



Evañhi Vo Sikkhitabbam

Thus Should You Train Yourselves

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Sabbadānaṃ dhammadānaṃ jināti.

The gift of Dhamma excels all gifts.

Contents

Abbreviations	iv
Preface	v
Going-Forth	1
Conscience and Concern	9
Bodily Conduct	15
Verbal Conduct	18
Mental Conduct	23
Conduct of Fools and Wise People	25
Conduct Regarding Livelihood	30
Restraint of the Sense Faculties	36
Knowing the Measure of Food	39
Devotion to Wakefulness	41
Mindfulness and Clear Comprehension	44
Discernment	47

Abbreviations

Mv	Mahā-Vagga
Cv	Cūḷa-Vagga
DN	Dīgha Nikāya
MN	Majjhima Nikāya
SN	Samyutta Nikāya
AN	Aṅguttara Nikāya
Ud	Udāna

Preface

This book is an exhaustive survey of the Buddha's exhortations from the Pali Canon addressed in the form "thus . . . should you train yourselves" (*evañhi vo . . . sikkhitabbam*). The passages are organized by theme and roughly follow the gradual path taught in the Mahā-Assapurasutta (MN 39). In addition to outlining a gradual course, this sutta is one of the primary sources for this type of injunction.

The Buddha used this form of address when speaking to many different people, tailoring each teaching to the capacities of his listeners and the circumstances of culture. One instance of this specificity is the training advice given to the soon-to-be-married daughters of Uggaha (AN 5.33). These instructions, which exemplify the monastic virtue of hospitality (*paṭisanthāra*), along with others given to very specific audiences, have been included for completeness.

The English translations are an attempted balance of literalness, ease of chanting, and, where applicable, accord with the chanting books of the Western Forest Sangha. The translations of Ṭhānissaro Bhikkhu and Bhikkhu Bodhi were consulted frequently with gratitude.

To create a sense of cohesiveness echoing the conclusion of the Bhikkhu Pātimokkha, the postscript "The Exposition of That Which Is to be Trained In is finished" (*sikkhitabbudesa niṭṭhitam*) has been added.

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Anumodanā!

May all beings be happy.

Kovilo Bhikkhu

namo tassa bhagavato arahato sammāsambuddhassa
namo tassa bhagavato arahato sammāsambuddhassa
namo tassa bhagavato arahato sammāsambuddhassa

Going-Forth

Pabbajjā

“samaṇā samaṇā”ti vo, bhikkhave, jano sañjānāti. tumhe ca pana “ke tumhe”ti puṭṭhā samānā “samaṇāmbhā”ti paṭijānātha; tesam vo, bhikkhave, evamsamaññānaṃ satam evampaṭiññānaṃ satam “ye dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca te dhamme samādāya vattissāma, (yā samaṇasāmīcipaṭipadā taṃ paṭipajjissāma) evaṃ no ayaṃ ambhākaṃ samaññā ca saccā bhavissati paṭiññā ca bhūtā. yesaṃca mayaṃ cīvarapīṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ paribhuñjāma, tesam te kārā ambesu mahapphalā bhavissanti mahānisamsā, ambhākañcevāyaṃ pabbajjā avañjhā bhavissati saphalā saudrayā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“Samaṇas, samaṇas,” bhikkhus, that is how people perceive you. And when asked, “What are you?” you claim, “We are samaṇas.” So, with this being your designation and this your claim, [you should think:] “We will undertake and practice those qualities that make one a samaṇa, that make one a brahman, (we will practice the way of the samaṇa with integrity) so that our designations will be true and our claims accurate; so that the services of those whose robes, alms-food, lodging, and medicinal requisites we use will bring them great fruit and great benefit; and so that our going forth will not

be barren, but fruitful and fertile.” Thus, bhikkhus, should you train yourselves.

MN 39; MN 40; SN 12.22; AN 7.72

“yathāpabbajjāparicitañca no cittaṃ bhavissati, na cuppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhassanti, aniccaaññāparicitañca no cittaṃ bhavissati, anattasaññāparicitañca no cittaṃ bhavissati, asubhasaññāparicitañca no cittaṃ bhavissati, ādīnavasaññāparicitañca no cittaṃ bhavissati, lokassa samañca visamañca ñatvā taṃsaññāparicitañca no cittaṃ bhavissati, lokassa bhavañca vibhavañca ñatvā taṃsaññāparicitañca no cittaṃ bhavissati, lokassa samudayañca atthaṅgamañca ñatvā taṃsaññāparicitañca no cittaṃ bhavissati, pabhānasaññāparicitañca no cittaṃ bhavissati, virāgasaññāparicitañca no cittaṃ bhavissati, nirodhasaññāparicitañca no cittaṃ bhavissati”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“Our minds will be thoroughly ingrained with the spirit of our going-forth; hence, arisen evil, unskillful states will not overpower the mind. Our minds will be thoroughly ingrained with the perception of impermanence. Our minds will be thoroughly ingrained with the perception of not-self. Our minds will be thoroughly ingrained with the perception of the unbeautiful. Our minds will be thoroughly ingrained with the perception of drawbacks. Knowing the even and the uneven ways of the world, our minds will be thoroughly ingrained with that perception. Knowing the becoming and non-becoming of the world, our minds will be thoroughly

ingrained with that perception. Knowing the arising and the passing away of the world, our minds will be thoroughly ingrained with that perception. Our minds will be thoroughly ingrained with the perception of abandoning. Our minds will be thoroughly ingrained with the perception of dispassion. Our minds will be thoroughly ingrained with the perception of cessation.” Thus, bhikkhus, should you train yourselves.

AN 10.59

“buddhe aveccappasādena samannāgatā bhavissāma—‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. dhamme aveccappasādena samannāgatā bhavissāma—‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhi’ti. saṅghe aveccappasādena samannāgatā bhavissāma—‘supaṭipanno bhagavato sāvakaśaṅgho, ujuppaṭipanno bhagavato sāvakaśaṅgho, ñāyappaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni atṭha purisapuggalā esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhineyyo añjalikaraṇīyo anuttaraṃ puññakkhettam lokassā’ti. yaṃ kho pana kiñci kule deyyadhammaṃ sabbaṃ taṃ appaṭivibhattaṃ bhavissati sīlavantehi kalyāṇadhammehi’”ti. evaṃhi vo sikkhitabbaṃ.

“We will be endowed with verified confidence in the Buddha: ‘He, the Blessed One, is indeed the Pure One, the

Perfectly Enlightened One. He is impeccable in conduct and understanding, the Accomplished One, the Knower of the Worlds, he trains perfectly those who wish to be trained, he is teacher of gods and humans, he is awake and holy.’ We will be endowed with verified confidence in the Dhamma: ‘The Dhamma is well-expounded by the Blessed One, apparent here and now, timeless, encouraging investigation, leading inwards, to be experienced individually by the wise.’ We will be possessed of verified confidence in the Sangha: ‘They are the Blessed One’s disciples who have practised well, who have practised directly, who have practised insightfully, those who practise with integrity: that is the four pairs, the eight kinds of noble beings. These are the Blessed One’s disciples. Such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect. They give occasion for incomparable goodness to arise in the world.’ Whatever there may be in our family that can be given away, all that, will be shared openhandedly with such virtuous ones who are of beautiful character.” Thus should you train yourselves.

SN 41.10

“buddhe aveccappasādena samannāgato bhavissāmi—itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti. dhamme . . . saṅghe . . . ariyakantehi sīlehi samannāgato bhavissāmi akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi

*viññūpasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi”ti.
evañhi te, dīghāvu, sikkhitabbam.*

“I will be endowed with verified confidence in the Buddha: ‘He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One. He is impeccable in conduct and understanding, the Accomplished One, the Knower of the Worlds, he trains perfectly those who wish to be trained, he is teacher of gods and humans, he is awake and holy.’ . . . in the Dhamma . . . in the Sangha . . . I will be endowed with those virtues that are dear to the Noble Ones, unbroken, free from holes, spotless, unblemished, liberating, praised by the wise, ungrasped at, and conducive to concentration.” Thus, Dīghāvu, should you train yourself.

