

PGI. 301 – PĀLI PRESCRIBED TEXTS – II

An ability to comprehend the following prescribed texts is expected. The following topics should be given due attention: contents, standard of language, sources, authorship and chronology, philosophical, religious and literary value. Special attention should be paid to their contribution to and their position among the Pāli literature. Their relevance in studying Buddhist thought and history should also be studied. An effort should be made to study the information found in them and various trends of their times.

It is essential to have a general grammatical knowledge of the language of prescribed texts. Proficiency in translating into English the passages from the prescribed texts will also be examined.

Prescribed Texts:

(One of the following lists of the texts for each year will be prescribed by the department.)

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| (1) | 1. <i>Petakopadesa</i> | - | <i>Paṭhamabhūmi & Dutiyabhūmi</i> |
| | 2. <i>Aṭṭhasalīni</i> | - | <i>Bahiraṇidanavannanā</i> |
| | 3. <i>Dīpavaṇsa</i> | - | Chapters 1-5 |
| | 4. <i>Jinacarita</i> | - | Stanzas 1-244 |
| (2) | 1. <i>Petakopadesa</i> | - | <i>Tatiyabhūmi & Catutthabhūmi</i> |
| | 2. <i>Samantapāsādikā</i> | - | <i>Bahiraṇidanavannanā</i> |
| | 3. <i>Dhātuvāṇsa</i> | - | |
| | 4. <i>Dathavaṇsa</i> | - | Chapters 4, 5 |
| (3) | 1. <i>Visuddhimagga</i> | - | <i>Dutaṅga Niddesa</i> |
| | 2. <i>Sumaṅgalavilāsinī</i> | - | <i>Nidānakathā</i> |
| | 3. <i>Mahāvaṇsa</i> | - | Chapters 1-5 |
| | 4. <i>Sāsanavaṇsadīpa</i> | - | Chapters 1, 2 |

Recommended Reading:

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|---|-----------------------------------|
| 1. <i>A History of Pāli Literature, Vol. i., ii.</i> | B. C. Law, London, 1933 |
| 2. <i>The Pāli Literature of Ceylon</i> | G. P. Malalasekare, Colombo, 1956 |
| 3. <i>The Pitaka – Disclosure (Petakopadesa), PTS</i> | Gnanamoli Bhikkhu |
| 4. <i>A History of Indian Literature, Vol. ii.</i> | M. Winternitz, Calcutta, 1933 |
| 5. <i>On the Chronicles of Ceylon</i> | B. C. Law, Bengal, 1947 |

CONCEPT OF EARLY BUDDHISM

When we speak of an early Buddhism, which means it is belonging to 3rd century BC or little bit later is considered as an early Buddhism. During this period, the composing of *Tipiṭaka* was processing. Although they had an original collection of the texts, but later some texts were added to corroborate texts like *Khuddaka Nikāya*, *Buddhavaṃsa* etc. When we see the commentary of *Buddhavaṃsa*, this commentary has given the comment of 22 chapters and the commentator, **Buddhadatta** wrote in his commentaries that he had seen only 22nd chapters of the *Buddhavaṃsa*, while the present *Buddhavaṃsa* has 24 chapters.

In conclusion, these two chapters have been added in 5th century AD. This shows the composition of *Tipiṭaka* was not completed and still kept open. **G. C. Pande** classified the text like *Khuddaka Nikāya*, *Buddhavaṃsa* etc. into different strata. At early stages, some of the texts like *Sutta Nipāta*, *Dhammapada* etc. He classified the Pāli texts into three stratas as early or late (/Studies in the origin of Buddhism – **G.C. Pande**). When we do this kind of textual studies, it doesn't mean that the entire *Sutta Piṭaka* is completed at a particular time. At a different time we get different interpretation and explanation of the particular *sutta*. So, it is rather difficult to find out whether discourses belong to **the Buddha's** own words or of his disciples.

MAHĀVAṂSA (NOTES)

Mahāvamsa which is called the great dynasty of Sinhalese king can be considered as the most important chronicle or Sri Lanka. According to *Vansuthapakāsini* the commentary on *Mahāvamsa* was *Sīhalatha Kathā Mahāvamsa*. At that time it became a custom to record everything occurring in a monastery. This was done by *Mahāvihāra* monks. Even the *Abhayagiri Vihāra* had a record of facts pertaining to that monastery. It was called the *Uttaravihāra Mahāvamsa*. Therefore we understand that *Mahāvamsa* was written based on these historical sources. Some scholars considered that *Dīpavamsa* to be a source of *Mahāvamsa*. Some went to the extent to say, that *Mahāvamsa* was a commentary written on *Dīpavamsa*, since it was much more simple.

There are various views about the historical facts given in *Mahāvamsa*. According to **Winston Smith** and **Franke**, the facts included in *Mahāvamsa* are sometimes beyond natural happening. Those unbelievable, wonderful things expressed in *Mahāvamsa* always have some condition on the past.(?) **Turner**(?) **Prince**(?), **Rys Davids**, **Oldenberg** and **Geiger** give their opinion in the manner of „moderate“ thinking. They have looked at *Mahāvamsa* with the critical view and express the fact that we can accept the historical background of *Mahāvamsa*. *Mahāvamsa* was written during the last quarter of the 5th century AD or during the early period of 6th century AD.

The author of *Mahāvamsa* was **thera Mahānāma** devoted many chapters to highlight many activities of **king Duṭṭhagemuṇu**, while he dismissed the great ... ??? ... devoting very few details.

However, many scholars praised **Mahānāma** **thera's** work as a perfect epic. **Geiger** says *Mahāvamsa* is a work of art created by a man who well deserves to be called a poet. He mastered the crude material he had. With great genius(?) *Mahāvamsa* can be considered to be a time(?) epic. Although the writer was always depending on his material which he was bound to follow he dealt with them critically, found out their shortcomings and irregularities and tried to improve and do away with them.

Prof. G. P. Malalasekara praised *Mahāvamsa* work. He said, that the author has given information of every subject. He has taken subjects from various fields and he has put them together like making a garland of various types of flowers. The author adopted the Pāli verses of the original, unchanged in his work when they appeared to him as accepted. He went to the same sources as the *Dīpavamsa* and in many passages the two works agree to a word with understanding that there are lot of similarities in *Dīpavamsa* and *Mahāvamsa*. However, we can consider that he is an independent writer who understood the drawback(?) of the early writer and composed his work in a very lush(?), flowing language.

The *Mahāvamsa* deals with lot of facts pertaining to history, religion, society and qualities. Initially *Mahāvamsa* gives a story of the **Gotama Buddha** in his three visits to Sri Lanka. Thereafter the *Mahāvamsa* mentions the family background of **the Buddha**, mention is made about the beings belonging to *Mahāsammata* clan. It also speaks about the mother, father, wife and son of **Siddharta Gautama**.

Thereafter it deals with the three Buddhist Councils. It mentions the time, the place and the participants of the three Buddhist Councils.

Thereafter *Mahāvamsa* describes the missionary of **Asoka**. It describes how he sent the messengers of Buddhism to nine countries.

The *Mahāvamsa* then explains the political background of Sri Lanka. The colonization of Sri Lanka by **king Vijaya** in 7th century, the kingship of **Pandukabhaya** and pre-Buddhist period. The kingship of **Mulashiva** and then **king Devānampiyatissa** up to *Mahāvamsa*. It deals with religious work carried out by **king Devānampiyatissa**. Thereafter the main hero of *Mahāvamsa* is **Duṭṭhagemuṇu**. The whole story about the family background of **king Duṭṭhagemuṇu** and how ???

Mahāvamsa: The historical importance of **Buddha's** visit to Sri Lanka.

- in the first chapter we collected information of **Buddha's** visit to Mahiyangana, Nāgadīpa and Kelaniya

The Buddha visited Sri Lanka three times:

1. Mahiyangana
2. Nāgadīpa
3. Kelaniya

These visits are of great historical importance. At the same time these visits were important for the Buddhist people. The *Mahāvamsa* explains about the life of **the Buddha's** first ?. It says, that the **Buddha** made a determination at the seat of **Dīpankara Buddha** to become a Buddha in a future. He could put an end, attain *Arahantship* at that moment. But he wanted to teach the *Dhamma* to the people who are suffering. In this manner **the Gotama Buddha** was born in the human world with a great service to the people. The first chapter of *Mahāvamsa* explains how he made many people prosper? the cycle of world. All these descriptions are of religious importance, because they explain how **Gotama Buddha** served the human beings.

- According to **Dīpankara's** prediction, he finally became the **Gotama Buddha**

The Buddha during the ninth month of his enlightenment on the full moon day of *duruthu* (January) came to Sri Lanka. He came here to purify Sri Lanka. At that time there had been a tribe of *yakkhas*. There at that time was a big assembly of *yakkhas* near a beautiful river bank. **The Buddha** at that time came to this place through air making a scene of fear. There was thick darkness. The rain was falling. This was the place, where Mahiyangana people were. All the *yakkas*, being afraid pleaded **the Buddha** to protect them. **The Buddha** then asked them to give him a seat to sit. And he said: „I can make you free from sorrow and fear.“ The *yakkhas* were pleased by **the Buddha**. They said: „We will give you the whole island.“ Then **the Buddha** drove away the fear and the darkness of the surroundings and sat down on the ground given over(?) to king. Then **the Buddha** spread his mat. The whole area blazed with fire. The *yakkhas* were unable to bear the heat. They ran the corner of the island. **The Buddha** then folded his mat. Then the god? came. **The Buddha** preached them the *Dhamma*. Many people understood the *Dhamma*. Many people took refuge in **Buddha, Dhamma, and Saṅgha**. The *deva Sumana* of Samantakūṭapabbata attained *Sotāpanna*. and requested **the Buddha** to give him something for worship. **The Buddha** touched his head and gave a handful of hair. The **god Sumana** kept the hair in a casket and made a *stūpa* enshrining it.

The *deva Sarabhū* after **the Buddha** passed away, brought **the Buddha's** relic from the place of cremation and enshrined it in this *stūpa*. Thereafter, the king had a great respect to this *stūpa*. **King Duṭṭhagemuṇu** finally made this *stūpa* very big. And it was called „*Mahiyangana Cetiya*.“ In this manner during his first visit **the Buddha** made Sri Lanka a suitable place for living.

- this helps to see the religious and historical important of **the Buddha's** visit to Sri Lanka
- prebuddhist period – that is the period in Sri Lanka before **the Buddha's** visit there
- visit to Mahiyangana was the first time when **the Buddha** came to Sri Lanka

The whole story of the first of **Buddha** includes historical and religious facts.

The Buddha visited Sri Lanka for the second time to Nāgadīpa. It was the full moon day of April. **The Buddha** saw that **Mahodara** and **Cūlodara**, the uncle and nephew were trying to fight for a jeweled seat. **The Buddha** wanted somehow or other to stop this war. The *nāga king Mahodara* had given the younger sister in

marriage to another *nāga* at **Vaddamāna**. This sister's son was **Cūlodara**. The great father of **Cūlodara** had given this valuable seat to **Cūlodara's** mother when he died. It is for this seat the uncle **Mahodara** started fighting with his sister's son **Cūlodara**.

When the war started all the other *nāgas* became very powerful. At that time the *deva* **Samiddi Sumana** came with the *rājāyatana*, banion tree. He said: „The tree is an umbrella to **the Buddha**.“ He gave the tree as an umbrella to **the Buddha**. He was known as a *deva* due to a previous merits. **The Buddha** at that time came in the middle of the place of war arose to the sky and created darkness. The *nāgas* were very afraid. Then **the Buddha** spread light that *nāgas* were happy. **The Buddha** preached them *Dhamma*. **The Buddha** came to the earth from the sky and ate the food served by the *nāgas*. The *nāgas* took refuge in the triple gem. The *maniyakkika nāga* king who was the uncle of **Cūlodara** who came for the war, but also satisfied with the preaching of **Buddha's**. The *nāgas* were very happy and the *maniyakkika nāga* king invited **the Buddha** to visit his kingdom. **The Buddha** gave the *rājāyatana* tree and the jeweled seat for the purpose of worshiping. In this manner **the Buddha** for the second time came to Sri Lanka and stopped the *nāga* kings from fighting. This visit is historically important, because there is a story about the *nāgas* who lived at that time. It also speaks about their desire for material things. It is of religious importance, because **Buddha** preached the *Dhamma* and the *nāgas* accepted.

- The *nāgas* and *yakkhas* were just kinds of people, like today there are *veddas*.¹

The Buddha visited Kelaniya for the third time during the 8th year of his enlightenment. This was done at the request of king **Maniyakkika Nāga**. **The Buddha** sat on a jeweled padillion? on a precious seat. The *nāga* king served **the Buddha** delicious food. **The Buddha** preached the *Dhamma* and rose up to the sky and went to the Samantakūṭapabbata and kept his footprint there. Then **the Buddha** add(?) the foot on the Pabbata(?). according to **Saman's** wish take the day time and went to see Dithavāpi.(?) **The Buddha** then entered into concentration (*samādhi*), then he went to *mahāmega*(?) path. There also he meditated entering in *samādhi* near the Mahākūṭa and Upārādi. **The Buddha** then preached the *Dhamma* to all, including the *devas* and went to Jetavanārāma. This visit is important historically, because even today Kelaniya is considered as a historical place touched by the **Buddha**. At the same time *Srīpāda* today is called „Adam's peak.“² This is important for Buddhist people and even today many people worship the Kelaniya Vihāra and *Srīpāda*.

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- 1 *Yakkhas* and *nāgas* are actually two of four kinds of gods living in *Catumahārājika* world, the world of „Four Great Kings.“ It is said, that in the time of **the Buddha** there were no people in Sri Lanka (because if there were people, Buddhism wouldn't have to be brought by **ven. Mahinda**, but that one brought by Buddha would remain in a sufficient form), hence we have a proof that the *yakkhas* and *nāgas* were not people.
 - 2 *Srīpāda*, „the excellent foot,“ is called thus by Buddhists, who take it for the place, where **the Buddha** kept his footprint. But according to Christians, the place is Adam's peak, as they believe, that **Adam**, the first man created by God has lived just there. Muslims understand that place also in their specific way.

666The Mahavamsa (original by ven. Nemeinda)

The Mahavamsa is one of the Pali chronicles and vital to refer to Buddhist history especially a history of Buddhism in Sri Lanka. In Sri Lanka, Dipavamsa, the oldest extant Pali chronicle of Sri Lanka, written early in the fifth century A.D, Sulavamsa, Pali commentaries and Mahavamsa are well-known. Geiger said that these two Ceylon chronicles, that is, Dipavamsa and Mahavamsa, should claim our attention as sources of history. The Mahavamsa- The first part of the Mahavamsa is ascribed to a Thera called Mahanama, who lived at the Dighasandasenapati-Parivena, in Anuradapura about the fifth century A.D.

The second part of Mahavamsa was written by Dhammakitti Thero in the thirteenth century A.D, probably at Palanaruva. Although the commentary of the Mahavamsa is popularly known, Mahavamsa Tika is less popular as it is called “Vamsatthappakasini”. The author of that Tika is traditionally known as Mahanama. It is the same name the authors of Mahavamsa and Mahavamsa Tika (Vamsatthappakasini), they are quite different. The first Mahanama was about fifth century A.D and the second Mahanama was about, according to Malalasekera, who edited the work for Pali Text Society, eight or nine century A.D.

What we learn from Mahavamsa is many sources, the Master visited to Mahiyangana, in the ninth month of his Buddhahood, at the full moon of Phussa, staying with Uruvelakassapa. There were only Yakkhas in this Island when the Master visited here. The Master struck terror to their heart by rain, storm, darkness, and so forth. The Yakkhas overwhelmed by fear. The Master asked for a place in the island, where he sat down. They said “We all give you even the whole of our island as long as you release our fear”. Making free from fear, they all were preached and made come unto three refuges. Later they were given to a handful of hairs and they built a thupa where the Master sat down, keeping the Master’s hair into the shrine. The collar worn, received from the funeral pyre by Sarabhu Thero, disciple of Sariputtara, was also laid in the same thupa. It is, now, called as Mahiyangana thupa. And then the Master, in the fifth year of his Buddhahood, also visited the Nagadipa, now apparently north-western part of Sri Lanka. The Master saw a war for the throne and came to Nagadipa to pass between the Nagas, Mahodara and Cuodara, uncle and nephew. They both gladly gave up their fighting. This is the second time the Blessed one came to Sri Lanka.

In the third year after visiting second time to Sri Lanka, the Naga-king Maniakkhika invited the Master with followers, five hundred monks, on the second day of the beautiful month of Vesaka. The Master and with brotherhood were offered meal at the Kalyani country and the place where the Master together with brother was built a Cetiya, now called Kakyani Thupa. And then the first council, second council, third council and the race of Mahanama etc can be studied the Mahavamsa.

666The Second Buddhist Council

Paris. Pali literature/ Paper 1/ 24. 3. 2000.

The second council was held at Vesali a century after the passing away of the Buddha due to the

monks of the Vajjian country were in the habit of practicing ten unlawful points. Yassa Thera said that these ten points were immoral and pronounced a penalty for him. Yassa Thera, one day, went to Vesali and saw the monks of Vajji collecting money. He knew that this would lead to the destruction of Dhamma and wanted to hold a council. He invited some other Theras such as Sabbak1mi, Sambh3ta S18av1si, and Revata.

This council was held under the King K1lasoka gave patronage. There were two groups of monks. Vajjian monks who accepted the ten unlawful points belonged to one group. The other group was headed by Yassa Thera. There were seven hundred monks participate in this council to discuss the ten rules of the Vajjian monks and to settle the disputes between the Vajjian monks and Yass theras.

The ten unlawful points put forward by the Vajjian monks are as follow:

1. Si<gilo8akappa--- the practicing of carrying salt in a horn for use when needed..
2. Dva<gulakappa--- the practice of taking food after midday.
3. G1mantarakappa-- the practice of taking a second meal after going to the next village.
4. AvAsakappa----- observance of the Uposathas ceremony in different places within the Same Sima.
- 5 Anumatikappa---- the practice of doing an ecclesiastical act and obtain it sanction afterwards.
6. !ci88akappa----- the practice of use of precedents as authority.
7. Amathitakappa--- the practice of drinking milk-whey after meal.
8. J1logikappa----- the practice of drinking toddy, which is not matured.
9. Adasakanis2danakappa-- the use of a rug, which has no fringe.
10. J1tarr3parajata--- the acceptance of gold and silver.

On these ten points both groups could not agree. There are the Buddhist monks got split into two groups. Those who accepted the ten unlawful points became a separate group called M1sanghika. The other group was Therav1da. It was supported to be the first schism in the Sangha. The Therav1da headed by Yasa theras rehearsed the P1li Tipitaka and thus the Therav1da Buddhism was protected.

666Discuss the outcomes of the 3rd Buddhist Council (691)

According to the Pali tradition, at the time of the 3rd century B.C. Buddhism spread more widely in India and there were 18 Buddhist schools came into being according to the different ideas of the Buddha's teaching. During this period, under the reign of Asoka, the 3rd Buddhist Council was held.

The account of the Third Council is found in the *Dipavajsa*, *Mahavajsa* and *Samantapasadika*.

We are told in the *Mahavajsa* that during the reign of King Asoka, the Buddhist order flourished because of the king's financial support, but many people became monks only because monasteries offered an easy way of life. Monastic rules were not closely observed and religious practice was neglected and thus disputes arose in the order. To correct such abuses, Moggaliputta Tissa with the support of King Asoka purged the order. Those who agreed that Buddhism was vibhajjavada were accepted as Buddhist monks; those who disagreed were expelled from the order. It is said that 60,000 of heretic monks were expelled from the Order, then the Uposatha ceremony and the Pavarana were held. Moggaliputta Tissa then compiled the Kathavatthu to explain the orthodox position, assembled 1000 arahants, and held a council to compile the Dhamma.

The most significant outcome of the Council was that Moggaliputta Tissa restored the true faith and propounded the Abhidhamma treatise, the Kathavatthu. This text then added to the Abhidhamma Pitaka and completed the Tipitaka. The Kathavatthu containing a number of discussions and refutations from the Theravada standpoint of the heretical and unorthodox views belonging to various early Buddhist sects on matter connected with several problems of theology, philosophy, cosmology, psychology and so on. It may be remarked that the Kathavatthu is a treasure-house of the doctrines of different early Buddhist sects and schools which emerged in the course of schism and dissension growing after the death of the Buddha.

Another important outcome is that at the conclusion of the council, Asoka sent forth nine missionaries to nine different countries to propagate the religion of the Buddha and crowned it with success. The names of these missionaries and the places where they were sent forth and their achievement are as follows:

1. Majjihantika to Kasmira and Gandhara (Peshawar and Rawalpindi districts) -- conversion of 80 thousands and 100 thousand renounced.
2. Mahadeva to Mahisamandala (a district south of the Vindhyas or Mysore) -- 40,000 made pure the eyes and 40,000 renounced.
3. Rakkhita to Vanavasa (North Canara) -- conversion of 60,000 and 37,000 renounced.
4. Dhammarakkhita the Yona to Aparantaka (western countries like Alor,Broach and Sopara) --37,000 perfectly understood truth and untruth, 1000 men and more women renounced.
5. Mahadhammarakkhita to Maharattha (Maharashtra) -- 84,000 attained the path; 13,000 renounced.

6. Maharakkhita to the country of Yona (Greek) –170,000 attained the path, 10,000 renounced.
7. Majjhima to Himavanta (Himalaya countries) -- 80 kotis attain the path, 5 Theras separately converted kingdoms, 100,000 in each country renounced.
8. Sona and Uttara to Suvannabhumi (Lower Burma) -- 60,000 converted, 3,500 sons and 1,500 daughters of noble families renounced.
9. Mahinda to Tambapanni (Ceylon) -- the king and 40,000 embraced Buddhism.

These nine missionaries were in their respective groups, each of which was headed by a prominent thera whose name was given in the list as states above. From the achievement of the missionaries, we can see that, not only the Bhikkhu Sangha was formed in these countries, but also the Bhikkuni Sangha in Aparantaka, Suvannabhumi and Ceylon. Thus we can make a conclusion that, Asoka not only sent monks as missionaries to propagate Buddhism, but there must have nuns as missionaries too, one such example as recorded in Mahavajsa is Sanghamitta to Ceylon.

To conclude up, the important and the outcomes of 3rd Buddhist Council are as follows:

1. The use of a new name for Theravada – Vibhajjavada.
2. The Uposatha ceremony and the Pavarana were held.
3. The rejection of non-Buddhist views.
4. Expelled 60,000 unorthodox monks
5. The Purification of the Sasana.
6. Composed Kathavatthu
7. Completed the compilation of Pali Tipitaka
8. Nine missionaries were sent to 9 different countries.
9. A reveal in the Pali literary sources.

MAHĀVAMSA PĀLI – PATHAMAPARICCHEDA (PĀLI & ENGLISH)

Nāgadīpāgamana

Chapter 1 - The visit of the Tathāgata

1. *Namassitvāna sambuddhaṃ, susuddhaṃ suddhavaṃsajaṃ;
mahāvaṃsaṃ pavakkhāmi, nānānūnādhikārikaṃ.*

Having made obeisance to the *Sam̐buddha* the pure, sprung of a pure race, I will recite the *Mahāvaṃsa* of varied content and lacking nothing.

2. *Porāṇehi kato'peso, ativitthārīto kvaci;
atīva kvaci saṃkhitto, anekapunaruttako.*

That (*Mahāvaṃsa*) which was compiled by the ancient (sages) was here too long drawn out and there too closely knit;

3. *Vajjitaṃ tehi dosehi, sukhaggahaṇadhāraṇaṃ;
pasādasamvegakaraṃ, sutito ca upāgataṃ.*

and contained many repetitions. Attend ye now to this (*Mahāvaṃsa*) that is free from such faults, easy to understand and remember, arousing serene joy and emotion and handed down (to us) by tradition,

4. *Pasādajanake thāne, tathā samvegakārake;
janayanto pasādañca, samvegañca suñātha taṃ.*

- (attend ye to it) while that ye call up serene joy and emotion (in you) at passages that awaken serene joy and emotion.

5. *Dīpaṅkarañhi sambuddhaṃ, passitvā no jīno purā;
lokaṃ dukkhā pamocetuṃ, bodhāya paṇidhiṃ akā.*

On seeing the Sambuddha Dīpaṅkara, in olden times, our Conqueror resolved to become a Buddha, that might release the world from evil.

6. *Tato tañceva sambuddhaṃ, koṇḍaññaṃ maṅgalaṃ munīṃ;
sumanaṃ revataṃ buddhaṃ, sobhitañca mahāmuniṃ.*

When he had offered homage to that *San̐buddha* and likewise to Koṇḍañña and to the sage Maṅgala, to Sumana, to the Buddha Revata and likewise to the great sage Sobhita,

7. *Anomadassiṃ sambuddhaṃ, padumaṃ nāradaṃ jinaṃ;
padumuttarasambuddhaṃ, sumedhañca tathāgataṃ.*

to the *San̐buddha* Anomadassi, to Paduma and to the Conqueror Nārada, to the *San̐buddha* Pudumuttara and to the *Tathāgata* Sumedha,

8. *Sujātaṃ piyadassiñca, atthadassiñca nāyakaṃ;
dhammadassiñca siddhatthaṃ, tissaṃ phussajinaṃ tathā.*

and to Sujāta, to Piyadassi and to the Master Atthadassi, to Dhammadassi and Siddhattha, to Tissa and to the Conqueror Phussa,

9. *Vipassiṃ sikhīsambuddhaṃ, sambuddhaṃ vessabhuṃ vibhuṃ;
kakusandhañca sambuddhaṃ, koṇāgamanameva ca.*

to Vipassi and the *Saṅbuddha* Sikhi, and the *Saṅbuddha* Vessabhu, the mighty one, to the *Saṅbuddha* Kakusandha, and likewise to Koṇāgamana,

10. *Kassapaṃ sugatañca'me, sambuddhe catuvīsati;*

ārādhettvā mahāvīro, tehi bodhāya byākato.

as also to the blessed Kassapa, - having offered homage to these twenty-four *Saṅbuddhas* and having received from them the prophecy of his (future) *buddhahood* he,

11. *Puretvā pāramī sabbā, patvā sambodhimuttamaṃ;*

uttamo gotamo buddho, satte dukkhā pamocayi.

the great hero, when he had fulfilled all perfections and reached the highest enlightenment, the sublime Buddha Gotama, delivered the world from suffering.

12. *Magadhesu ruvelāyaṃ, bodhimūle mahāmuni;*

visākhapuñṇamāyaṃ so, patto sambodhimuttamaṃ.

At Uruvelā, in the Magadha country, the great sage, sitting at the foot of the Bodhi-tree, reached the supreme enlightenment on the full-moon day of the month *Vesākha*.

13. *Sattāhāni taṃ satta, so vimuttisukhaṃ paraṃ;*

vindantaṃ madhurattañca, dassayanto vasī vasi.

Seven weeks he tarried there, mastering his senses, while that he himself knew the high bliss of deliverance and let (others) behold its felicity.

14. *Tato bārāṇasīṃ gantvā, dhammacakkaṃ pagattayi;*

tattha vassa vasanto'va, saṭṭhiṃ arahataṃ akā.

Then he went to Bārāṇasī and set rolling the wheel of the law; and while he dwelt there through the rain-months, he brought sixty (hearers) to *arahantship*.

15. *Te dhammadesanattāya, vissajjetvāna bhikkhavo;*

vinetvā ca tato tiṃsa-sahā ye bhaddavaggiye.

When he had sent forth these bhikkhus to preach the doctrine, and when they had converted the thirty companions of Bhadda

16. *Sahassajaṭile nātho, vinetuṃ kassapādike;*

hemante uruvelāyaṃ, vasite paripācayaṃ.

then did the Master dwell at Uruvela the winter through, for the sake of converting the thousand *jaṭilas* led by Kassapa, making them ripe (for deliverance).

17. *Uruvelakassapassa, mahāyañṇe upaṭṭhite;*

tassa'ttano nāgamane, icchācāraṃ vijāniya.

Now since a great sacrifice by Kassapa of Uruvelā was near at hand, and since he saw that this latter would fain have him away,

18. *Uttarakuruto bhikkhaṃ, āharitvā rimaddano;*
anotattadahe bhutvā, sāyanhasamaye sayam.
 he, the victorious over enemies, went to seek alms among the Northern Kurus; and when he
 had eaten his meal at evening time near the Anotatta,
19. *Bodhito navame māse, phussapuṇṇamiyaṃ jino;*
laṅkādīpaṃ visodhetuṃ, laṅkādīpamupāgami.
 the Conqueror, in the ninth month of his *buddhahood*, at the full moon of *Phussa*, himself
 set forth for the isle of *Laṅkā*, to win *Laṅkā* for the faith.
20. *Sāsanujjotanaṃ thānaṃ, laṅkā nātā jinena hi;*
yakkhapuṇṇāya laṅkāya, yakkhā nibbā siyāti ca.
 For *Laṅkā* was known to the Conqueror as a place where his doctrine should (thereafter)
 shine in glory; and (he knew that) from *Laṅkā*, filled with the *yakkhas*, the *yakkhas* must
 (first) be driven forth.
21. *Ñātova laṅkāmajjhamhi, gaṇḍābhīre manorame;*
tiyojanāya te ramme, ekayojanavittthate.
 And he knew also that in the midst of *Laṅkā*, on the fair river bank, in the delightful *ahānāga*
 garden, three *yojanas* long and a *yojana* wide,
22. *Mahānāgavanuyyāne, yakkhasaṅgāmbhūmiyā;*
laṅkādīpaṭṭhaya yakkhānaṃ, mahāyakkhasamāgamo.
 the (customary) meeting-place for the *yakkhas*, there was a great gathering of (all) the
yakkhas dwelling in the island.
23. *Upāgato taṃ sugato, mahāyakkhasamāgamaṃ;*
samāgamassa majjhamhi, tattha tesam siropari.
 To this great gathering of that *yakkhas* went to Blessed One, and there, in the midst of that
 assembly, hovering in the air over their heads,
24. *Mahiyaṅgaṇathūpassa, thāne vehāyasaṃ jino;*
vuṭṭhivātandhakāresi, tesam saṃvejanaṃ akā.
 at the place of (future) *Mahiyaṅgaṇ-thūpa* he struck terror to their hearts by rain, storm,
 darkness and so forth.
25. *Te bhayaṭṭhā'bhayaṃ yakkhā, ayācuṃ abhayaṃ jinaṃ;*
jino abhayado āha, yakkhe te'ti bhayaddūte.
 The *yakkhas*, overwhelmed by fear, besought the fearless Vanquisher to release them from
 terrors, and the Vanquisher destroyer of fear, spoke thus to the terrified *yakkhas*:
26. *Yakkhā bhayaṃ vo dukkhañca, harissāmi idaṃ ahaṃ;*
tumhe nisajjaṭṭhānaṃ me, samaggā detha no idha.

„I will banish this your fear and your distress, O *yakkhas*, give ye here to me with one accord a place where I may sit down.“

27. *Āhu te sugataṃ yakkhā, dema mārisa te idha;
sabbepi sakalaṃ dīpaṃ, dehi no abhayaṃ tuvaṃ.*

The *yakkhas* thus answered the Blessed One: „We all, O lord, give you even the whole of our island. Give us release from our fear.“

28. *Bhayaṃ sītaṃ tamaṃ tesaṃ, hantvā taṃ dinnabhūmiyaṃ;
cammakkhandhaṃ attharivā, tatthā' sīno jino tato.*

Then, when he had destroyed their terror, cold and darkness, and had spread his rug of skin on the ground that they bestowed on him,

29. *Cammakkhaṇḍaṃ pasāresi* (spreading the leather mat), *ādittaṃ* (shining) *taṃ samantato* (all around);
ghammābhibhūtā (that is struck by the heat) *te bhūtā* (being frightened), *ṭhitā* (to) *ante* (at the end of the island) *samantato* (all direction).
Spreading the leather mat all over it started shining. Subject to heat, being afraid at the end of the island they stood.

the Conqueror, sitting there, made the rug to spread wide, while burning flame surrounded it. Daunted by the burning heat thereof and terrified, they stood around on the border.

30. *Giridīpaṃ* (the island of *giri*) *tato* (then) *nātho* (the Blessed One), *rammaṃ* (pleasant, beautiful) *tesaṃ idhā'nayi* (here brought);
tesu (all the *yakkhas*) *tattha* (to that place) *paviṭṭhesu* (when they entered), *yathāṭhāne ṭhapesi* (were placed) *ca* (they were placed, suitable places).
Then the Blessed One pleasant island of *giri* brought here group of *yakkhas*, there when entered were place in suitable places. (?) The Blessed one brought the island of *giri* and when there were brought *yakkhas* they placed the island of *giri* into the suitable place.(?)

Then did the Saviour cause the pleasant Giridīpa to come here near to them, and when they had settled there, he made it return to its former place.

31. *Nātho* (the Buddha) *taṃ saṃkhipi dhammaṃ* (placed the leather piece of the rug), *tadā devā samāgamaṃ* (the *devas* assembled);
tasmīṃ samāgame (to them in that assembly) *tesaṃ, satthā dhamma madesayi* (the teacher/master preached the *Dhamma*).

The Buddha folded the leather mat. Then the god assembled, at that assembly the Buddha to them preached the *Dhamma*.

Then did the Saviour fold his rug of skin; the *devas* assembled, and in their assembly the Master preached them the doctrine.

32. *Nekesaṃ* (numerous, many) *pāṇakoṭīnaṃ* (millions of people), *dhammābhisamayo ahu* (they understood of the *Dhamma*);

saraṇesu (refuges) *ca sīlesu* (precepts) , *ṭhitā āsuṃ asaṃkhiyā* (limitless – many have come to listen to the *Dhamma*).

Many million people understood the *Dhamma*. Countless number in the refuge and in moral got established.

The conversion of many *koṭis* of living beings took place, and countless were those who came unto the (three) refuges and the precepts of duty.

33. *Sotāpattiphalaṃ patvā* (having entered the *Sotāpatti*, the first stream), *sele sumanakūtake* (the top of the rock);

mahāsumanadevindo (the *deva* Mahā Sumana), *pūjīyaṃ* (what should be offered) *yāci pūjīyaṃ* (he begged/made a request for something to be worshipped).

On the rock of *Samantakūṭa* Mahā Sumana god having attained *Sotapatti* fruit requested something to be worshiped.

The prince of *devas*, Mahāsumana of the Sumanakūṭa mountain, who had attained to the fruit of entering into the path of salvation, craved of him who should be worshipped, something to worship.

34. *Siraṃ* (head) *parāmasitvāna* (touching his head), *nīlāmalaśiroruho* (the blue blackish color) ; *pāṇimatte-adā kese* (handful of hair), *tassa pāṇa hito jino* (the Buddha) (gave the hair to the *deva*).

The Blessed One with bluish pure hair with welfare to the being touching his head taking a handful of bluish pure hair from his head.

The Conqueror, the (giver of) good to living beings, he who had pure and blue-black locks, passing his hand over his (own) head, bestowed on him a handful of hairs.

35. *So* (he) *taṃ* (that) *suvaṇṇacaṅkoṭa-varenādāya* (golden case/casket in that) *satthuno* (the Buddho) ;

nisinnaṭṭhānaracite (the place where he sat) , *nānāratanaśāṇcaye* (taking various types of jewels) .

Taking the hair in a golden casket, Blessed One at the place where the Buddha stayed with many kinds of jewels..

And he, receiving this in a splendid golden urn, when he had laid the hairs upon a heap of many- coloured gems, seven cubits round, piled up at the place where the Master had sat,

36. *Sabbato* (seven kinds of dwelling) *sattaratane* (from all directions), *te ṭhapetvā siroruhe* (placing on the head) ;

so *indanīlathūpena* (that is with the bluish black stūpa) , *pidahesi namassi ca* (worshipped having offered) .

All over with seven kinds of jems that hair having placed in a stūpa of shining blue, he covered it and worshiped.

covered them over with a *thūpa* of sapphire and worshipped them.

37. *Parinibbutamhi sambuddhe* (when the Buddha passed away) , *citakato* (funeral pyre) *ca iddhiyā* (by psychic powers);

ādāya (taking) *jinagīvaṭṭhiṃ* (the collarbone, *thero sarabhūnāmako* (the *thera* called Sarabhū).

The *thera* named Sarabhū when the Blessed One passed away by psychic powers from the funeral pyre taking the collarbone of the Buddha.

When the *Sanbuddha* had died, the *thera* named Sarabhu, disciple of the *thera* Sāriputta, by his miraculous power received, even from the funeral pyre,

38. *Therassa sārīputtassa* (of the *thera* Sāriputta) , *sisso ānīya cetiye* (disciples of Sāriputta kept it in the stūpa);

tasmīṃyeva thapetvāna (having kept it there) , *bhikkhūhi parivārīto* (surrounded by monks) . Sāriputta's disciples having brought the collarbone together with *bhikkhus*, having placed it in that stūpa.

the collar-bone o f the Conqueror and brought it hither (to Laṅkā), and, with the *bhikkhus* all around him, he there laid it in the same *cetiya*,

39. *Chādāpetvā* (having covered the golden color) *medavaṇṇa-pāsāṇehi mahiddhiko* (great psychic powers);

thūpaṃ dvādasahatthuccaṃ (twelve), *kārāpetvāna pakkami*.

That *thera* who had great psychic power (*iddhi*) having covered with gold coloured gem having made a stūpa of twelve cubits went away.

covered it over with golden-coloured stones, and (then he), the worker of miracles, having made the *thūpa* twelve cubits high, departed again from thence.

40. *Devānaṃpiyatissassa* (Devanampiyatissa) , *rañño bhātukudhārako* (king the brother); *uddhacūlābhayo nāma* (by ther name Uddhaculabhayo), *disvā cetiya mabbhutaṃ* (he obo(?) cetiya).

The brother of king Devānaṃpiyatissa Uddhacūlābhaya, having seen that wonderful cetiya

The son of king Devānaṃpiyatissa's brother, named Uddhacūlābhaya, saw the wondrous cetiya

41. *Taṃ chādayitvā kāresi* (having covered it) , *tiṃsahatthucca* (thirty cubits high/tall) *cetiyaṃ*; *maddanto* (having defeated) *damīle* (Tamil) *rājā*, *tatraṭṭho* (having come to that place) *dukkhagāmaṇi* (king Duṭṭhagāmaṇi).
- Having covered it he made a cetiya which was 30 cubits tall. Having come to that place king Duṭṭhagāmaṇi controlled the Damilas (Tamils).

and (again) covered it over and made it thirty cubits high. The king Duṭṭhagāmaṇi, dwelling there while he made war upon the Damiḷas,

42. *Asītihaṭṭhaṃ kāresi* (eighty feet) , *tassa kañjukacetiyaṃ* (metal cetiya); *mahiyaṅgaṇathūpoya-meso evaṃ patiṭṭhito* (thus it was placed in the cetiya Mahiyangana) .
- To it made a mantle cetiya eighty cubits tall. This Mahiyangana stūpa has been established thus.

built a mantle *cetiya* over it eighty cubits high. Thus was the *Mahiyaṅgaṇa-thūpa* completed.

43. *Evaṃ dīpamimaṃkatvā* (then the Blessed One, this island), *manussārahamissaro* (suitable for that, people) ;
- uruvelamagā dhīro*, *uruvīra parakkamoti*.
- The Blessed One who is the leader with great power this island having made suitable to the people came to Uruvela.

Mahiyaṅgaṇāgamaṇaṃ niṭṭhitaṃ.
Here ends the Visit to Mahiyaṅgaṇa.

Chapter 2 - Nāgadīpāgamana

44. *Mahākāruṇiko satthā*, *sabbalokahite rato*;
bodhito pañcame vasse, *vasaṃ jetavane jino*.
- Now the most compassionate Teacher, the Conqueror, rejoicing in the salvation of the whole world, when dwelling at Jetavana, in the fifth year of his *buddhahood*,
45. *Mahodarassa nāgassa*, *tathā cūḷodarassa ca*;
mātulabhāgineyyānaṃ, *maṇipallaṅkahetukaṃ*.
- saw that a war, caused by a gem-set throne, was like to come to pass between the *nāgas* Mahodara and Cūlodara, uncle and nephew,
46. *Disvā sapārisajjānaṃ*, *saṅgāmaṃ paccupaṭṭhitaṃ*;
sambuddho cittaṃāsassa, *kāḷapakkhe uposathe*.

and their followers; and he, the *Sanibuddha*, on the *uposatha*-day of the dark half of the month *Citta*,

47. *Pātoyeva samādāya, pavaraṃ pattacīvaraṃ;*
anukampāya nāgānaṃ, nāgadīpamupāgami.
early in the morning, took his sacred alms-bowl and his robes, and, from compassion for the *nāgas*, sought the Nāgadīpa.
48. *Mahādaro'piso nāgo, tadā rājā ahiddhiko;*
samudde nāgabhavane, dasaddhasatayojane.
That same *nāga* Mahodara was then a king, gifted with miraculous power, in a *nāga*-kingdom in the ocean, that covered half a thousand *yojanas*.
49. *Kaṇiṭṭhikā tassa kaṇhā, vaḍḍhamānamhi pabbate;*
nāgarājassa dinnā'si, tassa cūlodaro suto.
His younger sister had been given (in marriage) to the *nāga*-king on the Kaṇṇāvaḍḍhamāna-mountain ; her son was Cūlodara.
50. *Tassa mātā mahāmātu, maṇipallaṅkamuttamaṃ;*
datvā kālakatā nāgī, mātulena tathā hi so.
His mother's father had given to his mother a splendid throne of jewels, then the *nāga* had died
51. *Ahosi bhāgineyyassa, saṅgāmo paccupaṭṭhito;*
pabbateyyā'pi nāgā te, ahesuñhi mahiddhikā.
and therefore this war of nephew with uncle was threatening; and also the *nāgas* of the mountains were armed with miraculous power.
52. *Samiddhisumano nāma, devo jetavane ṭhitam;*
rājāyatanaṃādāya, attano bhavanaṃ subham.
The *deva* named Samiddhisumana took a *rājāyatana*-tree standing in Jetavana,
53. *Buddhānumatiyāyeva, chattākāraṃ jinopari;*
dhārayanto upāgañchi, ṭhānaṃ taṃ pubbavuṭṭhakaṃ.
his own fair habitation, and, holding it like a parasol over the Conqueror, he, with the Teacher's leave, attended him to that spot where he had formerly dwelt.
54. *Devo hi so nāgadīpe, manusso'nantare bhava;*
ahosi rājāyatana-ṭhitaṭhāne sa addasa.
That very *deva* had been, in his latest birth, a man in Nāgadīpa. On the spot where thereafter the *rājāyatana*-tree stood, he saw *paccekabuddhas* taking their meal.
55. *Paccekabuddha bhuñjante, disvā cittaṃ pasādiya;*

pattasodhanasākhāyo, tesam pādāsi tena so.

And at the sight his heart was glad and he offered branches to cleanse the almsbowl.

When he had thus made our island a fit dwelling-place for men, the mighty ruler, valiant as are great heroes, departed for Uruvelā.

56. *Nibbattitasmiṃ rukkhasmiṃ, jetuyyāne manorame;*

dvārakoṭṭhakapassamhi, pacchā bahi ahosi so.

He was born in the delightful park of Jetavana at the entrance at a tree-board(?). He later went out of Jetavana. (first the monasteries were parks, later on they were dwelling places)

Therefore he was reborn in that tree in the pleasant Jetavana-garden, and it (the tree) stood afterwards outside at the side of the gate-rampart. He later went out of Jetavana.

57. *Devātidevo devassa, tassa vuddhiṇca passiya;*

idaṃ thāna hitatthaṇca, taṃ sarukkhaṃ idhānaya.

The Buddha, the god of gods brought that *deva* with the tree to this place for the welfare of the god and also for the advantage of that place.

The God of all gods saw (in this) an advantage for that *deva*, and, for the sake of the good which should spring (therefrom) for our land, he brought him hither (to Laṅkā) together with his tree.

58. *Sanḡāmamajjhe ākāse, nisinno tattha nāyako (the Buddha) ;*

tamaṃ tamonudo (who disturbed the darkness (Buddha is called *tamonudo* because he disturbed the darkness of ignorance)) *tesam, nāgānaṃ hiṃsanaṃ akā.* (spreading darkness brought fear to the *nāgas*)

The Buddha, the leader of the world, the dispeller of darkness at the place of war staying in the sky spread a darkness for the *nāgas* to become fearful and troubled.

Hovering there in mid-air above the battlefield the Master, who drives away (spiritual) darkness, called forth dread darkness over the *nāgas*.

59. *Assāento* (comforting) *bhayaṭṭe te* (they were afraid) , *ālokaṃ paviddhaṃsayi;* (spread light)

te disvā sugataṃ (having seen the Buddha) *tuṭṭhā* (they were happy) , *pāde vandiṃsu*

satthuno. (at the feet of the teacher – now the Buddha made the darkness and the *nāgas* were so afraid, now the Buddha comforted them)

The Buddha spread a light comforting them who were afraid. Having seen the Buddha they became happy and worshiped at the feet of the Buddha.

Then comforting those who were distressed by terror he once again spread light abroad. When they saw the Blessed One they joyfully did reverence to the Master's feet.

60. *Tesaṃ dhammamaṃ adesesayi* (preached the *Dhamma*) , *sāmaggikaraṇaṃ* (in order to make them peaceful/united) *jino* (the conqueror, the Buddha) ;
ubho'pi te (both of them) *patītā taṃ* (they were happy) , *pallaṅkaṃ* (seat) *munino aduṃ*. (gave the seat to the Buddha)

The Conqueror (the Buddha) in order to make them united preached the *Dhamma*. Both of them being pleased gave the seat to the Buddha.

Then preached the Vanquisher to them the doctrine that begets concord, and both [*nāgas*] gladly gave up the throne to the sage.

61. *Satthā* (the teacher) *bhūmigato tattha* (came to that earth) , *nisīditvāna āsane* (the Buddha having sat on that seat) ;
tehi dibbannaṇṇepānehi (*dibba* – *anna*- *pāna* – divine food and drink) , *nāgarājeḥi* (given by the king) *tappito* (the Buddha accepted drink and food) .
The teacher from the sky came to the earth, seated on the seat, partook (ate and drank) the divine food and drink offered by the *nāga* king.

When the Master, having alighted on the earth, had taken his place on a seat there, and had been refreshed with celestial food and drink by the *nāga*-kings,

62. *Te* (they) *jalaṭṭhe* (in the water) *talaṭṭhe* (in the land) *ca*, *bhujage* (the *nāgas*)' *sītikoṭiyo* (80 *koṭis* of snakes) ;
saraṇesu ca sīlesu (in the refugees and moral), *patiṭṭhāpesi* (they caused to be established?) *nāyako* (the leader, the Buddha).
The Buddha (the leader, *nāyako*) established eighty *koṭis* (800 000 000) *nāgas* in the three refuges and morals.

he, the Lord, established in the (three) refuges and in the moral precepts eighty *koṭis* of snake-spirits, dwellers in the ocean and on the mainland.

63. *Mahodarassa nāgassa* ([genitive case] of the *nāga* Mahodara) , *mātulo maṇi-akkhiko* (uncle *Mani- akkhika* – the uncle of Mahodara);
kalyāṇiyaṃ nāgarājā (*nāga* king of Kalyāṇa) , *yuddhaṃ kātuṃ taṃ gato* (who came there for war) .
(So this uncle Mani-akkhika of Mahodara came there for war.)
Maniakkhika, the *nāga* king of Kelaniya, the uncle of Mahodara, (*nāga* king) went there for war.

The *nāga*-king Maṇiakhika of Kalyāṇī, mother's brother to the *nāga* Mahodara, who had come thither to take part in the battle,

64. *Buddhagāmamhi paṭhame* (at the first visit of Buddha) , *sutvā saddhammadesanaṃ*; (having listening to the preaching of the Buddha)

thito saraṇasīlesu (established in refugees and morality [*sattamī*, locative]), *tatthā'yāci* (he requested) *tathāgataṃ*. (the Buddha)

He, having listened to/heard the Buddha's preaching of *Dhamma* during the Buddha's first visit being established in refugees (*saraṇa*) and precepts requested the Buddha at that place.

and who, afore time, at the Buddha's first coming, having heard the true doctrine preached, had become established in the refuges and in the moral duties,

65. *Mahatī anukampāno* (to us you made great sympathy) , *katā nātha* (you, Buddha) *tayā ayaṃ* (by you);

tavānāgamane (if you did not come) *sabbe, mayaṃ bhasmī bhavāmahe* (we would have been reduced to ashes) .

„The Buddha (*nātha*, the helper) who made/spread sympathy to us, is very great. If you did not come, all of us would have been reduced to ashes.“

prayed now to the *Tathāgata*: „Great is the compassion that thou hast shown u here, O Master! Hadst thou not appeared we had all been consumed to ashes.

66. *Anukampā* (compassion) *mahī pite, viṣuṃ hotu* (separately – may the compassion be) *mahodaya*;

punarāgamanenetta (against .. great compassion) (to the place where I live) , *vāsabhūmiṃ* (to the place where I live) *mamā mama*. (without thinking about oneself alone, you have great compassion)

(You have come back and you have compassion separately for me also.)

You, who are of great compassion without being self-centered having come to my residence again, you spread separately your sympathy.

May thy compassion yet light also especially on me, O thou who art rich in loving-kindness, in that thou shalt come yet again hither to my dwelling-country, O thou peerless one.“

67. *Adhivāsayitvā* (having accepted) *bhagavā* (the Blessed One) , *tuṇhibhāvena* (with silence [instrumental case]) *idhāgamaṃ* (coming here again) ;

patiṭṭhāpesi tattheva, rājāyatana cetiyaṃ. (established the *Rājāyatana cetiya*)

The Buddha silently accepted the arrival and placed the *Rājāyatana cetiya* at that place itself.

When the Lord had consented by his silence to come thither, he planted the *rājāyatana*-tree on that very spot as a sacred memorial,

68. *Taṇcapi rājāyatanaṃ*, (the *cetiya* *Rājāyatana*) *pallaṇkaṇca* (also the seat) *mahārahaṃ*; (suitable for offering)

appesi (gave over) *nāgarājūnaṃ* (to the *nāgarāja*) , *lokanātho* (the Buddha, the helper of the world) *namassituṃ* (in order to worship [infinitive]).

The Buddha, the helper of the world gave over the *Rājāyatana cetiya* and the seat to the *nāga*

king for worshipping.

and the Lord of the Worlds gave over the *rājāyatana*-tree and the precious throne-seat to the *nāga*-kings to do homage thereto.

69. *Paribhogikacetiyaṃ* (the *cetiya* I have used) *mayhaṃ* (my) , *nāgarājā* (the *nāga* king) *namassatha*; (you worship) *taṃ* (it) *bhavissati* (will be) *voṭātā* (for you all), *hitāya ca* (will be for your welfare) *sukhāya ca* (and happiness).

(You can use the *cetiya* that I have used, for worship, it will be for your happiness and welfare.)

Dear *nāga* king, worship the *cetiya* which I have used – that will be for your welfare and happiness.

„In remembrance that I have used these do homage to them, ye *nāga*-kings!“ This, will beloved, will bring to pass blessing and happiness for you.“

70. *Icevamaḍiṃ* (in this manner – *iti evaṃ ādiṃ*) *sugato*, (the welfarer) *nāgānaṃ* (to the *nāga*) *anusāsanaṃ katvā* ; (having admonished) *jetavanaṃ eva* (to the *Jetavana* itself), *gato* (went) *lokānukampakoti*. (having sympathy towards the world, the Buddha)
In this manner, the welfarer, sympathizer of the world instructed the *nāga* and went away to *Jetavana*.

When the Blessed One had uttered this and other exhortation to the *nāgas*, he, the compassionate saviour of all the world, returned to *Jetavana*.

Nāgadīpāgamaṇaṃ

Here ends the Visit to *Nāgadīpa*.

Chapter 3 - Kalyāṇāgamaṇaṃ

71. *Tato so tatiye vasse,*
nāgindo maṇi-akkhiko;
upasaṅkamma sambuddhaṃ,
sataṣaṅghaṃ nimantayi.

In the third year after this, the *nāga*-king *Maṇiyakkhika* sought out the *Śarībuddha* and invited him, together with the brotherhood.

72. *Bodhito aṭṭhame vasse, vasaṃ jetavane jino;*
nātho pañcahi bhikkhūnaṃ, satehi parivārīto.

In the eighth year after he had attained to *buddhahood*, when the Vaquisher was dwelling in Jetavana, the Master, set forth surrounded by five hundred *bhikkhus*,

73. *Dutiye divase bhatta-kāle ārocite jino;*

ramme vesākhamaṣaṃhi, puṇṇamāyaṃ munissaro.

on the second day of the beautiful month of *Vesākha*, at the full-moon, and when the hour of the meal was announced the Vanquisher, prince of the wise,

74. *Tattheva pārupitvāna, saṅghāṭiṃ pattamādiya;*

āgā kalyāṇidesaṃ taṃ, maṇi-akkhinivesanaṃ.

forthwith putting on his robe and taking his alms-bowl went to the Kalyāṇī country, the habitation of Maṇiakkhika.

75. *Kalyāṇi cetiyaṭhāne, kate ratanamaṇḍape;*

mahārahamhi pallaṅke, sahasaṅghenu'pāvisi.

Under a canopy decked with gems, raised upon the spot where (afterwards) the Kalyāṇī *cetiya* was built, he took his place, together with the brotherhood of *bhikkhus*, upon a precious throne-seat.

76. *Dibbehi khajjabhojjehi, sagaṇo sagaṇaṃ jinaṃ;*

nāgarājā dhammarājaṃ, santappesi sumānaso.

And, greatly rejoicing, the *nāga*-kin with his following served celestial food, both hard and soft, to the king of truth, the Conqueror, with his followers.

77. *Tattha dhammaṃ desayitvā, satthā lonukampako;*

uggantvā sumane kūṭe, padaṃ dassesi nāyako.

When the Teacher, compassionate to the whole world, had preached the doctrine there, he rose, the Master, and left the traces of his footsteps plain to sight on Sumanakūṭa.

78. *Tasmiṃ pabbatapādamhi, sahasaṅgho yathāsukhaṃ;*

divā vihāraṃ katvāna, dīghavāpi mupāgami.

And after he had spent the day as it pleased him at the foot of this mountain, with the brotherhood, he set forth for Dīghavāpi.

79. *Tattha cetiyaṭhānamhi, sasaṅghova nisīdiya;*

samādhim appayī nātho, ṭhānāgāravapattiyā.

And there the Master seated himself with the brotherhood at the place where the *cetiya* (thereafter) stood, and gave himself up to meditation, to consecrate the spot.

80. *Tato vuṭṭhāya ṭhānamhā, ṭhānāṭhānesu kovido;*

mahāmeghavanārāma-ṭhānamāga mahāmuni.

Then arose the Great Sage from that place, and knowing well which places were fit and which unfit he went to the place of the (later) Mahāmegha-vanārāma.

81. *Mahābodhiṭṭhitaṭhāne, nisīditvā sasāvako;*

samādhim appayī nātho, mahāthūpaṭṭhite tathā.

After he had seated himself with his disciples at the place, where the sacred Bodhi-tree came afterwards to be, the Master gave himself up to meditation; and likewise there were the Great *Thūpa* stood (in later days)

82. *Thūpārāmaṃhi thūpassa, ṭhitathāne tatheva ca;*

samādhito'tha vuṭṭhāya, silācetiyaṭṭhānago.

and there also where (afterwards) the *thūpa* in the Thūpārāma stood. Then when he rose up from meditation he went to the place of the (later) Siācetiya,

83. *Sahāgate devagaṇo, gaṇī samanūsāsīya;*

tato jetavanam buddho, buddhasabbatthako agā.

and after the Leader of the assembly (of *bhikkhus*) had uttered exhortation to the assembly of *devas*, he, the Enlightened, who has trodden all the paths of enlightenment, returned thence to Jetavana.

84. *Evaṃ laṅkāya nātho, hitamamitamati āyatiṃ pekkhamāno;*

tasmim kalamhi laṅkāsurabhujagagaṇādīnamatthañca passam;

āgā tikkhattumetaṃ ativipuladayo lokadīpo sudīpaṃ;

dīpo tenāyamāsi sujanabahumano dhammadīpāva bhāsīti.

Thus the Master of boundless wisdom, looking to the salvation of Laṅkā in time to come, and knowing in that time the highest good for the hosts of asuras and *nāgas* and so forth in Laṅkā, visited this fair island three times, - he, the compassionate Enlightener of the world; - therefore this isle, radiant with the light of truth, came to high honour among faithful believers.

Kalyāṇāgamanam

Here ends the Visit to Kalyāṇī.

Sujanappasādasamvegatthāya kate mahāvaṃse

Here ends the first chapter, called „The Visit of the *Tathāgata*“, in the *Mahāvaṃsa*, compiled for the serene joy and emotion of the pious.

MAHĀVAṂSAPĀḲI – DUTIYAPARICCHEDA – MAHĀSAMMATAVAṂSA (PĀḲI & ENGLISH)

1. *Mahāsammatā rājassa, vaṃsajo hi mahāmuni;*

kappassādimhi rājā'si, mahāsammatanāmako.

Born in the royal plane of Mahāsammatā the great sage at the beginning of the *kappa* was the king Mahāsammatā.

Sprung of the race of king Mahāsammatā was the Great Sage. For in the beginning of this age of the world there was a king named Mahāsammatā,

2. *Rojo ca (name) vararojo ca (vararo ja), tathā (in the same way) kalyāṇakā duve (to kalyāṇa);*

uposatho (name) ca mandhātā (name), carako'pacarā duve.

Roja, Vararoja, Kalyāṇa, Uposatha, Mandhātu, Caraka,

and (the kings) Roja and Vararoja, and the two Kalyāṇakas, Uposatha and Mandhātā and the two, Caraka

3. *Cetiyo (cetiya) mucalo (mucala) ceva, mahāmūcalanāmako (mahā mucala); mucalindo (name) sāgaro ceva, sāgaro deva vanāmako (Sāgara deva, name).*

Cetiya, Mucala, Mahā Mucala, Mucalinda, Sāgara deva

and Upacara, and Cetiya and Mucala and he who bore the name Mahāmucala, Mucalinda and Sāgara and he who bore the name Sāgaradeva;

4. *Bharato (Bharata) aṅgīraso ceva, ruci ca suruci pica (surucu) ; patāpo mahāpatāpo, panāda ca tathā duve (to panāda).*

Bharata, Aṅgīrasa, Ruci, Suruci, Patāpo, Mahā Patāpo, Panāda, Mahā Panāda,

Bharata and Aṅgīrasa and Ruci and also Suruci, Patāpo and Mahāpatāpo and the two Panādas likewise,

5. *Sudassano (name) ca neru (name) ca, tathā eva duve duve (to Sudassana and to Neru) ; acchimā (name) cā'ti rājāno (king) , tassa puttapaputtakā (all of them are sons).*

Mahā Sudassana, Neru, Mahā Neru and Acchimā are kings, who are (*mahāsammata*) Mahā Sammata's sons.

Sudassana and Neru, two and two; also Acchimā. His sons and grandsons,

6. *Asaṃkhiyāyukā (incalculable) ete (these) , aṭṭhavīsati bhūmipā (these 28 thing) ; kusāvatim (at Kusāvatī) rājagahaṃ (at Rājagaha) , mithilāñcāpi āvasuṃ (long life span). (The life span is very very long.)*

These 28 kings had an incalculable life span and they lived at Kusāvatī, Rājagaha and Mithilā.

these twenty-eight princes whose lifetime was immeasurably (long), dwelt in Kusāvatī, Rājagaha, and Mithilā.

7. *Tato (thereafter) satañca rājāno (out of hundred kings) , chappaññāsa ca (fifty) saṭṭhi ca (60) ; caturāsīti sahaṣṣāni (84 000) , chattiṃsā ca tato pare.*

Then, out of hundred kings 50 kings and 60 kings had 84 000 descended.

Then followed a hundred kings, and (then) fifty-six, and (then) sixty, eighty-four thousand, and then further thirty-six,

8. *Dvattiṃsa aṭṭhavīsā ca, dvāvīsati tato pare; aṭṭhārāsa sattarāsa, pañcadasa catuddasa. (After that group of kings were in 88 ??? after that 18, 17, 15, 14)*

After them 32, 28, 18 and 17, 15, 14 (rule).

thirty-two, twenty-eight, then further twenty-eight, eighteen, seventeen, fifteen, fourteen;

9. *Nava (nine) satta (seven) dvādasa ca (twelve) , pañcavīsa tatopare; pañcavīsaṃ dvādasa ca, dvādasañca navā pica.*

9, 7, 12, 25 and 12 (rule).

nine, seven, twelve, then further twenty-five; and (again) twenty-five, twelve, and again twelve, and yet again nine

10. *Caturāsītisahassāni* (84 000) , *makhādevādikāpi ca* (king *Makhā deva*) ;
caturāsītisahassāni (84 000 kings), *kaḷārajanakādayo*.

84 000 and Mahādeva Kalārajana ruled and there after 84 000 descended.

and eighty-four thousand with Makhādeva coming at the head, and (once more) eighty -four thousand
with Kalārajanaka at the head;

11. *Soḷasa yāva* (after) *okkākaṃ* (and after the 16 king called *Okkāka*), *paputtā* (grandchildren) *rāsito ime*;
visuṃ visuṃ (separately) *pure rajjaṃ, kamato anusāsisaṃ* (decayed? king) .

Up to king Okkāka 16 and in this way according to who? the son and grandson gradually separated,
became kings and ruled.

and sixteen even unto Okkāka, these descendants (of Mahāsammata) reigned in groups in their due
order, each one in his capital.

12. *Okkāmakho jeṭṭhaputto, okkākasā'si bhūpati* (king *okkāka*) ;
nipuro (nipura) candimā (candima) candaṃ-mukho ca sivi sañjaya (name) .

King Okkāta had a son called Okkātamukha at the eldest Nipura, Candimā, Candamukha, Sivi, Sañjaya,

The prince Okkāmakha was Okkāka's eldest son; Nipuṇa, Candimā, Candamukha and Sivasamjaya,

13. *Vessantara mahārājā* (the great king *Vessantara*) , *jālī ca sīhavāhano* ;
sīhassaro (sīhassara) ca iccete (these kings), *tassa putta pa puttakā* (grandchildren) .

Vessantara, Jāliya, Sīhassara are kings who are grandsons.

the great king Vessantara, Jālī, and Sīhavāhana and Sīhassara: these were his sons and grandsons.

14. *Dve-asīti sahassāni* (82 000) , *sīhassarassa rājino*;
putta pa putta rājāno (grandchildren) , *jayaseno tadantimo*.

The king Sīhassa had 82 000 sons and grandsons. Out of them the last one, Jayasena, became king.

82 000 in number were the royal sons and grondsos of king Sīhassara: Jayasena was the last of them.

15. *Ete* (all of tham) *kapilavattusmiṃ* (at *Kapilavatthu*) , *sakyaṛājāti* (*Sākya* king) *vissutā*;
sīhahanu mahārājā (the great king *Sīhahana*) , *jayasenassa atrajo* (the Sun? of Jayasena).

They became famous as Sakya kings of Kapilavatthu. The great king Sīhahanu was the son of Jayasena.

They are known as the Sakya kings of Kapilavatthu. The great king Sīhahanu was Jayasena's son,

16. *Jayasenassa dhītā ca, nāmenā'si yasodharā*;
devadaye devadaha-sakko nāmā'si bhūpati.

and Jayasena's daughter was named Yasodharā. In Devadaha there was a prince named Devadahasakka,

17. *Añjano cā'tha kaccānā, āsum tassa sutā duve;
mahesīcā'si kaccānā, rañño sīhahanussa sā.*

Añjana and Kaccānā were his two children. Kaccānā was the first consort of Sīhahanu,

18. *Āsī añjanasakkassa, mahesī sā yasodharā;
añjanassa duve dhītā, māyā cātha pajāpati.*

but the Sakka Añjana's queen was Yasodharā. Añjana had two daughters, Māyā and Pajāpatī,

19. *Puttā duve daṇḍapāṇī, suppabuddho ca sākiyo;
pañca puttā duve dhītā, āsum sīhahanussare.*

and also two sons, Daṇḍapāṇi and the Sākiya Suppabuddha. But Sīhahanu had five sons and two daughters:

20. *Suddhodano dhotodano, sakkasukkamitodano;
amitā pamitācā'ti, ime pañca imā duve.*

Suddhodana, Dhotodana, Sakka-, Sukka-, and Amitodana, and Amitā and Pamitā; these were the five sons and two daughters.

21. *Suppabuddhassa sakkassa, mahesī amitā ahu;
tassā'suṃ bhaddakaccānā, devadatto duve sutā.*

The royal consort of the Sakka Suppabuddha was Amitā; she had two children : Bhaddakaccānā and Devadatta.

22. *Māyā mahāpajāpati ceva, suddhodana mahesīyo;
suddhodana mahārañño, putto māyāya so jino.*

Māyā and Pajāpatī were Suddhodana's queens, and the son of the great king Suddhodana and of Māyā was our Conqueror.

23. *Mahā sammatavaṃsamhi, asambhinne mahāmuni;
evaṃ pavatte sañjāto, sabba khatthiya muddhani.*

Of this race of Mahāsammata, thus succeeding, was born, in unbroken line, the Great Sage, he who stands at the head of all men of lordly birth.

24. *Siddhatthassa kumārassa, bodhisattassa sā ahu;
mahesī bhaddakaccānā, putto tassā'si rāhulo.*

The consort of the prince Siddhattha, the Bodhisatta, was Bhaddakaccānā; her son was Rāhula.

25. *Bimbisāro ca siddhattha-kumāro ca sahāyakā;
ubhinnaṃ pītaro cāpi, sahāyā-eva te ahuṃ.*

Bimbisāra and the prince Siddhattha were friends, and friends likewise were the fathers of both.

26. *Bodhisatto bimbisārā, pañcavassādhiko ahu;
ekūnatimso vayasā, bodhisatto'bhinikkhami.*

The Bodhisatta was five years older than Bimbisāra; twenty-nine years old was he when he left (his father's) house.

27. *Padahitvāna chabbassaṃ, bodhiṃ patvā kamena ca;
pañcatimso tha vayasā, bimbisāramupāgami.*

When he had striven six years and thereafter had attained to wisdom, he, being thirty-five years old,

visited Bimbisārā.

28. *Bimbisāro pannarasa-vasso'tha pītaraṃ sayam;
abhisitto mahāpañño, patto rajjassa tassa tu.*

The virtuous Bimbisāra was fifteen years old when he was anointed king by his own father,

29. *Patte soḷasame vasse, satthā dhammamedesayi;
dvāpaññāseva vassāni, rajjaṃ kāresi so pana.*

and when sixteen years had gone by since his coming to the throne, the Master preached his doctrine.

30. *Rajje samā pannarasa, pubbe jīnasamāgamā;
sattatiṃsa samā tassa, dharamāne tathāgate.*

Two and fifty years he reigned; fifteen years of his reign passed before the meeting with the Conqueror, and yet thirty-seven years (of his reign) followed in the lifetime of the *Tathāgata*.

31. *Bimbisārasuto'jāta-sattutaṃ ghātīyā'mati;
rajjaṃ dvattiṃsavassāni, mahāmittaddukārayī.*

Bimbisāra's son, the foolish Ajātasattu, reigned thirty-two years after he, the traitor, had slain (his father).

32. *Ajātasattuno vasse, aṭṭhame muni nibbuto;
pacchā so kārayī rajjaṃ, vassāni catuvīsati.*

In the eighth years of Ajātasattu the Sage entered into nibbāna and thereafter did he, Ajātasattu, reign yet twenty-four years.

33. *Tathāgato sakalalokaggataṃ gato;
aniccatāva samavaśo upāgato;
iti'dha yo bhayaajananiṃ aniccatam,
avekkhate sa bhavati dukkhapāragūti.*

The *Tathāgata*, who has reached the summit of all virtue, yielded himself up, albeit free, into the power of impermanence. He who shall contemplate this (same) dread-begetting impermanence shall attain unto the end of suffering.

Sujanappasādasamvegatthāya kate mahāvaṃse

Here ends the second chapter, called „The Race of Mahāsammata“, in the *Mahāvaṃsa*, compiled for the serene joy and emotion of the pious.

Mahāsammatavaṃso nāma

Dutiyo paricchedo.

MAHĀVAṆSAPĀLI - TATIYAPARICCHEDA (PĀLI & ENGLISH)

Chapter III

Paṭhamadhammasaṃgīti

The First Council

1. *Pañcanetto jino pañca-cattālīsasamā'samo;
thatvā sabbāni kiccāni, katvā lokassa sabbathā.*

When the Conqueror the incomparable, he who has the five eyes, had lived eighty-four years and had fulfilled all his duties in the world,

2. *Kusinārāyayamaka-sālānamantare vare;
vesākhapuṇṇamāyaṃ so, dīpo lokassa nibbuto.*

in all ways, then at Kusinārā in the holy place between the two *sāla*-trees, on the full-moon day of the month *Vesākha*, was the light of the world extinguished.

3. *Samkhyāpathamatikkantā, bhikkhū tattha samāgatā;
khattiyā brāhmaṇā vassā, suddhā devā tatheva ca.*

Beyond all reckoning in numbers, did *bhikkhus* assemble there and *khattiyas* and *brahmans*, *vessas* and *suddas* and gods likewise.

4. *Sattasatasahassāni, tesu pāmokkhabhikkhavo;
thero mahākassapova, saṃghatthero tadā ahu.*

Seven hundred thousand leading *bhikkhus* were among them, the *thera* Mahākassapa was at that time the *saṃghatthera*.

5. *Satthusarīrasārīra-dhātukiccāni kāriya;
icchanto so mahāthero, satthu dhammaciraṭṭhitim.*

When he had performed all rites due to the (dead) body of the master and the bodily relics, the great *thera*, desiring that the doctrine of the Master might long endure,

6. *Lokanāthe dasabale, sattāhparinibbute;
dubbhāsitaṃ subhaddassa, buddhassa vacanaṃ saraṃ.*

did seven days after the Lord of the World, gifted with the ten powers, had passed into *nibbāna*, bethinking him of the evil words of the aged Subhadda

7. *Saraṃ cīvaradānañca, samatte ṭhapanam tathā;
saddhammaṭhapanatthāya, muninā'nuggaḥam kataṃ.*

and also bethinking him that he (the Master) had given him his garment, and had (thereby) made him equal with himself, and (bethinking him) that the Sage had commanded the establishing of the holy truth,

8. *Kātuṃ saddhammasaṃgītiṃ, sambuddhānamate yati;
navaṃgasāsanadhare, sabbaṃgasamupāgate.*

and (lastly) that the *Sambuddha's* consent existed to make a compilation of the holy *Dhamma*

9. *Bhikkhū pañcasateyeva, mahākhīṇāsava vare;
sammanni ekenūne tu, ānandattherakāraṇā.*

appointed to this and five hundred eminent *bhikkhus*, who had overcome the *āsavas*, repeaters of the nine-fold doctrine and versed in all its separate parts; but there was one less (than five hundred) because of the *thera* Ānanda.

10. *Puna ānandattherā'pi, bhikkhūhi abhiyācīto;
sammanni kātuṃ saṃgītiṃ, sā na sakkā hi taṃ vinā.*

And the *thera* Ānanda also, again and again entreated by the *bhikkhus*, resolved to (join with them in) that compilation of the *Dhamma*, for it was not possible without him.

11. *Sādhukīlanasattāhaṃ, sattāhaṃ dhātubhājanaṃ;
iccaddhamāsaṃ khepetvā, sabbalokānukampakā.*

When these *theras*, pitiful toward the whole world, had passed half a month – seven days in the funeral ceremonies and seven in homage of the relics-

12. *Vassaṃ vasaṃ rājagahe, kassāma dhammasaṃgahaṃ;
nāññehi tatta vatthabba-miti katvāna nicchayaṃ.*

and had resolved thus: „Spending the rainy season in Rājagaha, we will make a compilation of the *Dhamma*, no other (monks) must be permitted to dwell there“;

13. *Sokāturaṃ tattha tattha, assāsento mahājanaṃ;
jambudīpamhi te therā, vicarivāna cārikaṃ.*

and when they had made their pilgrimage over Jambudīpa, consoling here and there the sorrowing people, they, moved with desire that the good might long endure,

14. *Āsaḥhisukkapakkhamhi, sukkapakkhaṭṭhitatthikā;
upāgamuṃ rājagahaṃ, sampannacatupaccayaṃ.*

betook them in the bright half of the month *Āsaḥha* to Rājagaha, (the city) richly provided with the four things needful.

15. *Tattheva vassūpagatā, te mahākassapādayo;
therā thiraguṇūpetā, sambuddhamatakovidā.*

After the *theras*, with Mahākassapa at the head, unwavering in virtue, familiar with the thought of the *Sambuddha*,

16. *Vassānaṃ paṭhamaṃ māsaṃ, sabbasenāsanesu'pi;
kāresuṃ paṭisaṃkhāraṃ, vatvānā'jātasattuno.*

had arrived to that place to spend the rainy season there, they busied themselves during the first of the rain-months with repairing all the dwellings, when they had announced this to Ajātasattu.

17. *Vihārapaṭisaṃkhāre, niṭṭhite ahu bhūpati;
idāni dhammasaṃgītiṃ, karissāmi mayaṃ iti.*

When the repair of the *vihāra* was finished they said to the king: „Now we will hold the council.“

18. *Kattabbaṃ kintipuṭṭhassa, nisajjathānamādisuṃ;
rājā katthāti pucchitvā, vuttaṭhānamhi tehi so.*

To the question, „What should be done?“ they answered: „A place (should be provided) for the meetings.“ When the king had asked: „Where (these were to be)?“ and the place had been pointed out by them,

19. *Sīghaṃ vebhāraselassa, passe kāresi maṇḍapaṃ;
sattapaṇṇiguhādvāre, rammaṃ devasabhopamaṃ.*

he with all speed had a splendid hall built by the side of the Vebhāra Rock by the entrance of the Sattapaṇṇi grotto, (and it was) like to the assembly-hall of the gods.

20. *Sabbathā maṇḍayitvā taṃ, attharāpesi tattha so;
bhikkhūnaṃ gaṇanāyeva, anagghattharaṇāni ca.*

When it was adorned in every way he caused precious mats to be spread according to the number of the *bhikkhus*.

21. *Nissāya dakkhiṇaṃ bhāgaṃ, uttarāmukhamuttamaṃ;
therāsanaṃ supaññattaṃ, āsi tattha mahārahaṃ.*

Placed on the south side and facing the north and lofty and noble seat was prepared for the *thera*,

22. *Tasmiṃ maṇḍapamajjhasmiṃ, puratthamukhamuttamaṃ;
dhammāsanaṃ supaññattaṃ, ahosi sugatārahaṃ.*

and in the middle of the hall a high seat was prepared for the preacher, facing the east and worthy of the blessed (Buddha) himself.

23. *Rājā'rocayī therānaṃ, kammaṃ no niṭṭhitaṃ iti;
te therā theramānanda-mānandakaramabravuṃ.*

So the king bade them tell the *theras* : „My work is finished,“ and the *theras* addressed the *thera* Ānanda, the joy-bringer :

24. *Sve sannipāto ānanda, sekkena gamanaṃ tahiṃ;
na yuttante sadatthe tvaṃ, appamatto tato bhava.*

Tomorrow, **Ānanda**, the assembly comes; you are still on first state, not suitable to take part in it; therefore strive hard with keeping on mind.

„To-morrow, Ānanda, the assembly (comes together); it behoves thee not to take part in it since thou art still preparing thee (for the highest state), therefore strive thou, unwearied in good.“

25. *Icevaṃ codito thero, katvāna vīriyaṃ samaṃ;
iriyāpathato muttaṃ, arahattamaṃ pāpuṇi.*

Other *Arahants* advised him in this manner, having accepted and(?) effort(?) with diligence and then reached to highest state of an *Arahant* without confined to anyone of four postures.

Thus spurred on, the *thera* put forth due effort and reached the state of an *arahant* without being confined to any one of the four postures.

26. *Vassānaṃ dutiye māse, dutiye divase pana;
rucire maṇḍape tasmiṃ, therā sannipatiṃsu te.*

On the second day, month of the rainy season, at that time, all monks are gathered in the assembly hall.

On the seconde day of the second month of the rainy season the *bhikkhus* met together in that splendid hall.

27. *Ṭhapetvā'nandattherassa, anucchavikamāsaṃ;
āsanesu nisīdiṃsu, arahanto yathārahaṃ.*

Leaving a suitable seat for **Ānanda** and other *Arahants* seated on their seats according to when they were ordained.

Leaving a fitting place vacant for Ānanda, the *arahants* seated themselves on chairs, according to their rank.

28. *Thero'rahattapattiṃ so, nāpetuṃ tehi nāgamā;
kuhiṃ ānandatthero'ti, vuccamāne tu kehici.*

Ven. Ānanda let them to know that he had reached to the highest state, (he) did not go with them and when *Arahants* asked ‘where is **Ānanda**’?

The *thera* Ānanda, to make known to them that he had reached the state of an *arahant*, went not with them thither. But when some asked: Where is the *thera* Ānanda?

29. *Nimujjivā pathaviyā, gantvā jotipathena vā;
nisīdi thero ānando, attano ṭhapitāsane.*

Ven. Ānanda took the seat prepared for him showing himself as breaking the ground and passing through the air.

he took the seat prepared for him, rising out of the ground or passing through the air.

30. *Upālithero vinaye, sesadhamme asesake;
ānandattheramakarūṃ, sabbe therā dhurandhare.*

Chose the expounder among all *Arahants*, chose **Upāli** to recite the *Vinaya* and **Ānanda** for the rest of *Dhamma*.

Together the *theras* chose the *thera* Upāli to speak for the *Vinaya*, for the rest of the *Dhamma* they chose Ānanda.

31. *Mahāthero sakattānaṃ, vinayaṃ pucchitūṃ sayāṃ;
sammannu'pālithero ca, vissajjetūṃ tameva tu.*

Mahākassapa chose himself as a questioner for the *Vinaya* and **ven. Upāli** explained it well.

The great *thera* (Mahākassapa) laid on himself (the task) of asking questions touching the *Vinaya* and the *thera* Upāli (was ready) to explain it.

32. *Therāsane nisīditvā, vinayaṃ tamapucchi so;
dhammāsane nisīditvā, vissajjesi tameva so.*

Mahā Kassapa seated on the chair to ask *Vinaya* questions and then **Upāli** seated on the preacher's chair to answer.

Sitting in the *thera's* chair, the former asked the latter the questions touching the *Vinaya*; and Upāli, seated in the preacher's chair, expounded (the matter).

33. *Vinayaññūnamaggena, vissajjitakamena te;
sabbe sajjhāyamaṅkarūṃ, vinayaṃ nayakovidā.*

Upāli is the master of expounding the *Vinaya*, reciting the *Vinaya* and other monks repeated after him.

And as this best master of the *Vinaya* expounded each (clause) in turn all (the *bhikkhus*) knowing the custom, repeated the *Vinaya* after him.

34. *Aggaṃ bahussutādīnaṃ, kosārakkhaṃ mahesino;
sammannitvāna attānaṃ, thero dhammamapucchi so.*

Ven. Mahā Kassapa questioned upon himself concerning the *Dhamma*, some *Arahants* who had often heard(?) that *thera Mahā Kassapa* is the 'treasure keeper' or 'the great seeker'.

Then the *thera* (Mahākassapa) taking (the task) upon himself questioned concerning the *Dhamma*, him the chief of those who had most often heard (the word), him the treasure-keeper of the Great Seer (the Buddha);

MAHĀVAṆSA – BUDDHAGHOSAKATHĀ (PĀLI & ENGLISH)

Añña - Visuddhimagga nidānakathā – Mahāvaṇsa-buddhaghosakathā

215. *Bodhimaṇḍasamīpamhi, jāto brāhmaṇamāṇavo;*

Vijjā-sippa-kalā-vedī, tīsu vedesu pāragū.

A young *Brāhmaṇa* born near **Bodhinanda** who understood science, the arts and accomplishments and was perfectly versed.

216. *Sammā viññātasamayo, sabbavādisārado;*

Vādatthī jambudīpamhi, āhiṇḍanto pavādiko.

In the three *Vedas*, who knew the systems of doctrine thoroughly, who was skilled in disputation and also fond of controversy, wandering about Jambudīpa, sought out the various

217. *Vihārameka'māgamma, rattiṃ pātāñjalīmatam;*

Parivatteti sampunṇa-padam suparimaṇḍalam.

Masters of controversy. Thus he came to a *vihāra* and elucidated during the night the ideas of **Patañjali** word for word and quite exhaustively.

218. *Tattheko revato nāma, mahāthero vijāṇiya;*

‘Mahāpañño ayaṃ satto, dametuṃ vaṭṭatī’ ti, so.

Hereupon the Grand *thera* named **Rewata** realised;

this is a being of the highest wisdom, he must be won over.

219. *‘Ko nu gadrabharāvena, viravanto’ ti abravi;*

‘Gadrabhānaṃ rave atthaṃ, kiṃ jānāsī’ ti āha taṃ.

And he said; who then is he who cries there with the cry of an ass (donkey, fool)? The (*Brāhmaṇa*) said to him: „Dost thou then understand the meaning of the cry of asses?“ and on reply.

220. *‘Ahaṃ jāne’ ti vutto so, otāresi sakaṃ mataṃ;*

Putṭhaṃ putṭhaṃ viyākāsi, viraddhampi ca dassayi.

I understand it he expounded his ideas.

Rewata answered each single thesis and pointed out the contradictions.

221. *‘Tena hi tvaṃ sakaṃ vāda-motārehī’ ti codito;*

Pāḷi'māhā'bhidhammassa, attha'massa na so'dhigā.

On the request; „Explain then they won system of doctrine,“ he held forth to him on the text and content of the *Abhidhamma*. The *Brāhmaṇa* did not understand it.

222. *Āha ‘kasse'sa manto’ ti, ‘buddhamanto’ ti so'bravi;*

‘Dehi metaṃ’ ti vutte hi, ‘gaṇha pabbajja taṃ’ iti.

He asked: „whose saying are these?“ „These are saying of **the Buddha**,“ answered the other. To the request of the *Brāhmaṇa* „make them known to me,“ **Rewata** answered; „thou shall receive them when thou hast

undergone the ceremony of world-renunciation (*pabbajjā*).

223. *Mantatthī pabbajitvā so, uggaṇhi piṭakattayaṃ;*

Ekāyano ayaṃ maggo, iti pacchā ta'maggahi.

As the *Brāhmaṇa* craved for the saying he underwent the ceremony of world renunciation and learnt the *Tipiṭaka*. He recognized; this path leads alone to the goal, and accepted it thereafter.

224. *Buddhassa viya gambhīra-ghosattā naṃ viyākaruṃ;*

Buddhaghosoti ghoso hi, buddho viya mahītale.

As his speech was profound like that of **the Buddha**, he was called **Buddhaghosa**; for his speech

225. *Tattha nāṇodayaṃ [nāṇodayaṃ nāmapakaraṇaṃ idāni kuhiñcīpi na dissati;] nāma, katvā pakaraṇaṃ tadā;*

Dhammasaṅgaṇiyākāsi, kacchaṃ so aṭṭhasālīniṃ [idāni dissamānā pana aṭṭhasālīnī sīhaḷadīpikāyeva; na jambudīpikā; parato (54-55 piṭṭhesu) esa āvibhavissati].

through the earth like **Buddha**. After he had written a book *Nanodaya youder(?)* (in Jambudīpa), he also wrote the *Aṭṭhasālīni*, an interpretation of the *Dhammasaṅgaṇī*.

226. *Parittaṭṭhakathañceva [parittaṭṭhakathanti piṭakattayassa saṅkhepato atthavaṇṇanābhūtā khuddakaṭṭhakathāti adhippetā bhavesu], kātuṃ ārabhi buddhimā;*

Taṃ disvā revato thero, idaṃ vacanamabravi.

The sage (**Buddhaghosa**) also began to compose a commentary to the *Paritta*. When the **thera Rewata** was that, he spoke the following words;

227. ‘‘Pāḷimattaṃ idhānītaṃ, natthi aṭṭhakathā idha [ettha sagībhittayārūḷhā moggaliputtatissattherassa santikā uggahitā sissānusissaparamparātātā mūlaṭṭhakathā kasmā jambudīpe sabbaso antarahitāti vimaṃsitabbaṃ];

Tathācariyavādā ca, bhinnarūpā na vijjare.

The text alone has been handed down here, there is no commentary here. Neither have we the deviating systems of the teachers.

228. *Sīhaḷaṭṭhakathā suddhā, mahindena matīmatā;*

Saṅgītittayamārūḷhaṃ, sammāsambuddhadesitaṃ.

The commentary in the *Sīhala* tongue is faultless. The wise **Mahinda** who tested the tradition laid before the three Councils as it was preached by the Perfectly (like if it has been preached by the Blessed One)

229. *Sāriputtādīgītañca, kathāmaggaṃ samekkhiya;*

Katā sīhaḷabhāsāya, sīhaḷesu pavattati.

Enlightened One and taught by **Sāriputta** and the others, wrote it in the *Sīhala* tongue and it is spread among the *Sīhalas*.

230. *Taṃ tattha gantvā sutvā tvaṃ, māgadhaṇaṃ niruttiyā;*

Parivattehi, sā hoti, sabbalokahitāvahā’’.

Go thither, learn it and render it into the tongue of the *Māgadhas*. It will bring blessing to the whole world.

COUNCIL OF MAHĀ KASSAPA (PĀLI & ENGLISH)³

*Satt' eva satasahassāni bhikkhusaṅghā samāgatā
arahā khīṇāsavā suddhā sabbe guṇaggataṃ gatā.*

The congregation of *bhikkhus*, seven hundred thousand, assembled, holy men who having subdued their passions and having become pure, had all attained the summit of perfection.

*Te sabbe vicinitvāna uccinitvā varaṃ varaṃ
pañcasatānaṃtherānaṃ akaṅsu saṅghasammataṃ.*

They all, having made enquiry and determined which were the most worthy, elected by vote of the congregation five hundred *theras*.

*Dhutavādānaṃ aggo so Kassapo Jinasāsane,
bahussutānaṃ Ānando, vinaye Upālipaṇḍito,*

Kassapa was the chief propounder of the *Dhutaṅga* precepts according to the doctrine of the **Jina**; **Ānanda** was the first of those learned, wise **Upāli** was chief in the *Vinaya*.

*Dibbacakkhumhi Anuruddho, Vaṅḡiso paṭibhānavā,
[Puṇṇo ca dhammakathikānaṃ, vicitrakathī Kumārakassapo].*

Anuruddha in the visions, **Vaṅḡisa** in promptly comprehending,(?) **Puṇṇa** among the preachers of the *Dhamma*, **Kumārakassapa** among the students of various tales.

*Vibhajjanamhi Kaccāno, Koṭṭhito paṭisambhidā,
aññe p' atthi mahātherā agganikkhattakā bahū.*

Kaccāna in establishing distinctions, **Koṭṭhita** in analytical knowledge. There were, besides, many other great *theras* who fulfilled their duties,

*Tehi c' aññehi therehi katakiccehi sādhuhi
pañcasatehi therehi dhammavinayasaṅgaho
therehi katasāṅgaho theravādo ti vuccati.*

to the number of five hundred, was the collection of the *Dhamma* and of the *Vinaya* made; because it was collected by the *theras*, it is called 'the doctrine of the *theras*'.

*Upāliṃ vinayaṃ pucchitvā dhammaṃ Ānandasavhayaṃ
akaṅsu dhammasaṅgahaṃ vinayaṃ cāpi bhikkhavo.*

The monks composed the collection of *Dhamma* and *Vinaya* by consulting **Upāli** about the *Vinaya*, and by asking the (*thera*) called **Ānanda** regarding the *Dhamma*.

*Mahākassapathero ca Anuruddho mahāgaṇī
Upālithero satimā Ānando ca bahussuto.*

3 I was unable to find original Pāli version of this *sutta*. Nevertheless, this version doesn't seem to contain mistakes.

Thera Mahākassapa and the great teacher **Anuruddha**, **Thera Upāli** of powerful memory, and the learned **Ānanda**.

Aññe bahu-abhiññātā sāvakā Satthuvaṇṇitā

pattapaṭisambhidā dhīrā chaḷabhiññā mahiddhikā

samādhijhānaṃ anuciñṇā saddhamme pāramīgatā.

As well as many other distinguished disciples, who had been praised by the master, who possessed analytical knowledge, firmness, the six faculties and the great powers, who had attained the mystic trance proceeding from self-concentration, who had completely mastered the true faith.

Sabbe pañcasatā therā navaṅgaṃ Jinasāsaṇaṃ

uggahetāna dhāresuṃ Buddhaseṭṭhassa santike.

All these five hundred *theras* bore in their minds the nine-fold doctrine of the **Jina**, having acquired it from the best of **Buddhas**.

Bhagavato sammukhā sutvā paṭiggahetvā ca sammukhā

dhammaṃ ca vinayaṃ cāpi kevalaṃ Buddhadesitaṃ

They who had heard and received from **Buddha** himself the whole *Dhamma* and *Vinaya* taught by **Buddha**.

Dhammadharā vinayadharā sabbe pi āgatāgamā

asaṅhīrā asaṅkuppā Satthukappā sadā garū.

They who knew the *Dhamma*, who knew the *Vinaya*, who all were acquainted with the *Āgamas*, who were unquarable, immovable, similar to their master, ever worshipful.

[Aggasantike gahetvā – aggadhammā tathāgatā -]

agganikkhittakā therā aggaṃ akaṅsu saṅghaṃ,

sabbo pi so theravādo aggavādo ti vuccati.

They who had received the perfect doctrine, first (among religions), from the first (among teachers), who were *theras* and original depositories, made this first collection. Hence this whole doctrine of the *theras* is also called ‘the first doctrine’.

Sattapaṇṇa-guḥe ramme therā pañcasatā gaṇī

nisinnā pavibhajjīsu navaṅgaṃ Satthusāsaṇaṃ.

Assemble in the beautiful Sattapanna cave, the five hundred *theras*, the teachers, arranged the nine-fold doctrine of the Teacher.

[Suttaṃ geyyaṃ veyyākaraṇaṃ gāthudānītivuttakaṃ

jātakabbhutavedallaṃ navaṅgaṃ Satthusāsaṇaṃ].

The nine-fold doctrine of the Teacher; *Sutta*, *Geyya*, *Veyyākaraṇa*, *Gāthā*, *Udāna*, *Itivuttaka*, *Jātaka*, *Abbhūta* and *Vedalla*.

THE COUNCIL OF MAHĀ KASSAPA

1. One-hundred-thousand monks were assembled; all of them were *Arahants*.
2. They were all selected carefully among the 500 monks.(?)
3. **Ānanda** was much heard(?). **Upāli** was versed in *Vinaya*, **Kassapa** was the eldest.
4. **Anuruddha** had psychic powers, **Vangīsi** was talented. **Punna** and **Kumāra Kassapa** were marvelous in preaching.
5. They separated the doctrine in separate parts.
6. There were other monks too. They all were great elders. The council was held by elders. So, it was called *Theravāda*.
7. They asked **Ānanda** about *suttas* and **Upāli** about *Vinaya* and the council continued.
8. **Mahākassapa** elder, and **Anuruddha** had great followings. **Upāli** was mindful, **Ānanda** was much heard(?).
9. There were other lots(?) of elders, good, talented, with psychic powers. They all listened mindfully.
10. All the 500 monks preserved **the Buddha's** ninefold teaching.
11. After all the teaching was confirmed that they were preached by **the Buddha**.(?)
12. They were versed in *Dhamma* and versed in *Vinaya*, they were teachers.
13. All those *Theravādas* were known as the 'fore-sayers'.
14. It was held in *Sattapanni* cave. The Ninefold Doctrine was rehearsed.
15. The Ninefold Dispensation is to be rehearsed, recited, elaborated and they are with *Jātaka* stories.

666 *EXAMINE THE EXPANSION OF **B**UDDHIST CULTURE IN THE LIGHT OF THE **MAH1**VAMSA DURING THE TIME OF **ASOKA** IN THE 3RD CENTURY **B.C.***

Ven. Upali

Buddhism S.E.A

28th august, 2000

It is during the reign of emperor Asoka, in the 3rd century B.C. that Buddhism turned into a world religion up to the Buddhism was confined to India. But from this period it spread to a good part of South East Asia.

The earliest source regarding this expansion of Buddhism and its culture is the Mah1vamsa. This is the best-known chronicle of Sri Lanka. This expansion of Buddhism took place as a consequence of the 3rd Buddhist council. However, other sources do not mention regarding either the 3rd council or any expansion of Buddhism related to it. Therefore till recently many scholars considered the Mah1vamsa account as a mere fiction.

However, with the archeological discoveries made especially at Sa0ci clearly shows that the Mah1vamsa is a very reliable source. These discoveries contain relic caskets on the lids of which some names such as Majjhima, Kassapagotta the Ven. Monks who went to H2malaya region are mentioned.

The chapter XII of the Mah1vamsa contains a detailed account of the nine missions sent to nine different countries. It says Ven. Moggaliputta Tissa Thera looking into the future saw the neighboring as places where Buddhism would be firmly established. Therefore, he decided to send mission to these regions. Undoubtedly emperor Asoka must have given his full support to thus; for without royal support such a task would not have been possible.

Relating about the Buddhism mission the Mah1vamsa says, that a mission headed by Ven. Majjhika was sent to Kashmira and Gandh1ra region. It described how this thera subdued the N1ga king in the region and established Buddhism.

Thera Mah1deva leaded the mission to Mahisama8dala. This is identified as a region south of Vindhya Mountain then the thera preached the Devad3ta Sutta and covered over 40,000 persons.

To Vanavasi, a region in the North Kanara, went the mission headed by thera Rakkhita, he preached the Anamatagga Samyutta and converted 60,000 and 37,000 of this entered the order. Over 500 Vih1ras were also constructed.

The mission with Thera Dhammarakkhita as the leader went Aparanta, a region in western India, including Gujarat and Kathiswar region. Aggikkhandopama sutta was preached, and many got converted.

Mah1dhammarakkhita Thera with his mission went to Mah1rattha (that Mah1rashtra region). Many J1taka stories were related to convert large number in that region.

Another region to which a mission went was Yona. This was in the western frontier, with Greek settlements 1,70,000 got converted. The K1lak1r1ma sutta was preached in this region.

Thera Vajjhima with four other identified as Kassapagotta, M1ladeva, Sakadeva, Sundubhissara, went to Himalya region. The Dhammacakkapavattana Sutta was preached here. The five theras are said to have converted five kingdoms.

To Suvannabhumi, the region generally identified as lower Burma (Myanmar) went the mission headed by Sona and Uttara. It is through this mission that the whole region including Thailand, Cambodia, Laos, Burma etc. remind Buddhism.

Ven. Mahinda with five others came to Tambapanni (Sri Lanka). This was the official introduction of Buddhism to Sri Lanka. King Devanapiya Tissa accepted Buddhism and patronized its establishment and spread wholeheartedly.

This Mah1vamsa accounts, thus, clearly shows that a good part of South East Asia came under Buddhism and Buddhist culture during this period. It is also clear that it was during this period that Buddhism turned out to be an international religion, taking Buddhist culture to a vast region in Asia.

666THE BRIEF OF *B*UDDHIST *C*OUNCILS

Council	Periods	Places	Chief Theras	Patronage of Kings	Number of Arahants take part	Ca
First	3 months after the Buddha's parinirvana (544.B.C)	Rajagaha Saptapani Cave	Ven. Mahakassapa	Ajatasattu	500	In Su mo of Bu pa
Second	100 after the Buddha's parinirvana (444 B.C)	Vesali	Ven. Yassa Thera	Kalasoka	700	Vi the pra un
Third	236 years after the Buddha's parinirvana (308 B.C)	Patariputta	Moggaliputta Tissa	Dhammasoka	1000	Th co in co (un vie

Rev. Ojinda
2000-08-31

DĪGHANIKĀYE - SĪLAKKHANDHAVAGGAṬṬHAKATHĀ (PĀLI)

Imañca pana kammavācam (Vinaya rules) katvā thero bhikkhū āmantesi (he heard? the monks)– “āvuso (brothers), idāni (now) tumhākaṃ (to who?) cattālīsa (fourty days) divasā okāso (now, you have time) kato, tato paraṃ

‘ayaṃ nāma (this sort of) no palibodho (no obstructions) atthi’ti, vattum na labbhā (we should not get that), tasmā etthantare (during this period) yassa rogapalibodho (obstructions due to sickness) vā ācariyupajjhāyapalibodho (problems regarding his teacher, his ācariya) vā mātā

pitupalibodho vā atthi (obstructions regarding mother) , pattam vā pana pacitabbam (the bowl), cīvaram vā kātabbam, so tam palibodham chindivā (you have to get rid of all these obstacles) tam karaṇīyaṃ karotī”ti.

Evañca pana vatvā thero attano pañcasatāya parisāya parivuto rājagahaṃ (to Rājagaha) gato. Aññepi mahātherā (other theras) attano attano parivāre gahetvā (having taken) sokasallasamappitaṃ mahājanaṃ assāsetukāmā (people who are empowered) tam tam disaṃ pakkantā (going to various directions) .

Puñnatthero pana sattasatabhikkhuparivāro ‘tathāgatassa parinibbānaṭṭhānaṃ āgatāgataṃ (to the place, where the Tathāgata passed away) mahājanaṃ assāsessāmī’ti (to control?) kusiṇārāmyeva aṭṭhāsi.

Āyasmā ānando (Ānanda thera) yathā pubbe aparinibbutassa (not reached Parinibbāna) , evaṃ parinibbutassāpi bhagavato sayameva pattacīvaramādāya (taking bowl and robes) pañcahi bhikkhusatehi saddhiṃ yena sāvatthi tena (to that place) cārikaṃ pakkāmi (wandering) .

Gacchato gacchato panassa parivārā bhikkhū gaṇanapathaṃ vīti (number of monks that were following) vattā.

Tenāyasmatā gatagataṭṭhāne (wherever place) mahāparidevo ahosi.

Anupubbena pana sāvatthimanuppatte (gradually were approaching to Sāvatthi) there sāvatthivāsino manussā “thero kira āgato”ti sutvā (having heard that the theras have come) gandhamālādīhatthā (with flowers and incents) paccuggantvā– “bhante, ānanda (lord Ānanda) , pubbe bhagavatā saddhiṃ āgacchatha, ajja kuhiṃ bhagavantaṃ ṭhapetvā (take? the Buddha and come) āgatatthā”ti-ādīni vadamānā parodiṃsu (they cried).

Buddhassa bhagavato parinibbānadivase viya mahāparidevo ahosi (they have been laid the ? as in the way? the Buddha passed away).

Tatra (then) sudaṃ āyasmā ānando (venerable Ānanda) aniccatādīpaṭisaṃyuttāya (he gave them the speech regarding aniccā) dhammiyākathāya tam mahājanaṃ saññāpetvā (made them known) jetavanaṃ pavisitvā (entered death) dasabalena (ten powers of Lord Buddha) vasitagandhakuṭiṃ (where he lived) vanditvā dvāraṃ vivaritvā (jewelnd? chambers) mañcapīṭhaṃ nīharitvā papphoṭetvā gandhakuṭiṃ sammajjitvā milāta mālākacavaram (rivered(?) flowers) chaddetvā (having thrown) mañcapīṭhaṃ atiharitvā puna yathāṭṭhāne ṭhapetvā bhagavato ṭhitakāle karaṇīyaṃ vattam

sabbama-kāsi. (Ānanda was so close to the Buddha)

Kurumāno ca nahānakoṭṭhakasammajjana (that is the place, where he ?)-*udakupaṭṭhāpanādikālesu* (time of offering water) *gandhakuṭṭiṃ vanditvā*— “*nanu bhagavā, ayaṃ tumhākaṃ nhānakālo* (it is the time for ? *Dhamma*), *ayaṃ dhammadesanākālo* (it is the time to hear the *Dhamma*), *ayaṃ bhikkhūnaṃ ovādadānakālo*, *ayaṃ sīhaseyyakappanakālo* (the lions' way), *ayaṃ mukhadhovanakālo* (time to wash the face)

”*ti-ādinaṃ nayena paridevamānova* (lamenting) *akāsi, yathā taṃ bhagavato guṇagaṇāmatarasaññutāya* (he is remembering the virtues of Buddha) *paṭiṭṭhitapemo ceva* (why? he is having ?, liking, love) *akhīṇāsavo ca* (because he is ? *arahant*) *anekeṣu ca jātisatasahassesu* (hundred thousand births) *aññamaññassūpakārasañjanitacittamaddavo* (to each other around with the ? he has been near the Buddha, that is why he (Ānanda) was weeping) . (because of the passing of the Buddha, Ānanda was like a child, he was crying)

Tameṇaṃ aññatarā devatā (other devas) — “*bhante, ānanda, tumhe evaṃ paridevamānā* (when you are lamenting like this) *kathaṃ* (how) *aññe* (others) *assāsessathā*”*ti saṃvejesi.*

So tassā vacanena saṃviggahadayo santhambhitvā (by the words of the *devatā*) *tathāgatassa parinibbānato* (with hard full of lamenting) *pabhuti thānanisajjabahulattā* (passing away of *Tathāgata*) *ussannadhātukaṃ kāyaṃ samassāsetuṃ dutiyadivase khīravirecanaṃ* (purgative) *pivītvā vihāreyeva nisīdi* (he was not ? there) .

Yaṃ sandhāya (for whatever) *subhena māṇavena* (by the young man) *pahitaṃ māṇavakaṃ* (the *māṇavaka*, young man) *etadavoca*—

“*Akālo* (out of time), *kho māṇavaka, atthi me ajja bhesajjamattā pītā, appeva nāma svepi* (tomorrow) *upasaṅkameyyāmā*”*ti (dī. ni. 1.447).*

Dutiyadivase (secondly) *cetakattherena pacchāsamaṇena gantvā subhena māṇavena puṭṭho imasmiṃ dīghanikāye subhasuttaṃ nāma dasamaṃ suttaṃ abhāsi.*

SUMAṄGALA-VILĀSINĪ (PĀLI)

Dīghanikāye - Sīlakkhandhavaggaṭṭhakathā - Ganthārambhakathā - Sumaṅgala-vilāsinī

*Karuṇāsītalalahadayam, paññāpajjotavihatamohatamam;
sanarāmaralokagarum, vande sugatam gativimuttam.
Buddhopi buddhabhāvam, bhāvetvā ceva sacchikatvā ca;
yam upagato gatamalam, vande tamanuttaram dhammam.
Sugatassa orasānam, puttānam mārasenamathanānam;
aṭṭhannampi samūham, sirasā vande ariyasaṅgham.
Iti me pasannamatino, ratanattayavandanāmayaṃ puññaṃ;
yam suvihatantarāyo, hutvā tassānubhāvena.
Dīghassa dīghasuttaṅkitassa, nipuṇassa āgamavarassa.
buddhānubuddhasaṃvaṇṇitassa, saddhāvahagūṇassa.
Atthappakāsanattham, aṭṭhakathā ādito vasisatehi;
pañcahi yā saṅgītā, anusaṅgītā ca pacchāpi.
Sīhaḷadīpaṃ pana ābhatātha, vasinā mahāmahindena;
ṭhapitā sīhaḷabhāsāya, dīpavāsīnamatthāya.
Apanetvāna tatoham, sīhaḷabhāsaṃ manoramam bhāsam;
tantinayānucchavikam, āropento vigatadosam.
Samayaṃ avilomento, therānam theravaṃsapadīpānam;
sunīpuṇavinicchayānam, mahāvihāre nivāsīnam.
Hitvā punappunāgatamattham, attham pakāsayissāmi;
sujanassa ca tuṭṭhattham, ciraṭṭhitatthañca dhammassa.
Sīlakathā dhutadhammā, kammaṭṭhānāni ceva sabbāni;
cariyāvidhānasahito, jhānasamāpattivitthāro.
Sabbā ca abhiññāyo, paññāsaṅkalananicchayo ceva;
khandhadhātāyatanindriyāni, ariyāni ceva cattāri.
Saccāni paccayākāraḍesaṇā, supārisuddhanīpuṇanayā;
avimuttatantimaggā, vipassanā bhāvanā ceva.
Iti pana sabbam yasmā, visuddhimagge mayā supārisuddham.
vuttam tasmā bhiyyo, na taṃ idha vicārayissāmi.
“Majjhe visuddhimaggo, esa catunnampi āgamānañhi.
ṭhatvā pakāsayissati, tattha yathā bhāsitaṃ attham”.
Iccheva kato tasmā, tampi gahetvāna saddhimetāya;
aṭṭhakathāya vijānatha, dīghāgamanissitaṃ atthanti.*

Nidānakathā

Tattha dīghāgamo nāma sīlakkhandhavaggo, mahāvaggo, pāthikavaggoti vaggato tivaggo hoti; suttato

catuttimsasuttasaṅgaho.

Tassa vaggesu sīlakkhandhavaggo ādi, suttesu brahmajālaṃ. Brahmajālassāpi “evaṃ me sutan”ti-ādikaṃ āyasmatā ānandena paṭhamamahāsaṅgūtikāle vuttaṃ nidānamādi.

Paṭhamamahāsaṅgūtikathā

Paṭhamamahāsaṅgūti nāma cesā kiñcāpi vinayapiṭake tantimārūhā, nidānakosallatthaṃ pana idhāpi evaṃ veditabbā.

Dhammacakkappavattanaṃhi ādiṃ katvā yāva subhaddaparibbājakavinayanā katabuddhacicca, kusiṇārāyaṃ upavattane mallānaṃ sālavane yamakasālānamantare visākhapuṇṇamadivase paccūsasamaye anupādisesāya nibbānadhātuyā parini-

bbute bhagavati lokanāthe, bhagavato dhātubhājanadivase sannipatitānaṃ sattannaṃ bhikkhusatasahassānaṃ saṅghatthero āyasmā mahākassapo sattāhaparinibbute bhagavati subhaddena vuḍḍhapabbajitena— “alaṃ, āvuso, mā socittha, mā paride

vittha, sumuttā mayaṃ tena mahāsamaṇena, upaddutā ca homa— ‘idaṃ vo kappati, idaṃ vo na kappatī’ti, idāni pana mayaṃ yaṃ

icchissāma, taṃ karissāma, yaṃ na icchissāma na taṃ karissāma”ti (cūḷava. 437) vuttavacanamanussaranto, īdisassa ca saṅgha

sannipātassa puna dullabhabhāvaṃ maññaṃāno, “īhānaṃ kho panetaṃ vijjati, yaṃ pāpabhikkhū ‘atītasaṭṭhakaṃ pāvacaṇaṃ’ti

maññaṃānā pakkhaṃ labhitvā nacirasseva saddhammaṃ antaradhāpeyyuṃ, yāva ca dhammavinayo tiṭṭhati, tāva anātītasaṭṭhu

kameva pāvacaṇaṃ hoti. Vuttañhetuṃ bhagavatā—

‘Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā’ti (dī. ni. 2.216).

‘Yaṃnūnāhaṃ dhammañca vinayañca saṅgāyeyyaṃ, yathayidaṃ sāsanaṃ addhaniyaṃ assa ciraṭṭhitikaṃ’.

Yañcāhaṃ bhagavatā—

‘Dhāressasi pana me tvaṃ, kassapa, sāñāni paṃsukūlāni nibbasanānī’ti (saṃ. ni. 2.154) vatvā cīvare sādharmaṇaparibho

gena.

‘Ahaṃ, bhikkhave, yāvadeva ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ

pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāmi; kassapopi, bhikkhave, yāvadeva, ākaṅkhati vivicceva kāmehi vivicca

akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharatī’ti (saṃ. ni. 2.152).

Evamādinā nayena navānupubbavīhārachaḷabhiññāppabhede uttarimanussadhamme attanā samasamaṭṭhapanena ca anu

ggahito, tathā ākāse pāṇiṃ cāletvā alaggacittatāya ceva candopamapaṭipadāya ca paṃsito, tassa kimaññaṃ āṇaṇyaṃ bhavi

ssati. Nanu maṃ bhagavā rājā viya sakakavaca-issariyānuppadānena attano kulavaṃsappaṭiṭṭhāpakaṃ puttaṃ ‘saddhammavaṃ

sappaṭiṭṭhāpako me ayaṃ bhavissatī’ti, mantvā iminā asādharmaṇena anuggahena anuggahesi, imāya ca uḷārāya paṃsaṃsāya

paṃsaṃsīti cintayanto dhammavinayasāṅgāyanatthaṃ bhikkhūnaṃ ussāhaṃ janesi. Yathāha—

“Atha kho āyasmā mahākassapo bhikkhū āmantesi— ‘ekamidāhaṃ, āvuso, samayaṃ pāvāya kusiṇāraṃ addhānamaggappa

ṭipanno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehī”ti (cūḷava. 437) sabbaṃ subhaddakaṇḍaṃ viṭṭhārato

veditabbaṃ. Atthaṃ panassa mahāparinibbānāvasāne āgataṭṭhāneyeva kathayissāma.

Tato paraṃ āha—

“Handa mayaṃ, āvuso, dhammañca vinayañca saṅgāyāma, pure adhammo dippati, dhammo paṭibāhiyyati; pure avinayo

dippati, vinayo paṭibāhiyyati; pure adhammavādino balavanto honti, dhammavādino dubbalā honti, pure avinayavādino balavanto honti, vinayavādino dubbalā hontī”ti (cūḷava. 437).

Bhikkhū āhaṃsu— “tena hi, bhante, thero bhikkhū uccinatū”ti. Thero pana sakalanavaṅgasatthusāsana-pariyattidhare puthujja

nasotāpannasakadāgāmi-anāgāmi sukkhavipassaka khīṇāsavabhikkhū anekasate, anekasahasce ca vajjētvā tipīṭakasabbapari

yattippabhedadhare paṭisambhidāppatte mahānubhāve yebhuyyena bhagavato etadaggaṃ āropite tevijjādibhede khīṇāsavabhi

kkhūyeva ekūnapañcasate pariggahesi. Ye sandhāya idaṃ vuttaṃ— “atha kho āyasmā mahākassapo ekenūnāni pañca arahanta

satāni uccinī”ti (cūḷava. 437).

Kissa pana thero ekenūnamakāsīti? Āyasmato ānandattherassa okāsakaraṇatthaṃ. Tenahāyasmatā sahāpi, vināpi, na sakkā

dhammasaṅgītiṃ kātuṃ. So hāyasmā sekkho sakaraṇīyo, tasmā sahāpi na sakkā. Yasmā panassa kiñci dasabaladesitaṃ sutta

geyyādikaṃ appaccakkhaṃ nāma natthi. Yathāha—

“Dvāsīti buddhato gaṇhiṃ, dve saḥassāni bhikkhuto;

caturāsīti saḥassāni, ye me dhammā pavattino”ti. (theragā. 1027);

Tasmā vināpi na sakkā.

Yadi evaṃ sekkhopi samāno dhammasaṅgītiyā bahukārattā therena uccinitabbo assa, atha kasmā na uccinitoti? Parūpavāda

vivajjanato. Thero hi āyasmante ānande ativiya vissattho ahosi, tathā hi naṃ sirasmiṃ palītesu jātesupi ‘na vāyaṃ kumārako

mattamaññāsī’ti, (saṃ. ni. 2.154) kumārakavādena ovadati. Sakyakulappasuto cāyasmā tathāgatassa bhātā cūḷapituputto. Tattha

keci bhikkhū chandāgamaṇaṃ viya maññamānā— “bahū asekkhapaṭisambhidāppatte bhikkhū ṭhapetvā ānandaṃ sekkhapaṭisa

mbhidāppattaṃ thero uccinī”ti upavadeyyuṃ. Taṃ parūpavādaṃ parivajjento, ‘ānandaṃ vinā dhammasaṅgītiṃ na sakkā kātuṃ,

bhikkhūnaṃyeva naṃ anumatīyā gahessāmī’ti na uccini.

Atha sayameva bhikkhū ānandassatthāya therāṃ yāciṃsu. Yathāha—

“Bhikkhū āyasmantaṃ mahākassapaṃ etadavocuṃ— ‘ayaṃ, bhante, āyasmā ānando kiñcāpi sekkho abhabbo chandā dosā

mohā bhayā agatiṃ gantuṃ, bahu cānena bhagavato santike dhammo ca vinayo ca pariyatto, tena hi, bhante, thero āyasma

ntampi ānandaṃ uccinatū’ti. Atha kho āyasmā mahākassapo āyasmantampi ānandaṃ uccinī”ti (cūḷava. 437).

Evaṃ bhikkhūnaṃ anumatīyā uccinitena tenāyasmatā saddhiṃ pañcatherasatāni ahesuṃ.

Atha kho therānaṃ bhikkhūnaṃ etadahosi— “kattha nu kho mayaṃ dhammañca vinayañca saṅgāyeyyāmā”ti? Atha kho

therānaṃ bhikkhūnaṃ etadahosi— “rājagahaṃ kho mahāgocaraṃ pahūtasenāsanaṃ, yaṃnūna mayaṃ rājagahe vassaṃ vasantā

dhammañca vinayañca saṅgāyeyyāma, na aññe bhikkhū rājagahe vassaṃ upagaccheyyun”ti (cūḷava. 437).

Kasmā pana nesaṃ etadahosi? “Idaṃ pana amhākaṃ thāvarakammaṃ, koci visabhāgapuggalo saṅghamajjhaṃ pavisitvā

ukkoṭeyyā”ti. Athāyasmā mahākassapo ñattidutiyena kammena sāvesi—

“Suṇātu me, āvuso saṅgho, yadi saṅghassa pattakallaṃ saṅgho imāni pañca bhikkhusatāni sammanneyya rājagahe

vassaṃ vasantāni dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabban”ti. Esā ñatti.

“Suṇātu me, āvuso saṅgho, saṅgho imāni pañcabhikkhusatāni sammanna”ti ‘rājagahe vassaṃ vasantāni dhammañca vana

yañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabbanti. Yassāyasmato khamati imesaṃ pañcannaṃ bhikkhusa

tānaṃ sammuti’ rājagahe vassaṃ vasantānaṃ dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ

vasitabbanti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

“Sammataṇi saṅghena imāni pañcabhikkhusatāni rājagahe vassaṃ vasantāni dhammañca vinayañca saṅgāyituṃ, na

aññehi bhikkhūhi rājagahe vassaṃ vasitabbanti, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī”ti (cūlava. 438).

Ayaṃ pana kammavācā tathāgatassa parinibbānato ekavīsatiṃ divase katā. Bhagavā hi visākhapuṇṇamāyaṃ paccūsasa

maye parinibbuto, athassa sattāhaṃ suvaṇṇavaṇṇaṃ sarīraṃ gandhamālādīhi pūjayiṃsu. Evaṃ sattāhaṃ sādhuṭṭhānadivase

nāma ahesuṃ. Tato sattāhaṃ citakāya agginā jhāyi, sattāhaṃ sattipaṇjaraṃ katvā sandhāgārasālāyaṃ dhātupūjaṃ karīṃsūti,

ekavīsati divasā gatā. Jeṭṭhamūlasukkapakkhapañcamīyaṃyeva dhātuyo bhājayiṃsu. Etasmiṃ dhātubhājanadivase sannipati

tassa mahābhikkhusaṅghassa subhaddena vuḍḍhapabbajitena kataṃ anācāraṃ ārocetvā vuttanayeneva ca bhikkhū uccinivā

ayaṃ kammavācā katā.

Imaṃ pana kammavācaṃ katvā thero bhikkhū āmantesi— “āvuso, idāni tumhākaṃ cattālīsa divasā okāso kato, tato paraṃ

‘ayaṃ nāma no palibodho atthī’ti, vattuṃ na labbhā, tasmā etthantare yassa rogapalibodho vā ācariyupajjhāyapalibodho vā mātā

pitupalibodho vā atthi, pattaṃ vā pana pacitabbaṃ, cīvaraṃ vā kātabbaṃ, so taṃ palibodhaṃ chinditvā taṃ karaṇīyaṃ karotū”ti.

Evañca pana vatvā thero attano pañcasatāya parisāya parivuto rājagahaṃ gato. Aññepi mahātherā attano attano parivāre

gaheivā sokasallasamappitaṃ mahājanaṃ assāsetukāmā taṃ taṃ disaṃ pakkantā. Puṇṇatthero pana

sattasatabhikkhuparivāro

‘tathāgatassa parinibbānaṭṭhānaṃ āgatāgataṃ mahājanaṃ assāsessāmī’ti kusiṇārāyaṃyeva aṭṭhāsi.

Āyasmā ānando yathā pubbe aparinibbutassa, evaṃ parinibbutassāpi bhagavato sayameva pattacīvaramādāya pañcahi

bhikkhusatehi saddhiṃ yena sāvatthi tena cārikaṃ pakkāmi. Gacchato gacchato panassa parivārā bhikkhū

gaṇanapathaṃ vīti

vattā. Tenāyasmatā gatagataṭṭhāne mahāparidevo ahosi. Anupubbena pana sāvatthimanuppatte there sāvatthivāsino manussā

“thero kira āgato”ti sutvā gandhamālādihatthā paccuggantvā— “bhante, ānanda, pubbe bhagavatā saddhiṃ

āgacchatha, ajja

kuhiṃ bhagavantaṃ ṭhapetvā āgatatthā”ti-ādīni vadamānā parodiṃsu. Buddhassa bhagavato parinibbānadivase viya mahāpari

devo ahosi.

