

0.1 Kosambi

1. Thus was heard by me. At one time the Auspicious One was living in Kosambi at Ghosita's park. By then the bhikkhus at Kosambi were dwelling very quarrelsome, disputatious, contentious, stabbing one another with the daggers of the mouth. They just [could] not convince one another and [could] not arrive at appeasement. And they [could] not win over one another and [could] not arrive at understanding.

2. Then, by which [way led to] the Auspicious One, by that way a certain bhikkhu approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, that bhikkhu ever said this to the Auspicious One: "Here, O Bhante,

0.0.1 kosambiyasuttaṃ

evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme. tena kho samayena kosambiyaṃ bhikkhū bhaṇḍana-jātā kalahajātā vivādāpannā añña-maññaṃ mukhasattīhi vitudantā viharanti. te na ceva añña-maññaṃ saññapenti, na ca saññattim upenti, na ca añña-maññaṃ nijjhāpenti, na ca nijjhattim upenti.

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca: idha bhante kosam-

the bhikkhus at Kosambi are dwelling quarrelsome, disputatious, contentious, stabbing one another with the daggers of the mouth. They just [can] not convince one another and [can] not arrive at appeasement. And they [can] not win over one another and [can] not arrive at understanding.”

3. So then, the Auspicious One addressed a certain bhikkhu: Come you bhikkhu. Tell those bhikkhus in my name: “the Teacher summons the venerables.” “Yes, Bhante” that bhikkhu having replied to the Auspicious One, by which [way led to] those bhikkhus, by that way he approached. Having approached those bhikkhus, he said this: “The Teacher summons the venerables.” Yes, friend. Those bhikkhus having replied to that bhikkhu, by which [way led to] the

biyaṃ bhikkhū bhaṇ-
ḍanajātā kalahajātā
vivādāpannā añña-
maññaṃ mukhasattīhi vi-
tudentā viharanti. te
na ceva añña-
maññaṃ saññāpenti,
na ca saññā-
tattiṃ upenti, na ca
añña-
maññaṃ nijjhā-
penti, na ca nijjhattiṃ
upentīti.

atha kho bhagavā añ-
ñataraṃ bhikkhuṃ
āmantesi: ehi tvam
bhikkhu mama vaca-
nena te bhikkhū āman-
tehi 'sattāyasmante
āmantetī'ti. evambhan-
teti kho so bhikkhu
bhagavato paṭissu-
tvā yena te bhikkhū
tenupasaṅkami. upa-
saṅkamitvā te bhik-
khū etadavoca: sattā
āyasmante āman-
tīti. evamāvusoti kho
te bhikkhū tassa bhik-
khuno paṭissutvā yena

Auspicious One, by that way they approached. Having approached the Auspicious One, having paid respects, they sat down to one side. Having sat down to one side, the Auspicious One said this to those bhikkhus: “Is it true as reported, that you, O bhikkhus, are dwelling quarrelsome, disputatious, contentious, stabbing one another with the daggers of the mouth. That you just [can] not convince one another and [can] not arrive at appeasement. And that you [can] not win over one another and [can] not arrive at understanding?” “Yes, Bhante.”

4. “So what do you think, O bhikkhus. On the occasion when you abide quarrelsome, disputatious, contentious, stabbing one another with the daggers of the mouth, do you, on that occasion, extend bodily acts [of] metta

bhagavā tenupasaṇkamim̐su. upasaṇkamitvā bhagavantam̐ abhivādetvā ekamantam̐ nisīdim̐su. ekamantam̐ nisinne kho te bhikkhū bhagavā etadavoca: saccam̐ kira tumhe bhikkhave bhaṇḍanaajātā kalahajātā vivādāpannā añña-maññaṃ mukhasattīhi vitudentā viharatha, te na ceva añña-maññaṃ saññāpetha, na ca saññattim̐ upetha, te na'ceva añña-maññaṃ nijjhāpetha, na ca nijjhattim̐ upethāti. " evambhante".

taṃ kiṃ maññaṇaṃ bhikkhave yasmim̐ tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā añña-maññaṃ mukhasattīhi vitudentā viharatha, api nu tumhākaṃ tasmim̐ samaye mettam̐ kāya-

to your companions in the life of purity openly and also in secret; and extend verbal acts [of] metta to your companions in the life of purity openly and also in secret; and extend mental acts [of] metta to your companions in the life of purity openly and also in secret?" Certainly not, Bhante.

