

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 Dwelling thus withdrawn, one recollects that Dhamma and ponders it over.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 On the occasion, O bhikkhus, when a bhikkhu dwelling thus withdrawn, recollects that Dhamma and ponders it over, on that occasion the awakening factor of mindfulness is aroused for that bhikkhu.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

### 0.0.1 sīlasuttam

1. ye te bhikkhave bhikkhu sīlasampannā samādhi-sampannā paññāsampannā vimuttisampannā vimutti-ñāṇadassanasampannā. dassanampaham<sup>1</sup> bhikkhave, tesam bhikkhūnam bahukāram<sup>2</sup> vadāmi. savanampa-ham bhikkhave, tesam bhikkhūnam bahukāram vadāmi. upasaṅkamanampaham bhikkhave, tesam bhikkhūnam bahukāram vadāmi. payirupāsanampaham bhikkhave, tesam bhikkhūnam bahukāram vadāmi, anussatimpa-ham bhikkhave tesam bhikkhūnam bahukāram vadāmi. anupabbajjampaham bhikkhave tesam bhikkhūnam ba-hukāram vadāmi. tam kissa hetu: tathārūpānam bhik-khave bhikkhūnam dhammam sutvā dvayena<sup>3</sup> vūpa-kaṭṭho viharati kāyavūpakāsenā ca cittavūpakāsenā ca. so tathā vūpakaṭṭho viharanto tam dhammam anus-sarati anuvitakketi.

2. yasmim samaye bhikkhave, bhikkhu yathā<sup>4</sup> vūpa-kaṭṭho viharanto tam dhammam anussarati anuvitak-keti. satisambojjhaṅgo tasmim samaye tassa bhikkhuno āraddho hoti. satisambojjhaṅgam yasmim samaye bhik-khu bhāveti, satisambojjhaṅgo tasmim samaye bhik-khuno bhāvanāpāripūriṃ gacchati. so tathā sato vi-haranto tam dhammam paññāya pavicinati pavicarati parivīmaṃsamāpajjati.

<sup>1</sup>pāham - machasaṃ. ■

<sup>2</sup>bahupakāram - syā. ■

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

<sup>4</sup>tathā - machasaṃ, syā. ■

Dhamma with wisdom.

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 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.

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

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

4. yasmiṃ samaye bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ, viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti. viriyasambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā pāripūriṃ gacchati. āraddhaviriyassa uppajjati pīti nirāmisā.

5. yasmiṃ samaye bhikkhave, bhikkhuno āraddhaviriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti. pītisambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā pāripūriṃ gacchati. pītimanassa kāyopi passambhati cittampi passambhati,

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 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 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.

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

6. yasmim samaye bhikkhave, bhikkhuno pīṭimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti. passaddhisambojjhaṅgaṃ yasmim<sup>5</sup> samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmim samaye bhikkhuno bhāvanā pāripūriṃ gacchati. passaddhakāyassa sukhaṃ hoti sukhino cittaṃ samādhīyati.

7. yasmim samaye bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti. samādhisambojjhaṅgaṃ yasmim samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmim samaye bhikkhuno bhāvanā pāripūriṃ gacchati. so tathā samāhitaṃ cittaṃ sādhucaṃ ajjhupekkhitā hoti.

8. yasmim samaye bhikkhave, bhikkhu tathā samāhitaṃ cittaṃ sādhucaṃ ajjhupekkhitā hoti. upekhāsambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti. upekhāsambojjhaṅgaṃ yasmim samaye bhikkhu bhāveti, upekhāsambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

9. evaṃ bhāvitesu kho bhikkhave sattasu bojjhaṅgesu evaṃ bahulikatesu satta phalā sattānisamsā pāṭikaṅkhā. katame satta phalā sattānisamsā: diṭṭheva dhamme

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<sup>5</sup>tasmim - machasaṃ, syā. ■

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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 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

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

**10.** 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, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṃkhāraparinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā sasaṃkhāraparinibbāyī hoti,

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

11. 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 upahaccaparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṃkhārāparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā sa-saṃkhārāparinibbāyī hoti. atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā uddhaṃsoto hoti akaniṭṭhagāmī. evaṃ bhāvitesu kho bhikkhave, sattaṃsū bojjaṅgesu evaṃ bahulīkatesu ime satta phalā sattānisamsā pāṭikaṅkhātī.

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.”