Tatra sudaṃ āyasmā ānando aniccatādiṭṭhisaṃyuttāya dhammiyākathāya taṃ mahājanaṃ saññāpetvā jetavanaṃ pavisitvā dasabalena vasitagandhakuṭiṃ vanditvā dvāraṃ vivaritvā mañcapīṭhaṃ nīharitvā papphoṭetvā gandhakuṭiṃ sammajjītvā milāta

mālākacavaraṃ chaḍḍetvā mañcapīṭhaṃ atiharitvā puna yathāṭṭhāne ṭhapetvā bhagavato ṭhitakāle karaṇīyaṃ vattaṃ sabbama

kāsi. Kurumāno ca nhānakoṭṭhakasammajjana-udakupaṭṭhāpanādikālesu gandhakuṭiṃ vanditvā— “nanu bhagavā, ayaṃ

tumhākaṃ nhānakālo, ayaṃ dhammadesanākālo, ayaṃ bhikkhūnaṃ ovādadānakālo, ayaṃ sīhaseyyakappanakālo, ayaṃ

mukhadhovanakālo”ti-ādīnā nayena paridevamānova akāsi, yathā taṃ bhagavato guṇagaṇāmatarasaññūtāya patiṭṭhitapemo

ceva akhīṇāsavo ca anekesu ca jātisatasahassesu aññamaññassūpakārasañjanitacittamaddavo. Tamenam aññatarā devatā–

“bhante, ānanda, tumhe evaṃ paridevamānā katham aññe assāsessathā”ti saṃvejesi. So tassā vacanena saṃviggahadayo santhambhivā tathāgatassa parinibbānato pabhuti thānanisajjabahulattā ussannadhātukaṃ kāyaṃ samassāsetuṃ dutiyadivase

khīravirecanam pivitvā vihāreyeva nisīdi. Yaṃ sandhāya subhena māṇavena pahitaṃ māṇavakaṃ etadavoca–

“Akālo, kho māṇavaka, atthi me ajja bhesajjamattā pītā, appeva nāma svepi upasaṅkameyyāmā”ti (dī. nī. 1.447).

Dutiyadivase cetakattherena pacchāsamaṇena gantvā subhena māṇavena puṭṭho imasmiṃ dīghanikāye subhasuttam nāma

dasamam suttaṃ abhāsi.

Atha ānandatthero jetavanamahāvihāre khaṇḍaphullappaṭisaṅkharāṇaṃ kārāpetvā upakaṭṭhāya vassūpanāyikāya bhikkhu

saṅghaṃ ohāya rājagahaṃ gato tathā aññepi dhammasaṅgāhakā bhikkhūti. Evañhi gate, te sandhāya ca idaṃ vuttaṃ– “atha kho

therā bhikkhū rājagahaṃ agamaṃsu, dhammañca vinayañca saṅgāyitun”ti (cūḷava. 438). Te āsaḥhīpuṇṇamāyaṃ uposathaṃ

katvā pāṭipadadivase sannipatitvā vassaṃ upagacchiṃsu.

Tena kho pana samayena rājagahaṃ parivāretvā aṭṭhārasa mahāvihārā honti, te sabbepi chaḍḍitapatita-uklāpā ahesuṃ.

Bhagavato hi parinibbāne sabbepi bhikkhū attano attano pattacīvaramādāya vihāre ca pariveṇe ca chaḍḍetvā agamaṃsu. Tattha

katikavattaṃ kurumānā therā bhagavato vacanapūjanatthaṃ titthiyavādaparimocanattathañca– ‘paṭhamam māsam khaṇḍaphulla

ppaṭisaṅkharāṇaṃ karomā’ti cintesuṃ. Titthiyā hi evaṃ vadeyyuṃ– “samaṇassa gotamassa sāvakā satthari thiteyeva vihāre paṭi

jaggiṃsu, parinibbute chaḍḍesuṃ, kulānaṃ mahādhanapariccāgo vinassatī”ti. Tesañca vādaparimocanattaṃ cintesunti vuttaṃ

hoti. Evaṃ cintayitvā ca pana katikavattaṃ kariṃsu. Yaṃ sandhāya vuttaṃ–

“Atha kho therānaṃ bhikkhūnaṃ etadahosi– bhagavatā, kho āvuso, khaṇḍaphullappaṭisaṅkharāṇaṃ vaṇṇitaṃ, handa

mayam, āvuso, paṭhamam māsam khaṇḍaphullappaṭisaṅkharāṇaṃ karoma, majjhimam māsam sannipatitvā dhammañca vīna

yañca saṅgāyissāmā”ti (cūḷava. 438).

Te dutiyadivase gantvā rājadvāre aṭṭhaṃsu. Rājā āgantvā vanditvā– “kiṃ bhante, āgatattā”ti attanā kattabbakiccaṃ pucchi.

Therā aṭṭhārasa mahāvihārapaṭisaṅkharāṇatthāya hatthakammaṃ paṭivedesuṃ. Rājā hatthakammakārake manusse adāsi.

Therā paṭhamam māsam sabbavīhāre paṭisaṅkharāpetvā rañño ārocesuṃ– “niṭṭhitaṃ, mahārāja, vīhārapaṭisaṅkharāṇaṃ, idāni dhammavinayasāṅgahaṃ karomā”ti. “Sādhū bhante visaṭṭhā karotha, mayhaṃ āñcakkam, tumhākañca dhammacakkam hotu,

āñāpetha, bhante, kiṃ karomī”ti. “Saṅgahaṃ karontānaṃ bhikkhūnaṃ sannisajjaṭṭhānaṃ mahārājā”ti. “Kattha karomi, bhante”ti?

“Vebhārapabbatapasse sattapaṇṇi guhādvāre kātuṃ yuttaṃ mahārājā”ti. “Sādhū, bhante”ti kho rājā ajātasattu vissakammunā

nimmitasadisam suvibhattabhittithambhasopānaṃ, nānāvidhamālākammalatākammaviccittam, abhibhavantamiva rājabhavanavi

bhūtiṃ, avahasantamiva devavimānasiriṃ, siriyā niketanamiva ekanipātattitthamiva ca devamanussanayanavihaṃgānaṃ, lokarā

maṇeyyakamiva sampiṇḍitaṃ daṭṭhabbasāramaṇḍam maṇḍapaṃ kārāpetvā

vividhakusumadāmolaṃbakaviniggalantacāruvi

tānaṃ nānāratanaṃvittamaṇikoṭṭimatalamiva ca, naṃ nānāpupphūpahāraviccittasupariniṭṭhitabhūmikammaṃ

brahmavimānasa

disaṃ alaṅkaritvā, tasmim mahāmaṇḍape pañcasatānaṃ bhikkhūnaṃ anagghāni pañca kappiyapaccattharaṇasatāni pañña

petvā, dakkhiṇabhāgaṃ nissāya uttarābhimukhaṃ therāsaṇaṃ, maṇḍapamajjhe puratthābhimukhaṃ buddhassa bhagavato āsa

nārahaṃ dhammāsaṇaṃ paññāpetvā, dantakhacitaṃ bijaniñcettha ṭhapetvā, bhikkhusaṅghassa ārocāpesi– “niṭṭhitaṃ, bhante,

mama kiccaṇ”ti.

Tasmiṇca pana divase ekacce bhikkhū āyasmantaṃ ānandaṃ sandhāya evamāhaṃsu– “imasmiṃ bhikkhusaṅghe eko

bhikkhu vissagandhaṃ vāyanta vicarati”ti. Thero taṃ sutvā imasmiṃ bhikkhusaṅghe añño vissagandhaṃ vāyanta vicaraṇaka

bhikkhu nāma natthi. Addhā ete maṃ sandhāya vadantīti saṃvegaṃ āpajji. Ekacce naṃ āhaṃsuyeva– “sve āvuso, ānanda,

sannipāto, tvaṇca sekkho sakaraṇīyo, tena te na yuttaṃ sannipātaṃ gantuṃ, appamatto hohi”ti.

Atha kho āyasmā ānando– ‘sve sannipāto, na kho metaṃ patirūpaṃ yvāhaṃ sekkho samāno sannipātaṃ gaccheyyan’ti, bahu

deva rattiṃ kāyagatāya satiyā vītināmetvā rattiyaṃ paccūsasamaye caṅkamā orohitvā vihāraṃ pavisitvā “nipajjissāmi”ti kāyaṃ āva

jjesi, dve pādā bhūmito muttā, apattaṇca sīsaṃ bimbohanaṃ, etasmiṃ antare anupādāya āsavehi cittaṃ vimucci. Ayañhi āyasmā

caṅkamena bahi vītināmetvā visesaṃ nibbattetuṃ asakkonto cintesi– “nanu maṃ bhagavā etadavoca– ‘katapuññosi tvaṃ,

ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo’ti (dī. ni. 2.207). Buddhānaṃca kathādosso nāma natthi, mama pana accā

raddhaṃ vīriyaṃ, tena me cittaṃ uddhaccāya saṃvattati. Handāhaṃ vīriyasamataṃ yojemi”ti, caṅkamā orohitvā pādadhovana

ṭṭhāne ṭhatvā pāde dhovitvā vihāraṃ pavisitvā maṇcake nisīditvā, “thokaṃ vissamissāmi”ti kāyaṃ maṇcake apanāmesi. Dve

pādā bhūmito muttā, sīsaṃ bimbohanamappattaṃ, etasmiṃ antare anupādāya āsavehi cittaṃ vimuttaṃ, catu- iriyāpathavirahitaṃ

therassa arahattaṃ. Tena “imasmiṃ sāsane anipanno anisinno aṭṭhito acaṅkamanto ko bhikkhu arahattaṃ patto”ti vutte “ānanda

tthero”ti vattuṃ vaṭṭati.

Atha therā bhikkhū dutiyadivase pañcamiyaṃ kālapakkhassa katabhattakiccā pattacīvaraṃ paṭisaṃmetvā dhammasabhāyaṃ

sannipatiṃsu. Atha kho āyasmā ānando arahā samāno sannipātaṃ agamāsi. Kathaṃ agamāsi? “Idānimhi sannipātamajjhaṃ

pavisaṇāraho”ti haṭṭhatuṭṭhacitto ekaṃsaṃ cīvaraṃ katvā bandhanā muttatālapakkaṃ viya, paṇḍukambale nikkhattajātimaṇi viya,

vigatavalāhake nabhe samuggatapuñṇacando viya,

bālātapasamphassavikasitareṇupīṇjaragabbhaṃ padumaṃ viya ca, parisu

ddhena pariyodātena sappabhena sassirīkena ca mukhavarena attano arahattappattiṃ ārocayamāno viya agamāsi.

Atha naṃ

disvā āyasmato mahākassapassa etadahosi– “sobhati vata bho arahattappatto ānando, sace satthā dhareyya, addhā ajjāna

ndassa sādhuḥkāraṃ dadeyya, handa, dānissāhaṃ satthārā dātabbaṃ sādhuḥkāraṃ dadāmi”ti, tikkhattuṃ sādhuḥkāramadāsi.

Majjhimabhāṇakā pana vadanti– “ānandatthero attano arahattappattiṃ nāpetukāmo bhikkhūhi saddhiṃ nāgato, bhikkhū yathā

vuḍḍhaṃ attano attano pattāsane nisīdantā ānandattherassa āsaṇaṃ ṭhapetvā nisinnā. Tattha keci evamāhaṃsu– ‘etaṃ āsaṇaṃ

kassā’ti? ‘Ānandassā’ti. ‘Ānando pana kuhiṃ gato’ti? Tasmiṃ samaye thero cintesi– ‘idāni mayhaṃ gamanakālo’ti.

Tato attano

ānubhāvaṃ dassento pathaviyaṃ nimujjitvā attano āsaneyeva attānaṃ dassesi”ti, ākāseṇa gantvā nisīdīti eke. Yathā vā tathā vā hotu. Sabbathāpi taṃ disvā āyasmato mahākassapassa sādhu-kāradānaṃ yuttameva.

Evaṃ āgate pana tasmīṃ āyasmante mahākassapatthero bhikkhū āmantesi— “āvuso, kiṃ paṭhamam saṅgāyāma, dhammaṃ vā vinayaṃ vā”ti? Bhikkhū āhaṃsu— “bhante, mahākassapa, vinayo nāma buddhasāsanassa āyu. Vinaye ṭhite sāsanaṃ ṭhitam nāma hoti. Tasmā paṭhamam vinayaṃ saṅgāyāma”ti. “Kaṃ dhuraṃ katvā”ti? “Āyasmantaṃ upālin”ti. “Kiṃ ānando nappahoti”ti? “No nappahoti”. Api ca kho pana sammāsambuddho dharmānoyeva vinayapariyattiṃ nissāya āyasmantaṃ upālin etadagge ṭhapesi— “etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ upālī”ti (a. ni. 1.228). ‘Tasmā upālī theram pucchitvā vinayaṃ saṅgāyāma’ti.

Tato therō vinayaṃ pucchanaṭṭhāya attanāva attānaṃ sammanni. Upālithero pi vissajjanaṭṭhāya sammanni. Tatrāyaṃ pālī—
atha kho āyasmā mahākassapo saṅghaṃ nāpesi—

“Suṇātu me, āvuso, saṅgho, yadi saṅghassa pattakallaṃ,
ahaṃ upālin vinayaṃ puccheyyaṃ”ti.

Āyasmāpi upālī saṅghaṃ nāpesi—

“Suṇātu me, bhante, saṅgho, yadi saṅghassa pattakallaṃ,
ahaṃ āyasmatā mahākassapena vinayaṃ puṭṭho vissajjeyyaṃ”ti. (cūḷava. 439);

Evaṃ attānaṃ sammannitvā āyasmā upālī uṭṭhāyāsanaṃ ekaṃsaṃ cīvaraṃ katvā there bhikkhū vanditvā dhammāsane nisīdi

dantakhaṇḍaṃ bījaniṃ gahetvā, tato mahākassapatthero therāsane nisīditvā āyasmantaṃ upālin vinayaṃ pucchi.

“Paṭhamam

āvuso, upālī, pārājikaṃ kattha paññattan”ti? “Vesāliyaṃ, bhante”ti. “Kaṃ ārabbhā”ti? “Sudinnaṃ kalandaputtaṃ ārabbhā”ti.

“Kismiṃ vatthusmin”ti? “Methunadhamme”ti.

“Atha kho āyasmā mahākassapo āyasmantaṃ upālin paṭhamassa pārājikassa vatthumpi pucchi, nidānampi pucchi, pugga-

lampi pucchi, paññattimpī pucchi, anupaññattimpī pucchi, āpattimpī pucchi, anāpattimpī pucchi” (cūḷava. 439). Puṭṭho puṭṭho āyasmā upālī vissajjesi.

Kiṃ panettha paṭhamapārājike kiñci apānetabbaṃ vā pakkhipitabbaṃ vā atthi natthīti? Apānetabbaṃ natthi. Buddhassa hi

bhagavato bhāsīte apānetabbaṃ nāma natthi. Na hi tathāgatā ekabyañjanaṃpi niratthakaṃ vadanti. Sāvakānaṃ pana deva

tānaṃ vā bhāsīte apānetabbampi hoti, taṃ dhammasaṅgāhakattherā apānayaṃsu. Pakkhipitabbaṃ pana sabbatthāpi atthi,

tasmā yaṃ yattha pakkhipituṃ yuttaṃ, taṃ pakkhipiṃsuyeva. Kiṃ pana tanti? ‘Tena samayenā’ti vā, ‘tena kho pana samayenā’ti

vā, ‘atha khoti vā’, ‘evaṃ vutteti’ vā, ‘etadavocā’ti vā, evamādikaṃ sambandhavacanamatthaṃ. Evaṃ pakkhipitabbayuttaṃ

pakkhipitvā pana— “idaṃ paṭhamapārājikaṃ”ti ṭhapesuṃ. Paṭhamapārājike saṅghamārūḷhe pañca arahantasatāni saṅghaṃ āro

pitanayeneva gaṇasajjhāyamakaṃsu— “tena samayena buddho bhagavā verañjāyaṃ viharatī”ti. Tesam sajjhāyāraddhakāleyeva

sādhukāraṃ dadamānā viya mahāpathavī udakapariyantaṃ katvā akampittha.

Eteneva nayena sesāni tūṇi pārājikāni saṅghaṃ āropetvā “idaṃ pārājikakaṇḍan”ti ṭhapesuṃ. Terasa saṅghādisesāni “terasa

kan”ti ṭhapesuṃ. Dve sikkhāpadāni “aniyatāni”ti ṭhapesuṃ. Tiṃsa sikkhāpadāni “nissaggiyāni pācittiyāni”ti ṭhapesuṃ. Dvena

vuti sikkhāpadāni “pācittiyānī”ti ṭhapesuṃ. Cattāri sikkhāpadāni “pāṭidesanīyānī”ti ṭhapesuṃ. Pañcasattati sikkhāpadāni “sekhiyā

nī”ti ṭhapesuṃ. Satta dhamme “adhikaraṇasamathā”ti ṭhapesuṃ. Evaṃ sattavīsādhikāni dve sikkhāpadasatāni “mahāvibha

ṇo”ti kittetvā ṭhapesuṃ. Mahāvibhaṇḡāvasānepi purimanayeneva mahāpathavī akampittha.

Tato bhikkhunīvibhaṇḡe aṭṭha sikkhāpadāni “pārājikakaṇḍaṃ nāma idan”ti ṭhapesuṃ. Sattarasa sikkhāpadāni “sattarasakan”ti

ṭhapesuṃ. Tiṃsa sikkhāpadāni “nissaggiyāni pācittiyānī”ti ṭhapesuṃ. Chasaṭṭhisatasikkhāpadāni “pācittiyānī”ti ṭhapesuṃ. Aṭṭha

sikkhāpadāni “pāṭidesanīyānī”ti ṭhapesuṃ. Pañcasattati sikkhāpadāni “sekhiyānī”ti ṭhapesuṃ. Satta dhamme “adhikaraṇasama

thā”ti ṭhapesuṃ. Evaṃ tīni sikkhāpadasatāni cattāri ca sikkhāpadāni “bhikkhunīvibhaṇḡo”ti kittetvā– “ayaṃ ubhato vibhaṇḡo

nāma catusaṭṭhibhāṇavāro”ti ṭhapesuṃ. Ubhatovibhaṇḡāvasānepi vuttanayeneva mahāpathavikampo ahosi.

Etenevupāyena asītibhāṇavāraparimāṇaṃ khandhakaṃ, pañcaviṣatibhāṇavāraparimāṇaṃ parivāraṇca saṅghaṃ āropetvā

“idaṃ vinayapiṭakaṃ nāmā”ti ṭhapesuṃ. Vinayapiṭakāvasānepi vuttanayeneva mahāpathavikampo ahosi. Taṃ āyasmantaṃ

upāliṃ paṭicchāpesuṃ– “āvuso, imaṃ tuyhaṃ nissitake vācehi”ti. Vinayapiṭakasāṅghāvasāne upālittthero dantakhacitaṃ bījanaṃ

nikkhipitvā dhammāsanaṃ orohitvā there bhikkhū vanditvā attano pattāsane nisīdi.

Vinayaṃ saṅgāyitvā dhammaṃ saṅgāyitukāmo āyasmā mahākassapo bhikkhū pucchi– “dhammaṃ saṅgāyante hi kaṃ

puggalaṃ dhuraṃ katvā dhammo saṅgāyitabbo”ti? Bhikkhū– “ānandattheraṃ dhuraṃ katvā”ti āhaṃsu.

Atha kho āyasmā mahākassapo saṅghaṃ ñāpesi–

“Suṇātu me, āvuso, saṅgho, yadi saṅghassa pattakallaṃ, ahaṃ ānandaṃ dhammaṃ puccheyyan”ti;

Atha kho āyasmā ānando saṅghaṃ ñāpesi–

“Suṇātu me, bhante, saṅgho, yadi saṅghassa pattakallaṃ, ahaṃ āyasmatā mahākassapena dhammaṃ puṭṭho vissajjeyyan”ti;

Atha kho āyasmā ānando uṭṭhāyāsanaṃ ekaṃsaṃ cīvaraṃ katvā there bhikkhū vanditvā dhammāsane nisīdi dantakhacitaṃ

bījanaṃ gahetvā. Atha kho āyasmā mahākassapo bhikkhū pucchi– “kataraṃ, āvuso, piṭakaṃ paṭhamam saṅgāyāmā”ti?

“Suttanta

piṭakaṃ, bhante”ti. “Suttantapiṭake catasso saṅgītiyo, tāsu paṭhamam kataraṃ saṅgītin”ti? “Dīghasaṅgītiṃ, bhante”ti. “Dīghasa

ṇgītiyaṃ catutiṃsa suttāni, tayo vaggā, tesu paṭhamam kataraṃ vaggan”ti? “Sīlakkhandhavaggaṃ, bhante”ti.

“Sīlakkhandha

vagge terasa suttantā, tesu paṭhamam kataraṃ suttan”ti? “Brahmajālasuttaṃ nāma bhante, tividhasīlālaṅkataṃ, nānāvidhami

cchājīvakuha lapanādividdhaṃsanaṃ, dvāsaṭṭhiḍḍhiṭṭhijālaviniveṭhanaṃ, dasasahassilokadhātukampanaṃ, taṃ paṭhamam saṅgā

yāmā”ti.

Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ etadavoca, “brahmajālaṃ, āvuso ānanda, kattha bhāsitan”ti? “Antarā

ca, bhante, rājagahaṃ antarā ca nālandaṃ rājāgārake ambalaṭṭhikāyan”ti. “Kaṃ ārabbhā”ti? “Suppiyaṇca paribbājakaṃ, brahma

dattaṇca māṇavan”ti. “Kismiṃ vatthusmin”ti? “Vaṇṇāvaṇṇe”ti. Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ brahmajā

lassa nidānampi pucchi, puggalampi pucchi, vatthumpi pucchi (cūlava. 440). Āyasmā ānando vissajjesi.

Vissajjanāvasāne pañca

arahantasatāni gaṇasajjhāyamakaṃsu. Vuttanayeneva ca pathavikampo ahosi.

Evam brahmajālaṃ saṅgāyitvā tato paraṃ “sāmaññaphalaṃ, paṇāvuso ānanda, kattha bhāsitaṃ”ti-ādinā nayena pucchāvissa jjanānukkamena saddhiṃ brahmajālena sabbepi terasa suttante saṅgāyitvā- “ayaṃ sīlakkhandhavaggo nāmā”ti kittetvā ṭhapesuṃ.

Tadanantaraṃ mahāvaggaṃ, tadanantaraṃ pāthikavagganti, evaṃ tivaggasaṅgahaṃ catutimsasuttapaṭimaṇḍitaṃ catusaṭṭhi bhāṇavāraparimāṇaṃ tantīṃ saṅgāyitvā “ayaṃ dīghanikāyo nāmā”ti vatvā āyasmantaṃ ānandaṃ paṭicchāpesuṃ- “āvuso, imaṃ tuyhaṃ nissitake vācehī”ti.

Tato anantaraṃ asītibhāṇavāraparimāṇaṃ majjhimanikāyaṃ saṅgāyitvā dhammasenāpatisāriputtattherassa nissitake paṭicchā pesuṃ- “imaṃ tumhe pariharathā”ti.

Tato anantaraṃ satabhāṇavāraparimāṇaṃ saṃyuttanikāyaṃ saṅgāyitvā mahākassapattheraṃ paṭicchāpesuṃ- “bhante, imaṃ tumhākaṃ nissitake vācethā”ti.

Tato anantaraṃ vīsatibhāṇavārasataparimāṇaṃ aṅguttaranikāyaṃ saṅgāyitvā anuruddhattheraṃ paṭicchāpesuṃ- “imaṃ tumhākaṃ nissitake vācethā”ti.

Tato anantaraṃ dhammasaṅgahavibhaṅgadhātukathāpuggalapapaññattikathāvatthuyamakapaṭṭhānaṃ abhidhammoti vuccati.

Evam saṃvaṇṇitaṃ sukhumaññagocaraṃ tantīṃ saṅgāyitvā- “idaṃ abhidhammapiṭakaṃ nāmā”ti vatvā pañca arahantasatāni sajjhāyamakamsu. Vuttanayeneva pathavikampo ahoṣīti.

Tato paraṃ jātakaṃ, niddeso, paṭisambhidāmaggo, apadānaṃ, suttanipāto, khuddakapāṭho, dhammapadaṃ, udānaṃ, itivu ttakaṃ, vimānavatthu, petavatthu, theragāthā, therīgāthāti imaṃ tantīṃ saṅgāyitvā “khuddakagantho nāmāyaṃ”ti ca vatvā “abhi dhammapiṭakasmīṃyeva saṅgahaṃ āropayimsū”ti dīghabhāṇakā vadanti. Majjhimbhāṇakā pana “cariyāpiṭakabuddhavaṃsehi saddhiṃ sabbampetaṃ khuddakaganthaṃ nāma suttantapiṭake pariyāpannan”ti vadanti.

Evameva sabbampi buddhavacanaṃ rasavasena ekavidhaṃ, dhammavinayavasena duvidhaṃ, paṭhamamajjhimapacchima vasena tividhaṃ. Tathā piṭakavasena. Nikāyavasena pañcavidhaṃ, aṅgavasena navavidhaṃ, dhammakkhandhavasena caturā sītisahassavidhanti veditabbaṃ.

Kathaṃ rasavasena ekavidhaṃ? Yañhi bhagavatā anuttaraṃ sammāsambodhiṃ abhisambujjhivā yāva anupādisesāya nibbā nadhātuyā parinibbāyati, etthantare pañcacattālīsavassāni devamanussanāgayakkhādayo anusāsantena vā paccavekkhantena vā vuttaṃ, sabbaṃ taṃ ekarasaṃ vimuttirasameva hoti. Evaṃ rasavasena ekavidhaṃ.

Kathaṃ dhammavinayavasena duvidhaṃ? Sabbameva cetāṃ dhammo ceva vinayo cāti saṅkhyāṃ gacchati. Tattha vinayapi ṭakaṃ vinayo, avasesaṃ buddhavacanaṃ dhammo. Tenevāha “yannūna mayaṃ dhammañca vinayañca saṅgāyeyyāmā”ti (cūḷava. 437). “Ahaṃ upāliṃ vinayaṃ puccheyyaṃ, ānandaṃ dhammaṃ puccheyyaṃ”ti ca. Evaṃ dhammavinayavasena duvidhaṃ.

Kathaṃ paṭhamamajjhimapacchimavasena tividhaṃ? Sabbameva hidaṃ paṭhamabuddhavacanaṃ, majjhimbuddhavacanaṃ, pacchimabuddhavacanaṃ tippabhedā hoti. Tattha- “Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;

gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.
gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhatam;
visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā”ti. (dha. pa. 153-54);

Idaṃ paṭhamabuddhavacanaṃ. Keci “yadā have pātubhavanti dhammā”ti (mahāva. 1) khandhake udānagāthaṃ vadanti. Esā

pana pāṭipadadivase sabbaññubhāvappattassa somanassamayaññena paccayākāraṃ paccavekkhantassa uppannā udānagā
thāti veditabbā.

Yaṃ pana parinibbānakāle abhāsi– “handa dāni, bhikkhave, āmantayāmi vo, vayadhammā saṅkhārā, appamādena sampādethā”ti (dī. ni. 2.218) idaṃ pacchimabuddhavacanaṃ. Ubhinnamantare yaṃ vuttaṃ, etaṃ majjhimabuddhavacanaṃ nāma. Evaṃ paṭhamamajjhimpacchimabuddhavacanaśasena tividhaṃ.

Kathaṃ piṭakavasena tividhaṃ? Sabbampi cetam vinayapiṭakaṃ suttantapiṭakaṃ abhidhammapiṭakanti tippabhedameva hoti.

Tattha paṭhamasaṅgītiyaṃ saṅgītaṇca asaṅgītaṇca sabbampi samodhānetvā ubhayāni pātimokkhāni, dve vibhaṅgā, dvāvīsati

khandhakā, soḷasaparivārāti– idaṃ vinayapiṭakaṃ nāma. Brahmajālādīcatuttiṃsasuttasaṅgaho dīghanikāyo, mūlapariyāyasuttā

dīdiyaḍḍhasatadvesuttasaṅgaho majjhimanikāyo, oghataraṇasuttādisattasuttasahassasattasatadvāsattiṃsuttasaṅgaho saṃyutta

nikāyo, cīttapariyādānasuttādinavasuttasahassapañcasattasattapaññāsuttasaṅgaho aṅguttaranikāyo, khuddakapāṭha-dhamma

pada-udāna-itivuttaka-suttanipāta-vimānavatthu-petavatthu-theragāthā-therīgāthā-jātaka-niddesa-pāṭisambhidāmagga-apadāna

buddhavaṃsa-cariyāpiṭakavasena pannarasappabhedo khuddakanikāyoti idaṃ suttantapiṭakaṃ nāma.

Dhammasaṅgaho,

vibhaṅgo, dhātukathā, puggalapaññatti, kathāvatthu, yamakaṃ, paṭṭhānanti– idaṃ abhidhammapiṭakaṃ nāma. Tattha–

“Vividhavisesanayattā, vinayanato ceva kāyavācānaṃ;

vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto”.

Vividhā hi ettha pañcavidhapātimokkhuddesapārājikādi satta āpattikkhandhamātikā vibhaṅgādippabhedā nayā. Visabhiṭṭā

ca dalhīkammasithilakaraṇappayojanā anupaññāttinayā. Kāyikavācasika-ajjhācāranisedhanato cesa kāyaṃ vācaṇca vineti,

tasmā vividhanayattā visesanayattā kāyavācānaṃ vinayanato ceva vinayoti akkhāto. Tenetametassa vacanattakosallatthaṃ

vuttaṃ–

“Vividhavisesanayattā, vinayanato ceva kāyavācānaṃ;

vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto”ti.

Itaraṃ pana–

“Atthānaṃ sūcanato suvuttato, savanatotha sūdanato;

suttāṇā suttasabhāgato ca, suttanti akkhātā.

Taṇhi attatthaparattadibhede atthe sūceti. Suvuttā cettha atthā, veneyyajjhāsāyānulomena vuttattā. Savati cetam atthe sassa

miva phalaṃ, pasavatīti vuttaṃ hoti. Sūdanti cetam dhenu viya khīraṃ, paggharāpetīti vuttaṃ hoti. Suṭṭhu ca ne tāyati, rakkhātīti

vuttaṃ hoti. Suttasabhāgañcetam, yathā hi tacchakānaṃ suttam pamāṇam hoti, evametampi viññūnaṃ. Yathā ca suttana saṅga

hitāni pupphāni na vikirīyanti, na viddhamsiyanti, evameva tena saṅgahitā atthā. Tenetametassa vacanattakosallatthaṃ vuttaṃ–

“Atthānaṃ sūcanato, suvuttato savanatotha sūdanato;

suttāṇā suttasabhāgato ca, suttanti akkhātā”ti.

Itaro pana—

“Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinṇā;
vuttādhikā ca dhammā, abhidhammo tena akkhāto”.

Ayañhi abhisaddo vuḍḍhīlakkhaṇapūjītaparicchinṇādhikesu dissati. Tathā hesa “bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti”ti-ādīsu (ma. ni. 3.389) vuḍḍhiyaṃ āgato. “Yā tā rattiyo abhiññātā abhilakkhitā”ti-ādīsu (ma. ni. 1.49) salakkhaṇe.

“Rājābhīrājā manujindo”ti-ādīsu (ma. ni. 2.399) pūjite. “Paṭibalo vinetuṃ abhidhamme abhivinaye”ti-ādīsu (mahāva. 85) paricchinne. Aññamaññaśaṅkaravirahite dhamme ca vinaye cāti vuttaṃ hoti. “Abhikkantena vaṇṇenā”ti-ādīsu (vi. va. 819) adhike.

Ettha ca “rūpūpapattiyā maggaṃ bhāveti” (dha. sa. 251), “mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati”ti-ādinā (vibha. 642) nayena vuḍḍhimantopi dhammā vuttā. “Rūpārammaṇaṃ vā saddārammaṇaṃ vā”ti-ādinā (dha. sa. 1) nayena ārammaṇādīhi lakkhaṇīyattā salakkhaṇāpi. “Sekkā dhammā, asekkā dhammā, lokuttarā dhammā”ti-ādinā (dha. sa. tikamātikā 11, dukamātikā 12) nayena pūjitāpi, pūjārahāti adhippāyo. “Phasso hoti, vedanā hoti”ti-ādinā (dha. sa. 1) nayena sabhāvaparicchinntā paricchinṇāpi. “Mahaggatā dhammā, appamāṇā dhammā (dha. sa. tikamātikā 11), anuttarā dhammā”ti-ādinā (dha. sa. dukamātikā 11) nayena adhikāpi dhammā vuttā. Tenetametassa vacanattakosallatthaṃ vuttaṃ—

“Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinṇā;
vuttādhikā ca dhammā, abhidhammo tena akkhāto”ti.

Yaṃ panettha avasiṭṭhaṃ, taṃ—

“Piṭakaṃ piṭakatthavidū, pariyattibhājanatthato āhu;
tena samodhānetvā, tayopi vinayādayo ñeyyā”.

Pariyattipi hi “mā piṭakasampadānenā”ti-ādīsu (a. ni. 3.66) piṭakanti vuccati. “Atha puriso āgaccheyya kudālapīṭakamādayā”ti-ādīsu (a. ni. 3.70) yaṃ kiñci bhājanampi. Tasmā ‘piṭakaṃ piṭakatthavidū pariyattibhājanatthato āhu.

Idāni ‘tena samodhānetvā tayopi vinayādayo ñeyyā’ti, tena evaṃ duvidhatthena piṭakasaddena saha samāsaṃ katvā vinayo

ca so piṭakañca pariyattibhāvato, tassa tassa atthassa bhājanato cāti vinayapiṭakaṃ, yathāvutteneva nayena suttantañca taṃ piṭa

kañcāti suttantapiṭakaṃ, abhidhammo ca so piṭakañcāti abhidhammapiṭakanti. Evamete tayopi vinayādayo ñeyyā.

Evaṃ ñatvā ca punapi tesuyeva piṭakesu nānappakāraṅkosallatthaṃ—

“Desanāsāsanakathābhedaṃ tesu yathārahaṃ;
sikkhāppahānagambhūrabhāvañca paridīpaye.
pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yaḥiṃ;
pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvaye”.

Tatrāyaṃ paridīpanā vibhāvanā ca. Etāni hi tīṇi piṭakāni yathākkamaṃ āṇāvohāraparamatthadesanā, yathāparādhayathānulo

mayathādharmasāsanaṇi, saṃvarāsaṃvaradīṭṭhiviniṇeṭṭhananāmarūpaparicchedakathāti ca vuccanti. Ettha hi vinayapiṭakaṃ

āṇārahena bhagavatā āṇābhāhullato desitattā āṇādesanā, suttantapiṭakaṃ vohāraṅkusaleṇa bhagavatā vohārabāhullato desitattā

vohāradesanā, abhidhammapiṭakaṃ paramatthakusaleṇa bhagavatā paramatthabāhullato desitattā paramatthadesanāti vuccati.

Tathā paṭhamam— ‘ye te pacurāparādhā sattā, te yathāparādhaṃ ettha sāsītā’ti yathāparādhasāsanaṃ, dutiyaṃ— ‘anekajjhāsa

yānuyacariyādhimuttikā sattā yathānuloṃam ettha sāsītā’ti yathānuloṃasāsanaṃ, tatiyaṃ— ‘dhammapuñjamatte ‘ahaṃ mamā’

ti saññino sattā yathā dhammaṃ ettha sāsītā'ti yathā dhammasāsananti vuccati.

Tathā paṭhamam– ajjhācārapaṭipakkhabhūto saṃvarāsaṃvaro ettha kathitoti saṃvarāsaṃvarakathā.

Saṃvarāsaṃvaroti

khuddako ceva mahanto ca saṃvaro, kammākammaṃ viya, phalāphalaṃ viya ca, dutiyaṃ–

“dvāsaṭṭhi dīṭṭhipaṭipakkhabhūtā

dīṭṭhiviniveṭhanā ettha kathitā”ti dīṭṭhiviniveṭhanakathā, tatiyaṃ– “rāgādīpaṭipakkhabhūto nāmarūpaparicchedo ettha kathito”ti

nāmarūpaparicchedakathāti vuccati.

Tīsupi cetesu tisso sikkhā, tīṇi pahānāni, catubbidho ca gambhīrabhāvo veditabbo. Tathā hi vinayapaṭike viśesena adhisīla

sikkhā vuttā, suttantaṭṭhake adhicittasikkhā, abhidhammaṭṭhake adhipaññāsikkhā.

Vinayapaṭike ca vīṭikkamappahānaṃ, kilesānaṃ vīṭikkamapaṭipakkhattā sīlassa. Suttantaṭṭhake pariyuṭṭhānappahānaṃ, pariyu

ṭṭhānapaṭipakkhattā samādhissa. Abhidhammaṭṭhake anusayappahānaṃ, anusayapaṭipakkhattā paññāya. Paṭhame ca tādāṅga

ppahānaṃ, itaresu vikkhambhanasamucchedappahānāni. Paṭhame ca duccharitasamkilesappahānaṃ, itaresu taṇhādīṭṭhisamkile

sappahānaṃ.

Ekamekasmīncettha catubbidhopi dhammatthadesanā paṭivedhagambhīrabhāvo veditabbo. Tattha dhammoti tanti. Atthoti

tassāyeva attho. Desanāti tassā manasā vavatthāpitāya tantiyā desanā. Paṭivedhoti tantiyā tanti-atthassa ca yathābhūtāvabodho.

Tīsupi cetesu ete dhammatthadesanāpaṭivedhā. Yasmā sasādīhi viya mahāsamuddo mandabuddhīhi dukkhogāḷhā alabbhane

yyapaṭiṭṭhā ca, tasmā gambhīrā. Evaṃ ekamekasmīṃ ettha catubbidhopi gambhīrabhāvo veditabbo.

Aparo nayo, dhammoti hetu. Vuttañhetam– “hetumhi ñāṇaṃ dhammapaṭisambhidā”ti. Atthoti hetuphalaṃ, vuttañhetam– “hetu

phale ñāṇaṃ atthapaṭisambhidā”ti (vibha. 720). Desanāti paññatti, yathā dhammaṃ dhammābhilāpoti adhippāyo.

Anulomapaṭi

masaṅkhepavittārādivasena vā kathanāṃ. PaṭivedhoTi abhisamayo, so ca lokiya lokuttaro visayato asammohato ca, atthānu

rūpaṃ dhammesu, dhammānurūpaṃ atthesu, paññattipathānurūpaṃ paññattisu avabodho. Tesam tesam vā tattha tattha vutta

dhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo.

Idāni yasmā etesu piṭakesu yaṃ yaṃ dhammajātaṃ vā atthajātaṃ vā, yā cāyaṃ yathā yathā ñāpetabbo attho sotūnaṃ

ñāṇassa abhimukho hoti, tathā tathā tadatthajotikā desanā, yo cettha aviparītāvabodhasaṅkhāto paṭivedho, tesam tesam vā dhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo. Sabbampetaṃ

anupacitakusalasambhārehi duppaññehi

sasādīhi viya mahāsamuddo dukkhogāḷhaṃ alabbhaneyyapaṭiṭṭhaṇca, tasmā gambhīraṃ. Evampi ekamekasmīṃ ettha catubbi

dhopi gambhīrabhāvo veditabbo.

Ettāvatā ca–

“Desanāsāsanakathā, bhedaṃ tesu yathārahaṃ;

sikkhāppahānagambhīra, bhāvaṇca paridīpaye”ti–

Ayaṃ gāthā vuttatthāva hoti.

“Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yaṃ;

pāpuṇāti yathā bhikkhu, tampi sabbam vibhāvaye”ti–

Ettha pana tīsu piṭakesu tividho pariyattibhedo daṭṭhabbo. Tisso hi pariyattiyo– alagaddūpamā, nissaraṇatthā, bhaṇḍāgārikapa

riyattīti.

Tattha yā duggahitā, upārambhādi hetu pariyāputā, ayaṃ alagaddūpamā. Yaṃ sandhāya vuttaṃ “seyyathāpi,

bhikkhave,

puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, tamenam bhoge

vā naṅguṭṭhe vā gaṇheyya, tassa so alagaddo paṭiparivattitvā hatthe vā bāhāyaṃ vā aññatarasmiṃ vā aṅgapaccaṅge ḍaṃseyya,

so tato nidānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu? Duggahitattā, bhikkhave, alagaddassa.

Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti, suttaṃ ...pe... vedallaṃ, te taṃ dhammaṃ pariyāpu

ṇitvā tesam dhammānaṃ paññāya atthaṃ na upaparikkhanti, tesam te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ

khamanti, te upārambhānisaṃsā ceva dhammaṃ pariyāpuṇanti, itivādappamokkhānisaṃsā ca, yassa catthāya dhammaṃ pariyā

puṇanti, tañcassa atthaṃ nānubhonti, tesam te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu?

Duggahitattā, bhikkhave, dhammānaṃ”ti (ma. ni. 1.238).

Yā pana suggahitā sīlakkhandhādīpāripūriṃyeva ākaṅkhamānena pariyāpuṭā, na upārambhādihetu, ayaṃ nissaraṇatthā. Yaṃ

sandhāya vuttaṃ— “tesam te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Suggahitattā,

bhikkhave, dhammānaṃ”ti (ma. ni. 1.239).

Yaṃ pana parīññātakhandho pahīnakilesa bhāvitamaggo paṭividdhākuppo sacchikatanirodho khīṇāsavo kevalaṃ paveṇīpāla

natthāya vaṇsānurakkhaṇatthāya pariyāpuṇāti, ayaṃ bhaṇḍāgārikapariyattīti.

Vinaye pana suppaṭipanno bhikkhu sīlasampadaṃ nissāya tisso vijjā pāpuṇāti, tāsamyeva ca tattha pabhedavacanato. Sutte

suppaṭipanno samādhisampadaṃ nissāya cha abhiññā pāpuṇāti, tāsamyeva ca tattha pabhedavacanato. Abhidhamme suppaṭipanno paññāsampadaṃ nissāya catasso paṭisambhidā pāpuṇāti, tāsāṇca tattheva pabhedavacanato, evametesu suppaṭipanno

yathākkamena imaṃ vijjāttayachaḷabhiññācatuppaṭisambhidābhedaṃ sampattiṃ pāpuṇāti.

Vinaye pana duppaṭipanno anuññātasukhasamphassa-attharaṇapāvuraṇādīphassasāmaññato paṭikkhittesu upādinnakapha

ssādīsū anavajjasāññī hoti. Vuttampi hetam— “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye me antarāyikā dhammā

antarāyikā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā”ti (ma. ni. 1.234). Tato dussīlabhāvaṃ pāpuṇāti. Sutte duppaṭipanno—

“cattāro me, bhikkhave, puggalā santo saṃvijjamānā”ti-ādīsū (a. ni. 4.5) adhippāyaṃ ajānanto duggahitaṃ gaṇhāti, yaṃ

sandhāya vuttaṃ— “attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavatī”ti (ma. ni.

1.236). Tato micchādīṭṭhitaṃ pāpuṇāti. Abhidhamme duppaṭipanno dhammacintaṃ atidhāvanto acinteyyānipi cinteti. Tato citta

kkhepaṃ pāpuṇāti, vuttañhetam— “cattārimāni, bhikkhave, acinteyyāni, na cintetabbāni, yāni cinto ummādassa vighātassa

bhāgī assā”ti (a. ni. 4.77). Evametesu duppaṭipanno yathākkamena imaṃ dussīlabhāva micchādīṭṭhitā cittakkhepabhedaṃ

vipattiṃ pāpuṇāti”ti.

Ettāvatā ca—

“Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yaṃ;

pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvaye”ti—

Ayampi gāthā vuttatthāva hoti. Evaṃ nānappakārato piṭṭakāni ñatvā tesam vasenetaṃ buddhavacanaṃ tividhanti ñātappaṃ.

Kathaṃ nikāyavasena pañcavidhaṃ? Sabbameva cetaṃ dīghanikāyo, majjhimanikāyo, saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti pañcappabhedaṃ hoti. Tattha katamo dīghanikāyo? Tivaggasaṅgahāni brahmajālādīni catuttimisa suttāni.

*“Catuttimseva suttantā, tivaggo yassa saṅgaho;
esa dīghanikāyoti, paṭhamo anulomiko”ti.*

Kasmā panesa dīghanikāyoti vuccati? Dīghappamāṇānaṃ suttānaṃ samūhato nivāsato ca. Samūhanivāsā hi nikāyoti vuccanti. “Nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittaṃ, yathayidaṃ, bhikkhave, tiracchānagatā pāṇā” (saṃ. ni. 2.100). Poṇikanikāyo cikkhallikanikāyoti evamādīni cettha sādhaḥkāni sāsanaṭo lokato ca. Evaṃ sesānampi nikāya bhāve vacanatto veditabbo.

Katamo majjhimanikāyo? Majjhimappamāṇāni pañcadasavaggasaṅgahāni mūlapariyāyasuttādīni diyaḍḍhasataṃ dve ca suttāni.

*“Diyaḍḍhasatasuttantā, dve ca suttāni yattha so;
nikāyo majjhimo pañca, dasavaggapariggaho”ti.*

Katamo saṃyuttanikāyo? Devatāsaṃyuttādivasena kathitāni oghataraṇādīni satta suttasahassāni satta ca suttasatāni dvāsaṭṭhi ca suttāni.

*“Sattasuttasahassāni, suttasuttasatāni ca;
dvāsaṭṭhi ceva suttantā, eso saṃyuttasaṅgaho”ti.*

Katamo aṅguttaranikāyo? Ekeka-aṅgātirekavasena kathitāni cittapariyādānādīni nava suttasahassāni pañca suttasatāni satta paññāsaṅga suttāni.

*“Nava suttasahassāni, pañca suttasatāni ca;
sattapaññāsa suttāni, saṅkhyā aṅguttare ayan”ti.*

Katamo khuddakanikāyo? Sakalaṃ vinayapiṭakaṃ, abhidhammapiṭakaṃ, khuddakapāṭhādayo ca pubbe dassitā pañcadasa ppabhedā, ṭhapetvā cattāro nikāye avasesaṃ buddhavacanaṃ.

*“Ṭhapetvā caturopete, nikāye dīgha-ādiḥke;
tadaññaṃ buddhavacanaṃ, nikāyo khuddako mato”ti.*

Evaṃ nikāyavasena pañcavidhaṃ.

Kathaṃ aṅgavasena navavidhaṃ? Sabbameva hidaṃ suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ, jātakāṃ, abbhutadhammaṃ, vedallanti navappabhedaṃ hoti. Tattha ubhatovibhaṅganiddesakhandhakaparivārā, suttanipāte maṅgalasu

ttaratanasuttanālakasuttatuvaṭṭakasuttāni ca aññampi ca suttanāmaḥkaṃ tathāgatavacanaṃ suttanti veditabbaṃ. Sabbampi sagā

thakaṃ suttaṃ geyyanti veditabbaṃ. Visesaṃ saṃyuttake sakalopi sagāthavaggo, sakalampi abhidhammapiṭakaṃ, niggā

thakaṃ suttaṃ, yañca aññampi aṭṭhahi aṅgehi asaṅgahitaṃ buddhavacanaṃ, taṃ veyyākaraṇanti veditabbaṃ. Dhammapadaṃ,

theragāthā, therīgāthā, suttanipāte nosuttanāmikā suddhikagāthā ca gāthāti veditabbā. Somanassaññānamayikagāthā paṭisaṃ

yuttā dve-asīti suttantā udānanti veditabbaṃ. “Vuttañhetvaṃ bhagavatā”ti-ādinayappavattā dasuttarasatasuttantā itivuttakanti vedit

tabbaṃ. Apaṇṇakajātakādīni paññāsādhikāni pañcajātakasatāni ‘jātakan’ti veditabbaṃ. “Cattārome, bhikkhave, acchariyā

abbhutā dhammā ānande”ti-ādinayappavattā (dī. ni. 2.209) sabbepi acchariyabbhutadhammapaṭisaṃyuttasuttantā abbhutadha

mmanti veditabbaṃ. Cūlavedalla-mahāvedalla-sammādiṭṭhi-sakkapañha-saṅkhārabhājanīya-mahāpuṇṇamasuttādayo

sabbepi

vedañca tuṭṭhiñca laddhā laddhā pucchitasuttantā vedallanti veditabbaṃ. Evaṃ aṅgavasena navavidhaṃ.

Kathaṃ dhammakkhandhavasena caturāsītisahassavidhaṃ? Sabbameva cetaṃ buddhavacanaṃ—

“Dvāsīti buddhato gaṇhiṃ, dve saḥassāni bhikkhuto;
caturāsīti saḥassāni, ye me dhammā pavattino”ti.

Evaṃ paridīpitadhammakkhandhavasena caturāsītisahassappabhedaṃ hoti. Tattha ekānusandhikaṃ suttaṃ eko dhamma-

kkhandho. Yaṃ anekānusandhikaṃ, tattha anusandhivasena dhammakkhandhagaṇanā. Gāthābandhesu pañhāpucchanaṃ eko dhammakkhandho, vissajjanaṃ eko. Abhidhamme ekamekaṃ tikadukabhājanaṃ, ekamekañca cittavārabhājanaṃ, ekameko

dhammakkhandho. Vinaye atthi vatthu, atthi mātikā, atthi padabhājanīyaṃ, atthi antarāpatti, atthi āpatti, atthi anāpatti, atthi tika

cchedo. Tattha ekameko koṭṭhāso ekameko dhammakkhandhoti veditabbo. Evaṃ dhammakkhandhavasena caturāsītisahassa vidhaṃ.

Evameva abhedato rasavasena ekavidhaṃ, bhedato dhammavinayādivasena duvidhādibhedaṃ buddhavacanaṃ saṅgāya

ntena mahākassapappamukhena vasīgaṇena “ayaṃ dhammo, ayaṃ vinayo, idaṃ paṭhamabuddhavacanaṃ, idaṃ majjhima-

bdhavacanaṃ, idaṃ pacchimabuddhavacanaṃ, idaṃ vinayapiṭakaṃ, idaṃ suttantapiṭakaṃ, idaṃ abhidhammapiṭakaṃ, ayaṃ

dīghanikāyo ...pe... ayaṃ khuddakanikāyo, imāni suttādīni navaṅgāni, imāni caturāsīti dhammakkhandhasaḥassāni”ti, imaṃ

pabhedaṃ vavatthapetvā saṅgītaṃ. Na kevalaṃ imeva, aññampi uddānasaṅgaha-vaggasaṅgaha-peyyālasaṅgaha-eka

kanipāta-dukanipātādīnipātasaṅgaha-saṃyuttasaṅgaha-paṇṇāsasaṅgahādi-anekavidhaṃ tīsu piṭakesu sandissamaṇaṃ saṅga

happabhedaṃ vavatthapetvā eva sattahi māsehi saṅgītaṃ.

Saṅgītipariyosāne cassa— “idaṃ mahākassapattherena dasabalassa sāsaṇaṃ pañcavassasahassaparimāṇakālaṃ pavattana

samatthaṃ katan”ti saṅgītappamodā sādhu-kāraṃ viya dadamānā ayaṃ mahāpathavī udakapariyantaṃ katvā anekappakāraṃ

kampi saṅkampi sampakampi sampavedhi, anekāni ca acchariyāni pāturaḥesunti, ayaṃ paṭhamamahāsaṅgīti nāma. Yā loke—

“Satehi pañcahi katā, tena pañcasatāti ca;
thereheva katattā ca, therikāti pavuccatī”ti.

The preparation for the first council according to *Sumaṅgala Vilāsinī*.

The background of the period of **Buddha's** passing away had been given. When **the Buddha** passed away there were some, who were in the favor of **the Buddha**. They came and collected **the Buddha's** relics. But there were also some who did not like **the Buddha**. **Subhadda**, who entered the order late, tried to talk to the monks who were weeping – he said: „Now we are free, when **the Buddha** was living he used to trouble us saying „do not, do this.“ Now we can do whatever we wish.“ These sinful words were heard by **Mahā Kassapa Thera**. He remembered the words of **the Buddha**. **The Buddha**, before he passed away, said: „Whatever *Dhamma* and *Vinaya* preached by me, that will be the teacher after my passing away.“ Thereafter **Mahā Kassapa Thera** made preparation for the first council.

Mahā Kassapa Thera decided to select five hundred *Arahants*. He was very thoughtful, while he selected Rājagaha and the place for the council. And asked all the other monks to leave Rājagaha. That he did because he thought that there will be obstructions from those who are not selected.

According to *Sumaṅgala Vilāsinī* we can see that **Mahā Kassapa Thera** wanted **Ānanda Thera** also to take part in the council. But he did not straightaway to select him at first. There were four hundred and ninety-nine monks selected. He saved one seat for **Ānanda**.

2. There are three *vaggas* – *Sīlakkhandha vagga*, *Mahā vagga* and *Pātika vagga* in the *Dīghāgama*. Then, according to *suttas* there are 34 *suttas* out of the *vaggas* in the *Sīlakkhandha vagga*. The being(?) is *Brahmajāla Sutta*.

The *Brahmajāla Sutta* starts: „Thus, heard by me“⁴ as it had been said by **Ānanda Thera** during the first council. This should be understood with regard to *Vinaya Piṭaka* during the first council with the skill in giving the causes.(?)

3. Starting from the *Dhammacakkappavattana sutta* up to the discipline caused(?) to **Subhadda**. The wanderer having done the work of **the Buddha**.(?) Being(?) completed(?) **the Blessed One** passed away attaining *Nibbāna* without living(?) the aggregates at the Sālā grove of Malla's(?) in the park called Upavattana between two twin Sālā trees on the full moon day of *Vesak* during the early part of the day. On the day of distributing the relics of **the Buddha** who was the helper of the world there assembled seven hundred thousand monks. Then **Mahā Kassapa Thera** when **the Buddha** passed away considering the words of **Subhadda** who entered the order during the old age:

„Friends, it is enough, do not become sorrowful, do not lament. We are now released from the Great Recluse. He interrupted us - „this is suitable, this is not suitable.“ Now we will do what we like, we will not do what we do not like.“

The **Thera Mahā Kassapa** thought of gathering the *Saṅgha* and protecting **the Buddha's Dhamma** before it would disappear. As long as the *Dhamma* and *Vinaya* would be in that extent the teacher's preachings should exist. „What if I were to rehearse the *Dhamma* and *Vinaya*, so that the *Sāsana* will exist for a long time.“ **Mahā Kassapa Thera** explained the right way of using the robes, wearing the robes, production by rag, cloth – in this manner he said: „Monks, I wish to live giving up sensual pleasures having attended the first *jhāna*, consider the attainment of six higher knowledges. Here after without shaking praising the practice of the simile of the moon. He thought he must protect the *Sāsana* just like a king protects the country. In this manner he made the *bhikkhus* to get an interest(?) to hold the first council.

4 The official translation used by the most accepted translators of Pāli *Tipiṭaka* into English (**Bhikkhu Bodhi**, **Thanissaro Bhikkhu** etc.) of this „*Evaṃ me sutaṃ*“ is „Thus have I heard.“

4. It is said thus: „Then, the venerable **Mahā Kassapa** addressed the monks friends at one time going from Pāvā to Kusinārā together with many monks, about five hundred monks.“ On the way it is said everything in detail in the section of **Subhaddha**. The meaning will be said as it comes at the end of **Mahā Parinibbāna Sutta**.

5. Thereafter, it is said: „It is good friends if the *Vinaya* and *Dhamma* is rehearsed before the wrong *Dhamma* shines and the right *Dhamma* gets destroyed. Before those who follow the wrong *Dhamma* become powerful and those who follow the correct *Dhamma* become weak.“ The monks said: „Sir, then may you select the monks.“

6. The *thera* considered the monks in this way: „the monks who are well versed in the whole teachings of the nine sections of **the Buddha** – some are ordinary worldlings, the monks who are stream enterers, once-returners, non-returners, *Arahants*, many hundreds and thousands of monks knowing the *Tipiṭaka* very well in learning(?), those who reached analytical knowledge, those who were well learned in the three knowledges now out of them **Mahā Kassapa thea** selected four hundred and ninety-nine.

It was said thus: „Then, **venerable Mahā Kassapa** selected four hundred and ninety-nine monks.“

7. Why did **Mahā Kassapa** select the monks one less? That is because to give a place to **Ānanda**. It was not possible to hold the council without **Ānanda**. **Ānanda** was still a trainee, therefore it was a must to select him at that moment – what has been preached by **the Buddha** as *Sutta*, *Geyya* should not be avoided. Therefore it was said:

„I learned from *Buddha's*, I learned from 2 000 *bhikkhus*, I understand the *Dhamma* which is 84 000.(?) Therefore, (**Mahā Kassapa**) was unable to hold the council without him.“

8. If he is comparable to a trained monk and if he is helpful for the council, he should have been selected by the *thera*. Why didn't he select him? In order to avoid the criticism of others, **Ānanda thea** was very faithful(?) to **Mahā Kassapa thea**. Although, his hair has turned and white, given to him as to a young boy he has been ordained from the *Sakya* clan. He was the son of Lord Buddha's mother. He therefore was needed with the exception of other monks who have attained analytical knowledge. **Ānanda** was selected for the council when he attained the analytical knowledge. In order to get rid of criticism of others **Kassapa thea** selected **Ānanda** earlier.

9. Then, the monks with regard to **Ānanda thea** spoke thus, they spoke to **venerable Mahā Kassapa**: „Sir, **venerable Ānanda** although he is a training monk he is unable to go to the extremes with regard to *chanda* (desire(?)), *dosa* (anger), *bhaya* (fear), *moha* (ignorance), he practiced lot of *Dhamma* and *Vinaya* in the presence of **Buddha**. Therefore, sir, select **Ānanda thea**. Then **Mahā Kassapa thea** selected **Ānanda thea**. Thus with the acception(?) of monks **Ānanda thea** was selected. With him there were five hundred monks.

10. Then, it occurred thus to the monks – where shall we hold the council to rehearse the *Dhamma* and *Vinaya*. Then, it occurred thus to the elderly monks – Rājagaha is a place where is dwelling and food, what if we were spending the raining season at Rājagaha, rehearsed the *Dhamma* and *Vinaya*, other monks should not hold the rain retreat at Rājagaha.

Why was this step taken? Because people with vicious ideas may come to the middle of the *Saṅgha* and make problems.

Then, **ven. Mahā Kassapa** by the *Vinaya* rule (*natti*) announced -

Let the venerable ones listen to me. When it is suitable for the monks to hold the council, to rehearse the *Dhamma* and *Vinaya* living in Rājagaha, for the *vassa* season, other monks should not stay at Rājagaha for the *vassa* season. This is the rule.

The *Saṅgha*, venerable ones listen to me. These five hundred monks are selected to rehearse the *Dhamma* and *Vinaya*. Staying at Rājagaha for the *vassa* season other monks should not stay at Rājagaha. If the venerable ones accept these five hundred monks staying at Rājagaha to rehearse the *Dhamma* and *Vinaya*, other monks should not stay at Rājagaha. If you do not accept then you should speak out thereafter. The *Saṅgha* accepted that these five hundred monks living at Rājagaha for the *vassa* season to rehearse the *Dhamma* and *Vinaya* and no other monks could come there. The *Saṅgha* accepted, therefore there was silence. In this manner this should be taken for granted(?).(?)

12. These words of action have been done on the 21st day after **the Buddha** passed away. **The Buddha** passed away on the full moon day of *Vesak* in the morning. Then, **the Buddha's** golden body has been offered with flowers and incense.(?) Thus there had been seven days of enjoyment.(?) The funeral pyre of **Buddha** did not catch fire for seven days – there had been in the assembly hall offerings to the relics.(?) 21 days passed and on the full moon day of June the relics were distributed. On the day of the distribution of relics to the great assembly of monks by **Subhadda**, the monk who had got ordained during the old age, the bad behavior of this monk was informed. Thereafter monks were selected and these words of action had been done.(?)

13. Having done these words of action the monks were addressed by the *thera* friends: „now you have an occasion for 40 days, thereafter there will be no objections. Therefore as an obstacle regarding the preceptor and the pupils, an obstacle regarding their mother and father or anything regarding food and clothing destroy all these obstacles and get ready to the work.(?)

14. Thus having said, the *thera* surrounded by the five hundred members went to Rājagaha. The other chief *thera* taking their own members went to various directions in order to console the people who were struck with sorrow. **Purāṇa Thera** surrounded by seven hundred monks said he would console the people who would come to the place of **Buddha's Parinibbāna**. Saying that he would console them. Thus he stayed at Kusināra itself. **Venerable Ānanda** taking the bowl and robes together with five hundred monks went to Sāvattihī for wandering. Wherever he went, the monks who joined him could not be calculated; wherever he went there was a lot of lamentation. Gradually having reached Sāvattihī, the people got the news that the *thera* had arrived. The people went to the *thera* with flowers and incense in their hands and spoke thus in great cry: „Sir **Ānanda**, earlier you came with **the Buddha** - today where have you kept **the Buddha** and came just on the day of **Buddha's Parinibbāna**?“ There has been great lamentation.

Then **ven. Ānanda** by means of religious talk on impermanence, consoling the people, entered Jetavana, where the ten-powered one was living, having worshiped the jeweled chamber, opened the door, lifted the chair (removing the dust) by shaking it; swept the jeweled chamber, removed the flowers that had faded and the garbage. Then he brought back the bed and chair again, having them kept where they were, he did all the services (like) when the **Buddha** was alive. He, doing all the duties at the time of bathing, sweeping, the place(?) and placing water, worshiping the jewel chamber, he said thus: „It is not the time for the **Buddha** to have a bath, this is the time for preaching the *Dhamma*.“ „This is the time to advice the monks.“ „This is the time to sleep in the lion's posture.“ „This is the time to wash the face.“ - in this manner crying and lamenting all the duties.(?)“

He did this because he knew the taste(?) of **Buddha's** virtue and because of his love for **the Buddha**, because he was not an *Arahant* and also because his heart was soft due to the help given to each other during

early births accounting to hundred thousand life-spans.

10. Then a certain god (spoke to **Ānanda**): „Sir **Ānanda**, when you are lamenting like this, how can you console the others?“ **Ānanda** **thera** by the words of *devā* became very sorrowful in heart, not speaking a word, because he was tired due to the fact of sitting and standing. From the time when **Buddha** passed away, the elements of the body arose and therefore to give some rest to the body on the second day took a mild purgative. Then he spoke to the young man who was sent by **Subha** and said: „It would be better if you can come tomorrow.“ On the second day going together with **Cetaka** **thera**, he answered what was asked by young man **Subha**. It was *Subha Sutta*, the tenth one in the *Dīgha Nikāya*.

17. Then, the *thera*, having renovated (re-constructed) the dilapidated buildings. At the time of *vass* season (rain retreat), he separated from the other monks and went to Rājagaha. In the same way other monks also went in that manner. This has been said on account of them.

Thereafter the *bhikkhus* went to Rājagaha to rehearse the *Dhamma* and *Vinaya*.

18. On the full moon day the monks, having done the *Uposatha*, on the first day of the lunar fortnight, they assembled for *vas*.

At that time, surrounding Rājagaha, there were eighteen monasteries, all these monasteries were surrounded with garbage thrown and fallen. When **the Buddha** passed away all the monks taking their own bowl and robes, abandoning the monasteries and *pirivenas* went away. Now, the monks, who were performing the duties in order to honor the words of **the Buddha** and also to get free from the criticism of heretics, the 1st month thought to renovate the broken place. The heretics said thus: „The disciples of the recluse **Gotama** repaired the monasteries when the teacher was living, after he passed away they deserted. They also destroyed the gifts of lay men spending a lot of money.“ It is said they thought thus in order to get rid of the insults of heretic..(?)

Then, it occurred to the *theras* – „**the Buddha** also praised the renovation of dilapidated buildings. Now during the 1st month we shall repair the places that are broken; during the month which is in the middle we shall assemble and rehearse the *Dhamma* and *Vinaya*.“

19. The *therā* on the second day – they went and stood at the entrance of the king's mansion. The king, having come and worshiped them, said thus:

„Venerable sirs, why have you come here?“

In this manner the king asked, what he should do. The *thera's* informed the work to be done at the eighteen *mahā vihāras*. The king gave people as workers to the *theras*. During the first month (they) repaired all the monasteries and informed the king:

„Great king, the repairs of the monasteries are finished. Now we shall rehearse the *Dhamma*, and *Vinaya* very well.“

„Sirs, do the work with confidence. The wheel of order is mine. The wheel of *Dhamma* is yours. Venerable sirs, tell me what should I do.“

„Great king, a place for the monks who participate in the council.“

„Sir, where shall I do it.“

„Great king, at the Sattapanni cave entrance at Vebhāra Pabbata.“

20. „Very well, sirs.“ The king Ajātasattu prepared a place for the council. It was almost like if created by **Vissakamma**. It has walls divided well with pillars and staircases. It was beautiful with variously colorful flowers and creeps going beyond the splendor of king's mansion. It was an insult(?) for a divine castle. It was

like the residence of **Siri Kantha**. It was like a bank where birds compared to eyes of gods and men fall down as birds.(?) It was a place where all the beauty of the Universe had been put together. This place had a canopy, tree with garlands hanging(?) the ground covered with many colorful flowers and beautifying, making it beautiful like the mansion of *Brahma*. Having spread valuable mattresses for five hundred monks, making **the Buddha's** seat turning towards the East and the monks pavilion turning towards the North, having prepared the seat for **the Buddha** keeping a seat and also a fan with ivory sculpture, (the king) announced to the monks:

„Venerable Sirs, my work is over.“

On that day some monks were speaking thus about **Ānanda**: „Among these monks one monk is going about spreading a bad smell of raw meat. The *thera* having heard this among the monks, there is no other monk who is going about spreading a bad smell of raw meat.(?) Certainly they were speaking and became sorrowful. Some monks said: „Friend, tomorrow there will be the assembly. You are still in training (*sekhiya*). There is work you should do,⁵ therefore it is not suitable for you to attend the council. Be heedful.“

Then **Ānanda** *thera* thought: „tomorrow is the council. It is not suitable for me to go to the council as a training monk.“ He spent a lot of time the night concentrating on the loathsome nature of the body and when it was about to dawn, he got down from the walking pavillion, entered the monastery with the idea of lying down. His feet were away from the ground, the head did not touch the pillow, in between this type his mind became free from defilements, without any clinging. **Ānanda** *thera* spending the time outside the walking pavillion, unable to obtain something special, thought thus: „The Blessed one, didn't he speak to me thus: „**Ānanda**, you have done merit, make/made a great effort – soon you become a person without defilements. There is no fault in **the Buddha's** speech. I also have great effort. My mind is in a high state. Then **Ānanda** *thera* thought: „I too have effort. What if I were to obtain great effort.(?) He got down from the walking pavillion, stood at the place where he used to wash his feet. After washing the feet, entering the monastery, having sat on the bed, he thought: „I shall rest a little.“ Then he bent his body towards the bed. The two feet were not touching the ground, the head was not on the pillow, in between this type (of position) his mind became free from defilements, without any clinging. Therefore, if questioned in this *sāsana* who is the monk who attained *arahatship* without standing, sitting, sleeping or walking, the answer would be – **Ānanda** *thera*.

Then **Ānanda** *thera* on the second day, having taken meals, on the 5th day after full moon, arranging the bowl and the robes, he attended the council. **Ānanda** *thera* attended the council as an *Arahat*. How did he come? He was very happy, because now he was suitable to go to the council. The robes were kept on one shoulder, just like a palm-fruit, free from any tide.(?) Now he just like a gem, kept on seek of **Sakka**,(?) just like the moon in the clear sky without any clouds, just like a lotus flower in full bloom by the sun rise with a face shining well, just like informing his *arahantship*.

Then, having seen **Ānanda** *thera*, **Mahā Kassapa** *thera* thought thus: „Sirs, **Ānanda**, who has attained arahantship is pleasant. If **the Buddha** lived now, certainly he would say *sādhū* to **Ānanda**. **Mahā Kassapa** *thera* thrice said: *sādhū, sādhū, sādhū*, saying: „I am doing what should be done by **the Buddha**. In *Majjhima Bhānakas* there is: „**Ānanda** *thera* did not go with the other monks, because he wanted to show that he had attained *Arahatship*. The monks, who sat according to their age, kept a seat for **Ānanda**. When some person asked about the seat kept for **Ānanda**, the answer would be: „it is for **Ānanda**.“ Then again (someone) asked the question: „Where did **Ānanda** go? Then **Ānanda** thought: „now it is time for me to go in this manner, showing this spiritual power.“ He dived into the earth and took his seat. Then there were other saying that **Ānanda** came through the sky. Having seen this, whatever it is, **Mahā Kassapa** *thera* said: „*sādhū*“ - (which) was suitable as he should have done it.

5 There is a work you should do to be perfect (to be the *Arahat*).

3. *Dhamma... addhaniyaṃ..janesi* – When **the Exalted One**, the Lord of the world had passed away in the element of *Nibbāna* which is devoid of any material substratum, at the hour of day break on the full moon day of the month of *Visākha* between the twin *Sāla* trees in the Upavattana *Sāla* grove of the Mallas in Kusinārā, having discharged the function of an English(?) One, beginning with the turning of the wheel of the *Dhamma*, down to the conversion of the wandering ascetic **Subhadda**.

The venerable Mahā Kassapa, the leading elder among the 700,000 monks who had assembled at the passing away in perfect *Nibbāna* of **the Exalted One**, recollecting after the lapse of seven days from the passing away in perfect *Nibbāna* of **the Exalted One**, the word uttered by **Subhadda**, who had taken to the ascetic life in old age, namely: „Away with it friend, grieve not, lament not, we are well rid of the **Great Recluse** who was wont(?) to tell us what was befitting and what was not and(?) hence made our lives miserable; but now we will do whatever we please and not do what we please not.“ (Thus) kindled he enthusiasm among the Order of monks to bring about a rehearsal of the *Dhamma* and *Vinaya* and further reflected.(?)

It may be that the occasion would arise for evil-minded monks to think that the sacred word is such that its teacher is no more, to form fractions and before long make the good teaching disappear forever.(?) As long as the *Dhamma* and *Vinaya* endure, so long will the sacred word be such that its teacher has not passed into oblivion. And so has **the Exalted** once said: „O **Ānanda**, the *Dhamma* and the *Vinaya* that I have declared to you and laid down before you (respectively) that itself will be your teacher after my demise.“ It behaves(?) me to rehearse the *Dhamma* and *Vinaya* so that the Dispensation would endure and remain for long.

Since I have been honored with equality in the use of robes by **the Exalted One** saying: „**Kassapa**, you may ware(?) my patch work hempen(?) robes which I no longer use, and also honored by placing me on an equal footing with Himself with reference to transcendental attainments consisting of the categories such as the six-fold higher knowledge and the nin-fold successive modes of abiding with such statements as – O monks, as long as he wishes, **kassapa** can enter, abide in the first *jhāna* (spiritual rapture), being detached from sensual pleasures etc. - what other unindebtedness will there be unto me as such? Has not **the Exalted One** conferred upon me this unique honor of considering me as the protector of the lineage of His Good Teaching even as a king would his own son as the perpetuator of his dynasty by conferring upon him his armor and regal splendor?“

Dīghanikāye - Sīlakkhandhavaggaṭṭhakathā - Ganthārambhakathā :

SUMAṄGALA-VILĀSINĪ - PATHAMAMAHĀSAṄGĪTIKATHĀ (PĀLI)

“Atha kho āyasmā mahākassapo bhikkhū āmantesi— (spoke to the monks)

‘ekamidāhaṃ, (I, one?) āvuso, (friend) samayaṃ (at one time) pāvāya (from Pāva) kusiṇārāyaṃ (to Kusiṇāra) addhānamaggappa (what's going on my way (from where I was going from Pāvā to Kusiṇārā) tipanno mahatā bhikkhusaṅghena (large number of monks) saddhiṃ pañcamattehi bhikkhusatehi”ti (500 monks) (cūḷava. 437) sabbaṃ subhaddakaṇḍaṃ (the group of Subhadda) vitthārato (in detail) vedītabbaṃ. (should be explained)

Atthaṃ panassa (this) mahāparinibbānāvasāne (at the end of Mahā Parinibbāna) āgataṭṭhāneyeva (at coming of that time) akathayissāmi. (open?)

Tato paraṃ āha— (from there, after that, said:)

“Handa mayaṃ, āvuso (friend) , dhammañca vinayañca saṅgāyāma, (we should hold the council) pure (before) adhammo dīppati, (before adhamma comes to light) dhammo paṭibāhiyyati; (Dhamma is deteriorated) pure avinayo dīppati, (what is against Vinaya shine) vinayo paṭibāhiyyati; (when the real Vinaya decline) pure adhammavādino balavanto honti, (before those who go against the Dhamma become strong) dhammavādino dubbalā honti, (before those who are with the Dhamma become weak) pure avinayavādino balavanto honti, (before those who go against the Vinaya become strong) vinayavādino dubbalā honti”ti (before those who go with Vinaya become weak/decline) (cūḷava. 437).

(Because of Subhadda the Dhamma will/might decline)

- Subhadda was a member of group of monks who were against the Buddha
- Because of his foolishness, Subhadda (fortunate) became Abhadda (unfortunate)

Bhikkhū āhaṃsu— (monks said) “tena hi, bhante, therō bhikkhū uccinatū”ti. (lord, sir, select the monks)

Therō pana sakalanavaṅgasatthusāsanapariyattidhare (the ninefold dispensation – those who are very learned) puthujjana (ordinary/worldly people) sotāpanna (the Stream-Enterers) sakadāgāmi (the One Returners)-anāgāmi (na-āgāmi – Never Returners) sukkhavipassaka khīṇāsavabhikkhū (Arahat) (some who are gifted by introspection/having_deep_knowledge/telepathy-can read the mind of others) anekasate, anekasahassee (hundred and thousand) ca vajjetvā (having stopped) tipīṭakasabbapariyatti (all the learnings) ppabhedadhare (all the sections) (those who know the three canons) paṭisambhidāppatte (attend the all analytical knowledge) mahānubhāve (of great ānubhā power) yebhuyyena (with great amount) bhagavato (by the Blessed One) etadaggaṃ āropite (have given the higher place) tevijjādibhede (have given the three-fold knowledge) khīṇāsavabhikkhūyeva (monks who have done away with khīṇa, āsava - defilements) ekūnapaṅcasate pariggahehi. (among all of these monks he took one-less-than-five-hundred = 499)

Ye sandhāya idaṃ vuttaṃ— “atha kho āyasmā mahākassapo ekenūnāni pañca arahantasatāni uccinī”ti (he took one less then five hundred (= 499)) (*cūḷava. 437*).

Kissa (why) pana thero ekenūnamakāsīti? (did he select one-less?)

Āyasmato ānandattherassa okāsakaraṇatthaṃ. (to give a place to venerable Ānanda)

Tenahāyasmatā sahāpi, vināpi, na sakkā dhammasaṅgītiṃ kātuṃ. (it is not possible to hold the *Saṅghāyana* without Ānanda)

So hāyasmā sekkho sakaraṇīyo, tasmā sahāpi na sakkā. (he was not *Arahat*)

Yasmā panassa kiñci dasabaladesitaṃ suttageyyādikaṃ appaccakkhaṃ nāma natthi. (h knows everything, without exception of anything, he knows)

Yathāha—

“Dvāsīti (eighty-two) buddhato gaṇhiṃ, dve sahaṣsāni (two thousand) bhikkhuto (bhikkhus); (I learned from eighty-two thousand Buddhas)

caturāsīti sahaṣsāni (I understood eighty-four thousand), *ye me dhammā pavattino”ti.* (*dhamma-skandhas* from them) (*theragā. 1027*);

Tasmā vināpi na sakkā. (therefore it is not possible without him)

DHUTAṄGA NIDDESO (PĀLI & ENGLISH)

22. *Idāni yehi appicchatāsantuṭṭhitādīhi guṇehi vuttappakārassa sīlassa vodānaṃ hoti, te guṇe sampādetuṃ yasmā samādinnaśīlena yoginā dhutaṅgasamādānaṃ kātappaṃ. Evañhissa appicchatāsantuṭṭhitāsallekhaṇapavivekāpacayavīriyārambhasubha ratādiguṇasālilavikkhālitamalaṃ sīlañceva supārisuddhaṃ bhavissati, vatāni ca sampajjissanti. Iti anavajjasīlabbataguṇapārisuddhasabbasamācāro porāṇe ariyavaṃsattaye paṭiṭṭhāya catutthassa bhāvanārāmatāsāṅkhātassa ariyavaṃsassa adhigamāraho bhavissati. Tasmā dhutaṅgakathaṃ ārabhissāma.*

Now while a meditator is engaged in the pursuit of virtue, he should set about undertaking the ascetic practices in order to perfect those special qualities of fewness of wishes, contentment, etc., by which the virtue of the king already described, is cleansed. For when his virtue is thus washed, clean of stains by the waters of such special qualities as fewness of wishes, contentment, effacement, seclusion, dispersal, energy, and modest needs, it will become quite purified; and his vows will succeed as well. And so, when his whole behavior has been purified by the special quality of blameless virtue and vows and he has become established in the three of the ancient Noble One's Heritages, he may become worthy to attain to fourth called 'delight in development'. We shall therefore begin the explanation of the ascetic practices.

Bhagavatā hi pariccattalokāmisānaṃ kāye ca jīvite ca anapekkhānaṃ anulomapaṭipadaṃyeva ārādhetaṃkāmaṃ kulaputtānaṃ terasadhutaṅgāni anuññātāni. Seyyathidaṃ—paṃsukūlikaṅgaṃ, tecīvarikaṅgaṃ, piṇḍapātikaṅgaṃ, sapadānacārikaṅgaṃ, ekāsānikaṅgaṃ, pattapiṇḍikaṅgaṃ, khalupacchābhattikaṅgaṃ, ārañṇikaṅgaṃ, rukkhamaṇḍikaṅgaṃ, abbhokāsikaṅgaṃ, sosānikaṅgaṃ, yathāsanthatikaṅgaṃ, nesajjikaṅgāni.

Thirteen kinds of ascetic practices have been allowed by the Blessed One to clansmen who have given up the things of the flesh and, regardless of body and life, are desirous of undertaking a practice in conformity. They are: The refuse rag-wearer's practice; The triple robe-wearer's practice, The alms-food-eater's practice, The house-to-house-seeker's practice, The one-sessioner's practice, The bowl-food-eater's practice, The later-food-refuser's practice, The forest-dweller's practice, The tree-root-dweller's practice, The open-air-dweller's practice, The charnel-ground-dweller's practice, The any-bed-user's practice, The sitter's practice.

Tattha—

*Atthato lakkhaṇādīhi, samādānavidhānato;
pabhedato bhedato ca, tassa tassānisaṃsato.
Kusalattikato ceva, dhutādīnaṃ vibhāgato;
samāsabyāsaṃ cāpi, viññātabbo vinicchayo.*

Here in,

as to meaning, character etcetera, the undertaking and directions,
and then the grade, and breach as well, and benefits of each besides,
as to the profitable triad, ascetic and so on distinguished,
and as to groups, and also singly, the exposition should be known.

23. *Tattha atthatoti tāva rathikasusānasaṅkārakūṭādīnaṃ yattha kathaci paṃsūnaṃ upari ṭhitattā abbhuggataṭṭhena tesu tesu paṃsukūlamivāti paṃsukūlaṃ, atha vā paṃsu viya kucchitabhāvaṃ ulatīti paṃsukūlaṃ, kucchitabhāvaṃ gacchatīti vuttaṃ hoti. Evaṃ laddhanibbacanassa paṃsukūlassa dhāraṇaṃ paṃsukūlaṃ, taṃ sīlamassāti paṃsukūlikaṃ. Paṃsukūlikassa aṅgaṃ paṃsukūlikaṅgaṃ. Aṅgāni kārāṇaṃ vuccati. Tasmā yena samādānena so paṃsukūlikaṃ hoti, tassettaṃ adhivacananti veditaṃ.*

Eteneva nayena saṅghāṭi-uttarāsaṅga-antaravāsakaṅkhātāṃ ticīvaraṃ sīlamassāti tecīvariko. Tecīvarikassa aṅgaṃ tecīvarikaṅgaṃ.

Herein, as to meaning in the first place.

It is refuse since, owing to its being found on refuse in any such place as a street, a charnel ground, or a midden, it belongs, as it were, to the refuse in the sense of being dumped in any one of these places. Or alternatively: Like refuse it gets to a vile state, thus it is refuse; it goes to a vile state, it what is meant. The wearing of refuse, which has acquired its derivative name in this way, is refuse. This is his habit, thus he is a refuser. The practice of the refuser is ‘The refuser’s practice’. It is the action that is called the practice. Therefore it should be understood as a term for that by undertaking which one becomes a refuser.

In the same way, he has the habit of the triple robe in other words, the cloak of patches, the upper garment and inner clothing, thus he is triple-rober. His practice is called the ‘Triple-robe-wearer’s practice.’

Bhikkhāsankhātānaṃ pana āmisapiṇḍānaṃ pātoti piṇḍapāto, parehi dinnānaṃ piṇḍānaṃ patte nipatananti vuttaṃ hoti. Taṃ piṇḍapātaṃ uñchati taṃ taṃ kulaṃ upasaṅkamanto gavesatīti piṇḍapātiko. Piṇḍāya vā patitūṃ vatametassāti piṇḍapātī, patituntī caritūṃ, piṇḍapātī eva piṇḍapātiko. Piṇḍapātikassa aṅgaṃ piṇḍapātikaṅgaṃ.

The dropping of the lumps of material sustenance called alms is ‘alms food’; the falling into the bowl of lumps given by others, is what is meant. He gleans that alms food, he seeks it by approaching such and such a family, thus he is called an ‘alms-fooder’. Or his vow is together the lump, thus he is a ‘lump-gatherer’. To gather is to wander for. A ‘lump gatherer’ is the same as an ‘alms-food-eater’. The practice of the alms food eater is the ‘Alms food-eater’s practice’.

Dānaṃ vuccati avakhaṇḍanaṃ, apetaṃ dānatoti apadānaṃ, anavakhaṇḍananti attho. Saha apadānena sapadānaṃ, avakha

ṇḍanarahitaṃ anugharanti vuttaṃ hoti. Sapadānaṃ caritūṃ idamassa sīlanti sapadānacārī, sapadānacārī eva sapadānacārīko. Tassa aṅgaṃ sapadānacārīkaṅgaṃ.

It is a hiatus that is called a gap, it is removed from a gap, thus it is called gapless; the meaning is, it is without hiatus. It is together with what is gapless, thus it is ‘with the gapless’, devoid of hiatus from house to house is what is meant. His habit is to wander on what is with the gapless, thus he is ‘gapless wanderer’. A gapless wanderer is the same as a ‘house-to-house-seeker’. His practice is the ‘house-to-house-seeker’s practice’.

Ekāsane bhojanaṃ ekāsanaṃ, taṃ sīlamassāti ekāsano. Tassa aṅgaṃ ekāsanaṅgaṃ.

Ekāsane bhojanaṃ ekāsanaṃ, taṃ sīlamassāti ekāsano. Tassa aṅgaṃ ekāsanaṅgaṃ.

Dutiyabhājanassa paṭikkhittattā kevalaṃ ekasmiṃyeva patte piṇḍo pattapiṇḍo. Idāni pattapiṇḍagahaṇe pattapiṇḍasaññaṃ katvā pattapiṇḍo sīlamassāti pattapiṇḍiko. Tassa aṅgaṃ pattapiṇḍikaṅgaṃ.

Eating in one session is ‘one session’ he has that habit, thus he is ‘one sessioner’. His practice is the ‘One sessioner’s practice’. Alms in one bowl only, because of refusing a second vessel, is ‘bowl alms’ now, making ‘bowl alms’ the name for the making of alms food in the bowl: bowl alms food is his habit. Thus he is a ‘bowl-food eater’. His practice is the ‘bowl-food eater’s practice’.

Khalūti paṭisedhanatthe nipāto. Pavāritena satā pacchā laddhaṃ bhattaṃ pacchābhattaṃ nāma, tassa pacchābhattassa bhojanaṃ pacchābhattabhojanaṃ, tasmīṃ pacchābhattabhojane pacchābhattasaññaṃ katvā pacchābhattaṃ sīlamassāti pacchābhattiko.

Na pacchābhattiko khalupacchābhattiko. Samādānavasena paṭikkhittatirittabhojanassetam nāmaṃ. Aṭṭhakathāyaṃ pana vuttaṃ khalūti eko sakuṇo. So mukhena phalaṃ gahetvā tasmīṃ patite puna aññaṃ na khādati. Tādiso ayanti khalupacchābhattiko. Tassa aṅgaṃ khalupacchābhattikaṅgaṃ.

‘No’ is a particle in the sense of refusing. Food obtained later by one who has shown that he is satisfied is called ‘later food’. The eating of that later food is ‘later-food eating’. Making ‘later food’ the name for that later food eating: later food is his habit, thus he is ‘later fooder’. Not a later-food eater is a ‘no-later fooder’, this is the name for one who as an undertaking refuses extra food, but it is said in the commentary ‘*Khalu* is a certain kind of bird. When it has taken a fruit into its beak and that drops, it does not eat any more.’ This is like that. Thus he is the ‘later-food refuser’s practice.’

Arañhe nivāso sīlamassāti ārañṇiko. Tassa aṅgaṃ ārañṇikaṅgaṃ.

Rukkhamūle nivāso rukkhamūlaṃ, taṃ sīlamassāti rukkhamūliko. Rukkhamūlikassa aṅgaṃ rukkhamūlikaṅgaṃ. Abbhokāsikasosānikaṅgesupi eseṃ nayo.

His habit is dwelling in the forest, thus he is ‘forest dweller’. His practice is the ‘forest dweller’s practice’. Dwelling at the root of a tree is ‘tree root dwelling’. He has that habit, thus he is ‘tree-root dweller’. The practice of the tree-root dweller is

the ‘Tree dweller’s practice’. (Likewise with The open-air dweller and The charnel ground dweller.)

Yadeva santhataṃ yathāsanthataṃ, idaṃ tuyhaṃ pāpuṇātīti evaṃ paṭhamam uddiṭṭhasenāsanassetam adhivacanam. Tasmim yathāsanthate viharitum sīlamassāti yathāsanthatiko. Tassa aṅgaṃ yathāsanthatikaṅgaṃ.

Sayanaṃ paṭikkhipitvā nisajjāya viharitum sīlamassāti nesajjiko. Tassa aṅgaṃ nesajjikaṅgaṃ.

Only what has been distributed is ‘as distributed’. This is a term for the resting place first allotted thus: ‘this one falls to you’ he has the habit dwelling in that as ‘distributed’, thus he is an ‘as distributed user’, his practice is the ‘Any bed user’s practice’. He has the habit of keeping to the sitting, refusing to lie down, thus he is a ‘sitter’. His practice is the ‘Sitter’s practice’.

DHUTAṄGA NIDDESO (PĀLI)

Visuddhimaggo - (paṭhamo bhāgo) - 2. Dhutaṅganiddeso

22. *Idāni yehi appicchatāsantuṭṭhitādīhi guṇehi vuttappakārassa sīlassa vodānaṃ hoti, te guṇe sampādetum yasmā samādinnaśīlena yoginā dhutaṅgasamādānaṃ kātappaṃ. Evañhissa appicchatāsantuṭṭhitāsallekhaṇapavivekāpacayaṇīyārambhasubha ratādiguṇasālilavikkhālitamalaṃ sīlañceva suparisuddhaṃ bhavissati, vatāni ca sampajjissanti. Iti anavajjasīlabbatagūṇaparisuddhasabbasamācāro porāṇe ariyavaṃsattaye paṭiṭṭhāya catutthassa bhāvanārāmatāsankhātassa ariyavaṃsassa adhigamāraho bhavissati. Tasmā dhutaṅgakathaṃ ārabhissāma. Bhagavatā hi pariccattalokāmisānaṃ kāye ca jīvite ca anapekkhānaṃ anulomapaṭipadaṃyeva ārādhetaṃ kāmānaṃ kulaputtānaṃ terasadhutaṅgāni anuññātāni. Seyyathidaṃ— paṃsukūlikaṅgaṃ, tecīvarikaṅgaṃ, piṇḍapātikaṅgaṃ, sapadānacārikaṅgaṃ, ekāsanikaṅgaṃ, pattapiṇḍikaṅgaṃ, khalupacchābhattikaṅgaṃ, ārañṇikaṅgaṃ, rukkhamaṇikaṅgaṃ, abbhokāsikaṅgaṃ, sosānikaṅgaṃ, yathāsanthatikaṅgaṃ, nesajjikaṅgaṃ. Tattha—*

*Atthato lakkhaṇādīhi, samādānavidhānato;
pabhedato bhedato ca, tassa tassānisamsato.
Kusalattikato ceva, dhutādīnaṃ vibhāgato;
samāsabyāsato cāpi, viññātabbo vinicchayo.*

23. *Tattha atthatoti tāva rathikasusānasankhārakūṭādīnaṃ yattha katthaci paṃsūnaṃ upari ṭhitattā abbhuggataṭṭhena tesu tesu paṃsukūlamivāti paṃsukūlaṃ, atha vā paṃsu viya kucchitabhāvaṃ ulatīti paṃsukūlaṃ, kucchitabhāvaṃ gacchatīti vuttaṃ hoti. Evaṃ laddhanibbacaṇassa paṃsukūlassa dhāraṇaṃ paṃsukūlaṃ, taṃ sīlamassāti paṃsukūlikaṃ. Paṃsukūlikassa aṅgaṃ paṃsukūlikaṅgaṃ. Aṅganti kāraṇaṃ vuccati. Tasmā yena samādānena so paṃsukūlikaṃ hoti, tassetam adhivacananti veditappaṃ.*

Eteneva nayena saṅghāṭi-uttarāsaṅga-antaravāsakasankhātāṃ ticīvaraṃ sīlamassāti tecīvariko. Tecīvarikassa aṅgaṃ tecīvarikaṅgaṃ.

Bhikkhāsankhātānaṃ paṇa āmisapiṇḍānaṃ pātoti piṇḍapāto, parehi dinnānaṃ piṇḍānaṃ patte nipatananti vuttaṃ hoti. Taṃ piṇḍapātaṃ uñchati taṃ taṃ kulaṃ upasaṅkamanto gavesatīti piṇḍapātiko. Piṇḍāya vā patitum vatametassāti piṇḍapātī, patitunti caritum, piṇḍapātī eva piṇḍapātiko. Piṇḍapātikassa aṅgaṃ piṇḍapātikaṅgaṃ.

Dānaṃ vuccati avakhaṇḍanaṃ, apetaṃ dānatoti apadānaṃ, anavakhaṇḍananti attho. Saha apadānena sapadānaṃ, avakha

ṇḍanarahitaṃ anugharanti vuttaṃ hoti. Sapadānaṃ caritum idamassa sīlanti sapadānacārī, sapadānacārī eva sapadānacāriko. Tassa aṅgaṃ sapadānacārikaṅgaṃ.

Ekāsane bhojanaṃ ekāsaṇaṃ, taṃ sīlamassāti ekāsaniko. Tassa aṅgaṃ ekāsanikaṅgaṃ.

Ekāsane bhojanaṃ ekāsaṇaṃ, taṃ sīlamassāti ekāsaniko. Tassa aṅgaṃ ekāsanikaṅgaṃ.

Dutiyaḥājanassa paṭikkhittattā kevalaṃ ekasmiṃyeva patte piṇḍo pattapiṇḍo. Idāni pattapiṇḍagahaṇe pattapiṇḍasaññaṃ katvā pattapiṇḍo sīlamassāti pattapiṇḍiko. Tassa aṅgaṃ pattapiṇḍikaṅgaṃ.

Khalūti paṭisedhanatthe nipāto. Pavāritena satā pacchā laddhaṃ bhattaṃ pacchābhattaṃ nāma, tassa pacchābhattassa bhojanaṃ pacchābhattabhojanaṃ, tasmim pacchābhattabhojane pacchābhattasaññaṃ katvā pacchābhattaṃ sīlamassāti pacchābhattiko.

Na pacchābhattiko khalupacchābhattiko. Samādānavasena paṭikkhittatirittabhojanassetam nāmaṃ. Aṭṭhakathāyaṃ pana vuttaṃ khalūti eko saṃuṇo. So mukhena phalaṃ gahetvā tasmim patite puna aññaṃ na khādāti. Tādiso ayanti khalupacchābhattiko. Tassa aṅgaṃ khalupacchābhattikaṅgaṃ.

Araññe nivāso sīlamassāti āraññiko. Tassa aṅgaṃ āraññikaṅgaṃ.

Rukkhamūle nivāso rukkhamaṃ, taṃ sīlamassāti rukkhamaṃ. Rukkhamaṃlikassa aṅgaṃ rukkhamaṃlikāṅgaṃ.
Abbhokāsikasosānikaṅgesupi esevo nayo.

Yadeva santhataṃ yathāsanthataṃ, idaṃ tuyhaṃ pāpuṇātīti evaṃ paṭhamāṃ uddiṭṭhasenāsanassetāṃ adhivacanaṃ.
Tasmiṃ yathāsanthate viharitūṃ sīlamassāti yathāsanthatikāṃ. Tassa aṅgaṃ yathāsanthatikāṅgaṃ.

Sayanaṃ paṭikkhipitvā nisajjāya viharitūṃ sīlamassāti nesajjiko. Tassa aṅgaṃ nesajjikaṅgaṃ.

Sabbāneva panetāni tena tena samādānena dhutakilesatā dhutassa bhikkhuno aṅgāni, kilesadhumanato vā dhutanti laddhavohāraṃ nāṇaṃ aṅgaṃ etesanti dhutaṅgāni. Atha vā dhutāni ca tāni paṭipakkhaniddhunanato aṅgāni ca paṭipattiyātipi dhutaṅgāni. Evaṃ tāvettha atthato viññātabbo vinicchayo.

Sabbāneva panetāni samādānacetanālakkhaṇāni. Vuttampi cetaṃ “yo samādiyati, so puggalo. Yena samādiyati, cittacetasikā ete dhammā. Yā samādānacetanā, taṃ dhutaṅgaṃ. Yaṃ paṭikkhipati, taṃ vatthū”ti. Sabbāneva ca loluppaṇḍarāsaṇasāni, nilloluppaḥvāpaccupaṭṭhānāni appicchatādi-ariyadhammapadaṭṭhānāni. Evamettha lakkhaṇādihi veditabbo vinicchayo.

Samādānavidhānatoti-ādīsu pana pañcasu sabbāneva dhutaṅgāni dharmāne bhagavati bhagavatova santike samādātabbāni. Parinibbute mahāsāvakaṃ santike. Tasmiṃ asati khīṇāsavassa, anāgāmiṃ, sakadāgāmiṃ, sotāpannaṃ, tipitakaṃ, dvīpitakaṃ, ekapitakaṃ, ekasaṅgītikassa, aṭṭhakathācariyassa. Tasmiṃ asati dhutaṅgadharassa, tasmiṃ asati cetiyāṅgaṇaṃ sammajjitvā ukkuṭikaṃ nisīditvā sammāsambuddhassa santike vadantena viya samādātabbāni, apica sayampi samādātūṃ vaṭṭati eva. Ettha ca cetiyapabbate dve bhātikattherānaṃ jeṭṭhakabhātu dhutaṅgappicchatāya vatthu kathetabbaṃ. Ayaṃ tāva sādharmaṇakathā.

1. Pamsukūlikaṅgathā

24. *Idāni ekekassa samādānavidhānappabhedabhedānisamse vaṇṇayissāma. Paṃsukūlikaṅgaṃ tāva*

“gahapatidānacīvaraṃ paṭikkhipāmi, paṃsukūlikaṅgaṃ samādiyāmi”ti imesu dvīsu vacanesu aññatarena samādinnaṃ hoti. Idaṃ tāvettha samādānaṃ.

Evaṃ samādinnaḍḍhānaṃ pana tena sosānikaṃ, pāpaṇikaṃ, rathiyacoḷaṃ, saṅkāracoḷaṃ, sotthiyaṃ, nhānacōḷaṃ, tithacoḷaṃ, gatapaccāgataṃ, aggīḍḍhaṃ, gokhāyitaṃ, upacikākhāyitaṃ, undūrakhāyitaṃ, antacchinnaṃ, dasācchinnaṃ, dhajāhaṭaṃ, thūpacīvaraṃ, samaṇacīvaraṃ, ābhisekikaṃ, iddhimayaṃ, panthikaṃ, vātāhaṭaṃ, devadattiyaṃ, sāmuddhiyanti-etesu aññataṃ cīvaraṃ gahetvā phāletvā dubbalaṭṭhānaṃ pahāya thiraṭṭhānāni dhovitvā cīvaraṃ katvā porāṇaṃ gahapatīcīvaraṃ apanetvā paribhuñjitabbaṃ.

Tattha sosānikanti susāne patitakaṃ. Pāpaṇikanti āpaṇadvāre patitakaṃ. Rathiyacoḷanti puññatthikehi vātāpānantarena rathikāya chaḍḍitacōḷakaṃ. Saṅkāracoḷanti saṅkāraṭṭhāne chaḍḍitacōḷakaṃ. Sotthiyanti gabbhamalaṃ puñchitvā chaḍḍitavatthaṃ. Tissāmaccamātā kira satagghanakena vatthena gabbhamalaṃ puñchāpetvā paṃsukūlikā gaṇhissantīti tālavelimamme chaḍḍāpesi.

Bhikkhū jīṇakaṭṭhānatthameva gaṇhanti. Nhānacōḷanti yaṃ bhūtavejjeḥhi sasīsaṃ nhāpitā kālakaṇṇicoḷanti chaḍḍetvā gacchanti.

Tithacoḷanti nhānatitthe chaḍḍitapilotikā. Gatapaccāgatanti yaṃ manussā susānaṃ gantvā paccāgatā nhatvā chaḍḍenti. Aggīḍḍhanti agginā ḍḍhappadesaṃ. Tañhi manussā chaḍḍenti. Gokhāyitādīni pākāṇe. Tādisānīpi hi manussā chaḍḍenti. Dhajāhaṭanti nāvaṃ ārohaṇā dhajāṃ bandhitvā ārūhanti. Taṃ tesaṃ dassanātikame gahetūṃ vaṭṭati. Yampi yuddhabhūmiyaṃ dhajāṃ bandhitvā ṭhapitaṃ, taṃ dvinnampi senānaṃ gatakāle gahetūṃ vaṭṭati.

Thūpacīvaranti vammikaṃ parikkhipitvā balikammaṃ kataṃ. Samaṇacīvaranti bhikkhusantakaṃ. Ābhisekikanti rañño abhisekaṭṭhāne chaḍḍitacīvaraṃ. Iddhimayanti ehibhikkhucīvaraṃ. Panthikanti antarāmagge patitakaṃ. Yaṃ pana sāmikānaṃ satisammosena patitaṃ, taṃ thokaṃ rakkhitvā gahetabbaṃ. Vātāhaṭanti vātēna paharitvā dūre pātitaṃ, taṃ pana sāmike apassantena gahetūṃ vaṭṭati. Devadattiyaṃ anuruddhattherassa viya devatāhi dinnakaṃ. Sāmuddhiyanti samuddavīcihi thale ussāritaṃ.

Yaṃ pana saṅghassa demāti dinnāṃ, cōḷakabhikkhāya vā caramānehi laddhaṃ, na taṃ paṃsukūlaṃ. Bhikkhudattiyepe yaṃ vassaggena gāhetvā vā dīyati, senāsanacīvaraṃ vā hoti, na taṃ paṃsukūlaṃ. No gāhāpetvā dinnameva paṃsukūlaṃ. Tatrapi yaṃ dāyakehi bhikkhussa pādamūle nikkhittaṃ, tena pana bhikkhuna paṃsukūlikassa hatthe ṭhapetvā dinnāṃ, taṃ ekatosuddhikaṃ nāma. Yaṃ bhikkhuno hatthe ṭhapetvā dinnāṃ, tena pana pādamūle ṭhapitaṃ, taṃ ekatosuddhikaṃ. Yaṃ bhikkhunopi pādamūle ṭhapitaṃ, tenāpi tattheva dinnāṃ, taṃ ubhatosuddhikaṃ. Yaṃ hatthe ṭhapetvā laddhaṃ, hattheyeva ṭhapitaṃ, taṃanukkaṭṭhacīvaraṃ nāma. Iti imaṃ paṃsukūlabhedāṃ nātvā paṃsukūlikena cīvaraṃ paribhuñjitabbanti idamettha vidhānaṃ.

Ayaṃ pana pabhedo, tayo paṃsukūlikā ukkaṭṭho majjhimo mudūti. Tattha sosānikaṃyeva gaṇhanto ukkaṭṭho hoti. Pabbajitā gaṇhissantīti ṭhapitakaṃ gaṇhanto majjhimo. Pādamūle ṭhapetvā dinnakaṃ gaṇhanto mudūti.

Tesu yassa kassaci attano ruciya gihidinnakaṃ sādītakkhaṇe dhutaṅgaṃ bhijjati. Ayamettha bhedo.

Ayaṃ panānisaṃso, “paṃsukūlacīvaraṃ nissāya pabbajjā”ti (mahāva. 128) vacanato nissayānurūpapaṭipattisabbhāvo, paṭhame ariyavaṃse paṭiṭṭhānaṃ, ārakkhadukkhābhāvo, aparāyattavuttitā, corabhayena abhayatā, paribhogataṇhāya abhāvo, samaṇasārūppaparikkhārātā, “appāni ceva sulabhāni ca tāni ca anavajjānī”ti (a. ni. 4.27; itivu. 101) bhagavatā saṃvaṇṇitapaccayatā, pāsādikātā, appicchatādīnaṃ phalanipphatti, sammāpaṭipattiyā anubrūhanaṃ, pacchimāya janatāya diṭṭhānugati-āpādananti.

Mārasenaviḡhātāya, paṃsukūladharo yati;

sannaddhakavaco yuddhe, khattiyo viya sobhati.

Pahāya kāsikādīni, varavatthāni dhāritaṃ;

yaṃ lokagaruṇā ko taṃ, paṃsukūlaṃ na dhāraye.

Tasmā hi attano bhikkhu, paṭiññaṃ samanussaraṃ;

yogācārānukūlamhi, paṃsukūle rato siyāti.

Ayaṃ tāva paṃsukūlikaṇḡe samādānavidhānappabhedabhedānisaṃsavaṇṇanā.

2. Tecīvarikaṅgākathā

25. Tadanantaraṃ pana tecīvarikaṅgaṃ “catutthakacīvaraṃ paṭikkhipāmi, tecīvarikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanena samādinnaṃ hoti.

Tena pana tecīvarikena cīvaradussaṃ labhivā yāva aphāsukabhāvena kātuṃ vā na sakkoti, vicāraṃ vā na labhati, sūci-ādīsu vāssa kiñci na sampajjati, tāva nikkhipitabbaṃ. Nikkhittapaccayā doso natthi. Rajitakālato pana paṭṭhāya nikkhipituṃ na vaṭṭati, dhutaṅgacoro nāma hoti. Idamassa vidhānaṃ.

Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭhena rajanakāle paṭhamaṃ antaravāsakaṃ vā uttarāsāṅgaṃ vā rajitvā taṃnivāsetvā itaraṃ rajitabbaṃ. Taṃ pārūpitvā saṅghāti rajitabbā. Saṅghātiṃ pana nivāsetuṃ na vaṭṭati. Idamassa gāmantasenāsane vattaṃ. Āraññake pana dve ekato dhovivā rajituṃ vaṭṭati. Yathā pana kañci disvā sakkoti kāsāvaṃ ākaḍḍhitvā uparikātuṃ, evaṃ āsanne ṭhāne nisīditabbaṃ. Majjhimaṃ rajanasālāyaṃ rajanakāsāvaṃ nāma hoti, taṃ nivāsetvā vā pārūpitvā vā rajanakammaṃ kātuṃ vaṭṭati. Mudukassa Sabhāgabhiḡkhūnaṃ cīvarāni nivāsetvā vā pārūpitvā vā rajanakammaṃ kātuṃ vaṭṭati. Tatraṭṭhakapaccattharaṇampi tassa vaṭṭati. Pariharituṃ pana na vaṭṭati. Sabhāgabhiḡkhūnaṃ cīvarampi antantarā paribhuñjituṃ vaṭṭati. Dhutaṅgatecīvarikassa pana catutthaṃ vattamānaṃ aṃsakāsāvameva vaṭṭati. Tañca kho vitthārato vidatthi, dīghato tihatthameva vaṭṭati.

Imesaṃ pana tiṇṇampi catutthakacīvaraṃ sādītakkhaṇeyeva dhutaṅgaṃ bhijjati. Ayamettha bhedo.

Ayaṃ panānisaṃso, tecīvariko bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena. Tenassa pakkhino viya samādāyeva gamanaṃ, appasamārambhātā, vatthasannidhiparivajjanaṃ, sallahukavuttitā, atirekacīvaraloluppappahānaṃ, kappiye mattakāritāya sallekavuttitā, appicchatādīnaṃ phalanipphattīti evamādayo guṇā sampajjantīti.

Atirekavatthataṇhaṃ, pahāya sannidhivivajjito dhīro;

santosasukharasaññū, ticīvaradharo bhavati yogī.

Tasmā sapattacaraṇo, pakkhīva sacīvarova yogīvaro;

sukhamanuvicaritukāmo, cīvaraniyame ratiṃ kayirāti.

Ayaṃ tecīvarikaṇḡe samādānavidhānappabhedabhedānisaṃsavaṇṇanā.

3. Pindapātikaṅgākathā

26. Piṇḍapātikaṅgampi “atirekalābhaṃ paṭikkhipāmi, piṇḍapātikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanena samādinnaṃ hoti.

Tena pana piṇḍapātikena “saṅghabhattaṃ, uddesabhattaṃ, nimantanabhattaṃ, salākabhattaṃ, pakkhikaṃ, uposathikaṃ, pāṭipadikaṃ, āgantukabhattaṃ, gamikabhattaṃ, gilānabhattaṃ, gilānupaṭṭhākabhattaṃ, vihārabhattaṃ, dhurabhattaṃ, vāraḥbhattaṃ”ti etāni cuddasa bhattāni na sādītābāni. Sace pana “saṅghabhattaṃ gaṇhathā”ti-ādinā nayena avatvā “amhākaṃ gehe saṅgho bhikkhaṃ gaṇhātu, tumhepi bhikkhaṃ gaṇhathā”ti vatvā dinnāni honti, tāni sādītuṃ vaṭṭanti. Saṅghato nirāmisasālākāpi vihāre pakkabhattampi vaṭṭatiyevāti idamassa vidhānaṃ.

Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭho puratopi pacchatopi āhaṭabhikkhaṃ gaṇhati, pattadvāre ṭhatvā pattaṃ gaṇhantānampi deti, paṭikkamanaṃ āharitvā dinnabhikkhampi gaṇhati, taṃ divasaṃ pana nisīditvā bhikkhaṃ na gaṇhati. Majjhimo taṃ divasaṃ nisīditvāpi gaṇhati, svātānāya pana nādhivāseti. Mudukosvātānāyapi punadivasaṃpi bhikkhaṃ adhvāseti. Te ubhopi serivihārasukhaṃ na labhanti, ukkaṭṭhova labhati. Ekasmiṃ kira gāme ariyavaṃso hoti, ukkaṭṭho itare āha- “āyāmāvuso, dhammasavanāyā”ti. Tesu eko ekenamhi, bhante, manussena nisīdāpitoti āha. Aparo mayā, bhante, svātānāya ekassa bhikkhā adhvāsītāti. Evaṃ te ubho parihīnā. Itaro pātova piṇḍāya caritvā gantvā dhammarasaṃ paṭisaṃvedesi.

Imesaṃ pana tiṇṇampi saṅghabhattādi-atirekalābhaṃ sādītakkaṇeva dhutaṅgaṃ bhijjati. Ayamettha bhedo.

Ayaṃ panānisaṃso, “piṇḍiyālopabhojanaṃ nissāya pabbajjā”ti (a. ni. 4.27; itivu. 101) vacanato nissayānurūpapaṭipattisabbhāvo, dutiye ariyavaṃse paṭiṭṭhānaṃ, aparāyattavuttitā, “appāni ceva sulabhāni ca tāni ca anavajjāni”ti bhagavatā saṃvyaṇṇitapaccayatā, kosajjanimmaddanātā, parisuddhājīvātā, sekhiyapaṭipattipūraṇaṃ, aparapositā, parānuggahakiriyā, mānappahānaṃ, rasataṇhānivāraṇaṃ, gaṇabhojanaparamparabhojanacārittasikkhāpadehi anāpattitā, appicchatādīnaṃ anulomavuttitā, sammāpaṭipattibrūhanaṃ, pacchimajanatānukampananti.

Piṇḍiyālopasantuṭṭho, aparāyattaajīviko;
pahīnāhāraloluppo, hoti cātuddiso yati.
Vinodayati kosajjaṃ, ājīvassa visujjhati;
tasmā hi nātimaññeyya, bhikkhācariyāya sumedhaso.

Evarūpassa hi-

“Piṇḍapātikassa bhikkhuno,
attabharassa anaññaposino;
devāpi pihayanti tādino,
no ce lābhasilokanissito”ti.

Ayaṃ piṇḍapātikaṅge samādānavidhānappabhedabhedānisamsavaṇṇanā.

4. Sapadānacārikaṅgakathā

27. Sapadānacārikaṅgampi “loluppacāraṃ paṭikkhipāmi, sapadānacārikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanenasamādinnaṃ hoti.

Tena pana sapadānacārikena gāmadvāre ṭhatvā parissayābhāvo sallakhetabbo. Yassā racchāya vā gāme vā parissayo hoti, taṃ pahāya aññattha carituṃ vaṭṭati. Yasmīṃ gharadvāre vā racchāya vā gāme vā kiñci na labhati, agāmasaññaṃ katvā gantabbaṃ. Yattha kiñci labhati, taṃ pahāya gantuṃ na vaṭṭati. Iminā ca bhikkhunā kālataṃ pavasiṭabbaṃ, evaṃhi aphāsukaṭṭhānaṃ pahāya aññattha gantuṃ sakkhissati. Sace panassa vihāre dānaṃ dentā antarāmagge vā āgacchantā manussā pattaṃ gahetvā piṇḍapātaṃ denti vaṭṭati. Iminā ca maggaṃ gacchantenāpi bhikkhācāraṇelāyaṃ sampattagāmaṃ anatikkamitvā caritabbameva. Tattha alabhitvā vā thokaṃ labhitvā vā gāmapaṭipāṭiyā caritabbanti idamassa vidhānaṃ.

Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭho purato āhaṭabhikkhampi pacchato āhaṭabhikkhampi paṭikkamanaṃ āharitvā diyyamānampi na gaṇhati, pattadvāre pana pattaṃ vissajjati. Imasmiñhi dhutaṅge mahākassapatherena sadiso nāma natthi. Tassapi pattavissatṭhaṭṭhānameva paññāyati. Majjhimo purato vā pacchato vā āhaṭampi paṭikkamanaṃ āhaṭampi gaṇhati, pattadvārepi pattaṃ vissajjati, na pana bhikkhaṃ āgamayamāno nisīdati. Evaṃ so ukkaṭṭhapiṇḍapātikassa anulometi. Muduko taṃ divasaṃ nisīditvā āgacchati.

Imesaṃ pana tiṇṇampi loluppacāre uppannamatte dhutaṅgaṃ bhijjati. Ayamettha bhedo.

Ayaṃ panānisaṃso, kulesu niccanavakatā, candūpamatā, kulamaccherappahānaṃ, samānukampitā, kulūpakādīnavābhāvo, avhānānabhinandanā, abhihārena anattikātā, appicchatādīnaṃ anulomavuttitāti.

*Candūpamo niccāvo kulesu,
amaccharī sabbasamānukampo;
kulūpakādīnavavippamutto,
hotīdha bhikkhu sapadānacārī.
Loluppacāraṇa pahāya tasmā,
okkhattacakkhu yugamattadassī;
ākaṅkhamāno bhuvi sericāraṃ,
careyya dhīro sapadānacāranti.*

Ayaṃ sapadānacārikaṅge samādānavidhānappabhedabhedānisaṃsavaṇṇanā.

5. Ekāsanikaṅgakathā

28. *Ekāsanikaṅgampi “nānāsanabhojanaṃ paṭikkhipāmi, ekāsanikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanena samādinnaṃ hoti.*

Tena pana ekāsanikena āsanasālāyaṃ nisīdantena therāsane anisīditvā “idaṃ mayhaṃ pāpuṇissatī”ti patirūpaṃ āsanaṃ sallakkhetvā nisīditabbaṃ. Sacassa vippakate bhojane ācariyo vā upajjhāyo vā āgacchatī, uṭṭhāya vattaṃ kātuṃ vaṭṭati. Tipiṭakacūlābhayaṭṭhera panāha “āsanaṃ vā rakkheyya bhojanaṃ vā, ayaṇca vippakatabhojano, tasmā vattaṃ karotu, bhojanaṃ pana mā bhuñjatū”ti. Idamassa vidhānaṃ.

Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭho appaṃ vā hotu bahu vā, yamhi bhojane hatthaṃ otāreti, tato aññaṃ gaṇhituṃ na labhati. Sacepi manussā “therena na kiñci bhuttaṃ”ti sappi-ādīni āharanti, bhesajjattameva vaṭṭanti, na āhāratthaṃ. Majjhimo yāva patte bhattaṃ na khīyati, tāva aññaṃ gaṇhituṃ labhati. Ayaṇhi bhojanapariyantiko nāma hoti. Muduko yāva āsanā na vuṭṭhāti tāva bhuñjitūṃ labhati. So hi udakapariyantiko vā hoti yāva pattadhovanaṃ na gaṇhāti tāva bhuñjanato, āsanapariyantiko vā yāva na vuṭṭhāti tāva bhuñjanato.

Imesaṃ pana tiṇṇampi nānāsanabhojanaṃ bhuttakkaṇe dhutaṅgaṃ bhijjati. Ayamettha bhedo.

Ayaṃ panānisaṃso, appābādhātā, appātaṅkatā, lahuṭṭhānaṃ, balaṃ, phāsuvihāro, anārittapaccayā anāpatti, rasatanhāvinodanaṃ appicchatādīnaṃ anulomavuttitāti.

*Ekāsanabhojane rataṃ,
na yaṭiṃ bhojanapaccayā rujā;
visahanti rase alolupo,
parihāpeti na kammamattano.
Iti phāsuvihārakāraṇe,
sucisallekharatūpasevite;
janayetha visuddhamānaso,
ratimekāsanabhojane yatīti.*

Ayaṃ ekāsanikaṅge samādānavidhānappabhedabhedānisaṃsavaṇṇanā.

6. Pattapiṇḍikaṅgakathā

29. *Pattapiṇḍikaṅgampi “dutiyaabhājanaṃ paṭikkhipāmi, pattapiṇḍikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanena samādinnaṃ hoti.*

Tena pana pattapiṇḍikena yāgupānakāle bhājane ṭhapetvā byañjane laddhe byañjanaṃ vā paṭhamamā khāditabbaṃ, yāgu vā pātābbā. Sace pana yāguyaṃ pakkhipati, pūtimacchakādimhi byañjane pakkhitte yāgu paṭikūlā hoti, appaṭikūlameva ca katvā bhuñjitūṃ vaṭṭati. Tasmā tathārūpaṃ byañjanaṃ sandhāya idaṃ vuttaṃ. Yaṃ pana madhusakkarādikaṃ appaṭikūlaṃ hoti, taṃ pakkhipitabbaṃ. Gaṇhantena ca pamāṇayuttameva gaṇhitabbaṃ. Āmakasākaṃ hatthena gahetvā khādituṃ vaṭṭati. Tathā pana akatvā patteyeva pakkhipitabbaṃ. Dutiyaabhājanassa pana

paṭikkhittattā aññaṃ rukkhapaṇṇampi na vaṭṭatīti idamassa vidhānaṃ.

Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭhassa aññaṃ ucchukhādanakālā kacavarampi chaḍḍetuṃ na vaṭṭati. Odanapiṇḍamacchamaṃsapūvepi bhinditvā khādituṃ na vaṭṭati. Majjhimassa ekena hatthena bhinditvā khādituṃ vaṭṭati, hatthayogī nāmesa. Muduko pana pattayogī nāma hoti, tassa yaṃ sakkā hoti patte pakkhipituṃ, taṃ sabbaṃ hatthena vā dantehi vā bhinditvā khādituṃ vaṭṭati.

Imesaṃ pana tiṇṇampi dutiyakabhājanaṃ sāditaṃ dhutaṅgaṃ bhijjati. Ayamettha bhedo.

Ayaṃ panānisamso, nānārasataṇhāvinodanaṃ. Atricchatāya pahānaṃ, āhāre payojanamattadassitā, thālakādipariharanakhedābhāvo, avikkhittabhojitā, appicchatādīnaṃ anulomavuttitāti.

Nānābhājanavikkhepaṃ, hitvā okkhittalocano;

khaṇanto viya mūlāni, rasataṇhāya subbato.

Sarūpaṃ viya santuṭṭhiṃ, dhārayanto sumānaso;

paribhuñjeyya āhāraṃ, ko añño pattapiṇḍikoti.

Ayaṃ pattapiṇḍikaṅge samādānavidhānappabhedabhedānisamaṃsavaṇṇanā.

7. Khalupacchābhattikaṅgakathā

30. Khalupacchābhattikaṅgampi “atirittabhojanaṃ paṭikkhipāmi, khalupacchābhattikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanena samādinnaṃ hoti.

Tena pana khalupacchābhattikena pavāretvā puna bhojanaṃ kappiyaṃ kāretvā na bhuñjitabbaṃ. Idamassa vidhānaṃ.

Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭho yasmā paṭhamapiṇḍe pavāraṇā nāma natthi, tasmīṃ pana ajjohariyamāne aññaṃ paṭikkhipato hoti, tasmā evaṃ pavārito paṭhamapiṇḍaṃ ajjoharitvā dutiyapiṇḍaṃ na bhuñjati. Majjhimo yasmīṃ bhojane pavārito, tadeva bhuñjati. Muduko pana yāva āsanā na vuṭṭhāti tāva bhuñjati.

Imesaṃ pana tiṇṇampi pavāritānaṃ kappiyaṃ kārapetvā bhuttakkaṇe dhutaṅgaṃ bhijjati. Ayamettha bhedo.

Ayaṃ panānisamso, anatirittabhojanāpattiya dūrabhāvo, odarikattābhāvo, nirāmisasannidhitā, puna pariyesanāya abhāvo, appicchatādīnaṃ anulomavuttitāti.

