

SD 64.1

Kosambiya Sutta

The Discourse to the Kosambīs

M 48

Theme: Quarrels arise due to strong views and not fully understanding the Dharma

Translated and annotated by Piya Tan 2009, ©2026

1 Sutta summary and significance

1.1 SUTTA SUMMARY AND PARAPHRASE

Monks in a Kosambī monastery got into a protracted quarrel over a minor Vinaya rule. The Buddha, in response, gave teachings on lovingkindness and 6 ways of promoting it, that is, (1-3) by lovingkind¹ acts, speech and thoughts, (4) by sharing all allowable things with fellow brahmacharis, and (5-6) observing the same moral life and the same noble and liberating view.

Of these 6 points, the most important is the 6th—that of noble and liberating view—the basis for **the 7 knowledges (*satta ñāṇa*) leading to streamwinning**, that is, in this regard [3]:

- (1) One overcomes the 5 hindrances, attains dhyana and clears wrong views.
- (2) By such practice, one gains calm and quenching [the ending of wrong views].
- (3) This wisdom is found only amongst Dharma practitioners.
- (4) One has “the true nature” (*dharmatā*) that is right view: one does not hide one’s wrongdoing.
- (5) One keeps to the 3 higher trainings that are not found outside the Buddha’s teaching.
- (6) One has the strength or power (*bala*) to attend to the Dharma.
- (7) One is joyfully inspired in knowing Dharma and understanding it.

The Kosambiya Sutta (M 48) relates the Buddha’s 1st attempt to settle the Kosambī quarrel. The monks however failed to settle their disputes.

1.2 NO CHINESE PARALLEL

There is no known Chinese parallel to the Kosambiya Sutta (M 48), which may suggest that the Sutta was not compiled at the time of the urtext (the Indian text) used for the Chinese translation. The other possibility is that the Sutta was not available to the Chinese translators.

Akanuma, in *The Comparative Catalogue of Āgamas and Pāli Nikāyas*, 1929:166, lists EĀ 24.7 @ T2.626b as a parallel, which is wrong, since **EĀ 24.7** begins at T2.626a, while at T2.626b starts with a new sutra, EĀ 24.8. The first of the 2 Chinese sutras, EĀ 24.7, lists 3 conditions that bring great merit, and thus has no connection with M 48. The 2nd Chinese sutra, **EĀ 24.8** agrees with M 48 on taking up the Kosambī incident in its discussion, but its contents actually parallel **the (Anuruddha) Upakkilesa Sutta** (M 128), SD 5.18.

1.3 SUTTA BACKGROUND AND SIGNIFICANCE

1.3.1 The quarrelsome monks of Kosambī

¹ The original spelling was with hyphenated (OED 2nd ed), which attr it to Miles Coverdale (1535); it is a tr of the Hebrew *chesed* in the King James Bible. Modern translators have rendered the early Buddhist term *mettā* as “lovingkindness.” However, other dictionaries like the American English Collins accept the closed spelling “lovingkindness.” Owen Flanagan, *The Bodhisattva’s Brain*, Cambridge, MA: MIT Press, 2011:116 writes: “What does my being compassionate and lovingkind have to do with my individual flourishing or happiness?”

1.3.1.1 The Kosambī quarrels arose between a group of Vinaya experts (*vinaya,dhara*) and a group of sutta specialists (*suttantika*) residing in the same community, as reported in **Mahāvagga 10** of the Vinaya.² The Vinaya Commentary, **Samanta,pāsādikā**, elaborates on the origin of the quarrels as follows:

Concerning the Kosambaka Khandhaka: **“They suspended that monk for not seeing the offence”** (*taṃ bhikkhuṃ āpattiyā adassane ukkhipiṃsū ti*).

The sequence of events is as follows. It is said that two monks lived in the same monastery, one a Vinaya expert and the other a sutta master. One day, the sutta monk used [“entered”] the toilet and left the remaining rinsing water in the vessel [without refilling it].

The Vinaya monk, entered the toilet and saw the water. He came out and asked the monk, “Avuso [Friend], did you leave this water?”

“Yes, avuso.”

“Do you not know that there is an offence here?”

“No, I do not.”

“Avuso, there is an offence here.”

“If there is, I will confess it. But avuso, if it was unintentional (*asañcicca*), done through lack of mindfulness (*asatiya*), there is no offence.”

Thus he held the view that the [purported] offence was no offence.

The Vinaya expert then announced to his pupils (*nissita*),

“This sutta master does not even know that he has committed an offence.”

Seeing the sutta monk’s dependents, they said,

“Your preceptor does not know the nature of the offence even when he has committed it!”

The sutta master’s pupils went and told their preceptor, thus:

“This Vinaya master used to say that it is not an offence before, but now he says it is an offence. He is a liar!”

They went about and said, “Your preceptor is a liar,” thus they increased the dispute with each other.

Then the Vinaya master, having found an opportunity, performed the act of suspension (*ukkhepaṇiya,kamma*) for one who has not acknowledged an offence.

Therefore, it was said, **“They expelled that monk for not seeing the offence.”**

(VA 1148,21-1149,11)

What follows is an account of the Buddha’s 1st intervention to settle the dispute, and his instructions to the feuding parties,³ which are also recorded in **the Kosambiya Sutta** (M 48), where the Buddha gives teachings on conciliation and the practice leading to streamwinning.⁴

Apparently, the Buddha’s 1st intervention did not reconcile the feuding monks. The Buddha’s 2nd intervention into the Kosambī incident is recorded in **the (Anuruddhā) Upakkilesa Sutta** (M 128).⁵ Since the monks were uncooperative and recalcitrant, the Buddha departed to spend the rains in solitary retreat, as recorded in **the Pārileyya Sutta** (S 22.81)⁶ [Table 1].

1.3.1.2 Thus, there are at least 3 key suttas given in connection with the quarrels amongst the monks of Kosambī, as follows [for comparative chronology, see Table 1]:

² Mv 10.1 (V 1:340).

³ Mv 10.2 (V 1:341-349).

⁴ M 48/1:320-325 (SD 64.1).

⁵ M 128/3:152-162 (SD 5.18).

⁶ S 22.81/3:94-99 (SD 6.1).

Table 1. The Kosambī Incident: A concordance of events recorded in the canon [SD 5.18, Table 8]

<u>Kosambīya Sutta</u> (M 48/1:320-325), SD 64.1	<u>Vinaya (Mahāvagga 10)</u> (V 1:337-360)	<u>(Anuruddhā) Upakkilesa Sutta</u> (M 128/3:152-162), SD 5.18	<u>Pārileyya Sutta</u> (S 22.81/3:94-99), SD 6.1
[48,1-5] A certain monk informs the Buddha of some monks quarrelling but the Buddha fails to quell them	10.1.1-10 Origin of Kosambī incident. 10.2.1 Monks reported the quarrels to the Buddha who intervenes. 10.2.2 The dispute continues; the Buddha admonishes again but fails to quell them. 10.2.3-20 Story of Dīghīti and Dīghāvu. 10.3 The Buddha's stanzas uttered while standing. The Buddha leaves for solitary retreat.	[128,2-4] Kosambī. A certain monk informs the Buddha who fails to quell them. [128,5] The Buddha's stanzas uttered while standing. [128,6] The Buddha on <u>solitary retreat</u>.	[22.81.1-2] Leaves for <u>solitary retreat</u>. [22.81.3-4] A certain monk asks Ānanda about the Buddha.
[48,6-7] The 6 conditions for conciliation	10.4.1 Bālaka,loṇa,kāra,gāma: Bhagu 10.4.2-3 Pācīna,vaṃsa,dāya: Anuruddha, Nandiya, and Kimbila.⁷ 10.4.4 "Different bodies, one mind" statement. 10.4.5 Dwelling together diligently.	[128,7] Bālaka,loṇa,kāra,gāma. [128,8-10] Pācīna,vaṃsa,dāya: Anuruddha, Nandiya, and Kimbila. [128,11-12] Conditions for conciliation nos 1-3. "Different bodies, one mind" statement. [128,13-14] Mental impurities. [128,15-32] Solutions for mental impurities.	
[48,7-15] The 7 knowledges for attaining streamwinning	10.4.6 Pārileyya 10.4.7 The elephant episode 10.5.1-2 Kosambī laity boycotts the disputing monks. 10.5.3-9 The Buddha admonishes the great disciples. 10.5.4-14 The disputing monks are rehabilitated. 10.6.1-3 The Buddha admonishes Upāli; closes with Upāli's verses.		[22.81.5] Pārileyya. [22.81.6-8] Ānanda & monks visit the Buddha at Pārileyya. [22.81.9-30] The Buddha teaches them the 37 limbs of awakening & on the destruction of the mental influxes.

⁷ A similar story of these 3 monks is found in **Cūḷa Go,siṅga S** (M 31), SD 44.11, which prob comes after Upakkilesa S. See (1).

(1) Kosambiya Sutta	M 48	The Buddha's 1 st attempt to quell the Kosambī quarrels.
(2) (Anuruddha) Upakkilesa Sutta	M 128	The Buddha's 2 nd attempt to quell the quarrels; then leaves for solitary retreat. Teaches Anuruddha etc.
(3) Pārileyya Sutta	S 22.81	The Buddha's solitary rains retreat. After the retreat, the Kosambī monks are reconciled.

The full sequence of events regarding **the Kosambī incident** is recorded in the Vinaya Mahāvagga, with the Buddha's various attempts to instruct and reconcile the feuding monks, along with related developments, recorded in the other 3 suttas mentioned.

