

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 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

sīlasuttam

ye te bhikkhave bhikkhu sīlasampannā samādhisampannā paññāsampannā vimuttisampannā vimuttiñāṇadassanasampannā. dassanampahaṃ¹ bhikkhave, tesam bhikkhūnaṃ bahukāraṃ² vadāmi. savanam-pahaṃ bhikkhave, tesam bhikkhūnaṃ bahukāraṃ vadāmi. upasaṅkamanampahaṃ bhikkhave, tesam bhikkhūnaṃ bahukāraṃ vadāmi. pa-yirupāsanampahaṃ bhikkhave, tesam bhikkhūnaṃ bahukāraṃ vadāmi, anussatimpahaṃ bhikkhave tesam bhikkhūnaṃ bahukāraṃ vadāmi.

¹pāhaṃ - machasaṃ.

²bahupakāraṃ - syā.

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 Dwelling thus withdrawn, one recollects that Dhamma and ponders it over.

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 On the occasion, O bhikkhus, when a bhikkhu dwelling thus withdrawn, recollects that Dhamma and ponders it over, on that occasion the awakening factor of mindfulness is aroused for that bhikkhu.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

anupabbajjampaham
bhikkhave tesam
bhikkhūnam bahu-
kāram vadāmi. tam
kissa hetu: tathārū-
pānam bhikkhave
bhikkhūnam dham-
mam sutvā dvayena
³ vūpakaṭṭho viharati
kāyavūpakāsenā ca
cittavūpakāsenā ca.
so tathā vūpakaṭṭho
viharanto tam dham-
mam anussarati anu-
vitakketi.

yasmim samaye bhik-
khave, bhikkhu ya-
thā⁴ vūpakaṭṭho vi-
haranto tam dham-
mam anussarati anu-
vitakketi. satisam-
bojjhaṅgo tasmim
samaye tassa bhik-
khuno āraddho hoti.
satisambojjhaṅgam
yasmim samaye bhik-

³dvayena vūpakāsenā vūpakaṭ-
ṭho - machasam. ■

⁴tathā - machasam, syā. ■

maturation for that bhikkhu. Dwelling thus mindfully, he examines, thoroughly investigates, undertakes a thorough examination of that Dhamma with wisdom.

3. On the occasion, O bhikkhu, 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 examin-

khu bhāveti, satisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati. so tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati.

yasmim samaye bhikkhave, bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati, dhammavicayasambojjhaṅgo tasmim samaye tassa bhikkhuno āraddho hoti. dhammavicayasambojjhaṅgaṃ yasmim samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmim samaye bhik-

ing, thoroughly investigating, undergoing thorough examination of that Dhamma with wisdom, energy comes to be aroused, not sluggish.

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.

khuno bhāvanā pāripūriṃ gacchati. tassa taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ.

yasmiṃ samaye bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ, viriyasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti. viriyasambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, viriyasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanā pāripūriṃ gacchati. āraddhaviyaya upajjati 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.

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 occa-

yasmim samaye bhikkhave, bhikkhuno āraddhaviriyassa upapajjati pīti nirāmisā, pītisambojjhaṅgo tasmim samaye bhikkhuno ārad-dho hoti. pītisambojjhaṅgaṃ yasmim samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmim samaye bhikkhuno bhāvanā pāripūriṃ gacchati. pītimanassa kāyopi passambhati cittampi passambhati,

yasmim samaye bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmim samaye bhikkhuno ārad-dho hoti. passaddhisambojjhaṅgaṃ yas-

sion 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 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.

mim⁵ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmim samaye bhikkhuno bhāvanā pāripūriṃ gacchati. passaddhakāyassa sukham hoti sukhino cittaṃ samādhīyati.

yasmim samaye bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti. samādhisambojjhaṅgam yasmim samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmim samaye bhikkhuno bhāvanā pāripūriṃ gacchati. so tathā samāhitaṃ cittaṃ sādhuṃ ajjhu-

⁵tasmim - machasaṃ, syā. ■
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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.

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 be-

pekkhitā hoti.

yasmiṃ samaye bhikkhave, bhikkhu ta-thā samāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti. upekhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho hoti. upekhāsambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, upekhāsambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

evaṃ bhāvitesu kho bhikkhave sattasu bojjhaṅgesu evaṃ bahulīkatesu satta phalā sattānisamsā pāṭikaṅkhā. katame satta phalā sattānisamsā: diṭṭheva dhamme paṭigacca⁶

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⁶paṭikacca - machasaṃ, syā.

forehand, 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

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 parikkhayaṃ antarāparinibbāyī hoti. no ce diṭṭheva dhamme paṭigacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ antarāparinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ upahacca parinibbāyī hoti. no ce diṭṭheva dhamme pa-

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.

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

ṭigacca 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.

no ce diṭṭheva dhamme paṭigacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ

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.

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

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 sasamkhāraparinibbāyī hoti,

no ce diṭṭheva dhamme paṭigacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarā parinibbāyī hoti, no ce pañcannaṃ oram-

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.”

bhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti, no ce pañcanaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti, no ce pañcanaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā sasaṅkhāraparinibbāyī hoti. atha pañcanaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā uddham-soto hoti akaniṭṭhagāmī. evaṃ bhāvītesu kho bhikkhave, sattasu bojjhaṅgesu evaṃ bahulīkatesu ime satta phalā sātānisamsā pāṭikaṅkhāti.