Pariyesanāya khedaṃ, na yāti na karoti sannidhiṃ dhīro;

odarikattaṃ pajahati, khalupacchābhattiko yogī.

Tasmā sugatapasaṭṭhaṃ, santosaṃuṇṇādivuḍḍhisāñjananaṃ;

dose vidhunitukāmo, bhajeyya yogī dhutaṅgamidanti.

Ayaṃ khalupacchābhattikaṅge samādānavidhānappabhedabhedānisamaṃsavaṇṇanā.

8. Ārañṇikaṅgakathā

31. Ārañṇikaṅgampi “gāmantasenāsaṇaṃ paṭikkhipāmi, ārañṇikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanena samādinnaṃ hoti.

Tena pana ārañṇikena gāmantasenāsaṇaṃ pahāya araṇṇe aruṇaṃ uṭṭhāpetabbaṃ. Tattha saddhiṃ upacārena gāmayeva gāmantasenāsaṇaṃ.

Gāmo nāma yo koci ekakuṭiko vā anekakuṭiko vā parikkhitto vā aparikkhitto vā samanusso vā amanusso vā antamaso atirekacātumāsaniṇṇiṭṭho yo koci satthopi.

Gāmūpacāro nāma parikkhittassa gāmassa sace anurādhapurasseva dve indakhilā honti, abbhantarime indakhile ṭhitassathāmamajjhimassa purisassa leḍḍupāto. Tassa lakkhaṇaṃ yathā taruṇamanussā attano balaṃ dassentā bāhaṃ pasāretvā leḍḍuṃ khipanti, evaṃ khittassa leḍḍussa patanaṭṭhānabbhantaranti vinayadharā. Suttantikā pana kākanivāraṇānyamena khittassāti vadanti. Aparikkhittagāme yaṃ sabbapaccantimassa gharassa dvāre ṭhito mātugāmo bhājanena udakaṃ chaḍḍeti, tassa patanaṭṭhānaṃ gharūpacāro. Tato vuttanayena eko leḍḍupāto gāmo, dutiyo gāmūpacāro.

Araññaṃ pana vinayapariyāye tāva “ṭhapetvā gāmaṇca gāmūpacāraṇca sabbametaṃ araṇṇaṃ”ti (pārā. 92) vuttaṃ. Abhidhammapariyāye “nikkhamitvā bahi indakhilā, sabbametaṃ araṇṇaṃ”ti (vibha. 529) vuttaṃ. Imasmiṃ pana suttantikapariyāye “āra-ññaṃ nāma senāsaṇaṃ pañcadhanusatikaṃ pacchimaṃ”ti idaṃ lakkhaṇaṃ. Taṃ āropitena ācariyadhanunā parikkhittassa gāmassa indakhilato aparikkhittassa paṭhamaleḍḍupātato paṭṭhāya yāva viharaparikkhepā

minitvā vavatthapetabbaṃ.

Sace pana vihāro aparikkhitto hoti, yaṃ sabbapaṭhamam senāsanaṃ vā bhattachālā vā dhuvasannipātāṭṭhānaṃ vā bodhi vā cetiyaṃ vā dūre cepi senāsano hoti, taṃ paricchedaṃ katvā minitabbanti vinayaṭṭhakathāsu vuttaṃ. Majjhimaṭṭhakathāyaṃ pana vihārassapi gāmasseva upacāraṃ nīharitvā ubhinnaṃ leḍḍupātānaṃ antarā minitabbanti vuttaṃ. Idamettha pamāṇaṃ.

Sacepi āsanne gāmo hoti, vihāre ṭhitehi mānusakānaṃ saddo suyyati, pabbatanadī-ādīhi pana antaritattā na sakkā ujum gantum. Yo tassa pakatimabbo hoti, sacepi nāvāya sañcaritabbo, tena maggena pañcadhanusatikaṃ gahetabbaṃ. Yo pana āsannagāmassa aṅgasampādanatthaṃ tato tato maggaṃ pidahati, ayaṃ dhutaṅgacoro hoti.

Sace pana āraññikassa bhikkhuno upajjhāyo vā ācariyo vā gilāno hoti, tena araññe sappāyaṃ alabhantena gāmantasenāsanaṃ netvā upaṭṭhātabbo. Kālasseva pana nikkhamitvā aṅgayuttaṭṭhāne aruṇaṃ uṭṭhāpetabbaṃ. Sace aruṇuṭṭhānavelāyaṃ tesam ābādho vaḍḍhati, tesameva kiccaṃ katabbaṃ. Na dhutaṅgasuddhikena bhavitabbanti idamassa vidhānaṃ.

Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭhena sabbakālaṃ araññe aruṇaṃ uṭṭhāpetabbaṃ. Majjhimo cattāro vassike māse gāmante vasitum labhati. Muduko hemantikepi.

Imesaṃ pana tiṇṇampi yathā paricchinne kāle araññato āgantvā gāmantasenāsane dhammassavanaṃ suṇantānaṃ aruṇe uṭṭhitepi dhutaṅgaṃ na bhijjati. Sutvā gacchantānaṃ antarāmagge uṭṭhitepi na bhijjati. Sace pana uṭṭhitepi dhammakathike muhuttaṃ nipajjitvā gamissāmāti niddāyantānaṃ aruṇaṃ uṭṭhahati, attano vā ruciyā gāmantasenāsane aruṇaṃ uṭṭhapenti, dhutaṅgaṃ bhijjatīti ayamettha bhedo.

Ayaṃ panānisaṃso, āraññiko bhikkhu araññasaññaṃ manasikaronto bhabbo aladdhaṃ vā samādhim paṭiladdhum laddhaṃ vā rakkhitum, sathāpissa attamano hoti. Yathāha— “tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārenā”ti (a. ni. 6.42; 8.86). Pantasenāsanavāsino cassa asappāyarūpādayo cittaṃ na vikkhipanti, viḡatasantāso hoti, jīvitanikaṃ jahati, pavivekasukharasaṃ assādeti, paṃsukūlikādibhāvopi cassa patirūpo hotīti.

Pavivitto asaṃsaṭṭho, pantasenāsane rato;

ārādhayanto nāthassa, vanavāsena mānasaṃ.

Eko araññe nivasam, yaṃ sukhaṃ labhate yati;

rasam tassa na vindanti, api devā sa-indakā.

Paṃsukūlañca esova, kavacaṃ viya dhārayam;

araññasaṅgāmagato, avasesadhutāyudho.

Samattho nacirasseva, jetum māraṃ savāhinim;

tasmā araññavāsamhi, ratim kayirātha paṇḍitoti.

Ayaṃ āraññikaṅge samādānavidhānappabhedabhedānisaṃsavaṇṇanā.

9. Rukkhamūlikaṅgathā

32. Rukkhamūlikaṅgampi “channaṃ paṭikkhipāmi, rukkhamūlikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanena samādinnaṃ hoti.

Tena pana rukkhamūlikena sīmantarikarukkhaṃ, cetiyarukkhaṃ, niyyāsarukkhaṃ, phalarukkhaṃ, vaggulirukkhaṃ, susirarukkhaṃ, vihāramajjhe ṭhitarukkhaṃ ime rukkhe vivajjetvā vihārapaccante ṭhitarukkho gahetabboti idamassa vidhānaṃ.

Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭho yathārucitaṃ rukkhaṃ gahetvā paṭijaggāpetum na labhati. Pādena paṇṇasaṭaṃ apanetvā vasitabbaṃ. Majjhimo taṃ ṭhānaṃ sampattehiyeva paṭijaggāpetum labhati. Mudukena āramikasamaṇuddese pakkositvā sodhāpetvā samaṃ kārāpetvā vālukaṃ okirāpetvā pākāraparikkhepaṃ kārāpetvā dvāraṃ yojāpetvā vasitabbaṃ. Mahadivase pana rukkhamūlikena tattha anisīditvā aññattha paṭicchanne ṭhāne nisīditabbaṃ.

Imesaṃ pana tiṇṇampi channe vāsaṃ kappitakkhaṇe dhutaṅgaṃ bhijjati. Jānitvā channe aruṇaṃ uṭṭhāpitamatteti aṅguttarabhāṇakā. Ayamettha bhedo.

Ayaṃ panānisaṃso, rukkhamūlasenāsanaṃ nissāya pabbajjāti (mahāva. 128) vacanato nissayānurūpapaṭipattisabbhāvo, appāni ceva sulabhāni ca tāni ca anavajjānīti (a. ni. 4.27; itivu. 101) bhagavatā saṃvaṇṇitapaccayatā, abhiṇhaṃ tarupaṇṇavikāradassanena aniccasaññāsamutṭhāpanatā, senāsanaṃ maccherakammārāmātaṇaṃ abhāvo, devatāhi saḡavāsītā, appicchatādīnaṃ anulomavuttitāti.

Vaṇṇito buddhaseṭṭhena, nissayoti ca bhāsito;

nivāso pavivittassa, rukkhāmūlasamo kuto.
 Āvāsamaccherahare, devatā paripālite;
 pavivitte vasanto hi, rukkhāmūlamhi subbato.
 Abhirattāni nīlāni, paṇḍūni patitāni ca;
 passanto tarupaṇṇāni, niccasaññaṃ panūdati.
 Tasmā hi buddhadāyajjaṃ, bhāvanābhīratālayaṃ;
 vivittaṃ nātimaññeyya, rukkhāmūlaṃ vicakkhaṇoti.
 Ayaṃ rukkhāmūlikaṅge samādānavidhānappabhedabhedānisamsavaṇṇanā.

10. Abbhokāsikaṅgakathā

33. Abbhokāsikaṅgampi “channañca rukkhāmūlañca paṭikkhipāmi, abbhokāsikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanena samādinnaṃ hoti.

Tassa pana abbhokāsikassa dhammassavanāya vā uposathatthāya vā uposathāgāraṃ pavisituṃ vaṭṭati. Sace pavittassa devo vassati, deve vassamāne anikkhamitvā vassūparame nikkhamitabbaṃ. Bhojanasālaṃ vā aggisālaṃ vā pavisitvā vattaṃ kātuṃ, bhojanasālāya there bhikkhū bhattena āpucchituṃ, uddisantena vā uddisāpentena vā channaṃ pavisituṃ, bahi dunnikkhittāni mañcapittādāni anto pavesetuñca vaṭṭati. Sace maggaṃ gacchantena vuḍḍhatarānaṃ parikkhāro gahito hoti, deve vassante maggamajje tṛitaṃ sālāṃ pavisituṃ vaṭṭati. Sace na kiñci gahitaṃ hoti, sālāya tṛassāmīti vegena gantuṃ na vaṭṭati. Pakatigatiyā gantvā pavittṛithena pana yāva vassūparamā tṛitvā gantabbanti idamassa vidhānaṃ. Rukkhāmūlikassāpi eseva nayo.

Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭhassa rukkhaṃ vā pabbataṃ vā geḥaṃ vā upanissāya vasituṃ na vaṭṭati. Abbhokāseyya cīvarakuṭiṃ katvā vasitabbaṃ. Majjhimaṃ rukkhapabbatagehāni upanissāya anto appavisitvā vasituṃ vaṭṭati. Mudukassa acchannamariyādaṃ pabbhāraṃpi sākḥamaṇḍapopi pītṛhapaṭopi khetṛarakkhākādīhi chadditā tatraṭṭhakakuṭikāpi vaṭṭatīti.

Imesaṃ pana tiṇṇampi vāsathāya channaṃ vā rukkhāmūlaṃ vā pavittṛihakkhaṇe dhutaṅgaṃ bhijjati. Jānitvā tattha aruṇaṃ uṭṭhāpitamatteti aṅguttarabhāṇakā. Ayamettha bhedo.

Ayaṃ paṇānisaṃso, āvāsapalibodhupacchedo, thinamiddhapanūdanaṃ, “migā viya asaṅgacārino, aniketā viharanti bhikkhavo”ti (saṃ. ni. 1.224) pasaṃsāya anurūpatā, nissaṅgatā, cātuddisatā, appicchatādīnaṃ anulomavuttitāti.

Anagāriyabhāvassa, anurūpe adullabhe;
 tārāmaṇivitaṇamhi, candadīpappabhāsīte.
 Abbhokāse vasaṃ bhikkhu, migabhūtena cetasa;
 thinamiddhaṃ vinodetvā, bhāvanārāmatam sito.
 Pavivekarasassādaṃ, nacirasseva vīdati;
 yasmā tasmā hi sappañño, abbhokāsarato siyāti.
 Ayaṃ abbhokāsikaṅge samādānavidhānappabhedabhedānisamsavaṇṇanā.

11. Sosānikaṅgakathā

34. Sosānikaṅgampi “na susānaṃ paṭikkhipāmi, sosānikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanena samādinnaṃ hoti.

Tena pana sosānikena yaṃ manussā gāmaṃ nivesantā “idaṃ susānaṃ”ti vavattṛhapenti, na tattha vasitabbaṃ. Na hi matasarīre ajjhāpīte taṃ susānaṃ nāma hoti, jhāpitakālato pana paṭṭhāya sacepi dvādasavassāni chadditaṃ, taṃ susānameva.

Tasmiṃ pana vasantena caṅkamamaṇḍapādāni kāretvā mañcapittṛhaṃ paññāpetvā pāṇīyaparibhojanīyaṃ upaṭṭhāpetvā dhammaṃ vācentena na vasitabbaṃ. Garukaṃ hi idaṃ dhutaṅgaṃ, tasmā uppannaparissayavighātattṛhāya saṅghatṛtheraṃ vā rājayuttakaṃ vā jānāpetvā appamattena vasitabbaṃ. Caṅkamantena addhakkhikena ālāhanaṃ olokentena caṅkamitabbaṃ.

Susānaṃ gacchantenāpi mahāpathā ukkamma uppathamaggena gantabbaṃ. Divāyeva ārammaṇaṃ vavattṛhapetabbaṃ.

Evañhissa taṃ rattiṃ bhayānakaṃ na bhavissati, amanussā rattiṃ viravitvā viravitvā āhiṇḍantāpi na kenaci paharitabbā. Ekadivasampi susānaṃ agantaṃ na vaṭṭati. Majjhimayāmaṃ susāne khepetvā pacchimayāme paṭikkamituṃ vaṭṭatīti aṅguttarabhāṇakā. Amanussānaṃ piyaṃ tilapiṭṭhamāsabhattamacchamaṃsakhīratelaguḷādikhajjabhojjaṃ na sevitaṃ. Kulagehaṃ na pavisita bbanti idamassa vidhānaṃ.

Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭhena yattha dhuvaḍādhadhuvakuṇapadhuvarodanāni atthi, tattheva vasitaṃ. Majjhimassa tīsu ekasmimpi sati vaṭṭati. Mudukassa vuttanayena susānalakkhaṇaṃ pattamatte vaṭṭati.

Imesaṃ pana tiṇṇampi na susānaṃhi vāsaṃ kappanena dhutaṅgaṃ bhijjati. Susānaṃ agatadivaseti aṅguttarabhāṇakā. Ayamettha bhedo.

Ayaṃ paṇānisaṃso maraṇassatipaṭilābho, appamādavihāritā, asubhanimittādhigamo, kāmarāgavinodanaṃ, abhiṇṇaṃ kāyasabhāvadassanaṃ, saṃvegabahulatā ārogyamadāḍippahānaṃ, bhayaḥheravasahanaṃ, amanussānaṃ garubhāvaṇīyatā, appicchatādīnaṃ anulomavuttitāti.

*Sosānikañhi maraṇānusatippabhāvā,
niddāgatampi na phusanti pamādadosa;
sampaṇṇato ca kuṇapāni bahūni tassa,
kāmaṇubhāvasagampi na hoti cittaṃ.
Saṃvegameti vipulaṃ na madaṃ upeti,
sammā aṭṭho ghaṭṭati nibbutimesamāno;
sosānikaṅgamitinekaḡuṇāvahattā,*

nibbānaṇṇahadaṇṇaṃ nisevitaṃ.

Ayaṃ sosānikaṅge samāḍānavidhānappabhedabhedānisamaṃsaṇṇanā.

12. Yathāsanthatikaṅgakathā

35. *Yathāsanthatikaṅgampi “senāsanaloluppaṃ paṭikkhipāmi, yathāsanthatikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanena samādinnaṃ hoti.*

Tena pana yathāsanthatikena yadassa senāsaṃ “idaṃ tuyhaṃ pāpuṇāmi”ti gāhitaṃ hoti, teneva tuṭṭhabbaṃ, na añño uṭṭhāpetabbo. Idamassa vidhānaṃ.

Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭho attano pattasenāsaṃ dūreti vā accāsanneti vā amanussadīghajātikādīhi upaddutanti vā uṇhanti vā sītalanti vā pucchituṃ na labhati. Majjhimo pucchituṃ labhati. Gantvā pana oloketuṃ na labhati. Muduko gantvā oloketvā sacassa taṃ na ruccati, aññaṃ gahetuṃ labhati.

Imesaṃ pana tiṇṇampi senāsanaloluppe uppannamatte dhutaṅgaṃ bhijjatiṭi ayamettha bhedo.

Ayaṃ paṇānisaṃso, “yaṃ laddhaṃ tena tuṭṭhabbaṃ”ti (jā. 1.1.136; pāci. 793) vuttovāḍakaraṇaṃ, sabrahmacārīnaṃ hitesitā, hīnapaṇītavikappapariccāgo, anurodhavirodhappahānaṃ, atricchatāya dvārapadānaṃ, appicchatādīnaṃ anulomavuttitāti.

*Yaṃ laddhaṃ tena santuṭṭho, yathāsanthatiko yati;
nibbikappo sukhaṃ seti, tiṇṇasantharakesupī.
Na so rajjati seṭṭhamhi, hīnaṃ laddhā na kuppati;
sabrahmacārīnavake, hitena anukampati.
Tasmā ariyasatāciṇṇaṃ, munipuṇḡgavavaṇṇitaṃ;
anuyuṇjetha medhāvī, yathāsanthatarāmatanti.*

Ayaṃ yathāsanthatikaṅge samāḍānavidhānappabhedabhedānisamaṃsaṇṇanā.

13. Nesajjikaṅgakathā

36. *Nesajjikaṅgampi “seyyaṃ paṭikkhipāmi, nesajjikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanena samādinnaṃ hoti.*

Tena pana nesajjikenā rattiyaṃ tīsu yāmesu ekaṃ yāmaṃ uṭṭhāya caṅkamitabbā. Iriyāpathesu hi nipajjītumeva na vaṭṭati. Ida-massa vidhānaṃ.

Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭhassa neva apassenam, na dussapallatthikā, na āyogapaṭṭo vaṭṭati. Majjhimassa imesu tīsu yaṃkiñci vaṭṭati. Mudukassa apassenampi dussapallatthikāpi āyogapaṭṭopi bibbohanampi pañcaṅgopi sattaṅgopi vaṭṭati. Pañcaṅgo pana piṭṭhi-apassayena saddhiṃ kato. Sattaṅgo nāma piṭṭhi-apassayena ca ubhatopassesu apassayehi ca saddhiṃ kato. Taṃ kira miḷābhayattherassa akaṃsu. Thero anāgāmī hutvā parinibbāyi.

Imesaṃ pana tiṇṇampi seyyaṃ kappitamatte dhutaṅgaṃ bhijjati. Ayamettha bhedo.

Ayaṃ panānisamso, “seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharatī”ti (dī. ni. 3.320; ma. ni. 1.186) vuttassa cetaso vinibandhassa upacchedanam, sabbakammaṭṭhānānuyogasappāyatā, pāsādika-iriyāpathatā, vīriyārambhānukūlatā, sammāpaṭipattiyā anubrūhananti.

Ābhujitvāna pallaṅkaṃ, paṇidhāya ujum tanum;

nisīdanto vikampeti, mārassa hadayaṃ yati.

Seyyasukhaṃ middhasukhaṃ, hitvā āraddhavīriyo;

nisaṃjābhīrato bhikkhu, sobhayanto tapovanaṃ.

Nirāmisam piṭisukhaṃ, yasmā samadhigacchati;

tasmā samanuyuñjeyya, dhīro nesajjikaṃ vatanti.

Ayaṃ nesajjikaṅge samādāna vidhānappabheda bhedaṇisamsavaṇṇanā.

Dhutaṅgapakinnakakathā

37. Idāni—

Kusalattikato ceva, dhutādīnaṃ vibhāgato;

samāsabyāsato cāpi, viññātabbo vinicchayoti.—

Imissā gāthāya vasena vaṇṇanā hoti.

Tattha kusallattikatoti sabbāneva hi dhutaṅgāni sekkhaputhujjanakhīṇāsavānaṃ vasena siyā kusallāni, siyā abyākatāni, natthi dhutaṅgaṃ akusalanti.

Yo pana vadeyya “pāpiccho icchāpakato ārañṇiko hotīti ādivacanato (a. ni. 5.181; pari. 325) akusalampi dhutaṅgaṃ”ti. Sovattabbo— na mayaṃ “akusalacittena araṇṇe na vasatī”ti vadāma. Yassa hi araṇṇe nivāso, so ārañṇiko. So ca pāpiccho vā bhavēyya appiccho vā. Imāni pana tena tena samādānena dhutakilesatā dhutassa bhikkhuno aṅgāni, kilesadhunanato vā dhutanti laddhavohāraṃ ñāṇaṃ aṅgametesanti dhutaṅgāni. Atha vā dhutāni ca tāni paṭipakkhaniddhunanato aṅgāni ca paṭipattiyaṭīpi dhutaṅgānīti vuttaṃ. Na ca akusalena koci dhuto nāma hoti, yassetāni aṅgāni bhavēyyuṃ, na ca akusalaṃ kiñci dhunāti, yesaṃ taṃ aṅgantikatvā dhutaṅgānīti vucceyyuṃ. Nāpi akusalaṃ cīvaraloluppādīni ceva niddhunāti paṭipattiyaṭī ca aṅgaṃ hoti. Tasmā suvuttamidaṃ “natthi akusalaṃ dhutaṅgaṃ”ti.

“Yesampi kusallattikavinimuttaṃ dhutaṅgaṃ, tesam atthato dhutaṅgameva natthi. Asantaṃ kassa dhunanato dhutaṅgaṃ nāma

bhavissati. Dhutaṅge samādāya vattatīti vacanavirodhōpi ca nesaṃ āpajjati, tasmā taṃ na gahetabban”ti ayaṃ tāva kusallattikato vaṇṇanā.

Dhutādīnaṃ Vibhāgatoti dhuto veditabbo. Dhutavādo veditabbo. Dhutadhammā veditabbā. Dhutaṅgāni veditabbāni. Kassa dhutaṅgasevanā sappāyati veditabbaṃ.

Tattha dhutoti dhutakilesa vā puggalo kilesadhunano vā dhammo.

DhutavādoTi ettha pana atthi dhuto na dhutavādo, atthi na dhuto dhutavādo, atthi neva dhuto na dhutavādo, atthi dhuto ceva dhutavādo ca.

Tattha yo dhutaṅgena attano kilese dhuni, paraṃ pana dhutaṅgena na ovadati, nānusāsati bākulatthero viya, ayaṃ dhuto na dhutavādo. Yathāha, “tayidaṃ āyasmā bākulo dhuto na dhutavādo”ti. Yo pana na dhutaṅgena attano kilese dhuni, kevalaṃ añṇe dhutaṅgena ovadati anusāsati upanandatthero viya, ayaṃ na dhuto dhutavādo. Yathāha, “tayidaṃ āyasmā upanando sakyaputto na dhuto dhutavādo”ti. Yo ubhayavipanno lāludāyī viya, ayaṃ neva dhuto na dhutavādo. Yathāha, “tayidaṃ āyasmā lāludāyī neva dhuto na dhutavādo”ti. Yo pana ubhayasampanno dhammasenāpati viya, ayaṃ dhuto ceva dhutavādo ca. Yathāha, “tayidaṃ āyasmā sārīputto dhuto ceva dhutavādo cāti.

Dhutadhammā veditabbāti appicchatā, santuṭṭhitā, sallekhatā, pavivekatā, idamatthitāti ime dhutaṅgacetanāya parivārakā pañca dhammā “appicchataṃyeva nissāyā”ti-ādivacanato (a. ni. 5.181; pari. 325) dhutadhammā nāma, tattha appicchatā ca santuṭṭhitā ca alobho. Sallekhatā ca pavivekatā ca dvīsu dhammesu anupatanti alobhe ca

amohe ca. Idamatthitā ñāṇameva. Tattha ca alobhena paṭikkhepavatthūsu lobhaṃ, amohena tesveva ādīnavapaṭicchādakaṃ mohaṃ dhunāti. Alobhena ca anuññātānaṃ paṭisevanamukhena pavattaṃ kāmasukhānuyogaṃ, amohena dhutaṅgesu atisallekhamukhena pavattaṃ attakilamathānuyogaṃ dhunāti. Tasmā ime dhammā dhutadhammāti veditabbā.

Dhutaṅgāni veditabbānīti terasa dhutaṅgāni veditabbāni paṃsukūlikaṅgaṃ ...pe... nesajjikaṅganti. Tāni atthato lakkhaṇādīhi ca vuttāneva.

Kassa dhutaṅgasevanā sappāyāti rāgacaritassa ceva mohacaritassa ca. Kasmā? Dhutaṅgasevanā hi dukkhāpaṭipadā ceva sallekhavīhāro ca. Dukkāpaṭipadañca nissāya rāgo vūpasammati. Sallekhaṃ nissāya appamattassa moho pahīyati. Āraññikaṅgarukkhamūlikaṅgapaṭisevanā vā ettha dosacaritassāpi sappāyā. Tattha hissa asaṅghaṭṭiyamānassa viharato dosopi vūpasammatīti ayaṃ dhutādīnaṃ vibhāgato vaṇṇanā.

Samāsabyāsatoṭi imāni pana dhutaṅgāni samāsato tīni sīsaṅgāni, pañca asambhinnaṅgānīti aṭṭheva honti. Tattha sapadānacārikaṅgaṃ, ekāsanikaṅgaṃ, abbhokāsikaṅganti imāni tīni sīsaṅgāni. Sapadānacārikaṅgañhi rakkhanto piṇḍapātikaṅgampi rakkhissati. Ekāsanikaṅgañca rakkhato pattapiṇḍikaṅgakhalapacchābhattikaṅgānīpi surakkhaṇīyāni bhavissanti. Abbhokāsikaṅgaṃ rakkhantassa kiṃ atthi rukkhāmūlikaṅgayathāsanthatikaṅgesu rakkhitabbaṃ nāma. Iti imāni tīni sīsaṅgāni, āraññikaṅgaṃ, paṃsukūlikaṅgaṃ, tecīvarikaṅgaṃ, nesajjikaṅgaṃ, sosānikaṅganti imāni pañca asambhinnaṅgāni cāti aṭṭheva honti.

Puna dve cīvarapaṭisaṃyuttāni, pañca piṇḍapāṭapaṭisaṃyuttāni, pañca senāsanapaṭisaṃyuttāni, ekaṃ vīriyapaṭisaṃyuttanti evaṃ cattārova honti. Tattha nesajjikaṅgaṃ vīriyapaṭisaṃyuttaṃ. Itarāni pākāṭāneva.

Puna sabbāneva nissayavasena dve honti paccayanissitāni dvādasa, vīriyanissitaṃ ekanti. Sevittabbāsevitabbavasenapi dveveva honti. Yassa hi dhutaṅgaṃ sevantassa kammaṭṭhānaṃ vaḍḍhati, tena sevittabbāni. Yassa sevato hāyati, tena na sevittabbāni. Yassa pana sevatoṭi asevatopi vaḍḍhateva, na hāyati, tenāpi pacchimam janataṃ anukampantena sevittabbāni. Yassāpi sevatoṭi asevatopi na vaḍḍhati, tenāpi sevittabbāniyeva āyatim vāsanatthāyāti.

Evaṃ sevittabbāsevitabbavasena duvidhānīpi sabbāneva cetanāvasena ekavidhāni honti. Ekameva hi dhutaṅgaṃ samādānacetanāti. Aṭṭhakathāyampi vuttaṃ “yā cetanā, taṃ dhutaṅganti vadanti”ti.

Byāsato pana bhikkhūnaṃ terasa, bhikkhunīnaṃ aṭṭha, sāmaṇerānaṃ dvādasa, sikkhamānasāmaṇerīnaṃ satta, upāsaka-upāsikānaṃ dveṭi dvācattālīsa honti. Sace pana abbhokāse āraññikaṅgasampannaṃ susānaṃ hoti, ekopi bhikkhu ekappahārena sabbadhutaṅgāni paribhuñjitum sakkoti. Bhikkhunīnaṃ pana āraññikaṅgaṃ khalupacchābhattikaṅgañca dveṭi sikkhāpadeneva paṭikkhittāni, abbhokāsikaṅgaṃ, rukkhāmūlikaṅgaṃ, sosānikaṅganti imāni tīni dupparihārāni. Bhikkhunīyā hi dutiyikaṃ vinā vasiṭum na vaṭṭati. Evarūpe ca ṭhāne samānacchandā dutiyikā dullabhā. Sacepi labheyya saṃsaṭṭhavihārato na mucceyya. Evaṃ sati yassatthāya dhutaṅgaṃ seveyya, svevassā attho na sampajjeyya. Evaṃ paribhuñjitum asakkuṇeyyatāya pañca hāpetvā bhikkhunīnaṃ aṭṭheva hontīti veditabbāni. Yathāvuttesu pana ṭhapetvā tecīvarikaṅgaṃ sesāni dvādasa sāmaṇerānaṃ, satta sikkhamānasāmaṇerīnaṃ veditabbāni. Upāsaka-upāsikānaṃ pana ekāsanikaṅgaṃ, pattapiṇḍikaṅganti imāni dve patirūpāni ceva sakkā ca paribhuñjitunti dve dhutaṅgānīti evaṃ byāsato dvecattālīsa hontīti ayaṃ samāsabyāsato vaṇṇanā.

Ettāvatā ca “sīle paṭiṭṭhāya naro sapañño”ti imissā gāthāya sīlasamādhipaññāmukhena desite visuddhimagge yehi appicchatāsantuṭṭhitādīhi guṇehi vuttappakārassa sīlassa vodānaṃ hoti, tesam sampādanattham samādātābhadhutaṅgakathā bhāsītā hoti.

Iti sādhujanapāmuḍḍajattāya kate Visuddhimagge
Dhutaṅganiddeso nāma
dutiyo paricchedo⁶

Visuddhimagga Chapter II:

DUTAṄGA NIDDESA (ENGLISH)

Exposition of the ascetic practices

Now virtue, the different kinds of which have been described, is cleansed by means of such qualities as fewness of wishes, contentment, and so on. Because a religious meditator who has kept his virtue should, to be proficient in those qualities, observe the ascetic practices, so that he (who observes them) may have his virtue washed and purified by the waters of such qualities, to wit, fewness of wishes, contentment, austerity of life, solitude, loss of sin, strenuous energy, easiness of support by others, and may have his vows fulfilled. And so being absolutely pure in conduct through his qualities of faultless virtue and ritual, he may be worthy of being established in the three ancient orders of Ariyans and, fourthly, of attaining to delight in culture.

Thirteen ascetic practices namely have been permitted by the Blessed One to be kept by those well-born youths who have put away worldly needs of the flesh and who, regardless of body or life, are eager to make fitting progress. They are (1) the refuse-ragman's practice, (2) three-rober's practice, (3) alms-man's practice, (4) house-to-house-goer's practice,

(5) one-sessioner's practice, (6) bowl-fooder's practice, (7) afterfood-refuser's practice, (8) forester's practice, (9) tree-rootman's practice, (10) open-spacer's practice, (11) burning-grounder's practice, (12) any-bedder's practice, (13) sitting man's practice.

Therein: -

As to the meaning, characteristic,
Observance and directions, grade and breach,
And eke the benefit of this and that,
As moral triad, as differentiated,
In groups and in detail-decision shall
Be made on these ascetic practices.

Of these, as tot he meaning:-

1. A refuse-rag is one which is placed on a refuse-heap in such places as a chariot-road, burning-ground, rubbish-heap, and so on, and which, in the sense of covering-up is like the heap of dust in them. Or, it gets to a loathsome state like the dust – hence refuse-rag; it reaches the loathsome state, as, it has been said, refuse-rag practice means the wearing of a refuse-rag so defined. One who has the habit of wearing it is a refuse-ragman. The practice of a refuse-ragman is refuse-ragman's practice. Practice is said to mean reason. Therefore this practice should be regarded as a synonym for whatever observance by reason of which one becomes a refuse-ragman.

2. In the same way one who has the habit of wearing the threefold robe – namely, the shoul-der-cloak, upper garment, and the waist-cloth – is a three-rober. The practice of a three-rober is three-rober's practice.

3. Alms is the falling of morsels as food for the flesh. It is said to be the falling into the bowl of morsels of food given by others. One who gathers alms and seeks it by approaching this and that family is an almsman. Or, one whose duty it is to roam for alms is an alms-roamer, where to roam is to wander. Alms-roamer is the same as almsman. The practice of such an one is almsman's practice.

4. A broken series (*dāna*) is said to be an interruption. An unbroken series (*apadāna*) is without interruption, uninterrupted is the meaning. With unbroken series is *sāpadāna* (sa-apadāna), that is, from house to house without interruption. One whose habit it is to go from one house to another in an unbroken series is a house-to-house-goer, *sāpadānacārī*, which is the same as *sāpadānacārīka*. The practice of such an one is house-to-house-goer's practice.

5. One-session is food taken at one sitting. One who has the habit of taking such food is a one-sessioner. The practice of him is one-sessioner's practice.

6. Bowl-food is food that falls into a single bowl, a second bowl being refused. Now the name bowl-food is given to the acceptance of such food. One who has the habit of accepting such food is a bowl-fooder. The practice of him is bowl-fooder's practice.

7. *Khalu* is a particle with the meaning of denial. Food that is got later by one who refuses further offerings while eating his first meal is called afterfood. The partaking of that afterfood is afterfood-taking. The name, afterfood, is given to the taking of such food. One who has the habit of taking afterfood is an afterfooder. Afterfood-refuser is one who does not take afterfood. It is a name for one who by virtue of his observance refuses additional food. but it is said in the (Great) Commentary: '*Khalu* is a bird which takes a fruit in its beak, but when that falls down does not take another fruit. Such is the man,' namely the afterfood-refuser. The practice of such an one is afterfood-refuser's practice.

8. One who has the habit of dwelling in the forest is a forster. The practice of such an one is forester's practice.

9. Tree-root is a dwelling at the foot of a tree. One who has the habit of dwelling at such a place is a tree-rootman. The practice of a tree-rootman is tree-rootman's practice.

10, 11. And the same with the practices of the open-spacer and the burning-grounder (or charnel-fielder).

12. Any-bed is any lodging that is allotted. It is a synonym for a dwelling first allotted thus: 'This is available for you.' One who has the habit of living in whatever place is allotted is an any-bedder. The practice of such an one is any-bedder's practice.

13. A sitting-man is one whose habit it is to refuse to lie down and to live sitting. The practice of such an one is sitting-man's practice.

All of them are the practices (or factors) of the brother who has shaken off the corruptions through the observance of this and that practice; or, knowledge, which has acquired the common name of shaking-off by reason of its shaking off the corruptions, is the factor for (or reason of) these practices – hence ascetic practices (or factors). Or, again, they are

ascetic because they shake off the hostile corruptions and they are the factors of moral attainment – hence ascetic practices. So far is the decision to be known from the meaning.

And the will to observe is the characteristic of them all.- It is also said (in the Commentary): 'It is the person that observes. Mind and mental properties are the states by which he observes. It is the ascetic practice that is the will to observe. It is the physical basis that is rejected.' And all of them have the slaying of worldly lust as function, the freedom from such lust as manifestation, and such Ariyan states as fewness of wishes and so on as proximate cause. Thus is the decision to be known from the characteristic and so on.

As to the five topics: their observance, directions, and others, - in the lifetime of the Blessed One all the ascetic practices had to be observed under him; after his decease, under the Chief Disciple; he being absent, under a saint purged of the intoxicants – and so on, under a never-returner – a once-returner- a stream-winner- a scholar of the three *Piṭakas* – a scholar of two *Piṭakas* – a scholar of one *Piṭaka* – a scholar of one *Nikāya* – a scholar of one *Āgama* – a teacher of commentaries – a master of the ascetic practices; and in the absence of this last person one should sweep the shrineyard, sit on the hams, and observe the practices as though uttering them under the tuition of the Supreme Buddha. But it behoves one to observe them also by oneself. And here as regards fewness of wishes by reason of the ascetic practices, the story of the senior of the two brothers, Elders living on Mount Cetiya, should be told.

This so far is the general discourse.

Now we shall set forth the observance, directions, grade, breach, and advantage of each in order.

1. The refuse-ragman's practice

And first, the refuse-ragman's practice is observed with one or other of the two expressions: I refuse a robe given by a householder; I observe the refuse-ragman's practice. So far this is the (formula of) observance. And he who observes this practice should pick up one or other of these rags, namely, burning-ground-rag, shop-rag, street-rag, rubbish-heap-rag, childbirth-rag, bath-rag, bathing-place-rag, after-return-rag, burnt-rag, cattle-bitten-rag, ant-bitten-rag, moouse-gnawed-rag, side-torn-rag, border-torn-rag, flag-rag, oblation-rag, monk's-rag, consecration-rag, psychic-power-rag, road-rag, wind-blown-rag, spirit-rag, ocean-rag. Tearing the rag he should throw away the rotten parts and wash the good parts and make a robe of them, and wear it after removing his old householder's robe.

As to these, burning-ground-rag is a rag cast away in the burning-ground. Shop-rag is a rag thrown away at a shop-door. Street-rag is a rag thrown into the street from a window by those who desire merit. Rubbish-heap-rag is a rag thrown away at a rubbish-heap. Childbirth-rag is a cloth thrown away after wiping the impurities of the womb at childbirth. It is said that the mother of Tissa the minister had the impurities of her womb wiped with a cloth worth a hundred coins, and had it thrown on the *Talāveli* Road in the hope that refuse-ragmen would pick it up; and the brethren took of it just enough for mending purposes. Bath-rag is a rag which sick people throw away as inauspicious when, with the advice of exorcists, they have washed their heads and bathed themselves. Bathing-place-rag is a cloth thrown away at the river bathing-place. After-return-rag is a cloth which men, on their return from the burning-ground, throw away after their bath. Burnt-rag is a cloth partially burnt by fire. That also men throw away. Cattle-bitten-rag and the next four are obvious, *i.e.* rags bitten by cattle, by white ants, by mice, torn at the side, and at the border. Those also men throw away. As regards the flag-rag – sailors embark on a boat after planting a banner (at the port); one may take it when they get out of sight. That banner planted on the battlefield by soldiers one may also take, when both armies have marched away. Oblation-rag is a cloth which is wrapped round an anthill and offered to spirits. Monk's-rag is a robe belonging to a brother. Consecration-rag is a robe thrown away at the place where the king was anointed. Psychic-power-rag is a robe made by a newly initiated brother. Road-rag is a cloth thrown away (or fallen) on the road. But one should wait awhile before picking up that cloth, which the owner dropped through inadvertence. Wind-blown-rag is a cloth which, carried by the wind, has fallen afar. That also one may take when the owner is not in sight. Spirit-rag is a cloth given by *devas*, like the one given to the Elder Anuruddha. Ocean-rag is a cloth thrown up on to the land by the waves of the sea. But that robe which is given with the expression, 'we give it to the Order,' or that which is obtained by monks who go to receive a gift of cloth and alms is not a refuse-rag. As for a robe given by a brother, that which is given out of regard for (the ragman's) seniority, or that which is offered to (the inmates of) a monastery is not a refuse-rag. That which is given out of regard, not for the ragman's seniority (but, for the donor's seniority), is a refuse-rag. And here also that robe which, having been placed at a brother's feet by donors, is offered by him into the ragman's hand, is indeed half pure. That also which, having been given into the brother's hand, is by him placed at (the ragman's) feet is half pure. But that which, having been placed at the brother's feet, is by him given to the

ragman in the same way is wholly pure. That which, having been placed in the (brother's) hand, is by him placed in the (ragman's) hand is indeed not a robe. Thus knowing the different kinds of refuse-rags the refuse-ragman should wear his robe. These herein are the directions.

Now this is the grade. There are three ragmen: strict, moderate, and soft. Of them he who picks up a rag thrown away in the burning-ground is a strict man. He who picks up a rag which was placed with the verbal expression: 'the monk will pick it up' is a moderate man. He who accepts a rag placed at his feet (by a monk) is a soft man. And the ascetic practice of any of them is broken the moment he accepts, through his own wish or through submission to a request, a robe given by a householder. This herein is the breach.

Now these are the advantages: The state of his having behaved in accordance with the spiritual guidance (of his superior) as said thus: '*He is a monk having a refuse-rag as his resource for clothing*;' his establishment in the first order of Ariyans; the absence of the trouble of looking after his robe; the independence of livelihood; the absence of danger from thieves; the absence of the lust for enjoyment; the fitness of the rag as a monk's robe; the state of its being a requisite praised by the Buddha as '*cheap, easy to get, and faultless*'; its delightfulness; the yielding of the fruit of fewness of wishes and so forth; the development of right conduct; the institution of a precedent for future generations of monks.

As in the battle shines the mai-clad prince,
So in the routing of the Tempter's ranks
;Shines the ascetic in a cast-off clout.
The cast-off clout that the world's Teacher wore,
Rejecting fairest robes of *Kāsi* silk,
Who will not wear? Let Brethren take delight
In the old clout befitting hermit ways,
Remembering their vows.

This so far is the setting forth of the observance, directions, grade, breach, and advantage in the refuse-ragman's practice.

2. The Three-Rober's Practice

Next comes the three-rober's practice observed with one or other of the expressions: I refuse a fourth robe; I observe the three-rober's practice. He who observes this practice should, on getting a new piece of cloth, put it by as long as he cannot make it coarse, or cannot find one who knows how to cut it, or lacks any of the articles such as a needle. There is no fault in putting it by. But he should not put it by once it is dyed. He would then become a thief of the ascetic practice. These are the directions.

There are also three grades of men here. When the time for dyeing comes, the strict man, having first dyed either his waist-cloth or upper garment, should wear the one he has dyed and then dye the other. And having put on his upper garment he should dye the shoulder-cloak. But he should not put on the shoulder-cloak. This is his duty in a village-monastery. But in his forest-abode he may wash both the garments together and dye them. In so doing he should sit in a place near enough for him to be able, in case he should see any one, to drag the yellow robe and cover himself with it. For the moderate man there is in the dyeing hall a yellow dyeing robe which he should wear or put on and do the work of dyeing. The soft man may wear or put on the robes which are for the common use of the brethren and do the work of dyeing. Even a bed-cover there is proper for him, but he may not take it about with him. Nor may he wear off and on a robe which is for the common use of the brethren. To one who is observing the three-rober's practice a yellow shoulder-cloth as a fourth piece is permitted. It must be one span in breadth and three cubits in length. But the moment a fourth garment is accepted by these three men, the ascetic practice is broken. This herein is the breach.

Now these are the advantages: The brother who is a three-rober is contented with the body-protecting robe, therefore he takes it about with him as a bird carries its wings. And such advantages as these are attained: little need of tendance; the not having to treasure up clothes; lightness in travelling; abandonment of the lust for extra robes; simplicity of life through a limit being set for what is proper; the yielding of fewness of wishes and so forth.

The wise recluse, who wears the threefold robe,

Forsakes a craving for an extra cloak.
No other clothes he needs to treasure up;
He knows what taste contented bliss bestows.
So he, the good recluse, who loves to roam
With his three robes, as flies the bird with wings,
Should note with joy the rule concerning robes.

This is the setting forth of the observance, directions, grade, breach, and advantage in the three-rober's practice.

3. The Almsman's Practice

The almsman's practice also is observed with one or other of the expressions: I refuse an excessive amount of food; I observe the almsman's practice. he who observes this practice should not accept these fourteen kinds of food, namely, food offered to the Order as a whole, to one or more particular monks, food given by invitation, by tickets, food given on a day of the waning or waxing of the month, on a sacred day, on the first day of the moonlit fortnight, food given to guests, to monks about to travel, to the sick, to those who minister to the sick, food given in honour of a monastery, at a principal house, food given by donors in turn. But if donors do not use the expression 'Partake of food that has been offered to the Order,' but say, 'The Order partakes of food in our house; may you also partake of it,' it is proper to accept such food. Food obtained from the Order and distributed by tickets for purposes other than the gratification of fleshly needs, and food cooked in a monastery are also permissible. These are the directions.

There are also three grades of men here. Of them the strict man accepts food brought both from in front and from behind. he gives the bowl to the people who receive it outside their door. he also accepts food given after he has sat down to eat in the dining-hall after his almsround. But he does not accept food (that has been promised) by sitting for it the whole day long. The moderate man accepts food sitting and waiting for it the whole day; but does not consent to a meal for the morrow. The soft man consents to meal for the morrow and also for the day after. The latter two men do not get the bliss of independent life; the strict man gets it. Suppose there is (a sermon on) the lineage of the Ariyans in a certain village. The strict man says to the other two: 'Friends, let us go to hear the law.' One of them replies: 'Sir, I have been made to sit for a meal by such and such a man;' and the other says: 'Sir, I have consented to to-morrow's meal offered by a certain man.' Thus both of them fail to hear the Law. But the strict man goes early for alms and enjoys the taste of the Law. The moment these three men accept extra food, such as food for the Order and so on, their ascetic practice is broken. This herein is the breach.

Now these are the advantages: The state of his having behaved in accordance with the spiritual guidance (of his superior) as said thus: '*He is a monk having morsels of alms as his resource for food*'; establishment in the second order of Ariyans; independence of livelihood; the state of the food being a requisite praised by the Blessed One as '*cheap, easy to get, and faultless*,' the state of his having overcome idleness; the purity of livelihood; the fulfilment of his probationary conduct; the state of not being nourished by others; the doing favour to the poor (donor); rejection of conceit; checking of the lust for tasty food; freedom from offence against the precepts concerning a meal for several monks, a meal subsequent to the acceptance of a previous one, and personal behaviour; conduct in conformity with few wishes and so forth; development of right conduct; favour to future generations.

Contented with his lumps of alms,
And independent in his life,
The monk forsakes a lust for food,
And goes at will to any place.
his idleness he drives away;
His livelihood is purified.
And so the wise should ne'er despise
The going round to beg for alms.

For such

A brother going on his begging round,
Supporting self, not others-him the gods
Admire; for he is free from gain and fame.

This is the setting forth of the observance, directions, grade, breach, and advantage in the almsman's practice.

4. The House-to-house-Goer's Practice.

The practice of the house-to house-goer also is observed with one or other of the expressions: I set aside greedy behaviour in alms-gathering; I observe the house-to-house-goer's practice. Standing at the village-gate he who observes this practice should see that there is no danger he is likely to meet with . If there be any such danger in the road or village he should leave that place and go elsewhere. Whether it be at the door of a house or on the road or in the village itself, if he gets no alms there he should go away and not count that place as a village. He should not forsake that place in which he has obtained something (alms). the brother should enter the village quite early, so that he may have time to leave any place he finds unpleasant and go elsewhere. If alms be given him in his monastery, or men meeting him on the road take his bowl and give alms, he should accept it. When in his almsround he reaches a village, he should not go past it. Whether he gets nothing or something from that village, he should go from one village to another in order. These are the directions.

There are also three grades of men here. Of them the strict man does not accept food offered before he reaches a house or after he has left a house or food given after he has sat down to eat in the dining-hall on return from his almsround. he gives up his bowl at the donor's door. In this ascetic practice there is indeed none like the Elder Mahākassapa; the occasion on which he gave up his bowl is well known.

The moderate man accepts food offered either before he reaches a house or after he has left a house, as well as food that is brought after he has sat down to eat in the dining-hall on return from his almsround. he also gives up his bowl at the donor's door, but does not sit waiting for food that has been promised. In this respect he is like the strict almsman. The soft man sits waiting the whole day for food that has been promised. The moment greedy behaviour arises in these three men their ascetic practice is broken. This herein is the breach.

Now these are the advantages. The being ever fresh in his relations with the families; the being cool like the moon; rejection of meanness for the families; impartial favour; absence of disadvantages that arise to monks who eat together with the families; non-acceptance of invitations; absence of wish for a meal to be brought; conduct in conformity with few wishes, and so on.

In coolness like the moon, and ever fresh,
And faultless in regard to families,
And free from meanness and partiality-
This brother is a house-to-house-almsman.
A prudent man, who wishes here on earth
To lead an independent life, should look
With downcast eyes the distance of a yoke,
All greediness of conduct put away,
And go for alms from house to house.

This is the setting forth of the observance, directions, grade, breach, and advantage in the house-to-house-goer's practice.

5. The One-Sessioner's Practice

The practice of the one-sessioner also is observed with one or other of the expressions: I refuse to eat food at more than one sitting; I observe the one-sessioner's practice. he who observes this practice should not sit at the place reserved for the Elder in the dining-hall, but find such a suitable seat as will be available for him. If, before he finishes his meal, his teacher or preceptor arrives, he should rise and pay his respects. But *Tipiṭaka-Cūlābhaya* the Elder said: 'He should keep his seat or his meal. he who has not finished eating may rise and pay his respects, but he may not resume the meal.' These are the directions.

There are also three grades of men here: The strict man will not accept more, once he has laid his hand on the food, be it little or much. If men bring butter and so forth saying, 'The Elder has not eaten anything,' he may accept them as medicine, not as food. The moderate man will accept more, as long as he has not finished the food in the bowl; he is indeed known as 'limited by food.' The soft man will eat as long as he does not rise up. Inasmuch as he may eat until he takes the bowl to wash it, he is limited by the water with which he washes the bowl. And because he may eat until he rises up he is limited by his sitting. But the moment these three men eat food at more than one sitting, the ascetic practice is broken. This herein is the breach.

And these are the advantages: Freedom from sickness, freedom from bodily ailment, lightness in movement, strength, comfort, the not committing of offence through his refusal of excessive food, the repelling of craving for tasty food, conduct in conformity with few wishes, and so on.

Diseases caused by eating do not harm
The monk who at one sitting eats his food.
Not greedy for sweet tastes he does not let
His work slacken. A monk should gladly take
delight in eating so his food, which makes
For comfortableness and is the source
Of joy in purity and simple life.

This is the setting forth of the observance, directions, grade, breach, and advantage in the one-sessioner's practice.

6. The Bowl-FOODER'S PRACTICE

The practice of the bowl-fooder also is observed with one or other of the expressions: I refuse a second bowl; I observe the bowl-fooder's practice. When at the time of drinking rice-gruel curry is offered in a vessel, he who observes this practice should first eat the curry or drink the rice-gruel. The rice-gruel would become loathsome, if he were to put into it the curry, in which there might be rotted fish and so on. And he should eat nothing that is loathsome. Therefore concerning such curry the above statement was made. But any honey, sugar, and so forth, which are not loathsome may be put into the rice-gruel. He should take just enough for his consumption. He should eat green vegetables, holding them in his hand, or else put them into the bowl. Any other tree-leaves are not permitted, since he has refused a second vessel. These are the directions.

There are also three grades of men here. Except in chewing sugar-cane the strict man may not throw away even such things as he cannot eat. he may not eat separating the lumps of rice, fish, meat, and cakes. The moderate man may eat separating them with one hand; he is known as a 'hand-ascetic.' And the soft man is known as a 'bowl-ascetic.' Whatever he can put into the bowl he may separate with his hand or teeth, and eat. The moment these threemen accept a second vessel, the ascetic practice is broken. This herein is the breach.

And these are the advantages. The repelling of a craving for taste of various kinds, the repelling of desire for taste in more than one bowl, the seeing of the purpose and measure of food, the absence of the trouble of carrying various dishes and so forth, undistracted eating, conduct in conformity with few wishes, and so forth.

The bowl-food-eater, disciplined enough
To delve the roots of taste-desire, with eyes
Of downward gaze, is not distracted by
More dishes than his own. With joyful heart
he bears contentedness as though it were
A thing that's visible. Who else, forsooth,
Can eat his food as does the bowl-foodman?

This is the setting forth of the observance, directions, grade, breach, and advantage in the bowl-fooder's practice.

7. The Afterfood-Refuser's Practice

The practice of the afterfood-refuser also is observed with one or other of the expressions: I refuse extra food; I observe the afterfood-refuser's practice. Once he has made his vow (*pavāraṇā*), he who observes this practice should not eat any more food that may be offered. These are the directions.

There are also three grades of men here. Because his vow applies not to the first almsfood but to the refusal of more food while he is eating it, therefore the strict man who has made his vow does not eat a second almsfood after his first. The moderate man finishes the meal on which he has made his vow. But the soft man eats as long as he does not rise up. The moment these three men accept and eat after their vow any more food that may be offered, the ascetic practice is broken. This herein is the breach.

And these are the advantages: Distance from the offence as to extra food, absence of a full stomach, absence of absorption in the fleshly needs, absence of search for fresh food, conduct in conformity with few wishes, and so on.

The wise ascetic, who refuses food
Additional, knows not the pain of search;
He makes no storage of his fleshly needs;
He suffers not his stomach to be full.
To shake off faults ascetics should observe
This practice, which produces qualities
Such as increased contentment, and is praised
By Him the Happy One.

This is the setting forth of the observance, directions, grade, breach, and advantage in the afterfood-refuser's practice.

8. The Forester's Practice

The practice of the forester also is observed with one or other of the expressions: I refuse a village-dwelling; I observe the forester's practice. he who observes this practice should leave a village-dwelling and be in the forest at dawn. Here a village-dwelling is a (dwelling in a)village including its precincts. A village may consist of one or more houses, may or may not have a wall, may be inhabited or uninhabited. Even a caravan that is encamping for more than four months is a village. Supposing a walled village has two gate-pillars like those of Anurādhapura, and outward stonethrow of a strong man of middle height from between the two pillars is village precinct. The *Vinaya* scholars decide the boundary by taking the characteristic (standard) throw to be the fall of a stone, thrown by young men stretching out their arms in a display of strength. But the *Suttanta* scholars say that the boundary is the fall of a stone thrown to drive away a crow. In a village which has no wall a woman, standing at the door of the house which is outermost of all, throws water from a jar; the place where the water falls is house-precinct; whence a stonethrow in the way described above is a village. Another stonethrow (from the village) is the village precinct. And in the *Vinaya* explanation a forest is said to be all that is outside of village and village-precinct. In the *Abhidhamma* explanation it is forest when one goes out by the gate pillars. But regarding this ascetic practice in the *Suttanta* explanation this is the characteristic measure: a forest-dwelling is to be measured and fixed by means of a drawn standard bow from the gate pillars, if the village has a wall, or from the first stone-throw if the village has no wall, as far as the monastery-wall.

The *Vinaya* Commentaries say that if the monastery has no wall, the limit of the measure is the first dwelling, dining hall, permanent assembly hall, tree of Wisdom or shrine, provided these are far from the monastery. But the *Majjhima* Commentary says that after fixing the precinct of the monastery as in the case of the village the measure is to be made between the two stonethrows. This is the measure to be taken here.

If the village be so near that those in the monastery could hear the voices of the villagers, and yet it could not be reached by a straight path on account of such obstacles as hills, rivers, and so on, and if the natural means of approach be to cross by a boat, then the measure of 500 bow-lengths is to be taken by that (watery) path. Whosoever blocks the way here and there, so that the requisite measure may be fulfilled, is a thief of the ascetic practice.

And if the forester's preceptor or teacher be ill and the necessary medicine cannot be obtained in the forest, he may then take the sick man to a village-dwelling and look after him. But he should depart in good time, so that at dawn he may be in a place which fulfils the requirements of his practice.

If at dawn their illness increases, he should do his duty by them and pay no heed to the purity of his ascetic practice. These are the directions.

There are also three grades of men here: The strict man should find the dawn break in the forest at all times. The moderate man is allowed to live in the village for the four months of rain; the soft man for the four months of winter as well. The ascetic practice is not broken, if the dawn breaks while these three men, having come from the forest during their terms of forest-life, listen to the Law in a village-dwelling. It is not broken though the dawn may break, while they are still on their way back from the sermon. But if after the preacher has risen up they go to sleep saying 'We will lie down awhile and then depart,' and the dawn breaks, or if out of enjoyment they let the day dawn upon them in the village-dwelling, then the ascetic practice is broken. This herein is the breach.

And these are the advantages: The forester-brother who attends to the perception of the forest can acquire concentration not yet acquired or keep that which has been acquired. The teacher also is pleased with him, as He has said: '*Nāgita, I am pleased with the forest-life of that brother.*' Improper objects and so forth do not distract the mind of him who lives in a border-dwelling; he is free from fear; he puts away a craving for life, enjoys the taste of the bliss of solitude; the practices of the refuse-ragman and others are also agreeable to him.

Secluded, solitary, delighting in
A border-dwelling, by his forest-life
The monk endears himself unto the Lord.
Alone in forest-life, he gets that bliss,
Whose taste even gods with Indra do not get.
The refuse-rag he wears as coat of mail;
The signs of other practices he wears
As weapons. At the forest battle-ground
He conquers ere long Māra and his hosts.
So should the wise delight in forest-life.

This is the setting forth of the observance, directions, grade, breach, and advantage in the forester's practice.

9. The Tree-Rottman's Practice

The practice of the tree-rootman also is observed with one or other expressions: I refuse a covered dwelling; I observe the tree-rootman's practice. He who observes this practice should avoid these trees: a tree which grows on the border between two countries, a sacred tree, a resinous tree, a fruit tree, a tree on which bats live, a hollow tree, a tree growing in the middle of a monastery. He should resort to a tree on the outskirts of a monastery. These are the directions.

There are also three grades of men here: The strict man is not allowed to resort to any tree he pleases and make a clearing underneath it. He may dwell under a tree after removing with his foot the fallen leaves. The moderate man is allowed to cause those who arrive at the tree to make a clearing, the soft man may summon the monastery-lads and ask them to make a clearing, to level it, to scatter sand on it, to make an enclosure and to fix a door, and may dwell there. On a feast day the ascetic should not remain at the foot of the tree but go to some other hidden place and sit down. The moment these three men make a dwelling in a covered place, their ascetic practice is broken. reciters of the *Anguttara Nikāya* say that it is broken the moment they consciously let the day dawn upon them in a covered dwelling. This herein is the breach.

Now these are the advantages: Attainment in accordance with the third requisite as expressed in, '*A monk depending on a dwelling at the foot of a tree;*' the possession of requisites praised by the Blessed One thus, '*They are trifling, easily got, and faultless;*' the production of the perception of impermanence by seeing the constant change in tender leaves, the absence of meanness for a dwelling and of delight in new work, intercourse with tree-deities, conduct in conformity with few wishes, and so forth.

Where is the lonely man's abode, extolled

By Buddha best of men as requisite,
And which is equal to the root of tree?
The well-controlled man, who lives at such
A lonely place, protected by the gods,
Subdues all meanness for a dwelling-place.
He sees the change that comes o'er tender leaves,
Which turn from deep red into indigo,
And fall as sere leaves to the ground. From this
He learns the lesson of impermanence.
Therefore the wise should not despise to dwell
In isolation at the foot of tree,
The Buddha's heritage and home of those,
Who take delight in culture of the mind.

This is the setting forth of the observance, directions, grade, breach, and advantage in the tree-rootman's practice.

10. The Open-Spacer's Practice.

The practice of the open-spacer also is observed with one or other of the expressions: I refuse a roof as well as the root of a tree; I observe the open-spacer's practice. he who observes this practice may enter the sacred house either to listen to the law or to do the sacred duties. If the rain falls while he is inside he should not go out in the rain but wait till it ceases. He may enter the dining-hall or the fire-hall to do his duties. he may invite the Elders and brethren in the dining-hall to a meal. As an instructor (of the *Pāli*) or as a pupil he may enter a covered dwelling. He may cause to be brought inside bedsteads and stools which are badly kept outside. If the rain falls while he is going along carrying a requisite that belongs to his seniors, he may enter a hall on the way. If he is not carrying any such thing, he may not hasten with the intention of entering the hall, but going with his ordinary steps he may enter and remain till the rain ceases and then depart. These are the directions which also apply to the tree-rootman.

There are also three grades of men here: The strict man may not dwell depending on a tree, mountain, or house. He should dwell beneath the open sky in a hut made of leaves. The moderate man may dwell depending on trees, mountains, or houses without entering them. For the soft man a cave not covered with a roof, a pavilion of branches, a cloth-cover for a chair, a hut in the field deserted by field-watchers and so forth, are permissible. The moment these three men enter a roof or beneath a tree to dwell there, the ascetic practice is broken. Reciters of the *Anguttara Nikāya* say that it is broken the moment they consciously let the dawn break upon them in such places. This herein is the breach.

Now these are the advantages: The cutting off of the nuisance of an abode, the dispelling of sloth and torpor, worthiness of the praise bestowed as, '*Like the deer the brethren live untrammelled in their walks, homeless,*' freedom from attachment, the going (at will) in the four directions, conduct in conformity with few wishes, and so forth.

As free in mind as is the antelope,
The brother lives an easy homeless life
Beneath the open sky lit by the moon,
A lamp that lights the vault of starry gems.
his torpid sloth he drives away and takes
Delight in culture; presently he finds
The tasteful essence of his solitude.
Therefore the wise should take delight in life
Beneath the open sky.

This is the setting forth of the observance, directions, grade, breach, and advantage in the open-spacer's practice.

11. The Burning-Grounder's Practice.

The practice of the burning-grounder also is observed with one or other of the expressions: I refuse (to dwell in) a place that is not a burning-ground; I observe the burning-grounder's practice. He who observes this practice should not dwell in a place which village-builders fix as burning-ground. For when a dead body has not been burnt on it, the place is not known as burning-ground. It is a burning-ground, though it has been deserted for twelve years since a dead body was burnt there. but he may not have there promenades and pavilions and so forth built, bedsteads and stools arranged, water and food brought, and live there teaching the Law. this ascetic practice is indeed heavy. Therefore in order to quell any danger that might arise he should tell the Elder of the Order or one connected with the king, and live free from negligence. In walking to and fro he should do so looking with half-closed eyes at the burning of dead bodies. In going to the burning-ground also he should leave the main road and go by a side path. he should note any object there by daylight, so that it may not appear to him fearful at night. though unhuman beings may roam about uttering loud cries, he should not throw anything to hit them. he should not pass a single day without going to the burning-ground. Reciters of the *Anguttara Nikāya* say that after spending the middle watch of the night at the burning-ground he may depart in the last watch. He should not partake of such foodstuffs as sesamum, flour, peas, rice, fish, meat, milk, oil, molasses, that are dear to unhuman beings, nor take them to the houses of donors. These are the directions.

There are also three grades of men here: The strict man should dwell where there are continual burning, continual smell of dead bodies, and continual weeping. The moderate man may dwell where there is one of these present. The soft many may dwell in a place which just fulfils the requirements of a burning-ground as given above. When these three men make their abode in a place which is not burning-ground, their ascetic practice is broken. This herein is the breach.

Now these are the advantages: Attainment of mindfulness regarding death, a life free from negligence, acquirement of the outward sign of the foul, dispelling of sensual lust, the perpetual seeing of the intrinsic nature of the body, growth of agitation, rejection of the pride of health, overcoming of fear and fright, respect paid by unhuman beings, conduct in conformity with few wishes, and so forth.

The faults of negligence, even while he sleeps,
Touch not the burning-ground-recluse, such is
The power of his mindfulness of death.
Because so many corpses he beholds,
His mind is freed from lust's dominion.
Great agitation seizes him and leaves
Him without pride. He makes a right effort
To win tranquillity. Therefore with heart
Inclined unto *Nibbāna* follow hard
The burning-grounder's practice, which bestows
Such manifold merits and qualities.

This is the setting forth of the observance, directions, grade, breach, and advantage in the burning-grounder's practice.

12. The Any-Bedder's Practice.

The practice of the any-bedder also is observed with one or other of the expressions: I set aside reedy behaviour regarding dwellings; I observe the any-bedder's practice. He who observes this practice should be content with whatever dwelling is allotted to him by the distributor who says, 'This is for you.' He should not oust any man from his place. These are the directions.

There are also three grades of men here: The strict man must not ask concerning a dwelling he has come to, whether it is far or quite near, troubled by unhuman beings, snakes, and so on, or whether it is hot or cold. The moderate man may ask such questions, but may not go and examine it. The soft man may go and examine it, and if it does not please him he may take another. The moment greedy behaviour in regard to dwellings arises in these three men, their ascetic practice is

broken. This herein is the breach.

Now these are the advantages: Obeying the advice given, as: '*One should be content with what one gets,*' seeking the good of one's fellow-monks, abandonment of thought of what is inferior and superior, rejection of approval and disapproval, closing the door of covetousness, conduct in conformity with few wishes, and so forth.

Content with what he gets, the any-bed-
Recluse lies down in careless ease on beds,
Even though they be of grass. He does not long
For what is best, is not perturbed because
Of an inferior bed. To younger monks
He shows compassion. So a wise man ought
To be content with any bed, a rule
Of constant practice with the Ariyas,
And by the Bull-sage fittingly extolled.

This is the setting forth of the observance, directions, grade, breach, and advantage in the any-bedder's practice.

13. The Sitting-Man's Practice.

The practice of the sitting-man also is observed with one or other of the expressions: I refuse to lie down; I observe the sitting-man's practice. He who observes this practice should rise up and walk to and fro for one watch out of the three watches of the night, for lying down is the only posture that is not permitted to him. These are the directions.

There are also three grades of men here: The strict man is not allowed a plank with a back support, or a cushion of cloth for squatting on, or a bandage-cloth. The moderate man may use any one of these three. The soft man is allowed a plank with a back support, a cushion of cloth for squatting on, a bandage-cloth, a pillow, a five-limbed seat, a seven-limbed seat. A seat with a back support to lean against is a five-limbed seat. A seat with a back support and a hand support on either side is a seven-limbed seat. It is said that people made such a seat for Milhābhaya the Elder, who, becoming a never-returner, entered *parinibbāna*. The moment these three men accept a bed to lie on, their ascetic practice is broken. This herein is the breach.

Now these are the advantages: The cutting off of mental bondage described as: '*He lives devoted to the pleasure of lying down, the pleasure of lying on one's side, the pleasure of torpor,*' fitness for application to all subjects of meditation, satisfied state of the postures, agreeableness for strenuous effort, development of right attainment.

The monk who sits cross-legged, keeping straight
The body, doth disturb the Tempter's heart.
He takes no pleasure in the torpid state,
In lying down, but wakes his energies
And joyfully sits up, illumining
The grove of his ascetic practices.
As bliss and rapture, cleansed of earthly things,
Reward the monk, so one should steadfastly
Perform the duty of the sitting man.

This is the setting forth of the observance, directions, grade, breach, and advantage in the sitting-man's practice.

Of Ascetic and Other Terms as Moral Triad.

Now this is the elucidation of the verse

As moral triad, as differentiated,
In groups and in detail – decision shall
Be made regarding these ascetic practices.

Therein, 'as moral triad' means that all the ascetic practices may be moral or unmoral as those of probationers, average persons and of saints purged of the intoxicants. There is no ascetic practice that is immoral. But the sectary says, an ascetic practice may also be immoral because of the saying: '*There is a forester of evil desires, not free from desire.*' We reply that we do not say that one may not dwell with an immoral thought in the forest. For whosoever makes his abode in the forest is a forester, who may have evil desires, or little, or no desire. Because the corruptions are shaken off through this and that observance, the practices (or factors) of the brother who has shaken them off are called 'ascetic practices.' Or, knowledge which has obtained the common name of asceticism, because it shakes off the corruptions, is the factor of these observances – thus 'ascetic practice' (or factor). Or again, it has been said that because these observances shake off the hostile corruptions they are ascetic, and they are factors of (moral) attainment – thus 'ascetic practice.' No one whose observances are such factors is known as ascetic on account of his immorality. Else we should speak of ascetic practices of which the factor is immorality which shakes off nothing; and immorality does not shake off greediness for robes and other evil states, nor is it a factor of moral attainment. Therefore what has been said as, 'There is no ascetic practice that is immoral,' is well said. There is no ascetic practice in the ultimate sense to those whose ascetic practice is freed from the moral triad. From the shaking off of what does this imaginary thing become ascetic practice? They would also fall into opposition with the saying: 'He goes on keeping the ascetic duties.' Therefore their saying should not be accepted.

This so far is the elucidation by way of the moral triad.

Of Ascetic and Other Terms as Differentiated

(1) Ascetic should be understood, (2) ascetic doctrine should be understood, (3) ascetic states should be understood, (4) ascetic practices should be understood, (5) for whom is the practising of the ascetic practices suitable? - this should be understood. Of these points (1) 'ascetic' is a person who has shaken off the corruptions, or a state for the shaking off of the corruptions. (2) In 'ascetic doctrine' there is one who is ascetic and not ascetic preacher, there is one who is not ascetic but ascetic preacher, there is one who is neither ascetic nor ascetic preacher, there is one who is both ascetic and ascetic preacher. Of these he who has shaken off his corruptions by means of his ascetic practice, but does not admonish nor instruct others regarding ascetic practice, is an ascetic but not ascetic preacher, like Bakkula the Elder; as has been said: '*This venerable Bakkula is ascetic not ascetic preacher.*' And whoso has not shaken off his corruptions by means of ascetic practice, but just admonishes, instructs others regarding it, is not ascetic but ascetic preacher, like Upananda the Elder; as has been said: '*This venerable Upananda Sakyaputta is not an ascetic but ascetic preacher.*' Whoso is deficient in both respects like Lāludāyī is neither ascetic nor ascetic preacher; as has been said: '*This venerable Lāludāyī is neither ascetic nor ascetic preacher.*' Whoso like the captain of the Law is fulfilled in both respects is ascetic and ascetic preacher; as has been said: '*This venerable Sāriputta is both ascetic and ascetic preacher.*' (3) 'Ascetic states should be understood' – these five attendant states of the volition of ascetic practice. fewness of wishes, contentment, austerity, solitude, desire-for-these-states are known as ascetic states from the expression, 'depending on fewness of wishes, and so on.' Of them fewness of wishes and contentment fall under non-greed; austerity and solitude under the two states: non-greed and non-delusion. Desire-for-these-states is knowledge. By means of non-greed one shakes off greed for forbidden things, by non-delusion one shakes off delusion which covers faults in them, and by non-greed one shakes off devotion to the pleasure of sense which arises from resorting to things allowed. By non-delusion one shakes off devotion to self-torture, which arises on account of excessive austerity in ascetic practice. Therefore should these states be understood as ascetic states. (4) By ascetic practices should be understood the thirteen, namely, the refuse-rag-man's practice ... sitting-man's practice. They have been stated as regards their meaning, characteristic and so forth. (5) For whom is the practising of ascetic practice suitable? - for one walking in lust and one walking in delusion. Why so? Because the practising of ascetic practice is of painful progress and means a life of austerity; and through painful progress lust is calmed, through austerity the delusion of a non-negligent man is put away. Or, herein the practising of the practices of the forester and of the tree-rootman is suitable for one walking in hate, for hate ceases in one dwelling without society in the forest or at the foot of a tree.

This is the elucidation of ascetic and other terms as differentiated.

In Groups and in Detail.

'In groups' these ascetic practices are eight – three chief practices and five unmixed (separate) practices. Of them the practices of the house-to-house-goer, one-sessioner, and open-spacer are the three chief practices. For whoso keeps the house-to-house-goer's practice will also keep the almsman's practice. And whoso keeps the one-sessioner's practice, for him the practices of the bowl-fooder and afterfood-refuser will be easy to keep. Whoso keeps the open-spacer's practice, what need is there for him to keep the practices of the tree-rootman and the any-bedder? Thus these three are the chief practices. They make eight with these five: practices of the forester, refuse-ragman, three-rober, sitting-man, burning-grounder. Again, they form four classes: two concerning the robe, five concerning the alms, five concerning the dwelling, one concerning energy. Of these the sitting-man's practice is one that concerns energy; the others are obvious. Again, all are of two kinds by way of dependence: twelve depending on the requisites, on depending on energy. They are also of two kinds as to be resorted to and as not to be resorted to. For they should be resorted to by him whose subject of meditation increases with such resort, but not by him whose subject of meditation decreases with it. He whose subject of meditation increases and does not decrease, whether he resorts to them or not, should also resort to them out of compassion for posterity. For the sake of habit in future they should be resorted to by him also whose subject of meditation, whether he resorts to them or not, does not increase. Though twofold, as to be resorted to and as not to be resorted to, all of them are one by way of volition; for ascetic practice as the volition to observe is just one. It is also said in the commentaries: 'They say that which is volition is ascetic practice.'

'In detail' they are forty-two: -thirteen for brethren, eight for sisters, twelve for novices, seven for female student novices, two for lay-disciples male and female. If there were a burning-ground fulfilled with the forester's practice in open space, a single brother would be able to enjoy all the ascetic practices at once. But the two practices for the forester and the afterfood-refuser are prohibited for sisters by precept; and the three practices of the open-spacer, tree-rootman, burning-grounder are difficult to carry out, for it is not proper for a sister to live without a second person; and in such places it is hard to get a second with similar wishes. Even if one was obtained, the sister would not be free from a life shared with others. This being so, the purpose for which she resorted to the ascetic practice would not be fulfilled. So, owing to impracticability, five of the practices are left out for the sisters, and only eight are to be taken.

Excepting the three-rober's practice from those mentioned for the brethren and sisters, the remaining twelve are to be known as for male novices, and seven for female novices. For lay-disciples male and female the two practices of the one-sessioner and the bowl-fooder are suitable and practicable. Thus in detail they are forty-two.

This is the elucidation in groups and in detail.

Thus far is told the discourse on the ascetic practices to be observed for the fulfilment of those qualities, such as fewness of wishes, contentment, by means of which there is cleansing of virtue, the different kinds of which have been shown in the Path of Purity under the heads of virtue, concentration, and understanding in the stanza:

The man discreet on virtue planted firm.

Thus is ended the second chapter called The Exposition of Ascetic Practices, in the Path of Purity, composed for the purpose of gladdening good folk.

DUTAṄGA NIDDESA (OTHER TRANSLATION)

1. Now according to the way it is said in the practice of little wishes and satisfaction the purification of virtues takes place in order to fulfill those virtues. The ascetic should practice the ascetic practices (*dhutaṅga*). Thus, the quality of little wishes and contentment, solitude and rest with effort practicing the virtues of satisfaction giving up stains, the virtue becomes very pure. In this manner the practice of these good virtues during the early days established in the three noble qualities desires(?) of meditation. It will lead to higher attainments. Therefore the story of ascetic practices should start.

2. The Blessed One has given advice regarding the thirteen ascetic practices to the noble men who had given up the mundane life with possession not considering one's own body and life.

There are thirteen ascetic practices.

1. The refuse-rag-wearer's practice
2. *Te cīvara* – three robes
3. *Piṇḍapātiṅgaṃ* – the alms-food-eating practice
4. *Sapadāna cārikaṅgaṃ* – the practice of going from house to house
5. *Ekāsanikaṅgaṃ* – the practice of keeping one session
6. *Pattapiṇḍikaṅgaṃ* – the practice of taking meals from the bowl
7. *Khalupacchābhattikaṅgaṃ* – the later-food-refuser's practice
8. *Ārañṇikaṅgaṃ* – the practice of dwelling in a forest
9. *Rukkhamūlikaṅgaṃ* – Staying under a tree
10. *Abbhokāsikaṅgaṃ* – the practice of dwelling in open space
11. *Sosānikaṅgaṃ* – the practice of living in a cemetery
12. *Yathāsanthatikaṅgaṃ* – the practice of using any resting place
13. *Mesajjikaṅgaṃ* – the practice of sitting without any sleep

In order to produce those virtues,

little,
living in comfort
purify virtue

3. Refusing the food after the permitted time

3. As to the meaning, character, undertaking direction, various grades, breaches and also the benefits.

The profitable three and the distinguishing of ascetic in the sense of covering up like the heap of dust in groups and single the explanation should be understood.

4. The meaning is: thus, since it is found in refuse in any such place as a street, a cemetery, on a garbage heap, it is called *pansukūla*. Being spoiled by dirt or like refuse, it gets into a dirty state is what is meant. It is gone to the dirty state and wearing a rag which has got the name, in such a way that is his habit. Therefore a rag-robe wearer. The practice of rag-robe wearing is called the rag-robe practice, the action is the practice. Therefore, by means of this practice he becomes a rag-robe-wearer. This is another word for it.

In his manner the practice of three robes as the cloak, upper garment (robe), inner garment is called the wearer of three robes.

5. Then, what is meant by alms round is dropping food lumps. It is said falling into the bowl of the (food) lumps given by others. These lumps are gathered going to this and that families and seeking alms food. It is his duty to go about, to collect alms food, to go about is to wander. The one who is going about is the same as alms man. The practice of such a one is alms man practice.

6. The broken series is an interruption, then an unbroken series is without interruption with unbroken no interruption. Without interruption he is going from house to house The practice of going from house to house is called *sapadānacārī*. The character is going from house to house without interruption.

7. „One session“ is food taken at one session. This practice is one-sessioner's practice. Refusing a second share falling food to the bowl, only one. Now, it is known as the practice of bowl-fooder. This practice is a bowl-fooder's practice.

8. The term '*khalū*' is a particle with the meaning „refusing.“ One who refuses further offering while eating.

This eating of later food is the „later food eating.“ In this later food having made the sign of later food it is called the practice of later food. The refusal of later food is not taking later food. Accordingly it is said the refusal of the later offering of food – in the commentary *khalīs* – means a certain bird. This bird taking a fruit in his mouth⁷ if it falls he would not eat another – this is the later-food-refuser. This habit is called the practice of later-food-refuser.

9. One who lives in the forest is called the forest-dweller. One who lives at a food of the tree is called the practitioner of living under a tree. The habit of living under a tree is called „the practice of living under a tree.“ In the same manner will be the practice of living in the open-air and living in the cemetery.

10. Whatever has been distributed is called the practice of distribution,⁸ whatever this has been attained by you thus, with the first distributed dwelling, in this case the practice of living according to what has been distributed is called the habit of distributing.. Refusing sleeping, living by sitting is the habit of the 'sitter' – that is called 'the sitter's practice'.

11. With regard to the observance by each and everyone the defilements are shaken off. The practice of asceticism is the shaking off. These *dhutaṅga* practices are a sign of intelligence. It is the shaking off, the opposition – this practice is called the ascetic practice. Thus, so far the meaning should be understood.

12. All volitions in commentaries have the character of undertaking. It is said thus: he, who undertakes is a person by whom the thought and volition are undertaken, they are the nature. The volition of undertaking is called ascetic practice – what is not accepted is called an object. All desires of giving up clinging have the proximate cause of no desire. The noble preaching is to have little wishes. These characteristics should be understood in the examination.

13. Regarding the five beginning with understanding and direction, all the ascetic practices should be undertaken in the presence of **the Buddha** when **the Buddha** was living. If **the Buddha** has already passed away, then in the presence of a great disciple. If there is no such person, then in the presence of an *Arahant*, Non-returner, Once-returner, Stream-enterer, one who is versed in the canon, one who is versed in two sections of the canon, one who is versed in one section of the canon, one versed in one collection, a teacher of commentaries, if not available in the presence of the observer of ascetic practices.(?) If not available, having swept the *stūpa*-terrace, having sat in the squatting posture, one should undertake as if speaking to **the Buddha** in his presence. It is also permitted to undertake by oneself.

There were two brothers at *Cetiya Pabbata*. The elder brother had few wishes with respect to ascetic practices.

7 I thought that birds have beak, not mouth...

8 Here the „distribution“ simply means offering or giving. Distribution has the meaning of giving to many people, whereas in this case the Pāli author assuredly meant giving to one person (to be precise – it is the place for sleeping, which is „distributed“ or rather given).

This is what applies to all.

14. Now we shall proceed to comment on the undertaking direction and we will explain. The refuse-rag-wearer's practice is undertaken with one of these statements: „I refuse the cloth from the lay men. I undertake the practice of wearing the refuse-rag. Out of these two words taking one of them I shall undertake the practice. This is the practice so far.

15. So far by the ascetic practice undertaken having taken a certain robes from the cemetery, from a shop, from a street, from a garbage heap, spoiled by small children, bathing cloth, washing cloth, what is got when going and coming to a cemetery, burnt by fire, eaten by cattle, by ants, by rats, cut at the end, cut at the edge, carried as a flag, robe of a *stūpa*, an ascetic robes, consecration, super-normal power, got from the wind, given from the gods, given from the sea. Having taken one of these robes, having torn, removed weak places, washed the good parts, then, having made a robe removing the old robes given by the householder one should use it.

16. There one dropped(?) in a cemetery is called 'one from the cemetery'. One at a shop is 'one dropped at the entrance of the shop'. The cloth at the street with the desire of merit is that which is thrown on the street by a widow. The cloth on the garbage, the cloth thrown at the place of dirt. That which is from a child's birth is the cloth which was smeared with the dirt at child's birth and thrown away. The mother of **minister Tissa** taking a cloth worth hundreds, having smeared it with dirt of the birth place, thinking that that a *pānsukūla* monk will take it, threw it on the road Talāveli. The monks would take that to mend a torn place of the robe.

17. The cloth of bathing by physicians; of non-human beings; having begged, the patient thrown away thinking it was unlucky; the cloth of the bathink spot, the cloth thrown at the bathing spot; the people who go to the cemetery having gone there, bathed the cloth kept to take them, when coming back the cloth is burnt by fire, people throw it away to the place where the cloth was burnt; the cloth which is left over since it has been eaten by cattle and deer; the thrown away; such types of cloth. Those taken for flags; having got into the shop; having tied the flag and when they passed away from eye sight – it is suitable to take the flag. Whoever at the battlefield having hoisted the flag when the two armies have gone it is suitable to take the flag.

18. The cloth of shrine, it is an offering made by draping the shrine with a cloth. The robe of an ascetic – if it is belonging to a monk, given by a monk at the place of consecration, the robe thrown away at the place of consecration. What is got by psychic power, it is the robe received by the words of ordination as „Come, oh monk.“⁹ What is dropped in the road is that which is dropped by the owner unconsciously after (keeping it), protecting it for sometime should be taken. Blown by wind, taken away by the wind and fallen far away if there is no owner one can take it. Given by the gods, what is given by the gods just like(?) the **Ānuruddha Thera**.(?) What is in the ocean, thrown to the shore by dashing of water.

19. What is given by a layman as an offering, what is got by going round for alms are not rag robes (*pānsukūla*). Then the robes that are given by a lay man at the end of the rain retreat and if they keep it at the feet of the monk it is *pānsukūla*, because it has been given at the feet. Any robe when accepting and giving if it is given to hand itself, it is not *pānsukūla*. Therefore, understanding the difference of *pānsukūla* the robe should be used.

The monks who protect the procedure of *pānsukūla* are divided into highest, middle and low. The first one is the person who searches for pieces of cloth in the cemetery and prepare his robes. The second are those who pick cloth from other places, where cloth is thrown by the people thinking that monks will take them. The third are taking the robes that are kept at the feet and making robes out of them. And out of these if anyone by his own wish accepts what is offered by a layman he is not a *pānsukūla* monk any more¹⁰.

There are benefits of observing ascetic practices.

1. *Pānsukūla* – a monk who is following the practice of *pānsukūla* is established in the first of the Noble heritage. he will have no suffering due to the protection. He exists independent on others. Such a monk will have no fear of robbers. He will

9 “Come, oh monk.” - >Ehi, bhikkhu.<

10 In the original there was 'any longer'.

have no craving with regard to the robes. Therefore, this type of robes is suitable for an ascetic. To engage in religious duties **Buddha** recommended this robes because it is valueless, easy to get and blameless. It increases confidence of the monk. The monk will have very little wishes. Such a monk sets a good example to the later generations.

2. Triple robe wearer – according to this practice the monk refuses the fourth robe. He is contented with the robes for the protection of the body. He goes taking it with him just as a bird has only the burden of wings. He avoids storage of robes. This is a simple living practising moderateness and contentment.

3. *Pindapātikaṃ* (alms-food-eater's practice) – These monks do not accept 14 kinds of meat. They will not eat food brought to a specified monk, food by invitation. In this manner they act because they do not wish to disturb their independent life. They think that by accepting invitation for alms they will perhaps lose the opportunity to listen to the *Dhamma*. In this manner these monks are very innocent and compassionate.

4. *Sapadāna cārika* (house-to-house-seeker) - The monk goes from house to house. In that case one must not miss any house because it is not correct to go only to house where good is given. Such a monk is like the moon, he is coming to each and everyone.¹¹ These monks are impartial. This practice avoids the danger of being supported by selected families.

5. One sessioners practice (*ekasanikaṃ*) - According to this ascetic practice if one gets up from the seat he should not eat again. This is an indication to get little food. Thereby the monk will have a light body, little sicknesses, strength and a happy life. This practice eliminates craving.

6. *Pattapindikam* (the bowl-food-eater's practice) - These monks take food which is placed in the bowl. They will not accept a second vessel. This is a practice of simple life. Such a monk is not bothered to search for vessel to accept food.

7. The later food refuser (*kalupachabhattikaṃ*) – The monk refuses additional food. He does not want extra food because it will be overloading the stomach. They will store a food.(?)

8. Forest-dweller's practice (*atannakam*) – by living in the forest the mind is not distracted. There are no objects of many types. There is less anxiety, less attachment, enjoy of bliss of seclusion.

9. The root-dweller's practice (*rukhamūlikaṃ*) – The ascetic monks say: „I refuse a roof.“ Considering that everything is impermanent they take the tree as an example. There are tender leaves bright and red at first, then gradually they turn green, after that they become yellow and then they fall down. In this manner they live concentrating on impermanence.

10. Open-air-dweller's practice (*abhokhāsa*) – They refuse both trees and the forest. They consider all dwelling as impediment or obstacle. These monks are detached from everything, very alert like a deer.

11. Charnel ground practice (*sasanikaṃ*) – The monk will be able to see the dead bodies and understand true nature of life. He will have no fear of death. The benefit is to become mindful of death.

12. Any-bed-user-practice (*yatasantatikaṃ*) – The monk is satisfied with whatever resting place he has. He will never make other person to shift from his bed.¹² It shows that this monk is not greedy for his own resting place. The benefit is the welfare of others. Such a monk will give up inferiority and superiority.

13. The sitter's practice (*nesajjikamga*) – This is the practice of being devoted to the subject of meditation. Here the monk will only sit. Other postures as sleeping are not done. The benefit is application of energy and increasing confidence.

All ascetic practices are profitable. An ascetic means a person whose defilements are shaken off. Thus, giving up craving, hatred, delusion, the monks will be able to reach their objectives.

11 Here the simile with the moon probably means that the moon gives light to every person without any exception.

12 It means that he is just satisfied with that bed which he received, without acquiring any better one.

DHUTAṄGA NIDDESA (ENGLISH) (ORIGINAL BY VEN. PREMLIM) 2009

1. Now according to the way it is said in the practice of little wishes and satisfaction the purification of virtues takes place in order to fulfill those virtues. The ascetic should practice the ascetic practices (*dhutanga*). Thus, the quality of little wishes and contentment, solitude and rest with effort practicing the virtues of satisfaction giving up stains, the virtue becomes very pure. In this manner the practice of these good virtues during the early days established in the three noble qualities desires of meditation. It will lead to higher attainments. Therefore the story of ascetic practices should start.

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9. *Rukkhāmūlikanga* – Staying under a tree
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12. *Yathāsanthātīkanga* – the practice of using any resting place
13. *Nesajjikanga* – the practice of sitting without any sleep

In order to produce those virtues,
little, living in comfort purify virtue

Refusing the food after the permitted time

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5. Then, what is meant by alms round is dropping food lumps. It is said falling into the bowl of the (food) lumps given by others. These lumps are gathered going to this and that families and seeking alms food. It is his duty to go about; collecting alms food, to go about is to wander. The one who is going about is the same as alms man. The practice of such a one is alms man practice.

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8. The term '*khalī*' is a particle with the meaning „refusing, “One who refuses further offering while eating. This eating of later food is the „later food eating. “ In this later food having made the sign of later food it is called the practice of later food. The refusal of later food is not taking later food. Accordingly it is said the refusal of the later offering of food – in the commentary *khalīs* – means a certain bird. This bird taking a fruit in his mouth¹²⁹ if it falls he would not eat another – this is the later food-refuser. This habit is called the practice of later-food-refuser.

9. One who lives in the forest is called the forest-dweller. One who lives at a foot of the tree is called the practitioner of living under a tree. The habit of living under a tree is called „the practice of living under a tree. “ In the same manner will be the practice of living in the open-air and living in the cemetery.

10. Whatever has been distributed is called the practice of distribution, 130 whatever this has been attained by you thus, with the first distributed dwelling, in this case the practice of living according to what has been distributed is called the habit of distributing...Refusing sleeping, living by sitting is the habit of the 'sitter' – that is called 'the sitter's practice'.

11. With regard to the observance by each and everyone the defilements are shaken off. The practice of asceticism is the shaking off. These *dhutanga* practices are a sign of intelligence. It is the shaking off, the opposition – this practice is called the ascetic practice. Thus, so far the meaning should be understood.

12. All volitions in commentaries have the character of undertaking. It is said thus: he, who undertakes is a person by whom the thought and volition are undertaken, they are the nature. The volition of undertaking is called ascetic practice – what is not accepted is called an object. All desires of giving up clinging have the proximate cause of no desire. The noble preaching is to have little wishes. These characteristics should be understood in the examination.

13. Regarding the five beginning with understanding and direction, all the ascetic practices should be undertaken in the presence of *the Buddha* when *the Buddha* was living, if *the Buddha* has already passed away, then in the presence of a great disciple. If there is no such person, then in the presence of an *Arahant*, Non-returner, Once-returner, Stream-enterer, one who is versed in the canon, one who is versed in two sections of the canon, one who is versed in one section of the canon, one versed in one collection, a teacher of commentaries, if not available in the presence of the observer of ascetic practices. If not available, having swept the *stūpa* terrace, having sat in the squatting posture, one should undertake as if speaking to *the Buddha* in his presence. It is also permitted to undertake by oneself. There were two brothers at *Cetiya Pabbata*. The elder brother had few wishes with respect to ascetic practices. This is what applies to all.

14. Now we shall proceed to comment on the undertaking direction and we will explain. The refuse-rag-wearer's practice is undertaken with one of these statements: „I refuse the cloth from the lay men. I undertake the practice of wearing the refuse-rag. Out of these two words taking one of them I shall undertake the practice. This is the practice so far.

15. So far by the ascetic practice undertaken having taken a certain robes from the cemetery, from a shop, from a street, from a garbage heap, spoiled by small children, bathing cloth, washing cloth, what is got when going and coming to a

cemetery, burnt by fire, eaten by cattle, by ants, by rats, cut at the end, cut at the edge, carried as a flag, robe of a *stūpa*, an ascetic robes, consecration, super-normal power, got from the wind, given from the gods, given from the sea. Having taken one of these robes, having torn, removed weak places, washed the good parts, then, having made a robe removing the old robes given by the householder one should use it.

16. There one dropped in a cemetery is called 'one from the cemetery'. One at a shop is 'one dropped at the entrance of the shop'. The cloth at the street with the desire of merit is that which is thrown on the street by a widow, the cloth on the garbage, the cloth thrown at the place of dirt. That which is from a child's birth is the cloth which was smeared with the dirt at child's birth and thrown away. The mother of minister *Tissa* taking a cloth worth hundreds, having smeared it with dirt of the birth place, thinking that that a *pansukūla* monk will take it, threw it on the road *Talāveli*. The monks would take that to mend a torn place of the robe.

17. The cloth of bathing by physicians; of non-human beings; having begged, the patient thrown away thinking it was unlucky; the cloth of the bathing spot, the cloth thrown at the bathing spot; the people who go to the cemetery having gone there, bathed the cloth kept to take them, when coming back the cloth is burnt by fire, people throw it away to the place where the cloth was burnt; the cloth which is left over since it has been eaten by cattle and deer; the thrown away; such types of cloth. Those taken for flags; having got into the shop; having tied the flag and when they passed away from eye sight – it is suitable to take the flag. Whoever at the battlefield having hoisted the flag when the two armies have gone, it is suitable to take the flag.

18. The cloth of shrine, it is an offering made by draping the shrine with a cloth, The robe of an ascetic – if it is belonging to a monk, given by a monk at the place of consecration, the robe thrown away at the place of consecration. What is got by psychic power, it is the robe received by the words of ordination as „Come, oh monk. “131 What is dropped in the road is that which is dropped by the owner unconsciously after (keeping it), protecting it for sometime should be taken. Blown by wind, taken away by the wind and fallen far away if there is no owner one can take it. Given by the gods, what is given by the gods just like the *Ānuruddha Thera*. What is in the ocean, thrown to the shore by dashing of water.

19. What is given by a layman as an offering, what is got by going round for alms are not rag robes (*pansukūla*). Then the robes that are given by a lay man at the end of the rain retreat and if they keep it at the feet of the monk it is *pansukūla*, because it has been given at the feet. Any robe when accepting and giving if it is given to hand itself, it is not *pansukūla*. Therefore, understanding the difference of *pansukūla* the robe should be used. The monks who protect the procedure of *pansukūla* are divided into highest, middle and low. The first one is the person who searches for peaces of cloth in the cemetery and prepare his robes. The second are those who pick cloth from other places, where cloth is thrown by the people thinking that monks will take them. The third are taking the robes that are kept at the feet and making robes out of them. And out of these if anyone by his own wish accepts what is offered by a layman he is not a *pansukūla* monk any more.

The ascetic practices in the Pāli canon and the reason for monks to follow them

There are 13 kinds of ascetic practices allowed by the Buddha:

- | | |
|----------------------------------|--|
| 1. <i>Pansukūlikanga</i> | – the refuse-rag-wearer's practice |
| 2. <i>Te cīvaranga</i> | – triple robes wearer's practice |
| 3. <i>Pindapātinga</i> | – the alms-food-eater's practice |
| 4. <i>Sapadāna cārikanga</i> | – the house to house seeker's practice |
| 5. <i>Ekāsanīkanga</i> | – the one sessioner's practice |
| 6. <i>Pattapindikanga</i> | – the bowl food eater's practice |
| 7. <i>Khalupacchābhattikanga</i> | – the later-food-refuser's practice |
| 8. <i>Ārannikanga</i> | – the forest dweller's practice |
| 9. <i>Rukkhāmūlikanga</i> | – the tree root dweller's practice |

- 10. *Abbhokāsikāṅga* – the open air dweller's practice
- 11. *Sosāṇikāṅga* – the charnel ground dweller's practice
- 12. *Yathāsanthātīkāṅga* – any bed user's practice
- 13. *Nesajjikāṅga* – the sitter's practice

1. *Pansukūla* - means wearing a robe picked from a street, cemetery or from garbage heap. It is a method of wearing rags.

2. *Tecīvara* - is to wear three robes: 1. inner robe, 2. upper robe and 3. cloak robe with patches.

3. *Pindapātika* – eating the food fallen into one's bowl given by others

4. *Sapadānacārīka* – one who is going from house to house begging.

5. *Ekāsānika* – one who is eating only one session

6. *Pattapinnika* – it is the practice of eating from the bowl itself.

7. *Kalupacchabattika* – they refuse second share.

8. *Arannāka* – living in forest

9. *Rukkhamūlika* – living under a tree

10. *Abbhokāsika* – not living in monastery

11. *Sosāni* – living in cemetery

12. *Yathāsantati* – sleep at any places

13. *Nesajjika* – practice the posture of sitting only refuse sleeping

While meditation is done in order to attain the Buddhist objective of emancipation these monks were practicing ascetic practices to perfect special qualities as fewness of wishes, contentment. Therefore those who practice ascetic practices had a very clear mind attempting to practice virtue the word Dhutanga. *Dhuta* means ascetic and *Anga* means practice.

There are thirteen to shake of all defilements. During the Buddha's life time ascetic practices should be order taken in the Buddhist way of life. After his passing away there were unable to practice them in the present of the Buddha and therefore they undertook this practices in the present of an Arahant in the **absence** of an Arahant in the present of an Arahant in his **absence** order Sakadāgāmī, failing that in present of Sotāpanna or else one who has good knowledge of the Tripitaka or commentaries, finally there is no one superior, they must accept ascetic practices at least under the bodhi tree.

There are benefits of observing ascetic practices

1. Pānsukūla – a monk who is following the practice of pānsukūla is established in the first of the Noble heritage. He will have no suffering due to the protection. He exists independent on others. Such a monk will have no fear of robbers. He will have no craving with regard to the robes. Therefore, this type of robes is suitable for an ascetic. To engage in religious duties Buddha recommended this robes because it is valueless, easy to get and blameless. It increases confidence of the monk. The monk will have very little wishes. Such a monk sets a good example to the later generations.

2. Triple robe wearer – according to this practice the monk refuses the fourth robe. He is contented with the robes for the protection of the body. He goes taking it with him just as a bird has only the burden of wings. He avoids storage of robes. This is a simple living practicing moderateness and contentment.

3. Pindapātikam (alms-food-eater's practice) – These monks do not accept 14 kinds of meat. They will not eat food brought to a specified monk, food by invitation. In this manner they act because they do not wish to disturb their independent life. They think that by accepting invitation for alms they will perhaps lose the opportunity to listen to the Dhamma. In this manner these monks are very innocent and compassionate.

4. Sapadāna cārika (house-to-house-seeker) - The monk goes from house to house. In that case one must not miss any house because it is not correct to go only to house where good is given. Such a monk is like the moon, he is coming to each and everyone.¹⁶¹ These monks are impartial. This practice avoids the danger of being supported by selected families.

5. One sessioners practice (ekasanikam) - According to this ascetic practice if one gets up from the seat he should not eat again. This is an indication to get little food. Thereby the monk will have a light body, little sicknesses, strength and a happy life. This practice eliminates craving.

6. Pattapindikam (the bowl-food-eater's practice) - These monks take food which is placed in the bowl. They will not accept a second vessel. This is a practice of simple life. Such a monk is not bothered to search for vessel to accept food.

7. The later food refuser (kalupachabhattikam) – The monk refuses additional food. He does not want extra food because it will be overloading the stomach. They will store a food.

8. Forest-dweller's practice (atannakam) – by living in the forest the mind is not distracted. There are no objects of many types. There is less anxiety, less attachment, enjoy of bliss of seclusion.

9. The root-dweller's practice (rukkhamūlikam) – The ascetic monks say: „I refuse a roof. “ Considering that everything is impermanent they take the tree as an example. There are tender leaves bright and red at first, then gradually they turn green, after that they become yellow and then they fall down. In this manner they live concentrating on impermanence.

10. Open-air-dweller's practice (abhokhāsa) – They refuse both trees and the forest. They consider all dwelling as impediment or obstacle. These monks are detached from everything, very alert like a deer.

11. Charnel ground practice (sasanikam) – The monk will be able to see the dead bodies and understand true nature of life. He will have no fear of death. The benefit is to become mindful of death.

12. Any-bed-user-practice (yatasantatikam) – The monk is satisfied with whatever resting place he has. He will never make other person to shift from his bed.¹⁶² It shows that this monk is not greedy for his own resting place. The benefit is the welfare of others. Such a monk will give up inferiority and superiority.

13. The sitter's practice (nesajjikamga) – This is the practice of being devoted to the subject of meditation. Here the monk will only sit. Other postures as sleeping are not done. The benefit is application of energy and increasing confidence.

All ascetic practices are profitable. An ascetic means a person whose defilements are shaken off. Thus, giving up craving, hatred, delusion, and the monks will be able to reach their objectives.

VISUDDHIMAGGA (OTHER TRANSLATION 2) (ORIGINAL BY VEN. SOVANNY)

2. *Bhagavatā... seyyathidaṃ... nesajjikāṅgaṃ'ti.* Thirteen kinds of ascetic practices have been allowed by **the Blessed One** to clansmen, who have given up the things of the flesh and regardless of body and life are desirous of undertaking a practice in conformity (with their aim). They are:

1. The refuse-rags wearer's practice
2. The triple-robe wearer's practice

3. The alms-food eater's practice
4. The house-to-house seeker's practice
5. The one-sessioner's practice
6. The bowl-food eater's practice
7. The later-food refurser's practice
8. The forest-dweller's practice
9. The tree-root dweller's practice
10. The open-air dweller's practice
11. The charnel-ground dweller's practice
12. The any-bed user's practice
13. The sitter's practice

4. *Tatha... vuccati... tecīvarikaṇḍaṃ*. Herein, as to meaning, in the first place. It is 'refuse' (*pānsukūla*) since owing to its being found on refuse in any such place as a street, a charnel ground, or a midden(?), it belongs as it were to the refuse in the sense of being dumped in any one of these places. Or alternatively: like refuse it gets to a vile state, thus it is refuse; it goes to a vile state, is what is meant. The wearing of a refuse, which has acquired its derivative name in this way, is refuse. That is his habit, thus he is a refuse. The practice of the refuse-rag-wearer is the 'refuse-rag wearer's practice'. It is the action that is called the 'practice'. Therefore, it should be understood as a term for that by undertaking which one becomes a refuse-rag wearer.

In the same way he has the habit of wearing the triple-robles – in other words the cloak of patches, the uppar garment and the inner-clothing, thus he is a triple robe wearer. His practice is called the triple robe-wearer's practice.

5. *Bhikkhsaṅkhātānaṃ... piṇḍapātikaṇḍaṃ*. The dropping (*pāta*) of the lumps (*piṇḍa*) of material sustenance (*āmisā*) called alms is 'alms food'; the falling into the bowl of lumps given by others is what is meant. He gleans that alms food, he seeks it by approaching such and such a family, thus he is called an 'alms food eater'. Or his vow is to gather. To gather is to wander for. A lumb gatherer is the same as an 'alms-food eater'. The practice of the alms-food eater is the 'alms-food eater's practice'.

6. *Dānaṃ... sapadānacārikaṇḍaṃ*. It is a hiatus that is called a gap. It is removed from a gap, thus it is called 'gapless'; the meaning is it is without hiatus. It is together with what is gapless, thus it is 'with the gapless'; devoid of hiatus from house to house is what is meant. His habit is to wander on what is with the gapless, thus he is a 'gapless wanderer'. A gapless wanderer is the 'house-to-house seeker'. His practice is the 'house-to-house seeker's' practice.

DUTAṅGA NIDDESA (NOTES) (2009)

The ascetic practices in the Pāli canon and the reason for monks to follow them.

There are 13 kinds of ascetic practices allowed by **the Buddha**.

1. The refuse-rag-wearer's practice (*pānsukūlikaṇḍa*) – *pānsukūla* means wearing a robe picked from a street, cemetery or from garbage heap. It is a method of wearing rags.

2. Triple-robe-wearer's practice (*tecīvarikaṅga*) – *tecīvara* is to wear 3 robes: inner robe, upper robe and cloak robe with patches/patches(?).
3. The alms-food-eater's practice (*piṇḍapātika*) – eating the food fallen into one's bowl given by others
4. The house-to-house-seeker's practice (*sapadānacārikaṃ*) – one who is going from house to house begging
5. The one-sessioner's practice (*ekāsanika*) – one who is eating only one session
6. The bowl-food-eater's practice (*pattapiṇḍikaṅga*) – it is the practice of eating from the bowl itself.
7. The later-food-refuser's practice (*kalupacchabattika*) – they refuse second share.
8. The forest-dweller's practice (*araññākaṅga*) – living in forest
9. The tree-root-dweller's practice (*rukhamūlikaṅga*) – living under a tree
10. The open-air-dweller's practice (*abbhokasikaṅga*) – not living in monastery
11. Charnel-ground-dweller's practice (*sosānikaṅga*) – living in a cemetery
12. Any-bed-user's practice (*yathasantalī*) – sleeping at any place
13. The sitter's practice (*nesajjikaṅga*) – practising the posture of sitting only – refusing sleeping

While meditation is done in order to attain the Buddhist objective of emancipation these monks were practicing ascetic practices to perfect special qualities as fewness of wishes (*appakicca*), contentment (*santuṭṭhī*). Therefore, those who practiced ascetic practices had a very clear mind – attempting to practice virtue. The word *dutaṅga* means *duta* (ascetic) and *aṅga* (practices). They are trying to shake of all defilements. During **the Buddha's** life-time ascetic practices were to be undertaken in the Buddhist way of life. After His passing away they (monks) were unable to practice them (the *dutaṅga*) in the presence of **the Buddha** and therefore they undertook those practices in the presence of an *Arahant*, in case of absence of *Arahant* in the presence of an *Anāgāmī*, in case of absence of *Anāgāmī* under *Sakadāgāmī*; failing in that in presence of *Sotāpanna* or else under one who had good knowledge of the *Tipiṭaka* or commentaries. Finally, if there was no one superior they had to accept ascetic practices at least under the Bodhi tree.

SAMANTAPĀSĀDIKĀ (PĀLI)

Vinayapiṭake - Pārājikakaṇḍa-aṭṭhakathā - paṭhamo bhāgo

Ganthārambhakathā

Yo kappakoṭṭhihi appameyyaṃ;

Kālaṃ karonto atidukkarāni;
Khedam gato lokahitāya nātho;
Namo mahākāruṇikassa tassa.
Asambudham buddhanisevitaṃ yaṃ;
Bhavābhavaṃ gacchati jīvaloko;
Namo avijjādikilesajāla-
Viddhamsino dhammavarassa tassa.
Guṇehi yo sīlasamādhipaṇṇā-
Vimuttiṇāṇappabhuṭhi yutto;
Khettaṃ janānaṃ kusalatthikānaṃ;
Tamariyasaṅghaṃ sirasā namāmi.
Iccevamaccantanamassaneyyaṃ;
Namassamāno ratanattayaṃ yaṃ;
Puṇṇābhisandaṃ vipulaṃ alattaṃ;
Tassānubhāvena hatantarāyo.
Yasmiṃ tṛite sāsanaṃatṭhitassa;
Paṭiṭṭhitaṃ hoti sasaṅghitassa;
Taṃ vaṇṇayissaṃ vinayaṃ amissaṃ;
Nissāya pubbācariyānubhāvaṃ.
Kāmaṇca pubbācariyāsabhehi;
Ñāṇambuniddhotamalāsavehi;
Visuddhavijjāpaṭisambhedehi;
Saddhammasaṃvaṇṇanakovidehi.
Sallekhiye nosulabhūpamehi;
Mahāvihārassa dhajūpamehi;
Saṃvaṇṇitoayaṃ vinayo nayehi;
Cित्तेhi sambuddhavarānvaṇṇavehi.
Saṃvaṇṇanā sīhaḍadīpakena;
Vākyena esā pana saṅkhatattā;
Na kiñci atthaṃ abhisambhūṇāti;
Dīpantare bhikkhujanassa yasmā.
Tasmā imaṃ pālīnayānurūpaṃ;
Saṃvaṇṇanaṃ dāni samārabhissaṃ;
Ajjesanaṃ buddhasirivhayassa;
Therassa sammā samanussaranto.
Saṃvaṇṇanaṃ taṇca samārabhanto;

*Tassā mahāaṭṭhakathaṃ sarīraṃ;
Katvā mahāpaccariyaṃ tatheva;
Kurundināmādisu vissutāsu.
Vinicchayo aṭṭhakathāsu vutto;
Yo yuttamatthaṃ apariccajanto;
Tatopi antogadhatheravādaṃ;
Saṃvaṇṇanaṃ samma samārabhissaṃ.
Taṃ me nisāmentu pasannacittā;
Therā ca bhikkhū navamajjhimā ca;
Dhammappadīpassa tathāgatassa;
Sakkacca dhammaṃ patimānayaṃtā.
Buddhena dhammo vinayo ca vutto;
Yo tassa puttehi tatheva ñāto;
So yehi tesaṃ matimaccajantā;
Yasmā pure aṭṭhakathā akaṃsu.
Tasmā hi yaṃ aṭṭhakathāsu vuttaṃ;
Taṃ vajjayitvāna pamādalekhaṃ;
Sabbampi sikkhāsu sagāravānaṃ;
Yasmā pamāṇaṃ idha paṇḍitānaṃ.
Tato ca bhāsantameva hitvā;
Vitthāramaggañca samāsayitvā;
Vinicchayaṃ sabbamasesayitvā;
Tantikkamaṃ kiñci avokkamitvā.
Suttantikānaṃ vacanānamatthaṃ;
Suttānurūpaṃ paridīpayantī;
Yasmā ayaṃ hessati vaṇṇanāpi;
Sakkacca tasmā anusikkhitabbāti.*

Bāhiraṇidānakathā

*Tattha taṃ vaṇṇayissaṃ vinayanti vuttatā vinayo tāva vavatthapetaḥḥo. Tenetaṃ vuccati – “vinayo nāma idha sakalaṃ
vinayapiṭakaṃ adhippetā”nti. Saṃvaṇṇanattamaṃ paṇassa ayaṃ mātikā –*

Vuttaṃ yena yadā yasmā, dhāritaṃ yena cābhatam;

Yatthapattipīṭhitacetametaṃ vatvā vidhiṃ tato.

Tenātiādipīṭhassa, attamaṃ nānappakārato;

Dassayanto karissāmi, vinayassatthavaṇṇananti.

*Tattha vuttaṃ yena yadā yasmāti idaṃ tāva vacanaṃ “tena samayena buddho bhagavā verañjāyaṃ viharatī”ti
evamādivacanaṃ sandhāya vuttaṃ. Idañhi buddhassa bhagavato attapaccakkhavaṇṇanaṃ na hoti, tasmā vattabbametaṃ
“idaṃ vacanaṃ kena vuttaṃ, kadā vuttaṃ, kasmā ca vutta”nti? Āyasmataṃ upālittherena vuttaṃ, tañca pana*

paṭhamamahāsaṅgītikāle.

Paṭhamamahāsaṅgītikathā

Paṭhamamahāsaṅgīti nāma cesā kiñcāpi pañcasatikasaṅgītikkhandhake vuttā, nidānakosallatthaṃ pana idhāpi iminā nayena veditabbā. Dhammacakkappavattanaṃhi ādiṃ katvā yāva subhaddaparibbājakavinayanā katabuddhakicce kusinārāyaṃ upavattane mallānaṃ sālavane yamakasālānamantare visākhapuṇṇamadvase paccūsasamaye anupādisesāya nibbānadhātuyā parinibbute bhagavati lokanāthe, bhagavato parinibbāne sannipatitānaṃ sattannaṃ bhikkhusatasahassānaṃ saṅghatthero āyasmā mahākassapo sattāhparinibbute bhagavati, subhaddena vuḍḍhapabbajitena “alaṃ, āvuso, mā socittha, mā paridevittā, sumuttā mayaṃ tena mahāsamaṇena; upaddutā ca homa – ‘idaṃ vo kappati, idaṃ vo na kappati’ ti! Idāni pana mayaṃ yaṃ icchissāma taṃ karissāma, yaṃ na icchissāma na taṃ karissāmā” ti (cūḷava. 437; dī. ni. 2.232) vuttavacanamanussaranto “‘jhānaṃ kho panetaṃ vijjati yaṃ pāpabhikkhū atītasatthukaṃ pāvacaṇanti maññamānā pakkhaṃ labhivā nacirasseva saddhammaṃ antaradhāpeyyuṃ, yāva ca dhammavinayo tiṭṭhati tāva anatītasatthukameva pāvacaṇaṃ hoti. Vuttañhetuṃ bhagavatā –

‘Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā’ ti (dī. ni. 2.216).

“Yaṃnūnāhaṃ dhammaṃca vinayaṃca saṅgāyeyyaṃ, yathayidaṃ sāsanaṃ addhaniyaṃ assa ciraṭṭhitikaṃ.

Yaṃ cāhaṃ bhagavatā –

‘Dhāressasi pana me tvaṃ, kassapa, sāṇāni paṃsukūlāni nibbasanānī’ ti vatvā cīvare sādharmaṇaparibhogena ceva,

‘Ahaṃ, bhikkhave, yāvade ākaṅkhāmi vivicceva kāmehi...pe... paṭhamam jhānaṃ upasampajja viharāmi; kassapopi, bhikkhave, yāvade ākaṅkhati vivicceva kāmehi...pe... paṭhamam jhānaṃ upasampajja viharatī’ ti –

Evamādinā nayena navānupubbavīhārachaḷabhiññāppabhede uttarimanussadhamme attanā samasamaṭṭhapanena ca anuggahito, tassa kimaññaṃ āṇanyaṃ bhavissati; nanu maṃ bhagavā rājā viya sakakavacaissariyānuppadānena attano kulavaṃsappatīṭṭhāpakaṃ puttaṃ ‘saddhammavaṃsappatīṭṭhāpako me ayaṃ bhavissatī’ ti mantvā iminā asādhāraṇena anuggahena anuggaheṣī’ ti cintayanto dhammavinayasaṅgāyanatthaṃ bhikkhūnaṃ ussāhaṃ janesi. Yathāha –

“Atha kho āyasmā mahākassapo bhikkhū āmantesi – ‘ekamidāhaṃ, āvuso, samayaṃ pāvāya kusināraṃ addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi’ ti (dī. ni. 2.231) sabbaṃ subhaddakaṇḍaṃ vitthārato veditabbaṃ.

Tato paraṃ āha –

“Handa mayaṃ, āvuso, dhammaṃca vinayaṃca saṅgāyeyyāma. Pure adhammo dīppati, dhammo paṭibāhiyyati; avinayo dīppati, vinayo paṭibāhiyyati. Pure adhammavādino balavanto honti, dhammavādino dubbalā honti; avinayavādino balavanto honti, vinayavādino dubbalā honti” ti (cūḷava. 437).

Bhikkhū āhaṃsu – “tena hi, bhante, therō bhikkhū uccinatū” ti. Thero sakalanavaṅgasatthusaṇapariyattidhare puthujjana-sotāpanna-sakadāgāmi-anāgāmi-sukkhavipassakakhīṇāsavabhikkhū anekasate anekasahassee ca vajjetvā tipīṭakasabbapariyattippabhedadhare paṭisambhidāppatte mahānubhāve yebhuyyena bhagavatā etadaggaṃ āropite tevijjādibhede khīṇāsavabhikkhūyeva ekūnapaṇcasate pariggahesi. Ye sandhāya idaṃ vuttaṃ – “atha kho āyasmā mahākassapo ekenūnāpaṇcaarahantasatāni uccinī” ti (cūḷava. 437).

Kissa pana therō ekenūnamakāsīti? Āyasmato ānandattherassa okāsakaraṇatthaṃ. Tena hāyasmatā sahāpi vināpi na sakkā dhammasaṅgīti kātuṃ, so hāyasmā sekkho sakaraṇīyo, tasmā sahāpi na sakkā; yasmā paṇassa kiñci dasabaladesitaṃ suttageyyādikaṃ bhagavato asammukhā paṭiggahitaṃ nāma natthi, tasmā vināpi na sakkā. Yadi evaṃ sekkhopi samāno dhammasaṅgītiyā bahukārattā therena uccinitabbo assa. Atha kasmā na uccinitoti? Parūpavādivavajjanato. Thero hi āyasmante ānande ativiya vissattho ahosi, tathā hi naṃ sirasmiṃ palītesu jātesupi “na vāyaṃ kumārako mattamaññāsī” ti (saṃ. ni. 2.154) kumārakavādena ovadati. Sakyakulappasuto cāyaṃ āyasmā tathāgatassa bhātā cūḷapituputto. Tatra hi bhikkhū chandāgamaṇaṃ viya maññamānā “bahū asekkhapaṭisambhidāppatte bhikkhū ṭhapetvā ānandaṃ sekkhapaṭisambhidāppattaṃ therō uccinī” ti upavadeyyuṃ, taṃ parūpavādaṃ parivajjento “ānandaṃ vinā saṅgīti na sakkā kātuṃ, bhikkhūnaṃyeva anumatīyā gahessāmī” ti na uccinī.

Atha sayameva bhikkhū ānandassatthāya therāṃ yāciṃsu. Yathāha –

“Bhikkhū āyasmantaṃ mahākassapaṃ etadavocuṃ – ‘ayaṃ, bhante, āyasmā ānando kiñcāpi sekkho abhabbo chandā dosā

mohā bhayā agatiṃ gantuṃ, bahu cānena bhagavato santike dhammo ca vinayo ca pariyatto; tena hi, bhante, thero āyasmantampi ānandaṃ uccinatū'ti. Atha kho āyasmā mahākassapo āyasmantampi ānandaṃ uccinī'ti (cūlava. 437).

Evaṃ bhikkhūnaṃ anumatiyā uccinitena tenāyasmātā saddhiṃ pañca therasatāni ahesuṃ.

Atha kho therānaṃ bhikkhūnaṃ etadahosi – “kattha nu kho mayaṃ dhammañca vinayañca saṅgāyeyyāma”ti. Atha kho therānaṃ bhikkhūnaṃ etadahosi – “rājagahaṃ kho mahāgocaraṃ pahūtasenāsanaṃ, yaṃnūna mayaṃ rājagahe vassaṃ vasantā dhammañca vinayañca saṅgāyeyyāma, na aññe bhikkhū rājagahe vassaṃ upagaccheyyū”nti. Kasmā pana nesaṃ etadahosi? Idaṃ amhākaṃ thāvarakammaṃ, koci visabhāgapuggalo saṅghamajjhaṃ pavisitvā ukkoṭeyyāti. Athāyasmā mahākassapo ñattidutiyena kammaṃ sāvesi, taṃ saṅgītikkhandaṃ vuttanayeneva ñātabbaṃ.

Atha tathāgataṃ parinibbānato sattasu sādhuṃ ānādivasesu sattasu ca dhātupūjādivasesu vītivattesu “aḍḍhamāso atikkanto, idāni gimhānaṃ diyaḍḍho māso seso, upakaṭṭhā vassūpanāyikā”ti mantvā mahākassapatto therā “rājagahaṃ, āvuso, gacchāma”ti upaḍḍhaṃ bhikkhusaṅghaṃ gahetvā ekaṃ maggaṃ gato. Anuruddhattheropi upaḍḍhaṃ gahetvā ekaṃ maggaṃ gato. Ānandatthero pana bhagavato pattacīvaraṃ gahetvā bhikkhusaṅghaparivuto sāvatthiṃ gantvā rājagahaṃ gantukāmo yena sāvatthi tena cārikaṃ pakkāmi. Ānandattherena gatagataṭṭhāne mahāparidevo ahosi – “bhante ānanda, kuhiṃ satthāraṃ ṭhapetvā āgato”ti. Anupubbena pana sāvatthiṃ anuppatte there bhagavato parinibbānādivase viya mahāparidevo ahosi.

