

Evañhi Vo Sikkhitabbaṃ

Thus Should You Train Yourself

Evañhi Vo Sikkhitabbam

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A Compendium of Training Injunctions
from the Pali Canon

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sabbadānaṃ dhammadānaṃ jināti.

The gift of dhamma excels all gifts.

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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 ... sikkhitabbaṃ*). 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 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” (*sikkhitabbuddesa niṭṭhitam*) has been added.

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Anumodanā!

May all beings be happy.

The Translator
Abhayagiri Buddhist Monastery
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Pabbajjā

Going-Forth

“*samaṇā samaṇā*”*ti vo, bhikkhave, jano sañjānāti. tumhe ca pana “ke tumhe”ti puṭṭhā samānā “samaṇāmbhā”ti paṭijānātha; tesam vo, bhikkhave, evaṃsamaññānaṃ satam evaṃpaṭiññānaṃ satam “ye dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca te dhamme samādāya vat-tissāma, (yā samaṇasāmīcipaṭipadā tam paṭipajjissāma) evaṃ no ayaṃ ambhakaṃ samaññā ca saccā bhavissati paṭiññā ca bhūtā. yesaṃca mayaṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ paribhuñjāma, tesam te kārā ambesu mahapphalā bhavissanti mahānisamsā, ambhakañcevāyaṃ pabbajjā avañjhā bhavissati sa-phalā 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 ṭhasanti, aniccasaññāparicitañca no cittaṃ bhavissati, anataaññāparicitañca 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, pahānasaññāparicitañca 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 araham sammāsambuddho vijjāca-
raṇasampanno sugato lokavidū anuttaro purisadam-
masārathī satthā devamanussānaṃ buddho bhagavā’ti.
dhamme aveccappasādena samannāgatā bhavissāma—
‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko
ehiṇṇasiko opanayiko paccattaṃ veditabbo viññūhī’ti.
saṅghe aveccappasādena samannāgatā bhavissāma—
‘supaṭiṭṭhāno bhagavato sāvakaṅgho, ujuppaṭiṭṭhāno
bhagavato sāvakaṅgho, nāyappaṭiṭṭhāno bhagavato sāvakaṅgho,
sāmīcipaṭiṭṭhāno bhagavato sāvakaṅgho,*

yadidaṃ cattāri purisayugāni atṭha purisaṃpuggalā esa bhagavato sāvakaṃṅho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti. yaṃ kho pana kiñci kule deyyadhammaṃ sabbaṃ taṃ appaṭivibhattaṃ bhavissati sīlavantehi kalyāṇadhammehi"ti. evañhi 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 openly with such virtuous ones who are of beautiful character.” Thus should you train yourselves.

SN 41.10

“buddhe aveccappasādena samannāgato bhavissāmi— itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇa-sampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti. dhamme ... saṅghe ... ariyakantehi sīlehi samannāgato bhavissāmi akhaṇḍehi acchiddehi asabalehi akammāsehi bbujissehi viññūpasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi”ti. evañhi te, dīghāvu, sikkhitabbaṃ.

“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

“saṃpaṇṇasīlā viharissāma saṃpaṇṇapātimokkhā; pātimokkhasaṃvarasaṃvutā viharissāma ācāragocarasaṃpaṇṇā aṇumattesu vajjesu bhayadassāvī samādāya sikkhissāma sikkhāpadesu”ti. [evañhi vo, bhikkhave, sikkhitabbaṃ.]

“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 adhiṣīlasikkhāsamādāne, 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, sikkhitabbaṃ.

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

SN 20.1–2, 20.6, 20.11

“appamattā viharissāma, tikkhaṃ maraṇassatiṃ bhāves-sāma āsavānaṃ khayāyā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“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 taco ca nhāru ca atṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaṃparakkamena paṭtabbaṃ na taṃ apāpuṇitvā vīriyassa saṅghānaṃ bhavissatī”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“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 paṭiṭṭhāpessāmi 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 paṇītaṇītaṃ 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

Hiri-Ottappa

Conscience and Concern

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

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

MN 39

*“tibbaṃ me hirottappaṃ paccupaṭṭhitaṃ bhavissati the-
resu navesu majjhimesū”ti. evañhi te, kassapa, sikkhitab-
baṃ.*

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

SN 16.11

*“kalyāṇamitto bhavissāmi kalyāṇasahāyo kalyāṇasam-
vaṅko”ti. evañhi te, mahārāja, sikkhitabbaṃ.*

