṭāgiri nāma kāsīnaṃ nigamo tadavasari. tatra sudaṃ bhagavā kīṭāgirismiṃ viharati kāsīnaṃ nigame.

2. At that time the bhikkhus named Assaji and Punabbasuka were residents of Kitagiri. So then, many bhikkhus visited with Assaji and Punabbasuka. Upon arrival, the bhikkhus said this to Assaji and Punabbasuka: “The Auspicious One, friends, and the bhikkhu Sangha only eat apart from evening meals. Nevertheless, friends, eating apart from evening meals, they perceive that little affliction and that little illness, a

tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirismiṃ āvāsikā honti. atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasaṅkamiṃsu. upasaṅkamitvā assajipunabbasuke bhikkhū etadavocuṃ: bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhu saṅgho ca, aññatra kho pa-

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, the bhikkhus Assaji and Punabbasuka said this to those bhikkhus: "We, friends, just 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

nāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha, appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. evaṃ vutte assajipunabbasukā bhikkhū te bhikkhū etadavocuṃ: 'mayaṃ kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle. te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca

bhikkhus were unable to convince the bhikkhus Assaji and Punabbasuka, they went to the Auspicious One. Upon arrival, they bowed down to the Auspicious One and sat down to one side. Having sat on one side, those bhikkhus said this to the Auspicious One.

balañca phāsuvihārañca, te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle'ti. yato kho te bhikkhu nāsakkhiṃsu assajipunabbasuke bhikkhū saññāpetuṃ. atha yena bhagavā tenupasaṅkamiṃsu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ.

3. Here Bhante, we visited with the bhikkhus Assaji and Punabbasuka. Upon arrival, we said this to the bhikkhus Assaji and Punabbasuka: “The Auspicious One and the bhikkhu Sangha, friends, only eat apart from evening meals.

"idha mayaṃ bhante yena assajipunabbasukā bhikkhū tenupasaṅkamimha. upasaṅkamitvā assajipunabbasuke bhikkhū etadavocumha: 'bha-

Eating apart from evening meals, friends, they nevertheless perceive that little affliction and that little illness, lightness and strength and a comfortable abiding. Come you, friends, you too must only eat apart from evening meals. Eating apart from evening meals friends, you too will nevertheless perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding". When thus was said, Bhante, the bhikkhus Assaji and Punabbasuka said this to us: "We, friends, just 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

gavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha, appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. evaṃ vutte bhante assajipunabbasukā bhikkhū amhe etadavocuṃ: 'mayaṃ kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle. te mayaṃ sāyañceva bhuñjamānā pāto

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".

ca divā ca vikāle appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle'ti. yato kho mayaṃ bhante nāsakkhimha assajipunabbasuke bhikkhū saññapetuṃ. atha mayaṃ etamatthaṃ bhagavato ārocemā"ti.

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

atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi: ehi tvaṃ bhikkhu mama vacanena assajipunabbasuke bhikkhū āmantehi, satthāyasmante āmantetī'ti. evam-

One, went to the bhikkhus Assaji and Punabbasuka. Upon arrival, he said this to the bhikkhus Assaji and Punabbasuka: “The Teacher summons the venerables”. “Yes, friend”. The bhikkhus Assaji and Punabbasuka, having replied to that bhikkhu, they went to the Auspicious One. Upon arrival, they bowed to the Auspicious One and sat down to one side. Having sat to one side, the Auspicious One said this to the bhikkhus Assaji and Punabbasuka.

bhanteti kho so bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupasaṅkami. upasaṅkamitvā assajipunabbasuke bhikkhū etadavoca: 'satthāyasmante āmantetī'ti. evamāvusoti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamiṃsu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinne kho assajipunabbasuke bhikkhū bhagavā etadavoca,

5. “Is it true as reported, O bhikkhus, that many bhikkhus, having visited with you, said this: “The Auspicious One and the bhikkhu Sangha, friends, only eat apart from

'saccaṃ kira bhikkhave sambahulā bhikkhū tumhe upasaṅkamitvā etadavocuṃ: bhagavā kho āvuso aññatreva rattibhojanā bhuñjati

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 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

bhikkhusaṅgho ca. aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. evaṃ vutte kira bhikkhave tumhe te bhikkhū evaṃ avacuttha: 'mayaṃ kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle, te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle, appābādhatañca sañ-

takes time. We will just eat in the evening, morning and during the day at the wrong time."" "Yes, Bhante."

jānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle'ti. evambhante.