SN 55.3

*“sampannasīlā viharissāma sampannapātimokkhā;
pātimokkhasaṃvarasaṃvutā viharissāma ācāragocarasam-
pannā aṇumattesu vajjesu bhayadassāvī samādāya
sikkhissāma sikkhāpadesu”ti. [evañhi vo, bhikkhave,
sikkhitabbam.]*

“We will dwell perfect in moral conduct. We will be perfect in the Pātimokkha. We will dwell restrained in accordance with the restraint of the Pātimokkha. We will be perfect in conduct and resort, seeing danger in even the slightest faults. We will train ourselves by rightly undertaking the rules of training.” [Thus, bhikkhus, should you train yourselves.]

MN 6

“evarūpaṃ uposathakammaṃ karissāma yadidaṃ dhammena samaggaṃ”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will carry out a [formal] act of the Observance in this way, that is, in accordance with the rule and in harmony.” Thus, bhikkhus, should you train yourselves.

Mv 2.14

“evarūpaṃ pavāraṇakammaṃ karissāma yadidaṃ dhammena samaggaṃ”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will carry out a [formal] act of Invitation in this way, that is, in accordance with the rule and in harmony.” Thus, bhikkhus, should you train yourselves.

Mv 4.3

“evarūpaṃ kammaṃ karissāma yadidaṃ dhammena samaggaṃ”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will carry out a [formal] act in this way, that is, in accordance with the rule and in harmony.” Thus, bhikkhus, should you train yourselves.

Mv 9.2

“tibbo no chando bhavissati adhisīlasikkhāsamādāne, tibbo no chando bhavissati adhicittasikkhāsamādāne, tibbo no chando bhavissati adhipaññāsikkhāsamādāne”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“Keen will be our desire in undertaking the training in heightened virtue. Keen will be our desire in undertaking the training in heightened mind. Keen will be our desire in undertaking the training in heightened discernment.” Thus, bhikkhus, should you train yourselves.

AN 3.81–83, 3.92

“appamattā viharissāmā”ti. evañhi vo, bhikkhave, sikkhitabbam.

“We will dwell heedfully.” Thus, bhikkhus, should you train yourselves.

SN 20.1–2, 20.6, 20.11

“appamattā viharissāma, tikkham maraṇassatiṃ bhāvēssāma āsavānaṃ khayāyā”ti. evañhi vo, bhikkhave, sikkhitabbam.

“We will dwell heedfully. We will develop acute mindfulness of death for the destruction of the effluents.” Thus, bhikkhus, should you train yourselves.

AN 6.19, 8.73

“appaṭivānaṃ padahissāma. kāmaṃ taca ca nhāru ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattaḃbam na taṃ apāpunitvā vīriyassa saṅṭhānaṃ bhavissatī”ti. evañhi vo, bhikkhave, sikkhitabbam.

“We will relentlessly exert ourselves, [thinking,] ‘Willingly, should only my skin, tendons, and bones remain, should the flesh and blood in my body dry up, I will not relax my energy as long as I have not attained what can be attained by human strength, by human energy, by human exertion.’” Thus, bhikkhus, should you train yourselves.

AN 2.5

“asaddhammā vuṭṭhāpetvā saddhamme patitṭhāpessāmi sabrahmacārī”ti. evañhi te, sārīputta, sikkhitabbaṃ.

“I will cause my fellows in the holy life to emerge from that which is not the true Dhamma and will establish them in the true Dhamma.” Thus, Sārīputta, should you train yourself.

AN 5.167

“uttaruttari paṇītapāṇītaṃ vāyamamānā anuttaraṃ vimuttiṃ sacchikarissāmā”ti. evañhi vo, ānanda, sikkhitabbaṃ.

“Striving for what is more and more excellent, more and more refined, we will realize unexcelled release.” Thus, Ānanda, should you train yourselves.

AN 5.180

Conscience and Concern

Hiri-Ottappa

“hirottappena samannāgatā bhavissāmā”ti. evañhi vo, bhikkhave, sikkhitabbam.

“We will be endowed with conscience and concern.” Thus, bhikkhus, should you train yourselves.

MN 39

“tibbam me hirottappam paccupaṭṭhitam bhavissati thesesu navesu majjhimesū”ti. evañhi te, kassapa, sikkhitabbam.

“Keen and ready will be my conscience and concern regarding elders, those newly ordained, and those of middle status.” Thus, Kassapa, should you train yourself.

SN 16.11

“kalyāṇamitto bhavissāmi kalyāṇasahāyo kalyāṇasampavaṅko”ti. evañhi te, mahārāja, sikkhitabbam.

“I will be one who has good friends, good companions, good acquaintances.” Thus, great king, should you train yourself.

SN 3.18

“katañño bhavissāma katavedino; na ca no ambesu appakampi kataṃ nassissatī”ti. evaṇhi vo, bhikkhave, sikkhitabbaṃ.

“We will be grateful and appreciative, not forgetting that which has been done for us, even if it is of small measure.” Thus, bhikkhus, should you train yourselves.

SN 20.12

“ditṭhadhammikassa vajjassa bhāyissāma, samparāyikassa vajjassa bhāyissāma, vajjabhīruno bhavissāma vajjabhayadassāvino”ti. evaṇhi vo, bhikkhave, sikkhitabbaṃ.

“We will be wary of faults pertaining to this lifetime. We will be wary of faults pertaining to future lives. We will be ones who are wary of fault, ones who see danger in faults.” Thus, bhikkhus, should you train yourselves.

AN 2.1

“saddhābalena samannāgatā bhavissāma sekhābalena, hirībalena samannāgatā bhavissāma sekhābalena, ottappābalena samannāgatā bhavissāma sekhābalena, vīriyābalena samannāgatā bhavissāma sekhābalena, paññābalena samannāgatā bhavissāma sekhābalenā”ti. evaṇhi vo, bhikkhave, sikkhitabbaṃ.

“We will be endowed with the strength of one in training, the strength of confidence. We will be endowed with the strength of one in training, the strength of conscience. We will be endowed with the strength of one in training, the strength of concern. We will be endowed with the strength of one in training, the strength of effort. We will be endowed with the strength of one in training, the strength of discernment.” Thus, bhikkhus, should you train yourselves.

AN 5.1, 5.2, 5.12

*“na no samasabrahmacārīsu cittāni paduṭṭhāni bhavis-
santī”ti. evañhi te, brāhmaṇa dhammika, sikkhitabbaṃ.*

“We will not let hatred towards our fellows in the holy life arise in our minds.” Thus, Brahman Dhammika, should you train yourself.

AN 6.54, 7.73

*no ce, bhikkhave, bhikkhu paracittapariyāyakusalo hoti, atha
“sacittapariyāyakusalo bhavissāmī”ti. evañhi vo, bhikkhave,
sikkhitabbaṃ.*

If, bhikkhus, a bhikkhu is not skilled in the ways of others’ minds, then [he should think:] “I will be skilled in the ways of my own mind.” Thus, bhikkhus, should you train yourselves.

AN 10.51–55

“adhunāgatavadbhukāsamena cetasā viharissāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will dwell with minds like a newly-wed bride.” Thus, bhikkhus, should you train yourselves.

AN 4.73

“yassa vo mātāpitāro bhattuno dassanti atthakāmā hitesino anukampakā anukampaṃ upādāya, tassa bhavissāma pubbutthāyiniyo pacchānipātiniyo kimkārapaṭissāviniyo manāpacāriniyo piyavādiniyo”ti. evañhi vo, kumāriyo, sikkhitabbaṃ.

“To whichever husband our mother and father shall give us—desiring our benefit, seeking our welfare, taking compassion on us, acting out of compassion—we will rise before him and retire after him, undertaking whatever needs to be done, behaving in a pleasing way and speaking affectionately.” Thus, young ones, should you train yourselves.

AN 5.33

“ye te bhattu garuno bhavissanti mātāti vā pitāti vā samaṇabrāhmaṇāti vā, te sakkarissāma garuṃ karissāma mānessāma pūjessāma abbhāgate ca āsanodakena paṭipūjessāmā”ti. evañhi vo, kumāriyo, sikkhitabbaṃ.

“Whoever our husband respects—whether mother, father, samaṇa, or brahman—we will esteem and be respectful towards them, we will revere them and be devoted to them, and

on their arrival will honor them with a seat and water.” Thus, young ones, should you train yourselves.