The various events related to the Kosambī incident are chronologically laid out in a comparative table above [Table 1].

2 The Kosambiya Sutta teachings

2.1 THE 6 CONDITIONS FOR CONCILIATION

2.1.0 Conciliation and right view

2.1.0.1 As shown in **the Kosambiya Sutta** (M 48), the Buddha gives 2 sets of teachings in his first attempt to resolve the Kosambī incident, that is,

- (1) the 6 conditions of conciliation (*cha dhammā sārāṇīya*) [2.1.1-2.1.6], and
- (2) the 7 knowledges leading to streamwinning (*satta ñāṇa*) [4; 1.1].

The 6 conditions of conciliation, also called “the 6 states worthy of recall,” are the constant cultivation of lovingkind friendliness towards others, especially fellow practitioners and followers of Dharma, thus:

1. by showing lovingkindness through deeds, openly and privately (*mettā,kāya,kamma*); [2.1.1]
2. by showing lovingkindness through speech, openly and privately (*mettā,vacī,kamma*); [2.1.2]
3. by showing lovingkindness through thoughts, openly and privately (*mettā,mano,kamma*); [2.1.3]
4. by sharing lawful gains with virtuous companions (*sādhāraṇa,bhogī*); [2.1.4]
5. by keeping unblemished moral conduct in harmony with one's spiritual companions, openly and in private (*sīla,sāmaññatā*); [2.1.5]
6. by keeping to right views compatible with one's spiritual companions, openly and in private (*diṭṭhi,sāmaññatā*). [2.1.6]

2.1.0.2 This important set of 6 conditions for conciliation is also found in the following suttas:⁸

Sāma,gāma Sutta (M 104,21 f), SD 62.4a

Taught by the Buddha on the occasion of the Jain founder, Nigaṇṭha Nāta,putta's death which at once led to disharmony and chaos amongst Nāta,putta's immediate disciples and followers.

(Tika) Sārāṇīya Dhamma Sutta (A 3.12/1:106 f), SD 63.11

The term *sārāṇīya* is here used in the sense of recalling places of spiritual significance to arouse in us a feeling of faith and joy. A king must remember where he was born, where he was anointed, and

⁸ See also SD 5.1 (1.2); SD 6.1 (2) n; SD 55.15 (3.0).

where he won a battle. A monk should remember where he was ordained, where he realized the 4 noble truths (attained streamwinning) and where he attained arhathood.⁹

(Chakka) Sārāṇīya Dhamma Sutta 1 (A 6.11/3:288 f) SD 55.15

This set of 6 conditions of conciliation is the same as those of **the Kosambiya Sutta** [2.1.0.1].

The (Chakka) Sārāṇīya Dhamma Sutta 2 (A 6.12/3:289 f), SD 55.16

This same set of 6 conditions of conciliation [2.1.0.1] are said to create love and respect, and conduce to cohesiveness, non-dispute, concord and unity in the Buddhist community.

2.1.1 Lovingkindness through bodily action [§6 (1)]

2.1.1.1 The 1st condition for conciliation is worded thus:

Here, bhikshus, a monk keeps up **bodily acts of lovingkindness** both in public and in private towards his fellows in the holy life. [§6 (1)]

Like the other 5 conditions, this 1st condition for conciliation is one “**that creates love and respect, and conduces to cohesion, to non-dispute, to concord, to unity**” (*dharmā sārāṇīyā piya,karaṇā garu,karaṇā saṅgahāya avivādāya sāmaggīyā ekī,bhāvāya saṁvattanti*). [§6 (1)]

The 2 key terms in the above Pali definition of the 1st condition for conciliation are those “that create love and respect” (*piya,karaṇā garu,karaṇā*). “Love” (*piya*) is here a near-synonym for lovingkindness (*mettā*), that is, an unconditional acceptance of others just as they are, and “respect” is a feeling of admiration and showing politeness to others, both in a wholesome sense.

Love and respect are contrasting positive social emotions that can be characterized by “lightness” (*lahu*) and by “heaviness” (*garu*) respectively. **Love** has a “light” tone in the sense of feeling easy and comfortable when we are with a person we regard as a friend. **Respect**, on the other hand, has a “heavy” tone in the sense that one feels a polite admiration, also gratitude, for a person with learning, responsibility, or authority, such as a senior, teacher or leader.

2.1.1.2 A bodily act of lovingkindness is an openly physical gesture of unconditional acceptance of another with wholesome body language that makes another person or others feel at ease, comfortable and happy. The Buddha, for example, is mentioned as habitually showing a smile (*mihita*).¹⁰ A number of suttas mention hand holding both as a gesture of friendship¹¹ and as a common effort.¹² It implies a readiness to lend a helping hand, and various gestures of courtesy and friendship.

⁹ Since an arhat will certainly recall these conditions, this teaching is for those who are still unawakened renunciants, regarding their goals in spiritual life.

¹⁰ Monastics however are forbidden from laughing loudly: “one only smiles when it is a matter for laughter” (*hasanīyasmim vatthusmim mihita,mattam karoti*) (Sekh 11+12 @ V 4:187,21 f).

¹¹ Hand-holding as a social habit between either sex (incl adults) is still common today in the traditionally Buddhist countries of S E Asia (such as Myanmar and Thailand).

¹² “Hand-holding,” *hattha,vilaṅghakena*: **Cūḷa Go,siṅga** (M 31,9/1:207), SD 44.11; **Danta,bhūmi S** (M 125,9/3:130), SD 46.3; **(Anuruddha) Upakkilesa S** (M 128,14/3:157), SD 5.18; **Mv 4.1.4+7+11** (V 1:157-159), **10.4.5** (V 1:352), **8.5.3** (V 2:216). Sutta Comys tend to gloss with *hatthena hattham gahetvā*, lit, “grasping hand with hand” (MA 4:198,12), ie, going hand in hand (with one another). V Comy also gives *hatth’ukkhepakena*, “by raising the hand” (VA 5:1073,-22), ie, as a hand-signal.

2.1.2 Lovingkindness through speech [§6 (2)]

2.1.2.1 The first 13 suttas of the Sutta Piṭaka—that is, those constituting the Sīla-k,khandha of the Dīgha Nikāya, such as **the Sāmañña,phala Sutta** (D 2)—each has the well-known pericope on right speech as part of one’s moral virtue (here referring to speech that is rooted in lovingkindness), thus:

(1) Having abandoned **false speech**, he abstains from false speech.

He speaks the truth, the truth is his bond,¹³ trustworthy, reliable, (he is) no deceiver of the world.¹⁴

(2) Having abandoned **divisive speech**, he abstains from divisive speech.

What he has heard here he does not tell there to break those people apart from these people here.

What he has heard there he does not tell here to break these people apart from those people there.

Thus, reconciling those who have broken apart or consolidating those who are united, he loves concord, delights in concord, enjoys concord, speaks words conducive to concord.¹⁵

(3) Having abandoned **abusive speech**, he abstains from abusive speech.

He speaks words that are gentle, pleasant to the ear, loving, touching the heart, urbane, delightful and pleasing to the people.¹⁶

(4) Having abandoned **idle chatter**, he abstains from idle chatter.

He speaks at the right time,¹⁷ speaks what is true, speaks what is beneficial,¹⁸

speaks what is the teaching,¹⁹ what is the discipline;²⁰

he speaks words worth treasuring, spoken in time, well-reasoned, well-defined [not rambling], connected with the goal.²¹

This, too, is part of his moral virtue.

(D 2,44/1:63 f), SD 8.10

2.1.2.2 The Kakacûpama Sutta (M 21) summarizes the cultivation of lovingkind speech in this way:

Our hearts will not be perverted in any way, nor shall we utter any bad speech,

¹³ “The truth is his bond,” *sacca,sandha*. Comy glosses as *saccena saccam sandahati*, “he joins truth with truth” (MA 1:206 = DA 1:73).

¹⁴ *Sacca,vādī sacca,sandho theto paccayiko avisamvādako lokassa*; as in **Lakkhaṇa S** (D 30,2.16/3:170), SD 36.9.

¹⁵ This para is stock, eg **Sāleyyaka S** (M 41,9/1:286 f), SD 5.7 & **Sevitabbāsevitabba S** (M 114,6.7/3:49), SD 39.8.

¹⁶ *Yā sā vācā nelā kaṇṇa,sukhā pemaṇiyā hadayaṇ,gamā porī bahu.jana,kantā bahu.jana,manāpā tathā,rūpiṃ vācam bhāsītā hoti*.

¹⁷ *Kāla,vādī ... bhāsītā hoti kālena*. Here, *kāla-* means “befitting the occasion,” while *kālena* means “in time,” ie neither too early nor too late. However, *bhāsītā hoti* qualifies *nidhāna,vādī* (preceding it) as the 7th course of good karma—as *nidhāna,vādī bhāsītā hoti*—at D 3:269, 290; M 1:287; A 5:266, 275-278.

¹⁸ *Bhūta,vādī attha,vādī*. Comy glosses *attha,vādī*, as that he speaks about what is connected with the spiritual goal here and now, and hereafter (MA 2:208; DA 1:76). However, here, I have rendered *attha* as “the beneficial, the good (incl the goal),” which fits the flow of ideas better. As *attha* (as “goal”) appears at the end of this stock passage, I have rendered this closing word as “the goal,” which seems more fitting.

¹⁹ He speaks on the 9 supramundane things (*nava lok’uttara,dhamma*) (MA 2:208 = DA 1:76), ie the 4 paths, 4 fruitions, nirvana (Dhs 1094).