6. Have you, O bhikkhus, known the dhamma taught by me to you thus: "Whatever this individual person experiences, whether pleasure or pain or neither pain nor pleasure, of that, unwholesome dhammas diminish, wholesome dhammas increase." "Certainly not, Bhante." Have you not, O bhikkhus, known the dhamma taught by me to you thus: "Here, for one experiencing such a form of a pleasant feeling, unwholesome dhammas increase, wholesome dhammas diminish. But here,

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

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

ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato[1] akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti. idha panekaccassa 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 adukkhamasukhaṃ veda-

[1] vedayato (machasaṃ, syā)

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

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

sādhu bhikkhave mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyantīti. evamahaṃ ajānanto'evarūpaṃ sukhaṃ vedanaṃ paja-

bhikkhus, this is ever understood, seen, known, realized, touched with wisdom by me, "here, for 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.

hathā'ti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetaṃ bhante, yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya, idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī'ti. tasmāhaṃ 'evarūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadāmi.

8. "If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: "Here, for one experiencing such a form of pleasant feeling, unwholesome dhammas diminish,

mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ sukhaṃ veda-

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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, for 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.

naṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. evamahaṃ ajānanto 'evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti. vadeyyaṃ. api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetaṃ bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. tasmāhaṃ evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

mayā'cetaṃ bhik-

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

khave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī'ti. evamahaṃ ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ pajahathā'ti vadeyyaṃ. api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetaṃ bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī'ti. tasmāhaṃ evarūpaṃ

10. If that, O bhikkhus, would have been not understood, unseen, unknown, unrealized, untouched with wisdom by me: “Here, for 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, for one experiencing such a form of painful feeling, unwholesome dhammas diminish, wholesome dhammas increase.” Therefore I say, all of you, enter upon and abide

dukkhaṃ vedanaṃ pajahathāti vadāmi.

mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. evamahaṃ ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'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 dukkhaṃ vedanaṃ

in such a form of painful feeling.

vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. tasmāhaṃ evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

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

mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhayanti, kusalā dhammā parihāyantī'ti. evamahaṃ ajānanto 'evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā'ti vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetambhante. 'yasmā ca kho etaṃ bhik-

by me: “Here, for 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.

khave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī'ti. tasmāhaṃ evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā'ti vadāmi.

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

mayā'cetaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya: idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhayantī'ti. evamahaṃ ajānanto'eva-

ant 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, for 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”.

rūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā'ti vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetaṃ bhante. 'yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti. tasmāhaṃ evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

13. I do not say, O bhikkhus, of all bhikkhus that what must be done should be done with vigilance. But

nāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ appamā-

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[by] that I do not say, O bhikkhus, of all bhikkhus that what must be done should not be done with vigilance. Those bhikkhus, O bhikkhus, who are arahant with asavas extincted, who have lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely extincted the fetters of being, and liberated by correct final knowledge, such a form of bhikkhu, O bhikkhus, I do not say that what must be done should be done with vigilance. What is the reason for that?: They have done what must be done with vigilance. They are unable to become negligent.

dena karaṇīyanti vadāmi. naṃ panāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaññojanā sammadaññā vimuttā. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tesaṃ appamādena abhabbā te pamajjituṃ.

14. But those bhikkhus, O bhikkhus, who are in higher training, of unattained minds, they dwell ever aspiring for the unsurpassed security

ye ca kho te bhikkhave bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti. ta-

from bondage. such a form of bhikkhu, O bhikkhus, I say that what must be done should 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, leveling the differences in the faculties, [then] they may dwell having entered upon 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 supreme knowledge in just this very life. Considering this fruit of vigilance, O bhikkhus, I say of these bhikkhus that what must be done should be done with vigilance.

thārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīya'nti vadāmi. taṃ kissa hetu: appevanāmime āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannānayamānā yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyu'nti. imaṃ kho ahaṃ bhikkhave imesaṃ bhikkhūnaṃ appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

15. There are, O bhikkhus,

sattime bhikkhave puggalā santo saṃ-

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.

vijjamānā lokasmiṃ. katame satta: ubhatobhāgavimutto paññāvimutto kāyasakkhī diṭṭhappatto[2] saddhāvimutto dhammānusārī saddhānusārī.