5. "Thus really, O bhikkhus, on the occasion when you abide quarrelsome, disputatious, contentious, stabbing one another with the daggers of the mouth, on that occasion, you neither extend bodily acts [of] metta to your companions in the life of purity openly and also in secret; nor extend verbal acts [of] metta to your companions in the life of purity openly and also in secret; nor extend mental acts [of] metta to your companions in the life of purity openly and also

kammaṃ paccupaṭṭhi-
taṃ hoti sabrahmacā-
rīsu āvī ceva raho ca,
mettaṃ vacīkammaṃ
paccupaṭṭhi-
taṃ hoti sabrahmacā-
rīsu āvī
ceva raho ca, mettaṃ
manokammaṃ paccu-
paṭṭhi-
taṃ hoti sabra-
hmacā-
rīsu āvī ceva
raho cāti ' no hetam-
bhante'.

iti kira bhikkhave ya-
smiṃ tumhe bhaṇḍa-
najātā kalahajātā vi-
vādāpannā añña-
mañ-
ñaṃ mukhasattīhi vitu-
dantā viharatha, neva
tumhākaṃ tasmīṃ sa-
maye mettaṃ kāya-
kammaṃ paccupaṭṭhi-
taṃ hoti sabrahmacā-
rīsu āvī ceva raho ca.
na mettaṃ vacīka-
mmaṃ paccupaṭṭhi-
taṃ hoti sabrahmacā-
rīsu
āvī ceva raho ca. na
mettaṃ manokammaṃ

in secret. Then what now, you worthless men, knowing what, seeing what, do you dwell quarrelsome, disputatious, contentious, stabbing one another with the daggers of the mouth. That you just [can] not convince one another and [can] not arrive at appeasement. And that you [can] not win over one another and [can] not arrive at understanding? That indeed will be for you worthless men's harm and suffering for a long time."

6. Then the Auspicious One addressed the bhikkhus: These six dhammas, O bhikkhus, causing delight, making for affection, making for respect, lead to friendliness, to non-contentiousness, to concord, to unity. Which six?

paccupatṭhitam hoti sabrahmacārīsu āvī ceva raho ca. atha kiṃ carahi tumhe moghapurīsā kiṃ jānantā kiṃ passantā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattim upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijjhattim upetha. taṃ hi tumhākaṃ moghapurīsā bhavissati dīgharattaṃ ahitāya dukkhāyāti.

atha kho bhagavā bhikkhū āmantesi: chāyime bhikkhave dhammā sārāṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti. katame cha?

7. Here, O bhikkhus, a bhikkhu extends bodily acts of metta to his companions in the life of purity openly and also in secret. This dhamma causing delight, making for affection, making for respect, leads to friendliness, to non-contentiousness, to concord, to unity.

8. Furthermore, O bhikkhus, a bhikkhu extends verbal acts of metta to his companions in the life of purity openly and also in secret. This dhamma causing delight, making for affection, making for respect, leads to friendliness, to non-contentiousness, to concord, to unity.

9. Furthermore, O bhikkhus, a bhikkhu extends mental acts of metta to his companions in the life of purity openly and also in secret. This dhamma causing delight, making for affection, making

idha bhikkhave bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

puna ca paraṃ bhikkhave bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

puna ca paraṃ bhikkhave bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo

for respect, leads to friendliness, to non-contentiousness, to concord, to unity.

10. Furthermore, O bhikkhus, that which is a righteous gain, righteously acquired, including even so much as the mere contents of alms bowl, that form of gain too, a bhikkhu enjoys it in common with his virtuous companions in the life of purity, not making use of it without sharing with others. This dhamma too causing delight, making for affection, making for respect, leads to friendliness, to non-contentiousness, to concord, to unity.