Tatra sudaṃ āyasmā ānando aniccatādipaṭisaṃyuttāya dhammiyā kathāya taṃ mahājānaṃ saññāpetvā jetavanaṃ pavisitvā dasabalena vasitagandhakuṭiyā dvāraṃ vivarivā mañcapūṭhaṃ nīharivā papphoṭetvā gandhakuṭiṃ sammajjitvā milātamaḷākacavaraṃ chaḍḍetvā mañcapūṭhaṃ atiharivā puna yathāṭṭhāne ṭhapetvā bhagavato ṭhitakāle karaṇīyaṃ vattaṃ sabbamakāsi. Atha thero bhagavato parinibbānato pabhūti ṭhānaniṣajjabahulattā ussannadhātukaṃ kāyaṃ samassāsetuṃ dutiyādivase khīravirecanaṃ pivitvā vihāreyeva nisīdi. Yaṃ sandhāya subhena māṇavena pahitaṃ māṇavakaṃ etadavoca –

“Akālo kho, māṇavaka, atthi me ajja bhesajjamattā pītā, appeva nāma svepi upasaṅkameyyāma”ti (dī. ni. 1.447).

Dutiyādivase cetakattherena pacchāsamaṇena gantvā subhena māṇavena puṭṭho dīghanikāye subhasuttamaṇāma dasamaṃ suttamabhāsi.

Atha thero jetavanavihāre khaṇḍaphullappaṭisaṅkharānaṃ kārāpetvā upakaṭṭhāya vassūpanāyikāya rājagahaṃ gato. Tathā mahākassapatto therā anuruddhatthero ca sabbaṃ bhikkhusaṅghaṃ gahetvā rājagahameva gato.

Tena kho pana samayena rājagahe aṭṭhārasa mahāvihārā honti. Te sabbe pi chaḍḍitapatitauklāpā ahesuṃ. Bhagavato hi parinibbāne sabbe bhikkhū attano attano pattacīvaraṃ gahetvā vihāre ca pariveṇe ca chaḍḍetvā agamaṃsu. Tattha therā bhagavato vacanapūjanatthaṃ titthiyavādaparimocanattāñca “paṭṭhamaṃ māsaṃ khaṇḍaphullappaṭisaṅkharānaṃ karomā”ti cintesuṃ. Titthiyā hi evaṃ vadeyyuṃ – “samaṇassa gotamassa sāvakā satthari ṭhiteyeva vihāre paṭijaggimsu, parinibbute chaḍḍesu”nti. Tesāṃ vādaparimocanattāñca cintesunti vuttaṃ hoti. Vuttampi hetam –

“Atha kho therānaṃ bhikkhūnaṃ etadahosi – ‘bhagavatā kho, āvuso, khaṇḍaphullappaṭisaṅkharānaṃ vaṇṇitaṃ. Handa mayaṃ, āvuso, paṭṭhamaṃ māsaṃ khaṇḍaphullappaṭisaṅkharānaṃ karoma, majjhimaṃ māsaṃ sannipatitvā dhammañca vinayañca saṅgāyissāma”ti (cūlava. 438).

Te dutiyādivase gantvā rājadvāre aṭṭhaṃsu. Ajātasattu rājā āgantvā vanditvā “kiṃ, bhante, āgatattā”ti attanā kattabbakiccaṃ paṭipucchi. Therā aṭṭhārasa mahāvihārappaṭisaṅkharānatthāya hatthakammaṃ paṭivedesuṃ. “Sādhu, bhante”ti rājā hatthakammakārake manusse adāsi. Therā paṭṭhamaṃ māsaṃ sabbavihāre paṭisaṅkharāpetvā rañño ārocesuṃ – “niṭṭhitaṃ, mahārāja, vihārappaṭisaṅkharānaṃ. Idāni dhammavinayasaṅghaṃ karomā”ti. “Sādhu, bhante, vissatthā karotha. Mayhaṃ āññacakkaṃ, tumhākaṃ dhammacakkaṃ hotu. Āññapetha, bhante, kiṃ karomī”ti? “Saṅghaṃ karontānaṃ bhikkhūnaṃ sannisaṃjjaṭṭhānaṃ, mahārājā”ti. “Kattha karomi, bhante”ti? “Vebhārapabbatapasse sattapaṇṇiguhādvāre kātuṃ yuttaṃ, mahārāja”ti. “Sādhu, bhante”ti kho rājā ajātasattu vissakammunā nimmitasadisāṃ suvibhattabhittitthambhasopānaṃ nānāvidhamālākammalataākammaviccitaṃ abhibhavantamiva rājabhavanavibhūtiṃ avahasantamiva devavimānasirīṃ siriyā nīketamiva ekanipātattitthamiva ca devamanussanayanavihaṅgānaṃ lokarāmaṇeyyakamiva sampiṇḍitaṃ daṭṭhabbasāramaṇaṃ maṇḍapaṃ kārāpetvā vividhakusumadāma-olambaka-viniggalaṇṭacāruvitānaṃ ratanaviccitamaṇikoṭṭimatalamiva ca naṃ nānāpupphūpahāraviccitasupariniṭṭhitabhūmikammaṃ brahmavimānasadisāṃ alaṅkaritvā tasmiṃ mahāmaṇḍape pañcasatānaṃ bhikkhūnaṃ anagghāni pañca kappiypaccattharaṇasatāni paññāpetvā dakkhiṇabhāgaṃ nissāya uttarābhimukhaṃ therāsaṇaṃ maṇḍapamajjhe puratthābhimukhaṃ buddhassa bhagavato āsanārahaṃ dhammāsanaṃ paññāpetvā dantakhacitaṃ bījaniñcetha ṭhapetvā

bhikkhusaṅghassa ārocāpesi – “niṭṭhitam, bhante, mama kicca”nti.

Tasmiṃ kho pana samaye ekacce bhikkhū āyasmantaṃ ānandaṃ sandhāya evamāhaṃsu – “imasmiṃ bhikkhusaṅghe eko bhikkhu vissagandhaṃ vāyanto vicarati”ti. Thero taṃ sutvā “imasmiṃ bhikkhusaṅghe añño vissagandhaṃ vāyanto vicaraṇakabhikkhu nāma natthi, addhā ete maṃ sandhāya vadanti”ti saṃvegaṃ āpajji. Ekacce bhikkhū āyasmantaṃ ānandaṃ āhaṃsu – “sve, āvuso, sannipāto tvaṅca sekkho sakaraṇīyo, tena te na yuttaṃ sannipātaṃ gantum, appamatto hohi”ti.

Atha kho āyasmā ānando – “sve sannipāto, na kho pana metaṃ patirūpaṃ yvāhaṃ sekkho samāno sannipātaṃ gaccheyya”nti bahudeva rattiṃ kāyagatāyasatiyā vītināmetvā rattiyaṃ paccūsasamayaṃ caṅkamā orohitvā vihāraṃ pavisitvā “nipajjissāmi”ti kāyaṃ āvajjesi. Dve pādā bhūmito muttā, appattaṅca sīsaṃ bimbohanaṃ, etasmiṃ antare anupādāya āsavehi cittaṃ vimucci. Ayaṅhi āyasmā caṅkamena bhi vītināmetvā visesaṃ nibbattetum asakkonto cintesi – “nanu maṃ bhagavā etadavoca – ‘katapuññosi tvaṃ, ānanda, padhānamanuyuṇja; khippaṃ hohisi anāsavo’ti (dī. nī. 2.207). Buddhānaṅca kathādosso nāma natthi. Mama accāraddhaṃ vīriyaṃ tena me cittaṃ uddhaccāya saṃvattati. Handāhaṃ vīriyasamathaṃ yojemi”ti caṅkamā orohitvā pādadhovanatṭhāne ṭhatvā pāde dhovitvā vihāraṃ pavisitvā maṅcake nisīditvā “thokaṃ vissamissāmi”ti kāyaṃ maṅcake upanāmesi. Dve pādā bhūmito muttā, sīsaṅca bimbohanaṃ asampattaṃ. Etasmiṃ antare anupādāya āsavehi cittaṃ vimuttaṃ, catuiriyaṃ pathaviraṇaṃ therassa arahattaṃ ahosi. Tena imasmiṃ sāsane anipanno anisīno atṭhito acaṅkamanto “ko bhikkhu arahattaṃ patto”ti vutte “ānandatthero”ti vattum vaṭṭati.

Atha kho therā bhikkhū dutiyadivase katabhattakiccā pattacīvaraṃ paṭisāmetvā dhammasabhāyaṃ sannipatitā. Ānandatthero pana attano arahattappattiṃ nāpetukāmo bhikkhūhi saddhiṃ na gato. Bhikkhū yathāvuḍḍhaṃ attano attano pattāsane nisīdanta ānandattherassa āsanaṃ ṭhapetvā nisinnā. Tattha kehici “etamāsanaṃ kassā”ti vutte “ānandattherassā”ti. “Ānando pana kuhiṃ gato”ti? Tasmiṃ samaye thero cintesi – “idāni mayhaṃ gamanakālo”ti. Tato attano ānubhāvaṃ dassento pathaviyaṃ nimujjitvā attano āsaneyeva attānaṃ dassesi. Ākāsenāgantvā nisīdūpi eke.

Evaṃ nisinne tasmiṃ āyasmante mahākassapatthero bhikkhū āmantesi – “āvuso, kiṃ paṭhamaṃ saṅgāyāma, dhammaṃ vā vinayaṃ vā”ti? Bhikkhū āhaṃsu – “bhante mahākassapa, vinayo nāma buddhasāsanassa āyu, vinaye ṭhite sāsanaṃ ṭhitaṃ hoti; tasmā paṭhamaṃ vinayaṃ saṅgāyāma”ti. “Kaṃ dhuraṃ katvā”ti? “Āyasmantaṃ upāli”nti. “Kiṃ ānando nappahoti”ti? “No nappahoti; api ca kho pana sammāsambuddho dharmānāyeva vinayapariyattiṃ nissāya āyasmantaṃ upāliṃ etadagge ṭhapesi – ‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ upālī’ti (a. nī. 1.219, 228). Tasmā upālitherāṃ pucchitvā vinayaṃ saṅgāyāma”ti. Tato thero vinayaṃ pucchanaṭṭhāya attanāva attānaṃ sammanni. Upālitheropi vissajjanaṭṭhāya sammanni. Tatrāyaṃ pālī –

“Atha kho āyasmā mahākassapo saṅghaṃ nāpesi –

“Suṇātu me, āvuso, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ upāliṃ vinayaṃ puccheyya”nti.

“Āyasmāpi upāli saṅghaṃ nāpesi –

“Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ āyasmataṃ mahākassapena vinayaṃ puṭṭho vissajjeyya”nti.

Evaṃ attanāva attānaṃ sammannitvā āyasmā upāli uṭṭhāyāsanaṃ ekaṃsaṃ cīvaraṃ katvā there bhikkhū vanditvā dhammāsane nisīdi, dantakhacitaṃ bījaṇiṃ gahetvā. Tato āyasmā mahākassapo therāsane nisīditvā āyasmantaṃ upāliṃ vinayaṃ pucchi – “paṭhamaṃ, āvuso upāli, pārājikaṃ kattha paññatta”nti? “Vesāliyaṃ, bhante”ti. “Kaṃ ārabbhā”ti? “Sudinnaṃ kalandaputtaṃ ārabbhā”ti. “Kismiṃ vatthusmi”nti? “Methunadhamme”ti.

Atha kho āyasmā mahākassapo āyasmantaṃ upāliṃ paṭhamassa pārājikassa vatthumpi pucchi, nidānampi pucchi, puggalampi pucchi, paññattampi pucchi, anupaññattampi pucchi, āpattampi pucchi, anāpattampi pucchi; yathā ca paṭhamassa tathā dutiyassa tathā tatiyassa tathā catutthassa pārājikassa vatthumpi pucchi...pe... anāpattampi pucchi. Puṭṭho puṭṭho upālithero vissajjesi. Tato imāni cattāri pārājikāni “pārājikakaṇḍaṃ nāma ida”nti saṅghaṃ āropetvā ṭhapesuṃ. Terasa saṅghādisesāni “terasaka”nti ṭhapesuṃ. Dve sikkhāpadāni “aniyatāni”ti ṭhapesuṃ. Timsa sikkhāpadāni “nissaggiyapācittiyāni”ti ṭhapesuṃ. Dvenavuti sikkhāpadāni “pācittiyāni”ti ṭhapesuṃ. Cattāri sikkhāpadāni “pāḍidesanīyāni”ti ṭhapesuṃ. Pañcasattati sikkhāpadāni “sekkhiyāni”ti ṭhapesuṃ. Satta dhamme “adhikaraṇasamathā”ti ṭhapesuṃ.

Evaṃ mahāvibhaṅgaṃ saṅghaṃ āropetvā bhikkhunīvibhaṅge aṭṭha sikkhāpadāni “pārājikakaṇḍaṃ nāma ida”nti ṭhapesuṃ. Sattarasa sikkhāpadāni “sattarasaka”nti ṭhapesuṃ. Timsa sikkhāpadāni “nissaggiyapācittiyāni”ti ṭhapesuṃ.

Chasatṭhisatasikkhāpadāni ‘‘pācittiyānī’’ti ṭhapesuṃ. Aṭṭha sikkhāpadāni ‘‘pāṭidesanīyānī’’ti ṭhapesuṃ. Pañcasattati sikkhāpadāni ‘‘sekhiyānī’’ti ṭhapesuṃ. Satta dhamme ‘‘adhi karaṇasamathā’’ti ṭhapesuṃ. Evaṃ bhikkhunī vibhaṅgaṃ saṅgahaṃ āropetvā eteneva upāyena khandhakaparivārepi āropesuṃ. Evametam saubhatovibhaṅgakhandaḥaparivāraṃ vinayapiṭakaṃ saṅgahamārūlhaṃ sabbaṃ mahākassapattthero pucchi, upālittthero vissajjesi. Pucchāvissajjanapariyosāne pañca arahantasatāni saṅgahaṃ āropitanayeneva gaṇasajjhāyamakamsu. Vinaya saṅgahāvasāne upālittthero dantakhacitaṃ bījaniṃ nikkhipitvā dhammāsana orohitvā vuḍḍhe bhikkhū vanditvā attano pattāsane nisīdi.

Vinayaṃ saṅgāyitvā dhammaṃ saṅgāyitukāmo āyasmā mahākassapo bhikkhū pucchi – ‘‘dhammaṃ saṅgāyantehi kaṃ puggalaṃ dhuraṃ katvā dhammo saṅgāyitabbo’’ti? Bhikkhū ‘‘ānandattheraṃ dhuraṃ katvā’’ti āhamsu.

Atha kho āyasmā mahākassapo saṅghaṃ nāpesi –

‘‘Suṇātu me, āvuso, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ ānandaṃ dhammaṃ puccheyya’’nti.

Atha kho āyasmā ānando saṅghaṃ nāpesi –

‘‘Suṇātu me, bhante, saṅgho yadi saṅghassa pattakallaṃ, ahaṃ āyasmata mahākassapena dhammaṃ puṭṭho vissajjeyya’’nti.

Atha kho āyasmā ānando uṭṭhāyāsana ekamsaṃ cīvaraṃ katvā there bhikkhū vanditvā dhammāsane nisīdi dantakhacitaṃ bījaniṃ gahetvā. Atha mahākassapattthero ānandattheraṃ dhammaṃ pucchi – ‘‘brahmajālaṃ, āvuso ānanda, kattha bhāsita’’nti? ‘‘Antarā ca, bhante, rājagahaṃ antarā ca nālandaṃ rājāgāraḥ ambalaṭṭhikāya’’nti. ‘‘Kaṃ ārabbhā’’ti? ‘‘Suppiyañca paribbājakaṃ, brahmadattañca māṇava’’nti. ‘‘Kismiṃ vatthusmi’’nti? ‘‘Vaṇṇāvaṇṇe’’ti. Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ brahmajālassa nidānampi pucchi, puggalampi pucchi, vatthumpi pucchi. ‘‘Sāmaññaphalaṃ panāvuso ānanda, kattha bhāsita’’nti? ‘‘Rājagahe, bhante, jīvakaṃbavane’’ti. ‘‘Kena saddhi’’nti? ‘‘Ajātasattunā vedehiputtena saddhi’’nti. Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ sāmaññaphalassa nidānampi pucchi, puggalampi pucchi. Eteneva upāyena pañca nikāye pucchi.

Pañcanikāyā nāma – dīghanikāyo, majjhimanikāyo, saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti. Tattha khuddakanikāyo nāma – cattāro nikāye ṭhapetvā, avasesaṃ buddhavacanaṃ. Tattha vinayo āyasmata upālitttherena vissajjito, sesakhuddakanikāyo cattāro ca nikāyā ānandattherena. Tadevaṃ sabbaṃ buddhavacanaṃ rasavasena ekavidhaṃ, dhammavinayavasena duvidhaṃ, paṭhamamajjhimapacchimavasena tividhaṃ; tathā piṭakavasena, nikāyavasena pañcavidhaṃ, aṅgavasena navavidhaṃ, dhammakkhandhavasena caturāsītisahassavidhanti veditabbaṃ.

Kathaṃ rasavasena ekavidhaṃ? Yañhi bhagavatā anuttaraṃ sammāsambodhiṃ abhisambujjhivā yāva anupādisesāya nibbānadhātuyā parinibbāyati, etthantare pañcacattālīsavassāni devamanussanāgayakkhādayo anusāsantena paccavekkhantena vā vuttaṃ, sabbaṃ taṃ ekarasaṃ vimuttirasameva hoti. Evaṃ rasavasena ekavidhaṃ.

Kathaṃ dhammavinayavasena duvidhaṃ? Sabbameva ceva dhammo ceva vinayo cāti saṅkhyāṃ gacchati. Tattha vinayapiṭakaṃ vinayo, avasesaṃ buddhavacanaṃ dhammo; tenevāha – ‘‘yaṃnūna mayaṃ, āvuso, dhammañca vinayañca saṅgāyeyyāmā’’ti. ‘‘Ahaṃ upālīṃ vinayaṃ puccheyyaṃ, ānandaṃ dhammaṃ puccheyya’’nti ca evaṃ dhammavinayavasena duvidhaṃ.

Kathaṃ paṭhamamajjhimapacchimavasena tividhaṃ? Sabbameva hidaṃ paṭhamabuddhavacanaṃ, majjhimabuddhavacanaṃ, pacchimabuddhavacanaṃ tippabhedam hoti. Tattha –

‘‘Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisam;

Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

‘‘Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;

Sabbā te phāsukā bhaggā, gahakūṭaṃ visankhataṃ;

Visankhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā’’ti. (dha. pa. 153-154);

Idaṃ paṭhamabuddhavacanaṃ.

Keci ‘‘yadā have pātubhavanti dhammā’’ti khandhake udānagāthaṃ āhu. Esā pana pāṭipadadivase sabbaññubhāvappattassa somanassamayañāṇena paccayākāraṃ paccavekkhantassa uppannā udānagāthāti veditabbā.

Yaṃ pana parinibbānakāle abhāsi – ‘‘handa dāni, bhikkhave, āmantayāmi vo, veyyadhammā saṅkhārā, appamādena

sampādetthā”ti (dī. ni. 2.218) idaṃ pacchimbuddhavadānaṃ.

Ubhinnaṃantare yaṃ vuttaṃ etaṃ majjhimbuddhavadānanti. Evaṃ paṭhamamajjhimpacchimbavasena tividhaṃ.

Kathaṃ piṭakavasena tividhaṃ? Sabbampi heṭṭhaṃ vinayapiṭakaṃ suttantapiṭakaṃ abhidhammapiṭakanti tippabhedameva hoti. Tattha paṭhamasaṅgītiyaṃ saṅgītaṇca asaṅgītaṇca sabbampi samodhānetvā ubhayāni pātimokkhāni, dve vibhaṅgāni, dvāvīsati khandhakāni, soḷasaparivārāni idaṃ vinayapiṭakaṃ nāma.

Brahmajālādi catuttimsasuttasaṅgaho dīghanikāyo, mūlapariyāyasuttādi diyaḍḍhasatadvesuttasaṅgaho majjhimanikāyo, oghataraṇasuttādi sattasuttasahassa sattasata dvāsaṭṭhisuttasaṅgaho saṃyuttanikāyo, cittapariyādānasuttādi navasuttasahassa pañcasata sattapaññāsasuttasaṅgaho aṅguttaranikāyo, khuddakapāṭha-dhammapada-udāna-itivuttaka-suttanipāta-vimānavatthu-petavatthu-theragāthā-therīgāthā-jātakaniddesa-paṭisambhidā-apadāna-buddhavaṃsa-cariyāpiṭakavasena pannarasappabhedo khuddakanikāyoti idaṃ suttantapiṭakaṃ nāma.

Dhammasaṅgaho, vibhaṅgo, dhātukathā, puggalapaññatti, kathāvatthu, yamakaṃ, paṭṭhānanti idaṃ abhidhammapiṭakaṃ nāma. Tattha –

Vividhavisesanayattā, vinayanato ceva kāyavācānaṃ;

Vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto.

Vividhā hi ettha pañcavidha pātimokkhuḍḍesa pārājikādi sattaāpattikkhandhamātikā vibhaṅgādippabhedā nayā, viśesabhūta ca daḷhikammasithilakaraṇappayojanā anupaññattinayā, kāyikavācasikaajjhācāranisedhanato cesa kāyaṃ vācānaṃ vineti, tasmā vividhanayattā viśesanayattā kāyavācānaṇca vinayanato “vinayo”ti akkhāto. Tenetametassa vacanattakosallatthaṃ vuttaṃ –

“Vividhavisesanayattā, vinayanato ceva kāyavācānaṃ;

Vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto”ti.

Itaraṃ pana –

Atthānaṃ sūcanato, suvuttato savanatotha sūdanato;

Suttāṇa suttasabhāgato ca, suttanti akkhātāṃ.

Taṇhi attatthaparattadibhede atthe sūceti, suvuttā cettha atthā veneyyajjhāsayaṇulomena vuttattā. Savati cetāṃ atthe sassamiva phalaṃ pasavatīti vuttaṃ hoti. Sūdanti cetāṃ dhenuviya khūraṃ, paggharatīti vuttaṃ hoti. Suṭṭhu ca ne tāyati rakkhātīti vuttaṃ hoti. Suttasabhāgañcetāṃ, yathā hi tacchakānaṃ suttāṃ pamāṇaṃ hoti; evametampi viññūnaṃ. Yathā ca suttēna saṅgahitāni pupphāni na vikiriyaṇti na viddhaṃsiyaṇti; evametena saṅgahitā atthā. Tenetametassa vacanattakosallatthaṃ vuttaṃ –

“Atthānaṃ sūcanato, suvuttato savanatotha sūdanato;

Suttāṇa suttasabhāgato ca, suttanti akkhātā”nti.

Itaro pana –

Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitaṃ paricchinnaṃ;

Vuttādhikā ca dhammā, abhidhammo tena akkhāto.

Ayaṇhi abhisaddo vuḍḍhilakkhaṇapūjitaṃ paricchinnaḍḍhikesu dissati. Tathāhesa – “bālā me āvuso dukkhā vedanā abhikkamanti no paṭikkamanti”tiādisu (ma. ni. 3.389; saṃ. ni. 5.195) vuḍḍhiyaṃ āgato. “Yā tā rattiyo abhiññātā abhilakkhitā”tiādisu (ma. ni. 1.49) lakkhaṇe. “Rājābhiraṇṇā manujinda”tiādisu (ma. ni. 2.399; su. ni. 558) pūjite. “Paṭibalo vinetuṃ abhidhamme abhivinaye”tiādisu (mahāva. 85) paricchinne. Aññaṃaṇṇasaṅkaravirahite dhamme ca vinaye cāti vuttaṃ hoti. “Abhikkantena vaṇṇenā”tiādisu (vi. va. 75) adhike.

Ettha ca “rūpūpapattiyaṃ maggaṃ bhāveti, mettāsahagatena cetasaṃ ekaṃ disaṃ pharitvā viharatī”tiādinā (dha. sa. 160 ādayo) nayena vuḍḍhimantopi dhammā vuttā. “Rūpārammaṇaṃ vā saddārammaṇaṃ vā”tiādinā nayena ārammaṇādihi lakkhaṇiyattā salakkhaṇāpi. “Sekkā dhammā, asekkā dhammā, lokuttarā dhammā”tiādinā nayena pūjitaṃ pūjārahitaṃ adhippāyo. “Phassa hoti vedanā hoti”tiādinā nayena sabhāvaṃ paricchinnaṃ paricchinnaṃ. “Mahaggatā dhammā, appamāṇā dhammā, anuttarā dhammā”tiādinā nayena adhikāpi dhammā vuttā. Tenetametassa vacanattakosallatthaṃ

vuttaṃ –

“Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinṇā;

Vuttādhikā ca dhammā, abhidhammo tena akkhāto”ti.

Yaṃ panettha avasiṭṭhaṃ, taṃ –

Piṭakaṃ piṭakatthavidū, pariyattibbhājanatthato āhu;

Tena samodhānetvā, tayopi vinayādayo ñeyyā.

Pariyattipi hi “mā piṭakasampadānenā”tiādīsu (a. ni. 3.66) piṭakanti vuccati. “Atha puriso āgaccheyya kudālapiṭakaṃ ādāyā”tiādīsu (ma. ni. 1.228; a. ni. 3.70) yaṃ kiñci bhājanampi. Tasmā piṭakaṃ piṭakatthavidū, pariyattibbhājanatthato āhu.

Idāni tena samodhānetvā tayopi vinayādayo ñeyyāti. Tena evaṃ duvidhatthena piṭakasaddena saha samāsaṃ katvā vinayo ca so piṭakañca pariyattibhāvato tassa tassa atthassa bhājanato cāti vinayapiṭakaṃ, yathāvutteneva nayena suttantañca taṃ piṭakañcāti suttantapiṭakaṃ, abhidhammo ca so piṭakañcāti abhidhammapiṭakanti evamete tayopi vinayādayo ñeyyā.

Evaṃ ñatvā ca punapi tesveva piṭakesu nānappakārakosallatthaṃ –

Desanāsāsanakathā, bhedaṃ tesu yathārahaṃ;

Sikkhāpahānagambhīra, bhāvañca paridīpaye.

Pariyattibhedaṃ sampattiṃ, vipattiṃ cāpi yaṃ yaḥiṃ;

Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvaye.

Tatrāyaṃ paridīpanā vibhāvanā ca, etāni hi tīṇi piṭakāni yathākkamaṃ āṇā vohāra paramatthadesanā yathāparādhāyathānuloma-yathāadhammasāsanāni, saṃvarāsaṃvaradīṭṭhiviniveṭhanāmarūpaparicchedakathāti ca vuccanti.

Ettha hi vinayapiṭakaṃ āṇārahena bhagavatā āṇābhāhullato desitattā āṇādesanā, suttantapiṭakaṃ vohārakusalena bhagavatā vohārabāhullato desitattā vohāradesanā, abhidhammapiṭakaṃ paramatthakusalena bhagavatā paramatthabāhullato desitattā paramatthadesanāti vuccati.

Tathā paṭhamaṃ ye te pacurāparādhā sattā te yathāparādhaṃ ettha sāsītāti yathāparādhasāsaṇaṃ, dutiyaṃ anekajjhāsayaṇusayacariyādhimuttikā sattā yathānulomaṃ ettha sāsītāti yathānulomasāsaṇaṃ, tatiyaṃ dhammapuñjamatte “ahaṃ mamā”ti saññino sattā yathāadhammaṃ ettha sāsītāti yathāadhammasāsananti vuccati.

Tathā paṭhamaṃ ajjhācārapaṭipakkhabhūto saṃvarāsaṃvaro ettha kathitoti saṃvarāsaṃvarakathā, dutiyaṃ dvāsaṭṭhidiṭṭhipaṭipakkhabhūtā diṭṭhiviniveṭhanā ettha kathitāti diṭṭhiviniveṭhanakathā, tatiyaṃ rāgādiṭṭhipaṭipakkhabhūto nāmarūpaparicchedo ettha kathitoti nāmarūpaparicchedakathāti vuccati.

Tīsupi ca cetesu tisso sikkhā, tīṇi pahānāni, catubbidho ca gambhīrabhāvo veditabbo. Tathā hi – vinayapiṭake visesena adhisīlasikkhā vuttā, suttantapiṭake adhicittasikkhā, abhidhammapiṭake adhipaññāsikkhā.

Vinayapiṭake ca vītikamappahānaṃ kilesānaṃ, vītikamapaṭipakkhattā sīlassa. Suttantapiṭake pariyuṭṭhānappahānaṃ, pariyuṭṭhānapaṭipakkhattā samādhissa. Abhidhammapiṭake anusayappahānaṃ anusayapaṭipakkhattā paññāya.

Paṭhame ca tadanāgappahānaṃ kilesānaṃ, itaresu vikkhambhanasamucchedappahānāni. Paṭhame ca ducaritasamkilesassa pahānaṃ, itaresu taṇhādīṭṭhisamkilesānaṃ.

Ekamekasmiñcettha catubbidhopi dhammatthadesanāpaṭivedhagambhīrabhāvo veditabbo. Tattha dhammoti pāḷi. Atthoti tassāyevattho. Desanāti tassā manasāvavatthāpitāya pāḷiyā desanā. Paṭivedhoti pāḷiyā pāḷiatthassa ca yathābhūtāvabodho. Tīsupi cetesu ete dhammatthadesanāpaṭivedhā yasmā sasādīhi viya mahāsamuddo mandabuddhīhi dukkhogāhā alabbhaneyyapaṭiṭṭhā ca, tasmā gambhīrā. Evaṃ ekamekasmiṃ ettha catubbidhopi gambhīrabhāvo veditabbo.

Aparo nayo – dhammoti hetu. Vuttaṃ hetuṃ – “hetumhi ñāṇaṃ dhammapaṭisambhidā”ti. Atthoti hetuphalaṃ. Vuttaṃ hetuṃ – “hetuphale ñāṇaṃ atthapaṭisambhidā”ti. Desanāti paññatti, yathāadhammaṃ dhammābhilāpoti adhippāyo. Paṭivedhoti abhisamayo, so ca lokiya lokuttaro visayato asammohato ca atthānurūpaṃ dhammesu, dhammānurūpaṃ atthesu, paññattipathānurūpaṃ paññattīsu avabodho.

Idāni yasmā etesu piṭakesu yaṃ yaṃ dhammajātaṃ vā atthajātaṃ vā, yā cāyaṃ yathā yathā ñāpetabbo attho sotūnaṃ ñāṇassa abhimukho hoti, tathā tathā tadatthajotikā desanā, yo cettha aviparītāvabodhasaṅkhāto paṭivedho sabbametaṃ anupacitakusalasambhārehi duppaññehi sasādihi viya mahāsamuddo dukkhogāhaṃ alabbhaneyyapattiṭṭhañca, tasmā gambhīraṃ. Evampi ekamekasmim ettha catubbidhopi gambhīrabhāvo veditabbo.

Ettāvatā ca –

“Desanā-sāsanakathā, bhedaṃ tesu yathārahaṃ;

Sikkhāpahānagambhīrabhāvañca paridīpaye”ti.

Ayaṃ gāthā vuttatthā hoti.

“Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yaṃ;

Pāpuṇāti yathā bhikkhu, tampi sabbam vibhāvaye”ti.

Ettha pana tīsu piṭakesu tividho pariyattibhedo daṭṭhabbo. Tisso hi pariyattiyo – alagaddūpamā, nissaraṇatthā, bhaṇḍāgārikapariyattīti.

Tattha yā duggahitā upārambhādi hetu pariyāpuṭā, ayaṃ alagaddūpamā. Yaṃ sandhāya vuttaṃ – “seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesi alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ. Tameva bhoge vā naṅguṭṭhe vā gaṇheyya. Tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmim vā aṅgapaccaṅge ḍaṃseyya. So tatonidānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu? Duggahitattā, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti suttaṃ...pe... vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti. Tesaṃ te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti. Te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhanisamsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti, tañcassa atthaṃ nānubhonti. Tesaṃ te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Duggahitattā, bhikkhave, dhammāna”nti (ma. ni. 1.238).

Yā pana suggahitā sīlakkhandhādipāripūriṃyeva ākaṅkhamānena pariyāpuṭā na upārambhādi hetu, ayaṃ nissaraṇatthā. Yaṃ sandhāya vuttaṃ – “tesaṃ te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Suggahitattā, bhikkhave, dhammāna”nti (ma. ni. 1.239).

Yaṃ pana pariññātakhandho pahīnakilesa bhāvitamaggo paṭividdhākuppo sacchikatanirodho khīṇāsavo kevalaṃ pavenīpālanatthāya vaṃsānurakkhaṇatthāya pariyāpuṇāti, ayaṃ bhaṇḍāgārikapaṭiyattīti.

Vinaye pana suppaṭipanno bhikkhu sīlasampattiṃ nissāya tisso vijjā pāpuṇāti, tāsamyeva ca tattha pabhedavacanato. Sutte suppaṭipanno samādhisampadaṃ nissāya cha abhiññā pāpuṇāti, tāsamyeva ca tattha pabhedavacanato. Abhidhamme suppaṭipanno paññāsampadaṃ nissāya catasso paṭisambhidā pāpuṇāti, tāsāñca tattheva pabhedavacanato. Evametesu suppaṭipanno yathākkamena imaṃ vijjāttayachalabhiññācatupaṭisambhidābhedaṃ sampattiṃ pāpuṇāti.

Vinaye pana duppaṭipanno anuññātasukhasamphassa attharaṇapāvuraṇādiphassasāmaññato paṭikkhittesu upādinnaphassādīsū anavajjasāññī hoti. Vuttampi hetuṃ – “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā”ti (pāci. 417; ma. ni. 1.234) tato dussīlabhāvaṃ pāpuṇāti. Sutte duppaṭipanno “cattārome, bhikkhave, puggalā santo saṃvijjamānā”tiādīsū (a. ni. 4.5) adhippāyaṃ ajānanto duggahitaṃ gaṇhāti. Yaṃ sandhāya vuttaṃ – “attanā duggahitena amhe ceva abbhācikkhati, attānañca khanati, bahuñca apuññaṃ pasavatī”ti (pāci. 417; ma. ni. 1.236) tato micchādīṭṭhitaṃ pāpuṇāti. Abhidhamme duppaṭipanno dhammacintaṃ atidhāvanto acinteyyānīpi cinteti, tato cittakkhepaṃ pāpuṇāti. Vuttaṃ hetuṃ – “cattārimāni, bhikkhave, acinteyyāni na cintetabbāni, yāni cintento ummādaṃ vighātassa bhāgī assā”ti (a. ni. 4.77). Evametesu duppaṭipanno yathākkamena imaṃ dussīlabhāvamicchādīṭṭhitaṃ cittakkhepabhedaṃ vipattiṃ pāpuṇāti.

Ettāvatā ca –

“Pariyattibhedaṃ sampattiṃ, vipattiṃ cāpi yaṃ yaṃ;

Pāpuṇāti yathā bhikkhu, tampi sabbam vibhāvaye”ti.

Ayampi gāthā vuttatthā hoti. Evaṃ nānappakārato piṭakāni ñatvā tesaṃ vasenetaṃ buddhavacanam tividhanti ñātabbaṃ.

Kathaṃ nikāyavasena pañcavidhaṃ? Sabbameva cetāṃ dīghanikāyo, majjhimānikāyo, saṃyuttānikāyo, aṅguttaranikāyo, khuddakanikāyo pañcappabhedaṃ hoti. Tattha katāmo dīghanikāyo? Tivaggasaṅgahāni brahmajālādāni catuttimsa suttāni.

Catuttimsa suttantā, tivaggo yassa saṅgaho;

Esa dīghanikāyo, paṭhamo anulomiko.

Kasmā panesa dīghanikāyo vuccati? Dīghappamāṇānaṃ suttānaṃ samūhato nivāsato ca, samūhanivāsā hi nikāyoti vuccanti. ‘Nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittaṃ; yathayidaṃ, bhikkhave, tiracchānagatā pāṇā; poṇikanikāyo, cikkhallikanikāyo’ ti (saṃ. ni. 3.100) evamādāni cettha sādhaṇāni sāsanaṃ ca lokato ca. Evaṃ sesānampi nikāyabhāve vacanatto veditabbo.

Katāmo majjhimānikāyo? Majjhimappamāṇāni pañcadasavaggasaṅgahāni mūlapariyāyasuttādāni diyaḍḍhasataṃ dve ca suttāni.

Diyaḍḍhasataṃ suttantā, dve ca suttāni yattha so;

Nikāyo majjhimā pañca-dasavagga-pariggaho.

Katāmo saṃyuttānikāyo? Devatāsaṃyuttādivasena ṭhitāni oghataraṇādāni satta suttasahassāni satta ca suttasatāni dvāsaṭṭhi ca suttāni.

Satta suttasahassāni, satta suttasatāni ca;

Dvāsaṭṭhi ceva suttantā, eso saṃyuttasaṅgaho.

Katāmo aṅguttaranikāyo? Ekekaṅgātikavāsena ṭhitāni citta-pariyādānādāni nava suttasahassāni pañca suttasatāni sattapaññāsaṇca suttāni.

Nava suttasahassāni, pañca suttasatāni ca;

Sattapaññāsa suttāni, saṅkhyā aṅguttare ayaṃ.

Katāmo khuddakanikāyo? Sakalaṃ vinayapīṭakaṃ abhidhammapīṭakaṃ khuddakapāṭhādayo ca pubbe nidassitā pannarasabhedā ṭhapetvā cattāro nikāye avasesaṃ buddhavacanaṃ.

Ṭhapetvā caturopete, nikāye dīghādikā;

Tadāññaṃ buddhavacanaṃ, nikāyo khuddako matoti.

Evaṃ nikāyavasena pañcavidhaṃ.

Kathaṃ aṅgavasena navavidhaṃ? Sabbameva hidaṃ suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallanti navappabhedaṃ hoti. Tattha ubhatovibhaṅganiddesa-khandhakaparivārā suttanipāte maṅgalasutta-ratanasutta-nālakasutta-tuvaṭṭakasuttāni aññampi ca suttanāmakāṃ tathāgatavacanaṃ suttanti veditabbaṃ. Sabbampi sagāthakaṃ suttaṃ geyyanti veditabbaṃ. Visesaṃ saṃyuttake sakalopi sagāthāvaggo, sakalaṃ abhidhammapīṭakaṃ, niggāthakaṃ suttaṃ, yañca aññampi aṭṭhahi aṅgehi asaṅgahitaṃ buddhavacanaṃ taṃ veyyākaraṇanti veditabbaṃ. Dhammapadaṃ, theragāthā, therīgāthā, suttanipāte nosuttanāmikā suddhikagāthā ca gāthāti veditabbā. Somanassañāmayikagāthāpaṭisaṃyuttā dvāsīti suttantā udānanti veditabbaṃ. ‘Vuttañhetā bhagavatā’ ti ādinayappavattā dasuttarasatasuttantā itivuttakanti veditabbaṃ. Apaṇṇakajātakādāni paññāsādhikāni pañca jātakasatāni jātakanti veditabbaṃ. ‘Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande’ ti (dī. ni. 2.209) -ādinayappavattā sabbepi acchariyaabbhutadhammapaṭisaṃyuttā suttantā abbhutadhammanti veditabbaṃ. Cūḷavedalla-mahāvedalla-sammādiṭṭhi-sakkapañha-saṅkhārabhājāniya-mahāpuṇṇamasuttādayo sabbepi vedañca tuṭṭhiñca laddhā laddhā pucchitasuttantā vedallanti veditabbaṃ. Evaṃ aṅgavasena navavidhaṃ.

Kathaṃ dhammakhandhavasena caturāsītisahassavidhaṃ? Sabbameva cetāṃ buddhavacanaṃ –

‘Dvāsīti buddhato gaṇhiṃ, dve sahasāni bhikkhuto;

Caturāsīti sahasāni, ye me dhammā pavattino’ ti. (theragā. 1027);

Evaṃ paridīpitadhammakhandhavasena caturāsītisahassappabhedaṃ hoti. Tattha ekānusandhikaṃ suttaṃ eko

dhammakkhando. Yaṃ anekānusandhikaṃ tattha anusandhivasena dhammakkhandhagaṇanā. Gāthābandhesu pañhāpucchanaṃ eko dhammakkhando, vissajjanaṃ eko. Abhidhamme ekamekaṃ tika-duka-bhājanaṃ, ekamekañca cittavārabhājanaṃ, eko dhammakkhando. Vinaye atthi vatthu, atthi mātikā, atthi padabhājanīyaṃ, atthi antarāpatti, atthi āpatti, atthi anāpatti, atthi paricchedo; tattha ekameko koṭṭhāso, ekameko dhammakkhandhoti veditabbo. Evaṃ dhammakkhandhavasena caturāsītisahassavidhaṃ.

Evameva abhedato rasavasena ekavidhaṃ, bhedato dhammavinayādivasena duvidhādibhedhaṃ buddhavacanaṃ saṅgāyanta mahākassapappamukhena vasāṇena “ayaṃ dhammo, ayaṃ vinayo; idaṃ paṭhamabuddhavacanaṃ, idaṃ majjhimbuddhavacanaṃ, idaṃ pacchimbuddhavacanaṃ; idaṃ vinayapiṭakaṃ, idaṃ suttantapiṭakaṃ, idaṃ abhidhammapiṭakaṃ; ayaṃ dīghanikāyo...pe... ayaṃ khuddakanikāyo; imāni suttādāni navaṅgāni, imāni caturāsītiddhammakkhandhasahassāni”ti imaṃ pabhedaṃ vavatthapetvāva saṅgītaṃ. Na kevalaṃca ettakameva, aññampi uddānasaṅgaha-vaggasaṅgahapeyyālasaṅgaha-ekakanipāta-dukanipātādinipātasāṅgaha-saṃyuttasaṅgaha-panñāsasaṅgahādianekavidhaṃ tīsu piṭakesu sandissamānaṃ saṅghappabhedaṃ vavatthapetvāeva sattahi māsehi saṅgītaṃ. Saṅgītipariyosāne cassa – “idaṃ mahākassapattherena dasabalassa sāsanaṃ pañcavassasahassaparimāṇaṃ kālaṃ pavattanasamattaṃ kata”nti saṅjātappamodā sādhukāraṃ vīya dadamānā ayaṃ mahāpathavī udakapariyantaṃ katvā anekappakāraṃ kampaṃ saṅkampaṃ sampakampaṃ sampavedhi, anekāni ca acchariyāni pāturaheṣanti ayaṃ paṭhamamahāsaṅgītināma. Yā loke –

Satehi pañcahi katā, tena pañcasatāti ca;

Thereheva katattā ca, therikāti pavuccatīti.

Imissā pana paṭhamamahāsaṅgītiyā pavattamānāya vinayaṃ pucchanta āyasmatā mahākassapena “paṭhamam, āvuso upāli, pārājikaṃ kattha paññatta”nti evamādivacanapariyosāne “vatthumpi pucchi, nidānampi pucchi, puggalampi pucchī”ti ettha nidāne pucchite taṃ nidānaṃ ādito pabhuti vitthāretvā yena ca paññattaṃ, yasmā ca paññattaṃ, sabbametaṃ kathetukāmena āyasmatā upālitherena vuttaṃ “tena samayena buddho bhagavā verañjāyaṃ viharatī”ti sabbam vattabbaṃ. Evamidaṃ āyasmatā upālitherena vuttaṃ, tañca pana “paṭhamamahāsaṅgītikāle vutta”nti veditabbaṃ. Ettāvata ca “idaṃ vacanaṃ kena vuttaṃ, kadā vutta”nti etesaṃ padānaṃ attho pakāsito hoti.

Idāni kasmā vuttanti ettha vuccate, yasmā ayaṃ āyasmatā mahākassapattherena nidānaṃ puṭṭho tasmānena taṃ nidānaṃ ādito pabhuti vitthāretuṃ vuttanti. Evamidaṃ āyasmatā upālitherena paṭhamamahāsaṅgītikāle vadantenāpi iminā kāraṇena vuttanti veditabbaṃ. Ettāvata ca vuttaṃ yena yadā yasmāti imesaṃ mātikāpadānaṃ attho pakāsito hoti.

Idāni dhāritaṃ yena cābhataṃ, yathappatiṭṭhitaṃ cetametaṃ vatvā vidhiṃ tatoti etesaṃ atthappakāsanattaṃ idaṃ vuccati. Taṃ panetaṃ “tena samayena buddho bhagavā verañjāyaṃ viharatī”ti evamādivacanapaṭimaṇḍitanidānaṃ vinayapiṭakaṃ kena dhāritaṃ, kenābhataṃ, kattha patiṭṭhitaṃ? Vuccate – ādito tāva idaṃ bhagavato sammukhā āyasmatā upālitherena dhāritaṃ, tassa sammukhato aparinibbute tathāgate chaḷabhiññādivibhedehi anekehi bhikkhusahashehi parinibbute tathāgate mahākassapappamukhehi dhammasaṅgāhakattherehi. Kenābhataṃ? Jambudīpe tāva upālitheramādiṃ katvā ācariyaparamparāya yāva tatiyasaṅgīti tāva ābhataṃ. Tatrāyaṃ ācariyaparamparā –

Upāli dāsako ceva, soṇako siggavo tathā;

Tisso moggaliputto ca, pañcete vijitāvino.

Paramparāya vinayaṃ, dīpe jambusirivhaye;

Acchijjamānamānesuṃ, tatiyo yāva saṅgaho.

Āyasmā hi upāli imaṃ vinayavaṃsaṃ vinayatantiṃ vinayapaveṇiṃ bhagavato

Sammukhā uggahetvā bahūnaṃ bhikkhūnaṃ hadaye patiṭṭhāpesi. Tassa hāyasmato santike vinayavaṃsaṃ uggahetvā vinaye pakataññūtaṃ pattesu puggalesu puthujjana-sotāpanna-sakadāgāmi-anāgāmino gaṇanapathaṃ vītivattā, khīṇāsavānaṃ sahasamekaṃ ahoṣi. Dāsakattheropi tasseva saddhivihāriko ahoṣi, so upālitherassa sammukhā uggahetvā tatheva vinayaṃ vācesī. Tassāpi āyasmato santike uggahetvā vinaye pakataññūtaṃ pattā puthujjanādayo gaṇanapathaṃ vītivattā, khīṇāsavānaṃ sahasameva ahoṣi. Soṇakattheropi dāsakattherassa saddhivihāriko ahoṣi, sopi attano upajjhāyassa dāsakattherassa sammukhā uggahetvā tatheva vinayaṃ vācesī. Tassāpi āyasmato santike uggahetvā vinaye pakataññūtaṃ pattā puthujjanādayo gaṇanapathaṃ vītivattā, khīṇāsavānaṃ sahasameva ahoṣi. Siggavattheropi soṇakattherassa saddhivihāriko ahoṣi, sopi attano upajjhāyassa soṇakattherassa santike vinayaṃ uggahetvā arahantasahasassa dhuraggāho ahoṣi. Tassa panāyasmato santike uggahetvā vinaye pakataññūtaṃ pattā puthujjana-

sotāpannasakadāgāmi-anāgāminopi khīṇāsavāpi ettakāni satānīti vā ettakāni sahaṣṣānīti vā aparicchinnā ahesuṃ. Tadā kira jambudīpe atimahābhikkhusamudāyo ahosi. Moggaliputtatissattherassa pana ānubhāvo tatiyaśaṅgītiyaṃ pākaṭo bhavissati. Evamidaṃ vinayapiṭakaṃ jambudīpe tāva imāya ācariyaparamparāya yāva tatiyaśaṅgīti tāva ābhatanti vedītabbaṃ.

Paṭhamamahāśaṅgītikathā niṭṭhitā.

QUESTION: EXPLAIN ABOUT THE *SĀSANAVAṂSA* AS AN ANCIENT BUDDHIST LITERATURE TEXT. (ORIGINAL BY VEN. ŚAKYA MITRA)

This is a verse book written by **Ariya Vamsalaṅkāra Wimala Sāratissa**. There are 1660 *gāthās*. It is a Pāli book of poetry. The aim of the author was to show the history of *Amarapura Nikāya*. But yet the author has explained the *Buddha Carita* (the life of **the Buddha**) in a splendid manner. This poetry book was written in Buddhist Era 2423.

This poetry book can be considered as a prominent text that appeared in Pāli literature after the twentieth century. It has become very popular because there are descriptions about the life of **Gotama Buddha**.

The subject matter of the *Sāsanavaṃsa* can be summarized or written in short as follows:

1. Twenty-four *Vivaraṇa Gāthā*
2. The request of the gods *Devarakidhana*(?)
3. Five great observations (*Pañca Mahā Vilokana*)
4. The concept and birth of *Bodhisatta*
5. The visit of **Asita**
6. The naming ceremony
7. The life as a prince
8. Observing the four characteristics
9. The great renunciation
10. Enlightenment

All these incidents are beautifully described in the *Sāsanavaṃsadīpa*. The author has selected a subject which is very interesting. We observe how the *Bodhisatta*, having perfected the necessary perfections (*pāramitā*) received from various *Buddhas* the saying of his future attainment of his *Buddhahood*. All these occasions the *Bodhisatta* had taken birth in various clans. Sometimes, he was born as a *Brahmin*. This has become one of the outstanding poetry books since the descriptions are very meaningful.

Most of the poetry books written during the later period are very artificial. The language is also not systematic. During this period the poets tried to use archaic forms. They used many new forms at random.

The authorship of *Sāsanavaṃsadīpa* is outstanding, because it has not used innovations like the *Rasavāhinī*. We come across words „*Gonusu sappo*.“ In the *Sāsanavaṃsadīpa* although the language is not very simple the author has used good expressions. The rhythm is very beautiful, quite suitable to the subject matter. Therefore, these verses depict well the sound and meaning. For example:

»*Attha tidivanivasi devakaya pahattha,
Tidassa turiyagaha dihitam mahayimsu,
Varasura lalanam kaci gāyimsu kaci,
Anyalayamabhinaccum malini sevitayo.*»¹³

13 I think that it is quite evident that this quotation is full of mistakes. Unfortunately, I could not find any better version.

- „The gods who live in the *deva* world being happy, honored the *Bodhisatta* with divine music. Out of the supreme goddesses some sang songs, associated with bees and *Śrīkantha* danced beautifully.“(?)

According to the above poem we can see that the poet had successfully written the word '*kaci*' in repetition. He had done this to observe rhythm in the stanza. There are many compounded words '*varasularalalana*'. Thus we can come to a conclusion that *Sāsanavaṃsadīpa* is an outstanding piece of Pāli literature written after the twentieth century.

666EXPLAIN THE SASSANA VANGSA PROMINENT 1660

Sansana vangsa dipa is the verse book written by Arya Vanisālamkara Wimalasaratissa. There are 1660 gāthā, it is a Pali book of poetry the aim of the author was to show the history of Amarapurāṇikāya, but yet the author has explained the Buddha cārita (the life of Buddha) in splendid manner. This poetry book was written in Buddhist era 2423 and it can be considered as a prominent text that appeared in Pali literature after 20 years centuries, there are descriptions, about the life of Gotama Buddha.

The subject matter of the sassana vangsa can be summaries as the following.

1-24 Vivarana gatha,

2-the request of the gods.

3-five great observation (pañcamahāvīlokana).

4- The conception and birth of Bodhisatta.5- the visited of Asita.

6- The naming ceremony.

7- The life as a prince.

8- Observing the four characteristics.

9- The create renunciation.

10- Enlightenment. All these incidents are beautifully describe in the Sassana Vangsa Dipa. The author has selected a subject, which is very interesting. We observe how the Bodhisatta having perfected the necessary perfection (pāramitā), receive from Various Buddha the same of his future attainment of the Buddhahood. All these occasion the Budhisatta has taken birth in various clans, sometime he was born as a Brahmin. This has become one of the out standing poetry book, since the descriptions are very meaningful during the latter periods are very artifact- ion; the language is also not systematic. During this period the poets tried to use archaic form, they use many new forms and random.

The author of Sassana Vangsa Dipa is an out standing book, because it has not use innovations like the Rattavāhinī, we come across word like “ganusu sappo”. In the sassana dipa, although the language is not very simple, the author has huge used good expression the rhyme is very beautiful, quite suitable to the subject matter. Therefore, this verse depict well sound and meaning. Such as ‘Atha tivanivasi..... malisevitayo- then the gods who live in the deva world being happy honor the Bodhisatta with divine music of the supreme heavenly ladies some they sang song, associated with bees and (srikanta) done beautiful’. According to above poem we can see the poetry successful written the word Kaji in the repetition. He has done these to observe the rhyme. In the stanza there are many compounded words. Thus we can a conclusion that sassana vangsa dipa is and out standing peace of Pali literature after the 20 year centuries.

1. *Dīpaṅkarassa muninṃ aparamhi kāle*
Koṇḍañña nāma bhagav anudhammajrāja
Buddhaṃ kuro pana tadā vijitākhayarāja,
Phutvā sarajjamanusāsi sasigarantaṃ.

After **the Buddha Dīpaṅkara** appeared, **the Buddha Koṇḍañña** who was the king of *Dhamma* at that time the *Bodhisatta* was the king called **Vijitāvi**, he advised(?) his king down(?) with was(?) of us to the ocean.(?)

2. *Buddhā Sasāvakaganaṃ paramantato so,*
Santappaitvā abhipatthayi buddha bodhiṃ,
so cāpi lokasarane panayaṃ narindo,
vayākāsi gotamajino vata hessatīti.

In the *Bodhisatta* served **the Buddha** and his disciples with gods' food and which for *Buddhahood* the **Koṇḍañña Buddha** who was refuge to the world sided(?) this king scantily(?) became *the Buddha* called **Gotama**.(?)

3. *Rajjaṃ tato municarāya paricchijitvā,*
Nikkhamma pabbaji tahiṃ jivassanasaniṃ,
Patvānabhiññampi Sāsana mayahanto
Okesa takamupahosi tato covitvā.

After that happen(?) handed over the king down to the sage **the Buddha** went out from home to homelessness and got ordained, having attained highest knowledge, bearing the other dispensation, passing away from there to *Brahma* world.(?)

4. *Koṇḍañña loko garuno samaye parasmiṃ,*
Yo cāsi mimgalamahāmuni deva devo.
Tasseva lokanayanassa narāsanassa,
Kāle dvejo sarucivāmahu bodhisatto.

After **the Koṇḍañña** became king, a *Buddha* called **Maṅgala**, who was the god of gods was eye to the world and the suffering to the people at that time the *Bodhisatta* as the **Brahmin Suruci**.(?)

14 I have full *Sāsanadīpa*, but I was unable to find there this part, therefore, please, expect many errors and mistakes in this copy.

5. *Ajjhāyako paramamantadharo sapañño*
Vedaṃga vedanipuno nijodhammacāri,
So taṃ tilokamahitaṃ upagamma buddhā
Natvā tilokasaraṇaṃ saraṇaṃ gamittha.

Teaching the *Vedas* there the god *Vedas* wise studies *Vedas* and *Vedaṅga* all way following the *Dhamma* the *Bodhisatta* a broth(?) **the Buddha** who was worshiped by people of three worlds and who was looking to the world worship(?) and the rueful(?) in **the Buddha**.(?)

6. *Puḍetvā gandha kusumena muniṃ sasaṅghaṃ,*
Santappayitta gavapāna vasena sammā,
So cāpi maṅgalajino vatā nāga tasmīṃ,
Buddho bhuṇṇati ayanti viyākaritta.

Having offered sweet smelling for wore(?) to **the Buddha** with *Saṅgha* taking drink(?) **the Buddha Mangala** said that this *Brahman* in the future with differing(?) would become **the Buddha**.(?)

7. *Dīpaṃkara nadhivara varado todās*
Lokamhi lokatiko iha vammavatyā
Jāto yadā maravati pidabheda nasmiṃ
Vippe kule dvijavaro si sumedhanāma

At whatever period in the city of Amaravati there was a *brahmin* called **Sumedha** belonging to *Brahmin* caste. At that time in this world in the city of Amaravati lite(?) the central spot for the whole world giving the supreme Nibbāna. There was a *Buddha* called **Dīpaṅkara**.

8. *So brahmano pacurakotidhano sadhañño*
Ajjhāyako sutidharo dharanippatito.
Vedantagū pi vata tena aveda jāto
Dukkho ti deha bhiduro la punabbhavo ca

That *Brahmin* who had many millions of wealth with characteristic of merits, learning *Vedas*, grasping *Vedas*, spreading all throughout the world and indeed he has gone to the extremes of *Vedas* but he was not happy: „It is sorrowful that the body gets dissolved and there is rebirth.“

9. *Cintetvā atho jānana jima yoga maccu*
Dhammomhi tena ajara marakhemamakkhaṃ

Āditta sisapurisa viya sīgha sīghaṃ

Kāhāṃ esana mito ubhayatthakāmo

Having thought again that there is the nature of birth, decay, sickness, death.(?) Therefore wishing for the service of oneself and other's must search the decayless, decessless, deathless state quickly, which is free without fear and with bliss just like a man whose head is on fire.

10. *Yannūni maṃ kunapa pūri taputi kāyaṃ*

Hitvā careyya manapekkha manatthi kho haṃ

Yo hetu hoti bhavato parimuttiyā so

Magga panatthi khalu paṇḍita sevanīyo

I, having given up this foul body, full of impurities, without any expectation, without a desire for it, if went about it is good. It will be the release from the cycle of birth and such a path is associated by the scholars indeed. There is a path like that.

11. *Dukkhe yathā hi satica'tthi sukhaṃ tatheva*

Evaṃ bhavē bhavati so vibhavop hoti

Unhe tateva sati sītala mañña matthi

Nibbānamatthi tividhaggi padippitasmim

Just as when there is sorrow there is happiness, in the same way when there is (become)(?) the cycle of birth there will be without becoming.(?) In the same way when there is hot there is another as cold.

When there is shining with the fire of three kinds of passions (lust), there is also *Nibbāna* (emancipation).

SĀSANAVAṂSADĪPA (PĀLI & ENGLISH) (PART 2) 2009¹⁵

1. *Buddhaṃ visuddhe vavivaṃsūya maggadhammaṃ,*

Natvāna saṃghamapi sāsanaṃsa dīpaṃ,

Ādāya satthu vacanādihi kiñci sāraṃ,

Gāthāhi saṃgataṃ yena vibhāve yissaṃ.

Having worshipped **the Buddha** who is pure and from the clan of the sun and also the supreme *Dhamma* and *Saṅgha* taking a little essence of **Buddha's** preachings I put forward the book *Sāsanaṃsadīpa* briefly in verses.

2. *Jhāyi ca jhānasukha maggerasaṃ vidhanti*

Jānanti kinaṃ sutimatte rasaṃ vināññe

Evaṃ ti gantha karanassa parissamañca,

Jānanti sādhuṃ kavayo va kavittanañca.

The people who have attained *jhānas* know the highest taste of the happiness in *jhāna* what(?) do others know except what they hear from the books, therefore, they don't know.(?) The learned people know the effort and the knowledge to write books.(?)

3. *Santehi ce tha bhaveyya abhāvaniyo*

Yo so yathā ruci hitāya visodhaniyo

Sandhāya taṃ anugināmi sadā satava

Dhirāpya sabbavidurā ihahanti ke vā.

If this text has any fault which cannot be appreciated the learned should change it (correct) for the welfare of others. Now, for that I make a request in this world. Those, who are very learned, those who do not know anything cannot, be mindful of(?) everytime.

4. *Ye sādharma khalu satthaparatha sattā,*

Issā vidhādūrahita idha te pamānā,

15 I have full *Sāsanaṃsadīpa*, but I was unable to find there this part, therefore, please, expect many errors and mistakes in this copy.

Ye nāma mattā manuyanti kavina maññe

Te neva honti ubhaye kavimāninovā.

Those who are attached to the welfare of one's self and other's free from jealousy and pride such a learned

person indeed is suitable to criticize the book. No others who go according to the Negangalana(?) name of the learner also criticize the writing.(?) Both these groups are not suitable to criticize the book.

5. Duratthakā pica tatha yati bhāvinovā

Ye sajjanā tu sadayā api anti katthā

Etaṃ pathanti manasāpya nucinatta ayanti

Te me sadeva sahaja viya honti mittā.

Those who stayed far away, those who stayed close, those that come in the future with compassion, being a good person study the *Sāsanavaṃsadīpa*, think about it again and again, they are always my brothers, my friends.

6. Pālinca katthaci tadattha kathaṃca yasmā

Sammā nugamma aparaṃ kvaci gantha jātaṃ

Dhirehi sādhu racitaṃ ca purātanehi,

Sa yaṃ vidhiyati tatova sunantu santo.

In whatever way, in whatever place the Pāli canon and the commentaries and all other books written by ancient wise people, all these had been followed here in this book. Therefore, may all the good people listen to this book.

**SĀSANAVAMSADĪPA (ENGLISH & PĀLI) (ORIGINAL BY VEN.
PREMLIM) 2009**

<p>1 Buddham visuddha maggadhammam natvāna sanghamapi sāsana vamsadīpam ādāya satthu vacanādīhi kinci saram gāthāhi sangahanayena vibhāva yissam.</p>	<p>1 Having worshiped The Buddha who is pure and born in the clan of the sun, and also the supreme Dhamma and Sangha taking a little <u>essence</u> of the Buddha preaching I put forward the book Sāsana vamsadīpa briefly in verses.</p>
<p>2 Jhāyica jhānasukha maggarasam vidanti jānanti kinnu sutimattavasam vinaññe evamhi ganthakaranassa parissamañca jānanti sādhu kavayo va kavittanañca.</p>	<p>2 The people who have attained Jhāna know the higher tastes of the happiness in Jhāna what do others know except what they hear from the book, therefore they do not know. The learner people know the effort and the knowledge to write the book.</p>
<p>3 Santehi ca iha bhaveyya abhāvaniyo yo so yetha suci hitaya visodhaniyo sandhāya tam anugināmi sadā satāva dhīrapya sabbavidhurā ihahanti ke va.</p>	<p>3 If this text has any fault which can not be appreciated, the learner should change it (correct it) for the welfare of other. For that I make the request in this world those who are very learner, those who do not know anything can not be mindful at every time.</p>
<p>4 Ye sādhuva khulo sakatthaparatttha satta issa vidhādhi rahitā itha te pamānā ye nāma matta manuganti kavina maññe te neva honti ubhaya kavimānina.</p>	<p>4 Those who are attack to the welfare of oneself or others free from jealousy and pride such a learner person are suitable indeed is suitable to criticize the book other who go according to the name of the learner also criticize the writing. Both these groups are not suitable to criticize the book.</p>
<p>5 Durattha kāpica tathā yatibhāvinovā ye sajjanā tu sadayā api anti katthā etam pathanti manasapya nucinattayanti te me sadeva sahaja viyo honti mattā.</p>	<p>5 Those who stay far away, those who stay close, those that come in the future with compassion being a good person study the Sāsana vamsadīpa think about it again and again they are always my brothers ,my friends.</p>
<p>6 Pālīna yasmā sammā nugamma aparam kvaci ganthā jātā dhīrehi sādhu racitañca puratanehi so yam vidhiyati tatova sunantu sento.</p>	<p>6 In whatever place the Pāli canon and the commentary and all other books reading by ancient wise people all this had been followed there in this book, therefore may all the good people listen to this book</p>
<p>7 Dīpankaro nadhiravo varado</p>	<p>7 At whatever period in the city of Amaravati there was the Brahmin called Sumedha belonging to Brahmin caste. At that time in this world in the city of Rammavati like the</p>

tadā lokamhi iha yammavatyā jāto
yadā maravati putabheda nasmam vippe kule dvijavaro
si sumedhanāmo.

8 So Brahmano pacurakotidhano
sodhañño ajjhāyako sutidharo
dharonippatito vedantagū pi vato
tena aveda jāto dukkho ti deha
bhiduro ca punabbhavo ca.

9 Cintetvā atho jānana rogamaccu
dhammo'mhi tena ajara
marakemmokkham aditta sisopuriso
viya sīgha sīgham kāhami eama
mito ubhayattha kāmo.

10 Yannūni mam kunappūri tapūti kāyam hitvā
careyya manapekkha manatthi ko ham yo hetu bhavato
parimuttiyā so maggo panthi khalu pamdita sevaniyo.

11 Dukkhe yathā hi saticatthi sukham
tatheva evam bhavē bhavati
so vibhavopi hoti unhe tateva
sati satala mañña mattha
nibbanamatthi tividhaggi
padippitasmam.

12 Cintetvā meva naporāni ca kāranāni addesu capi
kapanesu dayā paro so datvāna kotisatasamkko dhane
ca dhaññe hitvā gharañca himavanta nupāganittha.

13 Tassantikamhi sikhari ahuyo bhirāmo tasmintu
dhammika samañña
siluccayasmim devatarajena
vihite pavarassamasmim.

14 Hitvā nivāsa vasanaṃ navadosupetaṃ dhāresi
bārasa guṇaṃ kharavāciraṃ tañcatthadesa sahitaṃ
pana paṇṇasālaṃ hitvāna so desaguṇaṃ gami
rukhamulaṃ.

15 Bhogo pavattaphala meva tahaṃ vasanto niccaṃ va

central spot for the whole world giving the supreme
Nibbāna, there was the Buddha called Dīpankara.

8 That Brahmin who had many millions of wealth with
characteristic of merit learning Vedas, clasping Vedas
spreading all throughout the world and indeed, he had gone
to the extreme of Vedas but he was not happy. It is
sorrowful that the body gets dissolve and there is rebirth.

9 Having thought again that there is a nature of birth, decay,
sickness, death, therefore wishing for the service of oneself
and others must search the decay less, disease less, deathless
state quickly which is free without fare and with bliss just
like a man whose head is on fire.

10 I having given up this foul body full of impurity
without any expectation without the desire for it , if go
above it is good, it will be for the relief from the cycle of
birth and such a past is associated by the scholar in it,
there is a part like that.

11 Just as when there is sorrow there is happiness, in the
same way when there is the cycle of birth will be without
becoming, in the same way when there is hot there is
another as cold, when there is shining with the fire of three
kinds of passion (lust) there is also Nibbāna (emancipation).

12 Thus thinking other reasons with compassion wise
Sumedha having given million of wealth and abandoned for
rich and poor people having given up the household life ap-
proached *Himaleyya*.

13 Near that *Himaleyya* there was a mountain with was
pleasing near that mountain which was called *Dhammiko* ac-
cording to the *Sakra* order the divine sons of the great creat-
or *Visukamma* in the monastery created by them.

14 The wise *Sumedha* having given up the robe consisting of
nine faults wore the ragged rough robe having twelve ad-
vantages; he gave up the temple with eight faults and having
ten virtues.

15 Ascetic *Sumedha* who was wise living there, eating what
has fallen on the ground always free from drowsy, lazy
nature was practicing great effort at the end of seven days
attain the higher knowledge which should known by those
undoubted with pure wisdom.

middhaviṛaḥo padahaṃ padhanaṃ sangaṃgi sattadi- vasantameva dhīro bhiṇṇobalaṃ visadabuddhi pavedaniyaṃ.	
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The contents and the authorship of *Sāsanavaṃsadīpa*

(lectured by Mrs. Dr. Perris) 2009

The *Vaṃsakathā* chronicle written based on the Pāli Canon became very important as a branch of Pāli literature. The chronicles as *Dīpavaṃsa*, *Mahāvaṃsa*, *Dhātuvāṃsa*, *Sāsanavaṃsadīpa*, *Jinavaṃsadīpa* are all poetical works. They are written in verse form. The *Thūpavaṃsa* and *Kesadhātuvāṃsa* were written in prose. Among these books *Sāsanavaṃsadīpa* takes a prominent place. This was written in Pāli verse. The language is very lucid and appealing to the reader. Due to the following verses there are one thousand six hundred and seventy two verses and it has become a great epic.

This epic has been written in the Pāli language. The language is pleasing to the ear. It consists of a language which is well advanced. It includes rhetoric (*Alaṅkāraya*). The author has selected words which are used by ordinary people and had composed the verses including the Pāli words in a suitable manner.

The *Sāsanavaṃsadīpa* is a verse book which has a good rhythm. The author gives us a description about the *Sāsana*, therefore there is religious background. The religious facts are included according to a certain order.

1. The first section describes how the *Bodhisatta* got his future prediction (*niyata vivaraṇa*)
2. It includes beginning from the invitation of gods upto the renunciation of the *Bodhisatta*
3. Beginning from his ordination upto the time of determination to pass away (*āyusaṅskāraṅgarana*)
4. From the passing away of the chief disciples upto the passing away of the *Tathāgata*
5. The holding of the first council and establishment of Buddhism in India and Sri Lanka including all the facts about the Buddhist order.

The *Sāsanavaṃsadīpa* includes the characteristic of a great epic. There are certain characteristics of an epic poem:

1. Connection of chapters (*sarga*)
2. Beginning with a salutation
3. The contents should be historical or truthful
4. It should be for the profit of *dharma*, *artha*, *kāma*, *mokṣa*

5. The outstanding hero should be a religious person of great strength
6. Describing villages, parks, mountains etc.
7. Describing birth, marriage etc.
8. To appoint a messenger
9. To make the story interesting
10. The chapters should be moderate (not too long, not too short)
11. Connection between each other
12. There should be a certain style of writing

The *Sāsanavaṃsadīpa* also includes certain characteristic of epic poem. It has twelve sections. At the beginning there is a salutation to the Triple Gem. It includes a historical story. The outstanding character is **prince Siddhattha**. It explains villages, parks, about **Yasodhara**. The marriage of **Siddhattha**, sending messengers etc. It also includes compassion, peace, wonder as emotions. The chapters are connected well and the style of writing changes when it comes to the end. This book is important because it gives a place to the character of **Siddhattha**. There are lot of facts about the order in Sri Lanka. The language is very clear and well formed. There are beautiful expressions capable of promoting mental picture. Furthermore the author writes this poem with great faith towards **the Buddha**. Some of the epics were determined to describe about women. In this poem whenever there is a description about women it is followed with explanation of *Aniccā* (impermanence), *Dukkha* (suffering) and *Anattā* (soullessness).

Author

this book was written by **venerable Wimalasāratissa**. He was a person who lived in the Southern section of Sri Lanka. His parents were from Bālapiṭiya. From his childhood he developed both *saddhā* and *paññā* (faith and wisdom). He was the pupil of **ven. Ñānavimala**. He studied eastern languages as Pāli very well. This book was written long, long time ago. And later in 1955 it was published as a text book for the *Prācīna* Exam¹. In this manner then after this book was used by various scholars to study Pāli

¹ *Prācīna* Exam is a kind of exam that is faced by students of Sinhala, Sanskrit and Pāli in Sri Lanka even today.

SĀSANAVAṂSA (ENGLISH) (ORIGINAL BY VEN. SOVANNY)

1. *Dīpamakarassa... sasāgarantaṃ*

1. After the **Dīpaṅkara Buddha** appeared the **Buddha Kondañña** who was the king of *Dhamma*. At that time the *Bodhisatta* was the **king Vijjitavi**, he advised his kingdom, which was up to the ocean.(?)

2. *Buddhā... hessātīti*.

2. That *Bodhisatta* served **the Buddha** and his disciples with good food and wished for *Buddhahood*. **The Kondañña Buddha** who was a refuge to the worlds said that this king would certainly become a *Buddha* called **Gotama**.

3. *Rājam ... cavītvā.*

3. After that handing over the kingdom to the sage (**Buddha**), went from home to homelessness and got ordained. Having attained higher knowledge bearing the dispensation passing away from the entered *Brahma* world.(?)

4. *Kondañño... Bodhisatto.*

4. After **Kondañña** there came a *Buddha* called **Maṅgala**, who was the god of gods. He was an eye to the world and supreme to the people. That time the *Bodhisatta* was a *Brahmin* called **Suruci**.

5. *Ajjhāyako...gamittha.*

5. Learning the *Veda*, bearing the good *Veda* wise(?), skilled in *Veda* and *Vedaṅga*, always following the *Dhamma* that *Bodhisatta* approached **the Buddha** who was worshipped by the people of three worlds and who was looking for the welfare of the world, worshiped (him) and took refuge (in him).

6. *Pūjetvā... viyātaritta.*

6. Having offered sweet smelling flowers to **the buddha** with the *Saṅgas*(?), taking drinks **the Buddha Maṅgala** said that this *Brahmin* in the future will definitely become a *Buddha*.

666SASANAVANSA (PĀLI & ENGLISH)

Sasanavansa

1-Dipamakarassa... sasāgarantam.

1-After the Dipangara Buddha there appeared the Buddha Kodanna, who was the king of Dhamma. At that time the Bodhisatta was the king Vijjitavi, his advices his kingdom, which was up to the ocean.

2- Buddhā ... hessātīti.

2-Which Bodhisatta served the Buddha and his disciples with good food and wished for Buddhahood. The Kodanna Buddha who was a refuge to the worlds, said that this king would certainly become a Buddha called Gotama.

3- Rajam ... cavītvā.

3-After that handing over the kingdom to the Sage (Buddha), went from home to homeless and got ordained, having attained higher knowledge bearing the dispensation passing away from there entered Brahma world.

4- Kondañño... Bodhisatto.

4-After Kodanna there came a Buddha called Mangala, who was the gods of gods, he was an eye to the world and supreme to the people, that time the Bodhisatta is a Brahmin called Suruci.

5- Ajjhāyako... gamittha.

5-Learning the Veda bearing the good Veda wise, skill in veda and vedanga, always following the Dhamma. That Bodhisatta approached the Buddha who was worshiped by the people of three worlds and who is looking the welfare of the world, worship and took refuges.

6- Pujetvā ... viyātaritta

6-Having offered sweet smelling flowers to the Buddha with the Sangas, taking drinks the Buddha mangala said that this Brahmin in the future will definitely become to the Buddha.

1-Dipamakarassa... sasāgarantam.

1-After the Dipangara Buddha there appeared the Buddha Kodanna, who was the king of Dhamma. At that time the Bodhisatta was the king Vijjitavi, his advices his kingdom, which was up to the ocean.

2- Buddhā ... hessātīti.

2-Which Bodhisatta served the Buddha and his disciples with good food and wished for Buddhahood. The Kodanna Buddha who was a refuge to the worlds, said that this king would certainly become a Buddha called Gotama.

3- Rajam ... cavītvā.

3-After that handing over the kingdom to the Sage (Buddha), went from home to homeless and got ordained, having attained higher knowledge bearing the dispensation passing away from there entered Brahma world.

4- Konsañño... Bodhisatto.

4-After Kodanna there came a Buddha called Mangala, who was the gods of gods, he was an eye to the world and supreme to the people, that time the Bodhisatta is a Brahmin called Suruci.

5- Ajjhāyako... gamittha.

5-Learning the Veda bearing the good Veda wise, skill in veda and vedanga, always following the Dhamma. That Bodhisatta approached the Buddha who was worshiped by the people of three worlds and who is looking the welfare of the world, worship and took refuges.

6- Pujetvā ... viyātaritta

6-Having offered sweet smelling flowers to the Buddha with the Sangas, taking drinks the Buddha mangala said that this Brahmin in the future will definitely become to the Buddha.

666PREPARATION FIRST COUNCIL ACCORDING TO SUMANGALAVILASINI (ORIGINAL BY VEN. NEMEINDA)

According to Sumangalavilasini, first council was held at the Rajagaha City, by five hundred Arahant monks leading Mahakassapa Thero. After the Master passed on, Bhikkus did not hold the first council right off, going here and there, consoled the sorrowing people, prepared for Arama in Rajagaha City, where would held first council.

First council was held over two months after the Master passed away due to hearing of the evil words of the aged Subhaddha monk ‘ Friend! Do not grieve, do not wail, now we are free etc’. Bethinking of evil words of the aged Subhaddha and also bethinking of what the Master had given him his garment, made him equals with himself and had commanded the establishing of the holy truth, Mahakassapa Thero selected four hundred and ninety nine eminent Bikkhus, who are Arahant, skill Tri Pitaka. The reason why he left one off is Ananda Thero was wanted to select themselves by Bhikkhus.

Ananda Thero remembered perfectly what the Buddha taught and it is not possible to hold council without him. Before starting council, Ananda Thero reached the state of an arahant. Together Theras chose Upali Thero to speak for the Vinaya Pitaka, Ananda Thero for the rest of Dhamma, that is, Sutta Pitaka and Abhidhamma Pitaka. Sitting in the great Thera's chair, Mahakassapa Thero asked questions concerning Vinaya, every question was expounded on by Upali, sitting in the preacher's chair. In this way, the whole Vinaya Pitaka was asked to Upali and it was expounded. After that, all of five hundred Bhikkhus repeated together it. The earthquake happened showing many wondrous signs in the world. The Vinaya Pitaka was entrusted to Upali to keep memorize. After Vinaya Pitaka, Ananda Thero was invited to the preacher's chair and he was asked concerning Sutta Pitaka by Mahakassapa Thero, sitting the great Thera's chair. Every question was expounded by Ananda Thero and all five hundred Bhikkhus repeated together after him. The earthquake happened showing many wondrous signs in the world too. In addition to, Abhidhamma Pitaka was done the same way. After that, Dighanikaya was entrusted to Ananda Thero, Majjhimanikaya was entrusted to the followers of Sariputtara Thero, Sanyuttanikaya to Mahakassapa and Anguttaranikaya to Anuruddha. They took seven months to complete the first council. After the council, a great earthquake happened all over the world, showing many kinds of wonderful signs in many ways. Theras held the council and it became Theravada Tradition. This is brief expressing of preparation of first council according to Sumagalavilasini.

SUMAṄGALA VILĀSINĪ (SĪLAKKHANDHAVAGGAṬṬHAKATHĀ) (PĀLI)

Dīgha Nikāya (Aṭṭhakathā) – Sīlakkhandhavagga-Aṭṭhakathā – Ganthārambhakathā

*Karuṇāsītalahadayaṃ, paññāpajjotavihatamohatamaṃ;
 Sanarāmaralokagaruṃ, vande sugataṃ gativimuttaṃ.
 Buddhopi buddhabhāvaṃ, bhāvetvā ceva sacchikatvā ca;
 Yaṃ upagato gatamalaṃ, vande tamanuttaraṃ dhammaṃ.
 Sugatassa orasānaṃ, puttānaṃ mārasenamathanānaṃ;
 Aṭṭhannampi samūhaṃ, sirasā vande ariyaśaṅghaṃ.
 Iti me pasannamatino, ratanattayavandanāmayāṃ puññaṃ;
 Yaṃ suvihatanantarāyo, hutvā tassānubhāvena.
 Dīghassa dīghasuttaṅkitassa, nipuṇassa āgamavarassa;
 Buddhānubuddhasaṃvaṇṇitassa, saddhāvahagaṇassa.
 Atthappakāsanatthaṃ, aṭṭhakathā ādito vasisatehi;
 Pañcahi yā saṅgītā, anusaṅgītā ca pacchāpi.
 Sīhaḷadīpaṃ pana ābhatātha, vasinā mahāmahindena;
 Ṭhapitā sīhaḷabhāsāya, dīpavāsīnamatthāya.
 Apanetvāna tatohaṃ, sīhaḷabhāsaṃ manoramaṃ bhāsaṃ;*

Tantīnayānucchavikaṃ, āropento vigatadosaṃ.

Samayaṃ avilomento, therānaṃ theravaṃsapadīpānaṃ;

Sunipunaṇavicchayaṇaṃ, mahāvihāre nivāsīnaṃ.

Hitvā punappunāgatamatthaṃ, atthaṃ pakāsayissāmi;

Sujanassa ca tuṭṭhatthaṃ, ciraṭṭhitatthañca dhammassa.

Sīlakathā dhutadhammā, kammaṭṭhānāni ceva sabbāni;

Cariyāvidhānasahito, jhānasamāpattivitthāro.

Sabbā ca abhiññāyo, paññāsaṅkalananicchayo ceva;

Khandhadhātāyatanindriyāni, ariyāni ceva cattāri.

Saccāni paccayākāradesanā, suparisuddhanipuṇanayā;

Avimuttatantimaggā, vipassanā bhāvanā ceva.

Iti pana sabbam yasmā, visuddhimagge mayā suparisuddham;

Vuttaṃ tasmā bhiyyo, na taṃ idha vicārayissāmi.

“Majjhe visuddhimaggo, esa catunnampi āgamānañhi;

Ṭhatvā pakāsayissati, tattha yathā bhāsitaṃ atthaṃ”.

Iceva kato tasmā, tampi gahetvāna saddhimetāya;

Aṭṭhakathāya vijānatha, dīghāgamanissitaṃ atthanti.

Nidānakathā

Tattha dīghāgamo nāma sīlakkhandhavaggo, mahāvaggo, pāthikavaggoti vaggato tivaggo hoti; suttato catuttimsasuttasaṅgaho. Tassa vaggesu sīlakkhandhavaggo ādi, suttesu brahmajālaṃ. Brahmajālassāpi “evaṃ me suta” ntiādikaṃ āyasmatā ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidānamādi.

Paṭhamamahāsaṅgītikathā

Paṭhamamahāsaṅgīti nāma cesā kiñcāpi vinayaṇiṭṭake tantimārūḷhā, nidānakosallatthaṃ pana idhāpi evaṃ veditabbā. Dhammacakkappavattanañhi ādiṃ katvā yāva subhaddapariḷbājakavinayanā katabuddhakicce, kusinārāyaṃ upavattane mallānaṃ sālavane yamakasālānamantare visākhapuṇṇamadivase paccūsasamaye anupādisesāya nibbānadhātuyā parinibbute bhagavati lokanāthe, bhagavato dhātubhājanadivase sannipatitānaṃ sattannaṃ bhikkhusatasahassānaṃ saṅghatthero āyasmā mahākassapo sattāhapaṇinibbute bhagavati subhaddena vuḍḍhapabbajitena – “alaṃ, āvuso, mā socittha, mā paridevittha, sumuttā mayaṃ tena mahāsamaṇena, upaddutā ca homa – ‘idaṃ vo kappati, idaṃ vo na kappati’ ti, idāni pana mayaṃ yaṃ icchissāma, taṃ karissāma, yaṃ na icchissāma na taṃ karissāma” ti (cūḷava. 437) vuttavacanamanussaranto, īdisassa ca saṅghasannipātassa puna dullabhabhāvaṃ maññamāno, “ṭhānaṃ kho panetaṃ vijjati, yaṃ pāpabhikkhū ‘atītasatthukaṃ pāvacaṇa’ nti maññamānā pakkhaṃ labhitvā nacirasseva saddhammaṃ antaradhāpeyyuṃ, yāva ca dhammavinayo tiṭṭhati, tāva anatītasatthukameva pāvacaṇaṃ hoti. Vuttañhetuṃ bhagavatā –

‘Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā’ ti (dī. ni. 2.216).

‘Yaṃnūnāhaṃ dhammañca vinayañca saṅgāyeyyaṃ, yathayidaṃ sāsanaṃ addhaniyaṃ assa ciraṭṭhitikaṃ’.

Yañcāhaṃ bhagavatā –

‘Dhāressasi pana me tvaṃ, kassapa, sānāni paṃsukūlāni nibbasanāni’ ti (saṃ. ni. 2.154) vatvā cīvare sādharāṇaparibhogena.

‘Ahaṃ, bhikkhave, yāvadeva ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharāmi; kassapopi, bhikkhave, yāvadeva, ākaṅkhati vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharatī’ ti (saṃ. ni.

2.152).

Evamādinā nayena navānupubbavīhārachaḷabhiññāppabhede uttarimanussadhamme attanā samasamaṭṭhapanena ca anuggahito, tathā ākāse pāṇiṃ cāletvā alaggacittatāya ceva candopamaṭṭhāpadāya ca pasaṃsito, tassa kimaññaṃ āṇaṇyaṃ bhavissati. Nanu maṃ bhagavā rājā viya sakakavacaissariyānuppādānena attano kulavaṃsappatīṭṭhāpakam puttam ‘saddhammavaṃsappatīṭṭhāpako me ayaṃ bhavissatī’ ti, mantvā iminā asādhāraṇena anuggahena anuggahesi, imāya ca ulāraya pasaṃsāya pasaṃsīti cintayanto dhammavinayasaṅgāyanattham bhikkhūnam ussāham janesi. Yathāha –

‘Atha kho āyasmā mahākassapo bhikkhū āmantesi – ‘ekamidāham, āvuso, samayaṃ pāvāya kusināram addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi’ ti (cūḷava. 437) sabbam subhaddakaṇḍam vitthārato veditabbam. Attham panassa mahāparinibbānāvasāne āgataṭṭhāneyeva kathayissāma.

Tato param āha –

‘Handa mayaṃ, āvuso, dhammañca vinayañca saṅgāyāma, pure adhammo dīppati, dhammo paṭibāhiyyati; pure avinayo dīppati, vinayo paṭibāhiyyati; pure adhammavādino balavanto honti, dhammavādino dubbalā honti, pure avinayavādino balavanto honti, vinayavādino dubbalā honti’ ti (cūḷava. 437).

Bhikkhū āhaṃsu – ‘tena hi, bhante, therō bhikkhū uccinatū’ ti. Thero pana sakalanavaṅgasatthusāsanapariyattidhare puthujjanasotāpannasakadāgāmianāgāmi sukkhavipassaka khīṇāsavabhikkhū anekasate, anekasahassee ca vajjetvā tipīṭakasabbapariyattippabhedadhare paṭisambhidāppatte mahānubhāve yebhuyyena bhagavato etadaggaṃ āropite tevijjādibhede khīṇāsavabhikkhūyeva ekūnapaṇcasate pariggahehi. Ye sandhāya idaṃ vuttam – ‘atha kho āyasmā mahākassapo ekenūnāni pañca arahantasatāni uccinī’ ti (cūḷava. 437).

Kissa pana therō ekenūnamakāsīti? Āyasmato ānandattherassa okāsakaraṇattham. Tenāyasmataḥ sahāpi, vināpi, na sakkā dhammasaṅgītiṃ kātuṃ. So hāyasmā sekkho sakaraṇīyo, tasmā sahāpi na sakkā. Yasmā panassa kiñci dasabaladesitam suttageyyādikaṃ appaccakkham nāma natthi. Yathāha –

‘Dvāsīti buddhato gaṇhiṃ, dve sahasāni bhikkhuto;

Caturāsīti sahasāni, ye me dhammā pavattino’ ti. (theragā. 1027);

Tasmā vināpi na sakkā.

Yadi evaṃ sekkhopi samāno dhammasaṅgītiyā bahukārattā therena uccinitabbo assa, atha kasmā na uccinitoti? Parūpavādavivajjanato. Thero hi āyasmante ānande ativiya vissattho ahosi, tathā hi naṃ sirasmiṃ palitesu jātesupi ‘na vāyaṃ kumārako mattamaññāsī’ ti, (saṃ. ni. 2.154) kumārakavādena odati. Sakyakulappasuto cāyasmā tathāgatassa bhātā cūḷapituputto. Tattha keci bhikkhū chandāgamanam viya maññamānā – ‘bahū asekkhapaṭisambhidāppatte bhikkhū ṭhapetvā ānandam sekkhapaṭisambhidāppattam therō uccinī’ ti upavadeyyuṃ. Tam parūpavadam parivajjento, ‘ānandam vinā dhammasaṅgītiṃ na sakkā kātuṃ, bhikkhūnamyeva naṃ anumatiyā gahessāmī’ ti na uccini.

Atha sayameva bhikkhū ānandassatthāya theram yāciṃsu. Yathāha –

‘Bhikkhū āyasmantaṃ mahākassapaṃ etadavocuṃ – ‘ayaṃ, bhante, āyasmā ānando kiñcāpi sekkho abhabbo chandā dosā mohā bhayā agatiṃ gantuṃ, bahu cānena bhagavato santike dhammo ca vinayo ca pariyatto, tena hi, bhante, therō āyasmantampi ānandam uccinatū’ ti. Atha kho āyasmā mahākassapo āyasmantampi ānandam uccinī’ ti (cūḷava. 437).

Evaṃ bhikkhūnam anumatiyā uccinitena tenāyasmataḥ saddhiṃ pañcatherasatāni ahesuṃ.

Atha kho therānam bhikkhūnam etadahosi – ‘kattha nu kho mayaṃ dhammañca vinayañca saṅgāyeyyāma’ ti? Atha kho therānam bhikkhūnam etadahosi – ‘rājagaḥam kho mahāgocaram pahūtasenāsanaṃ, yaṃnūna mayaṃ rājagahe vassaṃ vasantā dhammañca vinayañca saṅgāyeyyāma, na aññehi bhikkhū rājagahe vassaṃ upagaccheyyu’ nti (cūḷava. 437).

Kasmā pana nesaṃ etadahosi? ‘Idam pana amhākaṃ thāvarakammaṃ, koci visabhāgapuggalo saṅghamajjham pavisitvā ukkoṭeyyā’ ti. Athāyasmā mahākassapo ñattidutiyaena kammena sāvesi –

‘Suṇātu me, āvuso saṅgho, yadi saṅghassa pattakallaṃ saṅgho imāni pañca bhikkhusatāni sammanneyya rājagahe vassaṃ vasantāni dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabba’ nti. Esā ñatti.

‘Suṇātu me, āvuso saṅgho, saṅgho imāni pañcabhikkhusatāni sammanna’ ti ‘rājagahe vassaṃ vasantāni dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabbanti. Yassāyasmato khamati imesaṃ pañcannaṃ

bhikkhusatānaṃ sammuti’ rājagahe vassaṃ vasantānaṃ dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabbanti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

“Sammataṇi saṅghena imāni pañcabhikkhusatāni rājagahe vassaṃ vasantāni dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabbanti, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmi”ti (cūḷava. 438).

Ayaṃ pana kammavācā tathāgatassa parinibbānato ekavīsatiṃ divase katā. Bhagavā hi visākhapuṇṇamāyaṃ paccūsasamaye parinibbuto, athassa sattāhaṃ suvaṇṇavaṇṇaṃ sarīraṃ gandhamālādīhi pūjayiṃsu. Evaṃ sattāhaṃ sādhuḷānadivasā nāma ahesuṃ. Tato sattāhaṃ citakāya agginā jhāyī, sattāhaṃ sattipaṇjaraṃ katvā sandhāgārasālāyaṃ dhātupūjaṃ karimsūti, ekavīsati divasā gatā. Jeṭṭhamūlasukkapakkhapañcamiyaṃyeva dhātuyo bhājayiṃsu. Etasmiṃ dhātubhājanadivase sannipatitassa mahābhikkhusaṅghassa subhaddena vuḍḍhapabbajitena kataṃ anācāraṃ ārocetvā vuttanayeneva ca bhikkhū uccinitvā ayaṃ kammavācā katā.

Imaṃ pana kammavācaṃ katvā thero bhikkhū āmantesi – “āvuso, idāni tumhākaṃ cattālīsa divasā okāso kato, tato paraṃ ‘ayaṃ nāma no palibodho atthi’ti, vattuṃ na labbhā, tasmā etthantare yassa rogapalibodho vā ācariyupajjhāyapalibodho vā mātāpitupalibodho vā atthi, pattaṃ vā pana pacitabbaṃ, cīvaram vā kātappaṃ, so taṃ palibodhaṃ chinditvā taṃ karaṇīyaṃ karotū”ti.

Evañca pana vatvā thero attano pañcasatāya parisāya parivuto rājagahaṃ gato. Aññepi mahātherā attano attano parivāre gahetvā sokasallasamappitaṃ mahājanaṃ assāsetukāmaṃ taṃ taṃ disaṃ pakkantā. Puṇṇatthero pana sattaṣaṭṭhaṃ parivāro ‘tathāgatassa parinibbānaṭṭhānaṃ āgatāgataṃ mahājanaṃ assāsessāmi’ti kusinārāyaṃyeva aṭṭhāsi.

Āyasmā ānando yathā pubbe aparinibbutassa, evaṃ parinibbutassāpi bhagavato sayameva pattacīvaramādāya pañcahi bhikkhusatehi saddhiṃ yena sāvatthi tena cārikaṃ pakkāmi. Gacchato gacchato panassa parivārā bhikkhū gaṇanapathaṃ vītvattā. Tenāyasmatā gatagataṭṭhāne mahāparidevo ahoṣi. Anupubbena pana sāvatthimanuppatte there sāvatthivāsino manussā ‘thero kira āgato’ti sutvā gandhamālādīhatthā paccugantvā – “bhante, ānanda, pubbe bhagavatā saddhiṃ āgacchatha, aḷa kuhiṃ bhagavantaṃ ṭhapetvā āgatatthā”tiādini vadamānā parodiṃsu. Buddhassa bhagavato parinibbānadivase viya mahāparidevo ahoṣi.

Tatra sudaṃ āyasmā ānando aniccatādipaṭisaṃyuttāya dhammiyākathāya taṃ mahājanaṃ saññāpetvā jetavanaṃ pavisitvā dasabalena vasitagandhakuṭiṃ vanditvā dvāraṃ vivaritvā mañcapīṭhaṃ nīharitvā papphoṭetvā gandhakuṭiṃ sammajjitvā milātāmālākacavaraṃ chaḍḍetvā mañcapīṭhaṃ atiharitvā puna yathāṭṭhāne ṭhapetvā bhagavato ṭhitakāle karaṇīyaṃ vattaṃ sabbamakāsi. Kurumāno ca nhānakoṭṭhakasammajjanaudakupaṭṭhāpanādikālesu gandhakuṭiṃ vanditvā – “nanu bhagavā, ayaṃ tumhākaṃ nhānakālo, ayaṃ dhammadesanākālo, ayaṃ bhikkhūnaṃ ovādadānakālo, ayaṃ sīhaseyyakappanakālo, ayaṃ mukhadhovanakālo”tiādinaṃ nayena paridevamānava akāsi, yathā taṃ bhagavato guṇagaṇāmatarasaññitūyā patiṭṭhitapemo ceva akhūṇāsavo ca anekesu ca jātisatasahassesu aññamaññassūpakārasañjanitacittamaddavo. Tameṇaṃ aññatarā devatā – “bhante, ānanda, tumhe evaṃ paridevamānā kathaṃ aññe assāsessathā”ti saṃvejesi. So tassā vacanena saṃviggahadayo santhambhitvā tathāgatassa parinibbānato pabhuti ṭhānanisajjabahulattā ussannadhātukaṃ kāyaṃ samassāsetuṃ dutiyadivase khīravirecanaṃ pivitvā vihāreyeva nisīdi. Yaṃ sandhāya subhena māṇavena pahitaṃ māṇavakaṃ etadavoca –

“Akālo, kho māṇavaka, atthi me aḷa bhesajjamattā pītā, appeva nāma svepi upasaṅkameyyāmā”ti (dī. ni. 1.447).

Dutiyadivase cetakattherena pacchāsamaṇena gantvā subhena māṇavena puṭṭho imasmiṃ dīghanikāye subhasuttaṃ nāma dasamaṃ suttaṃ abhāsi.

Atha ānandatthero jetavanamahāvihāre khaṇḍaphullappaṭisaṅkharānaṃ kārāpetvā upakaṭṭhāya vassūpanāyikāya bhikkhusaṅghaṃ ohāya rājagahaṃ gato tathā aññepi dhammasaṅgāhakā bhikkhūti. Evañhi gate, te sandhāya ca idaṃ vuttaṃ – “atha kho therā bhikkhū rājagahaṃ agamaṃsu, dhammañca vinayañca saṅgāyitu”nti (cūḷava. 438). Te āsaḷhīpuṇṇamāyaṃ uposathaṃ katvā pāṭipadadivase sannipatitvā vassaṃ upagacchiṃsu.

Tena kho pana samayena rājagahaṃ parivāretvā aṭṭhārasa mahāvihārā honti, te sabbepi chaḍḍitapatitauklāpā ahesuṃ. Bhagavato hi parinibbāne sabbepi bhikkhū attano attano pattacīvaramādāya vihāre ca pariveṇe ca chaḍḍetvā agamaṃsu. Tattha katikavattaṃ kurumānā therā bhagavato vacanapūjanatthaṃ titthiyavādaparimocanattāñca – ‘paṭhamamaṃ māsamaṃ khaṇḍaphullappaṭisaṅkharānaṃ karomā’ti cintesuṃ. Titthiyā hi evaṃ vadeyyuṃ – “samaṇassa gotamassa sāvakā satthari ṭhiteyeva vihāre paṭijaggiṃsu, parinibbute chaḍḍesuṃ, kulānaṃ mahādhanapariccāgo vinassatī”ti. Tesaṃ

vādapariṃocanattamaṃ cintesunti vuttaṃ hoti. Evaṃ cintayitvā ca pana katikavattaṃ kariṃsu. Yaṃ sandhāya vuttaṃ –

“Atha kho therānaṃ bhikkhūnaṃ etadahosi – bhagavatā, kho āvuso, khaṇḍaphullappaṭisaṅkharānaṃ vaṇṇitaṃ, handa mayaṃ, āvuso, paṭhamaṃ māsaṃ khaṇḍaphullappaṭisaṅkharānaṃ karoma, majjhimaṃ māsaṃ sannipatitvā dhammaṃca vinayaṃca saṅgāyissāma”ti (cūḷava. 438).

Te dutiyadivase gantvā rājadvāre aṭṭhaṃsu. Rājā āgantvā vanditvā – “kiṃ bhante, āgatattā”ti attanā kattabbakiccaṃ pucchi. Therā aṭṭhārasa mahāvihārapaṭisaṅkharānatthāya hatthakammaṃ paṭivedesuṃ. Rājā hatthakammakārake manusse adāsi. Therā paṭhamaṃ māsaṃ sabbavihāre paṭisaṅkharāpetvā rañño ārocesuṃ – “niṭṭhitaṃ, mahārāja, vihārapaṭisaṅkharānaṃ, idāni dhammavinayasasaṅgahaṃ karomā”ti. “Sādhu bhante visaṭṭhā karotha, mayhaṃ āṇācakkāṃ, tumhākaṃca dhammacakkāṃ hotu, āṇāpetha, bhante, kiṃ karomī”ti. “Saṅgahaṃ karontānaṃ bhikkhūnaṃ sannisajjaṭṭhānaṃ mahārājā”ti. “Kattha karomi, bhante”ti? “Vebhārapabbatapasse sattapaṇṇi guhādvāre kātuṃ yuttaṃ mahārājā”ti. “Sādhu, bhante”ti kho rājā ajātasattu vissakammunā nimmitasadiṣaṃ suvivhattabhittithambhasopānaṃ, nānāvīdhamālākammalatākammavacittaṃ, abhibhavantamiva rājabhavanavibhūtiṃ, avahasantamiva devavimānasirīṃ, siriyā nīketanamiva ekanipātattitthamiva ca devamanussanayanavihaṃgānaṃ, lokarāmaṇeyyakamiva sampiṇḍitaṃ daṭṭhabbasāramaṇḍaṃ maṇḍapaṃ kārāpetvā vivīdhakusumadāmolambakaviniggalantacāruvitānaṃ nānāratanavacittamaṇikoṭṭimatalamiva ca, naṃ nānāpupphūpahāravacittasupariniṭṭhitabhūmikammaṃ brahmavimānasadiṣaṃ alaṅkaritvā, tasmīṃ mahāmaṇḍape pañcasatānaṃ bhikkhūnaṃ anagghāni pañca kappiyapaccattharaṇasatāni paññāpetvā, dakkhiṇabhāgaṃ nissāya uttarābhīmukhaṃ therāsaṃ, maṇḍapamajje puratthābhīmukhaṃ buddhassa bhagavato āsanārahaṃ dhammāsaṃ paññāpetvā, dantakhacitaṃ bījaniñcettaṃ ṭhapetvā, bhikkhusaṅghassa ārocāpesi – “niṭṭhitaṃ, bhante, mama kicca”nti.

Tasmīṃca pana divase ekacce bhikkhū āyasmantaṃ ānandaṃ sandhāya evamāhaṃsu – “imasmiṃ bhikkhusaṅghe eko bhikkhu vissagandhaṃ vāyanto vicarati”ti. Thero taṃ sutvā imasmiṃ bhikkhusaṅghe añño vissagandhaṃ vāyanto vicaraṇakabhikkhu nāma natthi. Addhā ete maṃ sandhāya vadantīti saṃvegaṃ āpajji. Ekacce naṃ āhaṃsuyeva – “sve āvuso, ānanda, sannipāto, tvaṃca sekkho sakaraṇīyo, tena te na yuttaṃ sannipātaṃ gantuṃ, appamatto hohi”ti.

Atha kho āyasmā ānando – ‘sve sannipāto, na kho metaṃ patirūpaṃ yvāhaṃ sekkho samāno sannipātaṃ gaccheyya’nti, bahudeva rattiṃ kāyagatāya satiyā vītināmetvā rattiyaṃ paccūsasamaye caṅkamā orohitvā vihāraṃ pavisitvā “nīpajjissāmi”ti kāyaṃ āvajjesi, dve pādā bhūmito muttā, apattaṃca sīsaṃ bimbohanaṃ, etasmiṃ antare anupādāya āsavehi cittaṃ vimucci. Ayañhi āyasmā caṅkamaṃ bhi vītināmetvā viṣesaṃ nibbattetuṃ asakkonto cintesi – “nanu maṃ bhagavā etadavoca – ‘katapuññosi tvaṃ, ānanda, padhānamanuyūṇja, khippaṃ hohisi anāsavo’ti (dī. ni. 2.207). Buddhānaṃca kathādosso nāma natthi, mama pana accāraddhaṃ vīriyaṃ, tena me cittaṃ uddhaccāya saṃvattati. Handāhaṃ vīriyasamataṃ yojemī”ti, caṅkamā orohitvā pādadhovanaṭṭhāne ṭhatvā pāde dhovitvā vihāraṃ pavisitvā mañcake nisīditvā, “thokaṃ vissamissāmi”ti kāyaṃ mañcake apanāmesi. Dve pādā bhūmito muttā, sīsaṃ bimbohanamappattaṃ, etasmiṃ antare anupādāya āsavehi cittaṃ vimuttaṃ, catuiriyaṃ pathavirahitaṃ therassa arahattaṃ. Tena “imasmiṃ sāsane anipanno anisinno aṭṭhito acaṅkamanto ko bhikkhu arahattaṃ patto”ti vutte “ānandatthero”ti vattuṃ vaṭṭati.

Atha therā bhikkhū dutiyadivase pañcamiyaṃ kālapakkhassa katabhattakiccā pattacīvaraṃ paṭisāmetvā dhammasabhāyaṃ sannipatiṃsu. Atha kho āyasmā ānando arahā samāno sannipātaṃ agamāsi. Kathaṃ agamāsi? “Idānimhi sannipātamajjhaṃ pavisanāraho”ti haṭṭhatuṭṭhacitto ekaṃsaṃ cīvaraṃ katvā bandhanā muttatālapakkaṃ viya, paṇḍukambale nikkhittajātimaṇi viya, vigatavalāhake nabhe samuggatapuññacando viya, bālātapasamphassavikasitareṇupīṇjaragabbhaṃ padumaṃ viya ca, parisuddhena pariyodātena sappabhena sassirīkena ca mukhavarena attano arahattappattiṃ ārocayamāno viya agamāsi. Atha naṃ disvā āyasmato mahākassapassa etadahosi – “sobhati vata bho arahattappatto ānando, sace satthā dhareyya, addhā ajjānandassa sādhukāraṃ dadeyya, handa, dānissāhaṃ satthārā dātabbaṃ sādhukāraṃ dadāmi”ti, tikkhattuṃ sādhukāramadāsi.

Majjhimaḥ bhāṇakā pana vadanti – “ānandatthero attano arahattappattiṃ nāpetukāmo bhikkhūhi saddhiṃ nāgato, bhikkhū yathāvuḍḍhaṃ attano attano pattāsane nisīdantā ānandattherassa āsaṃ ṭhapetvā nisinnā. Tattha keci evamāhaṃsu – ‘etaṃ āsaṃ kassā’ti? ‘Ānandassā’ti. ‘Ānando pana kuhiṃ gato’ti? Tasmīṃ samaye thero cintesi – ‘idāni mayhaṃ gamanakālo’ti. Tato attano ānubhāvaṃ dassento pathaviyaṃ nimujjitvā attano āsaneyeva attānaṃ dassesi”ti, ākāseṇa gantvā nisīdīti eke. Yathā vā tathā vā hotu. Sabbathāpi taṃ disvā āyasmato mahākassapassa sādhukāradānaṃ yuttameva.

Evaṃ āgate pana tasmīṃ āyasmante mahākassapatthero bhikkhū āmantesi – “āvuso, kiṃ paṭhamaṃ saṅgāyāma, dhammaṃ vā vinayaṃ vā”ti? Bhikkhū āhaṃsu – “bhante, mahākassapa, vinayo nāma buddhasāsanassa āyu. Vinaye ṭhite

sāsanaṃ iḥitaṃ nāma hoti. Tasmā paṭhamam vinayaṃ saṅgāyāmā”ti. “Kaṃ dhuraṃ katvā”ti? “Āyasmantaṃ upāli”nti. “Kiṃ ānando nappahoti”ti? “No nappahoti”. Api ca kho pana sammāsambuddho dharmānāyeva vinayapariyattim nissāya āyasmantaṃ upāliṃ etadagge ṭhapesi – “etadaggaṃ, bhikkhave, mama sāvakaṇaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ upāli”ti (a. ni. 1.228). ‘Tasmā upālittheraṃ pucchitvā vinayaṃ saṅgāyāmā”ti.

Tato thero vinayaṃ pucchanaṭṭhāya attanāva attānaṃ sammanni. Upālittheropi vissajjanatthāya sammanni. Tatrāyaṃ pāli – atha kho āyasmā mahākassapo saṅghaṃ nāpesi –

“Suṇātu me, āvuso, saṅgho, yadi saṅghassa pattakallaṃ,

Ahaṃ upāliṃ vinayaṃ puccheyya”nti.

Āyasmāpi upāli saṅghaṃ nāpesi –

“Suṇātu me, bhante, saṅgho, yadi saṅghassa pattakallaṃ,

Ahaṃ āyasmatā mahākassapena vinayaṃ puṭṭho vissajjeyya”nti. (cūlava. 439);

Evaṃ attānaṃ sammannitvā āyasmā upāli utṭhāyāsanaṃ ekaṃsaṃ cīvaraṃ katvā there bhikkhū vanditvā dhammāsane nisīdi dantakhacitaṃ bījaniṃ gahetvā, tato mahākassapatthero therāsane nisīditvā āyasmantaṃ upāliṃ vinayaṃ pucchi.

“Paṭhamam āvuso, upāli, pārājikaṃ kattha paññatta”nti? “Vesāliyaṃ, bhante”ti. “Kaṃ ārabbhā”ti? “Sudinnaṃ kalandaputtaṃ ārabbhā”ti. “Kismiṃ vatthusmi”nti? “Methunadhamme”ti.

“Atha kho āyasmā mahākassapo āyasmantaṃ upāliṃ paṭhamassa pārājikassa vatthumpi pucchi, nidānampi pucchi, puggalampi pucchi, paññattimpi pucchi, anupaññattimpi pucchi, āpattimpi pucchi, anāpattimpi pucchi” (cūlava. 439). Puṭṭho puṭṭho āyasmā upāli vissajjesi.

Kiṃ panettha paṭhamapārājike kiñci apānetabbaṃ vā pakkhipitabbaṃ vā atthi natthīti? Apānetabbaṃ natthi. Buddhassa hi bhagavato bhāsita apānetabbaṃ nāma natthi. Na hi tathāgatā ekabyañjanaṃ niratthakaṃ vadanti. Sāvakaṇaṃ pana devatānaṃ vā bhāsita apānetabbampi hoti, taṃ dhammasaṅgāhakattherā apānayaṃsu. Pakkhipitabbaṃ pana sabbatthāpi atthi, tasmā yaṃ yattha pakkhipitum yuttaṃ, taṃ pakkhipiṃsuyeva. Kiṃ pana tanti? ‘Tena samayenā’ti vā, ‘tena kho pana samayenā’ti vā, ‘atha khoti vā’, ‘evaṃ vutteti’ vā, ‘etadavocā’ti vā, evamādikaṃ sambandhavacanamatthaṃ. Evaṃ pakkhipitabbayuttaṃ pakkhipitvā pana – “idaṃ paṭhamapārājika”nti ṭhapesuṃ. Paṭhamapārājike saṅghamārūlhe pañca arahantasatāni saṅghaṃ āropitanayeneva gaṇasajjhāyamakaṃsu – “tena samayena buddho bhagavā verañjāyaṃ viharatī”ti. Tesam sajjhāyāraddhakāleyeva sādhuakāraṃ dadamānā viya mahāpathavī udakapariyantaṃ katvā akampittha.

Eteneva nayena sesāni tīni pārājikāni saṅghaṃ āropetvā “idaṃ pārājikakaṇḍa”nti ṭhapesuṃ. Terasa saṅghādisesāni “terasaka”nti ṭhapesuṃ. Dve sikkhāpadāni “ānīyatāni”ti ṭhapesuṃ. Timsa sikkhāpadāni “nissaggiyāni pācittiyāni”ti ṭhapesuṃ. Dvenavuti sikkhāpadāni “pācittiyāni”ti ṭhapesuṃ. Cattāri sikkhāpadāni “pāṭidesanīyāni”ti ṭhapesuṃ. Pañcasattati sikkhāpadāni “sekhiyāni”ti ṭhapesuṃ. Satta dhamme “adhikaraṇasamathā”ti ṭhapesuṃ. Evaṃ sattavīsādhikāni dve sikkhāpadasatāni “mahāvibhaṅgo”ti kittetvā ṭhapesuṃ. Mahāvibhaṅgāvasānēpi purimanayeneva mahāpathavī akampittha.

Tato bhikkhunīvibhaṅge aṭṭha sikkhāpadāni “pārājikakaṇḍaṃ nāma ida”nti ṭhapesuṃ. Sattarasa sikkhāpadāni “sattarasaka”nti ṭhapesuṃ. Timsa sikkhāpadāni “nissaggiyāni pācittiyāni”ti ṭhapesuṃ. Chasaṭṭhisatasikkhāpadāni “pācittiyāni”ti ṭhapesuṃ. Aṭṭha sikkhāpadāni “pāṭidesanīyāni”ti ṭhapesuṃ. Pañcasattati sikkhāpadāni “sekhiyāni”ti ṭhapesuṃ. Satta dhamme “adhikaraṇasamathā”ti ṭhapesuṃ. Evaṃ tīni sikkhāpadasatāni cattāri ca sikkhāpadāni “bhikkhunīvibhaṅgo”ti kittetvā – “ayaṃ ubhato vibhaṅgo nāma catusaṭṭhibhāṇavāro”ti ṭhapesuṃ.

Ubhatovibhaṅgāvasānēpi vuttanayeneva mahāpathavikampo ahosi.

Etenevupāyena asītibhāṇavārāparimāṇaṃ khandhakaṃ, pañcavīsātibhāṇavārāparimāṇaṃ parivārañca saṅghaṃ āropetvā “idaṃ vinayapiṭakaṃ nāma”ti ṭhapesuṃ. Vinayapiṭakāvasānēpi vuttanayeneva mahāpathavikampo ahosi. Taṃ āyasmantaṃ upāliṃ paṭicchāpesuṃ – “āvuso, imaṃ tuyhaṃ nissitake vācehi”ti. Vinayapiṭakasāṅghāvasāne upālitthero dantakhacitaṃ bījaniṃ nikkhipitvā dhammāsanaṃ orohitvā there bhikkhū vanditvā attano pattāsane nisīdi.

Vinayaṃ saṅgāyitvā dhammaṃ saṅgāyitukāmo āyasmā mahākassapo bhikkhū pucchi – “dhammaṃ saṅgāyante hi kaṃ puggalaṃ dhuraṃ katvā dhammo saṅgāyitabbo”ti? Bhikkhū – “ānandattheraṃ dhuraṃ katvā”ti āhaṃsu.

Atha kho āyasmā mahākassapo saṅghaṃ nāpesi –

Ahaṃ āyasmatā mahākassapena dhammaṃ puṭṭho vissajjeyya’’nti;

Katham dhammavinayavasena duvidham? Sabbameva cetam dhammo ceva vinayo cāti saṅkhyam gacchati. Tattha vinayapiṭakam vinayo, avasesam buddhavacanam dhammo. Tenevāha “yannūna mayam dhammañca vinayañca saṅgāyeyyāmā”’ti (cūlava. 437). “Aham upālīm vinayam puccheyyam, ānandam dhammam puccheyya”’nti ca. Evam

dhammavinayavasena duvidhaṃ.

Kathaṃ paṭhamamajjhimapacchimavasena tividhaṃ? Sabbameva hidaṃ paṭhamabuddhavadānaṃ, majjhimapuddhavadānaṃ, pacchimabuddhavadānanti tippabhedāṃ hoti. Tattha –

“Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;

Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;

Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhatā;

Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā”ti. (dha. pa. 153-54);

Idaṃ paṭhamabuddhavadānaṃ. Keci “yadā have pātubhavantī dhammā”ti (mahāva. 1) khandhake udānagāthaṃ vadanti. Esā pana pāṭipadadivase sabbaññubhāvappattassa somanassamayaññena paccayākāraṃ paccavekkhantassa uppannā udānagāthāti veditabbā.

Yaṃ pana parinibbānakāle abhāsi – “handa dāni, bhikkhave, āmantayāmi vo, veyyadhammā saṅkhārā, appamādena sampādetthā”ti (dī. ni. 2.218) idaṃ pacchimabuddhavadānaṃ. Ubhinnamantare yaṃ vuttaṃ, etaṃ majjhimapuddhavadānaṃ nāma. Evaṃ paṭhamamajjhimapacchimabuddhavadānavasena tividhaṃ.

Kathaṃ piṭakavasena tividhaṃ? Sabbampi cetaṃ vinayapiṭakaṃ suttantapiṭakaṃ abhidhammapiṭakanti tippabhedameva hoti. Tattha paṭhamasaṅgītiyaṃ saṅgītaṃ asaṅgītaṃ sabbampi samodhānetvā ubhayāni pātimokkhāni, dve vibhaṅgā, dvāvīsati khandhakā, soḷasaparivārāti – idaṃ vinayapiṭakaṃ nāma. Brahmajālādicatuttimsasuttasaṅgaho dīghanikāyo, mūlapariyāyasuttādidiyaḍḍhasatadvesuttasaṅgaho majjhimanikāyo, oghatarānasuttādisattasuttasahassasattasatadvāsattisuttasaṅgaho saṃyuttanikāyo, cittapariyādānasuttādinavasuttasahassapañcasattasattapaññāsasuttasaṅgaho aṅguttaranikāyo, khuddakapāṭha-dhammapada-udāna-itivuttaka-suttanipāta-vimānavatthu-petavatthu-theragāthā-therīgāthā-jātaka-niddesa-paṭisambhidāmagga-apadāna-buddhavaṃsa-cariyāpiṭakavasena pannarasappabhedo khuddakanikāyoti idaṃ suttantapiṭakaṃ nāma. Dhammasaṅgaho, vibhaṅgo, dhātukathā, puggalapaññatti, kathāvatthu, yamakaṃ, paṭṭhānanti – idaṃ abhidhammapiṭakaṃ nāma. Tattha –

“Vividhavisesanayattā, vinayanato ceva kāyavācānaṃ;

Vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto”ti.

Vividhā hi ettha pañcavidhapātimokkhuddesapārājikādi satta āpattikkhandhamātikā vibhaṅgādippabhedā nayā. Visesaḥhūtā ca dalhikammasithilakaraṇappayojanā anupaññattinayā. Kāyikavācasikaajjhācāranisedhanato cesa kāyaṃ vācaṃ vineti, tasmā vividhanayattā visesanayattā kāyavācānaṃ vinayanato ceva vinayoti akkhāto. Tenetametassa vacanatthakosallatthaṃ vuttaṃ –

“Vividhavisesanayattā, vinayanato ceva kāyavācānaṃ;

Vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto”ti.

Itaraṃ pana –

“Atthānaṃ sūcanato suvuttato, savanatotha sūdanato;

Suttāṇā suttasabhāgato ca, suttanti akkhātā.

Taṇhi attatthaparattadibhede atthe sūceti. Suvuttā cettha atthā, veyyayajjhāsayanulomena vuttattā. Savati cetaṃ atthe sassamiva phalaṃ, pasavatīti vuttaṃ hoti. Sūdanti cetaṃ dhenū viya khīraṃ, paggharāpetīti vuttaṃ hoti. Suṭṭhu ca ne tāyati, rakkhātīti vuttaṃ hoti. Suttasabhāgañcetaṃ, yathā hi tacchakānaṃ suttaṃ pamāṇaṃ hoti, evametampi viññūnaṃ. Yathā ca suttana saṅgahitāni pupphāni na vikiriyanti, na viddhaṃsiyanti, evameva tena saṅgahitā atthā. Tenetametassa vacanatthakosallatthaṃ vuttaṃ –

“Atthānaṃ sūcanato, suvuttato savanatotha sūdanato;

Suttāṇā suttasabhāgato ca, suttanti akkhātā”nti.

Itaro pana –

“Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinṇā;

Vuttādhikā ca dhammā, abhidhammo tena akkhāto”.

Ayañhi abhisaddo vuḍḍhilakkhaṇapūjitaparicchinṇādhikesu dissati. Tathā hesa “bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamantī” tiādīsu (ma. ni. 3.389) vuḍḍhiyaṃ āgato. “Yā tā rattīyo abhiññātā abhilakkhitā” tiādīsu (ma. ni. 1.49) salakkhaṇe. “Rājābhiraṇḍā manujindo” tiādīsu (ma. ni. 2.399) pūjite. “Paṭibalo vinetuṃ abhidhamme abhivinaye” tiādīsu (mahāva. 85) paricchinne. Aññamaññaasaṅkaravirahite dhamme ca vinaye cāti vuttaṃ hoti. “Abhikkantena vaṇṇenā” tiādīsu (vi. va. 819) adhike.