16. And who, O bhikkhus, is the both ends liberated individual? Here, O bhikkhus a certain individual is one who having contact with the body, abides in those peaceful liberations that are formless, surpassing forms, and having seen with wisdom, his asavas come to be utterly extincted. This is called, O bhikkhus, both ends liberated individual. I, O bhikkhus, do not say of this bhikkhu that what must be done should be done with vigilance. What is the reason for that? He has done [what must be done] with vigilance. He is unable to [become] negligent.

katamo ca bhikkhave puggalo ubhatobhāgavimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā[3] viharati, paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto. imassa kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇī-

[2] diṭṭhippatto (sīmu, machasaṃ, syā)
[3] pusitvā (sīmu, machasaṃ, syā)

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

yanti vadāmi. taṃ kissa hetu: kataṃ tassa appamādena abhabbo so pamajjituṃ.

katamo ca bhikkhave puggalo paññāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā[4] 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: kataṃ tassa appamādena abhabbo so pamajji-

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[4] phusitvā (sīmu, machasaṃ, syā)

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 with wisdom, some of his asavas come to be utterly extincted. This is called, O bhikkhus, body witness individual. I say, O bhikkhus, of this bhikkhu that what must be done should 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 dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen just rightly go forth

tuṃ.

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 ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno yassatthāya kulaputtā sammadeva agārasmā

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from the household life into homelessness, having realized it with his own supreme knowledge in just this very life. Considering this fruit of vigilance, O bhikkhus, I say of this bhikkhu that what must be done should be done with vigilance.

anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

19. And who, O bhikkhus, is the view attainer individual? Here, O bhikkhus, a certain individual is one who does not contact with the body and abides in those peaceful liberations that are formless, surpassing forms. But having seen with wisdom, some of his asavas come to be utterly extincted, and he has fully understood and penetrated the teachings proclaimed by the Tathagata with wisdom. This is called, O bhikkhus,

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 voditṭhā honti vocaritā. ayaṃ vuccati bhikkhave puggalo diṭṭhappatto

the view attainer individual. I say, O bhikkhus, of this bhikkhu that what must be done should 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 dwell having entered upon 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 supreme knowledge in just this very life. Considering this fruit of vigilance, O bhikkhus, I say of this bhikkhu that what must be done should be done with vigilance.

[5]. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

[5]diṭṭhippatto (sīmu, machasaṃ, syā)
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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 with wisdom, some of his asavas come to be utterly extincted, and his faith in the Tathagata comes to be settled, rooted, established. This is called, O bhikkhus, the faith liberated individual. I say, O bhikkhus, of this bhikkhu that what must be done should 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 dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen just rightly go forth from the

katamo ca bhikkhave puggalo saddhāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. tathāgate cassa saddhā niviṭṭhā hoti mūlajātā patiṭṭhitā. ayaṃ vuccati bhikkhave puggalo saddhāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāsasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno yassatthāya kulaputtā sammadeva

household life into homelessness, having realized it with his own supreme knowledge in just this very life. Considering this fruit of vigilance, O bhikkhus, I say of this bhikkhu that what must be done should be done with vigilance.

agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

21. And who, O bhikkhus, is the dhamma follower individual? Here, O bhikkhus, a certain individual is one who does not contact with the body and abides in those peaceful liberations that are formless, surpassing forms. And not having seen with wisdom, some of his asavas are not utterly extincted. But he has a measure of understanding with wisdom and submits to the teachings proclaimed

katamo ca bhikkhave puggalo dhammānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya

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by the Tathagata. 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 say, O bhikkhus, of this bhikkhu that what must be done should 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 dwell having entered upon 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 supreme knowledge in just this very life. Considering this fruit of vigilance, O bhikkhus, I say of this bhikkhu that what

cassa na[6] disvā āsavā aparikkhīṇā honti, tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti. api cassa ime dhammā honti, seyyathīdaṃ: 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 senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni

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

must be done should be done with vigilance.

samannānayamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

22. And who, O bhikkhus, is the faith follower individual? Here, O bhikkhus, a certain individual is one who does not contact with the body and abides in those peaceful liberations that are formless, surpassing forms. And not having seen with wisdom, some of his asavas are not utterly extincted. But

