

0.0.1 Training

1. Here, O bhikkhus, more than one hundred and fifty training rules come up for recitation every half a month, where young clansmen wishing for [their own] advantage train in them. All these, O bhikkhus, are to be contained in these three trainings. Which three? The training in the higher virtue, the training in the higher states of mind, the training in the higher wisdom. All these, O bhikkhus, are to be contained in these three trainings.

2. Here, O bhikkhus, a bhikkhu is one who fulfills virtue [but] possesses samadhi to a moderate extent and wisdom to a moderate extent. That which are the minor and lesser training rules, he even

paṭhamasikkhāsuttaṃ

sādhikamidam bhikkhave diyaḍḍhasikkhāpadasataṃ an-vaddhamāsaṃ ud-desam āgacchati, yattha atthakāmā¹ kulaputtā sikkhanti. tisso imā bhikkhave sikkhā, yatthetaṃ sabbam samodhānam gacchati. katamā tisso: adhisīla-sikkhā adhiccittasikkhā adhipaññāsikkhā. imā kho bhikkhave tisso sikkhā, yatthetaṃ sabbam samodhānam gacchati.

idha bhikkhave bhikkhu sīlesu paripūrakārī hoti, samādhismiṃ mattasokārī. paññāya matta-

¹[bjts] = atthakāmā + 1.
attakāmā - machasaṃ. ■

commits an offense and rehabilitates himself. What is the reason for that? Because, O bhikkhus, this is not said to be an impossibility by me in that case. But those training rules that are fundamental to the life of purity, in conformity with the life of purity, he is one of constant character, and he is one of steadfast character. Having undertaken the training rules, he trains in them. From the complete obliteration of the three fetters, he is a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.

3. Yet here, O bhikkhus, a bhikkhu is one who fulfills virtue [but] possesses samadhi to a moderate extent and wisdom to a moderate extent. That which are the minor and lesser training

sokārī. so yāni tāni khuddānukhudda-kāni sikkhāpadāni tāni āpajjati'pi vuṭṭhātī'pi. taṃ kissa-hetu? na hi mettha bhikkhave abhabbatā vuttā. yāni ca kho tāni sikkhāpadāni ādibrahmacariyikāni brahmacariyasārūppāni tattha dhuvasīlī ca² hoti ṭhitasīlī ca. samā-dāya sikkhati sikkhāpadesu so tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

idha pana bhikkhave bhikkhu sīlesu paripūrakārī hoti samādhismiṃ mattasokārī, paññāya matta-

²[bjts] = dhuvasīlī ca + 1. dhuvasīlo ca - [pts.] machasaṃ. ■
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rules, he even commits an offense and rehabilitates himself. What is the reason for that? Because, O bhikkhus, this is not said to be an impossibility by me in that case. But those training rules that are fundamental to the life of purity, in conformity with the life of purity, he is one of constant character, and he is one of steadfast character. Having undertaken the training rules, he trains in them. From the complete obliteration of the three fetters and reduction of greed, hatred and delusion, he is a sakadagami, who having come back only once to this world, makes the end of suffering.

4. Yet here, O bhikkhus, a bhikkhu is one who fulfills virtue and one who fulfills samadhi [but] possesses wisdom to a moderate extent.

sokārī. so yāni tāni khuddānukhudda-kāni sikkhāpadāni tāni āpajjati'pi vuṭṭhāti'pi. taṃ kissa hetu? na hi mettha bhikkhave abhabbatā vuttā. yāni ca kho tāni sikkhāpadāni ādibrahmacariyikāni brahmacariyasāruppāni, tattha dhuvasīlī ca hoti ṭhitasīlī ca. samā-dāya sikkhati sikkhāpadesu. so tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosa-mohānaṃ tanuttā sakadāgāmi hoti sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.

idha pana bhikkhave bhikkhu sīlesu paripūrakārī hoti samādhismiṃ paripūra-

That which are the minor and lesser training rules, he even commits an offense and rehabilitates himself. What is the reason for that? Because, O bhikkhus, this is not said to be an impossibility by me in that case. But those training rules that are fundamental to the life of purity, in conformity with the life of purity, he is one of constant character, and he is one of steadfast character. Having undertaken the training rules, he trains in them. From the complete obliteration of the five fetters that binds one to the near shore, he comes to be born spontaneously [in the pure abodes]. He is one bound to attained final nibbana in that place, not subject to return from that world.

5. Yet here, O bhikkhus, a bhikkhu is one who fulfills virtue, one who fulfills samadhi and one who ful-

kārī paññāya mattsokārī. so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjati'pi vuṭṭhāti'pi. taṃ kissa hetu: na hi mettha bhikkhave abhabatā vuttā. yāni ca kho tāni sikkhāpadāni ādibrahmacariyikāni brahmacariyasārūppāni tattha dhuvasīlī ca hoti ṭhitasīlī ca³ samādāya sikkhati sikkhāpadesu. so pañcanam orambhāgiyānam saṃyojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

idha pana bhikkhave bhikkhu sīlesu pa-

³[bjts] = ṭhitasīlī ca + 2.

ṭhitasīlo ca - [pts] machasam. ■

fills wisdom. That which are the minor and lesser training rules, he even commits an offense and rehabilitates himself. What is the reason for that? Because, O bhikkhus, this is not said to be an impossibility by me in that case. But those training rules that are fundamental to the life of purity, in conformity with the life of purity, he is one of constant character, and he is one of steadfast character. Having undertaken the training rules, he trains in them. With the obliteration of the asavas, having realized for himself with direct knowledge, in this very life, the asava-free mind liberation, wisdom liberation, and having entered upon it, dwells in it.

6. “Thus indeed, O bhikkhus, a doer in parts succeeds

ripūrakārī hoti, samādhismim paripūrakārī. paññāya paripūrakārī. so yāni tāni khuddānukhuddakāni sikkhāpadāni, tāni āpajjati'pi vuṭṭhāti'pi. taṃ kissa hetu? na hi mettha bhikkhave abhabbatā vuttā. yāni ca kho tāni sikkhāpadāni ādibrahmacariyikāni brahmacariyasāruppāni, tattha dhuvasīlī ca hoti ṭhitasīlī ca⁴ samādhāya sikkhati sikkhāpadesu. so āsavānaṃ khayā anāsavam cetovimuttiṃ paññāvimuttiṃ diṭṭhe'va dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati.

⁴[bjts] = ṭhitasīlī ca + 2.
ṭhitasīlī ca - [pts] machasaṃ. ■

in part. A doer in full completes [the goal]. These training rules, O bhikkhus, are simply not barren, I say.”

iti kho bhikkhave pa-
desaṃ padesakārī
ārādheti. paripūraṃ
paripūrakārī. avañ-
jhāti⁵ ttevāhaṃ bhik-
khava sikkhāpadāni
vadāmī'ti.

⁵[bjts] = avañjhāti + 3. avaj-
jhāni - [pts]. ■
