

0.0.1 Kosambi

kosambiyasuttam

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.

evam me sutam: ekam samayam bhagavā kosambiyam viharati ghositārāme. tena kho samayena kosambiyam bhikkhū bhaṇḍanajātā kalahajātā vīdāpannā aññamaññaṃ mukhasattīhi vitudentā viharanti. te na ceva aññamaññaṃ saññapenti, na ca saññattim upenti, na ca aññamaññaṃ nijjhāpenti, na ca nijjhattim upenti.

2. Then a certain bhikkhu visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, that bhikkhu said this to the Auspicious One: "Here, O Bhante, 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.”

atha kho aññataro bhikkhu yena bhagavā tenupa-
saṅkami. upasaṅkamitvā bhagavantam abhivā-
detvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho
so bhikkhu bhagavantam etadavoca: idha bhante
kosambiyam bhikkhū bhaṇḍanajātā kalahajātā vi-
vādāpannā aññamaññaṃ mukhasattīhi vitudantā
viharanti. te na ceva aññamaññaṃ saññāpentī,
na ca saññattim upenti, na ca aññamaññaṃ nij-
jhāpentī, na ca nijjhattim upentīti.

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, went to those bhikkhus. Upon arrival, he said this
to those bhikkhus: “The Teacher summons the venera-
bles.” Yes, friend. Those bhikkhus having replied to that
bhikkhu, went to the Auspicious One. Upon arrival, they
bowed down to the Auspicious One and 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 an-
other and [can] not arrive at appeasement. And that you
[can] not win over one another and [can] not arrive at

understanding?" "Yes, Bhante."

atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi: ehi tvam bhikkhu mama vacanena te bhikkhū āman-tehi 'satthāyasmante āmantetī'ti. evambhanteti kho so bhikkhu bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami. upasaṅkamitvā te bhikkhū etadavoca: satthā āyasmante āmantetīti. evamā-vusoti kho te bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamimṣu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca: saccam kira tumhe bhikkhave bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattim upetha, te na'ceva aññamaññaṃ nijjhāpetha, na ca nijjhattim upethāti. " evambhante".

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 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.

taṃ kiṃ maññatha bhikkhave yasmiṃ tumhe samaye bhaṇḍanajātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattīhi vitudentā viharatha, api nu tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvī ceva raho ca, mettaṃ vacīkammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvī ceva raho ca, mettaṃ manokammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvī ceva raho cāti ' no hetambhante'.

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 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.”

iti kira bhikkhave yasmiṃ tumhe bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudentā viharatha, neva tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvī ceva raho ca. na mettaṃ vacīkammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvī ceva raho ca. na mettaṃ manokammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvī ceva raho ca. atha kiṃ carahi tumhe moghapurisā kiṃ jānantā kiṃ passantā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudentā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattim upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijjhattim upetha. taṃ hi tumhākaṃ moghapurisā bhavissati dīgharattam ahi-tāya dukkhāyāti.

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?

atha kho bhagavā bhikkhū āmantesi: chayime bhikkhave dhammā sārāṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekibhāvāya 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.

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

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.

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

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

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

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.

puna ca param bhikkhave bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhatbhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇa bhogī. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

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

puna ca param bhikkhave bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhu-jissāni viññuppasatthāni aparāmaṭṭhāni samādhi-saṁvattanikāni, tathārūpesu sīlesu sīlasāmañña-gato viharati sabrahmacārīhi āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁ-vattati.

12. Furthermore, O bhikkhus, this view which is noble, emancipating, delivering the doer thereof to the thorough obliteration 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.

puna ca param bhikkhave bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā duk-khakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmañ-ñagato viharati sabrahmacārīhi āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁ-

vattati.

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

ime kho bhikkhave cha sārāṇīyā dhammā piya-karaṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti.

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 obliteration 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 obliteration of suffering.

