

MAHĀPARINIBBĀNASUTTAMĀ (DN 16)

EDITED BY

ĀNANDAJOTI BHIKKHU

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Ānandajoti Bhikkhu

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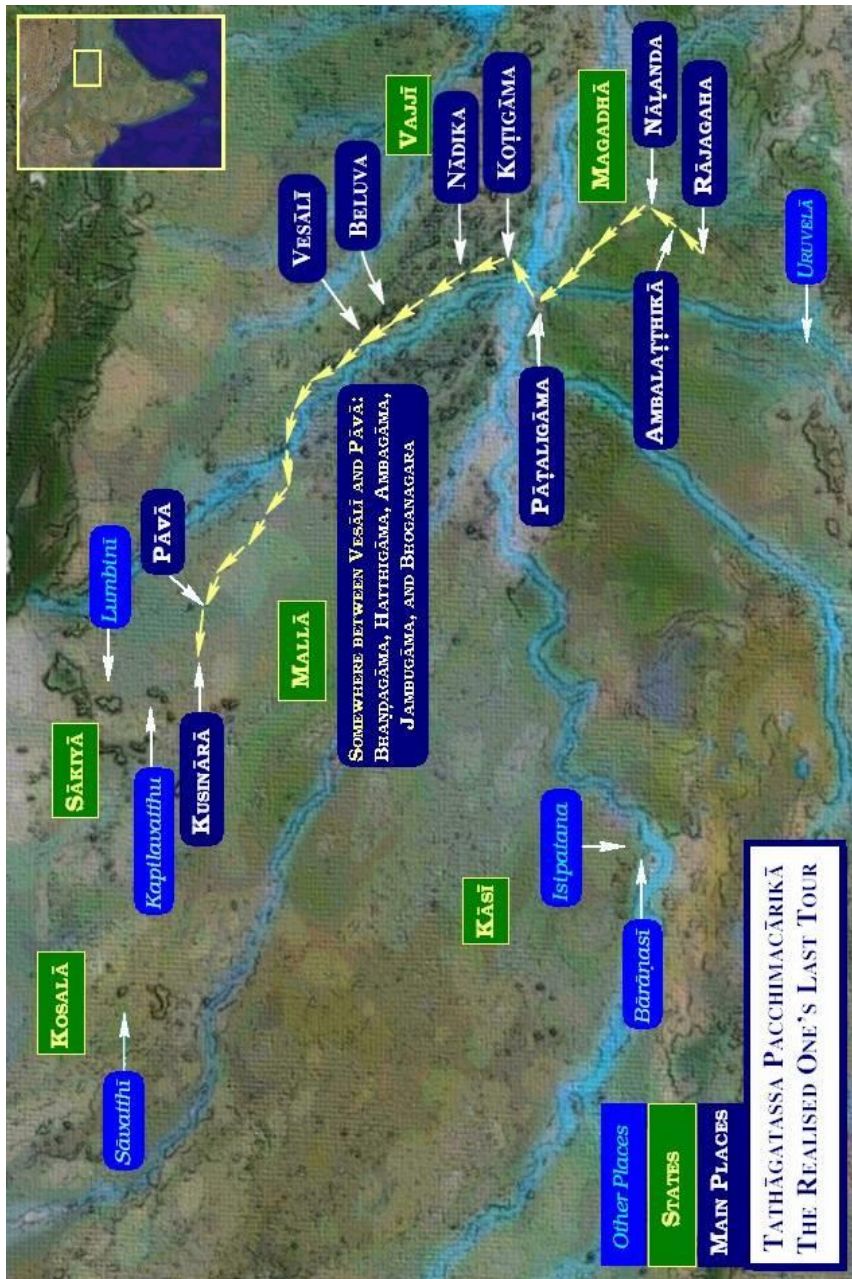
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Texts

(BJT): Sri Lankan edition, from the Buddha Jayanti Tripitaka Series, Volume VIII (Colombo, 1976/2519, reprinted with corrections 2005).

(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).

(PTS): European edition, The Dīgha Nikāya, ed. T.W. Rhys Davids and J. Estlin Carpenter, (1903, reprinted 1995).

* * *

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

Translations Consulted

The Book of the Great Decease, in Dialogues of the Buddha, Vol II, by T.W. and C.A.F. Rhys Davids (Pali Text Society, 1910, 4th edition reprinted 1995, Oxford).

The Buddha's Last Days, from The Long Discourses of the Buddha, a translation of the Dīgha Nikāya, by Maurice Walshe (Wisdom Publications, Boston, 1995).

Last Days of the Buddha, translated from the Pali by Sister Vajira & Francis Story (Buddhist Publication Society, Kandy, Sri Lanka, 2007).

* * *

The Buddha's Last Days, Buddhaghosa's Commentary on the Mahāparinibbāna Sutta, translated by Yang-Gyu An (Pali Text Society, 2005, Oxford).

Establishment of the Text

In establishing this text I have followed certain principles which relate to choosing the correct reading, and how to record the variants. Wherever possible I have attempted to explain why I have taken certain readings in preference to the alternatives (or pointed it out when the choice necessarily is arbitrary). Some of the considerations I have used to establish the text include the rules of Pāli grammar and metre, and idiom; and other guides like context and consistency of reading and presentation. I give some examples below:

Grammar:

29: *āgatā ca Arahanto vijite phāsum* (accusative, ChS: *phāsu*, nominative) *vihareyyun?'-ti*

161: “*Ko nu kho Ānanda Pāṭaligāme nagaram māpetī* (singular)?” *ti* (BJT: *māpentī*, plural)

193: *dukkhasamudayo* (nominative) *Ariyasaccam anubuddham paṭividdham* (BJT, Thai: *dukkhasamudayam*, accusative, but nominative is needed with the past participle)

339: *Ossaṭṭhe ca Bhagavatā* (PTS: *Bhagavato*, which is the dative or genitive, when an instrumental is required, this is possibly a printing error) *āyusaṅkhāre mahābhūmicālo ahoṣi*

Idiom:

252: *Bhagavā kira Vesālim anupatto* (BJT, PTS: *Vesāliyam*, locative, but the normal idiom is that *anupatto* takes the accusative rather than the locative)

401: *Evaṃ vutte aham* (BJT: *vuttoham* = *vutto aham*. Normally the locative is used in these constructions, this may be a printing error)...*Māram Pāpimantaṃ etad-avocaṃ*

Metre:

183: in a Vetālīya line: *Kullam̐ hi jano pabandhati*, (Thai: *kullam̐ jano ca bandhati*, probably an attempt to conform the metre to a Siloka as the last line can be scanned as either Vetālīya or Siloka)

195: in a Siloka line: *saṁsitaṁ* Thai: *saṁsaritaṁ*, an alternate form of the verb, but one that ruins the metre)

340: in a Opaccandasaka line: *Bhavasankhāram-avassajī Muni*, (Thai, ChS: *avassaji*, which spoils the metre, PTS: *Munī*, but there is no reason for a long vowel here)

Morphology:

49: Text: *ponobhavikāya*, BJT, Thai, ChS: *ponobbhavikāya*, but there is no reason for gemination here.

149: Text: *brahmacārino*, BJT, ChS, PTS: *brahmacārayo*, but the correct form for plural masculines in *-ī* is *-ino*.

180: Text: *samiñjeyya*, ChS: *samiñjeyya*, similarly throughout. Although there is no historical reason for the doubling of the consonant it appears this is the normal way the form is written in Pāḷi.

288: Text: *Vihārapacchāyāyaṁ* (Thai: *Vihārapacchāyāyaṁ*, but gemination is not warranted in this word)

Context:

52: *bhikkhū sandissanti* (future, which context demands, BJT, PTS: *sandissanti*, present)

138: Thai has the Buddha going to the rest house (*āvasathāgāraṁ*) *pubbaṅhasamayaṁ*, in the morning time, which from the context we can see is the wrong time; text has *sāyanhasamayaṁ*, in the evening time (PTS omits the time)

230: *tasmiñ-ce kālakate* (Thai: *tasmiñ tasmiñ kho*; ChS: *tasmiñ yeva*; but we need a conditional statement here) *Tathāgataṃ upasaṅkamitvā*

263: *Atha kho te Licchavī aṅgulī poṭhesuṃ* (plural, BJT, ChS: *aṅgulim poṭesuṃ*, singular, here and below. It would seem a plural is required as one finger is hard to snap)

286: *Atha kho Bhagavato...kharo ābādho uppajji...Bhagavā sato sampajāno adhvāsesi* (aorist, BJT, PTS: *adhvāseti*, present tense)

290: (Ānanda speaking): *diṭṭham* (singular, Thai: *diṭṭhā*; PTS *diṭṭhā me*, plural, but a singular is required by the context) *me...Bhagavato khamanīyaṃ*

301: *Gaṇhāhi Ānanda nisīdanam yena Cāpālam Cetiyam tenupasaṅkamissāma* (plural, PTS: *tenupasaṅkamissāmi*, singular, however a plural is needed as they were going together)

352: *Tathāgato anuttaram Dhammacakkam pavatteti* (*when the Realised One sets the unsurpassed wheel of the Teaching rolling*, present tense, Thai: *pavattesi*, aorist form which doesn't fit here)...*tadāyam Paṭhavī kampati*

Consistency:

3: *Ajātasattu Vedehiputto Vajjī* (plural, Thai: *Vajjim* singular, not wrong, but uses the plural form everywhere else) *abhiyātukāmo hoti*

10: BJT, Thai: *vījiyamāno*, but below BJT and Thai write *vījamāno*.

14: ChS, PTS: *Vajjī-* in *Vajjikaraṇīyāni* here, and PTS below, but not 3rd time.

45: PTS omits *bhikkhave* here but has it elsewhere in this position.

49: *bhikkhū uppannāya taṇhāya ponobhavikāya na vasam gacchissanti*, (*will not come under the influence of craving which has*

arisen for continued existence, hypothetical future, consistent with others in the list, BJT, PTS: *gacchanti*, present tense)

141: BJT: *sīlam vipattiyā*, parsed form here *sīlavipattiyā* eslewhere.

There are three variants which completely reverse the meaning of the text, and so are worth pointing out here:

- 98 Text: *appaṭivibhattabhogī*, *share such gains*, whereas Thai has *na appaṭivibhattabhogī*.
- 634 Text: *sukilantarūpo*, *very weary*, whereas ChS and Thai write: *akilantarūpo*, *not weary*.
- 728 Text has Ānanda entering Kusinārā *attadutiyo* (idiom, cf. *catutthadutiyo*, *sattadutiyo*) with himself as second, i.e. *with a companion*; Thai, however, has *adutiyo*, without a second, i.e. *by himself*.

Other differences occur, such as PTS always writes *kāmāsavā bhavāsavā diṭṭhāsavā avijjāsavā* whereas the sequence appears as *kāmāsavā bhavāsavā avijjāsavā* here. Both sequences are known to the texts, but none of the other editions include it, and I have therefore not included it in the text here.

Another class of variants are those of words that show gemination, where many times there appears to be no rule we can call upon to establish which is the correct reading. Examples include Text: *upaṭṭhitassatī*, where BJT, PTS prefer *upaṭṭhitasatī*; Text: *supaṭṭhitacittā* where BJT has *suppaṭṭhitacittā*.

Variants

As the text is, in places, very repetitious, when recording variants I have preferred to summarise them rather than list them individually, so that they are normally noted by saying ‘*here and below*’, ‘*throughout*’, ‘*always*’, etc. If a variant occurs only at a certain place I mark it as ‘*here*’, or ‘*here, but below (otherwise)*’.

When I have gone against the reading taken in PTS I have many times shown that PED was also in disagreement, and presumably therefore the Editor had changed his mind between preparing the text and the Dictionary. Even a glance at the text established here will show that there are many hundreds of variant readings recorded. This despite the fact that I have summarised the variants rather than spelt them out one by one. However, the vast amount of variants recorded are, in fact, trivial.

They mainly consist of either variant spellings, such as *paññāpenti/paññapenti*, *acchiddāni/ āchiddāni*; or variant forms, such as *disvā/disvāna* (alternate forms of the absolute) *mama/mamaṃ* (alternate forms of the genitive). We many times see that words that appear in the text in parsed form are in compound in the variants, e.g. *pacchimam bhittim/pacchimabhittim*; or, conversely, are compound forms of the variant reading: *garukaronti/garum karonti*.

Unfortunately many others are simply printing errors, like: BJT writing *parihāpenti ti*; or PTS writing *Koṭhigāme* (elsewhere correctly written *Koṭigām-*). BJT¹ and PTS are very bad in this regard, but ChS and Thai also have their fair share of errors.

¹ In one class of error in BJT, that of the *u/ū* vowel sign written under certain letters in Sinhala, I have simply had to ignore the variants as they would have amounted to hundreds, none of which seem to be a sure guide to what the editors intended.

Other variants include spelling variations where we again have no real way of establishing what the correct reading should be, such as the name of the river that the Buddha drank from and bathed in on the last leg of his tour, should it be *Kakutthā* (as in the Text and PTS), *Kukutthā* as in BJT, or *Kakudhā* as in Thai and ChS? Is it *Cāpāla* as Text, BJT, ChS and PTS have it, or *Pāvāla* as Thai records? In fact, we have no real way of knowing, and can only examine the manuscripts to find out what the bhāṇakas *thought* the word was.

Very often the editions show assimilation of the nasal to the following consonant, so that what is written here as *evam me, sutam metam, evam pasanno*, etc. may appear in the printed editions as *evam-me, sutam-metam, evam-pasanno*. Many times I feel these simply represent scribal preferences, and not wishing to multiply the variants unnecessarily, I have not recorded them.

Additions to the Text

The text of Mahāparinibbānasuttam is divided into six sections for recitation (*bhāṇavāram*). A *bhāṇavāra* is calculated as being the same as 250 Siloka verses in length. As a Siloka is normally considered to have 4 lines of 8 syllables each, that would give 32 syllables to the verse.² A *bhāṇavāra* therefore is 250 x 32 syllables long, which is equal to 8,000 syllables in length. In fact, of course, as the prose is not so definite in length as a verse, it follows that many times this is only an approximate length. Generally in prose we find that a *bhāṇavāra* is in fact somewhat shorter than the ideal.

To anyone reading the text as it stands today it is clear at once, that certain sections seem to be much longer than others. It therefore

² In fact Silokas are not so rigid, lines are often 9 syllables long, rarely 7, and there are sometimes seen 5, 6 or more lines in a verse. But the ideal is 4 x 8, and that is what is used for the purposes of the calculation.

seemed worthwhile to count the syllables and compare their length against the ideal in the hope that this would throw light on the text as it is currently being passed down. Here is a table showing the length of the 6 sections:

first chapter = 10,630 syllables (133%)

second chapter = 6,345 (80%)

third chapter = 12,869 (160%)

fourth chapter = 7,696 (96%)

fifth chapter = 11,597 (145%)

sixth chapter = 7,564 (95%)

We can immediately see from this that the 4th and 6th Chapters approximate very closely to the ideal. The 2nd Chapter is somewhat shorter than expected, but perhaps not unusually so. The remaining Chapters (1st, 3rd & 5th) are longer than we would expect them to be, especially the 3rd Chapter.

If we examine these more closely now we find that certain Teachings seem to interrupt the flow of the narrative. In the first section the Buddha talks about the seven conditions which will prevent decline in the Vajjīs. This is followed by applying the same teaching to the Saṅgha. That the Buddha would apply the teaching in this way seems quite natural, as throughout the discourse he shows concern that the Sāsana should be stable now that he is approaching his Final Emancipation.

It is followed however, by another seven conditions, and then another seven, and then another seven, and then another seven, and then another six. The interesting thing here is when we remove these 5 Teachings from the syllable count we find the Chapter is then 8,115 syllables in length (101%), which is very close to the expected syllabic count.

In the *Aṅguttaranikāya* (7.24-27) we see that the first four of these Teachings occur there also in exactly the same order.³ It seems to me that there are two possibilities here. Either these Teachings have been brought in from the *Aṅguttara* text, because they were found to be further conditions that the Buddha (at one time or another) stated were true and proper conditions for the Saṅgha to develop to prevent decline. Or they were linked in the oral tradition by number and theme.

The 3rd Chapter is the most extraordinary, as at present it contains no less than 12,869 syllables, which is more than 50% longer than we would expect for a *bhāṇavāra*. In this Chapter the Buddha gives up the will to live on, at which point there is an earthquake, which is followed by the Buddha explaining to Ānanda the eight conditions which cause an earthquake. Rhys-Davids questioned the genuineness of this Teaching,⁴ but it seems to me to follow on quite naturally from what is happening in the narrative, and also serves to prepare the ground for the rest of the story.

It is then followed, however, by three further sets of eights, the eight assemblies, the eight means of mastery and the eight liberations, which appear to be completely unrelated to what is happening and arbitrarily inserted at this point. It is not quite arbitrary though, because as we saw above, material may come into the text through numerical association, and that seems to be the case again here. It may come of no surprise then that we find in the *Aṅguttaranikāya* that these Teachings occur in the same *vagga*.⁵ When we remove them from the syllabic count though we have 9,730 syllables, which although much closer to what is expected is still long.

³ The last section also occurs in *Aṅguttaranikāya* at 6.11 and 12.

⁴ P. 113, n. 3.

⁵ AN *Bhūmicālavaggo*, 8.70, 69, 65, 66.

In section 22 the Buddha tells Ānanda how he has now given up the will to live, and will attain Final Emancipation in 3 months time. Ānanda then begs the Buddha three times not to pass away so soon, but the Buddha asks why Ānanda is insisting on this? Ānanda explains that he had heard the Buddha say that whoever had mastered the Four Paths to Power would be able to live on for the completion of his lifespan.

The Buddha blames him for not asking sooner, and says that if he had done so he may have rejected it the first couple of times, but not the 3rd time, but now the Buddha has made up his mind and he is unable to go back on his word. So far the story, though drawn out, seems genuine enough. But then there are 2 sections where exactly the same explanation, questioning and recriminations are repeated in regard to other times and places where Ānanda had a similar opportunity and failed to make the request.⁶ These sections simply repeat what has gone before, and do not seem to add anything to the narrative. When we remove those also from the syllable count, we find the Chapter now has 8,374 syllables which would be about the right length (104%).

The 5th Chapter is also much longer than we would expect, but the arguments here are by no means so clear-cut. It does seem to me that there is evidence of additions to the text, though exactly where they begin and end is not so straightforward. Section 37 begins: “After this was said, venerable Ānanda addressed the Fortunate One, (saying): ‘Reverend Sir, may the Fortunate One not attain Final Emancipation in this small town (of Kusinārā).’” This seems to follow on from the Buddha's announcement that he would attain

⁶ In my edition I have filled in the ellipsis passages, believing that the recitor (*bhānaka*) was only using the written text as an *aide-de-memoir*, and would have filled them out himself when reciting. If we leave them out, though, the same problem would still arise even if to a lesser degree.

Final Emancipation in Kusinārā, which occurred towards the end of section 34.

The intervening sections 35 and 36 on the four places for devotional worship, Ānanda's marvellous qualities, the Universal Monarch's marvellous qualities, and those considered worthy of a Shrine, interrupt the flow of the narrative, and introduce much matter that may be late in origin. It may come as no surprise then that most of the material that occurs here also occur as discourses in Aṅguttaranikāya.⁷ Again when we remove the two sections and check the syllabic count we find we have a more reasonable 7,196 syllables (90% of the ideal).

I believe that the quantative analysis made above establishes that there have been additions to the text. Just what material is additional also seems clear in Chapters 1 and 3, but it is less so in Chapter 5. In any case by suggesting that these Teachings are additional to the text I am not suggesting that they are in any way alien to the teaching of the Buddha, indeed I do not think this is so, and most of the Teachings also appear elsewhere. I only wish to point out that the text we now receive very much looks like it has been supplemented in various ways as it was passed down in the oral tradition.

Some of the additions must have been made very early indeed, as they occur in the Sanskritised Mahāparinirvāṇasūtra also, a comparative edition of which I will prepare soon and which will hopefully throw more light on the textual tradition by which this material has come down to us.

Ānandajoti Bhikkhu
May, 2008

⁷ AN 4.118: Saṁvejaṇīyasuttaṁ, 4.129: Ānanda-acchariyasuttaṁ, 4.130: Cakkavatti-acchariyasuttaṁ, 4.247 Thūpārahasuttaṁ.

[Mahāparinibbānasuttam (DN 16)]

[Paṭhamabhāṇavāram]

[1: Rājā Ajātasattu]⁸

evam me sutam: [1]

ekam samayam bhagavā rājagahe viharati gijjhakūṭe pabbate. [2]

tena kho pana samayena rājā māgadho ajātasattu vedehiputto,⁹
vajjī¹⁰ abhiyātukāmo hoti. so evam-āha: [3]

“aham hime¹¹ vajjī evam mahiddhike evam mahānubhāve
ucchecchāmi,¹² vināsessāmi¹³ vajjī, anayabyasanam āpādessāmi
vajjī” ti. [4]

atha kho rājā māgadho ajātasattu vedehiputto, vassakāram
brāhmaṇam magadhamahāmatam āmantesi: [5]

“ehi tvam brāhmaṇa yena bhagavā tenupasaṅkama, upasaṅkamtivā
mama vacanena bhagavato pāde sirasā vandāhi, appābādham
appātāṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchā: ‘rājā bhante
māgadho ajātasattu vedehiputto bhagavato pāde sirasā vandati,
appābādham appātāṅkam lahuṭṭhānam balaṃ phāsuvihāram

⁸ cf. AN Bk. 7.22-23. Titles placed in square brackets do not occur in the discourse, but are included to help orientate the reader. BJT and ChS also supply titles, but the divisions and titles often differ from the ones given here.

⁹ BJT: *Vedehī*-, here, *Vedehi*- below.

¹⁰ Thai: *Vajjīm*, in this position, except where noted, but uses the plural form elsewhere.

¹¹ BJT: *hi ime*, here and below.

¹² Thai: *ucchecchāmi*; PTS: *ucchejjāmi*, here and below.

¹³ Thai, ChS: *Vajjī vināsessāmi*, here and below.

pucchatī.’ ti evañ-ca vadehi: ‘rājā bhante māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.¹⁴ so evam-āha: [6]

“aham hime vajjī¹⁵ evaṃmahiddhike evaṃmahānubhāve ucchecchāmi, vināsessāmi vajjī, anayabyasanaṃ āpādessāmī vajjī” ti. yathā ca te bhagavā byākaroti, taṃ sādhukaṃ uggahetvā, mama¹⁶ āroceyyāsi, na hi tathāgatā vitathaṃ bhaṇantī.” ti [7]

“evaṃ bho” ti kho vassakāro brāhmaṇo magadhamahāmatto, rañño māgadhassa ajātasattussa vedehiputtassa paṭissutvā, bhaddāni bhaddāni yānāni yojāpetvā,¹⁷ bhaddaṃ¹⁸ bhaddaṃ yānaṃ abhiruhitvā,¹⁹ bhaddehi bhaddehi yānehi rājagahamhā niyyāsi, yena gijjhakūṭo pabbato tena pāyāsi yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā pattiko va yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā, ekam-antaṃ nisīdi. ekam-antaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etad-avoca: [8]

“rājā bho gotama māgadho ajātasattu vedehiputto bhoto gotamassa pāde siraṣā vandati, appābādham appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī. rājā bho gotama māgadho ajātasattu vedehiputto vajjī abhiyātukāmo. so evam-āha: ‘aham hime vajjī evaṃmahiddhike evaṃmahānubhāve ucchecchāmi, vināsessāmi vajjī, anayabyasanaṃ āpādessāmī vajjī.’” ti [9]

¹⁴ BJT adds *hoti*.

¹⁵ Thai has *vajjī* here, *vajjīm* elsewhere.

¹⁶ PTS: *mamaṃ*, alternate form of the dative.

¹⁷ Thai, ChS: *yojetvā*, which would mean that they prepared, rather than *had* them prepared.

¹⁸ BJT, PTS omit first *bhaddaṃ*.

¹⁹ PTS: *abhirūhitvā*; PED favours short *-u-* in this word.

[2: Satta Vajjī-Aparihāniyā Dhammā]²⁰

tena kho pana samayena āyasmā ānando bhagavato piṭṭhito ṭhito
hoti bhagavantam vījamāno.²¹ atha kho bhagavā āyasmantam
ānandaṃ āmantesi: [10]

- 1) “kin-ti te ānanda sutam: ‘vajjī abhiṇhasannipātā²²
sannipātabahulā?’” ti [11]

“sutam metam bhante: ‘vajjī abhiṇhasannipātā
sannipātabahulā.’” ti [12]

“yāvakīvañ-ca ānanda vajjī abhiṇhasannipātā sannipātabahulā
bhavissanti vuḍḍhi²³ yeva ānanda vajjīnam pāṭikañkhā no
parihāni. [13]

- 2) kin-ti te ānanda sutam: ‘vajjī samaggā sannipatanti,²⁴ samaggā
vuṭṭhahanti, samaggā vajjīkaraṇīyāni²⁵ karontī?’” ti [14]

“sutam metam bhante vajjī samaggā sannipatanti samaggā
vuṭṭhahanti, samaggā vajjīkaraṇīyāni karontī.” ti [15]

“yāvakīvañ-ca ānanda vajjī samaggā sannipatissanti samaggā
vuṭṭhahissanti, samaggā vajjīkaraṇīyāni karissanti, vuḍḍhi yeva
ānanda vajjīnam pāṭikañkhā no parihāni. [16]

²⁰ cf. AN Bk. 7.22-23.

²¹ ChS: *bījayamāno*, BJT, Thai: *vījiyamāno*, but below BJT and Thai write *vījamāno*.

²² ChS, PTS: *abhiṇham sannipātā*, here and below.

²³ ChS, PTS: *vuddhi*, throughout. PED also favours the retroflex.

²⁴ BJT: *sannipātanti*, here by mistake.

²⁵ ChS, PTS: *Vajjī-*, here, and PTS below, but not 3rd time.

- 3) kin-ti te ānanda sutamḥ: ‘vajjī apaññattaṃ na paññāpentī,²⁶ paññattaṃ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī.’” ti [17]

“sutamḥ metamḥ bhante: ‘vajjī apaññattaṃ na paññāpentī, paññattaṃ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī.’” ti [18]

“yāvakīvañ-ca ānanda vajjī apaññattaṃ na paññāpessanti, paññattaṃ na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti vuḍḍhi yeva ānanda vajjīnaṃ pāṭikaṅkhā no parihāni. [19]

- 4) kin-ti te ānanda sutamḥ: ‘vajjī ye te vajjīnaṃ vajjimahallakā te sakkaronti garukaronti²⁷ mānenti pūjenti tesañ-ca sotabbaṃ maññantī.’” ti [20]

“sutamḥ metamḥ bhante: ‘vajjī ye te vajjīnaṃ vajjimahallakā te sakkaronti garukaronti mānenti pūjenti tesañ-ca sotabbaṃ maññantī.’” ti [21]

“yāvakīvañ-ca ānanda vajjī ye te vajjīnaṃ vajjimahallakā te sakkarissanti, garukarissanti mānessanti pūjessanti tesañ-ca sotabbaṃ maññissanti, vuḍḍhi yeva ānanda vajjīnaṃ pāṭikaṅkhā no parihāni. [22]

- 5) kin-ti te ānanda sutamḥ: ‘vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsenti?’” ti [23]

“sutamḥ metamḥ bhante: ‘vajjī yā tā kulitthiyo kulakumāriyo tā na

²⁶ BJT, ChS, Thai: *paññāpentī*, and similarly throughout.

²⁷ ChS: *garuṃ karonti*, and similarly throughout, parsed form of the compound.

okkassa pasayha vāsentī.” ti [24]

“yāvakīvañ-ca ānanda, vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsessanti, vuḍḍhi yeva ānanda vajjīnaṃ pāṭikañkhā no parihāni. [25]

- 6) kin-ti te ānanda sutāṃ: ‘vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi, abbhantarāni ceva bāhirāni ca tāni sakkaronti, garukaronti mānenti pūjenti, tesañ-ca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī?’ ti [26]

“sutaṃ metaṃ bhante: ‘vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi, abbhantarāni ceva bāhirāni ca tāni sakkaronti, garukaronti mānenti pūjenti, tesañ-ca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī.’ ti²⁸ [27]

“yāvakīvañ-ca ānanda, vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi, abbhantarāni ceva bāhirāni ca tāni sakkarissanti, garukarissanti mānessanti pūjessanti, tesañ-ca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpessanti vuḍḍhi yeva ānanda vajjīnaṃ pāṭikañkhā no parihāni. [28]

- 7) kin-ti te ānanda sutāṃ: ‘vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susāmvhitā, kin-ti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsuṃ²⁹ vihareyyun?’-ti [29]

“sutaṃ metaṃ bhante: ‘vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susāmvhitā, kin-ti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsuṃ

²⁸ BJT: *parihāpentī ti*, printing error.

²⁹ ChS: *phāsu*, here and below, but we need an accusative.

vihareyyun.”-ti [30]

“yāvakīvañ-ca ānanda, vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susamvihitā bhavissati, kin-ti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsuṃ vihareyyūṃ,³⁰ vuḍḍhi yeva ānanda vajjīnaṃ pāṭikaṅkhā no parihānī.” ti [31]

atha kho bhagavā vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ āmantesi: [32]

“ekam-idāhaṃ brāhmaṇa samayaṃ vesāliyaṃ viharāmi sārandaḍe cetiye tatrāhaṃ vajjīnaṃ ime satta aparihāniye dhamme desesiṃ. yāvakīvañ-ca brāhmaṇa ime satta aparihāniyā dhammā vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu vajjī sandississanti, vuḍḍhi yeva brāhmaṇa vajjīnaṃ pāṭikaṅkhā no parihānī.” ti [33]

evaṃ vutte vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etad-avoca: [34]

“ekam-ekena³¹ pi bho gotama aparihāniyena dhammena samannāgatānaṃ vajjīnaṃ, vuḍḍhi yeva pāṭikaṅkhā no parihāni, ko pana vādo sattahi aparihāniyehi dhammehi? akaraṇīyā va³² bho gotama vajjī rañña māgadheṇa ajātasattunā vedehiputtana, yad-idaṃ yuddhassa aññaṭṭra upalāpanāya aññaṭṭra mithubhedāya.³³ handa ca

³⁰ All editions add *ti* here, which is unwanted.

³¹ BJT: *ekenā*, printing error.

³² BJT, Thai: *ca*.

³³ BJT, ChS: *mithubhedā*, instrumental, but the form *upalāpanāya* (which has no variants) probably ensures that in both cases we have the genitive used with instrumental sense.

dāni³⁴ mayam̐ bho gotama gacchāma bahukiccā mayam̐ bahukaraṇīyā.” ti [35]

“yassa dāni tvam̐ brāhmaṇa kālam̐ maññasī.” ti [36]

atha kho vassakāro brāhmaṇo magadhamahāmatto, bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ pakkāmi. [37]

[3: Satta Saṅgha-Aparihāniyā Dhammā (1-7)]³⁵

atha kho bhagavā acirapakkante vassakāre brāhmaṇe magadhamahāmatte, āyasmantaṃ ānandaṃ āmantesi: [38]

“gaccha tvam̐ ānanda yāvatikā bhikkhū³⁶ rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi.” ti [39]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekam-antaṃ aṭṭhāsi. ekam-antaṃ ṭhito kho āyasmā ānando bhagavantaṃ etad-avoca: [40]

“sannipatito³⁷ bhante bhikkhusaṅgho, yassa dāni bhante bhagavā kālam̐ maññasī.” ti [41]

atha kho bhagavā uṭṭhāyāsanaṃ yena upaṭṭhānasālā tenupasaṅkami, upasaṅkamtivā paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi: [42]

³⁴ Thai: *cadāhi*.

³⁵ cf. AN Bk. 7.23.

³⁶ As is usual in the Sinhalese editions there is a mass of variations in the readings involving the vowel *u/ū* in conjunction with certain consonants, like *bhikkhu/bhikkhū*. I have not recorded these as they do not seem to indicate what the editors intended.

³⁷ BJT: *Santipātito*, printing error. *-nn-* and *-nt-* look very similar in Sinhala letters.

“satta vo bhikkhave aparihāniye dhamme desessāmi, taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi.” ti [43]

“evaṃ bhante,” ti kho te bhikkhū bhagavato paccassosūṃ, bhagavā etad-avoca: [44]

- 1) “yāvakīvañ-ca bhikkhave bhikkhū abhiñhasannipātā sannipātabahulā bhavissanti, vuḍḍhi yeva bhikkhave³⁸ bhikkhūnaṃ pāṭikaṅkhā no parihāni. [45]
- 2) yāvakīvañ-ca bhikkhave bhikkhū samaggā sannipatissanti samaggā vuṭṭhahissanti, samaggā saṅghakaraṇīyāni karissanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [46]
- 3) yāvakīvañ-ca bhikkhave bhikkhū apaññattaṃ na paññāpessanti paññattaṃ na samucchindissanti, yathāpaññattesu sikkhāpadesu samādāya vattissanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [47]
- 4) yāvakīvañ-ca bhikkhave bhikkhū ye te bhikkhū therā, rattaññū cirapabbajitā saṅghapitaro saṅghaparināyākā te sakkariṣṣanti garukariṣṣanti mānessanti pūjessanti tesañ-ca sotabbaṃ maññissanti, vuḍḍhi yeva bhikkhave³⁹ bhikkhūnaṃ pāṭikaṅkhā no parihāni. [48]
- 5) yāvakīvañ-ca bhikkhave bhikkhū uppannāya taṇhāya ponobhavikāya⁴⁰ na vasaṃ gacchissanti,⁴¹ vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [49]

³⁸ PTS omits *bhikkhave* here but has it elsewhere in this position.

³⁹ BJT: *bhikkha*, printing error.

⁴⁰ BJT, Thai, ChS: *ponobbhavikāya*, but there is no reason for gemination here.

⁴¹ BJT, PTS: *gacchanti*, but a hypothetical future tense is required as with the other conditions listed.

- 6) yāvakīvañ-ca bhikkhave bhikkhū āraññakesu senāsanesu sāpekkhā bhavissanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [50]
- 7) yāvakīvañ-ca bhikkhave bhikkhū paccattañ-ñeva satim upaṭṭhapessanti,⁴² kin-ti anāgatā ca pesalā sabrahmacārī āgaccheyyūṃ, āgatā ca pesalā sabrahmacārī phāsuṃ vihareyyūṃ,⁴³ vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [51]

yāvakīvañ-ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandissanti,⁴⁴ vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [52]

[4: Apare Satta Saṅgha-Aparihāniyā Dhammā (8-14)]⁴⁵

apare pi vo⁴⁶ bhikkhave satta aparihāniye dhamme desessāmi, taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmī ti.” [53]

“evaṃ bhante,” ti kho te bhikkhū⁴⁷ bhagavato paccassuṃ, bhagavā etad-avoca: [54]

- 1) “yāvakīvañ-ca bhikkhave bhikkhū na kammārāmā bhavissanti, na kammaratā na kammārāmataṃ anuyuttā, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [55]

⁴² PTS: *upaṭṭhāpessanti*; PED favours the short vowel.

⁴³ All editions read *ti*.

⁴⁴ BJT, PTS: *sandissanti*, here and in similar positions below, but it seems a future form is needed as in ChS and Thai.

⁴⁵ cf. AN Bk. 7.24. I believe this and the next four sections are additions. See the Introduction.

⁴⁶ PTS: *Apare pi kho*, throughout; *vo* is the indeclineable pronoun.

⁴⁷ PTS: *bhikkhu*, printing error.

- 2) yāvakīvañ-ca bhikkhave bhikkhū na bhassārāmā bhavissanti, na bhassaratā, na bhassārāmataṃ anuyuttā, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [56]
- 3) yāvakīvañ-ca bhikkhave bhikkhū na niddārāmā bhavissanti na niddāratā na niddārāmataṃ anuyuttā, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [57]
- 4) yāvakīvañ-ca bhikkhave bhikkhū⁴⁸ na saṅgaṇikārāmā bhavissanti na saṅgaṇikāratā⁴⁹ na saṅgaṇikārāmataṃ anuyuttā, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [58]
- 5) yāvakīvañ-ca bhikkhave bhikkhū na pāpicchā bhavissanti, na pāpikānaṃ icchānaṃ vasaṃ gatā, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [59]
- 6) yāvakīvañ-ca bhikkhave bhikkhū na pāpamittā bhavissanti, na pāpasahāyā na pāpasampavañkā,⁵⁰ vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [60]
- 7) yāvakīvañ-ca bhikkhave bhikkhū na oramattakena visesādhigamena antarā vosānaṃ āpajjissanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [61]

yāvakīvañ-ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [62]

⁴⁸ PTS: *bhikkhu*, printing error.

⁴⁹ ChS: *saṅgaṇikaratā*, printing error.

⁵⁰ Thai: *pāpasampavañkarā*.

[5: Apare Satta Saṅgha-Aparihāniyā Dhammā (15-21)]⁵¹

apare pi vo bhikkhave satta aparihāniye dhamme desessāmi, taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi ti.” [63]

“evaṃ bhante,” ti kho te bhikkhū bhagavato paccassosum, bhagavā etad-avoca: [64]

- 1) “yāvakīvañ-ca bhikkhave bhikkhū saddhā bhavissanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.”⁵² [65]
- 2) yāvakīvañ-ca bhikkhave bhikkhū hirimaṇā⁵³ bhavissanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [66]
- 3) yāvakīvañ-ca bhikkhave bhikkhū ottapī⁵⁴ bhavissanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [67]
- 4) yāvakīvañ-ca bhikkhave bhikkhū bahussutā bhavissanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [68]
- 5) yāvakīvañ-ca bhikkhave bhikkhū āraddhaviriyā bhavissanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [69]
- 6) yāvakīvañ-ca bhikkhave bhikkhū upaṭṭhitassatī⁵⁵ bhavissanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [70]

⁵¹ cf. AN Bk. 7.25.

⁵² PTS greatly abbreviates here (without indicating a *peyyāla* passage), reading: *Yāvakīvañ-ca bhikkhave bhikkhū saddhā bhavissanti, hirimaṇā bhavissanti, ottapī bhavissanti, bahussutā bhavissanti, āraddhaviriyā bhavissanti, upaṭṭhitassatī bhavissanti, paññāvanto bhavissanti, vuddhi yeva...* etc. PTS regularly abbreviates in this way, further instances are not always noted except when the *peyyāla* is not indicated.

⁵³ BJT: *hirimana*, printing error.

⁵⁴ PTS: *ottapī*.

⁵⁵ BJT, PTS: *upaṭṭhitassatī*. In the text I have accepted gemination.