“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 apakampi kataṃ nassissatī”ti. evañhi 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. evañhi 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 sekkhābalena, hirībalena samannāgatā bhavissāma sekkhābalena, ottap-

ṣabalena samannāgatā bhavissāma sekkabalena, vīriyabalena samannāgatā bhavissāma sekkabalena, paññābalena samannāgatā bhavissāma sekkabalenā”ti. evañhi 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 bhavissantī”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

“adbunāgatavadbhukāsamena cetasā vibharissāmā”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 mātāpitaro bhattuno dassanti atthakāmā hitesino anukampakā anukampaṃ upādāya, tassa bhavis-sāma pubbuṭṭhāyiniyo pacchānipātiniyo kimkārapaṭissā-viniyo 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 samañabrāhmanāti 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, tatrūpāyāya 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 kammakarāti vā, tesam katañca katato jānissāma akatañca akatato jānissāma, gilānakānañca balābalaṃ jā-

nissāma, khādanīyaṃ bhojanīyañcassa paccaṃsena saṃvibhajissāmā”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 jātārūpaṃ vā, taṃ ārakkhena guttiyā sampādesāma, tattha ca bhavissāma adbuttī atthenī aṣoṇḍī 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

Kāya-Samācāro Bodily Conduct

*“parisuddho no kāyasamācāro bhavissati uttāno vivato na ca chiddavā saṃvuto ca. tāya ca pana parisuddhakāyasa-
mācāratāya nevattānukkaṃsessāma na paraṃ vambhes-
sāmā”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 dubbaṇṇo ca hoti dukkhasamphasso ca appaggho
ca. ... evamevaṃ kho ... cepi bhikkhu hoti dussīlo pā-
padhammo. ... idamassa dubbaṇṇatāya vadāmi ... ye
kho paṇassa sevanti bhajanti payirupāsanti diṭṭhānuga-
tiṃ āpajjanti, tesam taṃ hoti dīgharattaṃ abitāya duk-
khāya. idamassa dukkhasamphassatāya vadāmi. ... ye-
sam kho pana so paṭiggaṇhāti cīvarapīṇḍapātasenāsana-
gilānappaccayabhesajjaparikkhāraṃ, tesam taṃ na ma-
happhalaṃ hoti na mahānisaṃsaṃ. idamassa appaggha-
tāya vadāmi. ...*

kāsikam vattham vaṇṇavantañceva hoti sukhasamphassaṅca mahagghaṅca. ... evamevaṃ kho ... cepi bhikkhu hoti sīlavā kalyāṇadhammo, idamassa suvaṇṇatāya vadāmi ... ye kho paṇassa sevanti bhajanti payirupāsanti ditṭhānugatiṃ āpajjanti, tesam taṃ hoti dīgharattaṃ hitāya sukhāya. idamassa sukhasamphassatāya vadāmi. ... yesam kho paṇa so paṭiggaṇhāti cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ, tesam taṃ mahapphalaṃ hoti mahānisaṃsaṃ. 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 doners. 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

Vacī-Samācāro Verbal Conduct

“parisuddho no vacīsamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. tāya ca pana parisuddhavacīsamācāratāya nevattānukkaṃsessāma na paraṃ vambhesāma”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, tadārammaṇañca sabbāvantaṃ lokaṃ mettāsahagatena cittaṃ pathavisaṃmena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharissāma”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

“... *sabbāvantaṃ lokam mettāsahagatena cittena ākāsa-samena 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 open space—abundant, exalted, immeasurable, without hostility and without ill will.” Thus, bhikkhus, should you train yourselves.

MN 21

“... *sabbāvantaṃ lokam mettāsahagatena cittena gaṅgā-samena 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 the Ganges River—abundant, exalted, immeasur-

able, without hostility and without ill will.” Thus, bhikkhus, should you train yourselves.

MN 21

“... sabbāvantaṃ lokam mettāsahagatena cittena bilārabastāsamena 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 āpajjissāmā”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

“*bassāpi 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 arañapaṭipadaṃ paṭipajjissāmā*”*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 bhāsissāmā*”*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

*“jhbāyī samānā dhammayogānaṃ bhikkhūnaṃ vaṇṇaṃ
bhāsissāmā”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 kathessāmī”ti. evañhi te, moggal-
lāna, sikkhitabbaṃ.*

“I will not utter quarrelsome speech.” Thus, Moggal-
lāna, should you train yourself.