AN 5.33

“ye te bhattu abbhantarā kammantā uṇṇāti vā kappāsāti vā, tattha dakkhā bhavissāma analasā, tatrupāyāya vīmaṃsāya samannāgatā, alaṃ kātuṃ alaṃ saṃvidhātun”ti. evañhi vo, kumāriyo, sikkhitabbaṃ.

“We will be skillful and diligent in attending to our husband’s business, whether knitting or weaving, making it our business to understand the work so as to carry out and arrange it properly.” Thus, young ones, should you train yourselves.

AN 5.33

“yo so bhattu abbhantaro antojano dāsāti vā pessāti vā kammaakarāti vā, tesaṃ katañca katato jānissāma akatañca akatato jānissāma, gilānakānañca balābalaṃ jānissāma, khādanīyaṃ bhojanīyañcassa paccamsena saṃvibhajisāmā”ti. evañhi vo, kumāriyo, sikkhitabbaṃ.

“Whatever our husband’s household consist of—servants, messengers, or laborers—we will know the work of each by what has been done, their remissness by what has not been done; we will know the strength and the weakness of the sick; we will divide the staple and non-staple food, each

according to his share.” Thus, young ones, should you train yourselves.

AN 5.33

“yaṃ bhattā āharissati dhanam vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā, taṃ ārakkhena guttiyā sampādessāma, tattha ca bhavissāma adhutti athenī asoṇḍī avināsikāyo”ti. evañhi vo, kumāriyo, sikkhitabbaṃ.

“We will guard and protect whatever income our husband brings home—whether money or grain, silver or gold—and we will not be spendthrifts, thieves, wastrels, or squanderers of his earnings.” Thus, young ones, should you train yourselves.

AN 5.33

Bodily Conduct

Kāya-Samācāro

“parisuddho no kāyasamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. tāya ca pana parisud-dhakāyasamācārātāya nevattānukkamaṃsessāma na paraṃ vambhessāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“Our bodily conduct will be pure, clear, open, unbroken, and restrained. We will not exalt ourselves or disparage others on account of that pure bodily conduct.” Thus, bhikkhus, should you train yourselves.

MN 39

potthako dubbhaṇṇo ca hoti dukkhasamphasso ca appaggho ca. . . . evamevaṃ kho . . . cepi bhikkhu hoti dussīlo pāpadhammo. . . . idamassa dubbhaṇṇatāya vadāmi . . . ye kho panassa sevanti bhajanti payirupāsanti diṭṭhānugatiṃ āpajjanti, tesam taṃ hoti dīgharattaṃ abhitāya dukkhāya. idamassa dukkhasamphassatāya vadāmi. . . . yesam kho pana so paṭiggaṇhāti cīvarapiṇḍapātasenāsanagilānappaccayabh-esajjaparikkhāraṃ, tesam taṃ na mahapphalaṃ hoti na mahānisamsaṃ. idamassa appagghatāya vadāmi. . . .

kāsikaṃ vatthaṃ vaṇṇavantañceva hoti sukhasamphassañca mahagghañca. . . . evamevaṃ kho . . . cepi bhikkhu hoti sīlavā

kalyāṇadhammo, idamassa suvaṇṇatāya vadāmi . . . ye kho paṇassa sevanti bhajanti payirupāsanti ditṭhānugatiṃ āpajjanti, tesam taṃ hoti dīgharattaṃ hitāya sukkhāya. idamassa sukhasamphassatāya vadāmi. . . . yesam kho pana so patiggaṇhāti cīvarapindapātasenāsanagilānappaccayabhesajjaparikkhāraṃ, tesam taṃ mahapphalaṃ hoti mahānisamsaṃ. idamassa mahagghatāya vadāmi. . . .

“kāsikavatthūpamā bhavissāma, na potthakūpamā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

A rag is ugly, uncomfortable, and of little value. . . . So too . . . if a monk is immoral and of an evil nature, this, I say, is his ugliness. . . . For those who associate with him, frequent him, attend to him, and take up his views, this leads to their harm and suffering for a long time. This, I say, is how he is uncomfortable. . . . Whatever robe, alms-food, lodging, and supports for the sick and medicinal requisites he accepts, these do no lead to great fruit and great benefit for the donors. This, I say, is how he is of little value. . . .

Fine cloth made in Kāsi is beautiful, comfortable, and of great value. . . . So too . . . if a monk is virtuous and of a beautiful nature, this, I say, is his beauty. . . . For those who associate with him, frequent him, attend to him, and take up his views, this leads to their welfare and happiness for a long time. This, I say, is how he is comfortable. . . . Whatever robe, alms-food, lodging, and supports for the sick and medicinal requisites he accepts, these lead to great fruit and great benefit for the donors. This, I say, is how he is of great value. . . .

“We will be like fine cloth made in Kāsi, not like rags.” Thus, bhikkhus, should you train yourselves.

AN 3.100

Verbal Conduct

Vacī-Samācāro

“parisuddho no vacīsamācāro bhavissati uttāno vivato na ca chiddavā samvuto ca. tāya ca pana parisuddhavacīsamācāratāya nevattānukkamāssāma na paraṃ vambhessāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“Our verbal conduct will be pure, clear, open, unbroken, and restrained. We will not exalt ourselves or disparage others on account of that pure verbal conduct.” Thus, bhikkhus, should you train yourselves.

MN 39

“na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā, na dosantarā. tañca puggalaṃ mettāsahagatena cetasā pharivā viharissāma, tadārammaṇaṃca sabbāvaṇṇaṃ lokam mettāsahagatena cittena pathavisamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharissāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“Our minds will be unaffected and we will utter no evil words. We will abide beneficent and sympathetic, with a mind of goodwill and with no inner hate. We will abide pervading that person with a mind imbued with goodwill

and, beginning with him, we will abide pervading the all-encompassing world with a mind imbued with goodwill like the earth—abundant, exalted, immeasurable, without hostility and without ill will.” Thus, bhikkhus, should you train yourselves.

MN 21

*. . . sabbāvantam lokam mettāsahagatena cittena ākāsa-
mena cetasā vipulena mahaggatena appamāṇena averena
abyābajjhena pharivā viharissāmā”ti. evañhi vo, bhikkhave,
sikkhitabbam.*

“ . . . we will abide pervading the all-encompassing world with a mind imbued with goodwill like open space—abundant, exalted, immeasurable, without hostility and without ill will.” Thus, bhikkhus, should you train yourselves.

MN 21

*“ . . . sabbāvantam lokam mettāsahagatena cittena gaṅgāsa-
mena cetasā vipulena mahaggatena appamāṇena averena
abyābajjhena pharivā viharissāmā”ti. evañhi vo, bhikkhave,
sikkhitabbam.*

“ . . . we will abide pervading the all-encompassing world with a mind imbued with goodwill like the Ganges River—abundant, exalted, immeasurable, without hostility and without ill will.” Thus, bhikkhus, should you train yourselves.

MN 21

. . . *sabbāvantaṃ lokam mettāsahagatena cittena biḷāra-
bhasāsamena cetasā vipulena mahaggatena appamāṇena
averena abyābajjhena pharivā viharissāmā*”ti. *evañhi vo,
bhikkhave, sikkhitabbaṃ.*

“ . . . we will abide pervading the all-encompassing world with a mind imbued with goodwill like a cat-skin bag—abundant, exalted, immeasurable, without hostility and without ill will.” Thus, bhikkhus, should you train yourselves.

MN 21

*“dhammaṃyeva sakkarontā, dhammaṃ garuṃ karontā,
dhammaṃ mānentā, dhammaṃ pūjentā, dhammaṃ
apacāyamānā, suvacā bhavissāma, sovacassataṃ āpajjis-
sāmā*”ti. *evañhi vo, bhikkhave, sikkhitabbaṃ.*

“We will be easy to admonish and make ourselves easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma, devotion toward the Dhamma, honor for the Dhamma.” Thus, bhikkhus, should you train yourselves.

MN 21

“hassāpi na musā bhaṇissāmī”ti—*evañhi te, rāhula,
sikkhitabbaṃ.*

“Even for the sake of a laugh I will not speak lies.” Thus, Rāhula, should you train yourself.