- 7) yāvakīvañ-ca bhikkhave bhikkhū paññavanto⁵⁶ bhavissanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [71]

yāvakīvañ-ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [72]

[6: Apare Satta Saṅgha-Aparihāniyā Dhammā (22-28)]⁵⁷

apare pi vo bhikkhave satta aparihāniye dhamme desessāmi, taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmī ti.” [73]

“evaṃ bhante,” ti kho te bhikkhū bhagavato paccassosum, bhagavā etad-avoca: [74]

- 1) “yāvakīvañ-ca bhikkhave bhikkhū satisambojjhaṅgaṃ bhāvessanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.⁵⁸ [75]
- 2) yāvakīvañ-ca bhikkhave bhikkhū dhammavicayasambojjhaṅgaṃ bhāvessanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [76]
- 3) yāvakīvañ-ca bhikkhave bhikkhū viriyasambojjhaṅgaṃ⁵⁹ bhāvessanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [77]

⁵⁶ PTS: *paññāvanto*.

⁵⁷ cf. AN Bk. 7.26

⁵⁸ As above PTS greatly abbreviates here, without marking it as a repetition passage.

⁵⁹ ChS always writes *vīriy-* in this word.

- 4) yāvakīvañ-ca bhikkhave bhikkhū pītisambojjhaṅgaṃ bhāvēssanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [78]
- 5) yāvakīvañ-ca bhikkhave bhikkhū passaddhisambojjhaṅgaṃ bhāvēssanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [79]
- 6) bhikkhū samādhisambojjhaṅgaṃ bhāvēssanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāyāvakīvañ-ca bhikkhave bṭikañkhā no parihāni. 6) [80]
- 7) yāvakīvañ-ca bhikkhave bhikkhū upekkhāsambojjhaṅgaṃ⁶⁰ bhāvēssanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [81]

yāvakīvañ-ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandissanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. [82]

⁶⁰ PTS: *upekhā*-, both forms are in use. PTS always favours the singular consonant form.

[7: Apare Satta Saṅgha-Aparihāniyā Dhammā (29-35)]⁶¹

apare pi vo bhikkhave satta aparihāniye dhamme desessāmi, taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi ti.” [83]

“evaṃ bhante,” ti kho te bhikkhū bhagavato paccassosum, bhagavā etad-avoca: [84]

- 1) “yāvakīvañ-ca bhikkhave bhikkhū aniccasaññaṃ bhāvevanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.⁶² [85]
- 2) yāvakīvañ-ca bhikkhave bhikkhū anattasaññaṃ bhāvevanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [86]
- 3) yāvakīvañ-ca bhikkhave bhikkhū asubhasaññaṃ bhāvevanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [87]
- 4) yāvakīvañ-ca bhikkhave bhikkhū ādīnavasaññaṃ bhāvevanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [88]
- 5) yāvakīvañ-ca bhikkhave bhikkhū pahānasaññaṃ bhāvevanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [89]
- 6) yāvakīvañ-ca bhikkhave bhikkhū virāgasaññaṃ bhāvevanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [90]
- 7) yāvakīvañ-ca bhikkhave bhikkhū nirodhasaññaṃ bhāvevanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [91]

⁶¹ cf. AN Bk. 7.27.

yāvakīvaṅ-ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [92]

[8: Cha Saṅgha-Aparihāniyā Dhammā (36-41)]⁶³

apare pi vo bhikkhave⁶⁴ cha aparihāniye dhamme desessāmi, taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi ti.” [93]

“evaṃ bhante,” ti kho te bhikkhū bhagavato paccassosunṃ, bhagavā etad-avoca: [94]

- 1) “yāvakīvaṅ-ca bhikkhave bhikkhū mettaṃ kāyakammaṃ paccupaṭṭhāpessanti⁶⁵ sabrahmacārīsu, āvi⁶⁶ ceva raho ca, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [95]
- 2) yāvakīvaṅ-ca bhikkhave bhikkhū mettaṃ vacīkammaṃ paccupaṭṭhāpessanti sabrahmacārīsu, āvi ceva raho ca, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [96]
- 3) yāvakīvaṅ-ca bhikkhave bhikkhū mettaṃ manokammaṃ paccupaṭṭhāpessanti sabrahmacārīsu, āvi ceva raho ca, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [97]
- 4) yāvakīvaṅ-ca bhikkhave bhikkhū ye te lābhā dhammikā dhammaladdhā - antamaso pattapariyāpannamattam-pi - tathārūpehi lābhehi appaṭivibhattabhogī⁶⁷ bhavissanti sīlavantehi sabrahmacārīhi sādharmaṇabhogī, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [98]

⁶² PTS abbreviates without marking it as a repetition passage.

⁶³ cf. AN Bk. 6.11, 12.

⁶⁴ BJT: *Apare bhikkhave*; ChS: *Cha, vo bhikkhave*; PTS *Cha bhikkhave*.

⁶⁵ Thai: *paccupaṭṭhāpessanti*, here and below.

⁶⁶ PTS: *āvi*, throughout, but PED favours *āvi* for this indeclineable.

⁶⁷ Thai: *na appaṭivibhattabhogī*, which reverses the meaning.

- 5) yāvakīvañ-ca bhikkhave bhikkhū yāni tāni sīlāni akhaṇḍāni acchiddāni⁶⁸ asabalāni akammāsāni bhujissāni, viññūpasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni, tathārūpesu sīlesu sīlasāmaññagatā viharissanti sabrahmacārīhi, āvi ceva raho ca, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [99]
- 6) yāvakīvañ-ca bhikkhave bhikkhū yāyaṃ diṭṭhi ariyā niyyānikā, niyyāti takkarassa⁶⁹ sammādukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagatā viharissanti sabrahmacārīhi, āvi ceva raho ca, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. [100]

yāvakīvañ-ca bhikkhave ime cha aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca chasu aparihāniyesu dhammesu bhikkhū sandissanti, vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.” ti [101]

tatra pi sudam⁷⁰ bhagavā rājagahe viharanto gijjhakūṭe pabbate, etad-eva bahulam bhikkhūnaṃ dhammiṃ katham karoti: [102]

“iti sīlam, iti samādhi, iti paññā, sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso, samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā, paññāparibhāvitam cittam sammad-eva āsavehi vimuccati, seyyathīdam⁷¹ kāmāsavā bhavāsavā⁷² avijjāsavā.” ti [103]

⁶⁸ BJT: *āchiddāni*, alternative formation, showing the long vowel + single consonant vs. short vowel + double consonant variation.

⁶⁹ *Takkarassa* = *taṃ* (Comm. = that) *karassa*.

⁷⁰ BJT, ChS, PTS: *Tatra sudam*, here, but includes it later. Normally in Pāli *pi* is included in the first item also.

⁷¹ BJT sometimes writes *seyyathīdam* and sometimes *seyyathidam*. Which spelling was intended by the editors is not clear. Other editions have long *-ī-*

[9: Ambalaṭṭhikā-Dhammakathā]

atha kho bhagavā rājagahe yathābhirantaṃ viharitvā, āyasmantaṃ ānandaṃ āmantesi: [104]

“āyāṃ’ ānanda yena ambalaṭṭhikā tenupasaṅkamissāmā.” ti [105]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena ambalaṭṭhikā tad-avasari. tatra sudāṃ bhagavā ambalaṭṭhikāyaṃ viharati rājāgārake. [106]

tatra pi⁷³ sudāṃ bhagavā ambalaṭṭhikāyaṃ viharanto rājāgārake, etad-eva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti: [107]

“iti sīlaṃ, iti samādhī, iti paññā,⁷⁴ sīlaparibhāvito samādhī mahapphalo hoti mahānisaṃso, samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā, paññāparibhāvitaṃ cittaṃ sammad-eva āsavehi vimuccati, seyyathīdaṃ: kāmāsavā bhavāsavā avijjāsavā.” ti [108]

[10: Sāriputtasīhanādo]⁷⁵

atha kho bhagavā ambalaṭṭhikāyaṃ yathābhirantaṃ viharitvā, āyasmantaṃ ānandaṃ āmantesi: [109]

“āyāṃ’ ānanda yena nāḷandā⁷⁶ tenupasaṅkamissāmā.” ti [110]

⁷² PTS inserts *diṭṭhāsavā* here and in similar places throughout. The original formula seems to have been three-fold, and including a fourth term seems to be a later addition (though already found in the discourses).

⁷³ ChS: *Tatrāpi*, here and below.

⁷⁴ Thai: *Iti pi sīlaṃ, iti pi samādhī, iti pi paññā*.

⁷⁵ cf. Nālandasuttaṃ (SN 47:12) and the beginning of Sampasādanīyasuttaṃ (DN 28).

⁷⁶ BJT: *Nālandā*, and similarly throughout.

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nāḷandā tad-avasari. tatra sudam̐ bhagavā nāḷandāyaṃ viharati pāvārikambavane. [111]

atha kho āyasmā sārīputto⁷⁷ yena bhagavā tenupasaṅkamaṃ, upasaṅkamtīvā bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi. ekam-antaṃ nisinno kho āyasmā sārīputto bhagavantaṃ etad-avoca: [112]

“evaṃ pasanno ahaṃ bhante bhagavati: na cāhu na ca bhavissati na ceta-rahi vijjati añño samaṇo vā brāhmaṇo vā⁷⁸ bhagavatā bhīyyobhiññataro⁷⁹ yad-idaṃ sambodhiyaṃ.”-ti [113]

“uḷārā kho te ayaṃ sārīputta āsabhivācā⁸⁰ bhāsītā, ekaṃso gahito sīhanādo nadito: [114]

‘evaṃ pasanno ahaṃ bhante bhagavati: na cāhu na ca bhavissati na ceta-rahi vijjati⁸¹ añño samaṇo vā brāhmaṇo vā bhagavatā bhīyyobhiññataro yad-idaṃ sambodhiyaṃ.’-ti [115]

kiṃ te⁸² sārīputta ye te ahesuṃ atītamaṃ addhānaṃ arahantaṃ sammāsambuddhā, sabbe te bhagavanto cetasaṃ cetoparicca viditā? evaṃsīlā te bhagavanto ahesuṃ iti pi, evaṃdhammā⁸³ te bhagavanto ahesuṃ iti pi, evaṃpaññā te bhagavanto ahesuṃ iti pi, evaṃvihārī te

⁷⁷ Thai: *Sārīputto*. and similarly throughout.

⁷⁸ BJT omits *vā*.

⁷⁹ Thai: *bhīyyobhiññātarō*, here and below.

⁸⁰ ChS, PTS: *āsabhī vācā*.

⁸¹ Thai: *vajjati*, printing error.

⁸² Thai, PTS: *Kim̐ nu*.

⁸³ PTS greatly abbreviates the following without marking ellipsis.

bhagavanto ahesuṃ iti pi, evaṃvimuttā te bhagavanto ahesuṃ iti pī?” ti⁸⁴ [116]

“no hetam bhante.”⁸⁵ [117]

“kim-pana te⁸⁶ sārīputta, ye te bhavissanti anāgatam-addhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā cetoparicca veditā? evaṃsīlā te bhagavanto bhavissanti iti pi, evaṃdhammā te bhagavanto bhavissanti iti pi, evaṃpaññā te bhagavanto bhavissanti iti pi, evaṃvihārī te bhagavanto bhavissanti iti pi, evaṃvimuttā te bhagavanto bhavissanti iti pī?” ti [118]

“no hetam bhante.” ti [119]

“kiṃ pana te sārīputta aham⁸⁷ etarahi araham sammāsambuddho, cetasā cetoparicca vidito? evaṃsīlo bhagavā iti pi, evaṃdhammo bhagavā iti pi, evaṃpañño bhagavā iti pi, evaṃvihārī bhagavā iti pi, evaṃvimutto bhagavā iti pī?” ti [120]

“no hetam bhante.” [121]

“ettha hi⁸⁸ te sārīputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ⁸⁹ natthi. atha kiñ-cetarahi⁹⁰ te ayam sārīputta uḷārā āsabhiṃvācā bhāsītā ekamso gahito sīhanādo nadito: ‘evaṃ pasanno aham bhante bhagavati: na cāhu na ca

⁸⁴ ChS: *Evaṃsīlā te Bhagavanto ahesuṃ iti pi, evaṃdhammā, evaṃpaññā, evaṃvihārī, evaṃvimuttā te Bhagavanto ahesuṃ iti pī ti*, without marking ellipsis.

⁸⁵ BJT, Thai add *ti* here and below.

⁸⁶ Thai, PTS omit *te*, but the pronoun is required to complete the sense.

⁸⁷ Thai: *Kim-pana Sārīputta te aham*; PTS: *Kim pana Sārīputta aham te*.

⁸⁸ ChS, Thai: *Ettha ca hi*; PTS: *Etth' eva hi*.

⁸⁹ Thai: *cetopariññāya ñāṇam*, here and below, parsed form of the compound.

⁹⁰ ChS, PTS: *kiñcarahi*.

bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiiyobhiññataro yad-idaṃ sambodhiyaṃ?”-ti [122]

“na kho me⁹¹ bhante atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ atthi. api ca me⁹² dhammanvayo vidito. [123]

seyyathā pi bhante rañño paccantimaṃ nagaraṃ, daḷhuddāpaṃ⁹³ daḷhapākāraṭoraṇaṃ ekadvāraṃ, tatrassa dovāriko paṇḍito viyatto⁹⁴ medhāvī, aññātānaṃ⁹⁵ nivāretā ñātānaṃ pavesetā, so tassa nagarassa⁹⁶ samantā anupariyāyapathaṃ⁹⁷ anukkamamāno na passeyya pākārasandhiṃ vā pākāravivaraṃ vā antamaso biḷāranikkhamanamattam-pi,⁹⁸ tassa evam-assa,⁹⁹ ‘ye kho¹⁰⁰ keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā sabbe te iminā vā¹⁰¹ dvārena pavisanti vā nikkhamanti vā.’ ti [124]

evam-eva kho me bhante dhammanvayo vidito, ye te bhante ahesuṃ atītam-addhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto, pañca nīvaraṇe pahāya, cetaso upakkilese paññāya dubbalīkaraṇe, catūsu¹⁰² satipaṭṭhānesu supatiṭṭhitacittā,¹⁰³ sattabojjhaṅge¹⁰⁴

⁹¹ BJT: *Na kho panetaṃ*.

⁹² BJT: *Api ca kho me Bhante*; Thai, PTS omit *me*.

⁹³ Thai, *daḷhadvāraṃ*; ChS: *daḷhuddhāpaṃ*.

⁹⁴ BJT: *vyatto*, *-i-* is epenthetic.

⁹⁵ Thai: *aññātānaṃ*, printing error.

⁹⁶ BJT omits *nagarassa*.

⁹⁷ Thai: *anucariyāyapathaṃ*.

⁹⁸ BJT, PTS: *biḷāranissakkanamattam*.

⁹⁹ Thai adds *na passeyya* here, which is an unwanted repetition.

¹⁰⁰ BJT omits *kho*.

¹⁰¹ Thai omits *va*.

¹⁰² PTS: *catusu*, alternative form.

yathābhūtaṃ bhāvetvā, anuttaraṃ sammāsambodhiṃ
abhisambujjhīṃsu. [125]

ye pi te bhante bhavissanti anāgatam-addhānaṃ arahanto
sammāsambuddhā¹⁰⁵ sabbe te bhagavanto, pañca nīvaraṇe pahāya,
cetaso upakkilese paññāya dubbalīkaṇe, catūsu satipaṭṭhānesu
supatiṭṭhitacittā, satta bojjhaṅge yathābhūtaṃ bhāvetvā, anuttaraṃ
sammāsambodhiṃ abhisambujjhissanti. [126]

bhagavā pi bhante etarahi arahaṃ sammāsambuddho, pañca
nīvaraṇe pahāya, cetaso upakkilese paññāya dubbalīkaṇe, catūsu
satipaṭṭhānesu supatiṭṭhitacitto, satta bojjhaṅge yathābhūtaṃ
bhāvetvā, anuttaraṃ sammāsambodhiṃ abhisambuddho.” ti [127]

tatra pi sudaṃ bhagavā nāḷandāyaṃ viharanto pāvārikambavane,
etad-eva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti: [128]

“iti sīlaṃ, iti samādhī, iti paññā,¹⁰⁶ sīlaparibhāvito samādhī
mahapphalo hoti mahānisaṃso, samādhiparibhāvītā paññā
mahapphalā hoti mahānisaṃsā, paññāparibhāvitaṃ cittaṃ sammad-
eva āsavehi vimuccati, seyyathīdaṃ: kāmāsavā bhavāsavā
avijjāsavā.” ti [129]

[11: Sīlānisamsā]¹⁰⁷

atha kho bhagavā nāḷandāyaṃ yathābhirantaṃ viharitvā,
āyasmantaṃ ānandaṃ āmantesi: [130]

¹⁰³ BJT: *suppatiṭṭhitacittā*, here and below. There seems to be no way to ascertain whether gemination should occur in compounds like this, so we choose to accept the majority of the editions.

¹⁰⁴ BJT: *Sambojjhaṅge*, here and below.

¹⁰⁵ BJT: *Sammāsambuddho*, printing error.

¹⁰⁶ Thai: *Iti pi sīlaṃ, iti pi samādhī, iti pi paññā*.

¹⁰⁷ cf. Pāṭaligāmiyasuttaṃ, Part One (Ud. 8-6); Bhessajjakkhandakaṃ: Pāṭaligāmatthu, Vin. Mhv. 1.226-228.

“āyāṃ' ānanda yena pāṭaligāmo tenupasaṅkamissāmā.” ti [131]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāṭaligāmo tad-avasari. assosum kho pāṭaligāmiyā¹⁰⁸ upāsakā: [132]

“bhagavā kira pāṭaligāmaṃ anuppatto.” ti [133]

atha kho pāṭaligāmiyā upāsakā yena bhagavā tenupasaṅkamim̐su, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdim̐su. ekam-antaṃ nisinnā kho pāṭaligāmiyā upāsakā bhagavantaṃ etad-avocum̐: [134]

“adhivāsetu no bhante bhagavā āvasathāgāraṃ.”-ti [135]

adhivāsesi bhagavā tuṅhībhāvena. atha kho pāṭaligāmiyā upāsakā bhagavato adhvāsanaṃ viditvā, uṭṭhāyāsana, bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā, yena āvasathāgāraṃ tenupasaṅkamim̐su, upasaṅkamitvā, sabbasantharim̐¹⁰⁹ āvasathāgāraṃ santharivā, āsanāni paññāpetvā, udakamaṇikaṃ¹¹⁰ patiṭṭhāpetvā, telappadīpaṃ¹¹¹ āropetvā, yena bhagavā tenupasaṅkamim̐su, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekam-antaṃ aṭṭhamsu. ekam-antaṃ ṭhitā kho pāṭaligāmiyā upāsakā bhagavantaṃ etad-avocum̐: [136]

“sabbasantharisanthataṃ¹¹² bhante āvasathāgāraṃ, āsanāni paññattāni, udakamaṇiko patiṭṭhāpito, telappadīpo āropito, yassa dāni bhante bhagavā kālaṃ maññatī.” ti [137]

¹⁰⁸ ChS: *Pāṭaligāmikā*, and similarly throughout.

¹⁰⁹ Thai: *sabbasantharitaṃ santhataṃ*.

¹¹⁰ PTS: *udakamaṇim̐*. *Maṇi* is not given with the required meaning in PED.

¹¹¹ ChS: *telapadīpaṃ*, and similarly throughout. I have accepted gemination here.

¹¹² Thai, PTS: *Sabbasantharitaṃ santhataṃ*.

atha kho bhagavā sāyanhasamayaṃ¹¹³ nivāsetvā, pattacīvaram-
ādāya, saddhiṃ bhikkhusaṅghena, yena āvasathāgāraṃ
tenupasaṅkami, upasaṅkamitvā, pāde pakkhāletvā, āvasathāgāraṃ
pavisitvā, majjhimam thambhaṃ nissāya puratthābhimukho nisīdi,
bhikkhusaṅho pi kho pāde pakkhāletvā, āvasathāgāraṃ pavisitvā,
pacchimaṃ bhittim¹¹⁴ nissāya puratthābhimukho nisīdi,
bhagavantam yeva¹¹⁵ purakkhatvā. pāṭaligāmiyā pi kho upāsakā,
pāde pakkhāletvā, āvasathāgāraṃ pavisitvā, puratthimaṃ bhittim¹¹⁶
nissāya pacchimābhimukhā nisīdimsu, bhagavantam yeva
purakkhatvā. atha kho bhagavā pāṭaligāmiye upāsake āmantesi:
[138]

¹¹³ Thai: *pubbaṇhasamayaṃ*, which would be the wrong time for the context; PTS omits.

¹¹⁴ Thai: *pacchimabhittim*, compound form of the text reading.

¹¹⁵ ChS: *Bhagavantam-eva*; Thai: *Bhagavantañ-ñeva*, here and below. The sandhi is being applied differently in these three cases.

¹¹⁶ Thai: *puratthimabhittim*, compound form of the text reading.

“pañcime gahapatayo ādīnavā dussīlassa sīlavipattiyā. [139]

katame pañca? [140]

- 1) idha gahapatayo dussīlo sīlavipanno, pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati. ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā.¹¹⁷ [141]
- 2) puna caparaṃ gahapatayo dussīlassa sīlavipannassa, pāpako kittisaddo abhuggacchati. ayaṃ dutiyo ādīnavo dussīlassa sīlavipattiyā. [142]
- 3) puna caparaṃ gahapatayo dussīlo sīlavipanno, yaññad-eva parisāṃ upasaṅkamati, yadi khattiyaparisāṃ yadi brāhmaṇaparisāṃ, yadi gahapatiparisāṃ yadi samaṇaparisāṃ, avisārado upasaṅkamati maṅkubhūto. ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā. [143]
- 4) puna caparaṃ gahapatayo dussīlo sīlavipanno, sammūḷho kālaṃ karoti. ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā. [144]
- 5) puna caparaṃ gahapatayo dussīlo sīlavipanno, kāyassa bhedā, param-maraṇā, apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.¹¹⁸ ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā. ime kho gahapatayo pañca ādīnavā dussīlassa sīlavipattiyā. pañcime gahapatayo ānisaṃsā sīlavato sīlasampadāya. [145]

katame pañca? [146]

- 1) idha gahapatayo sīlavā sīlasampanno, appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati. ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya. [147]

¹¹⁷ BJT: *sīlam vipattiyā*, parsed form here *sīlavipattiyā* eslewhere.

¹¹⁸ PTS: *uppajjati*, these forms are regularly confused, it seems either is correct.

- 2) puna caparaṃ gahapatayo sīlavato sīlasampannassa, kalyāṇo kittisaddo abhuggacchati. ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya. [148]
- 3) puna caparaṃ gahapatayo sīlavā sīlasampanno, yaññad-eva parisāṃ upasaṅkamati, yadi khattiyaparisaṃ yadi brāhmaṇaparisaṃ, yadi gahapatiparisaṃ yadi samaṇaparisaṃ, visārado upasaṅkamati amaṅkubhūto. ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya. [149]
- 4) puna caparaṃ gahapatayo sīlavā sīlasampanno, asammūḷho kālaṃ karoti. ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya. [150]
- 5) puna caparaṃ gahapatayo sīlavā sīlasampanno, kāyassa bhedā param-maraṇā sugatiṃ saggāṃ lokāṃ upapajjati. ayaṃ pañcamo ānisaṃso sīlavato sīlasampadāya. ime kho gahapatayo pañca ānisaṃsā sīlavato sīlasampadāyā.” ti [151]

atha kho bhagavā, pāṭaligāmiye upāsake, bahud-eva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā, uyyojesi: [152]

“abhikkantā kho gahapatayo ratti, yassa dāni tumhe kālaṃ maññathā.” ti [153]

“evaṃ bhante,” ti kho pāṭaligāmiyā upāsakā bhagavato paṭissutvā, uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā, pakkamiṃsu. [154]

atha kho bhagavā, acirapakkantesu pāṭaligāmiyesu upāsakesu, suññāgāraṃ pāvisi. [155]

[12: Pāṭaligāmamāpanaṃ]¹¹⁹

tena kho pana samayena sunīdha-vassakārā¹²⁰ magadhamahāmattā
pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibāhāya. tena kho pana
samayena¹²¹ sambahulā devatāyo, sahasasahasveva,¹²² pāṭaligāme
vatthūni parigaṇhanti.¹²³ [156]

yasmim padese mahesakkhā devatā vatthūni parigaṇhanti,
mahesakkhānaṃ tatha raññaṃ rājamahāmattānaṃ cittāni namanti
nivesanāni māpetuṃ. [157]

yasmim¹²⁴ padese majjhimā¹²⁵ devatā vatthūni parigaṇhanti,
majjhimānaṃ tatha raññaṃ rājamahāmattānaṃ cittāni namanti
nivesanāni māpetuṃ. [158]

yasmim padese nīcā devatā vatthūni parigaṇhanti, nīcānaṃ tatha
raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.
[159]

addasā kho bhagavā dibbena cakkhunā, visuddhena
atikkantamānusakena, tā devatāyo¹²⁶ sahasasahasveva pāṭaligāme
vatthūni parigaṇhantiyo. atha kho bhagavā rattiyā paccūsasamaye¹²⁷
paccuṭṭhāya, āyasmantaṃ ānandaṃ āmantesi: [160]

¹¹⁹ cf. Pāṭaligāmiyasuttaṃ, Part Two (Ud. 8-6); Bhessajjakkhandakaṃ:
Sunīdhavassakāravatthu, Vin. Mhv. 1.228-230.

¹²⁰ ChS, Thai: *Sunidha*, throughout.

¹²¹ ChS: Tena *samayena*.

¹²² ChS, Thai: *sahasveva*; PTS: *sahasass'eva*, here and below - I don't
understand this form.

¹²³ BJT, Thai, ChS: *pariggaṇhanti*, and similarly throughout. PED always
quotes the ungeminated form.

¹²⁴ Thai: *Yamhi*, here and below, alternate form of the locative.

¹²⁵ BJT: *majjhīmā*, printing error.

¹²⁶ BJT: *Devatāye*, printing error.

¹²⁷ Thai, PTS: *paccusa-*, PED favours long *-ū-*.

“ko nu kho¹²⁸ ānanda pāṭaligāme nagaraṃ māpetī?” ti¹²⁹ [161]

“sunīdha-vassakārā bhante magadhamahāmattā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibāhāyā.” ti [162]

“seyyathā pi ānanda devehi tāvatimsehi saddhim¹³⁰ mantetvā, evam-eva kho ānanda sunīdha-vassakārā magadhamahāmattā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibāhāyā. idhāhaṃ ānanda addasaṃ dibbena cakkhunā, visuddhena atikkantamānusakena, sambahulā devatāyo sahasasahasveva pāṭaligāme vatthūni parigaṇhantiyo. [163]

yasmim¹³¹ padese mahesakkhā devatā vatthūni parigaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetum. [164]

yasmim padese majjhimā devatā vatthūni parigaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetum. [165]

yasmim padese nīcā devatā vatthūni parigaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetum. [166]

yāvatā ānanda ariyaṃ āyatanam, yāvatā vaṇippatho,¹³² idaṃ agganagaraṃ bhavissati pāṭaliputtaṃ puṭabhedanam. pāṭaliputtassa kho ānanda tayo antarāyā bhavissanti: aggito vā udakato vā mithubhedā vā.” ti [167]

atha kho sunīdha-vassakārā magadhamahāmattā yena bhagavā tenupasaṅkamimsu, upasaṅkamtivā bhagavatā saddhim

¹²⁸ ChS: *ke nu kho*, perhaps printing error.

¹²⁹ BJT: *māpenti ti*, which lacks concinnity.

¹³⁰ ChS adds *Sakko*.

¹³¹ BJT, ChS add *Ānanda*.

sammodimsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā, ekam-
antaṃ aṭṭhaṃsu. ekam-antaṃ ṭhitā kho sunīdha-vassakārā
magadhamahāmatā bhagavantaṃ etad-avocum: [168]

“adhivāsetu no bhavaṃ¹³³ gotamo, ajjatanāya bhattaṃ saddhim
bhikkhusaṅghenā.” ti [169]

adhivāsesi bhagavā tuṅhībhāvena. atha kho sunīdha-vassakārā
magadhamahāmatā bhagavato adhvāsanāṃ veditvā, yena sako
āvasatho tenupasaṅkamimsu, upasaṅkamtivā, sake āvasathe, paṇītaṃ
khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā, bhagavato kālaṃ
ārocāpesum:¹³⁴ [170]

“kālo bho gotama niṭṭhitaṃ bhattan.”-ti [171]

atha kho bhagavā, pubbaṅhasamayāṃ nivāsetvā, pattaḥcīvaram-
ādāya, saddhim bhikkhusaṅghena, yena sunīdha-vassakārānaṃ
magadhamahāmatānaṃ āvasatho tenupasaṅkami, upasaṅkamtivā,
paññatte āsane nisīdi. [172]

atha kho sunīdha-vassakārā magadhamahāmatā buddhappamukhaṃ
bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena¹³⁵ sahatthā
santappesum sampavāresum. atha kho sunīdha-vassakārā
magadhamahāmatā, bhagavantaṃ bhuttāvim onītapattapāṇim,¹³⁶
aññataṃ nīcaṃ āsanāṃ gahetvā, ekam-antaṃ nisīdimsu. [173]

ekam-antaṃ nisinne kho sunīdha-vassakāre magadhamahāmatte
bhagavā imāhi gāthāhi anumodi: [174]

¹³² Thai: *viṇippatho*.

¹³³ Thai: *no Bhante bhavaṃ*; ChS: *no Bhante*.

¹³⁴ BJT: *ārocepesum*; Thai, ChS: *ārocepāsum*.

¹³⁵ PTS: *khādaniyena bhojanīyena*, and similarly throughout, PED favours the long vowel in these forms.

¹³⁶ PTS: *oṇīta-*, PED favours the dental.

atha kho bhagavā yena gaṅgā nadī tenupasaṅkami. tena kho pana samayena gaṅgā nadī pūrā hoti samatittikā kākapeyyā. appekacce manussā nāvaṃ pariyesanti, appekacce uḷumpaṃ pariyesanti, appekacce kullaṃ bandhanti, apārāpāraṃ¹⁴³ gantukāmā. [179]

atha kho bhagavā seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya,¹⁴⁴ evam-eva¹⁴⁵ gaṅgāya nadiyā orimatīre¹⁴⁶ antarahito, pārimatīre¹⁴⁷ paccuṭṭhāsi saddhiṃ bhikkhusaṅghena. [180]

addasā kho bhagavā te manusse, appekacce nāvaṃ pariyesante, appekacce uḷumpaṃ pariyesante, appekacce kullaṃ bandhante, apārāpāraṃ gantukāme. [181]

atha kho bhagavā, etam-atthaṃ veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi: [182]

¹⁴³ BJT: *orā pāraṃ*; Thai: *pārā pāraṃ*; PTS: *aparāparaṃ*, here and below.

¹⁴⁴ ChS: *samiñjeyya*, similarly throughout. Although there is no historical reason for the doubling of the consonant it appears this is the normal way the form is written in Pāḷi.

¹⁴⁵ PTS: *evam evaṃ*.

¹⁴⁶ Thai: *orime tīre*, parsed form of the compound.

¹⁴⁷ Thai: *pārima tīre*, parsed form of the compound.

- 0 - 0 | - 0 - 0 - Vetālīya

“ye taranti aṇṇavaṃ saraṃ,

- - - - 0 0 | - 0 - 0 - - Opacchandasaka¹⁴⁸

setuṃ katvāna, visajja pallalāni.

- - 0 0 | - 0 - 0 - Vetālīya

kullaṃ hi jano pabandhati,¹⁴⁹

- - - | - 0 - 0 - Vetālīya prior line

tiṇṇā medhāvino janā.” ti¹⁵⁰ [183]

Paṭhamabhāṇavāraṃ¹⁵¹

¹⁴⁸ This line is hypermetrical by 2 measures, and the last line is a prior line in posterior position. Not understanding the metre, Rhys-Davids in his translation suggests rewriting the lines which is not necessary.

¹⁴⁹ Thai: *kullam jano ca bandhati*, probably an attempt to conform the metre to a Siloka.

¹⁵⁰ Thai omits *ti*.

¹⁵¹ ChS: *Paṭhamabhāṇavāro*; PTS *Paṭhamaka-Bhāṇavāraṃ*.

[Dutiyabhāṇavāram]

[13: Cattāro Ariyasaccāni]¹⁵²

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: [184]

“āyāṃ' ānanda yena koṭigāmo tenupasaṅkamissāmā.” ti [185]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena koṭigāmo tad-avasari. tatra sudam bhagavā koṭigāme¹⁵³ viharati. tatra kho bhagavā bhikkhū āmantesi: [186]

“catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭivedhā evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca. [187]

katamesaṃ catunnaṃ? [188]

- 1) dukkhassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca. [189]
- 2) dukkhasamudayassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca. [190]
- 3) dukkhanirodhassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca. [191]
- 4) dukkhanirodhagāminiyā paṭipadāya bhikkhave ariyasaccassa ananubodhā appaṭivedhā evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca. [192]

¹⁵² cf. Paṭhamakoṭigāmasuttaṃ (SN 56:21), Bessajakkhandhakam: Koṭigāme saccakathā, Vin. Mhv. 1.230-231.

¹⁵³ PTS: *Koṭhigāme*, printing error.

eva āsavehi vimuccati, seyyathīdaṃ: kāmāsavā bhavāsavā
avijjāsavā.” ti [198]

[14: Dhammādāso]¹⁵⁹

atha kho bhagavā koṭigāme yathābhirantaṃ viharitvā, āyasmantaṃ
ānandaṃ āmantesi: [199]

“āyāmaṃ' ānanda yena nādikā¹⁶⁰ tenupasaṅkamissāmā.” ti [200]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. atha
kho bhagavā mahatā bhikkhusaṅghena saddhim yena nādikā tad-
avasari. tatra sudam¹⁶¹ bhagavā nādike viharati giṅjakāvasathe.
[201]

atha kho āyasmā ānando yena bhagavā tenupasaṅkami,
upasaṅkamitvā bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi. ekam-
antaṃ nisinno kho āyasmā ānando bhagavantaṃ etad-avoca: [202]

“sāḷho nāma bhante bhikkhu nādike kālakato,¹⁶² tassa kā gati? ko
abhisamparāyo? [203]

nandā nāma bhante bhikkhunī nādike kālakatā, tassā kā gati? ko
abhisamparāyo? [204]

sudatto nāma bhante upāsako nādike kālakato, tassa kā gati? ko
abhisamparāyo? [205]

sujātā nāma bhante upāsikā nādike kālakatā, tassā kā gati? ko
abhisamparāyo? [206]

kakudho¹⁶³ nāma bhante upāsako nādike kālakato, tassa kā gati? ko
abhisamparāyo? [207]

¹⁵⁹ cf. SN 55:8 & 10 Paṭhama- and Tatiya-Giṅjakāvasathasuttaṃ.

¹⁶⁰ ChS: *Nātikā*, and similarly throughout.

¹⁶¹ BJT: *Tatra pi sudam*.

¹⁶² ChS: *kālankato*, throughout.

kāliṅgo¹⁶⁴ nāma bhante upāsako nādike kālakato, tassa kā gati? ko abhisamparāyo? [208]

nikaṭo nāma bhante upāsako nādike kālakato, tassa kā gati? ko abhisamparāyo? [209]

kaṭṭissaho¹⁶⁵ nāma bhante upāsako nādike kālakato, tassa kā gati? ko abhisamparāyo? [210]

tutṭho nāma bhante upāsako nādike kālakato. yassa kā gati? ko abhisamparāyo? [211]

santuṭṭho nāma bhante upāsako nādike kālakato, tassa kā gati? ko abhisamparāyo? [212]

bhaddo¹⁶⁶ nāma bhante upāsako nādike kālakato, tassa kā gati? ko abhisamparāyo? [213]

subhaddo¹⁶⁷ nāma bhante upāsako nādike kālakato, tassa kā gati? ko abhisamparāyo?" ti [214]

“sā]ho ānanda bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ, diṭṭhe va dhamme sayama abhiññā sacchikatvā upasampajja vihāsi. [215]

nandā ānanda bhikkhunī pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātikā tattha parinibbāyini anāvattidhammā tasmā lokā. [216]

¹⁶³ ChS: *Kukkuṭo*, here and below. In this section there is no way of knowing which names are correct, I take the majority reading.

¹⁶⁴ Thai: *Kāraḷimbho*; ChS: *Kāḷimbo*, here and below.

¹⁶⁵ PTS: *Kaṭṭissabho*, here and below.

¹⁶⁶ Thai: *Bhaṭo*, here and below.

¹⁶⁷ Thai: *Subhaṭo*, here and below.

sudatto ānanda upāsako tiṇṇaṃ saññojanānaṃ parikkhayā,
rāgadosamohānaṃ tanuttā, sakadāgāmī sakid-eva imaṃ lokam
āgantvā, dukkhassantaṃ karissati. [217]

sujātā ānanda upāsikā tiṇṇaṃ saññojanānaṃ parikkhayā, sotāpannā
avinipātadhammā niyatā sambodhiparāyanā.¹⁶⁸ [218]

kakudho¹⁶⁹ ānanda upāsako pañcannaṃ orambhāgiyānaṃ
saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī¹⁷⁰
anāvattidhammo tasmā lokā. [219]

kālīṅgo ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ
parikkhayā opapātiko tattha parinibbāyī anāvattidhammā tasmā
lokā. [220]

nikaṭo ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ
parikkhayā opapātiko tattha parinibbāyī anāvattidhammā tasmā
lokā. [221]

kaṭissaho ānanda upāsako pañcannaṃ orambhāgiyānaṃ
saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī
anāvattidhammā tasmā lokā. [222]

tutṭho ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ
parikkhayā opapātiko tattha parinibbāyī anāvattidhammā tasmā
lokā. [223]

santuṭṭho ānanda upāsako pañcannaṃ orambhāgiyānaṃ
saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī
anāvattidhammo tasmā lokā. [224]

¹⁶⁸ BJT, ChS: *parāyaṇā*, with the retroflex throughout.

¹⁶⁹ BJT: *Kakudho nāma*.

¹⁷⁰ Thai: *opapātikā tattha parinibbāyini*, and below, but a singular form is required.

bhaddo ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā. [225]

subhaddo ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā. [226]

paropaññāsaṃ¹⁷¹ ānanda nādike upāsakā kālakatā pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā. [227]

sādhikā navuti¹⁷² ānanda nādike upāsakā kālakatā tiṇṇaṃ saññojanānaṃ parikkhayā, rāgadosamohānaṃ tanuttā, sakadāgāmino sakid-eva imaṃ lokaṃ āgantvā, dukkhassantaṃ karissanti. [228]

sātirekāni ānanda pañcasatāni¹⁷³ nādike upāsakā kālakatā tiṇṇaṃ saññojanānaṃ parikkhayā, sotāpannā avinipātadhammā¹⁷⁴ niyatā sambodhiparāyanā. [229]

anacchariyaṃ kho panetaṃ ānanda yaṃ manussabhūto kālaṃ kareyya, tasmīñ-ce¹⁷⁵ kālakate tathāgataṃ upasaṅkamtivā, etam-atthaṃ pucchissatha vihesāvesā¹⁷⁶ ānanda tathāgatassa. tasmātiḥ' ānanda dhammādāsaṃ nāma dhammapariyāyaṃ desessāmi, yena samannāgato ariyasāvako ākaṅkhamāno attanā va attānaṃ byākareyya: [230]

¹⁷¹ Thai, PTS: *Paropaññāsa*. I do not understand this form.