²⁰ *Dhamma,vādī vinaya,vādī*. The disciplines of restraint (*samvara*) (of the senses) and of letting go (*pahāna*) (of defilements) (MA 2:208 = DA 1:76). We can also connect *attha,vādī* (in the prec line) here, as alt have “He speaks on meanings, he speaks on teachings, he speaks on the discipline.”

²¹ *Nidhāna,vatim vācam bhāsītā kālena sâpadesam pariyanta,vatim attha,samhitam*. *Pariyanta,vati* means “with- in limits, well defined.” On “the goal” (*attha*), see n on “speaks on the beneficial” above here.

but **we shall dwell with a heart of lovingkindness, moved by goodness, without a hating heart;**

and we will dwell pervading that person with a heart of lovingkindness.

And based on that [And beginning there],²² we will dwell pervading the whole world with a heart of lovingkindness, **vast, grown great,**²³ **boundless**, free from hate, free from ill will.

(M 21,11/1:127), SD 38.1

Here we see the practice of lovingkindness through speech as both a preparation for meditation and also as a benefit of such a meditation. When our habitual speech is lovingkind, our mind is cleared of negative thoughts and emotions. This helps us to quickly enter into meditative focus and peace, and to emerge from the meditation with a radiant mind of lovingkindness.

2.1.2.3 The Buddha himself is often reported in the early texts as being a naturally friendly person. He is reputedly said to be “**the first to greet others**” bidding them welcome (*ehi,svāgata,vādī* or *-sāgata-*). This trait is encouraged in renunciants and fellow Buddhists, that is, to habitually be the first to say to others, “Come, you’re welcome” and to do so with a smile and a warm gesture whether they are monastics, laity or those from outside.²⁴

2.1.3 Lovingkindness through thought [§6 (3)]

2.1.3.1 “Lovingkindness through thought” may be understood in 2 ways. The first is that of ordinary thinking (the 3rd of the 3 doors of karmic activity; the other 2 doors being those of the body and of speech). This implies that one also has happy or good memories of people, or one regards one’s memories of others in a happy or positive way, wishing those people well and happy every time.

Secondly, one cultivates lovingkindness (*mettā bhāvanā*) and sends thoughts of lovingkindness to others as a regular practice. Thus this meditation serves both as a personal cultivation and also as a cultivation of positive “**social emotions**” towards others. This practice clears our mind of hatred and other negative emotions and prepares it for meditative concentration.²⁵

2.1.3.2 When cultivating lovingkindness to others, we should be aware of the “near enemies” (*āsanna,paccatthika*) and the “far enemies” (*dūra,paccatthika*) of lovingkindness.²⁶ In fact, it is helpful to also understand the near enemies and the far enemies of all the 4 divine abodes, that is, including those of compassion, of gladness and of equanimity, which can be summarized thus:

²² “Based on that,” *tad-ārammaṇaṃ* (lit “with that as object”). Comy explains this as meaning that we first cultivate lovingkindness towards the person addressing us with any of the 5 courses of speech. Then we direct that lovingkindness to all beings, making the whole world the object. (MA 2:100)

²³ The mind “grown great” (*maha-g,gattā*) or exalted perception refers to the mind in dhyana of the form sphere (*rūpāvacara*). See **Catuttha Jhāna Pañha S** (S 40.4), SD 24.14 (4).

²⁴ *Ehi sāgataṃ iti vadana,sīlo ti ehi ti samāso*, Sadd 743,18; *amhākaṃ pana ayyā ... mihita,pubbaṃ,gamā ehino (-svāgata,vādino) abbhā,kuṭikā attāna,mukhā pubba,bhāsino*, V 2:11,4 = 3:181,9 (*ehino upāsakaṃ disvā "ehi svāgataṃ tavā ti evaṃ-vādino*, VA 622,34 f); *samaṇo khalu bho gotamo ... ehi (-sā-)*, D 1:116,9 (*ehi ti deva,manussa,pabbajita,gahaṭṭhesu taṃ taṃ attano santike āgataṃ "ehi sāgataṃ ti evaṃ,vādī ti attho*, DA 287,1-2) = 132,20. The phrase occurs at D 4,6/1:116,9 (SD 30.5); D 5,7(18)/1:131 (SD 22.8); SD 45.16 (2.5.3(2)); of other monks: V 2:11, 3:181.

²⁵ On lovingkindness as a “social emotion,” see SD 38.4 (7.3).

²⁶ Vism 9.98-101/318-320.

	<u>Near enemy</u>		<u>Far enemy</u>	
lovingkindness	lust	<i>rāga</i>	ill will	<i>vyāpāda</i>
compassion	grief	<i>domanassa</i>	cruelty	<i>vihimsā</i>
gladness	household joy	<i>gehasita somanassa</i>	aversion	<i>arati</i>
equanimity	ignorant indifference	<i>aññāṇ’upekkhā</i>	lust and aversion	<i>rāga, paṭigha</i>

By “near enemy” is meant an emotion that resembles the divine abode, but is really its opposite; the “far enemy,” on the other hand, is quite easily seen as clearly being opposed to the divine abode as shown in the table above.

For example, while cultivating **lovingkindness** towards someone we are attracted to, we may be lost in lustful thoughts instead of lovingkindness. We should then end those thoughts by selecting a more suitable subject. On the other hand, it is unlikely that we will be able to cultivate both lovingkindness and anger or hatred towards the same person at the same time. As such, lovingkindness is an effective antidote to hatred or anger in oneself.²⁷

2.1.4 Common sharing [§6 (4)]

2.1.4.1 The 4th of the 6 conditions for conciliation “that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity,” is thus:

Again, bhikshus, a monk **uses things in common** with his virtuous fellows in the holy life; without reservations, he shares with them any gain in accordance with the Dharma and has been obtained in accordance with the Dharma, including even the mere contents of his bowl.

[§6 (4)]

This wholesome socializing quality for monastics is quite clear. Renunciants depend on the physical supports of life donated by the faithful. When the faithful give their support, it is, as a rule, not to individual monastics but to the sangha as a whole. Hence, whatever a monastic “receives in accordance with the Dharma” (*dhamma, laddhā*) is common property, so to speak.

2.1.4.2 Most such gifts can be kept for only a short prescribed time, except for the **8 personal requisites** (*aṭṭha parikkhāra*), that is, (1-3) the triple robes (*ti, cīvara*), (4) a small razor (*khuddaka, vāsi*), (5) a needle (*sūci*) and thread, (6) a water-strainer (*parissāvana*), (7) an almsbowl (*patta*) with a shoulder-strap, and (8) a belt (*kāya, paṭibandha*).²⁸ The Vinaya regulates other gifts, including medicines, which a monastic may keep for only a limited period. There are provisions, however, where a monastic may, when “invited to do so” (*pavaṇāṇā*) ask for allowable offerings (*kappiya*) from the inviting donor.²⁹

2.1.5 Common moral conduct [§6 (5)]

2.1.5.1 While the preceding 5 qualities may be said to be wholesome “socializing conditions” for monastics, the last 2, that is, “common moral conduct” and “common right view,” are the most important for the moral and spiritual authenticity of the sangha and its individual members. The last 2 are **the spiritualizing conditions**; they are what really keep the sangha members Dharma-spirited, and thus nat-

²⁷ In principle, the same approach applies for the cultivation of the other 3 abodes. For details, see SD 38.5 (7.1).

²⁸ **Cūḷa Hatthi, padōpama S** (M 27,14) n, SD 40a.5; SD 45.16 (1.2.3) n; SD 49.13 (1.2.2).

²⁹ A monastic is, however, allowed to ask for “allowables” (such as robes, food, or medicines) from relatives at any time, but even then only without burdening them. On such allowables, see SD 62.4b (2.2.1.8).

urally unified in life and spirit. Of these last 2 conditions, as we shall see [2.1.6.2], the more important one is the latter.

2.1.5.2 The 5th condition for conciliation reads as follows:

Again, bhikshus, a monk dwells both in public and in private possessing in common with his fellows in the holy life those **virtues that are unbroken, untorn; unblotched, unmottled**; liberating, commended by the wise, untarnished, and conducive to concentration. [§6 (5)]

This 5th condition has 3 main aspects, thus:

- (1) monastics should keep to the very same Vinaya as introduced in the Buddha's time;
- (2) monastics should fully observe all the Vinaya rules and sangha rulings in public and in private;
- (3) these rules harmonize monastics with internal unity, harmony with the world, and calm their own minds.

(1) The arhats and other path saints naturally keep to the Vinaya rules, and they also do not hide any offence [4.4]. Since arhats have no ill intentions, any such offences are likely to have arisen from a lack of intention (*asañcicca*). However, the arhat still confesses any such offence as a good example for others. The other path saints may similarly entail some minor Vinaya offence from lack of intention (*asañcicca*) or a lack of mindfulness (*asatiyā*). They confess the offence or get it resolved to set a good example for others, too.

(2) Monastics should keep to the Vinaya rules since this is a vital part of their monastic training, which helps them to have a mind that easily settles and focuses in meditation. His moral virtues are:³⁰

- unbroken,** like a piece of cloth without any tear at all;
- untorn,** like a piece of cloth without any holes (caused by rats biting it, and so on);
- unblotched,** like a cow whose body has *neither* mixed *nor* patchy colours;
- unmottled,** like a cow whose skin is *not* disproportionately speckled.

