AN 7.65 — Hirī Ottappa Sutta — Wise Moral Shame & Wise Moral Fear

English translation by Bhikkhu Candana.

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Distribution: Website-only edition; excluded from combined readers and site/source archives in this build.

Changes: Presentation only: original heading retained in edition details; reviewed paragraph boundaries retained and continued prose reflowed without word changes. No words, punctuation, notes or closings removed or repaired.

Completeness: UNKNOWN. Whole reviewed source translation, including section headings and closings; completeness and translation accuracy remain unverified.

Text

a. “Bhikkhus, when wise moral shame and wise moral fear are not present in you, then your moral compass has gone wrong, and you are no longer able to exercise the restraint over your sense faculties, which become in themselves doorways for further deception.

b. “When you are not exercising restraint over your sense faculties, then the development of your virtuous character fails, and you cannot live with virtue.

c. “When there is no development of virtue in your life, then attaining to Right Collectedness of Mind simply becomes impossible.

d. “When you are unable to attain to Right Collectedness of Mind, then the Knowledge and Vision of Seeing Things As They Are, is impossible to occur in you.

e. “When the Knowledge and Vision of Seeing Things As They Are does not occur, then neither dispassion nor disenchantment take place in you.

f. “And when neither dispassion nor disenchantment take place in you, then it is impossible for the Knowledge and Vision of freedom to occur.

“Bhikkhus, a tree that has lost its branches and leaves can no longer fully develop its shoots, its bark, its sap wood nor its heartwood.

a. “In the same manner, Bhikkhus, when wise moral shame and wise moral fear are not present in you, then your moral compass has gone wrong, and you are no longer able to exercise the restraint over your sense faculties, which thereby become in themselves doorways for further deception.

b. “When you are not exercising restraint over your sense faculties, then the development of your virtuous character has failed, and you are no longer able to live with virtue.

c. “When there is no development of virtue in your life, then attaining to Right Collectedness of Mind simply becomes impossible.

d. “When you are unable to attain to Right Collectedness of Mind, then the Knowledge and Vision of Seeing Things As They Are is impossible to occur in you.

e. “When the Knowledge and Vision of Seeing Things As They Are does not occur, then neither dispassion nor disenchantment take place in you.

f. “And when neither dispassion nor disenchantment take place in you, then it is impossible for the Knowledge and Vision of freedom to occur.

a. “Bhikkhus, when wise moral shame and wise moral fear are present in you, then your moral virtues develop unhindered, as you exercise the restraint over your sense faculties, which become in themselves doorways for further understanding.

b. “When you exercise restraint over your sense faculties, then the development of your virtuous character is imminent, and you live with virtue.

c. “When there is thus the development of virtue in your life, then attaining to Right Collectedness of Mind simply becomes inevitable.

d. “When you are thus able to attain to Right Collectedness of Mind, then the Knowledge and Vision of Seeing Things As They Are is possible for you.

e. “When the Knowledge and Vision of Seeing Things As They Are does occur, then dispassion and disenchantment take place in you.

f. “And when dispassion and disenchantment take place in you, then the Knowledge and Vision of freedom occurs in you, sooner or later.

“Bhikkhus, when a tree is endowed with its branches and leaves, it fully develops its shoots, its bark, its sap wood, and its heartwood.

“In the same manner, Bhikkhus, when wise moral shame and wise moral fear are present in you, then your moral virtues develop unhindered, as you exercise the restraint over your sense faculties, which become in themselves doorways for further understanding.

b. “When you exercise restraint over your sense faculties, then the development of your virtuous character is imminent, and you live with virtue.

c. “When there is thus the development of virtue in your life, then attaining to Right Collectedness of Mind simply becomes inevitable.

d. “When you are thus able to attain to Right Collectedness of Mind, then the Knowledge and Vision of Seeing Things As They Are is possible for you.

e. “When the Knowledge and Vision of Seeing Things As They Are does occur, then dispassion and disenchantment take place in you.

f. “And when dispassion and disenchantment take place in you, then the Knowledge and Vision of freedom occurs in you, sooner or later.”

Sādhu Sādhu Sādhu