

# Udānapāli

(Sri Lankan Buddha Jayanti Tripitaka Edition)

additional material and indexes by  
Ānandajoti Bhikkhu

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## Editor's Preface

The text of Udānapāḷi presented here is substantially a transliteration of the Sinhala version of the text as printed in the Buddha Jayanti Tripitaka Series, Volume XXIV. In preparing this edition the corrigenda (śuddhi patraya) as printed on page xxx-xxxii of that volume have been taken into account. Other corrections, made by the present editor while preparing this edition of the text, have been noted in the appropriate place.

In the original edition there were many cases where BJT was inconsistent in its use of punctuation, layout, and entering of notes. Here an attempt has been made to present a more standardized version of the text in this regard, but as the matter is trivial on the one hand, and extremely numerous on the other, these sort of changes have not been noted.

In this version the repetitions that occur in the text, and that were abbreviated in the printed text by *peyyāla* have been filled in, and are displayed in *gray* coloured text for easy identification.

For this edition the abbreviations in BJT have been interpreted as follows:<sup>1</sup>

Sī = Palm leaf book

Mu = Printed book

Mudditapāḷī = Printed edition of the text

Mudditaṭṭhakathā = Printed edition of the commentary

Aṭṭhakathā = Commentary

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<sup>1</sup> Editor's note: It should be noted that the abbreviations listed in BJT on pg xx are very inadequate. Occasionally it has not been possible to interpret an abbreviation, this is indicated in the notes here by being followed by a double question mark.

Machasa = ChS (i.e. the Burmese Chaṭṭha Saṅgāyana edition)

Syā = Thai (i.e. the Royal Thai edition)

Saṅgītikāarakatherānaṃ gāthayo = Verses recited by the elders at the 1st council

Kesuci potthakesu = In some books

Katthaci = Seen somewhere

Sabbattha = Everywhere else

Iti pi pāṭho = Is another reading

Pā = Reading noted in the commentary

As can be seen a number of the abbreviations are rather vague, no indication is given as to which palm leaf books have been consulted, for instance, or exactly which edition of the commentary (though here we may assume it to be the Simon Hewavitarne Bequest Series edition).

I have put in the metrical markings above the verses, and provided a short commentary on the metre for those who are interested in such matters, and as a guide for editors who may wish to establish a better version of the text later on. The metre and variations are normally noted alongside the verse, but the normal form of the Siloka metre, being so numerous, has to be presumed when no further identification has been provided.

There are two complete word indexes to the text, one giving the BJT page number, and the other the sutta number. An index of the gāthā first lines, and an index to the metres, have also been compiled. This hopefully make reference much easier for those who wish to study the text.

This work has been produced in order to assist in making known the teachings of the Buddha, please remember that many people have contributed their time and energy to this gift of the Dhamma.



Anyone with similar aims who wishes to use the document or its database is welcome to do so, but they should make an acknowledgement to the Sinhala Tipitaka Project.

Ānandajoti Bhikkhu

June 2001

# Introduction to the Udāna

## Texts

BJT: The text of the Udāna presented here is substantially a transliteration of the Sinhala letter version of the text as printed in the Buddha Jayanti Tripitaka Series, Volume XXIV. In preparing this edition the corrigenda (*śuddhi patraya*) as printed on page xxvi of that volume have been taken into account. Other corrections, made by the present editor while preparing this edition of the text, have been noted in the appropriate place.

In the original edition there were many cases where BJT was inconsistent in its use of punctuation and layout. Here an attempt has been made to present a more standardized version of the text in this regard, but as the matter is trivial on the one hand, and extremely numerous on the other, these sort of changes have not been noted.

Italics in the text and translation presented here signify that these lines were repetitions in the text that were omitted in BJT. They have been filled in here to encourage recital of the text in full.

## Other texts consulted

SHB: Paramatthadīpanī or the Commentary to the Udāna, edited by Bihalpola Siri Dewarakkhita Thera, finally revised by Mahagoda Siri Ñāṇissara Thera (Colombo, 1920, reprinted Colombo, 1990).

The Udana Pali, edited by Belideniye Siridhamma Thero (Colombo, 1983).

ChS: The Burmese edition of the text and commentary as they appear on the Chaṭṭha Saṅgāyana CD-ROM Version 3 (Igatpuri, no date given, but = 1999).

Udānavarga, herausgegeben von Franz Bernhard (Gottingen 1965).

## **Other Works Cited**

The Udāna, translated from the Pāli by Peter Masefield (Oxford, 1997).

The Udāna, translated from the Pāli by John D. Ireland (revised edition, Kandy, 1997).

LBD: The Long Discourses of the Buddha, A Translation of Dīgha Nikāya, by Maurice Walshe (Boston, 1995).

CD: The Connected Discourses of the Buddha, A Translation of Saṃyutta Nikāya, by Bhikkhu Bodhi (Boston, 2000).

The Last Days of the Buddha, The Mahā Parinibbāna Sutta, translated from the Pāli by Sister Vajirā & Francis Story (revised edition, Kandy 1988).

PED: The Pali Text Society's Pali-English Dictionary, edited by T. W. Rhys Davids and William Stede (1921-1925, republished, Oxford 1995).

DP: A Dictionary of Pāli, Part 1 a - kh, by Margeret Cone (Oxford 2001).

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SED: A Sanskrit-English Dictionary, by Sir Monier Monier-Williams (1<sup>st</sup> published 1899; corrected edition, Delhi 2002).

DPPN: Dictionary of Pāli Proper Names, G.P. Malalasekera (reprinted New Delhi, 2002).

Geography of Early Buddhism, by Bimala Churn Law (2<sup>nd</sup> edition, New Delhi 1979).

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

A Pāli Grammer, by Wilhelm Geiger, revised and edited by K.R. Norman (Oxford, 1994).

Pali Grammer, by Vito Perniola S.J. (Oxford 1997).

Style and Function, by Mark Allon (Tokyo 1997).

## Introduction

The first book in Pāḷi that I read from cover to cover without the aid of a translation was the Udāna. It struck me then, and still strikes me now, as being the ideal book to introduce students to a study of the language of the texts. There are a number of reasons for this. The first is that the Udāna is made up of related prose and verse sections, which exposes the student to the different ways in which the language is written.

Then the prose sections are for the most part short and story-like, and therefore provide an underlying context which helps with the comprehension of the language. The stories are mainly quite straightforward, and give a contextual basis for understanding the **udānas**, which are generally more difficult in form and syntax.

Some of the most memorable stories in the Canon have found their way into this collection, which seems to have an overall structural plan, in that it begins with events that happened just after the Sambodhi (also recorded in the Mahāvagga of the Vinaya); and the last chapter includes many events from the last days of the Buddha as recorded in the Mahāparinibbānasutta (Dīghanikāya 16). Note that the Udāna ends, not with the Buddha's **parinibbāna**, following which no **udāna** was spoken, of course; but with the **parinibbāna** of one of the Buddha's leading disciples Ven. Dabba Mallaputta.

As the collection takes in some of the most important events in the Buddha's career, it naturally reflects some of his most important discoveries and teachings also. Because of this there is enough material of doctrinal importance in the collection to keep the student interested, whether it be the review of *paṭiccasamuppāda* following the Sambodhi; the important meditation instruction to

*Bāhiya*; the difficult teaching on *bhava* given in Lokavolokanasuttaṃ; or the teachings about *nibbāna* in the first 4 *udānas* of chapter 8.

The translation is presented here together with the Pāḷi line by line, and attempts - as far as is possible - to present an exact rendering of the text so as to give the student enough help to follow the wording of the text itself. Any departure from that procedure that I am aware of, has been noted. Although my main aim has been to help the student read the text itself, hopefully the translation is in fairly lucid English, so that if all that is required is a reliable translation, it can be read alone.

In preparing the notes I have concentrated on drawing attention to the structure and syntax of the language. I have been greatly helped with this by a study of the *Syntax of the Cases in the Pali Nikayas*, by O.H. de A. Wijesekera (his Ph.D. Thesis, prepared in 1935 at the University of London, but unfortunately not published until 1993). The book deals in great depth with syntax mainly from the point of view of the noun. Another book that I have found very useful is *Pali Grammer*, by Vito Perniola S.J. (which was completed in 1965, and first published in 1997). About a third of the grammer deals with syntax, and approaches the subject from different angles: agreement, case, verb, and sentence syntax.

No attempt, however, has been made to be comprehensive in treatment here, rather I simply point out certain aspects regarding the structure of the language (normally when they first occur). It is expected that the student from there on should look for the same sort of constructions on their own.

I was able to consult 2 previous translations while preparing my own. The first is a scholarly work made by Dr. Peter Masefield,

which forms the basis for his translation of the commentary;<sup>1</sup> and the other, a popular presentation by John D. Ireland with minimal doctrinal notes. In my notes I draw attention to many problems in these translations. This has been done, not in the spirit of adversity, but because it should help to warn the student of the sort of problems that are unfortunately quite regularly found in translations from the Pāḷi.

## Canonical Parallels

Some of the material found in this collection is also found in other places in the Canon. Below there are 2 concordance tables to facilitate cross-reference. The first table shows places in the Canon which correspond both in the prose and **udāna** with the collection presented here. From this we can see that nearly all of the corresponding material has been drawn from either the Vinaya Khandhakas or the Mahāparinibbānasutta of Dīghanikāya, which are believed to have formed a narrative unit at some time. The second table shows the parallels to the **udānas** alone:<sup>2</sup>

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<sup>1</sup> Published as Udāna Commentary (2 volumes), Oxford, 1994/5.

<sup>2</sup> I have not included the parallels found in Nettipakaraṇa and Peṭakopadesa, as these are simply quotations of the relevant texts. Note that there are parallels to *all* the udānas in this collection in the Sanskrit Udānavarga, see the [A Comparison of the Pāḷi Udānas and the Sanskrit Udānavarga](#) document elsewhere on this website.

*Table 1 (Prose & Udāna)*

**Udāna: Parallel:**

Paṭhamabodhisuttaṃ 1-1	Vinaya Mahāvagga: Bodhikathā
Dutiyabodhisuttaṃ 1-2	Vinaya Mahāvagga: Bodhikathā
Tatīyabodhisuttaṃ 1-3	Vinaya Mahāvagga: Bodhikathā <sup>1</sup>
Nigrodhasuttaṃ 1-4	Vinaya Mahāvagga: Ajaṭṭakathā
Mucalīndasuttaṃ 2-1	Vinaya Mahāvagga: Mucalīndakathā
Bhaddiyasuttaṃ 2.10	Saṅghabhedakkhandhakāṃ: ChaSakyapabbajjākathā
Nāgasuttaṃ 4.5	Kosambakakkhandhakāṃ: Pālīyeyyakagamanakathā
Rājasuttaṃ 5-1	Mallikāsuttaṃ, Kosalasaṃyuttaṃ, SN 3.8

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<sup>1</sup> The first 3 suttas in the Udāna also occur at the beginning of the Vinaya Mahāvagga. There however the Buddha is said to have reviewed *paṭīccasamuppāda* in both forward and reverse orders during each of the three watches of the night.

In the Udāna, on the other hand, the Buddha reviews *paṭīccasamuppāda* in forward order during the 1<sup>st</sup> watch, in reverse order during the 2<sup>nd</sup> watch, and in both forward and reverse orders during the 3<sup>rd</sup> watch. This is obviously more dramatic, but we cannot draw conclusions about the priority of the different versions from that alone.

When we look at the various sources, Pāli, Sanskrit, Tibetan, & Chinese, it is clear that there were a number of different traditions about the events immediately following the Awakening.



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Uposathasuttaṃ 5-5	Pātimokkhaṭṭhapanakkhandhakaṃ: Imasmimṃdhammavinaye-aṭṭhacchariyaṃ
Soṇasuttaṃ 5-6	Cammakkhandhakaṃ: Mahākaccānassa Pañcavaraparidassanā
Ānandasuttaṃ 5-8	Saṅghabhedakkhandhakaṃ: Pañcavatthuyācanakathā
Āyusaṅkhāravossajanasuttaṃ 6-1	Mahāparinibbānasuttaṃ, DN.16 Iddhipādasamyuttaṃ, SN 51.10 AN. VIII.vii.10
Cundasuttaṃ 8-5	Mahāparinibbānasuttaṃ, DN.16
Pāṭaligāmiyasuttaṃ 8-6	Mahāparinibbānasuttaṃ, DN.16 Bhesajjakkhandhakaṃ: Sunidhavassakāravatthu

*Table 2 (Udāna only)*

**Udāna: Parallel:**

Kassapasuttaṃ 1-6	Nid II comm. on Sn 65
Jaṭilasuttaṃ 1-9 cd	Dhp 393cd
Bāhiyasuttaṃ 1-10	Bāhiyattherassāpadānaṃ
Mucalindasuttaṃ 2-1	Kathāvatthu: Hevatthikathā, Dutiyavaggo 1
Daṇḍasuttaṃ 2-3	Dhp 131-132
Sāriputtasuttaṃ 3-4	Th 651 (Revata), Th 999 (Sāriputta)

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- Pilindivacchasuttaṃ 3-6a-c Sn 473a-c  
Lokavolokanasuttaṃ 3-10 Sn 593ab;  
cf. Saḷāyatana vibhaṅgasuttaṃ  
MN 149;  
cf. Saḷāyatana saṃyuttaṃ, SN  
35.31;  
cf. Khandhasaṃyuttaṃ SN  
22.41;
- Gopālasuttaṃ 4-3 Dhp 42  
Juḥhasuttaṃ 4-4 Th 192 (Khitaka)  
Piṇḍolasuttaṃ 4-6 Mahāpadānasuttaṃ (DN. 14),  
Cārikā-anujānaṃ;  
Dhp 185
- Sāriputtasuttaṃ 4-7 Th 68 (Ekuddāniya);  
Pācittiya kaṇḍaṃ,  
Atthaṅgatasikkhāpadaṃ
- Upasenasuttaṃ 4-9 vs.2 Sn 751
- Kumārakasuttaṃ 5-4c-h Dhanapālaseṭṭhipetavatthu Pv.  
243cd, 244
- Uposathasuttaṃ 5-5 Th 447 (Sirimaṇḍa);  
Pātimokkhaṭṭhapanakkhandhak  
aṃ: Imasmiṃdhammavinaye-  
aṭṭhacchariyaṃ  
Parivārapāḷi: Gāthasaṅgaṇikaṃ
- Revatasuttaṃ 5-7 Kaṅkhārevatattherassa padānaṃ  
;  
Kathāvatthu: Kaṅkhākathā
- Saddhāyamānasuttaṃ 5-9 MN. 128;  
Kosambiyajātakaṃ Ja. 428;  
Kosambakakkhandhakaṃ:  
Dīghāvuvatthu

Panthakasuttaṃ 5-10d-f	Sarabhaṅgajātakam Ja. 522
Subhūtisuttaṃ 6-7ab	Sn 7ab
Dutiyasattasuttaṃ 7-4a-d	Th 297a-d (Rāhula)
Lakuṅṭakabhaddiyasuttaṃ 7-5	Cittasaṃyuttaṃ SN 41.5
Taṇhākkhayasuttaṃ 7-6d-f	Dhp 230b-d; AN. IV.i.6d-f; AN. IV.i.8d-f; AN. V.v.2h-j
Papañcakkhayasuttaṃ 7-8cd	lines cd occur as prose in Āneñjasappāyasuttaṃ (MN. 106); AN. VII.vi.2
Tatiyanibbānasuttaṃ 8-3	Iti 43
Catutthanibbānasuttaṃ 8-4	Channovādasuttaṃ (MN. 144); Saḷāyatanasaṃyuttaṃ SN 35.87;
Dutiyadabbasuttaṃ 8-10	Mahāpajāpatigotamītherī- apadānaṃ, vss. 286-287

## More Udānas in the Tipiṭaka

In the Tipiṭaka we find an early classification of the Dhamma into 9 groups, they are: **Sutta**, **Geyya**, **Veyyākaraṇa**, **Gāthā**, **Udāna**, **Itivuttaka**, **Jātaka**, **Abbhutadhamma**, and **Vedalla**. It is not without significance that this classification includes 3 groups that were later to be collected and find their way into the Khuddakanikāya in eponymous books: Udāna, Itivuttaka, and Jātaka. This perhaps serves to show that although the collection of the material that eventually formed the Khuddakanikāya may be late, the material from which it was formed was, in some cases, known right from the

earliest times. Of the other classes mentioned here none are found collected in books bearing the same names, but are spread throughout the Nikāyas as we now receive them, and it very much appears that the Nikāya classification has at some time or other, superceded the earlier one.

In the Udāna itself there are 80 discourses, and they comprise all but one of the exalted utterances that are attributed to the Buddha himself in the Tipiṭaka.<sup>1</sup> There are, however, many *udānas* which are found in the Vinaya- and Suttapiṭakas that have not made their way into the collection. When we examine this extraneous material we find that the majority of these *udānas* are not exalted utterances, as in the Udāna collection, but rather are exclamations, which, for the most part, do not form a climax in themselves, in the way the exalted *udānas* do, but are simply exclamations in an on-going narrative.

All the *udānas* of this kind that I have been able to find are collected in the Appendix. In the Jātakas many of the Bodhisatta's utterances are said to have been *udānas*, and they have also been collected in the same Appendix.

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<sup>1</sup> There are also 2 other *udānas* mentioned in the collection, which are not by the Buddha. The first was the exclamation made by Ven. Bhaddiya, expressing his happiness with the monk's life (Ud. 2-10): *Aho sukham! Aho sukham!* This *udāna* was also uttered by the Bodhisatta on 2 different occasions, see The Bodhisatta's *Udānas* in the Jātaka in the Appendix.

Sakka, king of the gods, also made an *udāna* after giving alms to Ven. Mahākassapa (3-7): *Aho dānaṃ! Paramadānaṃ Kassape suppatiṭṭhitam, Aho dānaṃ! Paramadānaṃ Kassape suppatiṭṭhitam-ti.*

## Collection & Organization of the Udāna

John D. Ireland in the Introduction to his translation of The Udāna (Kandy, 1997, pg 10), writes: *Could the udānas have once existed as a collection apart from the introductory discourses, like the verses of the Dhammapada? In the first chapter...the udāna utterances form a group united by the common word "brahmin," which is obvious when they are read apart from the introductory discourses. So this chapter could well have been called Brāhmaṇa-vagga, following on from the last chapter of the Dhammapada... Similarly, the second chapter has the unifying theme of sukha: happiness, bliss. However, in the subsequent chapters there is often no discernible theme linking the utterances.*

As Ireland noted the word *brahmaṇa* occurs in all the verses of the opening chapter, (1-1b, 1-2b, 1-3b, 1-4a, 1-5d, 1-6d, 1-7b, 1-8d, 1-9d, 1-10h), and so there is clearly word collocation in the udānas in this chapter. Likewise *sukha* occurs in nearly all of the verses of the second chapter (2-1aceh, 2-2abc, 2-3acdegh, 2-4a, 2-5a, 2-6a, 2-8c, 2-9b, 2-10c); it is missing from 2-7, but there its place is taken by the word *piya* (2-7af), which is related in meaning, and *piya* also occurs in the verse that follows it (2-8b), so that it may have come in to the collection through this connection.

It is odd that having seen the collocation of the verses in the first 2 chapters, that Ireland didn't note the clear collocation in the 3<sup>rd</sup> chapter, linked by the word *bhikkhu*, which occurs throughout the chapter, occurring in the following verses: 3-1a, 3-2d, 3-3d, 3-4c, 3-5c, 3-6d, 3-7a, 3-8a, 3-9d, 3-10 last verse; or in the 4<sup>th</sup> chapter where it is on the word *citta*: 4-1d, 4-2e, 4-3c, 4-4a, 4-5c, 4-6e, 4-8d, 4-9f, 4-10a. The 7<sup>th</sup> udāna in this chapter doesn't have the word *citta*, but it does have the root-connected word *cetasa* (4-7a).

If we were to give names to the first four chapters according to their word-collocation, we would then have *Brāhmaṇavagga*, *Sukhavagga*, *Bhikkhuvagga*, and *Cittavagga*. It is interesting to note that these four vagga titles do in fact occur in the Dhammapada, and it may be that what we have in the udāna is a fossilized remnant of a collection of verses that, as Ireland suggested, may once have stood alone.

In the following chapters there seems to be no collocation on a keyword. Still, we should note that *pāpa* occurs in 5-3d, 5-4ce, 5-6cd, 5-7bcd; and 5-4 may be connected to 5-5, by theme, as they both deal with the covering up of bad deeds. There does not seem to be collocation running through all the verses in the 6<sup>th</sup> chapter either, but *diṭṭhi* occurs in 6-6j, 6-8 (in the middle), 6-9d, 6-10h. The theme of views is also implied in 6-4 & 6-5 (see the translation), which are further linked together by having the opening 2 lines in common.

Chapter 7 has many verses dealing with the one who is *everywhere free* (7-7a), who has *cut off the cycle* (7-2a), *cut off the stream* (7-5d), who has *no roots in the earth* (7-6a), who has *transcended the tether and the obstacle* (7-7b), and *cut off the root of craving* (7-9c). Chapter 8 which begins with the well known 4 nibbāna suttas continues with that theme, see 8-5d, 8-6d, 8-8 2<sup>nd</sup> verse, 8-9 whole verse, and 8-10 both verses. Only 8-7 seems to stand apart from this.

It very much looks therefore that the organising principle in the 2<sup>nd</sup> half of the collection was by theme, perhaps influenced by the underlying thematic consistency in the first four chapters, that had, in fact, come about from the collocation of keywords.

Another indication of this may be obtained when we examine the udānas themselves. Most of the udānas in the collection are in verse, but there are a number that are in prose. All but one of the prose udānas occur in the last four chapters (6-8, 6-10, 8-1, 8-3, 8-4; the exception is 3-10, which is discussed below). Some of these are unusual not only because they are not in verse, but because they do not appear to be udānas at all.

In the Appendix I present the udānas that are named as such found scattered throughout the Tipiṭaka. We can see from this that there are basically 2 groups of udānas. The first and most frequent is the exalted utterance, which is mainly what we have is the eponymous collection. The second group, which is by no means insignificant, is the exclamatory group of udānas, which are in prose.

The prose udānas listed above however, fit into neither of these categories. The udāna at 8-1, for example, begins as an address: *Atthi bhikkhave tad-āyatanam...* which would suggest that this is a normal doctrinal teaching. 8-3 begins in a similar way: *Atthi bhikkhave ajātam...* ; and 8-4 is similarly very sober and doctrinal in exposition. All three deal with nibbāna, and I would suggest that they perhaps formed part of a group, together with 8-2, which *is* in verse, and may therefore have found their way into the collection via that connection. This may be further confirmed by the fact that all four of the nibbāna udānas have exactly the same introduction (*nidāna*) recorded for the sayings, which may have been applied originally only to 8-2.

The udāna at 6-8 is also in prose. In this case it seems to have very little to do with the prose introduction, and one cannot help feeling that there is some sort of mis-match here, and that the discourse has been patched together in an attempt to make a normal udāna out of

it. It may be that it has been added in here owing to its theme being *diṭṭhi*, which links it to the rest of the collection in this chapter.

There are a number of complications regarding the udāna at 6-10, not the least being that the first half of the utterance is in fact metrical in structure (the metre is Vetālīya, though the 3<sup>rd</sup> and 4<sup>th</sup> lines are corrupt); while in the 2<sup>nd</sup> half no metre can be discerned. Clearly however the 2<sup>nd</sup> half is needed to complete the sense of the 1<sup>st</sup> half, and it cannot simply have been tagged on. Again the udāna has an underlying theme of views.

The udāna that occurs at 3.10 is also very difficult owing to the confused state in which it has been preserved, with parts of it having no discernible metre, while other portions are certainly metrical, but not necessarily in whole verses. It appears to me that the udāna falls into 3 distinct sections, the first and last of which were probably originally in verse, while the middle section is in prose.

The word-collocation that joins this udāna to the others in the chapter, which is on the theme of *bhikkhu*, occurs in the 3<sup>rd</sup> section of the udāna, and it may be that these were the original verses in the collection, and that they have attracted the other two sections into the collection through the theme of *bhava* that runs throughout the udāna.



# Suttantapiṭake

## Khuddakanikāyo

(Tatiyo gantho)

# Udānapāli

## Bodhivaggo Paṭhamo

**namo tassa bhagavato arahato sammāsambuddhassa**

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### 1-1: Paṭhamabodhisuttaṃ (1)

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati, najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. tena kho pana samayena<sup>1</sup> bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.

atha kho bhagavā tassa sattāhassa accayena, tamhā samādhimhā vuṭṭhahitvā, rattiyā paṭhamam yāmaṃ, paṭiccasamuppādam anulomaṃ sādhukaṃ manasākāsi:

“iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati,  
yadidaṃ: avijjāpaccayā saṅkhārā,  
saṅkhārapaccayā viññāṇaṃ,

viññāṇapaccayā nāmarūpaṃ,  
nāmarūpapaccayā saḷāyatanam,  
saḷāyatanapaccayā phasso,  
phassapaccayā vedanā,  
vedanāpaccayā taṇhā,  
taṇhāpaccayā upādānam,  
upādānapaccayā bhavo,  
bhavapaccayā jāti,  
jātipaccayā jarāmaṇam,  
sokaparidevadukkhadomanassupāyāsā sambhavanti.  
evam-etassa kevalassa dukkhakkhandhassa samudayo hotī” ti.

atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imaṃ  
udānam udānesi:

◡-◡-,|◡◡|◡-- Tuṭṭhubha x 4  
“yadā have pātubhavanti dhammā  
--◡-,|◡-|◡--  
ātāpino jhāyato brāhmaṇassa,  
◡-◡-|-,◡◡|◡--  
athassa kaṅkhā vapayanti sabbā,  
◡-◡-|◡,◡|◡--  
yato pajānāti sahetudhamman”-ti.

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<sup>1</sup> BJT note: *tena samayena* - Vinayapāḷi Mahāvaggo.

## 1-2: Dutiyabodhisuttam (2)

evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati, najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.

atha kho bhagavā tassa sattāhassa accayena, tamhā samādhimhā vuṭṭhahitvā, rattiyaṃ majjhimāṃ yāmaṃ, paṭiccasamuppādaṃ paṭilomaṃ sādhukaṃ manasākāsi:

“iti imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,  
yadidaṃ: avijjānirodhā saṅkhāranirodho,  
saṅkhāranirodhā viññāṇanirodho,  
viññāṇanirodhā nāmarūpanirodho,  
nāmarūpanirodhā saḷāyatanirodho,  
saḷāyatanirodhā phassanirodho,  
phassanirodhā vedanānirodho,  
vedanānirodhā taṇhānirodho,  
taṇhānirodhā upādānanirodho,  
upādānanirodhā bhavanirodho,  
bhavanirodhā jātinirodho,  
jātinirodhā jarāmaṇaṃ  
sokaparidevadukkhadomanassupāyāsā nirujjhanti.  
evam-etassa kevalassa dukkhakkhandhassa nirodho hotī” ti.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

ᵛ-ᵛ-ᵛ-,|-ᵛᵛ|-ᵛ-ᵛ-ᵛ-ᵛ- Tuṭṭhubha x 4  
“yadā have pātubhavanti dhammā  
-ᵛ-ᵛ-ᵛ-,|-ᵛ-ᵛ-|-ᵛ-ᵛ-ᵛ-ᵛ-  
ātāpino jhāyato brāhmaṇassa,  
ᵛ-ᵛ-ᵛ-|-ᵛᵛᵛ|-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-  
athassa kaṅkhā vapayanti sabbā,  
ᵛ-ᵛ-ᵛ-,|-ᵛ-ᵛ-|-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-  
yato khayam paccayānam avedī” ti.

### 1-3: Tatiyabodhisuttam (3)

evam me sutam: ekam samayam bhagava uruvelāyam viharati, najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. tena kho pana samayena<sup>1</sup> bhagavā sattāham ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.

atha kho bhagavā tassa sattāhassa accayena, tamhā samādhimhā vuṭṭhahitvā, rattiya pacchimaṃ yāmaṃ, paṭiccasamuppādaṃ anulomapaṭilomaṃ sādhukaṃ manasākāsi:

“iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati,  
imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,  
yadidaṃ: avijjāpaccayā saṅkhārā,  
saṅkhārapaccayā viññāṇaṃ,  
viññāṇapaccayā nāmarūpaṃ,  
nāmarūpapaccayā saḷāyatanaṃ,  
saḷāyatanapaccayā phasso,  
phassapaccayā vedanā,  
vedanāpaccayā taṇhā,  
taṇhāpaccayā upādānaṃ,  
upādānapaccayā bhavo,  
bhavapaccayā jāti,

jātipaccayā jarāmaṇaṃ  
soka-parideva-dukkhadomanassupāyāsā sambhavanti.  
evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

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avijjāya tveva asesavirāga-  
nirodhā saṅkhāra-  
nirodhā viññāṇa-  
nirodhā nāmarūpa-  
nirodhā saḷāyatana-  
nirodhā phassa-  
nirodhā vedanā-  
nirodhā taṇhā-  
nirodhā upādāna-  
nirodhā bhava-  
nirodhā jāti-  
nirodhā jarāmaṇaṃ  
soka-parideva-dukkhadomanassupāyāsā nirujjhanti.  
evam-etassa kevalassa dukkhakkhandhassa nirodho hoti” ti.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

— — — — — Tuṭṭhubha x 4  
“yadā have pātubhavanti dhammā  
— — — — —  
ātāpino jhāyato brāhmaṇassa,

---

<sup>1</sup> BJT note: *tena samayena* - Vinayapāḷi Mahāvaggo.

u--u-,|-uu|-u--  
vidhūpayam̐ tiṭṭhati mārasenam̐,  
uu-u-,|-uu|-u--  
suriyo va obhāsayam-antaḷikkhan”-ti.<sup>1</sup>

## 1-4: Nigrodhasuttam̐ (4)

evam̐ me sutam̐: ekam̐ samayam̐ bhagavā uruvelāyam̐ viharati, najjā nerañjarāya tīre ajapālanigrodhamūle<sup>2</sup> paṭhamābhisambuddho. tena kho pana samayena bhagavā sattāham̐ ekapallaṅkena nisinno hoti vimuttisukhapaṭisam̐vedī.

atha kho bhagavā tassa sattāhassa accayena, tamhā samādhimhā vuṭṭhāsi. atha kho aññataro huhuṅkajātiko<sup>3</sup> brāhmaṇo yena bhagavā tenupasaṅkami, upasaṅkamitvā, bhagavatā saddhim̐ sammodi. sammodanīyam̐ katham̐ sārāṇīyam̐ vītisāretvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho so brāhmaṇo bhagavantam̐ etad-avoca:

“kittāvatā nu kho bho gotama brāhmaṇo hoti? katame ca pana brāhmaṇakaraṇā dhammā?” ti<sup>4</sup>

atha kho bhagavā etam-attham̐ viditvā, tāyam̐ velāyam̐ imam̐ udānam̐ udānesi:

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<sup>1</sup> Metre: 1st resolved (or we could understand *suriyo* as containing a sarabhatti vowel).

<sup>2</sup> BJT note: *nigrodhe* - in some books.

<sup>3</sup> BJT note: *huhuṅkajātiko* - ChS.

<sup>4</sup> BJT note: *brāhmaṇakaraṇā dhammā* - palm leaf book. *brāhmaṇa kārakā* - in some books.

--o--,-!-oo!-o-- Tuṭṭhubha x5  
 “yo brāhmaṇo bāhitapāpadhammo  
 oo--,-!-o-!-o--  
 nihuhuṅko<sup>1</sup> nikkasāvo yatatto,<sup>2</sup>  
 --o--,-!ooo!-o--  
 vedantagū vusitabrahmacarīyo,  
 --o--,-!-o-!-o--  
 dhammena so brahmavādaṃ vadeyya,  
 --o--,-!-oo!-o--  
 yassussadā natthi kuhiñci loke” ti.

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## 1-5: Therasuttam (5)

evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati,  
 jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā  
 ca sārīputto, āyasmā ca mahāmoggallāno, āyasmā ca mahākassapo,  
 āyasmā ca mahākaccāyano, āyasmā ca mahākotṭhito, āyasmā ca  
 mahākappino, āyasmā ca mahācundo, āyasmā ca anuruddho,  
 āyasmā ca revato, āyasmā ca ānando,<sup>3</sup> yena bhagavā  
 tenupasaṅkamimsu. addasā kho bhagavā te āyasmante dūrato va  
 āgacchante, disvāna, bhikkhū āmantesi: “ete bhikkhave brāhmaṇā  
 āgacchanti; ete bhikkhave brāhmaṇā āgacchantī” ti.

evaṃ vutte, aññataro brāhmaṇajātiko bhikkhu, bhagavantam etad-  
 avoca: “kittāvatā nu kho bhante brāhmaṇo hoti? katame ca pana  
 brāhmaṇakaraṇā dhammā?” ti.

<sup>1</sup> BJT note: *nihuhuṅkako vima??*. *nihumuṅko* - ChS.

<sup>2</sup> Metre: Tuṭṭhubha; b: syncopated opening

<sup>3</sup> BJT note: *nando* - ChS.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

-----|◡-----||-◡-◡|◡-◡- Pathyāvatta  
“bāhitvā pāpake dhamme, ye caranti sadā satā,<sup>1</sup>  
-◡-----|◡-----||-----|◡-◡-  
khīṇasaṃyojanā buddhā, te ve<sup>2</sup> lokasmiṃ brāhmaṇā” ti.

## 1-6: Kassapasuttaṃ (6)

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati,  
veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā  
mahākassapo pippaliguhāyaṃ<sup>3</sup> viharati, ābādhiko dukkhito  
bāḷhagilāno. atha kho āyasmā mahākassapo aparena samayena  
tamhā ābādhā vuṭṭhāsi.

atha kho āyasmato mahākassapassa tamhā ābādhā vuṭṭhitassa etad-  
ahosi: “yannūnaṃ rājagahaṃ piṇḍāya paviseyyan”-ti.

tena kho pana samayena pañcamattāni devatāsātāni ussukkaṃ  
āpannāni honti āyasmato mahākassapassa piṇḍapātaṭṭilābhāya.

atha kho āyasmā mahākassapo tāni pañcamattāni devatāsātāni  
paṭikkhipitvā, pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya,  
rājagahaṃ piṇḍāya pāvīsi, yena daḷiddavisikhā kapaṇavisikhā  
pesakāraṇavisikhā.

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<sup>1</sup> Metre: Pathyāvatta, all lines are to be understood as pathyā, the normal form of the metre, from here on, unless otherwise stated.

<sup>2</sup> BJT note: *te ca* - palm leaf book.

<sup>3</sup> BJT note: *pippaliguhāyaṃ* - Thai.



addasā kho bhagavā āyasmantaṃ mahākassapaṃ rājagahe piṇḍāya carantaṃ, yena daḷiddavisikhā kapaṇavisikhā pesakāravisikhā. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

○-○-|-|----||----|○-○- māvipula  
“anaññaposiṃ aññātaṃ,<sup>1</sup> dantaṃ sāre patitṭhitaṃ,  
--○-|-|○-||○○--|○-○- ravipula  
khīṇāsavaṃ vantadosaṃ: tam-ahaṃ brūmi brāhmaṇaṃ”-ti.

## 1-7: Pāvāsuttaṃ (7)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā pāvāyaṃ<sup>2</sup> viharati, ajakalāpake cetiye, ajakalāpakassa yakkhassa bhavane. tena kho pana samayena bhagavā, rattandhakāratimisāyaṃ, abbhokāse nisinna hoti, devo ca ekam-ekam phusāyati. atha kho ajakalāpako yakkho bhagavatā bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo, yena bhagavā tenupasaṅkamaṃ, upasaṅkamtivā, bhagavato avidūre tikkhattuṃ: “akkulo pakkulo” ti akkulapakkulikaṃ akāsi, “eso te samaṇa pisāco!” ti

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

○-○-|○-||----||--○○-|○-○-  
“yadā sakesu dhammesu pāragu hoti brahmaṇo,  
○○--|○-||--○-||○-○-  
atha etaṃ pisācañ-ca pakkulañ-cātivattati” ti.

<sup>1</sup> BJT note: *anaññaposiṃ aññātaṃ* - ChS.

<sup>2</sup> BJT note: *pāvāliyaṃ*. I ??

## 1-8: Saṅgāmajīsuttam (8)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā saṅgāmajī sāvatthim anupatto hoti bhagavantam dassanāya. assosi kho āyasmato saṅgāmajissa purāṇadutiyaikā: “ayyo kira saṅgāmajī sāvatthim anupatto” ti, sā dāraḥkaṃ ādāya jetavanam agamāsi.

tena kho pana samayena āyasmā saṅgāmajī aññatarasmim rukkhamūle divāvihāram nisinno hoti. atha kho āyasmato saṅgāmajissa purāṇadutiyaikā yenāyasmā saṅgāmajī tenupasaṅkami, upasaṅkamtivā, āyasmantaṃ saṅgāmajim etad-avoca: “khuddaputtāmi samaṇa posa man”-ti. evaṃ vutte, āyasmā saṅgāmajī tuṅhī ahoṣi. dutiyam-pi kho āyasmato saṅgāmajissa purāṇadutiyaikā āyasmantaṃ saṅgāmajim etad-avoca: “khuddaputtāmi samaṇa posa man”-ti. dutiyam-pi kho āyasmā saṅgāmajī tuṅhī ahoṣi. tatiyam-pi kho āyasmato saṅgāmajissa purāṇadutiyaikā āyasmantaṃ saṅgāmajim etad-avoca: “khuddaputtāmi samaṇa posa man”-ti. tatiyam-pi kho āyasmā saṅgāmajī tuṅhī ahoṣi. atha kho āyasmato saṅgāmajissa purāṇadutiyaikā taṃ dāraḥkaṃ āyasmato saṅgāmajissa purato nikkhipivā pakkāmi: “esa te samaṇa putto posa nan”-ti.

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2. atha kho āyasmā saṅgāmajī taṃ dāraḥkaṃ neva olokesi, na pi ālapi. atha kho āyasmato saṅgāmajissa purāṇadutiyaikā avidūram gantvā, apalokentī addasa āyasmantaṃ saṅgāmajim taṃ dāraḥkaṃ neva olokentaṃ na pi ālapantaṃ. disvānassa<sup>1</sup> etad-ahoṣi: “na cāyam samaṇo puttena pi atthiko” ti. tato paṭinivattivā dāraḥkaṃ ādāya

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<sup>1</sup> Editor's note: BJT: *assā*.

pakkāmi. addasā kho bhagavā dibbena cakkhunā, visuddhena atikkantamānusakena, āyasmato saṅgāmajissa purāṇadutiyikāya evarūpaṃ vipakāraṃ.

3. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

-----|o--o--||--o--|o--o-- Anuṭṭhubha  
“āyantim nābhinandati, pakkamantim na socati,  
-----|o-----||oo-----|o--o--  
saṅgā saṅgāmajim muttam: tam-ahaṃ brūmi brāhmaṇaṃ”-ti.

## 1-9: Jaṭilasuttam (9)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse. tena kho pana samayena sambahulā jaṭilā, sītāsu hemantikāsu rattīsu antaraṭṭhake himapātasamaye, gayāyaṃ ummujjanti pi, nimujjanti pi, ummujjanimumjam-pi karonti, osiñcanti pi, aggim-pi juhanti: “iminā suddhī” ti.

addasā kho bhagavā te sambahule jaṭile, sītāsu hemantikāsu rattīsu antaraṭṭhake himapātasamaye, gayāyaṃ ummujjante pi, nimujjante pi, ummujjanimumjam karonte pi, osiñcante pi, aggim-pi juhante: “iminā suddhī” ti.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“na udakena suci hoti - bahvettha n<sup>a</sup>hāyati<sup>1</sup> jano!

yamhi saccañ-ca dhammo ca, so sucī so ca brāhmaṇo” ti.

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## 1-10: Bāhiyasuttam (10)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bāhiyo dārucīriyo suppārake paṭivasati samuddatīre, sakkato garukato mānito pūjito apacito, lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ. atha kho bāhiyassa dārucīriyassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: “ye ca kho keci<sup>2</sup> loke arahanto vā arahattamaggaṃ vā samāpannā, ahaṃ tesam-aññataro” ti.

atha kho bāhiyassa dārucīriyassa purāṇasālohitā devatā, anukampikā atthakāmā, bāhiyassa dārucīriyassa cetasā cetoparivitakkam-aññāya, yena bāhiyo dārucīriye tenupasaṅkami, upasaṅkamtivā, bāhiyaṃ dārucīriyaṃ etad-avoca: “neva kho tvaṃ bāhiya arahā. nāpi arahattamaggaṃ vā samāpanno. sāpi te paṭipadā natthi yāya vā tvaṃ arahā assa,<sup>3</sup> arahattamaggaṃ vā samāpanno” ti. “atha ko carahi sadevake loke arahanto vā, arahattamaggaṃ vā samāpanno?” ti. “atthi bāhiya uttaresu janapadesu sāvatthi<sup>4</sup> nāma nagaraṃ. tattha so bhagavā etarahi viharati araham

<sup>1</sup> Editor’s note: BJT, *nahāyati*, which must be a printer’s error.

<sup>2</sup> BJT note: *ye kho keci* - ChS.

<sup>3</sup> BJT note: *assasi* - Thai.