¹⁷² Thai: *Chādhikā navuti* = ninety-six.

¹⁷³ Thai: *Dasātirekāni...pañcasatāni* = five-hundred and ten.

¹⁷⁴ PTS: *avinipātā-*.

¹⁷⁵ Thai: *tasmīñ tasmīñ kho*; ChS: *tasmīñ yeva*; PTS: *tasmīñ tasmīñ ce*. We need a conditional statement here.

¹⁷⁶ ChS: *vihesā hesā*.

‘khīṇanirayomhi khīṇatiracchānayani,¹⁷⁷ khīṇapettivisayo
khīṇāpāyaduggativinipāto, sotāpannoham-asmi avinipātadhammo
niyato sambodhiparāyano.’ ti [231]

katamo ca so ānanda¹⁷⁸ dhammādāso dhammapariyāyo, yena
samannāgato ariyasāvako ākaṅkhamāno attanā va attānaṃ
byākareyya: [232]

‘khīṇanirayomhi khīṇatiracchānayani, khīṇapettivisayo
khīṇāpāyaduggativinipāto, sotāpannoham-asmi avinipātadhammo
niyato sambodhiparāyano?’ ti [233]

idh' ānanda ariyasāvako buddhe aveccappasādena samannāgato hoti:
[234]

‘iti pi so bhagavā arahaṃ sammāsambuddho,
vijjācaraṇasampanno sugato lokavidū,
anuttaro purisadammasārathi,
sathā devamanussānaṃ buddho bhagavā.’ ti [235]

dhamme aveccappasādena samannāgato hoti: [236]

‘svākkhāto bhagavatā dhammo,
sandiṭṭhiko, akāliko, ehipassiko, opanayiko,¹⁷⁹
paccattaṃ veditabbo viññūhī.’ ti [237]

saṅghe aveccappasādena samannāgato hoti: [238]

‘supaṭipanno¹⁸⁰ bhagavato sāvakasaṅgho,

¹⁷⁷ PTS: *-yoniyō*, plural form.

¹⁷⁸ PTS: *Ānando*, printing error.

¹⁷⁹ ChS: *opaneyyiko*.

¹⁸⁰ ChS: *Suppaṭipanno... uḷuppaṭipanno... ñāyappaṭipanno...
sāmiccappaṭipanno*. There is no discernible rule governing gemination, but

ujupaṭipanno bhagavato sāvakaśaṅho,
ñāyapaṭipanno bhagavato sāvakaśaṅho,
sāmīcipaṭipanno bhagavato sāvakaśaṅho,
yad-idaṃ cattāri purisayugāni, aṭṭha purisapuggalā,
esa bhagavato sāvakaśaṅho,
āhuneyyo, pāhuneyyo,¹⁸¹ dakkhiṇeyyo, añjalikaraṇīyo,
anuttaraṃ puññakkhettaṃ lokassā.’ ti [239]

ariyakantehi sīlehi samannāgato hoti, akhaṇḍehi acchiddehi
asabalehi akammāsehi, bhujissehi, viññūppasatthehi¹⁸²
aparāmaṭṭhehi samādhisaṃvattanikehi. [240]

ayaṃ kho¹⁸³ ānanda dhammādāso dhammapariyāyo yena
samannāgato ariyasāvako ākaṅkhamāno attanā va attānaṃ
byākareyya: [241]

‘khīṇanirayomhi khīṇatiracchānayoṇi, khīṇapettivisayo
khīṇāpāyaduggativinipāto, sotāpannoham-asmi avinipātadhammo
niyato sambodhiparāyano.’” ti [242]

tatra pi¹⁸⁴ sudaṃ bhagavā nādike viharanto giṅjakāvasathe, etad-eva
bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti: [243]

“iti sīlaṃ, iti samādhi, iti paññā, sīlaparibhāvito samādhi
mahapphalo hoti mahānisamso, samādhiparibhāvitā paññā

the overwhelming evidence from editions and manuscripts is that the forms
in this well-known and oft-repeated phrase do not geminate.

¹⁸¹ PTS: *pāhuneyyo*. PED also favours the retroflex, but the other editions
are against it.

¹⁸² Thai, ChS: *viññūppasatthehi*, alternative formation, showing the long
vowel + single consonant vs. short vowel + double consonant variation.

¹⁸³ ChS, PTS: *Ayaṃ kho so*.

¹⁸⁴ PTS omits *pi* here.

mahapphalā hoti mahānisaṃsā, paññāparibhāvitā cittaṃ sammad-
eva āsavehi vimuccati, seyyathīdaṃ: kāmāsavā bhavāsavā
avijjāsavā.” ti [244]

[15: Ambapālī Gaṇikā]¹⁸⁵

atha kho bhagavā nādike yathābhirantaṃ viharitvā, āyasmantaṃ
ānandaṃ āmantesi: [245]

“āyāṃ' ānanda yena vesālī¹⁸⁶ tenupasaṅkamissāmā.” ti [246]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. atha
kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena vesālī tad-
avasari. tatra sudāṃ bhagavā vesāliyaṃ viharati ambapālivane. tatra
kho bhagavā bhikkhū āmantesi: [247]

“sato bhikkhave bhikkhu vihareyya sampajāno ayaṃ vo¹⁸⁷ amhākaṃ
anusāsānī. kathaṅ-ca bhikkhave bhikkhu sato hoti? [248]

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati, ātāpī
sampajāno satimā, vineyya loke abhiññhādomanassaṃ; vedanāsu
vedanānupassī viharati, ātāpī sampajāno satimā, vineyya loke
abhiññhādomanassaṃ; citte cittānupassī viharati, ātāpī sampajāno
satimā, vineyya loke abhiññhādomanassaṃ; dhammesu
dhammānupassī viharati, ātāpī sampajāno satimā, vineyya loke
abhiññhādomanassaṃ. evaṃ kho bhikkhave bhikkhu sato hoti. [249]

kathaṅ-ca bhikkhave bhikkhu sampajāno hoti? [250]

idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti,
ālokite vilokite sampajānakārī hoti, sammiñjite pasārite
sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti,

¹⁸⁵ cf. Satisuttaṃ SN 47:2; and Bhesajjakkhandakaṃ: Ambapālīvattu, Licchavīvattu Vin. Mhv.1.231-233.

¹⁸⁶ BJT: *Vesāli*, here; PTS: *Vesāli* throughout.

¹⁸⁷ Thai: *te*.

asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne, sutte jāgarite, bhāsīte tuṅhībhāve sampajānakārī hoti. evaṃ kho bhikkhave bhikkhu sampajāno hoti. sato bhikkhave bhikkhu vihareyya sampajāno ayaṃ vo amhākaṃ anusāsani.” ti [251]

assosi kho ambapālī gaṇikā: “bhagavā kira vesāliṃ¹⁸⁸ anupatto vesāliyaṃ viharati mayhaṃ ambavane.” ti [252]

atha kho ambapālī gaṇikā bhaddāni bhaddāni yānāni yojāpetvā, bhaddaṃ bhaddaṃ¹⁸⁹ yānaṃ abhiruhitvā, bhaddehi bhaddehi yānehi vesāliyā niyyāsī, yena sako āraṃmo tena pāyāsī yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā, pattikā va yena¹⁹⁰ bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi. [253]

ekam-antaṃ nisinnaṃ kho ambapāliṃ gaṇikaṃ bhagavā dhammiyā kathāya sandassesī, samādapesi, samuttejesī, sampahaṃsesī. atha kho ambapālī gaṇikā,¹⁹¹ bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā, bhagavantaṃ etad-avoca: [254]

“adhivāsetu me bhante bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā.” ti [255]

adhivāsesī bhagavā tuṅhībhāvena. atha kho ambapālī gaṇikā bhagavato adhvāsanāṃ viditvā, uṭṭhāyāsānā, bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. assosūṃ kho vesālikā licchavī: [256]

¹⁸⁸ BJT, PTS: *Vesāliyaṃ*, normally *anupatto* takes the accusative rather than the locative, compare the section on the Licchavīs just below.

¹⁸⁹ BJT, PTS omit second *bhaddaṃ*, also below.

¹⁹⁰ Thai: *pattikā yena*.

¹⁹¹ PTS: *Ambapāli-gaṇikā*, here in compound, also below (but not above).

“bhagavā kira vesāliṃ anupatto vesāliyaṃ viharati
ambapālivane.” ti [257]

atha kho te licchavī, bhaddāni bhaddāni yānāni yojāpetvā, bhaddaṃ
bhaddaṃ yānaṃ abhiruhitvā, bhaddehi bhaddehi yānehi vesāliyaṃ
niyyiṃsu.¹⁹² tatra ekacce licchavī nīlā honti nīlavaṇṇā nīlavatthā
nīlālaṅkāra, ekacce licchavī pītā honti pītavaṇṇā pītavatthā
pītālaṅkāra, ekacce licchavī lohitā¹⁹³ honti lohitavaṇṇā lohitavatthā
lohitalāṅkāra, ekacce licchavī odātā honti odātavaṇṇā odātavatthā
odātālaṅkāra. [258]

atha kho ambapālī gaṇikā daharānaṃ daharānaṃ licchavīnaṃ
akkhena akkhaṃ cakkena cakkam yugena yugam¹⁹⁴ paṭivaṭṭesi. atha
kho te¹⁹⁵ licchavī ambapālīnaṃ gaṇikaṃ etad-avocum: [259]

“kiṃ je ambapālī daharānaṃ daharānaṃ licchavīnaṃ akkhena
akkhaṃ cakkena cakkam yugena yugam paṭivaṭṭesi?” ti [260]

“tathā hi pana me ayyaputtā bhagavā nimantito, svātanāya bhattaṃ
saddhiṃ bhikkhusaṅghena.” ti [261]

“dehi je ambapālī etaṃ bhattaṃ satahassenā.” ti [262]

“sace pi me¹⁹⁶ ayyaputtā vesāliṃ sāhāraṃ dassatha evam-aham
tam¹⁹⁷ bhattaṃ na dassāmī.” ti atha kho te licchavī aṅgulī
poṭhesum:¹⁹⁸ [263]

¹⁹² BJT: *nīyiṃsu*, alternate spelling.

¹⁹³ Thai: *lohitikā*, and similarly throughout; PTS: *lohitikā*, here only. *Lohita*
and *lohitaka* both mean red.

¹⁹⁴ Thai: *yuggena yuggam*, here and below, this must be a mistake though.

¹⁹⁵ PTS omits *te*.

¹⁹⁶ Thai: *sace hi me*.

¹⁹⁷ Thai: *evam-pi mahantaṃ*; PTS: *evam-mahantaṃ*.

¹⁹⁸ BJT, ChS: *aṅgulīnaṃ poṭhesum*, here and below. It would seem a plural is
required as one finger is hard to snap.

“jitamhā¹⁹⁹ vata bho ambakāya, jitamhā²⁰⁰ vata bho ambakāyā.” ti²⁰¹
[264]

atha kho te licchavī yena ambapālivanam tena pāyimsu. addasā²⁰²
kho bhagavā te licchavī dūrato va āgacchante, disvā²⁰³ bhikkhū
āmantesi: [265]

“yesam bhikkhave bhikkhūnam devā tāvatimsā adittḥā,²⁰⁴ oloketha
bhikkhave licchaviparisam, apaloketha²⁰⁵ bhikkhave
licchaviparisam, upasamharatha bhikkhave licchaviparisam
tāvatimsasadisan.”-ti²⁰⁶ [266]

atha kho te licchavī yāvatikā yānassa bhūmi yānena gantvā, yānā
paccorohitvā, pattikā va yena bhagavā tenupasaṅkamimsu,
upasaṅkamtivā bhagavantam abhivādetvā, ekam-antam nisīdimsu.
[267]

ekam-antam nisinne kho te licchavī bhagavā dhammiyā kathāya
sandassesi, samādapesi, samuttejesi, sampahaṃsesi. atha kho te
licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā
samuttejitā sampahaṃsitā, bhagavantam etad-avocum: [268]

¹⁹⁹ ChS: *Jitamha*, also below, but the form is incorrect.

²⁰⁰ PTS: *vañcit' amhā*, which would mean *we have been deceived*.

²⁰¹ Thai: *Jitamhā vata bho Ambapālikāya vañcitamhā vata bho
Ambapālikāyā ti*.

²⁰² BJT: *Adaddasā*, printing error.

²⁰³ ChS, Thai: *disvāna*, alternate form of the absolute.

²⁰⁴ ChS, Thai: *adittḥapubbā* = *who have not formerly seen*.

²⁰⁵ BJT, Thai, PTS: *avaloketha*, which is just another form of *oloketha*, and
therefore unlikely to occur here.

²⁰⁶ PTS: *Tāvatimparisan' ti*, which would give an awkward meaning: *who
are the Tāvatimsa assembly*.

“adhivāsetu no bhante bhagavā svātanāya bhattaṃ saddhiṃ
bhikkhusaṅghenā.” ti²⁰⁷ [269]

“adhivutthaṃ²⁰⁸ kho me licchavī svātanāya ambapāliya gaṇikāya²⁰⁹
bhattan.”-ti atha kho te licchavī aṅgulī poṭhesuṃ: [270]

“jītamhā vata bho ambakāya jītamhā vata bho ambakāyā.” ti [271]

atha kho te licchavī bhagavato bhāsitaṃ abhinanditvā anumoditvā,
uṭṭhāyāsana, bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā
pakkamiṃsu. atha kho ambapālī gaṇikā tassā rattiyā accayena, sake
ārāme paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā, bhagavato
kālaṃ ārocāpesi: [272]

“kālo bhante niṭṭhitaṃ bhattan.”-ti [273]

atha kho bhagavā, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-
ādāya, saddhiṃ bhikkhusaṅghena, yena ambapāliya gaṇikāya
nivesanaṃ²¹⁰ tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi.
[274]

atha kho ambapālī gaṇikā buddhappamukhaṃ²¹¹ bhikkhusaṅghaṃ
paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
[275]

atha kho ambapālī gaṇikā bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ,
aññataraṃ nīcaṃ āsanaṃ gahetvā ekam-antaṃ nisīdi. ekam-antaṃ
nisinnā kho ambapālī gaṇikā bhagavantaṃ etad-avoca: [276]

²⁰⁷ BJT adds here: *Atha kho Bhagavā te Licchavī etad-avoca.*

²⁰⁸ Thai: *Adhivāsitaṃ*; it seems though that the past participle is as in the text.

²⁰⁹ Thai, PTS: *Ambapāligañikāya*; compound form of the text reading.

²¹⁰ Thai: *parivesanaṃ*; PTS: *Ambapālī-gañikāya parivesanā. Parivesana* means (food)-distribution.

²¹¹ PTS: *Buddha-pamukhaṃ*, and similarly elsewhere.

“imāhaṃ bhante ārāmaṃ buddhappamukhassa bhikkhusaṅghassa dammī.” ti [277]

paṭiggahesi bhagavā ārāmaṃ. atha kho bhagavā ambapāliṃ gaṇikaṃ²¹² dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmi. [278]

tatra pi²¹³ sudaṃ bhagavā vesāliyaṃ viharanto ambapālivane, etad-eva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti: [279]

“iti sīlaṃ, iti samādhi, iti paññā, sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso, samādhiparibhāvitaṃ paññā mahapphalā hoti mahānisaṃsā, paññāparibhāvitaṃ cittaṃ sammad-eva āsavehi vimuccati, seyyathīdaṃ: kāmāsavā bhavāsavā avijjāsavā.” ti [280]

[16: Bhagavato Ābādho]²¹⁴

atha kho bhagavā ambapālivane yathābhirantaṃ viharitvā, āyasmantaṃ ānandaṃ āmantesi: [281]

“āyāmaṃ ānanda yena beluvagāmaṃ²¹⁵ tenupasaṅkamissāmaṃ.” ti [282]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena beluvagāmaṃ tad-avasari. tatra sudaṃ bhagavā beluvagāmake viharati. tatra kho bhagavā bhikkhū āmantesi: [283]

²¹² PTS: *Ambapāli-gaṇikaṃ*; compound form of the text reading.

²¹³ Thai omits *pi*.

²¹⁴ The Rains Retreat mentioned in this section started 10 months before the Parinibbāna.

²¹⁵ Thai, ChS: *Veḷuvagāmaṃ*, and similarly throughout. In the manuscripts there is an alternation between *b/v*; and which is original is impossible to know now.

“etha tumhe bhikkhave samantā vesāliṃ yathāmittaṃ
yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upetha,²¹⁶ ahaṃ pana
idheva beluvagāmake vassaṃ upagacchāmī.” ti [284]

“evaṃ bhante,” ti kho te bhikkhū bhagavato paṭissutvā,²¹⁷ samantā
vesāliṃ yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ
upagacchimsu.²¹⁸ bhagavā pana tattheva beluvagāmake vassaṃ
upagacchi.²¹⁹ [285]

atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bālhā
vedanā vattanti maraṇantikā.²²⁰ tā sudaṃ²²¹ bhagavā sato sampajāno
adhivāsesi²²² avihaññamāno. atha kho bhagavato etad-ahosi: [286]

“na kho me taṃ paṭirūpaṃ yohaṃ²²³ anāmantevā upaṭṭhāke,
anapaloketvā bhikkhusaṅghaṃ parinibbāyeyyaṃ. yannūnāhaṃ²²⁴
imaṃ ābādhaṃ viriyena paṭippanāmetvā,²²⁵ jīvitasāṅkhāraṃ
adhiṭṭhāya vihareyyan.”-ti [287]

atha kho bhagavā taṃ ābādhaṃ viriyena paṭippanāmetvā,
jīvitasāṅkhāraṃ adhiṭṭhāya vihāsi. atha kho bhagavato so ābādho
paṭippassambhi. atha kho bhagavā gilānā vuṭṭhito, aciravuṭṭhito

²¹⁶ Thai: *upagacchatha*, this verb form is probably influenced by its use in the next line.

²¹⁷ Thai, ChS: *paṭissunivā*, alternate form of the absolutive.

²¹⁸ Thai: *upagacchum*, PTS: *upagañchum*, alternate form of the plural.

²¹⁹ PTS: *upagañchi*.

²²⁰ BJT, ChS, PTS: *māraṇantikā*. PED favours the simple *-a-*.

²²¹ Thai: *Tatra sudaṃ*.

²²² BJT, PTS: *adhivāseti*, but we need an aorist.

²²³ ChS: *yvāhaṃ*, alternate form.

²²⁴ PTS: *Yan nunāhaṃ*.

²²⁵ BJT: *paṭippanāmetvā*; ChS: *paṭipañāmetvā*, and similarly throughout.

gelaññā vihārā nikkhamma vihārapacchāyāyaṃ²²⁶ paññatte āsane nisīdi. [288]

atha kho āyasmā ānando yena bhagavā tenupasaṅkamaṃ, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi. ekam-antaṃ nisinna kho āyasmā ānando bhagavantaṃ etad-avoca: [289]

“diṭṭho me²²⁷ bhante bhagavato phāsu, diṭṭhaṃ me²²⁸ bhante bhagavato khamanīyaṃ, api ca²²⁹ me bhante madhurakajāto viya kāyo, disā pi me na pakkhāyanti, dhammā pi maṃ na paṭibhanti,²³⁰ bhagavato gelaññena api ca me bhante ahosi, kācid-eva assāsamattā na tāva bhagavā parinibbāyissati na yāva bhagavā bhikkhusaṅghaṃ ārabha kiñcid-eva udāharatī.” ti [290]

“kim pan' ānanda bhikkhusaṅgho mayi paccāsimsati?²³¹ desito ānanda mayā dhammo anantaraṃ abāhiraṃ karitvā, natth' ānanda²³² tathāgatassa dhammesu ācariyamuṭṭhi. yassa nūna ānanda evam-assa: [291]

‘ahaṃ bhikkhusaṅghaṃ pariharissāmī’ ti vā ‘mamuddesiko²³³ bhikkhusaṅgho’ ti vā so nūna ānanda bhikkhusaṅghaṃ ārabha kiñcid-eva udāhareyya. tathāgatassa kho ānanda na evaṃ hoti: [292]

²²⁶ Thai: *Vihārapacchāyāyaṃ*, but gemination is not warranted in this word.

²²⁷ Thai: *diṭṭhā*; PTS *diṭṭhā me*, but a singular is required by the context.

²²⁸ Thai omits *me*.

²²⁹ PTS: *hi*.

²³⁰ BJT: *nappaṭibhanti*. Because of the close syntactic relationship of the negative with the word it modifies we sometimes see it joined like this as if in composition.

²³¹ ChS: *paccāsīsati*, alternate spelling of the word, showing the *im/i* alternation.

²³² PTS: *na tath' Ānanda*.

²³³ Thai: *mamuddesako*.

‘ahaṃ kho²³⁴ bhikkhusaṅghaṃ pariharissāmi’ ti vā ‘mamuddesiko bhikkhusaṅgho’ ti vā. sa²³⁵ kiṃ ānanda tathāgato bhikkhusaṅghaṃ ārabha kiñcid-eva udāharissati? [293]

ahaṃ kho pan' ānanda etarahi jiṇṇo vuḍḍho mahallako, addhagato vayo-anuppatto asītiko²³⁶ me vayo vattati. [294]

seyyathā pi ānanda jarasakaṭaṃ veḷumissakena²³⁷ yāpeti, evam-eva kho ānanda veḷumissakena maññe tathāgatassa kāyo yāpeti. [295]

yasmiṃ ānanda samaye tathāgato sabbanimittānaṃ amanasikārā, ekaccānaṃ vedanānaṃ nirodhā, animittaṃ cetosamādhim upasampajja viharati, phāsutaro²³⁸ ānanda tasmim samaye tathāgatassa kāyo hoti. tasmātih' ānanda attadīpā viharatha attasaraṇā anaññasaraṇā²³⁹ dhammadīpā dhammasaraṇā anaññasaraṇā. [296]

kathaṅ-c' ānanda²⁴⁰ bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo? [297]

idh' ānanda, bhikkhu kāye kāyānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ. vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ.

²³⁴ ChS, PTS omit *kho*.

²³⁵ PTS omits *Sa*.

²³⁶ BJT, ChS: *āsītiko*. PED favours the short *a*-.

²³⁷ BJT: *jajjarasakaṭaṃ vekkhamsakena*; ChS: *jajjarasakaṭaṃ veḷhamissakena*; PTS: *vegga-missakena*, and similarly below. As can be seen there is a lot of confusion as to the correct reading here, and consequently there must be doubt about the translation.

²³⁸ PTS: *phāsukato*, which would mean: *(the Realised One's body) is made comfortable*.

²³⁹ This section from here to the end should be compared with Ukkācelasuttaṃ, SN Satipaṭṭhānasamyuttaṃ, 49.14. See also the Extended Note which follows this section.

²⁴⁰ BJT, Thai: *Kathaṅ-ca Ānanda*.

Dutiyabhāṇavāraṃ - 65

citte cittānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. dhammesu dhammānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. evaṃ kho ānanda bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo. [298]

ye hi keci ānanda etarahi vā mama²⁴¹ vā accayena, attadīpā viharissanti attasaraṇā anaññasaraṇā dhammadīpā dhammasaraṇā anaññasaraṇā, tama-t-agge me te ānanda bhikkhū bhavissanti - ye keci sikkhākāmā.” ti [299]

*Dutiyabhāṇavāraṃ.*²⁴²

²⁴¹ PTS: *mamaṃ*, alternate form of the genitive.

²⁴² ChS: *Dutiyabhāṇavāro*; Thai: *Mahāparinibbāne Gāmaṇḍaṃ Samattāṃ*; PTS: *Dutiyaka-Bhāṇavāraṃ ṇiṭṭhitāṃ*.

[Tatiyabhāṇavāram]²⁴³

[17: Ānandassa Vipatti]²⁴⁴

atha kho bhagavā, pubbaṅhasamayam nivāsetvā, pattacīvaram-
ādāya, vesālim piṅḍāya pāvīsi. vesāliyam piṅḍāya caritvā,
pacchābhataṃ piṅḍapātaṭikkanto, āyasmantaṃ ānandaṃ
āmantesi: [300]

“gaṇhāhi ānanda nisīdanaṃ, yena cāpālaṃ²⁴⁵ cetiyam
tenupasaṅkamissāma²⁴⁶ divā vihārāyā.” ti [301]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā,²⁴⁷
nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi. atha kho
bhagavā yena cāpālaṃ cetiyam tenupasaṅkami, upasaṅkamtivā,
paññatte āsane nisīdi, āyasmā pi kho ānando bhagavantaṃ
abhivādetvā, ekam-antaṃ nisīdi. ekam-antaṃ nisinnaṃ kho
āyasmantaṃ ānandaṃ bhagavā etad-avoca: [302]

“ramaṇīyā ānanda vesālī, ramaṇīyam udenaṃ cetiyam, ramaṇīyam
gotamakaṃ cetiyam, ramaṇīyam sattambaṃ²⁴⁸ cetiyam, ramaṇīyam
bahuputtaṃ cetiyam, ramaṇīyam sārandaḍaṃ cetiyam, ramaṇīyam
cāpālaṃ cetiyam. [303]

²⁴³ There is a gap in the record here of 7 months, if the traditional date for the Final Emancipation is correct. This is discussed in the Introduction in the Texts and Translations section of this website.

²⁴⁴ cf. Āyusaṅkhāravossajanasuttaṃ, Part Two (Udāna 6.1); Cetiya-suttaṃ (SN 51:10); Bhūmicālasuttaṃ (Part One) (AN Bk. 8:70).

²⁴⁵ Thai: *Pāvālam*, and similarly throughout.

²⁴⁶ PTS: *tenupasaṅkamissāmi*, however a plural is needed as they were going together.

²⁴⁷ Thai: *paṭissuṇitvā*, alternate form of the absolutive.

²⁴⁸ BJT: *Sattamba*, printing error; PTS: *Sattambakaṃ*.

yassa kassaci ānanda cattāro iddhipādā bhāvitā, bahulīkatā
yānīkatā²⁴⁹ vatthukatā anuṭṭhitā paricitā susamāraddhā, so
ākaṅkhamāno ānanda²⁵⁰ kappam̐ vā tiṭṭheyya kappāvasesam̐ vā.

[304]

tathāgatassa kho²⁵¹ ānanda cattāro iddhipādā bhāvitā, bahulīkatā
yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. so²⁵²
ākaṅkhamāno ānanda tathāgato kappam̐ vā tiṭṭheyya kappāvasesam̐
vā.” ti [305]

evam-pi²⁵³ kho āyasmā ānando bhagavatā oḷārike nimitte
kayiramāne, oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhitum̐, na
bhagavantam̐ yāci: [306]

“tiṭṭhatu bhante bhagavā kappam̐ tiṭṭhatu sugato kappam̐,
bahunahitāya bahunasukhāya lokānukampāya, atthāya hitāya
sukhāya devamanussānan”-ti, yathā tam̐ mārena pariyuṭṭhitacitto.

[307]

dutiyam-pi kho bhagavā āyasmantam̐ ānandam̐ āmantesi: [308]

“ramaṇīyā ānanda vesālī, ramaṇīyam̐ udenam̐ cetiyam̐, ramaṇīyam̐
gotamakam̐ cetiyam̐, ramaṇīyam̐ sattambam̐ cetiyam̐, ramaṇīyam̐
bahuputtam̐ cetiyam̐, ramaṇīyam̐ sāraddadam̐ cetiyam̐, ramaṇīyam̐
cāpālam̐ cetiyam̐. [309]

yassa kassaci ānanda cattāro iddhipādā bhāvitā, bahulīkatā yānīkatā
vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno
kappam̐ vā tiṭṭheyya kappāvasesam̐ vā. [310]

²⁴⁹ PTS: *yāni-katā*, and similarly throughout.

²⁵⁰ BJT, ChS omit *Ānanda*.

²⁵¹ BJT: *kho pana*.

²⁵² Thai omit *so*, here and below.

²⁵³ BJT omits *pi*.

tathāgatassa kho ānanda cattāro iddhipādā bhāvitā, bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. so ākaṅkhamāno ānanda tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā.” ti [311]

evam-pi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne, oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhituṃ, na bhagavantam yāci: [312]

“tiṭṭhatu bhante bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ, bahujanahitāya bahujanasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussānan”-ti, yathā tam mārena pariyuṭṭhitacitto. [313]

tatiyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: [314]

“ramaṇīyā ānanda vesālī,²⁵⁴ ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandaḍaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. [315]

yassa kassaci ānanda cattāro iddhipādā bhāvitā, bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā. [316]

tathāgatassa kho ānanda cattāro iddhipādā bhāvitā, bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. so ākaṅkhamāno ānanda tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā.” ti [317]

evam-pi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne, oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhituṃ, na bhagavantam yāci: [318]

²⁵⁴ BJT: *Vesālī* here, printing error.

“tiṭṭhatu bhante bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ,
bahujanahitāya bahujanasukhāya lokānukampāya, atthāya hitāya
sukhāya devamanussānan”-ti, yathā taṃ mārena pariyaṭṭhitacitto.
atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: [319]

“gaccha tvaṃ ānanda yassa dāni kālaṃ maññasī.” ti [320]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā,²⁵⁵
uṭṭhāyāsana, bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā, avidūre
aññatarasmim rukkhamūle nisīdi. [321]

[18: Āyusaṅkhārossajanaṃ]²⁵⁶

atha kho māro pāpimā, acirapakkante āyasmante ānande, yena
bhagavā tenupasaṅkami, upasaṅkamtivā, ekam-antaṃ aṭṭhāsi. ekam-
antaṃ ṭhito kho māro pāpimā bhagavantaṃ etad-avoca: [322]

“parinibbātu dāni bhante bhagavā, parinibbātu sugato,
parinibbānakālo dāni bhante bhagavato. bhāsita²⁵⁷ kho panesā
bhante bhagavatā vācā: [323]

‘na tāvāhaṃ pāpima parinibbāyissāmi, yāva me bhikkhū na²⁵⁸
sāvaka bhavissanti, viyattā vinītā visāradā bahussutā, dhammadharā
dhammānudhammapaṭipannā,²⁵⁹ sāmīcipaṭipannā
anudhammacārino, sakaṃ ācariyakaṃ uggahetvā, ācikkhissanti
desessanti paññāpessanti²⁶⁰ paṭṭhapessanti, vivarissanti vibhajissanti

²⁵⁵ Thai: *paṭissuṇitvā*, alternate form of the absolute.

²⁵⁶ cf. Āyusaṅkhāravossajanasuttaṃ, Part Two (Udāna 6.1); Cetiyaṣuttaṃ (SN 51:10).

²⁵⁷ PTS: *Bhasitā*, printing error.

²⁵⁸ BJT: *nā*, printing error.

²⁵⁹ ChS: *-ppaṭipannā*, and similarly throughout. Other editions do not show gemination.

²⁶⁰ BJT, ChS, Thai: *paññāpessanti*, and similarly with the short *-a*-throughout.

uttānī karissanti²⁶¹ - uppannaṃ parappavādaṃ sahadhammena
suniggahītaṃ²⁶² niggahevā - sappāṭihāriyaṃ dhammaṃ
desessantī.’ ti [324]

etarahi kho pana bhante bhikkhū bhagavato sāvakā,²⁶³ viyattā vinītā
visāradā bahussutā, dhammadharā dhammānudhammapaṭipannā,
sāmīcipaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā,
ācikkhanti desenti paññāpenti paṭṭhapenti, vivaranti vibhajanti
uttānī karonti - uppannaṃ parappavādaṃ sahadhammena
suniggahītaṃ niggahevā - sappāṭihāriyaṃ dhammaṃ desenti. [325]

parinibbātu dāni bhante bhagavā, parinibbātu sugato,
parinibbānakālo dāni bhante bhagavato. bhāsītā kho panesā bhante
bhagavatā vācā: [326]

‘na tāvāhaṃ pāpima parinibbāyissāmi, yāva me bhikkhuniyo na
sāvīkā bhavissanti, viyattā vinītā visāradā bahussutā, dhammadharā
dhammānudhammapaṭipannā, sāmīcipaṭipannā anudhammacāriniyo,
sakaṃ ācariyakaṃ uggahetvā, ācikkhissanti desessanti²⁶⁴
paññāpessanti paṭṭhapessanti, vivarissanti vibhajissanti uttānī
karissanti - uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ
niggahevā - sappāṭihāriyaṃ dhammaṃ desessantī.’ ti [327]

etarahi kho pana bhante, bhikkhuniyo bhagavato sāvīkā, viyattā
vinītā visāradā bahussutā, dhammadharā
dhammānudhammapaṭipannā, sāmīcipaṭipannā anudhammacāriniyo,
sakaṃ ācariyakaṃ uggahetvā, ācikkhanti desenti paññāpenti
paṭṭhapenti, vivaranti vibhajanti uttānī karonti - uppannaṃ

²⁶¹ PTS: *uttāni-karissanti*, and similarly throughout. Compound form of the same words.

²⁶² ChS, Thai: *suniggahitaṃ*, and similarly throughout.

²⁶³ BJT: *sāvakam*, by mistake.

²⁶⁴ Thai omits *desessanti* here, by mistake.

parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
sappāṭihāriyaṃ dhammaṃ desenti. [328]

parinibbātu dāni bhante bhagavā, parinibbātu sugato,
parinibbānakālo dāni bhante bhagavato. bhāsītā kho panesā bhante
bhagavatā vācā: [329]

‘na tāvāhaṃ pāpima parinibbāyissāmi, yāva me upāsakā na sāvakā
bhavissanti, viyattā vinītā visāradā bahussutā, dhammadharā
dhammānudhammapaṭipannā, sāmīcipaṭipannā anudhammacārino,
sakaṃ ācariyakaṃ uggahetvā, ācikkhissanti desessanti paññāpessanti
paṭṭhapessanti, vivarissanti vibhajissanti uttānī karissanti -
uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ²⁶⁵
niggahetvā - sappāṭihāriyaṃ dhammaṃ desessantī.’ ti [330]

etarahi kho pana bhante, upāsakā bhagavato sāvakā, viyattā vinītā
visāradā bahussutā, dhammadharā dhammānudhammapaṭipannā,
sāmīcipaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā,
ācikkhanti desenti paññāpentī paṭṭhapenti, vivaranti vibhajanti
uttānī karonti - uppannaṃ parappavādaṃ sahadhammena
suniggahītaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desenti. [331]

parinibbātu dāni bhante bhagavā, parinibbātu sugato,
parinibbānakālo dāni bhante bhagavato. bhāsītā kho panesā bhante
bhagavatā vācā: [332]

‘na tāvāhaṃ pāpima parinibbāyissāmi, yāva me upāsikā na sāvikā
bhavissanti, viyattā vinītā visāradā bahussutā, dhammadharā
dhammānudhammapaṭipannā, sāmīcipaṭipannā anudhammacāriniyo,
sakaṃ ācariyakaṃ uggahetvā, ācikkhissanti desessanti paññāpessanti
paṭṭhapessanti, vivarissanti vibhajissanti uttānī karissanti -
uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
sappāṭihāriyaṃ dhammaṃ desessantī.’ ti [333]

²⁶⁵ PTS: *niggahītaṃ* here, by mistake.

etarahi kho pana bhante, upāsikā bhagavato sāvīkā, viyattā vinitā visāradā bahussutā, dhammadharā dhammānudhammapaṭipannā, sāmīcipaṭipannā²⁶⁶ anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā, ācikkhanti desenti paññāpenti paṭṭhapenti, vivaranti vibhajanti uttānī karonti - uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desenti. [334]

parinibbātu dāni bhante bhagavā, parinibbātu sugato, parinibbānakālo dāni bhante bhagavato. bhāsītā kho panesā bhante bhagavatā vācā: [335]

‘na tāvāhaṃ pāpima parinibbāyissāmi, yāva me idaṃ brahmacariyaṃ na iddhañ-ceva bhavissati phītañ-ca, vitthārikaṃ bāhujaññaṃ²⁶⁷ puthubhūtaṃ, yāva devamanussehi²⁶⁸ suppakāsitaṃ. - ti’²⁶⁹ etarahi kho pana bhante bhagavato brahmacariyaṃ²⁷⁰ iddhañ-ceva phītañ-ca, vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ. parinibbātu dāni bhante bhagavā, parinibbātu sugato, parinibbānakālo dāni bhante bhagavato.” ti [336]

evaṃ vutte, bhagavā māraṃ pāpimantaṃ etad-avoca: [337]

“apposukko tvaṃ pāpima hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati, ito tiṇṇaṃ māsānaṃ accayena, tathāgato parinibbāyissatī.” ti [338]

²⁶⁶ BJT omits *sāmīcipaṭipannā*, printing error; PTS writes *samīci-*, printing error.

²⁶⁷ Thai: *bahujaññaṃ*, throughout.

²⁶⁸ PTS always parses this as *yāvad eva manussehi*. The Commentary to Pāsādikasutta (DN 29) in defining the phrase *yāva devamanussehi suppakāsitaṃ* has this: *devalokato yāva manussalokā suppakāsitaṃ; visible from the world of the Divinities to the world of men*, making it clear that the words should be parsed as in the text.

²⁶⁹ Thai, ChS omit *ti*, but the quotation finishes here.

²⁷⁰ Thai: *idaṃ brahmacariyaṃ*.

atha kho bhagavā cāpāle cetiye²⁷¹ sato sampajāno āyusaṅkhāraṁ
ossaji.²⁷² ossaṭṭhe ca bhagavatā²⁷³ āyusaṅkhāre mahābhūmicālo
ahosi, bhimsanako lomahaṁso,²⁷⁴ devadundubhiyo ca phaliṁsu. atha
kho bhagavā, etam-atthaṁ viditvā, tāyaṁ velāyaṁ imaṁ udānaṁ
udānesi: [339]

○○○○|—○○— Vetālīya²⁷⁵

“tulam-atulañ-ca sambhavaṁ,

○○—○○|—○○— Opacchadasaka

bhavasāṅkhāram-avassaji²⁷⁶ muni.²⁷⁷

—○○|—○○—

ajjhattarato samāhito,

○—○○○○○|—○○— syncopated opening

abhindi²⁷⁸ kavacam-ivattasambhavan.”-ti [340]

²⁷¹ Thai: *Pāvālacetiye*, compound form (and idiosyncratic spelling) of reading in text.

²⁷² Thai, ChS: *ossajji*.

²⁷³ PTS: *Bhagavato*, which is the dative or genitive, when an instrumental is required, this is possibly a printing error.

²⁷⁴ BJT, ChS: *salomahaṁso*; PTS: *lomahaṁsano*.

²⁷⁵ This line is short by two measures, we could read *Tulañ-ca atulañ-ca* which would give a syncopated opening and correct the metre. The last line in this verse has a syncopated opening.

²⁷⁶ Thai, ChS: *avassaji*, which spoils the metre.

²⁷⁷ PTS: *Munī*, but there is no reason for a long vowel here.

²⁷⁸ PTS: *Abhida*, which may be an unnecessary attempt to repair the syncopated metre.

