

### 0.0.1 Virtue

1. O bhikkhus, those bhikkhus excelling in virtue, excelling in samadhi, excelling in wisdom, excelling in liberation, excelling in knowledge and vision of liberation, the possibility of seeing them, O bhikkhus, is very helpful for a bhikkhu, I say. The possibility of hearing them, O bhikkhus, is very helpful for a bhikkhu, I say. The possibility of approaching them, O bhikkhus, is very helpful for a bhikkhu, I say. The possibility of attending on them, O bhikkhus, is very helpful for a bhikkhu, I say. The possibility of recollecting them, O bhikkhus, is very helpful for a bhikkhu, I say. The possibility of following their example by going forth, O bhikkhus, is very helpful for a bhikkhu, I say. What is the reason for that? Having heard the Dhamma of such a form of bhikkhu, O bhikkhus, one

### 0.0.1 sīlasuttam

ye te bhikkhave bhikkhu sīlasampannā samādhisampannā paññāsampannā vimuttisampannā vimuttiñāṇadassanasampannā. dassanampahaṃ<sup>1</sup> bhikkhave, tesam bhikkhūnaṃ bahukāraṃ<sup>2</sup> vadāmi. savanampahaṃ bhikkhave, tesam bhikkhūnaṃ bahukāraṃ vadāmi. upasaṅkamanampahaṃ bhikkhave, tesam bhikkhūnaṃ bahukāraṃ vadāmi. payirupāsanampahaṃ bhikkhave, tesam bhikkhūnaṃ bahukāraṃ vadāmi. anussatimpahaṃ bhikkhave tesam bhikkhūnaṃ bahukāraṃ vadāmi. anupabbajjampahaṃ bhikkhave tesam bhikkhūnaṃ bahukāraṃ vadāmi. taṃ kissa hetu:

<sup>1</sup>pāhaṃ - machasaṃ.

<sup>2</sup>bahupakāraṃ - syā.

abides by a two-fold withdrawal, by bodily seclusion and by mental seclusion. Dwelling thus withdrawn, one recollects that Dhamma and ponders it over.

2. On the occasion, O bhikkhus, when a bhikkhu dwelling thus withdrawn, recollects that Dhamma and ponders it over, on that occasion the awakening factor of mindfulness is aroused for that bhikkhu. On that occasion the bhikkhu brings into being the awakening factor of mindfulness. On that occasion the awakening factor of mindfulness goes to full maturation for that bhikkhu. Dwelling thus mindfully, he examines, thoroughly investigates, undertakes a thorough examination of that Dhamma with wisdom.

tathārūpānaṃ bhikkhave bhikkhūnaṃ dhammaṃ sutvā dvayena<sup>3</sup> vūpakaṭṭho viharati kāyavūpakāsenā ca cittavūpakāsenā ca. so tathā vūpakaṭṭho viharanto taṃ dhammaṃ anussarati anuvitakketi.

yasmiṃ samaye bhikkhave, bhikkhu yathā<sup>4</sup> vūpakaṭṭho viharanto taṃ dhammaṃ anussarati anuvitakketi. satīsambojjhaṅgo tasmīṃ samaye tassa bhikkhuno āraddho hoti. satīsambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, satīsambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. so tathā sato viharanto taṃ dhammaṃ pañ-

<sup>3</sup>dvayena vūpakāsenā vūpakaṭṭho - machasaṃ. ■

<sup>4</sup>tathā - machasaṃ, syā. ■

3. On the occasion, O bhikkhus, when a bhikkhu dwelling thus mindfully, examines, thoroughly investigates, undertakes a thorough examination of that Dhamma with wisdom, on that occasion the awakening factor of investigation of Dhammas is aroused for that bhikkhu. On that occasion the bhikkhu brings into being the awakening factor of investigation of Dhammas. On that occasion the awakening factor of investigation of Dhammas goes to full maturation for that bhikkhu. For him examining, thoroughly investigating, undergoing thorough examination of that Dhamma with wisdom, energy comes to be aroused, not sluggish.