MN 61

“saraṇaṅca dhammaṃ jānissāma, araṇaṅca dhammaṃ jānissāma; saraṇaṅca dhammaṃ ñatvā araṇaṅca dhammaṃ ñatvā araṇapaṭipadaṃ paṭipajjissāma”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will know the dhamma connected with conflict and we will know the dhamma connected with non-conflict. Knowing the dhamma connected with conflict and the dhamma connected with non-conflict, we will practice the path of non-conflict.” Thus, bhikkhus, should you train yourselves.

MN 139

“dhammayogā samānā jhāyīnaṃ bhikkhūnaṃ vaṇṇaṃ bhāsissāma”ti. evañhi vo, āvuso, sikkhitabbaṃ.

“Being scholar monks, we will speak in praise of meditation monks.” Thus, friends, should you train yourselves.

AN 6.46

“jhāyī samānā dhammayogānaṃ bhikkhūnaṃ vaṇṇaṃ bhāsissāma”ti. evañhi vo, āvuso, sikkhitabbaṃ.

“Being meditation monks, we will speak in praise of scholar monks.” Thus, friends, should you train yourselves.

AN 6.46

“na viggāhikakathaṃ kathessāmi”ti. evañhi te, moggallāna, sikkhitabbaṃ.

“I will not utter quarrelsome speech.” Thus, Moggallāna, should you train yourself.

AN 7.61

Mental Conduct

Mano-Samācāro

“parisuddho no manosamācāro bhavissati uttāno vivaṭo na ca chiddavā samvuto ca. tāya ca pana parisuddhamanosamācāratāya nevattānukkamaṃsessāma na paraṃ vambhessāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“Our mental conduct will be pure, clear, open, unbroken, and restrained. We will not exalt ourselves or disparage others on account of that pure mental conduct.” Thus, bhikkhus, should you train yourselves.

MN 39

“yaṃ kiñci dhammaṃ kusalūpasamhitam sabbam taṃ aṭṭhiṃ katvā manasi karitvā sabbacetasā samannāharitvā obitasoto dhammaṃ suṇissāmī”ti. evañhi te, kassapa, sikkhitabbaṃ.

“Whenever I listen to any Dhamma connected with what is skillful, I will listen to it with eager ears, attending to it as a matter of vital concern, applying my whole mind to it.” Thus, Kassapa, should you train yourself.

SN 16.11

“ye te suttantā tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā suññatappaṭisaṃyuttā, tesu bhaññamānesu sussū-sissāma, sotaṃ odabhissāma, aññā cittaṃ upatṭhāpessāma, te ca dhamme uggabetabbam pariyaṇitabbam maññis-sāmā”ti. evañhi vo, bhikkhave, sikkhitabbam.

“When those discourses spoken by the Tathāgata that are deep, deep in meaning, world-transcendent, dealing with emptiness are being recited, we will be eager to listen to them, we will lend ear to them, we will apply our minds to understand them and we will think those teachings are to be studied and mastered.” Thus, bhikkhus, should you train yourselves.

SN 20.7

“ye te suttantā tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā suññatappaṭisaṃyuttā te kālena kālam upasampajja viharissāmā”ti. evañhi vo, dhammadinna, sikkhitabbam.

“We will periodically enter and dwell upon those discourses spoken by the Tathāgata that are deep, deep in meaning, world-transcendent, dealing with emptiness.” Thus, Dhammadinna, should you train yourselves.

SN 55.53

Conduct of Fools and Wise People

Bāla-Paṇḍita-Samācāro

“paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmi”ti. evañhi te, rāhula, sikkhitabbaṃ.

“Reflecting and reflecting again I will purify my bodily conduct. Reflecting and reflecting again I will purify my verbal conduct. Reflecting and reflecting again I will purify my mental conduct.” Thus, Rāhula, should you train yourself.

MN 61

sappaṭibhayo bālo, appaṭibhayo paṇḍito. saupaddavo bālo, anupaddavo paṇḍito. saupasaggo bālo, anupasaggo paṇḍito. . . . “yehi tīhi dhammehi samannāgato bālo veditabbo te tayo dhamme abhinivajjetvā, yehi tīhi dhammehi samannāgato paṇḍito veditabbo te tayo dhamme samādāya vattissāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

A fool is fearful, a wise person is without fear. A fool is distressed, a wise person is without distress. A fool is troubled, a wise person is untroubled. . . . “Avoiding these three qualities

endowed with which one is known as a fool, we will undertake and pursue these three qualities endowed with which one is known as a wise person.” Thus, bhikkhus, should you train yourselves.

AN 3.1

... bālo veditabbo ... kāyaduccaritena, vacīduccaritena, manoduccaritena. ... paṇḍito veditabbo ... kāyasucaritena, vacī-sucaritena, manosucaritena. ...

... a fool is known by bad bodily conduct, bad verbal conduct, bad mental conduct. ... a wise person is known by good bodily conduct, good verbal conduct, good mental conduct.

...

AN 3.2

... bālo duccintitacintī ca hoti dubbhāsītābhāsī ca dukkaṭakammakārī ca ... paṇḍito sucintitacintī ca hoti subhāsītābhāsī ca sukatakammakārī ca. ...

... a fool is one who thinks bad thoughts and speaks bad words and does bad deeds. ... a wise person is one who thinks good thoughts and speaks good words and does good deeds.

...

AN 3.3

... bālo ... accayaṃ accayato na passati, accayaṃ accayato disvā yathādhammaṃ nappaṭikaroti, parassa kho pana

accayaṃ desentassa yathādhammaṃ nappaṭiggaṇhāti. . . . paṇḍito . . . accayaṃ accayato passati, accayaṃ accayato disvā yathādhammaṃ paṭikaroti, parassa kho pana accayaṃ desentassa yathādhammaṃ paṭiggaṇhāti. . . .

. . . a fool does not see a fault as a fault; having seen a fault as a fault he does not make amends in line with Dhamma; when another sees their own fault in line with Dhamma, he does not accept [the other's confession]. . . . a wise person sees a fault as a fault; having seen a fault as a fault he makes amends in line with Dhamma; when another sees their own fault in line with Dhamma, he accepts [the other's confession]. . . .

AN 3.4

. . . bālo . . . ayoniso pañhaṃ kattā hoti, ayoniso pañhaṃ vissajjetā hoti, parassa kho pana yoniso pañhaṃ vissajjitāṃ parimaṇḍalehi padabyañjanehi siliṭṭhehi upagatehi nābbhanumoditā hoti. . . . paṇḍito . . . yoniso pañhaṃ kattā hoti, yoniso pañhaṃ vissajjetā hoti, parassa kho pana yoniso pañhaṃ vissajjitāṃ parimaṇḍalehi padabyañjanehi siliṭṭhehi upagatehi abbhanumoditā hoti. . . .

. . . a fool asks inappropriate questions; answers questions inappropriately; when another rises up to and answers questions appropriately with circumspection and with fluidity of vocabulary and style, he does not delight therein. . . . a wise person asks appropriate questions; he answers questions appropriately; when another rises up to and answers questions

appropriately with circumspection and with fluidity of vocabulary and style, he delights therein. . . .

AN 3.5

. . . bālo veditabbo . . . akusalena kāyakammena, . . . vacīkammena, . . . manokammena . . . paṇḍito veditabbo . . . kusalena kāyakammena, . . . vacīkammena . . . manokammena. . . .

. . . a fool is known by unskillfulness of bodily action . . . verbal action . . . mental action. . . . a wise person is known by skillfulness of bodily action . . . verbal action . . . mental action. . . .

AN 3.6

. . . bālo veditabbo . . . sāvajjena kāyakammena . . . vacīkammena . . . manokammena . . . paṇḍito veditabbo . . . anavajjena kāyakammena . . . vacīkammena . . . manokammena. . . .

. . . a fool is known by blameworthy bodily action . . . verbal action . . . mental action. . . . a wise person is known by blameless bodily action . . . verbal action . . . mental action. . . .

AN 3.7

. . . bālo veditabbo . . . sabyābajjhena kāyakammena . . . vacīkammena . . . manokammena . . . paṇḍito veditabbo . . . abyābajjhena kāyakammena . . . vacīkammena . . . manokammena. . . . 'yehi tīhi dhammehi samannāgato

bālo veditabbo te tayo dhamme abhinivajjetvā, yehi tīhi dhammehi samannāgato paṇḍito veditabbo te tayo dhamme samādāya vattissāmā”ti. *evañhi vo, bhikkhave, sikkhitabbaṃ.*

... a fool is known by afflicted bodily action . . . verbal action . . . mental action. . . a wise person is known by unafflicted bodily action . . . verbal action . . . mental action. “Avoiding these three qualities endowed with which one is known as a fool, we will undertake and pursue these three qualities endowed with which one is known as a wise person.” Thus, bhikkhus, should you train yourselves.

