

# Mahākhandhako

Vin Mv 1, Edited by Ānandajoti Bhikkhu



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(June, 2009)**

## The Texts:

The text of the Mahākhandhakam̃ as presented here has been established through a comparison of the four standard editions:

**BJT:** Sri Lankan Edition *from* Mahāvaggapāḷi, pp. 2-90. Buddha Jayanti Tripitika Series, volume III. 1957, reprinted Colombo, 2005 with corrections.

**PTS:** European edition, *from* Vinaya Piṭakam̃, Vol I, The Mahāvagga, edited by Hermann Oldenburg, Pali Text Society, 1879, reprinted London, 1969.

**Thai:** Thai edition, as found on Budsir for Windows CD-ROM (version 2.0, Bangkok, 1996).

**ChS:** Burmese edition, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).

## Other Texts:

**Comm:** Mahāvagga-Aṭṭhakathā, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).

**Jā Nid:** Jātakanidāna, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).

**Mvu:** Mahavastu, Vol III, edited by E. Senart, Paris 1897.

**Lal:** Lalitavistara, edited by Lefman, Halle, 1902; also P.L. Vaidya, Darbhanga, 1958

## Dictionaries:

**PED:** Pāli-English Dictionary, T.W. Rhys Davids and William Stede, 1921-25, online edition:  
<http://dsal.uchicago.edu/dictionaries/pali/>

**CPD:** Critical Pāli Dictionary, 1947- (unfinished), online edition:  
<http://pali.hum.ku.dk/cpd/search.html>

**CPED:** Concise Pāli-English Dictionary, Ven. A.P. Buddhadatta, Colombo, 1958 reprinted 1968.

**BHSD:** Buddhist Hybrid Sanskrit Dictionary, Franklin Edgerton, New Haven 1953, reprinted Delhi 1998.

**SED:** Sanskrit-English Dictionary, Monier-Williams, 1899,  
online edition: <http://www.sanskrit-lexicon.uni-koeln.de/monier/>

**DPPN:** Dictionary of Pali Proper Names, G.P. Malalasekera, Pali Text Society, London 1937.

**FF:** Bhante S. Dhammika: Dictionary of the Flora and Fauna in the Pāli Tipiṭaka (pre-publication copy).

## Other Works:

**SHB:** Mahāvaggapāḷi, edited by Ven. Paññāsāra Nāyakatthera, Colombo, 1958.

**AS:** Ludwig Alsdorf: Die Āryā-Strophen des Pali-Kanons (Wiesbaden, 1967).

**Syntax:** Syntax of the Cases in the Pali Nikayas, by O.H. de A. Wijesekera (Colombo 1993).

## Note

I have not recorded *by/vy*, *m̄/i*, *ñ̄*, *ṇ̄*, alternative readings, as they just clutter the variant readings but add nothing to our understanding of the text; *m̄/m* readings are only recorded when they occur in verse and therefore alter the metre.

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## *Vinayaṭike Mahāvaggassa Paṭhamo Bhāgo*<sup>1</sup>

*Namo tassa Bhagavato Arahato Sammāsambuddhassa*

## **Mahākhandhako**<sup>2</sup>

### **[I: Paṭhamadesanā]**

#### **1: Bodhikathā**<sup>3</sup>

Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati, najjā Nerañjarāya tīre Bodhirukkhamūle paṭhamābhisambuddho.

Atha kho Bhagavā Bodhirukkhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. Atha kho Bhagavā rattiyaṃ paṭhamam yāmaṃ, paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi:

“Avijjāpaccayā saṅkhārā,  
saṅkhārapaccayā viññāṇaṃ,  
viññāṇapaccayā nāmarūpaṃ,  
nāmarūpapaccayā saḷāyatanam,  
saḷāyatanapaccayā phasso,  
phassapaccayā vedanā,

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<sup>1</sup> BJT: *Vinayaṭike Mahāvaggapāḷiyā Paṭhamo Bhāgo*; ChS: *Vinayaṭike Mahāvaggapāḷi*; PTS: *Vinayaṭikam Mahāvagga*; *-pāḷi* in BJT and ChS are late additions, and *-vagga* in PTS is ungrammatical in Pāḷi.

<sup>2</sup> Omitted in PTS; BJT, Thai: *Mahākhandhakam*, but *khandakha* is masculine and we would expect the nominative here.

<sup>3</sup> BJT, PTS, Thai omit these titles which are inferred from the end-titles. Most of them are included in ChS, and I reproduce them here with translations for convenience; I have also added some more to better outline the narrative.

## I. Paṭhamadesanā - 8

vedanāpaccayā taṇhā,  
taṇhāpaccayā upādānaṃ,  
upādānapaccayā bhavo,  
bhavapaccayā jāti,  
jātipaccayā jarāmaṇaṃ,  
sokaparidevadukkhadomanassupāyāsā<sup>4</sup> sambhavanti,  
evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,  
saṅkhāranirodhā viññāṇanirodho,  
viññāṇanirodhā nāmarūpanirodho,  
nāmarūpanirodhā saḷāyatananirodho,  
saḷāyatananirodhā phassanirodho,  
phassanirodhā vedanānirodho,  
vedanānirodhā taṇhānirodho,  
taṇhānirodhā upādānanirodho,  
upādānanirodhā bhavanirodho,  
bhavanirodhā jātinirodho,  
jātinirodhā jarāmaṇaṃ,  
sokaparidevadukkhadomanassupāyāsā nirujjhanti,  
evam-etassa kevalassa dukkhakkhandhassa nirodho hotī.” ti

Atha kho Bhagavā, etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

— — — — — Tuṭṭhubha  
“Yadā have pātubhavanti dhammā  
— — — — —  
Ātāpino jhāyato brāhmaṇassa,

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<sup>4</sup> BJT: *-ūpāyāsā*, throughout, alternate sandhi.

U-U-|-,-,UU|-U--  
Athassa kaṅkhā vapayanti sabbā,  
U-U-|-,-,U|-U--  
Yato pajānāti sahetudhamman.”-ti

Atha kho Bhagavā rattiyā majjhimaṃ yāmaṃ, paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi:

“Avijjāpaccayā saṅkhārā,  
saṅkhārapaccayā viññāṇaṃ,  
viññāṇapaccayā nāmarūpaṃ,<sup>5</sup>  
nāmarūpapaccayā saḷāyatanaṃ,  
saḷāyatanapaccayā phasso,  
phassapaccayā vedanā,  
vedanāpaccayā taṇhā,  
taṇhāpaccayā upādānaṃ,  
upādānapaccayā bhavo,  
bhavapaccayā jāti,  
jātipaccayā jarāmaṇaṃ,  
sokaparidevadukkhadomanassupāyāsā sambhavanti,  
evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.”<sup>6</sup>

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,  
saṅkhāranirodhā viññāṇanirodho,  
viññāṇanirodhā nāmarūpanirodho,  
nāmarūpanirodhā saḷāyatananirodho,  
saḷāyatananirodhā phassanirodho,  
phassanirodhā vedanānirodho,  
vedanānirodhā taṇhānirodho,

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<sup>5</sup> PTS, ChS abbreviate: ...*nāmarūpaṃ* ...*pe...* *evametassa...* BJT reads: *nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ* ...*pe...* *evametassa...*

<sup>6</sup> BJT, PTS, ChS abbreviate: ...*samudayo hoti* ...*pe...* *nirodho hoti* ti...

taṅhānirodhā upādānanirodho,  
upādānanirodhā bhavanirodho,  
bhavanirodhā jātinirodho,  
jātinirodhā jarāmaṇaṃ,  
sokaparidevadukkhadomanassupāyāsā nirujjhanti,  
evam-etassa kevalassa dukkhakkhandhassa nirodho hotī.” ti

Atha kho Bhagavā, etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

○-○-,-|-○○!-○-○- Tuṭṭhubha  
“Yadā have pātubhavanti dhammā  
-○-○-,-|-○-|-○-○-  
Ātāpino jhāyato brāhmaṇassa,  
○-○-|-,-○○!-○-○-  
Athassa kaṅkhā vapayanti sabbā,  
○-○-,-|-○-|-○-○-  
Yato khayāṃ paccayānaṃ avedī.” ti

Atha kho Bhagavā rattiyā pacchimaṃ yāmaṃ, paṭiccasamuppādaṃ  
anulomapañilomaṃ manasākāsi:

“Avijjāpaccayā saṅkhārā,  
saṅkhārapaccayā viññāṇaṃ,<sup>7</sup>  
viññāṇapaccayā nāmarūpaṃ,  
nāmarūpapaccayā saḷāyatanāṃ,  
saḷāyatanapaccayā phasso,  
phassapaccayā vedanā,  
vedanāpaccayā taṅhā,

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<sup>7</sup> PTS abbreviates: ...*viññāṇaṃ - gha - evam etassa...*; ChS abbreviates: ...  
*viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ ...pe... evametassa...*; BJT  
abbreviates: ... *viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā  
saḷāyatanāṃ, ...pe... evametassa...*

taṇhāpaccayā upādānaṃ,  
upādānapaccayā bhavo,  
bhavapaccayā jāti,  
jātipaccayā jarāmaṇaṃ,  
sokaparidevadukkhadomanassupāyāsā sambhavanti,  
evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>8</sup>

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,  
saṅkhāranirodhā viññāṇanirodho,  
viññāṇanirodhā nāmarūpanirodho,  
nāmarūpanirodhā saḷāyatanaṇirodho,  
saḷāyatanaṇirodhā phassaṇirodho,  
phassaṇirodhā vedanāṇirodho,  
vedanāṇirodhā taṇhāṇirodho,  
taṇhāṇirodhā upādānaṇirodho,  
upādānaṇirodhā bhavaṇirodho,  
bhavaṇirodhā jātinirodho,  
jātinirodhā jarāmaṇaṃ,  
sokaparidevadukkhadomanassupāyāsā nirujjhanti,  
evam-etassa kevalassa dukkhakkhandhassa nirodho hotī.” ti

Atha kho Bhagavā, etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

— — —, | — — — | — — — Tuṭṭhubha  
“Yadā have pātubhavanti dhammā  
— — —, | — — — | — — —  
Ātāpino jhāyato brāhmaṇassa,

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<sup>8</sup> BJT, PTS, ChS abbreviate: ... *samudayo hoti ...pe... nirodho hotī ti...*

u-u-,i-uu|-u--  
Vidhūpayam tiṭṭhati Mārasenam,  
uu-u-,i-uu|-u--  
Suriyo<sup>9</sup> va obhāsayam-antalikkhan.”-ti<sup>10</sup>

*Bodhikathā Niṭṭhitā*

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<sup>9</sup> ChS: *Sūriyo*, alternate form, but a short syllable is needed here m.c.

<sup>10</sup> PTS: -ḷ-, alternate form, there is a great deal of inconsistency in the texts with many alternations between the dentals and cerebrals.

## 2: Ajapālakathā

Atha kho Bhagavā sattāhassa accayena, tamhā samādhimhā  
vuṭṭhahitvā, Bodhirukkhamulā yena Ajapālanigrodho  
tenupasaṅkami, upasaṅkamitvā Ajapālanigrodharukkhamule  
sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī.

Atha kho aññataro huhuṅkajātiko<sup>11</sup> brāhmaṇo yena Bhagavā  
tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi,  
sammodanīyaṃ kathaṃ sārāṇīyaṃ<sup>12</sup> vītisāretvā ekam-antaṃ aṭṭhāsi.  
Ekam-antaṃ ṭhito kho so brāhmaṇo Bhagavantaṃ etad-avoca:

“Kittāvatā nu kho bho Gotama brāhmaṇo hoti? Katame ca pana  
brāhmaṇakaraṇā dhammā?” ti

Atha kho Bhagavā, etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

--o-- , | --o-- | --o-- -- Tuṭṭhubha  
“Yo brāhmaṇo bāhitapāpadhammo,  
oo --o-- , | --o-- | --o-- --  
Nihuhuṅkako<sup>13</sup> nikkasāvo<sup>14</sup> yatatto,  
--o-- , | oo-- | --o-- --  
Vedantagū vusitabrahmacarīyo,<sup>15</sup>  
--o-- , | --o-- | --o-- --  
Dhammena so Brahmavādaṃ<sup>16</sup> vadeyya,

<sup>11</sup> Thai: *hūmhukajātiko*; ChS: *hūmhuṅkajātiko*, there seems to be much confusion over this word in the texts and it is impossible to know which is the correct form.

<sup>12</sup> PTS: *sāraṇīya-*, always this spelling, but PED *sārāṇīya-*.

<sup>13</sup> PTS: *Nihuhuṅko*; Thai: *Nīhūmhuko*, ChS: *Nihūmhūko*.

<sup>14</sup> PTS: *nikasāvo*, = *nir* + *kasāva*, which would lead us to expect gemination.

<sup>15</sup> Thai: *vūsita-*, I can see no reason for the long vowel here.

--U-,|-UU|-U--

Yassussadā natthi kuhiñci loke.” ti

*Ajapālakathā*<sup>17</sup> *Niṭṭhitā*

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<sup>16</sup> PTS: *so brāhmaṇo Brahmavādāṃ*, which is three syllables hypermetric.

<sup>17</sup> BJT, PTS, ChS: *Ajapālanigrodhakathā*, The Story about the Goatherd's Banyan (Tree).

### 3: Mucalindakathā

Atha kho Bhagavā sattāhassa accayena, tamhā samādhimhā  
vuṭṭhahitvā, Ajapālanigrodhamūlā yena Mucalindo tenupasaṅkami,  
upasaṅkamitvā Mucalindamūle sattāhaṃ ekapallaṅkena nisīdi  
vimuttisukhapaṭisaṃvedī.

Tena kho pana samayena mahā akālamegho udapādi,  
sattāhavaddalikā sītavātaduddinī. Atha kho Mucalindo Nāgarājā  
sakabhavanā nikkhamitvā, Bhagavato kāyaṃ sattakkhattuṃ bhogehi  
parikkhipitvā, upari muddhani mahantaṃ phaṇaṃ karitvā aṭṭhāsi:  
“Mā Bhagavantaṃ sītaṃ, mā Bhagavantaṃ uṇhaṃ, mā  
Bhagavantaṃ ḍamsamakasaṃvātātapasirimsapasamphasso.” ti<sup>18</sup>

Atha kho Mucalindo Nāgarājā, sattāhassa accayena, viddhaṃ  
vigatavalāhakaṃ devaṃ viditvā, Bhagavato kāyā bhoge  
viniveṭhetvā,<sup>19</sup> sakavaṇṇaṃ paṭisaṃharitvā, māṇavakavaṇṇaṃ  
abhinimmitvā, Bhagavato purato aṭṭhāsi, pañjaliko<sup>20</sup> Bhagavantaṃ  
namassamāno.

Atha kho Bhagavā, etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

    ᵛ-ᵛ-|-----||ᵛᵛ--|ᵛ-ᵛ- mavipulā  
“Sukho viveko tuṭṭhassa, sutaDhammassa passato,  
    -----|ᵛ-ᵛ-||-ᵛ-|ᵛ-ᵛ- pathyā  
Abyāpajjaṃ<sup>21</sup> sukhaṃ loke, pāṇabhūtesu saṃyamo.

<sup>18</sup> ChS: -*sirīsapa*-, alternate spelling.

<sup>19</sup> Thai: *vinīveṭhetvā*.

<sup>20</sup> PTS, Thai: *añjaliko*, related words with the same meaning.

<sup>21</sup> PTS: *Avyāpajjhaṃ*, alternate spelling.



#### 4: Rājāyatanakathā

Atha kho Bhagavā sattāhassa accayena, tamhā samādhimhā vuṭṭhahitvā, Mucalindamūlā yena Rājāyatanam tenupasaṅkami, upasaṅkamtivā Rājāyatanamūle sattāham ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī.

Tena kho pana samayena Tapussabhallikā<sup>22</sup> vāṇijā Ukkalā taṃ desaṃ addhānamaggappaṭipannā<sup>23</sup> honti. Atha kho Tapussabhallikānaṃ vāṇijānaṃ ñātisālohitā devatā Tapussabhallike vāṇije etad-avoca: “Ayaṃ Mārisā Bhagavā Rājāyatanamūle viharati paṭhamābhisambuddho. Gacchatha taṃ Bhagavantaṃ manthena ca madhupiṇḍikāya ca paṭimānetha taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā.” ti

Atha kho Tapussabhallikā vāṇijā manthañ-ca madhupiṇḍikañ-ca ādāya yena Bhagavā tenupasaṅkamimṃsu, upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekam-antaṃ aṭṭhaṃsu. Ekam-antaṃ ṭhitā kho Tapussabhallikā vāṇijā Bhagavantaṃ etad-avocum: “Paṭiggaṇhātu<sup>24</sup> no Bhante Bhagavā manthañ-ca madhupiṇḍikañ-ca yaṃ amhākaṃ assa dīgharattaṃ hitāya sukhāyā.” ti

Atha kho Bhagavato etad-ahosi: “Na kho Tathāgatā hatthesu paṭiggaṇhanti, kim-hi nu kho ahaṃ paṭiggaṇheyyaṃ manthañ-ca madhupiṇḍikañ-cā?” ti Atha kho Cattāro Mahārājāno<sup>25</sup> Bhagavato cetasā cetoparivitakkam-aññāya catuddisā cattāro selamaye patte

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<sup>22</sup> BJT: *Tapassu-*, throughout.

<sup>23</sup> BJT, PTS, Thai: *-paṭipannā*, but gemination is to be expected = *prati-* in Sanskrit.

<sup>24</sup> BJT, PTS: *-g-*, and similar spelling throughout. PED gives this spelling as a by-form = Sanskrit *Prati-*.

<sup>25</sup> BJT, Thai: *Mahārājā*, which form is due to transference to the *-a* stem.

Bhagavato upanāmesuṃ: “Idha Bhante Bhagavā paṭiggaṇhātu manthañ-ca madhupiṇḍikañ-cā.” ti

Paṭiggahesi Bhagavā paccagge selamaye patte manthañ-ca madhupiṇḍikañ-ca, paṭiggahetvā<sup>26</sup> ca paribhuñji.

Atha kho Tapussabhallikā vāṇijā Bhagavantaṃ etad-avocum:<sup>27</sup> “Ete mayaṃ Bhante Bhagavantaṃ saraṇaṃ gacchāma Dhammañ-ca, upāsake no Bhagavā dhāretu ajjatagge pāṇupete saraṇaṃ gate,” ti te ca<sup>28</sup> loke paṭhamaṃ upāsakā ahesuṃ dnevācikā.

### *Rājāyatanakathā Niṭṭhitā*

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<sup>26</sup> PTS: *paṭiggahetvā* here, against its usual spelling. ChS omits the following: *ca*.

<sup>27</sup> PTS, ChS: *Tapussabhallikā vāṇijā Bhagavantaṃ onītapattapāṇiṃ viditvā Bhagavato pādesu sirisā nipatitvā Bhagavanataṃ etad-avocum; the merchants Tapussa and Bhallika, when the Fortunate One had eaten and washed his hand and bowl, and they had worshipped the Fortunate One with their heads, said this to the Fortunate One; the shorter form is probably more original with the longer being included through standardisation.*

<sup>28</sup> PTS: *te va*.

## 5: Brahmāyācanakathā

Atha kho Bhagavā sattāhassa accayena, tamhā samādhimhā  
vuṭṭhahitvā, Rājāyatanamūlā yena Ajapālanigrodho tenupasaṅkami,  
<sup>29</sup> tatra sudam̐ Bhagavā Ajapālanigrodhamūle viharati.

Atha kho Bhagavato rahogatassa paṭisallīnassa, evaṃ cetaso  
parivitaṅko udapādi: “Adhigato kho mayāyaṃ<sup>30</sup> Dhammo gambhīro  
duddaso duranubodho, santo paṇīto atakkāvacarō nipuṇo  
paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā<sup>31</sup>  
ālayasammuditā, ālayarāmāya kho pana pajāya ālayaratāya  
ālayasammuditāya duddasaṃ idam̐ ṭhānaṃ, yad-idam̐:  
idappaccayatāpaṭiccasamuppādo. Idam-pi kho ṭhānaṃ sududdasaṃ,  
yad-idam̐:

sabbasaṅkhārasamatho,  
sabbūpadhipaṭinissaggo,  
taṇhakkhayo,  
virāgo,  
nirodho,  
Nibbānaṃ.<sup>32</sup>

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<sup>29</sup> PTS inserts: *upasaṅkamitvā*; but this would be an awkward construction and is not normally used.

<sup>30</sup> BJT, PTS, ChS: *myāyaṃ*, here and below = *mayā* + *ayaṃ*, although the main editions have it I do not see how the sandhi of these words can give rise to the form *myāyaṃ*.

<sup>31</sup> BJT omits: *ālayaratā*, perhaps by mistake, as it is included in the repetition below.

<sup>32</sup> BJT: *Nibbāṇaṃ*, throughout, the spelling with the cerebral *-ṇ-* is a Sanskritisation.

Ahañ-ce va kho pana Dhammaṃ deseyyaṃ pare ca me na ājāneyyumaṃ  
so mamassa kilamatho sā mamassa vihesā.” ti

Apissu Bhagavantaṃ imā anacchariyā gāthāyo paṭibhaṃsu pubbe  
assutapubbā:

---|---||---|--- navipulā  
“Kicchena me adhigataṃ halan-dāni pakāsituṃ?  
---|---||---|--- pathyā  
Rāgadosaparetehi nāyaṃ Dhammo susambudho.

---|---||---|---  
Paṭisotagāmiṃ<sup>33</sup> nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ,  
---|---||---|---  
Rāgarattā na dakkhanti, tamokkhandhena<sup>34</sup> āvuṭā.” ti

Itiha Bhagavato paṭisañcikkhato appossukkatāya cittaṃ namati, no  
Dhammadesanāya.

Atha kho Brahmuno Sahampatissa, Bhagavato cetasā  
cetoparivitakkam-aññāya etad-ahosi: “Nassati vata bho loko,  
vinassati vata bho loko, yatra hi nāma Tathāgatassa Arahato  
Sammāsambuddhassa appossukkatāya cittaṃ namati no  
Dhammadesanāya.” ti

Atha kho Brahmā Sahampati seyyathā pi nāma balavā puriso  
sammiñjitaṃ<sup>35</sup> vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ  
sammiñjeyya evam-eva Brahmaloke antarahito Bhagavato purato  
pātur-ahosi.

<sup>33</sup> PTS: *Paṭisotagāmi*, which is probably a printer’s error.

<sup>34</sup> PTS, ChS: *tamokkhandhena*, alternate spelling.

<sup>35</sup> ChS: *sammiñjitaṃ*, alternate spelling, without gemination. Similarly throughout.

Atha kho Brahmā Sahampati, ekaṃsaṃ uttarāsaṅgaṃ karitvā,  
dakkhiṇaṃ jāṇumaṇḍalam<sup>36</sup> paṭhaviyaṃ<sup>37</sup> nihantvā, yena Bhagavā  
tenañjalim paṇāmetvā, Bhagavantaṃ etad-avoca: “Desetu Bhante  
Bhagavā Dhammaṃ desetu Sugato Dhammaṃ, santi sattā  
apparajakkhajātikā assavanaṭā<sup>38</sup> Dhammassa parihāyanti,  
bhavissanti Dhammassa aññātāro.” ti

Idam-avoca Brahmā Sahampati, idaṃ vatvāna<sup>39</sup> athāparaṃ etad-  
avoca:

--o-|o,oo|-o-- Tuṭṭhubha  
Pātūr-ahosi<sup>40</sup> Magadhesu pubbe  
--o-|-,oo|-o-- Jagatī  
Dhammo asuddho samalehi cintito,  
o-o-|-,oo|-o-- Tuṭṭhubha  
Apāpuretaṃ Amatassa dvāraṃ  
o-o-|-,oo|-o-- extended Tuṭṭhubha  
Suṇantu Dhammaṃ Vimalenānubuddhaṃ.

<sup>36</sup> Thai, ChS: *dakkhiṇajāṇumaṇḍalam*, compound form of the words in the text.

<sup>37</sup> BJT: *puṭṭhaviyaṃ*, a variant spelling of the same word.

<sup>38</sup> BJT: *assavanaṭā*, showing the *n/ṇ* alternation that is seen in the texts.

<sup>39</sup> PTS, Thai: *vatvā*, alternate form of the absolutive, and similarly throughout.

<sup>40</sup> ChS: *pātūr-*, and similarly throughout. The long 2nd syllable in *pātūr-* in the text is m.c. to give the regular opening.



Dhammo gambhīro duddaso duranubodho,<sup>47</sup> santo paṇīto  
atakkāvacaro nipuṇo paṇḍitavedanīyo.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā  
ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya  
duddasaṃ idaṃ ṭhānaṃ, yad-idaṃ: idappaccayatāpaṭiccasamuppādo.

Idam-pi kho ṭhānaṃ sududdasaṃ, yad-idaṃ:

sabbasaṅkhārasamatho,  
sabbūpadhipaṭinissaggo,  
taṇhakkhayo,  
virāgo,  
nirodho,  
Nibbānaṃ.