<sup>4</sup> Editor’s note: BJT, *sāvatthi*, by mistake.

sammāsambuddho. so hi bāhiya bhagavā arahā ceva, arahattāya ca dhammaṃ desetī” ti.

atha kho bāhiyo dārucīriyo tāya devatāya saṃvejito tāvad-eva suppārakā<sup>1</sup> pakkāmi sabbattha ekarattiparivāsenā. yena sāvattim<sup>2</sup> jetavanaṃ anāthapiṇḍikassa ārāmo<sup>3</sup> tenupasaṅkami. tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. atha kho bāhiyo dārucīriyo yena te bhikkhū tenupasaṅkami, upasaṅkamtivā, te bhikkhū etad-avoca: “kahannu kho bhante etarahi so bhagavā viharati, araham̃ sammāsambuddho? dassanakāmamhā mayam̃ tam̃ bhagavantam̃<sup>4</sup> arahantam̃ sammāsambuddhan”-ti. “antaragharam̃ pavitṭho kho bāhiya bhagavā piṇḍāyā” ti.

2. atha kho bāhiyo dārucīriyo taramānarūpo jetavanā nikkhamitvā sāvattim̃ pavisitvā, addasa bhagavantam̃ sāvattiyam̃ piṇḍāya carantam̃, pāsādikaṃ pasādanīyam̃ santindriyam̃ santamānasam̃, uttamadamathasamatham-anuppattam̃,<sup>5</sup> dantam̃ guttam̃ yatindriyam̃ nāgam̃. disvāna, yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavato pāde sirasā nipatitvā, bhagavantam̃ etad-avoca: “desetu me bhante bhagavā dhammam̃, desetu sugato dhammam̃, yam̃ mamassa dīgharattam̃ hitāya sukhāyā” ti.

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evam̃ vutte, bhagavā bāhiyam̃ dārucīriyam̃ etad-avoca: “akālo kho tāva, bāhiya, antaragharam̃ pavitṭhamhā piṇḍāyā” ti. dutiyam-pi

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<sup>1</sup> BJT note: *suppāarakamhā* - ChS.7

<sup>2</sup> Editor’s note: BJT, *sāvatti*, again by mistake.

<sup>3</sup> BJT note: *bhagavā sāvattiyam̃ viharati, jetavane anāthapiṇḍikassa ārāme* - palm leaf book.

<sup>4</sup> BJT note: *dassanakāmamhā bhagavantam̃* - ChS.

<sup>5</sup> BJT note: *uttamasamathadamathanuppattam̃* - ChS.

kho bāhiyo dārucīriyo bhagavantam etad-avoca: “dujjānam kho panetam bhante bhagavato vā jīvitantarāyānam, mayham vā jīvitantarāyānam! desetu me bhante bhagavā dhammam, desetu sugato dhammam, yā mamassa dīgharattam hitāya sukhāyā” ti. dutiyam-pi kho bhagavā bāhiyam dārucīriyam etad-avoca: “akālo kho tāva bāhiya, antaragharam pavitthamhā piṇḍāyā” ti. tatiyam-pi kho bāhiyo dārucīriyo bhagavantam etad-avoca: “dujjānam kho panetam bhante bhagavato vā jīvitantarāyānam, mayham vā jīvitantarāyānam! desetu me bhante bhagavā dhammam, desetu sugato dhammam, yam mamassa dīgharattam hitāya sukhāyā” ti.

“tasmātiha te bāhiya, evam sikkhitabbam:

diṭṭhe diṭṭhamattam bhavissati,  
sute sutamattam bhavissati,  
mute mutamattam bhavissati,  
viññāte viññātamattam bhavissati ti.

evam hi te bāhiya sikkhitabbam.

yato kho te bāhiya  
diṭṭhe diṭṭhamattam bhavissati,  
sute sutamattam bhavissati,  
mute mutamattam bhavissati,  
viññāte viññātamattam bhavissati,

tato tvam bāhiya na tena; yato tvam bāhiya na tena, tato tvam bāhiya na tattha; yato tvam bāhiya na tattha, tato tvam bāhiya nevidha, na huram, na ubhayam-antare,<sup>1</sup> esevanto dukkhassā” ti.

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<sup>1</sup> BJT note: *ubhayamantarena* - palm leaf book.

3. atha kho bāhiyassa dārucīriyassa bhagavato imāya saṅkhittāya dhammadesanāya tāvad-eva anupādāya āsavehi cittaṃ vimucci. atha kho bhagavā bāhiyaṃ dārucīriyaṃ iminā saṅkhittena ovādena ovaditvā pakkāmi. atha kho acirapakkantassa bhagavato bāhiyaṃ dārucīriyaṃ gāvī taruṇavacchā adhipātetvā jīvitā voropesi.

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atha kho bhagavā sāvattthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭikkanto, sambahulehi bhikkhūhi saddhiṃ nagaramhā nikkhamitvā, addasa bāhiyaṃ dārucīriyaṃ kālakataṃ. disvāna, bhikkhū āmantesi: “gaṇhatha bhikkhave bāhiyassa dārucīriyassa sarīrakaṃ, mañcakaṃ āropetvā nīharitvā jhāpetha, thūpañ-cassa karotha, sabrahmacārī vo bhikkhave kālakato” ti.

“evaṃ bhante,” ti kho te bhikkhū bhagavato paṭissutvā, bāhiyassa dārucīriyassa sarīrakaṃ mañcakaṃ āropetvā, nīharitvā jhāpetvā thūpañ-cassa karitvā, yena bhagavā tenupasaṅkamimsu, upasaṅkamtivā bhagavantā abhivādetvā, ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhu bhagavantā etad-avocum: “daḍḍhaṃ bhante bāhiyassa dārucīriyassa sarīraṃ, thūpo cassa kato. tassa kā gati? ko abhisamparāyo?” ti. “paṇḍito bhikkhave bāhiyo dārucīriyo, paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi. parinibbuto<sup>1</sup> bhikkhave bāhiyo dārucīriyo” ti.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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<sup>1</sup> Editor’s note: BJT, *parinibbūto*, printer’s error.

— — — — — | — — — — — || — — — — — | — — — — — navipula  
“yattha āpo ca paṭhavī, tejo vāyo na gādhati,  
— — — — — | — — — — — || — — — — — | — — — — — mavipula  
na tattha sukkā jotanti, ādicco nappakāsati,  
— — — — — | — — — — — || — — — — — | — — — — —  
na tattha candimā bhāti, tamo tattha na vijjati.

— — — — — | — — — — — || — — — — — | — — — — —  
yadā ca attanā vedī, muni monena brāhmaṇo,  
— — — — — | — — — — — || — — — — — | — — — — —  
atha rūpā arūpā ca, sukhadukkhā pamuccatī” ti.  
ayam-pi udāno vutto bhagavatā iti me sutan-ti.

### *Bodhivaggo paṭhamo*

tatruddānaṃ<sup>1</sup> bhavati:

Tayo ca Bodhi Nigrodho te Therā Kassapena ca,  
Pāvāya Saṅgāmajī Jaṭilā Bāhiyena te dasā ti.

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<sup>1</sup> Editor’s note: BJT, *tatruddānaṃ bhavati* here, but elsewhere *tassuddānaṃ*.





# Mucalindavaggo Dutiyō

## 2-1: Mucalindasuttam (11)

evam me sutam: ekam samayam bhagava uruvelāyam viharati, najjā nerañjarāya tīre mucalindamūle paṭhamābhisambuddho. tena kho pana samayena bhagavā sattāham ekapallaṅkena nisinnō hoti vimuttisukhapaṭisaṃvedī. tena kho pana samayena mahā akālamegho udapādi, sattāhavaddalikā sītavātaduddinī. atha kho mucalindo nāgarājā sakabhavanā nikkhamitvā, bhagavato kāyam sattakkhattum bhogehi parikkhipitvā upari muddhani mahantaṃ phaṇaṃ vihadā aṭṭhāsi: “mā bhagavantaṃ sītaṃ, mā bhagavantaṃ uṇhaṃ, mā bhagavantaṃ ḍaṃsamakasavātātapasirimsapasamphasso” ti. atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhāsi.

atha kho mucalindo nāgarājā viddhaṃ vigatavalāhakaṃ devaṃ viditvā, bhagavato kāyā bhoge viniveṭhetvā, sakavaṇṇaṃ paṭisaṃharitvā, māṇavakavaṇṇaṃ abhinimminivā, bhagavato purato aṭṭhāsi pañjaliko bhagavantaṃ namassamāno.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi.


  
 “sukho viveko tuṭṭhassa, sutadhammassa passato,
   

  
 abyāpajjam<sup>1</sup> sukhaṃ loke, paṇabhūtesu saṃyamo.

<sup>1</sup> BJT note: *abyāpajjam* - seen somewhere.

o-o-!o---||---o!o-o-  
sukhā virāgatā loke, kāmānaṃ samatikkamo,  
-o---o!-oo-||---o!o-o- savipula  
asmimānassa yo vinayo etaṃ ve paramaṃ sukhaṃ”-ti.<sup>1</sup>

## 2-2: Rājasuttam (12)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvattthiyam viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulānaṃ bhikkhūnaṃ, pacchābhattaṃ piṇḍapātaṭṭhikantānaṃ, upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ, ayam-antarākathā udapādi:

“ko nu kho āvuso imesaṃ dvinnaṃ rājūnaṃ mahaddhanataro vā, mahābhogataro vā, mahākosataro vā, mahāvijitataro vā, mahāvāhanataro vā, mahabbalataro vā, mahiddhikataro vā, mahānubhāvataro vā, rājā vā māgadho seniyo bimbisāro, rājā vā pasenadi kosalo?” ti. ayañ-carahi tesam bhikkhūnaṃ antarākathā hoti vipakatā.

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito, yenupaṭṭhānasālā tenupasaṅkami, upasaṅkamitvā, paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi: “kāyanuttha bhikkhave etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vipakatā?” ti.

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<sup>1</sup> BJT note:

*sukho vivekastuṣṭasya śrutadharmasya paśyata:  
avyābādhyam sukham loke pañibhūteṣu samyama:  
sukhā cirāgatā loke pāpānām samatikrama:  
asmin mānuṣyaviśaye etadaiva paramam sukham (Lalitavistara).*

idha bhante ambhākaṃ pacchābhattaṃ piṇḍapātaṭṭikantānaṃ,  
upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ, ayam-  
antarākathā udapādi: “ko nu kho āvuso imesaṃ dvinnaṃ rājūnaṃ  
mahaddhanataro vā, mahābhogataro vā, mahākosataro vā,  
mahāvijitataro vā, mahāvāhanataro vā, mahabbalataro vā,  
mahiddhikataro vā, mahānubhāvataro vā, rājā vā māgadho seniyo  
bimbisāro, rājā vā pasenadi kosalo?” ti. ayam kho no bhante  
antarākathā vippakatā, atha kho bhagavā anuppatto” ti.

“nakhvetāṃ bhikkhave tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā  
agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe evarūpiṃ kathaṃ  
katheyyātha. sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ:  
dhammī vā kathā, ariyo vā tuṇhībhāvo” ti.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

— u — u | u — — — || — u — u | u — u —

“yañ-ca kāmasukhaṃ loke, yañ-cidaṃ diviyaṃ sukhaṃ,

— — — u | u — — — || u — — — | u — u —

taṇhakkhayasukhassete kalam nāgghanti soḷasin”-ti.

## 2-3: Daṇḍasuttam (13)

evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati,  
jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena  
sambahulā kumārakā antarā ca sāvatthim antarā ca jetavanaṃ ahim  
daṇḍena hananti. atha kho bhagavā pubbanhasamayaṃ nivāsetvā,

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Metre: In this line I am inclined to think that the 1st syllable in *asmi-*  
should be read as short, that would then allow for resolution of the 1st

pattacīvaram-ādāya, sāvattiṃ piṇḍāya pāvīsi. addasā kho bhagavā sambahule kumārake antarā ca sāvattiṃ antarā ca jetavanam ahim daḍḍena hanante.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

○○--|○--- ||---○○-○-  
“sukhakāmāni bhūtāni, yo daḍḍena vihiṃsati,  
--○○|○---||--○○|○-○-  
attano sukham-esāno , pecca so na labhate sukhaṃ.

○○--|○--- ||---○○-○-  
sukhakāmāni bhūtāni, yo daḍḍena na hiṃsati.  
--○○|○---||--○○|○-○-  
attano sukham-esāno, pecca so labhate sukhaṃ”-ti.

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## 2-4: Sakkārasuttam (14)

evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvattiyam viharati,  
jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā  
sakkato hoti garukato mānito pūjito apacito, lābhī  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānam;  
bhikkhusaṅgho pi sakkato hoti garukato mānito pūjito apacito,  
lābhī  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānam.

aññatitthiyā pana pariḃbājakā asakkatā honti agarukatā amānitā  
apūjitā anapacitā, na lābhino  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānam.

atha kho te aññatitthiyā paribbājakā bhagavato sakkāraṃ  
asahamānā bhikkhusaṅghassa ca, gāme ca araṇṇe ca bhikkhū disvā,  
asabbhāhi pharusāhi vācāhi akkosanti paribhāsanti rosentī  
vihesenti.

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamim̐su,  
upasaṅkamtivā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdim̐su.  
ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocum̐:

“etarahi bhante bhagavā sakkato garukato mānito pūjito apacito,  
lābhī  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ,  
bhikkhusaṅgho<sup>1</sup> pi sakkato garukato mānito pūjito apacito, lābhī  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

aññatitthiyā pana paribbājakā asakkatā agarukatā amānitā apūjitā  
anapacitā, na lābhino<sup>2</sup>  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.  
atha kho te bhante aññatitthiyā paribbājakā bhagavato sakkāraṃ  
asahamānā bhikkhusaṅghassa ca, gāme ca araṇṇe ca bhikkhū disvā,  
asabbhāhi pharusāhi vācāhi akkosanti paribhāsanti rosentī  
vihesenti” ti.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

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<sup>1</sup> Editor’s note: BJT, *bhikkhūsaṅgho* - printer’s error.

<sup>2</sup> BJT note: *alābhino* - palm leaf book.

--o-|-,oo|-o-- Tuṭṭhubha x 4  
“gāme araññe sukhadukkhaphuṭṭho,  
--o-|-,oo|-o--  
nevattato no parato dahetha.<sup>1</sup>  
o-|-,oo|-o--  
phusanti phassā upadhiṃ paṭicca,  
o-|-,oo|-o--  
nirūpadhiṃ kena phuseyyuṃ phassā” ti.<sup>2</sup>

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## 2-5: Upāsakasuttaṃ (15)

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati,  
jetavane anāthaṇḍikassa ārāme. tena kho pana samayena aññataro  
icchānaṅgalako upāsako sāvatthiṃ anupatto hoti kenacid-eva  
karaṇīyena. atha kho so upāsako sāvatthiyaṃ taṃ karaṇīyaṃ  
tīretvā, yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ  
abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ  
upāsakaṃ bhagavā etad-avoca: “cīrassaṃ kho tvaṃ upāsakaṃ,  
imaṃ pariyāyam-akāsi, yadidaṃ idhāgamanāyā” ti.

“cīrapaṭikāhaṃ bhante bhagavantaṃ dassanāya upasaṅkamtukāmo,  
apī cāhaṃ kehici kehici kiccakaraṇīyehi vyāvaṇo, evāhaṃ  
nāsakkiṃ bhagavantaṃ dassanāya upasaṅkamtun”-ti.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

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<sup>1</sup> BJT note: *rahetha* - seen somewhere.

<sup>2</sup> Metre: Note the unexpected heavy 9th syllable in this line, we should probably read *phuseyyu'* m.c.

U-U-U,|-U-U|-U-- Tuṭṭhubha x 4  
“sukhaṃ vata tassa na hoti kiñci,<sup>1</sup>  
--U-|-U,U|-U--  
saṅkhātadhammassa bahussutassa,  
U-U-,-|-U-U|-U--  
sakiñcanaṃ passa vihaññamānaṃ,  
U-U-|-,-U-U|-U--  
jano janasmim paṭibaddharūpo”<sup>2</sup> ti.

## 2-6: Gabhinīsuttam (16)

evam me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati,  
jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena  
aññatarassa paribbājakassa daharā māṇavikā pajāpatī hoti gabbhinī  
upavijaññā.

atha kho sā paribbājikā taṃ paribbājakaṃ etad-avoca: “gaccha  
tvaṃ brāhmaṇa telaṃ āhāra, yaṃ me vijātāya bhavissatī” ti. evaṃ  
vutte, so paribbājako taṃ paribbājikaṃ etad-avoca: “kuto panāhaṃ  
bhoti telaṃ āharāmī?” ti. dutiyam-pi kho sā paribbājikā taṃ  
paribbājikaṃ etad-avoca: “gaccha tvaṃ brāhmaṇa telaṃ āhāra, yaṃ  
me vijātāya bhavissatī” ti. dutiyam-pi kho so paribbājako taṃ  
paribbājikaṃ etad-avoca: “kuto panāhaṃ hoti telaṃ āharāmī?” ti.  
tatiyam-pi kho sā paribbājikā taṃ paribbājakaṃ etad-avoca:  
“gaccha tvaṃ brāhmaṇa telaṃ āhāra, yaṃ me vijātāya bhavissatī”  
ti.

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<sup>1</sup> Metre: Note that the 4th syllable is short in line a.

<sup>2</sup> BJT note: *paṭibandharūpo* - palm leaf book; printed book.

2. tena kho pana samayena rañño pasenadissa kosalassa koṭṭhāgāre samaṇassa vā brāhmaṇassa vā sappissa vā telassa vā yāvad-atthaṃ pātuṃ diyyati no nīharitūṃ. atha kho tassa paribbājakassa etad-  
ahosi: “rañño kho pana<sup>1</sup> pasenadissa kosalassa koṭṭhāgāre samaṇassa vā brāhmaṇassa vā sappissa vā telassa vā yāvad-atthaṃ pātuṃ diyyati no nīharitūṃ. yannūnāhaṃ rañño pasenadissa kosalassa koṭṭhāgāraṃ gantvā, telassa yāvad-atthaṃ pivitvā, gharaṃ āgantvā, uggiritvāna<sup>2</sup> dadeyyaṃ, yaṃ imissā vijātāya bhavissati” ti. atha kho so paribbājako rañño pasenadissa kosalassa koṭṭhāgāraṃ gantvā, telassa yāvad-atthaṃ pivitvā, gharaṃ āgantvā, neva sakkoti uddhaṃ kātuṃ na pana adho, so dukkhāhi tībāhi kharāhi kaṭukāhi vedanāhi phuṭṭho āvaṭṭati parivaṭṭati.

atha kho bhagavā pubbanhasamayaṃ nivāsetvā, pattacīvaram-  
ādāya, sāvattiṃ piṇḍāya pāvisi. addasā kho bhagavā taṃ paribbājakaṃ dukkhāhi tībāhi kharāhi kaṭukāhi vedanāhi phuṭṭhaṃ, āvaṭṭamānaṃ parivaṭṭamānaṃ.

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

○○○○|○○○- Vetāliya x 2  
“sukhino vata ye akiñcanā,  
-○○○○|○○○-  
vedaguno hi janā akiñcanā,  
○○○-,|○○|○○- Tuṭṭhubha x 2  
sakiñcanaṃ passa vihaññamānaṃ,  
○○○-|,○○|○○-  
jano janasmim paṭibaddhacitto”<sup>3</sup> ti.

<sup>1</sup> BJT note: *rañño kho* - ChS.

<sup>2</sup> BJT note: *ucchāditvā* - commentary, *ucchādḍhitvāna* - ChS.

<sup>3</sup> BJT note: *paṭibandhacitto* - palm leaf book; printed book.



## 2-7: Ekaputtasuttaṃ (17)

evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati,  
jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena  
aññatarassa upāsakassa ekaputtako piyo manāpo kālaṅkato hoti.  
atha kho sambahulā upāsakā allavatthā allakesā, divādivassa yena  
bhagavā tenupasaṅkamīṃsu, upasaṅkamitvā bhagavantāṃ  
abhivādetvā, ekamantaṃ nisīdiṃsu. ekamantaṃ nisinne kho te  
upāsake bhagavā etad-avoca: “kinnu kho tumhe upāsakā, allavatthā  
allakesā, idhūpasaṅkantā divādivassā?” ti

evaṃ vutte, so upāsako bhagavantāṃ etad-avoca: “mayhaṃ kho  
bhante ekaputtakosi piyo manāpo kālaṅkato. tena mayāṃ allavatthā  
allakesā idhūpasaṅkantā divādivassā” ti.

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atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

Old Gīti  
“piyarūpassādagathitāse<sup>1</sup> devakāyā puthumanussā ca,<sup>2</sup>  
aghāvino pariḥjunnā, maccurājassa vasāṃ gacchanti.

<sup>1</sup> BJT note: *piyarūpā sātagathitāse* - palm leaf book.

<sup>2</sup> Metre: Old Gīti; we need to read *piyarūpasāda-*; *puthū*; & *pariḥjunnā* to correct the metre. Interestingly enough the Sanskrit Udānavarga takes the readings *piyarūpasāta-*, *prthaksthitāh*, & *paridyūnā*, though there the metre has been altered to Pathyāvatta.

--|~|~|~|--|~|~|~|~|~|-- Old Gīti  
te ve divā ca ratto ca appamattā jahanti piyarūpaṃ -  
--|~|~|~|--|~|~|~|~|~|--  
te ve khananti aghamūlaṃ maccuno āmisam durativattan”-ti.

## 2-8: Suppavāsāsuttaṃ<sup>1</sup> (18)

evaṃ me sutam: ekaṃ samayaṃ bhagavā kuṇḍiyāyaṃ<sup>2</sup> viharati kuṇḍadhānavane. tena kho pana samayena suppavāsā koliyadhītā sattavassāni gabbhaṃ dhāreti, sattāhaṃ mūḷhagabbhā. sā dukkhāhi tībāhi kharāhi kaṭukāhi vedanāhi phuṭṭhā, tīhi vitakkehi adhvāseti: “sammāsambuddho vata so bhagavā, imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti, supaṭipanno vata tassa bhagavato sāvakasaṅgho, yo imassa evarūpassa dukkhassa pahānāya paṭipanno. susukhaṃ vata taṃ nibbānaṃ, yatthidaṃ<sup>3</sup> evarūpaṃ dukkhaṃ na samvijjati” ti.

atha kho suppavāsā koliyadhītā sāmikaṃ āmantesi: “ehi tvaṃ ayyaputta yena bhagavā tenupasaṅkama, upasaṅkamitvā, mama vacanena bhagavato pāde sirasā vandāhi, appābādham appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha: ‘suppavāsā bhante koliyadhītā bhagavato pāde sirasā vandati, appābādham appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati?’ ti. evañ-ca vadehi: ‘suppavāsā bhante koliyadhītā, sattavassāni gabbhaṃ dhāreti, sattāhaṃ mūḷhagabbhā.<sup>4</sup> sā dukkhāhi tībāhi kharāhi kaṭukāhi vedanāhi phuṭṭhā, tīhi vitakkehi adhvāseti: “sammāsambuddho vata so bhagavā, yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti, supaṭipanno vata tassa

<sup>1</sup> Editor’s Note: BJT, *Suppāvāsāsuttam*, printer’s error.

<sup>2</sup> BJT note: *kuṇḍakāyaṃ* - ChS.

<sup>3</sup> BJT note: *yadidaṃ* - ChS.

<sup>4</sup> Editor’s Note: BJT, *mūḷhagabbhā* here, correct above.

bhagavato sāvakaṅgho, yo imassa evarūpassa dukkhassa pahānāya paṭipanno; susukhaṃ vata taṃ nibbānaṃ, yatthidaṃ evarūpaṃ dukkhaṃ na saṃvijjatī” ’ ” ti.

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3. “paraman”-ti kho so koliyaputto suppvāsāya kolyadhītāya paṭissuṇitvā, yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho so koliyaputto bhagavantaṃ etad-avoca: “suppvāsā bhante kolyadhītā bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati? ti. evañ-ca vadeti: ‘suppvāsā bhante kolyadhītā sattavassāni gabbhaṃ dhāreti, sattāhaṃ mūḷhagabbhā. sā dukkhāhi tībāhi kharāhi kaṭukāhi vedanāhi phuṭṭhā, tīhi vitakkehi adhivāseti: “sammāsambuddho vata so bhagavā, yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti; suppaṭipanno vata tassa bhagavato sāvakaṅgho, yo imassa evarūpassa dukkhassa pahānāya paṭipanno; susukhaṃ vata taṃ nibbānaṃ, yatthidaṃ evarūpaṃ dukkhaṃ na saṃvijjatī” ’ ” ti.

“sukhinī hotu suppvāsā kolyadhītā arogā, arogaṃ puttaṃ vijāyatū” ti. saha vacanā ca pana bhagavato suppvāsā kolyadhītā sukhinī arogā, arogaṃ puttaṃ vijāyi. “evaṃ bhante,” ti kho so koliyaputto, bhagavato bhāsitaṃ abhinanditvā anumoditvā, uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā, sakaṃ gharaṃ paccāyāsi.

addasā kho koliyaputto suppvāsaṃ kolyadhītaraṃ sukhiniṃ arogaṃ, arogaṃ puttaṃ vijātaṃ. disvānassa etad-ahosi: “acchariyaṃ vata bho, abbhūtaṃ vata bho, tathāgatassa mahiddhikatā mahānubhāvātā, yatra hi nāmāyaṃ suppvāsā kolyadhītā, saha vacanā ca pana bhagavato, sukhinī arogā, arogaṃ puttaṃ vijāyissati” ti, attamaṇo pamudito pītisomanassajāto ahosi.

atha kho suppvāsā kolyadhītā sāmikaṃ āmantesi: “ehi tvaṃ ayyaputta yena bhagavā tenupasaṅkama, upasaṅkamtivā, mama vacanena bhagavato pāde sirasā vandāhi, ‘suppvāsā bhante kolyadhītā bhagavato pāde sirasā vandatī’ ti. evañ-ca vadehi: ‘suppvāsā bhante kolyadhītā sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūḷhagabbhā, sā etarahi sukhinī arogā, arogaṃ puttaṃ vijātā. sā sattāhaṃ buddhapamukhaṃ bhikkhusaṅghaṃ bhattena nimanteti. adhvāsetu kira bhante bhagavā suppvāsāya kolyadhītāya sattabhattāni saddhiṃ bhikkhusaṅghenā’ ” ti.

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6. “paraman“-ti kho so kolyaputto suppvāsāya kolyadhītāya paṭissunītvā, yena bhagavā tenupasaṅkama, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho so kolyaputto bhagavantaṃ etad-avoca: “suppvāsā bhante kolyadhītā bhagavato pāde sirasā vandati.” evañ-ca vadeti: “suppvāsā bhante kolyadhītā, sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūḷhagabbhā, sā etarahi sukhinī arogā, arogaṃ puttaṃ vijātā. sā sattāhaṃ buddhapamukhaṃ bhikkhusaṅghaṃ bhattena nimanteti. adhvāsetu kira bhante bhagavā suppvāsāya kolyadhītāya sattabhattāni saddhiṃ bhikkhusaṅghenā’ ” ti.

7. tena kho pana samayena aññatarena upāsakena buddhapamukho bhikkhusaṅgho svātānāya bhattena nimantito hoti. so ca upāsako āyasmato mahāmogallānassa upaṭṭhāko hoti. atha kho bhagavā āyasmantaṃ mahāmogallānaṃ āmantesi: “ehi tvaṃ mogallāna yena so upāsako tenupasaṅkameyyāsi,<sup>1</sup> upasaṅkamtivā, taṃ upāsakaṃ evaṃ vadehi: ‘suppvāsā āvuso kolyadhītā sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūḷhagabbhā, sā etarahi sukhinī arogā,

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<sup>1</sup> BJT note: *tenupasaṅkama* - ChS.

arogam puttam vijātā. sā sattāham buddhapamukham  
bhikkhusaṅgham bhattena nimanteti. karotu suppavāsā koliyadhītā  
sattabhattāni, pacchā so karissati,<sup>1</sup> tuyheso upaṭṭhāko’ ” ti.

8. “evam bhante,” ti kho āyasmā mahāmogallāno bhagavato  
paṭissuṇivā, yena so upāsako tenupasaṅkami, upasaṅkamtivā, tam  
upāsakam etad-avoca: “suppavāsā āvuso koliyadhītā sattavassāni  
gabbham dhāresi, sattāham mūḷhagabbhā, sā etarahi sukhinī arogā,  
arogam puttam vijātā. sattāham buddhapamukham bhikkhusaṅgham  
bhattena nimanteti. karotu suppavāsā koliyadhītā sattabhattāni,  
pacchā tvam karissasī” ti. “sace me bhante ayyo mahāmogallāno  
tiṇṇam dhammānam pāṭibhogo - bhogānañ-ca jīvitassa ca saddhāya  
ca - karotu suppavāsā koliyadhītā sattabhattāni, pacchā aham  
karissāmī” ti. “dvinnam kho te aham āvuso dhammānam pāṭibhogo  
-bhogānañ-ca jīvitassa ca - saddhāya pana tvam yeva pāṭibhogo” ti.  
“sace me bhante ayyo mahāmogallāno dvinnam dhammānam  
pāṭibhogo - bhogānañ-ca jīvitassa ca - karotu suppavāsā koliyadhītā  
sattabhattāni, pacchā aham karissāmī” ti.

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atha kho āyasmā mahāmogallāno tam upāsakam saññāpetvā yena  
bhagavā tenupasaṅkami, upasaṅkamtivā, bhagavantam etad-avoca:  
“saññatto bhante so upāsako mayā, karotu suppavāsā koliyadhītā  
sattabhattāni, pacchā so karissatī” ti.

9. atha kho suppavāsā koliyadhītā sattāham buddhapamukham  
bhikkhusaṅgham paṇītena khādanīyena bhojanīyena sahatthā  
santappesi, sampavāresi. tañ-ca dārakam bhagavantam vandāpesi,  
sabbāñ-ca bhikkhusaṅgham.

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<sup>1</sup> BJT note: *pacchā tvam karissasī-ti saññāpehi* - ChS, here and also below.

10. atha kho āyasmā sārīputto taṃ dārakaṃ etad-avoca: “kacci te dāraka khamanīyaṃ? kacci yāpanīyaṃ? kacci na kiñci dukkhan?”-ti. “kuto me bhante sārīputta khamanīyaṃ? kuto yāpanīyaṃ? sattavassāni me lohitakumbhiyaṃ<sup>1</sup> vutthānī” ti.

11. atha kho suppvāsā koliyadhītā: “putto me dhammasenāpatinā saddhiṃ mantetī” ti, attamanā pamuditā<sup>2</sup> pītisomanassajātā ahosi.

12. atha kho bhagavā suppvāsāṃ koliyadhītaraṃ attamaṇaṃ pamuditāṃ<sup>3</sup> pītisomanassajātāṃ disvā,<sup>4</sup> suppvāsāṃ koliyadhītaraṃ etad-avoca: “iccheyyāsi tvaṃ suppvāse, aññaṃ-pi evarūpaṃ puttān?”-ti “iccheyyāmaṃ bhagavā aññāni pi evarūpāni satta puttānī” ti.

13. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

    ┌───┐┌───┐ || ┌──┐┌──┐┌──┐  
“asātaṃ sātārūpena, piyarūpena appiyaṃ,  
    └──┐┌──┐ || ┌──┐┌──┐┌──┐  
dukkhaṃ sukhasa rūpena pamattam-ativattatī” ti.

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<sup>1</sup> BJT note: *satta me vassāni lohakumbhiyā* - ChS.

<sup>2</sup> BJT note: *pamoditā* - ChS.

<sup>3</sup> BJT note: *pamoditāṃ* - ChS.

<sup>4</sup> BJT note: *viditvā* - ChS.

## 2-9: Visākhāsuttam (19)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, pubbārāme migāramātupāsāde. tena kho pana samayena visākhāya migāramātuyā kocid-eva attho raññe pasenadimhi kosale paṭibaddho hoti. taṃ rājā pasenadi kosalo na yathādhippāyaṃ tīreti. atha kho visākhā migāramātā divādivassa yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho visākhaṃ migāramātaraṃ bhagavā etad-avoca: “handa kuto nu tvaṃ visākhe āgacchasi divādivassā?” ti.

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“idha me bhante kocid-eva attho raññe pasenadimhi kosale paṭibaddho hoti, taṃ rājā pasenadi kosalo na yathādhippāyaṃ tīreti” ti.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

---o|o---||---o|o---  
“sabbaṃ paravasam dukkhaṃ, sabbaṃ issariyaṃ sukhaṃ,  
---o|o---||---o|o---  
sādhāraṇe vihaññanti, yogā hi duratikkamā” ti.

## 2-10: Bhaddiyasuttam (20)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā anupiyāyaṃ viharati ambavane. tena kho pana samayena āyasmā bhaddiyo kāḷigodhāya putto, araññagato pi rukkhamaṭṭhagato pi suññāgāragato pi, abhikkhaṇaṃ udānaṃ udāneti: “aho sukhaṃ! aho sukhaṃ!” ti assosum kho sambahulā bhikkhu āyasmato bhaddiyassa kāḷigodhāya

puttassa, araññagatassa pi rukkhamūlagatassa pi suññāgāragatassa pi, abhikkhaṇaṃ udānaṃ udānentassa: “aho sukhaṃ! aho sukhan!”-ti sutvāna nesaṃ etad-ahosi: “nissaṃsayāṃ kho āvuso āyasmā bhaddiyo kāḷigodhāya putto, anabhirato brahmacariyaṃ carati, yaṃsa pubbe agāriyabhūtassa rajjasukhaṃ so tam-anussaramāno, araññagato pi rukkhamūlagato pi suññāgāragato pi, abhikkhaṇaṃ udānaṃ udāneti: “aho sukhaṃ! aho sukhan!”-ti

2. atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimṃsu, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdimṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocum: “āyasmā bhante bhaddiyo kāḷigodhāya putto, araññagato pi rukkhamūlagato pi suññāgāragato pi, abhikkhaṇaṃ udānaṃ udāneti: “aho sukhaṃ! aho sukhan!”-ti nissaṃsayāṃ kho bhante āyasmā bhaddiyo kāḷigodhāya putto, anabhirato brahmacariyaṃ carati, yaṃsa pubbe agāriyabhūtassa rajjasukhaṃ, so tam-anussaramāno, araññagato pi rukkhamūlagato pi suññāgāragato pi, abhikkhaṇaṃ udānaṃ udāneti: “aho sukhaṃ! aho sukhan!”-ti

3. atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi: “ehi tvam bhikkhu mama vacanena bhaddiyaṃ bhikkhuṃ āmantehi: ‘satthā taṃ āvuso bhaddiya āmantetī’ ” ti.

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“evam bhante,” ti kho so bhikkhu bhagavato paṭissutvā, yenāyasmā bhaddiyo kāḷigodhāya putto tenupasaṅkami, upasaṅkamtivā, āyasmantaṃ bhaddiyaṃ kāḷigodhāya puttaṃ etad-avoca: “satthā taṃ āvuso bhaddiya āmantetī” ti. “evam-āvuso” ti kho āyasmā bhaddiyo kāḷigodhāya putto, tassa bhikkhuno paṭissutvā, yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddiyaṃ kāḷigodhāya puttaṃ bhagavā etad-avoca: “saccaṃ kira



tvam bhaddiya, araṇṇagato pi rukkhamūlagato pi suñṇāgāragato pi, abhikkhaṇaṃ udānaṃ udānesi: ‘aho sukhaṃ! aho sukhan!’-ti?”  
“evaṃ bhante,” ti. “kiṃ pana tvam bhaddiya atthavaṣaṃ sampassamāno araṇṇagato pi rukkhamūlagato pi suñṇāgāragato pi, abhikkhaṇaṃ udānaṃ udānesi: ‘aho sukhaṃ! aho sukhan!’-ti?”

“pubbe me bhante agāriyabhūtaṣa raḷḷaṃ kārentaṣa, anto pi antepure rakkhā suṣaṃvihitā ahoṣi, baḷi pi antepure rakkhā suṣaṃvihitā ahoṣi, anto pi nagare rakkhā suṣaṃvihitā ahoṣi, baḷi pi nagare rakkhā suṣaṃvihitā ahoṣi, anto pi janapade rakkhā suṣaṃvihitā ahoṣi, baḷi pi janapade rakkhā suṣaṃvihitā ahoṣi, so kho ahaṃ bhante evaṃ rakkhitaḷopito santo, bhīto ubbiggo uṣaṅkī utrāṣī<sup>1</sup> viḷāṣiṃ. etaraḷi kho paṇāḷaṃ bhante araṇṇagato pi rukkhamūlagato pi suñṇāgāragato pi, eko abhīto anubbiggo anuṣaṅkī anutrāṣī,<sup>2</sup> appoṣṣukko paṇṇalomo paraḷavutto<sup>3</sup> miḷabhūteṇa cetasa viḷarāmi. idaṃ kho ahaṃ bhante atthavaṣaṃ sampassamāno, araṇṇagato pi rukkhamūlagato pi suñṇāgāragato pi, abhikkhaṇaṃ udānaṃ udānesi: <sup>4</sup> ‘aho sukhaṃ! aho sukhan!’ ”-ti.

4. aḷa kho bhagaḷā etaṃ-atḷaṃ viḷitvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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<sup>1</sup> BJT note: *utrāso* - ChS.

<sup>2</sup> BJT note: *anutrāso* - ChS.

<sup>3</sup> BJT note: *paravutto* - palm leaf book; printed book.

<sup>4</sup> BJT note: *udānesi* - palm leaf book; printed book.

Mucalindavaggo - 57

--UU|--U--U-- Opacchandasaka x 4  
“yassantarato na santi kopā,  
UU--UU|--U--U--  
iti bhavābhavatañ-ca vītivatto,<sup>1</sup>  
--UUUU|--U--U--  
tañ vigatabhayañ sukhim asokañ,  
---UU|--U--U--  
devā nānubhavanti dassanāyā” ti.

*Mucalindavaggo dutiyo*

tassuddānañ:

Mucalindo Rājā Daṇḍena, Sakkāro Upāsakena ca,  
Gabbhinī Ekaputto ca,  
Suppavāsā Visākhā ca, Kālīgodhāya Bhaddiyo ti.

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<sup>1</sup> Metre: The 1st syllable of this line is pādādigaru (i. e. has to be counted as heavy to correct the metre, this occasionally occurs with the 1st syllables in Mattāchandas lines).

# Nandavaggo Tatiyo

## 3-1: Kammasuttam (21)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati,  
jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena aññataro  
bhikkhu bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum  
kāyaṃ paṇidhāya, purāṇakammavipākajaṃ dukkhaṃ tibbam<sup>1</sup>  
kharaṃ kaṭukaṃ vedanaṃ, adhivāsento sato sampajāno  
avihaññamāno.

2. addasā kho bhagavā taṃ bhikkhuṃ avidūre nisinnaṃ, pallaṅkaṃ  
ābhujitvā ujum kāyaṃ paṇidhāya, purāṇakammavipākajaṃ  
dukkhaṃ tibbam kharaṃ kaṭukaṃ vedanaṃ, adhivāsentaṃ sataṃ  
sampajānaṃ avihaññamānaṃ.

3. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imam  
udānaṃ udānesi:

—U—UU|—U—U— Vetāliya  
“sabbakammajahassa bhikkhuno,<sup>2</sup>  
UU—UU|—U—U—  
dhunamānassa purekataṃ rajaṃ,  
UU—UU|—U—U—  
amamassa ṭhitassa tādino,  
—UU—UU|—U—U—  
attho natthi janaṃ lapetave” ti

<sup>1</sup> BJT note: *tippam* - palm leaf book; here and also below.

<sup>2</sup> Metre: We should perhaps count the 1st syllable as light to correct the metre.

### 3-2: Nandasuttam (22)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā nando bhagavato bhātā mātucchāputto, sambahulānaṃ bhikkhūnaṃ evam-āroceti: “anabhirato ahaṃ āvuso brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmi” ti.

2. atha kho aññataro bhikkhu yena bhagavā tenupasaṅkhami, upasaṅkhamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho so bhikkhu bhagavantaṃ etad-avoca: “āyasmā bhante nando bhagavato bhātā mātucchāputto, sambahulānaṃ bhikkhūnaṃ evam-āroceti: ‘anabhirato ahaṃ āvuso brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmi’ ” ti.

3. atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi: “ehi tvaṃ bhikkhu mama vacanena nandaṃ bhikkhuṃ āmantehi: ‘sathā taṃ āvuso nanda āmanteti’ ” ti. “evaṃ bhante,” ti kho so bhikkhu bhagavato paṭissutvā, yenāyasmā nando tenupasaṅkhami, upasaṅkhamitvā, āyasmantaṃ nandaṃ etad-avoca: “sathā taṃ āvuso nanda āmanteti” ti.

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4. “evam-āvuso” ti kho āyasmā nando tassa bhikkhuno paṭissutvā, yena bhagavā tenupasaṅkhami, upasaṅkhamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ nandaṃ bhagavā etad-avoca: “saccaṃ kira tvaṃ nanda sambahulānaṃ bhikkhūnaṃ evam-ārocesi: ‘anabhirato ahaṃ āvuso brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ,

sikkhaṃ paccakkhāya hīnāyāvattissāmi’? ” ti. “evaṃ bhante,” ti. “kissa pana tvaṃ nanda anabhirato brahmacariyaṃ carasi, na sakkosi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissasi’?” ti. “sākiyānī maṃ bhante janapadakalyāṇī gharā nikkhamantassa, upaḍḍhullikhitebhi<sup>1</sup> kesebhi apaloketvā maṃ etad-avoca: ‘tuvaṇṇaṃ kho ayyaputta āgaccheyyāsi’ ti. so kho ahaṃ bhante tam-anussaramāno, anabhirato brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmi’” ti.