11. Furthermore, O bhikkhus, that virtue which is unbroken, untorn, unmottled, unspeckled, freeing, praised by the wise, untarnished, leading to samadhi, having arrived at a virtue that is in

saṅgahāya avivādāya
sāmaggiyā ekibhāvāya
saṃvattati.

puna ca param bhikkhave bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamatampi, tathārūpehi lābhehi appaṭivibhatta-bhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇa bhogī. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekibhāvāya saṃvattati.

puna ca param bhikkhave bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhuji-sāni viññuppasatthāni

conformity with such a form of virtue, a bhikkhu dwells with his companions in the life of purity openly and also in secret. This dhamma too causing delight, making for affection, making for respect, leads to friendliness, to non-contentiousness, to concord, to unity.

12. Furthermore, O bhikkhus, this view which is noble, emancipating, delivering the doer thereof to the thorough destruction of suffering, having arrived at a view that is in conformity with such a form of view, a bhikkhu dwells with his companions in the life of purity openly and also in secret. This dhamma too causing delight, making for affection, making for respect, leads to friendliness, to non-contentiousness, to concord, to unity.

aparāmaṭṭhāni samādhisaṃvattanikāni, tathārūpesu sīlesu sīla-sāmaññagato viharati sabrahmacārīhi āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

puna ca paraṃ bhikkhave bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhaya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

ime kho bhikkhave cha

13. O bhikkhus, these six dhammas causing delight, making for affection, making for respect, lead to friendliness, to non-contentiousness, to concord, to unity.

14. O bhikkhus, of these six dhammas ever causing delight, this is the foremost, this holds it together, this binds it together, namely, the view which is noble, emancipating, delivering the doer thereof to the thorough destruction of suffering. Just as, O bhikkhus, for a building with a peaked roof this is the foremost, this holds it together, this binds it together, namely, the roofridge, just so, O bhikkhus, of these six dhammas ever causing delight, this is the foremost, this holds it together, this binds it together, namely, the view which is noble, emancipating, delivering the doer thereof to the thorough destruction of

sārāṇīyā dhammā pi-yakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekibhāvāya saṃvattanti.

imesaṃ kho bhikkhave channaṃ sārāṇīyānaṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṃghātanikaṃ yadidaṃ yāyaṃ diṭṭhi ariyā niyyātikā niyyāti takkarassa sammā dukkhakkhayāya. seyyathāpi bhikkhave kūṭāgārassa etaṃ aggaṃ etaṃ saṅgāhakaṃ etaṃ saṃghātanikaṃ yadidaṃ kūṭaṃ, evameva kho bhikkhave imesaṃ channaṃ sārāṇīyānaṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṃghātanikaṃ yadidaṃ yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takka-

suffering.

15. And how, O bhikkhus, does this view which is noble, emancipating, deliver the doer thereof to the thorough destruction of suffering?

16. Here, O bhikkhus, a bhikkhu, gone to the forest or gone to the root of the tree or gone to an empty hut considers thus: is there really that internal preoccupation unabandoned by me by which [being] so preoccupied may obsess my mind that I may neither know nor see things as they have come to be?

17. If, O bhikkhus, a bhikkhu is overcome by sensual desire, then certainly, his mind is obsessed. If, O bhikkhus, a bhikkhu is overcome by ill-will, then certainly, his mind is obsessed. If, O bhikkhus, a bhikkhu is overcome by

rassa sammā dukkhak-khayāya.

kathañca bhikkhave yāyaṃ dīṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhak-khayāya?

idha bhikkhave bhikkhu araṇṇagato vā ruk-khamūlagato vā suñṇā-gāragato vā iti paṭisañ-cikkhati: atthi nu kho me taṃ pariyuṭṭhānaṃ ajjhattaṃ appahīnaṃ yenāhaṃ pariyuṭṭhā-nena pariyuṭṭhitacitto yathābhūtaṃ na jāneyaṃ na passeyyanti.