Ahañ-ce va kho pana Dhammaṃ deseyyaṃ pare ca me na ājāneyyūṃ  
so mamassa kilamatho sā mamassa vihesā.’ ti

Apissu maṃ Brahme imā anacchariyā gāthāyo paṭibhaṃsu pubbe  
assutapubbā:<sup>48</sup>

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*etadavoca desetu bhante... only taking it up again at athakho bhagavā  
brahmuno ca ajjhesanaṃ vidityā.*

<sup>46</sup> ChS: *mayhampi, this also occurred to me, Brahmā.*

<sup>47</sup> PTS: abbreviates: ... *duranubodho ... sā mam’ assa vihesā ’ti...*, here and below.

<sup>48</sup> PTS: abbreviates: ... *assutapubbā ... āvutā ’ti...*, here and below.

--○-|○○○-||○--○|○--○- navipulā  
‘Kicchena me adhigataṃ halan-dāni pakāsitum?’  
-○-○|○---||-----|○--○- pathyā  
Rāgadosaparetehi nāyaṃ Dhammo susambudho.

○○-○-|---○○-||-----|○--○-  
Paṭisotagāmiṃ nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ,  
-○---|○---○|○---|○--○-  
Rāgarattā na dakkhanti, tamokkhandhena āvuṭā.’ ti

Itiha me paṭisañcikkhato appossukkatāya cittaṃ namati, no  
Dhammadesanāyā.” ti

Dutiyam-pi kho Brahmā Sahampatiṃ Bhagavantaṃ etad-avoca:

“Desetu Bhante Bhagavā Dhammaṃ<sup>49</sup> desetu Sugato Dhammaṃ  
santi sattā appaṛajakkhajātikā assavanatā Dhammassa parihāyanti,  
bhavissanti Dhammassa aññātāro.” ti Idam-avoca Brahmā  
Sahampati, idaṃ vatvāna athāparaṃ etad-avoca:

--○-|○,○○|--- Tuṭṭhubha  
Pātūr-ahosi Magadhesu pubbe  
--○-|-,○○|--- Jagatī  
Dhammo asuddho samalehi cintito,  
○○-|-,○○|--- Tuṭṭhubha  
Apāpuretaṃ Amatassa dvāraṃ  
○-○-|-,○○-|--- extended Tuṭṭhubha  
Suṇantu Dhammaṃ Vimalenānubuddhaṃ.

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<sup>49</sup> PTS: abbreviates: ... *Dhammaṃ ... aññātāro bhavissantīti*..., here and below.



nirodho,  
Nibbānam.

Ahañ-ce va kho pana Dhammaṃ deseyyaṃ pare ca me na ājāneyyūṃ  
so mamassa kilamatho sā mamassa vihesā.’ ti

Apissu maṃ Brahme imā anacchariyā gāthāyo paṭibhaṃsu pubbe  
assutapubbā:

---|---||---|--- navipulā  
‘Kicchena me adhigataṃ halan-dāni pakāsituṃ?  
---|---||---|--- pathyā  
Rāgadosaparetehi nāyaṃ Dhammo susambudho.

---|---||---|---  
Paṭisotagāmiṃ nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ,  
---|---||---|---  
Rāgarattā na dakkhanti, tamokkhandhena āvuṭā.’ ti

Itiha me<sup>51</sup> paṭisañcikkhato appossukkatāya cittaṃ namati, no  
Dhammadesanāyā.” ti

Tatīyam-pi kho Brahmā Sahampatiṃ<sup>52</sup> Bhagavantaṃ etad-avoca:  
“Desetu Bhante Bhagavā Dhammaṃ desetu Sugato Dhammaṃ, santi  
sattā apparajakkhajātikā assavanatā Dhammassa parihāyanti,  
bhavissanti Dhammassa aññātāro.” ti Idam-avoca Brahmā  
Sahampati, idam vatvāna athāparaṃ etad-avoca:

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<sup>51</sup> Thai, ChS add: *Brahme*.

<sup>52</sup> ChS: *Sahampati*, here only, presumably by mistake.



dvākāre suviññāpaye duviññāpaye, appekacce  
paralokavajjabhayadassāvino<sup>55</sup> viharante.<sup>56</sup>

Seyyathā pi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ  
vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā, udake  
jātāni udake saṃvaḍḍhāni;<sup>57</sup> udakānuggatāni anto nimuggaposīni,  
appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā, udake jātāni  
udake saṃvaḍḍhāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā  
padumāni vā puṇḍarīkāni vā, udake jātāni udake saṃvaḍḍhāni  
udakā<sup>58</sup> accuggamma tiṭṭhanti,<sup>59</sup> anupalittāni udakena.

Evam-eva<sup>60</sup> Bhagavā Buddhacakkhunā lokaṃ volokento addasa satte  
apparajakkhe mahārajakkhe tikkhindriye mudindriye, svākāre  
dvākāre suviññāpaye duviññāpaye, appekacce  
paralokavajjabhayadassāvino viharante, disvāna Brahmānaṃ  
Sahampatim gāthāya ajjhabhāsi:<sup>61</sup>

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<sup>55</sup> ChS: *-dassāvīne*, also below; I do not understand this form, it may be a mistake.

<sup>56</sup> ChS adds a repetition: *appekacce na paralokavajjabhayadassāvīne viharante*.

<sup>57</sup> BJT: *saṃvaḍḍhāni*, and similarly below, showing the *d/d̄* alternation seen in the texts.

<sup>58</sup> ChS: *udakam̐*; I take udakā as an ablative denoting distance, in this case above, see Syntax, 127.

<sup>59</sup> PTS, ChS: *thiṭṭāni*, noun form giving essentially the same meaning.

<sup>60</sup> ChS: *evam-evaṃ*, and similarly in the same position throughout.

<sup>61</sup> ChS: *paccabhāsi*, *he answered with this verse*.

u-u-|-,-,uu-|-u- - Tuṭṭhubha  
“Apārutā te<sup>62</sup> Amatassa dvārā,<sup>63</sup>

- -u-|-,-,u-|-u- -  
Ye sotavanto pamuñcantu saddham.

u-u-|-,-,uu-|-u- -  
Vihimsasaññī paṇaṇaṃ na bhāsim,<sup>64</sup>

- -u-|-,-,uu-|-u- -  
Dhammaṃ paṇītaṃ manjesu Brahme!” ti<sup>65</sup>

Atha kho Brahmā Sahampati: “Katāvakāso khomhi Bhagavatā  
Dharmadesanāyā,” ti Bhagavantaṃ abhivādetvā, padakkhiṇaṃ  
katvā tatthevantaradhāyi.

***Brahmayācanakathā Niṭṭhitā***<sup>66</sup>

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<sup>62</sup> ChS: *tesaṃ*, which would give the extended metre, pausing at the fifth,  
and restarting from the same syllable.

<sup>63</sup> Metre: *dv-* does not make position here.

<sup>64</sup> BJT: *bhāsayim*, which would give Jagatī metre.

<sup>65</sup> Metre: *Br-* does not make position here.

<sup>66</sup> BJT: *Brahmāyācana-*.

[6: Yassa Desetutīrentam] <sup>67</sup>

Atha kho Bhagavato etad-ahosi: “Kassa nu kho aham paṭhamam Dhammam deseeyam? Ko imam Dhammam khippam-eva ājānissatī?” ti

Atha kho Bhagavato etad-ahosi: “Ayam kho Āḷāro Kālāmo paṇḍito byatto <sup>68</sup> medhāvī, dīgharattam apparajakkhajātiko. Yan-nūnāham Āḷārassa Kālāmassa paṭhamam Dhammam deseeyam? So imam Dhammam khippam-eva ājānissatī.” ti

Atha kho antarahitā devatā <sup>69</sup> Bhagavato ārocesi: “Sattāhakālānkato <sup>70</sup> Bhante Āḷāro Kālāmo,” ti Bhagavato pi kho ñaṇam udapādi: “Sattāhakālānkato Āḷāro Kālāmo.” ti

Atha kho Bhagavato etad-ahosi: “Mahājāniyo kho Āḷāro Kālāmo, sace hi so imam Dhammam suṇeyya khippam-eva ājāneyyā.” ti

Atha kho Bhagavato etad-ahosi: “Kassa nu kho aham paṭhamam Dhammam deseeyam? Ko imam Dhammam khippam-eva ājānissatī?” ti

Atha kho Bhagavato etad-ahosi: “Ayam kho Uddako Rāmaputto paṇḍito byatto medhāvī, dīgharattam apparajakkhajātiko. Yan-

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<sup>67</sup> These titles written between square brackets are added by the present editor to help outline the story. Here and at the end of this bhāṇavāram ChS writes: *Pañcavaggiyathā*, but none of the other editions know of this end-title.

<sup>68</sup> BJT, PTS: *vyatto*, here and elsewhere, showing the *vb* alternation found in the texts..

<sup>69</sup> Thai: *devatā antarahitā*, also below, reversed order but same meaning.

<sup>70</sup> BJT, Thai: *-kālakato*, throughout, alternate spelling.

nūnāhaṃ Uddakassa Rāmaputtassa paṭhamam Dhammam deseyyam? So imam Dhammam khippam-eva ājānissatī.” ti

Atha kho antarahitā devatā Bhagavato ārocesi: “Abhidosakālaṅkato Bhante Uddako Rāmaputto,” ti Bhagavato pi kho nāṇam udapādi: “Abhidosakālaṅkato Uddako Rāmaputto.” ti

Atha kho Bhagavato etad-ahosi: “Mahājāniyo kho Uddako Rāmaputto, sace hi so imam Dhammam suṇeyya khippam-eva ājāneyyā.” ti

Atha kho Bhagavato etad-ahosi: “Kassa nu kho aham paṭhamam Dhammam deseyyam? Ko imam Dhammam khippam-eva ājānissatī?” ti

Atha kho Bhagavato etad-ahosi: “Bahūpakārā<sup>71</sup> kho me pañcavaggiyā bhikkhū, ye mam padhānapahitattam upaṭṭhahimsu. Yan-nūnāham pañcavaggiyānam bhikkhūnam paṭhamam Dhammam deseyyam?”-ti Atha kho Bhagavato etad-ahosi: “Kaham nu kho etarahi pañcavaggiyā bhikkhū viharantī?” ti Addasā kho Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasiyam viharante Isipatane Migadāye.

Atha kho Bhagavā Uruvelāyam yathābhirantam viharitvā, yena Bārāṇasī tena cārikam pakkāmi.

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<sup>71</sup> BJT, ChS: *Bahu*-; both forms are allowable in Pāli sandhi formation.

## [7: Upako Ājīvako]

Addasā kho Upako Ājīvako Bhagavantam̐ antarā ca Gayam̐ antarā  
ca Bodhim̐ addhānamaggappaṭipannam̐, disvāna Bhagavantam̐ etad-  
avoca: “Vippasannāni kho te āvuso indriyāni, parisuddho  
chavivaṇṇo pariyodāto, kaṃsi tvaṃ āvuso uddissa pabbajito ko vā te  
Satthā, kassa vā tvaṃ Dhammam̐ rocesī?” ti

Evam̐ vutte Bhagavā Upakam̐ Ājīvakam̐ gāthāhi ajjhabhāsi:

---|-,||-|--- Tuṭṭhubha  
“Sabbābhibhū Sabbavidūham-asmi,  
---|-,||-|---  
Sabbesu dhammesu anūpalitto,<sup>72</sup>  
---|-,||-|---  
Sabbañjaho taṇhakkhaye vimutto  
---|-,||-|---  
Sayam̐ abhiññāya kam-uddiseyyam̐?

---|-,||-|--- pathyā  
Na me Ācariyo atthi, sadiso me na vijjati,  
---|-,||-|--- mavipulā  
Sadevakasmim̐ lokasmim̐ natthi me paṭipuggalo.

---|-,||-|--- pathyā  
Ahañ-hi Arahā loke aham̐ Satthā Anuttaro,  
---|-,||-|--- mavipulā  
Ekomhi Sammāsambuddho sītibhūtosmi nibbuto.

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<sup>72</sup> PTS: *anupalitto*, spoiling the cadence.

- ॐ - - | ॐ - - - || - - - ॐ - | ॐ - ॐ - pathyā  
 Dhammacakkaṃ pavattetuṃ gacchāmi Kāsinaṃ puraṃ,  
 - ॐ - - | -, - - - || ॐ - - ॐ | ॐ - ॐ - mavipulā  
 Andhabhūtasmiṃ<sup>73</sup> lokasmiṃ āhañchaṃ<sup>74</sup> Amatadundubhin.”-ti<sup>75</sup>

“Yathā kho tvaṃ āvuso paṭijānāsi Arahasi Anantajino!” ti

- ॐ - - | ॐ - - - || - - - - | ॐ - ॐ - pathyā  
 “Mādisā ve Jinā honti, ye pattā āsavakkhayaṃ.  
 ॐ - - - | ॐ - - - || - - - ॐ | ॐ - ॐ - pathyā  
 Jitā me pāpakā dhammā, tasmāham-Upakā<sup>76</sup> Jino.” ti

Evam vutte Upako Ājīvako “Huveyyāvuso”<sup>77</sup> ti vatvāna,<sup>78</sup> sīsāṃ  
 okampetvā ummaggaṃ gahetvā pakkāmi.

<sup>73</sup> PTS: *Andhabhūtasmi* alternate form of the locative, which gives the pathyā cadence.

<sup>74</sup> PTS: *āhañhi*; Thai: *ahaññim*; *āhañchaṃ* and *āhañhi* appear to be future forms of the verb *āhanati*, which has some very unexpected forms. How we derive the Thai reading is unknown to me.

<sup>75</sup> PTS: *amatadudrabhin ti*.

<sup>76</sup> PTS, Thai, ChS: *Upaka*, another form of the vocative, but a long syllable is needed in final position for the cadence.

<sup>77</sup> BJT: *huveyyapāvuso*; PTS: *hupeyya āvuso*; ChS: *hupeyyapāvuso*.

<sup>78</sup> BJT: *vatvā*, here.

## [8: Isipatanasamosaraṇaṃ]

Atha kho Bhagavā anupubbena cārikaṃ caramāno yena Bārāṇasī Isipatanaṃ Migadāyo<sup>79</sup> yena pañcavaggiyā bhikkhū tenupasaṅkami.

Addasaṃsu kho pañcavaggiyā bhikkhū Bhagavantaṃ dūrato va āgacchantāṃ disvāna aññaṃ-aññaṃ<sup>80</sup> saṅṭhapesuṃ: “Ayaṃ āvuso Samaṇo Gotamo āgacchati bāhuliko,<sup>81</sup> padhānavibbhanto āvatto bāhullāya. So neva abhivādetabbo na paccuṭṭhātabbo, nāssa pattacīvaraṃ paṭiggahetabbaṃ,<sup>82</sup> api ca kho āsanaṃ ṭhapetabbaṃ sace<sup>83</sup> ākaṅkhissati nisīdissatī.” ti

Yathā yathā kho Bhagavā pañcavaggiye bhikkhū upasaṅkamati tathā tathā te pañcavaggiyā bhikkhū sakāya katikāya asaṅṭhahantā,<sup>84</sup> Bhagavantaṃ paccuggantvā, eko Bhagavato pattacīvaraṃ paṭiggahesi, eko āsanaṃ paññāpesi,<sup>85</sup> eko pādodakaṃ pādapīṭhaṃ pādakathalikaṃ<sup>86</sup> upanikkhipi. nisīdi Bhagavā paññatte āsane, nisajja kho Bhagavā pāde pakkhālesi.

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<sup>79</sup> PTS: *Isipatanamigadāyo*; compound form of the words.

<sup>80</sup> ChS: *aññaṃ-aññaṃ katikaṃ saṅṭhapesuṃ*; *they resolved on this agreement.*

<sup>81</sup> PTS, Thai, ChS: *bāhuliko*, also in the repetition below.

<sup>82</sup> PTS: *-gg-*, against its normal practice.

<sup>83</sup> ChS: *sace so*; adding the pronoun, which can, however, be understood.

<sup>84</sup> BJT: *tathā tathā te pañcavaggiyā bhikkhū nāsakkhiṃsu sakāya katikāya saṅṭhātuṃ asaṅṭhahantā*, which gives more or less the same meaning in different words. Strangely, no variant reading is recorded in BJT here, which differs so much from all the other texts. ChS: *tathā tathā pañcavaggiyā bhikkhū nāsakkhiṃsu sakāya katikāya saṅṭhātuṃ.*

<sup>85</sup> ChS: *paññāpesi*, alternate form.

<sup>86</sup> ChS: *eko pādodakaṃ eko pādapīṭhaṃ eko pādakathalikaṃ*; *one placed the water (for washing) the feet, one placed the foot-stool, and one placed the foot-stand.*

Apissu Bhagavantam nāmena ca āvusovādena ca samudācaranti.  
Evam vutte Bhagavā pañcavaggiye bhikkhū etad-avoca: “Mā  
bhikkhave Tathāgataṃ nāmena ca āvusovādena ca samudācarittha,<sup>87</sup>  
Araham bhikkhave Tathāgato Sammāsambuddho, odahatha  
bhikkhave sotaṃ, Amatam-adhigataṃ aham-anusāsāmi, ahaṃ  
Dhammaṃ desemi, yathānusiṭṭhaṃ tathā<sup>88</sup> paṭipajjamānā, na  
cirasseva, yassatthāya kulaputtā sammad-eva agārasmā anagāriyaṃ  
pabbajanti, tad-anuttaraṃ brahmacariyapariyosānaṃ, diṭṭhe va  
dhamme sayam abhiññā sacchikatvā upasampajja viharissathā.” ti

Evam vutte pañcavaggiyā bhikkhū Bhagavantam etad-avocum:  
“Tāya pi kho tvaṃ āvuso Gotama cariyāya,<sup>89</sup> tāya paṭipadāya tāya  
dukkarakārikāya, nevajjhagā uttarimanussadhammaṃ<sup>90</sup> alam-  
ariyañāṇadassanavisesaṃ. Kiṃ pana tvaṃ etarahi bāhuliko,  
padhānavibbhanto, āvatto bāhullāya, adhigamissasi  
uttarimanussadhammaṃ alam-ariyañāṇadassanavisesaṃ?”-ti

Evam vutte Bhagavā pañcavaggiye bhikkhū etad-avoca: “Na  
bhikkhave Tathāgato bāhuliko, na padhānavibbhanto, na āvatto  
bāhullāya. Araham bhikkhave Tathāgato Sammāsambuddho,  
odahatha bhikkhave sotaṃ Amatam-adhigataṃ aham-anusāsāmi,  
ahaṃ Dhammaṃ desemi yathānusiṭṭhaṃ thatā paṭipajjamānā, na  
cirasseva, yassatthāya kulaputtā sammad-eva agārasmā anagāriyaṃ  
pabbajanti, tad-anuttaraṃ brahmacariyapariyosānaṃ, diṭṭhe va  
dhamme sayam abhiññā sacchikatvā upasampajja viharissathā.” ti

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<sup>87</sup> PTS, ChS: *samudācaratha*, but *mā* normally takes the past tense verb, not the imperative.

<sup>88</sup> Thai, ChS omit: *tathā*, here and below.

<sup>89</sup> BJT, ChS: *iriyāya*, here and below, it would have more or less the same meaning.

<sup>90</sup> BJT, ChS: *-dhammā*, plural form, similarly below.

Dutiyam-pi kho pañcavaggiyā bhikkhū Bhagavantam etad-avocum:<sup>91</sup>  
“Tāya pi kho tvaṃ āvuso Gotama cariyāya, tāya paṭipadāya tāya  
dukkarakārikāya, nevajjhagā uttarimanussadhammaṃ alam-  
ariyañāṇadassanavisesaṃ. Kiṃ pana tvaṃ etarahi bāhuliko,  
padhānavibbhanto, āvatto bāhullāya, adhigamissasi  
uttarimanussadhammaṃ alam-ariyañāṇadassanavisesan?”-ti

Dutiyam-pi kho Bhagavā pañcavaggiye bhikkhū etad-avoca:<sup>92</sup> “Na  
bhikkhave Tathāgato bāhuliko, na padhānavibbhanto, na āvatto  
bāhullāya. Arahaṃ bhikkhave Tathāgato Sammāsambuddho,  
odahatha bhikkhave sotaṃ Amatam-adhigataṃ aham-anusāsāmi,  
ahaṃ Dhammaṃ desemi yathānusiṭṭhaṃ tathā paṭipajjamānā, na  
cirasseva, yassatthāya kulaputtā sammad-eva agārasmā anagāriyaṃ  
pabbajanti, tad-anuttaraṃ brahmacariyapariyosānaṃ, diṭṭhe va  
dhamme sayam abhiññā sacchikatvā upasampajja viharissathā.” ti

Tatīyam-pi kho pañcavaggiyā bhikkhū Bhagavantam etad-avocum:  
“Tāya pi kho tvaṃ āvuso Gotama cariyāya, tāya paṭipadāya<sup>93</sup> tāya  
dukkarakārikāya, nevajjhagā uttarimanussadhammaṃ alam-  
ariyañāṇadassanavisesaṃ. Kiṃ pana tvaṃ etarahi bāhuliko,  
padhānavibbhanto, āvatto bāhullāya, adhigamissasi  
uttarimanussadhammaṃ alam-ariyañāṇadassanavisesan?”-ti

Evaṃ vutte Bhagavā pañcavaggiye bhikkhū etad-avoca:  
“Abhijānātha me no tumhe bhikkhave ito pubbe evarūpaṃ bhāsita-  
etan?”-ti<sup>94</sup> “No hetam Bhante.” “Arahaṃ bhikkhave Tathāgato

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<sup>91</sup> All editions abbreviate: ...*etad-avocum ... dutiyam pi kho bhagavā pañcavaggiye bhikkhū etad avoca ... tatiyam pi...*

<sup>92</sup> ChS abbreviates: *etadavoca ...pe... tatiyampi...*

<sup>93</sup> PTS abbreviates: ...*tāya paṭipadāya ... alam ariyañāṇadassanavisesan ti.*

<sup>94</sup> Thai omits: *evarūpaṃ*; ChS *evarūpaṃ pabhāvitametana-ti*, which does not give a good meaning.

Sammāsambuddho, odahatha<sup>95</sup> bhikkhave sotam Amatam-  
adhigatam aham-anusāsāmi, aham Dhammam desemi  
yathānusiṭṭham tathā paṭipajjamānā,<sup>96</sup> na cirasseva, yassatthāya  
kulaputtā sammad-eva agāasmā anagāriyam pabbajanti, tad-  
anuttaram brahmacariyapariyosānam, diṭṭhe va dhamme sayam  
abhiññā sacchikatvā upasampajja viharissathā,” ti asakkhi kho  
Bhagavā pañcavaggiye bhikkhū saññāpetum.

Atha kho pañcavaggiyā bhikkhū Bhagavantam<sup>97</sup> sussūsimsu, sotam  
odahimsu aññāya cittam<sup>98</sup> upaṭṭhāpesum.

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<sup>95</sup> PTS abbreviates: ...*odahatha* ... *viharissathā* 'ti.

<sup>96</sup> Thai: *paṭijjamānā*, printer's error.

<sup>97</sup> PTS adds: *puna*; (*listened*) again.

<sup>98</sup> PTS: *aññācittam*, sandhi form; ChS: *aññā cittam*, nominative form?

## [9: Dhammacakkappavattanasuttaṃ]

Atha kho Bhagavā pañcavaggiye bhikkhū āmantesi: “Dveme bhikkhave antā pabbajitena na sevitabbā,<sup>99</sup> yo cāyaṃ:

kāmesu kāmasukhallikānuyogo,  
hīno, gammo, pothujjaniko, anariyo, anatthasaṃhito;  
yo cāyaṃ: attakilamathānuyogo,  
dukkho, anariyo, anatthasaṃhito.

Ete te<sup>100</sup> bhikkhave ubho ante anupagamma, majjhimā paṭipadā  
Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya  
abhiññāya Sambodhāya Nibbānāya saṃvattati.

Katamā ca sā bhikkhave majjhimā paṭipadā, Tathāgatena  
abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya abhiññāya  
Sambodhāya Nibbānāya saṃvattati? Ayam-eva Ariyo Aṭṭhaṅgiko  
Maggo, seyyathīdam:

sammādiṭṭhi  
sammāsaṅkappo  
sammāvācā  
sammākammanto  
sammā-ājīvo  
sammāvāyāmo  
sammāsati  
sammāsamādhi.

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<sup>99</sup> PTS, ChS add: *katame dve*; the sort of rhetorical question that does in fact get asked in these positions in the texts.

<sup>100</sup> PTS, ChS: *kho*.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā, Tathāgatena  
abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya abhiññāya  
Sambodhāya Nibbānāya saṃvattati.