Basically, the first pair of metaphors refers to a clean whole piece of good cloth, and the second pair to a pure white cow or bull. These metaphors mean that the monastic should be undefiled by the 7 bonds of sexuality,³¹ or by anger and enmity, or any other evil state.³²

(3) When all the monastics keep to the Vinaya rules out of respect for the training there will be internal unity and fellowship; the monastics inspire the laity and others who then respect the sangha and the Buddha's teaching. Most importantly, the monastic should easily settle his mind into meditative concentration and attain dhyana.

³⁰ SD 15.11 (3.2.5) §101; (**Chakka**) **Mahānāma S** (A 6.10), SD 15.3; **Cundī Rāja,kumārī S** (A 5.32), SD 66.4; **Pañca Vera Bhaya S 1** (S 12.41,14), SD 3.3(4.2); **Vism** 7.101-106/221 f.

³¹ *Satta,vidha methuna,samyoga*: (1) sexual intercourse; (2) sensual massage and manipulation; (3) sexual bantering; (4) sexual excitement through listening to others; (5) recalling past sexual amusements; (6) gazing at others enjoying sense-pleasures (incl watching shows); (7) keeping rituals and vows hoping for rebirth as a deity: see **Methuna S** (A 7.47/4:54-56; qu at **Vism** 1.144-150/51 f), SD 21.9.

³² See **Vism** 1.151 f/53.

2.1.6 Common right view [§6 (6)]

2.1.6.1 The 6th condition for conciliation is phrased as follows:

Again, bhikshus, a monk dwells both in public and in private possessing in common with his fellows in the holy life that **view that is noble and liberating**, which leads one who practises in accordance with it to the right destruction of suffering. [§6 (6)]

While the 5th condition [2.1.5] unifies the sangha in karmic terms of *body and speech*, this 6th condition unifies the monastics in terms of their minds, that is, they are either dedicated to training for the path or they have gained the path, and so are joyfully unified in wisdom and awakening.

2.1.6.2 Of the 6 conditions for conciliation, the foremost is the 6th, that is, community members should hold the same right view. Thus it is said: “the foremost, the most cohesive, the most unifying is this **view that is noble and liberating** (*ditṭhi ariyā niyyānikā niyyāti*), which leads the one who practises in accordance with it to the right destruction of suffering.” [§6 (6)].

The Sutta uses the parable of **a pinnacled house** (*kūṭ’āgāra*):

just as the foremost, the most cohesive, the most unifying part of **a pinnacled house** is the pinnacle itself, so too,
the foremost, the most cohesive, the most unifying is this **view that is noble and liberating**, which leads the one who practises in accordance with it to the right destruction of suffering. [§7.2]

How does this view that is noble and liberating lead to the “right ending of suffering” (*sammā dukkha-k, khaya*)?

By gaining the very 1st **knowledge leading to the path of streamwinning**, which we will examine next.

3 Why is “view that is noble and liberating” put first?

3.1 SEEING RIGHTLY ONE SEES THE PATH

3.1.1 The view that is noble and liberating is put first amongst **the 7 knowledges** because it is the “turning point” in worldly life where we take the first step on the noble path that leads to “the right ending of suffering” (*sammā dukkha-k, khaya*). By “**right**” (*sammā*) here is meant that this path—the training in moral virtue, mental concentration and insight wisdom—properly prepares us to attain full concentration that is the basis for liberating wisdom.

3.1.2 **The Rathôpama Sutta** (S 35.198) gives very practical advice on how we can rightly see the path, that is, by way of 3 simple practices:

- | | |
|------------------------------------|-------------------------------------|
| (1) one guards the sense-doors, | <i>indriyesu gutta, dvāro hoti;</i> |
| (2) one is moderate in eating, and | <i>bhojane mattaññū;</i> |
| (3) one is devoted to wakefulness. | <i>jāgariyaṃ anuyuttaṃ.</i> |

(S 35.198/4:175-177), SD 55.14

(1) **Guarding the sense-doors** has 2 important senses; that is, to avoid any unwholesome sense-object as soon as it arises, and to stop right before being drowned in such a sense-object; that is, “to grasp neither its sign nor its details” (*na nimitta-g, gāhī hoti nānuyañjana-g, gāhī hoti*). This is to prevent any “influx” (*āsava*) of:

- perception that attracts lust for pleasant object-construction or repulsion against unpleasant object-construction;
- making “something” (*kiñcana*)³³ of this or that object; and
- being blinded from reality by believing in that “something.”

(2) **Taking food in moderation** means keeping the body healthy and fit with just enough food so that it is neither a burden to wakefulness nor a hindrance to mindfulness, but one has the zest for spiritual living and interbeing.

(3) **Devotion to wakefulness** refers to having just enough sleep at the right time so that the body is well rested for a disciplined and effective mental cultivation whether one is walking, standing, sitting, or reclining. So long as one is awake, one should keep oneself mindful of one’s experiences for the purpose of focusing the mind in samadhi and maintaining a joyful mind so that one gains the path.

When one habitually and wholesomely cultivates these 3 things, one will not only live a full life of bodily health and mental joy here and now, but more importantly one has initiated the cause for the destruction of the influxes.³⁴

3.2 ATTAINING THE PATH OF AWAKENING HERE AND NOW

3.2.1 In the Buddha’s own time—while the Buddha is present (*sammukhī, bhūta*)³⁵—listeners often easily become arhats, that is, after getting a brief instruction and then going into solitary retreat. For various reasons, it is more difficult today to gain arhathood.³⁶ However, the path of awakening is still open to us, and we can still reach it by attaining at least streamwinning. [4.2.2]

3.2.2 A careful study of the Pali suttas along with proper meditation is an effective way to delve into the early teaching and methods (that is, those taught by the Buddha himself). Dedicated study of the suttas helps us to meditate better and to deepen our concentration. As our meditation experience matures, alongside regular sutta study, we grow to have a better understanding of the suttas. This twin approach of study and practice thus help each other *pari passu* so that we grow in Dharma.

³³ *Kiñcana*: **Go, datta S** (S 41.7) + SD 60.4 (1.2.1.4); SD 12.4 (6.3); SD 40a.10 (1.4(2)); SD 50.2 (1.1.3.3).

³⁴ *Tīhi bhikkhave dhammehi samannāgato bhikkhu diṭṭh’eva dhamme sukha, somanassa, bahulo viharati, yoni c’-assa āradhā hoti āsavānaṃ khayāya*. The ancient texts list the 3 influxes (*āsava*) of sense-desire, existence and ignorance. The better-known later set gives 4 influxes, with the addition of “the influx of views” (*diṭṭh’āsava*) as no. 3. The term “the destruction of the influxes” (*āsavānaṃ khaya*) refers to the attaining of arhathood or awakening; an arhat is said to be “one with influxes destroyed” (*āsava-k, khaya*) (AA 3:106,19): see SD 55.9 (1.3.2.5).

³⁵ S 12.22,10/2:29 (SD 63.15).

³⁶ The main reason for this is because we only have the word of the teaching without living arhats or the chance of meeting such an arhat to guide us in the proper meditation. Often enough, advances in education and Buddhist research have only given us over-confidence, even hubris, in revising the Buddha’s teachings to fit our idiosyncrasies or agenda.

4 The 7 knowledges leading to streamwinning (*satta ñāṇa*)

4.1 (1) THE KNOWLEDGE OF THE VIEW THAT IS NOBLE AND LIBERATING [§8]

4.1.1 The “view that is noble and liberating” [3]—the 6th and last of the conditions for conciliation [2.1.0]—leads one to practise the way to “**the right destruction of suffering**” [§8.1]. “The way” here means that we must first attain the path of awakening beginning with streamwinning. In the phrase, “The right destruction of suffering,” “**right**” (*sammā*) refers to proper path-directed practice of meditation, suggested by the phrase, “**gone to the forest or to the foot of a tree or to an empty hut**” [§8.2].

The ideal place for meditation is a safe and pleasant spot in the forest (away from the madding crowd); otherwise, “**an empty hut**” (*suññ’āgāra*) will work, too; that is, an empty peaceful space safe from the weather, wild animals and worldly distractions.

4.1.2 The *Kosambiya Sutta* then prescribes how one should practise meditation for the right destruction of suffering [§8.3], that is, one needs to ensure that one’s mind is **not obsessed** [§8.3] with sensual lust, with ill will, with sloth and torpor, with restlessness and worry, or with doubt; these are the 5 mental hindrances (*pañca nīvaraṇa*). In other words, one calms and clears the mind to attain the 1st dhyana.³⁷ However, a dhyana is an impermanent experience. For the dhyanic moment and briefly thereafter, one may enjoy profound bliss, but after that one returns to be overwhelmed by one’s obsessions.

We thus need to tame the mind to clear away our obsessions. What does this mean? The teaching of **the 4 grounds** (*bhūmi*) for defilement is helpful here; the 4 grounds are those of: (1) *latent tendencies*, (2) *obsessions*, (3) *fetters* and (4) *clinging*.

(1) Deep down in our unconscious are the **latent tendencies** (*anusaya*) of lust, aversion and ignorance; these latent tendencies beset, overpower and disable our mind with **obsessions** (*pariyuṭṭhāna*); we are obsessed with sensual lust or any other hindrance.

(2) Or, says the Sutta, we may be **obsessed** with speculations about “this world” or “other worlds.” Broadly, obsession with “**this world**” includes worldly or scientific speculations, and “**other worlds**” includes religious speculations and superstitions. And of course, quarrels amongst monks, *especially amongst monks*, states the Buddha (in reference to the theme of the *Kosambiya Sutta*), are rooted in obsession, too.

(3) All these will be a hindrance to meditation and spiritual progress. When we are obsessed with such views and speculations, they become **mental fetters** (*saṃyojana*), which chain us to the world.