5. atha kho bhagavā āyasmantaṃ nandaṃ bāhāya<sup>2</sup> gahetvā, seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya, evam-eva jetavane antarahito devesu tavatiṃsesu pāturahosi.

6. tena kho pana samayena pañcamattāni accharāsātāni sakkassa devānam-indassa upatṭhānaṃ āgatāni honti kakuṭapādāni. atha kho bhagavā āyasmantaṃ nandaṃ āmantesi: “passasi no tvaṃ nanda imāni pañca accharāsātāni kakuṭapādāni?” ti. “evaṃ bhante,” ti.

7. “taṃ kiṃ maññasi nanda katamā nu kho abhirūpatarā ca dassanīyatarā ca pāsādikatarā ca, sākiyānī vā janapadakalyāṇī, imāni vā pañca accharāsātāni kakuṭapādāni?” ti. “seyyathā pi bhante paluṭṭhamakkaṭṭi kaṇṇanāsacchinnā, evam-eva kho bhante sākiyānī janapadakalyāṇī, imesaṃ pañcannaṃ accharāsātānaṃ upanidhāya saṅkham-pi na upeti, kalam-pi na upeti, kalabhāgam-pi na upeti,<sup>3</sup> upanidhim-pi na upeti. atha kho imāni pañca accharāsātāni abhirūpatarāni ceva dassanīyatarāni ca pāsādikatarāni cā” ti.

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<sup>1</sup> BJT note: *upaḍḍhalikhitehi* - ChS. *aḍḍhullikhitehi* - palm leaf book.

<sup>2</sup> BJT note: *bāhāyaṃ* - ChS.

<sup>3</sup> BJT note: *saṅkhyam-pi nopeti kalabhāgam-pi nopeti* - ChS.

“abhirama nanda! abhirama nanda! aham te pāṭibhogo pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ!”-ti. “sace me bhante bhagavā pāṭibhogo pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ, abhiramissāmaṃ bhante bhagavati brahmacariye” ti.

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8. atha kho bhagavā āyasmantaṃ nandaṃ bāhāya gahetvā, seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya, evam-eva devesu tāvatimsesu antarahito jetavane pāturahosi.

9. assosūṃ kho bhikkhū: “āyasmā kira nando, bhagavato bhātā mātucchāputto accharānaṃ hetu brahmacariyaṃ carati, bhagavā kirassa pāṭibhogo pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ!”-ti. atha kho āyasmato nandassa sahāyakā bhikkhū āyasmantaṃ nandaṃ bhatakavādena ca upakkitakavādena ca samudācaranti: “bhatako kirāyasmā nando, upakkitako kirāyasmā nando, accharānaṃ hetu brahmacariyaṃ carati, bhagavā kirassa pāṭibhogo pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ!”-ti

10. atha kho āyasmā nando sahāyakānaṃ bhikkhūnaṃ bhatakavādena ca upakkitakavādena ca, aṭṭiyamāno harāyamāno jigucchamāno, eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto, na cirasseva yassatthāya kulaputtā sammad-eva agārasmā anagāriyaṃ pabbajanti, tad-anuttaraṃ brahmacariyapariyosānaṃ, diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi: “khīṇā jāti, vūsitāṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā” ti abbhaññāsi. aññataro ca kho panāyasmā nando arahataṃ ahosi.

11. atha kho aññatarā devatā abhikkantāya rattiyā, abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā, yena bhagavā tenupasaṅkami, upasaṅkamtīvā bhagavantaṃ abhivādetvā, ekamantaṃ aṭṭhāsi. ekamantaṃ ʈhitā kho sā devatā bhagavantaṃ etad-avoca: “āyasmā bhante nando bhagavato bhātā mātucchāputto, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ, diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī” ti. bhagavato pi kho ñaṇaṃ udapādi: “nando āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ, diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī” ti.

12. atha kho āyasmā nando tassā rattiyā accayena yena bhagavā tenupasaṅkami, upasaṅkamtīvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā nando bhagavantaṃ etad-avoca: “yaṃ me bhante bhagavā paṭibhogo - pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ - muñcāmaṃ bhante bhagavantaṃ etasmā paṭissavā” ti. “mayā pi kho te nanda<sup>1</sup> cetasā ceto paricca vidito: ‘nando āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī’ ti.

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13. devatā pi me etam-atthaṃ ārocesi: ‘āyasmā bhante nando bhagavato bhātā mātucchāputto āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ, diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī’ ti. yad-eva kho te nanda anupādāya āsavehi cittaṃ vimuttaṃ,<sup>2</sup> athāhaṃ mutto etasmā paṭissavā” ti.

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<sup>1</sup> BJT note: *mayā pi kho nanda* - ChS.

<sup>2</sup> BJT note: *vimucci* - ChS.

14. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— 0 — | — — — — || — 0 — | 0 — 0 —  
 “yassa nittiṅṅo paṅko ca,<sup>1</sup> maddito kāmakaṅṅako,  
 — 0 — | 0 — — — || 0 0 — 0 0 — 0 0 — —  
 mohakkhayaṃ anuppatto, sukhadukkhesu na vedhati<sup>2</sup> sa bhikkhū”  
 ti.<sup>3</sup>

### 3-3: Yasojasuttam (23)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapaṇḍikassa ārāme. tena kho pana samayena yasojapamukhāni pañcamattāni bhikkhusatāni sāvatthiṃ anuppattāni honti, bhagavantaṃ dassanāya. te ca kho<sup>4</sup> āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā, senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā, uccāsaddā mahāsaddā<sup>5</sup> ahesuṃ. atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “ke panete ānanda uccāsaddā mahāsaddā? kevattā maññe macchavilope” ti.

“etāni bhante yasojapamukhāni pañcamattāni bhikkhusatāni sāvatthiṃ anuppattāni bhagavantaṃ dassanāya. tete āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā, senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā,

<sup>1</sup> BJT note: *yassa tiṅṅokāmapaṅko* - Dhammapada commentary.

<sup>2</sup> BJT note: *sukhadukkhe na vedhati* - ChS; which is an attempt to regularise the metre.

<sup>3</sup> Metre: *sa bhikkhu* appears to be hypermetrical, and has probably crept into the text in imitation of the last line in the next verse.

<sup>4</sup> BJT note: *te dha* - palm leaf book; printed book

<sup>5</sup> BJT note: *uccāsadda mahāsaddā* - ChS.



uccāsaddā mahāsaddā” ti. “tena hānanda mama vacanena te bhikkhū āmantehi: ‘satthā āyasmante āmanteti’ ” ti. “evam bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, yena te bhikkhū tenupasaṅkami, upasaṅkamtivā, te bhikkhū etad-avoca: “satthā āyasmante āmanteti” ti. “evam-āvuso” ti kho te bhikkhū āyasmato ānandassa paṭissutvā, yena bhagavā tenupasaṅkamimsu, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdimsu. ekamantaṃ nisinne kho te bhikkhū bhagavā etad-avoca: “kinnu tumhe bhikkhave uccāsaddā mahāsaddā. kevaṭṭa maññe macchavilope?” ti

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2. evam vutte, āyasmā yasojo bhagavantaṃ etad-avoca: “imāni bhante pañcamattāni bhikkhusatāni sāvattiṃ anuppattāni bhagavantaṃ dassanāya. teme āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā, senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā, uccāsaddā mahāsaddā” ti. “gacchatha bhikkhave vo paṇāmemi.<sup>1</sup> na vo mama santike vatthabban”-ti. “evam bhante,” ti kho te bhikkhū bhagavato paṭissutvā, utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā, senāsanāṃ saṃsāmetvā pattacīvaram-ādāya, yena vajji tena cārikaṃ pakkamimsu. vajjisu anupubbena cārikaṃ caramānā yena vaggumudā nadī tenupasaṅkamimsu, upasaṅkamtivā vaggumudāya nadiyā tīre paṇṇakuṭiyo karitvā, vassaṃ upagacchimsu.

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<sup>1</sup> Editor’s note: BJT, paṇāmemi, by mistake.

3. atha kho āyasmā yasojo vassupagato bhikkhū āmantesi:  
“bhagavatā mayam āvuso paṇāmitā atthakāmena hitesinā,  
anukampakena anukampaṃ upādāya. handa mayam āvuso tathā  
vihāraṃ kappema yathā no viharataṃ bhagavā attamano assā” ti.  
“evam-āvuso” ti kho te bhikkhū āyasmato yasojassa paccassosum.  
atha kho te bhikkhū vūpakaṭṭhā appamattā ātāpino pahitattā  
viharantā, tenevantaravassena sabbeva tisso vijjā sacchākamsu.

4. atha kho bhagavā sāvatthiyaṃ yathābhirantaṃ viharitvā, yena  
vesālī tena cārikaṃ pakkāmi, anupubbena cārikaṃ caramāno yena  
vesālī<sup>1</sup> tad-avasari. tatra sudaṃ bhagavā vesāliyaṃ viharati,  
mahāvane kūṭāgārasālāyaṃ. atha kho bhagavā  
vaggumudātīriyaṇaṃ bhikkhūnaṃ cetasā ceto paricca  
manasikarivā āyasmantaṃ ānandaṃ āmantesi: “ālokajātā viya me  
ānanda esā disā. obhāsajātā viya me ānanda esā disā. yassaṃ  
disāyaṃ vaggumudātīriyā bhikkhū viharanti gantuṃ appaṭikūlāsi<sup>2</sup>  
me manasikātum. paṇeṇyāsi tvaṃ ānanda vaggumudātīriyaṇaṃ  
bhikkhūnaṃ santike dūtaṃ: ‘sathā āyasmante āmanteti, sathā  
āyasmantaṇaṃ dassanakāmo’ ” ti.

“evam bhante,” ti kho āyasmā ānando, bhagavato paṭissutvā, yena  
aññataro bhikkhu tenupasaṅkami, upasaṅkamitvā, taṃ bhikkhuṃ  
etad-avoca: “ehi tvaṃ āvuso, yena vaggumudātīriyā bhikkhū,  
tenupasaṅkameyyāsi,<sup>3</sup> upasaṅkamitvā, vaggumudātīriye bhikkhū  
evam vadehi: ‘sathā āyasmante āmanteti, sathā āyasmantaṇaṃ  
dassanakāmo’ ” ti.

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<sup>1</sup> Editor’s note: BJT, *vesālī*, printer’s error

<sup>2</sup> Editor’s note: BJT, *appaṭikūlāsi*, printer’s error

<sup>3</sup> BJT note: *upasaṅkama* - ChS.

“evam-āvuso” ti kho so bhikkhu, āyasmato ānandassa paṭissutvā, seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya,<sup>1</sup> pasāritaṃ vā bāhaṃ sammiñjeyya, evam-eva mahāvane kuṭāgārasālāyaṃ antarahito, vaggumudāya nadiyā tīre tesāṃ bhikkhūnaṃ purato pāturaḥosi. atha kho so bhikkhu vaggumudātīriye bhikkhū etad-avoca: “satthā āyasmante āmanteti, satthā āsmantānaṃ dassanakāmo” ti. “evam-āvuso” ti kho te bhikkhū, tassa bhikkhuno paṭissutvā, senāsaṇaṃ saṃsāmetvā pattacīvaram-ādāya, seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya, evam-eva vaggumudāya nadiyā tīre antarahitā, mahāvane kuṭāgārasālāyaṃ bhagavato sammukhe pāturaḥesuṃ.

5. tena kho pana samayena bhagavā āneñjena samādhinā nisinno hoti. atha kho tesāṃ bhikkhūnaṃ etad-ahosi: “katamena nu kho bhagavā vihārena etarahi viharatī?” ti atha kho tesāṃ bhikkhūnaṃ etad-ahosi: “āneñjena kho bhagavā vihārena etarahi viharatī” ti. sabbeva āneñjena samādhinā nisīdīmsu.

6. atha kho āyasmā ānando abhikkantāya rattiyā, nikkhante paṭhame yāme, uṭṭhāyāsanā ekaṃsaṃ cīvaram karitvā, yena bhagavā tenañjalim paṇāmetvā bhagavantam etad-avoca: “abhikkantā bhante ratti, nikkhanto paṭhamo yāmo, ciranisinnā āgantukā bhikkhū, paṭisammodatu bhante bhagavā āgantukehi bhikkhūhi”<sup>2</sup> ti.

7. evaṃ vutte, bhagavā tuṅhī ahoṣi. dutiyam-pi kho āyasmā ānando abhikkantāya rattiyā, nikkhante majjhime yāme, uṭṭhāyāsanā ekaṃsaṃ cīvaram karitvā, yena bhagavā tenañjalim paṇāmetvā bhagavantam etad-avoca: “abhikkantā bhante ratti, nikkhanto

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<sup>1</sup> Editor’s note: BJT, *pāsāreyya*, printer’s error

<sup>2</sup> Editor’s note: BJT, *bhikkhūhi*, printer’s error

majjhimo yāmo, ciranisinnā āgantukā bhikkhū, paṭisammodatu bhante bhagavā āgantukehi bhikkhūhī” ti. dutiyam-pi kho bhagavā tuṅhī ahoṣi. tatiyam-pi kho āyasmā ānando abhikkantāya rattiyā, nikkhante pacchime yāme, uddhate aruṇe, nandimukhiyā rattiyā, uṭṭhāyāsanā ekaṃsaṃ cīvaraṃ karitvā, yena bhagavā tenañjalim paṇāmetvā bhagavantaṃ etad-avoca: “abhikkantā bhante ratti, nikkhanto pacchimo yāmo, uddhato aruṇo, nandimukhī ratti, ciranisinnā āgantukā bhikkhū, paṭisammodatu bhante bhagavā āgantukehi bhikkhūhī” ti.

atha kho bhagavā tamhā samādhimhā vuṭṭhahitvā, āyasmantaṃ ānandaṃ āmantesi: “sace kho tvam ānanda jāneyyāsi, ettakam-pi te nappaṭibhāseyya. ahañ-ca ānanda imāni ca pañca bhikkhusatāni, sabbeva āneñjasamādhinā nisīdimhā” ti.

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8. atha kho bhagavā etam-atthaṃ veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

—○○—|—○○— Vetālīya  
“yassa jito kāmakaṇṭako,  
— — —○○|—○○— Opacchandasaka x3  
akkoso ca vadho ca bandhanañ-ca,  
—○○○○|—○○—  
pabbato viya so ṭhito anejo,  
○○—○○|—○○—  
sukhadukkhesu na vedhati sa bhikkhū” ti.<sup>1</sup>

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<sup>1</sup> Metre: We need to read *vedhatī* m.c.

### 3-4: Sāriputtasuttaṃ (24)

1. evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati,  
jetavane anāthapaṇḍikassa ārāme. tena kho pana samayena āyasmā  
sāriputto bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum  
kāyaṃ paṇḍhāya, parimukhaṃ satim upaṭṭhapetvā. addasā kho  
bhagavā āyasmantaṃ sāriputtaṃ avidūre nisinnaṃ, pallaṅkaṃ  
ābhujitvā, ujum kāyaṃ paṇḍhāya, parimukhaṃ satim upaṭṭhapetvā.

2. atha kho bhagavā etaṃ-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

◡-◡-|◡- - -||◡◡- -|◡-◡-

“yathā pi pabbato selo, acalo suppatiṭṭhito,<sup>1</sup>

- - -|◡- - - || - ◡-◡|◡-◡-

evaṃ mohakkhaya bhikkhu, pabbato va na vedhatī” ti

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<sup>1</sup> Metre: Pathyāvatta.

### 3-5: Kolitasuttam (25)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā mahāmogallāno bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, kāyagatāya satiyā ajjhataṃ sūpaṭṭhitāya. addasā kho bhagavā āyasmantaṃ mahāmogallānaṃ avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, kāyagatāya satiyā ajjhataṃ sūpaṭṭhitāya.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

    ○○-○○|○○-○○- Vetālīya  
“sati kāyagatā upaṭṭhitā,  
    ○○-○○|○○-○○-  
chasu phassāyatanesu saṃvuto,  
    ○○-|○○-○○-  
satataṃ bhikkhu samāhito,<sup>1</sup>  
    ---|○○-○○-  
jaññā nibbāṇam-attano” ti.

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### 3-6: Pilindivacchasuttam (26)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā pilindivaccho<sup>2</sup> bhikkhū vasalavādena samudācarati. atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu,

<sup>1</sup> Metre: We need to read *bhikkhū* m.c.

<sup>2</sup> BJT note: *pilindavaccho* - ChS.

upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.  
ekamantaṃ nisinnā kho te bhikkhū bhagavantam etad-avocum:  
“āyasmā bhante pilindivaccho bhikkhū vasalavādena samudācaratī”  
ti.

2. atha kho bhagavā aññataram bhikkhum āmantesi: “ehi tvaṃ  
bhikkhu mama vacanena pilindivaccham bhikkhum āmantehi:  
‘sathā taṃ āvuso pilindivaccha āmantetī’ ” ti. “evam bhante,” ti kho  
so bhikkhu, bhagavato paṭissutvā, yenāyasmā pilindivaccho  
tenupasaṅkami, upasaṅkamitvā, āyasmantaṃ pilindivaccham etad-  
avoca: “sathā taṃ āvuso āmantetī” ti. “evam-āvuso” ti kho āyasmā  
pilindivaccho, tassa bhikkhuno paṭissutvā, yena bhagavā  
tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā,  
ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ  
pilindivaccham bhagavā etad-avoca: “saccam kira tvaṃ vaccha  
bhikkhū vasalavādena samudācarasī?” ti. “evam bhante,” ti.

3. atha kho bhagavā āyasmato pilindivacchassa pubbenivāsam  
manasikarivā, bhikkhū āmantesi: “mā kho tumhe bhikkhave  
vacchassa<sup>1</sup> bhikkhuno ujjhāyitvā, na bhikkhave vaccho dosantaro  
bhikkhū vasalavādena samudācarati. vacchassa bhikkhave  
bhikkhuno

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<sup>1</sup> BJT note: *āyasmato vacchassa* - palm leaf book.

pañca jāṭisatāni abbokiṇṇāni brāhmaṇakule paccājātāni. so tassa vasalavādo dīgharattam samudāciṇṇo.<sup>1</sup> tenāyaṃ vaccho bhikkhū vasalavādena samudācaratī” ti.

4. atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imam udānam udānesi:

- 00-|- , 00|00-- Tuṭṭhubha  
“yamhi na māyā vasatī<sup>2</sup> na māno,<sup>3</sup>

-- 00-|- , 00|- 00--  
yo vītalobho amamo nirāso,

00-|- , 00|- 00--  
panunnakodho<sup>4</sup> abhinibbutatto,

-- 00-|- , 00|- 00--  
so brāhmaṇo so samaṇo sa bhikkhū” ti.

### 3-7: Kassapasuttam (27)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṃ<sup>5</sup> viharati, sattāham ekapallaṅkena nisinno hoti, aññataram samādhim samāpajjitvā.

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2. atha kho āyasmā mahākassapo tassa sattāhassa accayena tamhā samādhimhā vuṭṭhāsi. atha kho āyasmato mahākassapassa tamhā

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<sup>1</sup> BJT note: *ajjhāciṇṇo* - no reference given.

<sup>2</sup> BJT note: *vattatī* - seen somewhere.

<sup>3</sup> Metre: Notice the syncopated opening; we need to read *vasatī* m.c.

<sup>4</sup> BJT note: *paṇunnakodho* - palm leaf book.

<sup>5</sup> BJT note: *simbaliguhāyaṃ* - ChS. *pippaliguhāyaṃ* - seen somewhere.



samādhimhā vuṭṭhitassa etad-ahosi: “yannūnāhaṃ rājagahaṃ piṇḍāya paviseyyan”-ti. tena kho pana samayena pañcamattāni devatāsātāni ussukkaṃ āpannāni honti āyasmato mahākassapassa piṇḍapātaṭṭilābhāya. atha kho āyasmā mahākassapo tāni pañcamattāni devatāsātāni paṭikkhipitvā, pubbanhasamayam nivāsetvā pattacīvaram-ādāya, rājagahaṃ piṇḍāya pāvīsi.

3. tena kho pana samayena sakko devānam-into, āyasmato mahākassapassa piṇḍapātaṃ dātukāmo hoti, pesakāravaṇṇaṃ abhinimminivā, tantaṃ vināti sujā<sup>1</sup> asurakaññā tasaraṃ pūreti.

4. atha kho āyasmā mahākassapo rājagahe sapadānaṃ piṇḍāya caramāno, yena sakkassa devānam-indassa nivesanaṃ tenupasaṅkami. addasā kho sakko devānam-into āyasmantaṃ mahākassapaṃ dūrato va āgacchantaṃ. divāna, gharā nikkhamitvā paccuggantvā hatthato pattam gahetvā, gharaṃ pavisitvā ghaṭṭiyā odanaṃ uddharitvā pattam pūretvā, āyasmato mahākassapassa pādāsi. so ahosi piṇḍapāto anekasūpo<sup>2</sup> anekabyañjano anekasūparasabyañjano.

5. atha kho āyasmato mahākassapassa etad-ahosi: “ko nu kho ayam satto, yassāyam evarūpo iddhānubhāvo?” ti. atha kho āyasmato mahākassapassa etad-ahosi: “sakko kho ayam devānam-into” ti. iti veditvā sakkaṃ devānam-indaṃ etad-avoca: “kataṃ kho te idaṃ kosiya, māssu puna pi evarūpam-akāsī” ti.

6. “amhākam-pi bhante kassapa puññaena attho, amhākam-pi puññaena karaṇīyan”-ti. atha kho sakko devānam-into āyasmantaṃ mahākassapaṃ abhivādetvā padakkhiṇaṃ katvā, vehāsaṃ abbhuggantvā ākāse antaḷikkhe tikkhattaṃ udānaṃ udānesi:

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<sup>1</sup> BJT note: *sujātāti* - in many places.

<sup>2</sup> Editor's note: BJT, *anekasupo* - printer's error.

— — — — | — — — — — — || — — — — | — — — — ravipula x 2  
“aho dānaṃ! paramadānaṃ kassape suppatiṭṭhitaṃ,<sup>1</sup>  
— — — — | — — — — — — || — — — — | — — — —  
aho dānaṃ! paramadānaṃ kassape suppatiṭṭhitaṃ”-ti.

7. assosi kho bhagavā dibbāya sotadhātuyā, visuddhāya  
atikkantamānusikāya<sup>2</sup> sakkassa devānam-indassa, vehāsaṃ  
abbhuggantvā ākāse antaḷikkhe tikkhattuṃ udānaṃ udānentassa:

— — — — | — — — — — — || — — — — | — — — — ravipula x 2  
“aho dānaṃ! paramadānaṃ kassape suppatiṭṭhitaṃ,  
— — — — | — — — — — — || — — — — | — — — —  
aho dānaṃ! paramadānaṃ kassape suppatiṭṭhitaṃ”-ti.

8. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

— — — — | — — — — Vetālīya x 4  
“piṇḍapātikassa bhikkhuno,  
— — — — — | — — — — —  
attabharassa anaññaposino  
— — — — | — — — —  
- devā pihayanti tādino -  
— — — — — | — — — — —  
upasantassa sadā satīmato” ti.

[BJT Page 188]

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<sup>1</sup> Metre: BJT lays this udāna out as prose (and the repetition below), but the lines scan as Pathyāvatta, with resolution at the 5th in the prior lines giving the ravipula.

<sup>2</sup> BJT note: *mānusakāya* - in many places.

### 3-8: Piṇḍapātikasuttaṃ (28)

1. evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ, karerimaṇḍalamāle sannisinnānaṃ sannipatitānaṃ, ayam-antarākathā udapādi:

“piṇḍapātiko āvuso bhikkhu piṇḍāya caranto labhati kālena kālaṃ manāpīke cakkhunā rūpe passitūṃ; labhati kālena kālaṃ manāpīke sotena sadde sotūṃ; labhati kālena kālaṃ manāpīke ghānena gandhe ghāyitūṃ; labhati kālena kālaṃ manāpīke jivhāya rase sāyitūṃ; labhati kālena kālaṃ manāpīke kāyena phoṭṭhabbe phūsitūṃ. piṇḍapātiko āvuso bhikkhu, sakkato garukato mānito pūjito apacito piṇḍāya carati. handa āvuso mayam-pi piṇḍapātikā homa, mayam-pi lacchāma kālena kālaṃ manāpīke cakkhunā rūpe passitūṃ; mayam-pi lacchāma kālena kālaṃ manāpīke sotena sadde sotūṃ; mayam-pi lacchāma kālena kālaṃ manāpīke ghānena gandhe ghāyitūṃ; mayam-pi lacchāma kālena kālaṃ manāpīke jivhāya rase sāyitūṃ; mayam-pi lacchāma kālena kālaṃ manāpīke kāyena phoṭṭhabbe phusitūṃ; mayam-pi sakkatā garukatā mānitā pūjitā apacitā piṇḍāya carissāmā” ti. ayañ-carahi tesāṃ bhikkhūnaṃ antarākathā hoti vipakatā.

2. atha kho bhagavā sāyanhasamayaṃ patisallānā vuṭṭhito, yena karerimaṇḍalamālo tenupasaṅkami, upasaṅkamitvā, paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi: “kāyanuttha bhikkhave etarahi kathāya sannisinnā, kā ca pana vo antarākathā vipakatā?” ti.

3. “idha bhante amhākaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ karerimaṇḍalamāle sannisinnānaṃ sannipatitānaṃ, ayam-

antarākathā udapādi: ‘piṇḍapātiko āvuso bhikkhu piṇḍāya caranto labhati kālena kālaṃ manāpīke cakkhunā rūpe passitum; labhati kālena kālaṃ manāpīke sotena sadde sotum; labhati kālena kālaṃ manāpīke ghānena gandhe ghāyitum; labhati kālena kālaṃ manāpīke jivhāya rase sāyitum; labhati kālena kālaṃ manāpīke kāyena poṭṭhabbe phusitum. piṇḍapātiko āvuso bhikkhu; sakkato garukato mānito pūjito apacito piṇḍāya carati. handa āvuso mayam-pi piṇḍapātikā homa, mayam-pi lacchāma kālena kālaṃ manāpīke cakkhunā rūpe passitum; <sup>1</sup> mayam-pi lacchāma kālena kālaṃ manāpīke kāyena poṭṭhabbe phusitum; mayam-pi sakkatā garukatā mānitā pūjitā apacitā piṇḍāya carissāmā’ ti. ayam kho no bhante antarākathā hoti vippakatā, atha kho bhagavā<sup>2</sup> anupatto” ti.

4. “nakhvetam bhikkhave tumhākam patirūpam kulaputtānam saddhā agāasmā anagāriyam pabbajitānam, yam tumhe evarūpim katham katheyyātha. sannipatitānam kho bhikkhave dvayam karaṇīyam: dhammī<sup>3</sup> vā kathā, ariyo ca tuṇhībhāvo” ti.

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5. atha kho bhagavā etam-attham viditvā, tāyam velāyam imam udānam udānesi:

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<sup>1</sup> Text marked in *gray*, as here, signifies repetition text that was omitted in BJT.

<sup>2</sup> BJT note: *atha bhagavā* - ChS.

<sup>3</sup> Editor’s note: BJT, *dhammi* - printer’s error.

— — — — — Vetāliya x 4  
“piṇḍapātikassa bhikkhuno,  
— — — — —  
attabharassa anaññaposino,  
— — — — —  
- devā pihayanti tādino -  
— — — — —  
no ce saddasilokanissito” ti.

### 3-9: Sippasuttam (29)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulānaṃ bhikkhūnaṃ, pacchābhattaṃ piṇḍapātapaṭikkantānaṃ, maṇḍalamāle sannisinnānaṃ sannipatitānaṃ, ayam-antarākathā udapādi: “ko nu kho āvuso sippaṃ jānāti? ko kiṃ sippaṃ sikkhi? kataraṃ sippaṃ sippānaṃ aggan?”-ti

2. tatthekacce evam-āhaṃsu. “hatthisippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “assasippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “rathasippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “dhanusippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “tharusippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “muddāsippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “gaṇanasippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “saṅkhānasippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “lekhāsippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “kāveyyasippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “lokāyatasippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “khattavijjāsippaṃ sippānaṃ aggan”-ti. ayañ-carahi tesam bhikkhūnaṃ antarākathā hoti vippakatā.

3. atha kho bhagavā sāyanhasamayaṃ patisallānā vuṭṭhito, yena maṇḍalamālo tenupasaṅkami, upasaṅkamtivā, paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi: “kāyanuttha bhikkhave etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā?” ti

4. “idha bhante amhākaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ, maṇḍalamāle sannisinnānaṃ sannipatitānaṃ, ayam-antarākathā udapādi; ‘ko nu kho āvuso sippaṃ jānāti? ko kiṃ sippaṃ sikkhi? kataṃ sippaṃ sippānaṃ aggan?’-ti tattheacce evam-āhaṃsu: “hatthisippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “assasippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “rathasippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “dhanusippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “tharusippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “muddāsippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “gaṇanasippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “saṅkhānasippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “lekhāsippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “kāveyyasippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “lokāyatasippaṃ sippānaṃ aggan”-ti, ekacce evam-āhaṃsu: “khattavijjāsippaṃ<sup>1</sup> sippānaṃ aggan”-ti. ayam kho no bhante antarākathā hoti vippakatā, atha kho bhagavā<sup>2</sup> anupatto” ti.

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5. “nakhvetāṃ bhikkhave tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe evarūpiṃ kathaṃ katheyyātha. sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ: dhammī vā kathā, ariyo vā tuṅhībhāvo” ti.

<sup>1</sup> BJT note: *khettavijjāsippaṃ* - palm leaf book; ChS.

<sup>2</sup> BJT note: *atha bhagavā* - ChS.

6. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

○-○-|-,○○|-○-○- Tuṭṭhubha x4  
“asippajīvī<sup>1</sup> lahu atthakāmo,  
○-○-,-|-○○|-○-○-  
yatindriyo sabbadhi vippamutto,  
○-○-|-,○○|-○-○-  
anokasārī amamo nirāso.  
- - - -,-|-○○|-○-○-  
hitvā mānaṃ ekacaro - sa bhikkhū” ti.<sup>2</sup>

### 3-10: Lokavolokanasuttaṃ (30)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati,  
nājjā nerañjarāya tīre<sup>3</sup> bodhirukkhamūle paṭhamābhisambuddho.  
tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno  
hoti vimuttisukhapaṭisaṃvedī.

2. atha kho bhagavā tassa sattāhassa accayena, tamhā samādhimhā  
vuṭṭhahitvā buddhacakkhunā lokaṃ volokesi. addasā kho bhagavā  
buddhacakkhunā lokaṃ volokento satte anekehi santāpehi  
santappamāne, anekehi ca pariḷāhehi pariḍayhamāne, rāgajehi pi  
dosajehi pi mohajehi pi<sup>4</sup> ti.

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<sup>1</sup> Editor’s note: BJT, *asippajivī* - which must be a printer’s error.

<sup>2</sup> Metre: Note the Vedic opening.

<sup>3</sup> Editor’s note: BJT, *tire* - printer’s error.

<sup>4</sup> BJT: *pi* - printer’s error.

3. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:<sup>1</sup>

“ayaṃ loko santāpajāto phassapareto

---|--- Anuṭṭhubha  
rogaṃ vadati attato,<sup>2</sup>

---|---  
yena yena hi maññati

---|---  
tato taṃ hoti aññathā.

aññathābhāvi bhavasatto loko bhavapareto,

---|--- Anuṭṭhubha  
bhavam-evābhinandati,<sup>3</sup>

[PTS Page 033]

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<sup>1</sup> BJT lays out the following udāna as though it were all in verse. However as it appears that most of it is prose, the material as presented here has been re-arranged accordingly (some of the material in this Udāna I owe to suggestions made to me by Prof. K. R. Norman, in private correspondence).

<sup>2</sup> Metre: abc are in Anuṭṭhubha metre (or in Pathyāvatta with an Anuṭṭhubha variation). They appear to be the 2nd, 3rd, and 4th lines of a verse, which gives rise to a strong expectation that the opening line of the Udāna should be in the same metre, but as it stands it is not possible to make the line scan.

<sup>3</sup> Metre: Again we have what seem to be 3 lines in Anuṭṭhubha metre, though the lines that precede and follow cannot be made to scan as they stand. In the last of these lines we need to read *dukhaṃ* for the line to scan correctly.



u-u-u- u-u-u-  
yad-abhinandati taṃ bhayaṃ,  
-u- u-u-  
yassa bhāyati taṃ dukkhaṃ.

bhavavippahānāya kho panidaṃ brahmacariyaṃ vussati.

[BJT Page 194]

ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa  
vippamokkham-āhaṃsu, sabbe te avippamuttā bhavasmā ti vadāmi.  
ye vā pana keci samaṇā vā brāhmaṇā vā vibhavena bhavassa  
nissaraṇam-āhaṃsu, sabbe te anissaṭṭhā bhavasmā ti vadāmi.

upadhiṃ<sup>1</sup> paṭicca dukkham-idaṃ sambhoti, sabbūpādānakkhayā  
natthi dukkhassa sambhavo. lokam-imaṃ passa puthū avijjāya  
paretā bhūtā bhūtaratā bhavā aparimuttā. ye hi keci bhavā sabbadhi  
sabbattatāya,<sup>2</sup> sabbe te bhavā aniccā dukkhā vipariṇāmadhammā.

-u- -u- -u- -u- -u- -u- -u- -u- -u- -u-  
evam-etaṃ yathābhūtaṃ sammappaññāya passato,  
u-u- -u- -u- -u- -u- -u- -u- -u- -u- -u- **Anuṭṭhubha**  
bhavataṇhā pahīyati vibhavaṃ nābhinandati.

sabbaso taṇhānaṃ khayā asesavirāganirodho nibbānaṃ. tassa  
nibbutassa bhikkhuno,

<sup>1</sup> BJT note: *upadhīhi* - palm leaf book.

<sup>2</sup> BJT note: *sabbatthatāya* - palm leaf book.

uu---|u-u|u--- Tuṭṭhubha  
anupādānā punabbhavo na hoti.

uu---|uu|u---  
*abhibhūto māro vijitasāṅgāmo,*

u-u-|uu|u---  
upaccagā sabbabhavāni tādī” ti. <sup>1</sup>

*Nandavaggo tatiyo*

tassuddānam:

Kammaṃ Nando Yasojo ca Sāriputto ca Kolito,  
Pilindikassapo Piṇḍo Sippaṃ Lokena te dasā ti.

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<sup>1</sup> Editor’s note: the end of this Udāna, from **anupādānā...** onwards seems to scan as Tuṭṭhubha, but the 2nd line is not correct. Prof. Norman suggests adopting the reading *vijito saṅgāmo*, which would improve the metre.

# Meghiyavaggo Catuttho

## 4-1: Meghiyasuttam (31)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā cālikāyaṃ viharati, cālike pabbate. tena kho pana samayena āyasmā meghiyo bhagavato upaṭṭhāko hoti. atha kho āyasmā meghiyo yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho āyasmā meghiyo bhagavantaṃ etad-avoca: “icchāmaṃ bhante jantugāmaṃ piṇḍāya pavisitun”-ti. “yassadāni tvaṃ meghiya kālāṃ maññasi” ti.

[BJT Page 196]

2. atha kho āyasmā meghiyo pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, jantugāmaṃ piṇḍāya pāvīsi. jantugāme piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭikkanto, yena kimikālāya nadiyā tīraṃ tenupasaṅkami, upasaṅkamitvā kimikālāya nadiyā tīre, jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno, addasā kho ambavanaṃ pāsādikaṃ ramaṇīyaṃ. disvānassa etad-ahosi: “pāsādikaṃ vatidaṃ ambavanaṃ ramaṇīyaṃ. alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāya. sace maṃ bhagavā anujāneyya āgaccheyyāhaṃ imaṃ ambavanaṃ padhānāya” ti.

3. atha kho āyasmā meghiyo yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisīno kho āyasmā meghiyo<sup>1</sup> bhagavantaṃ etad-avoca: “idhāhaṃ bhante pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya,

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<sup>1</sup> Editor’s note: BJT, *meghīyo* - printer’s error. In this sutta many times BJT prints *meghīyo* or *meghīya* by mistake, further cases will not be noted here.

jantugāmaṃ piṇḍāya pāvisim̐. jantugāme piṇḍāya caritvā,  
pacchābhataṃ piṇḍapāpataṭṭikkanto, yena kimikālāya nadiyā tīraṃ  
tenupasaṅkami, upasaṅkamitvā kimikālāya nadiyā tīre,  
jaṅghāvihāraṃ anucaṅkamamaṇo anuvicaramaṇo, addasaṃ  
ambavanaṃ pāsādikaṃ ramaṇīyaṃ. disvāna, me etad-ahosi:  
‘pāsādikaṃ vatidaṃ ambavanaṃ ramaṇīyaṃ, alaṃ vatidaṃ  
kulaputtassa padhānatthikassa padhānāya. sace maṃ bhagavā  
anujāneyya āgaccheyyāhaṃ imaṃ ambavanaṃ padhānāyāti.’ sace  
maṃ bhante bhagavā anujānāti, gaccheyyāhaṃ taṃ ambavanaṃ  
padhānāyā” ti.

4. evaṃ vutte, bhagavā āyasmantaṃ meghiyaṃ etad-avoca:  
“āgamehi tāva meghiya ekakamhā yāva añño koci<sup>1</sup> bhikkhu  
āgacchati” ti.<sup>2</sup> dutiyam-pi kho āyasmā meghiyo bhagavantaṃ etad-  
avoca: “bhagavato bhante natthi kiñci uttarikaraṇīyaṃ,<sup>3</sup> natthi  
katassa vā paticayo. mayhaṃ kho pana bhante atthi  
uttarikaraṇīyaṃ, atthi katassa paticayo. sace maṃ bhante bhagavā  
anujānāti, gaccheyyāhaṃ taṃ ambavanaṃ padhānāyā” ti. dutiyam-  
pi kho bhagavā āyasmantaṃ meghiyaṃ etad-avoca: “āgamehi tāva  
meghiya ekakamhā yāva añño koci bhikkhu āgacchati” ti. tatiyam-  
pi kho āyasmā meghiyo bhagavantaṃ etad-avoca: “bhagavato  
bhante natthi kiñci uttarikaraṇīyaṃ, natthi katassa vā paticayo.  
mayhaṃ kho pana bhante atthi uttarikaraṇīyaṃ, atthi katassa  
paticayo. sace maṃ bhante bhagavā anujānāti, gaccheyyāhaṃ taṃ  
ambavanaṃ padhānāyā” ti.

5. “padhānanti kho meghiya vadamānaṃ kinti vadeyyāma?  
yassadāni tvaṃ meghiya kālaṃ maññasi” ti. atha kho āyasmā

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<sup>1</sup> BJT note: *añño pi koci* - palm leaf book.

<sup>2</sup> BJT note: *dissatū-ti* - Navaṅguttarapāḷī.

<sup>3</sup> BJT note: *uttariṃ (karaṇīyaṃ)*- palm leaf book, here and in similar places below.

meghiyo uṭṭhāyāsanā, bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā, yena taṃ ambavanaṃ tenupasaṅkamaṃ, upasaṅkamtivā ambavanaṃ ajjhogahetvā, aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. atha kho āyasmato meghiyassa, tasmim̐ ambavane viharantassa, yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti,<sup>1</sup> seyyathīdaṃ: kāmavitakko, byāpādavitakko, vihiṃsāvitakko ti. atha kho āyasmato meghiyassa etad-ahosi: “acchariyaṃ vata bho, abbhutaṃ vata bho, saddhāya ca vatamhi agārasmā anagāriyaṃ pabbajito, atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā, seyyathīdaṃ: kāmavitakkena, byāpādavitakkena, vihiṃsāvitakkenā ti.

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6. atha kho āyasmā meghiyo sāyanhasamayāṃ patisallānā vuṭṭhito, yena bhagavā tenupasaṅkamaṃ, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā meghiyo bhagavantaṃ etad-avoca: “idha mayhaṃ bhante tasmim̐ ambavane viharantassa, yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti, seyyathīdaṃ: kāmavitakko, byāpādavitakko, vihiṃsāvitakko ti. tassa mayhaṃ bhante etad-ahosi: ‘acchariyaṃ vata bho, abbhutaṃ vata bho, saddhāya ca vatamhi agārasmā anagāriyaṃ pabbajito, atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā.<sup>2</sup> seyyathīdaṃ: kāmavitakkena, byāpādavitakkena, vihiṃsāvitakkenā’ ” ti.

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<sup>1</sup> Editor’s note: BJT, *caranti* - printer’s error.

<sup>2</sup> BJT note: *anvāsatto ti pi* - variant reading noted in the commentary.