[19: Aṭṭha Bhūmicālahetū] ²⁷⁹

atha kho āyasmato ānandassa etad-ahosi: [341]

“acchariyaṃ vata bho abbhutaṃ²⁸⁰ vata bho mahā vatāyaṃ bhūmicālo, sumahā vatāyaṃ bhūmicālo bhīmsanako lomahaṃso²⁸¹ devadundubhiyo²⁸² ca phaliṃsu. ko nu kho hetu ko paccayo mahato bhūmicālassa pātubhāvāyā?” ti [342]

atha kho āyasmā ānando yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi. ekam-antaṃ nisinno kho āyasmā ānando bhagavantaṃ etad-avoca: [343]

“acchariyaṃ bhante abbhutaṃ bhante mahā vatāyaṃ bhante bhūmicālo, sumahā vatāyaṃ bhante bhūmicālo, bhīmsanako lomahaṃso devadundubhiyo ca phaliṃsu. ko nu kho bhante hetu ko paccayo mahato bhūmicālassa pātubhāvāyā?” ti. [344]

“aṭṭha kho ime ānanda hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāya. [345]

katame aṭṭha? [346]

- 1) ayaṃ ānanda mahāpaṭhavī²⁸³ udake patiṭṭhitā, udakaṃ vāte patiṭṭhitaṃ, vāto ākāsaṭṭho. hoti so kho ānanda²⁸⁴ samayo yaṃ

²⁷⁹ cf. Bhūmicālasuttaṃ (Part Two) (AN Bk. 8:70). Rhys-Davids in his translation suggests that the narrative is *interrupted* by what follows, but it seems to me that this section about the earthquakes follows quite naturally in the course of the narrative. The sections that follow this however appear to be foreign to the text, perhaps inserted through association with this section. See the Introduction.

²⁸⁰ Thai: *abbhūtaṃ*, and similarly throughout.

²⁸¹ PTS: *salomahaṃso* here and below, but compare above.

²⁸² Thai: *Devadundabhiyo*, and similarly throughout.

²⁸³ ChS: *-pathavī*, and similarly throughout. The Burmese texts normally have the dental *-t-* in this word.

mahāvātā vāyanti, mahāvātā vāyantā, udakaṃ kampenti, udakaṃ kampitaṃ, paṭhaviṃ kampeti. ayaṃ paṭhamo hetu paṭhamo paccayo mahato bhūmicālassa pātubhāvāya. [347]

- 2) puna caparaṃ ānanda samaṇo vā hoti brāhmaṇo vā iddhimā cetovasippatto devo vā mahiddhiko mahānubhāvo,²⁸⁵ tassa²⁸⁶ parittā paṭhavisāññā bhāvitā hoti appamañā āposaññā, so imaṃ paṭhaviṃ kampeti saṅkampi sampakampi sampavedheti. ayaṃ dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya. [348]
- 3) puna caparaṃ ānanda yadā bodhisatto tusitā kāyā²⁸⁷ cavitvā, sato sampajāno mātukucchiṃ okkamati, tadāyaṃ paṭhavī kampati saṅkampi sampakampi sampavedhati. ayaṃ tatiyo hetu tatiyo paccayo mahato bhūmicālassa pātubhāvāya. [349]
- 4) puna caparaṃ ānanda yadā bodhisatto sato sampajāno mātukucchimhā²⁸⁸ nikkhamati, tadāyaṃ paṭhavī kampati saṅkampi sampakampi sampavedhati. ayaṃ catuttho hetu catuttho paccayo mahato bhūmicālassa pātubhāvāya. [350]
- 5) puna caparaṃ ānanda yadā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, tadāyaṃ paṭhavī kampati saṅkampi sampakampi sampavedhati. ayaṃ pañcama hetu pañcama paccayo mahato bhūmicālassa pātubhāvāya. [351]

²⁸⁴ BJT: *ākāsaṭṭho hoti. Hoti kho so Ānanda*; PTS *ākāsaṭṭho hoti. So kho Ānando*.

²⁸⁵ PTS: *Devatā vā mahiddhikā mahānubhāvā*, which is a plural form of the same sentence.

²⁸⁶ PTS: *yassa*.

²⁸⁷ ChS: *Tusitakāyā*, compound form of the reading in the text.

²⁸⁸ BJT: *mātukucchimhī*, printing error; PTS: *mātu-kucchismā*, alternate form of the ablative.

- 6) puna caparaṃ ānanda yadā tathāgato anuttaraṃ dhammacakkaṃ pavatteti,²⁸⁹ tadāyaṃ paṭhavī kampati saṅkampi sampakampi sampavedhati. ayaṃ chaṭṭho hetu chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya. [352]
- 7) puna caparaṃ ānanda yadā tathāgato sato sampajāno āyusaṅkhāraṃ ossajati,²⁹⁰ tadāyaṃ paṭhavī kampati saṅkampi sampakampi sampavedhati. ayaṃ sattamo hetu sattamo paccayo mahato bhūmicālassa pātubhāvāya. [353]
- 8) puna caparaṃ ānanda yadā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati, tadāyaṃ paṭhavī kampati saṅkampi sampakampi sampavedhati. ayaṃ aṭṭhamo hetu aṭṭhamo paccayo mahato bhūmicālassa pātubhāvāya. [354]

ime kho ānanda aṭṭha hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāya ti. [355]

[20: Aṭṭha Parisā]²⁹¹

aṭṭha kho imā ānanda parisā. [356]

katamā aṭṭha? [357]

khattiyaparisā brāhmaṇaparisā gahapatiparisā samaṇaparisā cātummahārājikaparisā²⁹² tāvatimsaparisā māraparisā brahmaparisā. [358]

- 1) abhijānāmi kho panāhaṃ ānanda anekasataṃ khattiyaparisam upasaṅkamitvā,²⁹³ tatra pi²⁹⁴ mayā sannisinnapubbañ-ceva

²⁸⁹ Thai: *pavattesi*, aorist form which doesn't fit here.

²⁹⁰ Thai, ChS, PTS: *ossajjati*.

²⁹¹ cf. Parisasuttaṃ (AN Bk. 8:69). They are also listed in Saṅgītisutta (DN 33).

²⁹² ChS: *Cātumahā-*, and similarly throughout. Normally the Burmese texts prefer gemination, so it is odd that they don't take it here.

sallapitapubbañ-ca, sākacchā ca samāpajjitapubbā, tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti, yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti, dhammiyā ca²⁹⁵ kathāya sandassemi samādapemi samuttejemi sampahaṃsemi, bhāsamānañ-ca maṃ na jānanti: [359]

‘ko nu kho ayaṃ bhāsati devo vā manusso vā?’ ti dhammiyā ca²⁹⁶ kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. antarahitañ-ca maṃ na jānanti: ‘ko nu kho ayaṃ antarahito devo vā manusso vā?’ ti [360]

- 2) abhijānāmi kho panāhaṃ ānanda anekasataṃ brāhmaṇaparisaṃ upasaṅkamtivā, tatra pi mayā sannisinnapubbañ-ceva sallapitapubbañ-ca, sākacchā ca samāpajjitapubbā, tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti, yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti, dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi, bhāsamānañ-ca maṃ na jānanti: [361]

‘ko nu kho ayaṃ bhāsati devo vā manusso vā?’ ti dhammiyā ca kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. antarahitañ-ca maṃ na jānanti: ‘ko nu kho ayaṃ antarahito devo vā manusso vā?’ ti [362]

- 3) abhijānāmi kho panāhaṃ ānanda anekasataṃ gahapatiparisaṃ upasaṅkamtivā, tatra pi mayā sannisinnapubbañ-ceva sallapitapubbañ-ca, sākacchā ca samāpajjitapubbā, tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti,

²⁹³ BJT, ChS: *upasaṅkamtivā*, throughout. Presumably a past participle (as opposed to the absolutive in the text).

²⁹⁴ BJT: *tatrāpi* = *tatra* + *api*.

²⁹⁵ ChS omits *ca* here, and in similar positions below.

²⁹⁶ BJT omits *ca*.

yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti, dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi, bhāsamānañ-ca maṃ na jānanti: [363]

‘ko nu kho ayaṃ bhāsati devo vā manusso vā?’ ti dhammiyā ca kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. antarahitañ-ca maṃ na jānanti: ‘ko nu kho ayaṃ antarahito devo vā manusso vā?’ ti [364]

- 4) abhijānāmi kho panāhaṃ ānanda anekasataṃ samaṇaparisaṃ upasaṅkamtivā, tatra pi mayā sannisinnapubbañ-ceva sallapitapubbañ-ca, sākacchā ca samāpajjitapubbā, tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti, yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti, dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi, bhāsamānañ-ca maṃ na jānanti: [365]

‘ko nu kho ayaṃ bhāsati devo vā manusso vā?’ ti dhammiyā ca kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. antarahitañ-ca maṃ na jānanti: ‘ko nu kho ayaṃ antarahito devo vā manusso vā?’ ti [366]

- 5) abhijānāmi kho panāhaṃ ānanda anekasataṃ cātummahārājikaparisaṃ upasaṅkamtivā, tatra pi mayā sannisinnapubbañ-ceva sallapitapubbañ-ca, sākacchā ca samāpajjitapubbā, tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti, yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti, dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi, bhāsamānañ-ca maṃ na jānanti: [367]

‘ko nu kho ayaṃ bhāsati devo vā manusso vā?’ ti dhammiyā ca kathāya sandassetvā samādapetvā, samuttejetvā sampahaṃsetvā antaradhāyāmi. antarahitañ-ca maṃ na jānanti: ‘ko nu kho ayaṃ antarahito devo vā manusso vā?’ ti [368]

- 6) abhijānāmi kho panāhaṃ ānanda anekasataṃ tāvatimsaparisaṃ upasaṅkamtivā, tatra pi mayā sannisinnapubbañ- ceva sallapitapubbañ-ca, sākacchā ca samāpajjitapubbā, tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti, yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti, dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi, bhāsamānañ-ca maṃ na jānanti: [369]

‘ko nu kho ayaṃ bhāsati devo vā manusso vā?’ ti dhammiyā ca kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. antarahitañ-ca maṃ na jānanti: ‘ko nu kho ayaṃ antarahito devo vā manusso vā?’ ti [370]

- 7) abhijānāmi kho panāhaṃ ānanda anekasataṃ māraparisaṃ upasaṅkamtivā, tatra pi mayā sannisinnapubbañ- ceva sallapitapubbañ-ca, sākacchā ca samāpajjitapubbā, tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti, yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti, dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi, bhāsamānañ-ca maṃ na jānanti: [371]

‘ko nu kho ayaṃ bhāsati devo vā manusso vā?’ ti dhammiyā ca kathāya sandassetvā samādapetvā, samuttejetvā sampahaṃsetvā antaradhāyāmi. antarahitañ-ca maṃ na jānanti: ‘ko nu kho ayaṃ antarahito devo vā manusso vā?’ ti [372]

- 8) abhijānāmi kho panāhaṃ ānanda anekasataṃ brahmaparisaṃ upasaṅkamtivā, tatra pi mayā sannisinnapubbañ- ceva sallapitapubbañ-ca, sākacchā ca samāpajjitapubbā, tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti, yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti, dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi, bhāsamānañ-ca maṃ na jānanti: [373]

‘ko nu kho ayaṃ bhāsati devo vā manusso vā?’ ti dhammiyā ca kathāya sandassetvā samādapetvā, samuttejetvā sampahaṃsetvā antaradhāyāmi. antarahitaṃ-ca maṃ na jānanti: ‘ko nu kho ayaṃ antarahito devo vā manusso vā?’ ti [374]

imā kho ānanda aṭṭha parisā. [375]

[21: Aṭṭha Abhibhāyatanāni]²⁹⁷

aṭṭha kho imāni ānanda abhibhāyatanāni. [376]

katamāni aṭṭha? [377]

- 1) ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya: ‘jānāmi passāmī’ ti²⁹⁸ evaṃsaññī hoti. idaṃ paṭhamaṃ abhibhāyatanam. [378]
- 2) ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya: ‘jānāmi passāmī’ ti evaṃsaññī hoti. idaṃ dutiyaṃ abhibhāyatanam [379]
- 3) ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya: ‘jānāmi passāmī’ ti evaṃsaññī hoti. idaṃ tatiyaṃ abhibhāyatanam. [380]
- 4) ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya: ‘jānāmi passāmī’ ti evaṃsaññī hoti. idaṃ catutthaṃ abhibhāyatanam. [381]
- 5) ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati, nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, seyyathā pi nāma

²⁹⁷ cf. Saṅgītisuttaṃ (DN 33); Abhibhāyatanasuttaṃ (AN Bk. 8:65); Mahāsakuludāyisuttaṃ (MN 77); a very different six Spheres of Mastery are mentioned elsewhere, see Parihānadhammasuttaṃ (SN 35:96).

²⁹⁸ PTS punctuates differently: “*Tāni abhibhuyya jānāmi passāmīti*” *evaṃsaññī hoti*. However, the Commentary’s: *Jānāmi passāmī ti iminā panassa ābhogo kathito*; *I know, I see: by this his thought is related*, shows that the first part belongs outside the quotes.

ummāpupphaṃ²⁹⁹ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ
nīlanibhāsaṃ seyyathā³⁰⁰ vā pana taṃ vatthaṃ bārāṇaseyyakaṃ
ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ
nīlanibhāsaṃ, evam-eva ajjhattaṃ arūpasaññī eko bahiddhā
rūpāni passati, nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni,
tāni abhibhuyya: ‘jānāmi passāmī’ ti evaṃsaññī hoti. idaṃ
pañcamaṃ abhibhāyatanam. [382]

- 6) ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati, pītāni
pītavaṇṇāni pītanidassanāni pītanibhāsāni, seyyathā pi nāma
kaṇṇikārapupphaṃ³⁰¹ pītaṃ pītavaṇṇaṃ pītanidassanaṃ
pītanibhāsaṃ, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ
ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ
pītanibhāsaṃ, evam-eva ajjhattaṃ arūpasaññī eko bahiddhā
rūpāni passati, pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni,
tāni abhibhuyya: ‘jānāmi passāmī’ ti evaṃsaññī hoti. idaṃ
chaṭṭhaṃ abhibhāyatanam. [383]
- 7) ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati, lohitaṇi³⁰²
lohitaṇi³⁰² lohitanidassanāni lohitanibhāsāni, seyyathā pi
nāma bandhujīvakapupphaṃ³⁰³ lohitaṃ lohitaṇi³⁰²
lohitanidassanaṃ lohitanibhāsaṃ, seyyathā vā pana taṃ vatthaṃ
bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitaṃ lohitaṇi³⁰²
lohitanidassanaṃ lohitanibhāsaṃ, evam-eva ajjhattaṃ
arūpasaññī eko bahiddhā rūpāni passati, lohitaṇi³⁰² lohitaṇi³⁰²
lohitanidassanāni lohitanibhāsāni, tāni abhibhuyya: ‘jānāmi

²⁹⁹ ChS: *Umāpupphaṃ*.

³⁰⁰ BJT adds *pi*, here and in similar places below.

³⁰¹ Thai, ChS: *Kaṇṇikāra*-.

³⁰² BJT, PTS: *lohitakāni*, and similarly throughout (compare PTS in the section about the Licchavīs above where only the first word is given as *lohitak*-, the rest being *lohit*-).

³⁰³ Thai: *Bandhujīvakam pupphaṃ*, same words out of compound.

passāmī” ti evaṃsaññī hoti. idaṃ sattamaṃ abhibhāyatanam.
[384]

- 8) ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati, odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, seyyathā pi nāma osadhitārakā odātā³⁰⁴ odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā pana taṃ vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham odātaṃ odātavaṇṇam odātanidassanam odātanibhāsam, evam-eva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati, odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni,³⁰⁵ tāni abhibhuyya: `jānāmi passāmī” ti evaṃsaññī hoti. idaṃ aṭṭhamaṃ abhibhāyatanam. [385]

imāni kho ānanda aṭṭha³⁰⁶ abhibhāyatanāni. [386]

³⁰⁴ BJT omits *odātā*, by mistake.

³⁰⁵ Thai omits *odātanibhāsāni*, by mistake.

³⁰⁶ BJT: *aṭṭha Ānanda*.

[22: Aṭṭha Vimokkhā]³⁰⁷

aṭṭha kho ime ānanda vimokkhā.³⁰⁸ [387]

katame aṭṭha? [388]

- 1) rūpī rūpāni³⁰⁹ passati. ayaṃ paṭhamo vimokkho. [389]
- 2) ajjhataṃ arūpasaññī bahiddhā rūpāni passati. ayaṃ dutiyo vimokkho. [390]
- 3) subhanteva adhimutto hoti. ayaṃ tatiyo vimokkho. [391]
- 4) sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā: `ananto ākāso' ti, ākāsaññācāyatanaṃ upasampajja viharati. ayaṃ catuttho vimokkho. [392]
- 5) sabbaso ākāsaññācāyatanaṃ samatikkamma: `anantaṃ viññāṇaṃ'-ti viññāṇaññācāyatanaṃ upasampajja viharati. ayaṃ pañcama vimokkho. [393]
- 6) sabbaso viññāṇaññācāyatanaṃ samatikkamma: `natthi kiñcī' ti ākiñcaññācāyatanaṃ upasampajja viharati. ayaṃ chaṭṭho vimokkho. [394]
- 7) sabbaso ākiñcaññācāyatanaṃ samatikkamma, nevasaññānāsaññācāyatanaṃ upasampajja viharati. ayaṃ sattamo vimokkho. [395]
- 8) sabbaso nevasaññānāsaññācāyatanaṃ samatikkamma, saññāvedayitanirodhaṃ upasampajja viharati. ayaṃ aṭṭhama vimokkho. [396]

³⁰⁷ cf. Mahānidānasuttaṃ (DN 15); Saṅgītisuttaṃ (DN 33); Dasuttarasuttaṃ (DN 34); Vimokkhasuttaṃ (AN Bk. 8:66); Mahāsakuludāyisuttaṃ (MN 77).

³⁰⁸ BJT: *vimokkho*, printing error; PTS: *vimokkhā*, and similarly throughout.

³⁰⁹ PTS: *rupāni*, printing error.

ime kho ānanda aṭṭha vimokkhā. [397]

[23: Ānandassa Aparaddham]³¹⁰

ekam-idāhaṃ ānanda samayaṃ uruvelāyaṃ viharāmi, najjā
nerañjarāya tīre ajapālanigrodhamūle³¹¹ paṭhamābhisambuddho.
[398]

atha kho ānanda māro pāpimā yenāhaṃ tenupasaṅkami,
upasaṅkamitvā ekam-antaṃ aṭṭhāsi. ekam-antaṃ ṭhito kho ānanda
māro pāpimā maṃ etad-avoca: [399]

“parinibbātu dāni bhante bhagavā, parinibbātu sugato,
parinibbānakālo dāni bhante bhagavato.” ti [400]

evaṃ vutte ahaṃ³¹² ānanda māraṃ pāpimantaṃ³¹³ etad-avocaṃ:
[401]

“na tāvāhaṃ pāpima parinibbāyissāmi, yāva me bhikkhū na sāvakā
bhavissanti, viyattā vinītā visāradā bahussutā, dhammadharā
dhammānudhammapaṭipannā, sāmīcipaṭipannā anudhammacāriṇo,
sakaṃ ācariyakaṃ uggahetvā, ācikkhissanti desessanti
paññāpessanti³¹⁴ paṭṭhapessanti, vivarissanti vibhajissanti uttānī
karissanti - uppannaṃ parappavādaṃ sahadhammena
suniggahītaṃ³¹⁵ niggaḥetvā - sappāṭihāriyaṃ dhammaṃ desessanti.
[402]

³¹⁰ For the beginning see 17: Giving up the Life Process above.

³¹¹ Thai, ChS, PTS: *Ajapālanigrodhe*.

³¹² BJT: *vuttohaṃ* = *vutto ahaṃ*. Normally the locative is used in these constructions, so this may be a printing error.

³¹³ PTS: *pāpimam*, presumably a printing error.

³¹⁴ BJT: *paññā-*, and similarly throughout this sequence. Elsewhere *pañña-*.

³¹⁵ BJT: *suniggahitaṃ*, and similarly throughout this sequence. Elsewhere *suniggahītaṃ*.

na tāvāhaṃ pāpima parinibbāyissāmi, yāva me bhikkhuniyo na sāvīkā bhavissanti viyattā vinītā visāradā bahussutā, dhammadharā dhammānudhammapaṭipannā, sāmīcipaṭipannā anudhammacārīniyo, sakaṃ ācariyakaṃ uggahetvā, ācikkhissanti desessanti paññāpessanti paṭṭhapessanti, vivarissanti vibhajissanti uttānī karissanti -
uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
sappāṭihāriyaṃ dhammaṃ desessanti. [403]

na tāvāhaṃ pāpima parinibbāyissāmi, yāva me upāsakā na sāvīkā bhavissanti, viyattā vinītā visāradā bahussutā, dhammadharā dhammānudhammapaṭipannā, sāmīcipaṭipannā anudhammacārīno, sakaṃ ācariyakaṃ uggahetvā, ācikkhissanti desessanti paññāpessanti paṭṭhapessanti, vivarissanti vibhajissanti uttānī karissanti -
uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
sappāṭihāriyaṃ dhammaṃ desessanti. [404]

na tāvāhaṃ pāpima parinibbāyissāmi, yāva me upāsikā na sāvīkā bhavissanti viyattā vinītā visāradā bahussutā, dhammadharā dhammānudhammapaṭipannā, sāmīcipaṭipannā anudhammacārīniyo, sakaṃ ācariyakaṃ uggahetvā, ācikkhissanti desessanti paññāpessanti paṭṭhapessanti, vivarissanti vibhajissanti uttānī karissanti -
uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
sappāṭihāriyaṃ dhammaṃ desessanti. [405]

na tāvāhaṃ pāpima parinibbāyissāmi, yāva me idaṃ brahmacariyaṃ na³¹⁶ iddhañ-ceva bhavissati phītañ-ca, vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ”-ti [406]

idāneva³¹⁷ kho ānanda ajja cāpāle cetiye māro pāpimā yenāhaṃ tenupasaṅkami, upasaṅkamitvā ekam-antaṃ aṭṭhāsi. ekam-antaṃ ṭhito kho ānanda māro pāpimā maṃ etad-avoca: [407]

³¹⁶ Thai omits *na*, in this position here and below (but includes it above).

³¹⁷ PTS: *Idāni c'eva*.

‘parinibbātu dāni bhante bhagavā, parinibbātu sugato,
parinibbānakālo dāni bhante bhagavato. bhāsītā kho panesā bhante
bhagavatā vācā: [408]

“na tāvāhaṃ pāpima parinibbāyissāmi, yāva me bhikkhū na sāvakā
bhavissanti, viyattā vinītā visāradā bahussutā, dhammadharā
dhammānudhammapaṭipannā, sāmīcipaṭipannā anudhammacārino,
sakaṃ ācariyakaṃ uggahetvā, ācikkhissanti desessanti paññāpessanti
paṭṭhapessanti, vivarissanti vibhajissanti uttānī karissanti -
uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
sappāṭihāriyaṃ dhammaṃ desessantī.” ti [409]

etarahi kho pana bhante bhikkhū bhagavato sāvakā, viyattā vinītā
visāradā bahussutā, dhammadharā dhammānudhammapaṭipannā,
sāmīcipaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā,
ācikkhanti desenti paññāpenti paṭṭhapenti, vivaranti vibhajanti
uttānī karonti - uppannaṃ parappavādaṃ sahadhammena
suniggahītaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desenti. [410]

parinibbātu dāni bhante bhagavā, parinibbātu sugato,
parinibbānakālo dāni bhante bhagavato. bhāsītā kho panesā
bhagavatā vācā: “na tāvāhaṃ pāpima parinibbāyissāmi, yāva me
bhikkhuniyo na sāvikā bhavissanti, viyattā vinītā visāradā bahussutā,
dhammadharā dhammānudhammapaṭipannā, sāmīcipaṭipannā
anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā, ācikkhissanti
desessanti paññāpessanti paṭṭhapessanti, vivarissanti vibhajissanti
uttānī karissanti - uppannaṃ parappavādaṃ sahadhammena
suniggahītaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desessantī.” ti
[411]

etarahi kho pana bhante, bhikkhuniyo bhagavato sāvikā, viyattā
vinītā visāradā bahussutā, dhammadharā
dhammānudhammapaṭipannā, sāmīcipaṭipannā anudhammacārino,
sakaṃ ācariyakaṃ uggahetvā, ācikkhanti desenti paññāpenti
paṭṭhapenti, vivaranti vibhajanti uttānī karonti - uppannaṃ

parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
sappāṭihāriyaṃ dhammaṃ desenti. [412]

parinibbātu dāni bhante bhagavā, parinibbātu sugato,
parinibbānakālo dāni bhante bhagavato. bhāsītā kho panesā
bhagavatā vācā: “na tāvāhaṃ pāpima parinibbāyissāmi, yāva me
upāsakā na sāvakā bhavissanti, viyattā vinītā visāradā bahussutā,
dhammadharā dhammānudhammapaṭipannā, sāmīcipaṭipannā
anudhammacārino, sakaṃ ācariyakaṃ uggahetvā, ācikkhissanti
desessanti paññāpessanti paṭṭhapessanti, vivarissanti vibhajissanti
uttānī karissanti - uppannaṃ parappavādaṃ sahadhammena
suniggahītaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desessantī.” ti
[413]

etarahi kho pana bhante, upāsakā bhagavato sāvakā, viyattā vinītā
visāradā bahussutā, dhammadharā dhammānudhammapaṭipannā,
sāmīcipaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā,
ācikkhanti desenti paññāpentī paṭṭhapenti, vivaranti vibhajanti
uttānī karonti - uppannaṃ parappavādaṃ sahadhammena
suniggahītaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desenti. [414]

parinibbātu dāni bhante bhagavā, parinibbātu sugato,
parinibbānakālo dāni bhante bhagavato. bhāsītā kho panesā
bhagavatā vācā: [415]

“na tāvāhaṃ pāpima parinibbāyissāmi, yāva me upāsikā na sāvikā
bhavissanti, viyattā vinītā visāradā bahussutā, dhammadharā
dhammānudhammapaṭipannā, sāmīcipaṭipannā anudhammacāriniyo,
sakaṃ ācariyakaṃ uggahetvā, ācikkhissanti desessanti paññāpessanti
paṭṭhapessanti, vivarissanti vibhajissanti uttānī karissanti -
uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
sappāṭihāriyaṃ dhammaṃ desessantī.” ti [416]

etarahi kho pana bhante, upāsikā bhagavato sāvikā, viyattā vinītā
visāradā bahussutā, dhammadharā dhammānudhammapaṭipannā,
sāmīcipaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā,

ācikkhanti desenti paññāpentī paṭṭhapenti, vivaranti vibhajanti
uttānī karonti - uppannaṃ parappavādaṃ sahadhammena
suniggahītaṃ niggaḥetvā - sappātihāriyaṃ dhammaṃ desenti. [417]

parinibbātu dāni bhante bhagavā, parinibbātu sugato,
parinibbānakālo dāni bhante bhagavato. bhāsītā kho panesā
bhagavato vācā: [418]

“na tāvāhaṃ pāpima parinibbāyissāmi, yāva me idaṃ
brahmacariyaṃ na iddhañ-ceva bhavissati phītañ-ca, vitthārikaṃ
bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ.”-ti
etarahi kho pana bhante bhagavato brahmacariyaṃ iddhañ-ceva
phītañ-ca, vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva
devamanussehi suppakāsitaṃ. parinibbātu dāni bhante bhagavā,
parinibbātu sugato, parinibbānakālo dāni bhante bhagavato.’ ti evaṃ
vutte ahaṃ, ānanda,³¹⁸ māraṃ pāpimantaṃ etad-avoca: [419]

‘appossukko tvaṃ pāpima hohi, na ciraṃ tathāgatassa parinibbānaṃ
bhavissati, ito tiṇṇaṃ māsānaṃ accayena, tathāgato
parinibbāyissatī.’ ti idāneva kho ānanda ajja cāpāle cetiye
tathāgatena satena sampajānena āyusañkhāro ossaṭṭho.” ti [420]

evaṃ vutte āyasmā ānando bhagavantam etad-avoca: [421]

“tiṭṭhatu bhante bhagavā kammaṃ tiṭṭhatu sugato kammaṃ,
bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya
sukhāya devamanussānaṃ.”-ti [422]

“alam dāni ānanda mā tathāgataṃ yāci, akālo dāni ānanda
tathāgataṃ yācanāyā.” ti [423]

dutiyam-pi kho āyasmā ānando bhagavantam etad-avoca: [424]

³¹⁸ ChS, Thai: *Ānanda ahaṃ*.

“tiṭṭhatu bhante bhagavā kammaṃ tiṭṭhatu sugato kammaṃ
bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya
sukhāya devamanussānan.”-ti [425]

“alam dāni ānanda mā tathāgataṃ yāci, akālo dāni ānanda
tathāgataṃ yācanāyā.” ti [426]

tatiyam-pi kho āyasmā ānando bhagavantaṃ etad-avoca: [427]

“tiṭṭhatu bhante bhagavā kammaṃ tiṭṭhatu sugato kammaṃ
bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya
sukhāya devamanussānan.”-ti [428]

“saddahasi tvaṃ ānanda tathāgatassa bodhin?”-ti [429]

“evaṃ bhante.” [430]

“atha kiñ-carahi tvaṃ ānanda tathāgataṃ yāvatatīyakam³¹⁹
abhinippīḷesi?” ti [431]

“sammukhā me taṃ bhante bhagavato sutam sammukhā
paṭiggahitam:³²⁰ [432]

‘yassa kassaci ānanda cattāro iddhipādā bhāvitā, bahulīkatā yānīkatā
vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākañkhamāno
kammaṃ vā tiṭṭheyya kappāvasesam vā. tathāgatassa kho ānanda
cattāro iddhipādā bhāvitā, bahulīkatā yānīkatā vatthukatā anuṭṭhitā
paricitā susamāraddhā. so³²¹ ākañkhamāno ānanda tathāgato
kammaṃ vā tiṭṭheyya kappāvasesam vā.’ ti [433]

“saddahasi tvaṃ ānandā?” ti [434]

“evaṃ bhante.” [435]

³¹⁹ PTS: *-tīyakaṃ*, printing error.

³²⁰ PTS: *paṭiggahītam*, and similarly throughout.

³²¹ ChS omits *So*, here and below.

“tasmātih’ ānanda tuyhevetam dukkaṭam tuyhevetam aparaddham,
yam tvaṃ tathāgatena evaṃ oḷārike nimitte kayiramāne, oḷārike
obhāse kayiramāne, nāsakkhi paṭivijjhitum, na tathāgataṃ yāci:
“tiṭṭhatu bhante³²² bhagavā kappam tiṭṭhatu sugato kappam,³²³
bahunahitāya bahunasukhāya lokānukampāya, atthāya hitāya
sukhāya devamanussānan.”-ti sace tvaṃ ānanda tathāgataṃ
yāceyyāsi dve va te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ
adhivāseyya. tasmātih’ ānanda tuyhevetam dukkaṭam tuyhevetam
aparaddham. [436]

[24: Rājagahe Ānandassa Aparaddham]

ekam-idāham ānanda samayaṃ rājagahe³²⁴ viharāmi gijjhakūṭe
pabbate, tattheva rājagahe viharāmi gotamanigrodhe,³²⁵ tattheva
rājagahe viharāmi corapapāte,³²⁶ tattheva rājagahe viharāmi
vebhārapasse sattapaṇṇiguhāyam,³²⁷ tattheva rājagahe viharāmi
isigilipasse kāḷasilāyam, tattheva rājagahe viharāmi sītavane
sappasonḍikapabbhāre, tattheva rājagahe viharāmi tapodārāme,
tattheva rājagahe viharāmi veḷuvane kalandakanivāpe, tattheva
rājagahe viharāmi jīvākambavane, tattheva rājagahe viharāmi
maddakucchimiṃ migadāye. tatra pi kho tāham ānanda āmantesiṃ:
[437]

³²² PTS omits *Bhante*.

³²³ PTS: *kappam*, printing error.

³²⁴ Most editions write out the first section (*Gijjhakūṭe*) in full, then the next section (*Gotamanigrodhe*) as ellipsis, and the rest without ellipsis. When we get to the repetition though, just below, it appears that it is summarising the whole sequence at one go, which implies that the way I have edited it here must be correct. The same applies to the Vesālī section below.

³²⁵ PTS: *Nigrodhārāme*, but below it writes *Gotamanigrodhe*.

³²⁶ Thai: *Corappapāte*, and similarly below. This form shows gemination.

³²⁷ Thai, Chs: *Sattapaṇṇa-*, and similarly throughout. CPED: *Sattapaṇṇī*, m., the tree *Alstonia Scholaris*. *Paṇṇa* also = leaf.

‘ramaṇīyaṃ ānanda rājagahaṃ ramaṇīyo gijjhakūṭo pabbato,
ramaṇīyo gotamanigrodho, ramaṇīyo corapapāto, ramaṇīyā
vebhārapasse sattapaṇṇiguhā, ramaṇīyā isigilipasse kāḷasilā,
ramaṇīyo sītavane sappasoṇḍikapabbhāro, ramaṇīyo tapodārāmo,
ramaṇīyo veḷuvane kalandakanivāpo,³²⁸ ramaṇīyaṃ
jīvakambavanaṃ, ramaṇīyo maddakucchimiṃ migadāyo.³²⁹ yassa
kassaci ānanda cattāro iddhipādā bhāvitā, bahulīkatā yānīkatā
vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno
kappaṃ vā tiṭṭheyya kappāvasesaṃ³³⁰ vā. tathāgatassa kho ānanda
cattāro iddhipādā bhāvitā, bahulīkatā yānīkatā vatthukatā anuṭṭhitā
paricitā susamāraddhā. so ākaṅkhamāno ānanda tathāgato³³¹
kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.’ ti [438]

evam-pi kho tvam³³² tathāgatena oḷārike nimitte kayiramāne,
oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhitaṃ, na tathāgataṃ
yāci: “tiṭṭhatu bhante³³³ bhagavā kappaṃ tiṭṭhatu sugato kappaṃ,
bahujaṇahitāya bahujaṇasukhāya lokānukampāya, atthāya hitāya
sukhāya devamanussānan.”-ti sace tvam ānanda tathāgataṃ
yāceyyāsi dve va te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ
adhivāseyya. tasmātiḥ' ānanda tuyhevetam dukkaṭam tuyhevetam
aparaddham. [439]

[25: Vesāliyaṃ Ānandassa Aparaddham]

ekam-idāhaṃ ānanda samayaṃ idheva vesāliyaṃ viharāmi udene
cetiye, idheva vesāliyaṃ viharāmi gotamake cetiye, idheva

³²⁸ Thai: *Veḷuvanakalandakanivāpo*, compound form of words in the text.

³²⁹ Thai: *Maddakucchimigadāyo*, compound form of words in the text. BJT and PTS mark these last few lines as a repetition passage, but neither Thai nor ChS do, and it seems from the context that it is not.

³³⁰ BJT: *kappaṃ vasesaṃ*, printing error.

³³¹ BJT omits *Ānanda Tathāgato*, printing error.

³³² BJT has *Ānanda* in place of *tvam* here.

vesāliyaṃ viharāmi sattambe cetiye,³³⁴ idheva vesāliyaṃ viharāmi bahuputte cetiye, idheva vesāliyaṃ viharāmi sārāndade cetiye, idāneva kho tāhaṃ ānanda ajja cāpāle cetiye āmantesiṃ: [440]

‘ramaṇīyā ānanda vesālī ramaṇīyaṃ³³⁵ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakāṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārāndadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. yassa kassaci ānanda cattāro iddhipādā bhāvitā, bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappāṃ vā tiṭṭheyya kappāvasesaṃ vā. tathāgatassa kho ānanda cattāro iddhipādā bhāvitā, bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. so ākaṅkhamāno ānanda tathāgato kappāṃ vā tiṭṭheyya kappāvasesaṃ vā’.” ti [441]

evam-pi kho tvaṃ ānanda tathāgatena oḷārike nimitte kayiramāne, oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci: “tiṭṭhatu bhante bhagavā kappāṃ tiṭṭhatu sugato kappāṃ, bahujaṇahitāya bahujaṇasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussānaṃ.”-ti sace tvaṃ ānanda tathāgataṃ yāceyyāsi dve va te vācā tathāgato paṭikkhipeyya, atha tatīyakaṃ adhivāseyya. tasmātiḥ' ānanda tuyhevetāṃ dukkaṭāṃ tuyhevetāṃ aparaddhaṃ. [442]

na nu etaṃ³³⁶ ānanda mayā paṭikacceva³³⁷ akkhātaṃ: ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo.’ taṃ kutettha ānanda labbhā yaṃ taṃ, jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ? ‘taṃ vata mā palujjī’ ti netāṃ ṭhānaṃ vijjati. [443]

³³³ BJT omits *Bhante* here.

³³⁴ PTS: *Sattamba-cetiye*, compound form of words in the text.

³³⁵ BJT omits *Udenaṃ Cetiyaṃ, ramaṇīyaṃ Gotamakāṃ Cetiyaṃ ramaṇīyaṃ Sattambaṃ Cetiyaṃ, ramaṇīyaṃ Bahuputtaṃ Cetiyaṃ ramaṇīyaṃ Sārāndadaṃ Cetiyaṃ, ramaṇīyaṃ*.

³³⁶ BJT: *na nvateṃ* (sic); Thai: *evam*.

³³⁷ BJT, PTS: *paṭigacceva*, throughout, PED favours *-k-*.

yaṃ kho panetaṃ ānanda tathāgatena cattaṃ vantaṃ muttaṃ
pahīnaṃ, paṭinissaṭṭhaṃ ossaṭṭho āyusaṅkhāro: ekamsena vācā
tathāgatena³³⁸ bhāsītā: ‘na ciram̐ tathāgatassa parinibbānaṃ
bhavissati, ito tiṇṇaṃ māsānaṃ accayena tathāgato
parinibbāyissatī.’ ti tañ-ca³³⁹ tathāgato jīvitahetu puna
paccāgamissatī³⁴⁰ ti netaṃ ṭhānaṃ vijjati. [444]

[26: Sattatimsa Bodhipakkhiyadhammā]

āyāmaṃ' ānanda yena mahāvanaṃ³⁴¹ kūṭāgārasālā
tenupasaṅkamissāmā.” ti [445]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. atha
kho bhagavā āyasmatā ānandena saddhiṃ yena mahāvanaṃ
kūṭāgārasālā tenupasaṅkami, upasaṅkamitvā āyasmantaṃ ānandaṃ
āmantesi: [446]

“gaccha tvaṃ ānanda yāvatikā bhikkhū vesālim̐ upanissāya viharanti
te sabbe upaṭṭhānasālāyaṃ sannipātehi” ti. [447]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā,³⁴²
yāvatikā bhikkhū vesālim̐ upanissāya viharanti, te sabbe
upaṭṭhānasālāyaṃ sannipātetvā, yena bhagavā tenupasaṅkami,
upasaṅkamitvā bhagavantaṃ abhivādetvā, ekam-antaṃ aṭṭhāsi.
ekam-antaṃ ṭhito kho āyasmā ānando bhagavantaṃ etad-avoca:
[448]

³³⁸ Thai, ChS omit *Tathāgatena*.

