0.0.1 Training

paṭhamasikkhāsuttaṃ

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.

sādhikamidaṃ bhikkhave diyaḍḍhasikkhāpadasataṃ anvaddhamāsaṃ uddesaṃ āgacchati, yattha atthakāmā[1] kulaputtā sikkhanti. tisso imā bhikkhave sikkhā, yatthetaṃ sabbaṃ samodhānaṃ gacchati. katamā tisso: adhisīlasikkhā adhicittasikkhā adhipaññāsikkhā. imā kho bhikkhave tisso sikkhā, yatthetaṃ sabbaṃ samodhānaṃ gacchati.

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 fun-

[1] [bjts] = atthakāmā + 1. attakāmā - machasaṃ.

damental 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 extinction of the three fetters, he is a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.

idha bhikkhave bhikkhu sīlesu paripūrakārī hoti, samādhismiṃ mattasokārī. paññāya mattasokārī. so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjati'pi vuṭṭhāti'pi. taṃ kissahetu? na hi mettha bhikkhave abhabbatā vuttā. yāni ca kho tāni sikkhāpadāni ādibrahmacariyikāni brahmacariyasāruppāni tattha dhuvasīlī ca[2] hoti ṭhitasīli ca. samādāya sikkhati sikkhāpadesu so tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

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 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

[2][bjts] = dhuvasīlī ca + 1. dhuvasīlo ca - [pts.] machasaṃ.
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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 extinction 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.

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 sikkhāpadāni ādibrahmacariyikāni brahmacariyasāruppāni, tattha dhuvasīlī ca hoti ṭhitasīli ca. samādāya sikkhati sikkhāpadesu. so tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmi hoti sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.

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 extinction 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.

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 sikkhāpadāni ādibrahmacariyikāni brahmacariyasāruppāni tattha dhuvasīlī ca hoti ṭhitasīlī ca[3] samādāya sikkhati sikkhāpadesu. so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

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 char-

[3] [bjts] = ṭhitasīlī ca + 2. ṭhitasilo ca - [pts] machasaṃ.

acter. Having undertaken the training rules, he trains in them. With the extinction of the asavas, having realized for himself with direct knowledge, in this very life, the asava-free mind liberation, wisdom liberation, and having entered upon it, dwells in it.

idha pana bhikkhave bhikkhu sīlesu paripūrakārī hoti, samādhismiṃ paripūrakārī. paññāya paripūrakārī. so yāni tāni khuddānukhuddakāni sikkhāpadāni, tāni āpajjati'pi vuṭṭhāti'pi. taṃ kissa hetu? na hi mettha bhikkhave abhabbatā vuttā. yāni ca kho tāni sikkhāpadāni ādibrahmacariyikāni brahmacariyasāruppāni, tattha dhuvasīlī ca hoti ṭhitasīli ca[4] samādāya sikkhati sikkhāpadesu. so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe'va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

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.”

iti kho bhikkhave padesaṃ padesakārī ārādheti. paripūraṃ paripūrakārī. avañjhāti[5] tvevāhaṃ bhikkhave sikkhāpadāni vadāmī'ti.

[4] [bjts] = ṭhitasīli ca + 2. ṭhitasilo ca - [pts] machasaṃ.
[5] [bjts] = avañjhāti + 3. avajjhāni - [pts].