"sace bhikkhave bhikkhu kāmarāga pariyuṭṭhito hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu byāpādapariyuṭṭhito hoti, pariyuṭṭhitacitto'va

sluggishness and lack of mental agility, then certainly, his mind is obsessed. If, O bhikkhus, a bhikkhu is overcome by restlessness and remorse, then certainly, his mind is obsessed. If, O bhikkhus, a bhikkhu is overcome by doubt, then certainly, his mind is obsessed. If, O bhikkhus, a bhikkhu is overcome by mentation about this world, then certainly, his mind is obsessed. If, O bhikkhus, a bhikkhu is overcome by mentation about the other world, then certainly, his mind is obsessed. If, O bhikkhus, a bhikkhu is quarrelsome, disputatious, contentious, abides stabbing others mutually with the daggers of the mouth, then certainly, his mind is obsessed.

18. He understands thus:
“There is in fact not that internal preoccupation una-

hoti. sace bhikkhave bhikkhu thīnamiddhāpariyuṭṭhito hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu uddhaccakukkucapariyuṭṭhito hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu vicikicchāpariyuṭṭhito hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu idhalokacintāya pasuto hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu paralokacintāya pasuto hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu bhaṇḍanajāto kalahajāto vivādāpanno aññamaññaṃ¹ mukhasattīhi vitudanto viharati, pariyuṭṭhitacitto'va hoti."

so evaṃ pajānāti: nat-

¹'aññamaññaṃ' iti (sīmu) potthake ūnaṃ

bandoned by me by which [being] so preoccupied may obsess my mind that I may neither know nor see things as they have come to be. My mind is well inclined for the truths, for awakening”). This is the first knowledge attained by him that is noble, supramundane, not in common with puthujjanas.

19. Furthermore, O bhikkhus, a noble disciple considers thus: “While pursuing, maturing, making abundant this view, do I really gain internal tranquility, do I gain internal extinguishing?” He understands thus: “In fact, while pursuing, maturing, making abundant this view, I do gain internal tranquility, I do gain internal extinguishing.” This is the second knowledge attained by him that is noble, supramundane, not in

thi kho me taṃ pari-yuṭṭhānaṃ ajjhataṃ appahīnaṃ yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyaṃ. suppaṇihitaṃ me mānaṣaṃ saccānaṃ bodhāyāti. idamassa paṭhamāṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanahehi.

puna ca paraṃ bhikkhave ariyasāvako iti paṭisañcikkhati: imaṃ nu kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbuti'nti. so evaṃ pajānāti: imaṃ kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nib-

common with puthujjanas.

20. Furthermore, O bhikkhus, a noble disciple considers thus: “Given such a form of view that I am endowed with, is there really other ascetics or brahmins from outside this [Buddha’s dispensation] that are endowed with such a form of view?” He understands thus: “Given such a form of view that I am endowed with, there is no other ascetics or brahmins from outside this [Buddha’s dispensation] that are endowed with such a form of view?” This is the third knowledge attained by him that is noble, supramundane, not in common with puthujjanas.

21. Furthermore, O bhikkhus, a noble disciple con-

buti'nti. idamassa duttiyaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanahehi.

puna ca paraṃ bhikkhave ariyasāvako iti paṭisañcikkhati: yathārūpāyaṃ diṭṭhiyā samannāgato, atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato'ti. so evaṃ pajānāti: yathārūpāyaṃ diṭṭhiyā samannāgato, natthi ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato'ti. idamassa tatiyaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanahehi.

puna ca paraṃ bhikk-

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siders thus: “That form of character which an individual accomplished in view is endowed with, am I too endowed with such a form of character?”

22. And what form of character, O bhikkhus, is an individual accomplished in view endowed with? This, O bhikkhus, is the character of an individual accomplished in view. By which form of offense there is a rehabilitation, however little that form of offense he gets into, he just quickly makes it evident to the Teacher or wise man or companions in the life of purity, makes it known, makes it clear, makes a confession. Having made it known, having made it clear, having made a confession, he undertakes future restraint. Just as, O bhikkhus, a little young boy, an infant, having

khave ariyasāvako iti paṭisañcikkhati: yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato'ti.