7. “aparipakkāya meghiya cetovimuttiyā, pañca dhammā  
paripākāya saṁvattanti. katame pañca?

idha meghiya bhikkhu kalyāṇamitto hoti, kalyāṇasahāyo  
kalyāṇasampavaṅko. aparipakkāya meghiya cetovimuttiyā, ayaṁ  
paṭhamo dhammo paripākāya saṁvattati.

puna caparaṁ meghiya bhikkhu sīlavā hoti,  
pātimokkhasaṁvarasaṁvuto viharati ācāragocarasaṁpanno,  
aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati  
sikkhāpadesu. aparipakkāya meghiya cetovimuttiyā, ayaṁ dutiyo  
dhammo paripākāya saṁvattati.

puna caparaṁ meghiya bhikkhu yāyaṁ kathā abhisallekhikā,  
cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya  
upasaṁyāya abhiññāya sambodhāya nibbānāya saṁvattati,  
seyyathīdam: appicchakathā, santuṭṭhikathā, pavivekakathā,  
asaṁsaggakathā, viriyārambhakathā, sīlakathā, samādhikathā,  
paññākathā, vimuttikathā, vimuttiñāṇadassanakathā. evarūpāya  
kathāya  
nikāmalābhī hoti akicchālābhī akasiralābhī. aparipakkāya  
meghiya cetovimuttiyā, ayaṁ tatiyo dhammo paripākāya  
saṁvattati.

puna caparaṁ meghiya bhikkhu āradhaviriyo viharati,  
akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ  
upasampadāya, thāmaṁvā dalhaparakkamo anikkhittadhuro  
kusalesu dhammesu. aparipakkāya meghiya cetovimuttiyā, ayaṁ  
catuttho dhammo paripākāya saṁvattati.

puna caparaṁ meghiya bhikkhu paññavā hoti,  
udayatthagāminiyā paññāya samannāgato, ariyāya nibbedhikāya

sammā dukkhakkhayagāminiyā. aparipakkāya meghiya  
cetovimuttiyā, ayam pañcamo dhammo paripākāya saṁvattati.

aparipakkāya meghiya cetovimuttiyā, ime pañca dhammā  
paripākāya saṁvattanti.

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8. “kalyāṇamittassetam meghiya bhikkhuno pāṭikaṅkham,  
kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṁ sīlavā bhavissati,  
pātimokkhasaṁvarasaṁvuto viharissati, ācāragocarasaṁpanno  
aṇumattesu vajjesu bhayadassāvī, samādāya sikkhissati  
sikkhāpadesu.

kalyāṇamittassetam meghiya bhikkhuno pāṭikaṅkham,<sup>1</sup>  
kalyāṇasahāyassa kalyāṇasampavaṅkassa yāyaṁ kathā  
abhisallekhikā, cetovivaraṇasappāyā ekantanibbidāya virāgāya  
nirodhāya upasamāya abhiññāya sambodhāya nibbānāya  
saṁvattati,<sup>2</sup> seyyathīdam: appicchakathā, santuṭṭhikathā,  
pavivekakathā, asaṁsaggakathā, viriyārambhakathā, sīlakathā,  
samādhikathā, paññākathā, vimuttikathā, vimuttiñāṇadassanakathā.  
evarūpāya<sup>3</sup> kathāya nikāmalābhī bhavissati akicchālābhī  
akasīralābhī.

kalyāṇamittassetam meghiya bhikkhuno pāṭikaṅkham,  
kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṁ āraddhaviriyo  
bhavissati,<sup>4</sup> akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ

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<sup>1</sup> BJT note: *pāṭikaṅkham* - palm leaf book. Editor's note: as the reading in text and note are the same it seems there is an error involved here.

<sup>2</sup> BJT note: *saṁvassati* - palm leaf book.

<sup>3</sup> BJT note: *evarūpiyā* - palm leaf book.

<sup>4</sup> BJT note: *viharissati* - ChS.

dhammānaṃ upasampadāya, thānavā daḷhaparakkamo  
anikkhittadhuro kusalesu dhammesu.

kalyāṇamittassetāṃ meghiya bhikkhuno pāṭikaṅkhaṃ,  
kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ paññavā bhavissati,  
udayatthagāminiyā paññāya samannāgato, ariyāya nibbedhikāya  
sammā dukkhakkhayagāminiyā.

tena ca pana meghiya bhikkhunā imesu pañcasu dhammesu  
patiṭṭhāya, cattāro dhammā uttaribhāvetabbā:<sup>1</sup> asubhā bhāvetabbā  
rāgassa pahānāya, mettā bhāvetabbā byāpādassa pahānāya,  
ānāpānassati bhāvetabbā vitakkupacchedāya, aniccaaññā  
bhāvetabbā asmimānasamugghātāya. aniccaaññino meghiya  
anattasaññā saṅṭhāti, anattasaññi asmimānasamugghātāṃ pāpuṇāti,  
diṭṭheva dhamme nibbānaṃ”-ti.

9. atha kho bhagavā etam-atthaṃ veditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

---|-,||-|--- Tuṭṭhubha (x4)  
“khuddā vitakkā sukhumā vitakkā,  
||-|-,||-|---  
anuggatā manaso uppilāvā,<sup>2</sup>  
---|-,||-|---  
ete avidvā manaso vitakke,  
||-|-,||-|---  
hurāhurāṃ dhāvati bhantacitto.

<sup>1</sup> BJT note: *uttarim* (bhāvetabbā)- palm leaf book.

<sup>2</sup> BJT note: *ubbilāpā* - palm leaf book.



---|---,---|--- Tuṭṭhubha (x4)  
ete ca vidvā manaso vitakke,  
---|---,---|---  
ātāpiyo samvaratī satīmā.  
---|---,---|---  
anuggate manaso uppilāve -<sup>1</sup>  
---|---,---|---  
asesam-ete pajahāsi buddho” ti.

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## 4-2: Uddhatasuttam (32)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā kusiṇārāyaṃ viharati, upavattane mallānaṃ sālavane. tena kho pana samayena sambahulā bhikkhū bhagavato avidūre araṇṇakuṭikāyaṃ viharanti, uddhatā<sup>2</sup> unnaḷā capalā mukharā vikiṇṇavācā, muṭṭhassatino asampajānā asamāhitā vibbhantacittā pākatindriyā.

2. addasā kho bhagavā te sambahule bhikkhū avidūre araṇṇakuṭikāyaṃ viharante, uddhate unnaḷe capale mukhare vikiṇṇavāce, muṭṭhassatino asampajāne asamāhite vibbhantacitte pākatindriye.

3. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imam udānaṃ udānesi:

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<sup>1</sup> BJT note: *ubbilāpe* - palm leaf book.

<sup>2</sup> BJT note: *uddhatā hontī* - palm leaf book.

— — — — — || — — — — — pathyā throughout  
“arakkhitena kāyena, micchādīṭṭhigatena ca,  
— — — — — || — — — — —  
thīnamiddhābhibhūtena vasaṃ mārasa gacchati.

— — — — — || — — — — —  
tasmā rakkhitacittassa, sammāsaṅkappagocaro,<sup>1</sup>  
— — — — — || — — — — —  
thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe” ti.

### 4-3: Gopālasuttam (33)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā kosalesu<sup>2</sup> cārikaṃ carati, mahatā bhikkhusaṅghena saddhim. atha kho bhagavā maggā okkamma, yena aññatarāṃ rukkhamūlaṃ tenupasaṅkamaṃ, upasaṅkamtivā paññatte āsane nisīdi. atha kho aññataro gopālako yena bhagavā tenupasaṅkamaṃ, upasaṅkamtivā bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ gopālakaṃ bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

2. atha kho so gopālako bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito, bhagavantam etad-avoca: “adhivāsetu me bhante bhagavā svātānāya bhattam saddhim bhikkhusaṅghenā” ti. adhvāsesī bhagavā tuṅhībhāvena. atha kho so gopālako bhagavato adhvāsanam veditvā, uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho so gopālako tassā rattiyā accayena, sake nivesane, pahūtam appodakapāyāsam

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<sup>1</sup> Editor’s note: the commentary and some other editions include the following lines at this point, *sammādīṭṭhipurekkhāro, natvāna udayabbayam.*

<sup>2</sup> BJT note: *janapadesu* - seen somewhere.

paṭiyādāpetvā navañ-ca sappiṃ, bhagavato kālaṃ ārocesi: “kālo bhante niṭṭhitam bhattan”-ti.

[BJT Page 204]

3. atha kho bhagavā pubbanhasamayam nivāsetvā, pattacīvaram-ādāya, saddhiṃ bhikkhusaṅghena yena tassa gopālakassa nivesanam tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. atha kho so gopālako buddhapamukham bhikkhusaṅgham appodakapāyāsena navena ca sappinā sahatthā santappesi sampavāresi. atha kho so gopālako, bhagavantam bhuttāvim onītapattapāṇim, aññataram nīcam āsanam gahetvā ekamantam nisīdi. ekamantam nisinnam kho tam gopālakam bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā, uṭṭhāyāsanaṃ pakkāmi. atha kho acirapakkantassa bhagavato tam gopālakam aññataro puriso sīmantarikāya jīvitā voropesi.

4. atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu, upasaṅkamitvā bhagavantam abhivādetvā, ekamantam nisīdimsu. ekamantam nisinnā kho te bhikkhū bhagavantam etad-avocum: “yena bhante gopālakena ajja buddhapamukho bhikkhusaṅgho appodakapāyāsena navena ca sappinā sahatthā santappito sampavārito, so kira bhante gopālako, aññatarena purisena sīmantarikāya jīvitā voropito” ti.

5. atha kho bhagavā etam-attham veditvā, tāyam velāyam imam udānam udānesi:

○-○-○-||-○-○-○- māvipula  
“diso disam yan-tam kayīrā, verī vā pana verinam,  
○-○-○-||-○-○-○-  
micchāpaṇihitam cittam pāpiyo nam tato kare” ti.

## 4-4: Juṅhasuttam<sup>1</sup> (34)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā ca sārīputto āyasmā ca mahāmoggallāno kapotakandarāyaṃ viharanti. tena kho pana samayena āyasmā sārīputto juṅhāya rattiyā, navoropitehi kesehi, abbhokāse nisinno hoti, aññataram samādhim samāpajjitvā. tena kho pana samayena dve yakkhā sahāyakā uttarāya disāya dakkhiṇaṃ disaṃ gacchanti, kenacid-eva karaṇīyena. addasaṃsu kho te yakkhā āyasmantaṃ sārīputtaṃ, juṅhāya rattiyā, navoropitehi kesehi, abbhokāse nisinnaṃ. disvāna, eko yakkho dutiyaṃ yakkhaṃ etad-avoca: “paṭibhāti maṃ samma imassa samaṇassa sīse pahāraṃ<sup>2</sup> dātun”-ti. evaṃ vutte, so yakkho taṃ yakkhaṃ etad-avoca: “alam samma mā samaṇaṃ āsādesi. uḷāro so samma samaṇo mahiddhiko mahānubhāvo” ti. dutiyam-pi kho so yakkho taṃ yakkhaṃ etad-avoca: “paṭibhāti maṃ samma imassa samaṇassa sīse pahāraṃ dātun”-ti. dutiyam-pi kho so yakkho taṃ yakkhaṃ etad-avoca: “alam samma mā samaṇaṃ āsādesi. uḷāro so samma samaṇo mahiddhiko mahānubhāvo” ti. tatiyam-pi kho so yakkho taṃ yakkhaṃ etad-avoca: “paṭibhāti maṃ samma imassa samaṇassa sīse pahāraṃ dātun”-ti. tatiyam-pi kho so yakkho taṃ yakkhaṃ etad-avoca: “alam samma mā samaṇaṃ āsādesi. uḷāro so samma samaṇo mahiddhiko mahānubhāvo” ti.

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2. atha kho so yakkho taṃ yakkhaṃ anādiyitvā, āyasmato sārīputtattherassa sīse pahāraṃ adāsi: tāva mahāpahāro ahosi, api tena pahārena sattaratanam vā aḍḍhaṭṭharatanam vā nāgam

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<sup>1</sup> BJT note: *Yakkhapahārasutta* - ChS.

<sup>2</sup> Editor's note: BJT, *pahāraṃ* - here, but correct elsewhere.

osādeyya<sup>1</sup> mahantaṃ vā pabbatakūṭaṃ padāleyya. atha ca pana so yakkho: “ḍayhāmi, ḍayhāmi” ti, tattheva mahānirayaṃ avatthāsi.<sup>2</sup>

3. addasā kho āyasmā mahāmogallāno dibbena cakkhunā visuddhena atikkantamānusakena, tena yakkhena āyasmato sārīputtassa sīse pahāraṃ dīyamānaṃ. disvāna, yenāyasmā sārīputto tenupasaṅkami, upasaṅkamitvā, āyasmantaṃ sārīputtaṃ etad-avoca: “kacci te āvuso khamaṇīyaṃ? kacci yāpaṇīyaṃ? kacci na kiñci dukkhan?”-ti. “khamaṇīyaṃ me āvuso moggallāna, yāpaṇīyaṃ me āvuso moggallāna, api ca me sīse thokaṃ dukkhan”-ti.

4. “acchariyaṃ āvuso sārīputta, abbhutaṃ āvuso sārīputta, yāva mahiddhiko āyasmā sārīputto mahānubhāvo. idha te āvuso sārīputta aññataro yakkho sīse pahāraṃ adāsi. tāva mahāpahāro ahosi, api tena pahārena sattaratanāṃ vā aḍḍhaṭṭharatanāṃ vā nāgaṃ osādeyya, mahantaṃ vā pabbatakūṭaṃ padāleyya. atha ca panāyasmā sārīputto evam-āha: ‘khamaṇīyaṃ me āvuso moggallāna, yāpaṇīyaṃ me āvuso moggallāna, api ca me sīse thokaṃ dukkhan’ ”-ti. “acchariyaṃ āvuso moggallāna, abbhutaṃ āvuso moggallāna, yāva mahiddhiko āyasmā mahāmogallāno mahānubhāvo, yatra hi nāma yakkham-pi passissati, mayaṃ panetarahi paṃsupisācakam-pi na passāmā!” ti. assosi kho bhagavā dibbāya sotadhātuyā, visuddhāya atikkantamānusikāya, tesāṃ ubhinnaṃ mahānāgānaṃ imaṃ evarūpaṃ kathāsallāpaṃ.

5. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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<sup>1</sup> BJT note: *osāreyya* - seen somewhere; here and also below.

<sup>2</sup> BJT note: *apatāsi* - ChS.

— — — — — || — — — — — pathyā x 3  
“yassa selūpamaṃ cittaṃ, ṭhitaṃ nānupakampati,<sup>1</sup>  
— — — — — || — — — — —  
virattaṃ rajanīyesu, kopaneyye na kuppati,  
— — — — — || — — — — —  
yassevaṃ bhāvitaṃ cittaṃ kuto taṃ dukkham-essatī?” ti

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## 4-5: Nāgasuttaṃ (35)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā kosambiyaṃ viharati, ghositārāme. tena kho pana samayena bhagavā ākiṇṇo viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi, ākiṇṇo dukkhaṃ, na pḥāsu viharati.

2. atha kho bhagavato etad-ahosi: “ahaṃ kho etarahi ākiṇṇo viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi, ākiṇṇo dukkhaṃ, na pḥāsu viharāmi. yannūnāhaṃ eko gaṇamhā vūpakaṭṭho<sup>2</sup> vihareyyan”-ti.

3. atha kho bhagavā pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, kosambim<sup>3</sup> piṇḍāya pāvīsi. kosambiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭikkanto, sāmaṃ senāsanāṃ saṃsāmetvā, pattacīvaram-ādāya, anāmantetvā upaṭṭhāke,

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<sup>1</sup> Editor’s note: BJT, *nānūpakampati*, printer’s error.

<sup>2</sup> Editor’s note: BJT, *vupakaṭṭho*, printer’s error.

<sup>3</sup> BJT *kosambiyaṃ*, but *pavisati* normally governs the accusative (see text *passim*), so this appears to be a mistake (but cf. Wijesekera’s note in Syntax §165b, where he argues that both accusative and locative are permissible).

anapaloketvā bhikkhusaṅghaṃ, eko adutiyo, yena pārileyyakaṃ tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena pārileyyakaṃ tad-avasari. tatra sudaṃ bhagavā pārileyyake viharati, rakkhitavanasaṅḍe bhaddasālamūle.

4. aññataro pi kho hatthināgo ākiṇṇo viharati hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi.<sup>1</sup> chinnaggāni ceva tiṇāni khādanti, obhaggobhaggañ-cassa sākhābhaṅgaṃ khādanti. āvilāni ca pānīyāni pivati, ogāhā cassa uttiṇṇassa hatthiniyo kāyaṃ upanighaṃsantiyo gacchanti, ākiṇṇo dukkhaṃ, na phāsu viharati.

atha kho tassa hatthināgassa etad-ahosi: “ahaṃ kho etarahi ākiṇṇo viharāmi hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi. chinnaggāni ceva tiṇāni khādāmi, obhaggobhaggañ-ca me sākhābhaṅgaṃ khādanti. āvilāni<sup>2</sup> ca pānīyāni pivāmi, ogāhā ca me uttiṇṇassa hatthiniyo kāyaṃ upanighaṃsantiyo gacchanti, ākiṇṇo dukkhaṃ, na phāsu viharāmi. yannūnāhaṃ eko gaṇamaḥ vūpakattho vihareyyan”-ti.

5. atha kho so hatthināgo, yūthā apakkamma, yena pārileyyakaṃ rakkhitavanasāṅḍo bhaddasālamūlaṃ, yena bhagavā tenupasaṅkami. tatra sudaṃ<sup>3</sup> so hatthināgo, yasmim padese bhagavā viharati, taṃ padesaṃ appaharitañ-ca karoti, soṇḍāya bhagavato pānīyaṃ paribhojanīyañ-ca upatthapeti.<sup>4</sup>

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ChS reads *kosambim* as here; and cf. 7.10 below, where *kosambim* is used in the same construction.

<sup>1</sup> BJT note: *hatthicchāpakehi* - palm leaf book; here and also below.

<sup>2</sup> Editor's note: BJT, *avilāni*, printer's error, correct elsewhere.

<sup>3</sup> BJT note: *upasaṅkamitvā, tatra sudaṃ* - Thai.

<sup>4</sup> BJT note: *upatthapeti* - ChS.

6. atha kho bhagavato rahogatassa patisallīnassa, evaṃ cetaso parivitakko udapādi: “ahaṃ kho pubbe ākiṇṇo vihāsīm bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi, ākiṇṇo dukkhaṃ, na phāsu vihāsīm. somhi<sup>1</sup> etarahi anākiṇṇo viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi, anākiṇṇo sukhaṃ phāsu viharāmi” ti.

7. tassa pi kho hatthināgassa evaṃ cetaso parivitakko udapādi: “ahaṃ kho pubbe ākiṇṇo vihāsīm hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi. chinnaggāni ceva tiṇāni khādīm, obhaggobhaggañ-ca me sākḥābhaṅgaṃ khādīmsu. āvilāni ca pānīyāni pivāsīm, ogāhā ca me uttiṇṇassa hatthiniyo kāyaṃ upanighāmsantiyo agamaṃsu, ākiṇṇo dukkhaṃ na phāsu vihāsīm. somhi etarahi anākiṇṇo viharāmi hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi. acchinnaggāni ceva tiṇāni khādāmi, obhaggobhaggañ-ca me sākḥābhaṅgaṃ na khādanti. anāvilāni ca pānīyāni pivāmi, ogāhā ca me uttiṇṇassa hatthiniyo na kāyaṃ upanighāmsantiyo gacchanti. anākiṇṇo sukhaṃ phāsu viharāmi” ti.

8. atha kho bhagavā attano ca pavivekaṃ veditvā, tassa ca hatthināgassa cetasā cetoparivitakkamaññāya, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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<sup>1</sup> Editor’s note: BJT: *sombhi* here, but cf. below.



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“etaṃ nāgassa nāgena īsādantassa hatthino,  
-----|-----||-----|----- mavipula  
sameti cittaṃ cittaena: yad-eko ramate<sup>1</sup> vane” ti.

## 4-6: Piṇḍolasuttam (36)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā piṇḍolabhāradvājo bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, ārañṇiko<sup>2</sup> piṇḍapātiko paṃsukūliko tecīvariko, appiccho santuṭṭho pavivitto asaṃsaṭṭho āraddhaviriyo dhutavādo adhicittam-anuyutto.

2. addasā kho bhagavā āyasmantaṃ piṇḍolabhāradvājaṃ avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, ārañṇikaṃ piṇḍapātikaṃ paṃsukūlikaṃ tecīvarikaṃ, appicchaṃ santuṭṭhaṃ pavivittaṃ asaṃsaṭṭhaṃ āraddhaviriyaṃ dhutavādaṃ adhicittam-anuyuttaṃ.

3. atha kho bhagavā etaṃ-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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<sup>1</sup> BJT note: *ramati* - everywhere else. Editor's note: the footnote should read *Ramatī* here.

<sup>2</sup> BJT note: *ārañṇako* - palm leaf book.

— — — — — | — — — — || — — — — | — — — — ravipula  
“anūpavādo anūpaghāto, pātīmokkhe ca saṁvaro,<sup>1</sup>  
— — — — — | — — — — || — — — — | — — — —  
mattaññūtā ca bhattasmim, pantañ-ca<sup>2</sup> sayanāsanam,  
— — — — — | — — — — || — — — — | — — — —  
adhicitte ca āyogo - etaṁ buddhāna’ sāsanan”-ti.

## 4-7: Sāriputtasuttam (37)

1. evaṁ me sutam: ekaṁ samayaṁ bhagavā sāvattthiyaṁ viharati,  
jetavane anāthapaṇḍikassa ārāme. tena kho pana samayena āyasmā  
sāriputto bhagavato avidūre nisinno hoti, pallaṅkaṁ ābhujitvā, ujum  
kāyaṁ paṇidhāya, appiccho santuṭṭho pavivitto asaṁsaṭṭho  
āraddhaviriyo adhicittam-anuyutto. addasā kho bhagavā  
āyasmantaṁ sāriputtaṁ avidūre nisinnaṁ, pallaṅkaṁ ābhujitvā,  
ujum kāyaṁ paṇidhāya, appicchaṁ santuṭṭhaṁ pavivittaṁ  
asaṁsaṭṭhaṁ āraddhaviriyaṁ adhicittam-anuyuttaṁ.

2. atha kho bhagavā etaṁ-atthaṁ viditvā, tāyaṁ velāyaṁ imaṁ  
udānaṁ udānesi:

— — — — — | — — — — — Vetālīya  
“adhicetaso appamajjato,<sup>3</sup>  
— — — — — | — — — — —  
munino monapathesu sikkhato,  
— — — — — | — — — — —  
sokā na bhavanti tādino,  
— — — — — | — — — — —  
upasantassa sadā satīmato” ti.

<sup>1</sup> Metre: In this line we need to read *anu-* in both words, and count the syllables as resolved the metre to be correct.

<sup>2</sup> BJT note: *patthañ-ca* - palm leaf book.

<sup>3</sup> Metre: We need to read *adhicetaso* m.c.

## 4-8: Sundarīsuttam (38)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati,  
jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā  
sakkato hoti garukato mānito pūjito apacito, lābhī  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānam;<sup>1</sup>  
bhikkhusaṅgho pi sakkato hoti garukato mānito pūjito apacito,  
lābhī  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānam.  
aññatitthiyā pana paribbājakā asakkatā honti agarukatā amānitā  
apūjitā anapacitā, na lābhino  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānam.

2. atha kho te aññatitthiyā paribbājakā bhagavato sakkāram  
asahamānā bhikkhusaṅghassa ca, yena sundarī paribbājikā  
tenupasaṅkamimsu, upasaṅkamtivā, sundarim paribbājikaṃ etad-  
avocum: “ussahasi bhagini nātīnam attham kātun?”-ti. “kyāham  
ayyā karomi, kim mayā na sakkā kātum?”<sup>2</sup> jīvitam-pi me  
pariccattam nātīnam atthāyā” ti.

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3. “tena hi bhagini abhikkhaṇam jetavanam gacchāhī” ti. “evam-  
ayyā” ti kho sundarī paribbājikā tesam aññatitthiyānam  
paribbājakānam paṭissutvā, abhikkhaṇam jetavanam agamāsi. yadā  
te aññimsu aññatitthiyā paribbājakā: “vodiṭṭhā<sup>3</sup> kho sundarī

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<sup>1</sup> Editor’s note: BJT wavers between writing *-paccaya-* & *-ppaccaya-*; here for the sake of consistency the latter reading has been preferred.

<sup>2</sup> BJT note: *kim mayā sakkā kātum* - palm leaf book, Thai.

<sup>3</sup> BJT note: *te diṭṭhā* - palm leaf book. Editor’s note: *vo* is usually enclitic, and therefore cannot stand at the beginning of a sentence.

paribbājikā bahujanena abhikkhaṇaṃ jetavanaṃ gacchatī” ti.<sup>1</sup> atha naṃ jīvitā voropetvā, tattheva jetavanassa parikhākūpe nikhaṇitvā,<sup>2</sup> yena rājā pasenadi kosalo tenupasaṅkamimsu, upasaṅkamitvā, rājānaṃ pasenadiṃ kosalaṃ etad-avocum: “yā sā mahārāja sundarī paribbājikā, sā no na dissatī” ti. “kattha pana tumhe āsaṅkathā?” ti. “jetavane mahārājā” ti. “tena hi jetavanaṃ vicinathā” ti.

4. atha kho te aññatitthiyā paribbājakā jetavanaṃ vicinitvā, yathā nikhaṇitaṃ parikhākūpā uddharitvā, mañcakaṃ āropetvā, sāvattimṃ pavesetvā, rathiyā rathiyāṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā, manusse ujjhāpesum: “passathayyā samaṇānaṃ sakyaputtiyānaṃ kammaṃ, alajjino ime samaṇā sakyaputtiyā dussīlā, pāpadhammā musāvādino abrahmacārino. ime hi nāma dhammacārino samacārino brahmacārino, saccavādīno sīlavanto kalyāṇadhammā paṭijānissanti. natthi imesaṃ sāmaññaṃ, natthi imesaṃ brahmaññaṃ, naṭṭhaṃ imesaṃ sāmaññaṃ, naṭṭhaṃ imesaṃ brahmaññaṃ. kuto imesaṃ sāmaññaṃ? kuto imesaṃ brahmaññaṃ? apagatā ime sāmañña, apagatā ime brahmañña. kathaṃ hi nāma puriso purisakiccaṃ karitvā, itthim jīvitā voropessatī?” ti.

5. tena kho pana samayena sāvattiyānaṃ manussā bhikkhū disvā, asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti, rosentī,<sup>3</sup> vihesenti: “alajjino ime samaṇā sakyaputtiyā, dussīlā pāpadhammā musāvādino abrahmacārino. ime hi nāma dhammacārino samacārino brahmacārino, saccavādino sīlavanto kalyāṇadhammā paṭijānissanti. natthi imesaṃ sāmaññaṃ, natthi imesaṃ brahmaññaṃ, naṭṭhaṃ imesaṃ sāmaññaṃ, naṭṭhaṃ imesaṃ brahmaññaṃ. kuto imesaṃ sāmaññaṃ? kuto imesaṃ brahmaññaṃ?”

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<sup>1</sup> BJT note: *āgacchatī-ti* - palm leaf book.

<sup>2</sup> BJT note: *parikhākūpe nikkhīpitvā* - ChS.

<sup>3</sup> BJT note: *rosanti* - ChS.

apagatā ime sāmaññā, apagatā ime brahmaññā. kathaṃ hi nāma puriso purisakiccaṃ karitvā, itthiṃ jīvitā voropessatī?” ti.

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6. atha kho sambahulā bhikkhū pubbanhasamayam nivāsetvā, pattacīvaram-ādāya, sāvattiṃ piṇḍāya pavisiṃsu. sāvattiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātapatiikkantā, yena bhagavā tenupasaṅkamiṃsu, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocum: “etarahi bhante sāvattiyaṃ manussā bhikkhū disvā asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti, rosentī, vihesenti. ‘alajjino ime samaṇā sakyaputtiyā, dussīlā pāpadhammā musāvādino abrahmacārino, ime hi nāma dhammacārino samacārino brahmacārino, saccavādino sīlavanto kalyāṇadhammā paṭijānissanti. natthi imesaṃ sāmaññaṃ, natthi imesaṃ brahmaññaṃ, naṭṭhaṃ imesaṃ sāmaññaṃ, naṭṭhaṃ imesaṃ brahmaññaṃ. kuto imesaṃ sāmaññaṃ? kuto imesaṃ brahmaññaṃ? apagatā ime sāmaññā, apagatā ime brahmaññā. kathaṃ hi nāma puriso purisakiccaṃ karitvā, itthiṃ jīvitā voropessatī?” ti.

7. “neso bhikkhave saddo ciraṃ bhavissati, sattāham-eva<sup>1</sup> bhavissati, sattāhassa accayena antaradhāyissati. tena hi bhikkhave ye manussā bhikkhū disvā, asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti,<sup>2</sup> rosentī, vihesenti, te tumhe imāya gāthāya paṭicodetha:

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<sup>1</sup> BJT note: *sattāham-eva so saddo* - palm leaf book.

<sup>2</sup> Editor’s note: *paribhāsanti* is missing in BJT, by mistake.

U--U-|--,UU|-U-- Tuṭṭhubha x4  
‘abhūtavādī nirayaṃ upeti,  
--U-|--,UU|-U--  
yo cāpi katvā ‘na karomi’ cāha,<sup>1</sup>  
U--U-,|-UU|-U--  
ubho pi te pecca samā bhavanti  
U--U-|--,UU|-U--  
nihīnakammā manujā paratthā’ ” ti.

8. atha kho te bhikkhū bhagavato santike imaṃ gātham  
pariyāpuṇitvā, ye manussā bhikkhū disvā, asabbhāhi pharusāhi  
vācāhi akkosanti, paribhāsanti, rosentī, vihesenti, te manusse imāya  
gāthāya paṭicodenti:

U--U-|--,UU|-U-- Tuṭṭhubha x 4  
“abhūtavādī nirayaṃ upeti,  
--U-|--,UU|-U--  
yo cāpi katvā ‘na karomi’ cāha,<sup>2</sup>  
U--U-,|-UU|-U--  
ubho pi te pecca samā bhavanti  
U--U-|--,UU|-U--  
nihīnakammā manujā paratthā” ti.

9. manussānaṃ etad-ahosi: “akārakā ime samaṇā sakyaputtiyā,  
nayimehi kataṃ, sapanti ime samaṇā sakyaputtiyā” ti. neva so  
saddo ciraṃ ahosi, sattāham-eva ahosi, sattāhassa accayena  
antaradhāyi. atha kho sambahulā bhikkhu yena bhagavā  
tenupasaṅkamīmsu, upasaṅkamtivā bhagavantaṃ abhivādetvā,  
ekamantaṃ nisīdīmsu, ekamantaṃ nisinnā kho te bhikkhū  
bhagavantaṃ etad-avocum: “acchariyaṃ bhante, abbhutaṃ bhante,  
yāva subhāsitañ-cidaṃ bhante bhagavatā: ‘neso bhikkhave saddo

<sup>1</sup> BJT note: *na karomī-ti cāha* - palm leaf book.

<sup>2</sup> BJT note: *na karomī-ti cāha* - palm leaf book.

ciraṃ bhavissati, sattāham-eva bhavissati, sattāhassa accayena antaradhāyissatī<sup>1</sup> ti. antarahito so bhante saddo” ti.

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10. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

ᵁ-ᵁ-|ᵁ-ᵁ,ᵁ|ᵁ-ᵁ-ᵁ-ᵁ-ᵁ Jagatī x3  
“tudanti vācāya janā asaññatā,  
ᵁ-ᵁ,ᵁ-|ᵁᵁ|ᵁ-ᵁ-ᵁ-ᵁ-  
sarehi<sup>1</sup> saṅgāmagataṃ va kuñjaraṃ,  
-ᵁ-ᵁ-|ᵁ,ᵁᵁ|ᵁ-ᵁ-ᵁ-ᵁ-  
sutvāna vākyāṃ pharusaṃ udīritaṃ,  
ᵁᵁ-ᵁ-ᵁ-|ᵁ-ᵁᵁ|ᵁ-ᵁ-ᵁ-ᵁ- Tuṭṭhubha  
adhivāsaye bhikkhu aduṭṭhacitto” ti.

## 4-9: Upasenasuttaṃ (39)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. atha kho āyasmato upasenassa vaṅgantaputtassa rahogatassa patisallīnassa evaṃ cetaso parivitakko udapādi: “lābhā vata me, suladdhaṃ vata me, satthā ca me bhagavā arahaṃ sammāsambuddho, svākkhāte camhi dhammavinaye agārasmā anagāriyaṃ pabbajito, sabrahmacārino<sup>2</sup> ca me sīlavanto kalyāṇadhammā, sīlesu camhi paripūrakārī, samāhito camhi ekaggacitto., arahā camhi khīṇāsavo, mahiddhiko camhi mahānubhāvo. bhaddakaṃ me jīvitaṃ bhaddakaṃ maraṇaṃ”-ti.

<sup>1</sup> BJT note: *parehi* - palm leaf book.

<sup>2</sup> BJT note: *sabrahmacāriyo* - printed edition of the text; *sabrahmacārayo* - printed edition of the commentary.

2. atha kho bhagavā āyasmato upasenassa vaṅgantaputtassa cetasā cetoparivitakkam-aññāya, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

---|---||---|--- navipula  
“yaṃ jīvitam na tapati, maraṇante na socati,  
---|---||---|---  
sa ce diṭṭhapado dhīro, sokamajjhe na socati.

---|---||---|---  
ucchinnabhavataṇhassa, santacittassa bhikkhuno,  
---|---||---|---  
vikkhīṇo jātisamsāro, natthi tassa punabbhavo” ti.

#### 4-10: Sāriputtasuttam (40)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā sāriputto bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, attano upasamaṃ paccavekkhamāno. addasā kho bhagavā āyasmantaṃ sāriputtaṃ avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, attano upasamaṃ paccavekkhamānaṃ.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:



“uu-u-|u--- ||---|u-u-  
---|u---||--- -|u-u-  
vikkhīṇo jātisamsāro mutto so mārabandhanā” ti.

*Meghiyavaggo catuttho*

tassuddānaṃ:

Meghiyaṃ<sup>1</sup> Uddhataṃ<sup>2</sup> Gopālaṃ,<sup>3</sup> Juṇhaṃ<sup>4</sup> Nāgena  
pañcamāṃ,  
Piṇḍolo Sāriputto ca, Sundarī bhavati aṭṭhamaṃ,  
Upaseno Vaṅgantaputto, Sāriputto ca te dasā ti.

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<sup>1</sup> BJT note: *Meghiyo* - palm leaf book.

<sup>2</sup> BJT note: *Uddhatā* - palm leaf book.

<sup>3</sup> BJT note: *Gopālo* - palm leaf book.

<sup>4</sup> BJT note: *Juṇhā* - palm leaf book.

## Soṇavaggo<sup>1</sup> Pañcama

### 5-1: Rājasuttam (41)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena rājā pasenadi kosalo mallikāya deviyā saddhiṃ uparipāsādavaragato hoti. atha kho rājā pasenadi kosalo mallikaṃ devim etad-avoca: “atthi nu kho te mallike kocañño attanā piyataro?” ti. “natthi kho me mahārāja kocañño attanā piyataro ti. tuyhaṃ pana mahārāja atthañño koci attanā piyataro?” ti. “mayham-pi kho mallike natthañño koci attanā piyataro” ti.

2. atha kho rājā pasenadi kosalo pāsādā orohitvā, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantam etad-avoca: “idhāham bhante mallikāya deviyā saddhiṃ uparipāsādavaragato mallikādevim etad-avocaṃ: ‘atthi nu kho te mallike kocañño attanā piyataro?’ ti. evaṃ vutte, mallikādevī maṃ etad-avoca: ‘natthi kho me mahārāja kocañño attanā piyataro ti. tuyhaṃ pana mahārāja atthañño koci<sup>2</sup> attanā piyataro?’ ti. evaṃ vutte, aham bhante mallikaṃ devim etad-avocaṃ: ‘mayham-pi kho mallike natthañño koci attanā piyataro’ ” ti.

3. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imam udānam udānesi:

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<sup>1</sup> BJT note: *Soṇattherassa* - palm leaf book.

<sup>2</sup> Editor's note: BJT, *kocañño*, printer's error, correct elsewhere.

--o--;!oooo!-o--o-- Rucirā x2  
“sabbā disā anuparigamma cetasā,  
--o--;!oooo!-o--o--  
nevajjhagā piyataramattanā kvaci.  
--o--;!oo-!-o--o-- Tuṭṭhubha x2  
evam piyo puthu attā paresam,  
--o--!-,oo!-o--o--  
tasmā na himse paramattakāmo” ti.

## 5-2: Appāyukasuttaṃ (42)

1. evam me sutam: ekam samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. atha kho āyasmā ānando sāyanhasamayaṃ patisallānā vuṭṭhito yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etad-avoca: “acchariyaṃ bhante, abbhutaṃ bhante, yāva appāyukā hi bhante bhagavato mātā ahoṣi. sattāhajāte bhagavati, bhagavato mātā kālam-akāsi, tusitaṃ kāyaṃ upapajjī” ti.<sup>1</sup> “evam-etam ānanda appāyukā hi ānanda bodhisattamātaro honti, sattāhajātesu bodhisattesu bodhisattamātaro kālam karonti, tusitaṃ kāyaṃ upapajjantī” ti.

2. atha kho bhagavā etam-atthaṃ veditvā, tāyaṃ velāyaṃ imam udānaṃ udānesi:

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<sup>1</sup> BJT note: *upapajjantī* - palm leaf book.

---o-|-,-o-|-o--- Tuṭṭhubha x 4  
“ye keci bhūtā bhavissanti ye vāpi,<sup>1</sup>  
---o-|-,-o,-o|---  
sabbe gamissanti pahāya dehaṃ.  
---|-,-o,-o|---  
taṃ sabbaṃ jāniṃ kusalo viditvā,  
---o-,-|-o-|-o---  
ātāpiyo brahmacarīyaṃ careyyā” ti.

### 5-3: Suppabuddhakuṭṭhisuttam (43)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena rājagahe suppabuddho nāma kuṭṭhi ahosi, manussadaḷiddo manussakapaṇo manussavarāko.

2. tena kho pana samayena bhagavā mahatiyā parisāya parivuto dhammaṃ desento nisinno hoti. addasā kho suppabuddho kuṭṭhi taṃ mahājanakāyaṃ dūrato va sannipatitaṃ. disvānassa etad-ahosi: “nissamsayaṃ kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājiyissati. yannūnāhaṃ yena so mahājanakāyo tenupasaṅkameyyaṃ. appeva nāmettha kiñci khādanīyaṃ vā bhojanīyaṃ vā labheyyanti.”

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3. atha kho suppabuddho kuṭṭhi yena so mahājanakāyo tenupasaṅkami. addasā kho suppabuddho kuṭṭhi bhagavantaṃ mahatiyā parisāya parivutaṃ dhammaṃ desentaṃ nisinnaṃ. disvānassa etad-ahosi: “na kho ettha kiñci khādanīyaṃ vā

<sup>1</sup> Metre: BJT divides the first two lines incorrectly. In the first line we should exclude the second occurrence of *ye* m.c. line c has the Vedic opening.

bhojanīyaṃ vā bhājiyati, samaṇo ayaṃ gotamo parisatiṃ dhammaṃ deseti. yannūnāham-pi dhammaṃ suṇeyyanti.” tatheva ekamantaṃ nisīdi. “aham-pi dhammaṃ sossāmī” ti. atha kho bhagavā sabbāvantaṃ paraṃ cetasā cetoparicca manasākāsi: “ko nu kho idha bhabbo dhammaṃ viññātun?”-ti.

4. addasā kho bhagavā suppubuddhaṃ kuṭṭhiṃ tassaṃ parisāyaṃ nisinnaṃ, disvānassa etad-ahosi: “ayaṃ kho idha bhabbo dhammaṃ viññātun”-ti, suppubuddhaṃ kuṭṭhiṃ ārabha ānupubbīkathaṃ<sup>1</sup> kathesi, seyyathīdaṃ: dānakathaṃ, sīlakathaṃ, saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, nekkhamme ca ānisaṃsaṃ pakāsesi. yadā bhagavā aññāsi suppubuddhaṃ kuṭṭhiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā taṃ pakāsesi: dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathā pi nāma suddhaṃ vatthaṃ apagatakalakaṃ sammad-eva rajanaṃ patigaṇheyya, evam-eva suppubuddhassa kuṭṭhissa tasmim̐ yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ” -ti.

5. atha kho suppubuddho kuṭṭhi diṭṭhadhammo pattadhammo veditadhammo pariyoḡāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajappatto aparappaccayo satthusāsane, uṭṭhāyāsanaṃ yena bhagavā tenupasaṅkamaṃ, upasaṅkamitvā bhagavantaṃ abhivādetvā,<sup>2</sup> ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho suppubuddho kuṭṭhi bhagavantaṃ etad-avoca: “abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī ti. evam-eva bhagavatā anekapariyāyena dhammo

<sup>1</sup> BJT note: *anupubbīkathaṃ* - palm leaf book; also seen somewhere else.

<sup>2</sup> Editor’s note: BJT, *abhivādetvā*, printer’s error, correct elsewhere.

pakāsito. esāhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi,  
dhammañ-ca bhikkhusaṅghañ-ca. upāsakaṃ maṃ bhagavā dhāretu  
ajjatagge pāṇupetaṃ saraṇaṃ gatan”-ti.

6. atha kho suppubuddho kuṭṭhi bhagavatā dhammiyā kathāya  
sandassito, samādapito, samuttejito, sampahaṃsito, bhagavato  
bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ  
abhivādetvā padakkhiṇaṃ katvā, pakkāmi.

