

### 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 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 destruction 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

### 0.0.1 paṭhamasikkhāsuttaṃ

1. sādhikamidaṃ bhikkhave diyaḍḍhasikkhāpadasa-  
taṃ anvaddhamāsaṃ uddesaṃ āgacchati, yattha at-  
thakāmā<sup>1</sup> kulaputtā sikkhanti. tisso imā bhikkhave  
sikkhā, yatthetaṃ sabbam samodhānaṃ gacchati. ka-  
tamā tisso: adhisīlasikkhā adhicittasikkhā adhipaññā-  
sikkhā. imā kho bhikkhave tisso sikkhā, yatthetaṃ  
sabbam samodhānaṃ gacchati.

2. idha bhikkhave bhikkhu sīlesu paripūrakārī hoti,  
samādhismiṃ mattasokārī. paññāya mattasokārī. so  
yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpaj-  
jati'pi vuṭṭhāti'pi. taṃ kissa hetu? na hi mettha bhik-  
khave abhabbatā vuttā. yāni ca kho tāni sikkhāpadāni  
ādibrahmacariyikāni brahmacariyasāruppāni tattha dhu-  
vasīlī ca hoti ṭhitasīlī ca. samādāya sikkhati sikkhāpa-  
desu so tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno  
hoti avinipātadhammo niyato sambodhiparāyaṇo.

3. idha pana bhikkhave bhikkhu sīlesu paripūrakārī  
hoti samādhismiṃ mattasokārī, paññāya mattasokārī.  
so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni  
āpajjati'pi vuṭṭhāti'pi. taṃ kissa hetu? na hi mettha  
bhikkhave abhabbatā vuttā. yāni ca kho tāni sikkhā-  
padāni ādibrahmacariyikāni brahmacariyasāruppāni,  
tattha dhuvasīlī ca hoti ṭhitasīlī ca. samādāya sikkhati  
sikkhāpadesu. so tiṇṇaṃ saṃyojanānaṃ parikkhayā

<sup>1</sup>[bjts] = atthakāmā + 1. attakāmā - machasaṃ. ■  
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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 destruction 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. 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 destruction 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.

rāgadosamohānaṃ tanuttā sakadāgāmi hoti sakideva  
imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.

4. idha pana bhikkhave bhikkhu sīlesu paripūrakārī  
hoti samādhismiṃ paripūrakārī paññāya mattasokārī.  
so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni  
āpajjati'pi vuṭṭhāti'pi. taṃ kissa hetu: na hi mettha  
bhikkhave abhabbatā vuttā. yāni ca kho tāni sikkhā-  
padāni ādibrahmacariyikāni brahmacariyasāruppāni  
tattha dhuvasīlī ca<sup>2</sup> hoti ṭhitasīlī ca<sup>3</sup> samādāya sikkhati  
sikkhāpadesu. so pañcannaṃ orambhāgiyānaṃ saṃ-  
yojanānaṃ parikkhayā opapātiko hoti tattha parinib-  
bāyī anāvattidhammo tasmā lokā.

5. idha pana bhikkhave bhikkhu sīlesu paripūrakārī  
hoti, samādhismiṃ paripūrakārī. paññāya paripūra-  
kārī. so yāni tāni khuddānukhuddakāni sikkhāpadāni,  
tāni āpajjati'pi vuṭṭhāti'pi. taṃ kissa hetu? na hi met-  
tha bhikkhave abhabbatā vuttā. yāni ca kho tāni sik-  
khāpadāni ādibrahmacariyikāni brahmacariyasāruppāni,  
tattha dhuvasīlī ca<sup>4</sup> hoti ṭhitasīlī ca<sup>5</sup> samādāya sikkhati  
sikkhāpadesu. so āsavānaṃ khayā anāsavaṃ cetovi-  
muttiṃ paññāvimuttiṃ diṭṭhe'va dhamme sayamaṃ abhiṭṭā  
sacchikatvā upasampajja viharati.

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<sup>2</sup>[bjts] = dhuvasīlī ca + 1. dhuvasilo ca - [pts] machasaṃ.

<sup>3</sup>[bjts] = ṭhitasīlī ca + 2. ṭhitasilo ca - [pts] machasaṃ.

<sup>4</sup>[bjts] = dhuvasīlī ca + 1. dhuvasilo ca - [pts] machasaṃ.

<sup>5</sup>[bjts] = ṭhitasīlī ca + 2. ṭhitasilo ca - [pts] machasaṃ.

5. Yet here, O bhikkhus, a bhikkhu is one who fulfills virtue, one who fulfills samadhi and one who fulfills 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 destruction of the asavas, having realized for himself with direct knowledge, in this very life, the asava-free liberation by state of mind, liberation by wisdom, and having entered upon it, dwells in it.

6. “Thus indeed, O bhikkhus, a doer in parts succeeds in part. A doer in full completes [the goal]. These training rules, O bhikkhus, are simply not barren, I say.”

6. iti kho bhikkhave padesaṃ padesakārī ārādheti.  
 paripūraṃ paripūrakārī. avañjhāti<sup>6</sup> tvevāhaṃ bhik-  
 khave sikkhāpadāni vadāmī'ti.

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<sup>6</sup>[bjts] = avañjhāti + 3. avajjhāni - [pts]. ■