"kathaṃrūpāya ca bhikkhave dhammatāya diṭṭhisampanno puggalo samannāgato? dhammatā esā bhikkhave diṭṭhisampannassa puggalassa: kiñcāpi tathārūpiṃ āpatitiṃ² āpajjati yathārūpāya āpattiyā uṭṭhānaṃ³ paññāyati, atha kho khippameva satthari vā viññūsu vā sabrahmacārīsu desetī vivarati uttānī⁴ karoti. desetvā viva-

²tathārūpiāpatitiṃ (si, kanthaci) ■

³vuṭṭhānaṃ (sī) ■

⁴uttāniṃ (machasaṃ) ■

treaded on a charcoal, just quickly withdraws his hand or foot, similarly, O bhikkhus, this is the character of an individual accomplished in view: By which form of offense there is a rehabilitation, however little that form of offense he gets into, he just quickly makes it evident to the Teacher or wise man or companions in the life of purity, makes it known, makes it clear, makes a confession. Having made it known, having made it clear, having made a confession, he undertakes future restraint.

23. He understands thus: “That form of character which an individual accomplished in view is endowed with, I too am endowed with such a form of character?” This

ritvā uttānī karitvā⁵ āyatim samvaram āpajjati. seyyathāpi bhikkhave daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgāraṃ akkamitvā khippameva paṭisaṃharati, evameva kho bhikkhave dhammatā esā diṭṭhisampannassa puggalassa: kiñcāpi tathārūpiṃ āpattim āpajjati yathārūpāya āpattiyā uttānaṃ paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānī karoti. desetvā vivaritvā uttānī karitvā āyatim samvaram āpajjati."

so evaṃ pajānāti: yathārūpāya dhammatāya diṭṭhisampanno

⁵uttānīm katvā (machasaṃ); uttānī katvā (syā, pts); uttānī katvā (si) ■

is the fourth knowledge attained by him that is noble, supramundane, not in common with puthujjanas.

24. Furthermore, O bhikkhus, a noble disciple considers thus: "That form of character which an individual accomplished in view is endowed with, am I too endowed with such a form of character?"

25. And what form of character, O bhikkhus, is an individual accomplished in view endowed with? This, O bhikkhus, is the character of an individual accomplished in view: however much various obligations he has entered upon with zeal for his companions in the life of purity there, he still has keen de-

puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato'ti. idamassa catuttham ñāṇam adhi-gataṃ hoti ariyaṃ lokuttaram asādhāraṇam puthujjanehi.

puna ca param bhikkhave ariyasāvako iti paṭisañcikkhati: yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathā rūpāya dhammatāya samannāgato'ti.

"katham rūpāya ca bhikkhave dhammatāya diṭṭhisampanno puggalo samannāgato? dhammatā esā bhikkhave diṭṭhisampannassa puggalassa: kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvaccāni kiṃkaraṇīyāni, tat-

sire for training in the higher virtue, for training in the higher states of mind, for training in the higher wisdom. Just as, O bhikkhus, a cow with a young calf grazes while watching over her small calf, just so, O bhikkhus, is the character of an individual accomplished in view: however much various obligations he has entered upon with zeal for his companions in the life of purity there, he still has keen desire for training in the higher virtue, for training in the higher states of mind, for training in the higher wisdom.

26. He understands thus: "That form of character which an individual accomplished in view is endowed with, I too am endowed with such a form of character?" This is the fifth knowledge attained

tha ussukkaṃ āpanno⁶ hoti. atha khvāssa⁷ tibbāpekkhā⁸ hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya. seyyathāpi bhikkhave gāvī taruṇavacchā thambañca⁹ ālumpati¹⁰ vacchañca apavīṇati¹¹, evameva kho bhikkhave dhammatā esā diṭṭhisampannassa puggalassa: kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiñkaraṇīyāni tattha ussukkaṃ āpanno hoti. atha khvāssa tibbāpekkhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya."

so evaṃ pajānāti: ya-

⁶usasukkamāpanno (machasam) ■

⁷athakhvassa (syā) ■

⁸tibbāpekkhā (sī, katthaci) ■

⁹dabbañca (machasam) ■

¹⁰āluppati (syā) ■

¹¹apacinati (machasam, syā) apaciṇāti (sī, katthaci). ■

by him that is noble, supramundane, not in common with puthujjanas.