(4) As a result, we go on to **cling** to the world; thus, we are unable to progress spiritually.

Thus, ideally, before we are able to actually meditate, we need to suspend any obsession, at least for that duration, temporarily free our mind from all thoughts, so that we can meditate effectively and clear those obsessions at least for that duration. When those obsessions are abandoned, or significantly weakened, then “**my mind is well disposed for awakening to the truths**” (*suppaṇihitaṃ me mānasam saccānaṃ bodhāya*) [§8.4].

This also means that we are able to meditate better and overcome wrong views by gaining right view, and so we have the 1st knowledge leading to streamwinning.

³⁷ *Paṭhama Jhāna Pañha S* (S 40.11), SD 24.1; SD 8.4 (5.1); SD 54.2e (2.3.5).

4.2 (2) THE KNOWLEDGE OF CALM AND QUENCHING [§9]

4.2.1 We have already noted that when all the 5 hindrances are overcome, we gain the 1st dhyana [4.1.2]. This is called the “**calm gained for oneself**” (*paccatta samatha*) by way of one-pointedness (*ek’-aggatā*, MA 2:401). This self-gained calm continues to be felt upon emerging from dhyana: it is the calm and clear dhyanic mind. When the mind is calm and clear we can use it to see directly into true reality, especially, the characteristic of impermanence. We can clearly notice, for example, the impermanence of the in-and-out breath, or of feelings, pleasant or painful, that arise and fall away.

When we clearly see the nature of impermanence, we are better prepared to weaken, even remove, our obsessions with our views. When these views or any of them are cleared up, and we joyfully accept that, it is called “**quenching gained for oneself**” (*paccatta nibbuti*), that is, the stilling of a defilement (*kilesa, vūpasama*). (MA 2:401)

Hence, regarding the 2nd knowledge leading to streamwinning, the Buddha describes the noble disciple as being aware thus:

He understands thus:

“When I pursue, cultivate, develop this view [the 1st knowledge], I personally gain calm, I personally gain quenching.” [§9]

4.2.2 Thus, “**quenching**” here means that we have taken our first real step on the path of awakening, that is, as a **streamwinner** (*sot’āpanna*). It is said to be a stream (*sota*) because there is the worldly stream of currents (sensual desires, existence and ignorance) that keeps dragging and washing beings down the stream into the ocean of suffering. The streamwinner is one who embarks on the boat that safely moves upstream, against the currents (*paṭisota, gāmī*),³⁸ towards nirvana.

To move upstream means to work “against the currents” of self-identity view, of attachment to rituals and vows, and of spiritual doubt,³⁹ and to abandon them for the safe ground of **streamwinning**.

“**Self-identity view**” refers to making something of our body or mind, that there is some kind of abiding essence in any of it, whether it is in the body, feeling, perception (memory), formations (karma) or consciousness. An important aspect of religion is often seen in the belief that our body or mind is identified with some kind of “divine essence” or some connection with some “divine essence.” Early Buddhism rejects any notion of such an essence.

“**Attachment to rituals and vows**” refers to the belief in and practice of an external demonstration of one’s faith, as some kind of “connection with God,” as prescribed or ordained by religious authority, assuring the believer of salvation. Psychologically, it refers to seeking or relying on an external solution or succour for problems that have arisen in our own mind in the first place. The only solution to a mind-made problem is by *understanding, taming and freeing the mind*.

“**Spiritual doubt**” means that we are either ignorant of or reject the ideas:

- that we, as humans, can attain and have spiritual perfection through self-understanding;
- that the way to salvation is understanding our own “self,” by taming the body and freeing the mind; and
- that we can and must, through self-effort and self-reliance, win self-salvation.

These 3 realizable ideals are epitomized by the Buddha, the Dharma and the noble sangha.⁴⁰

³⁸ SD 29.6a (1.5.2); SD 34.5 (3.1).

³⁹ These are the 3 fetters, which when broken brings streamwinning: **Emotional independence**, SD 40a.8.

⁴⁰ On the 3 refuges (*ti, saraṇa*), see SD 47.1 (3.2.2.1); SD 51.8 (1.3.3.1). On the Buddha as refuge: **Buddhānussati**, SD 15.7; the Dharma as refuge: **Dhammānussati**, SD 15.9; the sangha as refuge: **Saṅghānussati**, SD 15.10.

4.3 (3) THE KNOWLEDGE NOT FOUND OUTSIDE OF THE TEACHING [§10]

4.3.1 The 3rd knowledge leading to streamwinning states the uniqueness of that knowledge, thus:

Again, bhikshus, a noble disciple considers thus:

“Is there any other recluse or brahmin outside [this teaching] **possessed of a view such as I possess?**’

He understands thus:

“There is no other recluse or brahmin outside possessed of a view such as I possess.” [§10]

This means that the knowledge leading to streamwinning and the attainment of streamwinning itself is found only in the Buddha’s teaching, and not found anywhere else (in any religion or teacher), not in its authentic and efficacious form anyway.

Thus, the Buddha declares in **the Mahā,parinibbāna Sutta** (D 16):

⁴¹Subhadda, in whatever **Dharma-Vinaya** [teaching and discipline], where the noble eightfold path is not found,

the recluse of the 1 st kind	[streamwinner]	is not found therein,
the recluse of the 2 nd kind	[once-returner]	is not found therein,
the recluse of the 3 rd kind	[non-returner]	is not found therein,
the recluse of the 4 th kind	[arhat]	is not found therein.

⁴²But, Subhadda, in whatever Dharma-Vinaya, where **the noble eightfold path** is found,

the recluse of the 1 st kind	[streamwinner]	is found therein,
the recluse of the 2 nd kind	[once-returner]	is found therein,
the recluse of the 3 rd kind	[non-returner]	is found therein,
the recluse of the 4 th kind	[arhat]	is found therein.

Empty of recluses are the other, outside doctrines.⁴³ (D 16,5.27/2:150), SD 9

4.3.2 The 3 truths, 3 realities

4.3.2.1 How do we gain such a view and realization that is **noble and liberating**, that which frees us from craving and ignorance? There are the 3 truths and the 3 realities, as follows:

THE 3 TRUTHS

Firstly, we need to understand and accept the fact that **self-awakening** is possible and necessary, as exemplified in the visions, struggle and awakening of the historical Buddha.

Secondly, there is the Dharma, **the Buddha’s teaching**, which is both a record and a prescription for attaining that very same self-awakening.

Thirdly, there is **the path**, that is, our practice by self-effort, that transforms us into noble individuals like the arhats of the Buddha’s time.

⁴¹ This passage is qu at KvU 601. See also R Gethin, *The Buddhist Path to Awakening*, 2001:260 f.

⁴² This para and the next line are at **Cūḷa Sīha,nāda S** (M 11,2/1:63 f), SD 49.2, & **(Catukka) Samaṇa S** (A 4.239/-2:238), SD 49.14. See SD 54.18 (2.2.2.4).

⁴³ *Suññā para-p,pavādā samaṇehi aññe*. Comy says that “other sects” are the proponents of the 62 views, who lack the 12 kinds of ascetics, viz, the 4 who have attained the fruits (*phal’atṭhaka,samaṇa*), the 4 who have attained the path (*maggaṭṭhaka,samaṇa*), and the 4 working on insight (*āradḍha,vipassaka samaṇa*) to attain the respective paths (AA 3:214). This sentence forms part of a longer lion-roar (*sīha,nāda*) at **Cūḷa Sīha,nāda S** (M 11,2.2), SD 49.2 & **(Catukka) Samaṇa S** (A 4.239/2:238,9), SD 49.14. The latter elaborates on the 4 kinds of recluses.

4.3.2.2 THE 3 REALITIES

In order to see true reality and be liberated we need to free ourselves from 3 kinds of falsehood, especially in religious teachings and beliefs. We need to reject these “truths,” no matter how holy, since they are unreal, that is, non-existent, false, unhelpful and destructive.

The 1st unreality we must fully reject is that there is anything that exists that is *eternal, permanent or unchanging*, such as an eternal heaven or an eternal God. To exist is to change; existence itself is change. This is the reality that is **impermanence**. We can notice impermanence—that things change, we change—because of our memory, which also gives us the notion of **time**. For convenience, we can say that time is “eternal” in the sense that it has neither beginning nor end; but time is moving and changing all the time. This is what and how things are.

The 2nd unreality to be avoided like the plague is that **happiness** comes from suffering, whether of oneself or of others, or that happiness is dependent on others, especially some alleged authority or supreme being. Since life is change, nothing can be the way we want it to be, not for long anyway. This unsatisfactoriness or suffering proceeds from the reality that is impermanence. Suffering gives meaning to life; it means that we can and must better ourselves. This meaning gives us purpose in life; this is how we learn and grow.

The 3rd unreality is the most difficult to notice, since it cannot be sensed or known. We may try to think about it, even try to define it, but it remains mostly imaginative; this is the notion that there is something more than or *other* than our body or mind. This can take the form of an idea, belief or hope that there is some kind of “abiding essence” behind our body or mind. Whatever happens does so by way of causes and effects, which in turn become new causes producing new effects.

4.4 (4) THE KNOWLEDGE OF THE NATURE OF NOT CONCEALING AN OFFENCE [§11]

4.4.1 The 4th knowledge is a practical one that reflects the nature of one who is wise, who sees true reality. This is the knowledge of the true nature (**dharmatā**) [§11] of not concealing one’s own wrong-doing and offence; the Buddha said this in the Sutta in connection with monastics but that applies Dharma-wise to the laity, too.

