0.0.1 Kosambi

kosambiyasuttaṃ

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.

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. tena kho samayena kosambiyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti. te na ceva aññamaññaṃ saññapenti, na ca saññattiṃ upenti, na ca aññamaññaṃ nijjhāpenti, na ca nijjhattiṃ 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 tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca: idha bhante kosambiyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti. te na ceva aññamaññaṃ saññāpenti, na ca saññattiṃ upenti, na ca aññamaññaṃ nijjhāpenti, na ca nijjhattiṃ 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 venerables." 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 another and [can] not arrive at appeasement. And that you [can] not win over one another and [can] not arrive at

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understanding?" "Yes, Bhante."

atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi: ehi tvaṃ bhikkhu mama vacanena te bhikkhū āmantehi '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 tenupasaṅkamiṃsu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca: saccaṃ kira tumhe bhikkhave bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattiṃ upetha, te na'ceva aññamaññaṃ nijjhāpetha, na ca nijjhattiṃ 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 aññamaññaṃ mukhasattīhi vitudantā viharatha, api nu tumhākaṃ tasmiṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvī ceva raho ca, mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvī ceva raho ca, mettaṃ manokammaṃ paccupaṭṭhitaṃ 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.”

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iti kira bhikkhave yasmiṃ tumhe bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, neva tumhākaṃ tasmiṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvī ceva raho ca. na mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvī ceva raho ca. na mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvī ceva raho ca. atha kiṃ carahi tumhe moghapurisā kiṃ jānantā kiṃ passantā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattiṃ upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijjhattiṃ upetha. taṃ hi tumhākaṃ moghapurisā bhavissati dīgharattaṃ ahitāya 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 sāmaggiyā ekībhāvāya saṃvattanti. katame cha?

7. Here, O bhikkhus, a bhikkhu extends bodily acts of

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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 sāmaggiyā 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 sāmaggiyā 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 paraṃ bhikkhave bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā 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 paraṃ bhikkhave bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādhāraṇa bhogī. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā 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 paraṃ bhikkhave bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvī ceva raho ca. ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

12. Furthermore, O bhikkhus, this view which is noble, emancipating, delivering the doer thereof to the thorough extinction 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 paraṃ 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 sāmaggiyā ekībhāvāya saṃ-

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 piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā 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 extinction 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 extinction 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 saṅgāhikaṃ 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 extinction 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 araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati: atthi nu kho me taṃ pariyuṭṭhānaṃ ajjhattaṃ appahīnaṃ yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyanti.

17. If, O bhikkhus, a bhikkhu is overcome by sensual

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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 uddhaccakukkuccapariyuṭṭhito 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 aññamaññaṃ[1] 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 pariyuṭṭhānaṃ ajjhattaṃ appahīnaṃ yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyaṃ. suppaṇihitaṃ me mānasaṃ saccānaṃ bodhāyāti. idamassa paṭhamaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

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.

[1] ’aññamaññaṃ’ iti (sīmu) potthake ūnaṃ

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. 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 paraṃ bhikkhave ariyasāvako iti paṭisañcikkhati: yathārūpāyāhaṃ diṭṭhiyā samannāgato, atthi nu kho ito bahiddhā aññe samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato'ti. so evaṃ pajānāti: yathārūpāyāhaṃ diṭṭhiyā samannāgato, natthi ito bahiddhā aññe samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato'ti. ida-

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massa tatiyaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

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?"

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

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.

"kathaṃrūpāya ca bhikkhave dhammatāya diṭṭhisampanno puggalo samannāgato? dhammatā esā bhikkhave diṭṭhisampannassa puggalassa: kiñcāpi tathārūpiṃ āpattiṃ[2] āpajjati yathārūpāya āpattiyā uṭṭhānaṃ[3] paññāyati, atha kho khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānī[4] karoti. desetvā vivaritvā uttānī karitvā[5] āyatiṃ 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 karitvā āyatiṃ saṃvaraṃ āpajjati."

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

[2]tathārūpiāpattiṃ (si, kanthaci)
[3]vuṭṭhānaṃ (sī)
[4]uttāniṃ (machasaṃ)
[5]uttāniṃ katvā (machasaṃ); uttānī katvā (syā, pts); uttāni katvā (sī)

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.

"kathaṃ rūpāya ca bhikkhave dhammatāya diṭṭhisampanno puggalo samannāgato? dhammatā esā bhikkhave diṭṭhisampannassa puggalassa: kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇīyāni, tattha ussukkaṃ āpanno[6] hoti. atha khvāssa[7] tibbāpekkhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya. seyyathāpi bhikkhave gāvī taruṇavacchā thambañca[8] ālumpati vacchakañca apavīṇati[9], evameva kho bhikkhave dhammatā esā diṭṭhisampannassa puggalassa: kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇīyāni tattha ussukkaṃ āpanno hoti. atha khvāssa tibbāpekkhā 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

[6] usasukkamāpanno (machasaṃ)
[7] athakhvassa (syā)
[8] dabbañca (machasaṃ)
[9] apacinati (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 pañcamaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ 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 paraṃ 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.

"kathaṃ rūpāya ca bhikkhave balatāya diṭṭhisam-

panno puggalo samannāgato? balatā esā bhikkhave diṭṭhisampannassa puggalassa: yaṃ tathāgatappavedite dhammavinaye desiyamāne aṭṭhikatvā[10] manasi katvā sabbacetaso samannāharitvā 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.

[10] aṭṭhiṃkatvā (machasaṃ)

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 dhammūpasaṃhitaṃ pāmujjaṃ."

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 sattamaṃ 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 sotāpattiphalasacchikiriyāya. 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 abhinandunti.

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