### [Cattāri Ariyasaccāni]

Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccaṃ:

jāti pi dukkhā  
jarā pi dukkhā  
vyādhi pi dukkho<sup>101</sup>  
maraṇam-pi dukkhaṃ  
appiyehi sampayogo dukkho  
piyehi vippayogo dukkho  
yam-picchaṃ na labhati tam-pi dukkhaṃ  
saṅkhittena pañcupādānakkhandhā<sup>102</sup> dukkhā.

Idaṃ kho pana bhikkhave dukkhasamudayaṃ<sup>103</sup> ariyasaccaṃ: yā  
yaṃ taṇhā ponobhavikā,<sup>104</sup> nandirāgasahagatā, tatratatrābhinandinī,  
seyyathīdaṃ:

kāmatataṇhā  
bhavataṇhā  
vibhavataṇhā.

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<sup>101</sup> PTS: *dukkhā*, plural, but *vyādhi* is singular.

<sup>102</sup> PTS adds: *pi*, but this is the summary not another item.

<sup>103</sup> Thai: *dukkhasamudayo*, nominative, but accusative is needed here,  
similarly throughout.

<sup>104</sup> PTS, Thai, ChS: *ponobbhavikā*, both spellings are found in the texts, but  
*pono* < *ponaḥ*, which means the last syllable is already assimilated so we  
are dealing with *pono* + *bhavikā*, not *ponor* + *bhavikā*.

Idaṃ kho pana bhikkhave dukkhanirodhaṃ<sup>105</sup> ariyasaccaṃ: yo tassā yeva taṇhāya asesavirāganirodho - cāgo, paṭinissaggo, mutti, anālayo.

Idaṃ kho pana bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ, ayam-eva Ariyo Aṭṭhaṅgiko Maggo, seyyathīdam:

sammādiṭṭhi<sup>106</sup>  
sammāsaṅkappo  
sammāvācā  
sammākammanto  
sammā-ājīvo  
sammāvāyāmo  
sammāsati  
sammāsamādhi.

### [Sacchikiriya]

“Idaṃ dukkhaṃ ariyasaccan”-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccaṃ” pariññeyyan-ti - me bhikkhave<sup>107</sup> pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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<sup>105</sup> Thai: *dukkhanirodho*, nominative, but accusative is needed here, similarly throughout.

<sup>106</sup> BJT abbreviates: *sammādiṭṭhi, sammāsaṅkappo ...pe... sammāsamādhi*;  
Thai abbreviates: *sammādiṭṭhi ...pe... sammāsamādhi*.

<sup>107</sup> BJT, PTS, Thai greatly abbreviate what follows.

Taṃ kho pan' "idaṃ dukkhaṃ ariyasaccam" pariññātan-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"Idaṃ dukkhasamudayaṃ ariyasaccan"-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan' "idaṃ dukkhasamudayaṃ ariyasaccam" pahātabban-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan' "idaṃ dukkhasamudayaṃ ariyasaccam" pahīnan-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"Idaṃ dukkhanirodhaṃ ariyasaccan"-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan' "idaṃ dukkhanirodhaṃ ariyasaccam" sacchikātabban-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan' "idaṃ dukkhanirodhaṃ ariyasaccam" sacchikatan-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan"-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan' "idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam" bhāvetabban-ti - me bhikkhave pubbe ananussutesu dhammesu

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan' "idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam" bhāvitān-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

### [Sambodhipaccaññanam]

Yāva kīvañ-ca me bhikkhave imesu catusu<sup>108</sup> ariyasaccesu - evaṃ tiparivaṭṭaṃ dvādasākāraṃ - yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ bhikkhave sadevake loke Samārake Sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, anuttaraṃ sammāsambodhiṃ Abhisambuddho<sup>109</sup> paccaññāsīm.

Yato ca kho me bhikkhave imesu catusu ariyasaccesu - evaṃ tiparivaṭṭaṃ dvādasākāraṃ - yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ bhikkhave sadevake loke Samārake Sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, anuttaraṃ sammāsambodhiṃ Abhisambuddho paccaññāsīm. Ñāṇaṃ-ca pana me dassanaṃ udapādi:

Akuppā me cetovimutti<sup>110</sup>  
ayam-antimā jāti

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<sup>108</sup> Thai, ChS: *catūsu*, alternative spelling, showing the *u/ū* alternation seen in the texts. Similarly elsewhere.

<sup>109</sup> PTS, ChS add: *ti*, here and below which would make it direct quotation: *I did not declare ... "I am a Full and Perfect Sambuddha with unsurpassed complete awakening"*.

<sup>110</sup> Thai, ChS: *me vimutti*, *sure is my liberation*.

natthi dāni punabbhavo.” ti

### [Paṭhamāpatti]

Idam-avoca Bhagavā, attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.<sup>111</sup> Imasmiñ-ca pana veyyākaraṇasmim̐ bhaññamāne, āyasmato Koṇḍaññaassa virajaṃ, vītamalaṃ, Dhammacakkhuṃ udapādi:

“Yaṃ kiñci samudayadhammaṃ,  
sabban-taṃ nirodhadhammaṃ.”-ti

### [Devabbhanumodanā]

Pavattite ca pana<sup>112</sup> Bhagavatā Dhammacakke Bhumma devā saddam-anussāvesuṃ:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,  
anuttaraṃ Dhammacakkaṃ pavattitaṃ,  
appativattiyaṃ samaṇena vā brāhmaṇena vā  
devena vā Mārena vā Brahmuna vā kenaci vā lokasmin.”-ti<sup>113</sup>

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<sup>111</sup> BJT, Thai omit the two lines from *Idam-avoca* to *abhinandun-ti*.

<sup>112</sup> Thai omits: *pana*.

<sup>113</sup> Mahāvastu (3.334) records a much longer cry: *etaṃ māriṣa Bhagavatā Vārāṇasyāṃ Ṛṣivadane Mṛgadāve triparivartaṃ dvādaśākāraṃ anuttaraṃ Dharmacakraṃ pravartitaṃ apravartyaṃ kenacic chramaṇena vā brāhmaṇena vā devena vā māreṇa vā kenacid vā punar loka saha Dharmeṇa bhaviṣyati bahujanahitāya bahujanasukhāya lokānukāmpāya mahato janakāyasyārthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ ca hāyīṣyanti āsurā kāyā divyā kāyā abhivardhiṣyanti*.

Bhummānaṃ devānaṃ saddaṃ sutvā Cātummahārājikā<sup>114</sup> devā  
saddam-anussāvesuṃ:<sup>115</sup>

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,  
anuttaraṃ Dhammacakkaṃ pavattitaṃ,  
appativattiyaṃ samaṇena vā brāhmaṇena vā  
devena vā Mārena vā Brahmunā vā kenaci vā lokasmin.”-ti

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā Tāvātimsā devā  
saddam-anussāvesuṃ:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,  
anuttaraṃ Dhammacakkaṃ pavattitaṃ,  
appativattiyaṃ samaṇena vā brāhmaṇena vā  
devena vā Mārena vā Brahmunā vā kenaci vā lokasmin.”-ti

Tāvātimsānaṃ devānaṃ saddaṃ sutvā Yāmā devā saddam-  
anussāvesuṃ:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,  
anuttaraṃ Dhammacakkaṃ pavattitaṃ,  
appativattiyaṃ samaṇena vā brāhmaṇena vā  
devena vā Mārena vā Brahmunā vā kenaci vā lokasmin.”-ti

Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā devā saddam-anussāvesuṃ:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,  
anuttaraṃ Dhammacakkaṃ pavattitaṃ,

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<sup>114</sup> PTS, ChS: *-m-*, the compound = *catur* + *mahārājikā*, so we would expect *-mm-* to develop (< *-rm-*).

<sup>115</sup> From here on BJT, PTS, Thai and ChS greatly abbreviate, giving only the names of the gods, until *Brahmakāyikā devā saddam-anussāvesuṃ*.

appativattiyāṃ samaṇena vā brāhmaṇena vā  
devena vā Mārena vā Brahmunā vā kenaci vā lokasmin.”-ti

Tusitānaṃ devānaṃ saddaṃ sutvā Nimmāṇaratī<sup>116</sup> devā saddam-  
anussāvesuṃ:

“Etaṃ Bhagavatā Bārāṇasiyāṃ Isipatane Migadāye,  
anuttaraṃ Dhammacakkaṃ pavattitaṃ,  
appativattiyāṃ samaṇena vā brāhmaṇena vā  
devena vā Mārena vā Brahmunā vā kenaci vā lokasmin.”-ti

Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā  
Paranimmitavasavattino<sup>117</sup> devā saddam-anussāvesuṃ:

“Etaṃ Bhagavatā Bārāṇasiyāṃ Isipatane Migadāye,  
anuttaraṃ Dhammacakkaṃ pavattitaṃ,  
appativattiyāṃ samaṇena vā brāhmaṇena vā  
devena vā Mārena vā Brahmunā vā kenaci vā lokasmin.”-ti

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā Brahmakāyikā  
devā saddam-anussāvesuṃ:

“Etaṃ Bhagavatā Bārāṇasiyāṃ Isipatane Migadāye,  
anuttaraṃ Dhammacakkaṃ pavattitaṃ,  
appativattiyāṃ samaṇena vā brāhmaṇena vā  
devena vā Mārena vā Brahmunā vā kenaci vā lokasmin.”-ti

Iti ha tena khaṇena<sup>118</sup> tena muhuttana, yāva Brahmaloḅā saddo  
abbhuggaṅchi,<sup>119</sup> ayaṅ-ca dasasahassī lokadhātu<sup>120</sup> saṅkampi,

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<sup>116</sup> Thai: *nimmānaratī*, showing the *n/ṇ* alternation.

<sup>117</sup> Thai, ChS: *-vattī*, alternate form of the masculine plural in *-i*.

sampakampi, sampavedhi, appamāṇo ca uḷāro obhāso loke pātur-  
ahosi, atikkamma devānaṃ devānubhāvaṃ.

Atha kho Bhagavā imaṃ udānaṃ udānesi:

“Aññāsi vata bho Koṇḍañño,  
aññāsi vata bho Koṇḍañño.” ti

Iti hidamaṃ āyasmato Koṇḍaññassa Aññā<sup>121</sup> Koṇḍañño tveva nāmaṃ  
ahosi.

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<sup>118</sup> PTS, ChS add: *tena layena, at that instant*.

<sup>119</sup> PTS, Thai, ChS: *abbhuggacchi*, showing the *cch/ñch* alternation.

<sup>120</sup> PTS: *ayañ-ca kho dasasahassilokadhātu*; ChS: *-sahassilokadhātu*;  
sandhi forms of the reading in the text.

<sup>121</sup> PTS: *Aññāta*; ChS: *Aññāsikoṇḍañño*, similarly throughout.

## [10: Uttarisamāpattiyo]

Atha kho āyasmā Aññakoṇḍaṇṇo diṭṭhadhammo pattadhammo, viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathamkatho, vesārajjappatto aparappaccayo Satthusāsane Bhagavantaṃ etad-avoca: “Labheyyāhaṃ Bhante Bhagavato santike pabbajjaṃ labheyyaṃ upasampadan.”-ti

“Ehi bhikkhū” ti Bhagavā avoca “svākkhāto Dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ.” ti Sā va tassa āyasmato upasampadā ahoṣi.

Atha kho Bhagavā tad-avasese bhikkhū Dhammiyā kathāya ovadi anusāsi. Atha kho āyasmato ca Vappassa āyasmato ca Bhaddiyassa Bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ, vītamalaṃ, Dhammacakkhuṃ udapādi:

“Yaṃ kiñci samudayadhammaṃ,  
sabban-taṃ nirodhadhammaṃ.”-ti

Te diṭṭhadhammā pattadhammā, viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathamkathā, vesārajjappattā aparappaccayā Satthusāsane Bhagavantaṃ etad-avocum: “Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjaṃ, labheyyāma upasampadan.”-ti

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ.” ti Sā va tesāṃ āyasmantaṇaṃ upasampadā ahoṣi.

Atha kho Bhagavā tad-avasese bhikkhū nīhārabhatto<sup>122</sup> Dhammiyā kathāya ovadi anusāsi, yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpeti. Atha kho āyasmato ca Mahānāmassa āyasmato ca Assajissa Bhagavatā Dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ, vītamalaṃ, Dhammacakkhuṃ udapādi:

“Yaṃ kiñci samudayadhammaṃ,  
sabban-taṃ nirodhadhammaṃ.”-ti

Te diṭṭhadhammā pattadhammā, vidadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā, vesārajappattā aparappaccayā Satthusāsane Bhagavantaṃ etad-avocuṃ: “Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjaṃ, labheyyāma upasampadan.”-ti

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā.” ti Sā va tesāṃ āyasmantānaṃ upasampadā ahoṣi.

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<sup>122</sup> PTS adds: *iminā nihārena; in this way.*

## [11: Anattalakkhaṇasuttam]

Atha kho Bhagavā pañcavaggiye bhikkhū āmantesi: ‘Rūpaṃ bhikkhave Anattā, rūpañ-ca hidaṃ bhikkhave Attā abhavissa na-y-idaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe: ‘Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī.’ ti

Yasmā ca kho bhikkhave rūpaṃ Anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe: ‘Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī.’ ti

Vedanā<sup>123</sup> Anattā, vedanā ca hidaṃ bhikkhave Attā abhavissa na-y-idaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya: ‘Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī.’ ti

Yasmā ca kho bhikkhave vedanā Anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya: ‘Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī.’ ti

Saññā Anattā,<sup>124</sup> saññā ca hidaṃ bhikkhave Attā abhavissa na-y-idaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya: ‘Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī.’ ti

Yasmā ca kho bhikkhave saññā Anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya: ‘Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī.’ ti

Saṅkhārā Anattā, saṅkhārā ca hidaṃ bhikkhave Attā abhavissaṃsu na-y-ime<sup>125</sup> saṅkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca

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<sup>123</sup> BJT adds: *bhikkhave* in this position throughout.

<sup>124</sup> PTS abbreviates this, but writes in full from *saṅkhārā* onwards.

saṅkhāresu: ‘Evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun.’ ti

Yasmā ca kho bhikkhave saṅkhārā Anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu ‘Evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun.’-ti

Viññāṇaṃ Anattā, viññāṇaṃ-ca hidaṃ bhikkhave Attā abhaviṣṣa na-  
y-idaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe:  
‘Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī.’ ti

Yasmā ca kho bhikkhave viññāṇaṃ Anattā, tasmā viññāṇaṃ  
ābādhāya saṃvattati, na ca labbhati viññāṇe: ‘Evaṃ me viññāṇaṃ  
hotu, evaṃ me viññāṇaṃ mā ahoṣī.’ ti

Taṃ kiṃ maññatha bhikkhave:

“Rūpaṃ niccaṃ vā aniccaṃ vā?” ti

“Aniccaṃ Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“Dukkhaṃ Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,  
kallaṃ nu taṃ samanupassituṃ:

‘Etaṃ mama esoḥam-asmi eso me Attā?’ ” ti

“No hetāṃ Bhante.”

“Vedanā<sup>126</sup> niccā vā aniccā vā?” ti

“Aniccā Bhante.”

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<sup>125</sup> PTS, Thai, CHS: *nayidaṃ*, singular, whereas a plural is needed.

<sup>126</sup> PTS abbreviates greatly from here until *viññāṇaṃ*.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti  
“Dukkhaṃ Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,  
kallaṃ nu taṃ samanupassituṃ:  
‘Etaṃ mama esoḥam-asmi eso me Attā?’ ” ti

“No hetāṃ Bhante.”

“Saññā niccā vā aniccā vā?” ti

“Aniccā Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti  
“Dukkhaṃ Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,  
kallaṃ nu taṃ samanupassituṃ:  
‘Etaṃ mama esoḥam-asmi eso me Attā?’ ” ti

“No hetāṃ Bhante.”

“Saṅkhārā niccā vā aniccā vā?” ti

“Aniccā Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti  
“Dukkhaṃ Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,  
kallaṃ nu taṃ samanupassituṃ:  
‘Etaṃ mama esoḥam-asmi eso me Attā?’ ” ti

“No hetāṃ Bhante.”

“Viññāṇaṃ niccaṃ vā aniccaṃ vā?” ti

“Aniccaṃ Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti  
“Dukkhaṃ Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,

kallaṃ nu taṃ samanupassituṃ:

‘Etaṃ mama esoham-asmi eso me Attā?’ ” ti

“No hetam̐ Bhante.”

“Tasmātiha bhikkhave yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre vā<sup>127</sup> santike vā sabbam̐<sup>128</sup> rūpaṃ: ‘Netam̐ mama, nesoham-asmi, na me so attā,’ ti evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam̐.

Yā kāci vedanā<sup>129</sup> atītānāgatapaccuppannā, ajjhattā<sup>130</sup> vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā vā paṇītā vā, yā dūre vā santike vā sabbā vedanā: ‘Netam̐ mama, nesoham-asmi, na me so attā,’ ti evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam̐.

Yā kāci saññā atītānāgatapaccuppannā, ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā vā paṇītā vā, yā dūre vā santike vā sabbā saññā: ‘Netam̐ mama, nesoham-asmi, na me so attā,’ ti evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam̐.

Ye keci saṅkhārā atītānāgatapaccuppannā, ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā vā paṇītā vā, ye dūre vā santike vā sabbe saṅkhārā: ‘Netam̐ mama, nesoham-asmi, na me so attā,’ ti evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam̐.

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<sup>127</sup> ChS omits: *vā* in this position throughout.

<sup>128</sup> BJT adds: *taṃ*, here and below.

<sup>129</sup> PTS abbreviates greatly from here until *viññāṇam̐*.

<sup>130</sup> ChS: *ajjhattaṃ*, and so for the *saññā* and *saṅkhārā* also, which ignores the change in grammatical gender.

Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre vā santike vā sabbaṃ viññāṇaṃ: ‘Netāṃ mama, nesoham-asmi, na me so attā,’ ti evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Evaṃ passaṃ bhikkhave sutavā Ariyasāvako rūpasmim-pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi nibbindati, viññāṇasmim-pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimuttam-iti<sup>131</sup> ñāṇaṃ hoti:

‘Khīṇā jāti  
vusitaṃ brahmacariyaṃ  
kataṃ karaṇīyaṃ  
nāparaṃ itthattāyā ti pajānātī’ ti.

Idam-avoca Bhagavā, attamaṇā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandaṃ.<sup>132</sup> Imasmiñ-ca pana veyyākaraṇasmim bhaññamāne, pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittaṇi vimuccimsu, tena kho pana samayena cha loka Arahanto honti.

### *Paṭhamabhāṇavāraṃ*<sup>133</sup>

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<sup>131</sup> PTS: *vimutt’ amhīti*; *I have liberation*.

<sup>132</sup> PTS: *abhinandati*, which doesn’t make sense; ChS *abhinanduntī*; adding the quotation marker.

<sup>133</sup> ChS: *pañcavaggiyakathā niṭṭhitā. paṭhamabhāṇavāro*; but we would expect the accusative in these positions.

## [II: Sāsanavaḍḍhanam]

### 12: Yasassa Pabbajjā

Tena kho pana samayena Bārāṇasiyaṃ Yaso nāma kulaputto  
setṭhiputto sukhumālo hoti. Tassa tayo pāsādā honti: eko hemantiko  
eko gimhiko eko vassiko. So vassike pāsāde<sup>134</sup> cattāro māse  
nippurisehi turiyehi<sup>135</sup> paricārayamāno, na heṭṭhāpāsādaṃ orohati.

Atha kho Yasassa kulaputtassa, pañcahi kāmaguṇehi samappitassa  
samaṅgibhūtaṃ<sup>136</sup> paricārayamānassa paṭikacceva<sup>137</sup> niddā okkami  
parijanassa pi<sup>138</sup> pacchā niddā okkami, sabbarattiyo ca  
telappadīpo<sup>139</sup> jhāyati.

Atha kho Yaso kulaputto paṭikacceva pabujjhivā,<sup>140</sup> addasa sakaṃ  
parijanaṃ supantaṃ, aññissā kacche vīṇaṃ, aññissā kaṅṭhe  
mudiṅgaṃ, aññissā ure alambaraṃ,<sup>141</sup> aññaṃ vikesikaṃ,<sup>142</sup> aññaṃ  
vikhelikaṃ,<sup>143</sup> aññā vippalapantiyo, hatthappattaṃ susānaṃ maññe.

<sup>134</sup> BJT adds: *vassike* here.

<sup>135</sup> ChS: *tūriyehi*, and so throughout, alternate spelling.

<sup>136</sup> ChS: *samaṅgī-*, alternate form.

<sup>137</sup> PTS: *paṭigacc'eva*, throughout, alternate form.

<sup>138</sup> PTS: *parijanassāpi*; = *parijanassa + api*, rather than *pi*.

<sup>139</sup> ChS: *-p-*, and so throughout, compound = *taila + pradīpo* in Sanskrit, so gemination is to be expected.

<sup>140</sup> PTS: *paṭibujjhivā*, different words with the same meaning in this context.

<sup>141</sup> BJT, *kacche ālambaraṃ*; ChS: *kacche alambaraṃ*, with a drum in her armpit.

<sup>142</sup> BJT: *vikkessikaṃ*, *-k-* is doubled in this form and *-kh-* in the next, I don't know why, as they both = *vi* + stem form, which should not give rise to gemination.

<sup>143</sup> BJT: *vikkhelikaṃ*; PTS omits the following *aññā*.

Disvānassa ādīnavo pātur-ahosi nibbidāya cittaṃ saṅṭhāsi. Atha kho Yaso kulaputto udānam udānesi: “Upaddutaṃ<sup>144</sup> vata bho upassaṭṭham vata bho.” ti

Atha kho Yaso kulaputto suvaṇṇapādukāyo ārohitvā, yena nivesanadvāram tenupasaṅkhami. Amanussā dvāram vivariṃsu: “Mā Yasassa kulaputtassa koci antarāyam-akāsi agārasmā anagāriyam pabbajjāyā.” ti

Atha kho Yaso kulaputto yena nagaradvāram tenupasaṅkhami. Amanussā dvāram vivariṃsu: “Mā Yasassa kulaputtassa koci antarāyam-akāsi agārasmā anagāriyam pabbajjāyā.” ti

Atha kho Yaso kulaputto yena Isipatanaṃ Migadāyo tenupasaṅkhami. Tena kho pana samayena Bhagavā rattiyā paccūsasamayaṃ paccuṭṭhāya ajjhokāse caṅkhamati. Addasā kho Bhagavā Yasam kulaputtaṃ dūrato va āgacchantam disvāna caṅkamā orohitvā paññatte āsane nisīdi.

Atha kho Yaso kulaputto Bhagavato avidūre udānam udānesi: “Upaddutaṃ vata bho upassaṭṭham vata bho.” ti

Atha kho Bhagavā Yasam kulaputtaṃ etad-avoca: “Idam kho Yasa anupaddutaṃ idam anupassaṭṭham, ehi Yasa nisīda Dhammam te desessāmī.”<sup>145</sup> ti

Atha kho Yaso kulaputto: ‘Idam kira anupaddutaṃ idam anupassaṭṭhan,’-ti haṭṭho udaggo suvaṇṇapādukāhi orohitvā, yena

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<sup>144</sup> Thai: *upaddūtam*, and similarly throughout, alternate spelling.

<sup>145</sup> BJT: *desissāmī ti*, alternate form.

Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam̐ abhivādetvā,  
ekam-antam̐ nisīdi.

Ekam-antam̐ nisinnassa kho Yasassa kulaputtassa Bhagavā  
anupubbikatham̐<sup>146</sup> kathesi, seyyathīdam̐: dānakatham̐ sīlakatham̐  
saggakatham̐, kāmānam̐ ādīnavam̐ okāram̐ saṅkilesam̐, nekkhamme  
ānisaṃsam̐ pakāsesi.

Yadā Bhagavā aññāsi Yasam̐ kulaputtam̐ kallacittam̐ muducittam̐  
vinīvaraṇacittam̐ udaggacittam̐ pasannacittam̐, atha yā Buddhānam̐  
sāmuḁkaṃsikā Dhammadesanā tam̐ pakāsesi: Dukkham̐ Samudayam̐  
Nirodham̐ Maggam̐.

Seyyathā pi nāma suddham̐ vattham̐ apagatakāḷakam̐<sup>147</sup> sammad-eva  
rajanam̐ paṭiggaṇheyya, evam-eva Yasassa kulaputtassa tasmim̐ yeva  
āsane,<sup>148</sup> virajam̐ vītamalam̐ Dhammacakkhum̐ udapādi:

“Yam̐ kiñci samudayadhammam̐,  
sabbam-*taṃ* nirodhadhamman.”-ti

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<sup>146</sup> BJT: *ānupubbi-*, BJT always spells like this, the form arises from its use  
in compounds, the regular form is as in text; ChS: *anupubbim̐ katham̐*, and  
so throughout, parsed form of the compound.

<sup>147</sup> BJT: *kālakam̐*, here but *kāḷakam̐* elsewhere; BJT often shows  
indifference in writing *l/ḷ*.

<sup>148</sup> Thai: *yevāsane*, sandhi form of the words, also elsewhere.

