

## 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, 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 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 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 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?

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 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 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.

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 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 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 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.

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 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 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?”

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 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 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 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.

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 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 listens 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 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 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.