AN 3.8

“kāyavaṅkaṃ pajahissāma kāyadosaṃ kāyakasāvaṃ, vacīvaṅkaṃ pajahissāma vacīdosāṃ vacīkasāvaṃ, manovaṅkaṃ pajahissāma manodosāṃ manokasāvaṃ”ti. *evañhi vo, bhikkhave, sikkhitabbaṃ.*

“We will abandon crookedness in bodily action, faults in bodily action, and flaws in bodily action. We will abandon crookedness in verbal action, faults in verbal action, and flaws in verbal action. We will abandon crookedness in mental action, faults in mental action, and flaws in mental action.” Thus, bhikkhus, should you train yourselves.

AN 3.15

Conduct Regarding Livelihood

Ājīva-Samācāro

“parisuddho no ājīvo bhavissati uttāno vivaṭo na ca chiddavā samvuto ca. tāya ca pana parisuddhājīvatāya nevat-tānukkamaṁsēsamā na paraṁ vambhessāmā”ti. evañhi vo, bhikkhave, sikkhitabbam.

“Our livelihood will be pure, clear, open, unbroken, and restrained. We will not exalt ourselves or disparage others on account of that pure livelihood.” Thus, bhikkhus, should you train yourselves.

MN 39

“rakkhiteneva kāyena rakkhitāya vācāya rakkhitena cittena, upatṭhitāya satiyā, samvutehi indriyehi gāmaṁ vā nigamaṁ vā piṇḍāya pavisissāmā”ti. evañhi vo, bhikkhave, sikkhitabbam.

“We will enter the village or town for alms-food with body guarded, with speech guarded, with mind guarded, with mindfulness established, and with sense faculties restrained.” Thus, bhikkhus, should you train yourselves.

SN 20.10

“na uccāsoṇḍaṃ paggabevā kulāni upasaṅkamissāmi”ti. evañhi te, moggallāna, sikkhitabbaṃ.

“I will not approach families with my trunk held up high [with conceit].” Thus, Moggallāna, should you train yourself.

AN 7.61

“santutṭhā bhavissāma itarītarena cīvarena, itarītaracīvarasantutṭhiyā ca vaṇṇavādino; na ca cīvarahetu anesanaṃ appatirūpaṃ āpajjissāma; aladdhā ca cīvaraṃ na ca paritassissāma; laddhā ca cīvaraṃ agadhitā amucchitā anajjhāpannā ādīnavadassāvino nissaranapaññā paribhujjissāma”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will be content with any robe whatsoever. We will speak in praise of being content with any robe whatsoever. We will not exhibit any impropriety or do anything unbecoming for the sake of a robe. Not gaining a robe we will not be agitated. Gaining a robe, we will use it without being enslaved by it, not infatuated with it, without committing any offense, seeing the dangers and discerning the escape.” Thus, bhikkhus, should you train yourselves.

SN 16.1

“santutṭhā bhavissāma itarītarena senāsanena, itarītarasenasanasantutṭhiyā ca vaṇṇavādino; na ca senāsana-hetu anesanaṃ appatirūpaṃ āpajjissāma; aladdhā ca senāsanam na ca paritassissāma; laddhā ca senāsanam

agadhitā amucchitā anajjhāpannā ādīnavadassāvino nissaraṇapaññā paribhuñjissāma”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will be content with any lodging whatsoever. We will speak in praise of being content with any lodging whatsoever. We will not exhibit any impropriety or do anything unbecoming for the sake of a lodging. Not gaining a lodging, we will not be agitated. Gaining a lodging, we will use it without being enslaved by it, without being infatuated with it, without committing any offense, seeing the dangers and discerning the escape.” Thus, bhikkhus, should you train yourselves.

SN 16.1

“santutṭhā bhavissāma itarītarena gilānappaccayabhesajjaparikkhārena, itarītaragilānappaccayabhesajjaparikkhārasantutṭhiyā ca vaṇṇavādino; na ca gilānappaccayabhesajjaparikkhārahetu anesanaṃ appatirūpaṃ āpajjissāma; aladdhā ca gilānappaccayabhesajjaparikkhāraṃ na ca paritassissāma; laddhā ca gilānappaccayabhesajjaparikkhāraṃ agadhitā amucchitā anajjhāpannā ādīnavadassāvino nissaraṇapaññā paribhuñjissāma”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will be content with any support for the sick and medicinal requisite whatsoever. We will speak in praise of being content with any support for the sick and medicinal requisite whatsoever. We will not exhibit any impropriety or do anything unbecoming for the sake of supports for the sick and

medicinal requisites. Not gaining supports for the sick and medicinal requisites, we will not be agitated. Gaining supports for the sick and medicinal requisites, we will use them without being enslaved by them, without being infatuated with them, without committing any offense, seeing the dangers and discerning the escape.” Thus, bhikkhus, should you train yourselves.

SN 16.1

“na mabicchā bhavissāma vighātavanto asantuṭṭhā itarītaracīvarapiṇḍapātasenāsana-gilānappaccayabhesajja-parikkhārena, na pāpikaṃ iccham paṇidahissāma anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya, na utṭhabhissāma na ghaṭessāma na vāyamissāma anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya, khamā bhavissāma sītassa uṇhassa jigacchāya pipāsāya daṃsamakasavātātapasarīsapasamphassānaṃ durutānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ katukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adbhivāsakajātikā bhavissāmā”ti. evaṃhi vo, bhikkhave, sikkhitabbaṃ.

“We will not have many wishes and be full of irritation, not contented with any robe, alms-food, lodging, or supports for the sick and medicinal requisites. We will not long for and have the evil wish to receive recognition, gains, honor, and praise. We will not exert ourselves, or over apply ourselves, or strive to receive recognition, gains, honor, and

praise. We will endure cold, heat, hunger, thirst, the touch of flies, mosquitos, wind, burning, creeping things, and poorly spoken and unwelcome speech. We will patiently endure sharp, piercing, severe, disagreeable, unpleasant, and life-draining painful bodily feelings that have arisen.” Thus, bhikkhus, should you train yourselves.

AN 4.157

“agadhitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā taṃ lābhaṃ paribhuñjissāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will use our gains without being enslaved by them, without being infatuated with them, without committing any offense, seeing the dangers and discerning the escape.” Thus, bhikkhus, should you train yourselves.

SN 20.9

“uppannaṃ lābhasakkārasilokaṃ pajahissāma, na ca no uppanno lābhasakkārasiloko cittaṃ pariyādāya ṭhassatī”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will abandon arisen gain, honor, and praise and the mind will not remain obsessed with arisen gain, honor, and praise.” Thus, bhikkhus, should you train yourselves.

SN 17.1–24, 17.28–43

“uppannaṃ lābhaṃ abhibhuyya abhibhuyya viharissāma, uppannaṃ alābhaṃ abhibhuyya abhibhuyya viharissāma,

*uppannaṃ yasaṃ abhibhuyya abhibhuyya viharissāma.
uppannaṃ ayasaṃ abhibhuyya abhibhuyya viharissāma,
uppannaṃ sakkāraṃ abhibhuyya abhibhuyya viharissāma.
uppannaṃ asakkāraṃ abhibhuyya abhibhuyya viharissāma.
uppannaṃ pāpicchataṃ abhibhuyya abhibhuyya viharis-
sāma. uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya
viharissāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.*

“We will dwell repeatedly conquering arisen gain. We will dwell repeatedly conquering arisen loss. We will dwell repeatedly conquering arisen renown. We will dwell repeatedly conquering arisen disrepute. We will dwell repeatedly conquering arisen honor. We will dwell repeatedly conquering arisen dishonor. We will dwell repeatedly conquering arisen evil wishes. We will dwell repeatedly conquering arisen evil friendship.” Thus, bhikkhus, should you train yourselves.