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atha kho suppubuddhaṃ kuṭṭhiṃ acirapakkantaṃ<sup>1</sup> gāvī  
taruṇavacchā adhipātetvā jīvitā voropesi.

7. atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu,  
upasaṅkamtvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdimsu.  
ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocum: “yo  
so bhante suppubuddho nāma kuṭṭhi bhagavatā dhammiyā kathāya  
sandassito, samādapito, samuttejito, sampahaṃsito, so kālakato.  
tassa kā gati, ko abhisamparāyo?” ti

8. “paṇḍito bhikkhave suppubuddho kuṭṭhi, paccapādi  
dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ viheseṣi.  
suppubuddho<sup>2</sup> bhikkhave kuṭṭhi tiṇṇaṃ saṃyojanānaṃ parikkhayā,  
sotāpanno avinipātadhammo niyato sambodhiparāyano” ti.

9. evaṃ vutte, aññataro bhikkhu bhagavantaṃ etad-avoca: “ko nu  
kho bhante hetu, ko paccayo yena suppubuddho kuṭṭhi ahoṣi,  
manussadaḷiddo manussakapaṇo manussavarāko?” ti.

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<sup>1</sup> BJT note: *atha kho suppubuddhaṃ acirapakkantaṃ* - palm leaf book.

<sup>2</sup> Editor’s note: BJT, *sūppabuddho*, printer’s error, correct elsewhere.

10. “bhūtapubbaṃ bhikkhave suppubuddho kuṭṭhi imasmim̐ yeva rājagahe seṭṭhiputto ahosi. so uyyānabhūmim̐ niyyanto addasa tagarasikhim̐ paccekabuddhaṃ nagaraṃ piṇḍāya pavisantaṃ, disvānassa etad-ahosi: “kvāyaṃ kuṭṭhi kuṭṭhicīvarena hi vicarati?” ti, niṭṭhuhitvā apasabyato<sup>1</sup> karitvā pakkāmi. so tassa kammassa vipākena bahūni vassāni bahūni vassasatāni, bahūni vassasahassāni bahūni vassasatasahassāni niraye paccittha. tasseva kammassa vipākāvesesena imasmim̐ yeva rājagahe kuṭṭhi ahosi, manussadaḷiddo manussakapaṇo manussavarāko. so tathāgatappaveditaṃ dhammavinayaṃ āgamma saddhaṃ samādiyi, sīlaṃ samādiyi, suttaṃ samādiyi, cāgaṃ samādiyi, paññaṃ samādiyi.

so tathāgatappaveditaṃ dhammavinayaṃ āgamma saddhaṃ samādiyitvā, sīlaṃ samādiyitvā, suttaṃ samādiyitvā, cāgaṃ samādiyitvā, paññaṃ samādiyitvā, kāyassa bhedaṃ, paraṃ maraṇā, sugatim̐ saggam̐ lokam̐ upapanno, devānam̐ tāvatimsānam̐ sahabiyataṃ. so tattha aññe deve atirocati vaṇṇena ceva yasasā cā” ti.

11. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānam̐ udānesi:

— — — — — || — — — — — Anuṭṭhubha  
“cakkhumā visamāniva vijjamāne parakkame,  
— — — — — || — — — — —  
paṇḍito jīvalokasmim̐ pāpāni parivajjaye” ti.

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## 5-4: Kumārakasuttam̐ (44)

<sup>1</sup> BJT note: *apasabyāmato* - Thai; *apasāda* - Dhammapada commentary; *apasahavyataṃ* = *ivetata nisise??*

1. evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā sāvattھیyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulā kumārakā antarā ca sāvattھیṃ antarā ca jetavanāṃ macchake bādhenti. atha kho bhagavā pubbanhasamayāṃ nivāsetvā, pattacīvaram-ādāya, sāvattھیṃ piṇḍāya pāvīsi. addasā kho bhagavā te sambahule kumārake antarā ca sāvattھیṃ antarā ca jetavanāṃ macchake bādhente. disvāna, yena te kumārakā tenupasaṅkami, upasaṅkamtīvā te kumārake etad-avoca: “bhāyatha tumhe<sup>1</sup> kumārakā dukkhassa? appiyaṃ vo dukkhan?”-ti. “evaṃ bhante bhāyāma mayāṃ<sup>2</sup> dukkhassa, appiyaṃ no dukkhan”-ti.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

~~~~~ ||~~~~~ pathyā throughout  
“sace bhāyatha dukkhassa, sace vo dukkham-appiyaṃ,  
~~~~~ ||~~~~~  
mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho.

~~~~~ ||~~~~~  
sace ca pāpakaṃ kammaṃ karissatha karotha vā,  
~~~~~ ||~~~~~  
na vo dukkhā pamuttyatthi upecca pi palāyatan”-ti.

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<sup>1</sup> BJT note: *vo tumhe* - seen somewhere.

<sup>2</sup> BJT note: *mayāṃ bhante* - seen somewhere.



## 5-5: Uposathasuttaṃ (45)

1. evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, pubbārāme migāramātupāsāde. tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti. atha kho āyasmā ānando abhikkantāya rattiyaṃ nikkhante paṭhame yāme, uṭṭhāyāsanaṃ ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etad-avoca: “abhikkantā bhante ratti, nikkhanto paṭhamo yāmo, cīranisinno bhikkhusaṅgho, uddisatu bhante bhagavā bhikkhūnaṃ pātimokkhan”-ti. evaṃ vutte, bhagavā tuṇhī ahosi. dutiyam-pi kho āyasmā ānando abhikkantāya rattiyaṃ, nikkhante majjhime yāme, uṭṭhāyāsanaṃ ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etad-avoca: “abhikkantā bhante ratti, nikkhanto majjhimo yāmo, cīranisinno bhikkhusaṅgho, uddisatu bhante bhagavā bhikkhūnaṃ pātimokkhan”-ti. dutiyam-pi kho bhagavā tuṇhī ahosi. tatiyam-pi kho āyasmā ānando abhikkantāya rattiyaṃ, nikkhante pacchime yāme, uddhaṭe aruṇe, nandimukhiyaṃ rattiyaṃ, uṭṭhāyāsanaṃ ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etad-avoca: “abhikkantā bhante ratti, nikkhanto pacchimo yāmo, uddhaṭo aruṇo, nandimukhī ratti, cīranisinno bhikkhusaṅgho, uddisatu bhante bhagavā bhikkhūnaṃ pātimokkhan”-ti. “aparissuddhā ānanda parisā” ti.

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2. atha kho āyasmato mahāmogallānassa etad-ahosi: “kaṃ nu kho bhagavā puggalaṃ sandhāya evam-āha: ‘aparissuddhā ānanda parisā’?” ti. atha kho āyasmā mahāmogallāno sabbāvantaṃ bhikkhusaṅghaṃ cetasaṃ ceto paricca manasākāsi. addasā kho āyasmā mahāmogallāno taṃ puggalaṃ dussīlaṃ, pāpadhammaṃ asucisaṅkassarasamācāraṃ paṭicchannakammantaṃ assamaṇaṃ

samaṇapaṭiññaṃ abrahmacāriṃ brahmacāripaṭiññaṃ,<sup>1</sup> antopūtiṃ avassutaṃ kasambujātaṃ majjhe bhikkhusaṅghassa nisinnaṃ. disvāna, uṭṭhāyāsanaṃ yena so puggalo tenupasaṅkamaṃ, upasaṅkamtivā, taṃ puggalaṃ etad-avoca: “uṭṭhehāvuso diṭṭhosi bhagavatā, natthi te bhikkhūhi saddhiṃ saṃvāso” ti. atha kho so puggalo tuṅhī ahoṣi. dutiyam-pi kho āyasmā mahāmogallāno taṃ puggalaṃ etad-avoca: “uṭṭhehāvuso diṭṭhosi bhagavatā, natthi te bhikkhūhi saddhiṃ saṃvāso” ti. dutiyam-pi kho so puggalo tuṅhī ahoṣi. tatiyam-pi kho āyasmā mahāmogallāno taṃ puggalaṃ etad-avoca: “uṭṭhehāvuso diṭṭhosi bhagavatā, natthi te bhikkhūhi saddhiṃ saṃvāso” ti. tatiyam-pi kho so puggalo tuṅhī ahoṣi.

3. atha kho āyasmā mahāmogallāno taṃ puggalaṃ bāhāyaṃ gahetvā, bahidvārakoṭṭhakā nikkhāmetvā, sūcighaṭikaṃ datvā yena bhagavā tenupasaṅkamaṃ, upasaṅkamtivā bhagavantaṃ etad-avoca: “nikkhāmito bhante so puggalo mayā, parisuddhā parisā, uddisatu bhante bhagavā bhikkhūnaṃ pātīmokkhaṃ”-ti. “acchariyam mogallāna, abbhutaṃ mogallāna, yāva bāhā gahaṇā pi nāma so moghapuriso āgamaṣṣati” ti.

4. atha kho bhagavā bhikkhū āmantesi: “na dānāhaṃ bhikkhave itoparaṃ uposathaṃ karissāmi, pātīmokkhaṃ uddisissāmi. tumheva dāni bhikkhave itoparaṃ uposathaṃ kareyyātha, pātīmokkhaṃ uddiseyyātha. aṭṭhānam-etam bhikkhave anavakāso, yaṃ tathāgato aparisuddhāya parisāya uposathaṃ kareyya, pātīmokkhaṃ uddiseyya.

5. aṭṭhime bhikkhave mahāsamudde acchariyā abbhutā dhammā, ye disvā disvā asurā mahāsamudde abhiraṃanti. katame aṭṭha?<sup>2</sup>

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<sup>1</sup> Editor’s note: BJT, *brahmacāripaṭiññaṃ*.

<sup>2</sup> BJT note: *nadānāhaṃ bhikkhave ajjatagge uposathaṃ karissāmi pātīmokkhaṃ uddisissāmī-ti - Aṭṭhaṅguttare Pahārādasuttaṃ*.

(1) mahāsamuddo bhikkhave anupubbaninno, anupubbapoṇo, anupubbapabbhāro, nāyatakeneva papāto. yaṃ bhikkhave mahāsamuddo anupubbaninno, anupubbapoṇo, anupubbapabbhāro, nāyatakeneva papāto. ayaṃ bhikkhave mahāsamudde paṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

(2) puna caparaṃ bhikkhave mahāsamuddo ṭhitadhammo velaṃ nātivattati. yaṃ bhikkhave mahāsamuddo ṭhitadhammo velaṃ nātivattati. ayam-pi bhikkhave mahāsamudde dutiyo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

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3) puna caparaṃ bhikkhave mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde mataṃ kuṇapaṃ taṃ khippañ-ñeva tīraṃ vāheti,<sup>1</sup> thalaṃ ussādeti.<sup>2</sup> yaṃ bhikkhave mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde mataṃ kuṇapaṃ taṃ khippañ-ñeva tīraṃ vāheti, thalaṃ ussādeti. ayam-pi bhikkhave mahāsamudde tatiyo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

(4) puna caparaṃ bhikkhave yā kāci mahānadiyo, seyyathīdaṃ: gaṅgā, yamunā, aciravatī, sarabhū, mahī, tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni, mahāsamuddo tveva saṅkhaṃ gacchanti. yaṃ bhikkhave, yā kāci mahānadiyo, seyyathīdaṃ: gaṅgā, yamunā, aciravatī, sarabhū, mahī, tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni,

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<sup>1</sup> BJT note: *pāpeti* - in some places.

<sup>2</sup> BJT note: *ussāreti* - palm leaf book, printed book.

mahāsamuddo tveva saṅkhaṃ gacchanti. ayam-pi bhikkhave mahāsamudde catuttho acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

(5) puna caparaṃ bhikkhave yā ca loke savantiyo mahāsamuddaṃ appenti, yā ca antaḷikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati. yaṃ bhikkhave yā ca loke savantiyo mahāsamuddaṃ appenti, yā ca antaḷikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati, ayam-pi bhikkhave mahāsamudde pañcama acchariyo abbhutadhammo,<sup>1</sup> yaṃ disvā disvā asurā mahāsamudde abhiramanti.

(6) puna caparaṃ bhikkhave mahāsamuddo ekaraso loṇaraso. yaṃ bhikkhave mahāsamuddo ekaraso loṇaraso, ayam-pi bhikkhave mahāsamudde chaṭṭho acchariyo abbhutadhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

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<sup>1</sup> BJT note: *abbhuto dhammo* - palm leaf book. Editor's note: BJT: *abbhūtadhammo* here, but elsewhere *abbhutadhammo*.

(7) puna caparam bhikkhave mahāsamuddo bahūratano,<sup>1</sup> anekaratano. tatrīmāni ratanāni, seyyathīdam: muttā, maṇi, veḷuriyo, saṅkho, silā, pavāḷam, rajatam, jātarūpam, lohitaṅko, masāragallam. yaṃ bhikkhave mahāsamuddo bahuratano, anekaratano, tatrīmāni ratanāni, seyyathīdam: muttā, maṇi, veḷuriyo, saṅkho, silā, pavāḷam, rajatam, jātarūpam, lohitaṅko, masāragallam, ayam-pi bhikkhave mahāsamudde sattamo acchariyo abbhutadhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

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(8) puna caparam bhikkhave mahāsamuddo mahatam bhūtānam āvāso, tatrime bhūtā: timi, timiṅgalo, timirapiṅgalo, asurā, nāgā, gandhabbā, santi mahāsamudde yojanasatikā pi attabhāvā, dviyojanasatikā pi attabhāvā, tiyojanasatikā pi attabhāvā, catuyojanasatikā pi attabhāvā, pañcayojanasatikā pi attabhāvā. yaṃ bhikkhave mahāsamuddo mahatam bhūtānam āvāso, tatrime bhūtā: timi, timiṅgalo, timirapiṅgalo, asurā, nāgā, gandhabbā, santi mahāsamudde yojanasatikā pi attabhāvā, dviyojanasatikā pi attabhāvā, tiyojanasatikā pi attabhāvā, catuyojanasatikā pi attabhāvā, pañcayojanasatikā pi attabhāvā, ayam-pi bhikkhave mahāsamudde aṭṭhama acchariyo abbhutadhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

ime kho bhikkhave mahāsamudde aṭṭha acchariyā abbhutadhammā,<sup>2</sup> ye disvā disvā asurā mahāsamudde abhiramanti.

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<sup>1</sup> Editor's note: BJT, *bahūratano*, but *bahuratano* elsewhere.

<sup>2</sup> BJT note: *abbhutā dhammā* - palm leaf book.

6. evam-eva kho bhikkhave imasmim̐ dhammavinaye aṭṭha acchariyā abbhutadhammā, ye disvā disvā bhikkhū imasmim̐ dhammavinaye abhiramanti. katame aṭṭha?

(1) seyyathā pi bhikkhave mahāsamuddo anupubbaninno, anupubbapoṇo, anupubbapabbhāro, nāyatakeneva papāto, evam-eva kho bhikkhave imasmim̐ dhammavinaye anupubbasikkhā, anupubbakiriyā, anupubbapaṭipadā, nāyatakeneva aññāpaṭivedho. yaṃ bhikkhave imasmim̐ dhammavinaye anupubbasikkhā, anupubbakiriyā, anupubbapaṭipadā, nāyatakeneva aññāpaṭivedho, yaṃ bhikkhave imasmim̐ dhammavinaye paṭhamo acchariyo abbhutadhammo,<sup>1</sup> yaṃ disvā disvā bhikkhū imasmim̐ dhammavinaye abhiramanti.

(2) seyyathā pi bhikkhave mahāsamuddo ṭhitadhammo velam̐ nātivattati, evam-eva kho bhikkhave yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ, taṃ mama sāvakā jīvitahetu pi nātikkamanti. yaṃ bhikkhave mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ taṃ mama sāvakā jīvitahetu pi nātikkamanti. ayam-pi bhikkhave imasmim̐ dhammavinaye dutiyo acchariyo abbhutadhammo, yaṃ disvā disvā bhikkhū imasmim̐ dhammavinaye abhiramanti.

(3) seyyathā pi bhikkhave mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde mataṃ kuṇapaṃ taṃ khippañ-ñeva tīraṃ vāheti, thalaṃ ussādeti, evam-eva kho bhikkhave yo so puggalo dussīlo pāpadhammo,<sup>2</sup> asucisaṅkassarasamācāro, paṭicchannakammanto, assamaṇo

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<sup>1</sup> BJT note: *abbhuto dhammo* - palm leaf book; and in similar places below.

<sup>2</sup> Editor's note: BJT, *pāpadhammo*, printer's error, correct elsewhere.

samaṇapaṭiñño, abrahmacārī brahmacāripaṭiñño,<sup>1</sup> antopūti avassuto kasambujāto, na tena saṅgho saṁvasati, atha kho naṁ khippañ-ñeva sannipatitvā ukkhipati,

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kiñcāpi so hoti majjhe bhikkhusaṅghassa nisinno atha kho so ārakāva saṅghamhā saṅgho ca tena. yaṁ bhikkhave yo so puggalo dussīlo, pāpadhammo, asucisaṅkassarasamācāro, paṭicchannakammanto, assamaṇo samaṇapaṭiñño, abrahmacārī brahmacāripaṭiñño, antopūti avassuto kasambujāto, na tena saṅgho saṁvasati. atha kho naṁ khippañ-ñeva sannipatitvā ukkhipati, kiñcāpi so hoti majjhe bhikkhusaṅghassa nisinno atha kho so ārakāva saṅghamhā saṅgho ca tena, ayam-pi bhikkhave imasmiṁ dhammavinaye tatiyo acchariyō abbhutadhammo, yaṁ disvā disvā bhikkhū imasmiṁ dhammavinaye abhīramanti.

(4) seyyathā pi bhikkhave yā kāci mahānadiyo, seyyathīdam: gaṅgā, yamunā, aciravatī, sarabhū, mahī, tā mahāsamuddam patvā<sup>2</sup> jahanti purimāni nāmagottāni, mahāsamuddo tveva saṅkham gacchanti, evam-eva kho bhikkhave cattāro me vaṇṇā: khattiyā, brāhmaṇā, vessā, suddā, te tathāgatappavedite dhammavinaye agāasmā anagāriyaṁ pabbajitvā, jahanti purimāni nāmagottāni, samaṇā sakyaputtīyā tveva saṅkham gacchanti. yaṁ bhikkhave cattāro me vaṇṇā: khattiyā, brāhmaṇā, vessā, suddhā, te tathāgatappavedite dhammavinaye agāasmā anagāriyaṁ pabbajitvā, jahanti purimāni nāmagottāni, samaṇā sakyaputtīyā tveva saṅkham gacchanti, ayam-pi bhikkhave imasmiṁ dhammavinaye catuttho acchariyō

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<sup>1</sup> Editor's note: BJT, *brahmacārīpaṭiññam*.

<sup>2</sup> BJT note: *pattā* - ChS.

abbhutadhammo, yaṃ disvā disvā bhikkhū imasmiṃ  
dhammavinaye abhiramanti.

(5) seyyathā pi bhikkhave yā ca loke savantiyo mahāsamuddaṃ  
appenti, yā ca antaḷikkhā dhārā papatanti, na tena  
mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati, evam-eva  
kho bhikkhave bahū ce pi bhikkhū anupādisesāya  
nibbānadhātuyā parinibbāyanti, na tena nibbānadhātuyā ūnattaṃ  
vā pūrattaṃ vā paññāyati. yaṃ bhikkhave bahū ce pi bhikkhū,  
anupādisesāya nibbānadhātuyā parinibbāyanti, na tena  
nibbānadhātuyā ūnattaṃ vā pūrattaṃ vā paññāyati, ayam-pi  
bhikkhave imasmiṃ dhammavinaye pañcama acchariyo  
abbhutadhammo, yaṃ disvā disvā bhikkhū imasmiṃ  
dhammavinaye abhiramanti.

(6) seyyathā pi bhikkhave mahāsamuddo ekaraso loṇaraso,  
evam-eva kho bhikkhave ayam dhammavinayo ekaraso  
vimuttiraso. yaṃ bhikkhave ayam dhammavinayo ekaraso  
vimuttiraso, ayam-pi bhikkhave imasmiṃ dhammavinaye  
chaṭṭho acchariyo abbhutadhammo, yaṃ disvā disvā bhikkhū  
imasmiṃ dhammavinaye abhiramanti.



(7) seyyathā pi bhikkhave mahāsamuddo<sup>1</sup> bahuratano, anekaratano, tatrīmāni ratanāni: seyyathīdaṃ: muttā, maṇi, veḷuriyo, saṅkho, silā, pavāḷaṃ, rajataṃ, jātarūpaṃ, lohitaṅko, masāragallaṃ, evam-eva kho bhikkhave ayaṃ dhammavinayo bahuratano, anekaratano, tatrīmāni ratanāni: seyyathīdaṃ: cattāri satipaṭṭhānāni,<sup>2</sup> cattāri sammappadhānāni,<sup>3</sup> cattāro iddhipādā, pañcindriyāni, pañcabalāni, sattabojjhaṅgā, ariyo aṭṭhaṅgiko maggo. yaṃ bhikkhave ayaṃ dhammavinayo bahuratano, anekaratano, tatrīmāni ratanāni: seyyathīdaṃ: cattāri satipaṭṭhānāni, cattāri sammappadhānāni,<sup>4</sup> cattāro iddhipādā, pañcindriyāni, pañcabalāni, sattabojjhaṅgā, ariyo aṭṭhaṅgiko maggo, ayaṃ-pi bhikkhave imasmiṃ dhammavinaye sattamo acchariyō abbhutadhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

(8) seyyathā pi bhikkhave mahāsamuddo mahataṃ bhūtānaṃ āvāso, tatrime bhūtā: timi, timiṅgalo, timirapiṅgalo, asurā, nāgā, gandhabbā, santi mahāsamudde yojanasatikā pi attabhāvā, dviyojanasatikā pi attabhāvā, tiyojanasatikā pi attabhāvā, catuyojanasatikā pi attabhāvā, pañcayojanasatikā pi attabhāvā, evam-eva kho bhikkhave ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso, tatrime bhūtā: sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmi, sakadāgāmiphelasacchikiriyāya paṭipanno, anāgāmi, anāgāmiphelasacchikiriyāya paṭipanno, arahā,

<sup>1</sup> Editor's note: BJT, *mahasammuddo*, printer's error, correct elsewhere.

<sup>2</sup> BJT note: *cattāro satipaṭṭhānā* - everywhere else.

<sup>3</sup> BJT note: *cattāro sammappadhānā* - everywhere else.

<sup>4</sup> BJT note: *cattāro satipaṭṭhānā*, *cattāro sammappadhānā* - everywhere else.

arahattaphalasacchikiriyāya<sup>1</sup> paṭipanno. yaṃ bhikkhave ayaṃ  
dhammavinayo mahataṃ bhūtānaṃ āvāso, tatrimhe bhūtā:  
sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmi,  
sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmi,  
anāgāmiphalasacchikiriyāya paṭipanno, arahā,  
arahattaphalasacchikiriyāya paṭipanno,<sup>2</sup> ayaṃ bhikkhave  
imasmim dhammavinaye aṭṭhamo acchariyo abbhutadhammo,  
yaṃ disvā disvā bhikkhū imasmim dhammavinaye abhiramanti.  
ime kho bhikkhave imasmim dhammavinaye aṭṭha acchariyā,  
abbhutadhammā,<sup>3</sup> ye disvā disvā bhikkhū imasmim  
dhammavinaye abhiramantī” ti.

7. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

—○○○|○—○— ||○○—|○—○— Anuṭṭhubha  
“channam-ativivassati<sup>4</sup> vivaṭaṃ nātivassati,  
———|○○—— ||———|○—○— savipula  
tasmā channaṃ vivaretha evaṃ taṃ nātivassatī” ti.

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<sup>1</sup> BJT note: *arahattāya* - ChS.

<sup>2</sup> Editor’s note: the passage *yaṃ bhikkhave ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso, tatrimhe bhūtā: sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmi, sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmi, anāgāmiphalasacchikiriyāya paṭipanno, arahā, arahattaphalasacchikiriyāya paṭipanno*, is missing from BJT, by mistake. Restored in this edition.

<sup>3</sup> BJT note: *abbhutā dhammā* - palm leaf book.

<sup>4</sup> BJT note: *channaṃ ativassatī* - palm leaf book.

## 5-6: Soṇasuttam (46)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapaṇḍikassa ārāme. tena kho pana samayena āyasmā mahākaccāyano avantisu viharati, kuraraghare pavatte pabbate. tena kho pana samayena soṇo upāsako kuṭikaṇṇo āyasmato mahākaccāyanassa upaṭṭhāko hoti. atha kho soṇassa upāsakassa kuṭikaṇṇassa rahogatassa patisallīṇassa<sup>1</sup> evaṃ cetaso parivitakko udapādi: “yathā yathā kho ayyo mahākaccāyano dhammaṃ deseti, na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ, ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabbajeyyaṃ”-ti.

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2. atha kho soṇo upāsako kuṭikaṇṇo yenāyasmā mahākaccāyano tenupasaṅkami, upasaṅkamitvā āyasmantaṃ mahākaccāyanaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho soṇo upāsako kuṭikaṇṇo āyasmantaṃ mahākaccāyanaṃ etad-avoca: “idha mayhaṃ bhante rahogatassa patisallīṇassa evaṃ cetaso parivitakko udapādi: ‘yathā yathā kho ayyo mahākaccāyano dhammaṃ deseti, na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ, ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā, agāraṃ anagāriyaṃ pabbajeyyaṃ’-ti. pabbājetu maṃ bhante ayyo mahākaccāyano” ti.

3. evaṃ vutte, āyasmā mahākaccāyano soṇaṃ upāsakaṃ kuṭikaṇṇaṃ etad-avoca: “dukkaraṃ kho soṇa yāvajīvaṃ

ekabhattaṃ ekaseyyaṃ brahmacariyaṃ, iṅgha tvaṃ soṇa tattheva agārikabhūto samāno, buddhānaṃ sāsanaṃ anuyuñja, kālayuttaṃ ekabhattaṃ ekaseyyaṃ brahmacariyaṃ”-ti. atha kho soṇassa upāsakassa kuṭikaṇṇassa yo ahoṣi pabbajjābhisaṅkhāro so paṭippassambhi.

4. dutiyam-pi kho soṇassa upāsakassa kuṭikaṇṇassa rahogatassa patisallīṇassa evaṃ cetaso parivitaṅko udapādi: “yathā yathā kho ayyo mahākaccāyano dhammaṃ deseti, na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ, ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā, agāraṃ anagāriyaṃ pabbajeyyaṃ”-ti. dutiyam-pi kho soṇo upāsako kuṭikaṇṇo yenāyasmā mahākaccāyano tenupasaṅkami, upasaṅkamitvā āyasmantaṃ mahākaccāyanaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho soṇo upāsako kuṭikaṇṇo,<sup>2</sup> āyasmantaṃ mahākaccāyanaṃ etad-avoca: “idha mayhaṃ bhante rahogatassa patisallīṇassa evaṃ cetaso parivitaṅko udapādi: ‘yathā yathā kho ayyo mahākaccāyano dhammaṃ deseti, na-y-idaṃ sukaraṃ agāraṃ ajjhāvasati ekantaparipuṇṇaṃ, ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā, agāraṃ anagāriyaṃ pabbajeyyaṃ’-ti. pabbājetu maṃ bhante ayyo mahākaccāyano” ti.

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<sup>1</sup> Editor’s note: note that BJT writes *paṭisallīṇ-* in this sutta, but *paṭisallīn-* elsewhere, (also normally *paṭisallān-*).

<sup>2</sup> Editor’s note: the passage *āyasmantaṃ mahākaccāyanaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho soṇo upāsako kuṭikaṇṇo* is missing in BJT by mistake, restored in this edition.

5. dutiyam-pi kho āyasmā mahākaccāyano soṇaṃ upāsakaṃ kuṭikaṇṇaṃ etad-avoca: “dukkaraṃ kho soṇa yāvajīvaṃ ekabhattaṃ ekaseyyaṃ brahmacariyaṃ, iṅgha tvaṃ soṇa tattheva agārikabhūto samāno, buddhānaṃ sāsanaṃ anuyuñja, kālayuttaṃ ekabhattaṃ ekaseyyaṃ brahmacariyaṃ”-ti. dutiyam-pi kho soṇassa upāsakassa kuṭikaṇṇassa yo ahosi pabbajjābhisaṅkhāro so paṭippassambhi.

6. tatiyam-pi kho soṇassa upāsakassa kuṭikaṇṇassa rahogatassa patisallīṇassa evaṃ cetaso parivitaṅko udapādi: “yathā yathā kho ayyo mahākaccāyano dhammaṃ deseti, na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ, ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyyaṃ”-ti. tatiyam-pi kho soṇo upāsako kuṭikaṇṇo yenāyasmā mahākaccāyano tenupasaṅkamaṃ, upasaṅkamtivā āyasmantaṃ mahākaccāyanaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinna kho soṇo upāsako kuṭikaṇṇo āyasmantaṃ mahākaccāyanaṃ etad-avoca: “idha mayhaṃ bhante rahogatassa patisallīṇassa evaṃ cetaso parivitaṅko udapādi: ‘yathā yathā kho ayyo mahākaccāyano dhammaṃ deseti, na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyyaṃ’-ti. pabbājetu maṃ bhante ayyo mahākaccāyano” ti.

7. atha kho āyasmā mahākaccāyano soṇaṃ upāsakaṃ kuṭikaṇṇaṃ pabbājesi. tena kho pana samayena avantidakkhiṇāpatho appabhikkhuko hoti. atha kho āyasmā mahākaccāyano tiṇṇaṃ vassānaṃ accayena, kicchena kasirena tato tato dasavaggaṃ bhikkhusaṅghaṃ sannipātetvā, āyasmantaṃ soṇaṃ upasampādesi.

8. atha kho āyasmato soṇassa vassaṃ vutthassa, rahogatassa patisallīṇassa evaṃ cetaso parivitakko udapādi: “na kho me so bhagavā sammukhā diṭṭho, api ca suto yeva me so bhagavā īdiso ca īdiso cā ti. sace maṃ upajjhāyo anujāneyya gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhan”-ti. atha kho āyasmā soṇo sāyanhasamayāṃ patisallāṇā vuṭṭhito, yenāyasmā mahākaccāyano tenupasaṅkami, upasaṅkamitvā āyasmantaṃ mahākaccāyanaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā soṇo āyasmantaṃ mahākaccāyanaṃ etad-avoca: “idha mayhaṃ bhante rahogatassa patisallīṇassa evaṃ cetaso parivitakko udapādi: “na kho me so bhagavā sammukhā diṭṭho, api ca suto yeva me so bhagavā īdiso ca īdiso cā ti. sace maṃ upajjhāyo anujāneyya gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhan”-ti. “sādhu sādhu soṇa gaccha tvaṃ soṇa, taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhan-ti.

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9. dakkhissasi tvaṃ soṇa taṃ bhagavantaṃ pāsādikaṃ pasādanīyaṃ santindriyaṃ santamānasaṃ uttamasamathadamathanuppattāṃ dantaṃ guttaṃ yatindriyaṃ nāgaṃ. disvāna, mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṇ-ca puccha:<sup>1</sup> ‘upajjhāyo me bhante āyasmā mahākaccāyano, bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṇ-ca pucchatī?’ ” ti. “evaṃ bhante,” ti kho āyasmā soṇo āyasmato mahākaccāyanassa bhāsitaṃ abhinanditvā anumoditvā, āyasmantaṃ mahākaccāyanaṃ abhivādetvā, padakkhiṇaṃ katvā, senāsanāṃ saṃsāmetvā, pattacīvaram-ādāya, yena sāvatthī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena sāvatthī,<sup>2</sup> jetavanaṃ

<sup>1</sup> BJT note: *pucchāhī-ti* - ChS.

<sup>2</sup> Editor’s note: BJT, *sāvatthī*, printer’s error, correct elsewhere.

anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami,  
 upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdi.  
 ekamantaṃ nisinno kho āyasmā soṇo bhagavantaṃ etad-avoca:  
 “upajjhāyo me bhante āyasmā mahākaccāyano bhagavato pāde  
 sīrasā vandati, appābādham appātaṅkaṃ lahuṭṭhānaṃ balaṃ  
 phāsuvihāraṇ-ca pucchati” ti. “kacci bhikkhu khamaṇīyaṃ? kacci  
 yāpanīyaṃ? kaccisi appakilamathena addhānaṃ āgato? na ca  
 piṇḍakena kilantosī?” ti “khamaṇīyaṃ bhagavā, yāpanīyaṃ  
 bhagavā, appakilamathena cāham bhante addhānaṃ āgato, na ca  
 piṇḍakena kilantomhi” ti.

10. atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:  
 “imassānanda āgantukassa bhikkhuno senāsaṇaṃ paññāpehī” ti.  
 atha kho āyasmato ānandassa etad-ahosi: “yassa kho maṃ bhagavā  
 āṇāpeti: ‘imassānanda āgantukassa bhikkhuno senāsaṇaṃ paññāpehī’  
 ti, icchati bhagavā tena bhikkhunā saddhiṃ ekavihāre vatthum.  
 icchati bhagavā āyasmatā soṇena saddhiṃ ekavihāre vatthum,  
 yasmim vihare bhagavā viharati, tasmim vihare āyasmato soṇassa  
 senāsaṇaṃ paññāpesi.” atha kho bhagavā bahudevarattim abbhokāse  
 nisajjāya vītināmetvā, pāde pakkhāletvā vihāraṃ pāvīsi. āyasmā pi  
 kho soṇo bahudevarattim abbhokāse nisajjāya vītināmetvā, pāde  
 pakkhāletvā vihāraṃ pāvīsi. atha kho bhagavā rattiyā  
 paccūsasamayaṃ paccuṭṭhāya, āyasmantaṃ soṇaṃ ajjhesi:  
 “paṭibhātu taṃ bhikkhu dhammo<sup>1</sup> bhāsītuṃ”-ti. “evaṃ bhante,” ti  
 kho āyasmā soṇo bhagavato paṭissutvā, soḷasa aṭṭhakavaggikāni  
 sabbāneva sarena abhaṇī. atha kho bhagavā āyasmato soṇassa  
 sarabhaññapariyosāne abbhanumodi: “sādhu sādhu bhikkhu,  
 suggahitāni bhikkhu, soḷasa aṭṭhakavaggikāni sumanasikatāni  
 supadhārītāni, kalyāṇiyāsi<sup>2</sup> vācāya samannāgato vissaṭṭhāya  
 aneḷagalāya atthassa viññāpaniyā. kativassosi tvaṃ bhikkhū?” ti.

<sup>1</sup> BJT note: *dhammaṃ* - palm leaf book.

<sup>2</sup> BJT note: *kalyāṇiyāva* - ChS.

“ekavasso ahaṃ bhagavā” ti. “kissa pana tvaṃ bhikkhu evaṃ ciraṃ akāsi?” ti “ciradiṭṭho me bhante kāmesu ādīnavo, api ca sambādho gharāvāso bahukicco bahukaraṇīyo” ti.

11. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

-----|-----||-----|-----  
“disvā ādīnavam loke, ñatvā dhammam nirūpadhiṃ,  
-----|-----||-----|-----  
ariyo na ramatī pāpe, pāpe na ramatī sucī” ti.

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## 5-7: Revatasuttam (47)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā kaṅkhārevato bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, attano<sup>1</sup> kaṅkhāvitaraṇavisuddhiṃ paccavekkhamāno. addasā kho bhagavā āyasmantaṃ kaṅkhārevataṃ avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, attano kaṅkhāvitaraṇavisuddhiṃ paccavekkhamānaṃ.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

-----|-----,-----|----- Tuṭṭhubha x 4  
“yā kāci kaṅkhā idha vā huram vā,  
-----|-----,-----|-----  
sakavediyā vā paravediyā vā,



— ̣ —, | — ̣ — | — ̣ — —  
jhāyino<sup>2</sup> tā pajahanti sabbā,<sup>3</sup>  
— ̣ —, | — ̣ — | — ̣ — —  
ātāpino brahmacar<sup>1</sup>yaṃ carantā” ti.

## 5-8: Ānandasuttam̄ (48)

1. evaṃ me sutam̄: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā ānando tadahuposathe pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, rājagahaṃ piṇḍāya pāvisi. addasā kho devadatto āyasmantaṃ ānandaṃ rājagahe piṇḍāya carantaṃ, disvāna, yena āyasmā ānando tenupasaṅkami, upasaṅkamtivā, āyasmantaṃ ānandaṃ etad-avoca: “ajjatagge dānāhaṃ āvuso ānanda aññatreva bhagavatā, aññatra bhikkhusaṅghā uposathaṃ karissāmi saṅghakammāni cā” ti. atha kho āyasmā ānando rājagahe piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭikkanto, yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etad-avoca: “idhāhaṃ bhante pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, rājagahaṃ piṇḍāya pāvिसिṃ. addasā kho maṃ bhante devadatto rājagahe piṇḍāya carantaṃ, disvāna, yenāhaṃ tenupasaṅkami, upasaṅkamtivā, maṃ etad-avoca: “ajjatagge dānāhaṃ āvuso ānanda aññatreva bhagavatā, aññatra bhikkhusaṅghā uposathaṃ karissāmi saṅghakammāni cā” ti. ajja bhante devadatto saṅghaṃ bhindissati uposathañ-ca karissati saṅghakammāni cā” ti.

2. atha kho bhagavā etam-atthaṃ veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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<sup>1</sup> BJT note: *attano ca* - ChS.

<sup>2</sup> BJT note: *ye jhāyino* - ChS.

<sup>3</sup> Metre: In this line we need to read *ye jhāyino* with ChS m.c.

ॐ---ॐ---॥---ॐ---ॐ---  
“sukaraṃ sādhuṇā sādhu, sādhu pāpena dukkaraṃ,  
---ॐ---॥---ॐ---ॐ--- navipula  
pāpaṃ pāpena sukaraṃ, pāpaṃ-ar<sup>1</sup>yehi dukkaraṃ”-ti.

## 5-9: Saddhāyamānasuttaṃ (49)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā kosalesu cārikaṃ  
carati, mahatā bhikkhusaṅghena saddhīṃ. tena kho pana samayena  
sambahulā māṇavakā bhagavato avidūre saddhāyamānarūpā<sup>1</sup>  
atikkamanti. addasā kho bhagavā sambahule māṇavake avidūre  
saddhāyamānarūpe atikkamante.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

ॐ---ॐ---॥---ॐ---ॐ---  
“parimuṭṭhā paṇḍitābhāsā, vācāgocarabhāṇino,  
---ॐ---॥---ॐ---ॐ---  
yāvicchanti mukhāyāmaṃ yena nītā na taṃ vidū” ti.

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<sup>1</sup> BJT note: *padhāyamānarūpā* - ChS.

## 5-10: Panthakasuttam (50)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapaṇḍikassa ārāme. tena kho pana samayena āyasmā cullapanthako bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā. addasā kho bhagavā āyasmantaṃ cullapanthakaṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

ᵛ-ᵛ-ᵛ-|ᵛ-ᵛ,ᵛᵛ|ᵛ-ᵛ-ᵛ-ᵛ- Jagatī  
“ṭhitena kāyena ṭhitena cetasā,  
ᵛ-ᵛ-ᵛ-|ᵛ-,ᵛᵛᵛ|ᵛ-ᵛ-ᵛ-ᵛ- Tuṭṭhubha x 5  
tiṭṭhaṃ nisinno uda vā sayāno,  
ᵛ-ᵛ-ᵛ-,|ᵛ-ᵛᵛᵛ|ᵛ-ᵛ-ᵛ-ᵛ-  
evaṃ satim bhikkhu adhiṭṭhahāno,  
ᵛ-ᵛ-ᵛ-,|ᵛ-ᵛᵛᵛ|ᵛ-ᵛ-ᵛ-ᵛ-  
labhetha pubbāpariyaṃ visesaṃ.  
ᵛ-ᵛ-ᵛ-,|ᵛ-ᵛᵛᵛ|ᵛ-ᵛ-ᵛ-ᵛ-  
laddhāna pubbāpariyaṃ visesaṃ,  
ᵛ-ᵛ-ᵛ-,|ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-  
adassanaṃ maccurājassa gacche” ti

### Soṇavaggo pañcama

tassuddānaṃ:

Rājā Appāyukā Kuṭṭhi, Kumārakā ca Uposatho,  
Soṇo ca Revato Nando, Saddhāya Panthakena cā ti.

## Jaccandhavaggo Chaṭṭho

### 6-1: Āyusaṅkhāravossajanasuttam (51)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā vesāliyaṃ viharati, mahāvane kūṭāgārasālāyaṃ. atha kho bhagavā pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, vesālim piṇḍāya pāvisi. vesāliyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭhikanto, āyasmantaṃ ānandaṃ āmantesi: “gaṇhāhi ānanda nisīdanam, yena cāpālam cetiyaṃ tenupasaṅkamissāma<sup>1</sup> divā vihārāyā” ti. “evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, nisīdanam-ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi. atha kho bhagavā yena cāpālam cetiyaṃ tenupasaṅkami, upasaṅkamtivā, paññatte āsane nisīdi. nisajja kho<sup>2</sup> bhagavā āyasmantaṃ ānandaṃ āmantesi: “ramaṇīyā ānanda vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakam cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandaṃ cetiyaṃ, ramaṇīyaṃ cāpālam cetiyaṃ. yassa kassaci ānanda cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvasesam vā. tathāgatassa kho ānanda cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā. ākaṅkhamāno ānanda tathāgato kappam vā tiṭṭheyya kappāvasesam vā” ti. evam-pi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne, oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ. na bhagavantaṃ yāci: “tiṭṭhatu bhante bhagavā kappam; tiṭṭhatu sugato kappam,

<sup>1</sup> BJT Note: *āyasmā pi kho ānando bhagavantaṃ abhivādetvā ekamantaṃ nisīdi* - Mahāparinibbānasutta (D16), ChS.