AN 7.61

Mano-Samācāro Mental Conduct

*“parisuddho no manosamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto 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 kusalūpasamḥbitaṃ sabbhaṃ taṃ aṭṭhiṃ katvā manasi karitvā sabbacetasā samannāharityā obitasoto dhammaṃ suñissāmī”*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 sussūsissāma, sotam odabissāma, aññā cittaṃ upaṭṭhāpesāma, te ca dhamme uggahetabbaṃ pariyāpuṇitabbaṃ maññissāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“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 kālaṃ upasampajja viharissāmā”ti. evañhi vo, dhammadinna, sikkhitabbaṃ.

“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

Bāla-Paṇḍita-Samācāro

Conduct of Fools and Wise People

“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 vedītabbo te tayo dhamme abhinivajjetvā, yehi tīhi dhammehi samannāgato paṇḍito vedītabbo 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, vacīsucaritena, 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 ducintitacintī ca hoti dubbhāsitaḥhāsī ca dukkaṭakammakārī ca ... paṇḍito sucintitacintī ca hoti subhāsitaḥhāsī 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 nappatīkaroti, parassa kho pana accayaṃ desentassa yathādhammaṃ nappatīggaṇhāti. ... paṇḍito ... accayaṃ accayato passati, accayaṃ accayato disvā yathādhammaṃ patīkaroti, parassa kho pana accayaṃ desentassa yathādhammaṃ patīggaṇhāti. ...*

... 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 vissajjitaṃ parimaṇḍalehi padabyañjanehi siliṭṭhehi upagātehi nābbhanumoditā hoti. ... paṇḍito ... yoniso pañhaṃ kattā hoti, yoniso pañhaṃ vissajjetā hoti, parassa*

*kho paṇa yoniso pañham viṣṣajjitaṃ parimaṇḍalehi pad-
abyañjanehi 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 vedit-
tabbo ... 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 vedit-*

tabbo ... 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 pajabhissāma kāyadosaṃ kāyakasāvaṃ, vacīvaṅkaṃ pajabhissāma vacīdosāṃ vacīkasāvaṃ, manovaṅkaṃ pajabhissāma 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

Ājīva-Samācāro

Conduct Regarding Livelihood

“parisuddho no ājīvo bhavissati uttāno vivaṭo na ca chid-davā saṃvuto ca. tāya ca pana parisuddhājīvatāya nevattānukkamsessāma na paraṃ vambhessāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“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 cittaena, upatṭhitāya satiyā, saṃvutehi indriyehi gāmaṃ vā nigamaṃ vā piṇḍāya pavississāmā”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

“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 uccāsonḍaṃ paḅḅahetvā 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

“santuṭṭhā bhavissāma itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṅṅavādino; na ca cīvarahetu anesanam appatirūpaṃ āpaḅḅissāma; aladdhā ca cīvaraṃ na ca paritassissāma; laddhā ca cīvaraṃ agadhitā amucchitā anajjhāpannā ādīnavadassāvino nissaraṅapaññā paribhuñjissāma”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

“santuṭṭhā bhavissāma itarītarena senāsanena, itarītara-senāsanasantuṭṭhiyā ca vaṅṅavādino; na ca senāsanahetu

anesanam appatirūpaṃ āpajjissāma; aladdhā ca senāsanam na ca paritassissāma; laddhā ca senāsanam agadhitā amucchitā anajjhāpannā ādīnavadassāvino nissaranapaññā paribbuñjissāma”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