[13: Yasassa pitu]

Atha kho Yasassa kulaputtassa Mātā pāsādam ārūhitvā,<sup>149</sup> Yasam kulaputtam apassantī yena seṭṭhī<sup>150</sup> gahapati tenupasaṅkami, upasaṅkamtivā seṭṭhim gahapatim etad-avoca: “Putto te gahapati Yaso na dissatī.” ti

Atha kho seṭṭhī gahapati, catuddisā assadūte uyyojetvā, sāmam yeva yena Isipatanam Migadāyo tenupasaṅkami. Addasā kho seṭṭhī gahapati suvaṇṇapādukānam nikkhepaṃ, disvāna tam yeva anugamāsi.<sup>151</sup>

Addasā kho Bhagavā seṭṭhim gahapatim dūrato va āgacchantam. disvāna Bhagavato etad-ahosi: “Yan-nūnāham tathārūpaṃ iddhābhisāṅkhāram abhisāṅkhāreyyam<sup>152</sup> yathā seṭṭhī gahapati idha nisinno idha nisinnam Yasam kulaputtam na passeyyā.” ti

Atha kho Bhagavā tathārūpaṃ iddhābhisāṅkhāram abhisāṅkhāresi.<sup>153</sup> Atha kho seṭṭhī gahapati yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam etad-avoca: “Api Bhante Bhagavā Yasam kulaputtam passeyyā?” ti

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<sup>149</sup> PTS, Thai: *abhirūhitvā*; ChS: *abhiruhitvā*, different forms, but same meaning.

<sup>150</sup> PTS, ChS: *seṭṭhi*, always for the nominative, but the form is given as *seṭṭhin* in PED, which gives *-ī* in the nominative.

<sup>151</sup> BJT, Thai: *anugamā*; it would mean: *he followed along after him*.

<sup>152</sup> Thai, ChS: *abhisāṅkhar-*; throughout, but it appears that the future passive participle form is derived from *abhisāṅkhāreti*, see PED: *Abhisankharoti*, in which case the long *-a-* is expected.

<sup>153</sup> BJT: *abhisāṅkhāsi*, I do not understand how we could get such a form from *abhisāṅkharoti*, maybe it is a printer's error.

“Tena hi gahapati nisīda appeva nāma<sup>154</sup> idha nisinno idha nisinnam  
Yasam kulaputtam passeyyāsī.” ti

Atha kho seṭṭhī gahapati: “Idheva kirāham nisinno idha nisinnam  
Yasam kulaputtam passissāmī,” ti haṭṭho udaggo Bhagavantam  
abhivādetvā ekam-antam nisīdi.

Ekam-antam nisinnassa kho seṭṭhissa gahapatissa Bhagavā  
anupubbikatham kathesi,<sup>155</sup> seyyathīdam: dānakatham sīlakatham  
saggakatham, kāmānam ādīnavam okāram saṅkilesam, nekkhamme  
ānisamsam pakāsesi.

Yadā Bhagavā aññāsi seṭṭhim gahapatim kallacittam muducittam  
vinīvaraṇacittam udaggacittam pasannacittam, atha yā Buddhānam  
sāmuikkamsikā Dhammadesanā tam pakāsesi: Dukkham Samudayam  
Nirodham Maggam.

Seyyathā pi nāma suddham vattham apagatakāḷakam sammad-eva  
rajanam paṭiggaṇheyya, evam-eva seṭṭhissa gahapatissa tasmim yeva  
āsane, viraṇam vītamalam Dhammacakkuṃ udapādi:

“Yam kiñci samudayadhammam,  
sabbam-tam nirodhadhammam.”-ti

Atha kho seṭṭhī gahapati, diṭṭhadhammo pattadhammo  
viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho  
vigatakathamkatho vesārajjappatto aparappaccayo Satthusāsane  
Bhagavantam etad-avoca: “Abhikkantam Bhante! Abhikkantam  
Bhante! Seyyathā pi Bhante nikkujjitam vā ukkujjeyya,  
paṭicchannam vā vivareyya, mūḷhassa vā maggam ācikkheyya,

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<sup>154</sup> Thai adds: *tvam*.

<sup>155</sup> BJT, PTS abbreviate: *kathesi - pe - aparappaccayo*.

andhakāre vā telappajjotaṃ<sup>156</sup> dhāreyya: ‘cakkhumanto rūpāni dakkhintī,’ ti evam-eva<sup>157</sup> Bhagavatā anekapariyāyena Dhammo pakāsito.

Esāham Bhante Bhagavantaṃ saraṇaṃ gacchāmi, Dhammañ-ca Bhikkhusaṅghañ-ca. Upāsakaṃ maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan,”-ti so va<sup>158</sup> loke paṭhamam upāsako ahosi tevāciko.

Atha kho Yasassa kulaputtassa pituno Dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa, anupādāya āsavehi cittaṃ vimucci.

Atha kho Bhagavato etad-ahosi: “Yasassa kho<sup>159</sup> kulaputtassa pituno Dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. Abhabbo kho Yaso kulaputto hīnāyāvattitvā kāme paribhuñjituṃ seyyathā pi pubbe agārikabhūto.<sup>160</sup> Yan-nūnāhaṃ taṃ iddhābhisāṅkhāraṃ paṭippassambheyyan?” ti

Atha kho Bhagavā taṃ iddhābhisāṅkhāraṃ paṭippassambhesi. Addasā kho seṭṭhī gahapati Yasaṃ kulaputtaṃ nisinnaṃ, disvāna Yasaṃ kulaputtaṃ etad-avoca: “Mātā te tāta Yasa paridevisokasamāpannā,<sup>161</sup> dehi Mātuyā<sup>162</sup> jīvitan!”-ti

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<sup>156</sup> BJT, PTS: *telappajjotaṃ*, and similarly throughout; the form = Sanskrit: *taila* + *pradyotaṃ* which would lead one to expect gemination.

<sup>157</sup> BJT, Thai: *evam-evaṃ*, but *evam-eva* in similar positions elsewhere.

<sup>158</sup> Thai: *ca*.

<sup>159</sup> PTS omits: *kho*.

<sup>160</sup> Thai: *āgārika-*, also below, this appears to be extracted from the compound form of the word.

<sup>161</sup> PTS: *-sammāpannā*, which has a similar meaning.

## II. Sāsanavaḍḍhanam̐ - 60

Atha kho Yaso kulaputto Bhagavantam̐ ullokesi. Atha kho Bhagavā seṭṭhim̐ gahapatiṃ etad-avoca: “Tam̐ kim̐ maññasi gahapati, Yasassa kulaputtassa<sup>163</sup> sekhena ñāṇena sekhena dassanena<sup>164</sup> Dhammo diṭṭho vidito<sup>165</sup> seyyathā pi tayā, tassa yathādiṭṭham̐ yathāviditam̐ bhūmim̐ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttam̐. Bhabbo nu kho so<sup>166</sup> gahapati hīnāyāvattitvā kāme paribhuñjituṃ seyyathā pi pubbe agārikabhūto?” ti

“No hetam̐ Bhante.” ti<sup>167</sup>

“Yasassa kho gahapati kulaputtassa, sekhena ñāṇena sekhena dassanena, Dhammo diṭṭho vidito seyyathā pi tayā, tassa yathādiṭṭham̐ yathāviditam̐ bhūmim̐ paccavekkhantassa, anupādāya āsavehi cittaṃ vimuttam̐. Abhabbo kho gahapati Yaso kulaputto hīnāyāvattitvā kāme paribhuñjituṃ seyyathā pi pubbe agārikabhūto.” ti

“Lābhā Bhante Yasassa kulaputtassa suladdham̐ Bhante Yasassa ulaputtassa yathā Yasassa kulaputtassa anupādāya āsavehi cittaṃ vimuttam̐. Adhivāsetu me Bhante Bhagavā ajjatanāya bhattam̐ Yasena kulaputtana pacchāsamaṇenā.” ti

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<sup>162</sup> PTS: *Mātu*, alternate form of the dative.

<sup>163</sup> BJT omits: *kulaputtassa*.

<sup>164</sup> ChS: *yassa sekkhena ñāṇena sekkhena dassanena, for he who has a trainee's knowledge, who has a trainee's insight*. ChS always spells *sekkh-* this way, which is an alternative form of the word.

<sup>165</sup> PTS, Thai omit: *vidito*, also below.

<sup>166</sup> PTS, Thai: *Yaso*.

<sup>167</sup> BJT omits: *ti*.

## II. Sāsanavaḍḍhanam̐ - 61

Adhivāsesi Bhagavā tuṅhībhāvena.<sup>168</sup> Atha kho seṭṭhī gahapati  
Bhagavato adhivāsanam̐ viditvā, uṭṭhāyāsanaṃ Bhagavantam̐  
abhivādetvā padakkhiṇam̐ katvā pakkāmi.

Atha kho Yaso kulaputto acirappakkante<sup>169</sup> seṭṭhimhi  
gahapatimhi<sup>170</sup> Bhagavantam̐ etad-avoca: “Labheyyāham̐ Bhante  
Bhagavato santike pabbajjam̐, labheyyam̐ upasampadan.”-ti

“Ehi bhikkhū” ti Bhagavā avoca “svākkhāto Dhammo, cara  
brahmacariyam̐<sup>171</sup> sammā dukkhassa antakiriyāyā.” ti Sā va tassa  
āyasmato upasampadā ahosi, tena kho pana samayena satta loke  
arahanto honti.

### *Yasassa Pabbajjā<sup>172</sup> Niṭṭhitā*

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<sup>168</sup> PTS: *tuṅhi-*, always thus in compounds.

<sup>169</sup> BJT: *acirappakkante* but gemination is to be expected.

<sup>170</sup> BJT omits: *gahapatimhi*.

<sup>171</sup> Thai reads: *brahmacariyan-ti* and drops the next three words which are  
a part of the normal formula.

<sup>172</sup> Thai: *yasassa pabbajjākathā niṭṭhitā*; PTS: *Yasapabbajjā*.

**[14: Yasassa Mātapurāṇadutiyaikā]**

Atha kho Bhagavā pubbaṅhasamayam nivāsetvā pattaḥcīvaram-  
ādāya, āyasmatā Yasena pacchāsamaṇena yena seṭṭhissa gahapatissa  
nivesanam tenupasaṅkami, upasaṅkamtivā paññatte āsane nisīdi.

Atha kho āyasmato Yasassa Mātā ca purāṇadutiyaikā ca yena  
Bhagavā tenupasaṅkamimsu, upasaṅkamtivā Bhagavantam  
abhivādetvā, ekam-antam nisīdimsu.

Tāsam Bhagavā anupubbikatham kathesi, seyyathīdam: dānakatham  
sīlakatham saggakatham, kāmānam ādīnavam okāram saṅkilesam,  
nekkhamme ānisaṃsam pakāsesi.

Yadā tā Bhagavā aññāsi kallacittā muducittā, vinīvaraṇacittā  
udaggacittā pasannacittā, atha yā Buddhānam sāmukkaṃsika  
Dhammadesanā tam pakāsesi: Dukkham Samudayam Nirodham  
Maggam.

Seyyathā pi nāma suddham vattham apagataḥlakam sammad-eva  
rajanam paṭiggaṇheyya, evam-eva tāsam tasmim yeva āsane virajam  
vītamalam Dhammacakkhum udapādi:

“Yam kiñci samudayadhammam,  
sabban-tam nirodhadhamman.”-ti

Tā diṭṭhadhammā pattadhammā, viditadhammā pariyogāḥhadhammā  
tiṇṇavicikicchā vigatakathamkathā, vesārajappattā aparappaccayā  
Satthusāsane Bhagavantam etad-avocum: “Abhikkantam Bhante!  
Abhikkantam Bhante!”<sup>173</sup> Seyyathā pi Bhante nikkujjitam vā  
ukkujeyya, paṭicchannam vā vivareyya, mūḥhassa vā maggam

ācikkheyya, andhakāre vā telappajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhintī,’ ti evam-eva<sup>174</sup> Bhagavatā anekapariyāyena Dhammo pakāsito.

Etā mayaṃ Bhante Bhagavantaṃ saraṇaṃ gacchāma, Dhammañ-ca Bhikkhusaṅghañ-ca. Upāsikāyo no Bhagavā dhāretu ajjatagge pāṇupetā saraṇaṃ gatā,” ti tā ca<sup>175</sup> loke paṭhamam upāsikā ahesum tevācikā.

Atha kho āyasmato Yasassa mātā ca pitā ca purāṇadutiyikā ca Bhagavantañ-ca āyasmantañ-ca Yasam paṇītena khādanīyena bhojanīyena<sup>176</sup> sahatthā santappetvā sampavāretvā, Bhagavantaṃ bhuttāvim onītapattapāṇim, ekam-antaṃ nisīdimsu.

Atha kho Bhagavā āyasmato Yasassa Mātarañ-ca Pitarañ-ca urāṇadutiyikañ-ca Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā, uṭṭhāyāsanaṃ pakkāmi.

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<sup>173</sup> BJT, PTS, ChS abbreviate: *abhikkantaṃ bhante ... etā mayaṃ...*

<sup>174</sup> Thai: *evam-evam*.

<sup>175</sup> BJT, Thai, ChS: *va*.

<sup>176</sup> PTS: *khādaniyena bhojaniyena*, and similarly throughout, alternate spelling.

## 15: Catugghisahāyakapabbajjā

Assosum̐ kho āyasmato Yasassa cattāro gihisahāyakā,<sup>177</sup>  
Bārāṇasiyam̐ seṭṭhānuseṭṭhīnam̐ kulānam̐ puttā, Vimalo Subāhu  
Puṇṇaji Gavampati: “Yaso kira kulaputto kesamassum̐ ohāretvā,  
kāśāyāni vatthāni acchādetvā, agārasmā anagāriyam̐ pabbajito.” ti

Sutvāna nesaṃ etad-ahosi: “Na hi<sup>178</sup> nūna so orako Dhammavinayo,  
na sā orakā pabbajjā yattha Yaso kulaputto kesamassum̐ ohāretvā,  
kāśāyāni vatthāni acchādetvā, agārasmā anagāriyam̐ pabbajito.” ti

Te yenāyasmā<sup>179</sup> Yaso tenupasaṅkamim̐su, upasaṅkamitvā  
āyasmantaṃ Yasaṃ abhivādetvā, ekam-antaṃ aṭṭhaṃsu. Atha kho  
āyasmā Yaso te cattāro gihisahāyake ādāya yena Bhagavā  
tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekam-  
antaṃ nisīdi.

Ekam-antaṃ nisinno kho āyasmā Yaso Bhagavantaṃ<sup>180</sup> etad-avoca:  
“Ime me Bhante cattāro gihisahāyakā Bārāṇasiyam̐  
seṭṭhānuseṭṭhīnam̐ kulānam̐ puttā, Vimalo Subāhu Puṇṇaji  
Gavampati, ime Bhagavā<sup>181</sup> ovadatu anusāsātū.” ti

Tesaṃ Bhagavā anupubbikathaṃ kathesi, seyyathīdam̐: dānakathaṃ  
sīlakathaṃ saggakathaṃ, kāmānam̐ ādīnavaṃ okāram̐ saṅkilesaṃ,  
nekkhamme ānisaṃsaṃ pakāsesi.

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<sup>177</sup> BJT: *gihī-*, and similarly throughout, alternate form.

<sup>178</sup> BJT: *ha*, an emphatic, always in this position.

<sup>179</sup> PTS: *te cattāro janā yenāyasmā Yaso, those four people approached venerable Yasa*, here and below.

<sup>180</sup> Thai omits: *Bhagavantaṃ*.

<sup>181</sup> PTS: *ime cattāro bhagavā ovadatu, please advise these four, Fortunate One...*

## II. Sāsanavaḍḍhanam - 65

Yadā te Bhagavā aññāsi kallacitte muducitte, vinīvaraṇacitte  
udaggacitte pasannacitte, atha yā Buddhānam sāmukkaṃsikā  
Dhammadesanā taṃ pakāsesi: Dukkham Samudayaṃ Nirodham  
Maggaṃ.

Seyyathā pi nāma suddham vattham apagatakāḷakam sammad-eva  
rajanam paṭiggaṇheyya, evam-eva tesam tasmim yeva āsane, virajam  
vītamalam Dhammacakkhum udapādi:

“Yaṃ kiñci samudayadhammaṃ,  
sabban-taṃ nirodhadhammaṃ.”-ti

Te diṭṭhadhammā pattadhammā, viditadhammā pariyogāḷhadhammā  
tiṇṇavicikicchā vigatakathamkathā, vesārajjappattā aparappaccayā  
Satthusāsane Bhagavantaṃ etad-avocum: “Labheyyāma mayaṃ  
Bhante Bhagavato santike pabbajjam, labheyyāma upasampadan.”-ti

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo, caratha  
brahmacariyam sammā dukkhassa antakiriyaṃ.” ti Sā va tesam  
āyasmantānam upasampadā ahoṣi.

Atha kho Bhagavā te bhikkhū Dhammiyā kathāya ovadi anusāsi.  
Tesaṃ Bhagavatā Dhammiyā kathāya ovadiyamānānaṃ  
anusāsiyamānānaṃ anupādāya āsavehi cittāni vimuccim̐su, tena kho  
pana samayena ekādasa loke arahanto honti.

*Catugghisahāyakappabbajjā*<sup>182</sup> *Niṭṭhitā.*

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<sup>182</sup> BJT: *Catugghisahāyakappabbajjā*; PTS: *Catugghipabbajjā*; ChS: *Catugghi-*.

## 16: Paññāsagihisahāyakapabbajā

Assosum kho āyasmato Yasassa paññāsamattā gihisahāyakā,  
Jānapadā<sup>183</sup> pubbānupubbakānam kulānam puttā: “Yaso kira  
kulaputto kesamassum ohāretvā, kāsāyāni vatthāni acchādetvā,  
agārasmā anagāriyam pabbajito.” ti

Sutvāna nesaṃ etad-ahosi: “Na hi nūna so orako Dhammavinayo, na  
sā orakā pabbajjā yattha Yaso kulaputto kesamassum ohāretvā,  
kāsāyāni vatthāni acchādetvā, agārasmā anagāriyam pabbajito.” ti

Te yenāyasmā Yaso tenupasaṅkamimsu, upasaṅkamtivā āyasmantaṃ  
Yasaṃ abhivādetvā, ekam-antaṃ aṭṭhamsu. Atha kho āyasmā Yaso  
te paññāsamatte gihisahāyake ādāya yena Bhagavā tenupasaṅkami,  
upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.

Ekam-antaṃ nisinno kho āyasmā Yaso Bhagavantaṃ etad-avoca:  
“Ime me Bhante paññāsamattā gihisahāyakā Jānapadā  
pubbānupubbakānam kulānam puttā, ime Bhagavā ovedatu  
anusāsātū.” ti

Tesaṃ Bhagavā anupubbikathaṃ kathesi, seyyathīdam: dānakathaṃ  
sīlakathaṃ saggakathaṃ, kāmānam ādīnavam okāram saṅkilesam,  
nekkhamme ānisaṃsam pakāsesi.<sup>184</sup>

Yadā te Bhagavā aññāsi kallacitte muducitte, vinīvaraṇacitte  
udaggacitte pasannacitte, atha yā Buddhānam sāmukkaṃsika  
Dhammadesanā taṃ pakāsesi: Dukkhaṃ Samudayaṃ Nirodhaṃ  
Maggam.

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<sup>183</sup> PTS: *janapadā*, and similarly throughout, but *janapada* means the state,  
*jānapada* the people belonging to the state.

<sup>184</sup> BJT, PTS abbreviate: ...*pakāsesi* - *pe* - *dukkham*...

Seyyathā pi nāma suddham̐ vattham̐ apagatakāḷakam̐ sammad-eva rajanam̐ paṭiggaṇheyya, evam-eva tesam̐ tasmim̐ yeva āsane, virajam̐ vītamalam̐ Dhammacakkhum̐ udapādi:

“Yam̐ kiñci samudayadhamman̐,  
sabban-tam̐ nirodhadhamman̐.”-ti

Te diṭṭhadhammā pattadhammā, viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakatham̐kathā vesārajappattā aparappaccayā Satthusāsane Bhagavantam̐ etad-avocum̐: “Labheyyāma mayam̐ Bhante Bhagavato santike pabbajjam̐, labheyyāma upasampadan̐.”-ti

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo, caratha brahmacariyam̐ sammā dukkhassa antakiriyyāyā.” ti Sā va tesam̐ āyasmantānam̐ upasampadā ahoṣi.

Atha kho Bhagavā te bhikkhū Dhammiyā kathāya ovadi anusāsi. Tesam̐ Bhagavatā Dhammiyā kathāya ovadiyamānānam̐ anusāsiyamānānam̐ anupādāya āsavehi cittāni vimuccim̐su, tena kho pana samayena ekasaṭṭhi<sup>185</sup> loke arahanto honti.

*Paññāsagihisahāyakapabbajā Niṭṭhitā*<sup>186</sup>

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<sup>185</sup> Thai: *-saṭṭhī*, but the declension is in *-i*.

<sup>186</sup> BJT, PTS, Thai omit this end-title; ChS adds: *Niṭṭhitā ca Pabbajjākathā*.

## 17: Mārakathā

Atha kho Bhagavā<sup>187</sup> bhikkhū āmantesi: “Muttoham<sup>188</sup> bhikkhave sabbapāsehi ye dibbā ye ca mānūsā, tumhe pi bhikkhave muttā sabbapāsehi ye dibbā ye ca mānūsā.

Caratha bhikkhave cārikam̐ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam̐. Mā ekena dve agamittha, desetha bhikkhave Dhammam̐, ādikalyāṇam̐ majjhakalyāṇam̐ pariyoṣānakalyāṇam̐, sāttham̐ sabyañjanam̐;<sup>189</sup> kevalaparipuṇṇam̐ parisuddham̐ brahmacariyam̐ pakāsetha, santi sattā apparajakkhajātikā assavanatā Dhammassa parihāyanti, bhavissanti Dhammassa aññātāro. Aham-pi bhikkhave yena Uruvelā Senānigamo<sup>190</sup> tenupasaṅkamissāmi Dhammadesanāyā.” ti

Atha kho Māro Pāpimā yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam̐ gāthāya ajjhabhāsi:

---|---||---|--- pathyā  
“Baddhosi sabbapāsehi ye dibbā ye ca mānūsā,  
---|---||---|---  
Mahābandhanabaddhosi, na me samaṇa mokkhasī!” ti

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<sup>187</sup> ChS adds: *te*.

<sup>188</sup> PTS, Thai, ChS: *muttāham̐*, alternate sandhi, but in *mutto* + *aham̐* we would expect elision of the *a*- element.

<sup>189</sup> PTS: *savyañjanam̐*, showing the *b/v* alternation.

<sup>190</sup> BJT: *Senānigamo*, *Senāni Town*.

## II. Sāsanavaḍḍhanam̐ - 70

-----|-----||-----|----- pathyā  
“Muttoham̐<sup>191</sup> sabbapāsehi ye dibbā ye ca mānūsā,  
-----|-----||-----|-----  
Mahābandhanamuttomhi: nihato tvam-asi Antakā!” ti

-----|-----||-----|----- pathyā  
“Antalikkhacaro pāso yvāyaṃ carati mānaso,  
-----|-----||-----|-----  
Tena taṃ bandhayissāmi, na me samaṇa mokkhasī.” ti

-----|-----||-----|----- pathyā  
“Rūpā saddā rasā gandhā<sup>192</sup> phoṭṭhabbā ca manoramā,  
-----|-----||-----|-----  
Ettha me vigato chando: nihato tvam-asi Antakā.” ti

Atha kho Māro Pāpimā: “Jānāti maṃ Bhagavā jānāti maṃ Sugato!”  
ti Dukkhī dummano tatthevantaradhāyi.<sup>193</sup>

### *Māarakathā Niṭṭhitā*<sup>194</sup>

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<sup>191</sup> PTS, ChS: *mutt' āham̐*, also in the repetition below metrically they are identical, but I think elision of the *a*-element is better grammatically.

<sup>192</sup> PTS, Thai, ChS: *gandhā rasā*, which would give the rare *tavipulā*.

<sup>193</sup> BJT, PTS, ChS add *ti*, but this isn't the end of a quote, and has probably arisen from its appearance as a separate discourse in *Mārasaṃyuttaṃ* (SN1.4.5), where the *ti* is appropriate.

<sup>194</sup> BJT has the following curious end-title: *Māarakathā Ekādasami Niṭṭhitā*, and numbers the next section also, which is not done elsewhere.

## 18: Tīhi Saraṇagamanehi Upasampadākathā<sup>195</sup>

Tena kho pana samayena bhikkhū nānādisā nānājanapadā,  
pabbajjāpekkhe ca upasampadāpekkhe ca<sup>196</sup> ānenti: “Bhagavā ne  
pabbājessati upasampādessatī,” ti tattha bhikkhū ceva kilamanti  
pabbajjāpekkhā ca upasampadāpekkhā ca.

