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 Dwelling thus withdrawn, one recollects that Dhamma and ponders it over.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 On the occasion, O bhikkhus, when a bhikkhu dwelling thus withdrawn, recollects that Dhamma and ponders it over, on that occasion the awakening factor of mindfulness is aroused for that bhikkhu.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

0.0.1 sīlasuttaṃ

1. ye te bhikkhave bhikkhu sīlasampannā samādhisampannā paññāsampannā vimuttisampannā vimuttiñāṇadassanasampannā. dassanampahaṃ[1] bhikkhave, tesaṃ bhikkhūnaṃ bahukāraṃ[2] vadāmi. savanampahaṃ bhikkhave, tesaṃ bhikkhūnaṃ bahukāraṃ vadāmi. upasaṅkamanampahaṃ bhikkhave, tesaṃ bhikkhūnaṃ bahukāraṃ vadāmi. payirupāsanampahaṃ bhikkhave, tesaṃ bhikkhūnaṃ bahukāraṃ vadāmi, anussatimpahaṃ bhikkhave tesaṃ bhikkhūnaṃ bahukāraṃ vadāmi. anupabbajjampahaṃ bhikkhave tesaṃ bhikkhūnaṃ bahukāraṃ vadāmi. taṃ kissa hetu: tathārūpānaṃ bhikkhave bhikkhūnaṃ dhammaṃ sutvā dvayena[3] vūpakaṭṭho viharati kāyavūpakāsena ca cittavūpakāsena ca. so tathā vūpakaṭṭho viharanto taṃ dhammaṃ anussarati anuvitakketi.

2. yasmiṃ samaye bhikkhave, bhikkhu yathā[4] vūpakaṭṭho viharanto taṃ dhammaṃ anussarati anuvitakketi. satisambojjhaṅgo tasmiṃ samaye tassa bhikkhuno āraddho hoti. satisambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. so tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati.

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[1] pāhaṃ - machasaṃ.
[2] bahupakāraṃ - syā.
[3] dvayena vūpakāsena vūpakaṭṭho - machasaṃ.
[4] tathā - machasaṃ, syā.
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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 enculturates 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 enculturates 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

3. yasmiṃ samaye bhikkhave, bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati, dhammavicayasambojjhaṅgo tasmiṃ samaye tassa bhikkhuno āraddho hoti. dhammavicayasambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmiṃ 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 tasmiṃ samaye bhikkhuno āraddho hoti. viriyasambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, viriyasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanā pāripūriṃ gacchati. āraddhaviriyassa uppajjati pīti nirāmisā.

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

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for that bhikkhu. On that occasion the bhikkhu enculturates the awakening factor of happiness. On that occasion the awakening factor of happiness goes to full maturation for that bhikkhu. For one of a happy mind, the body becomes tranquil, the mind also becomes tranquil.

6. On the occasion, O bhikkhus, when for a bhikkhu of a happy 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 enculturates 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 enculturates 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. yasmiṃ samaye bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti. passaddhisambojjhaṅgaṃ yasmiṃ[5] samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanā pāripūriṃ gacchati. passaddhakāyassa sukhaṃ hoti sukhino cittaṃ samādhiyati.

7. yasmiṃ samaye bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti. samādhisambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanā pāripūriṃ gacchati. so tathā samāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti.

8. yasmiṃ samaye bhikkhave, bhikkhu tathā samāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti. upekhāsambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti. upekhāsambojjhaṅgaṃ yasmiṃ samaye bhikkhu bhāveti, upekhāsambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

9. evaṃ bhāvitesu kho bhikkhave sattasu bojjhaṅgesu evaṃ bahulīkatesu satta phalā sattānisaṃsā pāṭikaṅkhā. katame satta phalā sattānisaṃsā: diṭṭheva dhamme

[5] tasmiṃ - machasaṃ, syā.
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factor of equanimity is aroused for that bhikkhu. On that occasion the bhikkhu enculturates 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 enculturated, 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 extinction 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 extinction 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 extinction 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 from the complete extinction of the five fetters that

paṭigacca[6] 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 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 sasaṃkhāraparinibbāyī hoti,

[6] paṭikacca - machasaṃ, syā. [illegible]
bjt page 150 [illegible]

binds one to the near shore, one does not come to be an attainer of nibbana between [death and arising], if from the complete extinction 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 extinction 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 extinction 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 extinction 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 extinction 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 extinction 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 extinction 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 ex-

11. 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 upahaccaparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṃkhāraparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā sasaṅkhāraparinibbāyī hoti. atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā uddhaṃsoto hoti akaniṭṭhagāmī. evaṃ bhāvitesu kho bhikkhave, sattasu bojjhaṅgesu evaṃ bahulīkatesu ime satta phalā sattānisaṃsā pāṭikaṅkhāti.

tinction 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 extinction 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 extinction 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 extinction 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 enculturated, thus made abundant."