<sup>2</sup> BJT note: *ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ* - Mahāparinibbānasutta (D 16), ChS.

bahujanahitāya bahunasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”-ti. yathā taṃ mārena pariyuṭṭhitacitto.

dutiyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “ramaṇīyā ānanda vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. yassa kassaci ānanda cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā. tathāgatassa kho ānanda cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. ākaṅkhamāno ānanda tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā” ti. evam-pi kho āyasmā yathā taṃ mārena pariyuṭṭhitacitto.

tatiyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā” ti. evam-pi kho yathā taṃ mārena pariyuṭṭhitacitto.

2. atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “gaccha tvaṃ ānanda yassa dāni kālaṃ maññasi” ti. “evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā, avidūre aññatarasmim rukkhamūle nisīdi.

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3. atha kho māro pāpimā, acirapakkante āyasmante ānande, yena bhagavā tenupasaṅkami, upasaṅkamtivā, ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho māro pāpimā bhagavantaṃ etad-avoca: “parinibbātu<sup>1</sup> bhante bhagavā, parinibbātu sugato, parinibbānakālo

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<sup>1</sup> BJT note: *parinibbātu dāni* - everywhere else; also below.

dāni bhante bhagavato. bhāsītā kho panesā bhante bhagavatā vācā: ‘na tāvāham pāpima parinibbāyissāmi yāva me bhikkhū na sāvakā bhavissanti, viyattā vinītā visāradā yogakkhemā bahussutā dhammadharā dhammānudhammapaṭipannā sāmīcipaṭipannā anudhammacārino, sakaṃ<sup>1</sup> ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānī karissanti - uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desessanti<sup>2</sup> ti.

santi kho pana bhante etarahi bhikkhū bhagavato sāvakā viyattā vinītā visāradā yogakkhemā bahussutā dhammadharā dhammānudhammapaṭipannā sāmīcipaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīm karonti - uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desenti. parinibbātu bhante bhagavā, parinibbātu sugato, parinibbānakālo dāni bhante bhagavato.

4. bhāsītā kho panesā bhagavatā vācā: ‘na tāvāham pāpima parinibbāyissāmi, yāva me bhikkhuniyo na sāvikā bhavissanti viyattā anudhammacāriniyo, - sappāṭihāriyaṃ dhammaṃ desessanti<sup>2</sup> ti.

santi kho pana bhante etarahi bhikkhuniyo bhagavato sāvikā viyattā - sappāṭihāriyaṃ dhammaṃ desenti<sup>2</sup> ti. parinibbātu vācā: ‘na tāvāham pāpima parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti, viyattā - sappāṭihāriyaṃ dhammaṃ desessanti<sup>2</sup> ti.

santi kho pana bhante etarahi upāsakā bhagavato sāvakā viyattā - sappāṭihāriyaṃ dhammaṃ desenti. parinibbātu

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<sup>1</sup> BJT note: *ye sakaṃ* - ChS; also below.

<sup>2</sup> Editor’s note: BJT omits *ti*, by mistake.

5. bhāsītā kho panesā bhagavato vācā: ‘na tāvāhaṃ pāpima parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā anudhammacāriniyo, - sappāṭihāriyaṃ dhammaṃ desessanti’ ti.

santi kho pana bhante etarahi upāsikā bhagavato sāvikā viyattā anudhammacāriniyo, - sappāṭihāriyaṃ dhammaṃ desenti.”  
parinibbātu

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6. bhāsītā kho panesā bhagavato vācā: ‘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, bhagavā māraṃ pāpimantaṃ etad-avoca: “appossukko tvaṃ pāpima hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati, ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati” ti. atha kho bhagavā cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossajji. ossaṭṭhe ca bhagavatā āyusaṅkhāre mahābhūmicālo ahosi, bhimsanako lomahaṃso, devadundubhiyo ca phalimsu.

7. atha kho bhagavā etam-atthaṃ vidityā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

○○○○|—○○— Vetāliya x 4  
“tulam-atulañ-ca sambhavaṃ<sup>1</sup>  
○○—○○|—○○—  
bhavasāṅkhāram-avassajji<sup>2</sup> muni.  
—○○|—○○—  
ajjhatarato samāhito,  
○—○○○○|—○○—  
abhindi kavacam-ivattasambhavan”-ti.<sup>3</sup>

## 6-2: Jaṭilasuttaṃ (52)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, pubbārāme migāramātupāsāde. tena kho pana samayena bhagavā sāyanhasamayaṃ patisallāṇā vuṭṭhito bahidvārakoṭṭhake nisinna hoti. atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. tena kho pana samayena satta ca jaṭilā, satta ca nigaṇṭhā, satta ca acelakā, satta ca ekasāṭakā, satta ca paribbājakā, parūḷhakacchanakhalomā khārivividham-ādāya bhagavato avidūre atikkamanti.

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2. addasā kho rājā pasenadi kosalo te satta ca jaṭile, satta ca nigaṇṭhe, satta ca acelake, satta ca ekasātake, satta ca paribbājake, parūḷhakacchanakhalome khārivividham-ādāya, bhagavato avidūre

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<sup>1</sup> Metre: Line a is short by 2 mattā, and it is not easy to see how we could correct the cadence in line b, possibly it is a corrupt reading.

<sup>2</sup> BJT note: *bhavasāṅkhāram-ossaji* - palm leaf book.

<sup>3</sup> BJT note:

*tulyam atulyaṃ ca sambhavaṃ  
bhavasāṅskāram apotsrjan muniḥ*



atikkamante. disvāna, uṭṭhāyāsanā ekamsam uttarāsaṅgam karitvā, dakkhiṇaṃ jāṇumaṇḍaṃ paṭhaviyaṃ nihantvā, yena te satta ca jaṭilā, satta ca nigaṇṭhā, satta ca acelakā, satta ca ekasāṭakā, satta ca paribbājakā tenañjalim paṇāmetvā, tikkhattum nāmaṃ sāvesi: “rājāhaṃ bhante pasenadi<sup>1</sup> kosalo” ti.

3. atha kho rājā pasenadi kosalo acirapakkantesu tesu sattasu ca jaṭilesu, sattasu ca nigaṇṭhesu, sattasu ca acalekesu, sattasu ca ekasāṭakesu, sattasu ca paribbājakesu, yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etad-avoca: “ye ca kho bhante loke arahanto vā arahattamaggaṃ vā samāpannā, ete tesam<sup>2</sup> aññatarā” ti.

“dujjānaṃ kho panetaṃ mahārāja tayā gihinā kāmabhoginā puttasaṃbādhasayanaṃ ajjhāvasantena, kāsikacandanaṃ paccanubhontena, mālāgandhavilepanaṃ dhārayantena, jātārūparajataṃ sādīyantena: ‘ime vā arahanto ime vā arahattamaggaṃ samāpannā’ ti. saṃvāseṇa kho mahārāja sīlaṃ veditabbaṃ, tañ-ca kho dīghena addhunā, na ittarena manasikarotā no amanasikarotā, paññavatā no duppaññena. saṃvohāreṇa<sup>3</sup> kho mahārāja soceyyaṃ veditabbaṃ, tañ-ca kho dīghena addhunā no duppaññena. āpadāsu kho mahārāja thāmo veditabbo, so ca kho dīghena addhunā no duppaññena. sākacchāya kho mahārāja paññā veditabbā, sā ca kho dīghena addhunā no duppaññenā” ti.

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*adhyātmarataḥ samāhito*  
*hy abhinat kośam ivāṇḍasambhavaḥ* (Divyāvadāna pg 203).

<sup>1</sup> Editor’s note: BJT *pasenadī*, printer’s error.

<sup>2</sup> BJT note: *etesam* - ChS.

<sup>3</sup> BJT note: *savyohāreṇa* - ChS.

4. “acchariyaṃ bhante, abbhutaṃ bhante, yāva subhāsitañ-cidaṃ bhante bhagavatā: ‘dujjānaṃ kho panetaṃ arahattamaggaṃ samāpannā’ ti. saṃvāseṇa no duppaññenā’ ti. ete bhante mama purisā corā ocarakā janapadaṃ ocaritvā āgacchanti<sup>1</sup>. te hi paṭhamaṃ otiṇṇaṃ, ahaṃ pacchā otarissāmi.<sup>2</sup> idāni te bhante taṃ rajojallaṃ pavāhetvā, nhātā suvilittā kappitakesamassū odātavattthavasanā, pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricāressantī” ti.

5. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — — || — — — — —  
“na vāyameyya sabbattha, nāññassa puriso siyā,  
— — — — — || — — — — —  
nāññāṃ nissāya jīveyya, dhammena na vaṇiṃ care” ti<sup>3</sup>.

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### 6-3: Paccavekkhanasuttam (53)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena ko pana samayena bhagavā attano aneke pāpake akusale dhamme pahīṇe paccavekkhamāno nisinno<sup>4</sup> hoti, aneke ca kusale dhamme bhāvanāya pāripūriṃ gate.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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<sup>1</sup> BJT note: *gacchanti* - ChS.

<sup>2</sup> BJT note: *osarissāmi* - ChS. *osādissāmi*, *osādhissāmi* - in some books.

<sup>3</sup> BJT note: *na vāñijjāṃ care* - in some books.

<sup>4</sup> Editor’s note: BJT *nīsinno*, printer’s error.



santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “hoti tathāgato param-maraṇā - idam-eva saccaṃ mogham-aññaṃ”-ti. (7)  
santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “na hoti tathāgato param-maraṇā - idam-eva saccaṃ mogham-aññaṃ”-ti. (8)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “hoti ca na hoti ca tathāgato param-maraṇā - idam-eva saccaṃ mogham-aññaṃ”-ti. (9)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “neva hoti ca, na na hoti ca tathāgato param-maraṇā - idam-eva saccaṃ mogham-aññaṃ”-ti. (10)

te bhaṇḍanaajātā kalahajātā vivādāpannā aññaṃ-aññaṃ mukhasattīhi vitudantā viharanti: “edisō dhammo nediso dhammo; nediso dhammo ediso dhammo” ti.

2. atha kho sambahulā bhikkhū pubbanhasamayam nivāsetvā, pattacīvaram-ādāya, sāvattim piṇḍāya pavisiṃsu. sāvattiyam piṇḍāya carivā, pacchābhattaṃ piṇḍapātapatikantā, yena bhagavā tenupasaṅkamisṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdisṃsu, ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocum: “idha bhante sambahulā nānātitthiyā samaṇabrāhmaṇaparibbājakā sāvattiyam paṭivasanti, nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā.

santeke dhammo ediso dhammo’ ” ti.

3. “aññatitthiyā bhikkhave paribbājakā andhā, acakkhukā, atthaṃ na jānanti,<sup>1</sup> anattaṃ na jānanti, dhammaṃ na jānanti, adhammaṃ na jānanti. te atthaṃ ajānantā, anattaṃ ajānantā, dhammaṃ ajānantā, adhammaṃ ajānantā, bhaṇḍanaajātā kalahajātā

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<sup>1</sup> BJT note: *te atthaṃ na jānanti* - ChS.

vivādāpannā aññam-aññam mukhasattīhi vitudentā viharanti: ‘edisō dhammo nedisō dhammo; nedisō dhammo edisō dhammo’ ti.

4. bhūtapubbaṃ bhikkhave imissāyeva sāvattiyā aññataro rājā ahoṣi. atha kho bhikkhave so rājā aññatarāṃ purisaṃ āmantesi: ehi tvaṃ ambho purisa yāvatakā<sup>1</sup> sāvattiyā<sup>2</sup> jaccandhā te sabbe ekajjhaṃ sannipātehi<sup>3</sup> ti. ‘evaṃ devā’ ti kho bhikkhave so puriso tassa rañño paṭissutvā, yāvatakā sāvattiyā jaccandhā te sabbe gahetvā, yena so rājā tenupasaṅkami, upasaṅkamitvā, taṃ rājānaṃ etad-avoca: ‘sannipātita<sup>3</sup> kho te deva yāvatakā sāvattiyāṃ jaccandhā’ ti. ‘tena hi bhāṇe jaccandhānaṃ hatthiṃ dasshe’ ti. ‘evaṃ devā’ ti kho bhikkhave so puriso tassa rañño paṭissutvā, jaccandhānaṃ hatthiṃ dassesi: ‘edisō jaccandhā hatthī!’ ti:

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ekaccānaṃ jaccandhānaṃ hatthissa sīsāṃ dassesi: ‘edisō jaccandhā hatthī!’ ti. ekaccānaṃ jaccandhānaṃ hatthissa kaṇṇāṃ dassesi: ‘edisō jaccandhā hatthī!’ ti. ekaccānaṃ jaccandhānaṃ hatthissa dantaṃ dassesi: ‘edisō jaccandhā hatthī!’ ti. ekaccānaṃ jaccandhānaṃ hatthissa soṇḍaṃ dassesi: ‘edisō jaccandhā hatthī!’ ti. ekaccānaṃ jaccandhānaṃ hatthissa kāyaṃ dassesi, “edisō jaccandhā, hatthī” ti. ekaccānaṃ jaccandhānaṃ hatthissa pādaṃ dassesi: ‘edisō jaccandhā hatthī!’ ti. ekaccānaṃ jaccandhānaṃ hatthissa satthiṃ<sup>4</sup> dassesi: ‘edisō jaccandhā hatthī!’ ti. ekaccānaṃ jaccandhānaṃ hatthissa naṅguṭṭhaṃ dassesi: ‘edisō jaccandhā hatthī!’ ti. ekaccānaṃ jaccandhānaṃ hatthissa vāladhiṃ dassesi: ‘edisō jaccandhā hatthī!’ ti.

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<sup>1</sup> BJT note: *yāvaticā* - everywhere else.

<sup>2</sup> BJT note: *sāvattiyā* - palm leaf book.

<sup>3</sup> BJT note: *sannipātita* - ChS.

<sup>4</sup> BJT note: *piṭṭhiṃ* - palm leaf book.

atha kho bhikkhave so puriso jaccandhānaṃ hatthiṃ dassetvā, yena so rājā tenupasaṅkami, upasaṅkamtivā taṃ rājānaṃ etad-avoca: 'diṭṭho kho tehi deva jaccandhehi hatthi, yassa dāni devo kālaṃ maññatī' ti.

5. atha kho bhikkhave so rājā yena te jaccandhā tenupasaṅkami, upasaṅkamtivā te jaccandhe etad-avoca: 'diṭṭho vo jaccandhā hatthī?' ti. 'evaṃ deva diṭṭho no hatthī' ti. 'vadetha jaccandhā, "edisō<sup>1</sup> hatthī" ' ti. yehi bhikkhave jaccandhehi hatthissa sīsaṃ diṭṭhaṃ ahoṣi, te evaṃ-āhaṃsu: "edisō deva hatthi seyyathā pi kumbho' ti. yehi bhikkhave jaccandhehi hatthissa kaṇṇo diṭṭho ahoṣi, te evaṃ-āhaṃsu: 'edisō deva hatthi seyyathā pi suppan<sup>2</sup>, ti. yehi bhikkhave jaccandhehi hatthissa danto diṭṭho ahoṣi, te evaṃ-āhaṃsu: 'edisō deva hatthi seyyathā pi phālo' ti. yehi bhikkhave jaccandhehi hatthissa soṇḍo diṭṭho ahoṣi, te evaṃ-āhaṃsu: 'edisō deva hatthi seyyathā pi naṅgalīsā" ti. yehi bhikkhave jaccandhehi hatthissa kāyo diṭṭho ahoṣi, te evaṃ-āhaṃsu:

'edisō<sup>3</sup> deva hatthi seyyathā pi koṭṭho' ti. yehi bhikkhave jaccandhehi hatthissa pādo diṭṭho ahoṣi, te evaṃ-āhaṃsu: 'edisō deva hatthi seyyathā pi thūno' ti. yehi bhikkhave jaccandhehi hatthissa satthi<sup>4</sup> diṭṭho ahoṣi, te evaṃ-āhaṃsu: 'edisō deva hatthi seyyathā pi udukkhalo' ti. yehi bhikkhave jaccandhehi hatthissa naṅgutṭhaṃ diṭṭhaṃ ahoṣi, te evaṃ-āhaṃsu: 'edisō deva hatthi seyyathā pi musalo' ti. yehi bhikkhave jaccandhehi hatthissa vāladhi diṭṭho ahoṣi, te evaṃ-āhaṃsu: 'edisō deva hatthi seyyathā pi sammajjanī' ti. te: 'edisō hatthi nediso hatthi; nediso hatthi ediso

<sup>1</sup> BJT note: *kīdiso* - palm leaf book.

<sup>2</sup> BJT note: *suppo* - palm leaf book.

<sup>3</sup> Editor's note: BJT *edisō*, printer's error.

<sup>4</sup> BJT note: *piṭṭhī* - palm leaf book.



santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassato asassato<sup>1</sup> attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (3)  
santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “neva sassato nāsassato attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (4)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkato attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (5)  
santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “paramkato attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (6)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkato paramkato<sup>2</sup> attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (7)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “asayamkāro aparamkāro<sup>3</sup> adhiccasamuppanno attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (8)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassatam suhadukkham attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (9)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “asassatam suhadukkham attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (10)

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<sup>1</sup> BJT note: *sassato ca asasasato ca* - ChS.

<sup>2</sup> BJT note: *sayamkato ca paramkato ca* - everywhere else; also in the repetitions below.

<sup>3</sup> BJT note: *asayamkāro ca aparamkāro ca* - everywhere else; also in the repetitions below.



santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassataṃ asassataṃ<sup>1</sup> sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññaṃ”-ti. (11)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññaṃ”-ti. (12)

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santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññaṃ”-ti. (13)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “paramkataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññaṃ”-ti. (14)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkataṃ paramkataṃ<sup>2</sup> sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññaṃ”-ti. (15)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “asayamkāraṃ aparamkāraṃ adhicasamuppannaṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññaṃ”-ti. (16)

te bhaṇḍanaajātā kalahajātā vivādāpannā aññaṃ-aññaṃ mukhasattīhi vitudantā viharanti: “edisō dhammo nediso dhammo; nediso dhammo ediso dhammo” ti.

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<sup>1</sup> BJT note: *sassataṃ-ca asassataṃ-ca* - everywhere else; also in the repetitions below.

<sup>2</sup> BJT note: *sayamkataṃ-ca paramkataṃ-ca* - everywhere else; also in the repetitions below.

2. atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā,  
pattacīvaram-ādāya, sāvattiṃ piṇḍāya pavisiṃsu. sāvattiyaṃ  
piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭikkantā, yena bhagavā  
tenupasaṅkamiṃsu, upasaṅkamtvā bhagavantaṃ abhivādetvā,  
ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū  
bhagavantaṃ etad-avocum:

“idha bhante sambahulā nānātitthiyā samaṇabrāhmaṇaparibbājakā  
sāvattiyaṃ paṭivasanti, nānādiṭṭhikā nānākhantikā nānārucikā  
nānādiṭṭhinissayanissitā:

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sassato attā ca  
loko ca - idam-eva saccaṃ mogham-aññaṃ’-ti. dhammo ediso  
dhammo’ ” ti.

3. “aññatitthiyā bhikkhave paribbājakā andhā acakkhukā atthaṃ na  
jānanti,<sup>1</sup> anattaṃ na jānanti, dhammaṃ na jānanti, adhammaṃ na  
jānanti. te atthaṃ ajānantā, anattaṃ ajānantā, dhammaṃ ajānantā,  
adhammaṃ ajānantā, bhaṇḍanaajātā kalahajātā vivādāpannā añña-  
aññaṃ mukhasattīhi vitudantā viharanti: ‘ediso dhammo nediso  
dhammo; nediso dhammo ediso dhammo’ ” ti.

4. atha kho bhagavā etam-atthaṃ veditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

— — — — — || — — — — —  
“imesu kira sajjanti, eke samaṇabrāhmaṇā,  
— — — — — || — — — — —  
antarā va visīdanti, appatvā va tamogadhaṃ”-ti.<sup>2</sup>

<sup>1</sup> BJT note: *te atthaṃ na jānanti* - ChS, also below.

<sup>2</sup> Editor’s note: BJT reads *apatvāva tamogadham*” ti; which is corrected  
in the Śuddhi patraya to read *appatvā* ’va *matogadham*; which must be a

## 6-6: Tatiyanānātitthiyasuttam (56)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapaṇḍikassa ārāme. te na kho pana samayena sambahulā nānātitthiyā samaṇabrāhmaṇaparibbājakā<sup>1</sup> sāvatthiyaṃ paṭivasanti, nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:

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santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassato attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (1)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “asassato attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (2)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassato asassato attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (3)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “neva sassato nāsassato attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (4)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkato attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (5)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “paramkato attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (6)

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mistake. The correct reading can be found in the commentary, and is as given in the text here.

<sup>1</sup> BJT note: *samaṇabrāhmaṇā (paribbājakā)* - palm leaf book; here and in similar places below.

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkato paramkato attā ca loko ca - idam-eva saccam mogham-aññan”-ti.

(7)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“asayamkāro aparamkāro adhiccasamuppanno attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (8)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassatam sukhadukkham attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (9)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“asassatam sukhadukkham attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (10)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassatam asassatam sukhadukkham attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (11)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “neva sassatam nāsassatam sukhadukkham attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (12)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkatham sukhadukkham attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (13)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“paramkatham sukhadukkham attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (14)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkatham paramkatham sukhadukkham attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (15)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:  
“asayaṃkāraṃ aparaṃkāraṃ adhiccasaṃmuppannaṃ sukhadukkhaṃ  
attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ”-ti. (16)

te bhaṇḍanaajātā kalahajātā vivādāpannā aññaṃ-aññaṃ mukhasattīhi  
vitudentā viharanti: “edisso dhammo nediso dhammo; nediso  
dhammo ediso dhammo” ti.

2. atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā,  
pattacīvaram-ādāya, sāvatthim piṇḍāya pavisiṃsu. sāvatthiyaṃ  
piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭikkantā, yena bhagavā  
tenupasaṅkamiṃsu, upasaṅkamtvā bhagavantaṃ abhivādetvā,  
ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū  
bhagavantaṃ etad-avocum:

“idha bhante sambahulā nānātitthiyā samaṇabrāhmaṇaparibbājakā  
sāvatthiyaṃ paṭivasanti nānādiṭṭhikā nānākhantikā nānārucikā  
nānādiṭṭhinissayanissitā.

santeke samaṇabrahmaṇā evaṃvādino evaṃdiṭṭhino: ‘sassato attā ca  
loko ca - idam-eva saccaṃ moghaṃ-aññaṃ’-ti.

te bhaṇḍanaajātā kalahajātā vivādāpannā aññaṃ-aññaṃ mukhasattīhi  
vitudentā viharanti: ‘edisso dhammo nediso dhammo; nediso  
dhammo ediso dhammo’ ” ti.

“aññatitthiyā bhikkhave paribbājakā andhā acakkhukā atthaṃ na  
jānanti, anattaṃ na jānanti, dhammaṃ na jānanti, adhammaṃ na  
jānanti. te atthaṃ ajānantā, anattaṃ ajānantā, dhammaṃ ajānantā,  
adhammaṃ ajānantā, bhaṇḍanaajātā kalahajātā vivādāpannā aññaṃ-  
aññaṃ mukhasattīhi vitudentā viharanti: “edisso dhammo nediso  
dhammo; nediso dhammo ediso dhammo” ti.

3. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

- - - - - | - - - - - || - - - - - | - - - - - savipula  
 “ahaṅkārapasutāyaṃ pajā paraṅkā rūpasamhitā,  
 - - - - - | - - - - - || - - - - - | - - - - -  
 etad-eke nābbhaññiṃsu na naṃ sallan-ti addasum.<sup>1</sup>

- - - - - | - - - - - , - - - - - | - - - - - Jagatī  
 etañ-ca sallaṃ paṭicca<sup>2</sup> passato,  
 - - - - - | - - - - - , - - - - - | - - - - - Tuṭṭhubha  
 “ahaṃ karomī” ti na tassa hoti,  
 - - - - - | - - - - - , - - - - - | - - - - -  
 “paro karotī” ti na tassa hoti.

- - - - - | - - - - - || - - - - - - - - - - Anuṭṭhubha  
 mānupetā ayaṃ pajā, mānaganthā mānavinibandhā,<sup>3</sup>  
 - - - - - | - - - - - || - - - - - | - - - - - bhavipula  
 diṭṭhisu sārambhakathā, saṃsāraṃ nātivattatī” ti.

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## 6-7: Subhūtisuttam (57)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapaṇḍikassa ārāme. tena kho pana samayena āyasmā subhūti bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, avitakkasamādhim<sup>4</sup> samāpajjitvā. addasā kho

<sup>1</sup> Metre: Line c is not a standard variation, though it is similar to mavipula.

<sup>2</sup> BJT note: *paṭigacca* - palm leaf book. Metre: as it stands the metre is unusual here, probably the palm leaf book reading is to be adopted.

<sup>3</sup> Metre: Line b doesn't scan and appears to be corrupt.

<sup>4</sup> BJT note: *avitakkaṃ samādhim* - palm leaf book; also below.

bhagavā āyasmantaṃ subhūtiṃ avidūre nisinnaṃ, pallaṅkaṃ  
ābhujitvā, ujum kāyaṃ paṇidhāya, avitakkasamādhiṃ samāpannaṃ.

2. atha kho bhagavā etam-atthaṃ veditvā, tāyaṃ velāyaṃ imam  
udānaṃ udānesi:

—○○—|—○○— Vetāliya  
“yassa vitakkā vidhūpitā,  
——○○|—○○—— Opacchandasaka  
ajjhattaṃ suvikappitā asesā,  
——○○—|○○——  
taṃ saṅgam-aticca arūpasaññi,<sup>1</sup>  
○○——○○|—○○——  
catuyogātigato na jātu-m-etī” ti.

## 6-8: Gaṇikāsuttam (58)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati,  
veḷuvane kalandakanivāpe. tena kho pana samayena rājagahe dve  
pūgā aññatarissā gaṇikāya sārattā honti paṭibaddhacittā.<sup>1</sup>  
bhaṇḍanaajātā kalahajātā vivādāpannā aññaṃ-aññaṃ paṇihi pi  
upakkamanti, leḍḍūhi pi upakkamanti, daṇḍehi pi upakkamanti,  
satthehi pi upakkamanti. te tattha maraṇam-pi nigacchanti,  
maraṇamattam-pi dukkhaṃ.

atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā,  
pattacīvaram-ādāya, rājagahaṃ piṇḍāya pavisimsu. rājagahe  
piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭikkantā, yena bhagavā  
tenupasaṅkamiṃsu, upasaṅkamtivā bhagavantaṃ abhivādetvā,  
ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū

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<sup>1</sup> Metre: This line appears to be an even line where we would expect to find an odd line; we need to read *aticcā* m.c.

bhagavantam etad-avocum: “idha bhante rājagahe dve pūgā aññatarissā gaṇikāya sārattā paṭibaddhacittā bhaṇḍanajātā kalahajātā vivādāpannā aññam-aññam paṇihi pi upakkamanti, leḍḍūhi pi upakkamanti, daṇḍehi pi upakkamanti, satthehi pi upakkamanti, te tатtha maraṇam-pi nigacchanti, maraṇamattam-pi dukkhan”-ti.

3. atha kho bhagavā etam-attham veditvā, tāyam velāyam imam udānam udānesi:

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“yañ-ca pattam yañ-ca pattabham - ubhayam-etam rajānukiṇṇam āturassānusikkhato. ye ca sikkhāsārā sīlabbatājīvitabrahmacariyaupaṭṭhānasārā<sup>2</sup> - ayam-eko anto. ye ca evaṃvādino: ‘natthi kāmesu doso’ ti - ayam dutiyo anto. iccete ubho antā kaṭasivaḍḍhanā, kaṭasiyo diṭṭhim vaḍḍhenti. ete te ubho ante anabhiññāya olīyanti eke atidhāvanti eke. ye ca kho te abhiññāya tatra ca nāhesum tena ca na maññimsu - vaṭṭam tesam natthi paññāpanāyā” ti.

## 6-9: Upāsisuttam (59)

1. evam me sutam: ekam samayam bhagavā sāvattiyam viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā rattandhakāratimisāyam abbhokāse nisinno hoti, telappadīpesu jhāyamānesu. tena kho pana samayena sambahulā adhipātakā tesu telappadīpesu āpātaparipātam anayam āpajjanti vyasanam āpajjanti.

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<sup>1</sup> BJT note: *paṭibandhacittā-ti pi* - commentary.

<sup>2</sup> BJT note: *sīlabbatam jīvitam brahmacariyam upaṭṭhānam* - printed edition of the commentary. *upaṭṭhānasāro* - printed edition of the text.



addasā kho bhagavā te sambahule adhipātake tesu telappadīpesu  
āpātaparipātāṃ anayaṃ āpajjante vyasanaṃ āpajjante.<sup>1</sup>

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

    ◡-◡-|◡,◡|◡-- Tuṭṭhubha lines abd  
“upātīdhāvanti na sāram-enti,  
    ◡-◡-|◡-|◡--  
navamā navamā bandhanaṃ brūhayanti,  
    ◡-◡,-|◡◡|◡-◡- Jagatī  
patanti pajjotam-ivādhipātakā,<sup>2</sup>  
    --◡-|◡◡-|◡--  
diṭṭhe sute iti heke nivīṭṭhā” ti.

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## 6-10: Tathāgatuppādasuttaṃ (60)

1. evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati,  
jetavane anāthapaṇḍikassa ārāme. atha kho āyasmā ānando yena  
bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā,  
ekamantaṃ nisīdi. ekamantaṃ nisinna kho āyasmā ānando  
bhagavantaṃ etad-avoca: “yāvakiṅkaṇaṃ bhante tathāgatā loke  
nuppajjanti,<sup>3</sup> arahanto sammāsambuddhā, tāva aññatitthiyā  
paribbājakā sakkatā honti garukatā mānitā pūjitā apacitā, lābhī  
cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.<sup>1</sup>  
yato ca kho bhante tathāgatā loke uppajjanti, arahanto  
sammāsambuddhā, atha aññatitthiyā paribbājakā asakkatā honti

<sup>1</sup> BJT note: *anayavyasanaṃ āpajjante* - everywhere else.

<sup>2</sup> BJT note: *adhipātā* - palm leaf book.

<sup>3</sup> Editor’s note: BJT, *nūppajjanti* here, but *nuppajjanti* below.

agarukatā amānitā apūjitā anapacitā, na lābhī  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.  
bhagavā yeva dāni bhante sakkato garukato mānito pūjito apacito,  
lābhī  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ,  
bhikkhusaṅgho cā” ti.

2. “evam-etam ānanda yāvakaīvañ-ca ānanda tathāgatā loke  
nuppajjanti, arahanto sammāsambuddhā. tāva aññatitthiyā  
paribbājakā sakkatā honti garukatā mānitā pūjitā apacitā, lābhī  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.  
yato ca kho ānanda tathāgatā loke uppajjanti, arahanto  
sammāsambuddhā, atha<sup>2</sup> aññatitthiyā paribbājakā asakkatā honti  
agarukatā mānitā apūjitā anapacitā, na lābhī  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.  
tathāgato va dāni sakkato garukato mānito pūjito apacito, lābhī  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ,  
bhikkhusaṅgho cā” ti.

3. atha kho bhagavā etam-attham veditvā, tāyam velāyam imam  
udānam udānesi:

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<sup>1</sup> Editor’s note: BJT, *-paccaya-* here and below; see note to *Sundarīsuttam*.

<sup>2</sup> BJT note: *atha kho* - everywhere else.

--UU!-UU- Vetālīya  
“obhāsati tāva so kimi<sup>1</sup>  
--UUUU!UU-  
yāva na uggamati<sup>2</sup> pabhaṅkaro,  
--UUUU-  
verocanamhi<sup>3</sup> uggate,  
UUUUUUUU-  
hatappabho hoti na cāpi bhāsati.

evaṃ obhāsitam-eva takkikānaṃ  
yāva sammāsambuddhā loke nuppajjanti.  
na takkikā sujjhanti na cāpi sāvakā,  
duddiṭṭhi na dukkhā pamuccare” ti.<sup>4</sup>

### *Jaccandhavaggo chaṭṭho*

tassuddānaṃ:

Āyujaṭilavekkhaṇa, Tīṇititthiyā Subhūti,<sup>5</sup>  
Gaṇikā<sup>6</sup> Upāti navamo, Uppajjantī ti<sup>7</sup> tedasa.

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<sup>1</sup> Metre: In line b we should read *uggamatī* m.c.; as it stands line c is Anuṭṭhubha, and line d may also be Anuṭṭhubha with the first word hypermetrical. Otherwise they may be corrupt Vetālīya lines.

<sup>2</sup> BJT note: *annamatī* - palm leaf book, *unnamate* - ChS.

<sup>3</sup> BJT note: *virocanamhi* - palm leaf book (but as this agrees with the the text there must be an error involved here). *saverocanamhi* - ChS.

<sup>4</sup> BJT lays these lines out as 4 lines of verse, but as there is no discernible metre the lines have been re-arranged here.

<sup>5</sup> BJT note: *tayo-titthiya Subhūti* - palm leaf book.

<sup>6</sup> BJT note: *Āyusamossajjanam ca paṭisallā āhu Tīnitiratitthiyā sattamamāna Subhūtim Gaṇikā* - palm leaf book.

<sup>7</sup> Editor's note: BJT, *Uppajjanti*, printer's error.

## Cullavaggo Sattamo

### 7-1: Paṭhamabhaddiyasuttam (61)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvattthiyam viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā sārīputto āyasmantaṃ lakuṇṭakabhaddiyam anekapariyāyena dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. atha kho āyasmato lakuṇṭakabhaddiyassa āyasmatā sārīputtena anekapariyāyena dhammiyā kathāya sandassiyamānassa samādapiyamānassa samuttejiyamānassa sampahaṃsiyamānassa anupādāya āsavehi cittaṃ vimucci. addasā kho bhagavā āyasmantaṃ lakuṇṭakabhaddiyam āyasmatā sārīputtena anekapariyāyena dhammiyā kathāya sandassiyamānaṃ samādapiyamānaṃ samuttejiyamānaṃ sampahaṃsiyamānaṃ, anupādāya āsavehi cittaṃ vimuñcamānaṃ.<sup>1</sup>

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imam udānaṃ udānesi:

---o-,-|---o-|---o--- Tuṭṭhubha x 4  
 “uddham adho<sup>2</sup> sabbadhi vippamutto<sup>3</sup>  
oooo-|-o-,-|---o-|---o---  
 ayam-aham-asmī ti<sup>4</sup> anānupassī,

<sup>1</sup> BJT note: *vimuttam* - palm leaf book, here and also below.

<sup>2</sup> BJT note: *adho ca* - palm leaf book.

<sup>3</sup> Metre: Line b appears to have resolution of the 1st syllable, together with the syncopated opening.

<sup>4</sup> BJT note: *ayam aham-asmī* - palm leaf book; also seen somewhere else.  
 Editor's note: BJT, *asmī*, by mistake.

---u-|-,uu|-u---  
evaṃ vimutto, udatāri oghaṃ  
u---u-|-,uu|-u---  
atiṇṇapubbaṃ apunabbhavāyā” ti.

## 7-2: Dutiyabhaddeyyasuttaṃ (62)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā sārīputto āyasmantaṃ lakuṇṭakabhaddiyaṃ sekkhaṃ maññaṃmāno, bhīyosomattāya anekapariyāyena dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaseti. addasā kho bhagavā āyasmantaṃ sārīputtaṃ āyasmantaṃ lakuṇṭakabhaddiyaṃ sekkhaṃ maññaṃmānaṃ,<sup>1</sup> bhīyosomattāya anekapariyāyena dhammiyā kathāya sandassentaṃ samādapentaṃ samuttejentaṃ sampahaṃsentaṃ.

2. atha kho bhagavā etaṃ-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

---u-|-,-|-u---  
“accheccchi<sup>2</sup> vaṭṭaṃ byāgā nirāsaṃ,<sup>3</sup>  
u---uu|-u---  
visukkhā saritā na sandati,

<sup>1</sup> BJT note: *maññaṃmāno* - palm leaf book.

<sup>2</sup> BJT note: *acchejji* - palm leaf book, printed book.

<sup>3</sup> It is not clear whether these lines are metrical or not. As it stands the first line of the verse can be scanned as Tuṭṭhubha with replacement of 2 short syllables by one long one at the 6th. The 2nd may be a Vetālīya even line, if we count the 1st syllable as pādādigaru. The 3rd line scans as Anuṭṭhubha. The 4th line does not scan at all.

-----|o-o-  
jinnam vaṭṭam na vattati,  
-----  
esevanto dukkhassā” ti.

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### 7-3: Sattasuttam (63)

1. evam me sutam: ekam samayam bhagavaṁ sāvattthiyam viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sāvattthiyā manussā yebhuyyena, kāmesu ativelam sattā,<sup>1</sup> rattā giddhā gathitā<sup>2</sup> mucchitā ajjhoppānā, sammattakajātā<sup>3</sup> kāmesu viharanti. atha kho sambahulā bhikkhū pubbanhasamayam nivāsetvā, pattacīvaram-ādāya, sāvattthim piṇḍāya pavisiṁsu. sāvattthiyam piṇḍāya caritvā, pacchābhattam piṇḍapātaṭikkantā, yena bhagavaṁ tenupasaṅkamisū, upasaṅkamitvā bhagavantam abhivādetvā, ekamantam nisīdisū, ekamantam nisinnā kho te bhikkhū bhagavantam etad-avocum: “idha bhante sāvattthiyā manussā yebhuyyena, kāmesu ativelam sattā, rattā giddhā gathitā mucchitā ajjhoppānā, sammattakajātā kāmesu viharanti” ti.

2. atha kho bhagavaṁ etam-attham veditvā, tāyam velāyam imam udānam udānesi:

---

<sup>1</sup> BJT note: *sattā honti* - everywhere else, here and also below.

<sup>2</sup> BJT note: *gadhītā* - ChS, here and also below.

<sup>3</sup> BJT note: *sampattakajātā* - palm leaf book, here and also below.

--○-|-,-○|-○-- Tuṭṭhubha x4  
 “kāmesu sattā kāmasaṅgasattā,<sup>1</sup>  
 --○-|-,-○|-○--  
 saññojane vajjam-apassamānā,  
 ○○-○-,-|-○○|-○--  
 na hi jātu saññojanasaṅgasattā  
 --○-|-,-○|-○--  
 oghaṃ tareyyuṃ vipulaṃ mahantaṃ”-ti.

## 7-4: Dutiyasattasuttam (64)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati,  
 jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena  
 sāvatthiyā manussā yebhuyyena, kāmesu sattā rattā giddhā gathitā  
 mucchitā ajjhopannā andhīkatā, sammattakajātā kāmesu viharanti.  
 atha kho bhagavā pubbanhasamayaṃ nivāsetvā, pattacīvaram-  
 ādāya, sāvatthiṃ piṇḍāya pāvīsi. addasā kho bhagavā sāvatthiyā te  
 manusse yebhuyyena, kāmesu satte giddhe gathite mucchite  
 ajjhopanne andhīkate, sammattakajāte kāmesu viharante.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
 udānaṃ udānesi:

----||----||--○○||○○-  
 “kāmandhā jālasañchannā, tanhāchadanachādītā,  
 ○○○-|○----||--○○|○○-  
 pamattabandhunā baddhā, macchā va kumināmukhe,  
 ○○○○|---- ||-----○-|○-○- mavipula  
 jarāmaraṇaṃ gacchanti, vaccho khīrūpako va mātaraṃ”-ti.<sup>2</sup>

[BJT Page 282]

<sup>1</sup> BJT note: *kāmesu saṅgā* - palm leaf book.

<sup>2</sup> Metre: In the last pāda *vaccho* is hypermetric.

## 7-5: Lakuṅṭakabhaddiyasuttam (65)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapaṇḍikassa ārāme. tena kho pana samayena āyasmā lakuṅṭakabhaddiyo sambahulānaṃ bhikkhūnaṃ piṭṭhito piṭṭhito yena bhagavā tenupasaṅkami. addasā kho bhagavā āyasmantaṃ lakuṅṭakabhaddiyaṃ dūrato va sambahulānaṃ bhikkhūnaṃ piṭṭhito piṭṭhito āgacchantaṃ, dubbaṇṇaṃ duddasikaṃ okoṭimakam, yebhuyyena bhikkhūnaṃ paribhūtarūpaṃ. disvāna, bhikkhū āmantesi: “passatha no tumhe bhikkhave etaṃ bhikkhuṃ dūrato va sambahulānaṃ bhikkhūnaṃ piṭṭhito piṭṭhito āgacchantaṃ dubbaṇṇaṃ duddasikaṃ okoṭimakam yebhuyyena bhikkhūnaṃ paribhūtarūpan?”-ti.

2. “evaṃ bhante,” ti. “eso bhikkhave bhikkhu mahiddhiko mahānubhavo. na ca sā samāpatti sulabharūpā yā tena bhikkhunā asamāpannapubbā, yassatthāya kulaputtā sammad-eva agārasmā anagāriyaṃ pabbajanti, tad-anuttaraṃ brahmacariyapariyosānaṃ, diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharatī” ti.