Ettha ca “rūpūpapattiyaṃ maggaṃ bhāveti” (dha. sa. 251), “mettāsahagatena cetasaṃ ekaṃ disaṃ pharitvā viharatī” tiādinā (vibha. 642) nayena vuḍḍhimantopi dhammā vuttā. “Rūpārammaṇaṃ vā saddārammaṇaṃ vā” tiādinā (dha. sa. 1) nayena ārammaṇādīhi lakkhaṇīyattā salakkhaṇāpi. “Sekkā dhammā, asekkā dhammā, lokuttarā dhammā” tiādinā (dha. sa. tikamātikā 11, dukamātikā 12) nayena pūjitāpi, pūjārahātī adhippāyo. “Phasso hoti, vedanā hoti” tiādinā (dha. sa. 1) nayena sabhāvaparicchinṇattā paricchinṇāpi. “Mahaggaṭā dhammā, appamāṇā dhammā (dha. sa. tikamātikā 11), anuttarā dhammā” tiādinā (dha. sa. dukamātikā 11) nayena adhikāpi dhammā vuttā. Tenetametassa vacanattakosallatthaṃ vuttaṃ –

“Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinṇā;

Vuttādhikā ca dhammā, abhidhammo tena akkhāto” ti.

Yaṃ panettha avasiṭṭhaṃ, taṃ –

“Piṭakaṃ piṭakatthavidū, pariyattibhājanatthato āhu;

Tena samodhānetvā, tayopi vinayādayo ñeyyā”.

Pariyattipi hi “mā piṭakasampadānenā” tiādīsu (a. ni. 3.66) piṭakanti vuccati. “Atha puriso āgaccheyya kudālapaṭikamādāyā” tiādīsu (a. ni. 3.70) yaṃ kiñci bhājanampi. Tasmā ‘piṭakaṃ piṭakatthavidū pariyattibhājanatthato āhu.

Idāni ‘tena samodhānetvā tayopi vinayādayo ñeyyā’ ti, tena evaṃ duvidhatthena piṭakasaddena saha samāsaṃ katvā vinayo ca so piṭakañca pariyattibhāvato, tassa tassa atthassa bhājanato cāti vinayapiṭakaṃ, yathāhvutteneva nayena suttantañca taṃ piṭakañcāti suttantapiṭakaṃ, abhidhammo ca so piṭakañcāti abhidhammapiṭakanti. Evamete tayopi vinayādayo ñeyyā.

Evaṃ ñatvā ca punapi tesuyeva piṭakesu nānappakāraṇakosallatthaṃ –

“Desanāsāsanakathābhedaṃ tesu yathārahaṃ;

Sikkhāppahānagambhīrabhāvañca paridīpaye.

Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yaḥiṃ;

Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvaye”.

Tatrāyaṃ paridīpanā vibhāvanā ca. Etāni hi tīṇi piṭakāni yathākkamaṃ āṇāvohāraparamatthadesanā, yathāparādhayathānulomayathādhhammasāsanāni, saṃvarāsaṃvaradiṭṭhiviniveṭhananāmarūpaparicchedakathāti ca vuccanti. Ettha hi vinayapiṭakaṃ āṇārahena bhagavatā āṇābhāhullato desitattā āṇādesanā, suttantapiṭakaṃ vohāraṇakusalena bhagavatā vohārabāhullato desitattā vohāradesanā, abhidhammapiṭakaṃ paramatthakusalena bhagavatā paramatthabāhullato desitattā paramatthadesanāti vuccati.

Tathā paṭhamam – ‘ye te pacurāparādhā sattā, te yathāparādhā ettha sāsītā’ ti yathāparādhāsāsanam, dutiyam – ‘anekajjhāsāyānusayacariyādhimuttikā sattā yathānulomaṃ ettha sāsītā’ ti yathānulomasāsanam, tatiyam – ‘dhammapuñjamatte “ahaṃ mamā” ti saññino sattā yathādhammaṃ ettha sāsītā’ ti yathādhhammasāsananti vuccati.

Tathā paṭhamam – ajjhācārapiṭakabhūto saṃvarāsaṃvaro ettha kathitoti saṃvarāsaṃvarakathā. Saṃvarāsaṃvaroti khuddako ceva mahanto ca saṃvaro, kammākkammaṃ viya, phalāphalaṃ viya ca, dutiyam –

“dvāsattidhiṭṭhipaṭipakkhabhūtā diṭṭhiviniveṭhanā ettha kathitā” ti diṭṭhiviniveṭhanakathā, tatiyam – “rāgādīpaṭipakkhabhūto nāmarūpaparicchedo ettha kathito” ti nāmarūpaparicchedakathāti vuccati.

Tīsupi cetesu tisso sikkhā, tīṇi pahānāni, catubbidho ca gambhīrabhāvo veditabbo. Tathā hi vinayapiṭake visesena adhisīlasikkhā vuttā, suttantapiṭake adhiccittasikkhā, abhidhammapiṭake adhipaññāsikkhā.

Vinayapiṭake ca vītikkamappahānaṃ, kilesānaṃ vītikkamapaṭipakkhattā sīlassa. Suttantapiṭake pariyuṭṭhānappahānaṃ, pariyuṭṭhānapaṭipakkhattā samādhissa. Abhidhammapiṭake anusayappahānaṃ, anusayapaṭipakkhattā paññāya. Paṭhame ca tadanāgappahānaṃ, itaresu vikkhambhanasamucchedappahānāni. Paṭhame ca duccharitasamkilesappahānaṃ, itaresu taṇhādīṭṭhisamkilesappahānaṃ.

Ekamekasmīncettha catubbidhopi dhammatthadesanā paṭivedhagambhīrabhāvo veditabbo. Tatha dhammoti tanti. Atthoti tassāyeva attho. Desanāti tassā manasā vavatthāpitāya tantiyā desanā. Paṭivedhoti tantiyā tantiatthassa ca yathābhūtvāvobodho. Tīsupi cetesu ete dhammatthadesanāpaṭivedhā. Yasmā sasādīhi viya mahāsamuddo mandabuddhīhi dukkhogālhā alabbhaneyyapaṭiṭṭhā ca, tasmā gambhīrā. Evaṃ ekamekasmīṃ ettha catubbidhopi gambhīrabhāvo veditabbo.

Aparo nayo, dhammoti hetu. Vuttañhetam – ‘hetumhi nānaṃ dhammapaṭisambhidā’ ti. Atthoti hetuphalaṃ, vuttañhetam – ‘hetuphale nānaṃ atthapaṭisambhidā’ ti (vibha. 720). Desanāti paññatti, yathā dhammaṃ dhammābhilāpoti adhippāyo. Anulomapaṭilomasanākehapavittārādivasena vā kathanam. Paṭivedhoti abhisamayo, so ca lokiya lokuttaro visayato asammohato ca, atthānurūpaṃ dhammesu, dhammānurūpaṃ atthesu, paññattipathānurūpaṃ paññattīsu avabodho. Tesam tesam vā tattha tattha vuttadhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo.

Idāni yasmā etesu piṭakesu yaṃ yaṃ dhammajātaṃ vā atthajātaṃ vā, yā cāyaṃ yathā yathā nāpetabbo attho sotūnaṃ nāṇassa abhimukho hoti, tathā tathā tadatthajotikā desanā, yo cettha aviparītvāvobodhasaṅkhāto paṭivedho, tesam tesam vā dhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo. Sabbampetaṃ anupacitakusalasambhārehi duppaññehi sasādīhi viya mahāsamuddo dukkhogālhā alabbhaneyyapaṭiṭṭhānaṃ, tasmā gambhīraṃ. Evampi ekamekasmīṃ ettha catubbidhopi gambhīrabhāvo veditabbo.

Ettāvata ca –

“Desanāsāsanakathā, bhedaṃ tesu yathārahaṃ;

Sikkhāppahānagambhīra, bhāvaṇca paridīpaye” ti –

Ayaṃ gāthā vuttatthāva hoti.

“Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yaṃ;

Pāpuṇāti yathā bhikkhu, tampi sabbam vibhāvaye” ti –

Ettha pana tīsu piṭakesu tividho pariyattibhedo daṭṭhabbo. Tisso hi pariyattiyo – alagaddūpamā, nissaraṇatthā, bhaṇḍāgārikapariyattīti.

Tattha yā duggahitā, upārambhādi hetu pariyāpuṭā, ayaṃ alagaddūpamā. Yaṃ sandhāya vuttaṃ “seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, tamenam bhoge vā naṅguṭṭhe vā gaṇheyya, tassa so alagaddo paṭiparivattitvā hatthe vā bāhāyaṃ vā aññatarasmīṃ vā aṅgapaccanṅe ḍaṃseyya, so tato nidānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu? Duggahitattā, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti, suttaṃ...pe... vedallaṃ, te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ na upaparikkhanti, tesam te dhammā paññāya atthaṃ anupaparikkhantaṃ na nijjhānaṃ khamanti, te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti, itivādappamokkhānisamsā ca, yassa cattāya dhammaṃ pariyāpuṇanti, tañcassa atthaṃ nānubhonti, tesam te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Duggahitattā, bhikkhave, dhammāna” nti (ma. ni. 1.238).

Yā pana suggahitā sīlakkhandhādipāripūriṃyeva ākaṅkhamānena pariyāpuṭā, na upārambhādi hetu, ayaṃ nissaraṇatthā. Yaṃ sandhāya vuttaṃ – “tesam te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Suggahitattā, bhikkhave, dhammāna” nti (ma. ni. 1.239).

Yaṃ pana pariññātakhandho pahīnakilesa bhāvitamaggo paṭividdhākuppo sacchikatanirodho khīṇāsavo kevalaṃ pavenīpālanatthāya vaṃsānurakkhaṇatthāya pariyāpuṇāti, ayaṃ bhaṇḍāgārikapariyattīti.

Vinaye pana suppaṭipanno bhikkhu sīlasampadaṃ nissāya tisso vijjā pāpuṇāti, tāsanyeva ca tattha pabhedavacanato. Sutte

suppaṭṭipanno samādhisampadaṃ nissāya cha abhiññā pāpuṇāti, tāsāmyeva ca tattha pabhedavacanato. Abhidhamme suppaṭṭipanno paññāsampadaṃ nissāya catasso paṭisambhidā pāpuṇāti, tāsāñca tattheva pabhedavacanato, evametesu suppaṭṭipanno yathākkamena imaṃ vijjāttayachalabhiññācatuppaṭisambhidābhedaṃ sampattiṃ pāpuṇāti.

Vinaye pana duppaṭṭipanno anuññātasukhasamphassaattaraṇapāvuraṇādiphassasāmaññato paṭikkhittesu upādinnakaphassādīsu anavajjasāññī hoti. Vuttampi hetuṃ – ‘‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye me antarāyikā dhammā antarāyikā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā’’ti (ma. ni. 1.234). Tato dussīlabhāvaṃ pāpuṇāti. Sutte duppaṭṭipanno – ‘‘cattāro me, bhikkhave, puggalā santo saṃvijjamānā’’tiādīsu (a. ni. 4.5) adhippāyaṃ ajānanto duggahitaṃ gaṇhāti, yaṃ sandhāya vuttaṃ – ‘‘attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavatī’’ti (ma. ni. 1.236). Tato micchādiṭṭhiṃ pāpuṇāti. Abhidhamme duppaṭṭipanno dhammacintaṃ atidhāvanto acinteyyānīpi cinteti. Tato cittakkhepaṃ pāpuṇāti, vuttañhetuṃ – ‘‘cattārimāni, bhikkhave, acinteyyāni, na cintetabbāni, yāni cinto ummādaṃ vighātassa bhāgī assā’’ti (a. ni. 4.77). Evametesu duppaṭṭipanno yathākkamena imaṃ dussīlabhāva micchādiṭṭhiṃ cittakkhepabhedāṃ vipattiṃ pāpuṇāti’’ti.

Ettāvatā ca –

‘‘Pariyattibhedāṃ sampattiṃ, vipattiñcāpi yaṃ yaṃ;

Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvaye’’ti –

Ayampi gāthā vuttatthāva hoti. Evaṃ nānappakārato piṭṭakāni ṇatvā tesāṃ vasenetāṃ buddhavacanaṃ tividhanti ṇātappaṃ.

Kathaṃ nikāyavasena pañcavidhaṃ? Sabbameva cetāṃ dīghanikāyo, majjhimanikāyo, saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti pañcappabhedāṃ hoti. Tattha katamo dīghanikāyo? Tivaggasaṅgahāni brahmacārādāni catuttimāsa suttāni.

‘‘Catuttimseva suttantā, tivaggo yassa saṅgaho;

Esa dīghanikāyoti, paṭhama anulomiko’’ti.

Kasmā panesa dīghanikāyoti vuccati? Dīghappamāṇānaṃ suttānaṃ samūhato nivāsato ca. Samūhanivāsā hi nikāyoti vuccanti. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittaṃ, yathayidaṃ, bhikkhave, tiracchānagatā pāṇā’’ (saṃ. ni. 2.100). Poṇikanikāyo cikkhallikanikāyoti evamādāni cettha sādhaṇāni sāsanaṃ lokato ca. Evaṃ sesānampi nikāyabhāve vacanatto vedittabbo.

Katamo majjhimanikāyo? Majjhimappamāṇāni pañcadasavaggasaṅgahāni mūlapariyāyasuttādāni diyaḍḍhasataṃ dve ca suttāni.

‘‘Diyaḍḍhasatasuttantā, dve ca suttāni yattha so;

Nikāyo majjhimo pañca, dasavaggapariggaho’’ti.

Katamo saṃyuttanikāyo? Devatāsaṃyuttādivasena kathitāni oghataraṇādāni satta suttasahassāni satta ca suttasatāni dvāsaṭṭhi ca suttāni.

‘‘Sattasuttasahassāni, sattasuttasatāni ca;

Dvāsaṭṭhi ceva suttantā, eso saṃyuttasaṅgaho’’ti.

Katamo aṅguttaranikāyo? Ekekaṅgātikavāsena kathitāni cittapariyādānādāni nava suttasahassāni pañca suttasatāni sattapaññāsāñca suttāni.

‘‘Nava suttasahassāni, pañca suttasatāni ca;

Sattapaññāsa suttāni, saṅkhyā aṅguttare aya’’nti.

Katamo khuddakanikāyo? Sakalaṃ vinayapiṭakaṃ, abhidhammapiṭakaṃ, khuddakapāṭhādayo ca pubbe dassitā pañcadasappabhedā, ṭhapetvā cattāro nikāye avasesaṃ buddhavacanaṃ.

‘‘Ṭhapetvā caturopete, nikāye dīghādikā;

Tadaññaṃ buddhavacanaṃ, nikāyo khuddako mato’’ti.

Evaṃ nikāyavasena pañcavidhaṃ.

Kathaṃ aṅgavasena navavidhaṃ? Sabbameva hidaṃ suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallanti navappabhedāṃ hoti. Tattha ubhatovibhaṅganiddesakhandhakaparivārā, suttanipāte maṅgalasuttaratanasuttanālakasuttatuvattakasuttāni ca aññampi ca suttanāmakāṃ tathāgatavacanaṃ suttanti veditabbaṃ. Sabbampi sagāthakaṃ suttaṃ geyyanti veditabbaṃ. Visesaṃ saṃyuttake sakalopi sagāthavaggo, sakalampi abhidhammapiṭakaṃ, niggaṭhakaṃ suttaṃ, yañca aññampi aṭṭhahi aṅgehi asaṅgahitaṃ buddhavacanaṃ, taṃ veyyākaraṇanti veditabbaṃ. Dhammapadaṃ, theragāthā, therīgāthā, suttanipāte nosuttanāmikā suddhikagāthā ca gāthāti veditabbā. Somanassaññānamayikagāthā paṭisaṃyuttā dveasīti suttantā udānanti veditabbaṃ. “Vuttañhetva bhagavatā”tiādinayappavattā dasuttarasatasuttantā itivuttakanti veditabbaṃ. Apaṇṇakajātakādīni paññāsādhikāni pañcajātakasatāni ‘jātaka’nti veditabbaṃ. “Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande”tiādinayappavattā (dī. ni. 2.209) sabbepi acchariyābbhutadhammapaṭisaṃyuttasuttantā abbhutadhammanti veditabbaṃ. Cūḷavedalla-mahāvedalla-sammādiṭṭhi-sakkapañha-saṅkhārabhājāniya-mahāpuṇṇamasuttādayo sabbepi vedañca tuṭṭhiñca laddhā laddhā pucchitasuttantā vedallanti veditabbaṃ. Evaṃ aṅgavasena navavidhaṃ.

Kathaṃ dhammakkhandhavasena caturāsītisahassavidhaṃ? Sabbameva cetaṃ buddhavacanaṃ –

“Dvāsīti buddhato gaṇhiṃ, dve sahasāni bhikkhuto;

Caturāsīti sahasāni, ye me dhammā pavattino”ti.

Evaṃ paridīpitadhammakkhandhavasena caturāsītisahassappabhedāṃ hoti. Tattha ekānusandhikaṃ suttaṃ eko dhammakkhandho. Yaṃ anekānusandhikaṃ, tattha anusandhivasena dhammakkhandhagaṇanā. Gāthābandhesu pañhāpucchanaṃ eko dhammakkhandho, vissajjanaṃ eko. Abhidhamme ekamekaṃ tikadukabhājanaṃ, ekamekañca cittavārabhājanaṃ, ekameko dhammakkhandho. Vinaye atthi vatthu, atthi mātikā, atthi padabhājanīyaṃ, atthi antarāpatti, atthi āpatti, atthi anāpatti, atthi tikacchedo. Tattha ekameko koṭṭhāso ekameko dhammakkhandhoti veditabbo. Evaṃ dhammakkhandhavasena caturāsītisahassavidhaṃ.

Evameva abhedato rasavasena ekavidhaṃ, bhedato dhammavinayādivasena duvidhādibhedāṃ buddhavacanaṃ saṅgāyante mahākassapappamukhena vasīgaṇena “ayaṃ dhammo, ayaṃ vinayo, idaṃ paṭhamabuddhavacanaṃ, idaṃ majjhimbuddhavacanaṃ, idaṃ pacchimbuddhavacanaṃ, idaṃ vinayapiṭakaṃ, idaṃ suttantapiṭakaṃ, idaṃ abhidhammapiṭakaṃ, ayaṃ dīghanikāyo...pe... ayaṃ khuddakanikāyo, imāni suttādīni navaṅgāni, imāni caturāsīti dhammakkhandhasahasāni”ti, imaṃ pabhedāṃ vavatthapetvā saṅgītaṃ. Na kevalaṃ imeva, aññampi uddānasaṅgaha-vaggasaṅgaha-peyyālasaṅgaha-ekakanipāta-dukanipātādinipātasāṅgaha-saṃyuttasaṅgaha-paṇṇāsasaṅgahādi-anekavidhaṃ tīsu piṭakesu sandissamānaṃ saṅgahappabhedāṃ vavatthapetvā eva sattahi māsehi saṅgītaṃ.

Saṅgītipariyosāne cassa – “idaṃ mahākassapattherena dasabalassa sāsanaṃ pañcavassasahasaparimāṇakālaṃ pavattanasamatthaṃ kata”nti saṅgītatappamodā sādhuṅkāraṃ viya dadamānā ayaṃ mahāpathavī udakapariyantaṃ katvā anekappakāraṃ kampi saṅkampi sampakampi sampavedhi, anekāni ca acchariyāni pāturaheṣunti, ayaṃ paṭhamamahāsaṅgīti nāma. Yā loke –

“Satehi pañcahi katā, tena pañcasatāti ca;

Thereheva katattā ca, therikāti pavuccatī”ti.

SUMAṅGALA VILĀSINĪ (ENGLISH) (ORIGINAL BY VEN. PREMLIM)

2009

1 The Gantarambha kathā

1. The heart softened by the compassion, destroys the darkness of ignorance by lightening wisdom, the great leader, the owner of the world worship welfare who has disciple the cycle of birth.
2. The Buddha having developed the state of Buddha hood, having realized what he has reached devoid of craving that **Supreme Buddha** worship.
3. The welfare was born of his own body which put down the army of **Māra**, they are eight in the group, that noble *San̄gha* worshiped with my heart.
4. By me thus with a fire pious mind, by the *Kusala* or worshiping in the triple, by well rid of all abstracted by its power.
5. Men who are well word in *Dīghanikāya* preached by **the Buddha**, and his follower with faith and virtue.
6. To express the meaning of the commentaries, at the beginning 500 monks' assemble later it was rehearsed again.
7. Brought to the Island of Sri Lanka by **Mahinda Thero** the Sinhalese was established for the sake of people in the Island.
8. Having moved the Sinhala language, this is pleasant language, giving of faults putting into Pali language, in the suitable way.
9. To the Theras who were bringing light to the tradition without the considering religion made a good examination by the **Mahāvihāra** monks.
10. Giving up the repetition the meaning is given for the happiness of the good people and to the long standing up the Dhamma.
11. Talk on Sila, on ascetic Dhamma, meditation together with instruction on moral, the **Jana** and attainment in detail.
12. All higher knowledge always as with wisdom aggregates, elements, bases, faculties and four truths.
13. The dependent origination is very few and skill the path of free by the meditation of inside.
14. Everything here in whatever in the *Visuddhimagga* is clearly saved by me that will not be discussed here.
15. Having placed *Visuddhimagga* in the middle and also the four **Agamas**, their both meaning as it is said.
16. Therefore, according to which taking it also together, with those to know the commentary, enter on the commentary and in the **Dīghanikāya**.

2. There are three *vaggas* – *Sīlakkhandha vagga*, *Mahā vagga* and *Pātika vagga* in the *Dīghāgama* (*Dīghanikāya*). Then, according to *suttas* there are 34 *suttas* out of the *vaggas*. The *Sīlakkhandha vagga* is beginning in *vagga* and The *Brahmajāla Sutta* is beginning in *sutta*.

The *Brahmajāla Sutta* starts: „Thus, heard by me“ as it had been said by **Ānanda thera** during the first council. This should be understood with regard to *Vinaya Piṭaka* during the first council with the skill in giving the causes.

3. Starting from the *Dhammacakkappavattana sutta* up to the discipline course to **Subhadda**.

The wanderer having done the work of **the Buddha** Being completed **the Blessed One** passed away attaining *Nibbāna* without living the aggregates at the **Sālā** grove of **Malla**. In the park called **Upavattana** between two twin **Sālā** trees on the full moon day of *Vesak* during the early part of the day (*Paccusamaya*). On the day of distributing the relics of **the Buddha** who was the helper of the world there assembled seven hundred thousand monks. Then **Mahā Kassapa thera**, when **the Buddha** passed away considering the words of **Subhadda** who entered the order during the old age:

"Friends, it is enough, do not become sorrowful, do not lament. We are now released from the Great Recluse. He interrupted us - „this is suitable, this is not suitable.“ Now we will do what we like, we will not do what we do not like.“

The **Thera Mahā Kassapa** thought of gathering the *San̄gha* and protecting **the Buddha's Dhamma** before it would disappear. As long as the *Dhamma* and *Vinaya* would be in that extent the teacher's preachings should exist. „What if I were to rehearse the *Dhamma* and *Vinaya*, so that the *Sāsana* will exist for a long time.“ **Mahā Kassapa thera** explained the right way of using the robes, wearing the robes, production by rag cloth. In this manner he said: „Monks, I wish to live giving up sensual pleasures having attended the first *jhāna*, consider the attainment of six higher knowledges. Here after without shaking praising the practice of the simile of the moon. He thought he must protect the *Sāsana* just like a king protects the country. In this manner he made the *bhikkhus* to get an interest to hold the first council.

4. It is said thus: „Then, the venerable **Mahā Kassapa** addressed the monks friends at one time going from *Pāvā* to *Kusinārā* together with many monks, about five hundred monks.“ On the way it is said everything in detail in the section of **Subhadda**. The meaning will be said as it comes at the end of **Mahā Parinibbāna Sutta**.

5. Thereafter, it is said: „It is good friends if the *Dhamma* and *Vinaya* is rehearsed before the wrong *Dhamma* shines and the right *Dhamma* gets destroyed. Before those who follow the wrong *Dhamma* become powerful and those who follow the correct *Dhamma* become weak.“ The monks said: Sir, then may you select the monks.“

6. The *Thera* considered the monks in this way: „the monks who are well versed in the whole teachings of the nine sections of **the Buddha** – some are ordinary worldlings, the monks who are stream enterers, once-returners, non-returners, *Arahants*, many hundreds and thousands of monks knowing the *Tipitaka* very well in learning, those who reached analytical knowledge, those who were well learned in the three knowledges now out of them **Mahā Kassapa** *thera* selected four hundred and ninety-nine.

It was said thus: „Then, **venerable Mahā Kassapa** selected four hundred and ninety-nine monks.“

7. Why did **Mahā Kassapa** select the monks one less? That is because to give a place to **Ānanda**. It was not possible to hold the council without **Ānanda**. **Ānanda** was still a trainee, therefore it was unable to select him at that moment – what has been preached by **the Buddha** as *Sutta*, *Geyya* should not be avoided. Therefore it was said:

“I learned from *Buddha* 82000, I learned from *bhikkhus* 2 000, I understand the *Dhamma* which is 84.000. Therefore, (**Mahā Kassapa**) was unable to hold the council without him.“

8. If he is comparable to a trained monk and if he is helpful for the council, he should have been selected by the *Thera*. Why didn't he select him? In order to avoid the criticism of others, **Ānanda Thera** was very faithful to **Mahā Kassapa Thera**. Although, his hair has turned grey and white, given to him as to a young boy he has been ordained from the *Sakya* clan. He was the son of Lord Buddha's uncle (Tathāgatassa bhātā cullapitu putto). He therefore was needed with the exception of other monks who have attained analytical knowledge. **Ānanda** was selected for the council when he attained the analytical knowledge. In order to get rid of criticism of others **Mahā Kassapa** *thera* selected **Ānanda** earlier.

9. Then, the monks with regard to **Ānanda** *thera* spoke thus, they spoke to **venerable Mahā Kassapa**: Sir, **venerable Ānanda** although he is a training monk he is unable to go to the extremes with regard to *chanda* (desire), *dosa* (anger), *bhaya* (fear), *moha* (ignorance), he practiced lot of *Dhamma* and *Vinaya* in the presence of **Buddha**. Therefore, sir, select **Ānanda** *thera*. Then **Mahā Kassapa** *thera* selected **Ānanda** *thera*. Thus with the acception of monks **Ānanda** *thera* was selected. With him there were five hundred monks.

10. Then, it occurred thus to the monks – where shall we hold the council to rehearse the *Dhamma* and *Vinaya*. Then, it occurred thus to the elderly monks; **Rājagaha** is a place where is dwelling and food, what if we were spending the raining season at **Rājagaha**, rehearsed the *Dhamma* and *Vinaya*, other monks should not hold the rain retreat at **Rājagaha**.

Why was this stete taken? Because people with vicious ideas may come to the middle of the *Samgha* and make lot of problems.

11. Then, **ven. Mahā Kassapa** by the *Vinaya* rule (*Ñatti*) announced: Let the venerable ones listen to me. When it is suitable for the monks to hold the council, to rehearse the *Dhamma* and *Vinaya* living in **Rājagaha**, for the *vassa* season, other monks should not stay at **Rājagaha** for the *Vassa* season. This is the rule. The *Samgha*, venerable ones listen to me. These five hundred monks are selected to rehearse the *Dhamma* and *Vinaya*. Staying at **Rājagaha** for the *vassa* season other monks should not stay at **Rājagaha**. If the venerable ones accept these five hundred monks staying at **Rājagaha** to rehearse the *Dhamma* and *Vinaya*, other monks should not stay at **Rājagaha**. If you do not accept then you should speak out thereafter. The *Samgha* accepted that these five hundred monks living at **Rājagaha** for the *Vassa* season to rehearse the *Dhamma* and *Vinaya* and no other monks could come there. The *Samgha* accepted, therefore there was silence. In this manner this should be taken for grant.

12. These words of action have been done on the 21st day after **the Buddha** passed away. **The Buddha** passed away on the full moon day of *Vesak* in the morning. Then, **the Buddha's** golden color body has been offered with flowers and incense. Thus there had been seven days of enjoyment. The funeral pyre of **Buddha** did not catch fire for seven days – there had been in the assembly hall offerings to the relics. 21 days passed and on the full moon day of June the relics were distributed. On the day of the distribution of relics to the great assembly of monks by **Subhadda**, the monk who had got ordained during the old age, the bad behavior of this monk was informed. Thereafter monks were selected and these words of action had been done.

13. Having done these words of action the monks were addressed by the *thera*. friends: „now you have an occasion for 40 days, thereafter there will be no objections. Therefore as an obstacle regarding the preceptor and the pupils, an obstacle regarding their mother and father or anything regarding food and clothing destroy all these obstacles and get ready to the work.

14. Thus having said, the *thera* surrounded by the five hundred members went to Rājagaha. The other chief *thera* taking their own members went to various directions in order to console the people who were struck with sorrow. **Purāna Thera** surrounded by seven hundred monks said he would console the people who would come to the place of **Buddha's Parinibbāna**. Saying that he would console them. Thus he stayed at Kusināra itself. **Venerable Ānanda** taking the bowl and robes together with five hundred monks went to Sāvattthī for wandering. Wherever he went, the monks who joined him could not be calculated; wherever he went there was a lot of lamentation. Gradually having reached Sāvattthī, the people got the news that the *thera* had arrived. The people went to the *thera* with flowers and incense in their hands and spoke thus in great cry:

„Sir **Ānanda**, earlier you came with **the Buddha** - today where have you kept **the Buddha** and came just on the day of **Buddha's Parinibbāna**?“ There has been great lamentation.

15. Then **ven. Ānanda** by means of religious talk on impermanence, consoling the people, entered Jetavana, where the ten-powered one was living, having worshiped the jeweled chamber, opened the door, lifted the chair removing the dust by shaking it; swept the jeweled chamber, removed the flowers that had faded and the garbage. Then he brought back the bed and chair again, having them kept where they were, he did all the services (like) when the **Buddha** was alive. He, doing all the duties at the time of bathing, sweeping, the place and placing water, worshiping the jewel chamber, he said thus: „It is not the time for the **Buddha** to have a bath, this is the time for preaching the *Dhamma*.“ „This is the time to advice the monks. “ „This is the time to sleep in the lion's posture. “ „This is the time to wash the face. “ - In this manner crying and lamenting all the duties.

He did this because he knew the taste of **Buddha's** virtue and because of his love for **the Buddha**, because he was not an *Arahant* and also because his heart was soft due to the help given to each other during early births accounting to hundred thousand life-spans.

16. Then a certain god spoke to **Ānanda**: “Sir **Ānanda**, when you are lamenting like this, how can you console the others? “ **Ānanda** *thera* by the words of *devā* became very sorrowful in heart, not speaking a word, because he was tired due to the fact of sitting and standing. From the time when **Buddha** passed away, the elements of the body arose and therefore to give some rest to the body on the second day took a mild purgative. Then he spoke to the young man who was sent by **Subha** and said: „It would be better if you can come tomorrow.“ On the second day going together with **Cetaka** *thera*, he answered what was asked by young man **Subha**. It was *Subha Sutta*, the tenth one in the *Dīgha Nikāya*.

17. Then, the *thera*, having renovated (re-constructed) the dilapidated buildings. At the time of *vassa* season (rain retreat), he separated from the other monks and went to Rājagaha. In the same way other monks also went in that manner. This has been said on account of them.

Thereafter the *bhikkhus* went to Rājagaha to rehearse the *Dhamma* and *Vinaya*.

18. On the full moon day the monks, having done the *Uposatha*, on the first day of the lunar fortnight, they assembled for *Vassa*.

At that time, surrounding Rājagaha, there were eighteen monasteries, all these monasteries were surrounded with garbage thrown and fallen. When **the Buddha** passed away all the monks taking their own bowl and robes, abandoning the monasteries and *pirivenas* went away. Now, the monks, who were performing the duties in order to honor the words of **the Buddha** and also to get free from the criticism of heretics, the 1st month thought to renovate the broken place. The heretics said thus: „The disciples of the recluse **Gotama** repaired the monasteries when the teacher was living; after he passed away they deserted. They also destroyed the gifts of lay men spending a lot of money. “It is said they thought thus in order to get rid of the insults of heretic.

Then it occurred to the *theras* „**the Buddha** also praised the renovation of dilapidated buildings during the 1st month we shall repair the places that are broken; during the month which is in the middle we shall assemble and rehearse the *Dhamma* and *Vinaya*.“

19. The *therā* on the second day – they went and stood at the entrance of the king's mansion. The king, having come and worshiped them, said thus:

Venerable sirs, why have you come here?

In this manner the king asked, what he should do. The *thera's* informed the work to be done at the eighteen *mahā vihāras*. The king gave people as workers to the *theras*. During the first month they repaired all the monasteries and informed the king:

Great kings, the repairs of the monasteries are finished. Now we shall rehearse the *Dharma* and *Vinaya* very well. “

Sirs, do the work with confidence. The wheel of order is mine. The wheel of *Dhamma* is yours. Venerable sirs, tell me what I should do. “

Great king, a place for the monks who participate in the council

Sir, where shall I do it?

Great king, it is at the Sattapanni cave entrance at Vebhāra Pabbata. “

20. Very well, sirs. “The king Ajātasattu prepared a place for the council. It was almost like if created by **Vissakamma**. It has walls divided well with pillars and staircases. It was beautiful with variously colorful of flowers and creeps going beyond the splendor of king's mansion. It was an insult for a divine castle. It was like the residence of **Siri Kantha**. It was like a bank where birds compared to eyes of gods and men fall down as birds. It was a place where all the beauty of the Universe had been put together. This place had a canopy, tree with garlands hanging the ground covered with many colorful flowers and beautifying, making it beautiful like the mansion of *Brahma*. Having spread valuable mattresses for five hundred monks, making **the Buddha's** seat turning towards the East and the monks pavilion turning towards the North, having prepared the seat for **the Buddha** keeping a seat and also a fan with ivory sculpture, (the king) announced to the monks:

Venerable Sirs, my work is over.

21. On that day some monks said thus about Ven. Ananda. Among these monks one monk he is going about spreading a bad smell of raw meat, the Thera having heard this among the monks there is no other monks who is going about spreading a bad smell of raw meat, certainly they are speaking about me and became sorrowful. Some monks said thus, Friends tomorrow it will be the assembly, you are still in training, there is work you should do, therefore it is not suitable for you to attain the council be heedful be heedful.

22. Then Ananda Thera thought tomorrow is the council it is not suitable for me to go the council as a training monk. He spent a lot of time at night concentrating on the loathsome nature of the body and when it was about to dawn, he got out from walking pavilion into the monastery with the idea of lying down, his feet were away from the ground the head did not touch the billow, in between this time his mind became free from defilement without any clinging.

23. Ananda Thera spending the time outside the walking pavilion unable to obtain something special thought thus The Blessed one did not speak to me thus Ananda, you had done merit make a great effort, soon you will become a person without defilement. There is no fault in the Buddha's speech, I also have a great effort my mind is in the high state. Then Ananda Thera thought I also have effort what is I worked to obtain the great affects. He got out from walking stood at the place where he washed the feet after washing the feet entering the monastery having set on the bed thought I shall rest a little then he bent his body toward the bed the two feet were not touching the ground, the head was not on the billow, in between this time his mind became free from defilement without any clinging. Therefore if question in this Sasana who is the monk who attain Arahantship without standing, sitting, sleeping, and walking, the answer is Ananda Thera.

24. Then Ananda Thera, on the second day having taken meal, on the fifth day after full moon arranging a bowl and the robe attained the council. Ananda Thera attained the council as an Arahant. How did he come? He was very happy because now he is suitable to go to the council the robe was kept on one shoulder as like a palm fruit free from any ties. He just like a gem kept on a stone seat of Sakka, just like the moon in the clear sky without any clouds, just like a lotus flower full bloom by the sun ray, with a face shining well just like informing his Arahantship .

25. Then having seen Mahakassapa Thera thought thus Sir, Ananda who has attained Arahantship is pleasing, if the Buddha lives now certainly he would say Sādhū to Ananda. Mahakassapa Thera thrice said Sādhū Sādhū Sādhū” saying; I am doing what should be done by the Buddha .

26. The Majjhima Bhānanka said thus Ananda Thera did not go with the other monks as he wanted to show that he has attained Arahantship. The monks who sat according to their age kept a seat for Ananda. When some person asks about the seat kept for Ananda, the answer will be it is for Ananda. Then again ask the question where did Ananda go? Then Ananda thought now it is time for me to go, in this manner showing his spiritual power he dived into the earth and took his seat. Then there are other sayings that Ananda came through the sky having seen whatever it is Mahakassapa Thera saying Sādhū is suitable as he should do it.

The preparation for the first council according to *Sumaṅgala Vilāsinī*.

The background of the period of **Buddha's** passing away had been given. When **the Buddha** passed away there were some, who were in the favor of **the Buddha**. They came and collected **the Buddha's** relics. But there were also some who did not like **the Buddha**. **Subhadda**, who entered the order late, tried to talk to the monks who were weeping – he said: „Now we are free, when **the Buddha** was living he used to trouble us saying „do not, do this.“ Now we can do whatever we wish.“ These sinful words were heard by **Mahā Kassapa Thera**. He remembered the words of **the Buddha**. **The Buddha**, before he passed away, said: „Whatever *Dhamma* and *Vinaya* preached by me, that will be the teacher after my passing away.“ Thereafter **Mahā Kassapa Thera** made preparation for the first council.

Mahā Kassapa Thera decided to select five hundred *Arahants*. He was very thoughtful, while he selected Rājagaha and the place for the council. And asked all the other monks to leave Rājagaha. That he did because he thought that there will be obstructions from those who are not selected.

According to *Sumaṅgala Vilāsinī* we can see that **Mahā Kassapa Thera** wanted **Ānanda Thera** also to take part in the council. But he did not straightaway select him at first. There were four hundred and ninety-nine monks selected. He saved one seat for **Ānanda**.

The summary of *Sumaṅgala vilāsinī*

The council was arranged very well. *Mahā Kassapa Thera* gets instruction to make arrangement for the first Buddhist council. At first he requested that, all the dilapidated building should be repaired. At that time at Rājagaha there

were 18 monasteries, when the Buddha passed away, all the monks went away leaving these monasteries empty. Therefore as the preparation for the council all these places were repaired and all the garbage should be removed. *Mahā Kassapa Thera* thought, the heritage may criticize the Buddha disciple with the monasteries are in the bad condition, therefore, it was desired to repair the building during the first month into rehearse during the next month. It means to hold the first Buddhist council. *Mahā Kassapa Thera* requested the King the repairs, the King made all suitable arrangement for the council at inform the Sangha that the place selected was ready now for the council. *Sumangala vilāsinī* gives the beautiful description of the slander of *Rājagaha*. The *Sattapaṇṇi* cave was just like heavenly mansion. It was just like collecting all beautiful things by other in one place. There had been multi flower, the flower garland having from canopy, there was a pavilion made. The floor was just like cover mix beautiful color gems, seem there were flowers of many color scatter. In that stage, seats were prepared for 500 monks there were covered with beautiful cloth. Thereafter the King had prepared a special seat suitable for the Buddha and near the seat there was a fan with sculpture and beautiful color.

On that day some monks criticized *Ānanda Thera* they said there is someone who is with defilement. *Ānanda Thera* then understood that, it is not suitable for him to attain the council as an ordinary training monk. Thereafter with great determination he was able to attain the council after reaching *Arahantship* on the previous day he attained *Arahantship* devoid of the four postures. Thereafter when all the monks were searching for the *Ānanda Thera*, he advanced came to the council through the sky. It is not sure how he came to the council.

Thereafter the first Buddhist council started they discussed what should be rehearsed first whether *Dhamma* or *Vinaya*. Since *Vinaya* is the life spend of the dispensation. It was desired to rehearse the *Vinaya* first. Venerable *Upāli* became the prominent in *Vinaya*. So *Mahā Kassapa Thera* questions venerable *Upāli* about *Vinaya*. It was done in this manner, questions were asked by *Mahā Kassapa Thera* thus, Where the first *Pārājika* is prescribed? on contingent upon of whom? What is object etc? *Upāli Thera* gave the answers to all the questions, in this manner they desired that all the *Vinaya* should be collected without removing anything. The *Vinaya Piṭaka* was divided into 5 i.e. *Pārājika*, *Pācittiya*, *Culla vagga*, *Mahā vagga*, and *Parivāra*. The *Dhamma* was also questioned by *Mahā Kassapa Thera* from venerable *Ānanda*. These questioning also just like previous one, for example: sir, *Ānanda*, Where was *Brahmajāla sutta* recited on account of whom? Thereafter all the teaching of the *Buddha* regarding the *Dhamma* and *Vinaya* were rehearsed during the first council. There had been a collection and analysis collection. In this manner, there is a question of *Sutta Piṭaka* with five *Nikāyas* either, *Dīgha Nikāya*, *Majjhima Nikāya*, *Saṃyutta Nikāya*, *Anguttara Nikāya*, and *Khuddaka Nikāya*.

The *Buddha's Dhamma* gets into 84000 *Dhammakkhndhas*. After the first Buddhist council, the great earth shook, Depicting that the *Buddha's Dhamma* will last for 5000 years.

THE CONTENTS AND THE AUTHORSHIP OF *SĪSANAVAṂSADĪPA* (LECTURED BY MRS. DR. PERRIS) 2009

The *Vaṃsakathā* chronicle written based on the Pāli Canon became very important as a branch of Pāli literature. The chronicles as *Dīpavaṃsa*, *Mahāvaṃsa*, *Dhātuvāṃsa*, *Sāsanavaṃsadīpa*, *Jinavaṃsadīpa* are all poetical works. They are written in verse form. The *Thūpavaṃsa* and *Kosadhātuvāṃsa* were written in prose. Among these books *Sāsanavaṃsadīpa* takes a prominent place. This was written in Pāli verse. The language is very lucid and appealing to the reader. Due to the following verses there are one thousand six hundred and seventy two verses and it has become a great epic.

This epic has been written in the Pāli language. The language is pleasing to the ear. It consists of a language which is well advanced. It includes rhetoric (*alaṅkāraya*). The author has selected words which are used by ordinary people and has composed the verses including the Pāli words in a suitable manner.

The *Sāsanavaṃsadīpa* is a verse book which has a good rhythm. The author gives us a

description about the *Sāsana*, therefore there is religious background. The religious facts are included according to a certain order.

1. The first section describes how the *Bodhisatta* got his future prediction (*niyata vivaraṇa*)
2. It includes beginning from the invitation of gods upto the renunciation of the *Bodhisatta*
3. Beginning from his ordination upto the time of determination to pass away (*āyusaṅskāraṅgarana*)
4. From the passing away of the chief disciples upto the passing away of the *Tathāgata*
5. The holding of the first council and establishment of Buddhism in India and Sri Lanka including all the facts about the Buddhist order.

The *Sāsanavaṃsadīpa* includes the characteristic of a great epic. There are certain characteristic of an epic poem:

1. Connection of chapters (*sarga*)
2. Beginning with a salutation
3. The contents should be historical or truthful
4. It should be for the profit of *dharma*, *artha*, *kāma*, *mokṣa*
5. The outstanding hero should be a religious person of great strength
6. Describing villages, parks, mountains etc.
7. Describing birth, marriage etc.
8. To appoint a messenger
9. To make the story interesting
10. The chapters should be moderate (not too long, not too short)
11. Connection between each other
12. there should be a certain style of writing

The *Sāsanavaṃsadīpa* also includes certain characteristic of epic poem. It has twelve sections. At the beginning there is a salutation to the Triple Gem. It includes a historical story. The outstanding character is **prince Siddhatta**. It explains villages, parks, about **Yasodhara**. The marriage of **Siddhatta**, sending messengers etc. It also includes compassion, peace, wonder and emotions. The chapters are commuted(?) well and the style of writing changes when it comes to the end. This book is important because it gives a place to the character of **Siddhatta**. There are lot of facts about the order in Sri Lanka. The language is very clear and well formed. There are beautiful expressions capable of promoting mental picture. Furthermore the author writes this poem with great faith towards **the Buddha**. Some of the epics were determe(?) to describe about women. In this poem whenever there is a description about women it is followed with explanation of *aniccā* (impermanence), *dukkha* (suffering) and *anattā* (soullessness).

Author

this book was written by **venerable Wimalasāratissa**. He was a person who lived in the Southern section of Sri Lanka. His parents were from Bālapitiya. From his childhood he developed both *saddhā* and *paññā* (faith and wisdom). He was the pupil of **ven. Ñānavimala**. He studied eastern languages as Pāli very well. This book was written long, long time ago. And later in 1955 it was published as a text book for the *Prācīna* Exam¹⁶. In this manner then after this book was used by various scholars to study Pāli.

PGI. 302 – ADVANCED PĀLI GRAMMAR & UNPRESCRIBED TEXTS

Proficiency of advanced Pāli Grammar and in translating into English prose and verse passages belonging to the various strata of Pāli literature will be examined. Candidates should pay attention to the Canonical works, Commentaries, Chronicals and life stories of the Buddha written in Pāli since the prose and verse passages will be given for translation from those categories of Pāli literature. Passages should be translated into simple, lucid and grammatical English showing a proper understanding of the subject matter and syntax.

Recommended Reading:

- | | |
|------------------------------------|--|
| 1. <i>Pāli Reader</i> | E. W. Adikaram, Colombo, 1947 |
| 2. <i>A Pāli Reader (Part One)</i> | Dines Andersen, Copenhagen, London, 1935 |
| 3. <i>Introduction to Pāli</i> | A. K. Warder, London, 1991 |

16 *Prācīna* Exam is a kind of exam that is faced by students of Sinhala, Sanskrit and Pāli in Sri Lanka even today.

ABBREVIATIONS

Abl. - Ablative case, used to indicate separation or reason.

Acc. - Accusative case, normally used to indicate object of the verb

Absol. - Absolutive; a verbal form used before the final verb of the sentence. The suffixes **tvā**, **tvāna**, **tūna** and **ya** are added to the root to make an absolutive. The suffix **ya** is added only when the root is prefixed. Prefixes are added at the beginning and suffixes are added at the end.

Caus. - Causative; the doer does not do the action, but makes another to do it. This is what is meant by causative. In making causative verbal forms the suffixes **e**, **aya**, **āpe**, **āpaya** are added to the root. When those suffixes are added, the root vowel is lengthened. For example: *abhi + vad + e + tvā = abhivādetvā*

Cp. - Compare

Dat. - Dative case, used to indicate purpose or the receiver

Der. - Derivative noun which is derived from a noun or from a root.

Fut. - Future

Indcl. - Indeclinable is a part of the language which cannot be declined. It remains the same throughout the language.

Interr.p. - Interrogative particle which is used to form a question.

Loc. - Locative case, used to indicate space and time

Nom. - Nominative case, used to indicate the subject of the sentence

Opt. - Optative

Pl. - Plural

Pp. - Past participle+ the suffix to be added to the root is 'ta'. All participles are adjectives and declined in three genders.

Pres. - Present tense

Pst. - Past Tense

Sg. - Singular

Skt. - Sanskrit

666THE METHOD OF BUDDHA'S TEACHINGLECTURER: VEN. PANNALOKA

Jan.8.2001

Generally the Buddha used various methods to teach the listeners, such methods are Anupubikatha, Sila katha, Dana katha etc. We get in through the Buddhist literature, after the Buddha's enlightenment; at first he was reluctant to expound his teaching to others. As it was very deep and profound, and it is hard to be understood by the ordinary people. While he was thinking this, Mahabrahma understood his thought and immediately came to Buddha and requested to teach his teaching for the benefit of human beings, deities, and for the benefit of this world and the deva world. Then the Buddha compared his teaching with a lotus pond. There are many lotus in the pond which could come out easily from the water and there are many remaining in the water and die inside the water. Likewise there are many people, some of them are pure in mind, and some are defiled by nature. Those who are pure by nature and less defiled, they are compared with the healthy and pure lotuses and those who are defiled by nature are compared with a weak lotus, which remains in water.

The first picture comes in his mind that there are beings in the society with different intellectual, ideas, feeling and thought. To make them known has to use suitable method so that they may easily understand the teaching. For instance, for his first sermon, he has to walk for a long distance. The question arises, why he did not teach those who were near and close to him? It is because, he had observed and found his former teachers are less defilement and easily understand his teaching. But they were passed away, and then his former friends came into his mind and he found they were in Bebaras. To teach them with his subtle teaching, he had to walk for a thousand miles and finally he succeeded.

1. Sometime the Buddha preached the listeners in **lecture method** (Saccavibhanga Sutta of M.N.); he explained the details of the topics, such as the purpose of life, why the people suffer etc.
2. Sometime the Buddha discourses in **analytical method**, for instance the Dhammacakkapavattana Sutta (Vinaya pitaka and Samyutta Nikaya), *jati pi dukkha, jara pi dukkha, maranam pi dukkha etc.* he explained of suffering, its cause, its origin and its cessation.
3. Sometime the Buddha used **discussion method** to teach the audience. While the audiences were sitting, after entering in the hall, at first he inquired of their discussion. And according to that topic, he preached his teaching. The best example is the Samavvaphala Sutta of D.N. asked by Ajjatasattu. This sutta could be the best example for **the discussion method** with audience.

4. Another method used by the Buddha is the **catechism or the answer and question method**. Such as Vasala sutta, Parabhava sutta, Alavaka sutta etc. Mangala Sutta could be referred but it is used only for one topic that is what act one brings blessing. Only a question was asked and the entire discourse was preached it is Mangala sutta.

In catechism method, the 3rd method is devised as the puzzle method, which means to find out the correct answer by one's effort. In Dhammapada, there is a verse, "ataram pitaram kathva ... if one goes to a safety place after killing his parents, destroying his own country." Generally one doesn't kill his parents but it means destroying his bondage such as tanha or the lust of association. It is similar as Zen Buddhism, there are many puzzle systems used to teach to people.

5. There is another method of the Buddha's teaching that is "**audio visual aid**". In the Nartury School, children are categorized into four or five groups. It is categorized because some could understand easily, some are hard to get the point, some enable to understand and some understand with a little explanation. There are some children who could understand directly and it is very hard to understand even by far explanation.

For example the Cullapantaka sutta, there was a monk called Cullapantaka, who is unable to grasp any word. Finally his brother was ready to send him back home but the Buddha made him stop and gave him a topic to do. The Buddha gave him a white cloth and asked him to say the word 'remove the dirt'. While Cullapantaka was concentrating it then he realized that by nature our mind is pure just like a white cloth but it is defiled by external environment like the white cloth became dirt. For instance, he taught the Queen Khema by using some method like this. It is said the Khema was very proud of her beauty and she did not like to come to the temples, as the Buddha always preached of impermanent of beauty. One day the king managed to send her to the temple. While she was standing in the corner of the hall, the Buddha created an image of beautiful woman and made Khema seeing the beautiful image. Then she understood that that lady is more beautiful than she is. Finally that lady got old and decay there. Khema realized that her beauty itself is impermanent so she became nun. Another example of Kisa Gotami after her child passed away, she came to the Buddha to ask for help to alive her child. The Buddha promised her, he could make alive the child in a condition that if she could bring mastered seed from a house where no one has been dead. So she went to house to house to collect mastered seed but there is no any single house, where there is no one has been dead. Finally she understood, life is uncertain and death is certain.

Reference book: Education for peace -- Methods of Teaching by Herry WeeraSinghe

12/03/2001

lectured by Gyanarattana

Buddhism being a method of education, it has its own types of expression. Generally there are 4 ways of teaching:

1. adittha jotana = to review what is not seen.
2. dittha Samasandana = to compare with other things what has been seen.
3. kankha vitarana = to overcome the doubt.
4. anumati Pavkappana = to emphasize the concepts.

According to Buddhism, all the teachings of the Buddha have not been changed since the 24 previous Buddhas in the past. He just repeated and took out all the teachings taught by the previous Buddhas.

Another group of method of the Buddha's expression is as follows:

1. attajjhasaya: according to one's intention.
2. parajjhasaya: according to the listeners' intention.
3. atthupattika: according to a certain reason.
4. pucchavasika: as an answer to the question.

What's the ambition of teaching the Suttapitaka?

The ambition of teaching the Suttapitaka is different from that of Vinaya regulations.

Atthana sucanto suvuttatotha savanato suttana sutta sabhagato ca suttam

To correction of meaning as well said flows the meaning the sutta just like thread
suttanti akkhatam.

Due to these reasons the sutta is preached.

19/03/2001

Lectured by Ven. Pannaloka

Whenever the Buddha starts to preach his doctrine he knows every person has different intellectual capability. According to this capability, the Buddha uses different method to teach them. This is now we called the methods of exposition.

General opinion, there are 2 sections that are concerned:

1. Vinayapitaka and the first 4 Nikayas are considered to be earlier.
2. Kuddakha Nikaya and Abhidhamma are considered to be later.

When we concern the commentary of the canon, we most concern about the early teaching of the Buddha, namely the first 4 Nikayas.

The Mahanidessa and the Cullanidessa of K.N. are considered as the commentary of Atthakavagga and Parayanavagga of Suttanipata. These two are included in the K.N. as a separate book. Since we consider the K.N. as a later compilation.

Both Vinaya Mahavagga and Samyuttanikaya Saccasamyutta contain the Dhammacakkappavattana sutta. In this sutta, dukkha is described as the first Noble Truth. Meanwhile, it mentions that disease is one kind of suffering. But in the Saccavibhanga Sutta of M.N., it mentions what the disease is and how many kinds of diseases are there, either physical, mental or the disease coming from karma.

These are the characteristics of the commentary.

In Karanuja metta sutta, it analyses beings into Pana = living and Bhuta = coming into life. Dittha – seen beings }
sight

Addittha – unseen beings }

Dure Vasanta - beings living far } proximiting

Avidurevasanta – beings living near }

Anuka – minute } size

Thula – fat or big } size

Tasa - moving } movement

Thavara – stable }

Bhuta - born } birth of life

Sambhavesi – searching birth }

It analyses the beings into many kinds according to sight, proximiting, size, movement and birth-life. Here Pana refers to all beings both plant-life and human being. But Bhuta only refers to human beings. The Buddha and Arahant never destroy a seed of life by intention. “Bhijagama bhutagama samarambha pativirato hoti”= abstaining from destroying a seed of life. Therefore for a Bhikkhu, the first precept is abstaining from killing living beings.

There are some characters of the teaching of the Buddha:

Sattham -- clear meaning

Savyabjanam – with implied meanings

Kevalaparipunnam – complete in every aspect.

Every one and every thought consists of conception. Different person has different conception. Normally the conception is divided into 2 characteristically meanings:

1. Concrete concepts = a concept which can give a clear definition. E.g. table, tree, computer etc.
2. Abstract concepts = a concept which cannot give a clear definition. E.g. Love, kindness etc.

So the Buddha's teaching always let you know clearly, but most time, the Buddha uses abstract concept, from which you may understand the real meaning of the Buddha.

In most south Asian languages, it is considered that a word has 3 meanings:

1. Vacyartha – direct meaning
2. Vyangartha – hidden meaning
3. Dvanitartha – implied meaning

The first two are related to language, and the 3rd is related to culture.

In the film “Titanic”, one sentence is like this: women are great ocean of secret”.

It occurs in A.N. ‘Dve me bhikkhave tathagatam abbhacikkhanti. Yo neyyattham nitatthopidipeti, nitattham neyyatthopi dipeti’. = O, Monks, have one who misinterpreted the teaching, one who explained neyyattha as nitattha and nitattha as neyyattha.

Neyyattha = teachings in which meaning is to be understood.

Nitattha = teachings in which meaning is given clearly.

There is an example here can help to understand the meaning of Neyyattha,

Kumbhupamam kayamimam veditva

Like a cock within this body having known

Nagarupamam cittamidam thapetva

Like a city this mind having kept or protected

Yodhetha maram pabbavudhena

Destroy the devil one with the weapon of wisdom

Jitamva rakkhe anivesano siya

Protected well what you win it from

Having known it like a cock within this body, having kept this mind like a city destroyed the devil one with the weapon of wisdom protected well what you win from it.

Aggabba sutta-p.85

Atha kho Vasettha abbataro satto loka-jatiko, “Ambho kim ev’ idaj bhavissatiti?” rasa-pathavij avguliya sayi.

Tassa rasa-pathavij avguliya sayato acchadesi, tanha c’ assa okkami. Abbatare pi kho Vasettha satta tassa

sattassa ditthanugatij apajjamana rasa-pathavij avguliya sayijsu. Tesaj rasa-pathavij avguliya sayataj

acchadesi, tanha ca tesaj okkaji. Atha kho te Vasettha satta rasa-pathavij hatthehi alumpa-karakaj upakkamijsu

paribhubbituj. Yato ko Vasettha satta rasa-pathavij hatthehi alumpakarakaj upakkamijsu paribhubbituj, atha tesaj

sattanaj sayam-pabha antaradhaya. Sayam-pabhaya antarahitaya candima-suriya patur ahajsu. Candimasuriyesu

patu-bhutesu, nakkhattani taraka-rupani patur ahajsu. Nakkhattesu taraka-rupesu patu bhutesu, rattin-diva

pabbayijsu. Rattin-divesu pabbayamanesu, masaddha-masa pabbayamanesu, utu-sajvacchara pabbayijsu.

Ettavata kho Vasettha ayaj loko puna vivatto hoti.

Then Vasettha, some being of a greedy nature said: “I say, what can this be?” and tasted the savoury earth on its finger. In so doing, it became suffused with the flavour, and craving arose in it. Then other beings, taking their cue from that one, also tasted the stuff with their fingers. They too were suffused with the flavour, and craving arose in them. So they set to with their hands, breaking off pieces of the stuff in order to eat it. And the result of this was that

their self-luminance disappeared. And as a result of the disappearance of their self-luminance, the moon and the sun appeared, night and day were distinguished, months and fortnights appeared, and the year and its seasons. To that extent, Vasettha, the world re-evolved.

666AGGABBASUTTA-P92

Atha kho te Vasettha satta sannipatijsu, sannipatitva anutthunijsu, -- “Papaka vata bho dhamma sattesu patu bhuta, yatra hi nama adinnadanaj pabbayissati, garaha pabbayissati, musa-vado pabbayissati, dandadanaj pabbayissati, yan nuna mayaj ekaj sattaj sammanneyyama. So no samma-khiyitabbaj khiyeyya, samma-garahitabbaj garaheyya, samma-pabbajetabbaj pabbajeyya. Mayaj pan’ assa salinaj bhagaj anuppadassamati.” Atha kho te Vasettha satta yo nesaj satto abhirupataro ca dassaniyataro ca pasadikataro ca mahesakkhataro ca, taj sattaj upasajkamitva etad avocuj: “Ehi bho satta, samma-khiyitabbaj khiyi, samma-garahitabbaj garahi, samma-pabbajetabbaj pabbajehi. Mayaj pana te salinaj bhagaj anuppadassamati.” “Evaj bho ti” kho Vasettha so satto tesaj sattana patissutva, samma-khiyitabbaj khiyi, samma-garahitabbaj garahi, samma-pabbajetabbaj pabbajesi. Te pan’ assa salinaj bhagaj anuppadajsu.

Then those beings came together and lamented the arising of these evil things among them: taking what was not given, censuring, lying and punishment. And they thought: “Suppose we were to appoint a certain being

who should be wrathful when indignation is right, who should censure that which should rightly be censured, and banish those who deserved banishment! (And in return,) we would grant him a share of the rice”. So they went to the one among them who was the handsomest, the best-looking, the most pleasant and influential, and said to him: Come now, good being, be indignant at that whereat one should rightly be indignant, censured that which should rightly be censured, banish him who deserves to be banished. And we will contribute to you a proportion of our rice.

And he consented, and did so, and they gave him a proportion of their rice.

ĀṄGULIMĀLA SUTTA (PĀI & ENGLISH)

Majjhimanikāye - Majjhimapaṇṇāsapāḷi - 4. Rājavaggo - 6. Āṅgulimālasuttam

348. ... Addasā kho coro āṅgulimālo bhagavantam dūratova āgacchantam ([derivation] to the coming Blessed One) .
Disvānassa

etadahosi– “*acchariyaṃ vata* (wonderful, indeed), *bho, abbhutaṃ vata, bho* (surprise, wonderful, indeed) !

The robber Āṅgulimāla saw the Lord coming in the distance; on seeing him, it occurred to him: „Indeed it is wonderful, indeed it is marvellous.

Imaṇhi maggaṃ (in this path) *dasapi purisā* (band of ten) *vīsampi purisā* (group of twenty) *tiṃsampi purisā* (group of thirty) *cattārī sampi purisā* (fourty people as a group) *paññāsampi purisā* (fifty people as a group) *saṅkaritvā saṅkaritvā* (they are not coming alone, always as a group) *paṭipajjanti* (as a group they are coming in this path) .

Tepi mama hatthatthaṃ gacchanti. (They all got into my hand – he caught these people, who were going in the road)

This is a road along which ten or twenty or thirty or forty men set out only after they have collected together, and even they are at my mercy.

Atha ca paṇāyaṃ (also) *samaṇo* (this recluse) *eko adutiyo pasayha* (without second person, without supporter) *maññe āgacchati* (alone he is coming).

And now this recluse is coming along alone, without a companion, it seems from choice.

Yaṃnūnāhaṃ imaṃ samaṇaṃ (this recluse) *jīvītā voropeyyan”ti* (kill) . (Āṅgulimāla thinks - I should kill him)
Suppose I were to deprive this recluse of life?“

Atha kho coro āṅgulimālo (then the robber Āṅgulimāla) *asicammaṃ gahetvā* (sword and armor) *dhanukalāpaṃ* (bow and arrow) *sannayhitvā* (having arranged) *bhagavantam piṭṭhito piṭṭhito anubandhi* (followed the Blessed One, he ran, chased). Then the robber Āṅgulimāla, having grasped his sword and shield, having armed himself with bow and quiver, followed close after the Lord.

Atha kho bhagavā (then the Blessed One) *tathārūpaṃ iddhābhisāṅkhāraṃ abhisāṅkhāresi* (he used some psychic power)
,01 *yathā coro āṅgulimālo* (then the robber Āṅgulimāla) *bhagavantam pakatiyā gacchantam* (followed the Blessed One with his all might, strength, speed) *sabbathāmena gacchanto na sakkoti* (can not) *sampāpuṇitum*. (but he could not reach the Buddha, he could not get close to the Buddha, though the Buddha was walking slowly – [because of the psychic power of the Buddha])

Then the Lord performed such a wonder of psychic power that the robber Aṅgulimāla, although walking with all his strength, was not able to catch up with the Lord who was walking at an ordinary pace.

Atha kho corassa aṅgulimālassa etadahosi– (then Angulimāla thought like this:) “*acchariyaṃ vata, bho, abbhutaṃ vata, bho!* (Indeed, it is wonderful, indeed)

Then it occurred to the robber Aṅgulimāla: 'Indeed it is wonderful, indeed it is marvellous.

Ahañhi pubbe (earlier) *hatthimpi dhāvantaṃ anupatitvā gaṇhāmi*, (I could overtake, pass a running elephant also) *assampi dhāvantaṃ anupatitvā gaṇhāmi*, (I could overtake also a running horse) *rathampi dhāvantaṃ anupatitvā gaṇhāmi*, (I could also overtake a going chariot) *miḡampi dhāvantaṃ anupatitvā gaṇhāmi*; (earlier I could overtake a running deer also) *atha ca panāhaṃ imaṃ samaṇaṃ pakatiyā gacchantaṃ* (although this recluse is going gently, calmly) *sabbathāmena gacchanta* (I am running by all my strength, as much as I can) *na sakkomi sampāpuṇitun”ti!* (But I can't reach this recluse/monk.)

Although formerly I could attack and seize a running elephant ... a running horse ... a running chariot ... a running deer, now I, although walking with all my strength, am not able to catch up with this recluse who is walking at an ordinary pace.“

Thitova bhagavantaṃ etadavoca– (he stopped and he called out to the Buddha) “*tiṭṭha, tiṭṭha, samaṇā”ti*. (stop, recluse!) “*Thito ahaṃ, aṅgulimāla, tvaṇca tiṭṭhā”ti*. (I have stopped, Angulimāla, you also stop!)

Standing still, he said to the Lord: „Stand still, recluse, stand still, recluse.“ „I am standing still, Aṅgulimāla, you too stand still.“

Atha kho corassa aṅgulimālassa etadahosi– (then he thought like this (Angulimāla):) “*ime kho samaṇā sakyaputtiyā* (son of Sākya) *saccavādino* (they are telling truth) *saccapaṭiñṇā* (they are established in rules, they are not telling lies in any reason; established in truth).

Then it occurred to the robber Aṅgulimāla: „These recluses, sons of the Sakyans, are truth-speakers, approving of truth.

Atha panāyaṃ samaṇo gacchaṃ yevāha (also, this recluse, while walking why did he say like that?) – “*thito ahaṃ, aṅgulimāla, tvaṇca tiṭṭhā”ti*. (I stopped, you also stop)

But yet this recluse, while he is walking, says: 'I am standing still, Aṅgulimāla, you too stand still.'

Yaṇṇūnāhaṃ imaṃ samaṇaṃ puccheyyan”ti. (I should ask the meaning of this statement from the recluse.)

Suppose I were to question this recluse?“

349. *Atha kho coro aṅgulimālo bhagavantaṃ gāthāya ajjhabhāsi*– (then the robber Angulimāla told this verse to the Buddha)

Then the robber Aṅgulimāla spoke out to the Lord in verses:

...¹⁷

(Buddha explained that he stopped in the defilements, in the saṃsāra, but Angulimāla didn't)

350. *Atha kho bhagavā* (then the Blessed One) *āyasmatā aṅgulimālena pacchāsamaṇena yena sāvatthi* (went to the

17 English translation of the verses:

I ask you, recluse, about this matter: How is it that *you* are standing still, yet *I* am not standing still?“

„I, Aṅgulimāla, am standing still, having for all beings everywhere laid aside the stick,
But you are unrestrained regarding creatures; therefore *I* am standing still, *you* are not standing still.“

„Long it is since a great sage was honoured by me, yet this recluse is penetrating the Great Grove.
I will soon get rid of evil, hearing *Dhamma* in verse of yours.“

When the robber had spoken thus, he hurled his sword and weapons down a cliff, into a pit, a chasm.
The robber honoured the Well-farer's feet; there he asked for the going forth.

The Awakened One and compassionate great sage who is the Teacher of the world with its *devas*,
Thereupon said to him: „Come, monk.“ This itself was monk's status for him.

Sāvatthī with ven. Angulimāla) *tena cārikaṃ pakkāmi* (he went) . (he went there with Angulimāla as a second monk)
Then the Lord set out on tour for Sāvatthī with the venerable Aṅgulimāla as his attendant.

Anupubbena cārikaṃ caramāno yena sāvatthi tadavasari. (they gradually approached to Sāvatthī and stayed there)
In due course, walking on tour, he arrived in Sāvatthī.

Tatra sudam bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. (at that time the Buddha lived in the monastery build by Anāthapindika (millionaire))

While he was there the Lord stayed near Sāvatthī, in the Jeta Grove in Anāthapiṇḍika's monastery.

Tena kho pana (at that time) *samayena rañño pasenadissa kosalassa* (the king Pasenadi Kosala) *antepuradvāre* (in front of the palace gate) *mahājanakāyo sannipatitvā* (large gathering, so many people having gathered there) *uccāsaddo mahāsaddo* (they made a big noise – at the intrance of king Kosala's palace; they made a protest against the king) *hoti–*

Now at that time, a great concourse of people, having gathered together at the gate of King Pasenadi's Palace, were making a loud noise, a great noise, saying:

“*coro te, deva,* (dear king) *vijite aṅgulimālo nāma* (there is a robber named Angulimāla) *luddo* (he is very fearful), *lohitapāṇi* (with bloody hand) *haṭṭapahate* (destroyed – destroyed people) *niviṭṭho adayāpanno pāṇabhūtesu* (living beings) (he has no compassion for the people in your kingdom).

„There is a robber in your realm, sire, called Aṅgulimāla, a hunter, bloody-handed, bent on death and destruction, merciless to living creatures.

Tena gāmāpi agāmā katā (he destroyed villages) , *nigamāpi anigamā katā* (he destroyed hundred – *nigama* - hundred) , *janapadāpi ajanapadā katā* (he had destroyed a country).

Through him villages are depopulated and market towns are depopulated and country districts were depopulated.

So manusse vadhivā vadhivā aṅgulīnaṃ mālāṃ dhāreti. (killing and killing human beings, collecting fingers and he is wearing the finger chain/garland/necklace) *Taṃ devo paṭisedhetū”* (dear king, he should be punished by you.)

ti.

From his constant killing he wears a garland of fingers. Let the king drive him out.“

Atha kho rājā pasenadi kosalo pañcamattehi assasatehi (five hundred horse-riders/horses with men/army-men) *sāvatthiyā nikkhami* (left) (the king left Sāvatthī, his palace) *divā divassa.* (in the right noon)

Then King Pasenadi, with as many as five hundred horses, left Sāvatthī early in the morning

Yena ārāmo tena pāvisi. (he went first to the monastery – to get blessing, to see the Buddha)
and started for the monastery.

Yāvatikā yānassa bhūmi (he went some distance by chariot) *yānena gantvā yānā paccorohitvā pattikova* (on foot) *yena bhagavā* (where the Buddha) *tenupasaṅkami* (he went there) ;(but close to the temple, near the temple he got down from the vehicle/his chariot, and other distance he went on foot – that was the custom; he didn't come to the monastery in his chariot)
Having gone by vehicle as far as the ground permitted, he dismounted from his vehicle and approached the Lord on foot;

upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi (sat down on one side) . (having approached the Buddha, bowed down he sat on one side)

having approached, having greeted the Lord, he sat down at a respectful distance.

Ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ bhagavā etadavoca– (by seeing the king the Blessed one asked the king Pasenadi Kosala) “*kiṃ nu te, mahārāja, rājā vā māgadho seniyo bimbisāro kupito* (what is the reason/why, great king, senior Bimbisāra arised against you, is he coming to have war with you?) *vesālikā vā licchavī* (licchavīs are coming against you?) *aññe vā paṭirājāno”ti* (different king) ? (is it not any other king?)

The Lord spoke thus to King Pasenadi as he was sitting down at a respectful distance: „What is it, sire? Is King Seniya Bimbisāra of Magadha angry with you, or the Licchavis of Vesālī, or some hostile king?“

“*Na kho me, bhante, rājā māgadho seniyo bimbisāro kupito,*) *nāpi vesālikā licchavī,* (venerable sir, neither king

Bimbisāra nor *licchavī* did not arise against me) *nāpi aññe paṭirājāno*.

„Reverend sir, it is not that King Seniya Bimbisāra of Magadha is angry with me, or the Licchavis of Vesālī, or any hostile king.

Coro me, bhante, (there is a robber, my sir) *vijite aṅgulimālo nāma* (by the name Angulimāla) *luddo lohitapāṇi hatapahate nivijṭṭho adayāpanno pāṇabhūtesu*.

There is a robber in my realm, revered sir, named Aṅgulimāla, a hunter, loody-handed, bent on death and destruction, merciless to living creatures.

Tena gāmāpi agāmā katā (he destroyed villages), *nigamāpi anigamā katā* (he destroyed hundreds), *janapadāpi ajanapadā katā*. (he destroyed a country)

Through him villages are depopulated and market towns are depopulated and country districts were depopulated.

So manusse vadhitvā vadhitvā (he was killing and killing) *aṅgulīnaṃ mālāṃ dhāreti*. (and he is wearing a garland of fingers/finger-garland)

From his constant killing he wears a garland of fingers.

Tāhaṃ, bhante, paṭisedhissāmī”ti. (venerable sir, I am going to punish him)

I, revered sir, shall drive him out.“

English (original by ven. Premlim) 2009

(Majjhima Nikāya Rajjavagga)

The robber **Angulimāla** saw the Lord coming in the distance, on seeing him , it occurred to him: Indeed it is wonderful, indeed it is marvelous. This is a road along which ten or twenty or thirty or forty men set out only after they have collected together, and even they are at my mercy. And now this recluse is coming along alone, without a companion, it seems from choice. Suppose I were to deprive this recluse of life?

Then the robber **Angulimāla**, having grasped his sword and shield, having arm himself with bow and quiver, followed close after the Lord. Then the Lord performed such a wonder of psychic power that the robber **Angulimāla**, although walking with all his strength, was not able to catch up with the Lord who was walking at an ordinary pace. Then it occurred to the robber **Angulimāla**: Indeed it is wonderful, indeed it is marvelous. Although formerly I could attack and seize a running elephant.....a running chariot..... a running deer, now I, although walking with all my strength, am not able to catch up with this recluse who is walking at an ordinary pace. Standing still, he said to the Lord: stand still, recluse, stand still, recluse.

I am standing still, **Angulimāla**, you too stand still.

Then it occurred to the robber **Angulimāla**: These recluses, sons of **Sakyāns**, are true-speakers, approving of true. But yet this recluse, while he is walking says: I am standing still, **Angulimāla**, you too stand still. Suppose I were to question this recluse? Then the robber **Angulimāla** spoke out to the Lord in verses:

Then the Lord set out on tour for *Sāvatthi* with the venerable **Angulimāla** as his attendant. In due course, walking on tour, he arrived at *Sāvatthi*. While he was there the Lord stayed near *Sāvatthi*, in the Jeta Grove in **Anāthapiṇḍika**'s monastery. Now at that time, a great concourse of people, were making a noise, a great noise, saying: There is a robber in your realm, sir, called **Angulimāla**, a hunter, bloody-handed, bent on death and destruction, merciless to living creatures. Through him villages are depopulated and market towns were depopulated and country districts depopulated. Form his constant killing of people he wears a garland of fingers. Let the King drive him out.

Then King **Pasenadi**, with as many as five hundred horses, left *Sāvatthi* early in the morning and started for the

monastery. Having gone by vehicle as far as the ground permitted, he dismounted from his vehicle and approached the Lord on foot, having approached, having greeted the Lord, he sat down at a respectful distance. The Lord spoke thus to King **Pasenadi** as he was sitting down at a respectful distance: What it is sir ? Is King **Seniya Bimbisāra** of *Magadha* angry with, or the **Licchavis** of *Vesāli*, or some hostile king ?

Revered sir, it is not that King **Seniya Bimbisāra** of *Magadha* is angry with me, or the **Licchavis** of *Vesāli*, or any hostile king. There is a robber in my realm, revered sir, named **Angulimāla**, a hunter, bloody-handed, bent on death and destruction, merciless to living creatures. Through him villages are depopulated and market towns were depopulated and country districts depopulated. Form his constant killing of people he wears a garland of fingers. I, revered sir, shall never drive him out.

Brief account on Angulimala Sutta

This is the 86th sutta grouped in the Rajavagga of the Majjhima Nikaya.

At that time, the Buddha was living at Savatthi in Jeta's Grove, Anathapindika's Park.

Then there was a bandit named Angulimala in the reign of king Pasenadi of Kosala. The name 'Angulimala' is an epithet meaning 'garland of fingers'.

Angulimala was the son of a brahmin Bhaggava, a chaplain to king Pasenadi. His given named was Ahijssala, meaning 'harmless one'. He studied at Takkasila, where he became his teacher's

favourite. His fellow students, being jealous of him, told the teacher that Ahijssala had committed adultery with his wife. Then the teacher, intent to bringing Ahijssala to ruin, commanded him to bring him a thousand human right hand fingers as an honorarium.

Ahijssala lived in the Jalini forest, attacking travelers, cutting off a finger of each, and wearing them as a garland around his neck. At the time the sutta opens he was one short of a thousand and had made a determination to kill the next person to come along. The Buddha saw that Angulimala's mother was on her way to visit him, and aware that Angulimala had the supporting conditions for arahantship, he intercepted him shortly before his mother was due to arrive.

Having seen the Buddha, Angulimala intended to kill him. Then the Buddha performed such a feat of supernormal power that Angulimala, though walking as fast as he could, could not catch up with the Buddha, who was walking at his normal pace. Being surprised at the miracle, Angulimala shout out: "Stop, recluse! Stop, recluse!"

Then the Buddha replied “I have stopped, Angulimala, you stop, too”. This highly philosophical reply struck the mind of Angulimala. After knowing the meaning of ‘stop’ i.e., abstaining from killing, Angulimala then renounced the world and became a Bhikkhu.

King Pasenadi was surprised that even he could not tame Angulimala with his army and weapons, but yet the Buddha has

tamed him without any force. This shows the greatness of ‘conquering with the Dhamma’.

Angulimala indeed, has changed into a new leaf. Though he was once a bandit of bloody hands, he has become a virtuous Bhikkhu. By his virtue the effectiveness of one of his sayings has now become a protect charm (paritta) for pregnant women close to their time of delivery.

After struggling hard for emancipation, Angulimala finally attained arahantship. But due to his kamma of killing, he still has to suffer the evil effect of being tortured by some people. However, he bear it with forbearance.

The sutta ends with the 16 verses of exclamation uttered by Angulimala while he was alone in retreat experiencing the bliss of deliverance.

Indeed, a good lesson can learn from Angulimala, i.e. “it will never too late to be good”.

ASAMSA SUTTA (ENGLISH) (ORIGINAL BY VEN. SANTA¹⁸)

1. Monks, these three persons are seen(?) to exist in this world. What three? He longs not, he who longs and he who has done with longings(?).

2. And who, monks, is the person that longs not? In this connection, monks, suppose a certain man is born into a family, the family of a scavenger or a hunter or a basket weaver or a wheel-wright or a sweeper, or in the family of some wretched man hard put to it to find a meal or earn a living, where food and clothes are hard to get. Moreover, he is ill-favored, ugly, dwarfish, sickly, purblind, crooked, lame or paralyzed with never a bite or sup(?), nor any clothes, vehicle, bed, dwelling or lights, no perfumes or flower-garlands. Such a one hears it said: „So and so of the ruling caste has been anointed by the rulers with the ruler's consecration.“(?) But it never occurs to him: „When I wonder(?) with the rulers anointed me with the

18 I did not find this name of *sutta* anywhere in my *Tipiṭaka*. It seems to be from *Tikanipāṭa* from *Aṅguttara Nikāya*, but hard to say anything sure. Moreover, sentences in this *sutta* are quite difficult to be understood, rather full of mistakes that I am unable to correct or sometimes even identify as I do not know the *sutta*.

ruler's consecration?(?) Such a one, monks, is called „a person that longs not.“

3. And who, monks, is the person that longs? Suppose, monks, there the elder son, a *rājā*, a ruler duly anointed, and he fit to be consecrated, but has not been, and has reached the age of discretion. He hears it said: „So and so ruling caste has been anointed by the rulers with the ruler's consecration.“ Then it occurs to him: „When I wonder(?) will the rulers anoint me with the ruler's consecration?“ This one, monks, is called „a person that longs.“

4. And who, monks, is the person that has done with longing? In this connection, suppose there is a *rājā* of the ruling caste, duly anointed with the ruler's consecration. Then he hears it said: „So and so of the ruling caste has been duly anointed with the ruler's consecration by the rulers.“ But it does not occur to him: „When I wonder(?) will the rulers anoint me with the ruler's consecration? The longing for consecration which he had when was unanointed has utterly ceased in him. This one, monks, is called „a person that has done with longings.“ These are the three persons as seen to exist in this world.

5. In like manner, monks, these three sorts of monks are seen(?) to exist in the world. What three? The one that longs not, the one that longs and the one that has done with longings.

6. And who, monks, is the person that longs not? Herein, monks, a certain one is immoral, an evil-doer, impure, of suspicious behavior, of convert(?) deeds. He is no recluse, though he pretends to be: no liver(?) of the righteous life, though he claims to be: rotten with and full of lusts, a rubbish heap of filth is he. Then he hears it said: „Such and such a monk, by the destruction of the *āsava* has himself in this very life come to know thoroughly the heart's release and release by insight, that is without *āsava*, and having attained it abides therein.“ But it never occurs to him: When I wonder(?) shall I ... do likewise... in this very life?(?) This This one, monks, is called „a person that longs not.“

7. And who, monks, is the person that longs? In this connection we have a monk who is moral and of a lovely nature. He hears it said: „such and such a monk, by destruction of the *āsava* has himself in this very life come to know thoroughly the heart's release by insight, that is without *āsava*, and having attained it abide therein.“ Then he thinks: When I wonder(?) shall I do likewise? This one, monks, is called „a person that longs.“

8. And who, monks, is the person that has done with longings? Here we have the *Arahant*, destroyer of the *āsava*. He has heard it said: „Such and such a monk, by the destruction of the *āsava* has himself in this very life come to know thoroughly the heart's release and release by insight, that without *āsava*, and having attained it abide therein.“ But it never occurs to him: When I wonder(?) shall too(?)... realize the heart's release, the release by insight, and having attained it abide therein?“ Why not? Because, monks, the longing for release which was his when unreleased is now allayed. This one, monks, is called „the person that has done with longings.“ These monks, are the three persons who are found existing in the world.

AṬṬHASĀLINĪ NĀMA (PĀLI)

Abhidhammapiṭake - Aṭṭhasālinī nāma - Dhammasaṅgaṇī-aṭṭhakathā

Ganthārambhakathā

Karuṇā viya sattesu, paññā yassa mahesino;

Ñeyyadhammesu sabbesu, pavattittha yathāruci.

Dayāya tāya sattesu, samussāhitamānaso;

Pāṭihīrāvasānamhi, vasanto tidasālaye.

Pāricchattakamūlamhi, paṇḍukambalanāmake;

Silāsane sannisinno, ādiccova yugandhare.

Cakkavālasahasseehi, dasahāgamma sabbaso;

Sannisinnena devānaṃ, gaṇena parivārīto.
Mātaraṃ pamukhaṃ katvā, tassā paññāya tejasā;
Abhidhammakathāmaggaṃ, devānaṃ sampavattayī.
Tassa pāde namassitvā, sambuddhassa sirīmato;
Saddhammañcassa pūjetvā, katvā saṅghassa cañjaliṃ.
Nipaccakārassetassa, katassa ratanattaye;
Ānubhāvena sosetvā, antarāye asesato.
Visuddhācārasīlena, nipuṇāmalabuddhinā;
Bhikkhunā buddhaghosena, sakkaccaṃ abhiyācito.
Yaṃ devadevo devānaṃ, desetvā nayato puna;
Therassa sārīputtassa, samācikkhi vināyako.
Anotattadahe katvā, upaṭṭhānaṃ mahesino;
Yañca sutvāna so thero, āharitvā mahītaṃ.
Bhikkhūnaṃ payirudāhāsi, iti bhikkhūhi dhārito;
Saṅgītīkāle saṅgīto, vedehamuninā puna.
Tassa gambhīraññehi, ogāḷhassa abhiñhaso;
Nānāyavicittassa, abhidhammassa ādito.
Yā mahākassapādīhi, vasīhiṭṭhakathā purā;
Saṅgītā anusāṅgītā, pacchāpi ca isīhi yā.
Ābhatā pana therena, mahindenetamuttamaṃ;
Yā dīpaṃ dīpavāsīnaṃ, bhāsāya abhisāṅkhatā.
Apanetvā tato bhāsaṃ, tambapaṇṇinivāsīnaṃ;
Āropayitvā niddosaṃ, bhāsaṃ tantinayānugaṃ.
Nikāyantaraladdhīhi, asammissaṃ anākulaṃ;
Mahāvihāravāsīnaṃ, dīpayanto vinicchayaṃ.
Atthaṃ pakāsayissāmi, āgamaṭṭhakathāsupi;
Gahetabbaṃ gahetvāna, tosayanto vicakkhaṇe.
Kammaṭṭhānāni sabbāni, cariyābhiññā vipassanā;
Visuddhimagge panidaṃ, yasmā sabbam pakāsitaṃ.
Tasmā taṃ aggahetvāna, sakalāyapi tantiyā;
Padānukkamato eva, karissāmatthavaṇṇanaṃ.
Iti me bhāsamānassa, abhidhammakathaṃ imaṃ;
Avikkhittā nisāmetha, dullabhā hi ayaṃ kathāti.
Nidānakathā

Tattha kenaṭṭhena abhidhammo? Dhammātirekadhammavisesaṭṭhena. Atirekavisesatthadīpako hettha ‘abhi’-saddo.
“Bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti” (ma. ni. 3.384; saṃ. ni. 5.195) “abhikkantavaṇṇā”tiādīsu

(sam. ni. 1.1-2) viya. Tasmā yathā samussitesu bahūsu chattesu ceva dhajesu ca yaṃ atirekappamāṇaṃ viśesavaṇṇasaṇṭhānaṃ chattaṃ, taṃ ‘aticchatta’nti vuccati, yo atirekappamāṇo nānāviraḡavanna viśesasaṃpanno ca dhajo so ‘atidhajo’ti vuccati, yathā ca ekato sannipatitesu bahūsu rājakumāresu ceva devesu ca yo jātibhogayaśsaśariyādisampattihi atirekataro ceva viśesavantataro ca rājakumāro so ‘atirājakumāro’ti vuccati, yo āyuvannaśsaśariyayaśasampattiādihi atirekataro ceva viśesavantataro ca devo so ‘atidevo’ti vuccati, tathārūpo brahmāpi ‘atibrahmā’ti vuccati, evameva ayampi dhammo dhammātirekadhammaviśesaṭṭhena ‘abhidhammo’ti vuccati.

Suttantaṇhi patvā pañcakkhandhā ekadeseneva vibhattā, na nippadesena; abhidhammaṃ patvā pana suttantabhājanīyaabhidhammabhājanīyapañhapucchakanayānaṃ vasena nippadesato vibhattā. Tathā dvādasāyatanāni, aṭṭhārasa dhātuyo, cattāri saccāni, bāvisatindriyāni, dvādasapadiko paccayākāro. Kevalaṇhi indriyavibhaṅge suttantabhājanīyaṃ natthi, paccayākāre ca pañhapucchakaṃ natthi. Suttantaṇca patvā cattāro satipaṭṭhānā ekadeseneva vibhattā, na nippadesena; abhidhammaṃ patvā pana tiṇṇampi nayānaṃ vasena nippadesatova vibhattā. Tathā cattāri sammappadhānāni, cattāro iddhipādā, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo, cattāri jhānāni, catasso appamaññāyo, pañca sikkhāpadāni, catasso paṭisambhidā. Kevalaṇhettha sikkhāpadavibhaṅge suttantabhājanīyaṃ natthi. Suttantaṃ patvā ca ṇāṇaṃ ekadeseneva vibhattaṃ na nippadesena; tathā kilesā. Abhidhammaṃ patvā pana ‘‘ekavidhena ṇāṇavatthū’’tiādinā (vibha. 751) nayena mātikaṃ ṭhapetvā nippadesatova vibhattaṃ. Tathā ekakato paṭṭhāya anekehi nayehi kilesā. Suttantaṃ patvā ca bhūmantaraparicchedo ekadeseneva vibhatto, na nippadesena; abhidhammaṃ pana patvā tiṇṇampi nayānaṃ vasena bhūmantaraparicchedo nippadesatova vibhatto. Evaṃ dhammātirekadhammaviśesaṭṭhena abhidhammoti veditabbo.

Pakaraṇaparicchedato panesa dhammasaṅgaṇīvibhaṅgadhātukathāpuggalapaññattikathāvatthuyamakapaṭṭhānānaṃ sattannaṃ pakaraṇānaṃ vasena ṭhito. Ayamettha ācariyānaṃ samānakathā. Vitaṇḍavādī panāha – ‘kathāvatthu kasmā gahitaṃ? Nanu sammāsambuddhasa parinibbānato aṭṭhārasavassādhikāni dve vassasatāni atikkamitvā moggaliputtatissattherenetaṃ ṭhapitaṃ? Tasmā sāvakabhāsitattā chaḍḍetha na’nti. ‘Kiṃ pana chappakaraṇāni abhidhammo’ti? ‘Evaṃ na vadāmi’ti. ‘Atha kiṃ vadesī’ti. ‘Sattappakaraṇāni’ti. ‘Kataraṃ gahetvā satta karosī’ti? ‘Mahādharmahadayaṃ nāma atthi, etena saha sattā’ti. ‘Mahādharmahadaye apubbaṃ natthi, katipayāva pañhāvārā avasesā, kathāvatthunāva saddhiṃ sattā’ti. ‘No kathāvatthunā, mahādhātukathā nāma atthi, tāya saddhiṃ sattā’ti. ‘Mahādhātukathāyaṃ apubbaṃ natthi, appamattikāva tanti avasesā. Kathāvatthunāva saddhiṃ sattā’ti.

Sammāsambuddho hi sattappakaraṇāni desento kathāvatthum patvā yā esā puggalavāre tāva catūsu pañhesu dvinnam pañcakānaṃ vasena aṭṭhamukhā vādayutti taṃ ādiṃ katvā sabbakathāmaggesu asampunṇabhāṇavāramattāya pāḷiyā mātikaṃ ṭhapesi. Sā panesā ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenāti. Āmantā. Yo saccikaṭṭho paramattho tato so puggalo upalabbhati saccikaṭṭhaparamatthenāti. Nahevaṃ vattabbe. Ājānāhi niggahaṃ...pe... puggalo nupalabbhati saccikaṭṭhaparamatthenāti. Āmantā. Yo saccikaṭṭho paramattho tato so puggalo nupalabbhati saccikaṭṭhaparamatthenāti. Nahevaṃ vattabbe. Ājānāhi niggahaṃ...pe.... Sabbattha puggalo upalabbhati sabbattha puggalo nupalabbhati, sabbadā puggalo upalabbhati sabbadā puggalo nupalabbhati, sabbesu puggalo upalabbhati sabbesu puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti (kathā. 15-16) evaṃ paṭhamam vādaṃ nissāya paṭhamam niggahaṃ, dutiyaṃ nissāya dutiyaṃ ...pe... aṭṭhamam nissāya aṭṭhamam niggahaṃ dassentena satthārā ṭhapitā. Iminā nayena sabbattha mātikaṭṭhapanam veditabbaṃ. Taṃ panetaṃ mātikaṃ ṭhapento imaṃ disvā ṭhapesi – mama parinibbānato aṭṭhārasavassādhikānaṃ dvinnam vassasatānaṃ matthake moggaliputtatissatthero nāma bhikkhu bhikkhusaśsaśamajjhe nisinnō sakavāde pañca suttasatāni paravāde pañcāti suttasaśsaśam samodhānetvā dīghanikāyappamaññaṃ kathāvatthupakaraṇam bhājessatīti.

Moggaliputtatissattheropi idaṃ pakaraṇam desento na attano ṇāṇena desesi, satthārā pana dinnanayena ṭhapitamātikāya desesi. Iti satthārā dinnanayena ṭhapitamātikāya desitattā sakalampetaṃ pakaraṇam buddhabhāsitameva nāma jātaṃ. Yathā kiṃ? Yathā madhupiṇḍikasuttantādiṇi. Madhupiṇḍikasuttantaśmiṇhi bhagavā ‘‘yatoniḍānaṃ bhikkhu purisaṃ papañcasaññāsaṅkhā samudācaranti, ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ, esevanto rāḡanusayāna’’nti (ma. ni. 1.202) mātikaṃ ṭhapetvā uṭṭhāyāsanaṃ vihāraṃ pāvīsi.

Dhammappaṭṭigāhakā bhikkhū mahākaccānattheraṃ upasaṅkamitvā dasabalena ṭhapitamātikāya atthaṃ pucchiṃsu. Thero pucchitamattakeneva akathetvā dasabalassa apacitidassanattaṃ ‘‘seyyathāpi āvuso puriso sārattiko sārāgavesī’’ti (ma. ni. 1.203) sārōpamaṃ āharitvā sāraruḡkho viya bhagavā sākhāpalāśasadisā sāvakā, ‘‘so hāvuso bhagavā jānaṃ jānāti, passaṃ passati cakkhubhūto ṇāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthaśsa ninnetā amatassa dātā dhammaśsāmī tathāḡato’’ti satthāraṃ thometvā punappaṇam therehi yācito satthārā ṭhapitamātikāya atthaṃ vibhajitvā ‘‘ākaṇkhamānā ca pana tumhe āyasmanto bhagavantaṃyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha sace sabbaññutaññāṇena saddhiṃ saṃsandiyaṃmaṇam sameti gaṇheyyātha, no ce mā gaṇhitthā’’ti iminā

adhippāyena ‘‘yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā’’ti vatvā uyyojesi.

Te satthāraṃ upasaṅkamitvā pucchimsu. Satthā dukkathitaṃ kaccānenāti avatvā suvaṇṇāliṅgaṃ ussāpento viya gīvaṃ unnāmetvā supupphitasatapattasassirikaṃ mahāmukhaṃ pūrento brahmassaraṃ nicchāretvā sādhu sādhiṭhi therassa sādhuṃ kārāṃ datvā ‘‘paṇḍito, bhikkhave, mahākaccāno, mahāpaṇḍito bhikkhave mahākaccāno, maṃ cepi tumhe, bhikkhave, etamattaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākata’’nti (ma. ni. 1.205) āha.

Evaṃ satthārā anumoditakālato paṭṭhāya ca pana sakalaṃ suttaṃ buddhabhāsitaṃ nāma jātaṃ. Ānandattherādīhi vitthāritasuttasupī eseva nayo. Evameva sammāsambuddho sattappakaraṇāni desento kathāvatthuṃ patvā vuttanayena mātikaṃ ṭhapesi. Ṭhapento ca pana imaṃ addasa –

Mama parinibbānato aṭṭhārasavassādhikānaṃ dvinnāṃ vassasatānaṃ matthake moggaliputtatissatthero nāma bhikkhu bhikkhusahassamajjhe nisinno sakavāde pañca suttasatāni paravāde pañcāti suttasahassaṃ samodhānetvā dīghanikāyappamāṇaṃ kathāvatthuppakaraṇaṃ bhājessatīti.

Moggaliputtatissattheropi imaṃ pakaraṇaṃ desento na attano ñāṇena desesi, satthārā pana dinnanayena ṭhapitamātikāya desesi. Iti satthārā dinnanayena ṭhapitamātikāya desitattā sakalampetaṃ pakaraṇaṃ buddhabhāsitaṃ eva jātaṃ. Evaṃ kathāvatthunāva saddhiṃ satta pakaraṇāni abhidhammo nāma.

Tattha dhammasaṅgaṇīpakaraṇe catasso vibhattiyo – cittavibhatti rūpavibhatti nikkheparāsi atthuddhāroti. Tattha kāmāvacarakusalato aṭṭha, akusalato dvādasa, kusalavipākato soḷasa, akusalavipākato satta, kiriyato ekādasa; rūpāvacarakusalato pañca, vipākato pañca, kiriyato pañca; arūpāvacarakusalato cattāri, vipākato cattāri, kiriyato cattāri; lokuttarakusalato cattāri, vipākato cattārīti ekūnanavuti cittāni cittavibhatti nāma. Cittuppādakaṇḍantipi etasseva nāmaṃ. Taṃ vācanāmagгато atirekachabhāṇavāraṃ, vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ ekavidhena duvidhenātiādinā nayena mātikaṃ ṭhapetvā vitthārena vibhajitvā dassitā rūpavibhatti nāma. Rūpakaṇḍantipi etasseva nāmaṃ. Taṃ vācanāmagгато atirekadvibhāṇavāraṃ. Vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ mūlato khandhato dvārato bhūmito atthato dhammato nāmato liṅgoti evaṃ mūlādīhi nikkhipitvā desito nikkheparāsi nāma. So –

Mūlato khandhato cāpi, dvārato cāpi bhūmito;

Atthato dhammato cāpi, nāmato cāpi liṅgoti;

Nikkhipitvā desitattā, nikkhepoti pavuccatī.

Nikkhepakaṇḍantipi tasseva nāmaṃ. Taṃ vācanāmagгато timattabhāṇavāraṃ. Vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ pana teṭṭakassa buddhavacanassa atthuddhārabhūtaṃ yāva saraṇadukā nikkhittaṃ aṭṭhakathākaṇḍaṃ nāma. Yato mahāpakaraṇiṃ bhikkhū mahāpakaraṇe gaṇanacāraṃ asallakkhetā gaṇanacāraṃ samānenti. Taṃ vācanāmagгато dvimattabhāṇavāraṃ. Vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Iti sakalampi dhammasaṅgaṇīpakaraṇaṃ vācanāmagгато atirekaterasamattabhāṇavāraṃ. Vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti. Evameva –

Cittavibhatti rūpañca, nikkhepo atthajotana;

Gambhīraṃ nipuṇaṃ ṭhānaṃ, tampi buddhena desitaṃ.

Tadanantaraṃ vibhaṅgappakaraṇaṃ nāma. Taṃ khandhavibhaṅgo āyatanavibhaṅgo dhātuvibhaṅgo saccavibhaṅgo idriyavibhaṅgo paccayākāravibhaṅgo satipaṭṭhānavibhaṅgo sammappadhānavibhaṅgo iddhipādavibhaṅgo bojjhaṅgavibhaṅgo maggaṅgavibhaṅgo jhānavibhaṅgo appamaññāvibhaṅgo sikkhāpadavibhaṅgo paṭisambhidāvivibhaṅgo ñāṇavibhaṅgo khuddakavattuvibhaṅgo dhammahadayavibhaṅgoti aṭṭhārasavidhena vibhattaṃ.

Tattha khandhavibhaṅgo suttantabhājanīyaabhidhammabhājanīyapañhapucchakānaṃ vasena tidhā vibhattaṃ. So vācanāmagгато pañcamattabhāṇavāro, vitthāriyamāno pana ananto aparimāṇo hoti. Tato paraṃ āyatanavibhaṅgādayopi eteheva tīhi nayehi vibhattā. Tesu āyatanavibhaṅgo vācanāmagгато atirekabhāṇavāro, dhātuvibhaṅgo dvimattabhāṇavāro.

Tathā saccavibhaṅgo. Indriyavibhaṅge suttantabhājanīyaṃ natthi; vācanāmagгато panesa atirekabhāṇavāramatto. Paccayākāravibhaṅgo chamattabhāṇavāro, pañhapucchakaṃ panettha natthi. Satipaṭṭhānavibhaṅgo atirekabhāṇavāramatto; tathā sammappadhāna iddhipādabojjihaṅgamaggaṅgavibhaṅgā. Jhānavibhaṅgo dvibhāṇavāramatto, appamaññāvibhaṅgo atirekabhāṇavāramatto. Sikkhāpadavibhaṅgepi suttantabhājanīyaṃ natthi; vācanāmagгато panesa atirekabhāṇavāramatto; tathā paṭisambhidāvibhaṅgo. Nāṇavibhaṅgo dasavidhena vibhatto; vācanāmagгато panesa timattabhāṇavāro. Khuddakavatthuvibhaṅgopi dasavidhena vibhatto; vācanāmagгато panesa timattabhāṇavāro. Dhammahadayavibhaṅgo tividhena vibhatto; vācanāmagгато panesa atirekadvibhāṇavāramatto. Sabbepi vitthāriyamānā anantā aparimāṇā honti. Evamevaṃ vibhaṅgappakaraṇaṃ vācanāmagгато pañcatimsamattabhāṇavāraṃ; vitthārato pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ dhātukathāpakaraṇaṃ nāma. Taṃ saṅgaho asaṅgaho, saṅgahitena asaṅgahitaṃ, asaṅgahitena saṅgahitaṃ, saṅgahitena saṅgahitaṃ, asaṅgahitena asaṅgahitaṃ; sampayogo vippayogo, sampayuttena vippayuttaṃ, vippayuttena sampayuttaṃ, sampayuttena sampayuttaṃ, vippayuttena vippayuttaṃ; saṅgahitena sampayuttaṃ vippayuttaṃ; sampayuttena saṅgahitaṃ asaṅgahitaṃ, asaṅgahitena sampayuttaṃ vippayuttaṃ, vippayuttena saṅgahitaṃ asaṅgahitanti cuddasavidhena vibhattaṃ. Taṃ vācanāmagгато atirekachabhāṇavāramattaṃ, vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ puggalapaññatti nāma. Sā “khandhapaññatti āyatanapaññatti dhātupaññatti saccapaññatti indriyapaññatti puggalapaññatti”ti chabbidhena vibhattā. Sā vācanāmagгато atirekapañcabhāṇavārā; vitthāriyamānā pana anantā aparimāṇāva hoti.

Tadanantaraṃ kathāvatthuppakaraṇaṃ nāma. Taṃ sakavāde pañca suttasatāni paravāde pañcāti suttasahassaṃ samodhānetvā vibhattaṃ. Taṃ vācanāmagгато idāni potthake likhitaṃ aggahetvā saṅgītiāropitanayena dīghanikāyappamāṇaṃ, vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ yamakaṃ nāma. Taṃ mūlayamakaṃ khandhayamakaṃ āyatanayamakaṃ dhātuyamakaṃ saccayamakaṃ saṅkhārayamakaṃ anusayayamakaṃ cittayamakaṃ dhammayamakaṃ indriyayamakanti dasavidhena vibhattaṃ. Taṃ vācanāmagгато vīsabhāṇavārasataṃ, vitthārato pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ mahāpakaraṇaṃ nāma. Paṭṭhānantipi tasseva nāmaṃ. Taṃ hetupaccayo ārammaṇapaccayo adhipatipaccayo anantarapaccayo samanantarapaccayo saḥajātapaccayo aññamaññapaccayo nissayapaccayo upanissayapaccayo purejātapaccayo pacchājātapaccayo āsevanapaccayo kammaṇapaccayo vipākapaccayo āhārapaccayo indriyapaccayo jhānapaccayo maggapaccayo sampayuttapaccayo vippayuttapaccayo atthipaccayo natthipaccayo vīgataṇapaccayo avīgataṇapaccayoti. Paccayavasena tāva catuvīsatividhena vibhattaṃ.

Imasmiṃ pana ṭhāne paṭṭhānaṃ samānetabbaṃ. Kusalattikādayo hi dvāvīsati tikā, nāma hetū dhammā nahetū dhammā... pe... saraṇā dhammā araṇā dhammāti ime sataṃ dukā. Aparepi vijjābhāgino dhammā avijjābhāgino dhammā...pe... khaye ñāṇaṃ, anuppāde ñāṇanti dvācattālīsa suttantikadukā nāma. Tesu dvāvīsati tikā sataṃ dukāti ayaṃ āhaccabhāsītā jinavacanabhūtā sabbaññubuddhena desitā sattannaṃ pakaraṇānaṃ mātikā nāma.

Athāpare dvācattālīsa suttantikadukā kutopabhavā kena ṭhapitā kena desitāti? Dhammasenāpatisāriputtattherappabhavā, tena ṭhapitā, tena desitāti. Ime ṭhapento pana thero na sāmukkaṃsika attano ñāṇena ṭhapesi. Ekkutariyaṃ pana ekanipātadukanipātasāṅgīti dasuttarasuttantehi samodhānetvā ābhidhammikatttherānaṃ suttantaṃ patvā akilamatthaṃ ṭhapitā. Te panete ekasmiṃ nikkhepakaṇḍeyeva matthakaṃ pāpetvā vibhattā. Sesaṭṭhānesu yāva saraṇadukā abhidhammo vibhatto.

Sammāsambuddhena hi anulomapaṭṭhāne dvāvīsati tike nissāya tikapaṭṭhānaṃ nāma niddiṭṭhaṃ. Sataṃ duke nissāya dukapaṭṭhānaṃ nāma niddiṭṭhaṃ. Tato paraṃ dvāvīsati tike gahetvā dukasate pakkhipitvā dukatikapaṭṭhānaṃ nāma dassitaṃ. Tato paraṃ dukasataṃ gahetvā dvāvīsatiyā tikesu pakkhipitvā tikadukapaṭṭhānaṃ nāma dassitaṃ. Tike pana tikesuyeva pakkhipitvā tikatikapaṭṭhānaṃ nāma dassitaṃ. Duke ca dukesuyeva pakkhipitvā dukadukapaṭṭhānaṃ nāma dassitaṃ. Evaṃ –

Tikañca paṭṭhānavaraṃ dukuttamaṃ,

Dukatikañceva tikadukañca;

Tikatikañceva dukadukañca,

Cha anulomamhi nayā sugambhīrāti. (paṭṭhā. 1.1.39);

Paccanīyapaṭṭhānēpi dvāvīsatiṭike nissāya tikapaṭṭhānaṃ nāma. Dukasataṃ nissāya dukapaṭṭhānaṃ nāma. Dvāvīsatiṭike dukasate pakkhipitvā dukatikapaṭṭhānaṃ nāma. Dukasataṃ dvāvīsatiyā tikesu pakkhipitvā tikadukapaṭṭhānaṃ nāma. Tike tikesuyeva pakkhipitvā tikatikapaṭṭhānaṃ nāma. Duke dukesuyeva pakkhipitvā dukadukapaṭṭhānaṃ nāmāti paccanīyepi chahi nayehi paṭṭhānaṃ niddiṭṭhaṃ. Tena vuttaṃ –

Tikañca paṭṭhānavaraṃ dukuttamaṃ,

Dukatikañceva tikadukañca;

Tikatikañceva dukadukañca,

Cha paccanīyamhi nayā sugambhīrāti. (paṭṭhā. 1.1.44);

Tato paraṃ anulomapaccanīyepi eteneva upāyena cha nayā dassitā. Tenāha –

Tikañca paṭṭhānavaraṃ dukuttamaṃ,

Dukatikañceva tikadukañca;

Tikatikañceva dukadukañca,

Cha anulomapaccanīyamhi nayā sugambhīrāti. (paṭṭhā. 1.1.48);

Tadanantaraṃ paccanīyānulomepi etehevā chahi nayehi niddiṭṭhaṃ. Tenāha –

Tikañca paṭṭhānavaraṃ dukuttamaṃ,

Dukatikañceva tikadukañca;

Tikatikañceva dukadukañca,

Cha paccanīyānulomamhi nayā sugambhīrāti. (paṭṭhā. 1.1.52);

Evaṃ anulome cha paṭṭhānāni, paṭilome cha, anulomapaccanīye cha, paccanīyānulome cha paṭṭhānānīti idaṃ catuvīsatisamantapaṭṭhānasamodhānaṃ paṭṭhānaṃ mahāpakaraṇaṃ nāma.

Idāni imassa abhidhammassa gambhīrabhāvavijānanatthaṃ cattāro sāgarā veditabbā – saṃsārasāgaro, jalasāgaro, nayasāgaro, ñāṇasāgaroti. Tattha saṃsārasāgaro nāma –

Khandhānañca paṭipāṭi, dhātuāyatanāna ca;

Abbocchinnaṃ vattamānā, saṃsāroti pavuccatīti.

Evaṃ vuttaṃ saṃsāravattaṃ. Svāyaṃ yasmā imesaṃ sattānaṃ uppattiyā purimā koṭi na paññāyati ettakānañhi vassasatānaṃ vā vassasahasānaṃ vā vassasatasahasānaṃ vā, kappasatānaṃ vā kappasahasānaṃ vā kappasatasahasānaṃ vā matthake sattā uppannā, tato pubbe nāhesunti vā, asukassa nāma rañño kāle uppannā, asukassa buddhassa kāle uppannā tato pubbe nāhesunti vā, ayaṃ paricchedo natthi; “purimā, bhikkhave, koṭi na paññāyati avijjāya, ito pubbe avijjā nāhosi atha pacchā samabhavī”ti (a. ni. 10.61) iminā pana nayena saṃsārasāgaro anamataggova.

Mahāsamuddo pana jalasāgaro nāmāti veditabbo. So caturāsītiyojanasahasagambhīro. Tattha udakassa ālḥakasatehi vā ālḥakasahasēhi vā ālḥakasatasahasēhi vā pamāṇaṃ nāma natthi. Atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhyāṃ gacchati. Ayaṃ jalasāgaro nāma.

Katamo nayasāgaro? Tepiṭakaṃ buddhavacanaṃ. Dvepi hi tantiyo paccavekkhantānaṃ saddhāsampannānaṃ pasāḍabahulānaṃ ñāṇuttarānaṃ kulaputtānaṃ anantaṃ pīṭisomanassaṃ uppajjati. Katamā dve? Vinayañca abhidhammañca. Vinayadharabhikkhūnañhi vinayatantiṃ paccavekkhantānaṃ dosānurūpaṃ sikkhāpadapaññāpanaṃ nāma – imasmiṃ dose imasmiṃ vītikkame idaṃ nāma hotīti sikkhāpadapaññāpanaṃ – aññesaṃ avisayo, buddhānameva visayoti. Uttarimanussadhammapēyālaṃ paccavekkhantānaṃ nīlapeyyālaṃ paccavekkhantānaṃ sañcarittapeyyālaṃ paccavekkhantānaṃ anantaṃ pīṭisomanassaṃ uppajjati. Ābhidhammikabhikkhūnampi khandhantaraṃ āyatanantaraṃ dhātvantaraṃ indriyantaraṃ balabojjhaṅgakkammavipākantaraṃ rūpārūpaparicchedaṃ saṅhasukhumadhammaṃ gaganatale tārakarūpāni gaṇhanto viya rūpārūpadhamme pabbaṃ pabbaṃ koṭṭhāsaṃ koṭṭhāsaṃ katvā vibhajanto dassesi vata no satthāti abhidhammatantiṃ paccavekkhantānaṃ anantaṃ pīṭisomanassaṃ uppajjati.

Evaṃ uppattiyā panassa idaṃ vatthupi veditabbaṃ – mahāgatigamiyatissadattatthero kira nāma mahābodhiṃ vandissāmīti

paratīraṃ gacchanto nāvāya uparitale nisinno mahāsamuddaṃ olokesi. Athassa tasmiṃ samaye neva paratīraṃ paññāyittha, na orimatīraṃ, ūmivegappabhedasamuggatajalacuṇṇaparikiṇṇo pana pasāritarajatapaṭṭasumanapupphasantharasadiso mahāsamuddova paññāyittha. So kiṃ nu kho mahāsamuddassa ūmivego balavā udāhu catuvīsatiṃpabhede samantapaṭṭhāne nayamukhaṃ balavanti cintesi. Athassa mahāsamudde paricchedo paññāyati – ayañhi heṭṭhā mahāpathaviyā paricchinno, upari ākāseṇa, ekato cakkavālapabbatena, ekato velantena paricchinno; samantapaṭṭhānassa pana paricchedo na paññāyatīti saṃhasukhumadhammaṃ paccavekkhantassa balavapīti uppannā. So pītiṃ vikkhambhetvā vipassanaṃ vaḍḍhetvā yathānisinnova sabbakilese khepetvā aggaphale arahatte patiṭṭhāya udānaṃ udānesi –

Attheva gambhīragataṃ sudubbudhaṃ,

Sayaṃ abhiññāya sahetusambhavaṃ;

Yathānupubbaṃ nikkhileṇa desitaṃ,

Mahesinā rūpagataṃva passatīti.

Ayaṃ nayasāgaro nāma.

Katamo ñāṇasāgaro? Sabbaññutaññāṇaṃ ñāṇasāgaro nāma. Ayaṃ saṃsārasāgaro nāma, ayaṃ jalasāgaro nāma, ayaṃ nayasāgaro nāmāti hi aññena na sakkā jānitum, sabbaññutaññāṇeṇa sakkā jānitunti sabbaññutaññāṇaṃ ñāṇasāgaro nāma. Imesu catūsu sāgaressu imasmiṃ thāne nayasāgaro adhippeto. Imañhi sabbaññubuddhāva paṭivijjhanti.

Ayampi bhagavā bodhimūle nisinno ‘imaṃ paṭivijjhivā imaṃ vata me dhammaṃ esantassa gavesantassa kappasatasahassādhikāni cattāri asaṅkheyyāni vītivattāni, atha me imasmiṃ pallaṅke nisinnena diyaḍḍhakilesasahassaṃ khepetvā ayaṃ dhammo paṭividdho’ti paṭividdhadhammaṃ paccavekkhanto sattāhaṃ ekapallaṅkena nisīdi. Tato tamhā pallaṅkā vuṭṭhāya ‘imasmiṃ vata me pallaṅke sabbaññutaññāṇaṃ paṭividdha’nti animisehi cakkhūhi sattāhaṃ pallaṅkaṃ olokeno aṭṭhāsi. Tato devatānaṃ ‘ajjāpi nūna siddhatthassa kattabbakiccaṃ atthi, pallaṅkasmiñhi ālayaṃ na vijahatī’ti parivitatko udapādi.

Sattā devatānaṃ vitakkaṃ ñatvā tāvadeva tāsaṃ vitakkavūpasamanatthaṃ vehāsaṃ abbhuggantvā yamakapāṭihāriyaṃ dassesi. Mahābodhipallaṅkasmiñhi katapāṭihāriyañca, ñātisamāgame katapāṭihāriyañca, pāṭiyaputtasamāgame katapāṭihāriyañca, sabbaṃ kaṇḍambarukkhamūle katayamakapāṭihāriyasadisameva ahosi. Evaṃ yamakapāṭihāriyaṃ katvā pallaṅkassa thitattṭhānassa ca antare ākāśato oruya sattāhaṃ caṅkami. Imesu ca ekavīsatiyā divasesu ekadivasepi satthu sarīrato rasmiyo na nikkhantā.

Catutthe pana sattāhe pacchimuttarāya disāya ratanaghare nisīdi – ratanagharaṃ nāma neva sattaratanamayaṃ gehaṃ. Sattannaṃ pana pakaraṇānaṃ sammāsitaṭṭhānaṃ ratanagharanti vedītabbaṃ – tattha dhammasaṅgaṇiṃ sammasantassāpi sarīrato rasmiyo na nikkhantā. Vibhaṅgappakaraṇaṃ dhātukathaṃ puggalapaññattiṃ kathāvattahuppakaraṇaṃ yamakappakaraṇaṃ sammasantassāpi sarīrato rasmiyo na nikkhantā. Yadā pana mahāpakaraṇaṃ oruya ‘hetupaccayo ārammaṇapaccayo...pe... avigatapaccayo’ti sammasaṇaṃ ārabhi, athassa catuvīsatisamantapaṭṭhānaṃ sammasantassa ekantato sabbaññutaññāṇaṃ mahāpakaraṇeṇa okāsaṃ labhi. Yathā hi timirapiṅgalamahāmaccho caturāsītiyojanasahassagambhīre mahāsamuddeyeṇa okāsaṃ labhati, evameva sabbaññutaññāṇaṃ ekantato mahāpakaraṇeṇa okāsaṃ labhi.

Satthu evaṃ laddhokāseṇa sabbaññutaññāṇeṇa yathāsukhaṃ saṃhasukhumadhammaṃ sammasantassa sarīrato nīlapītalohitodātamañjīṭṭhapabhassaravasena chabbaṇṇarasmiyo nikkhamiṃsu. Kesamassūhi ceva akkhīnañca nīlaṭṭhānehi nīlarasmiyo nikkhamiṃsu, yāsaṃ vasena gaganatalaṃ añjanacuṇṇasamokiṇṇaṃ viya umāpupphanīluppadalasañchannaṃ viya vītipatantamañitālavaṇṭaṃ viya sampasāritamecakaṇṭhaṃ viya ca ahosi.

Chavito ceva akkhīnañca pītaṭṭhānehi pītarasmiyo nikkhamiṃsu; yāsaṃ vasena disābhāgā suvaṇṇarasadhārābhisiṅcamānā viya suvaṇṇapaṭapaṣārītā viya kuṇṭamacuṇṇakaṇikārapupphasamparikiṇṇā viya ca virocīṃsu.

Mamsalohitehi ceva akkhīnañca rattaṭṭhānehi lohitarasmiyo nikkhamiṃsu yāsaṃ vasena disābhāgā cīnapiṭṭhacūṇṇarañjītā viya supakkalākhārasasiṅcamānā viya rattakambalaparikkhītā viya jayasumanapāribhaddakabandhujīvakakusumasamparikiṇṇā viya ca virocīṃsu.

Aṭṭhīhi ceva dantehi ca akkhīnañca setaṭṭhānehi odātaraṃrasmiyo nikkhamiṃsu; yāsaṃ vasena disābhāgā rajataghatehi āsiṅcamānakhīradhārāsamparikiṇṇā viya sampasāritarajatapaṭṭavitānā viya, vītipatantarajatatālavaṇṭā viya,

kundakumudasinduvārasumanamallikādikusumasañchannā viya ca virocim̐su.

Mañjiṭṭhapabhassarā pana tamhā tamhā sarīrappadesā nikkhamim̐su. Iti tā chabbañṇarasmīyo nikkhamitvā ghanamahāpathaviṃ gaṇhim̐su.

Catunahutādhikadviyojanasatasahassabahalā mahāpathavī niddhantasuvaṇṇapiṇḍi viya ahosi. Atha mahāpathaviṃ bhinditvā heṭṭhā udakaṃ gaṇhim̐su. Pathavisandhārakaṃ aṭṭhanahutādhikacatuyojanasatasahassabahalaṃ udakaṃ suvaṇṇakalasehi āsiñcamānavilīnasuvaṇṇaṃ viya ahosi. Udakaṃ vinivijjhivā vātaṃ aggahesum̐.

Chanahutādhikanavayojanasatasahassabahalo vāto samussitasuvaṇṇakkhandho viya ahosi. Vātaṃ vinivijjhivā heṭṭhā ajaṭākāsaṃ pakkhandim̐su.

Uparibhāgena uggantvāpi cātumahārājike gaṇhim̐su. Te vinivijjhivā tāvatim̐se tato yāme tato tusite tato nimmānaratī tato paranimmitavasavattī tato nava brahmaloke tato vehapphale tato pañca suddhāvāse vinivijjhivā cattāro āruppe gaṇhim̐su. Cattāro ca āruppe vinivijjhivā ajaṭākāsaṃ pakkhandim̐su.