4. On the occasion, O bhik-

ñāya pavicinati pavicarati parivīmaṃsamāpajjati.

yasmiṃ samaye bhikkhave, bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati, dhammavicayasambojjhaṅgo tasmīṃ samaye tassa bhikkhuno ārad-dho hoti. dhammavicayasambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā pāripūriṃ gacchati. tassa taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato ārad-dham hoti viriyaṃ asallīnaṃ.

yasmiṃ samaye bhik-

khus, when for a bhikkhu examining, thoroughly investigating, undergoing thorough examination of that dhamma with wisdom, energy is aroused, not sluggish, on that occasion the awakening factor of energy is aroused for that bhikkhu. On that occasion the bhikkhu brings into being the awakening factor of energy. On that occasion the awakening factor of energy goes to full maturation for that bhikkhu. For one with energy aroused, non-sensual rapture arises.

5. On the occasion, O bhikkhus, when for a bhikkhu with energy aroused, non-sensual rapture arises, on that occasion the awakening factor of rapture is aroused for that bhikkhu. On that occasion the bhikkhu brings into being the awakening factor of rapture. On that occasion the awakening factor of rap-

khave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato ārad-dhammaṃ hoti viriyaṃ asallīnaṃ, viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno ārad-dho hoti. viriyasambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā pāripūriṃ gacchati. ārad-dhavi-riyassa uppajjati pīti nirāmisā.

yasmiṃ samaye bhikkhave, bhikkhuno ārad-dhavi-riyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno ārad-dho hoti. pītisambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā pāri-

ture goes to full maturation for that bhikkhu. For one of rapturous mind, the body becomes tranquil, the mind also becomes tranquil.

6. On the occasion, O bhikkhus, when for a bhikkhu of rapturous mind, the body becomes tranquil, the mind also becomes tranquil, on that occasion the awakening factor of tranquility is aroused for that bhikkhu. On that occasion the bhikkhu brings into being the awakening factor of tranquility. On that occasion the awakening factor of tranquility goes to full maturation for that bhikkhu. For one whose body is tranquil, there is pleasure. The mind of one in pleasure attains samadhi.

7. On the occasion, O bhikkhus, when for a bhikkhu whose body is tranquil, the mind of [such a] one in plea-

pūriṃ gacchati. pīti-manassa kāyopi passambhati cittampi passambhati,

yasmiṃ samaye bhikkhave, bhikkhuno pīti-manassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti. passaddhisambojjhaṅgaṃ yasmiṃ<sup>5</sup> samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā pāripūriṃ gacchati. passaddhakāyassa sukhaṃ hoti sukhino cittaṃ samādhīyati.

yasmiṃ samaye bhik-

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<sup>5</sup>tasmiṃ - machasaṃ, syā.

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sure attains samadhi, on that occasion the awakening factor of samadhi is aroused for that bhikkhu. On that occasion the bhikkhu brings into being the awakening factor of samadhi. On that occasion the awakening factor of samadhi goes to full maturation for that bhikkhu. His mind thus in samadhi, he is one who thoroughly looks on with equanimity.

8. On the occasion, O bhikkhus, when for a bhikkhu whose mind thus in samadhi, is one who thoroughly looks on with equanimity, on that occasion the awakening factor of equanimity is aroused for that bhikkhu. On that occasion the bhikkhu brings into being the awakening factor of equanimity. On that occasion the awakening factor of equanimity goes

khave, bhikkhuno pas-saddhakāyassa su-khino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti. samādhisambojjhaṅgaṃ yasmim̐ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanā pāripūriṃ gacchati. so tathā samāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti.

yasmim̐ samaye bhikkhave, bhikkhu tathā samāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti. upekhāsambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti. upekhāsambojjhaṅgaṃ yasmim̐ samaye bhikkhu bhāveti, upekhāsambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripū-

to full maturation for that bhikkhu.