3. atha kho bhagavā etaṃ-atthaṃ veditvā, tāyaṃ velāyaṃ imam udānaṃ udānesi:

-----|-----||-----|-----  
“nelaggo setapacchādo, ekāro vattatī<sup>1</sup> ratho,  
-----|-----||-----|-----  
anīgham passa āyantaṃ, chinnaṣoṭam abandhanan”-ti.

---

<sup>1</sup> Editor’s note: BJT, *vattati*, printer’s error.



## 7-6: Taṇhākkhayasuttam (66)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā aññātaḥkoṇḍañño bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, tanhāsaṅkhayavimuttiṃ paccavekkhamāno. addasā kho bhagavā āyasmantaṃ aññātaḥkoṇḍaññaṃ<sup>1</sup> avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, taṇhāsaṅkhayavimuttiṃ paccavekkhamānaṃ.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— ◡ — | ◡ — — || — — ◡ | ◡ — —  
“yassa mūlā<sup>2</sup> chamā natthi, paṇṇā natthi, kuto latā?  
— — — | ◡ — — || — — ◡ | ◡ — —  
taṃ dhīraṃ bandhanā muttaṃ - ko taṃ ninditum-ar<sup>a</sup>hati?  
— ◡ — | ◡ — — || — ◡ — ◡ | ◡ — —  
devā pi naṃ pasamsanti, brahmunā pi pasamsito” ti.

## 7-7: Papañcakkhayasuttam (67)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā attano papañcasaññāsaṅkhāpahāṇaṃ paccavekkhamāno nisinno hoti.

2. atha kho bhagavā attano papañcasaññāsaṅkhāpahāṇaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

<sup>1</sup> BJT note: *aññāsikoṇḍañño* - Saddanīti.

<sup>2</sup> BJT note: *mūlā* - palm leaf book.

- 0 0 - | - 0 0 0 - - Opacchandasaka  
 “yassa papañcā ðhiti ca natthi,<sup>1</sup>  
 - - - 0 0 | - 0 - 0 - -  
 sandānam<sup>2</sup> palighañ-ca vītivatto,  
 - - - - | - 0 - 0 - -  
 taṃ taṃ nittaṇhaṃ muniṃ carantaṃ,  
 - 0 - - 0 0 | - 0 - 0 - -  
 nāvajānāti sadevako pi loko” ti.

## 7-8: Kaccānasuttam (68)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā mahākaccāno bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, kāyagatāya satiyā ajjhataṃ parimukhaṃ sūpaṭṭhitāya. addasā kho bhagavā āyasmantaṃ mahākaccānaṃ avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā,<sup>3</sup> ujum kāyaṃ paṇidhāya, kāyagatāya satiyā ajjhataṃ parimukhaṃ supaṭṭhitāya.

2. atha kho bhagavā etam-atthaṃ veditvā, tāyaṃ velāyaṃ imam udānaṃ udānesi:

- 0 0 - | - 0 - 0 - Vetālīya x5  
 “yassa siyā sabbadā sati<sup>4</sup>  
 0 0 - - 0 0 | - 0 - 0 -  
 satataṃ kāyagatā upaṭṭhitā,

<sup>1</sup> Metre: We should read *ḍhītī* m.c. In line c we should exclude one *taṃ*. In line d the 1st syllable must be counted as light m.c.

<sup>2</sup> BJT note: *bandhānam* - printed edition of the commentary.

<sup>3</sup> Editor’s note: BJT, *ābhūjivā*, printer’s error.

<sup>4</sup> Metre: In line c we need to read *cassā*, and in line e *viḥāri* m.c.

--o|---o--  
'no cassa, no ca me siyā,  
oo---oooo|---o--  
na bhavissati na, ca me bhavissati',  
oo---oo|---o--  
anupubbavihārī tattha so  
---oo|---o--- Opacchandasaka  
kāleneva tare visattikan"-ti.

[BJT Page 286]

## 7-9: Udapānasuttam (69)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā mallesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena thūnaṃ<sup>1</sup> nāma mallānaṃ brāhmaṇagāmo tad-avasari. assosum kho thūneyyakā brāhmaṇagahapatikā: “samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito mallesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ thūnaṃ anuppatto” ti. udapānaṃ tiṇassa ca bhusassa<sup>1</sup> ca yāva mukhato pūresum: “mā te muṇḍakā samaṇakā pānīyaṃ apaṃsū” ti.

2. atha kho bhagavā maggā okkamma yena aññataram rukkhamūlaṃ tenupasaṅkami, upasaṅkamtivā, paññatte āsane nisīdi. nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅgha me tvaṃ ānanda etamhā udapānā pānīyaṃ āharā” ti. evaṃ vutte, āyasmā ānando bhagavantaṃ etad-avoca: “idāni so bhante udapāno thūneyyakehi brāhmaṇagahapatikehi tiṇassa ca bhusassa ca yāva mukhato purito: ‘mā te muṇḍakā samaṇakā pānīyaṃ apaṃsū’ ” ti. dutiyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅgha apaṃsū” ti. tatiyam-pi kho bhagavā āyasmantaṃ ānandaṃ

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<sup>1</sup> BJT note: *thūnaṃ* - ChS.

āmantesi: “iṅgha me tvaṃ ānanda etamhā udapānā pānīyaṃ āharā”  
ti. “evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā,  
pattaṃ gahetvā, yena so udapāno tenupasaṅkami.

3. atha kho so udapāno āyasmante ānande upasaṅkamante, sabbaṃ  
taṃ tiṇaṅ-ca bhusaṅ-ca mukhato ovamitvā, acchassa udakassa  
anāvilassa vipasannassa, yāva mukhato pūrito vissandento maññe  
aṭṭhāsi. atha kho āyasmato ānandassa etad-ahosi: “acchariyaṃ vata  
bho, abbhutaṃ vata bho, tathāgatassa mahiddhikatā  
mahānubhāvātā, ayaṃ hi so udapāno mayi upasaṅkamante, sabbaṃ  
taṃ tiṇaṅ-ca bhusaṅ-ca mukhato ovamitvā, acchassa udakassa  
anāvilassa vipasannassa, yāva mukhato pūrito vissandento maññe  
aṭṭhāsi” ti. pattena pānīyaṃ ādāya yena bhagavā tenupasaṅkami,  
upasaṅkamitvā, bhagavantaṃ etad-avoca: “acchariyaṃ bhante,  
abbhūtaṃ bhante, tathāgatassa mahiddhikatā mahānubhāvātā, ayaṃ  
hi so bhante udapāno mayi upasaṅkamante, sabbaṃ taṃ tiṇaṅ-ca  
bhusaṅ-ca mukhato ovamitvā, acchassa udakassa anāvilassa  
vipasannassa, yāva mukhato pūrito vissandento maññe aṭṭhāsi.  
pivatū bhagavā pānīyaṃ, pivatū sugato pānīyaṃ”-ti.

4. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

---U|U--- ||---|U-U-  
“kiṃ kayīrā udapānena, āpā ce<sup>2</sup> sabbadā siyuṃ?  
---U-|U---||-UU-|U-U-  
taṇhāya mūlato chetvā, kissa pariyesanaṃ care” ti.<sup>3</sup>

<sup>1</sup> Editor’s note: BJT; *bhūsassa*, but cf. elsewhere.

<sup>2</sup> BJT note: *āpā ca* - palm leaf book - printed book.

<sup>3</sup> BJT note:

*kiṃ kuryād udapānena āpas cet sarvato yadi  
chittveha mūlaṃ tṛṣṇāyāḥ kasya paryeṣaṇāṃ cared* (Divyāvadāna  
pg 56).

## 7-10: Udenasuttam (70)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā kosambiyā viharati, ghositārāme. tena kho pana samayena rañño udenassa uyyānagatassa, antepurāṃ daḍḍhaṃ hoti, pañca ca itthisatāni kālaṅkatāni honti sāmāvatippamukhāni. atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, kosambim piṇḍāya pavisiṃsu. kosambiyāṃ piṇḍāya caritvā, pacchābhataṃ piṇḍapāṭapaṭikkantā, yena bhagavā tenupasaṅkamisṃsu, upasaṅkamtivā bhagavantāṃ abhivādetvā, ekamantaṃ nisīdisṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantāṃ etad-avocum: “idha bhante rañño udenassa uyyānagatassa, antepurāṃ daḍḍhaṃ, pañca va itthisatāni kālaṅkatāni honti sāmāvatippamukhāni. tāsāṃ bhante upāsikānam kā gati, ko abhisamparāyo?” ti

2. “santettha bhikkhave upāsikāyo sotāpannā, santi sakadāgāminiyo, santi anāgāminiyo, sabbā<sup>1</sup> tā bhikkhave upāsikāyo anipphalā kālaṅkatā” ti.<sup>2</sup>

3. atha kho bhagavā etam-atthaṃ veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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<sup>1</sup> BJT note: *saddhā* - palm leaf book.

<sup>2</sup> BJT note: *anipphalāni kālaṅkatā-ti* - palm leaf book.



## Pāṭaligāmiyavaggo Aṭṭhamo

### 8-1: Paṭhamanibbānasuttam (71)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. te ca bhikkhū aṭṭhī katvā<sup>1</sup> manasikatvā, sabbaṃ cetaso<sup>2</sup> samannāharitvā, ohitasotā dhammaṃ suṇanti.

2. atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imam udānaṃ udānesi:

“atthi bhikkhave tad-āyatanaṃ, yattha neva paṭhavī, na āpo, na tejo, na vāyo, na ākāśānañcāyatanaṃ, na viññānañcāyatanaṃ, na ākiñcaññāyatanaṃ, na nevasaññānāsaññāyatanaṃ, nāyaṃ loko, na paraloko, na ubho candimasuriyā. tatrāpāham bhikkhave neva āgatiṃ vadāmi, na gatiṃ, na ṭhitiṃ, na cutiṃ, na upapattiṃ. appatiṭṭham appavattaṃ anārammaṇam-evetaṃ - esevanto dukkhassā” ti.

### 8-2: Dutiyānibbānasuttam (72)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. te ca bhikkhū aṭṭhī katvā

<sup>1</sup> BJT note: *aṭṭhikatvā* - palm leaf book.

<sup>2</sup> BJT note: *sabbacetaso* - is another reading.

manasikatvā, sabbam cetaso samannāharitvā, ohitasotā dhammam suṇanti.

2. atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imam udānaṃ udānesi:

— ॐ — ॐ — — — ॥ ॐ — — ॐ — ॐ —  
“duddasaṃ ‘anantaṃ’<sup>1</sup> nāma, na hi saccaṃ sudassanaṃ,  
ॐ — — — — ॐ — ॥ — ॐ — — ॐ — ॐ — tavipula  
paṭividdhā tanhā jānato, passato natthi kiñcanaṃ”-ti.

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### 8-3: Tatiyanibbānasuttam (73)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati, jetavane anāthapaṇḍikassa ārāme. tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. te ca bhikkhū aṭṭhī katvā manasikatvā, sabbam cetaso samannāharitvā, ohitasotā dhammam suṇanti.

2. atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imam udānaṃ udānesi:

“atthi bhikkhave ajātam abhūtam akataṃ asaṅkhataṃ. no ce taṃ bhikkhave abhavissā ajātam abhūtam akataṃ asaṅkhataṃ, na-y-idha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyetha. yasmā ca kho bhikkhave atthi ajātam abhūtam akataṃ asaṅkhataṃ, tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyatī” ti.

<sup>1</sup> BJT note: *anantaṃ* - is the reading in the commentary.



## 8-4: Catutthanibbānasuttam (74)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapaṇḍikassa ārāme. tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. te ca bhikkhū aṭṭhī katvā manasikatvā, sabbaṃ cetaso samannāharitvā, ohitasotā dhammaṃ suṇanti.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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“nissitassa calitaṃ, anissitassa calitaṃ natthi. calite asati passaddhi, passaddhiyā sati nati na hoti. natiyā asati, āgati gati na hoti. āgati gatiyā asati, cutupapāto na hoti. cutupapāte asati nevidha na huram na ubhayam-antare - esevento dukkhassā” ti.

## 8-5: Cundasuttam (75)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā malleṣu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena pāvā tad-avasari. tatra sudam bhagavā pāvāyaṃ viharati, cundassa kammāraputtassa ambavane.

2. assosi kho cundo kammāraputto: “bhagavā kira malleṣu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pāvaṃ anuppatto, pāvāyaṃ viharati mayhaṃ ambavane” ti. atha kho cundo kammāraputto yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ

kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

3. atha kho cundo kammāraputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito, bhagavantaṃ etad-avoca: “adhivāsetu me bhante bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena” ti. adivāsesi bhagavā tuṅhībhāvena. atha kho cundo kammāraputto bhagavato adhivāsaṇaṃ viditvā, uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā, paḍakkhiṇaṃ katvā, pakkāmi.

4. atha kho cundo kammāraputto tassā rattiyā accayena, sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā, pahūtañca sūkaramaddavaṃ, bhagavato kālaṃ ārocāpesi: “kālo bhante niṭṭhitaṃ bhattaṃ”-ti. atha kho bhagavā pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, saddhiṃ bhikkhusaṅghena yena cundassa kammāraputtassa nivesanaṃ tenupasaṅkami, upasaṅkamtivā, paññatte āsane nisīdi. nisajja kho bhagavā cundaṃ kammāraputtaṃ āmantesi: “yaṃ te cunda sūkaramaddavaṃ paṭiyattaṃ, tena maṃ parivisa, yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena bhikkhusaṅghaṃ parivisāti.

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5. “evaṃ bhante,” ti kho cundo kammāraputto bhagavantaṃ paṭissutvā, yaṃ ahosi sūkaramaddavaṃ paṭiyattaṃ, tena bhagavantaṃ parivisi, yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena bhikkhusaṅghaṃ parivisi.

6. atha kho bhagavā cundaṃ kammāraputtaṃ āmantesi: “yaṃ te cunda sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇāhi, nāhaṃ taṃ cunda passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yassa taṃ



9. atha kho bhagavā maggā okkamma yenaññataram rukkhamūlam tenupasaṅkami, upasaṅkamtivā, āyasmantaṃ ānandaṃ āmantesi: “iṅha me tvaṃ ānanda catugguṇaṃ saṅghāṭim paññāpehi, kilantosmi ānanda nisīdissāmī” ti. “evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, catugguṇaṃ saṅghāṭim paññāpesi, nisīdi bhagavā paññatte āsane.

nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅha me tvaṃ ānanda pānīyaṃ āhara, pipāsitosmi ānanda pivissāmī” ti. evaṃ vutte, āyasmā ānando bhagavantam etad-avoca: “idāni bhante pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnam udakam parittam luḷitam āvilam sandati. ayam bhante kukuthā nadī avidūre, acchodakā sātodakā sītodakā setodakā supatitthā ramaṇīyā, ettha bhagavā pānīyañ-ca pivissati gattāni ca sītikarissatī” ti. dutiyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅha me tvaṃ ānanda pānīyaṃ āhara, pipāsitosmi ānanda pivissāmī” ti. dutiyam-pi kho sītikarissatī” ti. tatiyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅha me tvaṃ ānanda pānīyaṃ āhara, pipāsitosmi ānanda pivissāmī” ti. “evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, pattaṃ gahetvā, yena sā nadī tenupasaṅkami.

10. atha kho sā nadī cakkacchinnā parittā luḷitā āvilā sandamānā, āyasmante ānande upasaṅkamante, acchā vippasannā anāvilā sandati. atha kho āyasmato ānandassa etad-ahosi: “acchariyam vata bho, abbhutam vata bho, tathāgatassa mahiddhikatā mahānubhāvata, ayañ-hi sā nadī cakkacchinnā parittā luḷitā āvilā sandamānā, mayi upasaṅkamante, acchā vippasannā anāvilā sandatī” ti. pattena pānīyaṃ ādāya yena bhagavā tenupasaṅkami, upasaṅkamtivā, bhagavantam etad-avoca: “acchariyam bhante, abbhutam bhante, tathāgatassa mahiddhikatā mahānubhāvata, ayañ-

hi sā bhante nadī cakkacchinnā parittā luḷitā āvilā sandamānā, mayi upasaṅkamante, acchā vipasannaṃ anāvilā sandati. pivatu bhagavā pānīyaṃ, pivatu sugato pānīyaṃ”-ti. atha kho bhagavā pānīyaṃ apāsi.

11. atha kho bhagavā mahatā bhikkhusaṅghena saddhim̐ yena kukutthā nadī tenupasaṅkami, upasaṅkamitvā, kukutthaṃ nadim̐ ajjhogāhetvā, nahātvā ca pivitvā ca<sup>1</sup> paccuttaritvā yena ambavanaṃ tenupasaṅkami, upasaṅkamitvā, āyasmantaṃ cundakaṃ āmantesi: “iṅgha me tvaṃ cundaka catugguṇaṃ saṅghāṭim̐ paññāpehi, kilantosmi cundaka nipajjissāmī” ti. “evaṃ bhante,” ti kho āyasmā cundako bhagavato paṭissutvā, catugguṇaṃ saṅghāṭim̐ paññāpesi. atha kho bhagavā dakkhīṇena passena sīhaseyyaṃ kappesi, pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ manasikaritvā. āyasmā pana cundako tattheva bhagavato purato nisīdi.

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---o-|-,oo|-o--- Tuṭṭhubha x 4  
 “gantvāna buddho nadikaṃ kukutthaṃ,<sup>2</sup>  
 ---o-|----o-|-o---  
 acchodakaṃ sātodakaṃ vipasannaṃ,  
 ---o-|-,oo|-o---  
 ogāhi satthā sukilantarūpo,  
 o---o-|-oo|-o---  
 tathāgato appaṭimodha loke.

<sup>1</sup> BJT note: *pivā ca* - ChS.

<sup>2</sup> Metre: The break in line b is faulty according to the conventions that normally prevail (note that this is *not* an example of the extended Tuṭṭhubha, which requires a word break after the 5th).

---|---,---|--- Tuṭṭhubha x 4  
 n<sup>a</sup>hātva ca pītvā<sup>1</sup> cudatāri satthā  
 ---|---,---|---  
 purekkhato bhikkhugaṇassa majjhe,  
 ---|---,---|---  
 satthā pavattā bhagavādha dhamme,  
 ---|---,---|---  
 upāgami ambavanam mahesi.

---|---,---|--- Tuṭṭhubha x 6  
 āmantayi cundakam nāma bhikkhum.<sup>2</sup>  
 ---|---,---|---  
 catuggaṇam patthara me nipajjam,<sup>3</sup>  
 ---|---,---|---  
 so codito bhāvitattena cundo,  
 ---|---,---|---  
 catuggaṇam patthari khippam-eva.  
 ---|---,---|---  
 nipajji satthā sukilantarūpo  
 ---|---,---|---  
 cundo pi tattha pamukhe nisīdī” ti.<sup>4</sup>

12. atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “siyā kho panānanda, cundassa kammāraputtassa koci vippaṭisāraṃ upadaheyya:<sup>1</sup> ‘tassa te āvuso cunda alābhā, tassa te āvuso cunda dulladdham, yassa te tathāgato pacchimaṃ piṇḍapātāṃ bhuñjitvā parinibbuto’ ti. cundassa ānanda kammāraputtassa evaṃ vippaṭisāro paṭivinodetabbo: ‘tassa te āvuso cunda lābham, tassa te āvuso cunda suladdham, yassa te tathāgato pacchimaṃ piṇḍapātāṃ bhuñjitvā parinibbuto. sammukhā metaṃ āvuso cunda bhagavato sutam,

<sup>1</sup> BJT note: *pivivā* - seen somewhere.

<sup>2</sup> Metre: We need to read *āmantayī* m.c.

<sup>3</sup> BJT note: *nisajjam* - ChS.

<sup>4</sup> BJT note: Verses recited by the elders at the 1st council.

sammukhā paṭiggahitaṃ: “dveme piṇḍapātā samasamaphalā samasamavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca. katame dve? yañ-ca piṇḍapātāṃ bhuñjivā, tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati; yañ-ca piṇḍapātāṃ bhuñjivā, tathāgato anupādisesāya nibbānadhātuyā parinibbāyati.<sup>2</sup> ime dve piṇḍapātā samasamaphalā samasamavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca. āyusaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, vaṇṇasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, sukhasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, yasasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, saggasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ,. ādhipateyyasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitan”-ti. cundassa ānanda kammāraputtassa evaṃ vippaṭisāro paṭivinodetabbo!” ti.

13. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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◡◡--|-◡◡- Vetāliya  
 “dadato puññaṃ pavaḍḍhati,  
 -◡◡--|-◡◡-  
 saññamato veraṃ na cīyati.  
 ◡◡◡◡|-◡◡-  
 kusalo ca jahāti pāpakāṃ,  
 -◡◡◡-|-◡◡-  
 rāgadosamohakkhayā sa nibbuto” ti.<sup>3</sup>

<sup>1</sup> BJT note: *uppādeyya* - ChS.

<sup>2</sup> BJT note: *parinibbuto* - in some books.

<sup>3</sup> BJT note: *parinibbuto* - in some books. Metre: in this line either *rāga-* or *-dosa-* or *-moha-* must be considered hypermetric.

## 8-6: Pāṭaligāmiyasuttam<sup>1</sup> (76)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā magadhesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhim, yena pāṭaligāmo tad-avasari. assosum kho pāṭaligāmiyā upāsakā: “bhagavā kira magadhesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhim pāṭaligāmaṃ anupatto” ti. atha kho pāṭaligāmiyā upāsakā yena bhagavā tenupasaṅkamimsu, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho pāṭaligāmiyā upāsakā bhagavantam etad-avocum: “adhivāsetu no bhante bhagavā āvasathāgāran”-ti. adhvāsesi bhagavā tuṅhībhāvena.

2. atha kho pāṭaligāmiyā upāsakā bhagavato adhvāsanam viditvā, uṭṭhāyāsanā bhagavantam abhivādetvā, padakkhiṇam katvā, yena āvasathāgāram tenupasaṅkamimsu, upasaṅkamitvā, sabbasantharim āvasathāgāram santharivā, āsanāni paññāpetvā, udakamaṇikam patiṭṭhāpetvā, telappadīpam āropetvā, yena bhagavā tenupasaṅkamimsu, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ aṭṭhamasu. ekamantaṃ ṭhitā kho pāṭaligāmiyā upāsakā bhagavantam etad-avocum: “sabbasantharisanthataṃ bhante āvasathāgāram, āsanāni paññattāni, udakamaṇiko patiṭṭhāpito, telappadīpo āropito, yassa dāni bhante bhagavā kalam maññati” ti.

3. atha kho bhagavā nivāsetvā,<sup>2</sup> pattacīvaram-ādāya, saddhim bhikkhusaṅghena yena āvasathāgāram tenupasaṅkami, upasaṅkamitvā, pāde pakkhāletvā, āvasathāgāram pavisitvā, majjhimaṃ thambham nissāya puratthābhimukho nisīdi. bhikkhusaṅgho pi kho pāde pakkhāletvā, āvasathāgāram pavisitvā,

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<sup>1</sup> Editor's note: BJT; *Pāṭaligāmiya*- here, correct elsewhere.

<sup>2</sup> BJT note: *sāyanhasamayaṃ nivāsetvā* - Mahāparinibbānasutta (D 16).



pacchimaṃ<sup>1</sup> bhittiṃ nissāya puratthābhimukho nisīdi, bhagavantaṃ  
yeva purekkhatvā. pāṭaligāmiyā<sup>2</sup> pi kho upāsakā pāde pakkhāletvā,  
āvasathāgāraṃ pavasitvā, puratthimaṃ bhittiṃ nissāya  
pacchimābhimukhā nisīdiṃsu, bhagavantaṃ yeva purekkhatvā.<sup>3</sup>

4. atha kho bhagavā pāṭaligāmiye upāsake āmantesi: “pañcime  
gahapatayo ādīnavā dussīlassa sīlavipattiyā. katame pañca?

idha gahapatayo dussīlo sīlavipanno, pamādādhikaraṇaṃ  
mahatiṃ bhogaṇiṃ nigacchati. ayaṃ paṭhamo ādīnavo  
dussīlassa sīlavipattiyā.

puna caparaṃ gahapatayo dussīlassa sīlavipannassa pāpako  
kittisaddo abbhuggacchati. ayaṃ dutiyo ādīnavo dussīlassa  
sīlavipattiyā.

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puna caparaṃ gahapatayo dussīlo sīlavipanno yaññad-eva  
parisaṃ upasaṅkamati, yadi khattiyaparisaṃ yadi  
brāhmaṇaparisaṃ yadi gahapatiparisaṃ yadi samaṇaparisaṃ,  
avisārado upasaṅkamati maṅkubhūto. ayaṃ tatiyo ādīnavo  
dussīlassa sīlavipattiyā.

puna caparaṃ gahapatayo dussīlo sīlavipanno sammūḷho kālaṃ  
karoti. ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā.

puna caparaṃ gahapatayo dussīlo sīlavipanno kāyassa bhedā  
param-maraṇā<sup>4</sup> apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.  
ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā.

<sup>1</sup> BJT note: *sutta majjhimaṃ*, PTS??

<sup>2</sup> Editor’s note: BJT; *pāṭaligāmiyā* printer’s error.

<sup>3</sup> BJT note: *purakkhatvā* - palm leaf book; also seen somewhere else.

<sup>4</sup> Editor’s note: BJT, *paraṃ maraṇā* here, but *param-maraṇā* elsewhere.

ime kho gahapatayo pañca ādīnavā dussīlassa sīlavipattiyā ti.

5. pañcime gahapatayo ānisaṃsā sīlavato sīlasampadāya. katame pañca?

idha gahapatayo sīlavā sīlasampanno, appamādādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati. ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya.

puna caparaṃ gahapatayo sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati. ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya.

puna caparaṃ gahapatayo sīlavā sīlasampanno yaññad-eva parisāṃ upasaṅkamati yadi khattiyaparisāṃ yadi brāhmaṇaparisāṃ yadi gahapatiparisāṃ yadi samaṇaparisāṃ, visārado upasaṅkamati amaṅkubhūto. ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya.

puna caparaṃ gahapatayo sīlavā sīlasampanno asammūḷho kālāṃ karoti. ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya.

puna caparaṃ gahapatayo sīlavā sīlasampanno kāyassa bhedā param-maraṇā sugatiṃ saggāṃ lokāṃ upapajjati. ayaṃ pañcamao ānisaṃso sīlavato sīlasampadāya.

ime kho gahapatayo pañca ānisaṃsā sīlavato sīlasampadāya” ti.

6. atha kho bhagavā pāṭaligāmiye upāsake bahud-eva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā, uyyojesi: “abhikkantā kho gahapatayo ratti, yassa

dāni tumhe kālaṃ maññathā” ti.<sup>1</sup> atha kho<sup>2</sup> pāṭaligāmiyā upāsakā bhagavato bhāsitaṃ abhinanditvā anumoditvā, utthāyāsanaṃ bhagavantaṃ abhivādetvā, padakkhiṇaṃ katvā, pakkamiṃsu. atha kho bhagavā, acirapakkantesu pāṭaligāmiyesu upāsakesu, suññāgāraṃ pāvisi.

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7. tena kho pana samayena sunīdhavassakārā magadhamahāmattā pāṭaligāme nagaraṃ māpenti vajjinaṃ paṭibāhāya. tena kho pana samayena sambahulā devatāyo, sahasasahasveva<sup>3</sup> pāṭaligāme vatthūni pariggaṇhanti. yasmim padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yasmim padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yasmim padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.

addasā kho bhagavā dibbena cakkhunā, visuddhena atikkantamānusakena, tā devatāya sahasasahasveva pāṭaligāme vatthūni pariggaṇhantiyo. yasmim padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yasmim padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti

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<sup>1</sup> BJT note: *bhagavato paṭissutvā* - palm leaf book.

<sup>2</sup> BJT note: “*evaṃ bhante*” *ti kho* - Mahāparinibbānasutta (D 16).

<sup>3</sup> BJT note: *sahasveva* - palm leaf book, here and below.

nivesanāni māpetuṃ. yasmim padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmatānaṃ cittāni namanti nivesanāni māpetun-ti.

8. atha kho bhagavā tassā rattiyaṃ paccūsasamaye paccuṭṭhāya, āyasmantaṃ ānandaṃ āmantesi: “ko nu kho ānanda pāṭaligāme nagaraṃ māpetī?” ti. “sunīdhavassakārā bhante magadhamahāmatā pāṭaligāme nagaraṃ māpentī vajjinaṃ paṭibāhāyā” ti. “seyyathā pi ānanda devehi tāvatimsehi saddhim mantetvā, evam-eva kho ānanda sunīdhavassakārā magadhamahāmatā, pāṭaligāme nagaraṃ māpentī vajjinaṃ paṭibāhāya.

9. idhāhaṃ ānanda addasaṃ dibbena cakkhunā, visuddhena atikkantamānusakena, sambahulā devatāyo sahasasahasveva, pāṭaligāme vatthūni pariggaṇhantiyo. yasmim padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmatānaṃ cittāni namanti nivesanāni māpetuṃ. yasmim padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmatānaṃ cittāni namanti nivesanāni māpetuṃ. yasmim padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmatānaṃ cittāni namanti nivesanāni māpetun-ti.

10. yāvatā ānanda ariyaṃ āyatanāṃ, yāvatā vaṇippatho, idaṃ agganagaraṃ bhavissati pāṭaliputtaṃ puṭabhedanaṃ. pāṭaliputtassa kho ānanda tayo antarāyā bhavissanti: aggito vā udakato vā mithubhedato vā” ti

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11. atha kho sunīdhavassakārā magadhamahāmatā yena bhagavā tenupasaṅkamimsu, upasaṅkamtivā, bhagavatā saddhim sammodimsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā,



---|---||---|---  
yā tattha devatā āsum tāsāṃ dakkhiṇam-ādise,  
---|---||---|--- ravipula  
tā pūjitā pūjayanti mānitā mānayanti nam.<sup>1</sup>

---|---||---|---  
tato nam anukampanti, mātā puttāṃ va orasaṃ,  
---|---||---|---  
devatānukampito poso sadā bhadrāni passatī” ti

14. atha kho bhagavā sunīdhavassakārānaṃ  
magadhamahāmattānaṃ imāhi gāthāhi anumoditvā, utthāyāsanaṃ  
pakkāmi. tena kho pana samayena sunīdhavassakārā  
magadhamahāmattā bhagavantaṃ piṭṭhito piṭṭhito anubaddhā honti:  
“yenajja samaṇo gotame dvārena nikkhamissati taṃ gotamadvāraṃ  
nāma bhavissati, yena titthena gaṅgaṃ nadīṃ tarissati taṃ  
gotamatitthaṃ nāma bhavissatī” ti.

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15. atha kho bhagavā yena dvārena nikkhami, taṃ gotamadvāraṃ  
nāma ahosi, 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, apārāpāraṃ<sup>2</sup> gantukāmā.  
atha kho bhagavā seyyathā pi nāma balavā puriso sammiñjitaṃ vā

<sup>1</sup> BJT note: *ārocācesum* - seen somewhere.

*yasmīn pradeśe kalpate vāsāṃ paṇḍitajātikaḥ  
śīlavato bhojayanti saṃyatān brahmacaryako  
yā satvatra devatā āsan kuśalāsatuṣṭamānayaḥ  
tāḥ pūjitāḥ pūjayanti mānayanti ca mānitāḥ.*  
(Sarvāstivāda Mahāparinirvāṇasūtram).

<sup>2</sup> BJT note: *aparāpāraṃ* - in some books.

bāhaṃ pasāreyya, pasāritam vā bāhaṃ sammiññeyya, evam-eva<sup>1</sup>  
gaṅgāya nadiyā orimatīre antarahito, pārimatīre paccuṭṭhāsi  
saddhiṃ bhikkhusaṅghena. addasā kho bhagavā te manusse  
appekacce nāvaṃ pariyesante, appekacce uḷumpaṃ pariyesante,  
appekacce kullaṃ bandhante, apārāpāraṃ gantukāme.

16. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

— — — — — Vetālīya acd  
“ye taranti aṇṇavaṃ saraṃ,  
— — — — —  
setuṃ katvāna visajja pallalāni,<sup>2</sup>  
— — — — —  
kullaṃ hi jano pabandhati,  
— — — — —  
tiṇṇā medhāvino janā” ti.<sup>3</sup>

## 8-7: Dvidhāpathasuttam (77)

1. evaṃ me sutam: ekaṃ samāyaṃ bhagavā kosalesu  
addhānamaggapaṭipanno hoti āyasmatā nāgasamālena  
pacchāsamaṇena. addasā kho āyasmā nāgasamālo antarāmagge  
dveddhāpathaṃ, disvāna, bhagavantaṃ etad-avoca: “ayaṃ bhante  
bhagavā pantho iminā gacchāmā” ti. evaṃ vutte, bhagavā

<sup>1</sup> BJT note: *evam-evam* - printed book; variant reading noted in the commentary.

<sup>2</sup> Metre: This line appears to be Opacchandāsaka with 2 mattā hypermetric.

<sup>3</sup> BJT note:

*ye taranti aṇṇavaṃ saraṃ  
setuṃ kṛtvā visṛjya palalāni  
kolaṃ hi janāḥ prabandhitā  
uttīrṇā medhāvino janāḥ* (Divyāvadāna pg 56).

āyasmantaṃ nāgasamālaṃ etad-avoca: “ayaṃ nāgasamāla pantho iminā gacchāmā” ti. dutiyam-pi kho tatiyam-pi kho āyasmā nāgasamālo bhagavantaṃ etad-avoca: “ayaṃ bhante bhagavā pantho iminā gacchāmā” ti. evaṃ vutte, bhagavā āyasmantaṃ nāgasamālaṃ etad-avoca: “ayaṃ nāgasamāla pantho iminā gacchāmā” ti. atha kho āyasmā nāgasamālo bhagavato pattacīvaraṃ tattheva chamāyaṃ nikkhipitvā pakkāmi: “idaṃ bhante bhagavato pattacīvaran”-ti.

2. atha kho āyasmato nāgasamālassa tena panthena gacchantassa, antarāmagge corā nikkhamitvā, hatthehi ca pādehi ca viheṭhesuṃ, pattañ-ca bhindīmsu, saṅghāṭiṇ-ca vipphālesuṃ. atha kho āyasmā nāgasamālo bhinnena pattena vipphālitāya saṅghāṭiyā, yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā nāgasamālo bhagavantaṃ etad-avoca: “idha mayhaṃ bhante tena panthena gacchantassa, antarāmagge corā nikkhamitvā hatthehi ca pādehi ca viheṭhesuṃ, pattañ-ca bhindīmsu, saṅghāṭiṇ-ca vipphālesuṃ”-ti.

3. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

---UU|---UU--- Vetālīya x4  
“saddhiṃ caram-ekato vasaṃ,  
---UU|---UU---  
misso aññajanena vedagū,  
---UU|---UU---  
vidvā pajahāti pāpakam,  
---UU|---UU---  
koṅco khīrapako va ninnagan”-ti.



## 8-8: Visākhāsuttam (78)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, pubbārāme migāramātupāsāde. tena kho pana samayena visākhāya migāramātuyā nattā kālakatā hoti piyā manāpā. atha kho visākhā migāramātā allavatthā allakesā, divādivassa yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho visākhā migāramātaraṃ bhagavā etad-avoca: “handa kuto nu tvaṃ visākhe āgacchasi allavatthā allakesā idhūpasaṅkantā divādivassā?” ti. “nattā me bhante piyā manāpā kālakatā. tenāhaṃ allavatthā allakesā idhūpasaṅkantā divādivassā” ti. “iccheyyāsi tvaṃ visākhe yāvatikā sāvatthiyā manussā tāvatike putte ca nattāro cā?” ti. “iccheyyāmaham bhagavā yāvatikā sāvatthiyā manussā tāvatike putte ca nattāro cā” ti.

2. “kīvabahukā pana visākhe sāvatthiyā manussā devasikaṃ kālaṃ karontī?” ti. “dasa pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, nava pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, aṭṭha pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, satta pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, cha pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, pañca pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, cattāro pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, tīṇi pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, dve pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, eko pi bhante sāvatthiyā manusso devasikaṃ kālaṃ karoti, avivittā bhante sāvatthiyā<sup>1</sup> manussehi kālaṃ karontehī” ti. “taṃ kiṃ maññasi visākhe api nu tvaṃ kadāci karahaci anallavattham anallakesā vā?” ti.

---

<sup>1</sup> BJT: *sāvatthi*.

3. “no hetam bhante alam me bhante tava bahukehi puttehi ca natta-rehi ca” ti. “yesam kho visakhe satam piyani, satam tesam dukkhani, yesam navuti piyani, navuti tesam dukkhani, yesam asiti piyani, asiti tesam dukkhani, yesam sattati piyani, sattati tesam dukkhani, yesam satthi piyani, satthi tesam dukkhani, yesam panhasam piyani, panhasam tesam dukkhani.

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yesam cattarisam piyani, cattarisam tesam dukkhani, yesam timsam piyani timsam tesam dukkhani, yesam visam<sup>1</sup> piyani, visam<sup>1</sup> tesam dukkhani, yesam dasa piyani, dasa tesam dukkhani, yesam nava piyani, nava tesam dukkhani, yesam attha piyani, attha tesam dukkhani, yesam satta piyani, satta tesam dukkhani, yesam cha piyani, cha tesam dukkhani, yesam panca piyani, panca tesam dukkhani, yesam cattari piyani, cattari tesam dukkhani, yesam tini piyani, tini tesam dukkhani, yesam dve piyani, dve tesam dukkhani, yesam ekam piyam, ekam tesam dukkham, yesam natthi piyam, natthi tesam dukkham. asoka te viraja anupayasā ti vadami” ti.

4. atha kho bhagava etam-attham veditva, taya velaya imam udanam udanesi:

--o--|-,oo|--o-- Tuṭṭhubha x 4  
 “ye keci soka paridevita va,  
 --o--|---,o|--o--  
 dukkha ca lokasim anekarupa,<sup>2</sup>

<sup>1</sup> BJT note: *visati* - printed book; variant reading noted in the commentary.

<sup>2</sup> Metre: This line has the caesura after the 6th (this occurs quite rarely, but many times the word break occurs after *lokasim* as here).

U-U-|U,UU|-U--  
piyaṃ paṭicca pabhavanti ete,

U-U-|-,UU|-U--  
piye asante na bhavanti ete.

--U-,|UU-|-U-- Tuṭṭhubha x4  
tasmā hi te sukhino vītasokā,<sup>1</sup>

--U-,|-,UU|-U--  
yesaṃ piyaṃ natthi kuhiñci loke,

--U-|--,UU-|-U--  
tasmā asokaṃ virajaṃ patthayāno,

U-U-|-UU|-U--  
piyaṃ na kay<sup>r</sup>rātha kuhiñci loke” ti.

## 8-9: Paṭhamadabbasuttaṃ (79)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. atha kho āyasmā dabbo mallaputto yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā dabbo mallaputto bhagavantaṃ etad-avoca: “parinibbānakālo me dāni sugatā” ti. “yassa dāni tvaṃ dabba kālaṃ maññasī” ti.

2. atha kho āyasmā dabbo mallaputto uṭṭhāyāsana, bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā, vehāsaṃ abbhuggantvā<sup>2</sup> ākāse antaḷikkhe, pallaṅkena nisīditvā, tejodhātuṃ samāpajjitvā, vuṭṭhahitvā, parinibbāyi. atha kho āyasmato dabbassa mallaputtassa - vehāsaṃ abbhuggantvā ākāse antaḷikkhe, pallaṅkena nisīditvā, tejodhātuṃ samāpajjitvā, vuṭṭhahitvā - parinibbutassa sarīrassa jhāyamānassa

<sup>1</sup> Metre: Line c is an example of the extended Tuṭṭhubha.

<sup>2</sup> Editor’s note: BJT, *abbhuggantvā*, here and again below, but third time *abbhuggantvā*, which seems to be the correct form.

ḍayhamānassa, neva chārikā paññāyittha na masī. seyyathā pi nāma sappissa vā telassa vā jhāyamānassa ḍayhamānassa neva chārikā paññāyati na masī, evam-eva kho āyasmato dabbassa mallaputtassa - vehāsaṃ abhuggantvā ākāse antaḷikkhe, pallaṅkena nisīditvā, tejodhātuṃ samāpajjitvā, vuṭṭahitvā - parinibbutassa sarīrassa jhāyamānassa ḍayhamānassa, neva chārikā paññāyittha na masī ti.

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3. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imamaṃ udānaṃ udānesi:

○-○-|-○-○-- Opacchandasaka  
“abhedī kāyo nirodhi saññā,<sup>1</sup>

-○-|-○-○--  
vedanā sītībhaviṃsu<sup>2</sup> sabbā,

-○-|-○-|-||-|-|-|-|-○-○- Pathyāvatta

vūpasamiṃsu saṅkhārā, viññāṇaṃ attham-āgamā”<sup>1</sup> ti.

## 8-10: Dutiyadabbasuttaṃ (80)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi: “bhikkhavo” ti. “bhadante” ti te bhikkhū bhagavato paccassosūṃ, bhagavā etad-avoca: “dabbassa bhikkhave mallaputtassa - vehāsaṃ abhuggantvā ākāse antaḷikkhe, pallaṅkena nisīditvā, tejodhātuṃ samāpajjitvā, vuṭṭahitvā - parinibbutassa sarīrassa jhāyamānassa ḍayhamānassa, neva chārikā paññāyittha na

<sup>1</sup> Metre: The opening of line b is 1 mattā short (we might think of reading *vedanā ca* to correct the metre).