Tiriyabhāgehi anantā lokadhātuyo pakkhandim̐su. Ettakesu ṭhānesu candamhi candappabhā natthi, sūriye sūriyappabhā natthi, tārakarūpesu tārakarūpappabhā natthi, devatānaṃ uyyānavimānakapparukkhesu ceva sarīresu ca ābharaṇesu cāti sabbattha pabhā natthi. Tisahassimahāsahassilokadhātuyā ālokapharaṇasamattho mahābrahmāpi sūriyuggamane khajjopanako viya ahosi. Candasūriyatārakarūpadevatuyyānavimānakapparukkhaṇaṃ paricchedamattakameva paññāyittha. Ettakaṃ ṭhānaṃ buddharasmīhiyeva ajjhotthaṭaṃ ahosi. Ayañca neva buddhānaṃ adhiṭṭhāniddhi, na bhāvanāmayiddhi. Saṇhasukhumadhammaṃ pana sammasato lokanāthassa lohitaṃ pasīdi, vatthurūpaṃ pasīdi, chavivaṇṇo pasīdi. Cittasamuṭṭhānā vaṇṇadhātu samantā asītihatthamatte padese niccalāva aṭṭhāsi. Iminā nīhārena sattāhaṃ sammasi.

Satta rattindivāni sammasitadhammo kittako ahoṣīti? Ananto aparimāṇo ahosi. Ayaṃ tāva manasādesanā nāma. Satthā pana evaṃ sattāhaṃ manasā cintitadhammaṃ vacībhedaṃ katvā desento vassasatenapi vassasahassenapi vassasatasahassenapi matthakaṃ pāpetvā desetum̐ na sakkotiṭi na vattabbaṃ. Aparabhāgepi hi tathāgato tāvatimsabhavane pāricchattakamūle paṇḍukambalasilāyaṃ dasasahassacakkavāḷadevatānaṃ majjhe nisinno mātaraṃ kāyasakkhiṃ katvā kusalā dhammā, akusalā dhammā, abyākatā dhammāti dhammaṃ desento satabhāgena sahasabhāgena satasahassabhāgena dhammantarā dhammantaraṃ saṅkamitvā saṅkamitvāva desesi. Tayo māse nirantaraṃ pavattitadesanā vegena pavattā ākāsaṅgā viya adhomukhaṭṭhapitaudakaghaṭṭā nikkhantaudakadhārā viya ca hutvā anantā aparimāṇā ahosi.

Buddhānañhi bhattānumodanakālepi thokaṃ vaḍḍhetvā anumodentānaṃ desanā dīghamajjhimānikāyappamāṇā hoti. Pacchābhattaṃ pana sampattaparīsāya dhammaṃ desetānaṃ desanā saṃyuttaaṅguttarikadvemahānikāyappamāṇāva hoti. Kasmā? Buddhānañhi bhavaṅgaparivāso lahuḷo dantāvaraṇaṃ suphūṣitaṃ mukhādānaṃ siliṭṭhaṃ jivhā mudukā saro madhuro vacanaṃ lahuparivattaṃ. Tasmā taṃ muhuttaṃ desitadhammopi ettako hoti. Temāsaṃ desitadhammo pana ananto aparimāṇoyeva.

Ānandatthero hi bahussuto tipīṭakadharo pañcadasa gāthāsahassāni satṭhi padasahassāni latāpupphāni ākaḍḍhanto viya ṭhitapadeneva ṭhatvā gaṇhāti vā vāceti vā deseti vā. Ettako therassa eko uddesamaggo nāma hoti. Therassa hi anupadaṃ uddesaṃ dadamāno añño dātuṃ na sakkoti, na sampāpuṇāti. Sammāsambuddhova sampāpuṇeyya. Evaṃ adhimattasatimā adhimattagatimā adhimattadhitimā sāvako satthārā temāsaṃ iminā nīhārena desitadesanaṃ vassasataṃ vassasahassaṃ uggaṇhantopi matthakaṃ pāpetum̐ na sakkoti.

Evaṃ temāsaṃ nirantaraṃ desetassa pana tathāgatassa kabalīkārāhārappaṭibaddhaṃ upādinnakasarīraṃ kathaṃ yāpesīti? Paṭijaggaṇeneva. Buddhānañhi so so kālo suvavatthito suparicchinno supaccakkho. Tasmā bhagavā dhammaṃ desetova manussaloke kālaṃ oloketi. So bhikkhācārevelaṃ sallakkhetvā nimmitabuddhaṃ māpetvā ‘imassa cīvaraggahaṇaṃ pattaggahaṇaṃ sarakutti ākappo ca evarūpo nāma hotu, ettakaṃ nāma dhammaṃ desetū’ti adhiṭṭhāya pattacīvaramādāya anotattadaṃ gacchati. Devatā nāgalatādantakaṭṭhaṃ denti. Taṃ khāditvā anotattadahe sarīraṃ paṭijaggitvā manosilātale ṭhito surattadupaṭṭaṃ nivāsetvā cīvaraṃ pārupitvā cātumahārājadattiyaṃ selamayaṃ pattam̐ ādāya uttarakuruṃ gacchati. Tato piṇḍapāṭaṃ āharitvā anotattadahatīre nisinno taṃ paribhuñjitvā divāvihārāya candanavanaṃ gacchati.

Dhammasenāpatīsārīputtattheropi tattha gantvā sammāsambuddhassa vattaṃ katvā ekamantaṃ nisīdati. Athassa satthā nayaṃ deti. ‘Sārīputta, ettako dhammo mayā desito’ti ācikkhati. Evaṃ sammāsambuddhe nayaṃ dente paṭisambhidāppattassa aggasāvākassa velante ṭhatvā hatthaṃ pasāretvā dassitasamuddasadisam̐ nayadānaṃ hoti.

Therassāpi nayasatena nayasahassena nayasatasahassena bhagavatā desitadhammo upaṭṭhātiyeva.

Satthā divāvihāraṃ nisīditvā dhammaṃ desetum kāya velāya gacchatīti? Sāvattvivāsīnaṃ kulaputtānaṃ sampattānaṃ dhammadesanavelā nāma atthi, tāya velāya gacchati. Dhammaṃ desetvā gacchantaṃ vā āgacchantaṃ vā ke jānanti ke na jānantīti? Mahesakkhā devatā jānanti, appesakkhā devatā na jānanti. Kasmā na jānantīti? Sammāsambuddhassa vā nimmitabuddhassa vā rasmiādīsu nānattābhāvā. Ubhinnaṃpi hi tesam rasmīsu vā saresu vā vacanesu vā nānattaṃ natthi.

Sāriputtattheropi satthārā desitaṃ desitaṃ dhammaṃ āharitvā attano saddhivihārikānaṃ pañcannaṃ bhikkhusatānaṃ desesi. Tesam ayaṃ pubbayogo – te kira kassapadasabalassa kāle khuddakavagguliyoniyaṃ nibbattā pabbhāre olambantā dvinnaṃ ābhidhammikabhikkhūnaṃ abhidhammaṃ sajjhāyantaṃ sare nimittaṃ gahetvā kaṇhapakkhasukkapakkhe ajānitvāpi sare nimittaggāhamattakeneva kālaṃ katvā devaloke nibbattiṃsu. Ekaṃ buddhantaraṃ devaloke vasitvā tasmim kāle manussaloke nibbattā yamakapāṭihāriye pasīditvā therassa santike pabbajiṃsu. Thero satthārā desitaṃ desitaṃ dhammaṃ āharitvā tesam desesi. Sammāsambuddhassa abhidhammadesanāpariyosānañca tesam bhikkhūnaṃ sattappakaraṇauggahaṇaṃ ekappahāreneva ahosi.

Abhidhamme vācanāmaggo nāma sāriputtattherappabhavo. Mahāpakaraṇe gaṇanacāropi thereneva ṭhapito. Thero hi iminā nīhārena dhammantaraṃ amakkhetvāva sukhaṃ gahetuṃ dhāretuṃ pariyāpuṇituṃ vācetuñca pahotīti gaṇanacāraṃ ṭhapesi. Evaṃ sante therova paṭhamataraṃ ābhidhammiko hotīti? Na hoti. Sammāsambuddhova paṭhamataraṃ ābhidhammiko. So hi naṃ mahābodhipallaṅke nisīditvā paṭivijjhi. Buddho hutvā ca pana sattāhaṃ ekapallaṅkena nisinno udānaṃ udānesi –

“Yadā have pātubhavanti dhammā,

Ātāpino jhāyato brāhmaṇassa;

Athassa kaṅkhā vapayanti sabbā,

Yato pajānāti sahetudhammaṃ.

“Yadā have pātubhavanti dhammā,

Ātāpino jhāyato brāhmaṇassa;

Athassa kaṅkhā vapayanti sabbā,

Yato khayaṃ paccayānaṃ avedī.

“Yadā have pātubhavanti dhammā,

Ātāpino jhāyato brāhmaṇassa;

Vidhūpayāṃ tiṭṭhati mārāsenaṃ,

Sūriyova obhāsayamantalikkha’’nti. (mahāva. 1-3; udā. 1-3);

Idaṃ paṭhamabuddhavadānaṃ nāma. Dhammapadabhāṇakā pana –

“Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;

Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

“Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;

Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhatam;

Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā’’ti. (dha. pa. 153-154);

Idaṃ paṭhamabuddhavadānaṃ nāmāti vadanti.

Yamakasālānamantare nipannena parinibbānasamaye “handā dāni, bhikkhave, āmantayāmi vo, vayadhammā saṅkhārā, appamādena sampādethā’’ti (dī. ni. 2.218) vuttavacanaṃ pacchimabuddhavadānaṃ nāma.

Ubhinnamantare pañcacattālīsa vassāni pupphadāmaṃ ganthentena viya, ratanāvaliṃ āvunantena viya, ca kathito amatappakāsano saddhammo majjhimabuddhavadānaṃ nāma.

Yaṃ panettha avasiṭṭhaṃ, taṃ –

Piṭakaṃ piṭakatthavidū, pariyattibbhājanatthato āhu;

Tena samodhānetvā, tayopi vinayādayo ñeyyā.

Pariyattipi hi ‘mā piṭakasampadānenā’ tiādīsu (a. ni. 3.66) piṭakanti vuccati. ‘Atha puriso āgaccheyya kudālapīṭakamādāyā’ tiādīsu (ma. ni. 1.228; a. ni. 3.70) yaṃkiñci bhājanampi. Tasmā piṭakaṃ piṭakatthavidū pariyattibbhājanatthato āhu.

Idāni tena samodhānetvā tayopi vinayādayo ñeyyāti. Tena evaṃ duvidhatthena piṭakasaddena saha samāsaṃ katvā vinayo ca so piṭakañca pariyattibhāvato, tassa tassa atthassa bhājanato cāti vinayapiṭakaṃ. Yathāvutteneva nayena suttantañca taṃ piṭakañcāti suttantapiṭakaṃ. Abhidhammo ca so piṭakañcāti abhidhammapiṭakanti evamete tayopi vinayādayo ñeyyā.

Evaṃ ñatvā ca punapi tesveva piṭakesu nānappakāraḥkosallatthaṃ –

Desanāsāsanakathābhedaṃ tesu yathārahaṃ;

Sikkhāpahānagambhīrabhāvañca paridīpaye.

Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yaṃ;

Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvaye.

Tatrāyaṃ paridīpanā vibhāvanā ca – etāni hi tīṇi piṭakāni yathākkamaṃ āṇāvohāraparamatthadesanā, yathāparādhayathānulomayathādhammasāsanāni, saṃvarāsaṃvaradīṭṭhiviviveṭhananāmarūpaparicchedakathāti ca vuccanti.

Ettha hi vinayapiṭakaṃ āṇārahena bhagavatā āṇābhāhullato desitattā āṇādesanā; suttantapiṭakaṃ vohāraḥkusalena bhagavatā vohārabāhullato desitattā vohāradesanā; abhidhammapiṭakaṃ paramatthakusalena bhagavatā paramatthabāhullato desitattā paramatthadesanāti vuccati.

Tathā paṭhamam ye te pacurāparādhā sattā te yathāparādhaṃ ettha sāsītāti yathāparādhasāsanam; dutiyam anekajjhāsayaṇusayacariyādhimuttikā sattā yathānulomaṃ ettha sāsītāti yathānulomasāsanam; tatiyam dhammapuṇḍamatte ‘ahaṃ mamā’ ti saññino sattā yathādhammaṃ ettha sāsītāti yathādhammasāsananti vuccati.

Tathā paṭhamam ajjhācārapaṭipakkhabhūto saṃvarāsaṃvaro ettha kathitoti saṃvarāsaṃvarakathā; saṃvarāsaṃvaroti khuddako ceva mahanto ca saṃvarāsaṃvaro, kammākkamaṃ viya ca phalāphalaṃ viya ca; dutiyam dvāsaṭṭhiḍṭhipaṭipakkhabhūta dīṭṭhiviviveṭhanā ettha kathitāti dīṭṭhiviviveṭhanakathā; tatiyam rāgāḍipapaṭipakkhabhūto nāmarūpaparicchedo ettha kathitoti nāmarūpaparicchedakathāti vuccati.

Tīsupi cetesu tisso sikkhā tīṇi pahānāni catubbidho ca gambhīrabhāvo vedītabbo. Tathā hi vinayapiṭake visesena adhisīlasikkhā vuttā, suttantapiṭake adhicitasikkhā, abhidhammapiṭake adhipaññāsikkhā.

Vinayapiṭake ca vītikkamappahānaṃ, kilesānaṃ vītikkamapaṭipakkhattā sīlassa; suttantapiṭake pariyaṭṭhānappahānaṃ, pariyaṭṭhānapaṭipakkhattā samādhissa; abhidhammapiṭake anusayappahānaṃ, anusayapaṭipakkhattā paññāya.

Paṭhame ca tadanāgappahānaṃ kilesānaṃ, itaresu vikkhambhanasamucchedappahānāni. Paṭhame ca ducaritasamkilesassa pahānaṃ, itaresu taṇhādīṭṭhisamkilesānaṃ pahānaṃ.

Ekamekasmiñcettha catubbidhopi dhammatthadesanāpaṭivedhagambhīrabhāvo vedītabbo – tattha dhammoti tanti. Atthoti tassāyevattho. Desanāti tassā manasā vavatthāpitāya tantiyā desanā. Paṭivedhoti tantiyā tantiatthassa ca yathābhūtavabodho. Tīsupi cetesu ete dhammatthadesanāpaṭivedhā. Yasmā sasādīhi viya mahāsamuddo mandabuddhīhi dukkhogāhā alabbhaneyyapaṭiṭṭhā ca tasmā gambhīrā. Evaṃ ekamekasmiṃ ettha catubbidhopi gambhīrabhāvo vedītabbo.

Aparo nayo – dhammoti hetu. Vuttañhetam – ‘hetumhi ñāṇam dhammapaṭisambhidā’ ti (vibha. 720). Atthoti hetuphalaṃ. Vuttañhetam – ‘hetuphale ñāṇam atthapaṭisambhidā’ ti (vibha. 720). Desanāti paññatti, yathādhammaṃ dhammābhilāpoti adhippāyo; anulomapaṭilomasāṅkhepavithārādivasena vā kathanam. Paṭivedhoti abhisamayo. So ca lokiyalokuttaro. Visayato ca asammohato ca; atthānūrūpaṃ dhammesu, dhammānūrūpaṃ atthesu, paññattipathānūrūpaṃ paññattīsu avabodho. Tesam tesam vā tattha tattha vuttadhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo.

Idāni yasmā etesu piṭakesu yaṃ yaṃ dhammajātam vā atthajātam vā yā cāyaṃ yathā yathā ñāpetabbo attho sotūnam

ñāṇassa abhimukho hoti tathā tathā tadatthajotikā desanā, yo cettha aviparītāva bodhasaṅkhāto paṭivedho tesam tesam vā dhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo – sabbampetaṃ anupacitakusalasambhārehi duppaññehi, sasādīhi viya mahāsamuddo, dukkhogāhaṃ alabbhaneyyapaṭiṭṭhaṇca, tasmā gambhīraṃ. Evampi ekamekasmim ettha catubbidhopi gambhīrabhāvo vedītabbo. Ettāvatā ca –

Desanāsāsanakathābhedaṃ tesu yathārahaṃ;

Sikkhāpahānagambhīrabhāvaṇca paridīpayeti –

Ayaṃ gāthā vuttatthā hoti.

Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yaṃ;

Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvayeti.

Ettha pana tisu piṭakesu tividho pariyattibhedo daṭṭhabbo. Tisso hi pariyattiyo – alagaddūpamā nissaraṇatthā bhaṇḍāgārikapariyattīti.

Tattha yā duggahitā upārambhādihetu pariyāpuṭā ayaṃ alagaddūpamā. Yaṃ sandhāya vuttaṃ – “seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, tamenam bhoge vā naṅguṭṭhe vā gaṇheyya, tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmim vā aṅgapaccaṅge ḍaṃseyya, so tato nidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu? Duggahitattā, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti suttaṃ...pe... vedallaṃ, te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ na upaparikkhanti, tesam te dhammā paññāya atthaṃ anupaparikkhantaṃ na nijjhānaṃ khamanti, te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti. Tesam te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Duggahitattā, bhikkhave, dhammāna”nti (ma. ni. 1.238).

Yā pana suggahitā sīlakkhandhādipāripūriṃyeva ākaṅkhamānena pariyāpuṭā na upārambhādihetu, ayaṃ nissaraṇatthā. Yaṃ sandhāya vuttaṃ – “tesam te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Suggahitattā, bhikkhave, dhammāna”nti (ma. ni. 1.239).

Yaṃ pana pariññātakhandho pahīnakilesa bhāvitamaṃ paṭividdhākuppo sacchikatanīrodho khīṇāsavo kevalaṃ pavenipālanatthāya vaṃsānurakkhaṇatthāya pariyāpuṇāti, ayaṃ bhaṇḍāgārikapariyattīti.

Vinaye pana suppaṭipanno bhikkhu sīlasampadaṃ nissāya tisso vijjā pāpuṇāti, tāsamyeva ca tattha pabhedavacanato. Sutte suppaṭipanno samādhisampadaṃ nissāya chaḷabhiññā pāpuṇāti, tāsamyeva ca tattha pabhedavacanato. Abhidhamme suppaṭipanno paññāsampadaṃ nissāya catasso paṭisambhidā pāpuṇāti tāsāṇca tattheva pabhedavacanato. Evametesu suppaṭipanno yathākkamena imaṃ vijjāttayachaḷabhiññācatupaṭisambhidāppabhedam sampattiṃ pāpuṇāti.

Vinaye pana duppaṭipanno anuññātasukhasamphassaattharaṇapāvuraṇādiphassasāmaññato paṭikkhittesu upādinnakaphassādīsu anavajjasaññā hoti. Vuttañhetam – “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti (pāci. 417; ma. ni. 1.234). Tato dussīlabhāvaṃ pāpuṇāti. Sutte duppaṭipanno “cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmi”ntiādīsu (a. ni. 4.5) adhippāyaṃ ajānanto duggahitaṃ gaṇhāti. Yaṃ sandhāya vuttaṃ – “attanā duggahitena amhe ceva abbhācikkhati attānaṇca khanati bahuṇca apuññaṃ pasavati”ti (pāci. 417; ma. ni. 1.236). Tato micchādīṭṭhitaṃ pāpuṇāti. Abhidhamme duppaṭipanno dhammacintaṃ atidhāvanto acinteyyānipi cinteti, tato cittakkhepaṃ pāpuṇāti. Vuttañhetam – “cattārimāni, bhikkhave, acinteyyāni, na cintetabbāni, yāni cinto ummādassa vighātassa bhāgī assā”ti (a. ni. 4.77). Evametesu duppaṭipanno yathākkamena imaṃ dussīlabhāvamicchādīṭṭhitācittakkhepappabhedam vipattiṃ pāpuṇāti. Ettāvatā ca –

Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yaṃ;

Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvayeti.

Ayampi gāthā vuttatthā hoti. Evaṃ nānappakārato piṭakāni ṇatvā tesam vasena sabbampetaṃ saṅgayhamānaṃ tīṇi piṭakāni honti.

Kathaṃ nikāyato pañca nikāyāti? Sabbameva hetam dīghanikāyo majjhimanikāyo saṃyuttanikāyo aṅguttaranikāyo khuddakanikāyoti pañcappabhedam hoti. Tattha katamo dīghanikāyo? Tivaggasaṅgahāni brahmajālādīni catuttimsa

suttāni.

Catuttimseva suttantā, tivaggo yassa saṅgaho;

Esa dīghanikāyoti, paṭhamo anulomiko.

Kasmā panesa dīghanikāyoti vuccati? Dīghappamāṇānaṃ suttānaṃ samūhato nivāsato ca. Samūhanivāsā hi nikāyoti vuccanti. ‘Nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittaṃ yathayidaṃ, bhikkhave, tiracchānagatā pāṇā (saṃ. ni. 3.100), poṇikanikāyo, cikkhallikanikāyo’’ti. Evamādīni cettha sādhakāni sāsanato lokato ca. Evaṃ sesānampi nikāyabhāve vacanatto veditabbo.

Katamo majjhimanikāyo? Majjhimappamāṇāni pañcadasavaggasaṅgahāni mūlapariyāyasuttādīni diyaḍḍhasataṃ dve ca suttāni.

Diyaḍḍhasatasuttantā, dve ca suttāni yattha so;

Nikāyo majjhimo pañca, dasavaggapariggaho.

Katamo saṃyuttanikāyo? Devatāsaṃyuttādivasena ṭhitāni oghataraṇādīni satta suttasahassāni satta suttasatāni ca dvāsaṭṭhi ca suttāni.

Satta suttasahassāni, satta suttasatāni ca;

Dvāsaṭṭhi ceva suttantā, eso saṃyuttasaṅgaho.

Katamo aṅguttaranikāyo? Ekekaṅgāṭirekavasena ṭhitāni cittapariyādānādīni nava suttasahassāni pañca suttasatāni sattapaññāsaṅka suttāni.

Nava suttasahassāni, pañca suttasatāni ca;

Sattapaññāsasuttāni, saṅkhyā aṅguttare ayaṃ.

Katamo khuddakanikāyo? Sakalaṃ vinayapiṭakaṃ, abhidhammapiṭakaṃ, khuddakapāṭha, dhammapadādayo ca pubbe dassitā pañcadasappabhedā; ṭhapetvā cattāro nikāye avasesaṃ buddhavacanaṃ.

Ṭhapetvā caturopete, nikāye dīghāḍḍike;

Tadaññaṃ buddhavacanaṃ, nikāyo khuddako matoti.

Evaṃ nikāyato pañca nikāyā honti.

Kathaṃ aṅgavasena navaṅgānīti? Sabbameva hidaṃ ‘suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakam abbhutadhammaṃ vedalla’nti navappabhedam hoti. Tattha ubhatovibhaṅganiddesakhandhakaparivārā suttanipāte maṅgalasuttaratanaṃ suttanālakasuttatuvattakasuttāni aññaṃ ca suttanāmakam tathāgatavacanaṃ suttanti veditabbaṃ. Sabbampi sagāthakaṃ suttaṃ geyyanti veditabbaṃ. Visesaṃ saṃyuttanikāye sakalopi sagāthāvaggo. Sakalampi abhidhammapiṭakaṃ, niggaṭhakaṃ suttaṃ, yañca aññaṃ aṭṭhahi aṅgehi asaṅgahitaṃ buddhavacanaṃ, taṃ veyyākaraṇanti veditabbaṃ. Dhammapadaṃ theragāthā therīgāthā suttanipāte nosuttanāmikā suddhikagāthā ca gāthāti veditabbā. Somanassaññaṃ ayikagāthāppaṭisaṃyuttā dvāsīti suttantā udānanti veditabbaṃ. ‘Vuttañhetam bhagavatā’ tiādinayappavattā (itivu. 1) dasuttarasatasuttantā itivuttakanti veditabbaṃ. Apaṇṇakajātakādīni paññāsādhikāni pañca jātakasatāni jātakanti veditabbaṃ. ‘Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande’ tiādinayapavattā (dī. ni. 2.209; a. ni. 4.129) sabbepi acchariyaabbhutadhammapaṭisaṃyuttā suttantā abbhutadhammanti veditabbaṃ.

Cūḷavedallamahāvedallasammādiṭṭhisakkapañhasaṅkhārabhājanīyamahāpuṇṇamasuttādayo sabbepi vedañca tuṭṭhiñca laddhā laddhā pucchitasuttantā vedallanti veditabbaṃ. Evametaṃ aṅgato navaṅgāni.

Kathaṃ dhammakkhandhato caturāsīti dhammakkhandhasahassānīti? Sabbameva hidaṃ buddhavacanaṃ.

‘Dvāsīti buddhato gaṇhiṃ, dve sahassāni bhikkhuto;

Caturāsīti sahassāni, ye me dhammā pavattino’’ti. (theragā. 1027);

Evaṃ paridīpitadhammakkhandhavasena caturāsīsītasahappabhedam hoti. Tattha ekānusandhikam suttaṃ eko dhammakkhandho. Yaṃ anekānusandhikam tattha anusandhivasena dhammakkhandhagaṇanā. Gāthābandhesu

pañhāpucchanaṃ eko dhammakkhando, vissajjanaṃ eko. Abhidhamme ekamekaṃ tikadukabhājanaṃ ekamekañca cittavārabhājanaṃ eko dhammakkhando. Vinaye atthi vatthu, atthi mātikā, atthi padabhājanīyaṃ, atthi āpatti, atthi anāpatti, atthi antarāpatti, atthi tikacchedo. Tattha ekameko koṭṭhāso ekameko dhammakkhandho veditabbo. Evaṃ dhammakkhandhato caturāsīti dhammakkhandhasahassāni.

Evaṃetaṃ sabbampi buddhavacanaṃ pañcasatikasaṅgītikāle saṅgāyanta mahākassapappamukhena vasīgaṇena ayaṃ dhammo ayaṃ vinayo, idaṃ paṭhamabuddhavacanaṃ, idaṃ majjhimbuddhavacanaṃ, idaṃ pacchimabuddhavacanaṃ, idaṃ vinayapiṭakaṃ, idaṃ suttantapiṭakaṃ, idaṃ abhidhammapiṭakaṃ, ayaṃ dīghanikāyo...pe... ayaṃ khuddakanikāyo, imāni suttādāni navaṅgāni, imāni caturāsīti dhammakkhandhasahassāni imaṃ pabhedaṃ vavatthapetvāva saṅgītaṃ. Na kevalaṃ imameva aññampi uddānasaṅgahavaggaṃ saṅgahapeyyāsaṅgahaekanipātadukanipātādīnipātasaṅgahasamyuttasaṅgaha paññāsasaṅgahādianekavidhaṃ, tīsu piṭakesu sandissamānaṃ saṅgahappabhedaṃ vavatthapetvāva sattahi māsehi saṅgītaṃ.

Saṅgītipariyosāne cassa idaṃ mahākassapattherena dasabalassa sāsanaṃ pañcavassasahassaparimāṇakālaṃ pavattanasamattamaṃ katanti saṅgītapappamodā sādhukāraṃ viya dadamānā ayaṃ mahāpathavī udakapariyantaṃ katvā anekappakāraṃ kampi saṅkampi sampakampi sampavedhi. Anekāni ca acchariyāni pāturaheṣu.

Evaṃ saṅgīte panettha ayaṃ abhidhammo piṭakato abhidhammapiṭakaṃ, nikāyato khuddakanikāyo, aṅgato veyyākaraṇaṃ, dhammakkhandhato katipayāni dhammakkhandhasahassāni honti.

Taṃ dhārayantesu bhikkhūsu pubbe eko bhikkhu sabbasāmayikaparisaṃ nīdītvā abhidhammato suttaṃ āharitvā dhammaṃ kathento “rūpakkhando abyākato, cattāro khandhā siyā kusalā siyā akusalā siyā abyākata; dasāyatana abyākata, dve āyatana siyā kusalā siyā akusalā siyā abyākata; soḷasa dhātuyo abyākata, dve dhātuyo siyā kusalā siyā akusalā siyā abyākata; samudayasaccaṃ akusalaṃ, maggasaccaṃ kusalaṃ, nirodhasaccaṃ abyākataṃ, dukkhasaccaṃ siyā kusalaṃ siyā akusalaṃ siyā abyākataṃ; dasindriyā abyākata, domanassindriyaṃ akusalaṃ, anaññātāññassamīndriyaṃ kusalaṃ, cattāri indriyāni siyā kusalā siyā abyākata, cha indriyāni siyā kusalā siyā akusalā siyā abyākata”ti dhammakathaṃ kathesi.

Tasmiṃ tṭhāne eko bhikkhu nisinnā ‘dhammakathika tvaṃ sineruṃ parikkhipanto viya dīghasuttaṃ āharasi, kiṃ suttaṃ nāmeta’nti āha. ‘Abhidhammasuttaṃ nāma, āvuso’ti. ‘Abhidhammasuttaṃ kasmā āharasi? Kiṃ aññaṃ buddhabhāsitaṃ suttaṃ āharituṃ na vaṭṭatī’ti? ‘Abhidhammo kena bhāsito’ti? ‘Na eso buddhabhāsito’ti. ‘Kiṃ pana te, āvuso, vinayapiṭakaṃ uggahita’nti? ‘Na uggahitaṃ, āvuso’ti. ‘Avinayadhāritāya maññe tvaṃ ajānanto evaṃ vadesī’ti. ‘Vinayamattameva, āvuso, uggahita’nti. ‘Tampi te duggahitaṃ, parisapariyante nīdītvā niddāyanta uggahitaṃ bhavissati; tumhādisse hi pabbājento vā upasampādentā vā sātisaṃ hoti’. ‘Kiṃ kāraṇā? Vinayamattassapi duggahitattā; vuttañhetuṃ – ‘tattha anāpatti, na vivaṇṇetukāmo iṅgha tva, āvuso, suttantaṃ vā gāthāyo vā abhidhammaṃ vā pariāpuṇassu, pacchāpi vinayaṃ pariāpuṇissasi’ti (pāci. 442) bhaṇati. “Suttanta okāsaṃ kārāpetvā abhidhammaṃ vā vinayaṃ vā pucchati, abhidhamme okāsaṃ kārāpetvā suttantaṃ vā vinayaṃ vā pucchati, vinaye okāsaṃ kārāpetvā suttantaṃ vā abhidhammaṃ vā pucchati”ti (pāci. 1221). ‘Tvaṃ pana ettakampi na jānāsī’ti ettakenapi paravādī niggaḥito hoti.

Mahāgosiṅgasuttaṃ pana itopi balavataraṃ. Tatra hi dhammasenāpati sārīputtatthero aññamaññaṃ pucchitapañhaṃca vissajjanaṃ ārocetuṃ satthu santikaṃ gantvā mahāmoggallānattherassa vissajjanaṃ ārocento “idhāvuso sārīputta, dve bhikkhū abhidhammakathaṃ kathenti, te aññamaññaṃ pañhaṃ pucchanti, aññamaññaṃ pañhaṃ puṭṭhā vissajjenti, no ca saṃsādentī, dhammā ca nesaṃ kathāpavattinī hoti, evarūpena kho, āvuso, sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti (ma. ni. 1.343) āha. Satthā ābhidhammikā nāma mama sāsane paribāhirāti avatvā suvaṇṇāliṅgasadisāṃ gīvaṃ unnāmetvā puñṇacandasassirikaṃ mahāmukhaṃ pūretvā brahmaghosaṃ nicchārento “sādhu sādhu sārīputtā”ti mahāmoggallānattherassa sādhukāraṃ datvā “yathā taṃ moggallāno ca sammā byākaramāno byākareyya, moggallāno hi sārīputta dhammakathiko”ti (ma. ni. 1.343) āha. Ābhidhammikabhikkhūyeva kira dhammakathikā nāma, avasesā dhammakathaṃ kathentāpi na dhammakathikā. Kasmā? Te hi dhammakathaṃ kathentā kammantaraṃ vipākantaraṃ rūpārūpaparicchedaṃ dhammantaraṃ āloḍetvā kathenti. Ābhidhammikā pana dhammantaraṃ na āloḍenti. Tasmā ābhidhammiko bhikkhu dhammaṃ kathetu vā mā vā, pucchitakāle pana pañhaṃ kathessatīti. Ayameva ekantadhammakathiko nāma hoti. Idaṃ sandhāya satthā sādhukāraṃ datvā ‘sukathitaṃ moggallānenā’ti āha.

Abhidhammaṃ paṭibāhento imasmiṃ jinacacce pahāraṃ deti, sabbaññutāññānaṃ paṭibāhati, satthu vesārajjāññānaṃ paṭinivatteti, sotukāmaṃ parisāṃ visaṃvādeti, ariyamagge āvaraṇaṃ bandhati, aṭṭhārasasu bhedakaravattṭhūsu ekasmiṃ

sandissati ukkhepanīyakammatajjanīyakammāraho hoti. Taṃ taṃ kammaṃ katvā uyyojetabbo ‘gaccha vighāsādo hutvā jīvissasī’ti.

Athāpi evaṃ vadeyya – “sace abhidhammo buddhabhāsito, yathā anekesu suttasahassesu ‘ekaṃ samayaṃ bhagavā rājagahe viharatī’tiādīnāṃ na yena nidānaṃ sajjitaṃ, evamassāpi nidānaṃ sajjitaṃ bhaveyyā”ti. So ‘jātakasuttanipātadhammapadādīnaṃ evarūpaṃ nidānaṃ natthi, na cetāni na buddhabhāsītānī’ti paṭikkhipitvā uttaripi evaṃ vattabbo – ‘paṇḍita, abhidhammo nāmesa sabbaññubuddhānaṃyeva visayo, na aññesaṃ visayo. Buddhānañhi okkanti pākaṭā, abhijāti pākaṭā, abhisambodhi pākaṭā, dhammacakkappavattanaṃ pākaṭaṃ. Yamakapāṭihāriyaṃ pākaṭaṃ, tidivakkamo pākaṭo, devaloke desitabhāvo pākaṭo, devorohanaṃ pākaṭaṃ. Yathā nāma cakkavattirañño hatthiratanāṃ vā assaratanaṃ vā thenetvā yānake yojetvā vicaraṇaṃ nāma aṭṭhānaṃ akāraṇaṃ; cakkaratanaṃ vā pana thenetvā palālasakaṭe olambitvā vicaraṇaṃ nāma aṭṭhānaṃ akāraṇaṃ; yojanappamāṇaṃ obhāsanasamatthaṃ maṇiratanāṃ vā pana kappāsapacchiyaṃ pakkhipitvā vaḷaṇjanaṃ nāma aṭṭhānaṃ akāraṇaṃ. Kasmā? Rājārahahāṇḍatāya; evameva abhidhammo nāma na aññesaṃ visayo, sabbaññubuddhānaṃyeva visayo. Tesaṃ vasena desetabbadesanā. Buddhānañhi okkanti pākaṭā...pe... devorohanaṃ pākaṭaṃ. Abhidhammassa nidānakiccaṃ nāma natthi paṇḍitā’ti. Na hi sakkā evaṃ vutte paravādīnāṃ sahadhammikaṃ udāharaṇaṃ udāharitum.

Maṇḍalārāmavāsī tissabhūtitthero pana mahābodhinidāno esa abhidhammo nāmāti dassetuṃ “yena svāhaṃ, bhikkhave, vihārena paṭhamābhisambuddho viharāmi tassa padesena vihāsi”nti (saṃ. ni. 5.11) imaṃ padesavihārasuttantaṃ āharitvā kathesi. Dasavidho hi padeso nāma – khandhapadeso, āyatanapadeso, dhātupadeso, saccapadeso, indriyapadeso, paccayākārapadeso, satipaṭṭhānapadeso, jhānapadeso, nāmapadeso, dhammapadesoti. Tesu satthā mahābodhimaṇḍe pañcakkhandhe nippadesena paṭivijjhi, imaṃ temāsaṃ vedanākkhandhavaseneva vihāsi. Dvādasāyatanāni aṭṭhārasa dhātuyo nippadesena paṭivijjhi. Imaṃ temāsaṃ dhammāyatane vedanāvasena dhammadhātuyaṅca vedanāvaseneva vihāsi. Cattāri saccāni nippadesena paṭivijjhi, imaṃ temāsaṃ dukkhasacce vedanāvaseneva vihāsi. Bāvīsatiindriyāni nippadesena paṭivijjhi, imaṃ temāsaṃ vedanāpañcakaindriyavasena vihāsi. Dvādasapadikaṃ paccayākāravatṭaṃ nippadesena paṭivijjhi, imaṃ temāsaṃ phassapaccayā vedanāvaseneva vihāsi. Cattāro satipaṭṭhāne nippadesena paṭivijjhi, imaṃ temāsaṃ vedanāsatipaṭṭhānavaseneva vihāsi. Cattāri jhānāni nippadesena paṭivijjhi, imaṃ temāsaṃ jhānaṅgesu vedanāvaseneva vihāsi. Nāmaṃ nippadesena paṭivijjhi, imaṃ temāsaṃ tattha vedanāvaseneva vihāsi. Dhamme nippadesena paṭivijjhi, imaṃ temāsaṃ vedanāttikavaseneva vihāsi. Evaṃ thero padesavihārasuttantavasena abhidhammassa nidānaṃ kathesi.

Gāmaṇvāsī sumanadevatthero pana heṭṭhālohapāsāde dhammaṃ parivattento ‘ayaṃ paravādī bāhā paggayha araṇṇe kandanto viya, asakkhikaṃ aḍḍaṃ karonto viya ca, abhidhamme nidānassa atthibhāvampi na jānātī’ti vatvā nidānaṃ kathento evamāha – ekaṃ samayaṃ bhagavā deveṣu viharati tāvatimṣesu pāricchattakamūle paṇḍukambalasilāyaṃ. Tatra kho bhagavā devānaṃ tāvatimṣānaṃ abhidhammakathaṃ kathesi – “kusalā dhammā, akusalā dhammā, abyākātā dhammā”ti.

Aññesu pana suttasu ekameva nidānaṃ. Abhidhamme dve nidānāni – adhigamanidānaṅca desanānidānaṅca. Tattha adhigamanidānaṃ dīpaṅkaradasabalato paṭṭhāya yāva mahābodhipallaṅkā veditabbaṃ. Desanānidānaṃ yāva dhammacakkappavattanā. Evaṃ ubhayanidānasampannassa panassa abhidhammassa nidānakosallatthaṃ idaṃ tāva pañhākammaṃ veditabbaṃ – ayaṃ abhidhammo nāma kena pabhāvito? Kattha paripācito? Kattha adhigato? Kadā adhigato? Kena adhigato? Kattha vicito? Kadā vicito? Kena vicito? Kattha desito? Kassatthāya desito? Kimatthaṃ desito? Kehi paṭiggahito? Ke sikkhanti? Ke sikkhitasikkhā? Ke dhārenti? Kassa vacanaṃ? Kenābhatoti?

Tatridaṃ vissajjanaṃ – kena pabhāvitoti bodhiabhinīhārasaddhāya pabhāvito. Kattha paripācitoti aḍḍhachakkesu jātakasatesu. Kattha adhigatoti bodhimūle. Kadā adhigatoti visākhāpuṇṇamāsiyaṃ. Kenādhigatoti sabbaññubuddhena. Kattha vicitoti bodhimaṇḍe. Kadā vicitoti ratanagharasattāhe. Kena vicitoti sabbaññubuddhena. Kattha desitoti deveṣu tāvatimṣesu. Kassatthāya desitoti devatānaṃ. Kimatthaṃ desitoti caturoghaniddharaṇatthaṃ. Kehi paṭiggahitoti devehi. Ke sikkhantīti sekkhā ca puthujjanakalyāṇā ca. Ke sikkhitasikkhāti arahanto khīṇāsavā. Ke dhārentīti yesaṃ vattati te dhārenti. Kassa vacananti bhagavato vacanaṃ, arahato sammāsambuddhassa. Kenābhatoti ācariyaparamparāya.

Ayañhi sārīputtatthero bhaddaji sobhito piyaḍālī piyapālo piyadassī kosiyaputto siggavo sandeho moggaliputto sudatto dhammiyo dāsako soṇako revatoti evamādihi yāva tatiyasaṅgītikālā ābhato. Tato uddhaṃ tesaṃyeva sissānūsissehīti evaṃ tāva jambudīpatale ācariyaparamparāya ābhato. Imaṃ pana dīpaṃ –

Tato mahindo iṭṭiyo, uttiyo sambalo tathā;

Paṇḍito bhaddanāmo ca, ete nāgā mahāpaññā.

Jambudīpā idhāgatāti (pari. 3, 8).

Imehi mahānāgehi ābhato. Tato uddham tesamīveva sissānusissasaṅkhātāya ācariyaparamparāya yāvajjatanakālā ābhato.

Sumedhakathā

Evaṃ ābhatassa panassa yaṃ taṃ dīpaṅkaradasabalato paṭṭhāya yāva mahābodhipallaṅkā adhigamanidānaṃ, yāva dhammacakkappavattanā desanānidānaṃ vuttaṃ

...

tattha aññe deve dasahi ṭhānehi adhigaṇhitvā “yāvatāyukaṃ dibbasampattiṃ anubhavanto manussagaṇanāya idāni sattahi divasehi āyukkhayaṃ pāpuṇissatī”ti vatthāni kilissanti, mālā milāyanti, kacchehi sedā muccanti, kāye vevaṇṇiyaṃ okkamati, devo devāsane na saṇṭhahatīti imesu pañcasu pubbanimittesu uppannesu tāni disvā “suññā vata bho sagga bhavissanti”ti saṃvegaḷātāhi devatāhi mahāsattassa pūritapāramibhāvaṃ ṇatvā “imasmīṃ idāni aññaṃ devalokaṃ anupagantvā manussaloke uppajjitvā buddhabhāvaṃ patte puññāni katvā cutā cutā manussā devalokaṃ paripūressanti”ti cintetvā –

“Yato haṃ tusite kāye, santusito nāma haṃ tadā;

Dasasahassī samāgantvā, yācanti pañjalī mamaṃ.

“Kālo deva mahāvīra, uppajja mātukucchiyaṃ;

Sadeva kaṃ tāranta, bujjhassu amataṃ pada”nti. (bu. vaṃ. 1.66-67);

Evaṃ buddhabhāvavattāya āyācito kālaṃ, dīpaṃ, desaṃ, kulaṃ, janettiyā āyupamāṇanti imāni pañca mahāvilokanāni viloketvā katasanniṭṭhāno tato cuto sakyaṛājakule paṭisandhiṃ gahetvā tattha mahāsampattiyaṃ parihariyamāno anukkamena bhadravajjānaṃ anupāpuṇi. Imasmīṃ antare “sato sampajāno ānanda bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkamī”ti dānaṃ (ma. ni. 3.200) suttapadānaṃ tesaṃ aṭṭhakathāya ca vasena vitthāro veditabbo.

So tiṇṇaṃ utūnaṃ anucchavikesu tīsu pāsādesu devalokasirīṃ viya rajjasirīṃ anubhavamāno uyyānakīlāya gamanasamaye anukkamena jīṇṇabyādhi matasaṅkhāte tayo devadūte disvā sañjātasamīvego nivattitvā catutthavāre pabbajitaṃ disvā ‘sādhu pabbajjā’ti pabbajjāya ruciṃ uppādetvā uyyānaṃ gantvā tattha divasabhāgaṃ khepetvā maṅgalapokkharāṇitīre nisinnā kappakavesaṃ gahetvā āgatenā vissakammaṃ devaputtāna alaṅkatapaṭiyatto rāhulabhaddassa jātasaṃsaṇaṃ sutvā puttasaṃsaṇaṃ balavabhāvaṃ ṇatvā ‘yāva idaṃ bandhanaṃ na vadḍhati tāvadeva naṃ chindissāmi’ti cintetvā sāyaṃ nagaraṃ pavisanto –

“Nibbutā nūna sā mātā, nibbuto nūna so pitā;

Nibbutā nūna sā nārī, yassāyaṃ īdiso paṭī”ti. (bu. vaṃ. aṭṭha. 27 avidūrenidānakathā; dha. pa. aṭṭha. 1.10 sārīputtattheravattū; apa. aṭṭha. 1.avidūrenidānakathā; jā. aṭṭha. 1.avidūrenidānakathā);

Kisāgotamiyā nāma pitucchādhitāya bhāsitaṃ imaṃ gāthaṃ sutvā, ‘ahaṃ imāya nibbutapadaṃ sāvito’ti gīvato satahassaggaṇikaṃ muttāhāraṃ muñcitvā, tassā pesetvā, attano bhavanaṃ pavisitvā, sirisayane nisinnā niddāvasena nāṭakānaṃ vippakāraṃ disvā, nibbinnahadāyo channaṃ utṭhāpetvā, kaṇḍakaṃ āharāpetvā, kaṇḍakaṃ āruya, channasahāyova dasahassilokadhātudevātāhi kataparivāro mahābhikkhamanaṃ nikkhamitvā, teneva rattāvasena tīṇi mahārajjāni atikkamma anomānaditīre pabbajitvā, anukkamena rājagahaṃ gantvā, tattha piṇḍāya caritvā, paṇḍavapabbatapabbhāre nisinnā magadhārājena rajjena nimantīyamāno taṃ paṭikkhipitvā, sabbaññutaṃ patvā tassa vijitaṃ āgamanatthāya tena gahitapaṭiṇṇo, ālāraṇa udakaṇa upasaṅkamitvā, tesaṃ santike adhigatavisesena aparituttāro chabbassāni mahāpadhānaṃ padahitvā, visākhāpuṇṇamadivase pātova senānigame sujātāya dinnāṃ pāyasaṃ paribhuñjitvā, nerañjarāya nadiyā suvaṇṇapāṭiṃ pavāhetvā, nerañjarāya tīre mahāvanasaṇḍe nānāsamāpattihi divasabhāgaṃ vītināmetvā, sāyanhasamaye sotthiyena dinnāṃ aṭṭhatīṇamutṭhiṃ gahetvā, kālena nāgarājena abhiṭṭhutaḡuṇo bodhimaṇḍaṃ āruya tiṇāni sanharitvā, ‘na tāvimaṃ pallaṅkaṃ bhindissāmi yāva me na anupādāya āsavehi cittaṃ vimuccissatī’ti paṭiññaṃ katvā, pācīnadisābhimukho nisīditvā, sūriye anattaṇḡamiteyeva mārabalaṃ vidhamitvā, paṭhamayāme pubbenivāsaññaṃ, majjhimayāme cutūpapātāññaṃ patvā, pacchimayāmāvasāne dasabalacatuvesārajjādisabbabuddhagūṇapaṭimaṇḍitaṃ sabbaññutaññaṃ paṭivijjhantoyeva imaṃ abhidhammanayasamuddaṃ adhigaṇchi. Evamassa adhigamanidānaṃ veditabbaṃ.

Evaṃ adhigatābhidhammo ekapallaṅkena nisinnasattāhaṃ animisasattāhaṃ caṅkamanasattāhaṃca atikkamivā, catutthe sattāhe sayambhūṇāṇādhigamena adhigataṃ abhidhammaṃ vicinivā aparānipi ajapālamucalindarājāyatanesu tīṇi sattāhāni vītināmetvā, aṭṭhame sattāhe ajapālanigrodharukkhamūle nisinno dhammagambhīratāpaccavekkhaṇena appossukkataṃ āpajjamāno dasasahassimahābrahmaparivārena sahampatibrahmunā āyācitadhammadesano buddhacakkhunā lokaṃ oloketvā, brahmuno ajjhesanaṃ ādāya ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyya’nti olokeno ālārudakānaṃ kālaṅkatabhāvaṃ ñatvā, pañcavaggiyānaṃ bhikkhūnaṃ bahūpakārataṃ anussarivā, uṭṭhāyāsanā kāsipuram gacchanto antarāmagge upakena saddhiṃ mantevā, āsāḥhipuṇṇamadvase isipatane migadāye pañcavaggiyānaṃ bhikkhūnaṃ vasanaṭṭhānaṃ patvā, te ananucchavikena samudācārena samudācarante saññāpetvā, dhammacakkaṃ pavattento aññāsikoṇḍaññattherappamukhā aṭṭhārasa brahmakotiyo amatapānaṃ pāyesi. Evaṃ yāva dhammacakkappavattanā desanānidānaṃ veditabbaṃ. Ayamettha saṅkhepo. Vitthāro pana sātṭhakathānaṃ ariyapariyesana(ma. ni. 1.274) pabbajjasuttādīnaṃ (su. ni. 407 ādayo) vasena veditabbo.

Evaṃ adhigamanidānadesanānidānasampannassa panassa abhidhammassa aparānipi dūrenidānaṃ, avidūrenidānaṃ, santikenidānanti tīṇi nidānāni. Tattha dīpaṅkarapādamūlato paṭṭhāya yāva tusitapurā dūrenidānaṃ veditabbaṃ. Tusitapurato paṭṭhāya yāva bodhimaṇḍā avidūrenidānaṃ. ‘Ekaṃ samayaṃ bhagavā deveṣu viharati tāvatimsesu pāricchattakamūle paṇḍukambalasilāyaṃ, tattha kho bhagavā devānaṃ tāvatimsānaṃ abhidhammakathaṃ kathesī’ti idamassa santikenidānaṃ. Ayaṃ tāva nidānakathā.

Nidānakathā niṭṭhitā.

ĀLAVAKA SUTTA (PĀLI AND ENGLISH)

Khuddakanikāye - Suttanipātapāli - 1. Urugavagga - 10. Ālavakasuttaṃ

Evaṃ me suttaṃ— ekaṃ samayaṃ bhagavā ālaviyaṃ viharati ālavakassa yakkhassa bhavane. Atha kho ālavako yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca— “nikkhama, samaṇā”ti. “Sādhāvuso”ti bhagavā nikkhami.

“Pavisa, samaṇā”ti. “Sādhāvuso”ti bhagavā pāvisi.

Dutiyampi kho ...pe... tatiyampi kho ālavako yakkho bhagavantaṃ etadavoca— “nikkhama, samaṇā”ti. “Sādhāvuso”ti bhagavā nikkhami. “Pavisa, samaṇā”ti. “Sādhāvuso”ti bhagavā pāvisi.

Catutthampi kho ālavako yakkho bhagavantaṃ etadavoca— “nikkhama, samaṇā”ti. “Na khvāhaṃ taṃ, āvuso, nikkhamissāmi.

Yaṃ te karaṇīyaṃ, taṃ karohi”ti.

“Pañhaṃ taṃ, samaṇa, pucchissāmi. Sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā

gahetvā pāraṅgāya khipissāmi”ti.

“Na khvāhaṃ taṃ, āvuso, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya

yo me cittaṃ vā khipeyya hadayaṃ vā phāleyya pādesu vā gahetvā pāraṅgāya khipeyya. Api ca tvaṃ, āvuso, puccha yadāka

nikkhasi”ti. Atha kho ālavako yakkho bhagavantaṃ gāthāya ajjhabhāsi—

183. “Kiṃ sūda vittaṃ purisassa seṭṭhaṃ, kiṃ su suciṇṇaṃ sukhamāvahāti;

kiṃ su ,01 have sādutaraṃ rasānaṃ, kathaṃ jīviṃ jīvitamāhu seṭṭhaṃ”.

184. “Saddhīdha vittaṃ purisassa seṭṭhaṃ, dhammo suciṇṇo sukhamāvahāti;

saccaṃ have sādutaraṃ rasānaṃ, paññājīviṃ jīvitamāhu seṭṭhaṃ”.

185. “Kathaṃ su tarati oghaṃ, kathaṃ su tarati aṇṇavaṃ;

kathaṃ su dukkhamacceti, kathaṃ su parisujjhati”.

186. “Saddhā tarati oghaṃ, appamādena aṇṇavaṃ;

vīriyena ,02 dukkhamacceti, paññāya parisujjhati”.

187. “Kathaṃ su labhate paññaṃ, kathaṃ su vindate dhaṇaṃ;

kathaṃ su kittiṃ pappoti, kathaṃ mittāni ganthati;

asmā lokā paraṃ lokaṃ, kathaṃ pecca na socati”.

188. “Saddahāno arahataṃ, dhammaṃ nibbānapattiyaṃ;

sussūsaṃ ,03 labhate paññaṃ, appamatto vicakkhaṇo.

189. “Patirūpakārī dhuravā, uṭṭhātā vindate dhaṇaṃ;

saccena kittiṃ pappoti, dadaṃ mittāni ganthati.

190. “Yassete caturō dhammā, saddhassa ghāmesino;

saccaṃ dhammo ,01 dhīti cāgo, sa ve pecca na socati.

191. “Ingha aññepi pucchassu, puthū samaṇabrāhmaṇe;

- yadī saccā damā cāgā, khantīyā bhiyyodha vijjati”.*
192. “*Kathaṃ nu dāni puccheyyaṃ, puthū samaṇabrāhmaṇe;
yohaṃ ,02 ajja paṇānāmi, yo attho samparāyiko.*
193. “*Atthāya vata me buddho, vāsāyāḷavimāgamā;
yohaṃ ,03 ajja paṇānāmi, yattha dinnāṃ mahapphalaṃ.*
194. “*So ahaṃ vicarissāmi, gāmā gāmaṃ purā purā;
namassamāno sambuddhaṃ, dhammassa ca sudhammatan”ti.*

Ālavakasuttaṃ dasamaṃ niṭṭhitaṃ.

English:¹⁹

Samyutta Nikaya X.12 - *Ālavaka Sutta* - To the Alavaka Yakkha

Translated from the Pali by Thanissaro Bhikkhu.
For free distribution only.

[Read an alternate translation by Piyadassi Thera.](#)

Note: This *sutta* also appears at [Sn I.10](#).

Translator's note: This discourse is the source of many proverbs frequently quoted in *Theravadin* countries. In 1982, when Thailand was celebrating the 200th anniversary of the founding of the current dynasty, His Majesty the King structured his chief address to the Thai people around the four qualities mentioned in the Buddha's last verse.

I have heard that on one occasion the Blessed One was staying at Alavi in the haunt of the Alavaka yakkha. Then the Alavaka yakkha went to the Blessed One and on arrival said to him: "Get out, contemplative!"

[Saying,] "All right, my friend," the Blessed One went out.

"Come in, contemplative!"

[Saying,] "All right, my friend," the Blessed One went in.

A second time... A third time, the Alavaka yakkha said to the Blessed One, "Get out, contemplative!"

[Saying,] "All right, my friend," the Blessed One went out.

"Come in, contemplative!"

[Saying,] "All right, my friend," the Blessed One went in.

Then a fourth time, the Alavaka yakkha said to the Blessed One, "Get out, contemplative!"

"I won't go out, my friend. Do what you have to do."

"I will ask you a question, contemplative. If you can't answer me, I will possess your mind or rip open your heart or, grabbing you by the feet, hurl you across the Ganges."

"My friend, I see no one in the cosmos with its deities, Maras & Brahmas, its contemplatives & priests, its royalty & commonfolk, who could possess my mind or rip open my heart or, grabbing me by the feet, hurl me across the Ganges. But nevertheless, ask me what you wish."

[Alavaka:]

What is a person's highest wealth?

What, when well-practiced, brings bliss?

What is the highest of saviors?

Living in what way

¹⁹ I copied here this translation from the accesstointight's website.

is one's life called the best?

[The Buddha:]

Conviction is a person's highest wealth.
Dhamma, when well-practiced, brings bliss.
Truth is the highest of saviors.^[1]
Living with discernment,
one's life is called best.

[Alavaka:]

How does one cross over the flood?
How cross over the sea?
How does one overcome suffering & stress?
How is a person purified?

[The Buddha:]

Through conviction one crosses over the flood.
Through heedfulness, the sea.
Through persistence one overcomes
suffering & stress.
Through discernment a person is purified.

[Alavaka:]

How does one gain discernment?
How does one find wealth?
How does one attain honor?
How bind friends to oneself?
Passing from this world
to
the next world,
how does one not grieve?

[The Buddha:]

Convinced of the arahants' Dhamma
for attaining Unbinding,
-- heedful, observant --
one listening well
gains discernment.
Doing what's fitting,
enduring burdens,

Note

1. This is apparently a reference to the concept of "savor" (*rasa*) in Indian aesthetic theory. For more on this topic, see the [Introduction to Dhammapada: A Translation](#). [\[Go back\]](#)

one with initiative
finds wealth.

Through truth
one attains honor.
Giving
binds friends to oneself.

Endowed with these four qualities,
-- truth,
self-control,
stamina,
relinquishment --
a householder of conviction,
on passing away, doesn't grieve.

Now, go ask others,
common priests & contemplatives,
if anything better than
truth,
self-control,
endurance,
& relinquishment
here can be found.

[Alavaka:]

How could I go ask
common priests & contemplatives? --
now that today I understand
what benefits
the next life.

It was truly for my well-being
that the Awakened One came
to stay in Alavi.

Today I understand
where what is given
bears great fruit.

I will wander from village to village,
town to town,
paying homage to the Self-awakened One
& the true rightness of the Dhamma.

Revised: Fri 21 September 2001

<http://www.accesstoinight.org/canon/samyutta/sn10-012.html>

ĀLAVAKA YAKKHA (ENGLISH AND DIALOGUE PĀLI & ENGLISH) (ORIGINAL BY VEN. PREMLIM) 2009

Thus have I heard that on one occasion the Blessed One was staying at Alavi in the haunt of the *Alavaka yakkha*. Then the *Alavaka yakkha* went to the Blessed One and on arrival said to him: "Get out, contemplative!" [Saying,] "All right, my friend," the Blessed One went out.

"Come in, contemplative!" [Saying,] "All right, my friend," the Blessed One went in.

At second time, the *Alavaka yakkha* said to the Blessed One "Get out, contemplative!" [Saying,] "All right, my friend," the Blessed One went out. "Come in, contemplative!" [Saying,] "All right, my friend," the Blessed One went in. At third time, the *Alavaka yakkha* said to the Blessed One, "Get out, contemplative!" [Saying,] "All right, my friend," the Blessed One went out. "Come in, contemplative!" [Saying,] "All right, my friend," the Blessed One went in.

Then a fourth time, the *Alavaka yakkha* said to the Blessed One, "Get out, contemplative!"
"I won't go out, my friend. Do what you have to do."

"I will ask you a question, contemplative. If you can't answer me, I will possess your mind or rip open your heart or, grabbing you by the feet, hurl you across the Ganges."

"I see no one friend, in the whole world, be he *Māras* or *Brahmas*, be he god or man, be he *Brahmin* or recluse, who able to do any one of these thing to me, hurl me across the *Ganges*. Nevertheless, ask me what you wish."

[Ālavaka:]

1. “Kiṃ sūḍha vittaṃ purisassa seṭṭhaṃ,
kiṃ su suciṇṇaṃ sukhamāvahāti;
kiṃ su have sādutaraṃ rasānaṃ,
kathaṃ jīviṃ jīvitamāhu seṭṭhaṃ”.

[The Buddha:]

2. “Saddhīdha vittaṃ purisassa seṭṭhaṃ,
dhammo suciṇṇo sukhamāvahāti;
saccaṃ have sādutaraṃ rasānaṃ,
paññājīviṃ jīvitamāhu seṭṭhaṃ”.

[Ālavaka:]

3. “Kathaṃ su tarati oghaṃ,
kathaṃ su tarati aṇṇavaṃ;
kathaṃ su dukkhamacceti,
kathaṃ su parisujjhati”.

[The Buddha:]

4. “Saddhā tarati oghaṃ,
appamādena aṇṇavaṃ;
vīriyena dukkhamacceti,
paññāya parisujjhati”.

[Ālavaka:]

5. “Kathaṃ su labhate paññaṃ,
kathaṃ su vindate dhaṇaṃ;
kathaṃ su kittiṃ pappoti,
kathaṃ mittāni ganthati;
asmā lokā paraṃ lokam,
kathaṃ pecca na socati”.

[The Buddha:]

6. “Saddahāno arahataṃ, dhammaṃ
nibbānapattiyā; sussūsaṃ labhate paññaṃ,
appamatto vicakkha
7. “Patirūpakārī dhuravā,
uṭṭhātā vindate dhaṇaṃ;
saccena kittiṃ pappoti,
dadaṃ mittāni ganthati.

[Ālavaka:]

1. What is a person's highest wealth?
What, when well-practiced, brings bliss?
What is the highest of savors?
Living in what way is one's life called the best?

[The Buddha:]

2. Conviction is a person's highest wealth.
Dhamma, when well-practiced, brings bliss.
Truth is the highest of savors.[1]
Living with discernment, one's life is called best.

[Ālavaka:]

3. How does one cross over the flood?
How cross over the sea?
How does one overcome suffering & stress?
How is a person purified?

[The Buddha:]

4. Through conviction one crosses over the flood.
Through heedfulness, the sea.
Through persistence one overcomes suffering and stress.
Through discernment a person is purified.

[Ālavaka:]

5. How does one gain discernment?
How does one find wealth?
How does one attain honor?
How bind friends to oneself?
In this world and where life shall be,
How may we lose all misery?

[The Buddha:]

6. Convinced of the Arahants' Dhamma
for attaining Unbinding, heedful, observant
one listening well gains discernment.
7. Doing what's fitting, enduring burdens, one with
initiative one with initiative finds wealth. Through
truth one attains honor. Giving binds friends to oneself.

<p>8. “Yassete caturo dhammā, saddhassa gharamesino; saccam dhammo, dhiti cāgo, sa ve pecca na socati.</p> <p>9. “Ingha aññepi pucchassu, puthū samaṇabrāhmaṇe; yadi saccā damā cāgā, khantiyā bhiyyodha vijjati”.</p> <p><i>[Ālavaka:]</i></p> <p>10. “Katham nu dāni puccheyyam, puthū samaṇabrāhmaṇe; yoham ajja pajānāmi, yo attho samparāyiko.</p> <p>11. “Atthāya vata me buddho, vāsāyālavimāgamā; yoham ajja pajānāmi, yattha dinnaṃ mahapphalaṃ.</p> <p>12. “So aham vicarissāmi, gāmā gāmaṃ purā puram; namassamāno sambuddham, dhammassa ca sudhammatan”ti.</p>	<p>8. Endowed with these four qualities, truth, self-control, stamina, relinquishment a householder of conviction, on passing away, doesn't grieve.</p> <p>9. Now, go ask others, common priests & contemplatives, if anything better than truth, self-control, endurance, and relinquishment here can be found.</p> <p><i>[Ālavaka:]</i></p> <p>10. How could I go ask common priests & contemplatives? now that today I understand what benefits the next life.</p> <p>11. It was truly for my well-being that the Awakened One came to stay in Alavi. Today I understand where what is given bears great fruit.</p> <p>12. I will wander from village to village, town to town, paying homage to the Self-awakened One & the true rightness of the Dhamma.</p>
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BĀLAVAGGO (PĀLI)

Khuddakanikāye - Dhammapadapāḷi - 5. Bālavaggo

60. *Dīghā jāgarato ratti, dīgham santassa yojanam;
dīgho bālānam samsāro, saddhammam avijānatam.*
61. *Carañce nādhigaccheyya, seyyam sadisamattano;
ekacariyam ,01 dalham kayirā, natthi bāle sahāyatā.*
62. *Puttā matthi dhanammatthi ,02, iti bālo vihaññati;
attā hi ,03 attano natthi, kuto puttā kuto dhanam.*
63. *Yo bālo maññati bālyam, paṇḍito vāpi tena so;
bālo ca paṇḍitamānī, sa ve “bālo”ti vuccati.*
64. *Yāvajīvampi ce bālo, paṇḍitam payirupāsati;
na so dhammam vijānāti, dabbī sūparasaṃ yathā.*
65. *Muhuttamapi ce viññū, paṇḍitam payirupāsati;
khippam dhammam vijānāti, jivhā sūparasaṃ yathā.*
66. *Caranti bālā dummedhā, amitteneva attanā;
karontā pāpakam kammam, yam hoti kaṭukapphalaṃ.*
67. *Na tam kammam kataṃ sādhu, yam katvā anutappati;
yassa assumukho rodaṃ, vipākam paṭisevati.*
68. *Tañca kammam kataṃ sādhu, yam katvā nānutappati;
yassa patīto sumano, vipākam paṭisevati.*
69. *Madhuvā ,04 maññati bālo, yāva pāpam na paccati;*

- yadā ca paccati pāpaṃ, bālo ,05 dukkhaṃ nigacchati.*
 70. *Māse māse kusaggena, bālo bhuñjeyya bhojanaṃ;*
na so saṅkhātadhammānaṃ ,06, kalaṃ agghati soḷasiṃ.
 71. *Na hi pāpaṃ kataṃ kammaṃ, sajju khīraṃva muccati;*
ḍahantaṃ bālaṃanveti, bhasmacchannova ,04 pāvako.
 72. *Yāvadeva anattāya, ñattaṃ ,05 bālassa jāyati;*
hanti bālassa sukkaṃsaṃ, muddhamassa vipātayaṃ.
 73. *Asantaṃ bhāvanamiccheyya ,06, purekkhāraṇa bhikkhusu.*
āvāsesu ca issariyaṃ, pūjā parakulesu ca.
 74. *Mameva kata maññantu, gihīpabbajitā ubho;*
mamevātivasā assu, kiccākiccesu kismici;
iti bālassa saṅkappo, icchā māno ca vaḍḍhati.
 75. *Aññā hi lābhūpanisā, aññā nibbānagāmini;*
evametaṃ abhiññāya, bhikkhu buddhassa sāvako;
sakkāraṃ nābhinandeyya, vivekamanubrūhaye.

Bālavaggo pañcama niṭṭhito.

Sutta Piṭaka (Aṭṭhakathā) – Khuddaka Nikāya (Aṭṭhakathā) – Apadāna Aṭṭhakathā:

Cakkavatti-sihanada sutta-p.60

Ma kho tvaj tata dibbe cakka-ratane antarahite anattamano ahosi anattamanatab ca patisajvedesi. Na hi te
 tata dibbaj cakka-ratanaj pettikaj dayajjaj. Ivgha tvaj tata ariye cakkavatti-vatte vattahi. Thanaj kho pan'
 eteaj vijjati yan te ariye cakkavatti-vatte vattamanassa tadahu' posathe pannarase sisaj nahatassa
 uposathatassa upari-pasada-vara-gatassa dibbaj cakka-ratanaj patu bhavissati saḥassaraj sanemikaj
 sanabhikaj sabbakara-paripuran ti '.

My son, you should not grieve or feel sad at the disappearance of the Wheel-Treasure. The Wheel-Treasure
 is not an heirloom from your fathers. But now, my son, you must turn yourself into an Ariyan Wheel-

turner. And then it may come about that, if you perform the duties of an Ariyan Wheel-turning Monarch, on the fastday of the fifteenth, when you have washed your head and gone up to the verandah on top of your palace for the fastday, the sacred Wheel-Treasure will appear to you, thousand-spoked, complete with tyre, navel and all appurtenances.

666CAKKAVATTI-SIHANADASUTTA-P.65

Atha kho bhikkhave raja khattiyo muddavasitto amacce parisajje ganaka-mahamatte anikatthe dovarike mantass’ ajivino sannipatapetva ariyaj cakkavatti-vattaj pucchi. Tassa te ariyaj cakkavatti-vataj puttha vyakarijsu. Tesaj sutva dhammikaj hi kho rakkhavarana-guttij sajvidahi, no ca kho adhananaj dhanaj anuppadasi, adhananaj dhane ananuppadiyamane daliddiyaj vepullaj agamasi. Daliddiye vepulla-gate abbataro puriso paresaj adinnaj theyya-sajkhataj adiyi. Tam etaj aggahessuj gahetva rabbo khattiyassa muddhavasittassa dassesuj – ‘Ayaj deva puriso paresaj adinnaj theyya-sajkhataj adiyiti.

Then the king ordered all the ministers and others to come together, and he consulted them. And they explained to him the duties of a wheel-turning monarch. And, having listened to them, the King established guard and protection, but he did not give property to the needy, and as a result poverty became rife. With the spread of poverty, a man took what was not given, thus committing what was called theft. They arrested him, and brought him before the King, saying: “Your Majesty, this man took what was not given, which we call theft.

666CAKKUP1LAVATTHU

There was a householder named Mah1suva88a, who was very rich and wealthy in the city of S1vathi, but he has no children. One day, he went to the place where he takes a bath and bathed and while he was coming back he saw a big tree which had many branches in between the road and thought that “ there must be a very powerful god who possessed in this tree”. Then he cleaned the lower part of that tree and washed the surrounding walls and spread the sand and hung big flag and decorated that tree. Then he wished that “ if I got a son or daughter, I would do great of offering to you” and went away.

Then, his wife got pregnant, and he gave a protector to his wife. Then she gave a birth after ten moths. Then the millionaire got the son by protecting that big tree and named him as “ P1la”. After that he got another son and named him as “Cullap1la” and another named as “ Mah1pala”. They got married when they grew up.

At that time, the master was going on preaching from one to another and stayed at the monastery of Jetavanna, which build by millionaire Anadhapindika by (54) Ko4is, for the search of the path of the heaven and the path of freedom of many people. Then, the Buddha lived at the monastery, which was build by 160,000 of his relations that is from the mother side 80,000 and from the father side 80-000, for one year of rainy season. Then the master lived at the monastery of Jetavanna which was build by Anadhapindika for (19) vassas, and live the monastery of Pubb1rama which was build by Vis1kh1 by given-up (27) Ko4is, for (6) Vassas. By looking their gratitude. The Master lived for (25) vassas in S1vatthi. And An1thapi85ika and Vis1kh1 also went to serve the Buddha twice a day. While they were going, they thought that “the young novices would look at in our hands”. Then they never had gone with empty hands, and when they went in the morning (before lunch) they took eatable foods and for the evening they took five kinds of medicines and eight kinds of drinkable and go. They also always prepared the seats for 2000 monks in their house for anyone who likes to take foods, fruits and medicines, they can be fulfilled, as they like. And between of them Anathapindika never asked a question to the Buddha even a single day.

There, Anathapinatika thought that, “ the Buddha was very tender when he became Buddhahood as well as a king hood, and if he knew the gratefulness from me and gave a Dhamma talk to me and he would be tired”. Therefore, by having the living-kindness on the Buddha he did not ask any question. While Anathapinatika was just siting, the Buddha knew about that he protected him what he should not protect. Then the Buddha said that “In order to preach the Dhamma, I had fulfilled my cultivation such as by cutting the decorated own head, by taking out own eyes, by removing out own sweet-heart, by giving up own wife, son and daughter for (4) Asa8kheyyas and 100,000 Kalpas. So Anathapintika protected me what he should not protect. Then the Buddha preached these doctrines.

Then, there were (7) Ko4is people in the city of S1vatthi, among them the (5) Ko4is of people, having heard the doctrines of the Buddha, became the Noble pupils of the Buddha, two Ko4is of people were ordinary men. Among them the Noble ones had two kind of services, that is offering alms before mid-day, and taking perfumes, flowers, clothes, medicine; drinks etc in their hands after mid-days and go to the monastery to listen the Dhamma.

Then, one day, Mah1pala saw the Noble followers, who were taking perfume, and flower, go

to the monastery and asked that “ where do these people go”. Having heard that these people go to the monastery and listen the Dhamma, Mah1pala also went there and worships the Buddha and sat at the end of the assembly.

Indeed, the Buddha usually preached the Triple Gems, precepts and so on by looking on the objectives of the people. At that day, having looked the objective of the people the Master said or preached the graduated sermon, that is, saying about offerings, saying about precepts, saying about on heaven, saying about the disadvantage and inferior of the sensual pleasure, the lowliness and the dirtiness of defilement, and the advantage of the renouncement of worldly life, and the benefit of the monk-hood. Having heard that, the householder Mah1pala thought, “ the one who goes for the next birth, one’s sons daughters, properties and even one’s own body do not follow and go with him. What is the meaning of my household life? So I will leave the household life.

Then, at the end of sermon, the Mah1p1la approached to the Buddha, and asked to become a monk. Then the Buddha asked him, “ Do you have any relation to ask to get permission”? “Yes, sir, I have one young brother” replied Mah1p1la. “Then go and ask him” said the Master. Then he accepted and worshiped the Buddha and went home and called his young brother and said thus“ Dear young brother there are many properties such as animates or inanimate. All these properties, now, belong to you, you also belong to it, and you should accept it”. Then “what about you” asked the young one. “Yes, but I will go to the Master and receive ordination from him”.

My brother! What did you say? Indeed, when my mother died you are as my mother and when my father died also you are as my father and you have a lot of properties, you can stay at home and do meritorious actions. Do not do like that my brother. Oh dear young brother I have already heard the Dhamma from the Buddha. And the Buddha also preached the ‘Dhamma Tilakkha8a which is good from the beginning the middle as well as the end, and which is soft and smooth. It is impossible to practice the holy-life at home, so I am going to receive ordination. “Brother you are still young, you can become a monk when you are getting old” said the young. Young brother, when we are getting old age, we can not control even our hands and legs, and even our families also can not look after us at that time. So do not do as we wish and I will not listen your word, I am going to fulfil the principle of monk hood only.

“When we are getting in senior decaying, we can not control our hands and legs, the one who lost physical power how he can practice the Dhamma. Therefore I am going to be a monk” said brother.

Having gone to the Buddha, he requested to become a monk, after receiving ordination and higher ordination he stayed with his upajjh1ya teacher for (5) Vassas. Finally after he had made Pav1ra81 at the end of rainy-season he approached to the Buddha, worshiped him and asked that “how many duties in this s1sana to be followed? Then the Buddha said “ there were two duties in this s1sana to be followed, that is the studying of texts and the practicing meditation”. And the monk asked, “ Ven. Sir what is the meaning of studying of texts (Ganthadh3ra) and what is the meaning of

practicing meditation (Vipassan1dh3ra”. Then the Buddha states that “ Oh! Monk, Ganthadh3ra means the learning of one or two collections (Nik1yas) of the Buddha’s words being bearing it according to own knowledge and teach to others. And Vipassan1dh3ra means the living of simple life, the enjoyment of serene or peace place with the establishing or reflecting on the arising and the perishing of ours bodies regularly and developing insight meditation and gaining Arahanship. Ven. Sir, I had become a monk in old age, so I cannot fulfil the activities of Ganthadh1ra but I will fulfil the practice of meditation only. Therefore, please tell me the object of meditation. Then, the Buddha told him the objects of meditation until getting Arahant hood. Then he worshiped the Buddha and left.

After that he collected (60) Bhikkhus for his companion, and then they went to a remote village which was 120 Yojanas far journey, having reached that area, he entered for alms-round with companions. Having seen the well disciplines of Bhikkhus, the people got delighted, and then they arrange the seats and serve the excellent food to them. Then the people asked them that “ where do you go sir?” Then they replied, “We are going to the convenient place”. Having known that these monks were searching the place for the rainy season, some of wise people asked them that “ oh, revered sir if you can stay here for three months, we also can observe the Triple Gem and five precepts, and doing some meritorious works”.

Then, these monks accepted it by thinking that “ depending on these families we can do the ways of liberation”. Having taken their agreement, these people repaired the temples and having provided the places for the night and day for them. Then these monks also always entered into this village for alms-round. Then a doctor approached and invited them by saying that “ Rev. sir! There are many inconveniences in the dwelling places, when it occurs please tell me and I will do treatment for you”. Then, Ven. Cakkhup1la at the first day of rainy season asked his companions “ friend, during this three months, how many position are you going spend?” “Sir, in four positions”, replied his companions. “Friends, is it suitable” asked Cakkhup1la”. Then he said that “ we should be endeavor, we also accepted the objects of meditations from the Master and came, we can not make the Buddha be happy by cheating him, but we can make the Buddha be happy by doing good. And the four hells are similar to the houses of lazy persons. Therefore, please all is in endeavor. Then, his friends asked him that “ how about you”? Oh, friends I am going to do only (3) positions (Iriy1pathas)- walking, standing and siting. I won’t stretch down my back. Then, well, Sir, please be endeavor.

End

CATTĀRI PUBBANIMITTĀNI (ĀVIDŪRENIDĀNAKATHĀ - PART) (PĀLI)

Athekadivasaṃ bodhisatto uyyānabhūmiṃ gantukāmo sārathīṃ āmantetvā “rathaṃ yojehī”ti āha. So “sādhū”ti paṭissuñitvā mahārahaṃ uttamarathaṃ sabbālaṅkārena alaṅkaritvā kumudapattavaṇṇe cattāro maṅgalasindhava yojetvā bodhisattassa paṭivedesi. Bodhisatto devavimānasadisaṃ rathaṃ abhiruhitvā uyyānābhimukho agamāsi. Devatā “siddhatthakumārassa abhisambujjhanakālo āsanno, pubbanimittaṃ dassessāmā”ti ekaṃ devaputtaṃ jarājiṇṇaṃ khaṇḍadantaṃ palitakesaṃ vaṅkaṃ obhaggasarīraṃ daṇḍahatthaṃ pavedhamānaṃ katvā dassesuṃ. Taṃ bodhisatto ceva sārathi ca passanti. Tato bodhisatto, “samma, ko nāmesa puriso, kesāpissa na yathā aññesa”nti mahāpadāne (dī. ni. 2.45)

āgatanayena sārathiṃ pucchitvā tassa vacanaṃ sutvā ‘‘dhiratthu vata, bho, jāti, yatra hi nāma jātassa jarā paññāyissatī’’ti saṃviggahadayo tatova paṭinivattitvā pāsādameva abhiruhi. Rājā ‘‘kiṃ kāraṇā mama putto khippaṃ paṭinivattī’’ti pucchi. ‘‘Jiṇṇapurisaṃ disvā, devā’’ti. ‘‘Jiṇṇakaṃ disvā pabbajissatīti āhaṃsu, kasmā maṃ nāsetha, sīghaṃ puttassa nāṭakāni sajjetha, sampattiṃ anubhavanto pabbajjāya satiṃ na karissatī’’ti vatvā ārakkhaṃ vaḍḍhetvā sabbadisāsu addhayaoyane addhayaoyane ārakkhaṃ ṭhapesi.

Punekadivasaṃ bodhisatto tatheva uyyānaṃ gacchanto devatābhinimmitaṃ byādhitaṃ purisaṃ disvā purimanayeneva pucchitvā saṃviggahadayo nivattitvā pāsādaṃ abhiruhi. Rājāpi pucchitvā heṭṭhā vuttanayeneva saṃvidahitvā puna vaḍḍhetvā samantā tigāvutappamāṇe padese ārakkhaṃ ṭhapesi. Aparampi ekadivasaṃ bodhisatto tatheva uyyānaṃ gacchanto devatābhinimmitaṃ kālaṅkataṃ disvā purimanayeneva pucchitvā saṃviggahadayo puna nivattitvā pāsādaṃ abhiruhi. Rājāpi pucchitvā heṭṭhā vuttanayeneva saṃvidahitvā puna vaḍḍhetvā samantato yojanappamāṇe padese ārakkhaṃ ṭhapesi. Aparāṃ panekadivasaṃ uyyānaṃ gacchanto tatheva devatābhinimmitaṃ sunivatthaṃ supārutaṃ pabbajitaṃ disvā ‘‘ko nāmeso sammā’’hi sārathiṃ pucchi. Sārathi kiñcāpi buddhuppādassa abhāvā pabbajitaṃ vā pabbajitaguṇe vā na jānāti, devatānubhāvena pana ‘‘pabbajito nāmāyaṃ, devā’’ti vatvā pabbajjāya guṇe vaṇṇesi. Bodhisatto pabbajjāya ruciṃ uppādetvā taṃ divasaṃ uyyānaṃ agamāsi. Dīghabhāṇakā panāhu – ‘‘cattāripi nimittāni ekadivaseneva disvā agamāsi’’ti.

CUNDĪ SUTTA (PĀLI)

Aṅguttaranikāyo - Pañcakanipātapāḷi - 4. Sumanavaggo - 2. Cundīsuttaṃ

32. Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho cundī rājakumārī pañcahi rathasatehi pañcahi ca kumārisatehi parivutā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho cundī rājakumārī bhagavantaṃ etadavoca—

“Amhākaṃ, bhante, bhātā cundo nāma rājakumāro, so evamāha– ‘yadeva so hoti itthī vā puriso vā buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato, pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato, so kāyassa bhedā paraṃ maraṇā sugatīmyeva upapajjati, no duggatin’ti. Sāhaṃ, bhante, bhagavantaṃ pucchāmi– ‘kathaṃrūpe kho, bhante, satthari pasanno kāyassa bhedā paraṃ maraṇā sugatīmyeva upapajjati, no duggatin’ti? Kathaṃrūpe dhamme pasanno kāyassa bhedā paraṃ maraṇā sugatīmyeva upapajjati, no duggatin’ti? Kathaṃrūpe saṅghe pasanno kāyassa bhedā paraṃ maraṇā sugatīmyeva upapajjati, no duggatin’ti? Kathaṃrūpesu sīlesu paripūrakārī kāyassa bhedā paraṃ maraṇā sugatīmyeva upapajjati, no duggatin’ti?”

“Yāvatā, cundi, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā ,02 rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesaṃ aggamakkhāyati arahaṃ sammāsambuddho. Ye kho, cundi, buddhe pasannā, agge te pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti.

“Yāvatā, cundi, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṃ aggamakkhāyati. Ye, cundi, ariye aṭṭhaṅgike magge pasannā, agge te pasannā, agge kho pana pasannānaṃ aggo vipāko hoti.

“Yāvatā, cundi, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṃ ,03 aggamakkhāyati, yadidaṃ– madanimmadano pipāsavi nayo ālayasamugghāto vaṭṭupacchedo taṇhākkhayo virāgo nirodho nibbānaṃ. Ye kho, cundi, virāge dhamme pasannā, agge te pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti.

“Yāvatā, cundi, saṅghā vā gaṇā vā, tathāgatasāvakaṃsaṅgho tesaṃ aggamakkhāyati, yadidaṃ– cattāri purisayugāni aṭṭha puri sapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

Ye kho, cundi, saṅghe pasannā, agge te pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti.

“Yāvatā, cundi, sīlāni, ariyakantāni sīlāni tesaṃ ,04 aggamakkhāyati, yadidaṃ– akhaṇḍāni acchiddāni asabalāni akammā sāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni. Ye kho, cundi, ariyakantesu sīlesu paripūrakārino, agge te paripūrakārino. Agge kho pana paripūrakārīnaṃ aggo vipāko hoti”ti.

“Aggato ve pasannānaṃ, aggamaṃ dhammaṃ vijānataṃ;

agge buddhe pasannānaṃ, dakkhiṇeyye anuttare.

“Agge dhamme pasannānaṃ, virāgūpasame sukhe;

agge saṅghe pasannānaṃ, puññakkhette anuttare.

“Aggasmim dānaṃ dadataṃ, aggamaṃ puññaṃ pavaḍḍhati;

aggamaṃ āyu ca vaṇṇo ca, yaso kitti sukhaṃ balaṃ.

“Aggassa dātā medhāvī, aggadhammasamāhito;

devabhūto manusso vā, aggappatto pamodati”ti. Dutiyaṃ;

DHANIYASUTTAM (PĀLI & ENGLISH)

Khuddakanikāye - Suttanipātapāḷi - 1. Urugavaggo - 2. Dhaniyasuttaṃ

18. “Pakkodano (pakka-hodano – past participle – solapatan(?), expressing his worldly life, luxury life (because he is a rich man; food is ready) duddhakhīrohamasmi (duddha – cow, cows are milked by cowherd) , (iti dhaniyo gopo) anutīre mahiyā samānavāso (mahi – name of a river; samānavāso – living with son, daughter; being living together

on the bank of the river *Mahi*) ;

channā kuṭi (*kuṭi* - hut, *channā* – past. participle of *chade*; the huts are covered – my hut is covered/all the doors are closed [he expresses a luxury life]) *āhito gini* (fire is fired or flaming) , *atha ce patthayasī pavassa deva*” (thus I have no problem for me) .

19. “*Akkodhano* (I am free from anger/from evil thought) *vigatakhilohamasmi* (my arrow (craving) is uprooted/pulled out) ,01, (*iti bhagavā*)

anutīre mahiyekarattivāso (**Buddha** is also living at the bank of river *Mahi* – but only one night);

vivaṭā kuṭi (opened hut, the hut is not closed, I have no hut) *nibbuto gini* (my fire is put out/extinguished) , *atha ce patthayasī pavassa deva*” (thus I have no problem) .

20. “*Andhakamakasā* (*andhaka* and *makasa* – two kinds of fly: gad fly and yellow fly) *na vijjare* (are not a problem for me) , (*iti dhaniyo gopo*)

kacche rūḷhatīṇe (well grown grass) *caranti gāvo* (the cattle roams – my cattle has enough food) ;

vuṭṭhimpī saheyyumāgataṃ, *atha ce patthayasī pavassa deva*” (there is no problem if they walk in rain) .

21. “*Baddhāsi bhisī susaṅkhatā*, (my raft is well bound) (*iti bhagavā*)

tiṇṇo pāragato vineyya oghaṃ (I have already crossed the flood (*ogham*) – four floods: *kāma*, *diṭṭhi*, *bhava*, *avijjā*; reach other side crossing the flood) ;

attho bhisīyā na vijjati (no need of raft for me – **Buddha** has already crossed, therefore raft is not useful) , *atha ce patthayasī pavassa deva*” (I have no problem) .

22. “*Gopī mama* (my wife is loyal/obedient) *assavā alolā* (she has only one wish – she is wishing only me [she does not commit sexual misconduct]) , (*iti dhaniyo gopo*)

dīgharattaṃ (for long time) ,02 *saṃvāsīyā* (live together) *manāpā*. (we live together happily for long time)

tassā na suṇāmi kiñci pāpaṃ (I do not hear any evil talk about her) , *atha ce patthayasī pavassa deva*” (thus I have no problem) .

23. “*Cittaṃ mama assavaṃ vimuttaṃ*, (my mind is free from desire/defilements / I developed my mind very well) (*iti bhagavā*)

dīgharattaṃ paribhāvitaṃ sudantaṃ; (I tame/have it developed (my mind) for long time)

pāpaṃ pana me na vijjati (evil thought do not arise in my mind) , *atha ce patthayasī pavassa deva*” (therefore I have no problem).

24. “*Attavetanabhatohamasmi*, (I do not work for others / I am not a servant of others) (*iti dhaniyo gopo*)

puttā ca me samāniyā arogā (my sons and me are very healthy) ;

tesaṃ na suṇāmi kiñci pāpaṃ (I do not hear any evil talks about them/my sons) , *atha ce patthayasī pavassa deva*” (if it happens, rain comes down(?), no problem) .

25. “*Nāhaṃ bhatakosmi kassaci*, (I do not work for others, I am also not any servant of any master) (*iti bhagavā*)

nibbīṭṭhena carāmi sabbaloke (having won upon the world, I live in the world) ;

attho bhatiyā na vijjati (there is no need of salary for me), *atha ce patthayasī pavassa deva*” (if it happens, rain comes down(?), there is no problem) .

26. “*Atthi vasā* (I have a cow/calf) *atthi dhenupā* (I have cows) , (*iti dhaniyo gopo*)

godharaṇiyo (pregnant one, pregnant cow) *paveniyopi atthi* (after the giving birth, I have a breeder giving milk for their whelps) ;

usabhopi (strong bulls) *gavampatīdha atthi* (I have old bulls also), *atha ce patthayasī pavassa deva*” (therefore I have no problem, if it happens, rain comes down) .

27. “*Natthi vasā natthi dhenupā*, (*iti bhagavā*) (I have neither cows nor pregnant cows/breeders)

godharaṇiyo paveniyopi natthi (I have no strong bulls, I have no old bulls)

usabhopi gavampatīdha natthi, *atha ce patthayasī pavassa deva*”. (therefore there is no problem, if it happens, rain comes down)

28. “*Khilā* (pillar) *nikhātā asampavedhī* (pillars are well built, they are not moving, they are strong) , (*iti dhaniyo gopo*)

dāmā muñjamayā navā susaṅṭhānā (ropes are made by grass – these grass-ropes are new ones, made newly);

na hi sakkhinti (can't) *dhenupāpi* (cows, bull) *chettum* (break) (cows can't break those ropes) ,01, *atha ce patthayasī pavassa deva*”. (therefore I have no problem)

29. “*Usabhoriva chetva* (like the strong bull) ,02 *bandhanāni*, (like the strong bull I have broken all the bonds) (*iti bhagavā*)

nāgo pūtilataṃva dālayitvā ,03. (like an elephant destroying the decaying creepers)

nāhaṃ punupessaṃ (puna upessaṃ) ,04 gabbhaseyyaṃ (I would not approach the womb of mother again) , *atha ce patthayasī pavassa deva*". (therefore I have no problem, if it happens, rain comes down)

30. "*Ninnañca thalañca pūrayanto* (filling), *mahāmegho pavassi tāvadeva*; (after the conversation instantly it started to rain filling the dwellings(?) and highlands)

sutvā devassa vassato (having heard the sound of rain) , *imamatthaṃ dhaniyo abhāsatha* (then the cowherd **Dhaniya** again repeated this word)

31. "*Lābhā vata* (this is the great gain) *no anappakā* (we have a great gain, because there is the **Buddha** in front of our house), *ye mayaṃ bhagavantaṃ addasāma* (we saw the Blessed One) ; (finally **Dhaniya Gopala** understood that this is the **Buddha**)

saraṇaṃ taṃ upema cakkhuma (name for **Buddha** – that he has the 5 eyes) (we take refuge in him) , *satthā no hohi tuvaṃ mahāmuni*. (you are our teacher)

32. "*Gopī ca ahañca assavā*, (my wife and I) *brahmacariyaṃ ,05 sugate carāma* (we will lead the holy life in your dispensation);

jātimaraṇassa pāragū (reaching beyond/to cross birth and death) ,06, *dukkhassantakarā bhavāma*" (we will make an end of the suffering/unpleasantness) . (after all that **Māra** appears there to prevent them)

33. "*Nandati puttehi puttimā, (iti māro pāpimā)*

gomā , (those who have son, they enjoy their son) 07 *gohi tatheva nandati* (those who have cattle, enjoy their cattle) .

upadhī (a pleasant things) *hi narassa nandanā*, (the pleasant things are the joy of human beings) *na hi so nandati yo nirūpadhi*" (without these pleasant things the people can't enjoy) .

34. "*Socati puttehi puttimā* (those who have son, they grieve) , *(iti bhagavā)*

gopiyo gohi tatheva socati; (those who have cattle, they always grieve)

upadhī hi narassa socanā, na hi so socati yo nirūpadhi"ti. (pleasant things are grief of human beings [not enjoy])

Dhaniyasuttaṃ dutiyaṃ niṭṭhitaṃ.

English (summary)

The Dhaniya sutta consists chiefly of a dialogue between the rich herdsman Dhaniya and the Buddha. The former rejoicing in his worldly security and the latter in his religious belief. In the alternating stanzas the Buddha invariably uses the very words of the herdsman either to express the exact opposite or to give a new value to them. The various Buddhist concepts alluded to in the Buddha's replies to Dhaniya are belonged to early Buddhism, such as the concept of impermanent, rebirth, the calmness of mind etc.

In the sutta, what Dhaniya said is about the worldly life of a man. His wife, his son, his wealth etc are merely attachment according to Buddhist teaching. Dhaniya does not understand the real nature of the life and grasp them as a happy eternal state. For instance at the beginning Dhaniya was satisfied his life. When heavily rain suddenly filling the low land and the high thus destroyed his property then he realized the impermanent of life. Hence the main reason that the Buddha stood in his negative position merely because of the true nature of the world that he penetrated through his profound knowledge.

According to the Buddha *Yad aniccaj taj dukkhaj*. Whatever there is rise, success, gain, there is fall, failure and loss. The teaching of anicca is one of the main pivots of Buddhism. Therefore according to Buddhism, life is full of suffering; it is the facts of life. Suffering dominates all; it is the fundamental problem of life. The world is suffering and afflicted, no being is free from this bond of misery and this is a universal truth that no sensible man who sees things in their proper perspective can deny. Because of our ignorant of the true nature of life, we are continuously in the cycle of birth and death.

The Buddha said that we are facing all problems in this mundane world because of our strong craving which exists in mind. He explained that as long as there is craving for worldly pleasure there is no escape from physical and mental suffering. Craving or attachment is important for existence. When existence takes place suffering is unavoidable.

The central Truths of Buddhism, pertaining to its theory of reality and ethics are asserted in the form of the Four Noble Truths. Suffering is the first Truth in Buddhism. It is extremely important to understand this very First Noble Truth clearly because:

‘He who sees dukkha sees also the arising of dukkha, sees also the cessation of dukkha and sees also the path leading to the cessation of dukkha.’

The conception of Dukkha may be viewed from three aspects:

Dukkha-dukkha - ordinary suffering.

Viparinama-dukkha - produced by change.

Savkhara-dukkha - conditioned states

According to the above second state, a happy feeling, a happy condition in life is not permanent. It changes sooner or later, when it changes it produces pain and suffering. This is the state that Dhaniya attached to.

The Buddha's teaching of anicca is merely making us see the true nature of the world. A true Buddhist always tries to look at things as they really are and not as they seem to be. This is called ‘yathabhutam’.

DHANIYA (PALI & ENGLISH)

18. Pakkodano duddhakhīro 'ham asmi iti Dhaniyo gopo. Anutire Mahiya samanavaso, channa kuti, ahito gini, atha ce patthayasi, pavassa deva.
'I have boiled my rice and done my milking', said Dhaniya the herdsman. 'I dwell with my family near the bank of the Mahi. My hut is thatched, my fire is heaped up (with fuel). So rain, sky (-deva), if you wish.'
19. Akkodhano vigatakhilo 'ham asmi iti Bhagava. Anutire Mahiy' ekarattivaso, vivata kuti, nibbuto gini, atha ce patthayasi, pavassa deva.
'I am free from anger, my (mental) barrenness has gone', said the Blessed One. 'I am staying for one night near the bank of the Mahi. My hut is uncovered, my fire is quenched. So rain, sky (-deva), if you wish'.
20. Andhakamakasa na vijjare, iti Dhaniyo gopo. Kacche rulhatine caranti gavo, vutthim pi saheyyuj agataj. Atha ce patthayasi, pavassa deva.
'No gadflies or mosquitoes are found (here)', said Dhaniya the herdsman. 'The cows pasture in the water-meadow where the grass grows lush. They could tolerate even the rain if it came. So rain, sky (-deva), if you wish'.
21. Baddha hi bhisi susajkhata, iti Bhagava. Tinno paragato vineyya oghaj, attho bhisiya na vijjati, atha ce patthayasi, pavassa deva.
'A well-made float is indeed tied together', said the Blessed One, 'I have crossed over, gone to the far shore, having overcome the flood. There is no need of a float. So rain, sky (-deva), if you wish'.
22. Gopi mama assava alola iti Dhaniyo gopo. Digharattaj sajvasiya manapa, tassa na sunami kibci papaj, atha ce patthayasi, pavassa deva.
'My wife is attentive, not wanton', said Dhaniya the herdsman. 'She has lived with me for a long time and is pleasant. I hear no evil of her at all. So rain, sky (-deva), if you wish'.
23. Cittaj mama assavaj vimuttaj iti Bhagava. Digharattaj paribhavitaj sudantaj papam pana me na vijjati, atha ce patthayasi, pavassa deva.
'My mind is attentive, completely released', said the Blessed One. 'It has been developed for a long time and is well controlled. Moreover no evil is found in me. So rain, sky (-deva), if you wish'.
24. Attavetanabhato 'ham asmi, iti Dhaniyo gopo. Putta ca me samaniya aroga, tesaj na sunami kibci papaj, atha ce patthayasi, pavassa deva.
'I am supported by my own earnings', said Dhaniya the herdsman, 'and my sons are living with me in good health. I hear no evil of them at all. So rain, sky (-deva), if you wish'.
25. Nahaj bhatako 'smi kassaci, iti Bhagava. Nibbitthena carami sabbaloke, attho bhatiya na vijjati, atha ce patthayasi, pavassa deva.
'I am no one's hireling', said the Blessed One. 'I wander throughout the whole world by means of my own earnings. There is no need of wages. So rain, sky (-deva), if you wish'.

26. Atthi vasa, atthi dhenupa, iti Dhaniyo gopo. Godharaniyo paveniyo pi atthi, usabho pi gavampati ca atthi, atha ce patthayasi, pavassa deva.
‘There are cows, bullocks, cows in calf, and breeding cows too’, said Dhaniya the herdsman. ‘There is a bull too here, the leader of the cows. So rain, sky (-deva), if you wish’.
27. N’atthi vasa, n’atthi dhenupa, iti Bhagava. Godharaniyo paveniyo pi n’atthi, usabho pi gavampatidha n’atthi, atha ce patthayasi, pavassa deva.
‘There are no cows, no bullocks, nor are there cows in calf or breeding cows either’, said the Blessed One. ‘There is not even a bull here, the leader of the cows. So rain, sky (-deva), if you wish’.
28. Khila nikhata nava susanthana, na hi sakkhinti dhenupa pi chettuj, atha ce patthayasi, pavassa deva.
‘The stakes are dug-in, unshakable’, said Dhaniya the herdsman. ‘There are new halters made of mubja grass, of good quality. Even the bullocks will not be able to break them. So rain, sky (-deva), if you wish’.
29. Usabho-r-iva chetva bandhanani iti Bhagava. Nago putilataj va dalayitva nahaj puna upessaj gabbhaseyyaj, atha ce patthayasi, pavassa deva.
‘Having broken my bonds like a bull’, said the Blessed One, ‘like an elephant tearing a puti-creeper asunder, I shall not come to lie again in a womb. So rain, sky (-deva), if you wish’.
30. Ninnab ca thalab ca purayanto mahamegho pavassi tavad eva, sutva devassa vassato imam atthaj Dhaniyo abhasatha:
Straightway the great cloud rained forth, filling the low land and the high. Hearing the sky(-deva) raining, Dhaniya said this:
31. Labha vata no anappaka, ye mayaj Bhagavantaj addasama, saranaj taj upema cakkhuma, sattha no hohi tuvam mahamuni.
‘The gains indeed are not small for us who have seen the Blessed One. We come to you as a refuge, one with vision. Be our teacher, great sage.
32. gopi ca ahab ca assava, brahmacariyaj Sugate caramase, jatimaranassa paraga, dukkhass’ antakara bhavamase.
My wife and I are attentive. Let us practice the holy life in the presence of the Well-farer. Gone to the far shore of birth and death, let us put an end to misery.
33. nandati puttehi puttima, iti Maro papima, gomiko gohi tath’eva nandati, upadhi hi harassa nandana, na hi so nandati yo nirupadhi.
‘One with sons rejoices because of his sons’, said Mara the evil one. ‘Similarly the cattle-owner rejoices because of his cows. For acquisitions are joy for a man. Whoever is without acquisitions does not rejoice.’
34. socati puttehi puttima iti Bhagava. Gomiko gohi tath’eva socati, upadhi hinarassa socana, na hi so socati

yo nirupadhi.

‘One with sons grieves because of his sons’, said the Blessed One. ‘Similarly the cattle-owner grieves because of his cows. For acquisitions are grief for a man. Whoever is without acquisitions does not grieve.’

666 Dhaniya gāthā

<p>(iti dhaniyo gopo)</p> <p>1, Pakkodano dudhakhīro hamasmi anutīremahiya samānavāso, channā kuti āhito'gini atha ce patthayasipavassa deva.</p> <p>(iti bhagavā)</p> <p>2, Akkoano vigatakhīlo hamasmi anutīre mahiyekarattivāso, vivatākuti nibbuto'gini atha ce patthayasi pavassa deva.</p> <p>(iti dhaniyo gopo)</p> <p>3, Andhakamakāsāna vijjare kacche rulhtine caranti gāvo, vutti pisaheyyumāgata atha ce patthayasi ṃ ṃ pavassa deva.</p> <p>(iti bhagavā)</p> <p>4, Baddhā hi bhisi susa khatā ti o ṃ ṃ pāragato vineyya ogha ,attho bhisiyā na ṃ vijjati atha ce patthayasi pavassa deva.</p> <p>(iti dhaniyo gopo)</p> <p>5, Gopī mama assavā alolā dīgharattam sa vāniyā manāp, tassa na sunāmi kinci ṃ pāpa atha ce patthayasi pavassa deva. ṃ (iti bhagavā)</p> <p>6, Cittam mama assavam vimuttam dīgharattam paribhāvitam sudantam, pāpam pana me na vijjati atha ce patthayasi pavassadeva.</p> <p>(iti dhaniyo gopo)</p> <p>7, Attavetanabhatohamasmi puttā ca me samāniyā arogā, tesam na sunāmi kinci pāpa atha ce patthayasi pavassa ṃ deva.</p> <p>(iti bhagavā)</p> <p>8, Nāham bhatako'smi kassaci</p>	<p>Dhaniya the cattleman says thus[1]</p> <p>1, "The rice is cooked, my milking done. I live with my people along the banks of the Mahi; my hut is roofed, my fire lit: so if you want, rain- god, go ahead & rain." The Buddha says thus:</p> <p>2, "Free from anger, my stubbornness gone, [2] I live for one night along the banks of the Mahi; my hut's roof is open, my fire out:[3]so if you want, rain-god, go ahead & rain." Dhaniya:</p> <p>3, "No mosquitoes or gadflies are to be found. The cows range in the marshy meadow where the grasses flourish. They could stand the rain if it came: so if you want, rain-god, go ahead & rain." The Buddha:</p> <p>4, "A raft, well-made, has been lashed together. [4]Having crossed over, gone to the far shore, I've subdued the flood. No need for a raft is to be found:[5]so if you want, rain-god, go ahead & rain." Dhaniya:</p> <p>5, "My wife is compliant, not careless, is charming, has lived with me long. I hear no evil about her at all: so if you want, rain- god, go ahead & rain." The Buddha:</p> <p>6, "My mind is compliant, released, has long been nurtured, well tamed. No evil is to be found in me: so if you want, rain- god, go ahead & rain." Dhaniya:</p> <p>7, "I support myself on my earnings. My sons live in harmony, free from disease. I hear no evil about them at all: so if you want, rain-god, go ahead & rain." The Buddha:</p> <p>8, "I'm in no one's employ,[6] I wander the whole world on the reward [of my Awakening].No need for earnings is to be found:</p>
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nibbitthena carāmi sabbaloke,attho
bhatiyā na vijjati atha ce patthayasi
pavassa deva.

(iti dhaniyo gopo)

9, Atthi vasā atthi dhenupā
godharaniyo paveniyopi atthi,usabhopi
gavampatīdha atthi atha ce patthayasi
pavassa deva.

(iti bhagavā)

10, Natthi vasā natthi dhenupā
godharaniyo paveniyopi natthi,usabhopi
gavampatīdha natthi atha ce patthayasi
pavassa deva.

(iti dhaniyo gopo)

11, khīlā nikhātā asampavedhī dām
munjamāyā navā susanathānā,na hi
sakkhinti dhenupāpi chettum atha ce
patthayasi pavassa deva.

(iti bhagavā)

12, Usabhoriva chetvā bandhanāni
nāgo putilatam va dālayitvā, nānaham
puna upessam gabbhaseyyam atha ce
patthayasi pavassa deva.

(dhaniyo)

13, Ninnance thalance pūrayanto
mahāmegho pāvassi tāvadeva,sutvā devassa
vassato Imamattha dhaniyo abhāsatha.
ṃ

14, Lābho vata no anappako ye mayam
bhagavanta addasāma,sarana ta upema
ṃ ṃ ṃ
cakkumā satthā no hohi tuva mahāmuni.
ṃ

15, Gopi ca ahanca assavā brahmacariyam
sugate carāmase,
jātimara assa pāragā dukkhassantakarā
ṇ

bhavāmase.

(Iti māro pāpimā)

16, Nandati puttehi puttimā gomiko
gothi tatheva nandati,upadhīhi narassa
nandanā na hi so nandati
yo nirūpathī.

(iti bhagavā)

17, Socati puttehi puttimā gomiko gothi
tatheva socati, upadhīhi narassa socanā na hi
so socati yo nirūpathīti.

so if you want, rain-god, go ahead & rain."

Dhaniya:

9, "There are cows, young bulls,
cows in calf, & breeding cows,
& a great bull, the leader of the herd:
-so if you want, rain-god,
go ahead & rain."

The Buddha:

10, "There are no cows, no young bulls,
no cows in calf or breeding cows,
no great bull, the leader of the herd:[7]
so if you want, rain-god,
go ahead & rain."

Dhaniya:

11, "The stakes are dug-in, immovable.
The new muñja-grass halters, well-woven,
not even young bulls could break:
so if you want, rain-god,
go ahead & rain."

The Buddha:

12, "Having broken my bonds like a great bull,
like a great elephant tearing a rotting vine,
I never again will lie in the womb:
so if you want, rain-god,
go ahead & rain."

Dhaniya said:

13, The great cloud rained down
straightaway, filling the lowlands &
high. Hearing the rain-god pour down,

14, "How great our gain that we've gazed on
the Blessed One! We go to him, the One with
vision, for refuge. May you be our teacher, Great
Sage.

15, My wife & I are compliant.
Let's follow the holy life under the One Well-gone.
Gone to the far shore of aging & death,
let's put an end to suffering & stress."

Māra: the sinful one said[8]

16, "Those with children delight
because of their children. Those with cattle
delight because of their cows. A person's delight
comes from acquisitions, since a person with no
acquisitions doesn't delight."

The Buddha:

17, "Those with children grieve because of
their children. Those with cattle grieve because of
their cows. A person's grief comes from
acquisitions, since a person with no acquisitions
doesn't grieve."

DHĀTUVIBHAṄGA SUTTA (PĀLI AND ENGLISH)

Majjhimanikāye – Uparipaṇṇāsapāli - 4. Vibhaṅgavaggo - 10. Dhātuvibhaṅgasuttaṃ

342. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā magadhesu cārikaṃ caramāno yena rājagahaṃ tadavasari; yena bhaggavo kumbhakāro tenupasaṅkami; upasaṅkamitvā bhaggavaṃ kumbhakāraṃ etadavoca – “sace te, bhaggava, agaru viharemu āvesane [vihārāmāvesane (sī. pī.), viharāma nivesane (syā. kaṃ.), viharemu nivesane (ka.)] ekaratta”nti. “Na kho me, bhante, garu. Atthi cettha pabbajito paṭhamam vāsūpagato. Sace so anujānāti, viharatha [vihara (sī. pī.)], bhante, yathāsukha”nti.

Tena kho pana samayena pukkusāti nāma kulaputto bhagavantaṃ uddissa saddhāya agārasmā anagāriyaṃ pabbajito. So tasmaṃ kumbhakārāvesane [kumbhakāranivesane (syā. kaṃ. ka.)] paṭhamam vāsūpagato hoti. Atha kho bhagavā yenāyasmā pukkusāti tenupasaṅkami; upasaṅkamitvā āyasmantaṃ pukkusātiṃ etadavoca – “sace te, bhikkhu, agaru viharemu āvesane ekaratta”nti. “Urundaṃ, āvuso [ūrundaṃ (sī. syā. kaṃ. pī.), uruddhaṃ (ka.)] dī. ni. 2 sakkapaṇhasuttaṃ oloketabbā, kumbhakārāvesanaṃ. Viharatāyasmā yathāsukha”nti.

Atha kho bhagavā kumbhakārāvesanaṃ pavisitvā ekamantaṃ tiṇasanthārakaṃ [tiṇasantharikaṃ (sī.), tiṇasantharakaṃ (syā. kaṃ.)] paññāpetvā nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. Atha kho bhagavā bahudeva rattiṃ nisajjāya vītināmesi. Āyasmāpi kho pukkusāti bahudeva rattiṃ nisajjāya vītināmesi.

Atha kho bhagavato etadahosi – “pāsādikaṃ kho ayaṃ kulaputto iriyati. Yaṃnūnāhaṃ puccheyya”nti. Atha kho bhagavā āyasmantaṃ pukkusātiṃ etadavoca – “kaṃsi tvam, bhikkhu, uddissa pabbajito? Ko vā te satthā? Kassa vā tvam dhammaṃ rocesti”ti? “Atthāvuso, samaṇo gotamo sakyaputto sakyakulā pabbajito. Taṃ kho pana bhagavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Tāhaṃ bhagavantaṃ uddissa pabbajito. So ca me bhagavā satthā. Tassa cāhaṃ bhagavato dhammaṃ rocemī”ti. “Kahaṃ pana, bhikkhu, etarahi so bhagavā viharati arahaṃ sammāsambuddho”ti. “Atthāvuso, uttaresu janapadesu sāvatthi nāma nagaraṃ. Tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho”ti. “Diṭṭhapubbo pana te, bhikkhu, so bhagavā; disvā ca pana jāneyyāsi”ti? “Na kho me, āvuso, diṭṭhapubbo so bhagavā; disvā cāhaṃ na jāneyya”nti.

English:²⁰

Majjhima Nikaya 140 - Dhātu-vibhaṅga Sutta - An Analysis of the Properties

Translated from the Pali by Thanissaro Bhikkhu.

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I have heard that on one occasion, as the Blessed One was wandering among the Magadhans, he entered Rajagaha, went to the potter Bhaggava, and on arrival said to him, "If it is no inconvenience for you, Bhaggava, I will stay for one night in your shed."

"It's no inconvenience for me, lord, but there is a wanderer who has already taken up residence there. If he gives his permission, you may stay there as you like."

Now at that time a clansman named Pukkusati had left home and gone forth into homelessness through faith, out of dedication to the Blessed One. He was the one who had already taken up residence in the potter's shed. So the Blessed One approached Ven. Pukkusati and said to him, "If it is no inconvenience for you, monk, I will stay one night in the shed."

"The shed is roomy, my friend. Stay as you like."

So the Blessed One, entering the potter's shed and, setting out a spread of grass to one side, sat down folding his legs

20 I copied this translation here from accesstoinight's website.

crosswise, holding his body erect, and setting mindfulness to the fore. He spent most of the night sitting [in meditation]. Ven. Pukkusati also spent most of the night sitting [in meditation]. The thought occurred to the Blessed One, "How inspiring is the way this clansman behaves! What if I were to question him?" So he said to Ven. Pukkusati, "Out of dedication to whom, monk, have you gone forth? Who is your teacher? Of whose Dhamma do you approve?"

"There is, my friend, the contemplative Gotama, a son of the Sakyans, gone forth from a Sakyan clan. Now, this excellent report about the honorable Gotama has been spread about: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the worlds, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' I have gone forth out of dedication to that Blessed One. That Blessed One is my teacher. It is of that Blessed One's Dhamma that I approve."

"But where, monk, is that Blessed One -- worthy & rightly self-awakened -- staying now?"

"There is, my friend, a city in the northern lands named Savatthi. That is where the Blessed One -- worthy & rightly self-awakened -- is staying now."

"Have you ever seen that Blessed One before? On seeing him, would you recognize him?"

"No, my friend, I have never seen the Blessed One before, nor on seeing him would I recognize him."

Then the thought occurred to the Blessed One: "It is out of dedication to me that this clansman has gone forth. What if I were to teach him the Dhamma?" So he said to Ven. Pukkusati, "I will teach you the Dhamma, monk. Listen & pay close attention. I will speak."

"As you say, friend," replied Ven. Pukkusati.

The Blessed One said: "A person has six properties, six media of sensory contact, eighteen considerations, & four determinations. He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace. One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm. This is the summary of the analysis of the six properties.

"A person has six properties.' Thus it was said. In reference to what was it said? These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property. 'A person has six properties.' Thus it was said, and in reference to this was it said.

"A person has six media of sensory contact.' Thus it was said. In reference to what was it said? These are the six media of sensory contact: the eye as a medium of sensory contact, the ear... the nose... the tongue... the body... the intellect as a medium of sensory contact. 'A person has six media of sensory contact.' Thus it was said, and in reference to this was it said.

"A person has eighteen considerations.' Thus it was said. In reference to what was it said? These are the eighteen considerations: On seeing a form with the eye, one considers a form that can act as a basis for joy, a form that can act as a basis for sadness, or a form that can act as a basis for equanimity. On hearing a sound with the ear... On smelling an aroma with the nose... On tasting a flavor with the tongue... On feeling a tactile sensation with the body... On cognizing an idea with the intellect, one considers an idea that can act as a basis for joy, an idea that can act as a basis for sadness, or an idea that can act as a basis for equanimity. Thus there are six considerations conducive to joy, six conducive to sadness, & six conducive to equanimity. 'A person has eighteen considerations.' Thus it was said, and in reference to this was it said.

"A person has four determinations.' Thus it was said. In reference to what was it said? These are the four determinations: the determination for discernment, the determination for truth, the determination for relinquishment, the determination for calm. 'A person has four determinations.' Thus it was said, and in reference to this was it said.

"One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm.' Thus it was said. In reference to what was it said? And how is one not negligent of discernment? These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property.

"And what is the earth property? The earth property can be either internal or external. What is the internal earth property? Anything internal, within oneself, that's hard, solid, & sustained [by craving]: head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestines, small intestines, contents of

the stomach, feces, or anything else internal, within oneself, that's hard, solid, and sustained: This is called the internal earth property. Now both the internal earth property & the external earth property are simply earth property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the earth property and makes the earth property fade from the mind.

"And what is the liquid property? The liquid property may be either internal or external. What is the internal liquid property? Anything internal, belonging to oneself, that's liquid, watery, & sustained: bile, phlegm, pus, blood, sweat, fat, tears, oil, saliva, mucus, oil-of-the-joints, urine, or anything else internal, within oneself, that's liquid, watery, & sustained: This is called the internal liquid property. Now both the internal liquid property & the external liquid property are simply liquid property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the liquid property and makes the liquid property fade from the mind.

"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Anything internal, belonging to oneself, that's fire, fiery, & sustained: that by which [the body] is warmed, aged, & consumed with fever; and that by which what is eaten, drunk, chewed, & savored gets properly digested; or anything else internal, within oneself, that's fire, fiery, & sustained: This is called the internal fire property. Now both the internal fire property & the external fire property are simply fire property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the fire property and makes the fire property fade from the mind.

"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Anything internal, belonging to oneself, that's wind, windy, & sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-and-out breathing, or anything else internal, within oneself, that's wind, windy, & sustained: This is called the internal wind property. Now both the internal wind property & the external wind property are simply wind property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the wind property and makes the wind property fade from the mind.

"And what is the space property? The space property may be either internal or external. What is the internal space property? Anything internal, belonging to oneself, that's space, spatial, & sustained: the holes of the ears, the nostrils, the mouth, the [passage] whereby what is eaten, drunk, consumed, & tasted gets swallowed, and where it collects, and whereby it is excreted from below, or anything else internal, within oneself, that's space, spatial, & sustained: This is called the internal space property. Now both the internal space property & the external space property are simply space property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the space property and makes the space property fade from the mind.

"There remains only consciousness: pure & bright. What does one cognize with that consciousness? One cognizes 'pleasure.' One cognizes 'pain.' One cognizes 'neither pleasure nor pain.' In dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure. When sensing a feeling of pleasure, one discerns that 'I am sensing a feeling of pleasure.' One discerns that 'With the cessation of that very sensory contact that is to be felt as pleasure, the concomitant feeling -- the feeling of pleasure that has arisen in dependence on the sensory contact that is to be felt as pleasure -- ceases, is stilled.' In dependence on a sensory contact that is to be felt as pain... In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain. When sensing a feeling of neither pleasure nor pain, one discerns that 'I am sensing a feeling of neither pleasure nor pain.' One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling -- the feeling of neither pleasure nor pain that has arisen in dependence on the sensory contact that is to be felt as neither pleasure nor pain -- ceases, is stilled.'

"Just as when, from the friction & conjunction of two fire sticks, heat is born and fire appears, and from the separation & disjunction of those very same fire sticks, the concomitant heat ceases, is stilled; in the same way, in dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure... In dependence on a sensory contact that is to be felt as pain... In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of

neither pleasure nor pain... One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling... ceases, is stilled.'

"There remains only equanimity: pure & bright, pliant, malleable, & luminous. Just as if a skilled goldsmith or goldsmith's apprentice were to prepare a furnace, heat up a crucible, and, taking gold with a pair of tongs, place it in the crucible: He would blow on it time & again, sprinkle water on it time & again, examine it time & again, so that the gold would become refined, well-refined, thoroughly refined, flawless, free from dross, pliant, malleable, & luminous. Then whatever sort of ornament he had in mind -- whether a belt, an earring, a necklace, or a gold chain -- it would serve his purpose. In the same way, there remains only equanimity: pure & bright, pliant, malleable, & luminous. One discerns that 'If I were to direct equanimity as pure & bright as this toward the dimension of the infinitude of space, I would develop the mind along those lines, and thus this equanimity of mine -- thus supported, thus sustained -- would last for a long time. One discerns that 'If I were to direct equanimity as pure and bright as this toward the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception, I would develop the mind along those lines, and thus this equanimity of mine -- thus supported, thus sustained -- would last for a long time.'

"One discerns that 'If I were to direct equanimity as pure & bright as this towards the dimension of the infinitude of space and to develop the mind along those lines, that would be fabricated. One discerns that 'If I were to direct equanimity as pure and bright as this towards the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception and to develop the mind along those lines, that would be fabricated.' One neither fabricates nor mentally fashions for the sake of becoming or un-becoming. This being the case, one is not sustained by anything in the world (does not cling to anything in the world). Unsustained, one is not agitated. Unagitated, one is totally unbound right within. One discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"Sensing a feeling of pleasure, one discerns that it is fleeting, not grasped at, not relished. Sensing a feeling of pain... Sensing a feeling of neither pleasure nor pain, one discerns that it is fleeting, not grasped at, not relished. Sensing a feeling of pleasure, one senses it disjoined from it. Sensing a feeling of pain... Sensing a feeling of neither pleasure nor pain, one senses it disjoined from it. When sensing a feeling limited to the body, one discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, one discerns that 'I am sensing a feeling limited to life.' One discerns that 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.'

"Just as an oil lamp burns in dependence on oil & wick; and from the termination of the oil & wick -- and from not being provided any other sustenance -- it goes out unnourished; even so, when sensing a feeling limited to the body, one discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, one discerns that 'I am sensing a feeling limited to life.' One discerns that 'With the break-up of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'

"Thus a monk so endowed is endowed with the highest determination for discernment, for this -- the knowledge of the passing away of all suffering & stress -- is the highest noble discernment.

"His release, being founded on truth, does not fluctuate, for whatever is deceptive is false; Unbinding -- the undeceptive -- is true. Thus a monk so endowed is endowed with the highest determination for truth, for this -- Unbinding, the undeceptive -- is the highest noble truth.

"Whereas formerly he foolishly had taken on mental acquisitions and brought them to completion, he has now abandoned them, their root destroyed, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising. Thus a monk so endowed is endowed with the highest determination for relinquishment, for this -- the renunciation of all mental acquisitions -- is the highest noble relinquishment.