Atha kho Bhagavato rahogatassa paṭisallīnassa, evaṃ cetaso  
parivitakko udapādi: “Etarahi kho bhikkhū nānādisā nānājanapadā,  
pabbajjāpekkhe ca upasampadāpekkhe ca ānenti: ‘Bhagavā ne  
pabbājessati upasampādessatī,’ ti tattha bhikkhū ceva kilamanti  
pabbajjāpekkhā ca upasampadāpekkhā ca.

Yan-nūnāham bhikkhūnam anujāneyyam ‘Tumhe va dāni bhikkhave  
tāsu tāsu disāsu tesu tesu janapadesu, pabbājetha upasampādethā?’” ti

Atha kho Bhagavā sāyaṇhasamayam paṭisallānā vuṭṭhito, etasmim  
nidāne etasmim pakaraṇe Bhikkhusaṅgham sannipātāpetvā,<sup>197</sup>  
Dhammim katham<sup>198</sup> katvā, bhikkhū āmantesi: “Idha mayham  
bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivitakko  
udapādi: ‘Etarahi kho bhikkhū nānādisā nānājanapadā,  
pabbajjāpekkhe ca upasampadāpekkhe ca ānenti: “Bhagavā ne  
pabbājessati upasampādessatī,” ti tattha bhikkhū ceva kilamanti  
pabbajjāpekkhā ca upasampadāpekkhā ca. Yan-nūnāham

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<sup>195</sup> ChS has this title at the end of the section, but here for some unknown  
reason prints: *Pabbajjūpasampadākathā*.

<sup>196</sup> BJT omits *ca* twice, and reads: *pabbajjāpekkhe upasampadāpekkhe* (same  
below). BJT spells in this way throughout.

<sup>197</sup> ChS omits: *Bhikkhusaṅgham sannipātāpetvā*.

<sup>198</sup> PTS abbreviates: *...nidāne - pe - dhammikatham...* which shows the  
compound form of the words in the text.

## II. Sāsanavaḍḍhanam - 72

bhikkhūnaṃ anujāneyyaṃ “Tumhe va dāni bhikkhave tāsu tāsu disāsu tesu tesu janapadesu, pabbājetha upasampādetthā”?’ ti

Anujānāmi bhikkhave tumhe va dāni tāsu tāsu disāsu tesu tesu janapadesu, pabbājetha upasampādetthā.<sup>199</sup> Evañ-ca pana bhikkhave pabbājetabbo upasampādetabbo: paṭhamam kesamassum ohārāpetvā, kāsāyāni vatthāni acchādāpetvā,<sup>200</sup> ekamsam uttarāsaṅgam kārāpetvā, bhikkhūnaṃ pāde vandāpetvā, ukkuṭikaṃ nisīdāpetvā, añjalim paggaṇhāpetvā, evam vadehī ti vattabbo:

‘Buddham saraṇam gacchāmi  
Dhammam saraṇam gacchāmi  
Saṅgham saraṇam gacchāmi

Dutiyam-pi Buddham saraṇam gacchāmi  
Dutiyam-pi Dhammam saraṇam gacchāmi  
Dutiyam-pi Saṅgham saraṇam gacchāmi

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<sup>199</sup> BJT: *upasampādetthāti*, but this doesn’t end the quote, and it appears to be simply carried through from the reflection above where it is indeed suitable.

<sup>200</sup> BJT gives the simple verbs here: *ohāretvā ... acchādetvā*, but the causative forms of the following verbs.

## II. Sāsanavaḍḍhanam - 73

Tatīyam-pi Buddhaṃ saraṇaṃ gacchāmi  
Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi  
Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmī.’ ti

Anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajjāṃ  
upasampadan.”-ti

*Tīhi Saraṇagamanehi Upasampadākathā Niṭṭhitā*<sup>201</sup>

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<sup>201</sup> BJT: *Tīhi Saraṇagamanehi Pabbajjā-Upasampadākathā Dvadasami Niṭṭhitā.*

## 19: Dutiya-Mārakathā

Atha kho Bhagavā Vassaṃ vuttho<sup>202</sup> bhikkhū āmantesi: “Mayhaṃ kho bhikkhave yoniso manasikārā yoniso sammappadhānā, anuttarā vimutti anuppattā anuttarā vimutti sacchikatā; tumhe pi bhikkhave yoniso manasikārā yoniso sammappadhānā, anuttaram vimuttiṃ anuppattātha anuttaram vimuttiṃ sacchikarothā.” ti

Atha kho Māro Pāpimā yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi:

---|---||---|--- pathyā  
“Baddhosi Mārapāsehi ye dibbā ye ca mānūsā,  
---|---|---|---|---  
Mārabandhanabaddhosi,<sup>203</sup> na me samaṇa mokkhasī!” ti

---|---||---|--- pathyā  
“Muttoham Mārapāsehi ye dibbā ye ca mānūsā,  
---|---|---|---|---  
Mārabandhanamuttomhi: nihato tvam-asi Antakā!” ti

Atha kho Māro Pāpimā: “Jānāti maṃ Bhagavā jānāti maṃ Sugato!”  
ti dukkhī dummano tatthevantaradhāyi.

### *Dutiya-Mārakathā Niṭṭhitā*<sup>204</sup>

<sup>202</sup> ChS: *Vassamvuttho* (sic).

<sup>203</sup> PTS, ChS: *Mahā*-, here and below (as in the first version).

<sup>204</sup> BJT, PTS, Thai omit this end-title.

## 20: Bhaddavaggiyasahāyakānam Vatthu

Atha kho Bhagavā Bārāṇasiyaṃ yathābhirantaṃ viharitvā, yena Uruvelā tena cārikaṃ pakkāmi. Atha kho Bhagavā maggā okkamma, yena aññataro vanasaṅḍo tenupasaṅkami, upasaṅkamtivā taṃ vanasaṅḍaṃ ajjhogāhetvā, aññatarasmim̐ rukkhamūle nisīdi.

Tena kho pana samayena tiṃsamattā bhaddavaggiyā sahāyakā sapajāpatikā, tasmim̐ vanasaṅḍe paricārenti. Ekassa pajāpati nāhosi, tassa atthāya<sup>205</sup> vesī ānītā ahosi. Atha kho sā vesī tesu pamattesu paricārentesu, bhaṅḍaṃ ādāya palāyittha.

Atha kho te sahāyakā sahāyakassa veyyāvaccam̐ karontā, taṃ itthim̐ gavesantā taṃ vanasaṅḍaṃ āhiṅḍantā. Addasaṃsu Bhagavantam̐ aññatarasmim̐ rukkhamūle nisinnaṃ, disvāna yena Bhagavā tenupasaṅkamimsu, upasaṅkamtivā Bhagavantam̐ etad-avocum̐: “Api Bhante Bhagavā<sup>206</sup> itthim̐ passeyyā?” ti

“Kim̐ pana vo kumārā itthiyā?” ti

“Idha mayaṃ Bhante tiṃsamattā bhaddavaggiyā sahāyakā sapajāpatikā, imasmim̐ vanasaṅḍe paricārayimhā. Ekassa pajāpati nāhosi, tassa atthāya vesī ānītā ahosi. Atha kho sā Bhante vesī amhesu pamattesu paricārentesu, bhaṅḍaṃ ādāya palāyittha. Tena<sup>207</sup> mayaṃ Bhante sahāyakā sahāyakassa veyyāvaccam̐ karontā, taṃ itthim̐ gavesantā imaṃ vanasaṅḍaṃ āhiṅḍamā.” ti

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<sup>205</sup> PTS, Thai: *tassatthāya*, sandhi form of the words in the text.

<sup>206</sup> PTS adds *ekam̐*.

<sup>207</sup> ChS: *te*.

## II. Sāsanavaḍḍhanāṃ - 76

“Taṃ kiṃ maññatha vo kumārā katamaṃ nu kho tumhākaṃ varaṃ: yaṃ vā tumhe itthiṃ gaveseyyātha, yaṃ vā attānaṃ gaveseyyāthā?” ti

“Etad-eva Bhante amhākaṃ varaṃ yaṃ mayaṃ attānaṃ gaveseyyāma.” ti

“Tena hi vo kumārā nisīdatha Dhammaṃ vo desessāmi.” ti

“Evaṃ Bhante” ti kho te bhaddavaggiyā sahāyakā, Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdiṃsu.

Tesaṃ Bhagavā anupubbikathaṃ kathesi, seyyathīdaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi.

Yadā te Bhagavā aññāsi kallacitte muducitte, vinīvaraṇacitte udaggacitte pasannacitte, atha yā Buddhānaṃ sāmukkaṃsikaṃ Dhammadesanā taṃ pakāsesi: Dukkhaṃ Samudayaṃ Nirodhaṃ Maggaṃ.

Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammad-eva rajanaṃ paṭiggaṇheyya, evam-eva tesaṃ tasmim̐ yeva āsane, virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:

“Yaṃ kiñci samudayadhammaṃ,  
sabban-taṃ nirodhadhammaṃ.”-ti

Te diṭṭhadhammā pattadhammā, viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā, vesārajappattā aparappaccayā Satthusāsane Bhagavantaṃ etad-avocuṃ: “Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjaṃ, labheyyāma upasampadan.”-ti “Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo,

## II. Sāsanavaḍḍhanam - 77

caratha brahmacariyam sammā dukkhassa antakiriyyā.” ti  
Sā va tesam āyasmantānam upasampadā ahosi.

*Bhaddavaggiyasahāyakānam Vatthu*<sup>208</sup> *Niṭṭhitam*

*Dutiyabhāṇavāram*<sup>209</sup>

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<sup>208</sup> PTS: *Vatthum*, an alternate form of the accusative.

<sup>209</sup> BJT, PTS: *Dutiyaka-*; ChS: *Bhāṇavāro*.

### [III: Uruvelapāṭihāriyāni]

#### 21: Paṭhamam Pāṭihāriyam<sup>210</sup> (Gajjam)

Atha kho Bhagavā anupubbena cārikaṃ caramāno yena Uruvelā tad-avasari. Tena kho pana samayena Uruvelāyaṃ tayo jaṭilā paṭivasanti: Uruvelakassapo Nadīkassapo Gayākassapo ti.

Tesu Uruvelakassapo jaṭilo pañcannaṃ jaṭilasatānaṃ nāyako hoti vināyako aggo pamukho pāmokkho. Nadīkassapo jaṭilo tiṇṇam jaṭilasatānaṃ nāyako hoti vināyako aggo pamukho pāmokkho. Gayākassapo jaṭilo dvinnaṃ jaṭilasatānaṃ nāyako hoti vināyako aggo pamukho pāmokkho.

Atha kho Bhagavā yena Uruvelakassapassa jaṭilassa assamo tenupasaṅkami, upasaṅkamitvā Uruvelakassapaṃ jaṭilaṃ etad-avoca: “Sace te Kassapa agaru vaseyyāma ekarattim<sup>211</sup> agyāgāre.” ti

“Na kho me Mahāsamaṇa garu, caṇḍettha<sup>212</sup> Nāgarājā iddhimā āsīviso<sup>213</sup> ghoraviso, so taṃ mā viheṭhesī.” ti

Dutiyam-pi kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca: “Sace te Kassapa agaru vaseyyāma ekarattim agyāgāre.” ti

“Na kho me Mahāsamaṇa garu, caṇḍettha Nāgarājā iddhimā āsīviso ghoraviso, so taṃ mā viheṭhesī.” ti

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<sup>210</sup> ChS has: *uruvelapāṭihāriyakathā* here, but *paṭhamam pāṭihāriyam* as the end-title.

<sup>211</sup> PTS: *-rattam*, similarly throughout, but the word is *ratti*.

<sup>212</sup> Thai: *api ca kho caṇḍettha*, similarly throughout.

<sup>213</sup> PTS, ChS: *āsi-*, and similarly throughout.

Tatīyam-pi kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca: “Sace te Kassapa agaru vaseyyāma ekarattim agyāgāre.” ti

“Na kho me Mahāsamaṇa garu, caṇḍettha Nāgarājā iddhimā āsīviso ghoraviso,<sup>214</sup> so taṃ mā viheṭhesī.” ti

“Appeva maṃ na viheṭheyya iṅha tvaṃ Kassapa anujānāhi agyāgāran”.-ti

“Vihara Mahāsamaṇa yathāsukhan.”-ti

Atha kho Bhagavā agyāgāraṃ pavisitvā tiṇasantharakaṃ paññāpetvā, nisīdi, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.<sup>215</sup>

Atha kho so Nāgo addasa<sup>216</sup> Bhagavantaṃ paviṭṭhaṃ, disvāna dukkhī dummano padhūpāsī.<sup>217</sup> Atha kho Bhagavato etad-ahosi: “Yan-nūnāhaṃ imassa Nāgassa anupahacca chaviñ-ca cammañ-ca maṃsañ-ca nhāruñ-ca<sup>218</sup> aṭṭhiñ-ca aṭṭhimiñjañ-ca tejasā tejaṃ pariyādiyeyyan?”-ti<sup>219</sup> Atha kho Bhagavā tathārūpaṃ iddhābhisankhāraṃ abhisankhāritvā padhūpāsī.<sup>220</sup>

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<sup>214</sup> BJT omits *ghoraviso*, presumably a printer’s error.

<sup>215</sup> PTS: *upaṭṭhapetvā*, both forms are found in the texts.

<sup>216</sup> PTS omits *addasa*; ChS: *addasā kho so nāgo*.

<sup>217</sup> BJT omits: *dukkhī*; ChS reads: *disvāna dukkhī padhūpāyi*.

<sup>218</sup> BJT: *nahāruñca*, and similarly throughout, inserting the epenthetic vowel.

<sup>219</sup> Thai: *pariyādeyyan ti*, presumably taking the verb to *pariyādāti*.

<sup>220</sup> ChS: *padhūpāyi*, throughout, this appears to be an alternate form of the aorist.

Atha kho so Nāgo makkhaṃ asahamāno<sup>221</sup> pajjali. Bhagavā pi tejodhātuṃ samāpajjitvā pajjali, ubhinnaṃ sajotibhūtānaṃ<sup>222</sup> agyāgāraṃ ādittaṃ viya hoti, sampajjalitaṃ sajotibhūtaṃ.

Atha kho te jaṭilā agyāgāraṃ parivāretvā evam-āhaṃsu: “Abhirūpo vata bho Mahāsamaṇo Nāgena viheṭhiyatī.” ti<sup>223</sup>

Atha kho Bhagavā tassā rattiyaṃ accayena, tassa Nāgassa anupahacca chaviñ-ca cammañ-ca, mamsañ-ca nhāruñ-ca aṭṭhiñ-ca aṭṭhimiñjañ-ca, tejasā tejaṃ pariyādayitvā,<sup>224</sup> patte pakkhipitvā, Uruvelakassapassa jaṭilassa dassesi: “Ayaṃ te Kassapa Nāgo pariyādinno assa tejasā tejo.” ti

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma caṇḍassa Nāgarājassa iddhimato āsīvisassa ghoravisassa tejasā tejaṃ pariyādayissati, na tveva ca kho Arahā yathā ahan.”-ti

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<sup>221</sup> BJT: *dukkhaṃ asahamāno, unbearably miserable*; Thai: *asahanto*, alternate form of the present participle.

<sup>222</sup> Thai: *sañjoti-*, and similarly throughout, but I cannot locate this form in the dictionaries.

<sup>223</sup> PTS: *viheṭhiyissatī ti, he will be harrassed*, future tense, but the present tense seems more appropriate when commenting on an ongoing event.

<sup>224</sup> PTS: *pariyādayitvā*, also elsewhere.

[22: Paṭhamam Pāṭihāriyam (Gāthā)]

--|u-u|uu-||uu-|--|u-u|uuuu| - Gīti  
Nerañjarāya Bhagavā Uruvelā Kassapaṃ jaṭīlam-avōca:<sup>225</sup>  
Nerañjarāya<sup>226</sup> Bhagavā Uruvelakassapaṃ jaṭīlam-avoca:<sup>227</sup>

uu-|--uu|uuuu|u-u,|--|u-u|uu-|--  
“Sacē te Kassapa agaru viharemu ajuṇḥō aggisaraṇamhī.” ti  
“Sace te Kassapa agaru viharemu ajuṇḥō<sup>228</sup> aggisaraṇamhī.” ti<sup>229</sup>

uu-|u-u|uuuu||--|--|u-u|--|--  
“Na khō me Mahāsamaṇa garu phāsūkāmo ca taṃ nivāremi,  
“Na kho me Mahāsamaṇa garu phāsukāmo ca<sup>230</sup> taṃ nivāremi,

--|u-u|--|--|uu|--|u-u|--|--  
Caṇḍettha Nāgarājā ghoraviso so ta’ mā viheṭhesī” ti  
Caṇḍettha Nāgarājā iddhimā āsīviso ghoraviso so taṃ mā viheṭhesī”  
ti

<sup>225</sup> I have reconstructed the verses, and they are printed above the text. I had much help from Alsdorf’s work, but I find myself unable to follow many of his proposed readings. The verses are in Gīti metre throughout. Most of the readings rejected below are because they do not fit in with the metre.

<sup>226</sup> BJT: *Nerañjarāyam*, alternate form of the locative.

<sup>227</sup> ChS lays out the lines as verse from *Na kho me Mahāsamaṇa*... onwards; neither PTS nor Thai seem to recognise them as verses.

<sup>228</sup> ChS: *ajjaṇho*, the word is from *ajja + juṇho*, with ellipsis of the *-a* element leading to loss of the initial consonant in the second word; the ChS form arises through eliding the initial syllable of the second word.

<sup>229</sup> PTS, ChS: *aggisālamhī ti; in the fire hall*.

<sup>230</sup> PTS: *va*, ChS omits.



UU-|U-U|---|-,|---|U-U|---|U-

Ubhinnaṃ sajotibhūtānaṃ āgāraṃ udicare jaṭilā:

Ubhinnaṃ sajotibhūtānaṃ agyāgāraṃ udicare jaṭilā:<sup>234</sup>

UU-|---|UU|---|U-,|---|UU|---|UU|U-|U-

Abhirūpo vata bho Samaṇo Nāgena viheṭhiyati bhaṇanti.

“Abhirūpo vata bho Mahāsamaṇo Nāgena viheṭhiyatī” ti<sup>235</sup> bhaṇanti.

UU-|---|---|---|U,U-|---|U-U|---|U-

Atha rattiyā accāyena hatā Nāgassa acciyo honti,

Atha rattiyā<sup>236</sup> accayena, hatā Nāgassa acciyo honti,<sup>237</sup>

---|U-U|UU-||U-U|---|---|---|U-

Iddhīmato pana ṭhitā anekavaṇṇā accīyo honti.

Iddhimato pana ṭhitā<sup>238</sup> anekavaṇṇā acciyo honti.

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<sup>234</sup> ChS: *agyāgāraṃ ādittam hoti sampajjalitam sajotibhutam udicare jaṭilā, the sacrificial firehouse was on fire, and burned so bright the yogis surveying (it), (said)*: ChS has a very different reading here to the other texts.

<sup>235</sup> PTS: *nāge na viheṭhissiyatī ti*; giving a different meaning: *will not be harassed by the Dragon*.

<sup>236</sup> PTS: *atha kho tassā rattiyā*; ChS: *atha tassā rattiyā*; (*with the passing*) *of that night*.

<sup>237</sup> BJT, Thai: *Ahināgassa acciyo na honti*; meaning: *the Snake-Dragon's flames were no more*.

<sup>238</sup> BJT: *panuṭṭhitā, (the ... flames ...) flared up*, which is perhaps even a better meaning, but spoils the metre.

--|○○-|○○-||--|--|○○-|○○-|-

Nīlā atha lohitaḱā mañjeṭṭhā pītakā phalikavaṇṇā

Nīlā<sup>239</sup> atha lohitaḱā mañjeṭṭhā<sup>240</sup> pītakā phalikavaṇṇāyo<sup>241</sup>

--|○○-|○○-||--|--|○○-|○○-|-

Aṅgīrasassa kāye anekavaṇṇā accīyo honti.

Aṅgīrasassa<sup>242</sup> kāye anekavaṇṇā acciyo honti.

--|○○-|○○-||○○-|--|○○-|○○-|-

Pattamhi odahitvā, Ahināgamṁ brāhmaṇassa dassesi:

Pattamhi odahitvā, Ahināgamṁ brāhmaṇassa dassesi:

--|○○-|○○-||○○-|--|○○-|○○-|-

“Taṁ te Kassapa Nāgo pariyādinn’ assa tejasā tejo.” ti

“Ayaṁ te Kassapa Nāgo pariyādinno assa tejasā tejo.” ti

Atha kho Uruvelakassapo jaṭilo Bhagavato iminā iddhipāṭihāriyena  
abhippasanno Bhagavantam etad-avoca: “Idheva Mahāsamaṇa  
vihara<sup>243</sup> ahaṁ te dhuvabhattenā.” ti

### *Paṭhamam Pāṭihāriyam*

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<sup>239</sup> BJT: *Nīlakā*, which spoils the metre.

<sup>240</sup> ChS: *mañjiṭṭhā*, alternate spelling.

<sup>241</sup> BJT: *phalika-*, alternate spelling, showing the *l/lj* alternation.

<sup>242</sup> BJT, PTS, Thai: *Aṅgīrasassa*, but long *-ī-* is needed m.c.

<sup>243</sup> Thai: *viharam*, meaning: *living (right here)*.

### 23: Dutiyāṃ Pāṭihāriyaṃ

Atha kho Bhagavā Uruvelakassapassa jaṭilassa assamassa avidūre, aññatarasmim vanasaṅḍe vihāsi. Atha kho Cattāro Mahārājāno, abhikkantāya rattiyā, abhikkantavaṇṇā kevalakappaṃ vanasaṅḍaṃ obhāsetvā, yena Bhagavā tenupasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā, catuddisā aṭṭhamsu seyyathā pi mahantā aggikkhandhā.

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena, yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ etad-avoca: “Kālo Mahāsamaṇa niṭṭhitaṃ bhattaṃ. Ke nu kho te Mahāsamaṇa abhikkantāya rattiyā, abhikkantavaṇṇā kevalakappaṃ vanasaṅḍaṃ obhāsetvā, yena tvaṃ tenupasaṅkamimsu, upasaṅkamitvā taṃ abhivādetvā, catuddisā aṭṭhamsu seyyathā pi mahantā aggikkhandhā?” ti

“Ete kho Kassapa Cattāro Mahārājāno, yenaṃ tenupasaṅkamimsu Dhammassavanāyā.” ti<sup>244</sup>

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma Cattāro pi Mahārājāno upasaṅkamissanti Dhammassavanāya, na tveva ca kho Arahā yathā ahan.”-ti

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā, tasmim yeva vanasaṅḍe vihāsi.

### *Dutiyāṃ Pāṭihāriyaṃ*<sup>245</sup>

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<sup>244</sup> BJT, PTS: *Dhammassavanāyā ti*, and similarly throughout; we would expect gemination in this word (= Sanskrit: *śravaṇ-*), but sometimes in the texts it is missing.

## 24: Tatiyaṃ Pāṭihāriyaṃ

Atha kho Sakko Devānam-into, abhikkantāya rattiyā,  
abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ obhāsetvā, yena  
Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam abhivādetvā,  
ekam-antaṃ aṭṭhāsi seyyathā pi mahā-aggikkhandho, purimāhi<sup>246</sup>  
vaṇṇanibhāhi, abhikkantataro ca paṇītataro ca.

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena, yena  
Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam etad-avoca:  
“Kālo Mahāsamaṇa niṭṭhitaṃ bhattam. Ko nu kho so Mahāsamaṇa  
abhikkantāya rattiyā, abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ  
obhāsetvā, yena tvam tenupasaṅkami, upasaṅkamtivā tam  
abhivādetvā, ekam-antaṃ aṭṭhāsi seyyathā pi mahā-aggikkhandho,  
purimāhi vaṇṇanibhāhi, abhikkantataro ca paṇītataro cā.” ti

“Eso kho Kassapa Sakko Devānam-into, yenāham tenupasaṅkami  
Dhammassavanāyā.” ti Atha kho Uruvelakassapassa jaṭilassa etad-  
ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma  
Sakko pi<sup>247</sup> Devānam-into upasaṅkamissati Dhammassavanāya, na  
tveva ca kho Arahā yathā ahan.”-ti

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjivā,  
tasmim yeva vanasaṇḍe vihāsi.

### *Tatiyaṃ Pāṭihāriyaṃ*<sup>248</sup>

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<sup>245</sup> PTS: *dutiyaṃ pāṭihāriyaṃ*, compound form, but compare PTS' writing  
*paṭhamam pāṭihāriyaṃ* above and *pañcamaṃ pāṭihāriyaṃ* below.

<sup>246</sup> PTS: *pūrimāhi*, here and below, but third time *purimāhi*. Alternate  
forms.

<sup>247</sup> Thai omits: *pi*.

<sup>248</sup> PTS: *tatiyaṃ pāṭihāriyaṃ*.

