

## 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 sutam: ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme. tena kho samayena kosambiyaṃ bhikkhū bhaṇḍana-jātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti. te na ceva aññamaññaṃ saññapenti, na ca saññattim upenti, na ca aññamaññaṃ 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 tenupasaṇkamimsu. upasaṇkamitvā bhagavantam abhivādetvā ekamantaṁ nisīdīmsu. ekamantaṁ nisinne kho te bhikkhū bhagavā etadavoca: saccam kira tumhe bhikkhave bhaṇḍanaajātā kalahajātā vivādāpannā añña-maññaṁ mukhasattīhi vitudentā viharatha, te na ceva añña-maññaṁ saññāpetha, na ca saññattim upetha, te na'ceva añña-maññaṁ nijjhāpetha, na ca nijjhattim upethāti. "evambhante".

taṁ kiṃ maññaṇaṁ bhikkhave yasmim tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā añña-maññaṁ mukhasattīhi vitudentā viharatha, api nu tumhākaṁ tasmim samaye mettaṁ 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?

paccupatthitaṃ hoti sabrahmacārīsu āvī ceva raho ca. atha kiṃ carahi tumhe moghapurīsā kiṃ jānantā kiṃ passantā bhaṇḍana-jātā kalahajātā vivādāpannā añña-maññaṃ mukhasattīhi vitudantā viharatha, te na ceva añña-maññaṃ saññāpetha, na ca saññattim upetha, na ca añña-maññaṃ 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, also including even so much as the mere contents of alms bowl, that form of gain, 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

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 bhujisāni viññuppasatthāni aparāmatṭhāni samā-

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

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

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

ime kho bhikkhave cha sārāṇīyā dhammā pi-



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.

yakaraṇā garukaraṇā  
saṅgahāya avivādāya  
sāmaggiyā ekibhāvāya  
saṃvattanti.

imesaṃ kho bhikkhave  
channaṃ sārāṇīyānaṃ  
dhammānaṃ etaṃ ag-  
gaṃ etaṃ saṅgāhikaṃ  
etaṃ saṃghātanikaṃ  
yadidaṃ yāyaṃ diṭ-  
ṭhi ariyā niyyātikā niy-  
yāti takkarassa sammā  
dukkhakkhayāya. sey-  
yathāpi bhikkhave kū-  
ṭagārassa etaṃ aggaṃ  
etaṃ saṅgāhakaṃ  
etaṃ saṃghātanikaṃ  
yadidaṃ kūṭaṃ, eva-  
meva kho bhikkhave  
imesaṃ channaṃ sārā-  
ṇīyānaṃ dhammā-  
naṃ etaṃ aggaṃ etaṃ  
saṅgāhikaṃ etaṃ saṃ-  
ghātanikaṃ yadidaṃ  
yāyaṃ diṭṭhi ariyā niy-  
yānikā niyyāti takka-  
rassa sammā dukkhak-

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 mindlessness and lack

khayāya.

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

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

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

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 abandoned by me by which

bhikkhu thīnamiddha-pariyuṭṭhito 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 aññaṃaññaṃ<sup>1</sup> mukhasattīhi vitudanto viharati, pariyuṭṭhitacitto'va hoti."

so evaṃ pajānāti: natthi kho me taṃ pari-

<sup>1</sup>'aññaṃaññaṃ' iti (sīmu) potthake ūnaṃ

[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, developing, making abundant this view, do I really gain internal tranquility, do I gain internal extinguishing?" He understands thus: "In fact, while pursuing, developing, 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.

yutṭhānaṃ ajjhataṃ  
appahīnaṃ yenāhaṃ  
pariyutṭhānena pari-  
yutṭhitacitto yathābhū-  
taṃ na jāneyyaṃ na  
passeyyaṃ. suppaṇi-  
hitaṃ me mānaṣaṃ  
saccānaṃ bodhāyāti.  
idamassa paṭhamāṃ  
ñāṇaṃ adhigataṃ hoti  
ariyaṃ lokuttaraṃ asā-  
dhāraṇaṃ puthujja-  
nehi.