"Whereas formerly he foolishly had greed -- as well as desire & infatuation -- he has now abandoned them, their root destroyed like an uprooted palm tree, deprived of the conditions of development, not destined for future arising. Whereas formerly he foolishly had malice -- as well as ill-will & hatred -- he has now abandoned them... Whereas formerly he foolishly had ignorance -- as well as delusion & confusion -- he has now abandoned them, their root destroyed like an uprooted palm tree, deprived of the conditions of development, not destined for future arising. Thus a monk so endowed is endowed with the highest determination for calm, for this -- the calming of passions, aversions, & delusions -- is the highest

noble calm. 'One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm.' Thus it was said, and in reference to this was it said.

"He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace.' Thus it was said. With reference to what was it said? 'I am' is a construing. 'I am this' is a construing. 'I shall be' is a construing. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is a construing. Construing is a disease, construing is a cancer, construing is an arrow. By going beyond all construing, he is called a sage at peace.

"Furthermore, a sage at peace is not born, does not age, does not die, is unagitated, and is free from longing. He has nothing whereby he would be born. Not being born, will he age? Not aging, will he die? Not dying, will he be agitated? Not being agitated, for what will he long? It was in reference to this that it was said, 'He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace.' Now, monk, you should remember this, my brief analysis of the six properties."

Then the thought occurred to Ven. Pukkusati: "Surely, the Teacher has come to me! Surely, the One Well-gone has come to me! Surely, the Rightly Self-awakened One has come to me!" Getting up from his seat, arranging his upper robe over one shoulder, and bowing down with his head at the Blessed One's feet, he said, "A transgression has overcome me, lord, in that I was so foolish, so muddle-headed, and so unskilled as to assume that it was proper to address the Blessed One as 'friend.' May the Blessed One please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, monk, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to assume that it was proper to address me as 'friend.' But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession. For it is a cause of growth in the Dhamma & discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

"Lord, may I receive full acceptance (ordination as a monk) from the Blessed One?"

"And are your robes & bowl complete?"

"No, lord, my robes & bowl are not complete."

"Tathagatas do not give full acceptance to one whose robes & bowl are incomplete."

Then Ven. Pukkusati, delighting & rejoicing in the Blessed One's words, got up from his seat, bowed down to the Blessed One and, keeping him on his right, left in search of robes and a bowl. And while he was searching for robes & a bowl, a runaway cow killed him.

Then a large number of monks approached the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "Lord, the clansman Pukkusati, whom the Blessed One instructed with a brief instruction, has died. What is his destination? What is his future state?"

"Monks, the clansman Pukkusati was wise. He practiced the Dhamma in accordance with the Dhamma and did not pester me with issues related to the Dhamma. With the destruction of the first five fetters, he has arisen spontaneously [in the Pure Abodes], there to be totally unbound, never again to return from that world."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

DUDDUBHA JĀTAKA ((PĀLI))

4. Catukkanipāto - 3. Kuṭṭidūsakavaggo - Duddubhajātakavaṇṇanā

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sīhayoniyāṃ nibbattitvā vayappatto araṇṇe paṭivasati. Tadā pana pacchimasamuddasamīpe beluvamissakatālavanaṃ hoti. Tatreko sasako beluvarukkhamūle ekassa tālagacchassa heṭṭhā vasati. So ekadivasam gocaraṃ ādāya āgantvā tālapaṇṇassa heṭṭhā nipanno cintesi “sace ayaṃ pathavī saṃvaṭṭeyya, kahaṃ nu kho gamissāmī”ti. Tasmiṃ khaṇe ekaṃ beluwapakkaṃ tālapaṇṇassa upari pati. So tassa saddena “addhā pathavī saṃvaṭṭatī”ti uppattitvā pacchato anolokentova palāyi. Taṃ maraṇabhayaabhūtaṃ vegena palāyantaṃ añño sasako disvā pucchi “kiṃ bho, atī viya bhūto palāyasī”ti. “Mā pucchi, bho”ti. So “kiṃ bho, kiṃ bho”ti pacchato dhāvateva. Itaro nivattitvā anolokentova “ettha pathavī saṃvaṭṭatī”ti āha. Sopi tassa pacchato palāyi. Evaṃ tamañño addasa, tamaññoti evaṃ sasakasahassaṃ ekato hutvā palāyi. Te ekopi migo disvā ekato hutvā palāyi. Eko sūkaro, eko gokaṇṇo, eko mahimso, eko gavayo, eko khaggo, eko byaggho, eko sīho, eko hatthī disvā “kimetan”ti pucchitvā “ettha pathavī saṃvaṭṭatī”ti vutte palāyi.

DVEDHĀVITAKKA SUTTA (PĀLI AND ENGLISH)

Majjhimanikāyo - Mūlapaṇṇāsapāḷi - 2. Sihanādavaggo -Dvedhāvitakkasuttaṃ

215. “Seyyathāpi, bhikkhave, araṇṇe pavane mahantaṃ ninnamaṃ pallamaṃ. Tameva mahāmiḡasaṅgho upanissāya vihareyya.

Tassa kocideva puriso uppajjeyya anattakāmo ahitakāmo ayogakkhemakāmo. So yvāssa maggo khemo sovattiko pītigama

nīyo taṃ maggaṃ pidaheyya, vivareyya kummaggaṃ, odaheyya okacaraṃ, ṭhapeyya okacārikaṃ. Evaṇhi so, bhikkhave, mahā

miḡasaṅgho aparena samayena anayabyasanaṃ ,01 āpajjeyya. Tasseva kho pana, bhikkhave, mahato miḡasaṅghassa koci

deva puriso uppajjeyya attakāmo hitakāmo yogakkhemakāmo. So yvāssa maggo khemo sovattiko pītigamanīyo taṃ maggaṃ

vivareyya, pidaheyya kummaggaṃ, ūhaneyya okacaraṃ, nāseyya okacārikaṃ. Evaṇhi so, bhikkhave, mahāmiḡasaṅgho apa

rena samayena vuddhiṃ virūhiṃ vepullaṃ āpajjeyya.

“Upamā kho me ayaṃ, bhikkhave, katā atthassa viññāpanāya. Ayaṃ cevetha attho— mahantaṃ ninnamaṃ pallalanti kho,

bhikkhave, kāmānametaṃ adhivacanaṃ. Mahāmiḡasaṅgho kho, bhikkhave, sattānametaṃ adhivacanaṃ. Puriso anattakāmo

ahitakāmo ayogakkhemakāmoti kho, bhikkhave, mārassetaṃ pāpimato adhivacanaṃ. Kummaggo kho, bhikkhave, aṭṭhaṅgika

ssetaṃ micchāmaggaṃ adhivacanaṃ, seyyathidaṃ— micchādiṭṭhiyā micchāsaṅkappaṃ micchāvācāya micchākammantassa

micchā-ājīvassa micchāvāyāmassa micchāsatiyā micchāsamādhissa. Okacaroti kho, bhikkhave, nandīrāgassetāṃ adhivacanaṃ.

Okacārikāti kho, bhikkhave, avijjāyetaṃ adhivacanaṃ. Puriso attakāmo hitakāmo yogakkhemakāmoti kho, bhikkhave, tathāgata

ssetaṃ adhivacanaṃ arahato sammāsambuddhassa. Khemo maggo sovattiko pītigamanīyoti kho, bhikkhave, ariyassetāṃ aṭṭha

ṅgikassa maggaṃ adhivacanaṃ, seyyathidaṃ— sammādiṭṭhiyā sammāsaṅkappaṃ sammāvācāya sammākammantassa

sammā-ājīvassa sammāvāyāmassa sammāsatiyā sammāsamādhissa.

“Iti kho, bhikkhave, vivaṇṇo mayā khemo maggo sovattiko pītigamanīyo, pihito kummaggo, ūhato okacaro, nāsītā okacārikā.

Yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. Etāni,

bhikkhave, rukkhamūlāni, etāni suññāgārāni; jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha.

Ayaṃ vo

amhākaṃ anusāsani”ti.

English:²¹

Majjhima Nikaya 19 - Dvedhavitakka Sutta - Two Sorts of Thinking

Translated from the Pali by Thanissaro Bhikkhu.

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I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks replied.

The Blessed One said, "Monks, before my self-awakening, when I was still just an unawakened Bodhisatta, the thought occurred to me: 'Why don't I keep dividing my thinking into two sorts?' So I made thinking imbued with sensuality, thinking imbued with ill will, & thinking imbued with harmfulness one sort, and thinking imbued with renunciation, thinking imbued with non-ill will, & thinking imbued with harmlessness another sort.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with sensuality arose. I discerned that 'Thinking imbued with sensuality has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to Unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, & does not lead to Unbinding, it subsided. Whenever thinking imbued with sensuality had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with ill will arose. I discerned that 'Thinking imbued with ill will has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to Unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, & does not lead to Unbinding, it subsided. Whenever thinking imbued with ill will had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with harmfulness arose. I discerned that 'Thinking imbued with harmfulness has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to Unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, & does not lead to Unbinding, it subsided. Whenever thinking imbued with harmfulness had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"Whatever a monk keeps pursuing with his thinking & pondering, that becomes the inclination of his awareness. If a monk keeps pursuing thinking imbued with sensuality, abandoning thinking imbued with renunciation, his mind is bent by that thinking imbued with sensuality. If a monk keeps pursuing thinking imbued with ill will, abandoning thinking imbued with non-ill will, his mind is bent by that thinking imbued with ill will. If a monk keeps pursuing thinking imbued with harmfulness, abandoning thinking imbued with harmlessness, his mind is bent by that thinking imbued with harmfulness.

21 I copied this translation here from accesstoinsight's website.

"Just as in the last month of the Rains, in the autumn season when the crops are ripening, a cowherd would look after his cows: He would tap & poke & check & curb them with a stick on this side & that. Why is that? Because he foresees flogging or imprisonment or a fine or public censure arising from that [if he let his cows wander into the crops]. In the same way I foresaw in unskillful qualities drawbacks, degradation, & defilement, and I foresaw in skillful qualities rewards related to renunciation & promoting cleansing.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with renunciation arose. I discerned that 'Thinking imbued with renunciation has arisen in me; and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, & leads to Unbinding. If I were to think & ponder in line with that even for a night... even for a day... even for a day & night, I do not envision any danger that would come from it, except that thinking & pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, & concentrated it. Why is that? So that my mind would not be disturbed.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with non-ill will arose. I discerned that 'Thinking imbued with non-ill will has arisen in me; and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, & leads to Unbinding. If I were to think & ponder in line with that even for a night... even for a day... even for a day & night, I do not envision any danger that would come from it, except that thinking & pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, & concentrated it. Why is that? So that my mind would not be disturbed.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with harmlessness arose. I discerned that 'Thinking imbued with harmlessness has arisen in me; and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, & leads to Unbinding. If I were to think & ponder in line with that even for a night... even for a day... even for a day & night, I do not envision any danger that would come from it, except that thinking & pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, & concentrated it. Why is that? So that my mind would not be disturbed.

"Whatever a monk keeps pursuing with his thinking & pondering, that becomes the inclination of his awareness. If a monk keeps pursuing thinking imbued with renunciation, abandoning thinking imbued with sensuality, his mind is bent by that thinking imbued with renunciation. If a monk keeps pursuing thinking imbued with non-ill will, abandoning thinking imbued with ill will, his mind is bent by that thinking imbued with non-ill will. If a monk keeps pursuing thinking imbued with harmlessness, abandoning thinking imbued with harmfulness, his mind is bent by that thinking imbued with harmlessness.

"Just as in the last month of the hot season, when all the crops have been gathered into the village, a cowherd would look after his cows: While resting under the shade of a tree or out in the open, he simply keeps himself mindful of 'those cows.' In the same way, I simply kept myself mindful of 'those mental qualities.'

"Unflagging persistence was aroused in me, and unmuddled mindfulness established. My body was calm & unaroused, my mind concentrated & single. Quite withdrawn from sensuality, withdrawn from unskillful mental qualities, I entered & remained in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thought & evaluation, I entered & remained in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance. With the fading of rapture I remained in equanimity, mindful & alert, and physically sensitive of pleasure. I entered & remained in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' With the abandoning of pleasure & pain -- as with the earlier disappearance of elation & distress -- I entered & remained in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the *knowledge of recollecting my past lives*. I recollected my manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing

away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus I remembered my manifold past lives in their modes & details.

"This was the first knowledge I attained in the first watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, & resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the *knowledge of the passing away & reappearance of beings*. I saw -- by means of the divine eye, purified & surpassing the human -- beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech & mind, who reviled the Noble Ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, & mind, who did not revile the Noble Ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified & surpassing the human -- I saw beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"This was the second knowledge I attained in the second watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, & resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the *knowledge of the ending of the mental fermentations*. I discerned, as it was actually present, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' My heart, thus knowing, thus seeing, was released from the fermentation of sensuality, released from the fermentation of becoming, released from the fermentation of ignorance. With release, there was the knowledge, 'Released.' I discerned that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This was the third knowledge I attained in the third watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, & resolute.

"Suppose, monks, that in a forested wilderness there were a large low-lying marsh, in dependence on which there lived a large herd of deer; and a certain man were to appear, not desiring their benefit, not desiring their welfare, not desiring their rest from bondage. He would close off the safe, restful path that led to their rapture, and would open up a false path, set out a male decoy, place a female decoy, and thus the large herd of deer, at a later time, would fall into ruin & disaster. Then suppose that a certain man were to appear to that same large herd of deer, desiring their benefit, desiring their welfare, desiring their rest from bondage. He would open up the safe, restful path that led to their rapture, would close off the false path, take away the male decoy, destroy the female decoy, and thus the large herd of deer, at a later time, would come into growth, increase, & abundance.

"I have given this simile in order to convey a meaning. The meaning is this: 'The large, low-lying marsh' is a term for sensual pleasures. 'The large herd of deer' is a term for beings. 'The man not desiring their benefit, not desiring their welfare, not desiring their rest from bondage' is a term for Mara, the Evil One. 'The false path' is a term for the eightfold wrong path, i.e., wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, & wrong concentration. 'The male decoy' is a term for passion & delight. 'The female decoy' is a term for ignorance. 'The man desiring their benefit, desiring their welfare, desiring their rest from bondage' is a term for the Tathagata, the Worthy One, the Rightly Self-awakened One. 'The safe, restful path that led to their rapture' is a term for the noble eightfold path, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, & right concentration.

"So, monks, I have opened up the safe, restful path, closed off the false path, removed the male decoy, destroyed the female. Whatever a teacher should do -- seeking the welfare of his disciples, out of sympathy for them -- that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhana, monks. Don't be heedless. Don't later fall into regret. This is our message to you."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

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<http://www.accesstoinsight.org/canon/majjhima/mn019.html>

Ekādasarājadīpano (Pāli)

Mahāvamsapāli - Catuttimsatima pariccheda - Ekādasarājadīpano

Bodhimaṇḍasamīpamhi, jāto brohmaṇamāṇavo;

Vijjāsippakalāvedī, tīsu vedesu pārago.

216. *Sammāviññātasamayo, sabbavāḍavisārado;*

Vādatthi jambudīpamhi, āhiṇḍanto pavādiko.

217. *Vihāramekaṃ āgamma, rattiṃ pātāñjalaṃ mataṃ;*

Parivattesi sampuṇṇa-padaṃ suparimaṇḍalaṃ.

218. *Tattheko revatonāma, mahāthero vijāniya;*

“Mahāpañño ayaṃ sattho, dametuṃ vaṭṭatī”ti so.

219. *“Ko nu gadrabharāvena, viravanto”ti abravi;*

“Gadrahānaṃ rave atthaṃ, kiṃ jānāsī”ti āhataṃ.

220. *“Ahaṃ jāne”ti vuttoso, otāresi sakaṃ mataṃ;*

Vuttaṃ vuttaṃ viyākāsi, virodhampi ca dassayi.

221. *“Tenahi tvaṃ sakavāda-motārehī”ti codito;*

Pāḷimāhā’bhidhammassa, atthamassa na so’migā.

222. *Āha kasse’samanto’ti, buddhamanto’ti sobravi;*

“Dehi me ta”nti vuttehi, “gaṇhu pabbajjataṃ”iti.

223. *Mantatthī pabbajitvāso, uggaṇhi piṭakattayaṃ;*

“Ekāyano ayaṃ maggo”, iti pacchā tamaggahi.

224. *Buddhassa viya gambhīra-ghosattātaṃ viyākaruṃ;*

“Buddhaghoso”ti ghosohi, buddho viya mahītale.

225. *Tattha nāṇodayaṃ nāma, katvā makaraṇaṃ tadā;*

Dhammasaṅgaṇīyā’kāsi, kacchaṃ so aṭṭhasāliniṃ.

226. *Patittaṭṭhakathañceva, kārāmārabhibuddhimā;*

Taṃ disvā revato thero, idaṃ vacanamabruvī.

227. *Pāḷimattaidhānitaṃ, natthi aṭṭhakathā idha;*

Tathācariyavādā ca, bhinnarūpā na vijjare.

228. *Sīhaḷāṭṭhakathā suddhā, mahindena matīmatā;*

Samgītittayamāruḷaṃ, sammāsambuddhadesitaṃ.

229. *Sāriputtādigītañca, kathāmaggaṃ samekkhiya;*

Ekā sīhaḷabhāsāya, sīhaḷesu pavattati.

230. *Taṃ tattha gantvā sutvā taṃ, māgadhānaṃ niruttiyā;*

Parivattesi sā hoti, sabbalokahitā vahā.

GHATIKĀRA SUTTA (PĀLI & ENGLISH)

Majjhimanikāya - Majjhimaṇṇāsapāḷi - 4. Rājavaggo - 1. Ghatikārasuttam

287. “*Atha kho* (then), *ānanda, kassapo bhagavā arahaṃ sammāsambuddho* (the blessed one, Kassapa) *acirūpasampanne* (*acira + upsampan* , nearly after the higher ordination) *jotipāle māṇave* (of the young man Jotipāla) *aḍḍhamāsupasampanne* (after two weeks) (two weeks after higher ordination of the young man Jotipāla) *vegaḷiṅge* (at that time Buddha stayed in Vegaḷiṅge) *yathābhirantaṃ viharitvā* (having stayed there) *yena bārāṇasī tena cārikaṃ pakkāmi* (Buddha went there).

Anupubbena (gradually) *cārikaṃ caramāno yena bārāṇasī* (reached to the Bārāṇasī) *tadavasari* (and stayed there). *Tatra sudam, ānanda,* (then Ānanda) *kassapo bhagavā arahaṃ sammāsambuddho* (the blessed one, the perfect, rightfully enlightened one) *bārāṇasiyaṃ viharati isipatane migadāye* (lived in Bārāṇasī, in Deer park, in Isipatana).

Assosi (heard) *kho, ānanda, kiki kāsirājā* (king of Barana, Kikī Kāsirāja heard these news:) – ‘*kassapo kira bhagavā arahaṃ sammāsambuddho bārāṇasiṃ anupatto bārāṇasiyaṃ viharati isipatane migadāye*’*ti.* (the Blessed one Kassapa, the rightfully enlightened have come to Barana)

Atha kho, (then) *ānanda, kiki kāsirājā* (king Kikī Kāsirāja) *bhadrāni bhadrāni yānāni* (having a beautiful vehicle) *yojāpetvā bhadraṃ 01 yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi bārāṇasiyā niyyāsi* (go out) (having arranged a beautiful vehicle) *mahatārājānubhāvena* (all royal splendor/majesty/power) *02 kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya.* (to see the Blessed one, enlightened one, Kassapa)

Yāvatikā yānassa bhūmi yānena gantvā (as far as he could go with the vehicle, he went with the vehicle) *yānā paccorohitvā* (having got down from the vehicle) *pattikova* (on foot) *yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkami;* (approached the Blessed one, Enlightened Kassapa)

upasaṅkamitvā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā (bowed down) *ekamantaṃ nisīdi.* (sat down) (he came to the enlightened one, Kassapa, bowed down and sat down.)

Ekamantaṃ nisinnaṃ kho, ānanda, kikiṃ kāsirājānaṃ (then Ānanda, the king sat on a side and) *kassapo bhagavā arahaṃ sammāsambuddho dhammiyā kathāya sandassesī* (give advice) (the Blessed one Kassapa started to preach, to advice the king) *saṃādapesī* (instructed, incited, advised) *samuttejesī sampahaṃsesī.* (made a light in his heart, made him happy)

Atha kho, (then) *ānanda, kiki kāsirājā* (king Kikī Kāsirāja) *kassapena bhagavatā arahatā sammāsambuddhena* (by the Blessed one Kassapa) *dhammiyā kathāya sandassito saṃādapito samuttejito sampahaṃsito* (advised, instructed and delighted, made happy) *kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca—* ((the king) told to the

Blessed one Kassapa)

*‘adhivāsetu me, bhante, bhagavā svātanāya (next day) bhattam (meal) saddhim (with) bhikkhusaṅghenā’*ti. (with the community of *bhikkhus*) (accept my invitation for the almsgiving, tomorrow lunch, and the king invited the Buddha and *bhikkhus* for lunch next day)

Adhivāsesi kho, ānanda, kassapo bhagavā araham sammāsambuddho tuṇhībhāvena. (then Blessed one Kassapa accepted silently the invitation of the king)

Atha kho, (then) ānanda, kīkī kāsirājā (Ānanda, king Kīkī Kāsirāja) kassapassa bhagavato sammāsambuddhassa adhivāsanaṃ viditvā (knowing that the Blessed one has accepted his invitation) *uṭṭhāyāsanaṃ* (having got up from his seat) *kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā* (having worshipped the Blessed one Kassapa, perfectly and fully enlightened one) *padakkhiṇaṃ katvā pakkāmi.* (circumulated/going round the Buddha and went away)

Atha kho, (then) ānanda, kīkī kāsirājā (the Ā. king K.K.) tassā rattiya accayena (passed at night) *sake nivesane* (in his own palace) *paṇīyaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā* (having prepared/made preparation/having prepared various kinds of tasty/delicious eatables/food and drinks)

paṇḍumūṭakassa 03 sālino (sālī=fine/very delicious rice) vigatakalakam (yellow color seed?) anekasūpaṃ (various kinds of) *anekabyañjanaṃ,* (seeds and curry) *kassapassa bhagavato arahato sammāsambuddhassa kālaṃ ārocāpesi* (and again invited to/informed the Buddha to come to his palace) – *‘kālo, bhante, niṭṭhitaṃ bhattan’*ti. (meal is ready) (venerable sir, it is time to come for food to my palace)

288. *“Atha kho, (then) ānanda, kassapo bhagavā araham sammāsambuddho (Ānanda, the Blessed one Kassapa) pubbaṃhasamayam (in the morning) nivāsetvā* (having putting on the robes / donned the robes) *pattacīvaramādāya* (having taken bowl and robes) *yena kīkissa kāsirañño nivesanaṃ tenupasaṅkami;* (and went to the king's Kīkī place) *upasaṅkamitvā paññatte āsane nisīdi saddhim bhikkhusaṅghena.* (and having approached and sat on the prepared seat with the community of *bhikkhus*)

Atha kho, (then) ānanda, kīkī kāsirājā (Ānanda, the king K. K.) buddhappamukhaṃ bhikkhusaṅghaṃ (Blessed one and community of *bhikkhus*) *paṇītena khādanīyena bhojanīyena* (with the delicious eatables/meals and drinks) *sahattā* (in his own hand) *santappesi sampavāresi.* (served) (he offered alms with his own hand)

Atha kho, (then) ānanda, kīkī kāsirājā (Ānanda, king K. K.) kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ (the Blessed one Kassapa) *bhuttāviṇi onītapattapāṇiṇi* (when the meal was all finished) *aññataraṃ nīcaṃ āsanaṃ* ((the king) having taken a low seat) *gahetvā ekamantaṃ nisīdi.*(sat on a type?)

Ekamantaṃ nisinno kho, ānanda, kīkī kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca– (as the Ānanda, the king K. K. was thus sitting, he told thus to the Blessed one Kassapa-)

‘adhivāsetu me (accept my invitation) , *bhante,* (venerable sir) *bhagavā bārāṇasiyaṃ vassāvāsaṃ* (stay in this rainy season) (then the king said like this) ; *evarūpaṃ saṅghassa upaṭṭhānaṃ bhavissatī’*ti. ‘ (please, stay in Barana, I will serve for you meal and drink)

*Alaṃ, mahārāja. Adhivuttho me vassāvāso’*ti. (I have already accepted the invitation for the rainy season in a different place.)

Dutiyampi kho, ānanda... tatiyampi kho, ānanda, kīkī kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca– (also for the second and third time Ānanda, king K. K. told to the Blessed one, fully enlightened buddha Kassapa:)

‘adhivāsetu me, (accept my invitation) *bhante* (venerable sir) , *bhagavā bārāṇasiyaṃ vassāvāsaṃ* (may the Blessed one

stay in Barana during the rainy season); *evarūpaṃ saṅghassa upaṭṭhānaṃ bhavissatī'ti*.

'*Alaṃ, mahārāja. Adhivuttho me vassāvāso'ti*. (I have already accepted the invitation for the rainy season in a different place.)

Grammar

(during the test student should give 5 grammatical points; meaning is also considered to be a grammatical point)

Isipatane migadāye – noun, locative, singular; in Isipatana

Kassapo bhagavā arahaṃ sammāsambuddho – nominative (*paṭhmā*). singular, masculine, 3. person

viharati – verb, present tense, singular, 3. person, active, root – *viha* (stay)

(*dharmiyā* - adjective) *kathāya* – noun, instrumental (*karaṇa*), singular, feminine; with the speech

! there is no noun ending *ā* ending in masculine gender !

etad'avoca – past tense, singular, active; it is combination – *etad* + *avoca*

viditvā – past perfect tense, root – *vid*; having known

ādāya – past perfect tense; having taken

pattacīvaraṃ – accusative (*dutiya*), singular, noun – compound

nisinno – verb, first derivative (*krudanta*), past tense, root - *nisīda*; sitting

gahetvā – past perfect, root - *gaha*; having taken

bhikkhu sanghena – ablative of agent (*tatiyā*), noun, singular, masculine

Bārānasī – locative

bhante – singular, masculine; venerable sir

Aṭṭhamāsupasampanne (two weeks after conferring the higher ordination) – *samāsa* (compound), *bahubbīhi* (relative or attributive compound); *aṭṭhamāsa* + *upasampanna*; *nāma* (noun), *pulliṅga* (masculine – as it takes gender according to that of the noun which it qualifies); *sattamī vibhatti* (locative case), *ekavacana* (singular number)

Viharitvā (having dwelled / after dwelling) – *kita* (primary derivative), *pubbakāla* (past participle; *vi* + *Vhar* (to carry) + *i* + *tvā*; *nāma* (indeclinable noun)

Tadavasari (reached that (Benares)) – *niggahīta sandhi* (nasal or combination of *ṃ* and a vowel or a consonant); *taṃ* + *avasari*

Assosi (heard) – *ākhyāta* (verb), *ajjatanī* (past indicative or aorist(?)); *Vsu* (to hear) + *a* + *ī*; *paṭhamā purisa* (third person (third/p)), *parassapada* (active voice), *ekavacana* (singular number)

Kāsirājā (the king of Benares) – *samāsa* (compound), *chaṭṭhī tappurisa* (dependent determinative compound with the possessive) -> *kāsinam* + *rājā* / *sattamī tappurisa* (dependent determinative compound with locative) -> *kāsiratthe* + *rājā*; *kisi* + *rājā*; *nāma*, *pulliṅga*, *paṭhamā* (nominative), *ekavacana*

Kira – *nipātapada* (indeclinable), *anussavanattha* (it is used when we say something that we heard from others but seen(?)), *aliṅga* (has no gender), *paṭhamā* (nominative case (only)), *ekavacana* (singular (only))
Tenupasaṅkami (approached there (The Blessed One Kassapa) – *sandhi* (combination), *sara sandhi* (vowel combination); *tena* + *upasaṅkami*
Bhikkhūsaṅgha ((with) the community of *Bhikkhus* (monks)) – *samāsa* (compound), *chaṭṭhī tapurisa*, *nāma* (compound noun), *pulliṅga* (masculine), *tatiyāvibhatti* (instrumental case), *ekavacana* (singular number)
Uṭṭhāyāsana (got up from his seat) – *sandhi* (combination), *sara sandhi* (combination of vowels); *uṭṭhāya* + *āsanā*
Pattacīvaramādāya (having taken robe and bowl) – *sandhi*, *niggahīta*
Pattacīvaraṃ (robe and bowl) – *samāsa*, *dvanda* (copulative or aggregative compound; *patta* + *cīvara*, *nāma* (compound noun), *napuṇsaka liṅga* (neuter gender), *paṭhamā* (nominative case), *ekavacana* (singular)
Onītapattapāṇiṃ (put down the hand from the bowl) – *samāsa*, *bahubbīhi*; *ohīta* + *patta* + *pāṇi*; *nāma* (compound noun), *pulliṅga*, *dutiya* (accusative case), *ekavacana* (singular)
Etadavoca (said this (word)) – *sandhi*, *niggahīta*; *etaṃ* + *avoca*
Avoca (said, told, spoke) – *ākhyāta*, *parokkhā* (perfect), *perassapada* (active voice), *paṭhamā purisa* (third person), *ekavacana*
Vassavāsaṃ (rain-retreat) – *samāsa*, *dutiya tappurisa* (dependent determinative compound with the accusative)

English (Original by ven. Premlim) 2009

(Majjhima Nikāya Rajjavagga)

Then, **Ānanda**, not long after the *brahman* youth **Jotipāla** had received ordination half a month after his ordination the Lord **Kassapa** perfected one, fully Self-Awakened One having stayed at *Vebhalinga* for as long as he found suitable, set out on tour for *Benares*, walking on tour, in due course he arrived at Benares. While he was there, **Ānanda**, the Lord **Kassapa**, perfected one, fully Self-Awakened One stayed near *Benares* at *Isipatana* in the deer-park. **Ānanda**, **KiKī**, the king of *Kāśi*, heard that the Lord **Kassapa**, perfected one, fully Self-Awakened One had arrived at *Benares* and was staying near *Benares* at *Isipatana* in the deer-park. Then, **Ānanda**, **KiKī**, the king of *Kāśi*, having had many lovely vehicles harnessed, having mounted a lovely vehicle, set off for Benares with the many lovely vehicles and with great royal pomp so as to see the Lord **Kassapa** perfected one, fully Self-Awakened One for as long as the ground was possible for a vehicle he went in the vehicle, then having dismounted from it, he approached the Lord **Kassapa** perfected one, fully Self-Awakened One on foot, having approached and having greeted the Lord **Kassapa** perfected one, fully Self-Awakened One he sat down in the respectful distance. **Ānanda**, as **KiKī**, the king of *Kāśi*, was sitting down at a respectful distance, the Lord **Kassapa**, perfected one, fully Self-Awakened One roused, incited, gladden and delighted him with talk on *dhamma*. Then **Ānanda**, **KiKī**, the king of *Kāśi*, roused, incited, gladden and delighted by the Lord **Kassapa** perfected one, fully Self-Awakened One with talk on *dhamma*, spoke thus to the Lord **Kassapa** perfected one, fully Self-Awakened One:

Revered sir, may the Lord consent to a meal with me on the morrow together with the Order of monks. **Ānanda**, the Lord **Kassapa** consented by becoming silent. Then, **Ānanda**, **KiKī**, the king of *Kāśi*, having understood the Lord **Kassapa**'s consent, rising from his seat and greeting the Lord **Kassapa**, departed keeping his right side towards him. Then **Ānanda**, towards the end of that night when **KiKī**, the king of *Kāśi*, had had sumptuous foods, solid and soft, prepared in his own dwelling, dry yellow rices, various curries, the black grains removed, and various condiments, he had the time announced to the Lord **Kassapa**, saying: It is time, revered sir, the meal is ready.

Then, **Ānanda**, the Lord **Kassapa**, having dressed in the morning, taking his bowl and robe, approached the dwelling of **KiKī**, the king of *Kāśi*, having approached, he sat down on the appointed seat together with the Order of monks. The **Ānanda**, **KiKī**, the king of *Kāśi*, with his own hand served and satisfied with sumptuous foods, solid and soft, the Order of monks with the Awakened One at its head. The, **Ānanda**, when the Lord **Kassapa** had eaten and had withdrawn his hand from the bowl, **KiKī**, the king of *Kāśi*, talking a low seat, sat down at a respectful distance. As he was sitting down at a respectful distance, **KiKī**, the king of *Kāśi*, spoke thus to the Lord **Kassapa**: Revered sir, may the Lord consent to

(accept) my rains-residence in *Benares*, there will be suitable support for the Order.

No, sir, I have (already) consented to (accept) a rains-residence. And a second time and the third time, **Ānanda**, did **KiKī**, the king of *Kāśi*, speak thus to the Lord **Kassapa** perfected one, fully Self-Awakened One: Revered sir, may the Lord consent to (accept) my rains-residence in *Benares*, there will be suitable support for the Order.

No, sir, I have (already) consent to (accept) a rains-residence.

666English

1. Thus have I heard. On one occasion, the Blessed One was wandering among the Kosalans together with a large Sangha of bhikkhus.
2. Then in a certain place beside the main road the Blessed One smiled. It occurred to the venerable Ananda: “What is the cause, what is the reason, for the Blessed One’s smile? Tathagatas do not smile for no reason.” So he arranged his upper robe on one shoulder, having saluted the Blessed One with joined palms, spoke thus to the Blessed One: “venerable sir, what is the cause, what is the reason, for the Blessed One’s smile? Tathagatas do not smile for no reason.”
3. It happened in the past, Ananda, in this district there was a prosperous and busy market town called Vebhalivga, with many inhabitants and crowded with people. And, Ananda, the Buddha Kassapa, perfected and fully enlightened One, lived near the market town Vebhalivga. It was here, in fact, that the Buddha Kassapa, perfect and fully enlightened one had his monastery; it was here, in fact, that the Buddha Kassapa, perfect and fully enlightened one, resided and advised the Sangha of bhikkhus.
4. Then the venerable Ananda, having laid down an outer cloak folded into four, spoke thus to the Blessed One: “Then, venerable sir, let the Blessed One seated. Thus this place will have been used by two Perfected Ones, Fully Enlightened Ones.” The Blessed One sat down on the seat that had been made ready and addressed the venerable Ananda thus:
5. It happened in the past, Ananda, in this district there was a prosperous and busy market town called Vebhalivga, with many inhabitants and crowded with people. And, Ananda, the Buddha Kassapa, perfected and fully enlightened one, lived near the market town Vebhalivga. It was here, in fact, that the Buddha Kassapa, perfected and fully enlightened one, had his monastery; it was here, in fact, that the Buddha Kassapa, perfect and fully enlightened one, resided and advised the Sangha of bhikkhus.
6. In Vebhalivga, a potter named Ghatikara was a supporter, the chief supporter of the Buddha Kassapa, perfected and fully enlightened one. And, Ananda, a brahmin youth named Jotipala was a friend, a dear friend of the potter Ghatikara. Then, Ananda, the potter Ghatikara addressed the brahmin youth Jotipala thus: ‘My dear Jotipala, let us go and see the Buddha Kassapa, perfected and fully enlightened one. I hold that it is good to see that Buddha Kassapa, perfected and fully enlightened one.’ When this had been said, Ananda, The brahmin youth Jotipala spoke thus to the potter Ghatikara: “Enough, my dear Ghatikara, what is the use of seeing that bald-pated recluse?”

A second and third time, Ananda, the potter Ghatikara addressed the brahmin youth Jotipala thus: “My dear

Jotipala, let us go and see the Buddha Kassapa, perfected and fully enlightened one. I hold that it is good to see that Buddha Kassapa, perfected and fully enlightened one.” And a second and a third time the brahmin youth Jotipala spoke thus to the potter Ghatikara: “Enough, my dear Ghatikara, what is the use of seeing that bald-pated recluse?”.

“Well then, my dear Jotipala, let us take a loofah and bath powder and go to the river to bathe.” Ananda, the brahmin youth Jotipala answered the potter Ghatikara in assent, saying: ‘Yes, dear.’

7. Then, Ananda, the potter Ghatikara and the brahmin youth Jotipala took a loofah and both power and went to the river to bathe. Then, Ananda, the potter Ghatikara said to Jotipala: “My dear Jotipala, there is the monastery of the Buddha Kassapa, perfected and fully enlightened one, quite nearby. Let us go and see the Buddha Kassapa, perfected and fully enlightened one. I hold that it is good to see that Buddha Kassapa, perfected and enlightened one” When this had been said, Ananda, the brahmin youth Jotipala spoke thus to the potter Ghatikara: “Enough, my dear Ghatikara, what is the use of seeing that bald-pated recluse?”

A second and third time, Ananda, the potter Ghatikara addressed the brahmin youth Jotipala thus: “My dear Jotipala, let us go and see the Buddha Kassapa, perfected and fully enlightened one. I hold that it is good to see that Buddha Kassapa, perfected and fully enlightened one.” And a second and a third time the brahmin youth Jotipala spoke thus to the potter Ghatikara: “Enough, my dear Ghatikara, what is the use of seeing that bald-pated recluse?”.

8. Then, Ananda, the potter Ghatikara having laid hold of the brahmin youth Jotipala by the belt and spoke thus: “My dear Jotipala, there is the monastery of the Buddha Kassapa, perfected and fully enlightened one, quite nearby. Let us go and see the Buddha Kassapa, perfected and fully enlightened one. I hold that it is good to see that Buddha Kassapa, perfected and fully enlightened one.” Then, Ananda, the brahmin youth Jotipala undid his belt and said: “Enough, my dear Ghatikara, what is the use of seeing that bald-pated recluse?”
9. Then, Ananda, when the brahmin youth Jotipala had washed his head, the potter Ghatikara having laid hold of the brahmin youth Jotipala by the hair and spoke thus: “My dear Jotipala, there is the monastery of the Buddha Kassapa, perfected and fully enlightened one, quite nearby. Let us go and see the Buddha Kassapa, perfected and fully enlightened one.” I hold that it is good to see that Buddha Kassapa, perfected and fully enlightened one.” Then, Ananda, the brahmin youth Jotipala thought: “It is wonderful, it is marvellous that potter Ghatikara, who is of a low birth, should lay hold of my hair when we have washed our heads! Surely this cannot be insignificant. And he said to the potter Ghatikara: “It is really necessary, my dear Ghatikara” Ghatikara?” “It is really necessary, my dear Jotipala, for so much do I hold that it is good to see that Buddha Kassapa, perfected and fully enlightened one!” “Well then, my dear Ghatikara, let go of me. Let us visit him.”
10. Then, Ananda, Ghatikara the potter and Jotipala the brahmin youth approached the Buddha Kassapa, perfected and fully enlightened one. When they had approached, Ghatikara the potter, after paying homage

to the Buddha Kassapa, perfected and fully enlightened one, sat down at one side. But the brahmin youth Jotipala exchanged greetings to the Buddha Kassapa, perfected and fully enlightened one, and having conversed in a friendly and courteous way, he sat down at one side. And, Ananda, while sitting at one side, the potter Ghatikara then spoke thus to the Buddha Kassapa, perfected and fully enlightened one: “Revered sir, this is the brahmin youth Jotipala, my friend, my close friend. Let the Blessed One teach him the Dhamma.”

Then, Ananda, the Buddha Kassapa, perfected and fully enlightened one, gladdened, roused, incited, delighted Ghatikara the potter and Jotipala the brahmin youth with an exposition of the Dhamma. Then, Ananda, Ghatikara the potter and Jotipala the brahmin youth, gladdened, roused, incited, delighted in the Buddha Kassapa, perfected and fully enlightened one’s words, they rose from their seats, and after paying homage to the Buddha Kassapa, perfected and fully enlightened one, keeping him on their right, they departed.

11. Then, Ananda, the brahmin youth Jotipala spoke thus to the potter Ghatikara: “Now that you have heard this Dhamma, my dear Ghatikara, why don’t you go forth from the home into homelessness?” “My dear Jotipala, don’t you know that I support my blind and aged parents?” “Well then, my dear Ghatikara, I shall go forth from home into homelessness.
12. Then, Ananda, Ghatikara the potter and Jotipala the brahmin youth approached the Buddha Kassapa, perfected and fully enlightened one. Having approached and having greeted the Buddha Kassapa, they sat down at one side. And, Ananda, while sitting at one side, Ghatikara the potter then spoke thus to the Buddha Kassapa, perfected and fully enlightened one: “Revered sir, this is the brahmin youth Jotipala, my friend, my close friend. May the Blessed One let him go forth.”

Ananda, and the brahmin youth Jotipala received the going forth in the presence of the Buddha Kassapa, perfected and fully enlightened one, and he received the ordination.

13. Then, Ananda, not long after Jotipala the brahmin youth had received ordination, a half-month after he had received the ordination, the Buddha Kassapa, perfected and fully enlightened one, having stayed at Vebhalivga as long as he chose, set out to wander towards Benares. Wandering by stages, he eventually arrived at Benares, and there he went to live in the Deer Park at Isipatanna.
14. While he was there, Ananda, the Buddha Kassapa, perfected and fully enlightened one stayed near Benares at Isipatana in the Deer Park. Now, Ananda, Kiki, the king of Kasi heard that the Buddha Kassapa, perfected and fully enlightened one had arrived at Benares and was staying near Benares at Isipatana in the Deer Park. Then, Ananda, King Kiki of Kasi, having had many lovely vehicles harnessed, having mounted a lovely vehicle, set off for Benares with the many vehicles and with great royal pomp so as to see the Buddha Kassapa, perfected and enlightened one. He went thus as far as the road was passable for vehicles, then he got down from his vehicle and went forward on foot approached the Buddha Kassapa, perfected and fully enlightened one. Having approached and having greeted the Buddha Kassapa, perfected and fully

enlightened one, he sat down at one side. Ananda, as King Kiki of Kasi was sitting on one side, the Buddha Kassapa, perfected and enlightened one, roused, incited, gladdened and delighted him with an exposition of the Dhamma. Then, Ananda, King Kiki of Kasi, roused, incited, gladdened and delighted by the Buddha Kassapa, perfected and enlightened with an exposition of the Dhamma, spoke thus to the Buddha Kassapa, perfected and fully enlightened one:

15. “Revered sir, let the Blessed One together with the Sangha of bhikkhus consent to accept tomorrow’s meal from me.” Ananda, the Buddha Kassapa, perfected and fully enlightened one accepted in silence. Then, Ananda, knowing that the Buddha Kassapa, perfected and fully enlightened had accepted, he rose from his seat and after paying homage to him, keeping him on his right, he departed.
16. Then, Ananda, towards the end of that night, King Kiki of Kasi had had sumptuous foods, solid and soft, prepared in his own dwelling: dry yellow rices, various curries, the black grains removed, and various condiments, and he had the time announced to the Buddha Kassapa, perfected and fully enlightened one, saying: “It is time, revered sir, the meal is ready.”
17. Then, Ananda, the Buddha Kassapa, perfected and fully enlightened one, having dressed in the morning, taking his bowl and robe, with the Sangha of bhikkhus approached the dwelling place of King Kiki of Kasi. Having approached, he sat down on the appointed seat together with the Order of monks. Then, Ananda, King Kiki of Kasi, with his own hand served and satisfied the Sangha of bhikkhus headed by the Buddha with the various kinds of good food. Then, Ananda, when the Buddha Kassapa, perfected and fully enlightened one, had eaten and had withdrawn his hand from the bowl, King Kiki of Kasi, taking a low seat, sat down at one side and said: “Revered sir, may the Lord consent to accept my rains residence in Benares; that will be suitable support for the Sangha.”

“No, sire, I have consented to accept a rains residence.” A second and a third time, Ananda, King Kiki of Kasi said thus to the Buddha Kassapa, perfected and fully enlightened one: “Revered sir, may the Lord consent to accept my rains residence in Benares; that will be suitable support for the Sangha.” “No, sire, I have consented to accept a rains residence.” Then, Ananda, King Kiki of Kasi thought: “the Buddha Kassapa, perfected and fully enlightened one, does not accept my rains residence in Benares, and he was very disappointed and sad.

18. Then, Ananda, King Kiki of Kasi, spoke thus to the Buddha Kassapa, perfected and fully enlightened one: “Revered sir, have you a better supported than I am?” “I have, great king. There is a market town called Vebhalivga where a potter named Ghatikara lives. He is my supporter, my chief supporter. Now you, great king, thought: “The Buddha Kassapa, perfected and fully enlightened one does not consent to accept my rains residence in Benares, and you were very disappointed and sad; but the potter Ghatikara is not and will not be so. The potter Ghatikara has gone for refuge to the Buddha, the Dhamma and the Sangha. he abstains from killing living beings, abstains from taking what is not given, abstains from misconduct in sensual pleasures, abstains from false speech, and abstains wine, liquor and intoxicants, which are the basic

of negligence. He has perfect confidence in the Buddha, the Dhamma and the Sangha, he possesses the virtues loved by noble ones. He is free from doubt about suffering, about the origin of suffering, about the cessation of suffering, and about the way leading to the cessation of suffering. He eats only in one part of the day, he observes celibacy, he is virtuous, of good character. He has laid aside gems and gold, he has given up gold and silver. He does not dig the ground for clay using a pick with his own hand; what is left over from embankments or thrown up by rats, he brings home in a carrier; when he has made a pot he says: "let anyone who likes set down some selected rice or selected beans or selected lentils, and let him take away whatever he likes. He supports his blind and aged parents. Having destroyed the five lower fetters, he is one who will reappear spontaneously and there attain final Nibbana without ever returning from that world.

666Brief story of Ghatikara 579

Ghatikara is the first Sutta of the Rajavagga. In this Vagga, there are ten suttas where kings play prominent role, therefore these groups of sutta is named as Rajavagga. In the Ghatikara sutta the Blessed One spoke to Ananda on Ghatikara's devotion, and reports the meeting of king Kiki of Kasi with Buddha Kassapa.

On one occasion, Buddha Gotama was wandering towards Baranasi with a large Sangha of bhikkhus. Then in a certain place, the Gotama Buddha smiled and Ananda asked the reason for it. The Buddha told Ananda that at that time there was a town called Vebhallinga where Buddha Kassapa was lived and advised the Sangha of bhikkhus. Buddha Kassapa has a chief supported named Ghatikara, and Ghatikara has good friend called Jotipala.

The potter Ghatikara requested Jotipala several times to go and see the Buddha Kassapa together, but Jotipala refused him and said there is no use of seeing the bald-pated recluse. However, when Ghatikara laid hold of Jotipala by the belt and hair, Jotipala thought that this could be no simple matter, because Ghatikara was a low birth. With this incident, Jotipala agreed to go and see the Buddha Kassapa.

Having gone to the monastery, Ghatikara then introduced Jotipala to the Buddha Kassapa and requested Buddha kassapa teach Jotipala the Dhamma. After listening the Dhamma, Ghatikara and Jotipala was delighted and rejoiced in the Buddha Kassapa's words. Jotipala wanted to become a monk when he heard the discourse, but it was not possible for Ghatikara to renounce the wordly life because he has to look after his aged blind parents.

After a half month, Jotipala had received the ordination, the Buddha Kassapa set out to wander towards Baranasi, and lived in the Deer Park at Isipatana. When King Kiki of Kasi heard that the Buddha Kassapa had reach Baranasi, and is staying in the Deer Park at Isipatana, he then went to see the Buddha Kassapa. Buddha Kassapa then preached him the Dhamma. After hearing the Dhamma, King Kiki was stimuli, incited, delighted, rejoicing, and invited Buddha for tomorrow meal.

Next morning, King Kiki had good food of various kinds prepared in his own dwelling. When the Buddha Kassapa had eaten and had withdrawn his hand from the bowl, King Kiki then requested him to spend the rain-retreat in his kingdom. Buddha Kassapa said to him that it was not possible for him to stay in his kingdom because the residence for the rains has already provided for.

A second and third time the Buddha Kassapa rejected the request of King Kiki. King Kiki wanted to know who is the supporter that is better than he is. Buddha Kassapa then told him that in Vebhalinga, a potter named Ghatikara is his chief supporter. When King Kiki heard this, he felt disappointed and sad.

Buddha Kassapa said that Ghatikara has gone for refuge to Buddha, the Dhamma and Sangha. He observed five precepts and has perfect confidence in the Buddha, the Dhamma and the Sangha. He is free from doubt about suffering, the origin of suffering, the cessation of suffering and the way leading the cessation of suffering. He has devoted heart and was able to fulfil the duties of a layman. Then King Kiki praised Ghatikara for his devotion.

At the end of this story, the Buddha told Ananda that he was Jotipala in the previous birth and he identified himself with him. The venerable Ananda was satisfied and delighted in the Blessed One's words.

666English (summary)

Ghatikara Sutta

(This sutta gives priority to the story not to the explanation of doctrine)

This is the first Sutta of the Rajavagga of Majjhima Nikaya. In this Vagga there are ten suttas where kings play prominent roles. So these groups of sutta have been named as Rajavagga. This Ghatikara sutta reports the meeting of Kiki the king of Kasi with Buddha Kassapa. As excess to this story there is another conversation of Buddha and Ananda. According to the preliminary part of this sutta Buddha Gotama was wandering towards Baranasi with Ananda and many other monks. At one point Gotama Buddha smiled and Ananda asked the reason for it. Then the Buddha started to reveal the story of Brahmin youth Jotipala and potter Ghatikara. There is an administration of faithfulness and virtue of Ghatikara.

For two reasons Ghatikara sutta becomes remarkable. This indicates a preliminary stage of Buddha concept. And also it reveals the incredible behavior of the Buddha like taking food by himself from the Ghatikara kitchen. The second point is that this is a legendary type of a sermon rather than a doctrinal teaching in comparison with posterior teaching of the Master. In early Buddhism story type of teaching can be found very seldom. Even in the whole range of the Pali canonical literature there is not connected biography of the Gotama Buddha. Facts like infancy, youth renunciation, austerities, and enlightenment have been inter-sparse with the doctrine and discipline. The only scripture that comprises with hundred of stories is the Jataka Pali (stories). There are (547) previous birth stories of Gotama Buddha. But apparently it has not been accepted by scholars as authentic and historical. As they opine the Buddha did not wait his valuable time for telling stories. Anyhow at present Jataka Pali has taken the place in Tripitaka. It looks like that the Ghatikara sutta has been precursor or precedent to compose Jataka stories. As Rhys David admits the canonical story can be divided into two categories. The first category comprises with jataka story. Those can be identified with stories included in early Buddhist suttas. The second category consists with jataka stories that cannot be identified with other canonical stories. Ghatikara sutta

belongs to the second group. This story of Ghatikara confines to that very sutta.

That story of Ghatikara does not appear in the Jataka Pali. It is not totally different from Jataka stories. The way of conclusion of both Jataka and Ghatikara story is played a correspondence. There are introductions, main stories and identification of characters in Jataka stories. And the same can be seen in Ghatikara sutta too. Therefore, it is doubtless that Ghatikara sutta of M.N as being a preceding piece of literature that paved the way for composition of Jataka stories.

There are around (20) places in Tripitaka that mentioned the biography previous Buddhas. As Rhys David identifies none of these stories introduces the Buddha as an animal or an inhuman, always the Buddha has been a strong wealthy, handsome and wise person. In the Ghatikara sutta also the Buddha plays an outstanding role as a wealthy and high caste Brahmin youth. This indicates that the Buddha gets the birth always as an extraordinary person. In that step of this process of evolution the Buddha takes the birth as ordinary man. The commentator stories on jataka, according to this, can be put into third step. In many of these stories the Buddha has been a leader of animals. The other considerable point, this sutta displayed in that the Buddha plays leading character in Jataka stories but in the story of Tripitaka, he has not been given prominent. It emphasizes that Ghatikara sutta where the Jotipala stands for the Buddha. Moreover, even in the early stages of Buddhism, the Bodhisattva was not considered as prominent concept.

666 Compare the biography of the Buddha taught in the Ghatikara sutta with the Jataka stories. 596

According to the preliminary part of Ghatikara sutta, Buddha Gotama was wandering towards Baranasi with Ananda and many other monks. At one point Gotama Buddha smiled and Ananda asked the reason for it. Then the Buddha started to reveal the story of Brahmin youth Jotipala and potter Ghatikara.

There are two reasons that Ghatikara sutta can be considered remarkable. This indicates a preliminary stage of Buddha concept. In addition, it reveals the incredible behavior of the Buddha like taking food by himself from the Ghatikara's kitchen. The second point is that this is a legendary type of a sermon rather than a doctrinal teaching in comparison with posterior teaching of the Master.

In early Buddhism, story type of teaching can be found very seldom, even in the whole range of the Pali canonical literature, there is not connected biography of the Gotama Buddha. Facts like infancy, youth renunciation, austerities, and enlightenment have been interspersed with the doctrine and discipline.

The only scripture that comprises with hundred of stories is the Jataka Pali, the tenth book of Khuddaka Nikaya. In Jataka, there are 547 previous birth stories of Gotama Buddha are embedded 植入 moral principles and practices which the Bodhisattva had observed for self-development and perfection to attain Buddhahood.

It looks like that the Ghatikara sutta has been precursor or precedent to compose Jataka stories. As T. W. Rhys David admits, the canonical story can be divided into two categories as follows:

1. The first category comprises with Jataka stories those can be identified with stories included in early Buddhist suttas.
2. The second category consists with Jataka stories that cannot be identified with other canonical stories.

The Ghatikara sutta belongs to the second group, it is not totally different from Jataka stories. The way of conclusion of both Jataka and Ghatikara story display a correspondence. There are introductions, main stories and identification of characters in Jataka stories, and the same can be seen in Ghatikara sutta too. Therefore, it is doubtless that Ghatikara sutta of M.N as being a preceding piece of literature that pave the way for composition of Jataka stories.

There are around 20 places in Tipitaka that mentioned the biography of the previous Buddhas. As T.W. Rhys David identifies none of these stories introduces the Buddha as an animal or inhuman, always the Buddha has been a strong, wealthy, handsome and wise person. In the Ghatikara sutta the Buddha also plays an outstanding role as a wealthy and high caste Brahmin youth. This indicates that the Buddha gets the birth always as an extraordinary person. In the second step of this process of evolution, the Buddha takes the birth as an ordinary man. The commentator stories on Jataka, according to this can be put into third step. In many of these stories the Buddha has been a leader of animals. The other considerable point, this sutta display that the Buddha plays leading character in Jataka stories, but in the stories of Tipitaka, he has not been given prominent. It emphasizes that Ghatikara sutta where the Jotipala stands for the Buddha. Moreover, even in the early stages of Buddhism, the Bodhisattva was not considered as prominent concept.

By way of conclusion, the main objective of the Ghatikara sutta is to reveal the previous birth of the Buddha. It is a form of story, and there is no doctrinal explanation can be seen like the basic teaching of the Buddha, i.e., the Four Noble Truth, Eightfold Path, Dependent Origination etc.

GOTAMĪ SUTTA (PĀLI)

Anguttara Nikāya – Aṭṭhakanipātapāli - (6) 1. Gotamīvaggo - 1. Gotamīsuttaṃ

51. Ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho mahāpajāpatī [mahāpajāpati (syā.) cūḷava. 402] gotamī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho mahāpajāpatī gotamī bhagavantaṃ etadavoca – “sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja”nti. “Alaṃ, gotami! Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā”ti.

Dutiyampi kho mahāpajāpatī gotamī bhagavantaṃ etadavoca – “sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja”nti. “Alaṃ, gotami! Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā”ti. “Tatīyampi kho mahāpajāpatī gotamī bhagavantaṃ etadavoca – “sādhu bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja”nti. “Alaṃ, gotami! Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā”ti.

Atha kho mahāpajāpatī gotamī “na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja”nti dukkhī dummanā assumukhī rudamānā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho bhagavā kapilavatthusmiṃ yathābhirantaṃ viharitvā yena vesālī tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena vesālī tadavasari. Tatra sudaṃ bhagavā vesālīyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho mahāpajāpatī gotamī kese chedāpetvā kāsāyāni vatthāni acchādetvā sambahulāhi sākiyānihi saddhiṃ yena vesālī tena pakkāmi. Anupubbena yena vesālī mahāvanaṃ kūṭāgārasālā tenupasaṅkami. Atha kho mahāpajāpatī gotamī sūnehi pādehi rajokīṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake aṭṭhāsi.

Addasā kho āyasmā ānando mahāpajāpatiṃ gotamiṃ sūnehi pādehi rajokīṇṇena gattena dukkhiṃ dummanaṃ assumukhiṃ

rudamānaṃ bahidvāraḥkoṭṭhake ṭhitaṃ. Disvāna mahāpajāpatiṃ gotamiṃ etadavoca – ‘kiṃ nu tvaṃ, gotami, sūnehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvāraḥkoṭṭhake ṭhita’’ti? *‘Tathā hi pana, bhante ānanda, na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’*’nti. *‘Tena hi tvaṃ, gotami, muhuttaṃ idheva tāva hohi, yāvāhaṃ bhagavantaṃ yācāmi mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’*’nti.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca.

GOTAMĪ (ENGLISH) (ORIGINAL BY VEN. PREMLIM) 2009

Angutara Nikāya Chapter VI – The Gotimī

Once, while the Exalted One was staying among the *Sakyans* in *Banyan Park* at **Kapilavatthu**, *Mahāpajāpati*, the *Gotamid*, came and visited him and, after saluting, stood at one side.

Thus standing, she said to the Exalted One: Lord, well were it that womenfolk should be allowed to go forth from the home to homeless life into the discipline of *Dhamma*, declared by the *Tathāgata*.

Enough, *O Gotamid*, Set out your heart upon the going forth of women from the homeless life into the discipline of *Dhamma*, declared by the *Tathāgata*.

(but *Mahāpajāpati* besought him a second and the third time in like manner, but the Exalted One replied as before.)

Then, *Mahāpajāpati*, the *Gotamid*, seeing that the Exalted One would not permit women to go forth from the home to homeless life into the discipline of *Dhamma*, declared by the *Tathāgata*, sad, sorrowful, in tears and sobbing, saluted him and departed, keeping him on her right.

Now the Exalted One, when he had stayed at *Kapilavatthu* as long as he desired, set out on a journey to **Vesālī** and in due course, going from place to place, arrived there.

And the Exalted One dwelt near **Vesālī** in *Mahāvana* at the *Gable Hall*.

The *Mahāpajāpati*, the *Gotamid*, having had her hair cut off and donned yellow robes, set out with a large company of *Sakyan* women for **Vesālī**; and in due course they drew near to the Gabled hall in *Mahāvana* near **Vesālī**. And *Mahāpajāpati* stood outside the door, her feet swollen and her limbs covered with dust, sad and sorrowful, sobbing and in tears.

Now the venerable *Ānanda* saw her thus standing, with swollen feet and her limbs covered with dust, sad and sorrowful, sobbing and in tears, and said to her: Wherefore, *Gotamid*, do you stand with swollen feet and your limbs covered with dust, sad and sorrowful, sobbing and in tears, standing outside the door?

It is because, revered *Ānanda*, the Exalted One will not allow women to go forth from the home to the homeless life into the discipline of *Dhamma*, declared by the *Tathāgata*.

Then wait here, *Gotamid*, until I have asked the Exalted One to allow women to go forth from the home to homeless life into the discipline of *Dhamma*, declared by the *Tathāgata*.

And the venerable *Ānanda* went unto the Exalted One and saluted and sat down at one side. So seated, he spoke thus:

GŪTHAPĀṆA JĀTAKA (PĀLI AND ENGLISH)

Jātaka-aṭṭhakathā - (*Dutiyo bhāgo*) - 2. *Dukanipāto* - 8. *Kāsāvavaggo* - [227] 7. *Gūthapāṇajātakavaṇṇanā*

Sūro sūrena saṅgammāti idaṃ satthā jetavane viharanto aññatarāṃ bhikkhū ārabha kathesi. Tasmīṃ kira kāle jetavanato tigāvutaḍḍhayanamatte eko nigamagāmo, tattha bahūni salākabhataṭṭhapakkhiyabhataṭṭhāni atthi. Tatreko pañhapucchako koṇḍo vasati. So salākabhataṭṭhapakkhiyabhataṭṭhānaṃ atthāya āgate dahare ca sāmaṇere ca ‘ke khādanti, ke pivanti, ke bhuñjanti’’ti pañhaṃ pucchitvā kathetuṃ asakkonte lajjāpesi. Te tassa bhayena salākabhataṭṭhapakkhiyabhataṭṭhāya taṃ gāmaṃ na gacchanti. Athekadivaṣaṃ eko bhikkhu salākaggaṃ gantvā ‘bhante, asukagāme salākabhataṭṭhaṃ vā pakkhiyabhataṭṭhaṃ vā atthi’’ti pucchitvā ‘atthāvuso, tattha paneko koṇḍo pañhaṃ pucchati,

taṃ kathetuṃ asakkonte akkosati paribhāsati, tassa bhayena koci gantuṃ na sakkoti”ti vutte “bhante, tattha bhattāni mayhaṃ pāpetha, ahaṃ taṃ dametvā nibbisevanāṃ katvā tato paṭṭhāya tumhe disvā palāyanakaṃ karissāmi”ti āha. Bhikkhū “sādhū”ti sampañicchitvā tassa tattha bhattāni pāpesuṃ.

So tattha gantvā gāmadvāre cīvaraṃ pārupi. Taṃ disvā koṇḍo caṇḍameṇḍako viya vegena upagantvā “pañhaṃ me, samaṇa, kathehi”ti āha. “Upāsaka, gāme caritvā yāguṃ ādāya āsanāsālaṃ tāva me āgantūṃ dehi”ti. So yāguṃ ādāya āsanāsālaṃ āgatepi tasmīṃ tatheva āha. Sopi naṃ bhikkhu “yāguṃ tāva me pātuṃ dehi, āsanāsālaṃ tāva sammajjitūṃ dehi, salākabhataṃ tāva me āharitūṃ dehi”ti vatvā salākabhataṃ āharitvā tameva pattaṃ gāhāpetvā “ehi, pañhaṃ te kathessāmi”ti bahigāmaṃ netvā cīvaraṃ saṃharitvā aṃse ṭhapetvā tassa hatthato pattaṃ gahetvā aṭṭhāsi. Tatrāpi naṃ so “samaṇa, pañhaṃ me kathehi”ti āha. Atha naṃ “kathemi te pañha”nti ekappahāreṇeva pādetvā aṭṭhāni saṃcuṇṇento viya pothetvā gūthaṃ mukhe pakkhipitvā “ito dāni paṭṭhāya imaṃ gāmaṃ āgataṃ kañci bhikkhuṃ pañhaṃ pucchitakāle jānissāmi”ti santajjetvā pakkāmi. So tato paṭṭhāya bhikkhū disvāva palāyati. Aparabhāge tassa bhikkhuno sā kiriyā bhikkhusaṅge pākāṭā jātā. Athekadivasāṃ dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ – “āvuso, asukabhikkhu kira koṇḍassa mukhe gūthaṃ pakkhipitvā gato”ti. Satthā āgantvā “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā”ti pucchitvā “imāya nāmā”ti vutte “na, bhikkhave, so bhikkhu idāneva taṃ mīlhena āsādeti, pubbepe āsādesiyevā”ti vatvā aṭṭhaṃ āhari.

Atīte aṅgamagadhavāsino aññamaññassa raṭṭhaṃ gacchantā ekadivasāṃ dvinnāṃ raṭṭhānaṃ sīmantare ekaṃ saraṃ nissāya vasitvā suraṃ pivitvā macchamaṃsaṃ khādītva pātova yānāni yojetvā pakkamīṃsu. Tesāṃ gatakāle eko gūthakhādako pāṇako gūthagandhena āgantvā tesāṃ pīṭaṭṭhāne chaḍḍitaṃ suraṃ disvā pipāsāya pivitvā matto hutvā gūthapuñjaṃ abhiruhi, allagūthaṃ tasmīṃ āruḷhe thokaṃ onami. So “pathavī maṃ dhāretuṃ na sakkoti”ti viravi. Tasmiññeva khāṇe eko mattavaravāraṇo taṃ padesaṃ patvā gūthagandhaṃ ghāyitvā jigucchanto paṭikkāmi. So taṃ disvā “esa mama bhayena palāyati”ti saññī hutvā “iminā me saddhiṃ saṅgāmaṃ kātuṃ vaṭṭati”ti taṃ avhayanto paṭhamāṃ gāthamāha –

153.

“Sūro sūrena saṅgama, vikkantena pahārinā;

Ehi nāga nivattassu, kiṃ nu bhūto palāyasi;

Passantu aṅgamagadhā, mama tuyhañca vikkama”nti.

Tassattho – tvaṃ sūro mayā sūrena saddhiṃ samāgantvā vīriyavikkamena vikkantena pahāradānasamatthatāya pahārinā kiṃkāraṇā asaṅgāmetvāva gacchasi, nanu nāma ekasampahāropi dātabbo siyā, tasmā ehi nāga nivattassu, ettakeneva maraṇabhayaṭṭajjito hutvā kiṃ nu bhūto palāyasi, ime imaṃ sīmaṃ antaraṃ katvā vasantā passantu, aṅgamagadhā mama tuyhañca vikkamaṃ ubhinnaṃpi amhākaṃ parakkamaṃ passantūti.

So hatthī kaṇṇaṃ datvā tassa vacanaṃ sutvā nivattitvā tassa santikaṃ gantvā taṃ apasādentō dutiyaṃ gāthamāha –

154. “Na taṃ pādā vadhissāmi, na dantehi na soṇḍiyā;

Mīlhena taṃ vadhissāmi, pūti haññatu pūtinā”ti.

Tassattho – na taṃ pādādīhi vadhissāmi, tuyhaṃ pana anucchavikena mīlhena taṃ vadhissāmi.

Evañca pana vatvā “pūtigūthapāṇako pūtināva haññatū”ti tassa matthake mahantaṃ laṇḍaṃ pādetvā udakaṃ vissajjetvā tattheva taṃ jīvitaṃ khaṇḍaṃ pāpetvā koñcanādaṃ nadanto araññameva pāvisi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – “tadā gūthapāṇako koṇḍo ahosi, vāraṇo so bhikkhu, taṃ kāraṇaṃ paccakkhato disvā tasmīṃ vanasaṇḍe nivutthadevatā pana ahameva ahosi”nti.

Gūthapāṇajātakavaṇṇanā sattamā.

English:

„Well matched,“ etc. - This story the master told while dwelling at Jetavana, about one of the Brethren.

There stood at that time, about three-quarters of a league from Jetavana, a market town, where a great deal of rice was distributed by ticket, and special meals were given. Here lived an inquisitive lout, who perstered the young men and novices who came to share in the distribution - „Who are for solid food? who for drink? who for moist food?“ And he made

those who could not answer feel ashamed, and they dreaded him so much that to that village they would not go.

One day, a brother came to the ticket-hall, with the question, „Any food for distribution in such-and-such a village, sir?“ „Yes, friend,“ was the answer, „but there’s a lubber here asking questions; if you can’t answer them, he abuses and reviles you. He is such a pest that nobody will go near the place.“ „Sir,“ said the other, „give me an order on the place, and I’ll humble him, and make him modest, and so influence him that whenever he sees you after this, he’ll feel inclined to run away.“

The brothers agreed, and gave the necessary order. The man walked to our village, and at the gate of it he put on his robe. The loafer spied him – was at him like a mad ram, with „Answer me a question, priest!“ „Layman, let me go first about the village for my broth, and then come back with it to the waiting hall.“

When he returned with his meal, the man repeated his question. The brother answered, „Leave me to finish my broth, to sweep the room, and to fetch my ticket’s worth of rice.“ So he fetched the rice; then placing his bowl in this very man’s hands, he said, „Come, now I’ll answer your question.“ Then he led him outside the village, folded his outer robe, put it on his shoulder, and taking the bowl from the other, stood waiting for him to begin. The man said, „Priest, answer me one question.“ „Very well, so I will,“ said the brother; and with one blow he felled him to the ground, bruised his eyes, beat him, dropped filth in his face, and went off, with these parting words to frighten him, „If ever again you ask a question of any Brother who comes to this village, I’ll see about it!“

After this, he took to his heels at the mere sight of a Brother.

By and bye all this became known among the Brotherhood. One day they were talking about it in the Hall of Truth: „Friend, I hear that Brother So-and-so dropped filth in the face of that loafer, and left him!“ The Master came in, and wanted to know what they were all talking about as they sat there. They told him. Said he, „Brethren, this is not the first time this brother attacked the man with dirt, but he did just the same before.“ Then he told them an old-world tale.

Once on a time, those citizens of the kingdoms of Aṅga and Magadha who were travelling from one land to the other, used to stay in a house on the marches of the two kingdoms, and there they drank liquor and ate the flesh of fishes, and early in the morning they yoked their carts and went away. At the time when they came, a certain dung-beetle, led by the odour of dung, came to the place where they had drunken, and saw some liquor shed upon the ground, and for thirst he drank it, and returned to his lump of dung intoxicated. When he climbed upon it the moist dung gave way a little. „The world cannot bear my weight!“ he bawled out. At that very instant a maddened Elephant came to the spot, and smelling the dung went back in disgust. The Beetle saw it. „Yon creature,“ he thought, „is afraid of me, and see how he runs away! - I must fight with him!“ and so he challenged him in the first stanza: -

„Well matched! for we are heroes both: here let us issue try:

Turn back, turn back, friend Elephant! Why would you fear and fly?

Let Magadha and Aṅga see how great our bravery!“

The Elephant listened, and heard the voice; he turned back towards the Beetle, and said the second stanza, by way of rebuke:-

„Non pede, longinquave manu, non dentibus utar;

Stercore, cui stercus cura, perisse decet.“²²

And so, dropping a great piece of dung upon him, and making water, he killed him then and there, and scampered into the forest, trumpeting.

HOMAGE AND *TISARAṆA* (PĀLI & ENGLISH)

1. *Namo tassa Bhagavato Arahato Sammāsbuddhassa*

22 It is a Latin verse. I found a translation at <http://groups.yahoo.com/group/Pali/message/11994> :

[The elephant tells the dung beetle:]

I will not kill you with the foot,

Nor by the tusk, nor trunk,

But with my dung I will kill you:

Let filth destroy filth!

Namo tassa Bhagavato Arahato Sammāsambuddhassa
Namo tassa Bhagavato Arahato Sammāsambuddhassa

2. *Buddhaṃ saraṇaṃ gacchāmi.*

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi.

Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi.

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi.

Tatiyampi Dhammaṃ saraṇaṃ gacchāmi.

Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi.

3. *Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.*

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

Meaning

1. *Namo* (homage) *tassa Bhagavato* (to that Blessed One) (*tassa*) *Arahato* (to that Worthy One) (*tassa*) *Sammāsambuddhassa* (to that perfectly Enlightened One)

2. *Buddhaṃ saraṇaṃ gacchāmi* (I go to **the Buddha** for refuge).

Dhammaṃ saraṇaṃ gacchāmi (I go to the *Dhamma* (the teaching of **the Buddha**) for refuge).

Saṅghaṃ saraṇaṃ gacchāmi (I go to the *Saṅgha* (the community of disciples) for refuge).

(These three statements are called *Saraṇāgamana* or ‘expression of *saddhā*’.

Dutiyampi (for the second time) ...

Tatiyampi (for the third time) ...

3. *Pāṇātipātā veramaṇī sikkhāpadaṃ* (the precept (*sikkhāpadaṃ*) of refraining (*veramaṇī*) from killing (*pāṇātipātā*)) *samādiyāmi* (I undertake) .

Adinnādānā (stealing) ...

Kāmesu micchācārā (sexual misconduct) ...

Musāvādā (lying) ...

Surāmerayamajjapamādaṭṭhānā (taking intoxicants which cause unmindfulness) ...

Grammar

Namo: Indeclinable used with dative nouns, as *Bhagavato*, *Arahato*, *Sammāsambuddhassa*

Dutiyampi: *dutiyam + api ~ tatiyam + api*

Gacchāmi: present tense, 1st person, singular, verb, conjugated as:

	<i>singularly</i>	<i>plural</i>
3 rd person	<i>gaccha + ti</i>	<i>gaccha + nti</i>
2 nd person	<i>gaccha + si</i>	<i>gaccha + tha</i>
1 st person's	<i>gacchā + mi</i>	<i>gacchā + ma</i>

Pāṇātipāta: *pāṇa + ati + pāta*

Paṭivirata: *paṭi + vi + ram + ta; pp.*

Adinnādāna: *adinna + ādānā*

Musāvādā: *musā + vādā*

Surāmerayamajjapamādaṭṭhānā: *surā + meraya + majja + pamāda + ṭhānā*

Diction:

Buddha, *Dhamma*, *San̐gha*, *Upāsaka* – all are ending with ‘a’, masculine nouns

KAKACŪPAMA SUTTA (PĀLI AND ENGLISH)

Majjhimanikāyo - Mūlapaṇṇāsapāḷi - 3. Opammavaggo - 1. Kakacūpamasuttaṃ

226. “*Bhūtapubbaṃ, bhikkhave, imissāyeva sāvatthiyā vedehikā nāma gahapatānī ahosi. Vedehikāya, bhikkhave, gahapatā niyā evaṃ kalyāṇo kittisaddo abbhuggato— ‘soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī’*ti. *Vedehikāya kho pana, bhikkhave, gahapatāniyā kāḷī nāma dāsī ahosi dakkhā analasā susaṃvihitakammantā.*
“*Atha kho, bhikkhave, kāḷiyā dāsiyā etadahosi— ‘mayhaṃ kho ayyāya evaṃ kalyāṇo kittisaddo abbhuggato— ‘soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī’*ti. *Kim nu kho me ayyā santaṃyeva nu kho ajjhattaṃ kopam na pātukaroti udāhu asantaṃ udāhu mayhamevete ,03 kammantā susaṃvihitā yena me ayyā santaṃyeva ajjhattaṃ kopam na pātukaroti, no asantaṃ? Yaṃnūnāhaṃ ayyaṃ vīmaṃseyyan’*ti. *Atha kho, bhikkhave, kāḷī dāsī divā uṭṭhāsī. Atha kho, bhikkhave, vedehikā gahapatānī kāḷiṃ dāsiṃ etadavoca— ‘he je kāḷī’*ti. *‘Kim, ayye’*ti? *‘Kim, je, divā uṭṭhāsī’*ti? *‘Na khvayye ,04, kiñcī’*ti. *‘No vata re kiñci, pāpi dāsi ,05, divā uṭṭhāsī’*ti *kupitā anattamanā bhākuṭiṃ ,06 akāsi. Atha kho, bhikkhave, kāḷiyā dāsiyā etadahosi— ‘santaṃyeva kho me ayyā ajjhattaṃ kopam na pātukaroti, no asantaṃ; mayhamevete kammantā susaṃvihitā, yena me ayyā santaṃyeva ajjhattaṃ kopam na pātukaroti, no asantaṃ. Yaṃnūnāhaṃ bhiyyosomattāya ayyaṃ vīmaṃseyyan’*”ti.
“*Atha kho, bhikkhave, kāḷī dāsī divātaraṃyeva uṭṭhāsī. Atha kho, bhikkhave, vedehikā gahapatānī kāḷiṃ dāsiṃ etadavoca— ‘he je, kāḷī’*ti. *‘Kim, ayye’*ti? *‘Kim, je, divātaraṃ uṭṭhāsī’*ti? *‘Na khvayye, kiñcī’*ti. *‘No vata re kiñci, pāpi dāsi, divātaraṃ uṭṭhāsī’*ti *kupitā anattamanā anattamanavācam nicchāresi. Atha kho, bhikkhave, kāḷiyā dāsiyā etadahosi— ‘santaṃyeva kho me ayyā ajjhattaṃ kopam na pātukaroti, no asantaṃ. Mayhamevete kammantā susaṃvihitā, yena me ayyā santaṃyeva ajjhattaṃ kopam na*

pātuka

roti, no asantaṃ. Yaṃnūnāhaṃ bhīyyosomattāya ayyaṃ vīmaṃseyyaṇ'ti.

“Atha kho, bhikkhave, kālī dāsī divātaraṃyeva uṭṭhāsi. Atha kho, bhikkhave, vedehikā gahapatānī kālīm dāsiṃ etadavoca— ‘he

je, kālī’ti. ‘Kiṃ, ayye’ti? ‘Kiṃ, je, divā uṭṭhāsi’ti? ‘Na khvayye, kiñcī’ti. ‘No vata re kiñci, pāpi dāsi, divā uṭṭhāsi’ti kupitā anattamanā

aggaḷasūciṃ gahetvā sīse pahāraṃ adāsi, sīsaṃ vobhindi ,07. Atha kho, bhikkhave, kālī dāsī bhinnena sīsenā lohitenā gala

ntena paṭivissakānaṃ ujjhāpesi— ‘passathayye, soratāya kammaṃ; passathayye, nivātāya kammaṃ, passathayye, upasantāya

kammaṃ! Kathañhi nāma ekadāsikāya divā uṭṭhāsi kupitā anattamanā aggaḷasūciṃ gahetvā sīse pahāraṃ dassati, sīsaṃ

vobhindissati’ti.

“Atha kho, bhikkhave, vedehikāya gahapatāniyā aparena samayena evaṃ pāpako kittisaddo abbhuggacchi— ‘caṇḍī vedehikā

gahapatānī, anivātā vedehikā gahapatānī, anupasantā vedehikā gahapatānī’ti.

English:²³

Majjhima Nikaya 21 - Kakacupama Sutta - The Simile of the Saw - (excerpt)

Translated from the Pali by Thanissaro Bhikkhu.
For free distribution only.

...

"Once, monks, in this same Savatthi, there was a lady of a household named Vedehika. This good report about Lady Vedehika had circulated: 'Lady Vedehika is gentle. Lady Vedehika is even-tempered. Lady Vedehika is calm.' Now, Lady Vedehika had a slave named Kali who was diligent, deft, & neat in her work. The thought occurred to Kali the slave: 'This good report about my Lady Vedehika has circulated: "Lady Vedehika is even-tempered. Lady Vedehika is gentle. Lady Vedehika is calm." Now, is anger present in my lady without showing, or is it absent? Or is it just because I'm diligent, deft, & neat in my work that the anger present in my lady doesn't show? Why don't I test her?'

"So Kali the slave got up after daybreak. Then Lady Vedehika said to her: 'Hey, Kali!'

"Yes, madam?'

"Why did you get up after daybreak?'

"No reason, madam.'

"No reason, you wicked slave, and yet you get up after daybreak?' Angered & displeased, she scowled.

"Then the thought occurred to Kali the slave: 'Anger is present in my lady without showing, and not absent. And it's just because I'm diligent, deft, & neat in my work that the anger present in my lady doesn't show. Why don't I test her some more?'

"So Kali the slave got up later in the day. Then Lady Vedehika said to her: 'Hey, Kali!'

"Yes, madam?'

"Why did you get up later in the day?'

"No reason, madam.'

"No reason, you wicked slave, and yet you get up later in the day?' Angered & displeased, she grumbled.

23 I copied this translation here from accesstoinight's website.

"Then the thought occurred to Kali the slave: 'Anger *is* present in my lady without showing, and not absent. And it's just because I'm diligent, deft, & neat in my work that the anger present in my lady doesn't show. Why don't I test her some more?'

"So Kali the slave got up even later in the day. Then Lady Vedehika said to her: 'Hey, Kali!'

"'Yes, madam?'

"'Why did you get up even later in the day?'

"'No reason, madam.'

"'No reason, you wicked slave, and yet you get up even later in the day?'" Angered & displeased, she grabbed hold of a rolling pin and gave her a whack over the head, cutting it open.

"Then Kali the slave, with blood streaming from her cut-open head, went and denounced her mistress to the neighbors: 'See, ladies, the gentle one's handiwork? See the even-tempered one's handiwork? See the calm one's handiwork? How could she, angered & displeased with her only slave for getting up after daybreak, grab hold of a rolling pin and give her a whack over the head, cutting it open?'

"After that this evil report about Lady Vedehika circulated: 'Lady Vedehika is vicious. Lady Vedehika is foul-tempered. Lady Vedehika is violent.'

"In the same way, monks, a monk may be ever so gentle, ever so even-tempered, ever so calm, as long as he is not touched by disagreeable aspects of speech. But it is only when disagreeable aspects of speech touch him that he can truly be known as gentle, even-tempered, & calm. I don't call a monk easy to admonish if he is easy to admonish and makes himself easy to admonish only by reason of robes, almsfood, lodging, & medicinal requisites for curing the sick. Why is that? Because if he doesn't get robes, almsfood, lodging, & medicinal requisites for curing the sick, then he isn't easy to admonish and doesn't make himself easy to admonish. But if a monk is easy to admonish and makes himself easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma, then I call him easy to admonish. Thus, monks, you should train yourselves: 'We will be easy to admonish and make ourselves easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma.' That's how you should train yourselves.

"Monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose that a man were to come along carrying a hoe & a basket, saying, 'I will make this great earth be without earth.' He would dig here & there, scatter soil here & there, spit here & there, urinate here & there, saying, 'Be without earth. Be without earth.' Now, what do you think -- would he make this great earth be without earth?"

"No, lord. Why is that? Because this great earth is deep & enormous. It can't easily be made to be without earth. The man would reap only a share of weariness & disappointment."

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"Suppose that a man were to come along carrying lac, yellow orpiment, indigo, or crimson, saying, 'I will draw pictures in space, I will make pictures appear.' Now, what do you think -- would he draw pictures in space & make pictures appear?"

"No, lord. Why is that? Because space is formless & featureless. It's not easy to draw pictures there and to make them appear. The man would reap only a share of weariness & disappointment."

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"Suppose that a man were to come along carrying a burning grass torch and saying, 'With this burning grass torch I will heat up the river Ganges and make it boil.' Now, what do you think -- would he, with that burning grass torch, heat up the river Ganges and make it boil?"

"No, lord. Why is that? Because the river Ganges is deep & enormous. It's not easy to heat it up and make it boil with a burning grass torch. The man would reap only a share of weariness & disappointment."

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"Suppose there were a catskin bag -- beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling -- and a man were to come along carrying a stick or shard and saying, 'With this stick or shard I will take this catskin bag -- beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling -- and I will make it rustle & crackle.' Now, what do you think -- would he, with that stick or shard, take that catskin bag -- beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling -- and make it rustle & crackle?"

"No, lord. Why is that? Because the catskin bag is beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling. It's not easy to make it rustle & crackle with a stick or shard. The man would reap only a share of weariness & disappointment."

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"Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding. Even then you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic, with a mind of good will, and with no inner hate. We will keep pervading these people with an awareness imbued with good will and, beginning with them, we will keep

pervading the all-encompassing world with an awareness imbued with good will -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Monks, if you attend constantly to this admonition on the simile of the saw, do you see any aspects of speech, slight or gross, that you could not endure?"

"No, lord."

"Then attend constantly to this admonition on the simile of the saw. That will be for your long-term welfare & happiness."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Revised: Wed 9 May 2001

<http://www.accesstoinight.org/canon/majjhima/mn021.html>

English (original by ven. Prelim) 2009

Kakacupama Sutta: The Simile of the Saw

"Once, monks, in this same Savatthi, there was a lady of a household named Vedehika. This good report about Lady Vedehika had circulated: 'Lady Vedehika is gentle. Lady Vedehika is even-tempered. Lady Vedehika is calm.' Now, Lady Vedehika had a slave named Kali who was diligent, deft, & neat in her work. The thought occurred to Kali the slave: 'this good report about my Lady Vedehika has circulated: "Lady Vedehika is even-tempered. Lady Vedehika is gentle. Lady Vedehika is calm." Now, is anger present in my lady without showing, or is it absent? Or is it just because I'm diligent, deft, & neat in my work that the anger present in my lady doesn't show? Why don't I test her?"

"So, Kali the slave got up after daybreak. Then Lady Vedehika said to her: 'Hey, Kali!'"

"Yes, madam?"

"Why did you get up after daybreak?"

"No reason, madam."

"No reason, you wicked slave, and yet you get up after daybreak?" Angered & displeased, she scowled.

"Then the thought occurred to Kali the slave: 'Anger *is* present in my lady without showing, and not absent. And it's just because I'm diligent, deft, & neat in my work that the anger present in my lady doesn't show. Why don't I test her some more?"

"So Kali the slave got up later in the day. Then Lady Vedehika said to her: 'Hey, Kali!'"

"Yes, madam?"

"Why did you get up later in the day?"

"No reason, madam."

"No reason, you wicked slave, and yet you get up later in the day?" Angered & displeased, she grumbled.

"Then the thought occurred to Kali the slave: 'Anger *is* present in my lady without showing, and not absent. And it's just because I'm diligent, deft, & neat in my work that the anger present in my lady doesn't show. Why don't I test her some more?"

"So Kali the slave got up even later in the day. Then Lady Vedehika said to her: 'Hey, Kali!'"

"Yes, madam?"

"Why did you get up even later in the day?"

"No reason, madam."

"No reason, you wicked slave, and yet you get up even later in the day?" Angered & displeased, she grabbed hold of a rolling pin and gave her a whack over the head, cutting it open.

"Then Kali the slave, with blood streaming from her cut-open head, went and denounced her mistress to the neighbors: 'See, ladies, the gentle one's handiwork? See the even-tempered one's handiwork? See the calm one's handiwork? How could she, angered & displeased with her only slave for getting up after daybreak, grab hold of a rolling pin and give her a whack over the head, cutting it open?'"

"After that this evil report about Lady Vedehika circulated: 'Lady Vedehika is vicious. Lady Vedehika is foul-tempered. Lady Vedehika is violent.'"

666Kakacupama Sutta (from Wikipedia) 2009

From Wikpitaka - The Completing Tipitaka 9/15/2009

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"No, lord. Why is that? Because this great earth is deep and enormous. It can't easily be made to be without earth. The man would reap only a share of weariness and disappointment."

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"Suppose that a man were to come along carrying a burning grass torch and saying, 'With this burning grass torch I will heat up the river Ganges and make it boil.' Now, what do you think -- would he, with that burning grass torch, heat up the river Ganges and make it boil?"

"No, lord. Why is that? Because the river Ganges is deep and enormous. It's not easy to heat it up and make it boil with a burning grass torch. The man would reap only a share of weariness and disappointment."

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KOSIYA JĀTAKA (PĀLI & ENGLISH)

Jātaka-aṭṭhakathā - (Dutiyo bhāgo) - 2. Dukanipāto - 8. Kāsāvavaggo - [226] 6. Kosiyajātakavaṇṇanā

Kāle nikkhamanā sādhuṭi idaṃ satthā jetavane viharanto kosalarājānaṃ ārabha katesi. Kosalarājā paccantavūpasamanatthāya akāle nikkhami. Vatthu heṭṭhā vuttanayameva.

Satthā pana atītaṃ āharitvā āha – ‘mahārāja, atīte bārāṇasirājā akāle nikkhamitvā uyyāne khandhāvāraṃ nivesayi. Tasmīṃ kāle eko ulūkasakuṇo veḷugumbaṃ pavisitvā nilīyi. Kākasenā āgantvā ‘nikkhantameva taṃ gaṇhissāmā’”ti parivāresi. So sūriyatthaṅgamaṇaṃ anoloketvā akāleyeva nikkhamitvā palāyituṃ ārabhi. Atha naṃ kākā parivāretvā tuṇḍehi koṭṭentā paripātesuṃ. Rājā bodhisattaṃ āmantetvā ‘kiṃ nu kho, paṇḍita, ime kākā kosiyaṃ paripātenti’”ti pucchi. Bodhisatto “akāle, mahārāja, attano vasanaṭṭhānā nikkhamantā evarūpaṃ dukkhaṃ paṭilabhantiyeva, tasmā akāle attano vasanaṭṭhānā nikkhamituṃ na vaṭṭati”ti imamatthaṃ pakāseto imaṃ gāthādvayamāha –

151.

“Kāle nikkhamanā sādhu, nākāle sādhu nikkhamo;

Akālena hi nikkhamma, ekakampi bahujjano;

Na kiñci atthaṃ joteti, dhaṅkasenāva kosiyaṃ.

152.

“Dhīro ca vidhividdhānaññū, paresaṃ vivarānugū;

Sabbāmitte vasīkatvā, kosiyo va sukhī siyā”ti.

Tattha kāle nikkhamanā sādhuṭi, mahārāja, nikkhamanā nāma nikkhamanaṃ vā parakkamanaṃ vā yuttapayuttakāle sādhu. Nākāle sādhu nikkhamoti akāle pana attano vasanaṭṭhānato aññattha gantuṃ nikkhamo nāma nikkhamanaṃ vā parakkamanaṃ vā na sādhu. “Akālena hī”tiādīsu catūsu padesu paṭhamena saddhiṃ tatiyaṃ, dutiyena catutthaṃ yojetvā evaṃ attho vedītabbo. Attano vasanaṭṭhānato hi koci puriso akālena nikkhamitvā vā parakkamitvā vā na kiñci atthaṃ joteti, attano appamattakampi vuḍḍhiṃ uppādetuṃ na sakkoti, atha kho ekakampi bahujjano bahupi so paccatthikajano etaṃ akāle nikkhamantaṃ vā parakkamantaṃ vā ekakaṃ parivāretvā mahāvināsaṃ pāpeti. Tatrāyaṃ upamā – dhaṅkasenāva kosiyaṃ, yathā ayaṃ dhaṅkasenā imaṃ akāle nikkhamantañca parakkamantañca kosiyaṃ tuṇḍehi vitudanti mahāvināsaṃ pāpentī, tathā tasmā tiracchānagate ādiṃ katvā kenaci akāle attano vasanaṭṭhānato na nikkhamitabbaṃ na parakkamitabbaṃ.

Dutyagāthāya dhūroti paṇḍito. Vidhūti porāṇakapaṇḍitehi ṭhapitapaveṇī. Vidhānanti koṭṭhāso vā saṃvidahanaṃ vā.

Vivarānugūti vivaraṃ anugacchanto jānanto. Sabbāmitteti sabbe amitte. Vasīkatvāti attano vase katvā. Kosiyovāti imamhā bālakosiyā añño paṇḍitakosiyō viya. Idaṃ vuttaṃ hoti – yo ca kho paṇḍito ‘‘imasmim kāle nikkhamitabbaṃ parakkamitabbaṃ, imasmim na nikkhamitabbaṃ na parakkamitabba’’nti porāṇakapaṇḍitehi ṭhapitassa pavenisaṅkhātassa vidhino koṭṭhāsasaṅkhātaṃ vidhānaṃ vā tassa vā vidhino vidhānaṃ saṃvidahanaṃ anuṭṭhānaṃ jānāti, so vidhividhānaññū paresaṃ attano paccāmittānaṃ vivaraṃ ñatvā yathā nāma paṇḍito kosiyo rattisaṅkhāte attano kāle nikkhamitvā ca parakkamitvā ca tattha tattha sayitānaññeva kākānaṃ sīsāni chindamāno te sabbe amitte vasīkatvā sukhī siyā, evaṃ dhīropi kāle nikkhamitvā parakkamitvā attano paccāmitte vasīkatvā sukhī niddukkho bhaveyyāti. Rājā bodhisattassa vacanaṃ sutvā nivatti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, paṇḍitāmacco pana ahameva ahosi’’nti.

Kosiyajātakavaṇṇanā chaṭṭhā.

„*There is a time*,“ *etc.* - A story told by the Master at Jetavana, about the king of Kosala. This king started to quell a border rising at a bad season of the year. The circumstances have been described already. The Master as before told the king a story.

Once on a time, the king of Benares having started for the field of war at an unseasonable time, set up a camp in his park. At that time an Owl entered a thicket of bamboos, and hid in it. There came a flock of Crows: „We will catch him,“ said they, „so soon as he shall come out.“ And they compassed it around. Out he came before his time, nor did he wait until the sun should set; and tried to make his escape. The crows surrounded him, and pecked him with their beaks till he fell to the ground. The king asked the *Bodhisatta*: „Tell me, wise sir, why are the crows attacking this owl?“ And the *Bodhisatta* made answer, „They that leave their dwelling before the right time, great king, fall into just such misery as this. Therefore before the time one should not leave one’s dwelling place.“ And to make the matter clear, he uttered this pair of verses:

„There is a time for every thing: who forth from home will go
One man or many, out of time, will surely meet some woe;
As did the Owl, unlucky fowl! pecked dead by many a crow.
„Who masters quite each rule and rite; who others’ weakness knows;
Like wise owls, he will happy be, and conquer all his foes.“

[209] When the king heard this, he turned back home again.

This discourse ended, the Master identified the Birth: - „**Ānanda** was then the king, and the wise courtier was I myself.“

MACCHA JĀTAKA (PĀLI)

Aṭṭhakathā – Sutta Piṭaka (Aṭṭhakathā) – Khuddaka Nikāya (Aṭṭhakathā) – Jātaka-Aṭṭhakathā-1 – Kulāvakaṇṇa - [34] 4. Macchajātakavaṇṇanā

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa purohito ahosi (When king Brahmadatta lived in Bārāṇasī the Bodhisatta was born as the main adviser) . Tadā kevaṭṭā nadiyaṃ jālaṃ khipiṃsu (at that time the fisherman arranged a net in a river). Atheko mahāmaccho (then the a fish) rativasena (with lovely) attano macchiyā saddhiṃ (with his wife/she-fish) kīḷamāno (lovely) āgacchati (comes). Tassa sā (then his) macchī (she fish) purato gacchamānā (going ahead) jālagandhaṃ ghāyivā (heving smelled the smell of net) jālaṃ pariharamānā gatā (she went abandoning the net). So pana kāmagiddho lolamaccho (that fish with ego [indulging in senses]) jālakucchimeva pavitṭho (he entered to the nab of net) . Kevaṭṭā tassa jālaṃ pavitṭhabhāvaṃ ñatvā (the fisher, having known the news [that there is a fish in the net]) jālaṃ ukkhipivā (the net rashed to the shore) macchaṃ gahetvā (having taken fish) amāretvāva (not killing) vālikāpiṭṭhe khipitvā (put on the sand) “imaṃ aṅgāresu pacitvā khādissāmā (they discussed – „Shall we eat this fish having fried/roasted it in fire?“) ”ti aṅgāre karonti, sūlaṃ (spike) tacchenti. (thus they collected wood and prepared fire) Maccho (the fish [having seen this incident started to think]) “etaṃ aṅgaratāpanaṃ vā (this fire) sūlavijjhaṇaṃ vā (the pain with spikes) aññaṃ vā pana dukkhaṃ (any kind of suffering) na maṃ kilameti (is not a problem for me) , yaṃ pana macchī (my wife) ‘aññaṃ so nūna ratiyā gato’ti (if she engages with others) mayi domanassaṃ āpajjati (that is a suffering/problem for me), tameva maṃ bādhati (those thoughts [appearing always in my mind]) ”ti paridevamāno imaṃ gāthamāha (like this crying with his heart he made a verse) –

34. “*Na maṃ sītaṃ na maṃ uṇhaṃ (cold is not a problem for me, hot is not a problem for me) , na maṃ jālasmi bādhanaṃ (to be caught in a net is not a problem for me) ;*

Yaṅca maṃ maññate macchī, aññaṃ so ratiyā gato’ti (but a real problem is if my wife she-fish enjoys with others) .

Tattha na maṃ sītaṃ na maṃ uṇhanti macchānaṃ udakā nīhaṭakāle sītaṃ hoti, tasmīṃ vigate uṇhaṃ hoti, tadubhayampi

sandhāya “na maṃ sītaṃ na maṃ uṇhaṃ bādhatī”ti paridevati. Yampi aṅgāresu paccanamūlakam dukkham bhavissati, tampi sandhāya “na maṃ uṇha”nti paridevateva. Na maṃ jālasmi bādhananti yampi me jālasmiṃ bādhanam ahosi, tampi maṃ na bādhetīti paridevati. “Yaṇca ma”ntiādisu ayaṃ piṇḍattho – sā macchī mama jāle patitassa imehi kevaṭṭehi gahitabhāvaṃ ajānantī maṃ apassamānā “so maccho idāni aññaṃ macchiṃ kāmaratiyā gato bhavissatī”ti cinteti, taṃ tassā domanassappattāya cintanaṃ maṃ bādhatīti vālikāpiṭṭhe nipanno paridevati.

Tasmiṃ samaye purohito (Bodhisatta) dāsaparivuto (with his servants) nahānatthāya (for bathe) nadītīraṃ āgato (went to the bank of river) . So pana sabbarutaññū hoti (that purohita (Bodhisatta) knowa all the meanings) . Tenassa macchaparidevanam sutvā (he has heard the thought of the fish) etadahosi “ayaṃ maccho kilesavasena (this fish is suffering with bad defilements) paridevati, evaṃ āturacitto kho panesa mīyamāno (if it dies with these ideas) nirayeyeva (it will be born in hell with these ideas) nibbattissati, ahamassa avassayo bhavissāmī (I will help it) ”ti kevaṭṭānaṃ santikaṃ gantvā (having gone to the fisherman) “ambho tumhe (oh men,) amhākaṃ ekadivasampi byañjanatthāya (don't you give a fish for me for one meal?) macchaṃ na dethā”ti āha. Kevaṭṭā (the fisherman) “kiṃ vadetha (what did you say) , sāmi, tumhākaṃ ruccanakamacchaṃ gaṇhitvā gacchathā (you take what you like/what you wish/according to your mind) ”ti āhaṃsu. “Amhākaṃ aññaṃ kammaṃ natthi (I need not other fish, I want this fish) , imaṇṇeva dethā (give me this one) ”ti. “Gaṇhatha sāmī (take it) ”ti. Bodhisatto taṃ ubhohi hatthehi gahetvā (Bodhisatta having taken the fish with his both hands) nadītīre nisīditvā (having stood on the bank of river [he told to the fish:]) “ambho maccha, (oh fish) sace tāhaṃ ajja na passeyyaṃ (if I didn't see you today) , jīvitaṃ khayam pāpuṇeyyāsi (you would die definitely) , idāni ito paṭṭhāya mā kilesavasiko ahosī (from today you don't think/collect_defilements about your wife) ”ti ovaḍitvā (having advised) udake vissajjetvā nahatvā nagaram pāvisi (threwed it to the water and having bathed he went to the city).

English (original by ven. Premlim) 2009

Once on a time when Brahmadatta was reigning in Benares, the *Bodhisatta* became his family-priest.

In those days some fishermen had cast their net into the river. And the great big fish came along amorously toying with his wife. She, scenting the net as she swam ahead of him, made a circuit round it and escaped. But her amorous spouse, blinded by passion, sailed ring into the meshes of the net. As soon as the fishermen felt him in their net, they hauled it in and took the fish out, they did not kill him at once, but flung him alive on the sands. “We'll cook him in the embers for our meal”, said they, and accordingly they set to work to light a fire and whittle a spit to roast him on. The fish lamented, saying to himself, “ It's not the torture of the embers or the anguish of the spit or any other pain that grieves me, but only the distressing thought that my wife should be unhappy in the belief that I have gone off with another.” And he repeated this stanza:

*Tis not the cold, the heat, or wounding net,
Tis but the fear my darling wife should think
another's love has lured her spouse away.*

Just then the priest came to the riverside with his attendant slaves to bathe. Now he understood the language of all animals. Therefore, when he heard the fish's lamentation, he thought to himself, “This fish is lamenting the lament of passion. If he should die in this unhealthy state of mind, he can not escape rebirth in hell. I will save him” So he went to the fishermen and said, “ My men, don't you supply us with a fish every day for our curry?” What do you say?” said the fishermen, “ pray take away with you any fish you may take a fancy to.” “ We don't need any but this one, only give us this one.” “ He's yours, sir.”

Taking the fish in his two hands, the *Bodhisatta* seated himself on the bank and said, “ friend fish, if I had not seen you today, you would have met your death. Cease for the future to be the slave of passion.” And with his exhortation he threw the fish into the water, and went into the city.

Grammar

Bodhisatto (a person destined to fully attain the enlightenment) – *samāsa* (compound), *tappurisa* (dependent determinative compound), *sattamī* (with locative), *nāma* (compound noun), *paṭhamā vibhatti* (nominative case, *pulliṅga* (masculine), *ekavacana* (singular)

Ahosi (was) – *ākhyāta* (verb), *ajjatanī* (aorist(?) or past indicative), *parassapada* (active voice), *paṭhamā purisa* (third person), *ekavacana* (singular number)

Nadiyaṃ (into the river) – *kita* (primary derivative) – *Vnad + ya*; *nāma* (noun), *itthiliṅga* (feminine), *sattamīvibhatti* (locative case), *ekavacana* (singular number)

Khipiṃsu (had cast) – *ākhyāta* (verb), *ajjattanīvibhatti* (aorist(?)), *paṭhamā purisa*, *bahuvacana* (plural); *Vkhip* (to throw away) + *uṃ>isu*

Mahāmaccho (the great/big fish) – *samāsa* (compound, *kammadhāraya* (adjectival compound; *mahanto + maccho* = *mahāmaccho*, *nāma* (compound noun), *dviliṅga* (connected to gender – masculine and neuter – here masculine), *paṭhamā* (nominative case), *ekavacana* (singular number)

Kīlamāno (toying) – *kitaka* (verbal adjective or participle – present participle), active, *tiliṅga* (in all genders – here masculine), *paṭhamā vibhatti*, *ekavacana*

Āgacchati (comes) – *ākhyāta* (verb), *vattamāna* (present tense); *ā + Vgam* (to go) + *a + ti*; *parassapada* (active voice), *paṭhamā purisa* (third person), *ekavacana* (singular number)

Jālagandham (odour of the net – smell of the net) – *samāsa*, *tappurisa*, *chaṭṭhī*, *nāma*, *dutiyā vibhatti* (accusative case), *ekavacana*, *napuṃsaka* (neuter),

Gatā (gone) – *kita* (primary derivative, adjective), *atīta-sādhana* (past participle, indeclinable)

Kāmagiddho (being passionate for sensual pleasure) – *tappurisa samāsa*, *tatiyā* (with instrumental), *nāma* (compound noun), *pulliṅga* (masculine gender), *paṭhamā* (nominative case), *ekavacana* (singular number)

Jālakucchimeva (into the meshes of the net) – *sandhi* (euphonic combination), *niggahīta sandhi* (combination of *ṃ* and a vowel or a consonant); *jālakucchiṃ + eva*

Ñatvā (having known / after knowing) – *kita*, *atīta* (past participle – indeclinable); *Vñā* (to know) + *tvā*

Vālikāpithe (on the sands) – *tappurisa samāsa*, *sattamī vibhatti*, *nāma*, *itthiliṅga*, *ekavacana*

Khādisāma (will eat, have) – *ākhyāta*, *anāgata* (future tense), *parassapada* (active voice), *amhayoga* (first person), *bahuvacana* (plural number); *Vkhād* (to eat) + *i + ssāma*

Āpajjati (would be) – *ākhyāta* (verb), *vattamāna* (present tense), *parassapada* (active voice), *nāmayoga* (first person), *ekavacana* (singular number); *ā + Vpad* (to become) + *ya + ti*

Gāthamāha (repeated (this) stanza) – *sandhi*, *niggahīta*; *gāthaṃ + āha*

Dāsaparivuto (accompanied by his attendant) – *samāsa*, *tappurisa*, *tatiyā*

Macchaparidevānaṃ (the fish's lamentation) – *tappurisa samāsa*, *chaṭṭhī*, *nāma*, *napuṃsaka*, *dutiyā*, *ekavacana*

Etadahosi (thought like that) – *sandhi*, *niggahīta*, *etaṃ + ahosi*

Kilevasena (by/with the lament of passion) – *samāsa*, *tappurisa*, *chaṭṭhī*, *nāma*, *pulliṅga*, *tatiyā* (instrumental case),

ekavacana

Nibbattissati (will be born) – *ākhyāta, anāgata, parassapada, nāmayoga, ekavacana; niVvat* (to be) + *i + ssati*

Jīvitakkhayaṃ (end of life – death) – *samāsa, tappurisa, chaṭṭhī, nāma, napuṇsaka, dutiyā, ekavacana*

Papuneyyāsi (would have met) – *ākhyāta, sattamī* (optative), *parassapada, tumhayoga* (second person), *ekavacana; pa + Vap* (to reach) + *una + eyyāsi*

MAGHADEVASUTTAM (PĀLI & ENGLISH)

(the Universal Monarch, the Universal King)

Majjhimanikāye - Majjhimapapaṇṇāsapāli - 4. Rājavaggo - Maghadevasuttam (the Universal Monarch, the Universal King)

308. *Evaṃ me sutaṃ– ekaṃ samayaṃ bhagavā mithilāyaṃ viharati maghadeva-ambavane*

,01. *Atha kho bhagavā aññatarasmiṃ padese sitaṃ pātvākāsi.*

Atha kho āyasmato ānandassa etadahosi– “ko nu kho hetu, ko paccayo (what_is_the_reason_for/why Buddha's smile)
bhagavato sitassa pātukammāya?

Na akāraṇena tathāgatā sitaṃ pātukarontī”ti. (without any reason Buddha does not smile)

Atha kho (then) *āyasmā ānando ekaṃsaṃ cīvaraṃ katvā* (having arranged his robes on one shoulder) *yena bhagavā tenañjaliṃ paṇāmetvā* (joining hands) *bhagavantaṃ etadavoca* (towards the Buddha and said like this:) – “*ko nu kho, bhante, hetu, ko paccayo* (venerable sir, what is the reason/matter) *bhagavato sitassa pātukammāya?* (what is the reason for Buddha's smile)

Na akāraṇena tathāgatā sitaṃ pātukarontī”ti. (the Buddha does not smile without any reason)

(then Buddha replied to Ānanda) “*Bhūtapubbaṃ, ānanda,* (Ānanda, in the past) *imissāyeva mithilāyaṃ* (in this same Mithilā) *rājā ahosi maghadevo nāma* (there was a king named Maghādeva) *dhammiko dhammarājā* (he was righteous/virtuous king) *dhamme ṭhito mahārājā* (he ruled the country according to the Dhamma) ; *dhammaṃ carati* (he lived according to the Dhamma) *brāhmaṇagahapatikesu negamesu* (for the people) *ceva jānapadesu* (all the people in the kingdom) *ca* ; (he gave the protection to all the people in the kingdom) *uposathaṃca upavasati cātuddasiṃ pañcadasaṃ* (all kinds of the poya days) *aṭṭhamiṃca pakkhassa.* (the king observed eight precepts on all poya days)

Atha kho, ānanda, (then, Ānanda) *rājā maghadevo* (the king Maghādeva) *bahūnaṃ vassānaṃ* (after many years) *bahūnaṃ vassasatānaṃ* (after hundreds years) *bahūnaṃ vassasahassānaṃ* (after thousand of years) *accayena* (after) *kappakaṃ āmantesi* (he addressed his barber:)

‘*yadā me, samma* (friend) *kappaka* (barber) , *passeyyāsi* (you can see) *sirasmiṃ* (on the head) *palitāni jātāni* (what happened to hair – gray hair) , *atha me āroceyyāsi”ti.* (if you see a grey hair on my haid, you should inform me)

‘*Evaṃ, devā”ti kho, ānanda, kappako rañño maghadevassa paccassosi.* (thus, Ānanda, the barber agreed - „ok, if I find a grey hair, I will tell you)

Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ (after many

years, after hundreds years, after thousand years) *accayena rañño maghadevassa sirasmiṃ palitāni jātāni*. (a gray hair appeared on the head of the king Maghādeva)

Disvāna rājānaṃ maghadevaṃ etadavoca– (as he saw it, the king Maghadeva said like this:) ‘*pātubhūtā kho devassa devadūtā*, (six *devadūta*, the old people, sick people, people punished by king, dead people etc.; the gray hair is *devadūta* (according to the barber)) *dissanti sirasmiṃ palitāni jātāni*’*ti*. (dear king, there is a gray hair on your head)

‘*Tena hi, samma kappaka, tāni palitāni sādhuṃ saṇḍāsena uddharitvā mama añjalismiṃ paṭiṭṭhāpehī*’*ti*. ((the king told to the barber –) very carefully pick up the gray hair and keep it on my palm)

‘*Evam, devā*’*ti kho, ānanda, kappako rañño maghadevassa paṭissutvā tāni palitāni sādhuṃ saṇḍāsena uddharitvā rañño maghadevassa añjalismiṃ paṭiṭṭhāpesi*. (then the barber agreed, he picked up the gray hair and kept it on the palm of the king Maghadeva.)

309. “*Atha kho, ānanda, rājā maghadevo kappakassa gāṃavaraṃ datvā* (then the king Maghādeva offering? a? village? to his barber and his elder son) *jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca*– (generally the universal monarch has over 1000 sons, who are like giants – *surāvīraṇ*) ‘*pātubhūtā kho me, tāta kumāra, devadūtā* (dear son, „old messengers“ (*devadūta*) appeared for me) ; *dissanti sirasmiṃ palitāni jātāni* (there are gray hair on my head) ; *bhuttā* (said? enjoyed?) *kho pana me mānusakā kāmā* (I have finished/enjoyed human sensual pleasures) ; *samayo dibbe kāme pariyesituṃ* (now this is the time to search for the divine sensual pleasures).

Ehi tvam, tāta kumāra (dear son, come here) , *imaṃ rajjaṃ paṭipajja* (rule this country).

Ahaṃ pana kesamassuṃ ohāretvā kāsāyāni (having shaved my head and beard) *vatthāni acchādetvā* (having donned/put_on the yellow robes/clothes) *agārasmā anagāriyaṃ pabbajissāmi*. (I am going to homeless life, I will renounce the world)

Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, (*atha kappakassa gāṃavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhuṃ rajje samanussāsivā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi*. you also should follow this rule – having seen a gray hair on your head, you should give the kingdom to your son and renounce the world)

Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, (you should follow this cycle/rule – these rules coming from generation to generation) *mā kho me tvam antimapuriso ahoṣi*. (don't be the final person in this cycle/generation of this rule)²⁴

Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchetho hoti so tesam antimapuriso hoti.

If anybody breaks this rule, he is the final person in this generation.

Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi– *yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvam antimapuriso ahoṣi*’*ti*. (Therefore I advice you, don't be the final person in this good generation)

Atha kho, ānanda, (then, Ānanda) *rājā maghadevo kappakassa gāṃavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ* (then the king Maghadeva gave his kingdom thoroughly to his son) *sādhuṃ rajje samanussāsivā imasmiṃyeva maghadeva-ambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji*. (then the king shaved his beard and hair, donned the yellow robes and renounced the world)

So (he) *mettāsahagatena cetasā* (thought of loving kindness) *ekaṃ disaṃ pharitvā vihāsi* (having spread it in one direction), *tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ* (in the second, third and fourth direction); *iti uddhamadho* (also

24 The king is still admonishing his son to follow the rule of going to homelessness after seeing a gray hair on his head. As it is the rule that the kings throughout all the generation were doing, son also should do it and never break that rule.

below and above) *tiriyam sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena* (he spread/pervaded his loving-kindness (*mettā*) to the whole the world) *cetasā vipulena mahaggatena* (the loving kindness was very _great/very _kind) *appamāṇena averena abyābajjhena ,01 pharitvā vihāsi.*

Karuṇāsahagatena cetasā... (he spread the same way his compassion) *muditāsahagatena cetasā...* (also his friendship/intrinsic _joy) *upekkhāsahagatena cetasā* (also his equanimity) *ekam disam pharitvā vihāsi, tathā dutiyam, tathā tatiyam, tathā catuttham* (he spread to the first direction, to the second, to the third, to the fourth direction); *iti uddhamadho tiriyam* (also below and above) *sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena* (he spread/pervaded his equanimity (*upekkhā*) to the whole the world) *cetasā vipulena mahaggatena* (the equanimity was very great)*appamāṇena averena abyābajjhena pharitvā vihāsi.*

“*Rājā kho panānanda, maghadevo caturāsītivassasahassāni kumārakīlitaṃ* (childhood life) *kīḷi,*/(the king spend his childhood life) *caturāsītivassasahassāni* (eighty four thousand years) *oparajjam* (subkingship/deputy _king) *kāresi, caturāsītivassasahassāni* (eighty-four thousand years he spend (as the deputy king)) *rajjam kāresi, caturāsītivassasahassāni imasmiṃyeva maghadeva-ambavane agārasmā anagāriyam pabbajito brahmacariyamacari.* (eighty- four thousand years he spent in the same part as a sage)

So cattāro brahmavihāre bhāvetvā (developing these four qualities) *kāyassa bheda param maraṇā* *brahmalokūpago* *ahosi.*(after death he was born in the world of Brahma)

English (original by ven. Premlim) 2009

(Majjhima Nikāya Rajjavagga)

Thus have I heard: At one time the Lord was staying near *Mithilā* in **Makhadeva's** Mango Grove. Then the Lord smiled (when he came to a) certain place. Then it occurred to the venerable **Ānanda**: What is the cause, what the reason that the Lord is smiling? Not without motive do *Tathāgatas* smile. Then the venerable **Ānanda**, having arranged his robe over one shoulder, having saluted the Lord with joined palms, spoke thus to the Lord: Now, revered sir, what is the cause, what the reason that the Lord is smiling? Not without motive do *Tathagātas* smile.

Once upon a time, **Ānanda**, in this very *Mithilā* there was a king named **Makhadeva**, a *dhmma*-man a king under *Dhamma*, firm in *Dhamma* a great king who fared by *Dhamma* among Brahmins and householders, townsfolk and country folk, and who observed the observance on the fourteenth, fifteenth. and eighteenth days of the half-month. Then ,**Ānanda**, at the end of many years, many hundreds of years, many thousands of years, king **Makhadeva** addressed his barber, saying: When, good barber, you see grey hairs growing on my head , then you may tell me. **Ānanda**, the barber answered King **Makhadeva** in assent, saying, Yes sir. Then **Ānanda**, at the end of many years, many hundreds of years, many thousands of years, the barber saw grey hairs growing on King **Makhadeva's** head. Seeing that, **Ānanda**, he spoke thus to King **Makhadeva** : Death's messengers have appeared to his majesty grey hairs are to be seen growing on his head.

Well then, good barber, when you have pulled out those grey hairs properly with the tweezers, place them on my fingers.

Yes, your majesty. And when, **Ananda**, the barber had answered King **Makhadeva** in assent, he pulled out the grey hairs properly with the tweezers and placed them on King **Makhadeva's** fingers. And, **Ananda**, King **Makhadeva**, having given the boon of a village to the barber, had the prince who was his eldest son summoned and spoke thus:

Dear prince, death's messengers have appeared to me, grey hairs are to be seen growing on my head. Human sense-pleasures having enjoyed by me, it is now time to seek deva-like sense pleasures. Come you, dear prince, rule this Kingdom. For I, having cut off my hair and beard, having donned saffron garments, will go forth from home into homelessness. And now, Dear prince, when you too see grey hairs growing on your head, then, having given the boon of a village to the barber, having handed over the kingdom properly to the prince who is your eldest son, having cut off your hair and beard, having donned saffron garments, you should go forth from home into homelessness. This lovely custom founded by me you should maintain, do not you be the last man after me . Dear Prince, while two persons exist and there is a breaking of such a lovely custom, whichever of these (breaks it) he is the last man. So I, dear Prince, speak thus to you: This

lovely custom founded by me you should maintain; do not you be the last man after me”

Then **Ānanda**, King **Makhadeva**, having given the boon of the village to the barber, having handed over the kingdom properly to the prince who was his eldest son, having in this very **Makhadeva** Mango Grove cut off his hair and beard, having donned saffron garments, went forth from home into homelessness. He dwelt, having suffused the first quarter with a mind of friendliness, likewise the second, likewise the third, likewise the fourth; just so above, below, across; he dwelt having suffused the whole world everywhere in every way, with a mind of friendliness that was far-reaching, wide-spread, immeasurable, without enmity, without malevolence. He dwelt having suffused the first quarter with a mind of compassion ... sympathetic joy ... equanimity ... that was far-reaching, wide-spread, immeasurable, without enmity, without malevolence. But, **Ānanda**, King **Makhadeva** had played at boys sports for 84,000 years, and had ruled as a king for 84,000 years; for 84,000 years, gone forth from home into homelessness in this very **Makhadeva** Mango Grove, he fared the Brahma-faring. He, having developed the four *Brahma-abidings*, was one who at the breaking up of the body after dying reached the *Brahma-world*.

Grammar

Mithilāyaṃ – noun, locative, singular, feminine (because it is ending with **ā**), 3rd person, combination – *mithilā* + *ayan*; suffix *ismiṇ*

ānandassa – noun, masculine, genitive, singular, suffix *-ssa*; to **Ānanda**?

rājā – noun, masculine, singular, 3rd person, nominative (*paṭhamā*); king

āroceyyāsī – ? tense – request, singular, potential mode (*sattamī*), 2nd person, active voice; might announce

carati - 3rd person, singular, active voice, suffix *-ti*

catuppadā (animals which have four feet)

- *samāsa* (compound) – *catu* + *padā*
- *bahubbīhi samāsa* (adverbial compound)
- *nāma* (noun) – *samāsa nāma*
- *bahuvacana* (plural)

rājānaṃ (the king, ruler or kingship)

- *kīta* (primary derivative)
- **raj** or **rañj** (to be bright or to make delight)

- *nāma* – *kītanāma*
- *pulliṅga* (masculine gender)
- *bahuvacana* (plural)
- *ākārānta* (ending in „a“)
- accusative case

ānandamacchaṃ (the fish named „Ānanda“)

- *samāsa* (compound) – *ānanda* + *maccha*
- *kammadhāraya* (adjectival compound)
- *nāma* (noun) – *samāsa nāma*
- *ekavacana* (singular)
- *dutiya vibhatti* (accusative case)
- *napuṃsaka liṅga* (neuter gender)
- *ākārānta* (ending in „ā“)

tassa (that)

- *nāmavisasana* (adjective – pronominal)
- *sabbanāma* (demonstrative pronoun)
- *tiliṅga* (admit of all genders); here
- *pulliṅga* (masculine)
- *chaṭṭhī vibhatti* (possessive/genitive case)

- *ekavacana* (singular)
- *ākārānta* (ending in „a“)

pana

- *nipāta pada* (indeclinable particle)
- *aliṅga* (no gender)
- *ekavacana* (singular – only singular)
- *paṭhama vibhatti* (nominative case)

ahosi (was)

- *ākhyāta* (verb)
- *hu* (to be) + **a** + **ī**
- past tense – *ajjatanī* (past indicative oo? aorist)
- active voice
- *paṭhama purisa* (first person)
- *ekavacana* (singular)

dhīta (daughter)

- *kīta* (primary derivative)

- *dhā* + *ci* > *tu*

- *nāma* – *kītanāma*
- *iṭṭhi liṅga* (feminine)
- *ekavacana* (singular)
- *paṭhamā vibhatti* (nominative case)
- third person (?)

