

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, 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

0.0.1 kosambiyasuttam

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme. tena kho samayena kosambiyaṃ bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti. te na ceva aññamaññaṃ saññāpentī, na ca saññattim upenti, na ca aññamaññaṃ nijjhāpentī, na ca nijjhattim upenti.

2. atha kho aññataro bhikkhu yena bhagavā tenupa-saṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca: idha bhante kosambiyaṃ bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti. te na ceva aññamaññaṃ saññāpentī, na ca saññattim upenti, na ca aññamaññaṃ nijjhāpentī, na ca nijjhattim upentīti.

3. atha kho bhagavā aññataram bhikkhum 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. evamāvusoti kho te bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupa-saṅkamimsu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinne kho

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

te bhikkhū bhagavā etadavoca: saccam kira tumhe bhikkhave bhaṇḍanajātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattīhi vitudantā viharatha, te na ceva aññaṃaññaṃ saññāpetha, na ca saññattim upe-
tha, te na'ceva aññaṃaññaṃ nijjhāpetha, na ca nij-
jhattim upethāti. " evambhante".

4. taṃ kiṃ maññatha bhikkhave yasmim tumhe sa-
maye bhaṇḍanajātā kalahajātā vivādāpannā aññaṃañ-
ñaṃ mukhasattīhi vitudantā viharatha, api nu tum-
hākaṃ tasmim samaye mettaṃ kāyakammaṃ paccu-
paṭṭhitam hoti sabrahmacārīsu āvī ceva raho ca, met-
taṃ vacīkammaṃ paccupaṭṭhitam hoti sabrahmacā-
rīsu āvī ceva raho ca, mettaṃ manokammaṃ paccu-
paṭṭhitam hoti sabrahmacārīsu āvī ceva raho cāti ' no
hetambhante'.

5. iti kira bhikkhave yasmim tumhe bhaṇḍanajātā ka-
lahajātā vivādāpannā aññaṃaññaṃ mukhasattīhi vitu-
dantā viharatha, neva tumhākaṃ tasmim samaye met-
taṃ kāyakammaṃ paccupaṭṭhitam hoti sabrahmacā-
rīsu āvī ceva raho ca. na mettaṃ vacīkammaṃ paccu-
paṭṭhitam hoti sabrahmacārīsu āvī ceva raho ca. na
mettaṃ manokammaṃ paccupaṭṭhitam hoti sabrahma-
cārīsu āvī ceva raho ca. atha kiṃ carahi tumhe mo-
ghapurisā kiṃ jānantā kiṃ passantā bhaṇḍanajātā ka-
lahajātā vivādāpannā aññaṃaññaṃ mukhasattīhi vitu-
dantā viharatha, te na ceva aññaṃaññaṃ saññāpetha,

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

na ca saññattim upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijjhattim upetha. taṃ hi tumhākaṃ moghapurisā bhavissati dīgharattaṃ ahitāya dukkhāyāti.

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

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

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

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

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, 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.

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

11. puna ca paraṃ bhikkhave bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujiṣṣāni viññuppasatthāni aparāmatthāni samādhisaṃvattanikāni, tathārūpesu sīlesu sīlasāmaññaṅgato viharati sabrahmacārīhi āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

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

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

14. imesaṃ kho bhikkhave channaṃ sārāṇīyānaṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṃghā-

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?

tanikaṃ yadidaṃ yāyaṃ diṭṭhi ariyā niyyātikā niyyāti takkarassa sammā dukkhakkhayāya. seyyathāpi bhikkhave kūtāgārassa etaṃ aggaṃ etaṃ saṅgāhakaṃ etaṃ saṃghātanikaṃ yadidaṃ kūtāṃ, evameva kho bhikkhave imesaṃ channaṃ sārāṇiyānaṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṃghātanikaṃ yadidaṃ yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya.

15. kathañca bhikkhave yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya?

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

17. "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 ud-dhaccakukkuccapariyuṭṭhito hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu vicikicchāpariyuṭṭhito hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu idhalokacintāya pasuto hoti, pariyuṭṭhitacitto'va

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.

hoti. sace bhikkhave bhikkhu paralokacintāya pasuto hoti, pariyuṭṭhitacitto'va hoti. sace bhikkhave bhikkhu bhaṇḍanaajāto kalahajāto vivādāpanno aññaṃaññaṃ¹ mukhasattīhi vitudanto viharati, pariyuṭṭhitacitto'va hoti."

18. so evaṃ pajānāti: natthi kho me taṃ pariyuṭṭhānaṃ ajjhataṃ appahīnaṃ yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyaṃ. suppaṇihitaṃ me mānaṃ saccānaṃ bodhāyāti. idamassa paṭhamāṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

19. 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 nibbuti'nti. idamassa dutiyaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

20. 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

¹'aññaṃaññaṃ' iti (simu) potthake ūnaṃ ■

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 samanas or brahmanas 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 samanas or brahmanas 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?”

ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato'ti. idamassa tatiyaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

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

22. "kathaṃrūpāya ca bhikkhave dhammatāya diṭṭhisampanno puggalo samannāgato? dhammatā esā bhikkhave diṭṭhisampannassa puggalassa: kiñcāpi tathārūpiṃ āpattiṃ² āpajjati yathārūpāya āpattiyā utṭhānaṃ³ paññāyati, atha kho khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānī⁴ karoti. desetvā vivaritvā uttānī karitvā⁵ āyatiṃ saṃvaram 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 utṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānī karoti. desetvā vivaritvā uttānī karitvā āyatiṃ

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²tathārūpiāpattiṃ (si, kanthaci) ■

³vuṭṭhānaṃ (sī) ■

⁴uttāniṃ (machasaṃ) ■

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

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

saṃvaram āpajjati."

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

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

25. "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 tikkāpek-khā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya. seyyathāpi bhikkhave gāvī taruṇavacchā thambaṇa⁸ ālumpati vacchakaṇṇa apavīṇati⁹, evameva kho bhikkhave dhammatā esā diṭṭhisampannassa puggalassa: kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiñkaraṇīyāni tattha ussukkaṃ āpanno hoti. atha

⁶usasukkamāpanno (machasaṃ) ■

⁷athakhvassa (syā) ■

⁸dabbaṇa (machasaṃ) ■

⁹apacīnati (machasaṃ, syā) apaciṇāti (sī, katthaci). ■

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?”

khvāssa tibbāpekkhā hoti adhisīlasikkhāya adhicitta-sikkhāya adhipaññāsikkhāya."

26. so evaṃ pajānāti: yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato'ti. idamassa pañcamam ñāṇam adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇam puthujjanehi.

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

28. "kathaṃ rūpāya ca bhikkhave balatāya diṭṭhisampanno puggalo samannāgato? balatā esā bhikkhave diṭṭhisampannassa puggalassa: yaṃ tathāgatappavedite dhammavinaye desiyamāne aṭṭhikatvā¹⁰ manasi katvā sabbacetaso samannāharitvā ohitasoto dhammaṃ suṇāti."

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

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

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

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

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

33. evaṃ sattaṅgasamannāgatassa kho bhikkhave ariyasāvakassa dhammatā susamanniṭṭhā hoti sotāpattiphalasacchikiriyaṃ. evaṃ sattaṅgasamannāgato kho bhikkhave ariyasāvako sotāpattiphalasamannāgato hoti.

34. idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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.