Cv 7.3; AN 8.7

Restraint of the Sense Faculties

Indriya-Samvāra

“indriyesu guttadvārā bhavissāma; cakkhunā rūpaṃ disvā na nimittaggāhī nānubyañjanaggāhī. yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjissāma, rakkhissāma cakkhundriyaṃ, cakkhundriye saṃvaram āpajjissāma. sotena saddaṃ sutvā . . . ghānena gandhaṃ ghāyivā . . . jivhāya rasaṃ sāyivā . . . kāyena phoṭṭhabbaṃ phusivā . . . manasā dhammaṃ viññāya na nimittaggāhī nānubyañjanaggāhī. yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjissāma, rakkhissāma manindriyaṃ, manindriye saṃvaram āpajjissāma”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will guard the doors to the sense faculties. Having seen a form with the eye, we will not grasp at any aspect or particulars by which—if we were to dwell without restraint over the eye faculty—evil, unskillful qualities such as greed or distress might assail us. We will practice for its restraint. We will protect the eye faculty. We will achieve restraint with regard to

the eye faculty. Having heard a sound with the ear . . . Having smelled an aroma with the nose . . . Having tasted a flavor with the tongue . . . Having felt a tactile sensation with the body . . . Having cognized an idea with the mind, we will not grasp at any aspect or particulars by which—if we were to dwell without restraint over the mind faculty—evil, unskillful qualities such as greed or distress might assail us. We will practice for its restraint. We will protect the mind faculty. We will achieve restraint with regard to the mind faculty.” Thus, bhikkhus, should you train yourselves.

MN 39

“santindriyā bhavissāma santamānasā”ti. evañhi vo, sārīputta, sikkhitabbaṃ.

“We will have peaceful sense faculties, peaceful minds.” Thus, Sāriputta, should you train yourselves.

AN 2.36

santindriyānañhi vo, sārīputta, santamānasānaṃ santamyeva kāyakammaṃ bhavissati santaṃ vacīkammaṃ santaṃ manokammaṃ. “santamyeva upahāraṃ upaharisāma sabrahmacārīsū”ti. evañhi vo, sārīputta, sikkhitabbaṃ.

Sāriputta, let your sense faculties be tranquil. Let your mind be tranquil. Let your bodily actions be tranquil. Let your verbal actions be tranquil. Let your mental actions be tranquil, [thinking.] “Just by this tranquility, I will give a gift to my

companions in the holy life.” Thus, Sāriputta, should you train yourselves.

AN 2.36

“ajjhataṃ me cittaṃ ṭhitaṃ bhavissati susaṅghitaṃ, na ca uppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhasanti”ti. evañhi te, bhikkhu, sikkhitabbaṃ.

“My mind will remain well established internally and arisen evil, unwholesome phenomena will not overpower my mind and remain.” Thus, bhikkhu, should you train yourself.

AN 8.63

Knowing the Measure of Food

Bhojane-Mattaññutā

“bhojane mattaññuno bhavissāma, paṭisaṅkhā yoniso āhāraṃ āharissāma, neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhittiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, ‘iti purāṇaṅca vedanaṃ paṭisaṅkhāma navaṅca vedanaṃ na uppādessāma, yātrā ca no bhavissati, anavajjatā ca, phāsu vihāro cā’”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will know the measure of food. Wisely reflecting, we will take food not for fun, not for pleasure, not for fattening, not for beautification: only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the holy life, [thinking thus:] ‘We will destroy old feelings without creating new ones, so that we may continue to live blamelessly and at ease.’” Thus, bhikkhus, should you train yourselves.

MN 39

“santutṭhā bhavissāma itarītarena piṇḍapātena, itarītara-piṇḍapātasantutṭhiyā ca vaṇṇavādino; na ca piṇḍapātabetu anesanaṃ appatirūpaṃ āpajjissāma; aladdhā ca piṇḍapātaṃ na ca paritassissāma; laddhā ca piṇḍapātaṃ

*agadhitā amucchitā anajjhāpannā ādīnavadassāvino
nissaraṇapaññā paribhuñjissāmā”ti. evañhi vo, bhikkhave,
sikkhitabbaṃ.*

“We will be content with any alms-food whatsoever. We will speak in praise of being content with any alms-food whatsoever. We will not exhibit any impropriety or do anything inappropriate for the sake of alms-food. Not gaining alms-food, we will not be agitated. Gaining alms-food, we will use it without being enslaved by it, without being infatuated with it, without committing any offense, seeing the dangers and discerning the escape.” Thus, bhikkhus, should you train yourselves.

SN 16.1

*“paccavekkhitvā paccavekkhitvā piṇḍapātamaṃ parisod-
hessāmā”ti. evañhi vo, sārīputta, sikkhitabbaṃ.*

“Reflecting again and again, we will purify our alms-food.” Thus, Sārīputta, should you train yourselves.

MN 151

Devotion to Wakefulness

Jāgariyānuyoga

“jāgariyaṃ anuyuttā bhavissāma, divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma. rattiyaṃ paṭhamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma. rattiyaṃ majjhimamaṃ yāmaṃ dakkhiṇena passena sīhaseyyamaṃ kappessāma pāde pādaṃ accādhāya, sato sampajāno utthānasaññaṃ manasi karitvā. rattiyaṃ pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will be devoted to wakefulness. During the day, by means of sitting and walking meditation, we will cleanse the mind of any obstructive qualities. During the first watch of the night, by means of sitting and walking meditation, we will cleanse the mind of any obstructive qualities. During the middle watch of the night reclining on the right side, we will take up the lion’s posture, one foot placed on top of the other, mindful, clearly comprehending, with the mind set on getting up. During the last watch of the night, by means of sitting and walking meditation, we will cleanse the mind

of any obstructive qualities.” Thus, bhikkhus, should you train yourselves.

MN 39

“kalīngarūpadhānā viharissāma appamattā ātāpino padhānasmin”ti. evañhi vo, bhikkhave, sikkhitabbam.

“Using blocks of wood for pillows, we will dwell heedful and ardent in striving.” Thus, bhikkhus, should you train yourselves.

SN 20.8

“na seyyasukham na passasukham na middhasukham anuyutto viharissāmi”ti. evañhi te, moggallāna, sikkhitabbam.

“I will not dwell devoted to the pleasure of lying down, the pleasure of reclining, the pleasure of torpor.” Thus, Moggallāna, should you train yourself.

AN 7.61

“indriyesu guttadvārā bhavissāma, bhojane mattaññuno, jāgariyam anuyuttā”ti. evañhi vo, āvuso, sikkhitabbam.

“We will guard the doors of the sense faculties, know the measure of food, and be devoted to wakefulness.” Thus, friends, should you train yourselves.

SN 35.120

“indriyesu guttadvāro bhavissāmi, bhojane mattaññū, jāgariyaṃ anuyutto, vipassako kusalānaṃ dhammānaṃ, pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogaṃ anuyutto viharissāmi”ti. evañhi te, bhikkhu, sikkhitabbaṃ.

“I will guard the doors of the sense faculties, know the measure of food, be devoted to wakefulness, and have insight into skillful qualities. I will be one who is devoted to the dedicated development of the wings to awakening during the earlier and later phases of the night.” Thus, bhikkhu, should you train yourself.

AN 5.56, 6.17

Mindfulness and Clear Comprehension

Sati-Sampajañña

“satisampajaññaena samannāgatā bhavissāma, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samiñjite pasārite sampajānakārī, saṅghātipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhave sampajānakārī”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will be possessed of mindfulness and clear-comprehension. When going forward and returning we will act with clear-comprehension. When looking toward and looking away we will act with clear-comprehension. When bending and extending our limbs we will act with clear-comprehension. When carrying our outer robe, bowl, and upper robe we will act with clear-comprehension. When eating, drinking, chewing, and tasting we will act with clear-comprehension. When urinating and defecating we will act with clear-comprehension. When walking, standing, sitting, falling asleep, waking up, talking, and remaining silent we will act with clear-comprehension.” Thus, bhikkhus, should you train yourselves.

“kāye kāyānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassan”ti. evañhi te, gahapati, sikkhitabbaṃ.

“I will dwell contemplating the body in and of itself—ardent, clearly comprehending, and mindful—putting aside greed and distress with reference to the world.” Thus, householder, should you train yourself.

SN 47.29; AN 8.63

“vedanāsu vedanānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassan”ti. evañhi te, bhikkhu, sikkhitabbaṃ.