³³⁹ BJT: *Tañ-cenaṃ*, PTS: *Tañ vacanaṃ*.

³⁴⁰ BJT, ChS, PTS: *paccāvamissatī*, Commentary glosses with *paṭikhādissati*. I cannot find either word in PED, though the latter must mean *eat again (what has been thrown up)*.

³⁴¹ Thai adds a second *yena*, here and below.

³⁴² Thai: *paṭissuṇitvā*, alternate form of the absolutive.

“sannipatito bhante bhikkhusaṅgho yassa dāni bhante bhagavā
kālaṃ maññatī.” ti atha kho bhagavā yena upaṭṭhānasālā³⁴³
tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. nisajja kho
bhagavā bhikkhū āmantesi: [449]

“tasmātiha bhikkhave ye te³⁴⁴ mayā dhammā abhiññāya³⁴⁵ desitā, te
vo sādhuṃ uggahetvā, āsevitaṃ bhāvetabbā bahulīkātabbā,
yathayidaṃ brahmacariyaṃ addhaniyaṃ assa, ciraṭṭhitaṃ, tad-
assa bahujaṇahitāya bahujaṇasukhāya lokānukampāya, atthāya
hitāya sukhāya devamanussānaṃ. [450]

katame ca te bhikkhave dhammā mayā abhiññāya desitā, ye vo³⁴⁶
sādhuṃ uggahetvā āsevitaṃ bhāvetabbā bahulīkātabbā,
yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitaṃ, tad-assa
bahujaṇahitāya bahujaṇasukhāya lokānukampāya, atthāya hitāya
sukhāya devamanussānaṃ? seyyathidaṃ: [451]

cattāro satipaṭṭhānā,
cattāro sammappadhānā,
cattāro iddhipādā,
pañcīndriyāni,
pañca balāni,
satta bojjhaṅgā,
ariyo aṭṭhaṅgiko maggo. [452]

³⁴³ BJT: *upaṭṭhānasālā*, printing error; ChS: *yenupaṭṭhānasālā*, sandhi form.

³⁴⁴ PTS: *vo*.

³⁴⁵ BJT, ChS, Thai: *abhiññā*, here and below, but the instrumental is
needed.

³⁴⁶ Thai: *te*.

ime kho te³⁴⁷ bhikkhave dhammā mayā abhiññāya desitā, te³⁴⁸ vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā³⁴⁹ bahulīkātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciratṭhitaṃ, tad-assa bahujanahitāya bahujanasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussānan.”-ti atha kho bhagavā bhikkhū āmantesi: [453]

“handadāni bhikkhave āmantayāmi vo vayadhammā saṅkhārā, appamādena sampādetha! na ciraṃ tathāgatassa parinibbānaṃ bhavissati, ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī.” ti [454]

idam-avoca bhagavā idaṃ vatvā sugato athāparaṃ etad-avoca satthā: [455]

┌┐┐-┐┐┐---||---┐┐┐-
[“daharā pi ca ye vuḍḍhā ye bālā ye ca paṇḍitā,
---┐┐┐---||---┐┐┐-
aḍḍhā ceva daḷiddā ca - sabbe maccuparāyanā. [456]

┐┐┐-┐┐┐---||┐┐┐-┐┐┐-
yathā pi kumbhakārassa kataṃ mattikabhājanaṃ
-┐┐┐┐┐---||-┐┐┐---┐┐┐- irregular posterior opening
khuddakañ-ca mahantañ-ca yañ-ca pakkaṃ yañ-ca āmakāṃ
---┐┐┐┐┐---||---┐┐┐- savipulā
sabbaṃ bhedapariyantāṃ evaṃ maccāna' jīvitāṃ.” [457]

athāparaṃ etad-avoca satthā:] [458]

┐┐┐---┐┐┐---||┐┐┐-┐┐┐-
“paripakko vayo mayhaṃ parittaṃ mama jīvitāṃ,

³⁴⁷ BJT, PTS omit *te*.

³⁴⁸ ChS: *ye*.

³⁴⁹ BJT omits *bhāvetabbā*, printing error.

Tatīyabhāṇavāraṃ - 96

u-u-|u---||u--uu|u-u-

pahāya vo gamissāmi kataṃ me sar^aṇam-attano. [459]

-u--|u---||u---|u-u-

appamattā satīmanto³⁵⁰ susīlā hotha bhikkhavo,

uu-u|u---||u-uu|u-u-

susamāhitasāṅkappā sacittam-anurakkhatha. [460]

-u--|uuu-||-u--|u-u-³⁵¹

yo imasmim dhammavinaye appamatto vihassati,³⁵²

u-u-|u---||-----|u-u-

pahāya jātisaṃsāraṃ dukkhassantaṃ karissatī.” ti [461]

*Tatīyabhāṇavāraṃ.*³⁵³

³⁵⁰ BJT: *satimanto*, *-i-* is regularly lengthened to improve the metre in Pāḷi.

³⁵¹ There are nine syllables in the prior line. We might count resolution in the first half at *-vina-*, giving *ravipulā*.

³⁵² Thai: *viharissati*, alternate form of the future, but one which spoils the metre.

³⁵³ BJT: *-bhāṇavāro* here only; ChS: *Tatiyo Bhāṇavāro*; PTS *Tatiyaka-Bhāṇavāraṃ Niṭṭhitam*.

[Catutthabhāṇavāram]

[27: Cattāro Ariyadhammā]

atha kho bhagavā pubbaṅhasamayam³⁵⁴ nivāsetvā, pattacīvaram-
ādāya vesālim piṇḍāya pāvisi. vesāliyam piṇḍāya caritvā,
pacchābhataṃ piṇḍapātaṭṭikkanto,³⁵⁵ nāgāpalokitam³⁵⁶ vesālim
apaloketvā, āyasmantaṃ ānandaṃ āmantesi: [462]

“idaṃ pacchimakaṃ ānanda tathāgatassa vesāliyā dassanam³⁵⁷
bhavissati. āyāmaṃ ānanda yena bhaṇḍagāmo tenupasāṅkamissāmā.” ti
[463]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. atha
kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhaṇḍagāmo
tad-avasari. tatra sudam bhagavā bhaṇḍagāme viharati. tatra kho
bhagavā bhikkhū āmantesi: [464]

“catunnam, bhikkhave, dhammānaṃ ananubodhā appaṭivedhā evam-
idaṃ dīgham-addhānaṃ sandhāvitam saṃsaritam mamañ-ceva
tumhākañ-ca. [465]

katamesaṃ catunnam? [466]

- 1) ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā evam-idaṃ
dīgham-addhānaṃ sandhāvitam saṃsaritam mamañ-ceva
tumhākañ-ca. [467]
- 2) ariyassa, bhikkhave, samādhissa ananubodhā appaṭivedhā evam-
idaṃ dīgham-addhānaṃ sandhāvitam saṃsaritam mamañ-ceva
tumhākañ-ca. [468]

³⁵⁴ BJT: *pubbanha-*, printing error.

³⁵⁵ ChS: *piṇḍapātappaṭikkanto*, showing gemination.

³⁵⁶ Thai: *nāgāvalokitam*, another form of the same word.

³⁵⁷ PTS: *Vesāli-dassanam*, compound form of the words in the text.

- 3) ariyāya, bhikkhave, paññāya ananubodhā appaṭivedhā evam-
idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva
tumhākañ-ca. [469]
- 4) ariyāya, bhikkhave, vimuttiyā ananubodhā appaṭivedhā evam-
idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva
tumhākañ-ca. [470]

ta-y-idaṃ, bhikkhave, ariyaṃ sīlaṃ anubuddhaṃ paṭividdhaṃ, ariyo
samādhi anubuddho paṭividdho, ariyā paññā anubuddhā paṭividdhā,
ariyā vimutti anubuddhā paṭividdhā, ucchinnā bhavataṇhā khīṇā
bhavanetti natthi dāni punabbhavo.” ti [471]

idam-avoca bhagavā idaṃ vatvā sugato athāparaṃ etad-avoca
satthā: [472]

--o-|o----||o-oo|o-o-

“sīlaṃ samādhi paññā ca vimutti ca anuttarā,

oo--|o----||-o-oo|o-o-

anubuddhā ime dhammā gotamena yasassinā, [473]

oo--|o--o||-o--|o-o-

iti buddho abhiññāya dhammam-akkhāsi³⁵⁸ bhikkhunaṃ

----|o----||-o-oo|o-o-

dukkhassantaṅkaro satthā cakkhumā parinibbuto.” ti [474]

tatra pi³⁵⁹ sudaṃ bhagavā bhaṇḍagāme viharanto, etad-eva bahulaṃ
bhikkhūnaṃ dhammiṃ kathaṃ karoti: [475]

“iti sīlaṃ, iti samādhi, iti paññā, sīlaparibhāvito samādhi
mahapphalo hoti mahānisaṃso, samādhiparibhāvitā paññā
mahapphalā hoti mahānisaṃsā, paññāparibhāvitaṃ cittaṃ sammad-

³⁵⁸ Thai: *akkhāti*, present tense instead of the aorist.

eva āsavehi vimuccati, seyyathīdaṃ: kāmāsavā bhavāsavā
avijjāsavā.” ti [476]

[28: Cattāro Mahāpadesā]³⁶⁰

atha kho bhagavā bhaṇḍagāme yathābhirantaṃ viharitvā,
āyasmantaṃ ānandaṃ āmantesi: [477]

“āyāmaṃ' ānanda yena hatthigāmo, yena³⁶¹ ambagāmo, yena
jambugāmo, yena bhoganagaraṃ tenupasānkamissāmā.” ti [478]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. atha
kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhoganagaraṃ
tad-avasari. tatra sudaṃ bhagavā bhoganagare viharati ānande
cetiye. tatra kho bhagavā bhikkhū āmantesi: [479]

“cattārome bhikkhave mahāpadesa desessāmi, taṃ suṇātha
sādhukaṃ manasikarotha bhāsissāmī.” ti [480]

“evaṃ bhante,” ti kho te bhikkhū bhagavato paccassosum, bhagavā
etad-avoca: [481]

1) “idha bhikkhave bhikkhu evaṃ vadeyya: ‘sammukhā metaṃ
āvuso bhagavato sutāṃ, sammukhā paṭiggahitaṃ: [482]

“ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanaṃ”-ti . [483]

³⁵⁹ BJT: *Tatrāpi*.

³⁶⁰ cf. Mahāpadesasuttaṃ (AN Bk. 4:180).

³⁶¹ Thai, PTS omit this *yena* and the next one; PTS marks ellipsis.

- 2) tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbam̃ na paṭikkositabbam̃.³⁶² anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā, sutte osāretabbāni³⁶³ vinaye sandassetabbāni. [484]

tāni ce sutte osāriyamānāni vinaye sandassiyamānāni, na ceva sutte osaranti na ca³⁶⁴ vinaye sandissanti, niṭṭham-ettha gantabbam̃: ‘addhā idaṃ na ceva tassa bhagavato vacanam̃, imassa ca bhikkhuno duggahitan’-ti iti hetam̃ bhikkhave chaḍḍeyyātha. [485]

tāni ce sutte osāriyamānāni vinaye sandassiyamānāni, sutte ceva osaranti vinaye ca³⁶⁵ sandissanti, niṭṭham-ettha gantabbam̃: ‘addhā idaṃ tassa bhagavato vacanam̃, imassa ca bhikkhuno suggahitan’-ti³⁶⁶ idaṃ bhikkhave paṭhamam̃ mahāpadesam̃ dhāreyyātha. [486]

- 3) idha pana bhikkhave bhikkhu evam̃ vadeyya: ‘amukasmiṃ nāma āvāse saṅgho viharati sathero³⁶⁷ sapāmokkho, tassa me saṅghassa sammukhā sutam̃ sammukhā paṭiggahitam̃: [487]
“ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanan-”ti . [488]

³⁶² ChS, Thai: *nappaṭikkositabbam̃*; BJT: *na paṭikkositabbam̃*, here but *napp-* below.

³⁶³ BJT, PTS: *otāretabbāni*, and similarly throughout. The (ChS) Commentary gives these laconic definitions: “*Sutte osāretabbāni*” *ti sutte otāretabbāni*. “*Vinaye sandassetabbāni*” *ti vinaye saṃsandetabbāni*. This reading rules out taking *otāretabbāni* in the text. Without taking this interpretation into account the natural meaning would be *admitted into the Discourses, instructed in the Discipline*. As it is hard to make sense of this in the context, I follow the Commentary.

³⁶⁴ PTS omits *ca*.

³⁶⁵ Thai: *Sutte ce osaranti vinaye ce*.

³⁶⁶ Thai: *suggahitan-ti*; PTS: *suggahītam̃*, here and below.

tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā, sutte osāretabbāni vinaye sandassetabbāni. [489]

tāni ce sutte osāriyamānāni vinaye sandassiyamānāni, na ceva sutte osaranti na ca vinaye sandissanti, niṭṭham-ettha gantabbaṃ: ‘addhā idaṃ na ceva tassa bhagavato vacanaṃ, tassa ca saṅghassa³⁶⁸ duggahitan’-ti iti hetam bhikkhave chaḍḍeyyātha. [490]

tāni ce sutte osāriyamānāni vinaye sandassiyamānāni,³⁶⁹ sutte ceva osaranti vinaye ca³⁷⁰ sandissanti, niṭṭham-ettha gantabbaṃ: ‘addhā idaṃ tassa bhagavato vacanaṃ, tassa ca saṅghassa suggahitan.’-ti idaṃ bhikkhave dutiyaṃ mahāpadesaṃ dhāreyyātha. [491]

- 4) idha pana bhikkhave bhikkhu evaṃ vadeyya: ‘amukasmiṃ nāma āvāse sambahulā therā bhikkhū viharanti, bahussutā āgatāgamā dhammadharā vinayadharā mātikāddharā tesam me therānaṃ sammukhā sutam sammukhā paṭiggahitaṃ: [492]

“ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanan-” ti. [493]

tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni

³⁶⁷ PTS: *satthero*, showing gemination.

³⁶⁸ Thai, ChS: *Bhikkhusaṅghassa*.

³⁶⁹ BJT: *sandassiyamānāni*, BJT wavers in its readings from here between -*ssiya*- and -*ssīya*-.

³⁷⁰ Thai: *Sutte ce osaranti vinaye ca*, inconsistently with its reading above.

padabyañjanāni sādhukaṃ uggahetvā, sutte osāretabbāni vinaye sandassetabbāni. [494]

tāni ce sutte osāriyamānāni vinaye sandassiyamānāni, na ceva sutte osaranti na ca vinaye sandissanti, niṭṭham-ettha gantabbāni: ‘addhā idaṃ na ceva tassa bhagavato vacanaṃ, tesañ-ca therānaṃ duggahitan’-ti iti hetam bhikkhave chaḍḍeyyātha.³⁷¹ [495]

tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti vinaye ca³⁷² sandissanti, niṭṭham-ettha gantabbāni: ‘addhā idaṃ tassa bhagavato vacanaṃ, tesañ-ca therānaṃ suggahitan.’-ti idaṃ bhikkhave tatiyaṃ mahāpadesaṃ dhāreyyātha. [496]

- 5) idha pana bhikkhave bhikkhu evaṃ vadeyya: ‘amukasmiṃ nāma āvāse eko³⁷³ thero bhikkhu viharati, bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo, tassa me therassa sammukhā sutam sammukhā paṭiggahitaṃ: [497]

“ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanan.”-ti [498]
tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbam na paṭikkositabbam. anabhinanditvā appaṭikkositvā tāni padabyañjanāni³⁷⁴ sādhukaṃ uggahetvā, sutte osāretabbāni vinaye sandassetabbāni.³⁷⁵ [499]

³⁷¹ PTS: *chaḍḍeyātha* here only, elsewhere -yy-, printing error.

³⁷² Thai omits *ca* here, by mistake.

³⁷³ Thai omits *eko*.

³⁷⁴ BJT: -*byañjanānī*, printing error.

³⁷⁵ Thai: *sandassitabbāni*.

tāni ce sutte osāriyamānāni vinaye sandassiyamānāni³⁷⁶ na ceva sutte osaranti na ca vinaye sandissanti, niṭṭham-ettha gantabbam: ‘addhā idaṃ na ceva tassa bhagavato vacanaṃ, tassa ca therassa duggahitan’-ti iti hetam bhikkhave chaḍḍeyyātha. [500]

tāni ce sutte osāriyamānāni vinaye sandassiyamānāni, sutte ceva osaranti vinaye ca sandissanti, niṭṭham-ettha gantabbam: ‘addhā idaṃ tassa bhagavato vacanaṃ, tassa ca therassa suggahitan.’-ti idaṃ bhikkhave catuttham mahāpadesam dhāreyyātha. ime kho bhikkhave cattāro mahāpadesa dhāreyyāthā.” ti [501]

tatra pi sudaṃ bhagavā bhoganagare viharanto³⁷⁷ ānande cetiye, etad-eva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti: [502]

“iti sīlam, iti samādhi, iti paññā, sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso, samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā, paññāparibhāvitam cittam sammad-eva āsavehi vimuccati, seyyathīdaṃ: kāmāsavā bhavāsavā avijjāsavā.” ti [503]

³⁷⁶ BJT: *sandassiyamānāni*, printing error.

³⁷⁷ Thai: *viharati* here, *viharanto* elsewhere.

[29: Pacchimabhattam]³⁷⁸

atha kho bhagavā bhoganagare yathābhirantaṃ³⁷⁹ viharitvā,
āyasmantaṃ ānandaṃ āmantesi: [504]

“āyāṃ³⁸⁰ ānanda yena pāvā tenupasaṅkamissāmā.” ti [505]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. atha
kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāvā tad-
avasari. tatra sudaṃ bhagavā pāvāyaṃ viharati cundassa
kammāraputtassa ambavane. [506]

assosi kho cundo kammāraputto: “bhagavā kira pāvāṃ anuppatto,
pāvāyaṃ viharati mayhaṃ ambavane.” ti atha kho cundo
kammāraputto yena bhagavā tenupasaṅkami, upasaṅkamtivā
bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi. [507]

ekam-antaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā
dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.
atha kho cundo kammāraputto, bhagavatā dhammiyā kathāya
sandassito³⁸¹ samādapito samuttejito sampahaṃsito, bhagavantaṃ
etad-avoca: [508]

“adhivāsetu me bhante bhagavā svātanāya bhattaṃ saddhiṃ
bhikkhusaṅghenā.” ti [509]

adivāsesi bhagavā tuṅhībhāvena. atha kho cundo kammāraputto
bhagavato adhivāsaṇaṃ viditvā, uṭṭhāyāsanā, bhagavantaṃ
abhivādetvā padakkhiṇaṃ katvā, pakkāmi. atha kho cundo
kammāraputto tassā rattiyā accayena, sake nivesane paṇītaṃ³⁸²

³⁷⁸ cf. Cundasuttaṃ (Ud. 8:5) Part One.

³⁷⁹ BJT: *yathābhīrantam*, printing error.

³⁸⁰ PTS: *Ayām'*, printing error.

³⁸¹ BJT: *sandassīto*, printing error.

³⁸² PTS: *panītam*.

khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā, pahūtañ-ca
sūkaramaddavaṃ, bhagavato kālaṃ ārocāpesi: [510]

“kālo bhante niṭṭhitaṃ bhattan.”-ti [511]

atha kho bhagavā, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-
ādāya, saddhiṃ bhikkhusaṅghena, yena cundassa kammāraputtassa
nivesanaṃ tenupasaṅkamaṃ, upasaṅkamtivā, paññatte āsane³⁸³ nisīdi.
nisajja kho bhagavā cundaṃ kammāraputtaṃ āmantesi: [512]

“yaṃ te cunda sūkaramaddavaṃ paṭiyattaṃ tena maṃ parivisa, yaṃ
panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ³⁸⁴ tena
bhikkhusaṅghaṃ parivisā.” ti [513]

“evaṃ bhante,” ti kho cundo kammāraputto bhagavato paṭissutvā,
yaṃ ahosi sūkaramaddavaṃ paṭiyattaṃ, tena bhagavantaṃ parivisi,
yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ tena
bhikkhusaṅghaṃ parivisi. atha kho bhagavā cundaṃ
kammāraputtaṃ āmantesi: [514]

“yaṃ te cunda sūkaramaddavaṃ avasiṭṭhaṃ taṃ sobbhe
nikhaṇāhi,³⁸⁵ nāhaṃ taṃ cunda passāmi, sadevake loke samārake
sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yassa
taṃ paribhuttaṃ sammā pariṇāmaṃ gaccheyya, aññatra
tathāgatassā.” ti [515]

“evaṃ bhante,” ti kho cundo kammāraputto bhagavato paṭissutvā,
yaṃ ahosi sūkaramaddavaṃ avasiṭṭhaṃ taṃ sobbhe nikhaṇitvā,
yena bhagavā tenupasaṅkamaṃ, upasaṅkamtivā bhagavantaṃ
abhivādetvā, ekam-antaṃ nisīdi. [516]

³⁸³ Thai: *paññattāsane*, compound form of the words in the text.

³⁸⁴ PTS: *paṭiyattaṃ*, here and below, but 3rd time *paṭiyattaṃ*.

³⁸⁵ BJT: *nikhanāhi*, but has the retroflex in *nikhaṇitvā* below.

ekam-antaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā
dhammiyā kathāya sandassetvā samādapetvā, samuttejetvā
sampahaṃsetvā, uṭṭhāyāsana, pakkāmi. [517]

atha kho bhagavato, cundassa kammāraputtassa bhattaṃ bhuttāvissa,
kharo ābādho uppajji, lohitaṃ pakkhandikā, pabāḷhā³⁸⁶ vedanā vattanti
maraṇantikā.³⁸⁷ tā³⁸⁸ sudaṃ bhagavā sato sampajāno adhivāsesi
avihaññamāno. atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:
[518]

“āyāṃ' ānanda yena kusiṇārā tenupasaṅkamissāmā.” ti [519]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. [520]

---|---||---|--- māvīpūlā

“cundassa bhattaṃ bhūñjitvā kammārassā ti me suttaṃ,

---|---||---|---

ābādhaṃ samphusī³⁸⁹ dhīro pabāḷhaṃ³⁹⁰ maraṇantikāṃ.³⁹¹ [521]

---|---|---|--- Tuṭṭhubha³⁹²

bhuttassa ca³⁹³ sūkaramaddavena,

---|---|---|--- Jagatī

byādhippabāḷho udapādi satthuno.³⁹⁴

³⁸⁶ Thai, *sabāḷhā*.

³⁸⁷ BJT, ChS, PTS: *māraṇantikā*; this reading would make the word causative, which is not needed here, PED lists *maraṇanta*, having death as its end, but does not have *māraṇanta* or *-ikā*.

³⁸⁸ Thai: *Tā pi*.

³⁸⁹ Thai: *samphusī*.

³⁹⁰ Thai: *sabāḷhaṃ*, cf. above.

³⁹¹ BJT, ChS, PTS: *māraṇantikāṃ*.

³⁹² The 4th syllable is faulty here, we might have expected a reading such as: *Bhuttassa vo*, which would be correct metrically.

³⁹³ Thai: *ve*.

U-U-|-UU|-U-- Tuṭṭhubha
viriccamāno³⁹⁵ bhagavā avoca:

--U-|UU-|-UU- Tuṭṭhubha³⁹⁶
'gacchāmaḥ kusināraṃ³⁹⁷ nagaraṃ'.-ti [522]

[30: Pānīyāharaṇaṃ]³⁹⁸

atha kho bhagavā maggā okkamma, yena aññataraṃ³⁹⁹
rukhamūlaṃ tenupasaṅkami, upasaṅkamtivā āyasmantaṃ ānandaṃ
āmantesi: [523]

“iṅgha me tvaṃ ānanda catugguṇaṃ saṅghāṭiṃ paññāpehi,
kilantosmi ānanda nisīdissāmī.” ti [524]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā,
catugguṇaṃ saṅghāṭiṃ paññāpesi, nisīdi bhagavā paññatte āsane.
nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi: [525]

“iṅgha me tvaṃ ānanda pānīyaṃ āhara, pipāsitosmi⁴⁰⁰ ānanda
pivissāmī.” ti [526]

evaṃ vutte, āyasmā ānando bhagavantaṃ etad-avoca: [527]

“idāni bhante pañcamattāni sakaṭasatāni atikkantāni,⁴⁰¹ taṃ
cakkacchinnāṃ udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati. ayaṃ

³⁹⁴ Thai: *Byādhī sabāḷhā udapādi Satthu. Satthu* is an alternate form of the genitive, which would give a Tuṭṭhubha line.

³⁹⁵ BJT: *Viriñcamāno*; ChS: *Virecamāno*.

³⁹⁶ The 10th syllable is unexpectedly short here, we could read *nagāraṃ* to correct it; or we could read *Kusināraṃ ca gāmaṃ.-ti*.

³⁹⁷ Thai: *Kusinaraṃ*, which makes the metre even worse.

³⁹⁸ cf. Cundasuttaṃ (Ud. 8:5) Part Two.

³⁹⁹ BJT: *yenaññataraṃ*, compound form.

⁴⁰⁰ BJT: *pipāsitomhi*, here *pipāsitosmi* below; they are alternate forms of the 1st person singular of *atthi*.

⁴⁰¹ Thai *abhikkantāni*, here and below.

bhante kakutthā nadī⁴⁰² avidūre, acchodakā sātodakā sītodakā setodakā⁴⁰³ supatitthā⁴⁰⁴ ramaṇīyā, ettha bhagavā pānīyañ-ca pivissati gattāni ca sītīkarissatī.” ti⁴⁰⁵ [528]

dutiyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: [529]

“īṅha me tvaṃ ānanda pānīyaṃ āhara, pipāsitosmi ānanda pivissāmī.” ti [530]

dutiyam-pi kho āyasmā ānando bhagavantaṃ etad-avoca: [531]

“idāni bhante pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnaṃ udakaṃ parittaṃ luḷitaṃ āvilā sandati. ayam bhante kakutthā nadī avidūre, acchodakā sātodakā sītodakā setodakā supatitthā ramaṇīyā, ettha bhagavā pānīyañ-ca pivissati gattāni ca⁴⁰⁶ sītīkarissatī.” ti [532]

tatīyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: [533]

“īṅha me tvaṃ ānanda pānīyaṃ āhara, pipāsitosmi ānanda pivissāmī.” ti [534]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, pattam gahetvā, yena sā nadikā tenupasaṅkami. atha kho sā nadikā cakkacchinā parittā luḷitā āvilā sandamānā, āyasmante ānande

⁴⁰² BJT: *Kukuttha*; Thai: *Kakudhanadī*; ChS: *Kakudhā nadī*, and similarly throughout. The correct spelling of the name is uncertain.

⁴⁰³ BJT, PTS: *setakā*, throughout, which would also mean *pure (water)*.

⁴⁰⁴ ChS: *suppatitthā*, showing gemination.

⁴⁰⁵ PTS: *sītāṃ karissatī ti*, parsed form of the compound in the text.

⁴⁰⁶ Thai: *pi*.

upasaṅkamante, acchā vip̐pasannā⁴⁰⁷ anāvilā sandittha.⁴⁰⁸ atha kho āyasmato⁴⁰⁹ ānandassa etad-ahosi: [535]

“acchariyaṃ vata bho, abbhutaṃ vata bho, tathāgatassa mahiddhikatā mahānubhāvātā, ayañ-hi sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā, mayi upasaṅkamante, acchā vip̐pasannā anāvilā sandatī.” ti pattena pānīyaṃ ādāya yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ etad-avoca: [536]

“acchariyaṃ bhante, abbhutaṃ bhante, tathāgatassa mahiddhikatā mahānubhāvātā, idāni sā bhante nadikā cakkacchinnā parittā luḷitā āvilā sandamānā, mayi upasaṅkamante, acchā vip̐pasannā anāvilā sandittha. pivatu bhagavā pānīyaṃ! pivatu sugato pānīyan!”-ti atha kho bhagavā pānīyaṃ apāyi. [537]

[31: Pukkusa-Mallaputtakathā]

tena kho pana samayena pukkuso mallaputto ālārassa kālāmassa sāvako, kusiṇārāya pāvaṃ addhānamaggapaṭipanno⁴¹⁰ hoti. [538]

addasā kho pukkuso mallaputto bhagavantaṃ aññatarasmim rukkhamūle nisinnaṃ. disvā⁴¹¹ yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.⁴¹² ekam-antaṃ nisinno kho pukkuso mallaputto bhagavantaṃ etad-avoca: [539]

“acchariyaṃ bhante abbhutaṃ⁴¹³ bhante, santena vata bhante pabbajitā vihārena viharanti. bhūtapubbaṃ bhante ālāro kālāmo

⁴⁰⁷ BJT: *vip̐pasantā*, printing error.

⁴⁰⁸ Thai: *sandati*, present tense against the aorist in the text.

⁴⁰⁹ BJT: *āyasmate*, printing error.

⁴¹⁰ ChS: *-maggappaṭippanno*, showing gemination throughout.

⁴¹¹ Thai: *Disvāna*, alternate form of the absolutive.

⁴¹² BJT: *nisīdim*, printing error.

⁴¹³ PTS: *abbutaṃ*, printing error.

addhānamaggapaṭipanno maggā okkamma, avidūre aññatarasmim
rukkhamūle divāvihāraṃ⁴¹⁴ nisīdi. atha kho bhante pañcamattāni
sakaṭasatāni āḷāraṃ kālāmaṃ nissāya nissāya atikkamimsu. [540]

atha kho bhante aññataro puriso tassa sakaṭasatthassa piṭṭhito
piṭṭhito⁴¹⁵ āgacchanto yena āḷāro kālāmo tenupasaṅkami,
upasaṅkamitvā āḷāraṃ kālāmaṃ etad-avoca: [541]

‘api bhante pañcamattāni sakaṭasatāni atikkantāni⁴¹⁶ addasā?’ ti
[542]

‘na kho ahaṃ āvuso addasan’-ti [543]

‘kim-pana bhante saddaṃ assosī?’ ti [544]

‘na kho ahaṃ āvuso saddaṃ assosin’-ti [545]

‘kim-pana bhante sutto ahosī?’ ti [546]

‘na kho ahaṃ āvuso sutto ahosin’-ti [547]

‘kim-pana bhante saññī ahosī?’ ti [548]

‘evam-āvuso.’ ti [549]

‘so tvaṃ bhante saññī samāno jāgaro, pañcamattāni sakaṭasatāni⁴¹⁷
nissāya nissāya atikkantāni neva addasa na pana saddaṃ assosi!
apissu⁴¹⁸ te bhante saṅghāṭi rajena okiṇṇā!’ ti [550]

‘evam-āvuso’ ti atha kho bhante tassa purisassa etad-ahosi:
‘acchariyaṃ vata bho abbhutaṃ vata bho, santena vata bho pabbajitā
vihārena viharanti. yatra hi nāma saññī samāno jāgaro,
pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva

⁴¹⁴ PTS: *-vihāre*, normally this phrase takes the accusative.

⁴¹⁵ PTS omits 2nd *piṭṭhito*.

⁴¹⁶ BJT, PTS: *atikkamantāni*, and similarly throughout.

⁴¹⁷ PTS: *sakaṭā-*, here only.

⁴¹⁸ Thai, PTS: *Api hi*; ChS: *Api su*.

dakkhiti⁴¹⁹ na pana saddaṃ sossatī’ ti āḷāre kālāme uḷāraṃ pasādaṃ pavedetvā, pakkāmī.” ti [551]

“taṃ kiṃ maññasi pukkusa, katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā: yo vā⁴²⁰ saññī samāno jāgaro, pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva passeyya na pana saddaṃ suṇeyya, yo vā saññī samāno jāgaro deve vassante deve gaḷagaḷāyante⁴²¹ vijjutāsu⁴²² niccharantīsu⁴²³ asaniyā phalantiyā, neva passeyya na pana saddaṃ suṇeyyā?” ti [552]

“kiṃ hi bhante karissanti pañca vā sakaṭasatāni, cha vā sakaṭasatāni, satta vā sakaṭasatāni, aṭṭha vā sakaṭasatāni, nava vā sakaṭasatāni, sakaṭasahassaṃ vā, sakaṭasatasahassaṃ vā?⁴²⁴ atha kho etad-eva dukkarataraṇ-ceva durabhisambhavataraṇ-ca: yo saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjutāsu niccharantīsu asaniyā phalantiyā, neva passeyya na pana saddaṃ suṇeyyā.” ti [553]

“ekam-idāhaṃ pukkusa samayaṃ ātumāyaṃ viharāmi bhūsāgāre.⁴²⁵ tena kho pana samayena deve vassante deve gaḷagaḷāyante vijjutāsu niccharantīsu asaniyā phalantiyā, avidūre⁴²⁶ bhūsāgārassa dve kassakā bhātaro hatā cattāro ca balivaddā.⁴²⁷ [554]

⁴¹⁹ ChS, Thai: *dakkhiti*, alternate form of the word.

⁴²⁰ BJT, PTS omit *vā* here, but as we are being presented with alternatives it seems it is needed to join them together.

⁴²¹ BJT: *gaḷagaḷāyante*, and similarly throughout.

⁴²² ChS: *vijjullatāsu*, here and below; both mean *lightning*.

⁴²³ BJT: *niccharantīsu*, here and at the next reading, thereafter *niccharantīsu*.

⁴²⁴ BJT: *sakaṭasatahassa vā*, printing error; Thai: *nava vā sakaṭasatāni dasa vā sakaṭasatāni ...pe... sahassaṃ vā sakaṭasatāni*.

⁴²⁵ ChS: *Bhusāgāre*.

⁴²⁶ PTS omits *avidūre*, by mistake?

⁴²⁷ ChS, Thai: *balibaddā*, showing the *b/v* alternation.

atha kho pukkusa ātumāya⁴²⁸ mahājanakāyo nikkhamitvā, yena te dve kassakā bhātaro hatā cattāro ca balivaddā tenupasaṅkami. tena kho panāhaṃ pukkusa samayena bhūsāgārā nikkhamitvā, bhūsāgāradvāre abbhokāse caṅkamāmi. [555]

atha kho pukkusa aññatāro puriso tamhā mahājanakāyā yenāhaṃ⁴²⁹ tenupasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekam-antaṃ aṭṭhāsi. ekam-antaṃ ṭhitāṃ kho ahaṃ pukkusa taṃ purisaṃ etad-avocaṃ: [556]

‘kin-nu kho so⁴³⁰ āvuso mahājanakāyo sannipatito?’ ti [557]

‘idāni bhante deve vassante deve gaḷagaḷāyante, vijjutāsu niccharantīsu, asaniyā phalantiyā, dve kassakā bhātaro hatā cattāro ca balivaddā, ettha so⁴³¹ mahājanakāyo sannipatito. tvaṃ pana bhante kva⁴³² ahoṣī’ ti? [558]

‘idheva kho ahaṃ āvuso ahoṣin.’-ti [559]

‘kim-pana bhante addasā?’ ti⁴³³ [560]

‘na kho ahaṃ āvuso addasan.’-ti [561]

‘kim-pana bhante saddaṃ assosī?’ ti [562]

‘na kho ahaṃ āvuso saddaṃ assosin.’-ti [563]

‘kim-pana bhante sutto ahoṣī?’ ti [564]

‘na kho ahaṃ āvuso sutto ahoṣin.’-ti [565]

⁴²⁸ ChS, Thai: *Ātumāyam*, but the ablative is needed here, not the locative.

⁴²⁹ BJT: *yenāha*, printing error.

⁴³⁰ ChS: *eso*.

⁴³¹ ChS, PTS: *ettheso*.

⁴³² BJT: *kuhim*; Comm: *kva ahoṣī ti kuhim ahoṣi*; BJT has slipped the gloss into the text here it seems.

⁴³³ BJT: *na addasā ti*; which would mean: *did you not see (it)?*

‘kim-pana bhante saññī ahoṣī?’ ti [566]

‘evam-āvuso.’ ti [567]

‘so tvaṃ bhante saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjutāsu niccharantīsu, asaniyā phalantiyā, neva addasa na pana saddaṃ assosī!’ ti [568]

‘evam-āvuso.’ ti [569]

atha kho pukkusa tassa purisassa etad-ahosi: ‘acchariyam vata bho abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti. yatra hi nāma saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjutāsu niccharantīsu asaniyā phalantiyā, neva dakkhiti na pana saddaṃ sossatī’ ti⁴³⁴ mayi uḷāraṃ pasādaṃ pavedetvā, maṃ abhivādetvā,⁴³⁵ padakkhiṇaṃ katvā, pakkāmī.” ti [570]

evam vutte pukkuso mallaputto bhagavantaṃ etad-avoca: [571]

“esāhaṃ bhante yo me⁴³⁶ āḷāre kālāme pasādo, taṃ mahāvāte vā opuṇāmi,⁴³⁷ sīghasotāya vā nadiyā pavāhemi, [572]

abhikkantaṃ bhante! abhikkantaṃ bhante! seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhinti,⁴³⁸ evam-evam⁴³⁹ bhagavatā anekapariyāyena dhammo pakāsito. esāhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi, dhammañ-ca bhikkhusaṅghaṃ-ca. upāsakaṃ

⁴³⁴ Thai: *neva dakkhissati na pana saddaṃ suṇissati’ ti*; showing alternate forms of the future tense.

⁴³⁵ Thai omits *maṃ abhivādetvā*.

⁴³⁶ Thai omits *me*.

⁴³⁷ Thai: *ophunāmi*; ChS: *ophuṇāmi*; PTS: *opuṇāmi*, PED favours the retroflex.

⁴³⁸ BJT, PTS: *dakkhintī ti*; Thai: *dakkhanti*.

⁴³⁹ BJT: *evameva*.

maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan.”-ti atha kho pukkuso mallaputto aññatarāṃ purisaṃ āmantesi: [573]

“iṅha me tvaṃ bhaṇe siṅgīvaṇṇaṃ⁴⁴⁰ yugamaṭṭhaṃ⁴⁴¹ dhāraṇīyaṃ āharā.” ti⁴⁴² [574]

“evaṃ bhante,” ti kho⁴⁴³ so puriso pukkusassa mallaputtassa paṭissutvā, taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āhari. atha kho pukkuso mallaputto taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato upanāmesi: [575]

“idaṃ bhante siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ taṃ me bhagavā⁴⁴⁴ paṭiggaṇhātu anukampaṃ upādāyā.” ti [576]

“tena hi pukkusa ekena maṃ acchādehi ekena ānandan.”-ti [577]

“evaṃ bhante,” ti kho pukkuso mallaputto bhagavato paṭissutvā, ekena bhagavantaṃ acchādesi⁴⁴⁵ ekena āyasmantaṃ ānandaṃ. [578]

atha kho bhagavā pukkusaṃ mallaputtaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho pukkuso mallaputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā, pakkāmi. [579]

atha kho āyasmā ānando acirapakkante pukkuse mallaputte, taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ

⁴⁴⁰ Thai, PTS: *siṅgi-*, and similarly throughout.