## 25: Catuttham Pāṭihāriyam

Atha kho Brahmā Sahampati, abhikkantāya rattiyā,  
abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ obhāsetvā, yena  
Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam abhivādetvā,  
ekam-antaṃ aṭṭhāsi seyyathā pi mahā-aggikkhandho, purimāhi  
vaṇṇanibhāhi, abhikkantataro ca paṇītataro ca.

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena, yena  
Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam etad-avoca:  
“Kālo Mahāsamaṇa niṭṭhitaṃ bhattam. Ko nu kho so Mahāsamaṇa  
abhikkantāya rattiyā, abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ  
obhāsetvā, yena tvam tenupasaṅkami, upasaṅkamtivā tam  
abhivādetvā, ekam-antaṃ aṭṭhāsi seyyathā pi mahā-aggikkhandho,  
purimāhi vaṇṇanibhāhi, abhikkantataro ca paṇītataro cā.” ti

“Eso kho Kassapa Brahmā Sahampati, yenāham tenupasaṅkami  
Dhammassavanāyā.” ti Atha kho Uruvelakassapassa jaṭilassa etad-  
ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma  
Brahmā pi<sup>249</sup> Sahampati upasaṅkamissati Dhammassavanāya, na  
tveva ca kho Arahā yathā ahan.”-ti

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā,  
tasmim yeva vanasaṇḍe vihāsi.

## *Catuttham Pāṭihāriyam*<sup>250</sup>

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<sup>249</sup> Thai omits: *pi*.

<sup>250</sup> PTS: *catutthakapāṭihāriyam*.

## 26: Pañcamam Pāṭihāriyam

Tena kho pana samayena Uruvelakassapassa jaṭilassa mahāyañño accupaṭṭhito hoti, kevalakappā ca Aṅgamagadhā, pahūtaṃ khādanīyam bhojanīyam ādāya, abhikkamitukāmā honti. Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Etarahi kho me mahāyañño paccupaṭṭhito, kevalakappā ca Aṅgamagadhā, pahūtaṃ khādanīyam bhojanīyam ādāya, abhikkamissanti. Sace Mahāsamaṇo mahājanakāye iddhipāṭihāriyam karissati Mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. Aho nūna Mahāsamaṇo svātanāya nāgaccheyyā.” ti

Atha kho Bhagavā, Uruvelakassapassa jaṭilassa cetasā cetoparivitakkam-aññāya, Uttarakurum gantvā, tato piṇḍapātaṃ āharitvā, Anotattadahe paribhuñjitvā, tattheva divāvihāram akāsi.

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena, yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam etad-avoca: “Kālo Mahāsamaṇa niṭṭhitaṃ bhattam. Kim nu kho Mahāsamaṇa hiyyo nāgamāsi, api ca mayam tam sarāma: ‘Kim nu kho Mahāsamaṇo nāgacchatī?’ ti Khādanīyassa ca bhojanīyassa ca<sup>251</sup> te paṭiviso<sup>252</sup> ṭhapito.” ti

“Nanu te Kassapa etad-ahosi: ‘Etarahi kho me mahāyañño paccupaṭṭhito, kevalakappā ca Aṅgamagadhā, pahūtaṃ khādanīyam bhojanīyam ādāya, abhikkamissanti. Sace Mahāsamaṇo mahājanakāye iddhipāṭihāriyam karissati Mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. Aho nūna Mahāsamaṇo svātanāya nāgaccheyyā’? ti

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<sup>251</sup> Thai omits: *bhojanīyassa ca*, presumably by mistake.

<sup>252</sup> ChS: *paṭivīso*.

### III: Uruvelapāṭihāriyāni - 89

So kho ahaṃ Kassapa tava cetasā cetoparivitakkam-aññāya,  
Uttarakurum gantvā, tato piṇḍapātaṃ āharitvā, Anotattadahe  
paribhuñjitvā, tattheva divāvihāraṃ akāsin.”-ti

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho  
Mahāsamaṇo mahānubhāvo, yatra hi nāma cetasā pi cittaṃ  
pajānissati, na tveva ca kho Arahā yathā ahan.”-ti

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā,  
tasmim yeva vanasaṇḍe vihāsi.

### *Pañcamam Pāṭihāriyam*

[27: Paṃsukūlapāṭihāriyam]

Tena kho pana samayena Bhagavato paṃsukūlaṃ uppannaṃ hoti.  
Atha kho Bhagavato etad-ahosi: “Kattha nu kho ahaṃ paṃsukūlaṃ  
dhovēyyan?”-ti

Atha kho Sakko Devānam-indo, Bhagavato cetasā cetoparivittakam-  
aññāya, pāṇinā pokkharāṇiṃ khaṇitvā,<sup>253</sup> Bhagavantaṃ etad-avoca:  
“Idha Bhante Bhagavā paṃsukūlaṃ dhovātū.” ti

Atha kho Bhagavato etad-ahosi: “Kimhi nu kho ahaṃ paṃsukūlaṃ  
parimaddeyyan?”-ti

Atha kho Sakko Devānam-indo, Bhagavato cetasā cetoparivittakam-  
aññāya, mahatiṃ silaṃ upanikkhipi: “Idha Bhante Bhagavā  
paṃsukūlaṃ parimaddatū.” ti

Atha kho Bhagavato etad-ahosi: “Kimhi nu kho ahaṃ ālambitvā  
uttareyyan?”-ti<sup>254</sup>

Atha kho Kakudhe adhiatthā devatā Bhagavato cetasā  
cetoparivittakam-aññāya, sākhaṃ onamesi:<sup>255</sup> “Idha Bhante  
Bhagavā ālambitvā uttaratū.” ti

Atha kho Bhagavato etad-ahosi: “Kimhi nu kho ahaṃ paṃsukūlaṃ  
vissajjeyyan?”-ti

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<sup>253</sup> Thai: *khanitvā*, also below, showing the *n/ṇ* alternation.

<sup>254</sup> BJT: *uttareyanti*, printer’s error.

<sup>255</sup> BJT, Thai, ChS: *onāmesi*, the word is from *o* + *namati*, it is not clear to me how we would get a long vowel in the stem form here.

Atha kho Sakko Devānam-indo, Bhagavato cetasā cetoparivitakkam-aññāya, mahatiṃ silaṃ upanikkhipi: “Idha Bhante Bhagavā paṃsukūlaṃ vissajjetū.” ti

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena, yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam etad-avoca: “Kālo Mahāsamaṇa niṭṭhitam bhattam.

Kim nu kho Mahāsamaṇa, nāyaṃ pubbe idha pokkharañī, sāyaṃ idha pokkharañī? Na-y-imā silā pubbe upanikkhittā: kenimā silā upanikkhittā? Na-y-imassa Kakudhassa pubbe sākḥā onatā, sāyaṃ sākḥā onatā?” ti

“Idha me Kassapa paṃsukūlaṃ uppannam ahoṣi. Tassa mayham Kassapa etad-ahoṣi: ‘Kattha nu kho aham paṃsukūlaṃ dhoveyyan?’-ti

Atha kho Kassapa Sakko Devānam-indo, mama cetasā cetoparivitakkam-aññāya, paṇinā pokkharāṇim khaṇitvā, maṃ etad-avoca: ‘Idha Bhante Bhagavā paṃsukūlaṃ dhovatū,’ ti sāyaṃ<sup>256</sup> amanussena paṇinā khatā<sup>257</sup> pokkharañī.

Tassa mayham Kassapa etad-ahoṣi: ‘Kimhi nu kho aham paṃsukūlaṃ parimaddeyyan?’-ti

Atha kho Kassapa Sakko Devānam-indo, mama cetasā cetoparivitakkam-aññāya, mahatiṃ silaṃ upanikkhipi: ‘Idha Bhante Bhagavā paṃsukūlaṃ parimaddatū,’ ti sāyaṃ amanussena nikkhittā silā.

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<sup>256</sup> ChS adds: *Kassapa*, here and below.

<sup>257</sup> ChS: *khaṇitā*; PTS, Thai: *khanitā*, showing the *n/ṇ* alternation.

### III: Uruvelapāṭihāriyāni - 92

Tassa mayhaṃ Kassapa etad-ahosi: ‘Kimhi nu kho ahaṃ ālambitvā uttareyyan?’-ti

Atha kho Kassapa Kakudhe adhivatthā devatā, mama cetasā cetoparivitakkam-aññāya, sākhaṃ onamesi: ‘Idha Bhante Bhagavā ālambitvā uttaratū,’ ti svāyaṃ āharahattho Kakudho.

Tassa mayhaṃ Kassapa etad-ahosi: ‘Kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyyan?’-ti

Atha kho Kassapa Sakko Devānam-indo, mama cetasā cetoparivitakkam-aññāya, mahatiṃ silaṃ upanikkhipi: ‘Idha Bhante Bhagavā paṃsukūlaṃ vissajjetū,’ ti sāyaṃ amanussena nikkhittā silā.” ti

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma Sakko pi<sup>258</sup> Devānam-indo veyyāvaccam karissati, na tveva ca kho Arahā yathā ahan.”-ti

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā, tasmim yeva vanasaṇḍe vihāsi.

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<sup>258</sup> PTS, Thai omit: *pi*.

[28: Jambupāṭihāriyam]

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena, yena Bhagavā tenupasaṅkami, upasaṅkamtīvā Bhagavato kālaṃ ārocesi: “Kālo Mahāsamaṇa niṭṭhitaṃ bhattan.”-ti

“Gaccha tvaṃ<sup>259</sup> Kassapa āyāmaṇaṃ.”-ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā, yāya Jambuyā<sup>260</sup> Jambudīpo paññāyati tato phalaṃ gaḥetvā, paṭhamataraṃ āgantvā, agyāgāre nisīdi.

Addasā kho Uruvelakassapo jaṭilo Bhagavantaṃ agyāgāre nisinnaṃ, disvāna Bhagavantaṃ etad-avoca: “Katamena tvaṃ Mahāsamaṇa maggena āgato, ahaṃ tayā paṭhamataraṃ pakkanto, so tvaṃ paṭhamataraṃ āgantvā, agyāgāre nisinno.” ti

“Idhāhaṃ Kassapa taṃ uyyojetvā, yāya Jambuyā Jambudīpo paññāyati tato phalaṃ gaḥetvā, paṭhamataraṃ āgantvā, agyāgāre nisinno.

Idaṃ kho Kassapa jambuphalaṃ, vaṇṇasampannaṃ gandhasampannaṃ rasasampannaṃ, sace ākaṅkhasi paribhuñjā.” ti

“Alaṃ Mahāsamaṇa tvaṃ yevetaṃ<sup>261</sup> āharasi,<sup>262</sup> tvaṃ yevetaṃ paribhuñjā.” ti<sup>263</sup>

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<sup>259</sup> BJT omits: *tvaṃ*.

<sup>260</sup> PTS: *jambuyāyam*, *this fruit*, and similarly throughout.

<sup>261</sup> ChS: *tvaṃyeva taṃ*.

<sup>262</sup> PTS, ChS: *aharasi*; Horner translates: *you alone are worthy of it, you alone take it*.

<sup>263</sup> PTS, ChS: *paribhuñjāhī ti*, alternate form of the imperative.

### III: Uruvelapāṭihāriyāni - 94

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojetvā, yāya Jambuyā Jambudīpo paññāyati tato phalaṃ gahetvā, paṭhamataraṃ āgantvā agyāgāre nisīdissati, na tveva ca kho Arahā yathā ahan.”-ti

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā, tasmim̐ yeva vanasaṇḍe vihāsi.

[29: Ambapāṭihāriyam]

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena, yena Bhagavā tenupasaṅkami, upasaṅkamtīvā Bhagavato kālaṃ ārocesi: “Kālo Mahāsamaṇa niṭṭhitaṃ bhattan.”-ti

“Gaccha tvaṃ Kassapa āyāmaṇa.”-ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā, yāya Jambuyā Jambudīpo paññāyati tassā avidūre Ambo<sup>264</sup> tato phalaṃ gahetvā, paṭhamataram āgantvā, agyāgāre nisīdi.

Addasā kho Uruvelakassapo jaṭilo Bhagavantaṃ agyāgāre nisinnaṃ, disvāna Bhagavantaṃ etad-avoca: “Katamena tvaṃ Mahāsamaṇa maggena āgato, ahaṃ tayā paṭhamataram pakkanto, so tvaṃ paṭhamataram āgantvā, agyāgāre nisinno.” ti

“Idhāhaṃ Kassapa taṃ uyyojetvā, yāya Jambuyā Jambudīpo paññāyati tassā avidūre Ambo tato phalaṃ gahetvā, paṭhamataram āgantvā, agyāgāre nisinno.

Idaṃ kho Kassapa Ambaphalaṃ, vaṇṇasampannaṃ gandhasampannaṃ rāsasampannaṃ, sace ākaṅkhasi paribhuñjā.” ti

“Alaṃ Mahāsamaṇa tvaṃ yevetaṃ āharasi, tvaṃ yevetaṃ paribhuñjā.” ti

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataram

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<sup>264</sup>PTS, Thai, ChS abbreviate: *tassā avidūre ambo ... tassā avidūre āmalakī... tassā avidūre harītakī ... Tāvatiṃsaṃ gantvā...;* BJT: *tassā avidūre ambo ... tassā avidūre āmalakī... tassā avidūre harītakī ... tassā avidūre ... Tāvatiṃsaṃ gantvā...* presumably by mistake.

### III: Uruvelapāṭihāriyāni - 96

uyyojetvā, yāya Jambuyā Jambudīpo paññāyati tassā avidūre Ambo  
tato phalaṃ gahetvā, paṭhamataraṃ āgantvā agyāgāre nisīdissati, na  
tveva ca kho Arahā yathā ahan.”-ti

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā,  
tasmim̐ yeva vanasaṇḍe vihāsi.

**[30: Āmalakipāṭihāriyam]**

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena, yena Bhagavā tenupasaṅkami, upasaṅkamtīvā Bhagavato kālaṃ ārocesi: “Kālo Mahāsamaṇa niṭṭhitaṃ bhattan.”-ti

“Gaccha tvaṃ Kassapa āyāmaṇa.”-ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā, yāya Jambuyā Jambudīpo paññāyati tassā avidūre Āmalakī tato phalaṃ gahetvā, paṭhamataraṃ āgantvā, agyāgāre nisīdi.

Addasā kho Uruvelakassapo jaṭilo Bhagavantam agyāgāre nisinnam, disvāna Bhagavantam etad-avoca: “Katamena tvaṃ Mahāsamaṇa maggena āgato, ahaṃ tayā paṭhamataram pakkanto, so tvaṃ paṭhamataram āgantvā, agyāgāre nisinno.” ti

“Idhāham Kassapa taṃ uyyojetvā, yāya Jambuyā Jambudīpo paññāyati tassā avidūre Āmalakī tato phalaṃ gahetvā, paṭhamataram āgantvā, agyāgāre nisinno.

Idam kho Kassapa Āmalakiphalam, vaṇṇasampannam gandhasampannam rasasampannam, sace ākaṅkhasi paribhuñjā.” ti

“Alam Mahāsamaṇa tvaṃ yevetaṃ āharasi, tvaṃ yevetaṃ paribhuñjā.” ti

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataram uyyojetvā, yāya Jambuyā Jambudīpo paññāyati tassā avidūre Āmalakī tato phalaṃ gahetvā, paṭhamataram āgantvā agyāgāre nisīdissati, na tveva ca kho Arahā yathā ahan.”-ti

### III: Uruvelapāṭihāriyāni - 98

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjivā,  
tasmim̐ yeva vanasaṇḍe vihāsi.

**[31: Harītakipāṭihāriyam]**

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena, yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavato kālaṃ ārocesi: “Kālo Mahāsamaṇa niṭṭhitaṃ bhattan.”-ti

“Gaccha tvaṃ Kassapa āyāmaṇa.”-ti Uruvelakassapaṃ jaṭilaṃ uyyojtvā, yāya Jambuyā Jambudīpo paññāyati tassā avidūre Harītakī tato phalaṃ gahetvā, paṭhamataraṃ āgantvā, agyāgāre nisīdi.

Addasā kho Uruvelakassapo jaṭilo Bhagavantam agyāgāre nisinnam, disvāna Bhagavantam etad-avoca: “Katamena tvaṃ Mahāsamaṇa maggena āgato, ahaṃ tayā paṭhamataram pakkanto, so tvaṃ paṭhamataram āgantvā, agyāgāre nisinno.” ti

“Idhāhaṃ Kassapa taṃ uyyojtvā, yāya Jambuyā Jambudīpo paññāyati tassā avidūre Harītakī tato phalaṃ gahetvā, paṭhamataram āgantvā, agyāgāre nisinno. Idam kho Kassapa Harītakiphalam, vaṇṇasampannaṃ gandhasampannaṃ rasantampannaṃ, sace ākaṅkhasi paribhuñjā.” ti

“Alaṃ Mahāsamaṇa tvaṃ yevetaṃ āharasi, tvaṃ yevetaṃ paribhuñjā.” ti

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataram uyyojtvā, yāya Jambuyā Jambudīpo paññāyati tassā avidūre Harītakī tato phalaṃ gahetvā, paṭhamataram āgantvā agyāgāre nisīdissati, na tveva ca kho Arahā yathā ahan.”-ti

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā, tasmim yeva vanasaṇḍe vihāsi.

[32: Pāricchattakapupphapāṭihāriyam]

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena, yena Bhagavā tenupasaṅkami, upasaṅkamtīvā Bhagavato kālaṃ ārocesi: “Kālo Mahāsamaṇa niṭṭhitaṃ bhattan.”-ti

“Gaccha tvaṃ Kassapa āyāmaṇaṃ.”-ti Uruvelakassapaṃ jaṭilaṃ uyyojtvā, Tāvatiṃsaṃ gantvā, Pāricchattakapupphaṃ gahetvā, paṭhamataraṃ āgantvā, agyāgāre nisīdi.

Addasā kho Uruvelakassapo jaṭilo Bhagavantaṃ agyāgāre nisinnaṃ, disvāna Bhagavantaṃ etad-avoca: “Katamena tvaṃ Mahāsamaṇa maggena āgato, ahaṃ tayā paṭhamataraṃ pakkanto, so tvaṃ paṭhamataraṃ āgantvā, agyāgāre nisinno.” ti

“Idhāhaṃ Kassapa taṃ uyyojtvā, Tāvatiṃsaṃ gantvā Pāricchattakapupphaṃ gahetvā, paṭhamataraṃ āgantvā, agyāgāre nisinno. Idaṃ kho Kassapa Pāricchattakapupphaṃ, vaṇṇasampannaṃ gandhasampannaṃ,<sup>265</sup> sace ākaṅkhasi, gaṇhā.” ti

“Alaṃ Mahāsamaṇa tvaṃ yeva taṃ ārahasi, tvaṃ yeva taṃ gaṇhā” ti<sup>266</sup>

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojtvā, Tāvatiṃsaṃ gantvā Pāricchattakapupphaṃ gahetvā, paṭhamataraṃ āgantvā agyāgāre nisīdissati, na tveva ca kho Arahā yathā ahan.”-ti

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<sup>265</sup> BJT: *-sampannan-ti*, see next note.

<sup>266</sup> BJT, Thai omit the last two lines, and ChS places them in brackets. It seems they are needed though to complete the sense and the action.

[33: Aggipāṭihāriyāni]

Tena kho pana samayena te jaṭilā aggī<sup>267</sup> paricaritukāmā na sakkonti kaṭṭhāni phāletuṃ. Atha kho tesam jaṭilānaṃ etad-ahosi: “Nissamsayaṃ kho Mahāsamaṇassa iddhānubhāvo yathā mayaṃ na sakkoma kaṭṭhāni phāletun.”-ti

Atha kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca: “Phāliyantu Kassapa kaṭṭhānī.” ti “Phāliyantu Mahāsamaṇā,” ti sakid-eva pañca kaṭṭhasatāni phāliyiṃsu.

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhāni pi phāliyissanti,<sup>268</sup> na tveva ca kho Arahā yathā ahan.”-ti

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Tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujjaletuṃ.<sup>269</sup> Atha kho tesam jaṭilānaṃ etad-ahosi: “Nissamsayaṃ kho Mahāsamaṇassa iddhānubhāvo yathā mayaṃ na sakkoma aggī ujjaletuṃ.”-ti

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<sup>267</sup> BJT, ChS: *aggim*, singular form throughout, except in the summary of what was done at the end of each section where the plural form *aggī* is used.

<sup>268</sup> BJT: *na phāliyissanti*, and similarly throughout, if that were the reading we could translate: *since (because of him) firewood cannot be chopped ... lit ... put out*, etc.

<sup>269</sup> BJT: *jaletuṃ*, also below, the two words are derived from the same root and have simialr meanings.

Atha kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca:  
“Ujjaliyantu<sup>270</sup> Kassapa aggī.” ti “Ujjaliyantu Mahāsamaṇā,” ti  
sakid-eva pañca aggisatāni ujjaliṃsu.

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho  
Mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi ujjaliyissanti,<sup>271</sup>  
na tveva ca kho Arahā yathā ahan.”-ti

\* \* \*

Tena kho pana samayena te jaṭilā aggī paricaritvā, na sakkonti aggī  
vijjhāpetuṃ. Atha kho tesāṃ jaṭilānaṃ etad-ahosi: “Nissaṃsayāṃ  
kho Mahāsamaṇassa iddhānubhāvo yathā mayāṃ na sakkoma aggī  
vijjhāpetun.”-ti

Atha kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca:  
“Vijjhāyantu Kassapa aggī.” ti “Vijjhāyantu Mahāsamaṇā,” ti sakid-  
eva pañca aggisatāni vijjhāyīṃsu.

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho  
Mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi vijjhāyissanti,<sup>272</sup>  
na tveva ca kho Arahā yathā ahan.”-ti

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<sup>270</sup> BJT: *Ujjālīyantu*, same in next line.

<sup>271</sup> BJT: *na ujjalīyissanti*, with short vowel in the stem here only, *since (on his say so) sacred fires cannot be light*.

<sup>272</sup> BJT: *na vijjhāyissanti*, *since (on his say so) sacred fires cannot be put out*.

[34: Mandāmukhipāṭihāriyam]

Tena kho pana samayena te jaṭilā, sītāsu Hemantikāsu rattīsu<sup>273</sup>  
antaraṭṭhakāsu himapātasamaye, najjā Nerañjarāya,<sup>274</sup> ummujjanti pi  
nimujjanti pi,<sup>275</sup> ummujjanimujjam-pi<sup>276</sup> karonti.

Atha kho Bhagavā pañcamattāni mandāmukhisatāni abhinimmini,  
yattha te jaṭilā uttaritvā visibbesum.<sup>277</sup> Atha kho tesam jaṭilānaṃ  
etad-ahosi: “Nissamsayaṃ kho Mahāsamaṇassa iddhānubhāvo yathā-  
y-imā<sup>278</sup> mandāmukhiyo nimmitā.” ti

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho  
Mahāsamaṇo mahānubhāvo, yatra hi nāma tāva bahū  
mandāmukhiyo pi abhinimminissati,<sup>279</sup> na tveva ca kho Arahā yathā  
ahan.”-ti

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<sup>273</sup> PTS: *rattisu*, showing the *i/ī* alternation found in the locative.

<sup>274</sup> PTS, Thai: *Nerañjarāyam*, alternate form of the locative.

<sup>275</sup> PTS, Thai: *nimujjantipi*, *ummujjantipi*.

<sup>276</sup> ChS: *-nimujjanam-pi*.

<sup>277</sup> BJT: *visīvesum*, alternate spelling.

<sup>278</sup> PTS: *yathā h' imā*; ChS *yathayimā*.

<sup>279</sup> BJT omits *pi*, and reads *abhinimminissanti*, perhaps printer's error as a singular is needed here; PTS: *yatra hi nāma mahāmandāmukhiyo abhinimminissati*; *since he can create big coal-pans for them*.

[35: Bhūmipāṭihāriyam]

Tena kho pana samayena mahā-akārameggho pāvassi,<sup>280</sup> mahā-udakavāhako sañjāyi, yasmim padese Bhagavā viharati so padeso udakena otthaṭo<sup>281</sup> hoti.

Atha kho Bhagavato etad-ahosi: “Yan-nūnāham samantā udakam ussādetvā,<sup>282</sup> majjhe reṇuhatāya<sup>283</sup> bhūmiyā caṅkameyyan?” ti Atha kho Bhagavā samantā udakam ussādetvā, majjhe reṇuhatāya bhūmiyā caṅkami.

Atha kho Uruvelakassapo jaṭilo: ‘Mā heva kho Mahāsamaṇo udakena vuḷho<sup>284</sup> ahoṣī.’ ti nāvāya sambahulehi jaṭilehi saddhim yasmim padese Bhagavā viharati taṃ padesaṃ agamāsi.

Addasā kho Uruvelakassapo jaṭilo Bhagavantam, samantā udakam ussādetvā, majjhe reṇuhatāya bhūmiyā caṅkamantam, disvāna Bhagavantam etad-avoca: “Idha nu<sup>285</sup> tvam Mahāsamaṇā?” ti “Ayam-aham-asmi<sup>286</sup> Kassapā,” ti Bhagavā vehāsam abhuggantvā, nāvāya paccuṭṭhāsi.