“I will dwell contemplating feelings in and of themselves—ardent, clearly comprehending, and mindful—putting aside greed and distress with reference to the world.” Thus, bhikkhu, should you train yourself.

SN 47.29; AN 8.63

“citte cittānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassan”ti. evañhi te, bhikkhu, sikkhitabbaṃ.

“I will dwell contemplating the mind in and of itself—ardent, clearly comprehending, and mindful—putting aside greed and distress with reference to the world.” Thus, bhikkhu, should you train yourself.

SN 47.29; AN 8.63

*“dhammesu dhammānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassan”*ti. evañhi te, bhikkhu, sikkhitabbaṃ.

“I will dwell contemplating mental qualities in and of themselves—ardent, clearly comprehending, and mindful—putting aside greed and distress with reference to the world.” Thus, bhikkhu, should you train yourself.

SN 47.29; AN 8.63

*“kāyagatā no sati bhāvitā bhavissati bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā”*ti. evañhi kho, bhikkhave, sikkhitabbaṃ.

“We will develop and cultivate mindfulness immersed in the body, make it our vehicle, make it our basis, stabilize it, consolidate it, and fully perfect it.” Surely thus, bhikkhus, should you train yourselves.

SN 35.247, 47.20

*“sātasahagatā ca me kāyagatāsati na vijahissatī”*ti. evañhi te, kassapa, sikkhitabbaṃ.

“I will not relinquish mindfulness immersed in the body associated with joy.” Thus, Kassapa, should your train yourself.

SN 16.11

Discernment

Paññā

“āturakāyassa me sato cittaṃ anāturaṃ bhavissati”ti. evañhi te, gahapati, sikkhitabbaṃ.

“Though I am afflicted in body, I will be unafflicted in mind.” Thus, householder, should you train yourself.

SN 22.1

“kinti mayaṃ kālena kālaṃ pavivekaṃ pītiṃ upasampajja vibhareyyāma”ti. evañhi vo, gahapati, sikkhitabbaṃ.

“How can we periodically enter and dwell in the rapture of seclusion?” Thus, householders, should you train yourselves.

AN 5.176

“mettā no cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will develop and cultivate the liberation of mind through goodwill. We will make it our vehicle, make it our basis, stabilize it, consolidate it, and fully perfect it.” Thus, bhikkhus, should you train yourselves.

SN 20.3–5; AN 8.63

“karuṇā no cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will develop and cultivate the liberation of mind through compassion. We will make it our vehicle, make it our basis, stabilize it, consolidate it, and fully perfect it.” Thus, bhikkhus, should you train yourselves.

AN 8.63

“muditā no cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will develop and cultivate the liberation of mind through sympathetic joy. We will make it our vehicle, make it our basis, stabilize it, consolidate it, and fully perfect it.” Thus, bhikkhus, should you train yourselves.

AN 8.63

“upekkhā no cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will develop and cultivate the liberation of mind through equanimity. We will make it our vehicle, make it our basis, stabilize it, consolidate it, and fully perfect it.” Thus, bhikkhus, should you train yourselves.

SN 20.3–5; AN 8.63

“attharasassa dhammarasassa vimuttirasassa lābhino bhavissāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will gain the flavor of what is beneficial, the flavor of the Dhamma, the flavor of freedom.” Thus, bhikkhus, should you train yourselves.

AN 1.347

“paṇḍitā bhavissāma vīmaṃsakā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will be wise. We will be inquirers.” Thus, bhikkhus, should you train yourselves.

MN 115

“paññāvuddhiyā vaddhissāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will grow in discernment.” Thus, bhikkhus, should you train yourselves.

AN 1.76–81

tasmātiha tvam, dīghāvu, imesu catūsu sotāpattiyaṅgesu paṭiṭṭhāya cha vijjābhāgiye dhamme uttari bhāveyyāsi. idha tvam, dīghāvu, sabbasaṅkhāresu aniccānupassī viharāhi, anicce dukkhasaññī, dukkhe anattasaññī pahānasaññī virāgasaññī nirodhasaññīti. evañhi te, dīghāvu, sikkhitabbaṃ.

Therefore, Dīghāvu, established upon these four factors of stream-entry*, you should further develop six things that partake of true knowledge. Here, Dīghāvu, dwell contemplating impermanence in all formations, perceiving dukkha in what is impermanent, perceiving not-self in what is dukkha, perceiving abandoning, perceiving dispassion, perceiving cessation. Thus, Dīghāvu, should you train yourself.

SN 55.3

“diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati”ti. evañhi te, bāhiya, sikkhitabbaṃ.

“In the seen, there will be only the seen. In what is heard, there will be only the heard. In what is sensed, there will be only the sensed. In what is cognized, there will be only the cognized.” Thus, Bāhiya, should you train yourself.

Ud 1.10

“na cakkhuṃ upādiyissāmi, na ca me cakkhunissitaṃ viññānaṃ bhavissati. . . na sotaṃ upādiyissāmi . . . na ghānaṃ upādiyissāmi . . . na jivhaṃ upādiyissāmi . . . na kāyaṃ upādiyissāmi . . . na manaṃ upādiyissāmi, na ca me manonissitaṃ viññānaṃ bhavissati”ti. evañhi te, gaḥapati, sikkhitabbaṃ.

* see p. 5

“I will not cling to the eye and my consciousness will not be dependent on the eye. . . . I will not cling to the ear . . . I will not cling to the nose . . . I will not cling to the tongue . . . I will not cling to the body . . . I will not cling to the mind and my consciousness will not be dependent on the mind.” Thus, householder, should you train yourself.

MN 143

“na rūpaṃ upādiyissāmi, na ca me rūpanissitaṃ viññānaṃ bhavissati. . . . na saddaṃ upādiyissāmi . . . na gandhaṃ upādiyissāmi . . . na rasaṃ upādiyissāmi . . . na phoṭṭhabbaṃ upādiyissāmi . . . na dhammaṃ upādiyissāmi na ca me dhammanissitaṃ viññānaṃ bhavissati”ti. evañhi te, gahapati, sikkhitabbaṃ.

“I will not cling to form and my consciousness will not be dependent on form. . . . I will not cling to sound . . . I will not cling to odor . . . I will not cling to taste . . . I will not cling to tangibles . . . I will not cling to mind-objects and my consciousness will not be dependent on mind-objects.” Thus, householder, should you train yourself.

MN 143

na cakkhaviññānaṃ upādiyissāmi, na ca me cakkhaviññānanissitaṃ viññānaṃ bhavissati. . . . na sotaviññānaṃ upādiyissāmi . . . na ghānaviññānaṃ upādiyissāmi . . . na jivhāviññānaṃ upādiyissāmi . . . na kāyaviññānaṃ upādiyissāmi . . . na manoviññānaṃ upādiyissāmi na ca me

manoviññāṇanissitaṃ viññāṇaṃ bhavissatī”ti. evañhi te, gahapati, sikkhitabbaṃ.

“I will not cling to eye-consciousness and my consciousness will not be dependent on eye-consciousness. . . . I will not cling to ear-consciousness . . . I will not cling to nose-consciousness . . . I will not cling to tongue-consciousness . . . I will not cling to body-consciousness . . . I will not cling to mind-consciousness and my consciousness will not be dependent on mind-consciousness.” Thus, householder, should you train yourself.

MN 143

“na cakkhusamphassaṃ upādiyissāmi, na ca me cakkhusamphassanissitaṃ viññāṇaṃ bhavissati. . . . na sotasaṃphassaṃ upādiyissāmi . . . na ghānasamphassaṃ upādiyissāmi . . . na jivhāsaṃphassaṃ upādiyissāmi . . . na kāyasamphassaṃ upādiyissāmi . . . na manosamphassaṃ upādiyissāmi, na ca me manosamphassanissitaṃ viññāṇaṃ bhavissatī”ti. evañhi te, gahapati, sikkhitabbaṃ.

“I will not cling to eye-contact and my consciousness will not be dependent on eye-contact. . . . I will not cling to ear-contact . . . I will not cling to nose-contact . . . I will not cling to tongue-contact . . . I will not cling to body-contact . . . I will not cling to mind-contact and my consciousness will not be dependent on mind-contact.” Thus, householder, should you train yourself.