⁴⁴¹ BJT: *yugaṃ maṭṭhaṃ*; PTS: *yugaṃ maṭṭam*, and similarly throughout; both are parsed forms of the compound, but PTS' spelling is not supported by PED.

⁴⁴² BJT: *āhāra ti*, printing error.

⁴⁴³ BJT omits *kho*.

⁴⁴⁴ Thai, PTS: *Bhante Bhagavā*.

⁴⁴⁵ ChS: *acchādeti*, present tense, but an aorist is needed.

upanāmesi, taṃ bhagavato kāyaṃ upanāmitaṃ vītaccikaṃ⁴⁴⁶ viya khāyati. atha kho āyasmā ānando bhagavantaṃ etad-avoca: [580]

“acchariyaṃ bhante abbhutaṃ bhante yāva parisuddho bhante tathāgatassa chavivaṇṇo pariyodāto! idaṃ bhante siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ⁴⁴⁷ upanāmitaṃ vītaccikaṃ viya khāyatī!” ti [581]

“evam-etam ānanda dvīsu kho ānanda kālesu⁴⁴⁸ ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto. [582]

katamesu dvīsu? [583]

yañ-ca ānanda rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañ-ca tathāgato⁴⁴⁹ rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati. imesu kho ānanda dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto. [584]

ajja kho pan' ānanda rattiyā pacchime yāme,⁴⁵⁰ kusiṇārāyaṃ upavattane mallānaṃ sālavane, antarena⁴⁵¹ yamakasālānaṃ tathāgatassa parinibbānaṃ bhavissati. āyāma' ānanda yena kakutthā nadī tenupasaṅkamissāmā.” ti [585]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. [586]

⁴⁴⁶ ChS: *hataccikaṃ*, having semantically the same meaning; Thai: *hatacchikaṃ*.

⁴⁴⁷ PTS adds at this point: *upanāmesim, taṃ Bhagavato kāyaṃ*.

⁴⁴⁸ ChS: *Evam-etam, Ānanda, evam-etam, Ānanda dvīsu kālesu*, emphatic repetition.

⁴⁴⁹ Thai, ChS omit *Tathāgato*.

⁴⁵⁰ PTS: *pacchima-yāme*, compound form of the words in the text.

⁴⁵¹ Thai: *antare*; both meaning in between.

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“siṅgīvaṇṇaṃ yugaṃ maṭṭhaṃ⁴⁵² pukkuso abhihārayi,
-----|-----||-----|-----
tena acchādito satthā hemavaṇṇo⁴⁵³ asobhathā” ti. [587]

[32: Cundassa Mahānisaṃso]⁴⁵⁴

atha kho bhagavā mahatā bhikkhusaṅghena saddhim̐ yena kakutthā nadī tenupasaṅkami, upasaṅkamtivā, kakutthaṃ nadim̐ ajjhogāhetvā,⁴⁵⁵ nahātvā⁴⁵⁶ ca pivitvā ca pacuttaritvā yena ambavanaṃ tenupasaṅkami, upasaṅkamtivā, āyasmantaṃ cundakaṃ āmantesi: [588]

“iṅgha me tvaṃ cundaka catugguṇaṃ saṅghāṭim̐ paññāpehi, kilantosmi cundaka nipajjissāmī.” ti [589]

“evaṃ bhante,” ti kho āyasmā cundako bhagavato paṭissutvā, catugguṇaṃ saṅghāṭim̐⁴⁵⁷ paññāpesi. atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi, pāde⁴⁵⁸ pādaṃ accādhāya sato sampajāno utṭhānasaññaṃ manasikarivā. [590]

āyasmā pana cundako tattheva bhagavato purato nisīdi. [591]

⁴⁵² Thai, ChS: *yugamaṭṭham*; PTS: *Siṅgi-vaṇṇa-yugaṃ maṭṭam*.

⁴⁵³ Thai: *somavaṇṇo*, it would mean Moon-like colour, which seems odd, and I can't find the phrase used elsewhere.

⁴⁵⁴ cf. Cundasuttaṃ (Ud. 8:5) Part Three.

⁴⁵⁵ PTS: *ajjhogahetvā*.

⁴⁵⁶ Thai, ChS: *nhātvā*; text includes the epenthetic vowel.

⁴⁵⁷ Thai: *saṅghāṭa*, printing error.

⁴⁵⁸ Thai: *pādena*, instrumental, but the locative is normally used in these forms.

--o-|-,oo|-o-- Tuṭṭhubha (throughout)
 “gantvāna buddho nadikaṃ⁴⁵⁹ kakuttham,

--o-,|--o-|-o-- irregular
 acchodakam sātodakam⁴⁶⁰ vippasannam,

--o-|-,oo|-o--
 ogāhi satthā sukilantarūpo,⁴⁶¹

o-o-,|--o-|-o--
 tathāgato appaṭimodha loke.⁴⁶² [592]

--o-|-,oo|-o--
 n^ahātvā⁴⁶³ ca pītivā⁴⁶⁴ cudatāri satthā⁴⁶⁵

o-o-,|--o-|-o--
 purakkhato bhikkhugaṇassa majjhe,

--o-|-,oo|-o--
 satthā pavattā bhagavādha⁴⁶⁶ dhamme,

o-o-,|--o-|-o--
 upāgami⁴⁶⁷ ambavanam mahesi. [593]

⁴⁵⁹ PTS: *nadiyam*; locative case, it would mean: *having gone into the river Kakutthā*.

⁴⁶⁰ PTS: *Acchodi-sātodakam*; I don't understand what *acchodi-* could mean. It may have been chosen to correct the metre.

⁴⁶¹ Thai, ChS: *akilanta-*, which reverses the meaning.

⁴⁶² Thai, ChS: *appaṭimo ca loke*; PTS: *appaṭimo va loke*.

⁴⁶³ Thai: *nhātvā*; ChS: *nhatvā*; PTS: *nahatvā*, omits *ca*. The epenthetic vowel has to be ignored when analysing the metre.

⁴⁶⁴ Thai, ChS: *pivitvā*, alternate form of the absolute, but it spoils the metre.

⁴⁶⁵ Thai: *cudakāni sutvā*.

⁴⁶⁶ ChS: *vattā pavattā Bhagavā idha*; Thai: *Bhagavā idha*. Both readings spoil the cadence.

--o-,|--o-|--o--

āmantayī⁴⁶⁸ cundakaṃ nāma bhikkhuṃ:

o--o-,|--oo|--o--

“catugguṇaṃ patthara⁴⁶⁹ me nipajjam,”⁴⁷⁰

--o-,|--o-|--o--

so codito⁴⁷¹ bhāvitattena cundo,

o--o-,|--oo|--o--

catugguṇaṃ patthari⁴⁷² khippam-eva.

o--o-|-,oo|--o--

nipajji satthā sukilantarūpo,⁴⁷³

--o-|o,oo|--o--

cundo pi tattha pamukhe nisīdī.” ti⁴⁷⁴ [594]

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: [595]

“siyā kho pan' ānanda, cundassa kammāraputtassa koci vippaṭṭisāraṃ
upadaheyya:⁴⁷⁵ ‘tassa te āvuso cunda alābhā, tassa te dulladdhaṃ,

⁴⁶⁷ PTS: *Upāgami*; but a long vowel is required by the metre.

⁴⁶⁸ ChS, PTS: *Āmantayi*; a long vowel is also required here.

⁴⁶⁹ Thai: *santhari*; ChS: *santhara*. Which reading is correct here and below is not clear, it seems we need an imperative here though. Both *santhara* and *patthara* mean (*please*) *spread*.

⁴⁷⁰ BJT: *nipaccham*; Thai: *nipajjim*.

⁴⁷¹ PTS: *modito*. It would mean: *rejoiced (by the One with Developed Mind)*.

⁴⁷² Thai, ChS: *santhari*.

⁴⁷³ Thai, ChS: *akilanta-*, which again reverses the meaning.

⁴⁷⁴ Comm: *imā pi gāthā Saṅgītikāle yeva ṭhapitā*; *these verses were placed (here) at the time of the (First) Council*.

⁴⁷⁵ Thai, ChS: *uppādeyya*.

yassa te tathāgato pacchimaṃ piṇḍapātaṃ bhuñjivā⁴⁷⁶
parinibbuto.’ ti [596]

cundassa kho ānanda⁴⁷⁷ kammāraputtassa evaṃ vippaṭṭisāro
paṭivinodetabbo.⁴⁷⁸ ‘tassa te āvuso cunda lābhaṃ,⁴⁷⁹ tassa te
suladdhaṃ, yassa te tathāgato pacchimaṃ piṇḍapātaṃ bhuñjivā
parinibbuto. sammukhā metaṃ āvuso cunda bhagavato sutam,
sammukhā paṭiggahitaṃ.’⁴⁸⁰ [597]

“dveve piṇḍapātā samasamaphalā samasamavipākā⁴⁸¹ ativiya,
aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca. [598]

katame dve? [599]

yañ-ca piṇḍapātaṃ bhuñjivā, tathāgato anuttaram
sammāsambodhiṃ abhisambujjhati; yañ-ca piṇḍapātaṃ bhuñjivā,
tathāgato anupādisesāya nibbānadhātuyā parinibbāyati. ime dve
piṇḍapātā samasamaphalā samasamavipākā ativiya, aññehi
piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca. [600]

āyusaṃvattanikaṃ āyasmatā⁴⁸² cundena kammāraputtena kammaṃ
upacitaṃ, vaṇṇasaṃvattanikaṃ āyasmatā cundena kammāraputtena
kammaṃ upacitaṃ, sukhasaṃvattanikaṃ āyasmatā cundena

⁴⁷⁶ Thai, ChS: *paribhuñjivā*, and below; more emphatic form of the same verb.

⁴⁷⁷ BJT: *Cundass’ Ānanda*; PTS: *Cundassa Ānanda*.

⁴⁷⁸ BJT: *vīppaṭṭisāro* (sic) *vinetabbo*; PTS: *paṭivinetabbo*; both of which mean: *drive out, remove*.

⁴⁷⁹ ChS, PTS: *lābhā*, plural form, but singular is needed for concinnity.

⁴⁸⁰ BJT: *paṭiggahītaṃ*.

⁴⁸¹ BJT: *samaphalā samavipākā*; ChS: *samavipākā*, here and below. The forms in the text are emphatic.

⁴⁸² BJT: *panāyasmatā*, throughout this sequence.

kammāraputtēna kammaṃ upacitaṃ,⁴⁸³ yasaṃvattanikaṃ
āyasmatā cundena kammāraputtēna kammaṃ upacitaṃ,
saggasaṃvattanikaṃ āyasmatā cundena kammāraputtēna kammaṃ
upacitaṃ,⁴⁸⁴ ādhīpateyyasaṃvattanikaṃ⁴⁸⁵ āyasmatā cundena
kammāraputtēna kammaṃ upacitaṃ.”-ti cundassa ānanda
kammāraputtassa evaṃ vippaṭṭisāro paṭivinedetabbo!” ti [601]
atha kho bhagavā, etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi: [602]

○○--|-○○- Vetālīya (throughout)

“dadato puññaṃ pavaḍḍhati,

--○○--|-○○-

saññaṃato veraṃ na cīyati.⁴⁸⁶

○○○○|-○○-

kusalo ca jahāti pāpakaṃ,

--○○--○○|-○○- hypermetrical

rāgadosamohakkhayā sa nibbuto.” ti⁴⁸⁷ [603]

*Catutthabhāṇavāraṃ.*⁴⁸⁸

⁴⁸³ BJT reverses the sequence here, reading:

sukhasaṃvattanikaṃ...vaṇṇasaṃvattanikaṃ.

⁴⁸⁴ BJT omits this sentence, perhaps a printing error.

⁴⁸⁵ Thai: *adhīpateyya-*.

⁴⁸⁶ Thai: *vīyati*, printing error?

⁴⁸⁷ Thai: *rāgadosamohakkhayā nibbuto ti*; this line is hypermetrical, we can exclude either *rāga-* or *-dosa-* to correct the metre, but it may have been hypermetrical by virtue of poetic license in the original.

⁴⁸⁸ BJT: *Āḷāavedallabhāṇavāro Catuttho*; ChS: *Catuttho Bhāṇavāro*; PTS: *Āḷāra-vedalla-Bhāṇavāraṃ Niṭṭhitāṃ Catutthāṃ.*

[Pañcamabhāṣavāraṃ]

[33: Tathāgatapūjā]

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: [604]

“āyāṃ’ ānanda yena hiraññavatiyā nadiyā pārimaṃ tīraṃ,⁴⁸⁹ yena kusiṇārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkamissāmā.” ti [605]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusiṇārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkami, upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi: [606]

“iṅgha me tvaṃ ānanda antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññāpehi, kilantosmi ānanda nipajjissāmī.” ti [607]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññāpesi. atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi, pāde⁴⁹⁰ pādaṃ accādhāya sato sampajāno. [608]

tena kho pana samayena yamakasālā sabbaphāliphullā honti akālapupphehi, te tathāgatassa sarīraṃ okiranti, ajjhokiranti abhippakiranti tathāgatassa pūjāya. [609]

dibbāni pi mandāravapupphāni antalikkhā⁴⁹¹ papatanti, tāni tathāgatassa sarīraṃ okiranti, ajjhokiranti abhippakiranti tathāgatassa pūjāya. dibbāni pi candanacuṇṇāni antalikkhā

⁴⁸⁹ BJT: *tīraṃ* here, *tīraṃ* below; Thai: *pārimantīraṃ*, here and below; PTS: *pārima-tīraṃ*, here and below. The last two are compound forms.

⁴⁹⁰ Thai: *pādena*.

⁴⁹¹ BJT: *antaḷikkhā*, and similarly throughout.

sampatanti,⁴⁹² tāni tathāgatassa sarīraṃ okiranti, ajjhokiranti
abhippakiranti tathāgatassa pūjāya. dibbāni pi turiyāni⁴⁹³ antalikkhe
vajjanti⁴⁹⁴ tathāgatassa pūjāya. dibbāni pi saṅgītāni antalikkhe
vattanti⁴⁹⁵ tathāgatassa pūjāya. atha kho bhagavā āyasmantaṃ
ānandaṃ āmantesi: [610]

“sabbaphāliphullā kho ānanda yamakasālā akālapupphehi te⁴⁹⁶
tathāgatassa sarīraṃ okiranti, ajjhokiranti abhippakiranti
tathāgatassa pūjāya. [611]

dibbāni pi mandāravapupphāni antalikkhā papatanti, tāni
tathāgatassa sarīraṃ okiranti, ajjhokiranti abhippakiranti
tathāgatassa pūjāya. dibbāni pi candanacuṇṇāni antalikkhā
papatanti, tāni tathāgatassa sarīraṃ okiranti, ajjhokiranti
abhippakiranti tathāgatassa pūjāya. dibbāni pi turiyāni antalikkhe
vajjanti tathāgatassa pūjāya. dibbāni pi saṅgītāni⁴⁹⁷ antalikkhe
vattanti tathāgatassa pūjāya. [612]

na kho ānanda ettāvataṃ va⁴⁹⁸ tathāgato sakkato vā hoti, garukato vā
mānito vā pūjito vā apacito vā. [613]

yo kho ānanda bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā,
dhammānudhammapaṭipanno viharati sāmīcipaṭipanno⁴⁹⁹

⁴⁹² PTS: *papatanti*, which has the same meaning.

⁴⁹³ ChS: *tūriyāni*, and similarly throughout.

⁴⁹⁴ PTS: *vajjenti*; in the text *vajjanti*, *sound*, *play* is 3rd person plural passive from *vadati*; *vajjenti*, means *shun*, *avoid*, and has the wrong meaning.

⁴⁹⁵ Thai: *vajjanti*.

⁴⁹⁶ Thai, PTS omit *te*.

⁴⁹⁷ BJT: *saṅgītāni*, here, printing error.

⁴⁹⁸ ChS, PTS omit *va*.

⁴⁹⁹ PTS: *sāmīci*-, printing error, also below.

anudhammacārī, so tathāgataṃ sakkaroti garukaroti māneti pūjeti apaciyati⁵⁰⁰ paramāya pūjāya. [614]

tasmātih' ānanda 'dhammānudhammapaṭipannā viharissāma, sāmīcipaṭipannā anudhammacārino' ti, evañ-hi vo ānanda sikkhitabban.'"-ti [615]

[34: Devatānugamaṇaṃ]

tena kho pana samayena āyasmā upavāṇo bhagavato purato ṭhito hoti bhagavantaṃ vījamāno.⁵⁰¹ atha kho bhagavā āyasmantaṃ upavāṇaṃ apasādeti.⁵⁰² [616]

“apehi bhikkhu mā me purato aṭṭhāsī.” ti [617]

atha kho āyasmato ānandassa etad-ahosi: [618]

“ayaṃ kho āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacaro samīpacārī. atha ca pana bhagavā pacchime kāle āyasmantaṃ upavāṇaṃ apasādeti,⁵⁰³ ‘apehi bhikkhu mā me purato aṭṭhāsī.’ ti ko nu kho hetu ko paccayo yaṃ bhagavā āyasmantaṃ upavāṇaṃ apasādeti: ‘apehi bhikkhu mā me purato aṭṭhāsī.’” ti atha kho āyasmā ānando bhagavantaṃ etad-avoca: [619]

“ayaṃ bhante āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacaro samīpacārī. atha ca pana bhagavā pacchime kāle āyasmantaṃ upavāṇaṃ apasādeti, ‘apehi bhikkhu mā me purato aṭṭhāsī.’ ti ko nu kho bhante hetu ko paccayo yaṃ bhagavā āyasmantaṃ upavāṇaṃ apasādeti: ‘apehi bhikkhu mā me purato aṭṭhāsī.’ ti?”⁵⁰⁴ [620]

⁵⁰⁰ Thai, PTS omit *apaciyati*.

⁵⁰¹ ChS: *bījayamāno*.

⁵⁰² ChS: *apasāresi*, and similarly below.

⁵⁰³ BJT, PTS: *apasādesi*, here and immediately below, thereafter *apasādeti*.

⁵⁰⁴ PTS: *aṭṭhasī ti*, printing error.

“yebhuyyena ānanda dasasu⁵⁰⁵ lokadhātūsu devatā sannipatitā tathāgataṃ dassanāya yāvatā ānanda kusiṇārā upavattanaṃ mallānaṃ sālavanaṃ samantato dvādasa yojanāni natthi so padeso vālaggaakoṭinittudanamatto⁵⁰⁶ pi mahesakkhāhi devatāhi apphuṭo, [621]

devatā ānanda ujjhāyanti: ‘dūrā vatamhā āgatā tathāgataṃ dassanāya, kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā,⁵⁰⁷ ajjeva⁵⁰⁸ rattiyā pacchime yāme⁵⁰⁹ tathāgatassa parinibbānaṃ bhavissati, ayañ-ca mahesakkho bhikkhu bhagavato purato ṭhito ovārento, na mayaṃ labhāma pacchime kāle tathāgataṃ dassanāyā’.” ti⁵¹⁰ [622]

“kathambhūtā pana bhante bhagavā devatā manasikarotī?”⁵¹¹ ti [623]

“sant’ ānanda devatā ākāse paṭhavīsāññiniyo⁵¹² kese pakiriya kandanti bāhā paggayha kandanti chinnapātaṃ⁵¹³ papatanti āvaṭṭanti vivaṭṭanti: ‘atikhippaṃ bhagavā parinibbāyissati,

⁵⁰⁵ BJT adds *sahassīsu*, which would mean: *from the ten thousand world-elements*.

⁵⁰⁶ Thai: *-nituda-*; ChS: *-nitudda-*.

⁵⁰⁷ Thai: *Tathāgato loke uppajjati Arahaṃ Sammāsambuddho*; i.e. singular form of the same sentence.

⁵⁰⁸ PTS: *ajja ca*.

⁵⁰⁹ Thai, PTS: *pacchimayāme*, compound form of the phrase.

⁵¹⁰ PTS adds here: *Devatā Ānanda ujjhāyantī ti*, which was already stated at the beginning of the sentence.

⁵¹¹ Thai: *manasikarontī*, plural form which lacks concinnity.

⁵¹² PTS: *paṭhavi-*.

⁵¹³ PTS: *chinnapādaṃ*; Thai: *chinnapādaṃ viya*, throughout.

atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhumā⁵¹⁴ loke antaradhāyissatī!’ ti [624]

sant’ ānanda devatā paṭhaviyaṃ⁵¹⁵ paṭhavīsaññīniyo kese pakiriya kandanti bāhā paggayha kandanti chinnapātaṃ papatanti āvaṭṭanti vivaṭṭanti, ‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhumā loke antaradhāyissatī!’” ti [625]

yā pana tā devatā vītarāgā tā satā sampajānā⁵¹⁶ adhivāsenti: ‘aniccā saṅkhārā taṃ kutettha labbhā?’” ti [626]

[35: Cattāri Saṃvejanīyāni Ṭhānāni]

“pubbe bhante disāsu vassaṃ vutthā⁵¹⁷ bhikkhū āgacchanti tathāgataṃ dassanāya, te mayaṃ labhāma manobhāvanīye bhikkhū dassanāya labhāma payirupāsānāya.⁵¹⁸ bhagavato pana mayaṃ bhante accayena na labhissāma manobhāvanīye bhikkhū dassanāya na labhissāma payirupāsānāyā.” ti [627]

“cattārimāni⁵¹⁹ ānanda saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni. [628]

katamāni cattāri? [629]

⁵¹⁴ BJT: *Cakkhu*; ChS, PTS: *Cakkhum*, throughout, but we need an epithet here, and *Cakkhu* (by itself) is not used as such elsewhere as far as I have seen.

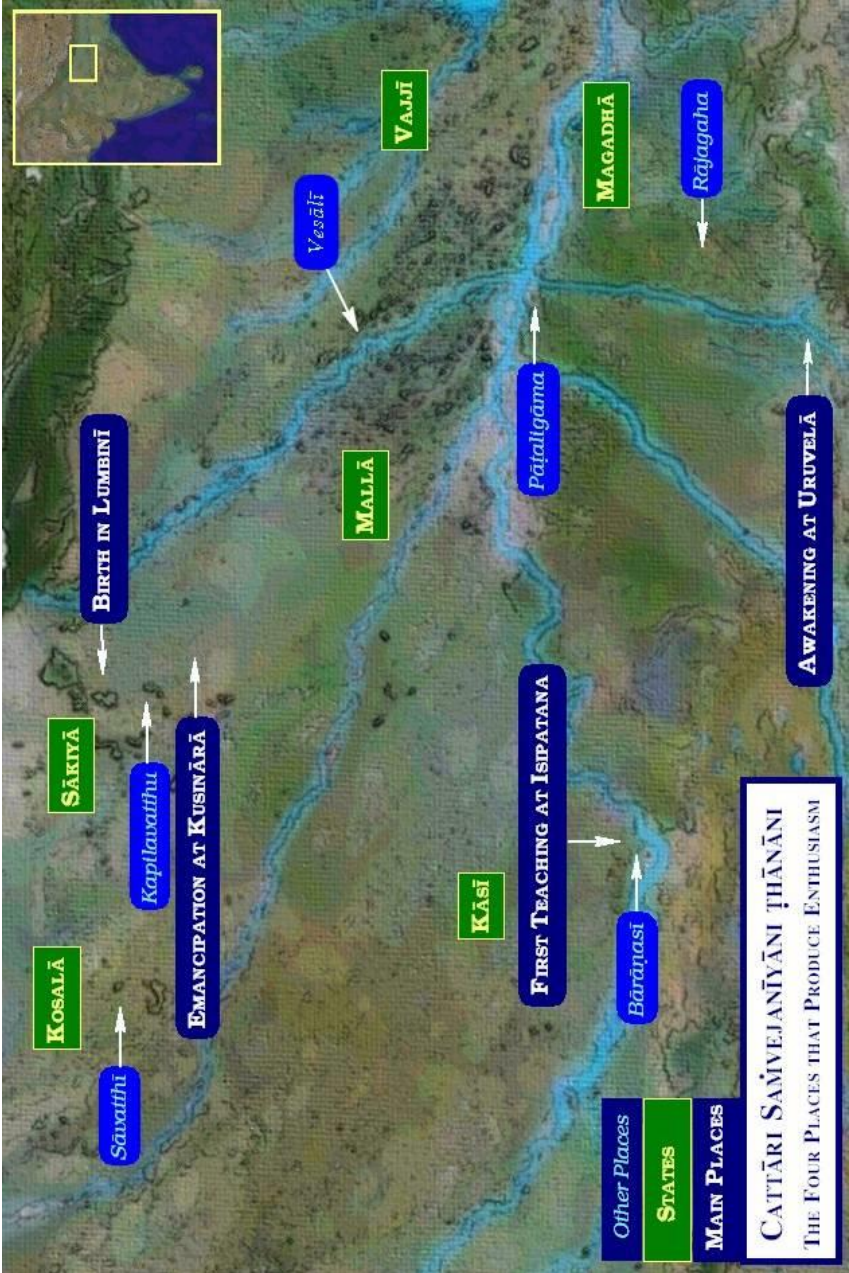
⁵¹⁵ Thai, PTS: *Paṭhaviyā*, alternate form of the locative.

⁵¹⁶ BJT: *sampajānadā*, printing error.

⁵¹⁷ ChS: *vutthā*.

⁵¹⁸ BJT: *payirupāsānāya*, here only, printing error; Thai: *payirupāsānāya*, and similarly throughout.

⁵¹⁹ Thai: *Cattārimāni*, alternate form of the sandhi.



- 1) ‘idha tathāgato jāto’ ti ānanda, saddhassa kulaputtassa dassetāyaṃ samvejanīyaṃ tthānaṃ.
- 2) ‘idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho’ ti ānanda, saddhassa kulaputtassa dassetāyaṃ samvejanīyaṃ tthānaṃ.
- 3) ‘idha tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ’-ti ānanda, saddhassa kulaputtassa dassetāyaṃ samvejanīyaṃ tthānaṃ.
- 4) ‘idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ ti ānanda, saddhassa kulaputtassa dassetāyaṃ samvejanīyaṃ tthānaṃ. [630]

imāni kho ānanda cattāri saddhassa kulaputtassa dassetāyaṃ samvejanīyaṃ tthānāni. āgamiṃti kho ānanda saddhā bhikkhū bhikkhuniyo upāsakā upāsikāyo⁵²⁰ ‘idha tathāgato jāto’ ti pi, ‘idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho’ ti pi, ‘idha tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ’-ti pi, ‘idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ ti pi, ye hi keci ānanda cetiyacārikaṃ āhiṇḍantā pasannacittā kālaṃ karissanti sabbe te kāyassa bhedā param-maraṇā sugatīṃ saggāṃ lokāṃ upapajjissantī.” ti⁵²¹ [631]

“kathaṃ mayaṃ bhante mātugāme paṭipajjāmā?” ti [632]

“adassanaṃ ānandā.” ti [633]

“dassane bhagavā sati kathaṃ paṭipajjitabban?”-ti [634]

“anālāpo ānandā.” ti [635]

⁵²⁰ PTS: *bhikkhu-bhikkhuniyo upāsaka-upāsikāyo*, compound forms of what is written out in the text.

⁵²¹ PTS: *uppajjissantī ti*.

“ālapante pana⁵²² bhante kathaṃ paṭipajjitabban?”-ti [636]

“sati ānanda upaṭṭhapetabbā.” ti⁵²³ [637]

“kathaṃ mayaṃ bhante tathāgatassa sarīre paṭipajjāmā?” ti [638]

“abyāvaṭā tumhe ānanda hotha tathāgatassa sarīrapūjāya.⁵²⁴ [639]

īṅgha tumhe ānanda sadatthe⁵²⁵ ghaṭṭha sadatthe anuyuñjatha,⁵²⁶
sadatthe appamattā ātāpino pahittā viharatha. sant' ānanda
khattiyapaṇḍitā pi brāhmaṇapaṇḍitā pi gahapatipaṇḍitā pi tathāgate
abhippasannā. te tathāgatassa sarīrapūjāṃ karissantī.” ti [640]

“kathaṃ pana bhante tathāgatassa sarīre paṭipajjitabban.”-ti⁵²⁷ [641]

“yathā kho ānanda rañño cakkavattissa sarīre paṭipajjanti, evaṃ
tathāgatassa sarīre paṭipajjitabban.”-ti [642]

“kathaṃ pana bhante rañño cakkavattissa sarīre paṭipajjantī?” ti⁵²⁸
[643]

“rañño ānanda cakkavattissa sarīraṃ ahatena vatthena veṭhenti,
ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena
kappāsena veṭhetvā ahatena vatthena veṭhenti, etenupāyena⁵²⁹
pañcahi yugasatehi rañño cakkavattissa sarīraṃ⁵³⁰ veṭhetvā

⁵²² Thai omits *pana*; ChS, PTS: *Ālapantena pana*, but it seems the locative absolute construction is needed here to give good sense.

⁵²³ ChS, PTS: *upaṭṭhāpetabbāti*.

⁵²⁴ Thai: *sarīraṃ pūjāya*, parsed form of the compound in the text.

⁵²⁵ ChS: *sārathe*, throughout, which would mean *(live striving for) the essential good*.

⁵²⁶ BJT: *sadattham anuyujjatha*; PTS: *sadattham anuyuñjatha*, these are singular forms of the accusative.

⁵²⁷ PTS: *pati-* here.

⁵²⁸ BJT: *sarire paṭipajjanti ti*, printing errors.

⁵²⁹ Thai, PTS: *etena upāyena*, the text has the forms in sandhi.

⁵³⁰ Thai: *sarīre*.

āyasāya⁵³¹ teladoniya pakkhipitvā, aññissā āyasāya doṇiyā
paṭikujjetvā,⁵³² sabbagandhānaṃ citakaṃ karitvā, rañño
cakkavattissa sarīraṃ jhāpenti, cātummahāpathe⁵³³ rañño
cakkavattissa thūpaṃ karonti. [644]

evaṃ kho ānanda rañño cakkavattissa sarīre paṭipajjanti, yathā kho
ānanda rañño cakkavattissa sarīre paṭipajjanti evaṃ tathāgatassa
sarīre paṭipajjitabbaṃ, cātummahāpathe tathāgatassa thūpo kātabbo
tattha ye⁵³⁴ mālaṃ vā gandhaṃ vā cuṇṇakaṃ⁵³⁵ vā āropessanti vā⁵³⁶
abhivādessanti vā cittaṃ vā pasādessanti, tesāṃ taṃ bhavissati
dīgharattaṃ hitāya sukhāyā.⁵³⁷ cattārome ānanda thūpāraha.⁵³⁸
katame cattāro? [645]

tathāgato arahaṃ sammāsambuddho thūpāraho,

paccekasambuddho⁵³⁹ thūpāraho,

tathāgatassa sāvako⁵⁴⁰ thūpāraho,

rājā cakkavatti⁵⁴¹ thūpāraho.⁵⁴² [646]

kiñc' ānanda⁵⁴³ atthavasāṃ paṭicca tathāgato arahaṃ
sammāsambuddho thūpāraho? 'ayaṃ tassa bhagavato arahato

⁵³¹ Thai, PTS: *ayasāya*, throughout. PED favours the long *a*.

⁵³² ChS, Thai: *paṭikkujjitvā*; BJT: *paṭikkujjitvā*, and similarly throughout.

⁵³³ ChS: *cātummahāpathe*, throughout.

⁵³⁴ Thai adds *te*.

⁵³⁵ PTS: *vaṇṇakaṃ*; it would mean *make-up*, which doesn't seem appropriate.

⁵³⁶ PTS omits *vā*, but it is needed to complete the alternatives.

⁵³⁷ BJT, Thai add *ti*, but this is not the end of the quotation.

⁵³⁸ cf. Thūpārahasuttaṃ (AN Bk. 4.247).

⁵³⁹ PTS: *Paccekabuddho*, but *Paccekasambuddho* below.

⁵⁴⁰ PTS: *Tathāgata-sāvako*, also below; compound form of the phrase.

⁵⁴¹ Thai: *Cakkavatti*, throughout.

sammāsambuddhassa thūpo,' ti ānanda bahū janā⁵⁴⁴ cittaṃ pasādentī,⁵⁴⁵ te tattha cittaṃ pasādetvā, kāyassa bhedaṃ param-maraṇā sugatīṃ saggāṃ lokāṃ upapajjanti.⁵⁴⁶ idaṃ kho ānanda atthavaśaṃ paṭicca tathāgato arahāṃ sammāsambuddho thūpāraho. [647]

kiñc' ānanda atthavaśaṃ paṭicca paccekasambuddho thūpāraho? 'ayaṃ tassa bhagavato⁵⁴⁷ paccekasambuddhassa thūpo,' ti ānanda bahū janā cittaṃ pasādentī, te tattha cittaṃ pasādetvā, kāyassa bhedaṃ param-maraṇā sugatīṃ saggāṃ lokāṃ upapajjanti. idaṃ kho ānanda atthavaśaṃ paṭicca paccekasambuddho thūpāraho. [648]

kiñc' ānanda atthavaśaṃ paṭicca tathāgatassa sāvako thūpāraho? 'ayaṃ tassa bhagavato arahato sammāsambuddhassa sāvakassa thūpo,'⁵⁴⁸ ti ānanda bahū janā cittaṃ pasādentī, te tattha cittaṃ pasādetvā, kāyassa bhedaṃ param-maraṇā sugatīṃ saggāṃ lokāṃ upapajjanti. idaṃ kho ānanda atthavaśaṃ paṭicca tathāgatassa sāvako thūpāraho. [649]

kiñc' ānanda atthavaśaṃ paṭicca rājā cakkavattī thūpāraho? 'ayaṃ tassa⁵⁴⁹ dhammikassa dhammarañño thūpo,' ti ānanda bahū janā cittaṃ pasādentī, te tattha cittaṃ pasādetvā, kāyassa bhedaṃ param-maraṇā sugatīṃ saggāṃ lokāṃ upapajjanti. idaṃ kho ānanda

⁵⁴² BJT, ChS add *ti*.

⁵⁴³ PTS: *Katamañ c' Ānanda*, throughout; alternate forms of the interrogative.

⁵⁴⁴ ChS: *bahujanā*; PTS: *bahujano*, throughout; compound forms of what is in the text. PTS is singular in form (though a collective in meaning), which requires the next variant.

⁵⁴⁵ PTS: *pasādeti*, throughout; for concinnity with *bahujano*.

⁵⁴⁶ PTS: *uppajjanti*, throughout.

⁵⁴⁷ ChS, Thai omit *Bhagavato*.

⁵⁴⁸ Thai, PTS: *sāvakathūpo*; compound form.

⁵⁴⁹ BJT omits *tassa*.

atthavasam paṭicca rājā cakkavattī thūpāraho. ime kho ānanda cattāro thūpārahā.” ti [650]

[36: Ānandassa Acchariyadhammā]

atha kho āyasmā ānando vihāraṃ pavisitvā, kapisīsam ālambitvā rodamāno aṭṭhāsi: [651]

“ahañ-ca vatamhi sekho⁵⁵⁰ sakaraṇīyo satthu ca me parinibbānaṃ bhavissati, yo mama anukampako!” ti⁵⁵¹ atha kho bhagavā bhikkhū āmantesi: [652]

“kahaṃ nu kho bhikkhave ānando?” ti [653]

“eso bhante āyasmā ānando vihāraṃ pavisitvā, kapisīsam ālambitvā rodamāno ṭhito: ‘ahañ-ca vatamhi sekho sakaraṇīyo satthu ca me parinibbānaṃ bhavissati, yo mama anukampako!’” ti atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi: [654]

“ehi tvaṃ bhikkhu mama vacanena ānandaṃ āmantehi: ‘sathā taṃ āvuso ānanda āmanteti’.” ti “evam bhante,” ti kho so bhikkhu bhagavato paṭissutvā, yenāyasmā ānando tenupasaṅkami, upasaṅkamtivā āyasmantaṃ ānandaṃ etad-avoca: [655]

“sathā taṃ āvuso ānanda āmanteti.” ti [656]

“evam-āvuso” ti kho āyasmā ānando tassa bhikkhuno paṭissutvā, yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi. ekam-antaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etad-avoca: [657]

“alaṃ ānanda mā soci mā paridevi, na nu etaṃ ānanda mayā paṭikacceva⁵⁵² akkhātaṃ: ‘sabbeheva piyehi manāpehi nānābhāvo

⁵⁵⁰ Thai: *sekkho*, here and below, alternate form of the word.

⁵⁵¹ PTS: *mamāṃ*, printing error; BJT: *mamaṃ ānukampako ti*; alternate form of the genitive.

⁵⁵² PTS: *paṭigacc'eva*.

vinābhāvo aññathābhāvo’? taṃ kutettha labbhā ānanda⁵⁵³ yaṃ taṃ, jātaṃ bhūtaṃ saṅkhatāṃ palokadhammaṃ? ‘taṃ vata tathāgatassā pi sarīraṃ mā palujjī’⁵⁵⁴ ti netāṃ ṭhānaṃ vijjati. [658]

dīgharattaṃ kho te ānanda tathāgato paccupaṭṭhito mettena kāyakammaena hitena sukkena advayena appamāṇena, mettena vacīkammaena hitena sukkena advayena appamāṇena, mettena manokammaena hitena sukkena advayena appamāṇena, katapuññosi tvaṃ ānanda padhānaṃ-anuyuñja khippaṃ hohisi⁵⁵⁵ anāsavo!” ti atha kho bhagavā bhikkhū āmantesi: [659]

“ye pi te bhikkhave ahesuṃ atītaṃ-addhānaṃ arahanto sammāsambuddhā tesam-pi bhagavantānaṃ etaparamā yeva⁵⁵⁶ upaṭṭhākā ahesuṃ seyyathā pi mayhaṃ ānando; ye pi te bhikkhave bhavissanti anāgataṃ-addhānaṃ arahanto sammāsambuddhā tesam-pi bhagavantānaṃ etaparamā yeva upaṭṭhākā bhavissanti seyyathā pi mayhaṃ ānando. [660]

paṇḍito bhikkhave ānando, medhāvī bhikkhave ānando jānāti.⁵⁵⁷ ‘ayaṃ kālo tathāgataṃ dassanāya upasaṅkamitūṃ bhikkhūnaṃ,⁵⁵⁸ ayaṃ kālo bhikkhunīnaṃ, ayaṃ kālo upāsakānaṃ, ayaṃ kālo upāsikānaṃ, ayaṃ kālo rañño, rājamahāmatānaṃ, titthiyānaṃ, titthiyasāvakaṇaṃ’-ti⁵⁵⁹ cattārome bhikkhave acchariyā abbhutā dhammā⁵⁶⁰ ānande.⁵⁶¹ [661]

⁵⁵³ Thai omits *Ānanda*; PTS: *Ānanda labbhā*.

⁵⁵⁴ Thai: *Taṃ vata mā palujjī*.

