

0.0.1 Fault percipients

He who causes it to be
known otherwise,
when there exists one's self
in another way;
deceives just like a cheat,
for him that has been made
use of by theft.

“What one does indeed, just
that one should say.
What one does not do, that
one should not say.
For the wise clearly know,
those who say what they
do not do.”

Surely not merely by what
is spoken here,
nor by listening alone;
is one able to advance,
on that which is the steady
path of effort,
by which the wise, exercis-
ers of jhana,
are liberated from Mara's
bondage.

Indeed the wise act not

ujjhānasaññisuttam

aññathā santamattā-
nam,
aññathā yo pavedaye;
nikacca kitavasse'va,
bhūttam theyyena tassa
tam.

yam hi kayirā tam hi
vade
yam na kayirā na tam
vade;
akarontam bhāsamānā-
nam,
paṭijānanti paṇḍitāti.

nayidam bhāsitamat-
tena,
ekantasavaṇena vā;
anukkamitave sakkā,
yāyam paṭipadā dāḥā,
yāya dhīrā pamuccanti;
jhāyino mārabandhanā.

na ve dhīrā pakubbanti,
viditvā lokapariyāyam;

thus,
having known the course of
the world;
by final knowledge, the
wise are extinguished,
having crossed over the
adhesion in the world.

aññāya nibbutā dhīrā,
tiṇṇā loke visattikanti.