MN 143

“na cakkhusamphassajaṃ vedanaṃ upādiyissāmi, na ca me cakkhusamphassajāvedanānissitaṃ viññāṇaṃ bhavissati. . . . na sotasamphassajaṃ vedanaṃ upādiyissāmi . . . na ghānasamphassajaṃ vedanaṃ upādiyissāmi . . . na jivhāsamphassajaṃ vedanaṃ upādiyissāmi . . . na kāyasamphassajaṃ vedanaṃ upādiyissāmi . . . na manosamphassajaṃ vedanaṃ upādiyissāmi, na ca me manosamphassajāvedanānissitaṃ viññāṇaṃ bhavissati”ti. evañhi te, gahapati, sikkhitabbaṃ.

“I will not cling to feeling born of eye-contact and my consciousness will not be dependent on feeling born of eye-contact. . . . I will not cling to feeling born of ear-contact . . . I will not cling to feeling born of nose-contact . . . I will not cling to feeling born of tongue-contact . . . I will not cling to feeling born of body-contact . . . I will not cling to feeling born of mind-contact and my consciousness will not be dependent on feeling born of mind-contact.” Thus, householder, should you train yourself.

MN 143

“na pathavīdhātuṃ upādiyissāmi, na ca me pathavīdhātunissitaṃ viññāṇaṃ bhavissati. . . . na āpodhātuṃ upādiyissāmi . . . na tejodhātuṃ upādiyissāmi . . . na vāyodhātuṃ upādiyissāmi . . . na ākāsadhātuṃ upādiyissāmi . . . na viññāṇadhātuṃ upādiyissāmi, na ca me viññāṇadhātunissitaṃ viññāṇaṃ bhavissati”ti. evañhi te, gahapati, sikkhitabbaṃ.

“I will not cling to the earth element and my consciousness will not be dependent on the earth element. . . . I will not cling to the water element . . . I will not cling to the fire element . . . I will not cling to the air element . . . I will not cling to the space element . . . I will not cling to the consciousness element and my consciousness will not be dependent on the consciousness element.” Thus, householder, should you train yourself.

MN 143

“na rūpaṃ upādiyissāmi, na ca me rūpanissitaṃ viññāṇaṃ bhavissati. . . . na vedanaṃ upādiyissāmi . . . na saññaṃ upādiyissāmi . . . na saṅkhāre upādiyissāmi . . . na viññāṇaṃ upādiyissāmi, na ca me viññāṇanissitaṃ viññāṇaṃ bhavissati”ti. evañhi te, gahapati, sikkhitabbaṃ.

“I will not cling to form and my consciousness will not be dependent on form. . . . I will not cling to feeling . . . I will not cling to perception . . . I will not cling to mental formations . . . I will not cling to consciousness and my consciousness will not be dependent on consciousness.” Thus, householder, should you train yourself.

MN 143

“na ākāsaṇāñcāyatanaṃ upādiyissāmi, na ca me ākāsaṇāñcāyatananissitaṃ viññāṇaṃ bhavissati. . . . na viññāṇaṇcāyatanaṃ upādiyissāmi . . . na ākiñcaṇṇāyatanaṃ upādiyissāmi . . . na nevasaññānāsaññāyatanaṃ

upādiyissāmi na ca me nevasaññānāsaññāyatānanissitaṃ viññānaṃ bhavissatī'ti. evañhi te, gahapati, sikkhitabbaṃ.

“I will not cling to the sphere of infinite space and my consciousness will not be dependent on the sphere of infinite space. . . . I will not cling to the sphere of infinite consciousness . . . I will not cling to the sphere of nothingness . . . I will not cling to the sphere of neither-perception-nor-non-perception and my consciousness will not be dependent on the sphere of neither-perception-nor-non-perception.” Thus, householder, should you train yourself.

MN 143

“na idhalokaṃ upādiyissāmi, na ca me idhalokanissitaṃ viññānaṃ bhavissatī'ti. evañhi te, gahapati, sikkhitabbaṃ. tasmātiha te, gahapati, evaṃ sikkhitabbaṃ.

“I will not cling to this world and my consciousness will not be dependent on this world.” Thus, householder, should you train yourself.

MN 143

“na paralokaṃ upādiyissāmi, na ca me paralokanissitaṃ viññānaṃ bhavissatī'ti. evañhi te, gahapati, sikkhitabbaṃ. tasmātiha te, gahapati, evaṃ sikkhitabbaṃ.

“I will not cling to the world beyond and my consciousness will not be dependent on the world beyond.” Thus, householder, should you train yourself.

MN 143

*“yampi me diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ
pariyesitaṃ anupariyesitaṃ anucaritaṃ manasā tampi
na upādiyissāmi, na ca me taṃnissitaṃ viññāṇaṃ bhavis-
satī”ti. evañhi te, gahapati, sikkhitabbaṃ.*

“I will not cling to what is seen, heard, sensed, cognized, at-
tained, sought for, sought after, and practiced by the mind,
and my consciousness will not be dependent on that.” Thus,
householder, should you train yourself.

MN 143

*“amaññaṃānena cetasā viharissāmā”ti. evañhi vo,
bhikkhave, sikkhitabbaṃ.*

“We will dwell with a mind devoid of conceiving.” Thus,
bhikkhus, should you train yourselves.

SN 35.248

*“aniñjaṃānena cetasā viharissāmā”ti. evañhi vo, bhikkhave,
sikkhitabbaṃ.*

“We will dwell with a mind that is imperturbable.” Thus,
bhikkhus, should you train yourselves.

SN 35.248

*“aphandamānena cetasā viharissāmā”ti. evañhi vo,
bhikkhave, sikkhitabbaṃ.*

“We will dwell with a mind that doesn’t tremble.” Thus, bhikkhus, should you train yourselves.

SN 35.248

“nippapañcena cetasā viharissāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will dwell with a mind devoid of proliferation.” Thus, bhikkhus, should you train yourselves.

SN 35.248

“nihatamānena cetasā viharissāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will dwell with a mind in which conceit has been struck down.” Thus, bhikkhus, should you train yourselves.

SN 35.248

“imasmiñca saviññāṇake kāye ahañkāramamañkāramānānusayā na bhavissanti, bahiddhā ca sabbanimittesu ahañkāramamañkāramānānusayā na bhavissanti, yañca cetovimuttiṃ paññāvimuttiṃ upasampajja viharato ahañkāramamañkāramānānusayā na honti tañca cetovimuttiṃ paññāvimuttiṃ upasampajja viharissāmā”ti. evañhi kho, sārīputta, sikkhitabbaṃ.

“There will be no I-making, my-making, or the underlying tendency to conceit regarding this body with its consciousness. There will be no I-making, my-making, or

the underlying tendency to conceit regarding all external signs. We will enter and dwell in that liberation by mind, liberation by discernment in which, having entered and dwelling therein, there is no I-making, my-making, or the underlying tendency to conceit.” Surely, thus, Sāriputta, should you train yourselves.

AN 3.33

“parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissāmā”ti evañhi vo, ānanda, sikkhitabbaṃ.

“We will enter and dwell in the highest, unexcelled purity of emptiness.” Thus, Ānanda, should you train yourselves.

MN 121

“sabbūpadhipaṭinissaggaṭṭhaṃ padhānaṃ padahissāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“We will exert ourselves in the exertion to relinquish every acquisition.” Thus, bhikkhus, should you train yourselves.

AN 2.2

“dhammānudhammappaṭipannā viharissāma sāmīcipaṭipannā anudhammacārino”ti. evañhi vo, ānanda, sikkhitabbaṃ.

“We will dwell practicing the Dhamma in line with the Dhamma, practicing with integrity, conducting ourselves in

line with the Dhamma.” Thus, Ānanda, should you train yourselves.

DN 16

ye vo mayā dhammā abhiññā desitā, seyyathidaṃ—cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcīndriyāni pañca balāni satta bojjhaṅgā ariyo atṭhaṅgiko maggo, tattha sabbeheva samaggehi sammodamānehi avivadamānehi sikkhitabbaṃ.

Those dhammas related to heightened knowledge that have been taught by me, namely—the four foundations of mindfulness, the four right strivings, the four bases of success, the five faculties, the five powers, the seven factors of awakening, and the noble eightfold path—all of these are to be trained in harmoniously and in concord, without disputing.

MN 103

[*sikkhitabbuddesa niṭṭhitam*]

[The Exposition of That Which
Is to be Trained In is finished.]