

### 0.0.1 Virtue

sīlasuttam

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 Dwelling thus withdrawn, one recollects that Dhamma and ponders it over.

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 ba-

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<sup>1</sup>pāhaṃ - machasaṃ. ■

<sup>2</sup>bahupakāraṃ - syā. ■

hukāraṃ vadāmi. upasaṅkamanampahaṃ bhikkhave, tesāṃ bhikkhūnaṃ bahukāraṃ vadāmi. payirupāsanampahaṃ bhikkhave, tesāṃ bhikkhūnaṃ bahukāraṃ vadāmi, anussatimpahaṃ bhikkhave tesāṃ bhikkhūnaṃ bahukāraṃ vadāmi. anupabajjampahaṃ bhikkhave tesāṃ bhikkhūnaṃ bahukāraṃ vadāmi. taṃ kissa hetu: tathārūpānaṃ bhikkhave bhikkhūnaṃ dhammaṃ sutvā dvayena<sup>3</sup> vūpakaṭṭho viharati kāyavūpakāseṇa ca cittavūpakāseṇa ca. so tathā vūpakaṭṭho viharanto taṃ dhammaṃ anussarati anuvitakketi.

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 On the occasion, O bhikkhus, when a bhikkhu dwelling thus withdrawn, recollects that Dhamma and ponders it over, on that occasion the awakening factor of mindfulness is aroused for that bhikkhu.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.

yasmiṃ samaye bhikkhave, bhikkhu yathā<sup>4</sup> vūpakaṭṭho viharanto taṃ dhammaṃ anussarati anuvitakketi. satisambojjhaṅgo tasmīṃ samaye tassa bhikkhuno āraddho hoti. satisambojjhaṅgaṃ yas-

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

<sup>4</sup> tathā - machasaṃ, syā. ■

mim samaye bhikkhu bhāveti, satisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūriṃ gacchati. so tathā sato viharanto taṃ dhammaṃ paññāya pavacinati pavicarati parivīmaṃsamāpajjati.

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.

yasmim samaye bhikkhave, bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavacinati pavicarati parivīmaṃsamāpajjati, dhammavicayasambojjhaṅgo tasmim samaye tassa bhikkhuno āradho hoti. dhammavicayasambojjhaṅgaṃ yasmim samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūriṃ gacchati. tassa taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āradham hoti viriyaṃ asallīnaṃ.

4. On the occasion, O bhikkhus, 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 happiness arises.

yasmiṃ samaye bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ, viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno ārad-dho hoti. viriyasambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā pāripūriṃ gacchatī. ārad-dhaviriyassa uppajjati pīti nirāmisā.

5. On the occasion, O bhikkhus, when for a bhikkhu with energy aroused, non-sensual happiness arises, on that occasion the awakening factor of happiness is aroused for that bhikkhu. On that occasion the bhikkhu brings into being the awakening factor of happiness. On that occasion the awakening factor of happiness goes to full maturation for that bhikkhu. For one of rapturous mind, the body becomes tranquil, the mind also becomes tranquil.

yasmiṃ samaye bhikkhave, bhikkhuno āraddha-  
viriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo  
tasmiṃ samaye bhikkhuno āraddho hoti. pītisam-  
bojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, pī-  
tisambojjhaṅgo tasmiṃ samaye bhikkhuno bhā-  
vanā pāripūriṃ gacchati. pītimanassa kāyopi pas-  
sambhati cittampi passambhati,

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 fac-  
tor 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.

yasmiṃ samaye bhikkhave, bhikkhuno pītimanassa  
kāyopi passambhati, cittampi passambhati, pas-  
saddhisambojjhaṅgo tasmiṃ samaye bhikkhuno  
āraddho hoti. passaddhisambojjhaṅgaṃ yasmiṃ  
<sup>5</sup> samaye bhikkhu bhāveti, passaddhisambojjhaṅgo  
tasmiṃ samaye bhikkhuno bhāvanā pāripūriṃ gac-  
chati. passaddhakāyassa sukhaṃ hoti sukhino  
cittaṃ samādhīyati.

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

yasmiṃ samaye bhikkhave, bhikkhuno passaddha-kāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti. samādhisambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā pāripūriṃ gacchati. so tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti.

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 to full maturation for that bhikkhu.

yasmiṃ samaye bhikkhave, bhikkhu tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti. upe-

khāsambojjhaṅgo tasmim samaye bhikkhuno ārad-  
dho hoti. upekhāsambojjhaṅgaṃ yasmim samaye  
bhikkhu bhāveti, upekhāsambojjhaṅgo tasmim sa-  
maye bhikkhuno bhāvanāpāripūrim gacchati.

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 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 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.

evaṃ bhāvitesu kho bhikkhave sattasu bojjhaṅgesu evaṃ bahulīkatesu satta phalā sattānisamsā pāṭikaṅkhā. katame satta phalā sattānisamsā: 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 orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti. no ce diṭṭheva dhamme paṭigacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, 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 an-

<sup>6</sup>paṭikacca - machasaṃ, syā. ■



tarāparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahacca parinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṃkhāraparinibbāyī hoti.

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

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 asaṃkhārapari-

nibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā sasaṃkhāraparinibbāyī hoti,

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 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.”

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 upahac-

caparinibbāyī 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 bhāvitesu kho bhikkhave, sattaṃ bojjhaṅgesu evaṃ bahulīkatesu ime satta phalā sattānisamsā pāṭikaṅkhātī.