The Sutta illustrates the teaching on “**the true nature**”—the natural inclination of keeping to dharma, that is, a personal habit of being true, real, wholesome and magnanimous—with the parable of **a young tender infant** who, “lying prone at once draws back when he puts his hand or his foot on a live coal, so too, that is the true nature of a person who possesses right view” [§11.3]

This parable highlights the reflexive nature of an infant to turn away from sources of pain and discomfort. In this way, it is better able to grow naturally and healthily. This alludes to the formative nature of being a Dharma practitioner; it should be in our nature to “naturally” *avoid evil, do good and purify the mind* (Dh 183). With proper knowledge of moral conduct and enough mastery of the Dharma, one would, as it were, “with a single thought” (a wholesome intention) abstain from evil and wrong-doing.

4.4.2 Two significant points should be further noted here:

Firstly, that such a person—one with “true nature”—is a path saint (a streamwinner and so on), who *by nature* would not consciously or deliberately do wrong; hence, when such a one does so, either unintentionally or without knowing, then one would at the first opportunity own it up. One is thus a true individual (*sappurisa*).

Secondly, one need not be a path-saint to cultivate “true nature.” One must show diligence and patience in knowing bad and wrong to be so. One then confesses one’s wrong-doing or offence so that no one else would have any wrong idea or any suspicion of the motive or situation should such a wrong

be known. This is to prevent others from having any unwholesome thought or action, thus creating bad karma for themselves, too.

In this way, such a true individual has **moral courage**⁴⁴ since one may have to face the consequences of such a confession; but one feels gratified in being true to oneself and to others. This is said of one who neither tortures oneself nor tortures others, but benefits both.⁴⁵

4.4.3 When, for any reason, it is unwise or inopportune for us to own up to a wrong-doing, then we should at least be true to ourself. We should acknowledge the wrong-doing, understand the conditions for that wrong-doing, why it is wrong, and make amends where possible and helpful. Often such an attitude is instructive when we need to counsel or help others in a similar or related situation.

In special cases, when the conditions are right, we could approach a spiritual friend or wise elder to confess our wrong-doing, and perhaps seek wise counsel so that we can strengthen ourself spiritually and not repeat the wrong-doing, and so be a better person.

A third way of resolving such personal difficulties is to be **creative** about it. One could write an inspiring or thoughtful reflection based on that experience, or even tell or write a story based on what one has learned from such an experience. In fact, many great works of literature have such a background or theme from the writer's personal experience or knowledge. Hence, this is "creative" writing, and to enjoy such writing may be said to be "creative" learning.

4.5 (5) THE KNOWLEDGE OF RIGHT VIEW AS GIVING PRIORITY TO HIGHER TRAINING [§12]

4.5.1 The Kosambiya Sutta states the 5th knowledge leading to streamwinning, thus:

Again, bhikshus, a noble disciple considers thus:

"Do I possess the true nature of **a person who possesses right view**?"

What is the true nature of a person who possesses right view? ...

although he may be active in various matters [such as monastic duties]

for his fellows in the holy life, yet he has a keen regard

for **training in higher virtue**, training in **higher mind**, and training in **higher wisdom**.⁴⁶ [§12.1 f]

The (Tika) Samaṇa Sutta (A 3.81a) refers to these 3 higher trainings as "the recluse training of a recluse" (*samaṇassa samaṇiyā samaṇa, karaṇīyā*),⁴⁷ that is, the task of a renunciant, that is, the heart of monastic training. In practical terms, this is the keeping of the moral precepts with lovingkindness and wisdom so that they become the support for deep concentration that brings dhyana. Using the profoundly calm and clear post-dhyana mind, one then examines the reality of impermanence or suffering or non-self.

In other words, the purpose of the higher training—as the name suggests—is to first overcome the mental hindrances to attain **dhyana**, and, with that calm clarity of mind, to attain the supramundane path by at least overcoming the 3 fetters: self-identity view, attachment to rituals and vows, and spiritual doubt [4.2.2]. Since the purpose of the 3 trainings is to overcome the 3 fetters so that one can at least attain streamwinning, the first stage of the path, the 3 higher trainings are also the task of anyone who aspires for awakening to the path in this life itself, including the laity.

⁴⁴ On the Buddha's moral courage (*vesārajja*), see SD 63.14 (2.3).

⁴⁵ **Apaṇṇaka S** (M 60,35-56 etc), SD 25.5.

⁴⁶ "Yet he has a keen regard ... etc," *atha khvāssa tibbāpekkhā hoti adhisīla, sikkhāya adhicitta, sikkhāya adhipaññā, sikkhāya*. On "higher training" in moral virtue, concentration and wisdom, see SD 15.11 (2).

⁴⁷ **(Tika) Samaṇa S** (A 3.81a/1:229), SD 47.13(1) = SD 24.10b.

4.5.2 In this connection, the Kosambiya Sutta gives a very heart-warming parable of **the cow with a new calf**:

Just as **a cow with a new calf**, while she grazes watches her calf,
so too, that is the true nature of a person who possesses right view.

He understands thus: “I possess *the true nature* of a person who possesses right view.”

[§12.3]

The warmth of this parable is clearly directed to the practice of the 3 higher trainings which should be done with lovingkind and joyful mindfulness. One keeps the moral precepts and the Vinaya with loving-kindness, *accepting oneself just as one is* and *out of respect for others*, monastic and lay. One cultivates the mind with joy so that it easily gains calm and peace with which one is able to see the true reality of impermanence, and go on to cultivate insight wisdom.

4.6 (6) THE KNOWLEDGE OF THE NOBLE STRENGTH THAT IS RIGHT VIEW [§13]

4.6.1 The 6th and penultimate knowledge leading to awakening addresses the teaching on “**the noble strength**” (*ariya bala*), which is the supramundane form of the 5 faculties (*pañc’indriya*) collectively—that is, *faith, effort, mindfulness, concentration and wisdom*⁴⁸—that is, they become strengthened spiritually so that the streamwinner-to-be or learner readily attends to and quickly understands the teaching upon hearing it, thus:

Again, bhikshus, a noble disciple considers thus:

‘Do I possess **the strength** [power] of a person who possesses right view?’

What is the strength of a person who possesses right view?

This is the strength of a person who possesses right view:

when the Dharma-Vinaya proclaimed by the tathagata is being taught,

he heeds it, pays attention to it, engages it with all his mind, hears the Dharma with eager ears.

He understands thus: ‘I possess the strength of a person who possesses right view.’ [§13]

4.6.2 This 2nd last knowledge is characterized by the individual’s willingness to learn and ability to understand what needs to be learned. The will to learn (*chanda*) includes the desire to listen (*sotu, kāma*) and be trained (*sikkhā, kāma*); the ability to correctly understand the Dharma includes the wisdom to discern the 2 levels of the Buddha’s teaching, that is, the worldly approach with stories, metaphors and figures, that is, the teaching “whose meaning is to be drawn out” (**neyy’attha**); and the spiritual approach that directly addresses *impermanence, suffering and nonself*, that is, the teaching “whose meaning has been drawn out” (**nīt’attha**).

The benefit of this discerning insight is that the individual is not misled by his memories, past conditionings or ignorance. One is then neither dependent (*apara-p, paccaya*) intellectually on the word nor dependent emotionally on others, to interpret the teaching; one directly sees the teaching. One then becomes a streamwinner.

4.7 (7) THE KNOWLEDGE OF THE JOY THAT IS RIGHT VIEW [§14]

4.7.1 The 7th and last knowledge leading to streamwinning describes the natural joy of the streamwinner-to-be, thus:

⁴⁸ See *Pañc’indriya*, SD 10.4; SD 3.6 (3); SD 54.3h (3.1).

Again, bhikshus, a noble disciple considers thus:

“Do I possess the **strength** [power] of a person who possesses right view?”

What is the strength of a person who possesses right view?

This is the strength of a person who possesses right view:

when the Dhamma-Vinaya proclaimed by the tathagata is being taught,
he gains **inspiration** in the meaning, gains **inspiration** in the Dharma,
and gains **gladness** that is connected with the Dharma.⁴⁹

He understands thus: “I possess the strength of a person who possesses right view.” [§14]

On account of one’s growing wise faith (*avecca-p,pasāda*),⁵⁰ rooted in understanding the Dharma, one feels happy that knowing the Dharma gives meaning to one’s life and one better understands the teaching regarding the true reality of everything. Thus one has both “**inspiration in the meaning**” (*attha,-veda*) as well as “**inspiration in Dharma**” (*dhmma,veda*).

4.7.2 *Attha,veda dhmma,veda*

4.7.2.1 “Inspiration in the meaning” (*attha,veda*) means that we not only understand the teaching, but also fully see its benefits for us, that is, in liberating us from ignorance (that is, from making “something”⁵¹ of our sense-experiences and mind) since we fully see the truth and reality of *impermanence*. This gives meaning to our life; hence, its purpose.

4.7.2.2 “Inspiration in the Dharma” means we see the teaching as merely a mundane or worldly expression of true reality (that is, impermanence of all existence) and thus *the unsatisfactoriness and suffering* inherent in all such existence; we are thus liberated from craving for them (that is, from seeking “something” in the world). To understand suffering means one also sees the way out of it, or to minimize it, or at least to know how to live safely with it.