<sup>2</sup> BJT note: *sītībhaviṃsu* - printed edition of the commentary, *vītīrahimsu* - printed edition of the text.

masi. seyyathā pi nāma sappissa vā telassa vā jhāyamānassa  
ḍayhamānassa, neva chārikā paññāyati na masi. evam-eva kho  
bhikkhave dabbassa mallaputtassa - vehāsaṃ abhuggantvā ākāse  
antaḷikkhe, pallaṅkena nisīditvā, tejodhātum samāpajjitvā,  
vuṭṭhahitvā - parinibbutassa sarīrassa jhāyamānassa, neva chārikā  
paññāyi na masi” ti.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imāṃ  
udānaṃ udānesi:

⊂-⊂⊂|⊂---- ||⊂⊂--|⊂-⊂- pathyā x3  
“ayoghanahatasseva jalato jātavedaso,  
⊂⊂--|⊂---- ||⊂-⊂-|⊂-⊂-  
anupubbūpasantassa yathā na ñāyate gati.

----|⊂----||-⊂----|⊂-⊂-  
evaṃ sammā vimuttānaṃ, kāmabandhohatārinaṃ:  
----|⊂⊂-- ||----⊂|⊂-⊂- savipula  
paññāpetuṃ gati natthi pattānaṃ acalaṃ sukhaṃ”-ti.

***Pāṭaligāmiyavaggo aṭṭhamo***

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<sup>1</sup> Editor’s note: BJT, *attham-agamā*, printer’s error.

tassuddānaṃ:

Nibbānā caturo vuttā Cundo Pāṭaligāmiyo,  
Dvidhā patho Visākhā ca Dabbehi dvīhi<sup>1</sup> te dasā” ti.

--oo--oo|--oo--  
vaggam-idaṃ paṭhamaṃ vara Bodhi<sup>2</sup>

--oo--oo|--oo--  
vaggam-idaṃ dutiyaṃ Mucalindo.

--oo--oo|--oo--  
Nandakavaggavaro tatiyo tu

--oo--oo|--oo--  
Meghiyavaggavaro<sup>3</sup> ca catuttho.

--oo--oo|--oo--  
pañcamavaggavarantidha Soṇo

--oo--oo|--oo--  
chaṭṭhamavaggavaraṃ Jaccandho,<sup>4</sup>

--oo--oo|--oo--  
sattamavaggavaran-ti ca Cullo

--oo--oo|--oo--  
Pāṭaligāmavaraṭṭhamavaggo.

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<sup>1</sup> BJT note: *Dabbena saha* - in many places.

<sup>2</sup> Editor's note: I have not normally analysed the uddāna verses as they tend to be written in a doggerel form of Pathyāvatta. The final uddāna however is composed in a classical metre called Dodaka, which is perhaps worth drawing attention to.

<sup>3</sup> Editor's note: BJT, *Meghīyavaggavaro*, BJT oscillates between *Meghiyo* & *Meghīyo*, but the former seems to be the correct spelling.

<sup>4</sup> BJT note: *dasitaṃ* - palm leaf book; printed book.

o--oo--oo|--oo--  
asīti manūnaka suttavaram  
--oo--o|--oo--  
vaggavidhaṭṭhakaṃ suvibhattaṃ,  
--oo--oo|--oo--  
dassita cakkhumatā vimalena  
--oo--|oo--o--  
addhā tamudānam-itīdam-āhū.

*Udānapāḷi samattā*

## Appendix: More Udānas

### The Exalted Utterances

We can look first at the **udānas** that may be described as exalted utterances, which are of a similar kind to most of the ones we are dealing with in the Udāna collection.

First we have an **udāna** uttered by the Buddha to Māgandiya, which served as a heading for a further exposition (MN.75):

Atha kho Bhagavā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ,  
Aṭṭhaṅgiko ca maggānaṃ, khemaṃ amatagāminan”-ti.

Perhaps the most famous **udāna** which was not uttered by the Buddha himself is the one attributed to Aṅgulimāla after attaining arahantship (MN.86; Th 871-886):<sup>1</sup>

Atha kho āyasmā Aṅgulimālo rahogato paṭisallīno vimuttisukhaṃ  
paṭisaṃvedi, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Yo pubbeva pamajjitvā, pacchā so nappamajjati,  
Somaṃ lokaṃ pabhāseti, abbhā mutto va candimā.

Yassa pāpaṃ kataṃ kammaṃ, kusalena pidhīyati.  
Somaṃ lokaṃ pabhāseti, abbhā mutto va candimā.

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<sup>1</sup> In the commentaries many of the Thera- and Therī-gāthās are also called udānas.



Yo have daharo bhikkhu, yuñjati Buddhasāsane,  
Somam lokam pabhāseti, abbhā mutto va candimā.

Disā hi me Dhammakatham suṇantu,  
Disā hi me yuñjantu Buddhasāsane,  
Disā hi me te manujā bhajantu,  
Ye Dhammamevādapayanti santo.

Disā hi me khantivādānam, avirodhappasamsinam,  
Suṇantu Dhammam kālena, tañ-ca anuvidhīyantu.

Na hi jātu so mamam himse, aññam vā pana kiñci nam.  
Pappuyya paramam santiṃ, rakkheyya tasathāvare.

Udakañ-hi nayanti nettikā,  
Usukārā namayanti tejanam.

Dāruṃ namayanti tacchakā,  
Attānam damayanti paṇḍitā.

Daṇḍeneke damayanti, aṅkusehi kasāhi ca,  
Adaṇḍena asatthena, aham dantomhi tādinā.

Ahimsako ti me nāmam, himsakassa pure sato,  
Ajjāham saccanāmomhi, na nam himsāmi kiñci nam.

Coro aham pure āsim, Aṅgulimālo ti vissuto,  
Vuyhamāno mahoghena, Buddhaṃ saraṇam-āgamaṃ.

Lohitapaṇi pure āsim, Aṅgulimālo ti vissuto,  
Saraṇagamanam passa, bhavanetti samūhatā.

## Appendix: More Udānas - 193

Tādisaṃ kammaṃ katvāna, bahuṃ duggatigāmināṃ,  
Phuṭṭho kammavipākena, aṇaṇo bhuñjāmi bhojanāṃ.

Pamādam-anuyuñjanti, bālā dummedhino janā,  
Appamādañ-ca medhāvī, dhanāṃ seṭṭhaṃ va rakkhati.

Mā pamādam-anuyuñjetha, mā kāmarati santhavaṃ,  
Appamatto hi jhāyanto, pappoti vipulaṃ sukhaṃ.

Svāgataṃ nāpagataṃ, na-y-idaṃ dummantitaṃ mama,  
Saṃvibhattesu dhammesu, yaṃ seṭṭhaṃ tad-upāgamaṃ.

Svāgataṃ nāpagataṃ, na-y-idaṃ dummantitaṃ mama,  
Tisso vijjā anuppattā, kataṃ Buddhassa sāsanā”-ti.

Next we have a number of **devatās** praising giving, which is followed by the Buddha’s reply (which is not called an **udāna** in this discourse) (Devatāsaṃyutta SN 1.33, Sādhusuttaṃ), the first line uttered by the **devatās** is really an exclamation, and so this discourse bridges the two types of **udāna**:

Sāvatti-ārāme. Atha kho sambahulā Satullapakāyikā devatāyo  
abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ  
obhāsetvā yena Bhagavā tenupasaṅkamimsu, upasaṅkamitvā  
Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu.

Ekamantaṃ ṭhitā kho ekā devatā Bhagavato santike imaṃ udānaṃ  
udānesi:

“Sādhu kho, mārisa, dānaṃ.

Maccherā ca pamādā ca, evaṃ dānaṃ na dīyati,  
Puññaṃ ākaṅkhamānena, deyyaṃ hoti vijānatā” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:

“Sādhu kho, mārisa, dānaṃ; api ca appasmim-pi sāhu dānaṃ.  
Appasmeke pavecchanti, bahuneke na dicchare;  
Appasmā dakkhiṇā dinnā, sahasena samaṃ mitā” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:

“Sādhu kho, mārisa, dānaṃ; appasmim-pi sāhu dānaṃ, api ca  
saddhāya pi sāhu dānaṃ.  
Dānañ-ca yuddhañ-ca samānam-āhu,  
Appā pi santā bahuke jinanti,  
Appam-pi ce saddahano dadāti,  
Teneva so hoti sukhī paratthā” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:

“Sādhu kho, mārisa, dānaṃ; appasmim-pi sāhu dānaṃ, saddhāya pi  
sāhu dānaṃ, api ca dhammaladdhassa pi sāhu dānaṃ.  
Yo dhammaladdhassa dadāti dānaṃ,  
Uṭṭhānaviriyādhigatassa jantu;  
Atikkamma so Vetaraṇiṃ Yamassa,  
Dibbāni ṭhānāni upeti macco” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:

“Sādhu kho, mārisa, dānaṃ, appasmim-pi sāhu dānaṃ, saddhāya pi  
sāhu dānaṃ, dhammaladdhassa pi sāhu dānaṃ, api ca  
viceyyadānam-pi sāhu.  
Viceyyadānaṃ sugatappasatthaṃ,  
Ye dakkhiṇeyyā idha jīvaloke,  
Etesu dinnāni mahapphalāni,  
Bījāni vuttāni yathā sukhette” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:  
“Sādhu kho, mārisa, dānaṃ, appasmim-pi sāhu dānaṃ, saddhāya pi  
sāhu dānaṃ, dhammaladdhassa pi sāhu dānaṃ, viceyyadānam-pi  
sāhu, api ca pāṇesu pi sādhu saṃyamo.

Yo pāṇabhūtāni aheṭṭhayaṃ caraṃ,  
Parūpavādā na karoti pāpaṃ,  
Bhīruṃ pasaṃsanti na hi tattha sūraṃ,  
Bhayā hi santo na karoti pāpaṃ”-ti.

Atha kho aparā devatā Bhagavantam etad-avoca: “Kassa nu kho,  
Bhagavā, subhāsitaṃ”-ti?

“Sabbāsaṃ vo subhāsitaṃ pariyāyena, api ca mamāpi suṇātha:  
Addhā hi dānaṃ bahudhā pasatthaṃ,  
Dānā ca kho dhammapadaṃ va seyyo,  
Pubbe ca te pubbatara ca santo,  
Nibbānam-evajjhagamum sapaññā” ti.

## The Exclamatory Udānas

In illustration of the exclamatory group we may cite the following passages, beginning with the same group of **devatās** who, on another occasion approached the Buddha, after his foot had been cut by a stone, and uttered the following exclamations (Devatāsāmyutta SN 1.38):

Atha kho sattasatā Satullapakāyikā devatāyo abhikkantāya rattiya  
abhikkantavaṇṇā kevalakappaṃ Maddakucchiṃ obhāsetvā yena  
Bhagavā tenupasaṅkamimsu, upasaṅkamtivā Bhagavantam  
abhivādetvā ekamantaṃ aṭṭhaṃsu.

Ekamantaṃ ṭhitā kho ekā devatā Bhagavato santike imaṃ udānaṃ  
udānesi:

“Nāgo vata bho samaṇo Gotamo; nāgavatā ca samuppannā sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā sato sampajāno adhvāseti avihaññamāno” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi: “Sīho vata bho samaṇo Gotamo; sīhavatā ca samuppannā sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā sato sampajāno adhvāseti avihaññamāno” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi: “Ājānīyo vata bho samaṇo Gotamo; ājānīyavatā ca samuppannā sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā sato sampajāno adhvāseti avihaññamāno” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi: “Nisabho vata bho samaṇo Gotamo; nisabhavatā ca samuppannā sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā sato sampajāno adhvāseti avihaññamāno” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi: “Dhorayho vata bho samaṇo Gotamo; dhorayhavatā ca samuppannā sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā sato sampajāno adhvāseti avihaññamāno” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi: “Danto vata bho samaṇo Gotamo; dantavatā ca samuppannā sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā sato sampajāno adhvāseti avihaññamāno” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi: “Passa samādhim subhāvitam cittaṃ-ca suvimuttam, na cābhinatham na cāpanatham na ca sasaṅkhāraniggayhavāritagatham. Yo evarūpaṃ purisanāgam purisasīham purisa-ājānīyam purisanisabham

purisadhorayhaṃ purisadantaṃ atikkamitabbaṃ maññeyya kim-  
aññatra adassanā” ti.

These **udānas** are followed by verses, but they are not described as **udānas**.

In the Saṅgītisutta of Dīghanikāya, Ven. Sāriputta attributes the following exclamation to the **Ābhassarā devas**, in a list of 3 happy rebirths (DN.33, Saṅgītisutta):

Santāvuso, sattā sukhena abhisannā parisannā paripūrā paripphuṭā,  
te kadāci karahaci udānaṃ udānenti: “Aho sukhaṃ, aho sukhan”-ti,  
seyyathāpi devā Ābhassarā.

Ven. Bhaddajī also knew about this exclamation of the **Ābhassarā devas**, which he called the greatest of things that are heard (AN.V.XVII.10):<sup>1</sup>

Atthāvuso Ābhassarā nāma devā sukhena abhisannā parisannā, te  
kadāci karahaci udānaṃ udānenti: “Aho sukhaṃ, aho sukhan”-ti!  
Yo taṃ saddaṃ suṇāti, idaṃ savanānaṃ aggaṃ.

There are a number of famous Kings who are reported in the discourses as having made similar utterances on various occasions.

First there is the story of the legendary King Okkāka, who uttered the following **udāna** after hearing how his elder brothers were living in the Himālayas after he had banished them from the Kingdom. This utterance gives a folk etymology for the name Sakka (DN.3, Ambaṭṭhasutta):

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<sup>1</sup> The same exclamation was made by the Bodhisatta on two occasions, see below.

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Atha kho ... Rājā Okkāko udānaṃ udānesi: “Sakyā vata bho kumārā, paramasakyā vata bho kumārā” ti. Tad-agge kho pana ... Sakyā paññāyanti so ca nesaṃ pubbapuriso.

Next we have King Ajātasattu on a full moon night, at the beginning of Sāmaññaphalasutta (DN.2):

Atha kho Rājā Māgadho Ajātasattu Vedehiputto tad-ahuposathe udānaṃ udānesi: “Ramaṇīyā vata bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassaṇīyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkhaññā vata bho dosinā ratti. Kaṃ nu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāma, yaṃ no payirupāsato cittaṃ pasīdeyyā?” ti

A little later in the same discourse, the same King, upon meeting the Buddha, surrounded by the monks, who were sitting quietly around him, uttered the following aspiration for his son Udayabhadda (DN.2):

Ekamantaṃ ṭhito kho Rājā Māgadho Ajātasattu Vedehiputto tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā rahadam-iva vipasannaṃ udānaṃ udānesi: “Iminā me upasamena Udayabhaddo kumāro samannāgato hotu, yenetarahi upasamena bhikkhusaṅgho samannāgato” ti.

King Mahāsuddassana, after understanding he became so powerful through giving, self-control, and abstinence, uttered the following exclamation (DN.17, Mahāsuddassanasutta):

Atha kho ... Rājā Mahāsudassano yena Mahāvīyūhaṃ kūṭāgāraṃ tenupasaṅkami, upasaṅkamitvā Mahāvīyūhassa kūṭāgārassa dvāre ṭhito udānaṃ udānesi: “Tiṭṭha kāmavitakka, tiṭṭha byāpādavitakka,

tiṭṭha vihiṃsā vitakka. Ettāvatā kāmavitakka, ettāvatā byāpādavitakka, ettāvatā vihiṃsāvitakkā” ti.

The Kosalan King Pasenadi has another **udāna** attributed to him, which he made after being advised by the Buddha on his eating habits (Kosalasaṃyutta SN 3.13):

Atha kho Rājā Pasenadi Kosalo aparena samayena susallikhitagatto paṇinā gattāni anumajjanto tāyaṃ velāyaṃ imaṃ udānaṃ udānesi: “Ubhayena vata maṃ so Bhagavā atthena anukampi, diṭṭhadhammikenā ceva atthena samparāyikenā cā” ti.

Perhaps the simplest **udāna** in this group is the praise exclamation. Another exclamation is attributed to King Pasenadi of Kosala after hearing a report of a Dhamma exposition from his queen Mallikā (MN.87, Piyajātikasuttaṃ):

Atha kho Rājā Pasenadi Kosalo uṭṭhāyāsanaṃ ekamaṃsaṃ uttarāsaṅgaṃ karitvā yena Bhagavā tenaṅjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa” ti.

In Sakkapañhasutta (DN.21), the king of the gods Sakka, after attaining **sotāpatti** utters the same formulaic praise of the Buddha:

Atha kho Sakko devānam-inda paṇinā pathaviṃ parāmasitvā tikkhattuṃ udānaṃ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa” ti.

The young **brāhmaṇī** Dhanañjānī was want to utter the same exclamation after stumbling, as we can see from two discourses, the first is from Majjhimanikāya (MN.100 Saṅgāravasuttaṃ):



Atha kho Dhanañjānī brāhmaṇī upakkhalitvā tikkhattuṃ udānaṃ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa” ti.

and on another occasion, recorded in Saṃyuttanikāya (Brāhmaṇasaṃyutta SN 6.1):

Tena kho pana samayena aññatarassa Bhāradvājagottassa brāhmaṇassa Dhanañjānī nāma brāhmaṇī abhippasannā hoti Buddhē ca Dhamme ca Saṅghe ca. Atha kho Dhanañjānī brāhmaṇī Bhāradvājagottassa brāhmaṇassa bhattaṃ upasaṃharanti upakkhalitvā tikkhattuṃ udānaṃ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa” ti.

**Brāhmaṇas** were also want to give vent to the same praise in different situations, with additional reflections to follow. We may cite first Ārāmaḍḍa who uttered the following after hearing a Dhamma teaching from Mahākaccāyana, which finished by extolling the qualities of the Buddha (AN. II.iv.6):<sup>1</sup>

Evam vutte Ārāmaḍḍo brāhmaṇo utthāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā dakkhiṇaṃ Jāṇumaḍḍalaṃ pathaviyaṃ nihantvā, yena Bhagavā tenañjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa.”

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<sup>1</sup> The second part of the utterance is not part of the Udāna, but is a reflection that followed.

Yo hi so Bhagavā imañ-ceva  
kāmarāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānam  
samatikkanto, imañ-ca  
diṭṭhirāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānam  
samatikkanto” ti.

Next the **brāhmaṇa** Kāraṇapālī, after hearing about the qualities of the Buddha from another **brāhmaṇa** Piṅgiyāni, which is followed by the going-for-refuge formula for a lay follower, which occurs many times in the discourses (AN. V.xx.4):

Evam vutte Kāraṇapālī brāhmaṇo uṭṭhāyāsānā ekamsam  
uttarāsāṅgam karitvā, dakkhiṇam Jāṇumaṇḍalam pathaviyam  
nihantvā, yena Bhagavā tenañjalim paṇāmetvā tikkhattum udānam  
udānesi: “Namo tassa Bhagavato Arahato  
Sammāsambuddhassa, namo tassa Bhagavato Arahato  
Sammāsambuddhassa, namo tassa Bhagavato Arahato  
Sammāsambuddhassā ti.

Abhikkantaṃ bho Piṅgiyāni! Abhikkantaṃ bho Piṅgiyāni!  
Seyyathāpi bho Piṅgiyāni, nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ  
vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya andhakāre vā  
telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhantī ti; evam-  
evam bhotā Piṅgiyāninā anekapariyāyena Dhammo pakāsito.  
Esāhaṃ bho Piṅgiyāni taṃ bhavantaṃ Gotamaṃ saraṇaṃ  
gacchāmi, Dhammañ-ca bhikkhusaṅghañ-ca. Upāsakaṃ maṃ  
bhavaṃ Piṅgiyānī dhāretu, ajjatagge paṇupetaṃ saraṇaṃ gatan”-ti.

The **brāhmaṇa** Brahmāyu, is also reported as making the same praise, together with an aspiration to meet the Buddha, after hearing that he bore the 32 Marks of a Great Man (*mahāpurisalakkhaṇaṃ*) from his student Uttara (Brahmāyusuttaṃ, MN.91):

Evam vutte, Brahmāyu brāhmaṇo uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā, yena Bhagavā tenañjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udāneti: “Namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassā ti.

Appeva nāma mayam kadāci karahaci tena bhotā Gotamena samāgaccheyyāma, appeva nāma siyā kocid-eva kathāsallāpo” ti!

Another **brāhmaṇā** Jāṇussoṇi, after hearing about the qualities of the Buddha, first praised him in the formula previously cited and then made a similar aspiration (Cūḷahatthipadopamasuttaṃ, MN.27):

Evam vutte, Jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā, yena Bhagavā tenañjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa.

Appeva nāma mayam-pi kadāci karahaci tena bhotā Gotamena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocid-eva kathāsallāpo” ti!

On another occasion the same **brāhmaṇa** uttered an exclamatory **udāna** after hearing a short report of a Dhamma exposition by the young **brāhmaṇa** Subha, this time without the praise formula (MN.99, Subhasuttaṃ):

Evam vutte, Jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā, yena Bhagavā tenañjaliṃ paṇāmetvā udānaṃ udānesi: “Lābhā Rañño Pasenadissa Kosalassa,

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suladdhalābhā Rañño Pasenadissa Kosalassa yassa vijite Tathāgato viharati Arahaṃ Sammāsambuddho” ti.

The **brāhmaṇa** priest to Brahmadata, King of Kāsi, is also reported as having uttered an exclamation after seeing the queen of Kosala approaching (Kosambakakkhandhaka, Kosambakavivādakathā):

Atha kho, bhikkhave, Dīghītissa Kosalarañño Mahesī yena Brahmadata Kāsirañño purohito brāhmaṇo tenupasaṅkami. Addasā kho, bhikkhave, Brahmadata Kāsirañño purohito brāhmaṇo Dīghītissa Kosalarañño Mahesiṃ dūrato va āgacchantiṃ, disvāna utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā, yena Dīghītissa Kosalarañño Mahesī tenañjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi: “Kosalarājā vata bho kucchigato, Kosalarājā vata bho kucchigato” ti.

As another in this group of **udānas** we can cite the words of the wanderer Vekhanassa to the Buddha, which were used to open a discussion on the subject of the highest beauty (MN.80, Vekhanassasutta):

Ekamantaṃ ṭhito kho Vekhanaso paribbājako Bhagavato santike udānaṃ udānesi: “Ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo” ti.

The Licchavi Mahānāma, after a group of Licchavis out hunting had abandoned their hunt to sit near the Buddha, uttered the following exclamation (AN.V.vi.8):

Tena kho pana samayena Mahānāmo Licchavi Mahāvane jaṅghāvihāraṃ anucaṅkamamāno addasa te Licchavikumārake tuṅhībhuṭe tuṅhībhuṭe pañjalike Bhagavantaṃ payirupāsante; disvā yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ

abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahānāmo Licchavi udānaṃ udānesi: “Bhavissanti Vajjī, bhavissanti Vajjī” ti!

The young man of good family Yasa, after seeing the state of his dishevelled dancing girls as they slept, expressed his distress in the following words (Vinaya Mahāvagga, Pabbajākathā):

Disvānassa ādīnavo pātur-ahosi, nibbidāya cittaṃ saṅṭhāsi. Atha kho Yaso kulaputto udānaṃ udānesi: “Upaddutaṃ vata bho, upassaṭṭhaṃ vata bho” ti.

On a couple of occasions the Auspicious One is also reported as having made similar exclamatory **udānas**. The first is before giving an exposition on the subject of becoming (Khandhasaṃyutta SN.55):

Sāvattthinidānaṃ. Tatra kho Bhagavā udānaṃ udānesi: “No cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī ti, evaṃ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṃyojanānī” ti.

The Buddha also uttered what is probably the most famous of these exclamatory utterances, after Ven. Koṇḍañña had attained **sotāpatti** after hearing the 1<sup>st</sup> discourse (Vinaya Mahāvagga, Pañcavaggiyakathā; Saccasaṃyutta 56.11) (for a full translation of this discourse, see [Dhammacakkappavattanasuttaṃ](#) elsewhere on this website):

Atha kho Bhagavā imaṃ udānaṃ udānesi: “Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño” ti! Iti hidamaṃ āyasmato Koṇḍaññassa ‘Aññāsi Koṇḍañño’ tveva nāmaṃ ahoṣī ti.

Given the fact that this **udāna** obviously does close a very important episode in the life of the Buddha, and that the Udāna collection

seems to have been partly organized around the life story of the Buddha, as we have suggested in the Introduction, it is perhaps odd that it didn't find its way into the Udāna collection itself, perhaps because the redactors themselves understood the difference between the exclamatory and exalted type of **udāna**.

## The Udānas in the Jātaka<sup>1</sup>

Twice the Bodhisatta is reported as having made the *Aho sukham!* exclamatory **udāna**,<sup>2</sup> the first time after he became an ascetic in his life as Temiya (Ja. 538); and again when he became an ascetic in his life as Vessantara (Ja. 547).

The exalted utterances in the Jātaka are far more numerous than the exclamations, which perhaps reflects a development in the Medieval period where the exalted utterance in verse was perhaps felt to be the *true udāna*.<sup>3</sup>

From the Bodhisatta's lives we can quote the following **udānas**. First in his life as King Sīlava, in praise of effort (Ja. 51):

Sīlavarājā pi kho alaṅkatapaṭṭiyatto setacchattassa heṭṭhā  
sarabhapādake kañcanapallaṅke nisinno attano sampattiṃ oloketvā:  
“Ayañ-ca evarūpā sampatti amaccasahassassa ca jīvitapaṭilābho  
mayi viriyam akaronte na kiñci abhavissa, viriyabalena panāham  
naṭṭhañ-ca imam yasaṃ paṭilabhim, amaccasahassassa ca  
jīvitadānam adāsīm, āsacchedam vata akatvā viriyam-eva

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<sup>1</sup> There are many udānas in the Jātaka, but only those ascribed to the Bodhisatta are mentioned here.

<sup>2</sup> See above.

<sup>3</sup> Compare also the early medieval **Udānavarga**, where even the prose udānas recorded in the Pāḷi Udāna have been versified.

kattabbaṃ. Kataviriyassa hi phalaṃ nāma evaṃ samijjhatī” ti cintetvā udānavasena imaṃ gātham-āha:

Āsīsetheva puriso, na nibbindeyya paṇḍito;  
Passāmi vohaṃ attānaṃ, yathā icchim̐ tathā ahū ti.<sup>1</sup>

In a life as a rich merchant, having escaped from robbers, the Bodhisatta uttered the following **udāna** (Ja. 103):

Yattha verī nivisati, na vase tattha paṇḍito,  
Ekarattaṃ dirattaṃ vā, dukkhaṃ vasati verisū ti.

Having followed the advice of some Paccekabuddhas, and avoided the wiles of some **yakkhinīs**, he once attained to a Kingdom, and seeing his glory uttered the following **udāna** (Ja. 132):

Bodhisatto taṃ attano siriso bhaggaṃ olokayamāno va cintesi:  
“Sacāhaṃ tāsāṃ yakkhinīnaṃ abhisāṅkhataṃ dibbarūpaṃ  
olokessaṃ, jīvitakkhayaṃ patto abhavissaṃ, imaṃ siriso bhaggaṃ  
na olokessaṃ. Paccekabuddhānaṃ pana ovāde ʘhitabhāvena idaṃ  
mayā sampattan”-ti. Evañ-ca pana cintetvā udānaṃ udānento imaṃ  
gātham-āha:

Kusalūpadese dhitiyā dalhāya ca,  
Anivattitattā bhayabhīrutāya ca,  
Na rakkhasīnaṃ vasamāgamimhase,  
Sa sotthibhāvo mahatā bhayena me ti.

After having been born as a quail, and escaped from the clutches of his enemy the falcon, he uttered the following **udāna** (Ja. 169):

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<sup>1</sup> This verse recurs as the 1<sup>st</sup> verse of a longer udāna given in J. 539 below.

Sohaṃ nayena sampanno, pettike gocare rato,  
Apetasattu modāmi, sampassaṃ attham-attano ti.

The Bodhisatta once made the determination to go forth and live the life of an ascetic, even though his wife had just given birth for the second time. On that occasion he uttered the following **udāna** (Ja. 201):

So tattha vasanto: “Evarūpam-pi nāma me ducchindaniyaṃ  
puttadārabandhanam kilesabandhanam chinditan”-ti udānam  
udānento imā gāthā avoca:

Na taṃ daḷhaṃ bandhanam-āhu dhīrā,  
Yadāyasaṃ dārujapabbajañ-ca,  
Sārattarattā maṇikuṇḍalesu,  
Puttesu dāresu ca yā apekkhā.

Etaṃ daḷhaṃ bandhanam-āhu dhīrā,  
Ohārinaṃ sīthilaṃ duppamuñcaṃ,  
Etaṃ-pi chetvāna vajanti dhīrā,  
Anapekkhino kāmasukhaṃ pahāyā ti.

In his life as Guttila the Bodhisatta was taken to heaven on the orders of Sakka, the lord of the gods, and there he saw how the good were rewarded for their good deeds, and determining to emulate them he uttered this exalted utterance (Ja. 243):<sup>1</sup>

Svāgataṃ vata me ajja, suppabhātaṃ suhuṭṭhitaṃ,  
Yaṃ addasāmi devatāyo, accharākāmavaṇṇiyo.

Imāsāhaṃ Dhammaṃ sutvā, kāhāmi kusalaṃ bahum,

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<sup>1</sup> These verses are also found in Guttilavimāna in Vimānavatthu 617-8.



Dānena samacariyāya, saṃyamena damena ca,  
Svāhaṃ tattha gamissāmi, yattha gantvā na socare ti.

Having recovered from sickness, gone to the Himalayas, and attained the deep knowledges (*abhiññā*) and absorptions (*jhāna*), in a life as an anonymous **brāhmaṇa**, he uttered the following **udāna** (Ja. 293):

Phuṭṭhassa me aññatarena byādhinā,  
Rogena bālhaṃ dukhitassa ruppato,  
Parisussati khippam-idaṃ kaḷevaram,  
Pupphaṃ yathā paṃsuni ātape kataṃ.

Ajaññaṃ jaññasankhātāṃ, asucim sucisammatāṃ,  
Nānakuṇapaparipūraṃ, jaññarūpaṃ apassato.

Dhiratthumaṃ āturaṃ pūtikāyaṃ,  
Jegucchiyaṃ assucim byādhidhammaṃ,  
Yatthappamattā adhimucchitā pajā,  
Hāpenti maggaṃ sugatūpapattiyā ti.

In his life as Aḍḍhamāsakarājā, the Bodhisatta was tempted to kill the good King Udaya who ruled with him, but overcame the evil thought and having confessed to the other his prior intention, he spoke the following **udāna** (Ja. 421):

Addasaṃ kāma te mūlaṃ, saṅkappā kāma jāyasi,  
Na taṃ saṅkappayissāmi, evaṃ kāma na hehisī ti.

The following verse, ascribed to the Bodhisatta in a life as a unnamed King, is later called an **udāna** by his Queen, and is unusual in that it is said to have been uttered while in absorption (*jhāna*) (Ja. 459):

Tato paṭṭhāya Rājā vatthukāmesu viratto anapekkho hutvā  
nānaggarasabhojanam̐ bhunñjitvā, itthiyo anālapitvā anoloketvā  
virattacitto uṭṭhāya sirigabbham̐ pavisitvā, nisinno setabhittiyam̐  
kasiṇaparikkammam̐ katvā jhānam̐ nibbattesi. So jhānappatto kāme  
garahanto:

Dhiratthu subahū kāme, duggandhe bahukaṇṭake,  
Ye aham̐ paṭisevanto, nālabhim̐ tādिसam̐ sukhan-ti.

In his life as the prince Temiya he spoke the following **udānas** in  
the discussion he had with his charioteer Sunanda, after revealing  
that he was not in fact deaf and dumb as he had pretended to be (Ja.  
538):

Evam̐ Mahāsattassa attano guṇe kathentassa pīti uppajji, tato  
pītivegena udānam̐ udānento āha:

Api ataramānānam̐, phalāsāva samijjhati,  
Vipakkabrahmacariyosmi, evam̐ jānāhi sārathi.

Api ataramānānam̐, sammad-attho vipaccati,  
Vipakkabrahmacariyosmi, nikkhanto akutobhayo ti.

The following **udāna** was spoken by the Bodhisatta, shortly after  
being invested as King in his life as King Mahājanaka (Ja. 539): <sup>1</sup>

Atha Mahāsatto setacchattassa heṭṭhā rājāsane nisinno va  
Sakkasirisadisam̐ mahantaṃ sirivilāsam̐ oloketvā, attano  
mahāsamudde katavāyāmam̐ anussari. Tassa: Viriyam̐ nāma

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<sup>1</sup> The first verse was found above at J. 51. All six verses also occur in J.  
483, but they are there ascribed to King Brahmadata, after he was saved  
by the Bodhisatta in a life as a stag.

kattabbayuttakaṃ, sacāhaṃ mahāsamudde viriyaṃ nākarissaṃ, na  
imaṃ sampattiṃ alabhissaṃ-ti taṃ vāyāmaṃ anussarantassa pīti  
upajji. So pītivegena udānaṃ udānento āha:

Āsīsetheva puriso, na nibbindeyya paṇḍito,  
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahu.

Āsīsetheva puriso, na nibbindeyya paṇḍito,  
Passāmi vohaṃ attānaṃ, udakā thalam-ubbhataṃ.

Vāyam-etheva puriso, na nibbindeyya paṇḍito,  
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahu.

Vāyam-etheva puriso, na nibbindeyya paṇḍito,  
Passāmi vohaṃ attānaṃ, udakā thalam-ubbhataṃ.

Dukkhūpanīto pi naro sapañño,  
Āsaṃ na chindeyya sukhāgamāya,  
Bahū hi phassā ahitā hitā ca,  
Avitakkitaṃ maccum-upabbajanti.

Acintitam-pi bhavati, cintitam-pi vinassati,  
Na hi cintāmayā bhogā, itthiyā purisassa vā ti.

A little later in the same Jātaka, King Mahājanaka having  
renounced the world, lived like an ascetic in his palace,  
remembering the virtues of the Paccekabuddhas who lived in his  
Royal garden, and uttered the following **udāna** in praise of their  
virtues:

Sukhakāmā rahosīlā, vadhābandhā upārātā,  
Kassa nu ajja ārāme, daharā vuddhā ca acchare.

## Appendix: More Udānas - 211

Atikkantavanathā dhīrā, namo tesaṃ mahesinaṃ,  
Ye ussukamhi lokamhi, viharanti manussukā.

Te chetvā maccuno jālaṃ, tataṃ māyāvino daḷhaṃ,  
Chinnālayattā gacchanti, ko tesaṃ gatim-āpaye ti.

In the Jātaka Avidūrenidānakathā (278/9)<sup>1</sup> it is stated that the Buddha's first utterance after attaining Sambodhi were the following gāthās, which are ascribed to all those who become Buddhas:

Evaṃ aparimāṇena sirivibhavana pūjyamāno mahāpuriso  
anekappakāresu acchariyadhammesu pātubhūtesu  
sabbaññutaññāṇaṃ paṭivijjhivā sabbabuddhānaṃ avijahitaṃ  
udānaṃ udānesi:

Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ,  
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi,  
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ,  
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayam-ajjhagā.

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<sup>1</sup> See also the Dhammapadaṭṭhakathā to Dhṃ 153/4.

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A Ā I Ū Ū E O  
KA KHA GA GHA  
CA CHA JA JHA ÑÑ  
ṬA ṬHA ḌA ḌHA  
TA THA DA DHA NA  
PA PHA BA BHA MA  
YA RA LA VA SA HA

acchecchi vaṭṭam byāgā nirāsam, 7.2  
atthi bhikkhave ajātam abhūtam akatam asaṅkhatam. 8.3 gajja  
atthi bhikkhave tad-āyatanam, 8.1 gajja  
adhicetaso appamajjato, 4.7  
anaññaposim aññātam, dantam sāre patiṭṭhitam, 1.6  
anūpavādo anūpaghāto, pātīmokkhe ca samvaro, 4.6  
abhedi kāyo nirodhi saññā, 8.9  
ayam loko santāpajāto phassapareto 3.10 gajja  
ayoghanahatasseva jalato jātavedaso, 8.10  
arakkhitena kāyena, micchādiṭṭhigatena ca, 4.2  
asātam sātārūpena, piyarūpena appiyam, 2.8  
asippajīvī lahu atthakāmo, 3.9  
ahaṅkārapasutāyam pajā paraṅkārūpasamhitā, 6.6  
ahu pubbe tadā nāhu, nāhu pubbe tadā ahu, 6.3  
āyantim nābhinandati, pakkamantim na socati, 1.8  
imesu kira sajjanti, eke samaṇabrāhmaṇā, 6.4  
imesu kira sajjanti, eke samaṇabrāhmaṇā, 6.5  
uddham adho sabbadhi vippamutto 7.1  
upasantasantacittassa netticchinnassa bhikkhuno, 4.10  
upātidhāvanti na sāram-enti, 6.9  
etam nāgassa nāgena īsādantassa hatthino, 4.5  
obhāsati tāva so kimi 6.10

- kāmandhā jālasañchannā, tanhāchadanachādītā, 7.4  
kāmesu sattā kāmasaṅgasattā, 7.3  
kiṃ kayīrā udapānena, āpā ce sabbadā siyūm? 7.9  
khuddā vitakkā sukhumā vitakkā, 4.1  
gāme araññe sukhadukkhaphuṭṭho, 2.4  
cakkhumā visamāniva vijjamāne parakkame, 5.3  
channam-ativivassati vivaṭaṃ nātivassati, 5.5  
ṭhitena kāyena ṭhitena cetasā, 5.10  
tudanti vācāya janā asaṅṅatā, 4.8  
tulam-atulañ-ca sambhavaṃ 6.1  
dadato puññaṃ pavaḍḍhati, 8.5  
diso disaṃ yan-taṃ kayīrā, verī vā pana verinaṃ, 4.3  
disvā ādīnavaṃ loke, ñatvā dhammaṃ nirūpadhiṃ, 5.6  
duddasaṃ ‘anataṃ’ nāma, na hi saccaṃ sudassanaṃ, 8.2  
na udakena suci hoti - bavhettha n<sup>a</sup>hāyatī jano! 1.9  
na vāyameyya sabbattha, nāññassa puriso siyā, 6.2  
nissitassa calitaṃ, anissitassa calitaṃ natthi. 8.4 gajja  
nelaggo setapaccādo, ekāro vattaṭī ratho, 7.5  
parimuttā paṇḍitābhāsā, vācāgocarabhāṇino, 5.9  
piṇḍapātikassa bhikkhuno, 3.7  
piṇḍapātikassa bhikkhuno, 3.8  
piyarūpassādagathitāse devakāyā puthumanussā ca, 2.7  
bāhitvā pāpake dhamme, ye caranti sadā satā, 1.5  
mohasambandhano loko, bhabbarūpo va dissati, 7.10  
yaṃ jīvitaṃ na tapati, maraṇante na socati, 4.9  
yañ-ca kāmasukhaṃ loke, yañ-cidaṃ diviyaṃ sukhaṃ, 2.2  
yañ-ca pattāṃ yañ-ca pattabbaṃ - 6.8 gajja  
yattha āpo ca paṭhavī, tejo vāyo na gādhati, 1.10  
yathā pi pabbato selo, acalo suppatiṭṭhito, 3.4  
yadā sakesu dhammesu pāragu hoti brahmaṇo, 1.7  
yadā have pātubhavanti dhammā 1.1  
yadā have pātubhavanti dhammā 1.2  
yadā have pātubhavanti dhammā 1.3

- yamhi na māyā vasati na māno, 3.6  
yassa jito kāmakaṇṭako, 3.3  
yassa nittiṇṇo paṅko ca, maddito kāmakaṇṭako, 3.2  
yassa papañcā ṭhiti ca natthi, 7.7  
yassa mūlā chamā natthi, paṇṇā natthi, kuto latā? 7.6  
yassa vitakkā vidhūpitā, 6.7  
yassa siyā sabbadā sati 7.8  
yassa selūpamaṃ cittaṃ, ṭhitaṃ nānupakampati, 4.4  
yassantarato na santi kopā, 2.10  
yā kāci kaṅkhā idha vā huraṃ vā, 5.7  
ye keci bhūtā bhavissanti ye vāpi, 5.2  
ye keci sokā paridevitā vā, 8.8  
ye taranti aṇṇavaṃ saraṃ, 8.6  
yo brāhmaṇo bāhitapāpadhammo 1.4  
sace bhāyatha dukkhassa, sace vo dukkham-appiyaṃ, 5.4  
sati kāyagatā upaṭṭhitā, 3.5  
saddhiṃ caram-ekato vasaṃ, 8.7  
sabbam paravaṣaṃ dukkham, sabbam issariyaṃ sukham, 2.9  
sabbakammajahassa bhikkhuno, 3.1  
sabbā disā anuparigamma cetasā, 5.1  
sukaraṃ sādhunā sādhu, sādhu pāpena dukkaraṃ, 5.8  
sukham vata tassa na hoti kiñci, 2.5  
sukhakāmāni bhūtāni, yo daṇḍena vihimsati, 2.3  
sukhino vata ye akiñcanā, vedaguno hi janā akiñcanā, 2.6  
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