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 kū-

ṭaṃ, evameva kho bhikkhave imesaṃ channaṃ
sārāṇīyānaṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅ-
gāhikaṃ etaṃ saṃghātanikaṃ yadidaṃ yāyaṃ
diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā
dukkhakkhayāya.

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

kathañca bhikkhave yāyaṃ diṭṭhi ariyā niyyānikā
niyyāti takkarassa sammā dukkhakkhayāya?

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?

idha bhikkhave bhikkhu araṇṇagato vā rukkha-
mūlagato vā suñṇāgāragato vā iti paṭisañcikkhati:
atthi nu kho me taṃ pariyuṭṭhānaṃ ajjhataṃ ap-
pahīnaṃ yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto
yathābhūtaṃ na jāneyyaṃ na passeyyanti.

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 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.

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

hajāto vivādāpanno aññamaññaṃ¹ mukhasattīhi
vitudanto viharati, pariyuṭṭhitacitto'va hoti."

18. He understands thus: "There is in fact not 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. 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.

so evaṃ pajānāti: natthi kho me taṃ pariyuṭṭhā-
naṃ ajjhataṃ appahīnaṃ yenāhaṃ pariyuṭṭhā-
nena pariyuṭṭhitacitto yathābhūtaṃ na jāneyyaṃ
na passeyyaṃ. suppaṇihitaṃ me mānaṣaṃ sac-
cānaṃ bodhāyāti. idamassa paṭhamam ñāṇaṃ
adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ
puthujjanehi.

19. Furthermore, O bhikkhus, a noble disciple consid-
ers 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 extinguish-
ing." This is the second knowledge attained by him that is
noble, supramundane, not in common with puthujjanas.

¹'aññamaññaṃ' iti (sīmu) potthake ūnaṃ ■

puna ca param bhikkhave ariyasāvako iti paṭisañ-
cikkhati: imaṃ nu kho ahaṃ diṭṭhiṃ āsevanto
bhāvento bahulīkaronto labhāmi paccattam sama-
tham, labhāmi paccattam nibbuti'nti. so evaṃ
pajānāti: imaṃ nu kho ahaṃ diṭṭhiṃ āsevanto bhā-
vento bahulīkaronto labhāmi paccattam samatham,
labhāmi paccattam nibbuti'nti. idamassa dutiyaṃ
ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhā-
raṇaṃ puthujjanehi.

20. Furthermore, O bhikkhus, a noble disciple considers thus: “Given such a form of view that I am endowed with, is there really other samanas or brahmanas from outside this [Buddha’s teachings] 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 samanas or brahmanas from outside this [Buddha’s teachings] 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.

puna ca param bhikkhave ariyasāvako iti paṭisañ-
cikkhati: yathārūpāyāhaṃ diṭṭhiyā samannāgato,
atthi nu kho ito bahiddhā añño samaṇo vā brāh-
maṇo vā tathārūpāya diṭṭhiyā samannāgato'ti. so
evaṃ pajānāti: yathārūpāyāhaṃ diṭṭhiyā saman-
nāgato, natthi ito bahiddhā añño samaṇo vā brāh-
maṇo vā tathārūpāya diṭṭhiyā samannāgato'ti. ida-

massa tatiyaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lo-
kuttaraṃ asādhāraṇaṃ puthujjanehi.

21. Furthermore, O bhikkhus, a noble disciple consid-
ers thus: “That form of character which an individual
accomplished in view is endowed with, am I too endowed
with such a form of character?”

puna ca paraṃ bhikkhave ariyasāvako iti paṭisañ-
cikkhati: yathārūpāya dhammatāya diṭṭhisampanno
puggalo samannāgato, ahampi tathārūpāya dham-
matāya samannāgato'ti.

22. And what form of character, O bhikkhus, is an in-
dividual 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 rehabili-
tation, 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 treaded on a char-
coal, just quickly withdraws his hand or foot, similarly,
O bhikkhus, this is the character of an individual ac-
complished 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.