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<sup>280</sup> PTS: *vassi*.

<sup>281</sup> PTS: *anuotthaṭo*? Thai: *otthato*.

<sup>282</sup> PTS, ChS: *ussāretvā*, and similarly below, two words having (in this context) the same meaning.

<sup>283</sup> BJT: *reṇugatāya*, and similarly below, we could perhaps translate this as: *in the middle of the dust*.

<sup>284</sup> ChS: *vūḷho*, showing the *u/ū* alternation.

<sup>285</sup> BJT: *Idan-nu, is that you?*

<sup>286</sup> PTS: *ayam ah’ asmi*, showing elision of the end syllable; Thai: *āmahamasmi, yes, it is I*.

### III: Uruvelapāṭihāriyāni - 105

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma udakaṃ pi na pavāhissati,<sup>287</sup> na tveva ca kho Arahā yathā ahan.”-ti

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<sup>287</sup> BJT, Thai: *nappavāhissati*, showing the close connection of the negative with the following word; PTS: *pavahissati*, possibly a printer’s error.

[36: Uruvelakassapayogupasampadā]

Atha kho Bhagavato etad-ahosi: “Ciraṃ pi kho imassa moghapurisassa evaṃ bhavissati: ‘Mahiddhiko kho Mahāsamaṇo mahānubhāvo, na tveva ca kho Arahā yathā ahan.’-ti

Yan-nūnāhaṃ imaṃ jaṭilaṃ saṃvejeyyan?” ti Atha kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca: “Neva<sup>288</sup> kho tvaṃ Kassapa Arahā. Na pi<sup>289</sup> Arahattamaggaṃ vā samāpanno.<sup>290</sup> Sāpi te paṭipadā natthi yāya tvaṃ Arahā vā assasi,<sup>291</sup> Arahattamaggaṃ vā samāpanno.” ti

Atha kho Uruvelakassapo jaṭilo Bhagavato pādesu sirasā nipatitvā, Bhagavantaṃ etad-avoca: “Labheyyāmaṃ<sup>292</sup> Bhante Bhagavato santike pabbajjaṃ labheyyāmi<sup>293</sup> upasampadan.”-ti

“Tvaṃ khosi Kassapa pañcannaṃ jaṭilasatānaṃ, nāyako vināyako aggo pamukho pāmokkho. Te pi tāva apalokehi yathā te maññissanti tathā<sup>294</sup> karissantī.” ti

Atha kho Uruvelakassapo jaṭilo yena te jaṭilā tenupasaṅkami, upasaṅkamitvā te jaṭile etad-avoca: “Icchāmaṃ bho Mahāsamaṇe brahmacariyaṃ caritum, yathā bhavanto maññanti tathā karontū.” ti

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<sup>288</sup> ChS adds: *ca*.

<sup>289</sup> Thai, ChS: *nāpi*.

<sup>290</sup> ChS: *arahattamaggasamāpanno*, compound form of the words.

<sup>291</sup> PTS: *assa*.

<sup>292</sup> BJT, PTS, ChS: *labheyyāham* = *labheyyam aham*, with ellipsis of the niggahīta, and sandhi of the vowels; I prefer to take the reading as = *labheyyāmi aham*, with ellipsis of the end vowel, which is more regular.

<sup>293</sup> PTS, ChS: *labheyyam*, alternate form of the optative.

<sup>294</sup> ChS adds: *te*.

“Ciraṭṭikā mayam̐ bho Mahāsamaṇe abhippasannā, sace bhavam̐  
Mahāsamaṇe brahmacariyam̐ carissati, sabbe va mayam̐  
Mahāsamaṇe brahmacariyam̐ carissāmā.” ti

Atha kho te jaṭilā, kesamissam̐ jaṭāmissam̐, khārikājamissam̐  
aggihuttamissam̐<sup>295</sup> uḍḍake pavāhetvā, yena Bhagavā  
tenupasaṅkamimsu, upasaṅkamitvā Bhagavato pādesu siraṣā  
nipatitvā, Bhagavantam̐ etad-avocum̐: “Labheyyāma mayam̐ Bhante  
Bhagavato santike pabbajjam̐, labheyyāma upasampadan.”-ti

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo, caratha  
brahmacariyam̐ sammā dukkhassa antakiriyyāyā.” ti Sā va tesam̐  
āyasmantānam̐ upasampadā ahoṣi.

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<sup>295</sup> ChS: *-huta-*; and similarly throughout, alternate spelling.

[37: Atirekayogupasampadā]

Addasā kho Nadīkassapo jaṭilo kesamissam jaṭāmissam, khārikājamissam aggihuttamissam uduke vuyhamāne, disvānassa etad-ahosi: “Mā heva me bhātuno upasaggo<sup>296</sup> ahoṣī,” ti Jaṭile pāhesi: “Gacchatha me bhātaram jānāthā,” ti sāmāñ-ca tīhi jaṭilasatehi saddhim<sup>297</sup> yenāyasmā Uruvelakassapo tenupasaṅkami, upasaṅkamtivā āyasmantaṃ Uruvelakassapaṃ etad-avoca: “Idaṃ nu kho Kassapa seyyan?”-ti<sup>298</sup>

“Āmāvuso idaṃ seyyan”-ti

Atha kho te jaṭilā, kesamissam jaṭāmissam, khārikājamissam aggihuttamissam uduke pavāhetvā, yena Bhagavā tenupasaṅkamiṃsu, upasaṅkamtivā Bhagavato pādesu sirasā nipatitvā, Bhagavantaṃ etad-avocuṃ: “Labheyyāma mayam Bhante Bhagavato santike pabbajjam, labheyyāma upasampadan.”-ti

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo, caratha brahmacariyam sammā dukkhassa antakiriyaṃ.” ti Sā va tesam āyasmantaṃ upasampadā ahoṣi.

Addasā kho Gayākassapo jaṭilo kesamissam jaṭāmissam khārikājamissam aggihuttamissam uduke vuyhamāne, disvānassa etad-ahosi: “Mā heva me bhātūnam upasaggo ahoṣī,” ti Jaṭile pāhesi: “Gacchatha me bhātaro jānāthā,” ti sāmāñ-ca dvīhi jaṭilasatehi saddhim<sup>299</sup> yenāyasmā Uruvelakassapo tenupasaṅkami,

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<sup>296</sup> BJT: *upassaggo*, altenate spelling.

<sup>297</sup> BJT omits: *saddhim*.

<sup>298</sup> PTS, Thai, ChS: *seyyo ti*, also below.

<sup>299</sup> Thai omits: *saddhim*.

upasaṅkamtivā āyasmantaṃ Uruvelakassapaṃ etad-avoca: “Idaṃ nu kho Kassapa seyyan?”-ti

“Āmāvuso idaṃ seyyan”-ti

Atha kho te jaṭilā, kesamissaṃ jaṭāmissaṃ, khārikājamissaṃ agghuttamissaṃ uduke pavāhetvā, yena Bhagavā tenupasaṅkamīṃsu, upasaṅkamtivā Bhagavato pādesu sirasā nipatitvā, Bhagavantaṃ etad-avocum: “Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjāṃ, labheyyāma upasampadan.”-ti

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā.” ti Sā va tesāṃ āyasmantānaṃ upasampadā ahoṣi.

Bhagavato adhiṭṭhānena pañca kaṭṭhasatāni<sup>300</sup> na phāliyiṃsu phāliyiṃsu, aggī na ujjaliṃsu ujjaliṃsu,<sup>301</sup> na vijjhāyiṃsu vijjhāyiṃsu, pañca mandāmukhisatāni abhinimmini. Etena nayena adḍhuddhapaṭihāriyasahassāni honti.

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<sup>300</sup> BJT lays out this and the following lines as verse, but I cannot see any metre.

<sup>301</sup> ChS: *ujjaliyiṃsu ujjaliyiṃsu*.

### 38: Ādittapariyāyam

Atha kho Bhagavā Uruvelāyaṃ yathābhirantaṃ viharitvā, yena Gayāsīsaṃ tena cārikāṃ<sup>302</sup> pakkāmi, mahatā Bhikkhusaṅghena saddhiṃ, bhikkhusahassena sabbeheva purāṇajaṭilehi.

Tatra sudāṃ Bhagavā Gayāyaṃ viharati, Gayāsīse saddhiṃ bhikkhusahassena. Tatra kho Bhagavā bhikkhū āmantesi:<sup>303</sup>  
“Sabbāṃ bhikkhave ādittaṃ. Kiñ-ca bhikkhave sabbaṃ ādittaṃ?

Cakkhuṃ bhikkhave ādittaṃ,<sup>304</sup> rūpā ādittā, cakkhuvīññāṇaṃ ādittaṃ, cakkhusamphasso āditto, yam-pidaṃ<sup>305</sup>  
cakkhusamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam-pi ādittaṃ.

Kena ādittaṃ?<sup>306</sup> Rāgagginā dosagginā mohagginā ādittaṃ. Jātiyā jarāya maraṇena,<sup>307</sup> sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

Sotaṃ ādittaṃ, saddā ādittā,<sup>308</sup> sotaviññāṇaṃ ādittaṃ, sotasamphasso āditto, yam-pidaṃ sotasamphassapaccayā uppajjati

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<sup>302</sup> BJT, ChS omit: *cārikāṃ*.

<sup>303</sup> The following discourse is also found at SN 4.28.

<sup>304</sup> ChS: *Cakkhu ādittaṃ*; *cakkhu* is an alternate form of the nominative.

<sup>305</sup> PTS: *yad idaṃ*; ChS: *yamidam*, and so throughout.

<sup>306</sup> Thai adds a second: *ādittaṃ* here, which would require parsing the following sentences differently, and would not give a good meaning. Similarly in the repetition below.

<sup>307</sup> Thai: *jarāmarāṇena*, but all the other compounds are parsed and listed separately.

<sup>308</sup> BJT, PTS, Thai abbreviate: *saddā ādittā ...pe... ghāṇaṃ* [BJT: *ghāṇaṃ*] *ādittaṃ, gandhā ādittā ...pe... jivhā ādittā, rasā ādittā ...pe... kāyo āditto, phoṭṭhabbā ādittā ...pe... mano āditto...*

vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam-pi ādittaṃ.

Kena ādittaṃ? Rāgagginā dosagginā mohagginā ādittaṃ. Jātiyā jarāya maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

Ghānaṃ ādittaṃ, gandhā ādittā, ghānaviññāṇaṃ ādittaṃ, ghānasamphasso āditto, yam-pidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam-pi ādittaṃ.

Kena ādittaṃ? Rāgagginā dosagginā mohagginā ādittaṃ. Jātiyā jarāya maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ, jivhāsamphasso āditto, yam-pidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam-pi ādittaṃ.

Kena ādittaṃ? Rāgagginā dosagginā mohagginā ādittaṃ. Jātiyā jarāya maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇaṃ ādittaṃ, kāyasamphasso āditto, yam-pidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam-pi ādittaṃ.

Kena ādittaṃ? Rāgagginā dosagginā mohagginā ādittaṃ. Jātiyā jarāya maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

Mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ,  
manosamphasso āditto, yam-pidaṃ manosamphassapaccayā uppajjati  
vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam-pi  
ādittaṃ.

Kena ādittaṃ? Rāgagginā dosagginā mohagginā ādittaṃ. Jātiyā  
jarāya maraṇena, sokehi paridevehi dukkhehi domanassehi  
upāyāsehi ādittan-ti vadāmi.

Evam passam bhikkhave sutavā Ariyasāvako cakkhusmim pi  
nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati,  
cakkhusamphasse pi nibbindati, yam-pidaṃ  
cakkhusamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ  
vā adukkhamasukhaṃ vā, tasmim pi nibbindati.

Sotasmim pi nibbindati, saddesu pi nibbindati,<sup>309</sup> sotaviññāṇe pi  
nibbindati, sotasamphasse pi nibbindati, yam-pidaṃ  
sotasamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā  
adukkhamasukhaṃ vā, tasmim pi nibbindati.

Ghānasmim pi nibbindati, gandhesu pi nibbindati, ghanaviññāṇe pi  
nibbindati, ghanasamphasse pi nibbindati, yam-pidaṃ  
ghanasamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ  
vā adukkhamasukhaṃ vā, tasmim pi nibbindati.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāṇe pi  
nibbindati, jivhāsamphasse pi nibbindati, yam-pidaṃ

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<sup>309</sup> All editions abbreviate: *saddesu pi nibbindati ...pe... ghānasmim* [BJT  
*ghāṇasmim*] *pi nibbindati, gandhesu pi nibbindati ...pe... jivhāya pi*  
*nibbindati, rasesu pi nibbindati ...pe... kāyasmim pi nibbindati,*  
*phoṭṭhabbesu pi nibbindati ...pe... manasmim pi nibbindati...*

jivhāsamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā  
adukkhamasukhaṃ vā, tasmim̐ pi nibbindati.

Kāyasmim̐ pi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāṇe pi  
nibbindati, kāyasamphasse pi nibbindati, yam-pidaṃ  
kāyasamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā  
adukkhamasukhaṃ vā, tasmim̐ pi nibbindati.

Manasmim̐ pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi  
nibbindati, manosamphasse pi nibbindati, yam-pidaṃ  
manosamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ  
vā adukkhamasukhaṃ vā, tasmim̐ pi nibbindati, nibbindaṃ virajjati,  
virāgā vimuccati, vimuttasmim̐ vimuttam-iti<sup>310</sup> ñāṇaṃ hoti:

‘Khīṇā jāti  
vusitaṃ brahmacariyaṃ  
kataṃ karaṇīyaṃ  
nāparaṃ itthattāyā ti pajānātī’ ti.

Imasmiñ-ca pana veyyākaraṇasmim̐ bhaññamāne,  
tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccim̐su.

*Ādittapariyāyaṃ<sup>311</sup> Niṭṭhitam̐*  
*Uruvelapāṭihāriyaṃ*  
*Tatīyabhāṇavāraṃ Niṭṭhitam̐<sup>312</sup>*

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<sup>310</sup> PTS: *vimut’ amhīti*, as before.

<sup>311</sup> ChS: *ādittapariyāyasuttam̐*, which is suitable for the Saṃyutta version,  
but not here.

<sup>312</sup> PTS: *tatīyakabhāṇavāraṃ niṭṭhitam̐*; ChS: *tatīyakabhāṇavāro niṭṭhito*.

## [IV: Rājagahe]

### 39: Bimbisārasamāgamakathā

Atha kho Bhagavā Gayāsīse yathābhirantaṃ viharitvā, yena Rājagahaṃ tena cārikaṃ pakkāmi, mahatā Bhikkhusaṅghena saddhiṃ, bhikkhusahassena sabbeheva purāṇajaṭilehi.

Atha kho Bhagavā, anupubbena cārikaṃ caramāno, yena Rājagahaṃ tad-avasari. Tatra sudamā Bhagavā Rājagahe viharati, Laṭṭhivane<sup>313</sup> Suppatiṭṭhe<sup>314</sup> Cetiye.

Assosi kho Rājā Māgadho Seniyo Bimbisāro: “Samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito, Rājagahaṃ anuppatto Rājagahe viharati, Laṭṭhivane Suppatiṭṭhe Cetiye. Taṃ kho pana Bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abhuggato:

‘Iti pi so Bhagavā Arahaṃ Sammāsambuddho,  
vijjācaraṇasampanno Sugato lokavidū, anuttaro  
purisadammasārathī,<sup>315</sup> Satthā devamanussānaṃ Buddho  
Bhagavā.<sup>316</sup>

So imaṃ lokaṃ sadevakaṃ Samāraṃ Sabrahmakaṃ,  
sassamaṇabrāhmaṇiṃ pajamā sadevamanussaṃ, sayam abhiññā  
sacchikatvā pavedeti. So Dhammaṃ deseti ādikalyāṇam,  
majjhakalyāṇam pariyoṣānakalyāṇam; sāttham sabyañjanam;

<sup>313</sup> PTS, Thai: *Laṭṭhivanuyyane*, and similarly throughout, *in the Palmyra Wood Garden*.

<sup>314</sup> PTS: *Supatiṭṭhe*, and similarly throughout, but gemination is to be expected.

<sup>315</sup> ChS: *-sārathi*.

<sup>316</sup> Thai adds: *ti*, which is unwarranted as the speech hasn’t ended.

kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhukho pana tathārūpānaṃ Arahatānaṃ dassanaṃ hotī.” ti

Atha kho Rājā Māgadho Seniyo Bimbisāro, dvādasanahutehi Māgadhikehi brāhmaṇagahapatikehi parivuto yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.

Te pi kho dvādasanahutā Māgadhikā brāhmaṇagahapatikā, appekacce Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdiṃsu. Appekacce Bhagavatā saddhiṃ sammodiṃsu, sammodaniyaṃ kathaṃ sārāṇīyaṃ vītisāretvā, ekamantaṃ nisīdiṃsu. Appekacce yena Bhagavā tenaṅjaliṃ paṇāmetvā, ekamantaṃ nisīdiṃsu. Appekacce Bhagavato nāmagottaṃ sāvetvā, ekamantaṃ nisīdiṃsu. Appekacce tuṅhībhūtā ekamantaṃ nisīdiṃsu.

Atha kho tesāṃ dvādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ etad-ahosi: “Kiṃ nu kho Mahāsamaṇo Uruvelakassape brahmacariyaṃ carati, udāhu Uruvelakassapo Mahāsamaṇe brahmacariyaṃ caratī?” ti

Atha kho Bhagavā tesāṃ dvādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ cetasā cetoparivitakkam-aññāya, āyasmantaṃ Uruvelakassapaṃ gāthāya ajjhabhāsi:

◡-◡-|-,-,◡◡|-◡-- Tuṭṭhubha<sup>317</sup>  
 “Kim-eva disvā Uruvelavāsī,<sup>318</sup>  
 ◡-◡-|-,-,◡◡|-◡--  
 Pahāsi aggiṃ kisako vadāno?  
 --◡-,-,|-◡◡|-◡--  
 Pucchāmi taṃ Kassapa etam-atthaṃ,  
 ◡-◡-|-,-,◡◡|-◡--  
 Kathaṃ pahīnaṃ tava aggihuttan?”-ti<sup>319</sup>

--◡-|-,-,◡|-◡--  
 “Rūpe ca sadde ca atho rase ca,  
 --◡-,-,|-◡◡|-◡--  
 Kāmitthiyo cābhivadanti yaññā.  
 --◡-|-,◡,◡◡|-◡--  
 ‘Etaṃ malan’-ti upadhīsu ñatvā,  
 --◡-|-,-,◡-|-◡--  
 Tasmā na yiṭṭhe na hutte<sup>320</sup> arañjin.”-ti<sup>321</sup>

<sup>317</sup> Tuṭṭhubha throughout except for one line in Jagatī.

<sup>318</sup> Thai: *Uruvelavāsī*.

<sup>319</sup> ChS: *-hutta-*, but elsewhere *-huta-*, the reduplication is needed for the cadence.

<sup>320</sup> PTS, Thai write: *hute* here and below to avoid the long 7th syllable, but that variation is acceptable to the prosody, elsewhere the dental is reduplicated in these texts.

<sup>321</sup> Thai omits: *ti*, but it is needed to mark the end of the quote.

— — — — — Jagatī<sup>322</sup>  
 “Ettha ca<sup>323</sup> te mano na ramittha Kassapā,” ti Bhagavā,<sup>324</sup>

— — — — —  
 “Rūpesu saddesu atho rasesu,

— — — — —  
 Atha ko car<sup>a</sup>hi<sup>325</sup> devamanussaloke,

— — — — —  
 Rato mano Kassapa brūhi metan.”-ti<sup>326</sup>

— — — — —  
 “Disvā padaṃ santam-anūpadhīkaṃ,

— — — — —  
 Akiñcanaṃ kāmabhava asattaṃ,

— — — — —  
 Anaññathābhāvim-anaññaneyyaṃ,

— — — — —  
 Tasmā na yiṭṭhe na hutte arañjin.”-ti

Atha kho āyasmā Uruvelakassapo utṭhāyāsanaṃ, ekaṃsaṃ  
 uttarāsaṅgaṃ karitvā, Bhagavato pādesu sirasā nipatitvā,  
 Bhagavantaṃ etad-avoca: “Satthā me Bhante Bhagavā sāvakoḥam-  
 asmi, Satthā me Bhante Bhagavā sāvakoḥam-asmī.” ti

Atha kho tesāṃ dvādasanahutānaṃ Māgadhikānaṃ  
 brāhmaṇagahapatikānaṃ etad-ahosi: “Uruvelakassapo Mahāsamaṇe  
 brahmacariyaṃ caratī.” ti

<sup>322</sup> The opening is very poor here, with no easy way to repair the metre.

<sup>323</sup> ChS: *va*.

<sup>324</sup> BJT places *Kassapā ti Bhagavā* in brackets, but that would spoil the metre. PTS adds: *avoca*; ChS places *ti bhagavā* in brackets.

<sup>325</sup> BJT: *kho carahi*. Even after taking the 1st syllable as resolved, and the 3rd vowel in *ko carahi* as epenthetic the opening is still incorrect; if we read *ko car<sup>a</sup>hī*, it would be somewhat better.

<sup>326</sup> Thai omits: *ti*.

Atha kho Bhagavā tesam̐ dvādasanahutānam̐ Māgadhikānam̐  
brāhmaṇagahapatikānam̐ cetasā cetoparivitakkam-aññāya,  
anupubbikatham̐ kathesi, seyyathīdam̐: dānakatham̐ sīlakatham̐  
saggakatham̐, kāmānam̐ ādīnavam̐ okāram̐ saṅkilesam̐,  
nekkhamme<sup>327</sup> ānisaṃsam̐ pakāsesi.

Yadā te Bhagavā aññāsi kallacitte muducitte, vinīvaraṇacitte  
udaggacitte pasannacitte, atha yā Buddhānam̐ sāmukkaṃsikā  
Dhammadesanā tam̐ pakāsesi: Dukkham̐ Samudayam̐ Nirodham̐  
Maggam̐.

Seyyathā pi nāma suddham̐ vattham̐ apagatakāḷakam̐ sammad-eva  
rajanam̐ paṭiggaṇheyya, evam-eva ekādasanahutānam̐  
Māgadhikānam̐ brāhmaṇagahapatikānam̐,  
Bimbisārappamukkhānam̐<sup>328</sup> tasmim̐ yeva āsane, virajam̐ vītamalam̐  
Dhammacakkhum̐ udapādi:

“Yaṃ kiñci samudayadhammam̐,  
sabbam-tam̐ nirodhadhamman.”-ti

ekana hutam̐ upāsakattam̐ paṭivedesi.

Atha kho Rājā Māgadhō Seniyō Bimbisāro, diṭṭhadhammo  
pattadhammo, viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho  
vigatakatham̐katho, vesārajjappatto aparappaccayo Satthusāsane  
Bhagavantam̐ etad-avoca: “Pubbe me Bhante kumārassa sato pañca  
assāsakā ahesum̐ te me etarahi samiddhā.

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<sup>327</sup> BJT adds: *ca* here but not elsewhere.

<sup>328</sup> BJT, PTS: *-p-*, but gemination is to be expected.

Pubbe me Bhante kumārassa sato etad-ahosi: ‘Aho vata maṃ rajje abhisiñceyyun’ ti - ayaṃ kho me Bhante paṭhamo assāsako ahosi, so me etarahi samiddho.

‘Tassa ca me vijitaṃ Arahaṃ Sammāsambuddho okkameyyā’ ti - ayaṃ kho me Bhante dutiyo assāsako ahosi, so me etarahi samiddho.

‘Taṅ-cāhaṃ Bhagavantaṃ payirupāseyyan’-ti - ayaṃ kho me Bhante tatiyo assāsako ahosi, so me etarahi samiddho.

‘So ca me Bhagavā dhammaṃ deseyyā’ ti - ayaṃ kho me Bhante catuttho assāsako ahosi, so me etarahi samiddho.

‘Tassa cāhaṃ Bhagavato Dhammaṃ ājāneyyan’-ti - ayaṃ kho me Bhante pañcamaṃ assāsako ahosi, so me etarahi samiddho.

Pubbe me Bhante kumārassa sato ime pañca assāsakā ahesuṃ te me etarahi samiddhā. Abhikkantaṃ Bhante! Abhikkantaṃ Bhante! Seyyathā pi Bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā telappajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhintī,’ ti evam-<sup>329</sup> evaṃ<sup>329</sup> Bhagavatā anekapariyāyena Dhammo pakāsito.

Esāhaṃ Bhante Bhagavantaṃ saraṇaṃ gacchāmi, Dhammañ-ca Bhikkhusaṅghañ-ca. Upāsakaṃ maṃ<sup>330</sup> Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ.<sup>331</sup>

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<sup>329</sup> PTS: *evam eva*.

<sup>330</sup> BJT adds: *bhante*.

