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 Dwelling thus withdrawn, one recollects that Dhamma and ponders it over.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 On the occasion, O bhikkhus, when a bhikkhu dwelling thus withdrawn, recollects that Dhamma and ponders it over, on that occasion the awakening factor of mindfulness is aroused for that bhikkhu.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

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

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

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

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-

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."