

0.0.1 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 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

kosambiyasuttam

evaṃ me sutam: ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. tena kho samayena kosambiyaṃ bhikkhū bhaṇḍanaajātā kala-hajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudentā viharanti. te na ceva aññamaññaṃ saññāpenti, na ca saññānti upenti, na ca aññamaññaṃ nijjhāpenti, na ca nijjhatanti upenti.

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

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, went to those bhikkhus. Upon arrival, he said this to those bhikkhus: “The Teacher summons the venerables.” Yes, friend. Those bhikkhus having replied to that bhikkhu, went to the Auspicious One. Upon arrival,

kosambiyam bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti. te na ceva aññamaññaṃ saññāpentī, na ca saññattīṃ upentī, na ca aññamaññaṃ nijjhāpentī, na ca nijjhattīṃ upentīti.

atha kho bhagavā aññataraṃ bhikkhum āmantesi: ehi tvaṃ bhikkhu mama vacanena te bhikkhū āmantehi 'satthāyasmante āmantetī'ti. evambhanteti kho so bhikkhu bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami. upasaṅkamtvā te bhikkhū etadavoca: satthā āyasmante āman-

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 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,

tetīti. evamāvusoti kho te bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamimṣu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca: saccam kira tumhe bhikkhave bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudentā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattim upetha, te na'ceva aññamaññaṃ nijjhāpetha, na ca nijjhattim upe-thāti. " evambhante".

taṃ kiṃ maññatha bhikkhave yasmim tumhe samaye bhaṇḍanajātā kalahajātā

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 pu-

vivādāpannā añña-maññaṃ mukhasat-tīhi vitudentā viharatha, api nu tumhākaṃ tasmim 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'.

iti kira bhikkhave yasmim tumhe bhaṇḍanajātā kalahajātā vivādāpannā añña-maññaṃ mukhasat-tīhi vitudentā viharatha, neva tumhākaṃ tasmim samaye

rity 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."

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 aññaṃaññaṃ mukhasattīhi vitudentā viharatha, te na ceva aññaṃaññaṃ saññāpetha, na ca saññāntiṃ upetha, na ca aññaṃaññaṃ nijjhāpetha, na ca nijjhatīti upetha. taṃ hi tumhākaṃ moghapurisā bhavissati dīgharattaṃ ahitāya

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

dukkhāyāti.

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

idha bhikkhave bhikkhuno mettaṃ kāyakkammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṁvattati.

puna ca param bhikkhave bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhi-

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

taṃ hoti sabrahma-cārīsu āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅga-hāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

puna ca paraṃ bhikkhave bhikkhuno mettāṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahma-cārīsu āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅga-hāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

puna ca paraṃ bhikkhave bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī

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, 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.

hoti sīlavantehi sabrahmacārīhi sādharmaṇa bhogī. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

puna ca param bhikkhave bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasatthāni aparāmatṭhāni samādhisamvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

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

maggīyā ekībhāvāya saṃvattati.

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 saṃvattati.

ime kho bhikkhave cha sārāṇīyā dhammā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti.

imesaṃ kho bhik-

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,

khavē channaṃ sārāṇīyānaṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṃghātānikaṃ yadidaṃ yāyaṃ diṭṭhi ariyā niyyātikā niyyāti takkarassa sammā dukkhakkhayaṃ. seyyathāpi bhikkhave kūṭāgarassa etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṃghātānikaṃ yadidaṃ kūṭaṃ, evameva kho bhikkhave imesaṃ channaṃ sārāṇīyānaṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṃghātānikaṃ yadidaṃ yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya.

kathañca bhikkhave

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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,

yāyaṃ dīṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya?

idha bhikkhave bhikkhu araṇṇagato vā rukkhamaṭṭhagato vā suṇṇāgāragato vā iti paṭisañcikkhati: atthi nu kho me taṃ pariyuṭṭhānaṃ ajjhattaṃ appahīnaṃ yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyanti.

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

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.

thīnamiddhapariyuṭṭhito hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu uddhaccakukkucapariyuṭṭhito hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu vicikicchāpariyuṭṭhito hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu idhaloka-cintāya pasuto hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu paraloka-cintāya pasuto hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu bhaṇḍana-jāto kalahajāto vivā-dāpanno añña-maññaṃ¹ mukhasattihi vitudanto viharati, pariyuṭṭhitacitto'va hoti."