<sup>331</sup> PTS adds: *’ti*, but the speech hasn’t finished.

Adhivāsetu ca<sup>332</sup> me bhante Bhagavā, svātanāya bhataṃ saddhiṃ  
Bhikkhusaṅghenā.” ti Adhivāsesi Bhagavā tuṅhībhāvena.<sup>333</sup> Atha  
kho Rājā Māgadho Seniyo Bimbisāro Bhagavato adhivāsanāṃ  
viditvā, uṭṭhāyāsānā, Bhagavantaṃ abhivādetvā, padakkhiṇaṃ  
katvā, pakkāmi.

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<sup>332</sup> Thai omits: *ca*.

<sup>333</sup> PTS: *tuṅhi-*.

[40: Veļuvanadānaṃ]

Atha kho Rājā Māgadho Senīyo Bimbisāro, tassā rattiyā accayena, paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā, Bhagavato kālaṃ ārocāpesi: “Kālo bhante niṭṭhitāṃ bhattan.”-ti

Atha kho Bhagavā, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya, Rājagahaṃ pāvīsi, mahatā Bhikkhusaṅghena saddhīm, bhikkhusahassena sabbeheva purāṇajaṭilehi.

Tena kho pana samayena Sakko Devānam-indo, māṇavakavaṇṇaṃ abhinimminivā, Buddhappamukhassa Bhikkhusaṅghassa<sup>334</sup> purato purato gacchati imā gāthāyo gāyamāno:

---|---|uu||u-u|uu-|u[-u-]-|u-|---| Ariyā  
Danto dantehi saha purāṇajaṭilehi Vippamutto Vippamuttehi,<sup>335</sup>  
---|---|---,||-uu|-|u|-uu|-  
Siṅgīnikkhasuvaṇṇo<sup>336</sup> Rājagahaṃ pāvīsi<sup>337</sup> Bhagavā.

---|---|uu||u-u|uu-|u[-u-]-|u-|---|  
Mutto muttehi saha purāṇajaṭilehi vippamutto vippamuttehi,  
---|---|---,||-uu|-|u|-uu|-  
Siṅgīnikkhasuvaṇṇo Rājagahaṃ pāvīsi Bhagavā.

<sup>334</sup> BJT: *saṅghassa*, omits *Bhikkhu*-.

<sup>335</sup> The metre of these verses is incorrect in the posterior part of the first line. If we read *Danto dantehi saha purāṇajaṭilehi Vippamuttehi* (and similarly throughout) it would scan as

---|---|---uu|u-u|uu-|u-|---| which would give a perfect Ariyā verse. The translation it seems to me would be better too: *The Tamed One with the Tamed, with the Liberated former yogis*.

<sup>336</sup> BJT, ChS: *-savaṇṇo, beautiful*.

<sup>337</sup> BJT, Thai, ChS: *pāvīsi*, which spoils the metre, same below.

--|--|uu||u-u|uu-|u[-u--]-u|--|--  
 Tiṇṇo tiṇṇehi saha purāṇajaṭilehi vippamutto vippamuttehi  
 --|--uu|--||-uu|--|u|-uu|--  
 Siṅgīnikkhasuvaṇṇo Rājagahaṃ pāvisī Bhagavā.

--|--|uu||u-u|uu-|u[-u--]-u|--|--  
 Santo santehi saha purāṇajaṭilehi vippamutto vippamuttehi,<sup>338</sup>  
 --|--uu|--||-uu|--|u|-uu|--  
 Siṅgīnikkhasuvaṇṇo Rājagahaṃ pāvisī Bhagavā.

uu-|u|uu-||uu-|uu-|uuu|u-|--  
 Dasavāso Dasabalo Dasadhammavidū Dasabhi cupeto,<sup>339</sup>  
 -uu|uuuu|--||-uu|--|u|-uu|--  
 So dasasataparivāro Rājagahaṃ pāvisī Bhagavā.” ti

Manussā Sakkam Devānam-indam passitvā evam-āhamṣu:  
 “Abhirūpo vatāyaṃ māṇavako dassanīyo vatāyaṃ māṇavako,  
 pāsādiko vatāyaṃ māṇavako, kassa nu kho ayaṃ māṇavako?” ti

Evam vutte Sakko Devānam-into te manusse gāthāya ajjhabhāsi:

----|u----||----u|u-u- pathyā  
 “Yo dhīro sabbadhī<sup>340</sup> danto suddho<sup>341</sup> appaṭipuggalo,  
 uu-u|u----||----u|u-u- pathyā  
 Araham Sugato - loke tassāham paricārako.” ti

Atha kho Bhagavā yena Rañño Māgadhassa Seniyassa Bimbisārassa  
 nivesanam tenupasankami, upasankamitvā paññatte āsane nisīdi,  
 saddhiṃ Bhikkhusaṅghena.

<sup>338</sup> BJT, PTS omit this line and the next.

<sup>339</sup> We could read: *Dasavāso pi Dasabalo Dasadhammavidū Dasabhi cūpeto*, to correct the metre.

<sup>340</sup> Thai, ChS: *sabbadhi*, which would give savipulā.

<sup>341</sup> PTS: *buddho*.

Atha kho Rājā Māgadho Senīyo Bimbisāro, Buddhappamukhaṃ Bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā, Bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ, ekam-antaṃ nisīdi.

Ekam-antaṃ nisinnassa kho Rañño Māgadhassa Seniyassa Bimbisārassa etad-ahosi: “Kattha nu kho Bhagavā vihareyya yaṃ assa gāmato neva atidūre na accāsanne,<sup>342</sup> gamanāgamanasampannaṃ, atthikānaṃ<sup>343</sup> manussānaṃ abhikkamanīyaṃ, divā appakiṇṇaṃ<sup>344</sup> rattim appasaddaṃ appanigghosaṃ, vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasāruppaṃ?” ti

Atha kho Rañño Māgadhassa Seniyassa Bimbisārassa etad-ahosi: “Idaṃ kho amhākaṃ Veḷuvanaṃ uyyānaṃ gāmato neva atidūre na accāsanne, gamanāgamanasampannaṃ atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appakiṇṇaṃ rattim appasaddaṃ appanigghosaṃ, vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasāruppaṃ. Yan-nūnāhaṃ Veḷuvanaṃ uyyānaṃ Buddhappamukhassa Bhikkhusaṅghassa dadeyyaṃ?” ti

Atha kho Rājā Māgadho Senīyo Bimbisāro sovaṇṇamayāṃ bhīṅkāraṃ<sup>345</sup> gahetvā, Bhagavato oṇjesi:<sup>346</sup> “Etāhaṃ Bhante

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<sup>342</sup> BJT: *accāsanna*, possibly a printer’s error.

<sup>343</sup> BJT, ChS: *atthikānaṃ atthikānaṃ*, the duplication would give the meaning *very approachable*.

<sup>344</sup> PTS, ChS: *appākiṇṇaṃ*, here and elsewhere; PED analyses *appa* + *kiṇṇaṃ*.

<sup>345</sup> Thai: *bhīṅkāraṃ*, both forms occur in the texts.

<sup>346</sup> Thai, ChS: *oṇjesi*, showing the *n/ṅ* alternation.

Veḷuvanaṃ uyyānaṃ, Buddhappamukhassa Bhikkhusaṅghassa<sup>347</sup>  
dammī?” ti

Paṭiggahesi Bhagavā ārāmaṃ. Atha kho Bhagavā Rājānaṃ  
Māgadhaṃ Seniyaṃ Bimbisāraṃ Dhammiyā kathāya sandassetvā  
samādapetvā samuttejetvā sampahaṃsetvā, uṭṭhāyāsanaṃ pakkāmi.

Atha kho Bhagavā etasmiṃ nidāne,<sup>348</sup> Dhammiṃ kathaṃ<sup>349</sup> katvā  
bhikkhū āmantesi: “Anujānāmi bhikkhave ārāmaṃ.”-ti

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<sup>347</sup> BJT: *saṅghassa*, omits *Bhikkhu-*.

<sup>348</sup> ChS adds: *etasmim pakaraṇe, this as the reason.*

<sup>349</sup> PTS: *Dhammikatham*, compound form of the words, here and elsewhere.

## 41: Sāriputta-Moggallānapabbajjākathā

Tena kho pana samayena Sañjayo<sup>350</sup> paribbājako Rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhim, aḍḍhateyyehi paribbājakasatehi.

Tena kho pana samayena Sāriputta-Moggallānā<sup>351</sup> Sañjaye paribbājake brahmacariyaṃ caranti, tehi katikā katā hoti: “Yo paṭhamāṃ Amataṃ adhigacchati, so itarassa<sup>352</sup> ārocetū.” ti

Atha kho āyasmā Assaji, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya Rājagahaṃ piṇḍāya pāvisi, pāsādikena abhikkantena paṭikkantena, ālokitena vilokitena, sammiñjitena pasāritena, okkhittacakkhu iriyāpathasampanno.

Addasā kho Sāriputto paribbājako āyasmantaṃ Assajim Rājagahe piṇḍāya carantaṃ, pāsādikena abhikkantena paṭikkantena, ālokitena vilokitena, sammiñjitena pasāritena, okkhittacakkhum iriyāpathasampannaṃ, disvānassa etad-ahosi: “Ye vata loke Arahanto vā Arahattamaggaṃ vā samāpannā ayaṃ tesam bhikkhu<sup>353</sup> aññataro.

Yan-nūnāhaṃ imaṃ bhikkhum upasaṅkamitvā puccheyyaṃ: ‘Kaṃsi tvaṃ āvuso uddissa pabbajito, ko vā te Satthā, kassa vā tvaṃ Dhammaṃ rocesī?’ ” ti

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<sup>350</sup> ChS: *sañcayo*, and similarly throughout.

<sup>351</sup> Thai: *Sārīputt-*, Thai always writes the name with a second long vowel like this. Sāriputta’s mother’s name was Rūpasārī, and his name means *Sārī’s son*, the long vowel is lost in composition.

<sup>352</sup> PTS omits: *itarassa*.

<sup>353</sup> PTS: *ayaṃ tesam bhikkhūnaṃ*; *this is one of those monks*.

Atha kho Sāriputtassa paribbājakassa etad-ahosi: “Akālo kho imaṃ bhikkhuṃ pucchitum, antaragharaṃ pavittṭho piṇḍāya carati. Yan-nūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ atthikehi upaññātaṃ maggan?” ti

Atha kho āyasmā Assaji, Rājagahe piṇḍāya caritvā, piṇḍapātaṃ ādāya paṭikkami. Atha kho Sāriputto<sup>354</sup> paribbājako yenāyasmā Assaji tenupasaṅkami, upasaṅkamtivā āyasmatā Assajinā saddhim sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā, ekam-antaṃ aṭṭhāsi.

Ekam-antaṃ ṭhito kho Sāriputto paribbājako āyasmantaṃ Assajim etad-avoca: “Vipassannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃsi tvaṃ āvuso uddissa pabbajito, ko vā te Satthā, kassa vā tvaṃ Dhammaṃ rocesī?” ti

“Atthāvuso Mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāhaṃ Bhagavantaṃ uddissa pabbajito, so ca me Bhagavā Satthā, tassa cāhaṃ Bhagavato<sup>355</sup> Dhammaṃ rocemī.” ti

“Kimvādī panāyasmato Satthā kim-akkhāyī?” ti

“Ahaṃ kho āvuso navo acirapabbajito, adhunāgato imaṃ Dhammavinayaṃ, na tāhaṃ sakkomi vitthārena Dhammaṃ desetum, api ca te saṅkhittena atthaṃ vakkhāmī.” ti

Atha kho Sāriputto paribbājako āyasmantaṃ Assajim etad-avoca: “Hotu āvuso,<sup>356</sup>

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<sup>354</sup> ChS adds: *pi*.

<sup>355</sup> Thai: *bhagavā*, maybe a printer’s error.

<sup>356</sup> Thai omits this line, and in PTS it is missing in the repetition below.

--[-]u-!-,---||---!u-u- mavipulā<sup>357</sup>  
 Appaṃ vā bahuṃ vā bhāsassu atthaṃ yeva me brūhi,  
 ---u!-,---||-u---!u-u- mavipulā  
 Attheneva me attho, kiṃ kāhasi byañjanam bahun?"-ti

Atha kho āyasmā Assaji Sāriputtassa paribbājakassa imaṃ  
 Dhammapariyāyam abhāsi:

--!-!-uu!-,-[!]-!-u-u!-!- Ariyā  
 “Ye dhammā hetuppabhavā tesam hetum Tathāgato āha,<sup>358</sup>  
 --!-u-u!----||---!-!-u-u!-  
 Tesāṃ-ca yo nirodho - evaṃvādī Mahāsamaṇo.” ti

Atha kho Sāriputtassa paribbājakassa, imaṃ Dhammapariyāyam  
 sutvā, virajam vītamalam Dhammacakkuṃ udapādi:

“Yam kiñci samudayadhammaṃ,  
 sabban-taṃ nirodhadhammaṃ.”-ti

--!-u-u!uu-!u,-u!-!-u-u!uu-!- Ariyā  
 “Eseva Dhammō yadi tāvad-eva paccavyathā<sup>359</sup> Padam-Asokaṃ,  
 u-!-!-u!----||uu-!u-!-u-u!-  
 addiṭṭham abbatītam bahukehi kappanahutehī.” ti<sup>360</sup>

<sup>357</sup> We should exclude *vā* in the prior line and in the posterior read *brūhi*. A better reading would be: *Appaṃ bahuṃ vā bhāsassu atthaṃ yeva pābrūhi me*, which scans: --u-!-,---||---u!u-u-.

<sup>358</sup> Thai places *āha* in brackets. We need to read *te* to correct the metre, though all versions of this verse that I have seen have the equivalent of *tesam*. The verse appears in Mahāvastu as: *Ye dharmā hetuprabhavā hetum teṣāṃ Tathāgataḥ hyavadat teṣāṃ ca yo nirodha evaṃ vādī Mahāśramaṇaḥ*, which is again hypermetric in the first line, which suggests that it may have been hypermetric in the original.

<sup>359</sup> ChS: *paccabyattha*.

<sup>360</sup> We need to read *addiṭṭham-abbhatītam bahukehī* to correct the metre.

Atha kho Sāriputto paribbājako yena Moggallāno paribbājako tenupasaṅkami. Addasā kho Moggallāno paribbājako Sāriputtaṃ paribbājakaṃ dūrato va āgacchantaṃ, disvāna Sāriputtaṃ paribbājakaṃ etad-avoca: “Vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyaḍāto, kacci nu tvaṃ āvuso Amatam-adhigato?” ti

“Āmāvuso<sup>361</sup> Amatam-adhigato.” ti

“Yathā kathaṃ pana tvaṃ āvuso Amatam-adhigato?” ti “Idhāhaṃ āvuso addasaṃ Assajim bhikkhuṃ Rājagahe piṇḍāya carantaṃ, pāsādikena abhikkantena paṭikkantena, ālokiteṇa vilokiteṇa, sammiñjiteṇa pasāriteṇa, okkhittacakkhuṃ iriyāpathasampannaṃ, disvāna me etad-ahosi: ‘Ye vata loke Arahanto vā Arahattamaggaṃ vā samāpannā ayaṃ tesāṃ bhikkhu<sup>362</sup> aññataro.’

Yan-nūnāhaṃ imaṃ bhikkhuṃ upasaṅkamitvā puccheyyaṃ: “Kamsi tvaṃ āvuso uddissa pabbajito, ko vā te Sattā, kassa vā tvaṃ Dhammaṃ rocesī?” ti Tassa mayhaṃ āvuso etad-ahosi: “Akālo kho imaṃ bhikkhuṃ pucchituṃ, antaragharaṃ pavittṭho piṇḍāya carati.

Yan-nūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ atthikehi upaññātaṃ maggan?”-ti Atha kho āvuso Assaji bhikkhu<sup>363</sup> Rājagahe piṇḍāya caritvā, piṇḍapātaṃ ādāya paṭikkami. Atha khvāhaṃ āvuso yena Assaji bhikkhu tenupasaṅkami, upasaṅkamitvā Assajinā bhikkhunā saddhim sammodim, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ aṭṭhāsīm.

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<sup>361</sup> Thai: *āma āvuso*, parsed form of the words.

<sup>362</sup> PTS: *bhikkhūnaṃ*, (*this monk is one*) of those monks.

<sup>363</sup> PTS: *bhikkhu*, printer’s error.

Ekam-antaṃ ṭhito kho ahaṃ āvuso Assajim bhikkhum etad-avocaṃ:  
“Vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo  
pariyodāto, kaṃsi tvaṃ āvuso uddissa pabbajito, ko vā te Satthā,  
kassa vā tvaṃ Dhammaṃ rocesi?” ti

“Atthāvuso Mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāhaṃ  
Bhagavantaṃ uddissa pabbajito, so ca me Bhagavā Satthā, tassa  
cāhaṃ Bhagavato Dhammaṃ rocemī.” ti

“Kimvādī panāyasmato Satthā kim-akkhāyī?” ti “Ahaṃ kho āvuso  
navo acirapabbajito, adhunāgato imaṃ Dhammavinayaṃ, na tāhaṃ  
sakkomi vitthārena Dhammaṃ desetum, api ca te saṅkhittena atthaṃ  
vakkhāmī.” ti

Atha khvāhaṃ āvuso Assajim bhikkhum etad-avoca: “Hotu āvuso,<sup>364</sup>

--[-]o-|-,----||---|o-o- mavipulā  
Appaṃ vā bahuṃ vā bhāsassu atthaṃ yeva me brūhi,  
---o-|-,----||-o-|-|o-o- mavipulā  
Attheneva me attho kim kāhasi byañjanaṃ bahun?”-ti

Atha kho āvuso Assaji bhikkhu imaṃ Dhammapariyāyaṃ abhāsi:

--|---|---o-|-,--|[-]---|o-o-|-|- Ariyā  
“Ye dhammā hetuppabhavā tesāṃ hetuṃ Tathāgato āha,  
--|o-o-|-|-,-|---|---|o-|-o-|-  
Tesaṃ-ca yo nirodho - evaṃvādī Mahāsamaṇo.” ti

Atha kho Moggallānassa paribbājakassa imaṃ Dhammapariyāyaṃ  
sutvā, virajaṃ vītamalaṃ Dhammacakkhum udapādi:

“Yaṃ kiñci samudayadhammaṃ,



“Alaṃ āvuso mā gamittha<sup>367</sup> sabbe va tayo imaṃ gaṇaṃ  
pariharissāma.” ti

Dutiyam-pi kho<sup>368</sup> Sāriputta-Moggallānā Sañjayaṃ paribbājakam  
etad-avocum: “Gacchāma mayaṃ āvuso Bhagavato santike, so no  
Bhagavā Satthā.” ti

“Alaṃ āvuso mā gamittha sabbe va tayo imaṃ gaṇaṃ  
pariharissāma.” ti

Tatiam-pi kho Sāriputta-Moggallānā Sañjayaṃ paribbājakam etad-  
avocum: “Gacchāma mayaṃ āvuso Bhagavato santike, so no  
Bhagavā Satthā.” ti

“Alaṃ āvuso mā gamittha sabbe va tayo imaṃ gaṇaṃ  
pariharissāma.” ti

Atha kho Sāriputta-Moggallānā tāni aḍḍhateyyāni paribbājakasatāni  
ādāya yena Veḷuvanaṃ tenupasaṅkamimsu. Sañjayassa pana  
paribbājakassa tattheva uḥam lohitam mukhato uggañchi.<sup>369</sup>

Addasā kho Bhagavā Sāriputta-Moggallāne dūrato va āgacchante,  
disvāna bhikkhū āmantesi: “Ete bhikkhave dve sahāyā āgacchanti,  
Kolito Upatisso ca etaṃ me Sāvakayugam bhavissati Aggam  
bhaddayugan.” ti

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<sup>367</sup> PTS, ChS: *agamittha*, which would mean: (*don't*) *come*.

<sup>368</sup> All editions abbreviate: *dutiyam-pi kho...pe... tatiyam pi kho...*

<sup>369</sup> PTS, Thai: *uggacchi*, alternate spelling, showing the *ñch/cch* alternation that is found in the texts.

--|---|uuuu||u--u|--uu|u--u|uu--|--- Ariyā  
 Gambhīre ñāṇavisayē anuttare upadhisāṅkhayē vimutte  
 --|---|---uu|---,uu|u|---|---|---  
 Anuppatte<sup>370</sup> Veḷuvanaṃ atha nē Satthā byākāsi:

--|---u|---||---|u--|uuuu|---|---  
 “Ete dve saḥāyā<sup>371</sup> āyanti, Koliṭṭhō Upatisso ca,<sup>372</sup>  
 --|u--u|uu--||u--u|u--|---|---uu|---  
 Etaṃ me Sāvakaḥyugaṃ bhavissati Aggaṃ bhaddayugaṃ.”-ti<sup>373</sup>

Atha kho Sāriputta-Moggallānā yena Bhagavā tenupasaṅkamimṃsu,  
 upasaṅkamtivā Bhagavato pādesu sirasā nipatitvā, Bhagavantam  
 etad-avocum: “Labheyyāma mayaṃ Bhante Bhagavato santike  
 pabbajjāṃ, labheyyāma upasampadan.”-ti

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo, caratha  
 brahmacariyaṃ sammā dukkhassa antakiriyaṃ.” ti Sā va tesam  
 āyasmantānaṃ upasampadā ahoṣi.

<sup>370</sup> Thai, ChS: *appatte*, the first syllable is short, but counted as long metrically (*pādantagaru*), which happens occasionally with the first syllable in the gaṇacchandas verses.

<sup>371</sup> PTS, Thai: *sahāyakā*.

<sup>372</sup> All editions: *āgacchanti*, which ruins the metre; BJT records the variant *āyanti*, which is better, but to repair the metre we need to read *Ete duve saḥāyā āyantī, Koliṭṭhō Upatisso ca*,

--|u--u|---||---|---|uuuu|---|---.  
<sup>373</sup> To correct the metre we need to read: *etaṃ me Sāvakaḥyugaṃ bhavissati Aggabhaddayugaṃ.” ti*, --|u--u|uu--||u--u|---|---|u--|uu|---.



- ॐ - - ॐ | - ॐ ॐ - || - ॐ - - | ॐ - ॐ - bhavipulā  
 ‘Āgato kho Mahāsamaṇo Māgadhānaṃ Giribbajam  
 - - - ॐ | - , - - - || - ॐ - ॐ | ॐ - ॐ - mavipulā  
 Sabbe Sañjaye netvāna, kaṃ su dāni nayissatī?’ ti

te tumhe imāya gāthāya paṭicodetha:

ॐ - ॐ - | ॐ - - - || - - - ॐ | ॐ - ॐ - pathyā  
 ‘Nayanti ve Mahāvīrā Saddhammena Tathāgatā,  
 - - - ॐ | ॐ - - - || - ॐ - - | ॐ - ॐ - pathyā  
 Dhammena nayamānānaṃ,<sup>381</sup> kā usuyyā<sup>382</sup> vijānatan.’ ”-ti

Tena kho pana samayena manussā bhikkhū disvā imāya gāthāya codenti:

- ॐ - - ॐ | - ॐ ॐ - || - ॐ - - | ॐ - ॐ - bhavipulā  
 “Āgato kho Mahāsamaṇo Māgadhānaṃ Giribbajam  
 - - - ॐ | - , - - - || - ॐ - ॐ | ॐ - ॐ - mavipulā  
 Sabbe Sañjaye netvāna, kaṃ su dāni nayissatī?” ti

bhikkhū te manusse imāya gāthāya paṭicodenti:

ॐ - ॐ - | ॐ - - - || - - - ॐ | ॐ - ॐ - pathyā  
 “Nayanti ve Mahāvīrā Saddhammena Tathāgatā,  
 - - - ॐ | ॐ - - - || - ॐ - - | ॐ - ॐ - pathyā  
 Dhammena nayamānānaṃ, kā usuyyā vijānatan?”-ti  
 ॐ - - - | ॐ - ॐ - || ॐ ॐ - - | ॐ - ॐ - bhavipulā  
 “Manussā Dhammena kira samaṇā Sakyaputtiyā,

<sup>381</sup> Thai: *nīyamānānaṃ*, passive form of the same verb.

<sup>382</sup> BJT, ChS: *usūyā*, alternate spelling, showing the (short-vowel, double-consonant)/(long-vowel, single-consonant) alternation.

nenṭi no adhammenā.” ti<sup>383</sup>

Sattāham-eva so saddo ahoṣi, sattāhassa accayena antaradhāyi.

*Sāriputta-Moggallānapabbajjā Niṭṭhitā*

*Catutthabhāṇavāraṃ Niṭṭhitam*<sup>384</sup>

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<sup>383</sup> It may be we should read *nayanti no adhammenā ti* here, which is a different form of the verb, and would then give a Siloka prior line.

<sup>384</sup> Thai: *Catutthabhāṇavāraṃ niṭṭhitam*; ChS: *catutthabhāṇavāro niṭṭhito*.