⁵⁵⁵ Thai: *hohi pi*.

⁵⁵⁶ ChS: *etapparamāyeva*, here and below.

⁵⁵⁷ Thai: *Paṇḍito bhikkhave Ānando jānāti*; PTS: *Paṇḍito kho bhikkhave Ānando jānāti*.

⁵⁵⁸ Thai: *ayaṃ kālo bhikkhūnaṃ*.

⁵⁵⁹ Thai: *ayaṃ kālo titthiyānaṃ, ayaṃ kālo titthiyasāvakaṇaṃ*’-ti.

⁵⁶⁰ Thai: *abbhutadhammā*, here and below; compound form.

katame cattāro? [662]

- 1) sace bhikkhave bhikkhuparisā ānandaṃ dassanāya upasaṅkamati dassanena sā attamanā hoti, tatra ce ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti, atittā va bhikkhave bhikkhuparisā hoti atha⁵⁶² ānando tuṅhī hoti. [663]
- 2) sace bhikkhave bhikkhunīparisā ānandaṃ dassanāya upasaṅkamati dassanena sā attamanā hoti, tatra ce ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti, atittā va bhikkhave bhikkhunīparisā hoti atha ānando tuṅhī hoti. [664]
- 3) sace bhikkhave upāsakaparisā ānandaṃ dassanāya upasaṅkamati dassanena sā attamanā hoti, tatra ce ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti, atittā va bhikkhave upāsakaparisā hoti atha ānando tuṅhī hoti. [665]
- 4) ime kho bhikkhave cattāro acchariyā abbhutadhammā ānande.⁵⁶³ cattārome bhikkhave acchariyā abbhutā dhammā raññe cakkavattimhi.⁵⁶⁴ [666]

sace bhikkhave upāsikāparisā ānandaṃ dassanāya upasaṅkamati⁵⁶⁵ dassanena sā attamanā hoti, tatra ce ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti, atittā va bhikkhave upāsikāparisā hoti atha ānando tuṅhī hoti. [667]

⁵⁶¹ cf. Ānanda-acchariyasuttaṃ (Aṅg. 4.129).

⁵⁶² BJT, ChS add *kho*, here and below.

⁵⁶³ PTS omits this line.

⁵⁶⁴ cf. Cakkavatti-acchariyasuttaṃ (Aṅg. 4.130).

⁵⁶⁵ BJT reads: *Sace bhikkhave bhikkhunīparisā, upāsakaparisā, upāsikāparisa Ānandaṃ dassanāya upasaṅkamati*; i.e. without marking ellipsis.

katame cattāro?⁵⁶⁶ [668]

- 1) sace bhikkhave khattiyāparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati dassanena sā attamanā hoti, tatra ce rājā cakkavattī bhāsati, bhāsitena pi sā attamanā hoti, atittā va bhikkhave khattiyāparisā hoti atha⁵⁶⁷ rājā cakkavattī tuṅhī hoti. [669]
- 2) sace bhikkhave brāhmaṇāparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati dassanena sā attamanā hoti, tatra ce rājā cakkavattī bhāsati, bhāsitena pi sā attamanā hoti, atittā va bhikkhave brāhmaṇāparisā hoti atha rājā cakkavattī tuṅhī hoti. [670]
- 3) sace bhikkhave gahapatiparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati dassanena sā attamanā hoti, tatra ce rājā cakkavattī bhāsati, bhāsitena pi sā attamanā hoti, atittā va bhikkhave gahapatiparisā hoti atha rājā cakkavattī tuṅhī hoti. [671]
- 4) sace bhikkhave samaṇāparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati⁵⁶⁸ dassanena sā attamanā hoti, tatra ce rājā cakkavattī bhāsati, bhāsitena pi sā attamanā hoti, atittā va bhikkhave samaṇāparisā hoti atha rājā cakkavattī tuṅhī hoti.⁵⁶⁹ [672]

⁵⁶⁶ Thai, PTS omit *Katame cattāro*, which is normally a linking phrase found in these positions.

⁵⁶⁷ BJT, ChS omit *kho*, here and below.

⁵⁶⁸ BJT reads: *Sace bhikkhave brāhmaṇāparisā, brāhmaṇāparisā, gahapatiparisā, samaṇāparisā Rājānaṃ Cakkavattiṃ dassanāya upasaṅkamati*; again without marking ellipsis.

⁵⁶⁹ Thai adds *ti*.

evam-eva kho bhikkhave cattāro⁵⁷⁰ acchariyā abbhutā dhammā ānande.⁵⁷¹

- 1) sace bhikkhave bhikkhuparisā ānandaṃ dassanāya upasaṅkamati dassanena sā attamanā hoti, tatra ce ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti, atittā va bhikkhave bhikkhuparisā hoti atha ānando tuṅhī hoti. [673]
- 2) sace bhikkhave bhikkhunīparisā ānandaṃ dassanāya upasaṅkamati dassanena sā attamanā hoti, tatra ce ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti, atittā va bhikkhave bhikkhunīparisā hoti atha ānando tuṅhī hoti. [674]
- 3) sace bhikkhave upāsakaparisā ānandaṃ dassanāya upasaṅkamati dassanena sā attamanā hoti, tatra ce ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti, atittā va bhikkhave upāsakaparisā hoti atha ānando tuṅhī hoti. [675]
- 4) sace bhikkhave upāsikāparisā ānandaṃ dassanāya upasaṅkamati dassanena sā attamanā hoti, tatra ce ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti, atittā va bhikkhave upāsikāparisā hoti atha⁵⁷² ānando tuṅhī hoti. [676]

ime kho bhikkhave cattāro acchariyā abbhutā dhammā ānande.” ti [677]

⁵⁷⁰ BJT, ChS: *cattārome*.

⁵⁷¹ Thai: *Ānanda*, by mistake.

⁵⁷² Thai has *kho*, here only.

[37: Kusiṇārassa Itihāso]

evaṃ vutte āyasmā ānando bhagavantam etad-avoca: [678]

“mā bhante bhagavā imasmim khuddakanagarake⁵⁷³
ujjaṅgalanagarake sākhanagarake⁵⁷⁴ parinibbāyi.⁵⁷⁵ santi⁵⁷⁶ bhante
aññāni mahānagarāni seyyathīdam: campā rājagaham sāvattī
sāketam kosambī bārāṇasi⁵⁷⁷ - ettha bhagavā parinibbāyatu.⁵⁷⁸ ettha
bahū khattiyamahāsālā brāhmaṇamahāsālā gahapatimahāsālā,
tathāgate abhippasannā te tathāgatassa sarīrapūjam karissantī.” ti
[679]

“mā hevaṃ ānanda avaca, mā hevaṃ ānanda avaca:

‘khuddakanagaraṃ ujjaṅgalanagaraṃ sākhanagaraṅ’-ti. [680]

bhūtapubbaṃ ānanda rājā mahāsudassano nāma ahoṣi, cakkavattī
dhammiko dhammarājā, cāturanto vijitāvī,
janapadatthāvariyaṃ sattaṭṭhanasamannāgato. rañño ānanda

⁵⁷³ PTS: *kuḍḍa-*, throughout, which Rhys-Davids derives from Sanskrit *kuḍya* and translates as *wattle-and-daub*. However, the explanation in the Commentary (ChS): *khuddakanagarake ti nagarapatirūpake sambādhe khuddakanagarake* shows that this cannot be correct. The unnecessary repetition of *khuddaka-* in the definition, however, shows we should probably take *khudda-* as the reading. PTS has this as a variant, but none of the texts consulted have it as the reading.

⁵⁷⁴ PTS: *sākha-*, throughout, but we would expect to see the long vowel in this feminine form.

⁵⁷⁵ PTS: *parinibbāyatu*, but the aorist is needed with *mā*; maybe it has come in here in imitation of the sentence three lines below where it is indeed warranted.

⁵⁷⁶ PTS adds *hi*.

⁵⁷⁷ PTS: *Sāvattī Sāketam Kosambī Bārāṇasi*; but the long vowel is needed for the nominative case in all three words.

⁵⁷⁸ BJT: *parinibbātu*.

⁵⁷⁹ Thai: *janappadaṭṭh-*.

mahāsudassanassa ayaṃ kusinārā kusāvātī nāma rājadhānī ahoṣi.
[681]

puratthimena ca pacchimena ca dvādasayojanāni āyāmena, uttarena
ca dakkhiṇena ca sattayojanāni vitthārena, kusāvātī ānanda
rājadhānī iddhā ceva ahoṣi, phītā ca bahujanā ca ākiṇṇamanussā ca
subhikkhā ca, seyyathā pi ānanda devānaṃ ālakamandā⁵⁸⁰ nāma
rājadhānī iddhā ceva hoti,⁵⁸¹ phītā ca bahujanā ca ākiṇṇayakkhā ca
subhikkhā ca, evam-eva kho ānanda kusāvātī rājadhānī iddhā ceva
ahoṣi, phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca. [682]

kusāvātī ānanda rājadhānī dasahi saddehi avivittā ahoṣi divā ceva
rattiṅ-ca,⁵⁸² seyyathā idāṃ: hatthisaddena assasaddena rathasaddena
bherisaddena, mudiṅgasaddena⁵⁸³ vīṇāsaddena gītasaddena
sammasaddena tālasaddena,⁵⁸⁴ ‘asnātha⁵⁸⁵ pivatha khādathā!’ ti
dasamena saddena.⁵⁸⁶ [683]

[38: Mallā Bhagavato Vandanā]

“gaccha tvaṃ ānanda kusināraṃ⁵⁸⁷ pavisitvā, kosinārakānaṃ
mallānaṃ ārocehi: ‘ajja kho vāseṭṭhā⁵⁸⁸ rattiyā pacchime yāme

⁵⁸⁰ Thai: *Ālakamandā*.

⁵⁸¹ BJT, PTS omit *hoti*; Thai: *ahoṣi* = *was (prosperous)*. *Hoti* is required for the parallelism.

⁵⁸² PTS: *rattī ca*.

⁵⁸³ PTS (also PED): *mutiṅga-*.

⁵⁸⁴ PTS: *tāla-*.

⁵⁸⁵ Thai: *asatha*, BJT: *asnatha*.

⁵⁸⁶ BJT, ChS have eleven sounds with the addition of *saṅkhasaddena* after *gītasaddena*.

⁵⁸⁷ BJT: *Kusinārāṃ*, printing error; Thai, PTS: *Kusinārāyam*; the syntax in these phrases usually takes the accusative.

⁵⁸⁸ Thai: *Vāsiṭṭha*, throughout.

tathāgatassa parinibbānaṃ bhavissati, abhikkamatha⁵⁸⁹ vāseṭṭhā,
abhikkamatha vāseṭṭhā, mā pacchā vippaṭisārino ahuvattha: [684]

“amhākañ-ca no gāmakkhette tathāgatassa parinibbānaṃ ahosi, na
mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā’.” ti [685]

“evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā,
nivāsetvā pattacīvaram-ādāya attadutiyo⁵⁹⁰ kusināraṃ⁵⁹¹ pāvisi. tena
kho pana samayena kosinārakā mallā santhāgāre⁵⁹² sannipatitā honti
kenacid-eva karaṇīyena. atha kho āyasmā ānando yena
kosinārakānaṃ mallānaṃ santhāgāraṃ tenupasaṅkami,
upasaṅkamitvā kosinārakānaṃ mallānaṃ ārocesi: [686]

“ajja kho vāseṭṭhā rattiyā pacchime yāme tathāgatassa parinibbānaṃ
bhavissati, abhikkamatha vāseṭṭhā, abhikkamatha vāseṭṭhā, mā
pacchā vippaṭisārino ahuvattha: ‘amhākañ-ca no gāmakkhette
tathāgatassa parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle
tathāgataṃ⁵⁹³ dassanāyā’.” ti [687]

idam-āyasmato ānandassa sutvā, mallā ca mallaputtā ca mallasuṇisā
ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā.
[688]

appekacce kese pakiriya kandanti, bāhā paggayha kandanti,
chinnapātaṃ papatanti,⁵⁹⁴ āvaṭṭanti vivaṭṭanti: “atikhippaṃ bhagavā
parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ
cakkhumā loke antaradhāyissati!” ti [689]

⁵⁸⁹ PTS: *abhikkhamatha*, throughout, but the correct form is without the
aspirate.

⁵⁹⁰ Thai: *adutiyo*, which reverses the meaning here: *without a companion*.

⁵⁹¹ Thai, PTS: *Kusinārāyaṃ*.

⁵⁹² Thai: *Santhāgāre*; ChS: *Sandhāgāre*, and similarly throughout.

⁵⁹³ Thai: *Tathāgatassa*; the syntax in these phrases usually takes the
accusative.

⁵⁹⁴ BJT: *patanti*, here.

atha kho mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca, aghāvino dummanā cetodukkhasamappitā, yena upavattanaṃ mallānaṃ sālavanaṃ, yen' āyasmā ānando tenupasaṅkamimsu. atha kho āyasmato ānandassa etad-ahosi: [690]

“sace kho ahaṃ kosinārake malle ekam-ekaṃ bhagavantaṃ vandāpessāmi⁵⁹⁵ avandito ca⁵⁹⁶ bhagavā kosinārakehi mallehi bhavissati athāyaṃ ratti vibhāyissati. yannūnāhaṃ kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā, bhagavantaṃ vandāpeyyaṃ: ‘itthannāmo bhante mallo saputto sabharioyo saporiso sāmacco bhagavato pāde sirasā vandatī?’” ti [691]

atha kho āyasmā ānando kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpesi: [692]

“itthannāmo bhante mallo saputto sabharioyo saporiso sāmacco bhagavato pāde sirasā vandatī.” ti atha kho āyasmā ānando, etena upāyena, paṭhameneva yāmena, kosinārake malle bhagavantaṃ vandāpesi. [693]

[39: Subhaddo Pacchimo Sakkhisāvako]

tena kho pana samayena subhaddo nāma paribbājako kusinārāyaṃ paṭivasati. assosi kho subhaddo paribbājako: [694]

“ajja kira rattiyā⁵⁹⁷ pacchime yāme, samaṇassa gotamassa parinibbānaṃ bhavissatī.” ti atha kho subhaddassa paribbājakassa etad-ahosi: [695]

“sutaṃ kho pana metaṃ paribbājakānaṃ vuḍḍhānaṃ⁵⁹⁸ mahallakānaṃ, ācariyapācariyānaṃ bhāsamānānaṃ: ‘kadāci

⁵⁹⁵ BJT: *vandāpessāmiṃ*, printing error.

⁵⁹⁶ PTS omits *ca*.

⁵⁹⁷ Thai, PTS: *Ajjeva rattiyā*, here and below.

⁵⁹⁸ BJT, PTS: *vuddhānaṃ*; PED favours the retroflex.

karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā.’⁵⁹⁹ ti
ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ
bhavissati. atthi ca me ayaṃ kaṅkhādhammo uppanno, evaṃ
pasanno ahaṃ samaṇe gotame: ‘pahoti me samaṇo gotamo tathā
dhammaṃ desetuṃ yathāhaṃ⁶⁰⁰ imaṃ kaṅkhādhammaṃ
pajaheyyaṃ.’”-ti [696]

atha kho subhaddo paribbājako yena upavattanaṃ mallānaṃ
sālavanaṃ, yen’ āyasmā ānando tenupasaṅkami, upasaṅkamtivā
āyasmantaṃ ānandaṃ etad-avoca: [697]

“sutaṃ metaṃ bho ānanda paribbājakānaṃ vuḍḍhānaṃ
mahallakānaṃ, ācariyapācariyānaṃ bhāsamaṇānaṃ: ‘kadāci
karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā.’ ti
ajjeva rattiyā⁶⁰¹ pacchime yāme samaṇassa gotamassa parinibbānaṃ
bhavissati. atthi ca me ayaṃ kaṅkhādhammo uppanno, evaṃ
pasanno ahaṃ samaṇe gotame: ‘pahoti me samaṇo gotamo tathā
dhammaṃ desetuṃ yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyaṃ’.
sādhāhaṃ⁶⁰² bho ānanda labheyyaṃ samaṇaṃ gotamaṃ
dassanāyā.” ti [698]

evaṃ vutte āyasmā ānando subhaddaṃ paribbājakaṃ etad-avoca:
[699]

“alaṃ āvuso subhadda mā tathāgataṃ viheṭhesi kilanto bhagavā.” ti
[700]

dutiyam-pi kho subhaddo paribbājako āyasmantaṃ ānandaṃ etad-
avoca: [701]

⁵⁹⁹ Thai omits *ti* in this position throughout.

⁶⁰⁰ Thai, PTS: *yathā ahaṃ*, here and below; parsed form of the sandhi.

⁶⁰¹ PTS: *Ajja ca rattiyā*.

⁶⁰² PTS: *Svāhaṃ*; which would mean: (*if*) *I (was allowed to see the ascetic Gotama) tomorrow*, which doesn't seem very appropriate, given the circumstances.

“sutaṃ metaṃ bho ānanda paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ, ācariyapācariyānaṃ bhāsamānānaṃ: ‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā.’ ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. atthi ca me ayaṃ kaṅkhādhammo uppanno, evaṃ pasanno ahaṃ samaṇe gotame: ‘pahoti me samaṇo gotamo tathā dhammaṃ desetuṃ yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyaṃ’. sādhāhaṃ bho ānanda labheyyaṃ samaṇaṃ gotamaṃ dassanāyā.” ti [702]

dutiyam-pi kho āyasmā ānando subhaddaṃ paribbājakaṃ etad-avoca: [703]

“alam āvuso subhadda mā tathāgataṃ viheṭhesi kilanto bhagavā.” ti [704]

tatiyam-pi kho subhaddo paribbājako āyasmantaṃ ānandaṃ etad-avoca: [705]

“sutaṃ metaṃ bho ānanda paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ, ācariyapācariyānaṃ bhāsamānānaṃ: ‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā.’ ti ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. atthi ca me ayaṃ kaṅkhādhammo uppanno, evaṃ pasanno ahaṃ samaṇe gotame: ‘pahoti me samaṇo gotamo tathā dhammaṃ desetuṃ yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyaṃ’. sādhāhaṃ bho ānanda labheyyaṃ samaṇaṃ gotamaṃ dassanāyā.” ti [706]

tatiyam-pi kho āyasmā ānando subhaddaṃ paribbājakaṃ etad-avoca: [707]

“alam āvuso subhadda mā tathāgataṃ viheṭhesi kilanto bhagavā.” ti [708]

assosi kho bhagavā āyasmato ānandassa subhaddena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ. atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: [709]

“alam ānanda mā subhaddaṃ vāresi labhataṃ⁶⁰³ ānanda subhaddo tathāgataṃ dassanāya. yaṃ kiñci maṃ subhaddo pucchissati sabbaṃ taṃ aññāpekkho va maṃ⁶⁰⁴ pucchissati no vihesāpekkho.⁶⁰⁵ yañcassāhaṃ puṭṭho byākarissāmi, taṃ khippam-eva ājānissatī.” ti [710]

atha kho āyasmā ānando subhaddaṃ paribbājakaṃ etad-avoca: [711]

“gacchāvuso subhadda karoti te bhagavā okāsan.”-ti atha kho subhaddo paribbājako yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā, ekam-antaṃ nisīdi. ekam-antaṃ nisinno kho subhaddo paribbājako bhagavantaṃ etad-avoca: [712]

“yeme bho gotama samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā, nātā yasassino titthakarā sādhusammaṭā⁶⁰⁶ bahujaṇassa, seyyathīdaṃ: pūraṇo kassapo, makkhali gosālo, ajito kesakambalo,⁶⁰⁷ pakudho kaccāyano, sañjayo belaṭṭhaputto,⁶⁰⁸ nigaṇṭho nāṭaputto,⁶⁰⁹ sabbe te sakāya paṭiññāya abbhaññīṃsu?⁶¹⁰

⁶⁰³ Thai: *labhatu*, alternate form of the 3rd person imperative.

⁶⁰⁴ BJT, PTS omit *maṃ*.

⁶⁰⁵ PTS reads *aññāpekho* and *vihesāpekho*, which are alternate forms.

⁶⁰⁶ PTS adds *ca*.

⁶⁰⁷ PTS: *Ajita-Kesakambalī*.

⁶⁰⁸ Thai: *Velaṭṭhaputto*, showing the *v/b* alternation; ChS: *Sañcayo Belaṭṭhaputto*; PTS *Belaṭṭhi-*.

⁶⁰⁹ BJT, PTS: *Nāṭaputto*; *Nāṭaputta* means *son of the dancer*. I can see no good meaning for *Nāṭaputta*; we sometimes see this written: *Nāṭhaputta*, *son of the Lord*.

⁶¹⁰ PTS: *abbhaññāṃsu*, throughout.

sabbeva⁶¹¹ na abbhaññīmsu? udāhu ekacce abbhaññīmsu?⁶¹² udāhu ekacce na abbhaññīmsū?” ti⁶¹³ [713]

“alaṃ subhadda tiṭṭhatetaṃ:⁶¹⁴ ‘sabbe te sakāya paṭiññāya abbhaññīmsu? sabbeva na abbhaññīmsu? udāhu ekacce abbhaññīmsu? udāhu⁶¹⁵ ekacce na abbhaññīmsu?’ ti dhammaṃ te subhadda desissāmi,⁶¹⁶ taṃ suṇāhi sādhukaṃ manasikarohi bhāsissāmī.” ti [714]

“evaṃ bhante,” ti kho subhaddo paribbājako bhagavato paccassosi, bhagavā etad-avoca: [715]

“yasmim kho subhadda dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati samaṇo pi tattha⁶¹⁷ na upalabbhati, dutiyo pi tattha samaṇo na upalabbhati, tatiyo pi tattha samaṇo⁶¹⁸ na upalabbhati, catuttho pi tattha samaṇo na upalabbhati. [716]

yasmim-ca kho subhadda dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati samaṇo pi tattha upalabbhati, dutiyo pi tattha samaṇo upalabbhati, tatiyo pi tattha samaṇo upalabbhati, catuttho pi tattha samaṇo upalabbhati. [717]

imasmim kho subhadda dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, idheva subhadda samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo. [718]

⁶¹¹ Thai: *Sabbe pana*.

⁶¹² PTS omits *Udāhu* here and in the next line; whole line omitted in Thai by mistake, but included in the repetition below.

⁶¹³ BJT: *ekacce nābbhaññīmsū ti*, sandhi form of text.

⁶¹⁴ BJT: *tiṭṭhatetaṃ*, printing error.

⁶¹⁵ PTS omits this *Udāhu* (but not the one in the line above).

⁶¹⁶ ChS, PTS: *desessāmi*.

⁶¹⁷ BJT omits *tattha*, printing error.

⁶¹⁸ Thai adds *pi* here only.

suññā parappavādā samaṇebhi aññehi⁶¹⁹ ime ca subhadda, bhikkhū
sammā vihareyyuṃ asuñño loko arahantehi assa.⁶²⁰ [719]

--o--|-oo|-o-- Tuṭṭhubha

ekūnatimso⁶²¹ vayasā subhadda,

--o--|-oo|-o--

yaṃ pabbajim̐ kim̐kusalānu-esī,⁶²²

--o--|-oo|-o--

vassāni paññāsasamādhikāni

o--o--|-oo|-o--

yato ahaṃ pabbajito subhadda.

--o--|-oo|-o--

ñāyassa dhammassa padesavattī⁶²³

o--o--|-oo|-o--

ito bahiddhā samaṇo pi natthi, [720]

dutiyo pi samaṇo natthi, tatiyo pi samaṇo natthi, catuttho pi samaṇo
natthi. suññā parappavādā samaṇebhi aññehi⁶²⁴ ime ca subhadda,
bhikkhū sammā vihareyyuṃ asuñño loko arahantehi assā.” ti⁶²⁵ [721]
evaṃ vutte subhaddo paribbājako bhagavantaṃ etad-avoca: [722]

“abhikkantaṃ bhante! abhikkantaṃ bhante! seyyathā pi bhante
nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā

⁶¹⁹ PTS: *samaṇehi aññe*, which lacks concinnity.

⁶²⁰ BJT, ChS, Thai add *ti*, but as the speaker hasn't finished it is not wanted here.

⁶²¹ BJT, Thai: *Ekūnatimsa-*.

⁶²² This strange compound = *kim̐ kusalaṃ anu-esī* (= *anvesī*).

⁶²³ ChS, PTS: *padesavattī*.

⁶²⁴ BJT: *aññe*; PTS: *samaṇehi aññe*.

⁶²⁵ BJT lays out these lines from *dutiyo pi samaṇo*... as though they were in verse, but there is no discernible metre here.

maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya,
cakkhumanto rūpāni dakkhinti,⁶²⁶ evam-evam⁶²⁷ bhagavatā
anekapariyāyena dhammo pakāsito. [723]

esāhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi, dhammañ-ca
bhikkhusaṅghañ-ca. labheyyāhaṃ⁶²⁸ bhante bhagavato santike
pabbajjaṃ labheyyaṃ upasampadan.”-ti [724]

“yo kho subhadda aññatitthiyapubbo imasmiṃ dhammavinaye
ākaṅkhati pabbajjaṃ ākaṅkhati upasampadaṃ so cattāro māse
parivasati, catunnaṃ māsānaṃ accayena, āraddhacittā bhikkhū
pabbājenti upasampādentī bhikkhubhāvāya. api ca-m-ettha
puggalavemattatā viditā.” ti [725]

“sace bhante aññatitthiyapubbā imasmiṃ dhammavinaye,
ākaṅkhantā pabbajjaṃ ākaṅkhantā upasampadaṃ cattāro māse
parivasanti, catunnaṃ māsānaṃ accayena, āraddhacittā bhikkhū
pabbājenti upasampādentī bhikkhubhāvāya, ahaṃ cattāri vassāni
parivasissāmi, catunnaṃ vassānaṃ accayena, āraddhacittā bhikkhū
pabbājentu upasampādentu bhikkhubhāvāya.” ti [726]

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: [727]

“tena h' ānanda subhaddaṃ pabbājehī.” ti⁶²⁹ [728]

“evam bhante,” ti kho āyasmā ānando bhagavato paccassosi. [729]

atha kho subhaddo paribbājako āyasmantaṃ ānandaṃ etad-avoca:
[730]

⁶²⁶ Thai: *dakkhanti*; BJT, ChS, PTS add *ti*.

⁶²⁷ BJT, Thai: *evam-eva*.

⁶²⁸ Thai: *Labheyyāmaham*.

⁶²⁹ Thai: *paribbājakam pabbājethā ti*; give the going forth to the wanderer
(*Subhadda*).

“lābhā te⁶³⁰ āvuso ānanda suladdhaṃ te āvuso ānanda, ye ettha
sattthārā⁶³¹ sammukhā antevāsikābhisekena⁶³² abhisittā.” ti [731]

alattha kho subhaddo paribbājako bhagavato santike pabbajjaṃ,
alattha upasampadaṃ. acirūpasampanno kho pan' āyasmā subhaddo,
eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto, na cirasseva
yassattthāya kulaputtā sammad-eva agārasmā anagāriyaṃ pabbajanti,
tad-anuttaraṃ brahmacariyapariyosānaṃ, diṭṭhe va dhamme sayāṃ
abhiññā sacchikatvā upasampajja vihāsi. [732]

khīṇā jāti
vusitaṃ brahmacariyaṃ
kataṃ karaṇīyaṃ
nāparaṃ itthattāyā ti abbhaññāsi. [733]

aññataro kho pan' āyasmā⁶³³ subhaddo arahataṃ ahoṣi. so⁶³⁴
bhagavato pacchimo sakkhisāvako ahoṣi ti. [734]

***Pañcamabhāṇavāraṃ.*⁶³⁵**

⁶³⁰ BJT, PTS: *vo*, and in the second half of the sentence, it seems the
singular is needed here though.

⁶³¹ BJT, ChS: *Satthu*, dative; text is instrumental.

⁶³² BJT: *antevāsābhisekena*.

⁶³³ Thai: *pana Āyasmā*; same words parsed.

⁶³⁴ BJT: *So ca*.

⁶³⁵ BJT, ChS: *Pañcamo Bhāṇavāro*; Thai: *Pañcamabhāṇavāraṃ samattaṃ*;
PTS: *Hiraññavatiya-Bhāṇavāraṃ Niṭṭhitāṃ Pañcamāṃ*.

[Chaṭṭhabhāṇavāram]

[40: Tathāgatassa Pacchimā Anusāsanā]

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: [735]

“siyā kho pan' ānanda tumhākaṃ evam-assa: ‘atītasatthukaṃ pāvacaṇaṃ natthi no satthā.’ ti na kho panetaṃ ānanda evaṃ daṭṭhabbaṃ, yo vo⁶³⁶ ānanda mayā dhammo ca vinayo ca desito paññatto so vo mamaccayena satthā.⁶³⁷ [736]

yathā kho pan' ānanda etarahi bhikkhū aññaṃaññaṃ āvusovādena samudācaranti: na kho⁶³⁸ mamaccayena evaṃ samudācaritabbaṃ. theratarena ānanda bhikkhunā navakatara bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo. [737]

navakatarena bhikkhunā therataro bhikkhu bhante ti vā āyasmā ti vā samudācaritabbo. ākaṅkhamāno ānanda saṅgho mamaccayena, khuddānukhuddakāni sikkhāpadāni samūhanatu.⁶³⁹ [738]

channassa ānanda bhikkhuno mamaccayena brahmadaṇḍo dātabbo.” ti⁶⁴⁰ [739]

“katamo pana bhante brahmadaṇḍo?” ti [740]

“channo ānanda bhikkhu yaṃ iccheyya taṃ vadeyya so bhikkhūhi neva vattabbo na ovaditabbo na anusāsitabbo.” ti [741]

atha kho⁶⁴¹ bhagavā bhikkhū āmantesi: [742]

⁶³⁶ BJT: *kho*.

⁶³⁷ BJT adds *ti*, but the quotation is not finished.

⁶³⁸ Thai: *te*; PTS: *vo*.

⁶³⁹ PTS: *samūhantu*.

⁶⁴⁰ PTS: *kātabbo ti*.

⁶⁴¹ PTS omits *kho*.

“siyā kho pana bhikkhave ekabhikkhussa pi⁶⁴² kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā. pucchatha bhikkhave mā pacchā vippaṭisārino ahuvattha: ‘sammukhībhūto no satthā ahoṣi na mayaṃ sikkhimhā⁶⁴³ bhagavantaṃ sammukhā paṭipucchitun.’”-ti [743]

evaṃ vutte te bhikkhū tuṅhī ahesuṃ. [744]

dutiyam-pi kho bhagavā bhikkhū āmantesi: [745]

“siyā kho pana bhikkhave ekabhikkhussa pi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā. pucchatha bhikkhave mā pacchā vippaṭisārino ahuvattha: ‘sammukhībhūto no satthā ahoṣi na mayaṃ sikkhimhā bhagavantaṃ sammukhā paṭipucchitun.’”-ti [746]

dutiyam-pi kho te bhikkhū tuṅhī ahesuṃ. [747]

tatiyam-pi kho bhagavā bhikkhū āmantesi: [748]

“siyā kho pana bhikkhave ekabhikkhussa pi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā. pucchatha bhikkhave mā pacchā vippaṭisārino ahuvattha: ‘sammukhībhūto no satthā ahoṣi na mayaṃ sikkhimhā bhagavantaṃ sammukhā paṭipucchitun.’”-ti [749]

tatiyam-pi kho te bhikkhū tuṅhī ahesuṃ. [750]

atha kho bhagavā bhikkhū āmantesi: [751]

“siyā kho pana bhikkhave satthu gāravena pi⁶⁴⁴ na puccheyyātha, sahāyako pi bhikkhave sahāyakassa ārocetū.” ti [752]

⁶⁴² BJT, ChS: *ekabhikkhussāpi*.

⁶⁴³ BJT, PTS: *sikkhimha*, here and below.

⁶⁴⁴ BJT: *gāravenāpi*.

evaṃ vutte te bhikkhū tuṅhī ahesuṃ. atha kho āyasmā ānando bhagavantam etad-avoca: [753]

“acchariyaṃ bhante abbhutaṃ bhante, evaṃ pasanno ahaṃ bhante imasmiṃ bhikkhusaṅge natthi⁶⁴⁵ ekabhikkhussa pi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅge vā magge vā paṭipadāya vā.” ti [754]

“pasādā kho tvaṃ ānanda vadesi, ñāṇam-eva hettha ānanda tathāgatassa natthi imasmiṃ bhikkhusaṅge⁶⁴⁶ ekabhikkhussa pi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅge vā magge vā paṭipadāya vā. imesaṃ hi ānanda pañcannaṃ bhikkhusatānaṃ, yo pacchimako bhikkhu so sotāpanno avinipātadhammo, niyato sambodhiparāyano.”⁶⁴⁷ ti [755]

atha kho bhagavā bhikkhū āmantesi: [756]

“handa dāni bhikkhave āmantayāmi vo vayadhammā saṅkhārā, appamādena sampādetthā.” ti [757]

ayaṃ tathāgatassa pacchimā vācā. [758]

[41: Parinibbānaṃ]

atha kho bhagavā paṭhamajjhānaṃ⁶⁴⁸ samāpajji, paṭhamajjhānā vuṭṭhahitvā, dutiyajjhānaṃ samāpajji, dutiyajjhānā vuṭṭhahitvā, tatiyajjhānaṃ samāpajji, tatiyajjhānā vuṭṭhahitvā, catutthajjhānaṃ samāpajji, catutthajjhānā vuṭṭhahitvā, ākāsaṇācāyatanam samāpajji, ākāsaṇācāyatanasamāpattiyā vuṭṭhahitvā, viññāṇaṇcāyatanam samāpajji, viññāṇaṇcāyatanasamāpattiyā vuṭṭhahitvā,

⁶⁴⁵ Thai adds *imasmiṃ Bhikkhusaṅge*.

⁶⁴⁶ PTS adds *n'atthi* here, which is not needed.

⁶⁴⁷ BJT, ChS: *-parāyaṇo*.

⁶⁴⁸ BJT, ChS: *paṭhamam jhānaṃ*, similarly *dutiyam jhānaṃ...tatiyam jhānaṃ...catuttham jhānaṃ* below. Text reading is compound form chosen for consistency.

ākiñcaññāyatanam⁶⁴⁹ samāpajji, ākiñcaññāyatanasamāpattiyā
vuṭṭhahitvā, nevasaññānāsaññātayanam samāpajji,
nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā,
saññāvedayitanirodham samāpajji. [759]

atha kho āyasmā ānando āyasmantaṃ anuruddham etad-avoca: [760]

“parinibbuto bhante anuruddha bhagavā?” ti [761]

“nāvuso⁶⁵⁰ ānanda bhagavā parinibbuto saññāvedayitanirodham
samāpanno.” ti [762]

atha kho bhagavā saññāvedayitanirodhasamāpattiyā vuṭṭhahitvā,
nevasaññānāsaññāyatanam samāpajji,
nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā, ākiñcaññāyatanam
samāpajji, ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā,
viññāṇañcāyatanam samāpajji, viññāṇañcāyatanasamāpattiyā
vuṭṭhahitvā, ākāsānañcāyatanam samāpajji,
ākāsānañcāyatanasamāpattiyā vuṭṭhahitvā, catutthajjhānam
samāpajji, catutthajjhānā⁶⁵¹ vuṭṭhahitvā, tatiyajjhānam samāpajji,
tatiyajjhānā vuṭṭhahitvā, dutiyajjhānam samāpajji, dutiyajjhānā
vuṭṭhahitvā, paṭhamajjhānam samāpajji, paṭhamajjhānā vuṭṭhahitvā,
dutiyañcāyatanam samāpajji, dutiyajjhānā vuṭṭhahitvā, tatiyajjhānam
samāpajji, tatiyajjhānā vuṭṭhahitvā, catutthajjhānam samāpajji,
catutthajjhānā vuṭṭhahitvā,⁶⁵² samanantarā bhagavā parinibbāyi.
[763]

⁶⁴⁹ BJT: *ākiñcaññāyatanam*, printing error.

⁶⁵⁰ BJT, PTS: *Na āvuso*; parsed form of the text.

⁶⁵¹ Thai: *catutthā jhānā*, similarly *tatiyā... dutiyā... paṭhamā jhānā* below;
and then *paṭhamā...dutiya...tatiyā...catutthā jhānā*.

⁶⁵² BJT adds *taṃ*.

parinibbute bhagavati saha parinibbānā mahābhūmicālo ahosi,
bhimsanako lomahaṃso⁶⁵³ devadundubhiyo ca phalimsu. [764]

parinibbute bhagavati saha parinibbānā brahmā sahampati imaṃ
gāthaṃ abhāsi: [765]

---|---||---|---

“sabbe va nikkhipissanti bhūtā loke samussayaṃ,

---|---||---|---

yathā⁶⁵⁴ etādiso satthā loke appaṭipuggalo,

---|---||---|---

tathāgato balappatto sambuddho parinibbuto.” ti [766]

parinibbute bhagavati saha parinibbānā sakko devānamindo imaṃ
gāthaṃ abhāsi: [767]

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“aniccā vata saṅkhārā uppādavayadhammino

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appajjivā nirujjhanti tesaṃ vūpasamo sukho.” ti [768]

parinibbute bhagavati saha parinibbānā āyasmā anuruddho imaṃ
gāthāyo⁶⁵⁵ abhāsi: [769]

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“nāhu assāsapassāso ṭhitacittassa tādino,

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anejo santim-ārabbha yaṃ kālam-akarī muni. [770]

⁶⁵³ ChS: *salomahaṃso*.

⁶⁵⁴ ChS, Thai: *Yattha*; *where, wherever*, which does not have a good meaning.

⁶⁵⁵ Thai: *gāthā*, but we need a plural.

U---|U---||-U---|U-U-

asallīnena cittena vedanaṃ ajjhavāsayaṃ,

---|U---||-U---|U-U-

pajjotasseva nibbānaṃ vimokkho⁶⁵⁶ cetaso ahū.” ti [771]

parinibbute bhagavati saha parinibbānā āyasmā ānando imaṃ
gāthaṃ abhāsi: [772]

U-U-|-UU-||U-U-|U-U- bhavipulā

“tad-āsi yaṃ bhimsanakaṃ tad-āsi lomahaṃsanam,

---U|U---||---U|U-U-

sabbākārarūpete sambuddhe parinibbute.” ti [773]

parinibbute bhagavati ye tattha⁶⁵⁷ bhikkhū avītarāgā appekacce bāhā
paggayha kandanti, chinnapātaṃ⁶⁵⁸ papatanti āvaṭṭanti vivaṭṭanti:
‘atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto,
atikhippaṃ cakkhumā loke antarahito!’ ti⁶⁵⁹ ye pana te bhikkhū
vītarāgā te satā sampajānā adhivāsenti: [774]

“aniccā saṅkhārā⁶⁶⁰ taṃ kutettha labbhā?” ti [775]

atha kho āyasmā anuruddho bhikkhū āmantesi: [776]

“alam āvuso mā socittha mā paridevittha, na nu etaṃ āvuso
bhagavatā paṭikacceva akkhātaṃ: ‘sabbeheva piyehi manāpehi
nānābhāvo vinābhāvo aññathābhāvo.’ taṃ kutettha āvuso labbhā
yaṃ taṃ, jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ? ‘taṃ vata mā
palujjī’ ti netam ṭhānaṃ vijjati. devatā āvuso ujjhāyanti.” ti [777]

⁶⁵⁶ PTS: *vimokho*.