27. Furthermore, O bhikkhus, a noble disciple considers thus: "That form of strength which an individual accomplished in view is endowed with, am I too endowed with such a form of strength?"

28. And what form of strength, O bhikkhus, is an individual accomplished in view endowed with? This, O bhikkhus, is the strength of an individual accomplished in view: When the Dhamma and Vinaya declared by the Tathāgata is being taught, he lis-

thārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato'ti. idamassa pañcamaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokutaraṃ asādhāraṇaṃ puthujjanehi.

puna ca paraṃ bhikkhave ariyasāvako iti paṭisañcikkhati: yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato'ti.

"kathaṃ rūpāya ca bhikkhave balatāya diṭṭhisampanno puggalo samannāgato? balatā esā bhikkhave diṭṭhisampannassa puggalassa: yaṃ tathāgatapavedite dhammavi-

tens to the dhamma, having made it his aim, having attended to it with all his mind, having collected it together with eager ears.

29. He understands thus: “That form of strength which an individual accomplished in view is endowed with, I too am endowed with such a form of strength?” This is the sixth knowledge attained by him that is noble, supramundane, not in common with puthujjanas.

30. Furthermore, O bhikkhus, a noble disciple considers thus: “That form of strength which an individual accomplished in view is endowed with, am I too endowed with such a form of strength?”

31. And what form of strength, O bhikkhus, is an individual

naye desiyamāne atthi-
katvā¹² manasi katvā
sabbacetaso saman-
nāharitvā ohitasoto
dhammaṃ suṇāti.”

so evaṃ pajānāti: ya-
tathārūpāya balatāya diṭ-
ṭhisampanno puggalo
samannāgato, ahampi
tathārūpāya balatāya
samannāgato'ti. ida-
massa chaṭṭhaṃ ñā-
ṇaṃ adhigataṃ hoti
ariyaṃ lokuttaraṃ asā-
dhāraṇaṃ puthujja-
nehi.

puna ca paraṃ bhik-
khava ariyasāvako iti
paṭisañcikkhati: yathā-
rūpāya balatāya diṭ-
ṭhisampanno puggalo
samannāgato, ahampi
tathārūpāya balatāya
samannāgato'ti.

“kathaṃ rūpāya ca

¹²atthimkatvā (machasaṃ) ■

accomplished in view endowed with? This, O bhikkhus, is the strength of an individual accomplished in view: When the Dhamma and Vinaya declared by the Tathāgata is being taught, he gains intuitive feeling of the meaning, gains intuitive feeling of the Dhamma, gains joy connected with the Dhamma.

32. He understands thus: “That form of strength which an individual accomplished in view is endowed with, I too am endowed with such a form of strength?” This is the seventh knowledge attained by him that is noble, supramundane, not in common with puthujjanas.

33. “A noble disciple, O bhikkhus, thus endowed with seven factors, has really well matched to perfection the character for realization of

bhikkhave balatāya diṭṭhisampanno puggalo samannāgato? balatā esā bhikkhave diṭṭhisampannassa puggalassa: yaṃ tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpa-saṃhitāṃ pāmujaṃ.”

so evaṃ pajānāti: yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato'ti. idamassa sattamaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanahehi.

evaṃ sattaṅgasamannāgatassa kho bhikkhave ariyasāvakassa dhammatā susamanniṭṭhā hoti sotāpatti-

the fruit of sotapanna. In fact a noble disciple, O bhikkhus, thus endowed with seven factors, possesses the fruit of sotapanna.”

34. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One’s words.

phalasacchikiriyāya.
evaṃ sattaṅgasaman-
nāgato kho bhikkhave
ariyasāvako sotāpat-
tiphalasamannāgato
hotīti.

idamavoca bhagavā.
attamanā te bhikkhū
bhagavato bhāsitam
abhinanduntī.