“santuṭṭhā bhavissāma itarītarena gilānappaccayabbesajjaparikkhārena, itarītaragilānappaccayabbesajjaparikkhārasantuṭṭhiyā ca vaṇṇavādino; na ca gilānappaccayabbesajjaparikkhārahetu anesanam appatirūpaṃ āpajjissāma; aladdhā ca gilānappaccayabbesajjaparikkhāram na ca paritassissāma; laddhā ca gilānappaccayabbesajjaparikkhāram agadhitā amucchitā anajjhāpannā ādīnavadassāvino nissaranapaññā paribbuñjissāma”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 unbefitting 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 mahicchā bhavissāma vighātavanto asantuttbhā itarītaracīvarapaṇḍapātasenāsana-gilānappaccayabhesajjaparikkhārena, na pāpikaṃ icchāṃ paṇidahissāma anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya, na utṭhabhissāma na ghaṭessāma na vāyamissāma anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya, khamā bhavissāma sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasarīsapasamphassānaṃ durutānaṃ durāgatānaṃ vacanapathānaṃ, uppanānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adbhivāsakajātikā bhavissāmā”ti. evañhi 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 anajjhōpannā ādinavadassāvino 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 pajabhissāma, na ca no uppanno lābhasakkārasiloko cittaṃ pariyādāya t̥has-satī”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 abhibbuyya abhibbuyya viharissāma, uppannaṃ alābhaṃ abhibbuyya abhibbuyya viharissāma, uppannaṃ yasaṃ abhibbuyya abhibbuyya viharissāma. uppannaṃ ayasaṃ abhibbuyya abhibbuyya viharissāma, uppannaṃ sakkāraṃ abhibbuyya abhibbuyya viharissāma. uppannaṃ asakkāraṃ abhibbuyya abhibbuyya viharissāma. uppannaṃ pāpicchataṃ abhibbuyya abhibbuyya viharissāma. uppannaṃ pāpamittataṃ abhibbuyya abhibbuyya 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

Indriya-Saṃvāra

Restraint of the Sense Faculties

*“indriyesu guttadvārā bhavissāma; cakkhunā rūpaṃ di-
svā na nimittaggāhī nānubyañjanaggāhī. yatvādhī-
karaṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ
abhiñjhādomanassā pāpakā akusalā dhammā anvāssa-
veyyūṃ, tassa saṃvarāya paṭipajjissāma, rakkhissāma
cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjissāma.
sotena saddaṃ sutvā ... ghānena gandhaṃ ghāyitvā ...
jivhāya rasaṃ sāyitvā ... kāyena phoṭṭhabbaṃ phusi-
tvā ... manasā dhammaṃ viññāya na nimittaggāhī nā-
nubyañjanaggāhī. yatvādhīkaraṇamenam manindriyaṃ
asaṃvutaṃ viharantaṃ abhiñjhādomanassā pāpakā aku-
salā dhammā anvāssaveyyūṃ, tassa saṃvarāya paṭipaj-
jissāma, rakkhissāma manindriyaṃ, manindriye saṃva-
raṃ āpajjissāmā”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, Sārīputta, should you train yourselves.

AN 2.36

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

Sārīputta, 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

“ajjbattaṃ me cittaṃ ṭhitaṃ bhavissati susaṅghitaṃ, na ca uppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhassantī”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

Bhojane-Mattaññutā

Knowing the Measure of Food

“bhojane mattaññuno bhavissāma, paṭisaṅkhā yoniso ābhāraṃ āharissāma, neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatīyā, 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

“santuṭṭhā bhavissāma itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādino; na ca piṇḍapātabetu anesanaṃ appatirūpaṃ āpajjissāma; aladdhā ca

piṇḍapātamaṃ na ca paritassissāma; laddhā ca piṇḍapātamaṃ agadhitā amucchitā anajjhāpannā ādīnavadassāvino nis-saraṇapaññā 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 parisodhes-sāmā”ti. evañhi vo, sārīputta, sikkhitabbaṃ.

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

MN 151

Jāgariyānuyoga

Devotion to Wakefulness

“jāgariyaṃ anuyuttā bhavissāma, divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma. rattiyā paṭhamam yāmam caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma. rattiyā majjhimam yāmam dakkhiṇena passena sīhaseyyam kappesāma pāde pādam accādhāya, sato sampajāno utṭhāna-saññaṃ manasi karitvā. rattiyā pacchimam yāmam paccutṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāmā”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

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

MN 39

“kaliṅgarūpadhānā viharissāma appamattā ātāpino pa-dhānasmin”ti. evañhi vo, bhikkhave, sikkhitabbaṃ.

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

SN 20.8

“na seyyasukhaṃ na passasukhaṃ na middhasukhaṃ anuyutto viharissāmī”ti. evañhi te, moggallāna, sikkhitabbaṃ.

“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, jāgariyaṃ anuyuttā”ti. evañhi vo, āvuso, sikkhitabbaṃ.

“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

Sati-Sampajañña

Mindfulness and Clear Comprehension

“satisampajaññaena samannāgatā bhavissāma, abbikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samiñjite pasārite sampajānakārī, saṅghāṭipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅḥibhāve 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.

MN 39

“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 susamāraddhā”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, sikkhitabbam.