"kathamrūpāya ca bhikkhave dhammatāya diṭṭhi-sampanno puggalo samannāgato? dhammatā esā bhikkhave diṭṭhisampannassa puggalassa: kiñcāpi tathārūpiṃ āpattiṃ² āpajjati yathārūpāya āpattiyā uṭṭhānaṃ³ paññāyati, atha kho khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānī⁴ karoti. desetvā vivaritvā uttānī kari tvā⁵ āyatīṃ saṃvaraṃ āpajjati. seyyathāpi bhikkhave daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgāraṃ akkamitvā khippameva paṭisaṃharati, evameva kho bhikkhave dhammatā esā diṭṭhisampannassa puggalassa: kiñcāpi tathārūpiṃ āpattiṃ āpajjati yathārūpāya āpattiyā uṭṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānī karoti. desetvā vivaritvā uttānī kari tvā āyatīṃ saṃvaraṃ āpajjati."

23. He understands thus: "That form of character which an individual accomplished in view is endowed with, I

²tathārūpiāpattiṃ (si, kanthaci) ■

³vuṭṭhānaṃ (si) ■

⁴uttāniṃ (machasaṃ) ■

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

too am endowed with such a form of character?" This is the fourth knowledge attained by him that is noble, supramundane, not in common with puthujjanas.

so evaṃ pajānāti: yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato'ti. idamassa catutthaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

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?"

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

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 desire 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.

"katham rūpāya ca bhikkhave dhammatāya diṭṭhisampanno puggalo samannāgato? dhammatā esā bhikkhave diṭṭhisampannassa puggalassa: kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiñkaraṇīyāni, tattha ussukkaṃ āpanno⁶ hoti. atha khvāssa⁷ tikkāpekkaṃ hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya. seyyathāpi bhikkhave gāvī taruṇavacchā thambāṇa⁸ ālumpati vacchakaṇṇa apavīṇati⁹, evameva kho bhikkhave dhammatā esā diṭṭhisampannassa puggalassa: kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiñkaraṇīyāni tattha ussukkaṃ āpanno hoti. atha khvāssa tikkāpekkaṃ hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya."

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

⁶usasukkamāpanno (machasaṃ) ■

⁷athakhvassa (syā) ■

⁸dabbaṇṇa (machasaṃ) ■

⁹apacinati (machasaṃ, syā) apaciṇāti (sī, katthaci). ■
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is the fifth knowledge attained by him that is noble, supramundane, not in common with puthujjanas.

so evaṃ pajānāti: yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato'ti. idamassa pañcamam ñāṇam adhigatam hoti ariyam lokutaram asādhāraṇam puthujjanehi.

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?"

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

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

"katham rūpāya ca bhikkhave balatāya diṭṭhisam-

panno puggalo samannāgato? balatā esā bhikkhave diṭṭhisampannassa puggalassa: yaṃ tathāgatappavedite dhammavinaye desiyamāne aṭṭhikatvā¹⁰ manasi katvā sabbacetaso samannāharityā ohitasoto dhammaṃ suṇāti."

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.

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

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?"

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

¹⁰aṭṭhikatvā (machasam) ■

31. 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 gains intuition of the meaning, gains intuition of the Dhamma, gains joy connected with the Dhamma.

"kathaṃ rūpāya ca bhikkhave balatāya diṭṭhisampanno puggalo samannāgato? balatā esā bhikkhave diṭṭhisampannassa puggalassa: yaṃ tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmujaṃ."

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.

so evaṃ pajānāti: yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato'ti. idamassa satta-maṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

33. "A noble disciple, O bhikkhus, thus endowed with seven factors, has really well matched to perfection the

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

evaṃ sattaṅgasamannāgatassa kho bhikkhave ariyasāvakassa dhammatā susamanniṭṭhā hoti sotāpattiphalasacchikiriyyāya. evaṃ sattaṅgasamannāgato kho bhikkhave ariyasāvako sotāpattiphalasamannāgato hotīti.

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

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