9. “O bhikkhus, seven fruits, seven good results are to be expected in the seven factors of awakening thus matured, thus made abundant. Which seven fruits, seven good results? One accomplishes final knowledge in just this very life beforehand. If one does not accomplish final knowledge in just this very life beforehand, then one accomplishes final knowledge at the time of death. If one does not accomplish final knowledge in just this very life beforehand, if one does not accomplish final knowledge at the time of death, then from the complete destruction of the five fetters that binds one to the near shore, one comes to be an attainer of nibbana between [death and arising]. If one does not accomplish final knowledge in just this very

riṃ gacchati.

evaṃ bhāvitesu kho bhikkhave sattasu boj-jhaṅgesu evaṃ bahulī-katesu satta phalā sat-tānisaṃsā pāṭikaṅkhā. katame satta phalā sat-tānisaṃsā: diṭṭheva dhamme paṭigacca<sup>6</sup> aññaṃ ārādheti. no ce diṭṭheva dhamme paṭigacca aññaṃ ārādheti, atha maraṇakāle aññaṃ ārādheti. no ce diṭṭheva dhamme paṭigacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, atha pañcannaṃ orambhā-giyānaṃ saṃyojanānaṃ parikkhayā anta-rāparinibbāyī hoti. no ce diṭṭheva dhamme paṭigacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti,

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<sup>6</sup>paṭigacca - machasaṃ, syā.

life beforehand, if one does not accomplish final knowledge at the time of death, if from the complete destruction of the five fetters that binds one to the near shore, one does not come to be an attainer of nibbana between [death and arising], then from the complete destruction of the five fetters that binds one to the near shore, one comes to be an attainer of nibbana upon arrival. If one does not accomplish final knowledge in just this very life beforehand, if one does not accomplish final knowledge at the time of death, if from the complete destruction of the five fetters that binds one to the near shore, one does not come to be an attainer of nibbana between [death and arising], if from the complete destruction of the five fetters that binds one to the near shore, one does not come to be an attainer of nibbana upon arrival, then

no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahacca parinibbāyī hoti. no ce diṭṭheva dhamme paṭigacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahacca parinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṃkhāraparinibbāyī hoti.



from the complete destruction of the five fetters that binds one to the near shore, one comes to be an attainer of nibbana without effort.

10. If one does not accomplish final knowledge in just this very life beforehand, if one does not accomplish final knowledge at the time of death, if from the complete destruction of the five fetters that binds one to the near shore, one does not come to be an attainer of nibbana between [death and arising], if from the complete destruction of the five fetters that binds one to the near shore, one does not come to be an attainer of nibbana upon arrival, if from the complete destruction of the five fetters that binds one to the near shore, one does not come to be an attainer of nibbana without effort, then from the complete destruction of the

no ce diṭṭheva dhamme paṭigacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarā parinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahacca parinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṃkhāraparinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṃkhāraparinibbāyī hoti,

five fetters that binds one to the near shore, one comes to be an attainer of nibbana with effort.

11. If one does not accomplish final knowledge in just this very life beforehand, if one does not accomplish final knowledge at the time of death, if from the complete destruction of the five fetters that binds one to the near shore, one does not come to be an attainer of nibbana between [death and arising], if from the complete destruction of the five fetters that binds one to the near shore, one does not come to be an attainer of nibbana upon arrival, if from the complete destruction of the five fetters that binds one to the near shore, one does not come to be an attainer of nibbana without effort, if from the complete destruction of the five fetters that binds one

no ce diṭṭheva dhamme paṭigacca aññaṃ ārādheti, no ce maraṇa-kāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṃkhāraparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā sasaṃkhāraparinibbāyī hoti. atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā uddhamsoṭṭho hoti akaniṭṭhagāmī. evaṃ bhā-

to the near shore, one does not come to be an attainer of nibbana with effort, then from the complete destruction of the five fetters that binds one to the near shore, one comes to be bound upstream, one who goes to the Akanittha realm. O bhikkhus, these seven fruits, seven good results are to be expected in the seven factors of awakening thus matured, thus made abundant.”

vitesu kho bhikkhave,  
sattasu bojjhaṅgesu  
evaṃ bahulīkatesu  
ime satta phalā sattā-  
nisamsā pāṭikaṅkhāti.