4.7.2.3 “Gladness that is connected with the Dharma” refers to the twin inspirations in the Dharma both as teaching and as true reality. As our understanding in them deepens, so does our clear vision of their emptiness or **nonself**. We thus understand that all that exists arises only in the moment and then passes away without any abiding entity. Hence, we cannot and should not make “anything” of this reality that is impermanence. This “not making anything (*akiñcana*) of any thing” is called **non-identification** (*atammayatā*, “not-that-ness”).⁵² Basically, this is an *active* expression of the truth and reality of nonself (*anattā*).

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⁴⁹ Prec + foll lines: *Labhati attha,vedam, labhati dhmma,vedam, labhati dhammūpasamhitam pāmujjam* [§14.2-1:325,18]. Also in **Vatthūpama S** (M 7,10/1:37), SD 28.12, **Mahā Gopālaka S** (M 33,10/1:221,30), SD 52.6; also A 3:285,27 (Comy), 5:329,20 + 330,1 f. Comy explains *veda* as meaning “joy” and the knowledge connected with that joy, and says: “*Attha,veda* is the inspiration arisen in one who reviews his unwavering faith; *dhmma,veda* is the inspiration arisen in one who reviews the abandonment of the defilements in part, the cause of that unwavering faith.” (MA 1:173 f)

⁵⁰ **Pañca Vera Bhaya S 1** (S 12.41,11 n), SD 3.3 (4.2).

⁵¹ On the idea of “something” (*kiñcana*), see **Go,datta S** (S 41.7) + SD 60.4 (1.2.1.4); SD 12.4 (6.3); SD 40a.10 (1.4-2)); SD 50.2 (1.1.3.3).

⁵² See **Atam,maya S** (A 6.104), SD 19.13(2.4); **Atam,mayatā**, SD 19.13.

Kosambiya Sutta⁵³

The Discourse to the Kosambīs

M 48

1 Thus have I heard.

1.2 At one time, the Blessed One was staying in Ghosita's park at Kosambī.⁵⁴

The quarrel of the Kosambī monks⁵⁵

2 Now at that time, the monks at Kosambī were consumed with quarrelling and brawling, drowned in dispute, stabbing each other with verbal daggers.⁵⁶

They could neither convince each other nor be convinced by others;⁵⁷
they could neither persuade each other nor be persuaded by others.⁵⁸

3 Then [321] a certain monk approached the Blessed One, and having saluted him, sat down at one side. Sitting at one side, the monk said this to the Blessed One:

3.2 "Here, bhante, the monks at Kosambī are *consumed with quarrelling and brawling, drowned in dispute, stabbing each other with verbal daggers.*

They can *neither convince each other nor be convinced by others;*
they can *neither persuade each other nor be persuaded by others."*

4 Then the Blessed One addressed a certain monk thus:

"Come, bhikshu, tell those monks in my name that the teacher summons them."

"Yes, bhante," he replied, and he approached those monks and told them:

"The teacher summons the venerable ones."

"Yes, avuso," they replied, and they approached the Blessed One, and having saluted him, sat down at one side.

4.2 The Blessed One then asked them:

"Bhikshus, is it true that you are *consumed with quarrelling and brawling, drowned in dispute, stabbing each other with verbal daggers?*

⁵³ Comys call it "Kosambaka,sutta," the discourse to those of Kosambī (MA 2:389; DA 1:123). MA 1:176 and DA 1:123 cite it as a discourse which arose out of a quarrel.

⁵⁴ **Kosambī** was the capital of the kingdom of Vamsa or Vatsa (J 4:28, 6:236), located to the far west of the Central Gangetic plain.

⁵⁵ This quarrel amongst the monks at Kosambī is also recorded in **Vinaya Mahāvagga** 10 (V 1:337-360), and in the background of **(Anuruddha) Upakkilesa S** (M 128), where the Buddha spends the 10th rains in solitary retreat (SD 5.18). For other refs to the incident, see SD 5.18 (1.1). The incident is retold in Nāṇamoli, *The Life of the Buddha*, 1972, 2001: ch 8 (109-119). The quarrel started with a small misunderstanding of a minor Vinaya rule, but quickly flared up and divided a large part of the sangha and laity residing in Kosambī into two hostile factions. For a chronology, see SD 5.18 (Table 8).

⁵⁶ *Tena kho samayena kosambiyam bhikkhu bhaṇḍana,jātā kalaha,jātā vivād,āpannā aññam-aññam mukha,saṭṭhi-vitudentā viharanti.*

⁵⁷ *Te na c'eva aññam-aññam saññāpentī, na ca saññattim upenti.*

⁵⁸ *Na ca aññam-aññam nijjhāpentī, na ca nijjhattim upenti.*

*You can neither convince each other nor be convinced by others;
you can neither persuade each other nor be persuaded by others.”*
“Yes, bhante.”

5 “Bhikshus, what do you think?

*When you are consumed with quarrelling and brawling,
drowned in disputes, stabbing each other with verbal daggers,
do you on that occasion maintain acts of lovingkindness by body, speech, and mind
in public and in private towards your fellows in the holy life?”*
“No, bhante.”

5.2 “So, bhikshus, when *you are consumed with quarrelling and brawling,
drowned in disputes, stabbing each other with verbal daggers,*
at that time you do not maintain acts of lovingkindness by body, speech, and mind
in public and in private towards your fellows in the holy life.

5.3 Hollow men, what can you know, what can you see,
that *you are consumed with quarrelling and brawling,
drowned in disputes, [322] stabbing each other with verbal daggers.*
*That you can neither convince each other nor be convinced by others,
that you can neither persuade each other nor be persuaded by others?*
5.4 Hollow men, that will lead to your harm and suffering for a long time.”

The 6 conditions of conciliation⁵⁹

6 Then the Blessed One addressed the monks thus:

“Bhikshus, there are these **6 conditions for conciliation**⁶⁰ that create love and respect, and conduce to cohesion, to non-dispute, to concord, and to unity.⁶¹
What are the six?

(1) Here, bhikshus, a monk keeps up **bodily acts of lovingkindness** both in public and in private towards his fellows in the holy life.

This is a condition for conciliation that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity.

(2) Again, bhikshus, a monk keeps up **verbal acts of lovingkindness** both in public and in private towards his fellows in the holy life.

⁵⁹ “Conditions for conciliation” is a free tr that plays on the P root “to remember,” and BHS root “to delight,” ie, to “joyfully recall” both expressing joy and inviting joy, rooted in being mindful of one’s renunciant state. See foll.

⁶⁰ *Cha dhammā sārāṇīyā*. Comy glosses *dhammā sārāṇīyā* as “that which should be remembered; not to be forgotten even with the passage of time” (*saritabba, yuttā addhāne atikkante pi na pamusitabbā*, MA 2:394). PED, however, notes, that the BHS cognate is *saṁrāṇījanī(ya)* [*saṁ* + *VRĀṆJ*, “to colour”], “bringing delight.” The Commentators were surely aware of the BHS derivation but chose the Pali *sarāṇa* (3) [PED], derived from *ṽSMR*, “to remember” —the n of which is *sati*, “mindfulness” —which makes better sense here; ie, the monks should remember or be mindful of their state of being renunciants, that they should practise the 6 conditions for conciliation: **Sāma, gāma S** (M 104, 21/2:250 f), SD 62.4a; **(Chakka) Dhamma Sārāṇīya S 1** (A 6.11/3:288), SD 56.15. The teaching set is also listed at **D 33, 2.2(14)/3:245**.

⁶¹ *Cha-y-ime bhikkhave dhammā sārāṇīyā piya, karaṇā garu, karaṇā saṅgahāya avivādāya sāmaggīyā ekī, bhāvāya saṁvattanti*.

This too is a condition for conciliation that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity.

(3) Again, bhikkhus, a monk keeps up **mental acts of lovingkindness** both in public and in private towards his fellows in the holy life.

This too is a condition for conciliation that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity.

(4) Again, bhikkhus, a monk **uses things in common** with his virtuous fellows in the holy life; without reservations, he shares with them any gain in accordance with the Dharma that has been obtained in accordance with the Dharma, including even the mere contents of his bowl.⁶²

This too is a condition for conciliation that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity.

(5) Again, bhikkhus, a monk dwells both in public and in private possessing in common with his fellows in the holy life those **virtues that are unbroken, untorn, unblotched, unmottled, liberating**,⁶³ commended by the wise, untarnished, and conducive to concentration.⁶⁴

This too is a condition for conciliation that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity.

(6) Again, bhikkhus, a monk dwells both in public and in private possessing in common with his fellows in the holy life that **view that is noble and liberating**, which leads one who practises in accordance with it to the right destruction of suffering.⁶⁵

This too is a condition for conciliation that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity.

These are the 6 conditions for conciliation that create love and respect, and conduce to cohesion, to non-dispute, to concord, and to unity.

The 7 knowledges leading to streamwinning

7 Bhikkhus, of these 6 conditions for conciliation, the foremost, the most cohesive, the most unifying is this **view that is noble and liberating** [§6 (6)], which leads the one who practises in accordance with it to the right destruction of suffering.

7.2 Just as *the foremost, the most cohesive, the most unifying* part of a **pinnacled house** is the pinnacle itself, so too, [323] of these 6 conditions for conciliation, the foremost, the most cohesive, the most unifying is

⁶² Puna ca paraṃ bhikkhave bhikkhu ye te lābhā dhammikā dhamma, laddhā, antamaso patta, pariyāpanna, mattaṃ pi, tathā, rūpehi lābhehi appaṭivibhatta, bhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇa, bhogī.

⁶³ Akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni. "Liberated," bhujissāni (pl), lit, "freed from slavery," freed from craving.