¹'aññamaññaṃ' iti (sīmu) pot-thake ūnaṃ ■

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 extinguish-

so evaṃ pajānāti: natthi kho me taṃ pariyuṭṭhānaṃ ajjhattaṃ appahīnaṃ yenāhaṃ pariyuṭṭhānena pariyuṭṭhita-citto yathābhūtaṃ na jāneyyaṃ na passeyyaṃ. suppaṇihitaṃ me mānaṣaṃ saccānaṃ bodhāyāti. idamassa paṭhamāṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

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

ing.”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 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

hulīkaronto labhāmi paccattam samatham, labhāmi paccattam nibbuti'nti. idamassa dutiyaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

puna ca paraṃ bhikkhave ariyasāvako iti paṭisañcikkhati: yathārūpāyāhaṃ diṭṭhiyā samannāgato, atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato'ti. so evaṃ pajānāti: yathārūpāyāhaṃ diṭṭhiyā samannāgato, natthi ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā saman-nāgato'ti. idamassa

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

tatīyaṃ ñāṇaṃ adhi-
gataṃ hoti ariyaṃ
lokuttaraṃ asādhā-
raṇaṃ puthujjanahehi.

puna ca paraṃ bhik-
khave ariyasāvako
iti paṭisañcikkhati:
yathārūpāya dham-
matāya diṭṭhisam-
panno puggalo sa-
mannāgato, ahampi
tathārūpāya dham-
matāya samannā-
gato'ti.

"kathaṃrūpāya ca
bhikkhave dhamma-
tāya diṭṭhisampanno
puggalo samannā-
gato? dhammatā
esā bhikkhave diṭ-
ṭhisampannassa pug-
galassa: kiñcāpi ta-
thārūpiṃ āpattiṃ²
āpajjati yathārūpāya
āpattiyā uṭṭhānaṃ

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²tathārūpiāpattiṃ (si, kan-
thaci)

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.

³ paññāyati, atha kho khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānī ⁴ karoti. desetvā vivaritvā uttānī karitvā ⁵ āyatim samvaram āpajjati. seyyathāpi bhikkhave dāharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgaram akka-mitvā khippameva paṭisaṃharati, evameva kho bhikkhave dhammatā esā diṭṭhisampannassa puggalassa: kiñcāpi tathārūpiṃ āpattim āpajjati yathārūpāya āpattiyā uttānaṃ paññāyati, atha kho naṃ khippameva sat-

³vuṭṭhānaṃ (sī) ■

⁴uttāniṃ (machasaṃ) ■

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

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?”

thari vā viññūsu vā
sabrahmacārīsu de-
seti vivarati uttānī
karoti. desetvā viva-
ritvā uttānī karitvā
āyatim samvaram
āpajjati."

so evaṃ pajānāti: ya-
tārūpāya dhamma-
tāya diṭṭhisampanno
puggalo samannā-
gato, ahampi tathā-
rūpāya dhammatāya
samannāgato'ti. ida-
massa catutthaṃ ñā-
ṇaṃ adhigataṃ hoti
ariyaṃ lokuttaraṃ
asādhāraṇaṃ puthu-
janehi.

puna ca paraṃ bhik-
khave ariyasāvako
iti paṭisañcikkhati:
yathārūpāya dham-
matāya diṭṭhisam-
panno puggalo sa-
mannāgato, ahampi
tathā rūpāya dham-
matāya samannā-

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

gato'ti.

"katham rūpāya ca bhikkhave dhammā-tāya diṭṭhisampanno puggalo samannā-gato? dhammatā esā bhikkhave diṭṭhisampannassa puggalassa: kiñcāpi yāni tāni sabrahmacārī-
naṃ uccāvacāni kiñ-
karaṇīyāni, tattha
ussukkaṃ āpanno⁶
hoti. atha khvāssa
⁷ tibbāpekkhā hoti
adhisīlasikkhāya
adhicittasikkhāya
adhipaññāsikkhāya.
seyyathāpi bhikkhave
gāvī taruṇavacchā
thambañca⁸ ālum-
pati vacchakañca
apavīṇati⁹, evameva

⁶usasukkamāpanno (machasam) ■

⁷athakhvassa (syā) ■

⁸dabbañca (machasam) ■

⁹apacinati (machasam, syā)
apaciṇāti (sī, katthaci). ■

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 con-

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-thārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato'ti. idamassa pañcamamñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

puna ca paraṃ bhik-

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siders 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

khavē 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 tathāgatappavedite
dhammavinaye de-
siyamāne aṭṭhika-
tvā¹⁰ manasi katvā
sabbacetaso saman-
nāharitvā ohitasoto
dhammaṃ suṇāti."

so evaṃ pajānāti: ya-
thārūpāya balatāya
diṭṭhisampanno puggalo samannāgato,

¹⁰aṭṭhikātvā (machasam) ■

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 intuition of the meaning,

ahampi tathārūpāya balatāya samannāgato'ti. idamassa chaṭṭhaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanahehi.

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 tathāgatappavedite dhammavinaye de-siyamāne labhati atthavedaṃ, labhati

gains intuition 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.”

dhammavedaṃ, labhati dhammūpa-saṃhitaṃ pāmuja-jaṃ."

so evaṃ pajānāti: ya-thārūpāya 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 sotāpattiphalasacchikiriyāya. evaṃ sattaṅgasamannāgato kho bhikkhave ariyasāvako sotāpattiphalasamannāgato

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

hotīti.

idamavoca bhagavā.
attamanā te bhikkhū
bhagavato bhāsitaṃ
abhinanduntī.