⁶⁵⁷ BJT: *ye te tattha*; Thai: *tettha*? PTS: *tattha ye te*.

⁶⁵⁸ PTS: *chinnapapātaṃ*, and below.

⁶⁵⁹ BJT: *antarahitan-ti*, here *antarahito ti* below; PTS:

Cakkhum...antarahitan!'-ti, here and below.

⁶⁶⁰ Thai: *vata saṅkhārā*.

“kathambhūtā pana bhante āyasmā⁶⁶¹ anuruddho devatā manasikarotī?”⁶⁶² ti [778]

“santāvuso ānanda devatā ākāse paṭhavīsaññiniyo⁶⁶³ kese pakiriya kandanti bāhā paggayha kandanti chinnapātaṃ papatanti āvaṭṭanti vivaṭṭanti ‘atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhumā loke antarahito!’ ti [779]

santāvuso ānanda devatā paṭhaviyā paṭhavīsaññiniyo kese pakiriya kandanti bāhā paggayha kandanti chinnapātaṃ papatanti āvaṭṭanti vivaṭṭanti ‘atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhumā loke antarahito!’ ti [780]

yā pana tā⁶⁶⁴ devatā vītarāgā tā satā sampajānā adhvāsenti: ‘aniccā saṅkhārā taṃ kutettha labbhā?’.” ti [781]

[42: Sarīrapaṭipajjanaṃ]

atha kho āyasmā ca anuruddho āyasmā ca ānando taṃ rattāvasesaṃ dhammiyā kathāya vītināmesuṃ. atha kho āyasmā anuruddho āyasmantaṃ ānandaṃ āmantesi: [782]

“gacchāvuso⁶⁶⁵ ānanda kusiṇāraṃ⁶⁶⁶ pavisitvā, kosiṇārakānaṃ mallānaṃ ārocehi: ‘parinibbuto vāseṭṭhā bhagavā yassa dāni kālaṃ maññathā’.” ti [783]

“evaṃ bhante,” ti kho āyasmā ānando⁶⁶⁷ āyasmato anuruddhassa paṭissutvā, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya,

⁶⁶¹ BJT, Thai omit *āyasmā*.

⁶⁶² Thai: *Bhante Anuruddha Devatā manasikarotī*.

⁶⁶³ PTS: *Paṭhavi-*.

⁶⁶⁴ BJT, PTS omit *tā*.

⁶⁶⁵ Thai: *Gaccha āvuso*, parsed form of text reading.

⁶⁶⁶ BJT repeats *Kusiṇāraṃ* twice, printing error.

⁶⁶⁷ PTS: *Ānanda*. printing error.

attadutiyo kusiṇāraṃ pāvīsi. tena kho pana samayena kosiṇārakā
mallā santhāgāre sannipatitā honti teneva⁶⁶⁸ karaṇīyena. [784]

atha kho āyasmā ānando yena kosiṇārakānaṃ mallānaṃ
santhāgāraṃ tenupasaṅkami, upasaṅkamtivā kosiṇārakānaṃ
mallānaṃ ārocesi: [785]

“parinibbuto vāseṭṭhā⁶⁶⁹ bhagavā yassa dāni kālaṃ maññathā.” ti
[786]

idam-āyasmato ānandassa vacanaṃ⁶⁷⁰ sutvā, mallā ca mallaputtā ca
mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā
cetodukkkhasamappitā. appekacce kese pakiriya kandanti, bāhā
paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti vivaṭṭanti
“atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto,
atikhippaṃ cakkhumā loke antarahito!” ti⁶⁷¹ [787]

atha kho kosiṇārakā mallā purise āṇāpesuṃ: [788]

“tena hi bhaṇe kusiṇārāyaṃ gandhamālaṅ-ca, sabbaṅ-ca tāḷāvacaraṃ
sannipātethā.” ti [789]

atha kho kosiṇārakā mallā gandhamālaṅ-ca sabbaṅ-ca tāḷāvacaraṃ,
pañca ca⁶⁷² dussayugasatāni ādāya, yena upavattanaṃ mallānaṃ
sālavanaṃ, yena bhagavato sarīraṃ tenupasaṅkamimsu,
upasaṅkamtivā bhagavato sarīraṃ, naccehi gītehi vāditehi mālehi
gandhehi, sakkarontā garukarontā mānentā pūjentā, celavitānāni

⁶⁶⁸ Thai: *kena*.

⁶⁶⁹ BJT: *Vāsiṭṭhā*, here and below, *Vāseṭṭhā* above.

⁶⁷⁰ Thai, PTS omit *vacanaṃ*.

⁶⁷¹ BJT: *antarahitan-ti*.

⁶⁷² Thai omits *ca*.

karontā maṇḍalamāle⁶⁷³ paṭiyādentā, evaṃ taṃ divasaṃ⁶⁷⁴
vītināmesuṃ. atha kho kosinārakānaṃ mallānaṃ etad-ahosi: [790]

“ativikālo kho ajja bhagavato sarīraṃ jhāpetuṃ, svedāni mayāṃ
bhagavato sarīraṃ jhāpessāmā.” ti [791]

atha kho kosinārakā mallā bhagavato sarīraṃ naccehi gītehi
vāditehi mālehi gandhehi, sakkarontā garukarontā mānentā pūjentā,
celavitānāni karontā maṇḍalamāle paṭiyādentā, dutiyam-pi divasaṃ
vītināmesuṃ, tatiyam-pi divasaṃ vītināmesuṃ, catuttham-pi
divasaṃ vītināmesuṃ,⁶⁷⁵ pañcamam-pi divasaṃ vītināmesuṃ,
chaṭṭham-pi divasaṃ vītināmesuṃ. atha kho sattamam-pi⁶⁷⁶ divasaṃ
kosinārakānaṃ mallānaṃ etad-ahosi: [792]

“mayāṃ bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi
sakkarontā garukarontā mānentā pūjentā, dakkhiṇena dakkhiṇaṃ
nagarassa haritvā, bāhirena bāhiraṃ dakkhiṇato nagarassa
bhagavato sarīraṃ jhāpessāmā.” ti [793]

tena kho pana samayena aṭṭha mallapāmokkhā,⁶⁷⁷ sīsaṃ nahātā⁶⁷⁸
ahatāni vatthāni nivatthā: [794]

“mayāṃ bhagavato sarīraṃ uccāressāmā,” ti na sakkonti uccāretuṃ.
[795]

atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etad-avocuṃ:
[796]

⁶⁷³ Thai, PTS: *maṇḍalamālāni*, here and below, but it appears *māla* is a masculine noun, not a neuter.

⁶⁷⁴ BJT, ChS: *ekadivasaṃ*.

⁶⁷⁵ BJT: *vītināmesu*, printing error.

⁶⁷⁶ BJT, PTS omit *pi*.

⁶⁷⁷ Thai: *Mallā pāmokkhā*, here and below, parsed form of text reading.

⁶⁷⁸ Thai: *sīsanhātā*; ChS: *sīsaṃnhātā*, compound forms of text reading.

“ko nu kho bhante anuruddha hetu ko paccayo yenime⁶⁷⁹ aṭṭha mallapāmokkhā sīsāṃ nahātā ahatāni vatthāni nivatthā: ‘mayāṃ bhagavato sarīraṃ uccāressāmā,’ ti na sakkonti uccāretun?’-ti [797]

“aññathā kho vāseṭṭhā tumhākaṃ adhippāyo aññathā devatānaṃ adhippāyo.” ti [798]

“kathaṃ pana bhante devatānaṃ adhippāyo.” ti [799]

“tumhākaṃ kho vāseṭṭhā adhippāyo: ‘mayāṃ bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi, sakkarontā garukarontā mānentā pūjentā, dakkhiṇena dakkhiṇaṃ nagarassa haritvā, bāhīrena bāhiraṃ dakkhiṇato nagarassa bhagavato sarīraṃ jhāpessāmā.’ ti [800]

devatānaṃ kho vāseṭṭhā adhippāyo: ‘mayāṃ bhagavato sarīraṃ dibbehi naccehi gītehi vāditehi mālehi⁶⁸⁰ gandhehi, sakkarontā garukarontā mānentā pūjentā, uttarena uttaraṃ nagarassa haritvā, uttarena dvārena nagaraṃ pavesetvā,⁶⁸¹ majjhena majjhaṃ nagarassa haritvā, puratthimena dvārena nikkhamitvā, puratthimato nagarassa makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ, ettha bhagavato sarīraṃ jhāpessāmā.’ ti [801]

“yathā bhante devatānaṃ adhippāyo tathā hotū.” ti [802]

tena kho pana samayena kusinārā⁶⁸² yāva sandhisamalasaṅkaṭṭirā,⁶⁸³ jaṇṇumattena⁶⁸⁴ odhinā mandāravapupphehi santhatā⁶⁸⁵ hoti. [803]

⁶⁷⁹ PTS: *yena* ‘me, also below.

⁶⁸⁰ ChS omits *mālehi*, by mistake.

⁶⁸¹ Thai: *pavisitvā*, alternate form of the absolutive.

⁶⁸² Thai: *Kosinārā*.

⁶⁸³ Thai: *sandhisamalasaṅkaṭṭirā*.

⁶⁸⁴ Thai, PTS: *jannumattena*; PED favours the retroflex *jaṇṇu-*.

⁶⁸⁵ BJT: *sathatā*, printing error; Thai: *saṅṅhitā*.

atha kho devatā⁶⁸⁶ ca kosinārakā ca mallā bhagavato sarīraṃ dibbehi ca mānusakehi ca naccehi gītehi vāditehi mālehi gandhehi sakkaronṭā garukaronṭā mānentā pūjentā, uttarena uttaraṃ nagarassa haritvā, uttarena dvārena nagaraṃ pavesetvā, majjhena majjhaṃ nagarassa haritvā, puratthimena dvārena nikkhamitvā, puratthimato nagarassa makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ ettha⁶⁸⁷ bhagavato sarīraṃ nikkhipiṃsu. atha kho kosinārakā mallā āyasmantaṃ ānandaṃ etad-avocum: [804]

“kathaṃ mayam bhante ānanda tathāgatassa sarīre paṭipajjāmā.” ti [805]

“yathā kho vāseṭṭhā rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabban.”-ti [806]

“kathaṃ pana bhante ānanda rañño cakkavattissa sarīre paṭipajjantī.” ti [807]

“rañño vāseṭṭhā cakkavattissa sarīraṃ ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti, etena upāyena pañcahi yugasatehi rañño cakkavattissa sarīraṃ veṭhetvā āyasāya teladoṇiyā pakkhipitvā, aññissā āyasāya doṇiyā paṭikkujjitvā, sabbagandhānaṃ citakaṃ karitvā, rañño cakkavattissa sarīraṃ jhāpentī, cātummahāpathe rañño cakkavattissa thūpaṃ karonti. evaṃ kho vāseṭṭhā rañño cakkavattissa sarīre paṭipajjanti. [808]

yathā kho vāseṭṭhā rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabbaṃ, cātummahāpathe tathāgatassa thūpo kātabbo.⁶⁸⁸ tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā

⁶⁸⁶ Thai: *Devā*.

⁶⁸⁷ BJT: *tattha*; ChS: *ettha ca*.

⁶⁸⁸ ChS: *kāretabbo*, causative form of the verb, but both carry the same meaning here.

āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāyā.” ti [809]

atha kho kosinārakā mallā purise āṇāpesuṃ: [810]

“tena hi bhaṇe mallānaṃ vihatam kappāsam⁶⁸⁹ sannipāthethā.” ti atha kho kosinārakā mallā bhagavato sarīraṃ ahatena vatthena veṭhesuṃ, ahatena vatthena⁶⁹⁰ veṭhetvā vihatena kappāsenā veṭhesuṃ, vihatena kappāsenā veṭhetvā ahatena vatthena veṭhesuṃ etena upāyena pañcahi yugasatehi bhagavato sarīraṃ veṭhetvā, āyasāya teladoṇiyā pakkhipitvā, aññissā āyasāya doṇiyā paṭikkujjitvā, sabbagandhānaṃ citakaṃ karitvā, bhagavato sarīraṃ citakaṃ āropesuṃ. [811]

[43: Mahākassapakathā]

tena kho pana samayena āyasmā mahākassapo pāvāya kusināraṃ addhānamaggapaṭipanno⁶⁹¹ hoti, mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatahi. [812]

atha kho āyasmā mahākassapo maggā okkamma aññatarasmim⁶⁹² rukkhamūle nisīdi. tena kho pana samayena aññataro ājīvako kusinārāya⁶⁹³ mandāravapupphaṃ gahetvā, pāvam addhānamaggapaṭipanno hoti. addasā kho āyasmā mahākassapo taṃ⁶⁹⁴ ājīvakaṃ dūrato va āgacchantam, disvā taṃ ājīvakaṃ etad-avoca: [813]

“apāvuso amhākaṃ satthāraṃ jānāsī?” ti [814]

⁶⁸⁹ Thai: *vihatakappāsam*, compound form of text reading.

⁶⁹⁰ ChS omits *veṭhesuṃ ahatena vatthena*.

⁶⁹¹ BJT: *-ppaṭipanno*, here.

⁶⁹² Thai: *aññataramhi*, alternate form of the locative.

⁶⁹³ Thai: *Kusinārāyam*, alternate form of the locative.

⁶⁹⁴ PTS omits *taṃ*.

“āma āvuso⁶⁹⁵ jānāmi. aḷḷa sattāhapariniḃbuto⁶⁹⁶ samaṇo gotamo, tato me idaṃ maṇḍāravapupphaṃ gaḥitaṃ.”-ti [815]

tattha ye te bhikkhū avītarāgā appekacce bāhā paḡgayha kaṇḍanti, chinnapātaṃ papatanti āvaṭṭanti vivaṭṭanti: ‘atikhippaṃ bhagaṃā pariniḃbuto, atikhippaṃ sugato pariniḃbuto, atikhippaṃ cakkhumā loke antaraḥito!’ ti ye paṇa te bhikkhū vītarāgā te satā saṃpaḷāṇā adhiṃāseṇti: “aniccā saṅkhārā taṃ kuṭettha labbhā?” ti [816]

teṇa kho paṇa saṃayena subhaddo nāma vuḍḍhapabbajito⁶⁹⁷ taṣṣaṃ paṇisāyaṃ nisiṇṇo hoti. aṭha kho subhaddo vuḍḍhapabbajito te bhikkhū etad-avoca: [817]

“alaṃ āvuso mā socittha mā paṇidevittha, suṃuttā maṃāṃ teṇa maḥāsamaṇeṇa upaddutā ca hoṃa: ‘idaṃ vo kappati, idaṃ vo na kappatī.’ ti⁶⁹⁸ idāṇi paṇa maṃāṃ yaṃ icchissāma taṃ kaṇissāma, yaṃ na icchissāma taṃ na⁶⁹⁹ kaṇissāmā.” ti aṭha kho āyasmā⁷⁰⁰ maḥākassapo bhikkhū āmaṇṇesi: [818]

“alaṃ, āvuso, mā socittha, mā paṇidevittha, na nu etaṃ āvuso bhagaṃatā paṭikacceṃa akkhātaṃ: ‘saḃbeḥeva piyehi maṇāpehi nānābhāvo viṇābhāvo aññathābhāvo.’ taṃ kuṭettha āvuso labbhā yaṃ taṃ, jātaṃ bhūtaṃ saṅkhataṃ paḷokadhammaṃ? ‘taṃ vata⁷⁰¹ mā paḷujjī’ ti neṭaṃ ṭhāṇaṃ vijjatī.” ti [819]

⁶⁹⁵ ChS, Thai: *Āmāvuso*, compound form of text reading.

⁶⁹⁶ Thai: *sattāhaṃ pariniḃbuto*, parsed form of text reading.

⁶⁹⁷ ChS: *vuddha-*; PTS: *buddha-*, throughout.

⁶⁹⁸ Thai: *Idaṃ te kappati, idaṃ te na kappatī ti*; taking the singular form *te*; *vo* in the text is plural.

⁶⁹⁹ BJT, ChS: *na taṃ*.

⁷⁰⁰ Thai omits *āyasmā*.

⁷⁰¹ BJT, ChS: *Taṃ Tathāgatassāpi sarīraṃ*; which would mean: (*It is not possible (to say) this*): ‘The Realised One’s body should not dissolve’.

tena kho pana samayena cattāro mallapāmokkhā, sīsaṃ nahātā⁷⁰²
ahatāni vatthāni nivatthā: [820]

“mayāṃ bhagavato citakaṃ āḷimpessāmā,” ti na sakkonti
āḷimpetuṃ.⁷⁰³ atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ
etad-avocum: [821]

“ko nu kho bhante anuruddha hetu ko paccayo, yenime cattāro
mallapāmokkhā, sīsaṃ nahātā ahatāni vatthāni⁷⁰⁴ nivatthā, ‘mayāṃ
bhagavato citakaṃ āḷimpessāmā,’ ti na sakkonti āḷimpetuṃ?”-ti [822]

“aññathā kho vāseṭṭhā devatānaṃ adhippāyo.” ti [823]

“kathaṃ pana bhante devatānaṃ adhippāyo.” ti [824]

“devatānaṃ kho vāseṭṭhā adhippāyo: ‘ayaṃ āyasmā mahākassapo
pāvāya kusināraṃ addhānamaggapaṭipanno mahatā
bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi, na tāva
bhagavato citako pajjalissati yāvāyasmā mahākassapo bhagavato
pāde sīrasā na vandissatī.” ti⁷⁰⁵ [825]

“yathā bhante devatānaṃ adhippāyo tathā hotū.” ti atha kho āyasmā
mahākassapo yena kusinārā⁷⁰⁶ makuṭabandhanaṃ nāma⁷⁰⁷
mallānaṃ cetiyaṃ, yena bhagavato citako tenupasaṅkami,
upasaṅkamitvā ekaṃsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā,

⁷⁰² BJT: *nhātā*, here.

⁷⁰³ BJT: *āḷimpessāmā...āḷimpetuṃ*, here and below, showing the *l/ī* alternation.

⁷⁰⁴ PTS: *vatthani*, printing error.

⁷⁰⁵ Thai: *pāde sahatthā vandissatī ti*; the omission of the negative is presumably a mistake; it would then mean: (*has [not] worshipped the Fortunate One's feet with his hands.*)

⁷⁰⁶ Thai: *Kusinārāyaṃ*, locative.

⁷⁰⁷ Thai, PTS omit *nāma*.

tikkhattuṃ citakaṃ padakkhiṇaṃ katvā, pādato vivarivā⁷⁰⁸
bhagavato pāde sirasā vandi. [826]

tāni pi kho pañca bhikkhusatāni ekaṃsaṃ cīvaraṃ katvā añjaliṃ
paṇāmetvā, tikkhattuṃ citakaṃ⁷⁰⁹ padakkhiṇaṃ katvā, bhagavato
pāde sirasā vandimsu. vandite⁷¹⁰ pañāyasmata mahākassapena tehi
ca⁷¹¹ pañcahi bhikkhusatehi sayam-eva bhagavato citako pajjali.
[827]

jhāyamānassa kho⁷¹² pana bhagavato sarīrassa, yaṃ ahoṣi chavī ti vā
camman-ti vā maṃsan-ti vā nahārū ti vā lasikā ti vā tassa neva
chārikā paññāyittha na masi sarīrāneva avasissimsu. [828]

seyyathā pi nāma sappissa⁷¹³ vā telassa vā jhāyamānassa neva
chārikā paññāyati na masi, evam-eva bhagavato sarīrassa
jhāyamānassa, yaṃ ahoṣi chavī ti vā camman-ti vā maṃsan-ti vā
nahārū ti vā lasikā ti vā, tassa neva chārikā paññāyittha na masi
sarīrāneva avasissimsu. [829]

tesañ-ca pañcannaṃ dussayugasatānaṃ dve va dussāni na⁷¹⁴
ḍayhimsu yañ-ca sabbabbhantarimaṃ⁷¹⁵ yañ-ca bāhiraṃ. daḍḍhe
kho⁷¹⁶ pana bhagavato sarīre antalikkhā udakadhārā pātubhavitvā,
bhagavato citakaṃ nibbāpesi. [830]

⁷⁰⁸ ChS omits *pādato vivarivā*.

⁷⁰⁹ Thai omits *citakaṃ*, printing error.

⁷¹⁰ BJT: *Vanditesu ca*; ChS: *Vandite ca*.

⁷¹¹ BJT: *hi*.

⁷¹² PTS omits *kho*.

⁷¹³ BJT: *sapissa*.

⁷¹⁴ Thai omits *na*.

⁷¹⁵ Thai: *sabbābbhantarimaṃ*; ChS, PTS: *sabba-abbhantarimaṃ*; the first variant shows an unusual long vowel before the double consonant; the second reading is the parsed form of the reading in the text.

⁷¹⁶ BJT, ChS: *ca kho*.

udakaṃ sālato⁷¹⁷ pi abbhunnamitvā, bhagavato citakaṃ nibbāpesi.
[831]

kosinārakā pi⁷¹⁸ mallā sabbagandhodakena bhagavato citakaṃ
nibbāpesuṃ. [832]

atha kho kosinārakā mallā bhagavato sarīrāni, sattāhaṃ santhāgāre
sattipaṇjaraṃ karitvā,⁷¹⁹ dhanupākāraṃ parikkhipitvā,⁷²⁰ naccehi
gītehi vāditehi mālehi gandhehi sakkarīṃsu garukarīṃsu mānesuṃ
pūjesuṃ. [833]

[44: Sarīravibhāgo]

assosi kho rājā māgadho ajātasattu vedehiputto: [834]

“bhagavā kira kusinārāyaṃ parinibbuto.” ti [835]

atha kho rājā māgadho ajātasattu vedehiputto, kosinārakānaṃ
mallānaṃ dūtaṃ pāhesi: [836]

“bhagavā pi khattiyō aham-pi khattiyō, aham-pi⁷²¹ arahāmi
bhagavato sarīrānaṃ bhāgaṃ, aham-pi bhagavato sarīrānaṃ thūpaṇ-
ca mahaṇ-ca karissāmī.” ti [837]

assosuṃ kho vesālikā⁷²² licchavī: [838]

“bhagavā kira kusinārāyaṃ parinibbuto.” ti atha kho vesālikā
licchavī kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ: bhagavā pi
khattiyō mayam-pi khattiyā, mayam-pi arahāma bhagavato

⁷¹⁷ ChS, PTS: *Udakasālato*, compound form of the text reading.

⁷¹⁸ Thai omits *pi*.

⁷¹⁹ Thai: *katvā*. Nearly everywhere Thai writes out the long form of the absolute in opposition to the other editions, but here takes the short form!

⁷²⁰ BJT, ChS: *parikkhipāpetvā*, causative form of the same verb: *and having the Fortunate One's bodily relics surrounded with bows*.

⁷²¹ Thai omits *pi*.

⁷²² BJT: *Vosālikā*, printing error.

sarīrānaṃ bhāgaṃ, mayam-pi bhagavato sarīrānaṃ thūpañ-ca mahañ-ca karissāmā.” ti [839]

assosum kho kāpilavatthavā⁷²³ sakyā: [840]

“bhagavā kira kusinārāyaṃ parinibbuto.” ti atha kho kāpilavatthavā sakyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum: [841]

“bhagavā amhākaṃ nātiseṭṭho, mayam-pi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayam-pi bhagavato sarīrānaṃ thūpañ-ca mahañ-ca karissāmā” ti. [842]

assosum kho allakappakā bulayo:⁷²⁴ [843]

“bhagavā kira kusinārāyaṃ parinibbuto.” ti atha kho allakappakā bulayo kosinārakānaṃ mallānaṃ dūtaṃ pāhesum: [844]

“bhagavā pi khattiyō mayam-pi khattiyā, mayam-pi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayam-pi bhagavato sarīrānaṃ thūpañ-ca mahañ-ca karissāmā.” ti [845]

assosum kho rāmagāmakā koliyā:⁷²⁵ [846]

“bhagavā kira kusinārāyaṃ parinibbuto.” ti atha kho rāmagāmakā koliyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum: [847]

“bhagavā pi khattiyō mayam-pi khattiyā, mayam-pi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayam-pi bhagavato sarīrānaṃ thūpañ-ca mahañ-ca karissāmā.” ti [848]

assosi kho veṭṭhadīpako⁷²⁶ brāhmaṇo: [849]

⁷²³ ChS: Kapilavatthuvāsī, here and below: (*Then the Sakyas*) living in *Kapilavatthu*.

⁷²⁴ Thai: *Thūlayo*, here and below.

⁷²⁵ ChS, Thai: *Koliyā*.

⁷²⁶ Thai, Chs: *Veṭṭhadīpak-*, here and below.

“bhagavā kira kusiṇārāyaṃ parinibbuto.” ti atha kho veṭhadīpako
brāhmaṇo kosinārakānaṃ mallānaṃ dūtaṃ pāhesi: [850]

“bhagavā pi khattiyō aham-asmi brāhmaṇo,⁷²⁷ aham-pi arahāmi
bhagavato sarīrānaṃ bhāgaṃ, aham-pi bhagavato sarīrānaṃ thūpañ-
ca mahañ-ca karissāmī.” ti [851]

assosum̐ kho pāveyyakā mallā: [852]

“bhagavā kira kusiṇārāyaṃ parinibbuto.” ti atha kho pāveyyakā
mallā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum̐:⁷²⁸ [853]

“bhagavā pi khattiyō mayam-pi khattiyā, mayam-pi arahāma
bhagavato sarīrānaṃ bhāgaṃ, mayam-pi bhagavato sarīrānaṃ
thūpañ-ca mahañ-ca karissāmā.” ti [854]

evaṃ vutte kosinārakā mallā te saṅghe gaṇe etad-avocum̐: [855]

“bhagavā amhākaṃ gāmakkhette parinibbuto, na mayam̐ dassāma
bhagavato sarīrānaṃ bhāgan.”-ti [856]

evaṃ vutte doṇo brāhmaṇo te saṅghe gaṇe etad-avoca: [857]

— — — — —, — — — — — Tuṭṭhubha (throughout)

“suṇantu bhonto mama ekavākyam̐:⁷²⁹

— — — — —, — — — — —

amhāka⁷³⁰ buddho ahu khantivādo

— — — — —, — — — — —

na hi sādhu yaṃ uttamapuggalassa

⁷²⁷ BJT: *Bhagavā tu Khattiyō aham-asmi brāhmaṇo*; Thai: *Bhagavā pi Khattiyō aham-pi brāhmaṇo*; ChS: *aham̐ pismi brāhmaṇo*. The reading here is very uncertain, but the meaning is clear.

⁷²⁸ PTS: *pāhesum̐*, printing error.

⁷²⁹ ChS: *ekavācam̐*.

⁷³⁰ PTS: *Amhākaṃ*, which would give the Vedic opening.

o-o-|-,o-|-o--

sarīrabhāge siyā⁷³¹ sampahāro. [858]

--o-|-,oo|-o--

sabbe va bhonto sahitā samaggā,

--o-|-,o-|-o--

sammodamānā karomaṭṭhabhāge,

--o-|-,oo|-o--

vitthārikā hontu disāsu thūpā

o-o-|,-oo|-o--

bahū janā cakkhumato pasannā.” ti⁷³² [859]

“tena hi brāhmaṇa tvañ-ñeva⁷³³ bhagavato sarīrāni aṭṭhadhā samaṃ suvibhattaṃ vibhajāhī.” ti [860]

“evaṃ bho,”⁷³⁴ ti kho doṇo brāhmaṇo, tesaṃ saṅghānaṃ gaṇānaṃ paṭissutvā,⁷³⁵ bhagavato sarīrāni aṭṭhadhā samaṃ suvibhattaṃ vibhajitvā, te saṅge gaṇe etad-avoca: [861]

“imaṃ me bhonto tumbaṃ⁷³⁶ dadantu,⁷³⁷ aham-pi tumbassa thūpañ-ca mahañ-ca karissāmī.” ti [862]

adaṃsu kho te doṇassa brāhmaṇassa tumbaṃ. assosūṃ kho pipphalivaniyā⁷³⁸ moriyā: [863]

⁷³¹ PTS: *-bhaṅge siya*; Thai: *siya*, the short *-a-* is to avoid the heavy 7th syllable, but it is quite acceptable to the prosody of the texts.

⁷³² PTS: *Bahujjano cakkhumato pasanno ti*; singular forms of the collective noun: the meaning is the same.

⁷³³ Thai: *tvañ-ceva*; PTS: *tvaṃ yeva*.

⁷³⁴ Thai: *Evaṃ bho, evaṃ bho*.

⁷³⁵ Thai: *paṭissuṇitvā*; alternate form of the absolutive.

⁷³⁶ PTS: *khumbaṃ*, and similarly below.

⁷³⁷ Thai: *dentu*, alternate form of the verb.

“bhagavā kira kusiṇārāyaṃ parinibbuto.” ti [864]

atha kho pippalivaniyā moriyā kosiṇārakānaṃ mallānaṃ dūtaṃ
pāhesuṃ: [865]

“bhagavā pi khattiyō mayam-pi khattiyā, mayam-pi arahāma
bhagavato sarīrānaṃ bhāgaṃ, mayam-pi bhagavato sarīrānaṃ
thūpaṇ-ca mahaṇ-ca karissāmā.” ti [866]

“natthi bhagavato sarīrānaṃ bhāgo vibhattāni, bhagavato sarīrāni
ito aṅgāraṃ harathā.” ti [867]

te tato aṅgāraṃ harimsu.⁷³⁹ atha kho rājā māgadho ajātasattu
vedehiputto, rājagahe bhagavato sarīrānaṃ thūpaṇ-ca mahaṇ-ca
akāsi. [868]

vesālikā pi licchavī vesāliyaṃ bhagavato sarīrānaṃ thūpaṇ-ca
mahaṇ-ca akāmsu. [869]

kāpilavatthavā pi sakyā kapilavatthusmiṃ bhagavato sarīrānaṃ
thūpaṇ-ca mahaṇ-ca akāmsu. [870]

allakappakā pi bulayo allakappe bhagavato sarīrānaṃ thūpaṇ-ca
mahaṇ-ca akāmsu. [871]

rāmagāmakā pi koliyā rāmagāme bhagavato sarīrānaṃ thūpaṇ-ca
mahaṇ-ca akāmsu. [872]

veṭṭhadīpako pi brāhmaṇo veṭṭhadīpe bhagavato sarīrānaṃ thūpaṇ-ca
mahaṇ-ca akāsi. [873]

pāveyyakā pi mallā pāvāyaṃ bhagavato sarīrānaṃ thūpaṇ-ca
mahaṇ-ca akāmsu. [874]

kosiṇārakā pi mallā kusiṇārāyaṃ bhagavato sarīrānaṃ thūpaṇ-ca
mahaṇ-ca akāmsu. [875]

⁷³⁸ ChS: *Pippalivaniyā*. here and below.

⁷³⁹ Thai: *āhariṃsu*, emphatic form of the same verb.

doṇo pi brāhmaṇo tumbassa thūpañ-ca mahañ-ca akāsi. [876]

pipphalivaniyā pi moriyā pipphalivane aṅgārānaṃ thūpañ-ca mahañ-
ca akaṃsu. [877]

iti aṭṭha⁷⁴⁰ sarīratthūpā navamo tumbathūpo dasamo aṅgārathūpo,
evam-etaṃ bhūtapubban ti. [878]

-o--,-|--o|--o-- Tuṭṭhubha⁷⁴¹

aṭṭhadoṇaṃ cakkhumato sarīraṃ,⁷⁴²

-o--,-|--o|--o--

sattadoṇaṃ jambudīpe mahenti,

--o-|-,-,oooo|--o-- irregular⁷⁴³

ekañ-ca doṇaṃ purisavaruttamassa

-o--,-|--o|--o--

rāmagāme nāgarājā maheti.⁷⁴⁴ [879]

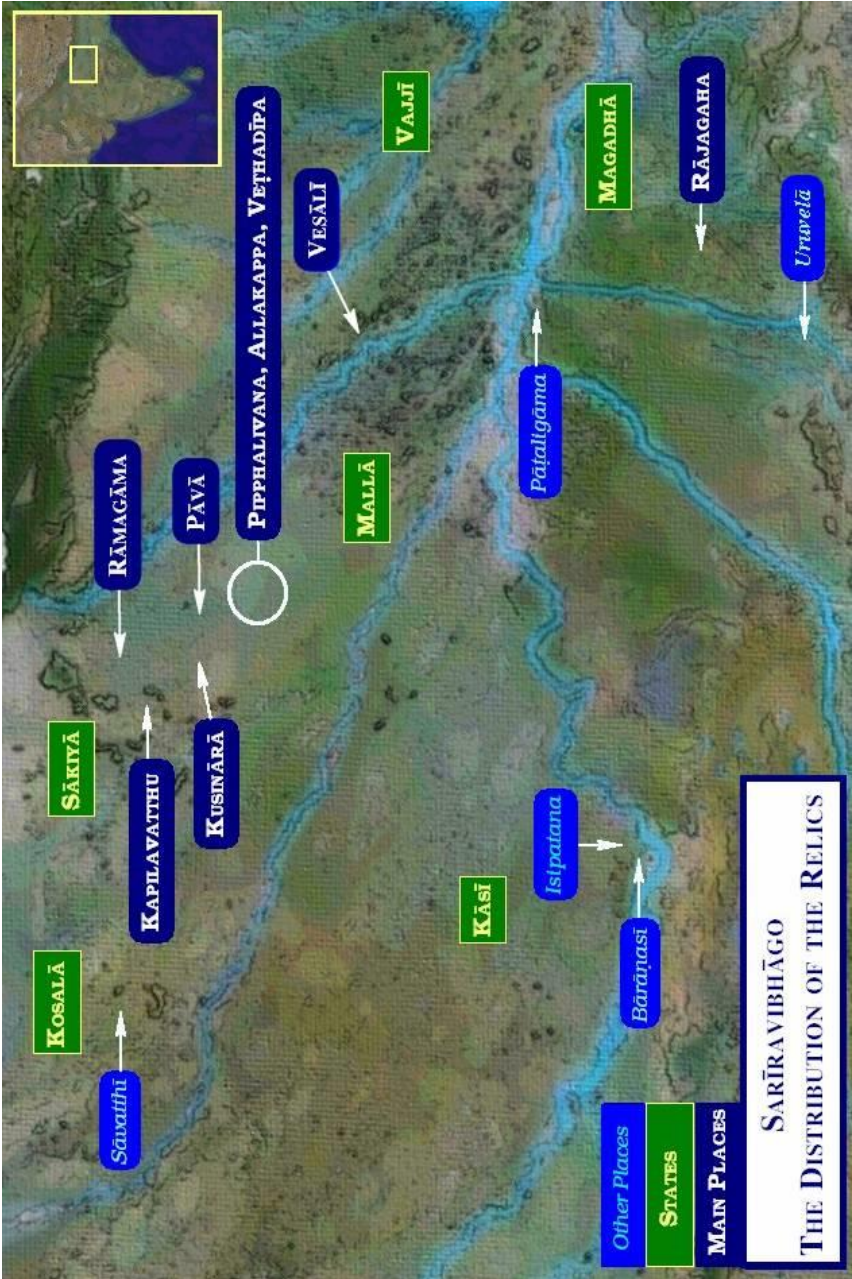
⁷⁴⁰ PTS: *aṭṭh'assa*; *eight (Shrines) for his (bodily relics)*.

⁷⁴¹ The verses, unless otherwise noted are Tuṭṭhubha with some odd variations in the openings.

⁷⁴² BJT: *Aṭṭhadoṇā...sarīrā*, but *-doṇaṃ* below.

⁷⁴³ We could read *posa-* which would give an extended Tuṭṭhubha, pausing at the 5th and restarting from the same syllable.

⁷⁴⁴ BJT, Thai, PTS: *mahenti*, here and below; however we need a singular verb for concinnity.



--o-|-,oo|-o-o- Jagatī
ekā hi dāṭhā tidivehi pūjitā,⁷⁴⁵

--oo,|-oo|-o-o- Jagatī⁷⁴⁶
ekā pana gandhārapure mahīyati,⁷⁴⁷

--o-|-,oo|-o--
kāliṅgarañño vijite punekam,
--oo,|-o-|-o-- irregular opening
ekam puna nāgarājā maheti. [880]

--o-|-o,oo|-o-o- Jagatī
tasseva tejena ayam vasundharā

--o-|-o,oo|-o-o- Jagatī
āyāgaseṭṭhehi mahī alaṅkatā.

--o-|,oo|-o--
evam imam cakkhumato sarīraṁ,

o-o-|,oo|-o--
susakkataṁ sakkatasakkatehi. [881]

⁷⁴⁵ Compare this verse with Buddhavaṁsa 29.6: *Ekā dāṭhā Tidasapure, ekā Nāgapure ahu, ekā Gandhāraṁvisaye, ekā Kaliṅgarājino.*

⁷⁴⁶ We have to take *pana* as resolved here, which then gives the Vedic opening.

⁷⁴⁷ Thai: *mahiyyati*, alternate spelling.

--o-|-oo|-o-o- Jagatī

devindanāgindanarindapūjito,

o-o-|-o,o|-o-o- Jagatī

manussaseṭṭhehi⁷⁴⁸ tatheva pūjito,

--oo,|-oo|-o-- irregular opening

taṃ⁷⁴⁹ vandatha pañjalikā bhavitvā,⁷⁵⁰

--o-,-|oo|-o-o- Jagatī

buddho have kappasatehi dullabho ti.⁷⁵¹ [882]

---o|o-----||-----|o-o-

cattāḷīsasamā dantā kesā lomā ca sabbaso

--o-|o-----||-o-o|o-o-

devā hariṃsu ekekaṃ cakkavāḷaparamparā. ti⁷⁵² [883]

*Mahāparinibbānasuttam Niṭṭhitam Tatiyam.*⁷⁵³

⁷⁴⁸ Thai, ChS: *Manussindaseṭṭhehi*, which would spoil the metre.

⁷⁴⁹ Thai: *Tam tam*.

⁷⁵⁰ ChS: *labhitvā*, which would mean: *after receiving (with your hands)*.

⁷⁵¹ Thai: *Buddhā have kappasatehi dullabhā ti*, plural: *Buddhas are rare even in a hundred aeons*.

⁷⁵² This verse is also found at Bv. 29.7.

⁷⁵³ PTS: *Mahā-Parinibbāna-Suttantam Niṭṭhitam*.

Complete Word Index to Mahāparinibbānasuttam

A Ā I Ī U Ū E O
 KA KHA GA GHA
 CA CHA JA JHA ÑA
 ṬA ṬHA ḌA ḌHA
 TA THA DA DHA NA
 PA PHA BA BHA MA
 YA RA LA VA SA HA

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