puna ca paraṃ bhik-  
khave ariyasāvako iti  
paṭisañcikkhati: imaṃ  
nu kho ahaṃ diṭṭhiṃ  
āsevanto bhāvento ba-  
hulīkaronto labhāmi  
paccattaṃ samathaṃ,  
labhāmi paccattaṃ  
nibbuti'nti. so evaṃ  
pajānāti: imaṃ kho  
ahaṃ diṭṭhiṃ āsevanto  
bhāvento bahulīka-  
ronto labhāmi pac-  
cattaṃ samathaṃ, la-  
bhāmi paccattaṃ nib-  
buti'nti. idamassa duti-

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

yaṃ ñāṇaṃ adhigataṃ  
hoti ariyaṃ lokuttaraṃ  
asādhāraṇaṃ puthujja-  
nehi.

puna ca paraṃ bhik-  
khava ariyasāvako iti  
paṭisañcikkhati: yathā-  
rūpāyāhaṃ diṭṭhiyā  
samannāgato, atthi nu  
kho ito bahiddhā añño  
samaṇo vā brāhmaṇo  
vā tathārūpāya diṭ-  
ṭhiyā samannāgato’ti.  
so evaṃ pajānāti: ya-  
tathārūpāyāhaṃ diṭṭhiyā  
samannāgato, natthi  
ito bahiddhā añño sa-  
maṇo vā brāhmaṇo vā  
tathārūpāya diṭṭhiyā  
samannāgato’ti. ida-  
massa tatiyaṃ ñāṇaṃ  
adhigataṃ hoti ariyaṃ  
lokuttaraṃ asādhāra-  
ṇaṃ puthujjanehi.

puna ca paraṃ bhik-

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character which an individual excelling 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 excelling 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 much 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 āpatitiṃ<sup>2</sup> āpajjati yathārūpāya āpattiyā uṭṭhānaṃ<sup>3</sup> paññāyati, atha kho khippameva satthari vā viññūsu vā sabrahmacārīsu deheti vivarati uttāni<sup>4</sup> karoti. desetvā viva-

<sup>2</sup>tathārūpiāpatitiṃ (si, kanthaci) ■

<sup>3</sup>vuṭṭhānaṃ (sī) ■

<sup>4</sup>uttāniṃ (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 much 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 excelling in view is endowed with, I too am endowed with such a form of character?” This

ritvā uttānī karitvā<sup>5</sup> āyatim samvaram āpajjati. seyyathāpi bhikkhave daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgaram 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

<sup>5</sup>uttānīm 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 excelling 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 excelling 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 uccāvācāni 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 a 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 excelling in view is endowed with, I too am endowed with such a form of character?" This is the fifth knowledge attained

tha ussukkaṃ āpanno<sup>6</sup> hoti. atha khvāssa<sup>7</sup> tibbāpekkhā<sup>8</sup> hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya. seyyathāpi bhikkhave gāvī taruṇavacchā thambañca<sup>9</sup> ālumpati<sup>10</sup> vacchañca apavīṇati<sup>11</sup>, 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-

<sup>6</sup>usasukkamāpanno (machasam) ■

<sup>7</sup>athakhvassa (syā) ■

<sup>8</sup>tibbāpekkhā (sī, katthaci) ■

<sup>9</sup>dabbañca (machasam) ■

<sup>10</sup>āluppati (syā) ■

<sup>11</sup>apacinati (machasam, syā) apaciṇāti (sī, katthaci). ■

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

thārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato'ti. idamassa pañcamam ñāṇam adhigataṃ hoti ariyaṃ lokutaram asādhāraṇam puthujjanehi.

27. Furthermore, O bhikkhus, a noble disciple considers thus: "That form of strength which an individual excelling 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 excelling 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

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

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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 excelling 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 excelling 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 excelling in view endowed

naye desiyamāne aṭṭhikatvā<sup>12</sup> manasi katvā sabbacetaso saman-nāharitvā ohitasoto dhammaṃ suṇāti.”

so evaṃ pajānāti: ya-thārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato'ti. idamassa chaṭṭhaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

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

"kathaṃ rūpāya ca bhikkhave balatāya

<sup>12</sup> aṭṭhikatvā (machasaṃ) ■

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 excelling 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, supra-mundane, 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

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

so evaṃ pajānāti: ya-tthārūpāya 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-phalasacchikiriya.

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.

evaṃ sattāṅgasaman-  
nāgato kho bhikkhave  
ariyasāvako sotāpat-  
tiphalasamannāgato  
hotīti.

idamavoca bhagavā.  
attamanā te bhikkhū  
bhagavato bhāsitaṃ  
abhinanduntī.