⁶⁴ Puna ca paraṃ bhikkhave bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññu-p, pasatthāni aparāmaṭṭhāni samādhi, sarivattanikāni, tathā, rūpesu sīlesu sīla, sāmāññagato viharati sa, brahmacārīhi āvi c'eva raho ca. Cf UA 268, 16-19.

⁶⁵ Puna ca paraṃ bhikkhave bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti, tak, karassa sammā dukkha-k, khayāya, tathā, rūpāya diṭṭhiyā diṭṭhi, sāmāññā, gato viharati sa, brahmacārīhi āvi c'eva raho ca.

Comy: This is the right view of the noble path.

this view that is noble and liberating,
which leads the one who practises in accordance with it to the right destruction of suffering.

8 (1) And how does this view that is noble and liberating
lead the one who practises in accordance with it to **the right destruction of suffering**?⁶⁶

8.2 Here a monk, gone to the forest or to the foot of a tree or to an empty hut, considers thus:
‘Is there any obsession⁶⁷ unabandoned in myself that might so obsess my mind
that I cannot know or see things as they actually are?’

8.3 If a monk is obsessed by sensual lust, then his mind is obsessed.
If he is obsessed by ill will, then his mind is obsessed.
If he is obsessed by sloth and torpor, then his mind is obsessed.
If he is obsessed by restlessness and worry, then his mind is obsessed.
If he is obsessed by doubt, then his mind is obsessed.
If a monk is absorbed in speculation about this world, then his mind is obsessed.
If a monk is absorbed in speculation about other worlds,⁶⁸ then his mind is obsessed.
If a monk is *consumed with quarrelling, brawling,
drowned in disputes, stabbing others with verbal daggers*, then his mind is obsessed.

8.4 He understands thus:

‘There is no obsession unabandoned in myself that might so obsess my mind
that I cannot know and see things as they really are.

My mind is well disposed for awakening to the truths.’⁶⁹

This is **the 1st knowledge** attained by him that is noble, supramundane, not shared with others who are worldlings.

9 (2) Again, bhikshus, a noble disciple considers thus:

‘When I pursue, cultivate, develop this view, do I personally gain **calm**, do I personally gain **quenching**?’⁷⁰

9.2 He understands thus:

‘When I pursue, cultivate, develop this view, I personally gain calm, I personally gain quenching.’

This is **the 2nd knowledge** attained by him that is noble, supramundane, not shared with others who are worldlings.

10 (3) Again, bhikshus, a noble disciple considers thus:

‘Is there any other recluse or brahmin outside [this teaching] **possessed of a view such as I possess**?’

⁶⁶ “(To) the right destruction of suffering,” *sammā dukkha-k, khayāya*.

⁶⁷ “Obsession,” *pariyuṭṭhāna*, “besetting, overpowering, disabling (defilement).” It is the 2nd of the 4 “grounds” (*bhūmi*) for defilement (eg lust), viz, (1) the ground that is latent tendencies (*anusaya*, ~), (2) that is obsessions (*pariyuṭṭhāna*, ~), (3) that is fetters (*saṃyojana*, ~), and (4) that is clinging (*upādāna*, ~); thus: “In one with a latent tendency, an obsession arises; one who is obsessed is fettered; one who is fettered clings. With clinging as condition, there is existence; with existence as condition, there is birth; with birth as condition, there is decay and death, sorrow, lamentation, physical pain, mental pain and despair. Such is the arising of this whole mass of suffering.” (Nett 161,5-15). [3.1.2.2]

⁶⁸ “Other worlds” (*para, loka*), ie, other realms (such as the hells) and the afterlife (as a notion).

⁶⁹ ie, the 4 noble truths.

⁷⁰ *imaṃ nu kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulī, karonto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutin ti.*

10.2 He understands thus:

‘There is no other recluse or brahmin outside possessed of a view [324] such as I possess.’

This is **the 3rd knowledge** attained by him that is noble, supramundane, not shared with others who are worldlings.

11 (4) Again, bhikshus, a noble disciple considers thus:

‘Do I possess the true nature (*dharmatā*)⁷¹ of **a person who possesses right view**?’

What is the true nature of a person who possesses right view?

11.2 This is the true nature of a person who possesses right view: although he may commit some kind of offence for which a means of rehabilitation has been laid down,⁷² still he at once confesses, reveals, discloses it to the teacher or to wise fellows in the holy life, and having done that, he enters upon restraint for the future.

11.3 Just as **a young, tender infant** lying prone at once draws back when he puts his hand or his foot on a live coal, so too, that is the true nature of a person who possesses right view.

He understands thus: ‘I possess the true nature of a person who possesses right view.’

This is **the 4th knowledge** attained by him that is noble, supramundane, not shared with others who are worldlings.

12 (5) Again, bhikshus, a noble disciple considers thus:

‘Do I possess the true nature of **a person who possesses right view**?’

What is the true nature of a person who possesses right view?

12.2 This is the true nature of a person who possesses right view: although he may be active in various matters⁷³ for his fellows in the holy life, yet he has a keen regard for **training** in higher virtue, training in higher mind, and training in higher wisdom.⁷⁴

12.3 Just as **a cow with a new calf**, while she grazes watches her calf, so too, that is the true nature of a person who possesses right view.

He understands thus: ‘I possess the true nature of a person who possesses right view.’

This is **the 5th knowledge** attained by him that is noble, supramundane, not shared with others who are worldlings.

⁷¹ *Dhammatā*, lit, “dharma-ness,” has the foll senses: (1) in keeping with dharma, ie, quality of being true, real and wholesome (M 1:324,8 (*sabhāva*, “nature,” MA 2:401 f); S 1:187,32* = Tha 1221; Vv 16.11, 53.3); (2) the norm, custom, habit (D 2:13,13; S 1:140,14; A 5:2,22; Tha 190); (3) inherent nature, one’s own power or initiative (J 1:68,20, 3:383,7; Miln 179,23; Vism 514,28); (4) the true and real nature of things (Tha 712; Ap 534,12; Vism 618,25); (5) legal, according to (Vinaya) rule (V 1:316,27, 2:55,30). Here the 1st sense applies.

⁷² This is a breach of the code of monastic discipline from which a bhikkhu can be rehabilitated either by a formal act of the Sangha or by confession to another bhikkhu. Even though a noble disciple may commit such an offence unintentionally or through lack of knowledge, he makes no attempt to conceal it but immediately discloses it and seeks the means of rehabilitation. [3.2.4].

⁷³ Comy says these are the greater and lesser duties of a monastic. The former comprises the making and dyeing of robe-material, keeping the shrine clean, and duties in the uposatha-hall and so on. The lesser duties comprise putting out water for washing the feet, oil and so forth. Alternative lists are then given. (MA 2:402,22-32).

⁷⁴ This triad is said to be “the 3 recluse duties undertaken by a recluse” (*samaṇassa samaṇiyāni samaṇa, karaṇīyāni*): **(Tika) Samaṇa S** (A 3.81a/1:229), SD 47.13(1) = SD 24.10b.

[325]

13 (6) Again, bhikshus, a noble disciple considers thus:

‘Do I possess **the strength** [power] of a person who possesses right view?’

What is the strength of a person who possesses right view?

13.2 This is the strength of a person who possesses right view:

when the Dhamma-Vinaya proclaimed by the tathagata is being taught,

he is receptive, pays attention to it, engages it with all his mind, hears the Dharma with eager ears.⁷⁵

He understands thus: ‘I possess the strength of a person who possesses right view.’

This is **the 6th knowledge** attained by him that is noble, supramundane, not shared with others who are worldlings.

14 (7) Again, bhikshus, a noble disciple considers thus:

‘Do I possess the **strength** [power] of a person who possesses right view?’

What is the strength of a person who possesses right view?

14.2 This is the strength of a person who possesses right view:

when the Dhamma and Vinaya proclaimed by the Tathagata is being taught,

he gains **inspiration** in the meaning, gains **inspiration** in the Dharma,

gains **gladness** connected with the Dharma.⁷⁶

He understands thus: ‘I possess the strength of a person who possesses right view.’

This is **the 7th knowledge** attained by him that is noble, supramundane, not shared with others who are worldlings.

15 When a noble disciple is thus possessed of (these) 7 factors,

he has well sought the true nature for realization of **the fruit of streamwinning**.

When a noble disciple is thus possessed of (these) 7 factors, he possesses the fruit of streamwinning.⁷⁷

16 That is what the Blessed One said.

The monks were satisfied and rejoiced in the Blessed One’s word.

— evaṃ —

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⁷⁵ *Aṭṭhikavā* [vi *aṭṭhimkatvā*] *manasikavā sabba, cetasā samannāharitvā ohita, soto dhammaṃ suṇāti*; also at M 134,6/3:201. Cf **Jana,vasabha S** (D 18,7/2:204), SD 62.3, where the phrase occurs as: *ārabha aṭṭhikavā manasikavā sabbaṃ cetaso samannāharitvā*, (the Blessed One) “started thinking over, directing his attention, considering, concentrating his whole mind.”

⁷⁶ Also in **Vatthūpama S** (M 7,10/1:37), SD 28.12. Comy explains *veda* as meaning “joy” and the knowledge connected with that joy, and says: “*Attha, veda* is the inspiration arisen in one who reviews his unwavering faith; *dhamma, veda* is the inspiration arisen in one who reviews the abandonment of the defilements in part, the cause of that unwavering faith.” (MA 1:173 f)

⁷⁷ Comy calls those 7 factors the “great review knowledges” (*mahā, paccavekkhaṇa, ñāṇa*) of a streamwinner (MA 2:404,1-3). On the review knowledges, see Vism 22.19-21.