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

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 say, O bhikkhus, of this bhikkhu that what must be done should 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 dwell having entered upon 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 supreme knowledge in just this very life. Considering this fruit

ñāya cassa na[7] disvā āsavā aparikkhīṇā honti. tathāgate cassa saddhāmattaṃ hoti pemamattaṃ. api cassa ime dhammā honti. seyyathīdaṃ: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vuccati bhikkhave puggalo saddhānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannā-

[7] reading na disvā, since disvā implies that the āsavā to be destroyed by seeing have been destroyed (see Majjhimanikāyo 1.1.2. Sabbāsavasuttaṃ).

of vigilance, O bhikkhus, I say of this bhikkhu that what must be done should be done with vigilance.

nayamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

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

nāhaṃ bhikkhave ādikeneva aññārādhanaṃ vadāmi. api ca bhikkhave anupubbasikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti.

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

kathañca bhikkhave

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gradual progress, success in final knowledge comes to be? Here, O bhikkhus, faith having come into being, one visits with [the Teacher]; having visited, one pays respects; having bowed down, 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 submits to the Dhamma; having submited to 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.

anupubbasikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti: idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto[8] dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā [9] tuleti, tulayitvā padahati, pahitatto[10] samāno kāyena ceva paramaṃ saccaṃ sacchikaroti, paññāya ca naṃ paṭivij-

[8]odahitasoto (sīmu)
[9]ussāhetvā (machasaṃ)
[10]padahitatto (sīmu)

25. Indeed, O bhikkhus, that faith has not come to be. Indeed that visiting, 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. 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.

jha[11] passati.

sāpi nāma bhikkhave saddhā nāhosi. tampi nāma bhikkhave upasaṅkamanaṃ nāhosi. sāpi nāma bhikkhave payirupāsanā nāhosi. tampi nāma bhikkhave sotāvadhānaṃ nāhosi. tampi nāma bhikkhave dhammasavanaṃ nāhosi. sāpi nāma[12] 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

[11] ativijja (machasaṃ, pts)
[12] tampināma (sīmu)

khus, has also not come to be. "You, O bhikkhus, have not entered upon the path." You, O bhikkhus, have entered upon a mistaken path". How far, O bhikkhus have these worthless men strayed from this dhamma and discipline,

nāma bhikkhave padhānaṃ nāhosi. vippaṭipannā'ttha bhikkhave. micchāpaṭipannā'ttha bhikkhave. kīvadūrevime bhikkhave moghapurisā apakkantā imasmā dhammavinayā.

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

atthi bhikkhave catuppadaṃ veyyākaraṇaṃ yassuddiṭṭhassa viññū puriso na cirasseva paññāyatthaṃ ājāneyya. uddisissāmi vo bhikkhave. ājānissatha metanti. ke ca mayaṃ bhante, ke ca dhammassa aññātāroti. yopi so bhikkhave satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati, tassapayaṃ evarūpī

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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 instructions, 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 instructions, the Teacher's instructions is refreshing and nourishing. For a faithful disciple, O bhikkhus, engaged in assimilating the Teacher's instructions, 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

paṇopaṇaviyā na upeti. evañca no assa, atha naṃ kareyyāma. na ca no evamassa, na naṃ kareyyāmāti. kimpana bhikkhave yaṃ tathāgato sabbaso āmisehi visaṃsaṭṭho viharati. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya[13] vattato ayamanudhammo hoti: satthā bhagavā, sāvako hamasmi. jānāti bhagavā, nāhaṃ jānāmīti. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya vattato rumhaniyaṃ[14] satthusāsanaṃ hoti ojavantaṃ. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya vattato aya-

[13] pariyogāhiya (machasaṃ); pariyogayha (syā)

[14] rūḷhanīyaṃ (machasaṃ, syā)

strength, by manly energy, by manly exertion. For a faithful disciple, O bhikkhus, engaged in assimilating the Teacher's instructions, 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".

manudhammo hoti: ' kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu upasussatu sarīre maṃsalohitaṃ. yaṃ taṃ purisatthāmena purisaviriyena purisaparakkamena pattabbaṃ, na taṃ apāpuṇitvā viriyassa satthānaṃ bhavissatī'ti. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya vattato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti.

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

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.