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

SN 16.11

Paññā

Discernment

“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 upasam-
pajja vihareyyāmā”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 yā-
nīkatā vatthukatā anuṭṭhitā paricitā susamāradhā”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 bahulikāṭā yānikāṭā vatthukatā anuṭṭhitā paricitā susamāraddhā”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 patitṭhāya cha vijjābhāgiye dhamme uttari bhāveyyāsi. idha tvam, dīghāvu, sabbasaṅkhāresu aniccānupassī viharāhi, anicce dukkhasaññī, dukkhe anattasaññī pānasaññī virāgasaññī nirodhasaññīti. evañhi te, dīghāvu, sikkhitabbaṃ.

Therefore, Dīghāvu, established upon these four factors of stream-entry¹, 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 disp passion, perceiving cessation. Thus, Dīghāvu, should you train yourself.

SN 55.3

“ditṭhe ditṭhamattaṃ 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,

¹see p. 5

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, ga-
hapati, sikkhitabbaṃ.*

“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 manoviññānanissitaṃ viññānaṃ bhavissati”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 kāyasaṃphassaṃ upādiyissāmi ... na manosamphassaṃ upādiyissāmi, na ca me manosamphassanissitaṃ viññāṇaṃ bhavissatī”ti. evañhi te, gaḥapati, 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 sotasaṃphassajaṃ vedanaṃ upādiyissāmi ... na ghānasamphassajaṃ vedanaṃ upādiyissāmi ... na jivhāsaṃphassajaṃ vedanaṃ upādiyissāmi ... na kāyasaṃphassajaṃ vedanaṃ upādiyissāmi ... na manosamphassajaṃ vedanaṃ upādiyissāmi, na ca me manosamphassajāvedanānissitaṃ viññāṇaṃ bhavissatī”ti. evañhi te, gaḥapati, 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 viññānaṃ bhavissati. ... na vedanaṃ upādiyissāmi ... na saññaṃ upādiyissāmi ... na saṅkhāre upādiyissāmi ... na viññānaṃ upādiyissāmi, na ca me viññānanissitaṃ viññānaṃ bhavissati”ti. evañhi te, gaḥapati, 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 ākāsaṇācāyatanaṃ upādiyissāmi, na ca me ākāsaṇācāyatananissitaṃ viññānaṃ bhavissati. ... na viññānaṇācāyatanaṃ upādiyissāmi ... na ākiñcaññāyatanaṃ upādiyissāmi ... na nevasaññānāsaññāyatanaṃ upādiyissāmi na ca me nevasaññānāsaññāyatananissitaṃ viññānaṃ bhavissati”ti. evañhi te, gaḥapati, 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 viññāṇaṃ bhavissatī”ti. evañhi te, gahapati, sikkhitabbam. tasmātiha te, gahapati, evaṃ sikkhitabbam.

“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 viññāṇaṃ bhavissatī”ti. evañhi te, gahapati, sikkhitabbam. tasmātiha te, gahapati, evaṃ sikkhitabbam.

“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 viññānaṃ bha-
vissatī”ti. evañhi te, gahapati, sikkhitabbaṃ.*

“I will not cling to what is seen, heard, sensed, cog-
nized, attained, sought for, sought after, and practiced
by the mind, and my consciousness will not be depen-
dent on that.” Thus, householder, should you train
yourself.

MN 143

*“amaññamānena cetasā viharissāmā”ti. evañhi vo, bhik-
khava, sikkhitabbaṃ.*

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

SN 35.248

*“aniñjamānena cetasā viharissāmā”ti. evañhi vo, bhik-
khava, 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, bhik-
khava, 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 abaṅkāramamaṅkāramānānusayā na bhavissanti, babiddhā ca sabbanimittesu abaṅkāramamaṅkāramānānusayā na bhavissanti, yañca cetovimuttiṃ paññāvimuttiṃ upasampajja viharato abaṅkāramamaṅkāramānānusayā na honti tañca cetovimuttiṃ paññāvimuttiṃ upasampajja viharissāmā”ti. evañhi kho, sāriputta, 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

“sabbūpadhīpaṭinissaggaṭṭhaṃ padhānaṃ padabhisāmā”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

*“dhammānuddhammaṃpaṭiṇṇā viharissāma sāmīci-
paṭiṇṇā anuddhammacārino”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 sammappaḍhānā cattāro
iddhipādā pañcīndriyāni pañca balāni satta bojjhaṅgā
ariyo aṭṭhaṅgiko 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 nīṭṭhitam*]

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