- gāthamāha* (repeated)
- *sandhi* (euphonic combination)
- *niggahīta sandhi* (combination of „y“ and „a“ vowel or a consonant)
- *gātham* + *āha*

- attano* (their(?), her(?) respective)
- *nāma* (noun)
- *atta* (= self)
- *kīta*

imaṃ (this)

- *nāmavisasana* (adjective)
- *sabbanāma* (demonstrative pronoun)
- *tiliṅga* (common to all genders); here
- *iṭṭhiliṅga* (feminine)
- *dutiya vibhatti* (accusative case)
- *ekavacana* (singular)

hinottappaṃ (modesty, decency)

- *samāsa* (compound)

- <i>dvanda samāsa</i> (copulative or aggregative compound)	- <i>abyāgibhāva – nipata pubbaka abyagibhāva</i>	- singular
- <i>samāhāna dvanda</i> (the copulative compound which take the form of a neuter singular and become a collective, whatever be the number of its members)	- <i>nāma</i>	- active
- <i>nāma – samāsa nāma</i>	- <i>kattukaraka(?)</i> (nominative case)	- <i>kath</i> (to speak) + a + ī
- <i>napuṇsaka liṅga</i>	- <i>bahuvacana</i> (plural)	- third person
- <i>ekavacana</i>	- third person	<i>saṅkilesa</i> (defilement)
- <i>dutiya vibhatti</i>	<i>bhagavā</i> (the Blessed one)	- <i>kita – bhāva sadhana(?)</i>
<i>tayi</i> (on you)	- <i>taddhita – bhaga + (v)antu</i>	- <i>nāma</i>
- <i>nāma visesana</i> (second personal pronoun)	- <i>assatthi</i>	- singular
- <i>sattamī vibhatti</i> (locative case)	- <i>nāma – taddhita nāma</i>	- <i>saṃ + kilis</i> (to defile) + a
- <i>ekavacana</i> (singular)	- nominative	- third person
- <i>majjhima purisa</i> (second person)	- singular	<i>diṭṭhadhammo</i> (one who had seen/realized the truth)
- <i>tiliṅga</i> (common to all genders)	- third person	- <i>samāsa</i> (compound) – <i>diṭṭha +</i>
<i>naccitum</i> (to dance)	<i>Dhamma</i> (The Teaching of The Buddha) <i>dhamma</i>	- <i>bahubbīhi</i>
- <i>kita</i> (primary derivative – that is undeclinable)	- <i>kita – dhar</i> (to keep going/provide) + <i>amma</i>	- <i>nāma</i>
- <i>nacca + itum</i>	- <i>kattusādhana</i>	- nominative
- <i>kita nāma</i>	- <i>nāma</i>	- singular
- <i>satutthyattha</i> (meaning of dative case)	- accusative	- third person
<i>dassāmi</i> (I will give)	- singular	<i>satthusāsana</i> (the teaching of the Buddha; at the dispensation)
- verb	- third person	- <i>samāsa</i> (<i>satthu + sāsana</i>)
- dā + a + ssāmi	<i>kalla citta</i> (having being soft hearted)	- <i>chaṭṭhī tappurisa</i>
- <i>anāgata kāla</i> (future tense)	- <i>samāsa – kalla + citta</i>	- <i>nāma</i>
- <i>uttama purisa</i> (first person)	- <i>bhubbīhi samāsa</i>	- <i>sattamī</i> (locative case)
- <i>ekavacana</i> (singular)	- <i>nāma</i>	- singular
<i>heṭṭhāpāsadaṃ</i> (outside the palace)	- accusative	- third person
- <i>samāsa</i> (combination) – <i>heṭṭhā + pāsada</i>	- singular	<i>āsavehi</i>
- <i>abyagibhāva</i>	- third person	- <i>kita – ā + su</i> (to follow out) + a
- <i>nāma</i> (noun – combination of nouns)	<i>catuddisā</i> (four directions)	- <i>kattu sādhana</i>
- <i>kammakāraka</i> (accusative)	- <i>samāsa – catu + disā</i>	- <i>nāma</i>
- <i>ekavacana</i> (singular)	- <i>diḡu and kammadhāraya – digumissaka kammadhāraya samāsa</i>	- <i>apādāna kāraka</i> (ablative case)
- <i>uttama purisa</i> (first person) (?)	- <i>nāma</i>	- plural
<i>orohati</i> (to descend)	- accusative	- third person
- verb	- plural	<i>sekkhena</i> (the wisdom of trainers)
- present tense	- third person	- <i>taddhita – sikkha + na</i>
- singular	<i>anugamāsi</i> (follow)	- <i>idaṇ(?)</i>
- active voice	- <i>gam</i> (to go) + ā + ī	- <i>nāma</i>
- <i>ava + ruh</i> (to climb) + a + ti	- <i>ākhyāta</i> (main verb)	- <i>karaṇa kāraka</i> (instrumental case)
- third person	- past tense	- singular
<i>amanussā</i> (deities)	- singular	- third person
- <i>samāsa – na + manussa</i>	- active voice	<i>thvakhāto</i> (to be taught)
	- third person	- <i>kita</i>
	<i>kathesi</i> (to teach, preach, tell, summon)	- verb – secondary verb(?)
	- <i>ākhyāta</i> (verb)	- passive voice
	- past tense	- <i>su + ā + thā</i> (to tell, say) + <i>ta</i>

- singular

- third person

Maghadevaambavane (in the Maghadeva mango-orchard compound) – *samāsa*, compound, *kammadhāraya* (adjectival compound) / *chaṭṭhī tappurisa* (dependent determinative compound with the possessive); *nāma* (compound name); *napuṇsakaliṅga* (neuter), *sattamī vibhatti* (locative case), *ekavacana* (singular)

Pātvākāsi (smiled) – *sandhi* (euphonic combination), *sarasandhi* (vowel combination); *pātu + u > v + a > ā + kāsi* *Ākāsi* (did / made) – *ākhyāta* (verb), *ajjattanī* (arist or past indicate), *parassapada*, *paṭhamā purissa* (third person), *ekavacana* (singular number)

Āyasmato (venerable) – *taddhita* (secondary derivation, *atthayatha* (suffixes denoting possession), *nāma* (derivative from noun or substantive), *pulliṅga* (masculine), *catuṭṭhī* (dative case), *ekavacana* (singular number)

Tenañjaliṃ (clasped one's hands towards sb.) - *sandhi* (euphonic combination), *sara sandhi* (combination of vowels; *tena + añjaliṃ*

Tena (towards that) – *nāma* (noun), *sabbanāma* (common noun), *tiliṅga* (three genders), *tatiyavibhatti* (instrumental case), *ekavacana* (singular), *akāranta* (ending with 'a' vowel)

Bhūtapubbaṃ (in the past) – *samāsa* (compound), *abyayībhāva* (adverbial compound); *bhūta + pubba = pubbe + bhūtaṃ = bhūtapubbaṃ*; *nāma* (compound noun), *napuṇsakaliṅga* (neuter gender), *sattamī vibhatti* (locative case), *ekavacana* (singular)

Dhammiko (one who practices/lives *Dhamma*, righteous person) – *taddhita* (secondary derivative), *sāmaññā* (general), *anekattha* (denoting various meanings); *dhamm + ika*; *nāma* (noun), *pulliṅga* (masculine), *nāmayoga* (third person), *ekavacana* (singular)

Brahmaṇagahapatikesu (*Brahmins* and householders) – *samāsa* (compound), *dvanda* (copulative or aggregative compound); *brahmaṇa + gahapati*; *nāma* (compound noun); *sattamī vibhatti* (locative case), *pulliṅga*, *bahuvacana* (plural), *nāmayoga* (third person)

Vassasatānaṃ (hundreds of years) – *samāsa* (compound), *tappurisa* (dependent determinative compound), *chaṭṭhī* (with possessive), *nāma*, *napuṇsaka*, *bahuvacana*, *chaṭṭhī vibhatti*

MAHĀNĀMA SUTTA (PĀLI & ENGLISH)

Aṅguttaranikāye – Aṭṭhakaniṭṭhapāṭi – 3. Gahapativaggo – 5. Mahānāmasuttaṃ

....

25. *Ekam samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho mahānāmo sakko bhagavantaṃ etadavoca – ‘kittāvatā nu kho, bhante, upāsako hotī’ ti? ‘Yato kho, mahānāma, buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti; ettāvatā kho, mahānāma, upāsako hotī’ ti.*

‘Kittāvatā pana, bhante, upāsako sīlavā hotī’ ti? ‘Yato kho, mahānāma, upāsako pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti; ettāvatā kho, mahānāma, upāsako sīlavā hotī’ ti.

....

Meaning

25. *Ekam samayaṃ* (At one time) *bhagavā* (the Blessed One) *sakkesu viharati* (abides in the kingdom of the Sakyans) *kapilavatthusmiṃ nigrodhārāme* (at Nigrodhārāma in Kapilavatthu) . *Atha kho* (then) *mahānāmo sakko* (the Sākyan Mahānāma) *yena bhagavā tenupasaṅkami* (approached the Blessed One where he was) ; *upasaṅkamitvā* (having approached) *bhagavantaṃ abhivādetvā* (having worshiped the Blessed One) *ekamantaṃ* (at one side) *nisīdi* (sat down) . *Ekamantaṃ nisinno kho mahānāmo sakko* (the Sākyan Mahānāma who has been sitting at one side) *bhagavantaṃ etadavoca* (said this to the Blessed One) – ‘*kittāvatā nu kho* (to what extent) , *bhante* (venerable sir) , *upāsako hotī’ ti* (one becomes a lay person) ? ‘*Yato kho, mahānāma* (from the time, Mahānāma) , *buddhaṃ saraṇaṃ gato hoti* (one has gone to the Buddha for refuge) , *dhammaṃ saraṇaṃ gato hoti* (one has gone to the Dhamma for refuge) , *saṅghaṃ saraṇaṃ gato hoti* (one has gone to the Saṅgha for refuge) ; *ettāvatā kho, mahānāma* (to this extent, Mahānāma) , *upāsako hotī’ ti* (one becomes a lay disciple) .

‘*Kittāvatā pana, bhante* (to what extent, venerable sir) , *upāsako* (a lay disciple) *sīlavā hotī’ ti* (becomes virtuous) ? ‘*Yato kho, mahānāma* (from the time, Mahānāma) , *upāsako* (a lay disciple) *pāṇātipātā paṭivirato hoti* (is refrained from killing living beings) , *adinnādānā paṭivirato hoti* (is refrained from taking what is not given) , *kāmesumicchācārā paṭivirato hoti* (is refrained from sexual misconduct) , *musāvādā paṭivirato hoti* (is refrained from telling lies) , *surāmerayamajjapamādaṭṭhānā paṭivirato hoti* (is refrained from taking intoxicants which cause unmindfulness) ; *ettāvatā kho, mahānāma* (to this extent, Mahānāma) , *upāsako* (a lay disciple) *sīlavā hotī’ ti* (becomes virtuous).

Grammar

Ekaṃ samayaṃ: acc. (accusative) for loc. (locative)

Sakkesu: to single out one loc. pl. (plural) is used

Viharati: *vi + hr + a + ti*, pres. (present), 3rd, sg. (singular), conjugated as *gacchati*

Attha kho: indecl. (indeclinable), used to start a new para

Yena Bhagavā tena + upasaṅkami: idiomatic expression, the object of movement is encircled here by *yena* and *tena*; if there are two or more objects of movement, *yena* is repeated: *yena Bhagavā yena Ānando tena + upasaṅkami*

upasaṅkami: *upa + saṅ + kram + i*; pst. (past), 3rd, sg., conjugated as *upasaṅkami – upasaṅkamiṃsu*, *upasaṅkamo – upasaṅkamittha*, *upasaṅkamiṃ – upasaṅkamimha*, *upasaṅkamimhā*

upasaṅkamitvā: *upa + saṅ + kram + i + tvā*; absol. (absolute)

abhivādetvā: *abhi + vad + e + tvā*; caus. (causative), absol.

ekaṃantaṃ: *ekaṃ + antaṃ*; acc. for loc.

nisīdi: *ni + sid + i*; pst., 3rd, sg., conjugated as above

nisinna: *ni + sad + ta*, pp. (past participle)

kho: indecl

etadavoca: *etaṃ* (Skt. *etad*) + *avoca* (*avoca*: *a + vac + a*); pst., 3rd, sg., root reduplicated

kittāvatā: indecl

nu: interr. p. (interrogative particle)

hotīti: *hoti + iti*; *hoti*: *hū + a + ti*; pres. 3rd, sg.; *iti*: indecl. used to indicate the end of the sentence

saraṇaṃ: acc. for dat. (dative);

gata: *gam + ta*; pp.

ettāvatā: indecl.

sīlavā: nom. (nominative), sg. of *sīlavantu*, der. (derivative noun)

yato: *ya + to*, abl. (ablative)

pāṇātipāta: *pāṇa + ati + pāta*

paṭivirata: *paṭi + vi + ram + ta*, pp.

adinnādāna: *adinna* (*a + dā + ta*) pp. + *ādāna* (*ā + dā + ana*); der.

musāvāda: *musā + vad + a* + der.

surāmerayamajjapamādaṭṭhānā: *surā + meraya + majja + pamāda + ṭhāna*

MANUSSAMAṂSAPAṬIKKHEPAKATHĀ

Vinya Piṭaka – Mahāvagga-pāḷi - 6. Bhesajjakkhandhako - 168. Manussamaṁsapaṭikkhepakathā

Atha kho suppiyo upāsako gharaṁ gantvā dāsiṁ pucchi – ‘kahaṁ suppiyā’ ti? ‘Esāyya ovarake nipannā’ ti. Atha kho suppiyo upāsako yena suppiyā upāsikā tenupasaṅkami, upasaṅkamitvā suppiyaṁ upāsikaṁ etadavoca – ‘kissa nipannāsī’ ti? ‘Gilānāmhī’ ti. ‘Kiṁ te ābādho’ ti? Atha kho suppiyā upāsikā suppiyassa upāsakassa etamatthaṁ ārocesi. Atha kho suppiyo upāsako – acchariyaṁ vata bho! Abbhutaṁ vata bho! Yāva saddhāyaṁ suppiyā pasannā, yatra hi nāma attanopi maṁsāni pariccattāni! Kimpimāya [kiṁ panimāya (sī. syā.)] aññaṁ kiñci adeyyaṁ bhavissatīti – haṭṭho udaggo yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho suppiyo upāsako bhagavantaṁ etadavoca – ‘adhivāsetu me, bhante, bhagavā svātanāya bhattaṁ, saddhiṁ bhikkhusaṅghena’ ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho suppiyo upāsako bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi. Atha kho suppiyo upāsako tassā rattiyaṁ accayena pañitaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi – ‘kālo, bhante, niṭṭhitaṁ bhatta’ ti. Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena suppiyassa upāsakassa nivesanaṁ tenupasaṅkami, upasaṅkamitvā pañatte āsane nisīdi, saddhiṁ bhikkhusaṅghena. Atha kho suppiyo upāsako yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsī. Ekamantaṁ ṭhitaṁ kho suppiyaṁ upāsakaṁ bhagavā etadavoca – ‘kahaṁ suppiyā’ ti? ‘Gilānā bhagavā’ ti. ‘Tena hi āgacchatū’ ti. ‘Na bhagavā ussaṭatī’ ti. ‘Tena hi pariggahetvāpi ānethā’ ti. Atha kho suppiyo upāsako suppiyaṁ upāsikaṁ pariggahetvā ānesi. Tassā, saha dassanena bhagavato, tāva mahāvaṇo ruḷaho ahosi, succhavilomajāto.

MĀRATAJJANĪYA SUTTA (PĀLI)

Sutta Piṭaka – Majjhima Nikāya – Mūlapaṇṇāsapāḷi – 5. Cūlayamakavaggo – 10. Māratajjanīsuttam

Bhūtapubbāhaṁ, pāpima, dūsī nāma māro ahosiṁ, tassa me kālī nāma bhaginī. Tassā tvaṁ putto. So me tvaṁ bhāgineyyo ahosi. Tena kho pana, pāpima, samayena katusandho bhagavā arahaṁ sammāsambuddho loka uppanno hoti. Kakusandhassa kho pana, pāpima, bhagavato arahato sammāsambuddhassa vidhurasañjīvaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ. Yāvatā kho pana, pāpima, katusandhassa bhagavato arahato sammāsambuddhassa sāvakā. Tesu na ca koci āyasmatā vidhurena samasamo hoti yadidaṁ dhammadesanāya. Iminā kho evaṁ [etaṁ (sī. syā. pī.)], pāpima, pariyāyena āyasmato vidhurassa vidhuroteva [vidhurassa vidhuo vidhuroteva (sī. syā. kaṁ. pī.)] samaññaṁ udapādi.

‘Āyasmā pana, pāpima, sañjīvo araññaṁ agatopi rukkhamaṁ agatopi suññaṁ āgāragatopi appakasireneva saññaṁ vedayitanirodhaṁ samāpajjati. Bhūtapubbaṁ, pāpima, āyasmā sañjīvo aññatarasmiṁ rukkhamaṁ saññaṁ vedayitanirodhaṁ samāpanno nisinno hoti. Addasaṁsu kho, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṁ sañjīvaṁ aññatarasmiṁ rukkhamaṁ saññaṁ vedayitanirodhaṁ samāpannaṁ nisinnaṁ; disvāna tesam etadahosi – ‘acchariyaṁ vata, bho, abbhutaṁ vata, bho! Ayaṁ samaṇo nisinnakova kālaṁ kato! Handa naṁ dahāmā’ ti. Atha kho te, pāpima, gopālakā pasupālakā kassakā pathāvino tiṇaṁ ca kaṭṭhaṁ ca gomayaṁ ca saṁkaḍḍhitvā āyasmato sañjīvassa kāye upacinitvā aggaṁ datvā pakkamiṁsu. Atha kho, pāpima, āyasmā sañjīvo tassā rattiyaṁ accayena tāya samāpattiyaṁ vuṭṭhahitvā cīvarāni papphoṭetvā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya gāmaṁ piṇḍāya pāvīsi. Addasaṁsu kho te, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṁ sañjīvaṁ piṇḍāya carantaṁ; disvāna nesaṁ etadahosi – ‘acchariyaṁ vata, bho, abbhutaṁ vata, bho! Ayaṁ samaṇo nisinnakova kālaṁ kato, svāyaṁ paṭisañjīvito’ ti. Iminā kho evaṁ, pāpima, pariyāyena āyasmato sañjīvassa sañjīvoteva [sañjīvo sañjīvoteva (sī. syā. kaṁ. pī.)] samaññaṁ udapādi.

508. ‘Atha kho, pāpima, dūsissa māraṁ etadahosi – ‘imesaṁ kho ahaṁ bhikkhūnaṁ sīlavantaṇaṁ kalyāṇadhammaṇaṁ neva jānāmi āgatiṁ vā gatiṁ vā. Yaṁnūnāhaṁ brāhmaṇagahapatike anvāvisēyyaṁ – etha, tumhe bhikkhū sīlavante

kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha. Appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāra'nti. Atha kho te, pāpima, dūsī māro brāhmaṇagahapatike anvāvisi – 'etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha. Appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāra'nti.

English (original by ven. Premlim) 2009

Māratajjaniya sutta

Majjhima Nikāya

Cullayamakovagga

Once upon a time , I, Evil One, was the *Māra* called *Dusin*, as such *Kāli* was the name of my sister,you were her son ,thus you were my nephew . Now at that time ,Evil One, **Kakusandha**,the Lord, the perfected one, fully self-awakened one , had up risen in the world. Now ,Evil,One, **Vidhura** and **Saṅjiva** were the pair of disciples which was the chief, the lucky pair of **Kakusandha**, the Lord, the the perfected one, fully self-awakened one. Of all the disciples, Evil One,of **Kakusandha**,the Lord, the perfected one, fully self-awakened one , there was none there equal to the venerable *Vidhura* in regard to teaching *Dhamma*. It was because of this, Evil One, that the venerable **Vidhura**'s name came to be **Vidhura**, the Peerless. But the venerable **Saṅjiva**, Evil,One, forest-gone gone to the roots of trees and gone to empty places, with no trouble attained the stopping of perceiving and feeling. Once upon a time , Evil, One, the venerable **Saṅjiva** was sitting at the root of a certain tree attaining the stopping of perceiving and feeling. Then , Evil, One, cowherds, goatherds, yeoman, farmers, travelers, saw the venerable **Saṅjiva** sitting at a root of that tree attaining the stopping of perceiving and feeling, having seen him, it occurred to them: Indeed it is wonderful, indeed it is marvelous, that this recluse is just sitting dead. Come, we will cremate him. Then Evil One, these cowherds, goatherds, yeoman, farmers, travelers,having collected grass and sticks and cows -dung and having heaped them over the venerable **Saṅjiva**'s body, lit the fire and departed . Then Evil, One, the venerable **Saṅjiva**, having emerged towards the and of that night from that attainment, having shaken his robes, having dressed in the morning, taking his bowl and robe, entered the village for alms-food . Evil One, those cowherds, goatherds, yeoman, farmers, travelers saw the venerable **Saṅjiva** walking for alms-food, having seen him, it occurred to them: Indeed it is wonderful, indeed it is marvelous, that this recluse who was just sitting dead that he has come back to life. It was because this, Evil One, that the venerable **Saṅjiva**'s name came to be **Saṅjiva**, the quick.

Then, Evil One, it occurred to the *Māra Dusin*: I simply do not know either the coming or the going of these monks who are of moral habit, lovely in character. Suppose I were to visited Brahmins and householders (and say): Come, do you revile, abuse , vex, annoy the monks who are of good moral habit, lovely in character, for it is likely that when they are being reviled, abused, vexed, and annoyed by you there will be a change of heart so that *Dusin* the *Māra* might get a chance over them. Then, Evil One, the *Māra Dusin* visited Brahmins and householders (and said) : come do you revile, abuse , vex, annoy the monks who are of good moral habit, lovely in character, for it is likely that when they are being reviled, abused, vexed, and annoyed by you there will be a change of heart so that *Dusin* the *Māra* might get a chance over them. Then Evil One, those Brahmins and householders who had been visited by the *Māra Dusin* reviled abused, vexed, and annoyed the monks who were of good habit, lovely in character,

666MADHURA SUTTA

Madhura sutta is the 83rd sutta grouped in the Rajavagga of the Majjhima Nikaya.

At that time Venerable Maha Kaccana was living at Madhura in the Gunda Grove. Then king Avantiputta went to see him and discussed with him the claim made by the Brahmins – “Brahmins are the highest caste and those of any other caste is inferior”.

Venerable Maha Kaccana in response, adduced 4 arguments to refute such claim of the Brahmins and maintained that it was just a saying in the world. The 4 arguments are:

1. Sociological argument

This argument went on stating that services to others are at one's command due to nothing but one's economic power, and it has nothing to do with considerations of social class or caste.

If one possesses great wealth, no matter whatever caste he may belong to, whether he is a Khattiya, a Brahmin, a Vessa or a Sudra, there will be people of any caste who rise before him and retire after him, who are eager to serve him, who seek to please him and speak sweetly to him. On this account, there is no different among the 4 castes.

2. Moral argument

This argument maintains that all are the same before the psycho-ethical law of kamma. Notwithstanding the social gradation to which one belongs, the law of kamma is operative with equal force.

In terms of moral recompense, all men stand on an equal footing. Whether one being a Khattiya, a Brahmin, a Vessa or a Sudra, morally bad deeds – mental, verbal or physical, would lead one to unpleasant consequences. And the opposite being that morally good deeds lead to pleasant results irrespective of caste distinctions.

3. Legal argument

This argument maintains that whether his or her caste or social distinction be, if held liable for an infringement of the law, is punishable with the same type and degree of punishment.

Whatever one's caste be, a robber is a robber “corot’eva savkhaj gacchati”. (p.88). In these circumstances, all the 4 castes are on a par with one another, thus there is no difference whatsoever between them.

4. Spiritual argument

This argument is to the effect that all human beings are capable of spiritual development and final emancipation from

dukkha notwithstanding their caste gradation.

On the other hand be virtue as a recluse, one is respected by all people in the society. All the distinction of caste or profession are lost in the admission to the Order.

On the basis of these 4 arguments, the claim of the Brahmins thus turns out to be an empty claim “ghosa yeva kho aso lokasmija”.

Another point worthy of mention is that, at the end of the sutta, prince Avantiputta became a layman by taking refuge in the Buddha, Dhamma and Sangha, but not in an individual monk.

NACCA JĀTAKA (PĀLI AND ENGLISH)

*Khuddakanikāye - Jātaka-aṭṭhakathā - (paṭhamo bhāgo) - 1. Ekakanipāto - 4. Kulāvakaavaggo -
Naccajātakavaṇṇanā*

Atīte paṭhamakappe catuppadā sīhaṃ rājānaṃ akaṃsu, macchā ānandamacchaṃ, sakuṇā suvaṇṇahaṃsaṃ. Tassa pana suvaṇṇahaṃsarājassa dhītā haṃsapotikā abhirūpā ahoṣi. So tassā varam adāsi, sā attano cittarucitaṃ sāmikaṃ vāresi. Haṃsarājā tassā varam datvā himavante sabbe sakuṇe sannipātāpesi, nānappakārā haṃsamorādayo sakuṇagaṇā samāgantvā ekasmiṃ mahante pāsānatale sannipatiṃsu. Haṃsarājā “attano cittarucitaṃ sāmikaṃ āgantvā gaṇhātū”ti dhītaraṃ pakkosāpesi.

Sā sakuṇasaṅghaṃ oloketi maṇivaṇṇagīvaṃ citrapekhuṇaṃ moraṃ disvā “ayaṃ me sāmiko

hotū”ti ārocesi. Sakuṇasaṅghā moraṃ upasaṅkamitvā āhaṃsu “samma mora, ayaṃ rājadhūtā ettakānaṃ sakuṇānaṃ majjhe sāmikaṃ rocentī tayi ruciṃ uppādesī”ti. Moro “ajjāpi tāva me balaṃ na passatī”ti atituttḥiyā hirottappaṃ bhinditvā tāva mahato sakuṇasaṅghassa majjhe pakkhe pasāretvā naccitum ārabhi, naccanto appaṭicchanno ahosi.

Suvaṇṇahaṃsarājā lajjito “imassa neva ajjhattasamuṭṭhānā hirī atthi, na bahiddhāsamuṭṭhānaṃ ottappaṃ, nāssa bhinnahirottappaṃ mama dhītaraṃ dassāmī”ti sakuṇasaṅghamajjhe imaṃ gāthamāha—

32. “Rudaṃ manuññaṃ rucirā ca piṭṭhi, veḷuriyavaṇṇūpanibhā ca gīvā;

byāmamattāni ca pekhuṇāni, naccena te dhītaraṃ no dadāmī”ti.

Tattha rudaṃ manuññanti ta-kārassa da-kāro kato, rutaṃ manāpaṃ, vassitasaddo madhuroti attho. Rucirā ca piṭṭhī piṭṭhipi te citrā ceva sobhanā ca. Veḷuriyavaṇṇūpanibhāti veḷuriyamaṇivaṇṇasadisā. Byāmamattānīti ekabyāmappamāṇāni. Pekhuṇānīti piñchāni. Naccena te dhītaraṃ no dadāmīti hirottappaṃ bhinditvā naccitabhāveneva te evarūpassa nillajjassa dhītaraṃ no dadāmīti vatvā haṃsarājā tasmīṃyeva parisamajjhe attano bhāgineyyassa haṃsapotakassa dhītaraṃ adāsi. Moro haṃsapotikaṃ ala-bhitvā lajjitvā tatova uppatitvā palāyi. Haṃsarājāpi attano vasanaṭṭhānameva gato.

English:

Once upon a time, in the first cycle of world's history, the quadrupeds (*any animal with four legs*) chose the Lion as their king, the fishes the monster-fish (*monster is a large imaginary creature*) Ānanda, and the birds the Golden Mallard (*a kind of wild duck*).

Now the king Golden Mallard had a lovely young daughter, and her royal father granted (*permit*) her any boon (*favor*) she might ask.

The boon she asked for was to be allowed to choose a husband for herself; and the king in fulfillment of his promise mustered (*call together*) all the birds together in the country of the Himalayas. All manner of birds came, swans and peacocks and all other birds; and they flocked (*gather*) together on a great plateau (*a large area of high land*) of bare (*uncovered or undecorated with anything*) rock.

Then the king sent for his daughter and bade (*told*) her go and choose a husband after her own heart. As she reviewed (*re-examined*) the crowd of birds, her eyes lighted on the peacock with his neck of jeweled sheen (*brightness*) and tail of varied (*assorted*) hue; (*color*) and she chose him, saying, „Let this be my husband.“ Then the assembly of the birds went up to the peacock and said, „Friend peacock, this princess, in choosing her husband from among all these birds, has fixed (*stick*) her choice on you.“

Carried away (*feeling out of control*) by his extreme joy, the peacock exclaimed (*cry out*) „Until this day you have never seen how active I am;“ and in defiance (*refuse to obey*) of all decency (*morally current behavior*) he spread his wings and began to dance; and in dancing he exposed (*display*) himself.

Filled with shame, King Golden Mallard said, „This fellow has neither modesty (*humbleness*) within his heart nor decency in his outward (*obvious*) behavior; I certainly will not give my daughter to one so shameless.“ And there in the midst of all that assembly of the birds, he repeated this stanza:-

A pleasing note is yours, a lovely back,

A neck in hue like lapis lazuli (*a bright blue stone in making jewelery*);
A fathom's (6 feet) length your outstretched feathers reach.
Withal, your dancing losses you my child.

Right in the face of the whole gathering King Royal Mallard gave his daughter to a young mallard, a nephew of his. Covered with shame at the loss of the mallard princess, the peacock rose straight up from the place and fled away. And King Golden Mallard too went back to his dwelling-place.

NANDAMĀTĀ SUTTA (PĀLI & ENGLISH)

Aṅguttaranikāyo – Sattakanipātapāli – Paṭhamapaṇṇāsakaṃ - 5. Mahāyaṇṇavaggo - 10. Nandamātāsuttaṃ

53. *Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā ca sārīputto āyasmā ca mahāmoggallāno dakkhiṇāgirisimiṃ cārikaṃ caranti mahatā bhikkhusaṅghena saddhiṃ. Tena kho pana samayena veḷukaṇḍakī [veḷukaṇḍakī (syā.) a. ni. 6.37; 2.134; saṃ. ni. 2.173 passitabbaṃ] nandamātā upāsikā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya pārāyanaṃ [cūḷani. pārāyanavagga, vatthugāthā] sarena bhāsati.*

Tena kho pana samayena vessavaṇo mahārājā uttarāya disāya dakkhiṇaṃ disaṃ gacchati kenacideva karaṇīyena. Assosi kho vessavaṇo mahārājā nandamātāya upāsikāya pārāyanaṃ sarena bhāsantiyā, sutvā kathāpariyosānaṃ āgamayamāno aṭṭhāsi.

Atha kho nandamātā upāsikā pārāyanaṃ sarena bhāsivā tuṇhī ahosi. Atha kho vessavaṇo mahārājā nandamātāya upāsikāya kathāpariyosānaṃ viditvā abbhānumodi – “sādhū bhagini, sādhū bhagini”’ti! “Ko paneso, bhadramukhā”’ti?

“Ahaṃ te, bhagini, bhātā vessavaṇo, mahārājā”ti. “Sādhū, bhādrāmukha, tena hi yo me ayaṃ dhammapariyāyo bhaṇito idaṃ te hotu ātithēyya”nti. “Sādhū, bhagini, etañceva me hotu ātithēyyaṃ. Sveva [sve ca (sī.)] sārīputtamoggallānappamukho bhikkhusaṅgho akatapātārāso veḷukaṇḍakaṃ āgamissati, tañca bhikkhusaṅghaṃ parivisitvā mama dakkhiṇaṃ ādisēyyāsi. Etañceva [evañca (sī. syā.), etañca (?)] me bhavissati ātithēyya”nti.

Meaning

Evaṃ me sutāṃ (It was thus heard by me) – *ekaṃ samayaṃ* (At one time) *āyasmā* (the venerable) *ca* (and) *sārīputto* (**Sāriputta**) *āyasmā* (the venerable) *ca* (and) *mahāmoggallāno* (great **Moggallāna**) *dakkhiṇāgirismiṃ* (in the region of Southern mountain) *cārikaṃ caranti* (set out for a tour) *mahatā bhikkhusaṅghena saddhiṃ* (with a large community of bhikkhus) . *Tena kho pana samayena* (at that time) *veḷukaṇḍakī* [veḷukaṇḍakī (syā.) a. ni. 6.37; 2.134; saṃ. ni. 2.173 *passitabbaṃ*] *nandamātā upāsikā* (the female lay disciple named **Veḷukaṇḍatī**, the mother of **Nanda**) *rattiyā paccūsasamayaṃ* (in the early morning of the night) *paccuṭṭhāya* (having got up) *pārāyanaṃ* (the *Pārāyana* (chapter of *Suttanipāta*)) [*cūḷani. pārāyanavagga, vatthugāthā*] *sarena bhāsati* (recites with intonation) .

Tena kho pana samayena (at that time) *vessavaṇo mahārājā* (the great **king Vessavaṇa**) *uttarāya disāya* (from the northern direction) *dakkhiṇaṃ disaṃ* (to the southern direction) *gacchati* (goes) *kenacideva karaṇīyena* (on some business) . *Assosi kho* (heard) *vessavaṇo mahārājā* (The great **king Vessavaṇa**) *nandamātāya upāsikāya pārāyanaṃ sarena bhāsantiyā*²⁵ (when the mother of **Nanda**, the female lay disciple was reciting *Prāyana*) , *sutvā* (having heard) *kathāpariyosānaṃ āgamayamāno* (waiting for the end of the recital) *aṭṭhāsi* (stood) .

Atha kho (then) *nandamātā upāsikā* (the mother of **Nanda**, a female lay disciple) *pārāyanaṃ sarena bhāsivā* (having recited *Prāyana* with intonation) *tuṇhī aho* (became silent) . *Atha kho* (then) *vessavaṇo mahārājā* (the great **king Vessavaṇa**) *nandamātāya upāsikāya kathāpariyosānaṃ viditvā* (having understood the end of the recital of the mother of **Nanda**, a female lay disciple) *abbhānumodī* (appreciated) – “*sādhū bhagini, sādhū bhaginī*”ti (saying: „Excellent sister, excellent, sister“) ! “*Ko paneso, bhādrāmukhā*”ti („Who is this beautiful“ she asked) ? “*Ahaṃ te, bhagini, bhātā vessavaṇo, mahārājā*”ti (Sister, I am your brother, the great **king Vessavaṇa**)“ . “*Sādhū, bhādrāmukha* („Excellent, beautiful) , *tena hi* (if that is so) *yo me ayaṃ dhammapariyāyo bhaṇito* (whatever mode of teaching was recited by me) *idaṃ te hotu ātithēyya*”nti (may it be a gift to you“ she said) . “*Sādhū, bhagini, etañceva me hotu ātithēyyaṃ. Sveva [sve ca (sī.)] sārīputtamoggallānappamukho bhikkhusaṅgho akatapātārāso veḷukaṇḍakaṃ āgamissati, tañca bhikkhusaṅghaṃ parivisitvā mama dakkhiṇaṃ ādisēyyāsi. Etañceva [evañca (sī. syā.), etañca (?)] me bhavissati ātithēyya*”nti.

Grammar

Evaṃ: incl

Sutaṃ: *Su* (from *śru*) + *ta*, pp.

ca: conjunctive p.

caranti: *car* + *a* + *nti*, pres., 3rd, sg.

saddhiṃ: incl. used with intr.

paccūsasamayaṃ: *pati* + *ūsa* + *samaya*

paccuṭṭhāya: *pati* + *u(t)* + *ṭhā* (from *Sthā*) + *ya*; absol.

bhāsati: *bhās* + *a* + *ti*; pres., 3rd, sg.

kenacideva: *kenaci* + *d* + *eva*

assosi: *a* + *su* (from *śru*) + *s* + *i*, pst., 3rd, sg.

25 in the original instead of *bhāsantiyā* there is *gāyantiyā*.

sutvā: *su* (from *śru*) + *tvā*, absol.

aṭṭhāsi: *a* + *ṭhā* (from *sthā*) + *s* + *i*; pst., 3rd, sg.

bhāsivā: *bhās* + *i* + *tvā*; absol

ahosi: *a* + *hū* (*bhū*) + *a* + *s* + *i*; pst, 3rd, sg

viditvā: *vid* + *i* + *tvā*, absol.

abbhanumodi: *abhi* + *anu* + *mud* + *a* + *i*, pst., 3rd, sg

sādhū: indcl

paneso: *pana* + *eso*

bhaṇito: *bhaṇ* + *i* + *ta*, pp

hotu: *hū* (*bhū*) + *a* + *tu*, imper., 3rd, sg., conjugated as

	singular	plural
3 rd person	<i>ho + tu</i>	<i>ho + ntu</i>
2 nd person	<i>ho + hi</i>	<i>ho + tha</i>
1 st person	<i>ho + mi</i>	<i>ho + ma</i>

ātithēyya: *atithi* + *eyya*, der.

iti: indcl. used to show the end of the sentence(?)

Diction

Upāsikā, Bhagini, Bhātā, Sādhū; Evaṃ me sutam; Ekaṃ samayaṃ; Tena kho pana samayena; Kenacideva karaṇīyena

PABBAJJĀKATHĀ (PĀLI)

Vinayapiṭake - Mahāvaggapāli - 1. Mahākhandhako - 7. Pabbajjākathā

25. *Tena kho pana samayena bārāṇasiyaṃ yaso nāma kulaputto seṭṭhiputto sukhumālo hoti. Tassa tayo pāsādā honti—eko hemantiko, eko gimhiko, eko vassiko. So vassike pāsāde cattāro māse ,01 nippurisehi tūriyehi paricārayamāno na heṭṭhāpā sādāṃ orohati. Atha kho yasassa kulaputtassa pañcahi kāmaguṇehi samappitassa samaṅgībhūtaṃ paricārayamānassa paṭika cceva ,02 niddā okkami, pariṇassapi niddā okkami, sabbarattiyo ca telapadīpo jhāyati. Atha kho yaso kulaputto paṭikacceva pabujjhivā addasa sakaṃ pariṇaṃ supantaṃ—aññissā kacche vīṇaṃ, aññissā kaṇṭhe mudīṇaṃ, aññissā kacche āḷambaraṃ, aññaṃ vikesikaṃ, aññaṃ vikkheḷikaṃ, aññā vippalapantiyo, hatthappattaṃ susānaṃ maññe. Disvānassa ādīnava pāturahosi,*

nibbidāya cittaṃ saṅghāsi. Atha kho yaso kulaputto udānaṃ udānesi— “upaddutaṃ vata bho, upassaṭṭhaṃ vata bho”ti.

Atha kho yaso kulaputto suvaṇṇapādukāyo ārohitvā yena nivesanadvāraṃ tenupasaṅkami. Amanussā dvāraṃ vivariṃsu— mā yasassa kulaputtassa koci antarāyamakāsi agārasmā anagāriyaṃ pabbajjāyāti. Atha kho yaso kulaputto yena nagaradvāraṃ tenupasaṅkami. Amanussā dvāraṃ vivariṃsu— mā yasassa kulaputtassa koci antarāyamakāsi agārasmā anagāriyaṃ pabbajjāyāti. Atha kho yaso kulaputto yena isipatanaṃ migadāyo tenupasaṅkami.

26. Tena kho pana samayena bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya ajjhokāse caṅkamati. Addasā kho bhagavā yasaṃ kulaputtaṃ dūratova āgacchantaṃ, disvāna caṅkamā orohitvā paññatte āsane nisīdi. Atha kho yaso kulaputto bhagavato avidūre udānaṃ udānesi— “upaddutaṃ vata bho, upassaṭṭhaṃ vata bho”ti. Atha kho bhagavā yasaṃ kulaputtaṃ etadavoca— “idaṃ kho, yasa, anupaddutaṃ, idaṃ anupassaṭṭhaṃ. Ehi yasa, nisīda, dhammaṃ te desessāmi”ti. Atha kho yaso kulaputto— idaṃ kira anupaddutaṃ, idaṃ anupassaṭṭhanti haṭṭho udaggo suvaṇṇapādukāhi orohitvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnassa kho yasassa kulaputtassa bhagavā anupubbīṃ kathaṃ kathesi, seyyathidaṃ— dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi yasaṃ kulaputtaṃ kallacittaṃ, muducittaṃ, vinīvaraṇacittaṃ, udaggacittaṃ, pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi— dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakalākaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva yasassa kulaputtassa tasmīṃyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi— yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti. 27. Atha kho yasassa kulaputtassa mātā pāsādaṃ abhiruhitvā yasaṃ kulaputtaṃ apassanti yena seṭṭhi gahapati tenupasaṅkami, upasaṅkamitvā seṭṭhiṃ gahapatiṃ etadavoca— “putto te, gahapati, yaso na dissatī”ti. Atha kho seṭṭhi gahapati catuddisā assadūte uyyojetvā sāmāṃyeva yena isipatanaṃ migadāyo tenupasaṅkami. Addasā kho seṭṭhi gahapati suvaṇṇapādukānaṃ nikkhepaṃ, disvāna taṃyeva anugamāsi ,01. Addasā kho bhagavā seṭṭhiṃ gahapatiṃ dūratova āgacchantaṃ, disvāna bhaga vato etadahosi— “yaṃnūnāhaṃ tathārūpaṃ iddhābhisāṅkhāraṃ abhisāṅkhareyyaṃ yathā seṭṭhi gahapati idha nisinno idha nisinnaṃ yasaṃ kulaputtaṃ na passeyyā”ti. Atha kho bhagavā tathārūpaṃ iddhābhisāṅkhāraṃ abhisāṅkharesī. Atha kho seṭṭhi gahapati yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ etadavoca— “api, bhante, bhagavā yasaṃ kulaputtaṃ passeyyā”ti? Tena hi, gahapati, nisīda, appeva nāma idha nisinno idha nisinnaṃ yasaṃ kulaputtaṃ passeyyāsīti.

Sutta Piṭaka – Khuddaka Nikāya – Suttanipātapāli – 3. Mahāvaggo:

2. PADHĀNASUTTAM (PĀLI)

427. “Taṃ maṃ padhānapahitattaṃ, nadiṃ nerañjaraṃ pati;

Viparakkamma jhāyantaṃ, yogakkhemassa pattiyaṃ.

428. “Namuci karuṇaṃ vācaṃ, bhāsamāno upāgami;

‘Kiso tvamasi dubbaṇṇo, santike maraṇaṃ tava.
 429. “‘Sahassabhāgo maraṇassa, ekaṃso tava jīvitam;
 Jīva bho jīvitam seyyo, jīvam puññāni kāhasi.
 430. “‘Carato ca te brahmacariyaṃ, aggihuttaṇca jūhato;
 Pahūtaṃ cīyate puññaṃ, kiṃ padhānena kāhasi.
 431. “‘Duggo maggo padhānāya, dukkaro durabhisambhavo’’;
 Imā gāthā bhaṇaṃ māro, aṭṭhā buddhassa santike.
 432. Taṃ tathāvādinam māraṃ, bhagavā etadabravi;
 ‘‘Pamattabandhu pāpima, yenatthena [senatthena (?), attano atthena (aṭṭha. samvaṇṇanā)] idhāgato.
 433. ‘‘Aṇumattopi [aṇumattenapi (sī. syā.)] puññaṇa, attho mayhaṃ na vijjati;
 Yesaṇca attho puññaṇa, te māro vattumarahati.
 434. ‘‘Atthi saddhā tathā [tato (sī. pī.), tapo (syā. ka.)] vīriyaṃ, pañña ca mama vijjati;
 Evaṃ maṃ pahitattampi, kiṃ jīvamanupucchasi.
 435. ‘‘Nadīnamapi sotāni, ayaṃ vāto visosaye;
 Kiṇca me pahitattassa, lohitaṃ nupasussaye.
 436. ‘‘Lohite sussamānamhi, pittaṃ semhaṇca sussati;
 Maṃsesu khīyamānesu, bhiyyo cittaṃ pasīdati;
 Bhiyyo sati ca pañña ca, samādhī mama tiṭṭhati.
 437. ‘‘Tassa mevaṃ viharato, pattassuttamavedanaṃ;
 Kāmesu [kāme (sī. syā.)] nāpekkhate cittaṃ, passa sattassa suddhataṃ.
 438. ‘‘Kāmā te paṭhamā senā, dutiyā aratī vuccati;
 Tatiyā khuppipāsā te, catutthī taṇhā pavuccati.
 439. ‘‘Pañcamam [pañcamī (sī. pī.)] thinamiddhaṃ te, chaṭṭhā bhīrū pavuccati;
 Sattamī vicikicchā te, makkho thambho te aṭṭhamo.
 440. ‘‘Lābho siloko sakkāro, micchāladdho ca yo yaso;
 Yo cattānaṃ samukkaṃse, pare ca avajānati.
 441. ‘‘Esā namuci te senā, kaṇhassābhīppahārīnī;
 Na naṃ asūro jināti, jetvā ca labhate sukhaṃ.
 442. ‘‘Esa muñjaṃ parihare, dhiratthu mama [ida (ka.)] jīvitam;
 Saṅgāme me mataṃ seyyo, yaṃ ce jīve parājito.
 443. ‘‘Pagāḷhettha na dissanti, eke samaṇabrāhmaṇā;
 Taṇca maggaṃ na jānanti, yena gacchanti subbatā.
 444. ‘‘Samantā dhajiniṃ disvā, yuttaṃ māraṃ savāhanaṃ;
 Yuddhāya paccuggacchāmi, mā maṃ ṭhānā acāvayi.
 445. ‘‘Yaṃ te taṃ nappasahati, senaṃ loko sadevako;
 Taṃ te paññāya bhecchāmi [gacchāmi (sī.), vecchāmi (syā.), vajjhāmi (ka.)], āmaṃ pattaṃva asmanā [pakkaṃva amunā (ka.)].
 446. ‘‘Vasīkaritvā [vasiṇ karitvā (bahūsu)] saṅkappaṃ, satīṇca sūpatiṭṭhitam;
 Raṭṭhā raṭṭhaṃ vicarissaṃ, sāvake vinayaṃ puthū.
 447. ‘‘Te appamattā pahitattā, mama sāsanakārakā;
 Akāmassa [akāmā (ka.)] te gamissanti, yattha gantvā na socare’’.
 448. ‘‘Satta vassāni bhagavantaṃ, anubandhiṃ padāpadaṃ;
 Otāraṃ nādhigacchissaṃ, sambuddhassa satīmato.
 449. ‘‘Medavaṇṇaṃva pāsāṇaṃ, vāyaso anupariyagā;
 Apettha muduṃ [mudu (sī.)] vindema, api assādanā siyā.
 450. ‘‘Aladdhā tattha assādaṃ, vāyasetto apakkami;
 Kākova selamāsajja, nibbijjāpema gotamaṃ’’.
 451. Tassa sokaparetassa, vīṇā kacchā abhassatha;
 Tato so dummano yakkho, tatthevantaradhāyathāti.

PARĀBHAVA SUTTA (PĀLI)

(Tīpiṭaka (Mūla) – Sutta Piṭaka – Khuddaka Nikāya – Suttanipātapāli – Urugavaggo – 6. Parābhavasuttaṃ)

Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi –

91. “*Parābhavantaṃ purisaṃ, mayaṃ pucchāma gotama [gotamaṃ (sī. syā.)];*

Bhagavantaṃ [bhavantaṃ (syā. ka.)] puṭṭhumāgamma, kiṃ parābhavato (going to backside) mukhaṃ”.

92. “*Suvijāno bhavaṃ hoti (we can know very well the, known one (one who grows)) , suvijāno (wealth) [duvijāno (syā. ka.)] parābhavo (can be known very well) ;*

Dhammakāmo bhavaṃ hoti (the lover of doctrine is the developer, the grown one) , dhammadessī parābhavo (one who hates the Doctrine is going to downfall) ”.

93. “*Iti hetaṃ vijānāma, paṭhama (venerable sir, we know the first cause for the man's downfall) so parābhavo;*

Dutiyaṃ bhagavā brūhi (venerable sir, we know the second cause for the man's downfall) , kiṃ parābhavato mukhaṃ (the god asked)”.

94. “*Asantassa piyā honti (he loves unpleasant people) , sante na kurute piyaṃ (but he does not like the pleasant people) ;*

Asataṃ dhammaṃ roceti (he desires teaching of the unpleasant people, mythical doctrines) , taṃ parābhavato mukhaṃ (it is cause for downfall) ”.

95. “*Iti hetaṃ vijānāma, dutiyo (for the second time) so parābhavo;*

Tatiyaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ”.

96. “*Niddāsīlī (fond of spleen) sabhāsīlī (fond of company/friends) , anuṭṭhātā (lazy, without encouragement) ca yo naro (man) ;*

Alaso kodhapaññāṇo (he is living with anger) , taṃ parābhavato mukhaṃ (that is also a cause for downfall) ”.

97. “*Iti hetaṃ vijānāma, tatiyo (for the third time) so parābhavo;*

Catutthaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ”.

98. “*Yo mātaraṃ [yo mātaraṃ vā (sī. syā. kaṃ. pī.)] pitaraṃ vā (if one has no support of mother and father) , jinṇakaṃ (decay) gatayobbanam (old age) ;*

Pahu santo na bharati (as a rich man – [he is not supported by his own parents]) , taṃ parābhavato mukhaṃ (that is cause for downfall) ”.

99. “*Iti hetaṃ vijānāma, catuttho (for the fourth time) so parābhavo;*

Pañcamaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ”.

100. “*Yo brāhmaṇaṃ [yo brāhmaṇaṃ vā (sī. syā. kaṃ. pī.)] samaṇaṃ vā, aññaṃ vāpi vanibbakaṃ (a beggar) - (if someone cheated a Brāhmin, or recluse or beggar);*

Musāvādena vañceti (by someone telling lie) , taṃ parābhavato mukhaṃ (that is a cause for downfall) ”.

101. “*Iti hetaṃ vijānāma, pañcama (for the fifth time) so parābhavo;*

Chaṭṭhamaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ”.

102. “*Pahūtavitto puriso (a man with much wealth/a lot of money) , sahirañño sabhojano ([he has] gold and a lot of food) ;*

Eko bhuñjati sādūni (he partakes it by himself) , taṃ parābhavato mukhaṃ (that is a cause for downfall) ”.

103. “*Iti hetaṃ vijānāma, chaṭṭhama so parābhavo;*

Sattamaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ”.

104. “*Jātitthaddho* (a man who is proud of his birth) *dhanatthaddho* (a man who is proud of his wealth) , *gottatthaddho ca yo naro* (a man who is proud of his clan) ;

Saññātiṃ atimaññeti (he condemns/belittles his relations) , *taṃ parābhavato mukhaṃ* (that is a cause for downfall) ’’.

105. “*Iti hetam vijānāma, sattamo so parābhavo;*

Aṭṭhamam bhagavā brūhi, kiṃ parābhavato mukhaṃ’’.

106. “*Itthidhutto* (one fond of women/indulging in women) *surādhutto* (indulging in alcohol), *akkhadhutto* (indulging in gambling) *ca yo naro* (such a man);

Laddham laddham vināseti (he spends all what he earns [for women, alcohol and gambling]) , *taṃ parābhavato mukhaṃ* (that is a cause for downfall) ’’.

107. “*Iti hetam vijānāma , aṭṭhamo so parābhavo;*

Navamam bhagavā brūhi, kiṃ parābhavato mukhaṃ’’.

108. “*Sehi dārehi asantuṭṭho [dārehyasantuṭṭho (ka.)], vesiyāsu padussati [padissati (sī.)]* (a man not satisfied with his wife and thus indulging in pleasures with other’s wife) ;

Dussati [dissati (sī. pī.)] paradāresu, taṃ parābhavato mukhaṃ’’.

109. “*Iti hetam vijānāma, navamo so parābhavo;*

Dasamam bhagavā brūhi, kiṃ parābhavato mukhaṃ’’.

110. “*Atītayobbano* (a man who is in old age) *poso, āneti timbarutthanim* (marries a little girl) ;

Tassā issā na supati (the man is not sleeping [because he is jealous of his wife]) , *taṃ parābhavato mukhaṃ* (that is cause for downfall) ’’.

111. “*Iti hetam vijānāma, dasamo so parābhavo;*

Ekādasamam bhagavā brūhi, kiṃ parābhavato mukhaṃ’’.

112. “*Itthim soṇḍim* (fond of women and alcohol) *vikiraṇim* (of gambling) , *purisaṃ vāpi tādisaṃ* (he is always thinking about it) ;

Issariyasmim thapeti (if he is as a leader in a society) [*thāpeti (sī. pī.)*, *thapeti (ka.)*], *taṃ parābhavato mukhaṃ* (that is also a downfall [for the society])’’.

113. “*Iti hetam vijānāma, ekādasamo so parābhavo;*

Dvādasamam bhagavā brūhi, kiṃ parābhavato mukhaṃ’’.

114. “*Appabhogo mahātaṇho* (with little wealth) , *khattiye jāyate kule* (he wishes for kingship) ;

So ca rajjam patthayati (but he can't be a king) , *taṃ parābhavato mukhaṃ* (this is a cause for downfall) ’’.

115. “*Ete parābhava loke, paṇḍito samavekkhiya* (the wise man sees these causes as causes for downfall) ;

Ariyo dassanasampanno (having seen a Noble One) , *sa lokaṃ bhajate siva’’nti* (he tries to be a happy one) .

Parābhavasuttaṃ chaṭṭham niṭṭhitaṃ. (the sixth *sutta* *Parābhava Sutta* is finished)

Pāli & English (original by ven. Premlim) 2009

Parābhava sutta

1. <i>Parābhavantaṃ purisaṃ mayaṃ pucchāma gotamaṃ bhagavantaṃ putthumāgama kiṃ parābhavato mukhaṃ.</i>	1. Having come to ask the Blessed One, we ask Gotama about the [unsuccessful man]. What is the cause of the [unsuccessful man]?
2. <i>Suvijāno bhavaṃ hoti suvijāno parābhavo dhammakāmo bhavaṃ hoti dhammassesī parābhavo.</i>	2. The [successful one] is easy to know, the unsuccessful one is easy to know. The successful one loves [the doctrine], the unsuccessful one hates [the doctrine].
3. <i>Iti hetaṃ vijānāma pathamoso parābhavo, dutiyaṃ bhagavā bruhi kiṃ parābhavato mukhaṃ.</i>	3. We know that to be so indeed, that is the first failure. Tell us the second one. What is the cause of the unsuccessful (man)?
4. <i>Asantassa piyā honti sante na kurute piyaṃ, asataṃ dhammaroceti taṃ parābhavato mukhaṃ.</i>	4. Bad men are dear to him, he does not hold good men dear, he approves of the bad men's [(evil) doctrine]. That is the cause of the unsuccessful (man).
5. <i>Niddāsīlī sabhāsīlī anuttṛhātā ca yo naro, alaso kodhapaññāno taṃ parābhavato mukhaṃ.</i>	5. If any man is fond of sleep, fond of society, and does not exert himself, (but) is lazy, and [has anger as a characteristic], that is the cause of the unsuccessful (man).
6. <i>Yo mātaraṃ vā pitaraṃ vā jinnakaṃ gatayobbanam, pahusanto na bharati taṃ parā bhavato mukhaṃ.</i>	6. If anyone, (although) being able, does not support his mother or father when they are old and past their youth, that is the cause of the unsuccessful (man).
7. <i>Yo brahmanaṃ vā samaṇaṃ vā aññaṃ vāpi vaṇṇibbakaṃ, musāvātena vañceti taṃ parābhavato mukhaṃ.</i>	7. If anyone by speaking falsely deceives a Brahman or ascetic or [even another mendicant], that is the cause of the unsuccessful (man).
8. <i>Pahutavitto puriso sahirañño sabhojano, eko juṇjati sādūni taṃ parābhavato mukhaṃ.</i>	8. A man with abundant wealth, having gold (and) food, enjoins his dainties alone. That is the cause of the unsuccessful (man).
9. <i>Jātitthaddho dhanatthaddho gottatthaddho ca yo naro, saññātaṃ atimaññeti taṃ parābhavato mukhaṃ.</i>	9. If any man, being haughty because of his birth, wealth, and clan, despises his own relative, that is the cause of the unsuccessful (man).
10. <i>Ittīdhutto surādhutto akkhadhutto ca yo naro, laddhaṃ laddhaṃ vināseti taṃ parābhavato mukhaṃ.</i>	10. If any man, being a rogue with woman, drink, and dice, squanders whatever he has received, that is the cause of the unsuccessful (man).

11.	<i>Sohi dārehasantuttho vesiyāsu padussati, dussati paradāresu taṃ parābhavato mukhaṃ.</i>	11. Being dissatisfied with his own wife, he is seen among prostitutes, (and) he is seen among other men's wives. That is the cause of the unsuccessful (man).
12.	<i>Atūtayobbano poso āneti timbarutthniṃ, tassā issā na supati taṃ parābhavato mukhaṃ.</i>	12. A man past his youth brings home (a girl) with breasts like <i>Timbaru</i> fruit. He can not sleep for jealousy of her. That is the cause of the unsuccessful (man).
13.	<i>Ittisoṇḍiṃ vikaraṇiṃ purisaṃ vāpi tādisaṃ, issariyasmiṃ thāpeti taṃ parābhavato mukhaṃ.</i>	13. He places in (a position of) authority a woman who is [addicted to drink] or a spendthrift, or even a man of similar character. That is the cause of the unsuccessful (man).
14.	<i>Appabhogo mahātaṇho khattiyā jāyato kule, sodharajjaṃ pathhayati taṃ parābhavato mukhaṃ.</i>	14. One with little wealth (but) great craving is born in a <i>Khattiya</i> family. He desires kingship in this world. That is the cause of the unsuccessful (man).
15.	<i>Ete parābhava loke paṇḍito samavekkhiya, ariyo dassanasampanno sa lokaṃ bhajate sivaṃ.</i>	15. Seeing these failures in the world, [a wise man, a noble one endowed with insight, resorts to the blissful world].

Grammar

Pucchāma (ask) – *ākhyāta* (verb), *vattamāna* (present tense), *parassapada* (active voice), *amhayoga* (1/p), *bahuvacana* (plural number); *Vpucch* (to ask) + *a* + *ma*)

Puṭṭhamāgamma (having come to ask) = *sandhi* (euphonic combination), *niggahīta* (combination of *ṃ* and a vowel or a consonant; *puṭṭha ṃ* + *āgamma*)

Iti (in this way) – *nipāta* (indeclinable particle), *aliṅga* (has no gender), *paṭṭhama* (nominative case), *ekavacana* (singular number)

Hetaṃ (well, we know that) – *sara sandhi* (vowel combination); *hi* + *etaṃ*

Dutiyam (the second) – *taddhita* (secondary derivative), *sāmañña* (general derivative), *saṅkhātaddhita* (numerical derivative), *tiliṅga* (three gender – here neuter), *nāma* (derivative noun), *dutiyavibhatti* (accusative), *ekavacana* (singular number)

Asantassa (to bad man) – *kammadhāraya samāsa* (adjectival compound), *nāma* (compound noun), *pulliṅga*; *catuṭṭhī* (dative case), *ekavacana* (singular)

Kurute (could do, hold) – *ākhyāta*, *vattamāna*, *parassapada*, *namāyoga*, *ekavacana*; *Vkar* (to do) + *a* + *u* + *ti* + *te*

Niddāsīlī (one who is fond of sleep) – *samāsa*, *bahubbīhi* (adverbial compound), *chaṭṭhī bahubbīhi* (with possessive), *nāma*, *abhidheyyaliṅga* (take any gender according to that of noun which it qualifies – here masculine); *paṭhamā vibhatti*, *ekavacana*

Gatayobbanam (one who pasted(?) the yoth(?))

???

Pahutavitto (one who has abundant wealth)

???

Jātitthaddho (one who is naughty because of his birth) – *samāsa*, *tatiyā bahubbīhi*, *nāma*

Dānehasantuṭṭho (one who is dissatisfied with (himself)) – *sandhi*, *sarasandhi* (*dārehi* + *asantuṭṭho*)

PĀSARĀSI SUTTA (PĀLI)

Majjhimanikāyo - Mūlapaṇṇāsapāli - 3. Opammavaggo - 6. Pāsarāsisuttaṃ

“Tassa mayhaṃ, bhikkhave, etadahosi– ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippa
meva ājānissatī’ti? tassa mayhaṃ, bhikkhave, etadahosi– ‘ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī
dīgharattaṃ appa
rajakkhajātiko. yaṃnūnāhaṃ udakassa rāmaputtassa paṭhamaṃ dhammaṃ deseyyaṃ. so imaṃ dhammaṃ khippameva
ājāni
ssatī’ti. atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca– ‘abhidosakālaṅkato, bhante, udako rāmaputto’ti.
ñāṇaṅca
pana me dassanaṃ udapādi– ‘abhidosakālaṅkato udako rāmaputto’ti. tassa mayhaṃ, bhikkhave, etadahosi–
‘mahājāniyo kho
udako rāmaputto. sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.
“Tassa mayhaṃ, bhikkhave, etadahosi– ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ
khippa
meva ājānissatī’ti? tassa mayhaṃ, bhikkhave, etadahosi– ‘bahukārā kho me pañcavaggiyā bhikkhū, ye maṃ
padhānapahitattaṃ
upaṭṭhahimsu. yaṃnūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamaṃ dhammaṃ deseyyaṃ’ti. tassa mayhaṃ, bhikkhave,
etada
hosi– ‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī’ti? addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā
visuddhena
atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane migadāye. atha khvāhaṃ, bhikkhave,

uruvēlāyaṃ

yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkamiṃ ,01.

285. “Addasā kho maṃ, bhikkhave, upako ājīvako antarā ,02 ca gayaṃ antarā ca bodhiṃ addhānamaggappaṭipannaṃ.

Disvāna maṃ etadavoca– ‘vipassannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto! Kaṃsi tvaṃ, āvuso,

uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī’ti? Evaṃ vutte, ahaṃ, bhikkhave, upakaṃ ājīvakaṃ gāthāhi

ajjhabhāsiṃ–

‘Sabbābhībhū sabbavidūhamasmi, sabbesu dhammesu anūpalitto;

sabbañjaho taṇhākkhaye vimutto, sayaṃ abhiññāya kamuddiseyyaṃ.

‘Na me ācariyo atthi, sadiso me na vijjati;

sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo.

‘Ahañhi arahā loke, ahaṃ satthā anuttaro;

ekomhi sammāsambuddho, sītībhūtosmi nibbuto.

‘Dhammacakkaṃ pavattetuṃ, gacchāmi kāsinaṃ puraṃ;

andhībhūtasmiṃ ,03 lokasmiṃ, āhañchaṃ amatadundubhin’ti.

‘Yathā kho tvaṃ, āvuso, paṭijānāsi, arahasi anantaṃjino’ti!

‘Mādisā ve jinā honti, ye pattā āsavakkhayaṃ;

jitā me pāpakā dhammā, tasmāhamupaka jino’ti.

“Evaṃ vutte, bhikkhave, upako ājīvako ‘hupeyyapāvuso’ti ,04 vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

666 PIYAJATIKA SUTTA

This is the 87th Sutta grouped in the Rajavagga of the Majjhima Nikaya.

At that time, the Buddha was staying at Savatthi in Jeta’s Grove, Anathapindiika’s park.

The story begins with the statement made by the Buddha after knowing that a certain householder was suffering when his beloved only son has died. The controversy statement is – “Sorrow, pain, grief, and despair are born from those who are dear, arise from those who are dear”.

However, that householder as well as some other people did not agree with the Buddha. Indeed they held the opposite view that “Happiness and Joy are born from those who are dear, arise from those who are dear”.

Eventually, this story reached the king’s palace. On accepting the statement in toto made by the Buddha, Queen Mallika was rebuked by king Pasenadi. He accused Queen Mallika accepting Buddha’s words

merely on faith towards the teacher.

Then Queen Mallika send a Brahmin named Nalijangha to request the Buddha about the statement. The Buddha then gave ample examples to show that sufferings are born from those who are dear. All the examples were events that happened in Savatthi, this shows that the Buddha was well aware of the suffering of the common people.

He adduced the examples of the death of certain people's mother, father, brother, sister, son, daughter, wife or husband that he or she became mad, lost their minds and wandered from street to street and from crossroad to crossroad asking "Have you seen my mother?" or "Have you seen my father?" etc.

He further adduced another good example that there was a man, who, of being afraid to divorce from his wife, he killed her and then committed suicide hoping that they will be together in the after life.

After having listened all these examples repeated by Naligangha, Queen Mallika applied a clever technique to convince the king

upon the Buddha's statement. She adduced the presupposes that how will the king respond if there is a change or alteration on his beloved princess Vajiri, Queen Vasabha, General Vidinadabha, she herself, Kasi and Kosala. The king frankly admitted that such a change and alteration would mean an alteration in his life. And of course, sorrow, lamentation, pain, grief and despair will definitely be the results.

As such, King Pasenadi was convinced and agreed with the Buddha's statement. Then he paid his sincere respect to the Buddha.

*RASSA VAṆSA (PĀLI)*²⁶

01. Rāgānalena sandaḍḍho dosarakkhasapīlītā,

mohena mucchītā hutvā saṅsāre saṅsariṃ caraṃ.

02. Nakataṃ nu pure puññaṃ kiñci āyatikāraṇā

kataṃ nūna mayā pāpamappabhogassa kāraṇā.

03. Tasmāhaṃ paragaḥesu bhaṭṭiṃ katvāna kicchato,

jṃvissāmi sukhaṃ mayhaṃ nabbhato paṭhavṃ yathā.

26 There are many mistakes; I could not find these stanzas in any reliable source.

04. *Buddhuppādo ayamdāni dhammo lokesu dippati
buddhaputta ca lokasmiṃ vattanti gunasāgara.*
05. *Khano kāmam mayā laddho idānattam na uddhare
saṅsāresu nimuggā’ham kadā ssaṃ samukkhipe.*
06. *Dukkhenuppāditaṃ ekaṃ sātakaṃ mama vijjati
tenadāni karissāmi paṭiṭṭhaṃ bhavasāgare.*
07. *Iti cintiya sā dhammā saṅghamuddhissa tam tadā
adā saddhāya dānassa saddahanti mahapphalaṃ.*
08. *Makkhitaṃ malamuttehi apaviddhaṃ pilotikaṃ,
disvā isiddhajaṃ yattha karanīyo anādaro.*
09. *Pāpetvā pana tam khemaṃ vandamānena jantunā,
anādaro eva katabbo tam hoti arahaddhajaṃ.*

RAṬṬHAPĀLA SUTTA (PĀLI AND ENGLISH)

Majjhimanikāye - Majjhimaṇṇāsapāli - 4. Rājavaggo - 2. Raṭṭhapālasuttaṃ

*Ehi, tāta raṭṭhapāla, gharaṃ
gamiṣāmā”ti. “Alaṃ, gahapati, kataṃ me ajja bhattakiccaṃ”. “Tena hi, tāta raṭṭhapāla, adbhivāsehi svātanāya
bhattaṃ”ti. Adbhivā
sesi kho āyasmā raṭṭhapālo tuṇhībhāvena. Atha kho āyasmato raṭṭhapālassa pitā āyasmato raṭṭhapālassa adbhivāsanaṃ
viditvā*

yena sakam nivesanam tenupasaṅkami; upasaṅkamitvā mahantaṃ hiraṇṇasuvannaṃssa puñjaṃ kārāpetvā kilaṇjehi paṭicchā

detvā āyasmato raṭṭhapālassa purāṇadutiyaikā āmantesi— “etha tumhe, vadhuyo, yena alaṅkārena alaṅkatā pubbe raṭṭhapālassa

kulaputtassa piyā hotha manāpā tena alaṅkārena alaṅkarothā”ti.

301. Atha kho āyasmato raṭṭhapālassa pitā tassā rattiya accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādā

petvā āyasmato raṭṭhapālassa kālaṃ ārocesi— “kālo, tāta raṭṭhapāla, niṭṭhitaṃ bhattan”ti. Atha kho āyasmā raṭṭhapālo pubbaṇhasa

mayam nivāsetvā pattacīvaramādāya yena sakapitu nivesanam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho

āyasmato raṭṭhapālassa pitā taṃ hiraṇṇasuvannaṃssa puñjaṃ vivarāpetvā āyasmantaṃ raṭṭhapālaṃ etadavoca— “idaṃ te, tāta

raṭṭhapāla, mātu mattikaṃ dhanaṃ, aññaṃ pettikaṃ, aññaṃ piṭāmahaṃ. Sakkā, tāta raṭṭhapāla, bhoge ca bhuñjitum puññāni ca

kātuṃ. Ehi tvam, tāta raṭṭhapāla, 03, hīnāyāvattitvā bhoge ca bhuñjassu puññāni ca karohi”ti. “Sace me tvam, gahapati, vacanaṃ

kareyyāsi, imaṃ hiraṇṇasuvannaṃssa puñjaṃ sakaṭe āropetvā nibbāhāpetvā majjhegaṅgāya nadiyā sote opilāpeyyāsi. Taṃ kissa

hetu? Ye uppajjissanti hi te, gahapati, tattonidānaṃ sokaparidevadukkhadomanassupāyāsā”ti. Atha kho āyasmato raṭṭhapālassa

purāṇadutiyaikā paccekaṃ pādesu gahetvā āyasmantaṃ raṭṭhapālaṃ etadavoca— “kīdisā nāma tā, ayyaputta, accharāyo yāsaṃ

tvam hetu brahmacariyaṃ carasī”ti? “Na kho mayaṃ, bhaginī, accharānaṃ hetu brahmacariyaṃ carāmā”ti.

“Bhaginivādena no

ayyaputto raṭṭhapālo samudācaratī”ti tā tattheva mucchitā papatiṃsu. Atha kho āyasmā raṭṭhapālo pitaraṃ etadavoca— “sace,

gahapati, bhojanaṃ dātappaṃ, detha; mā no viheṭhethā”ti. “Bhuñja, tāta raṭṭhapāla, niṭṭhitaṃ bhattan”ti. Atha kho āyasmato raṭṭha-

pālassa pitā āyasmantaṃ raṭṭhapālaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

English:²⁷

Majjhima Nikaya 82 - Ratthapala Sutta - About Ratthapala - (excerpt)

Translated from the Pali by Thanissaro Bhikkhu.

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...

Then King Koravya said to his gamekeeper: "Clean up the Migacira pleasure garden. I am going there to see the beautiful grounds."

"As you say, your majesty," the gamekeeper responded to the king. As he was cleaning up Migacira he saw Ven. Ratthapala sitting in the shade of a certain tree for the day's abiding. On seeing him, he went to the king and said, "Migacira has been cleaned up for you, your majesty. And the clansman Ratthapala -- the son of the leading clan in this Thullakotthita, of whom you have often spoken highly -- is there, sitting in the shade of a certain tree for the day's abiding."

"In that case, my dear gamekeeper, never mind about the pleasure garden for today. I am now going to pay my respects to that Master Ratthapala."

Then, saying, "Give away all the staple and non-staple foods that have been prepared," King Koravya had auspicious

27 I copied here this translation from accesstoinstight's website.

vehicles harnessed. Mounting an auspicious vehicle he set out from Thullakotthita accompanied by other auspicious vehicles in full royal pomp to see Ven. Ratthapala. Going as far by vehicle as the ground would permit, he dismounted and went to Ven. Ratthapala, accompanied by many eminent members of his court. On arrival, he exchanged courteous greetings with Ven. Ratthapala. After an exchange of friendly greetings & courtesies, he stood to one side. As he was standing there, he said to Ven. Ratthapala, "May Master Ratthapala sit here on the elephant rug."

"Never mind, great king. You sit there. I am sitting on my own seat."

So King Koravya sat down on the seat prepared. As he was sitting there, he said to Ven. Ratthapala, "There are cases where, having suffered these four kinds of loss, men shave off their hair & beard, put on the ochre robe, and go forth from the home life into homelessness. Which four? Loss through aging, loss through illness, loss of wealth, & loss of relatives... But Master Ratthapala has suffered none of these. What did he know or see or hear that Master Ratthapala went forth from the home life into homelessness?"

"Great king, there are four Dhamma summaries stated by the Blessed One who knows & sees, worthy & rightly self-awakened. Having known & seen & heard them, I went forth from the home life into homelessness. Which four?"

"The world[1] is swept away. It does not endure': This is the first Dhamma summary stated by the Blessed One who knows & sees, worthy & rightly self-awakened. Having known & seen & heard it, I went forth from the home life into homelessness.

"The world is without shelter, without protector': This is the second Dhamma summary...

"The world is without ownership. One has to pass on, leaving everything behind': This is the third Dhamma summary...

"The world is insufficient, insatiable, a slave to craving': This is the fourth Dhamma summary...

"These, great king, are the four Dhamma summaries stated by the Blessed One who knows & sees, worthy & rightly self-awakened. Having known & seen & heard them, I went forth from the home life into homelessness."

"Master Ratthapala, you say, 'The world is swept away. It does not endure.' Now how is the meaning of this statement to be understood?"

"What do you think, great king: When you were twenty or twenty-five years old -- an expert elephant rider, an expert horseman, an expert charioteer, an expert archer, an expert swordsman -- were you strong in arm & strong in thigh, fit, & seasoned in warfare?"

"Yes, Master Ratthapala, when I was twenty or twenty-five years old... I was strong in arm & strong in thigh, fit, & seasoned in warfare. It was as if I had supernormal power. I do not see anyone who was my equal in strength."

"And what do you think, great king: Are you even now as strong in arm & strong in thigh, as fit, & as seasoned in warfare?"

"Not at all, Master Ratthapala. I'm now a feeble old man, aged, advanced in years, having come to the last stage of life, 80 years old. Sometimes, thinking, 'I will place my foot here,' I place it somewhere else."

"It was in reference to this, great king, that the Blessed One who knows & sees, worthy & rightly self-awakened, said: 'The world is swept away. It does not endure.' Having known & seen & heard this, I went forth from the home life into homelessness."

"It's amazing, Master Ratthapala. It's astounding, how well that has been said by the Blessed One who knows & sees, worthy & rightly self-awakened: 'The world is swept away. It does not endure.' For the world really is swept away, Master Ratthapala. It does not endure.

"Now, in this royal court there are elephant troops & cavalry & chariot troops & infantry that will serve to defend us from dangers. And yet you say, 'The world is without shelter, without protector.' How is the meaning of this statement to be understood?"

"What do you think, great king: Do you have any recurring illness?"

"Yes, Master Ratthapala, I have a recurring wind-illness. Sometimes my friends & advisors, relatives & blood-kinsmen, stand around me saying, 'This time King Koravya will die. This time King Koravya will die.'"

"And what do you think, great king: Can you say to your friends & advisors, relatives & blood-kinsmen, 'My friends & advisors, relatives & blood-kinsmen are commanded: all of you who are present, share out this pain so that I may feel less pain'? Or do you have to feel that pain all alone?"

"Oh, no, Master Ratthapala, I can't say to my friends & advisors, relatives & blood-kinsmen, 'All of you who are present, share out this pain so that I may feel less pain.' I have to feel that pain all alone."

"It was in reference to this, great king, that the Blessed One who knows & sees, worthy & rightly self-awakened, said: 'The world is without shelter, without protector.' Having known & seen & heard this, I went forth from the home life into homelessness."

"It's amazing, Master Ratthapala. It's astounding, how well that has been said by the Blessed One who knows & sees, worthy & rightly self-awakened: 'The world is without shelter, without protector.' For the world really is without shelter, Master Ratthapala. It is without protector."

"Now, in this royal court there is a great deal of gold & silver stashed away underground & in attic vaults. And yet you say, 'The world is without ownership. One has to pass on, leaving everything behind.' How is the meaning of this statement to be understood?"

"What do you think, great king? As you now enjoy yourself endowed & replete with the pleasures of the five senses, can you say, 'Even in the afterlife I will enjoy myself in the same way, endowed & replete with the very same pleasures of the five senses'? Or will this wealth fall to others, while you pass on in accordance with your kamma?"

"On, no, Master Ratthapala, I can't say, 'Even in the afterlife I will enjoy myself in the same way, endowed & replete with the very same pleasures of the five senses.' This wealth will fall to others, while I pass on in accordance with my kamma."

"It was in reference to this, great king, that the Blessed One who knows & sees, worthy & rightly self-awakened, said: 'The world is without ownership. One has to pass on, leaving everything behind.' Having known & seen & heard this, I went forth from the home life into homelessness."

"It's amazing, Master Ratthapala. It's astounding, how well that has been said by the Blessed One who knows & sees, worthy & rightly self-awakened: 'The world is without ownership. One has to pass on, leaving everything behind.' For the world really is without ownership, Master Ratthapala. One has to pass on, leaving everything behind."

"Now, Master Ratthapala, you say, 'The world is insufficient, insatiable, a slave to craving.' How is the meaning of this statement to be understood?"

"What do you think, great king: Do you now rule over the prosperous country of Kuru?"

"That is so, Master Ratthapala. I rule over the prosperous country of Kuru."

"What do you think, great king: Suppose a trustworthy, reliable man of yours were to come to you from the east. On arrival he would say to you, 'May it please your majesty to know, I have come from the east. There I saw a great country, powerful & prosperous, populous & crowded with people. Plenty are the elephant troops there, plenty the cavalry troops, chariot troops, & infantry troops. Plenty is the ivory-work there, plenty the gold & silver, both worked & unworked. Plenty are the women for the taking. It is possible, with the forces you now have, to conquer it. Conquer it, great king!' What would you do?"

"Having conquered it, Master Ratthapala, I would rule over it."

"Now what do you think, great king? Suppose a trustworthy, reliable man of yours were to come to you from the west... the north... the south... the other side of the ocean. On arrival he would say to you, 'May it please your majesty to know, I have come from the other side of the ocean. There I saw a great country, powerful & prosperous, populous & crowded with people. Plenty are the elephant troops there, plenty the cavalry troops, chariot troops, & infantry troops. Plenty is the ivory-work there, plenty the gold & silver, both worked & unworked. Plenty are the women for the taking. It is possible, with the forces you now have, to conquer it. Conquer it, great king!' What would you do?"

"Having conquered it, Master Ratthapala, I would rule over it, too."

"It was in reference to this, great king, that the Blessed One who knows & sees, worthy & rightly self-awakened, said: 'The world is insufficient, insatiable, a slave to craving.' Having known & seen & heard this, I went forth from the home life into

homelessness."

"It's amazing, Master Ratthapala. It's astounding, how well that has been said by the Blessed One who knows & sees, worthy & rightly self-awakened: 'The world is insufficient, insatiable, a slave to craving.' For the world really is insufficient, Master Ratthapala. It's insatiable, a slave to craving."

That is what Ven. Ratthapala said. Having said that, he further said this:

I see in the world
people with wealth
who, from delusion,
don't make a gift
of the treasure they've gained.
Greedy, they stash it away,
hoping for even more
sensual pleasures.

A king who, by force,
has conquered the world
and rules over the earth
to the edge of the sea,
dissatisfied with the ocean's near shore,
longs for the ocean's
far shore as well.

Kings & others
-- plenty of people --
go to death with craving
unabated. Unsated
they leave the body behind,
having not had enough
of the world's sensual pleasures.

One's relatives weep
& pull out their hair.
'Oh woe, our loved one is dead,' they cry.
Carrying him off,
wrapped in a piece of cloth,
they place him
on a pyre,
then set him on fire.

So he burns, poked with sticks,
in just one piece of cloth,
leaving all his possessions behind.
They are not shelters for one who has died --
not relatives,
friends,
or companions.

His heirs take over his wealth,
while the being goes on,
in line with his kamma.

No wealth at all
follows the dead one --
not children, wives,
dominion, or riches.

Long life
can't be gotten with wealth,
nor aging
warded off with treasure.

The wise say this life
is next to nothing --
impermanent,
subject to change.

The rich & the poor
touch the touch of Death.

The foolish & wise
are touched by it, too.

But while fools lie as if slain by their folly,
the wise don't tremble
when touched by the touch.

Thus the discernment by which
one attains to mastery,
is better than wealth --
for those who haven't reached mastery
go from existence to existence,
out of delusion,
doing bad deeds.

One goes to a womb
& to the next world,
falling into the wandering on
-- one thing
after another --
while those of weak discernment,
trusting in one,
also go to a womb
& to the next world.

Just as an evil thief
caught at the break-in
is destroyed
by his own act,

so evil people
-- after dying, in the next world --
are destroyed
by their own acts.

Sensual pleasures --
variegated,
enticing,
sweet --
in various ways disturb the mind.
Seeing the drawbacks in sensual objects:
that's why, O king, I went forth.

Just like fruits, people fall
-- young & old --
at the break-up of the body.
Knowing this, O king,
I went forth.
The contemplative life is better
for sure.

Note

1. For the meaning of the word "world" in this discourse, see [SN.XXXV.82](#).

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<http://www.accesstoinight.org/canon/majjhima/mn082.html>

666Pāli & English

Ratthapalasutta

1. Passa cittakata bimbaj arukayaj samussitaj

aturaj bahusajkappaj, yassa na' tthi dhuvaj thiti.

Behold a puppet here pranked out,

A body built up out of sores,

Sick, an object for concern,

Where no stability abides.

2. Passa cittakataj rupaj manina kundalena ca,

atthitabcena onaddhaj saha vatthehi sobhati.

Behold a figure here pranked out

With jewellery and earrings too,

A skeleton wrapped up in skin,

Made attractive by its clothes.

3. Alattakakata pada mukhaj cunnakamakkhita-

alaj balassa mohaya no ca paragavesino.

Its feet adorned with henna dye

And powder smeared upon its face:

It may beguile a fool, but not

A seeker of the further shore.

4. Atthapadakata kesa netta abjanamakkhita

alaj balassa mohaya no ca paragavesino

Its hair is dressed in eightfold plaits

And unguent smeared upon its eyes:

It may beguile a fool, but not

A seeker of the further shore.

5. Abjani' va nava citta putikayo alavkato

alaj balassa mohaya no ca paragavesino.

A filthy body well adorned

Like a new-painted unguent pot:

It may beguile a fool, but not

A seeker of the further shore.

6. Odahi migavo pasaj; nasada vakaraj migo;

Bhutva nivapaj gacchama kandante migabandhake ti.

The deer-hunter set out the snare,

But the deer did not spring the trap;

We ate the bait and now depart

Leaving the hunters to lament.

666 Explain the philosophical importance of the 4 summaries of the Dhamma taught by the Buddha in the Ratthapala Sutta.

The 4 summaries (or the 4 expoundings) of the Dhamma taught by the Buddha in the Ratthapalasutta are:

1. The unstable world is brought to an end

- Upaniyati loko addhuvo

2. The world is no refuge, no guard.

- Attano loko anabhissaro

3. The world is not one's own, one must go leaving everything

- Assako loko sabbaj pahaya gamaniyaj

4. The world lacks and is unsatisfied, a slave to craving.

- Uno loko atitto tavadaso

Having heard, seen and known these 4 summaries of the Dhamma, Ratthapala went forth from home into homelessness.

All these 4 summaries of the dhamma are in fact related to the 'world' (loko). In Buddhist philosophy, the meaning of the world is empirical, i.e., it is within the experience of our 6 sensual organs and their respective objects. In this sense, the 'world' means the

'self', the 'outer material world' and the 'ideas and concepts' of the mind. This point is clear from the content of the Sabbasutta of the Sajyutta Nikaya (IV. 15). The sutta says that what is meant by 'world' is nothing but the 12 gateways (ayatana).

The first 3 summaries of the Dhamma are centered on the basis teaching of anicca, dukkha and anatta whereas the last summary points out the main cause of suffering (samudaya sacca). In explaining these points to king Koravya, Ratthapala gives four examples to illustrate the meanings further, i.e.;

1. Upaniyati loko addhuvo - anicca

- e.g. old age and
decay of the
physical body.

2. Attano loko anabhissaro - dukkha

- e.g. sickness of
the physical
body, where no one could share
the pain.

3. Assako loko sabbaj pahaya gamaniyan

- anatta

- e.g. while dying,
except kamma, there is none one could bring along with.

4 4. Uno loko atitto tavhadaso - tanha

5

-

e.g. even an old

king will

always try to conquer more

land, he becomes the slave

of the desire.

From the analysis of the points in the sutta, it becomes clear that, the first 3 summaries are on the
'world of the 5 aggregates' which has the characteristics of anicca, dukkha and anatta. And the last summary

Ratthapala has heard, ‘seen’ and ‘known’ these teachings, because these can be experienced by self. Having heard is the initial stage, but having ‘seen’ and ‘known’ make one enlightened.

1. seeing or experiencing anicca=animitta
2. seeing or experiencing dukkha=appanibhita Nibbana
3. seeing or experiencing anatta=subbhata

“atta-dipa viharatha atta-sarana anabba-sarana, dhamma-dipa, dhamma-sarana anabba-saranan” –
Cakkavatisihanada Sutta.

‘Dhamma abbo katta natthi’

SĀMĀVATĪVATTHU (PĀLI)

Khuddakanikāye - Dhammapada-aṭṭhakathā - 2. Appamādavaggo - 1. Sāmāvatīvattu

Tasmiṃ samaye kosambiyaṃ pūrantappo nāma rājā hoti. So ekadivasam gabbhiniyā deviyā saddhiṃ bālasūriyatapaṃ tappa māno abbhokāsatale nisīdi. Devī rañño pārupanaṃ satahassagghanikaṃ rattakambalaṃ pārupitvā nisinnā raññā saddhiṃ samullapamānā rañño aṅgulito satahassagghanikaṃ rājamuddikaṃ nīharitvā attano aṅguliyaṃ pilandhi. Tasmiṃ samaye hatthiliṅgasakuṇo ākāsaṃ gacchanto dūrato rattakambalapārupanaṃ devīṃ disvā “maṃsapeṭi”ti saññāya pakkhe vissajjetvā otari. Rājā tassa otaraṇasaddena bhūto uṭṭhāya antonivesanaṃ pāvīsi. Devī garugabbhatāya ceva bhūrukajātikatāya ca vegena gantuṃ nāsakki. Atha naṃ so sakūṇo ajjhappatto nakhapañjare nisīdāpetvā ākāsaṃ pakkhandi. Te kira sakūṇa pañcannaṃ hatthīnaṃ balaṃ dhārenti. Tasmā ākāsaṃ netvā yathāruccitāṭṭhāne nisīditvā maṃsaṃ khādanti. Sāpi tena nīyamānā maraṇabha yabhītā cintesi— “sacāhaṃ viravissāmi, manussasaddo nāma tiracchānagatānaṃ ubbejanīyo, taṃ sutvā maṃ chaddessati. Evaṃ sante saha gabbhena jīvitaṃ kkhayaṃ pāpuṇissāmi, yasmiṃ pana ṭhāne nisīditvā maṃ khādituṃ ārabhissati, tatra naṃ saddaṃ katvā palāpessāmi”ti. Sā attano paṇḍitatāya adhivāsesi.

Tadā ca himavantapadese thokaṃ vaḍḍhitvā maṇḍapākārena ṭhito eko mahānigrodho hoti. So sakūṇo migarūpādīni tattha netvā khādanti, tasmā tampi tattheva netvā viṭapabbhantare ṭhapetvā āgatamaggaṃ olokesi. Āgatamaggolokaṃ kira tesam dhammatā. Tasmiṃ khaṇe devī, “idāni imaṃ palāpetuṃ vaṭṭati”ti cintetvā ubho hatthe ukkhipitvā pañisaddaṇceva mukhasa ddañca katvā taṃ palāpesi. Athassā sūriyatthaṅgamanakāle gabbhe kammajavātā caliṃsu. Sabbadisāsu gajjanto mahāmegho uṭṭhahi. Sukkhehitāya rājamahesiyā “mā bhāyi, ayye”ti vacanamattampi alabhamānāya dukkhaparetāya sabbarattiṃ niddā nāma nāhosi. Vibhātāya pana rattiyaṃ valāhakavigamo ca aruṇuggamanañca tassā gabbhavuṭṭhānañca ekakkhaṇeyeva ahosi. Sā megha-utuñca pabbata-utuñca aruṇa-utuñca gahetvā jātattā puttassa utenoti nāmaṃ akāsi.

1. When the bird came, where was the Queen?
2. Who were talking loving words in the Balcony?
3. When the birds were carrying the Queen, why she was silent?
4. Why prince was named as **Udena**?

SATTARASAVAGGIYA BOYS (ENGLISH) (ORIGINAL BY VEN. PREMLIM) 2009

Now at that time in *Rājagaha* a group of seventeen boys were friends, of these the youth *Upāli* was a chief. Then it occurred to *Upāli's* parents: “By what means could *Upāli*, after our demise, live at ease and not by in want? Then it occurred to *Upāli's* parents: “If *Upāli* should learn writing, so would *Upāli*, after our demise, live at ease and not by in want.” Then it occurred to *Upāli's* parents: “But if *Upāli* learns writing his fingers will become painful. If *Upāli* were to learn calculation, so would *Upāli*, after our demise, live at ease and not by in want.”

Then it occurred to *Upāli's* parents: “But if *Upāli* learns calculation, his breast will become painful. If *Upāli* were to learn money-changing, so would *Upāli*, after our demise, live at ease and not by in want.” Then it occurred to *Upāli's* parents: “But if *Upāli* learns money-changing his eyes will become painful. Now there are these recluses, sons of the *Sakyans*, pleasant in habit, pleasant in conduct, having eating good meals, they lie down on beds sheltered from the wind. Now if *Upāli* were to go forth among the recluses, sons of the *Sakyans*, so would *Upāli*, after our demise, live at ease and not be want.”

The boy *Upāli* heard this conversation of his parents. Then the boy *Upāli* approached those boys, having approached, he spoke thus to these boys: “come, masters, we will go forth among the recluses, sons of the *Sakyans*.”

“If you, master, will go forth, we likewise will also go forth.” Then these boys, having (each) approached his parents, spoke thus:

“consent that I may go forth from home into homelessness.” Then the parents of those boys consented, thinking: “All these boys want the same thing, they are bent on what is good.” These having approached monks, asked for the going forth. These monks let them go forth, they ordained them.

Getting up in the night towards dawn, these cries out:

“Give conjei, give rice, give solid food.”

The monks spoke thus: “Wait, yours reverences, until it turns light. Should there be conjei you shall drink it, should there be rice, you shall partake of it, should there be solid food you shall eat it. But should there not be conjei or rice or solid food, then having walked for alms, you shall eat.”

But these monks, being spoken to thus by the monks, cried out just the same: “Give conjei, give rice, give solid food,” and they soiled and wetted the bedding.

SUPPIYA (ENGLISH) (ORIGINAL BY VEN. PREMLIM) 2009

Then the Lord having stayed at *Rājagaha* for as long as he found suiting, set out on tour for *Benares*. In due

course, walking on tour, he arrived at Benares. The Lord stayed there near *Benares* at *Isipatana* in the deer-park. Now at that time in *Benares* the layfollower, *Suppiya*, and the woman layfollower, *Suppiyā*, were both pleased, they were benefactors, servitors, supporters of the Order. Then the woman layfollower, *Suppiyā*, having gone to the monastery, having approached dwelling-place after dwelling-place, cell after cell, asked the monks: “Who, honoured sirs, is ill? What may be conveyed for whom?”

Now at that time a certain monk had drunk a purgative. Then that monk spoke thus to the woman layfollower, *Suppiyā* thus:

“I have drunk a purgative, sister. I need meat-broth.”

She said:

“Very well, master, it shall be conveyed (to you),” and having gone to her house, she enjoined a servant, saying:

“Go good fellow, find meat that is to hand.”

“Yes, lady,” but that man, having answered the woman layfollower *Suppiyā* in assent, touring the whole of *Benares*, saw no meat that was to hand. Then that man approached the woman layfollower *Suppiyā*, having approached the woman layfollower *Suppiyā*, he spoke thus: “There is no meat, lady, that is ready to hand, today is a non-slaughter (day).”

Then it occurred to the woman layfollower, *Suppiyā*: “If that ill monk unable to obtain meat-broth his affliction will greatly increase or he will pass away. It is not fitting in me, that I, having answered him in assent, should not have meat-broth conveyed”, and having taken a butcher's knife, having cut flesh from her thigh, she gave it to a slave woman, saying:

“Come now, having prepared this meat in such and such a dwelling -place there is an ill monk, you may give it to him, and if anyone asks for me, let it be known that I am ill,” and having wrapped her upper robe round her thigh having entered an inner room, she lay down on a couch.

Then the layfollower, *Suppiya*, having gone to the house, asked the slave-woman, saying: “Where is *Suppiyā*?”

“She, master, is lying down in an inner room.” Then the layfollower *Suppiya*, approached the woman layfollower *Suppiyā*, and having approached spoke thus to the woman layfollower *Suppiyā*:

“Why are you lying down?”

“I am ill,” she said.

“What is your affliction?” Then the woman layfollower *Suppiyā* told this matter to the layfollower *Suppiya*. Then the layfollower *Suppiya*, thinking: “Indeed, it is marvelous, indeed, it is wonderful, that this *Suppiyā* is so faithful and believing that she gives up evens her own flesh. What other thing could there be that she would not give?” and joyful, elated, he approached the Lord, having approached, having greeted the Lord, he sat down at a respectful distance.

As he was sitting down at a respectful distance the layfollower *Suppiya* spoke thus to the Lord: “Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks”. The Lord consented by becoming silent. Then the layfollower *Suppiya*, having understood the Lord's consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then the layfollower *Suppiya*, towards the end of that night, having had sumptuous solid foods, soft foods, prepared, had the time announced to the Lord saying: “It is time, Lord, the meal is ready”. Then the Lord, dressing in the morning, taking his bowl and robe, approached the dwelling of the layfollower *Suppiya*, having approached, he sat down together with the Order of monks on the appointed seat.

Then the layfollower *Suppiya* approached the Lord, he stood at a respectful distance. As the layfollower *Suppiya* was standing at a respectful distance the layfollower *Suppiya* approached the Lord, having approached, having greeted the Lord, he, the Lord spoke thus to him:

“How is *Suppiyā*?”

“She is ill, Lord.”

“Well then, let her come.”

“She is not able to do so, Lord.”

“well then, having taken hold of her, bring her along.” Then the layfollower *Suppiya*, having taken hold of the woman layfollower *Suppiyā*, brought her along. When the Lord saw her, even that great wound became healed, the skin was (made) good with (small) hairs growing on it.

SUSUMĀRA JĀTAKA (SUSUMĀRA JĀTAKA) (PĀLI AND ENGLISH)

Jātaka-aṭṭhakathā - (Dutiyo bhāgo) - 2. Dukanipāto - 6. Natamdaḷhavaggo - 8. Susumārajātakavaṇṇanā

Alaṃ metehi ambehīti idaṃ satthā jetavane viharanto devadattassa vadhāya parisakkanaṃ ārabha kathesi. Tadā hi satthā “devadatto vadhāya parisakkatī”ti sutvā “na, bhikkhave, idāneva devadatto mayhaṃ vadhāya parisakkatī, pubbepi parisakkiyeva, santāsamattampi pana kātuṃ na sakkhī”ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente himavantapadesa bodhisatto kapiyoniyaṃ nibbattitvā nāgabalo thāmasampanno mahāsārīro sobhaggappatto hutvā gaṅgānivattane araṇṇāyatane vāsaṃ kappesi. Tadā gaṅgāya eko susumāro vasi. Athassa bhariyā bodhisattassa sarīraṃ disvā tassa hadayaṃse dohaḷaṃ uppādetvā susumāraṃ āha – “ahaṃ sāmī, etassa kapiṇjassa hadayaṃsaṃ khādītukāma”ti. “Bhadde, mayaṃ jalagocārā, eso thalagocarō, kinti naṃ gaṇhituṃ sakkhissāma”ti. “Yena kenaci upāyena gaṇha, sace na labhissāmi, marissāmi”ti. “Tena hi mā soci, attheko upāyo, khādāpessāmi taṃ tassa hadayaṃsaṃ”nti susumāriṃ samassāsetvā bodhisattassa gaṅgāya pāṇīyaṃ pivitvā gaṅgātīre nisinnakāle santikaṃ gantvā evamāha – “vānarinda, imasmiṃ padese kasāyaphalāni khādanto kiṃ tvaṃ nivīṭṭhaṭṭhāneyeva carasi, pāragaṅgāya ambalabujādīnaṃ madhuraphalānaṃ anto natthi, kiṃ te tattha gantvā phalāphalaṃ khādītum na vaṭṭatī”ti? “Kumbhīlarāja, gaṅgā mahodakā vitthiṇṇā, kathaṃ tattha gamissāmi”ti? “Sace icchasi, ahaṃ taṃ mama piṭṭhiṃ āropetvā nessāmi”ti. So saddahitvā “sādhū”ti sampāṭicchi. “Tena hi ehi piṭṭhiṃ me abhirūhā”ti ca vutte taṃ abhiruhi. Susumāro thokaṃ netvā udake osīdāpesi.

Bodhisatto “samma, udake maṃ osīdāpesi, kiṃ nu kho eta”nti āha. “Nāhaṃ taṃ dhammasudhammatāya gahetvā gacchāmi, bhariyāya pana me tava hadayaṃsaṃ dohaḷo uppanno, tamahaṃ tava hadayaṃ khādāpetukāmo”ti. “Samma, kathentena te sundaraṃ kataṃ. Sace hi amhākaṃ udare hadayaṃ bhaveyya, sākhaḃgesu carantānaṃ cuṇṇavicuṇṇaṃ bhaveyyā”ti. “Kahaṃ pana tumhe ṭhapethā”ti? Bodhisatto avidūre ekaṃ udumbaraṃ pakkaphalapīṇḍisañchannaṃ dassento “passetāni amhākaṃ hadayāni etasmiṃ udumbare olambantī”ti āha. “Sace me hadayaṃ dassasi, ahaṃ taṃ na māressāmi”ti. “Tena hi maṃ ettha nehi, ahaṃ te rukkhe olambantaṃ dassāmi”ti. So taṃ ādāya tattha agamāsi. Bodhisatto tassa piṭṭhito uppatitvā udumbararukkhe nisīditvā “samma, bāla susumāra, ‘imesaṃ sattānaṃ hadayaṃ nāma rukkhagge hotī’ti saññī ahoṣi, bāloṣi, ahaṃ taṃ vañcesmiṃ, tava phalāphalaṃ taveva hotu, sarīrameva pana te mahantaṃ paññā pana natthī”ti vatvā imamatthaṃ pakāseto imā gāthā avoca –

115.

“Alaṃ metehi ambehi, jambūhi panasehi ca;

Yāni pāraṃ samuddassa, varaṃ mayhaṃ udumbaro.

116.

“Mahatī vata te bondi, na ca paññā tadūpikā;

Susumāra vañcito mesi, gaccha dāni yathāsukha”nti.

Tattha alaṃ metehīti yāni tayā dīpake niddiṭṭhāni, etehi mayhaṃ alaṃ. Varaṃ mayhaṃ udumbaroti mayhaṃ ayameva udumbararukkho varaṃ. Bondīti sarīraṃ. Tadūpikāti paññā pana te tadūpikā tassa sarīrassa anucchavikā natthi. Gaccha dāni yathāsukhanti idāni yathāsukhaṃ gaccha, natthi te hadayaṃsaḃgahaṇūpāyoti attho. Susumāro sahaṃsaṃ parājito viya dukkhī dummano pajjhāyantova attano nivāsaṭṭhānameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – “tadā susumāro devadatto ahoṣi, susumārī ciñcamāṇavikā, kapiṇjā pana ahameva ahoṣi”nti.

Susumārajātakavaṇṇanā aṭṭhamā.

Crocodile Story

Once upon a time future Buddha was born in a monkey womb, full of strength and handsome. During the time when king Brahmadatta was ruling in Himavanta area near the river Ganga in the forest. Thus a crocodile lived in the river Ganga. At that time crocodilae, when he saw his (future Buddha') body, he said he had desire to eat fresh heart of the king of the monkeys, and then she said „my dear, I have desire to eat heart of the king of monkeys.“ The male crocodile replied: „My dear, we live in the water and he lives in the land. How could we catch him“ „Anyway catch him. If you do not get it, I may die.“

Therefore male crocodile told her: „do not fear, my dear, I have a way to catch and eat the fresh heart of the monkey.“ She crocodile haven't consold(?) having been drinking the water from the river when the future Buddha sat on the bank of the river. The crocodile said thus: „king of monkeys, in this place there is not good fruit. Little far shore of the river side there is some good, sweet fruit.“ „O, crocodile, how will I go there through the water?“

Don't worry the king of monkeys. If you go there, I will carry you on my back.“ Thus monkey, having belived, said „good.“ He crocodile carried monkey on his corcodile's back, was sinking into the water having carrying a little far. (?) „My friend, do you intent to sink me, why do you do that.“

„I do not carry you with the right intent. My wife has a desire to eat flash of your heart, I would like to feed her.“ „My friend, what you say is good. If my heart is in my body it might get destroyed as we are jumping from branch to branch.“ Then the crocodile asked: „Where did you put your heart?“ Then future Buddha, the monkey, has shown a certain tree full of fruit, in a center of it and said: „there is the heart, it hangs on the tree of olamban(?).“

Crocodile said: „if you give the heart to me, I will not kill you.“ So monkey replied: „bring me there, I'll give you my heart from the tree.“ Then the crocodile took him back to the other shore.

The monkey said: „My friend, stupid crocodile, there is no heart on the tree. I cheated you, you have big body but no wisdom.“ And he, declaring that, meant „unless with this mango and sweet fruit etc. far shore of the sea.(?) It's good for me. Surely your body is fact(?), wisdom isn't like that. You are cheated by me, crocodile.“ He crocodile went to his own place and suffering from bad mind, he thought about being defeated for thousand years.

28 I am not at all satisfied with this translation. The original was completely full of grammatical mistakes and it is even very hard to claim that this is translation of the original. It rather seems to be a kind of paraphrasing (narration of the story by one's own words).

THŪPAVAṆSA (PĀLI AND ENGLISH)

Añña – Sihala Gantha Saṅgaho – Thūpavaṇsa – Dhātunidhāna kathā

...

Tatrāyaṃ ānupubbī kathā-biṇḍusāra rañño kira dubbalakāleyeva asoka kumāro attanā laddhaṃ ujjenirajjaṃ pahāya āgantvā sabbaṃ nagaraṃ attano hatthagataṃ katvā sumana rājakumāraṃ aggahesi.

Taṃ divasameva sumanassa rājakumārassa sumanā nāma devī paripuṇṇagabbhā ahosi. Sā aññātakavesena nikkhamitvā avidūre aññataraṃ caṇḍālagāmaṃ saṇdhāya gacchanti, jeṭṭhaka caṇḍālassa gehato avidūre ekasmiṃ nigrodha rukkhe adhivatthāya devatāya ito sumaneti vahantiyā saddaṃ sutvā tassā samīpaṃ gatā devatā attano ānubhāvena ekaṃ sālāṃ nimmiṇitvā ettha vasāhiti padāsi. Sā taṃ sālāṃ pāvīsi. Gatadivaseyeva puttāṃ vijāyi.

Sā tassa nigrodha devatāya pariggahitattā nigrodhotveva nāmaṃ akāsi. Jeṭṭhaka caṇḍālo daṭṭhadivasatoppabhūti taṃ attano sāmīdhūtaṃ viya maññamāno nibaddhaṃ vaṭṭaṃ paṭṭhapesi. Rājadhītā tattha satta vassāni vasi.

Nigrodhakumāropi sattavassiko jāto tadā mahāvaruṇatthero nāma eko arahā dārakassa hetusampadaṃ disvā viharamāno sattavassikodāni dārako kālo naṃ pabbājetunti cintetvā rājadhītāyā ārocāpetvā nigrodhakumāraṃ pabbājesi. Kumāro khuraggeyeva arahattaṃ pāpuṇi.

When the king Bindusāra was feeble, the **prince Asoka**, he, however, is deserved to be received with the kingdom, gave it up. Then the **prince Sumana** came to be a king.

On that very day, the princess named **Sumanadevī**, wife of **prince Sumana**, her pregnancy is getting to be born. She went out from there to a place where was not far from the house of *Candāla*-village's leader. There were gods, staying at the Nirodha-tree. Hearing the noise of the princess crying, the gods with their miraculous power created a rest-house for her. Then the princess have given birth to a son.

The gods of Nirodha-tree embraced the baby and named as '**Nirodha**'. As his own daughter, the *Candāla*-village's leader looked after the princess since he first saw. The princess had been staying at that place for seven months, and the **prince Nirodha** was also of the age of seven months. At that time, an *Arahant* named **Thera Mahāvaruna** saw an advantage of the full characteristic of that **prince Nirodha**. After the end of seven months of rainy season, the *Arahant* made known to princess that it was the right time for her son to be ordained. And so the **prince Nirodha** entered the monkhood and reached the state of *Arahant*.

UPĀLI SUTTA (PĀLI)

Majjhimanikāye - Majjhimapapaṇṇāsapāḷi - 1. Gahapativaggo - 6. Upālisuttaṃ

62. “Taṃ kiṃ maññasi, gahapati, idhassa nigaṇṭho ābādhiko dukkhito bāḷhagilāno sītodakapaṭikkhito uṇhodakapaṭisevī. So sītodakaṃ alabhamāno kālaṅkareyya. Imassa pana, gahapati, nigaṇṭho nāṭaputto katthūpapattiṃ paññāpeti”ti?

“Atthi, bhante, manosattā nāma devā tattha so upapajjati”.

“Taṃ kissa hetu”?

“Asu hi, bhante, manopaṭibaddho kālaṅkaroti”ti.

“Manasi karoḥi, gahapati, 01, manasi karitvā kho, gahapati, byākaroḥi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimaṃ vā purimaṃ. Bhāsitaṃ kho pana te, gahapati, esā vācā- ‘sacce ahaṃ, bhante, paṭiṭṭhāya mantessāmi, hotu no ettha kathāsallāpo’”ti. “Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

63. “Taṃ kiṃ maññasi, gahapati, idhassa nigaṇṭho nāṭaputto cātuyāmasaṃvarasaṃvuto sabbavāriyārīto sabbavāriyutto sabba vāridhuto sabbavāriphuṭo. So abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti. Imassa pana, gahapati, nigaṇṭho nāṭaputto kaṃ vipākaṃ paññāpeti”ti?

“Asañcetanikaṃ, bhante, nigaṇṭho nāṭaputto no mahāsāvajjaṃ paññāpeti”ti.

“Sace pana, gahapati, ceteti”ti?

“Mahāsāvajjaṃ, bhante, hoti”ti.

“Cetanaṃ pana, gahapati, nigaṇṭho nāṭaputto kismiṃ paññāpeti”ti?

“Manodaṇḍasmiṃ, bhante”ti.

“Manasi karoḥi, gahapati, manasi karitvā kho, gahapati, byākaroḥi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimaṃ vā purimaṃ. Bhāsitaṃ kho pana te, gahapati, esā vācā- ‘sacce ahaṃ, bhante, paṭiṭṭhāya mantessāmi; hotu no ettha kathāsallāpo’”ti. “Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

64. “Taṃ kiṃ maññasi, gahapati, ayaṃ nālandā iddhā ceva phītā ca bahujaṇā ākiṇṇamanussā”ti?

“Evaṃ, bhante, ayaṃ nālandā iddhā ceva phītā ca bahujaṇā ākiṇṇamanussā”ti.

“Taṃ kiṃ maññasi, gahapati, idha puriso āgaccheyya ukkhittāsiko. So evaṃ vadeyya- ‘ahaṃ yāvatikā imissā nālandāya pāṇā te ekena khaṇena ekena muhuttena ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ karissāmi’ti. Taṃ kiṃ maññasi, gahapati, pahoti nu kho so puriso yāvatikā imissā nālandāya pāṇā te ekena khaṇena ekena muhuttena ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kātun”ti?

“Dasapi, bhante, purisā, vīsampi, bhante, purisā, tiṃsampi, bhante, purisā, cattārīsampi, bhante, purisā, paññāsampi, bhante, purisā nappahonti yāvatikā imissā nālandāya pāṇā te ekena khaṇena ekena muhuttena ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kātuṃ. Kiñhi sobhati eko chavo puriso”ti!

“Taṃ kiṃ maññasi, gahapati, idha āgaccheyya samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto. So evaṃ vadeyya- ‘ahaṃ imaṃ nālandaṃ ekena manopadosena bhasmaṃ karissāmi’ti. Taṃ kiṃ maññasi, gahapati, pahoti nu kho so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto imaṃ nālandaṃ ekena manopadosena bhasmaṃ kātun”ti?

“Dasapi, bhante, nālandā, vīsampi nālandā, tiṃsampi nālandā, cattārīsampi nālandā, paññāsampi nālandā pahoti so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto ekena manopadosena bhasmaṃ kātuṃ. Kiñhi sobhati ekā chavā nālandā”ti!

“Manasi karoḥi, gahapati, manasi karitvā kho, gahapati, byākaroḥi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimaṃ vā purimaṃ. Bhāsitaṃ kho pana te, gahapati, esā vācā- ‘sacce ahaṃ, bhante, paṭiṭṭhāya mantessāmi; hotu no ettha kathāsallāpo’”ti.

“Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

65. “Taṃ kiṃ maññasi, gahapati, suttaṃ te daṇḍakīraññaṃ, 01 kālīṅgāraññaṃ majjhāraññaṃ, 02 mātaṅgāraññaṃ araññaṃ araññabhūtaṃ”ti?

“Evaṃ, bhante, suttaṃ me daṇḍakīraññaṃ kālīṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ”ti.

“Taṃ kiṃ maññasi, gahapati, kinti te suttaṃ kena taṃ daṇḍakīraññaṃ kālīṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ”ti?

“Manasi karoḥi, gahapati, manasi karitvā kho, gahapati, byākaroḥi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimaṃ vā purimaṃ. Bhāsitaṃ kho pana te, gahapati, esā vācā- ‘sacce ahaṃ, bhante, paṭiṭṭhāya mantessāmi; hotu no ettha kathāsallāpo’”ti.

UPĀLI SUTTA (ŪNAVĪSATIVASSASIKKHĀPADAM) (PĀLI)

(Tipiṭaka (Mūla) – Vinaya Piṭaka – Pācittiya Pāli – Pācittiyakaṇḍam – 5. Ūnavāsativassasikkhāpadam)

Tena kho pana samayena rājagahe sattarasavaggiyā dārakā sahāyakā honti. Upālidārako tesam pāmokkho hoti. Atha kho upālissa mātāpitūnaṃ etadahosi – “kena nu kho upāyena upāli amhākaṃ accayena sukhañca jīveyya na ca kilameyyā”ti? Atha kho upālissa mātāpitūnaṃ etadahosi – “sace kho upāli lekhaṃ sikkheyya, evaṃ kho upāli amhākaṃ accayena sukhañca jīveyya, na ca kilameyyā”ti. Atha kho upālissa mātāpitūnaṃ etadahosi – “sace kho upāli lekhaṃ sikkhissati, aṅguliyo dukkhā bhavissanti. Sace kho upāli gaṇanaṃ sikkheyya, evaṃ kho upāli amhākaṃ accayena sukhañca jīveyya na ca kilameyyā”ti. Atha kho upālissa mātāpitūnaṃ etadahosi – “sace kho upāli gaṇanaṃ sikkhissati, urassa dukkho bhavissati. Sace kho upāli rūpaṃ sikkheyya, evaṃ kho upāli amhākaṃ accayena sukhañca jīveyya na ca kilameyyā”ti. Atha kho upālissa mātāpitūnaṃ etadahosi – “sace kho upāli rūpaṃ sikkhissati, akkhīni dukkhā bhavissanti. Ime kho samaṇā sakyaputtiyā sukhasilā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. Sace kho upāli samaṇesu sakyaputtiyesu pabbajeyya, evaṃ kho upāli amhākaṃ accayena sukhañca jīveyya, na ca kilameyyā”ti.

Assosi kho upālidārako mātāpitūnaṃ imaṃ kathāsallāpaṃ. Atha kho upālidārako yena te dārakā tenupasaṅkami; upasaṅkamitvā te dārake etadavoca – “etha mayaṃ, ayyā, samaṇesu sakyaputtiyesu pabbajissāmā”ti. “Sace kho tvam, ayya, pabbajissasi, evaṃ mayampi pabbajissāmā”ti. Atha kho te dārakā ekamekassa mātāpitāro upasaṅkamitvā etadavocum – “anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā”ti. Atha kho tesam dārakānaṃ mātāpitāro – “sabbe pime dārakā samānacchanda kalyāṇadhīppāyā”ti anujānimsu. Te bhikkhū upasaṅkamitvā pabbajjaṃ yācimsu. Te bhikkhū pabbājesuṃ upasampādesuṃ. Te rattiyaṃ paccūsasamayaṃ paccuṭṭhāya rodanti – “yāguṃ detha, bhattaṃ detha, khādanīyaṃ dethā”ti. Bhikkhū evamāhaṃsu – “āgametha, āvuso, yāva ratti vibhāyati. Sace yāgu bhavissati, pivissatha. Sace bhattaṃ bhavissati, bhuñjissatha. Sace khādanīyaṃ bhavissati, khādissatha. No ce bhavissati yāgu vā bhattaṃ vā khādanīyaṃ vā, piṇḍāya caritvā bhuñjissatha”ti. Evampi kho te bhikkhū bhikkhūhi vuccamānā rodantiyeva – “yāguṃ detha, bhattaṃ detha, khādanīyaṃ dethā”ti. Senāsanaṃ ūhadantipi ummihantipi.

Summary:

In Rājagaha there were seven children, the head of them was Upāli. But the parents loves Upāli very well. Therefore they said: after our death, how will our child live? Therefore they thought – if our child learns *akkara* (letters), he can live well (because he will do a job). But after that they thought if he starts writing, his fingers might suffer. Therefore they thought if the child learned to draw pictures, he might live well after their death. But if he starts draw pictures, his eyes might be suffering. But these recluses (monks), they are eating, they are living very comfortably. „Therefore, our child, if he enters the order, that is very good. He can live very well after our death.“ Therefore, having this discussion this Upāli child has told this news to his friends as well. The parents they also agreed to give the children the agreement to enter the order. Then the monks ordained. Then, when there was a dawn the children were shouting – we want rice, we want milk, we want to eat something.

Grammar

Sattanasavaggiyā (a group of seventeen boys) – *taddhita* (secondary derivative), *anekatha* (suffixes denoted so(?) may(?) meaning); *sattarasavagga* + *iya*, *nāma* (noun), *pulliṅga*, *paṭhamā vibhatti*, *bahuvacana*

Honti (were – are), *ākhyāta*, *vattamāna*, *parassapada*, *nāmayoga*, *bahuvacana*; *Vhū / Vbhū* (to be) + *a* + *nti*

Mātāpitūnaṃ (one's parents – mother and father) – *samāsa*, *asamāhāra dvanda* (copulative or agregative compound), *nāma*, *pulliṅga*, *chaṭṭhī* (possessive case), *bahuvacana*

Jīveyya (could live) & *Sikkheyya* (could learn) – *ākhyāta* (verb), *sattamī* (optative), *parassa* (active voice), *nāmayoga* (third person), *ekavacana* (singular); *Vjīv* (to live) + *eyya*

Samanā (monks) – *kita* (primary derivative); *Vsam* (to clame/oppress) + *an*; *nāma*, *pulliṅga*, *paṭhamā*, *bahuvacana*

Sakyputtiyā (sons of Sākya (Suddha) – *taddhita* (secondary derivative), *sāmañña* (general derivative), *apaccatta* (suffix denoting lineage), *nāma*, *tiliṅga* (in all genders – here masculine), *paṭhamā*, *bahuvacana*

Pabbajjissāmi (will go forth – among the recluses) – *ākhyāta*, *anāgata*, *bhavissanti* (future tense), *amhayoga* (1/P), *ekavacana*; *paVvaj* (to go forth) + *i* + *ssāmi*)

Sabbepime (all these (boys)) – *sara sandhi* (combination of vowels); *sabbe* + *api* + *ime*

Samānacchanda (people who have the same wish) – *samāsa*, *bahubbīhi* (adverbial compound), *chatuṭṭhī* (with dative), *nāma*, *abhidheyyaliṅga* (takes any gender according to that of noun which it qualifies – here masculine), *paṭhamā*, *bahuvacana*

Yaciṇsu (asked) – *ākhyāta*, *ajjattanī*, *parassapada*, *nāmayoga* (3/P), *bahuvacana*; *Vyac* (to ask) + *uṃ* > *iṇsu*

Evamāhaṃsu (said this) – *sandhi*, *niggahīta*; *evaṃ* + *āhaṃsu*

Rodantiyeva (cried out just the same) – *sandhi*, *byañjana sandhi* (combination of a vowel and a consonant); *rodanti* + *y* + *eva*

VAJJIYAMĀHITA SUTTA (PĀLI & ENGLISH)

Aṅguttaranikāyo – Dasakanipātapāli - 1. Paṭhamapañṇāsakaṃ - 5. Upālivaggo - 4.
Vajjiyamāhitasuttaṃ

94. *Ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharāṇiyā tīre. Atha kho vajjiyamāhito gahapati divā divassa campāya nikkhami bhagavantaṃ dassanāya. Atha kho vajjiyamāhitassa gahapatissa etadahosi – “akālo kho tāva bhagavantaṃ dassanāya. Paṭisallīno bhagavā. Manobhāvanīyānampi bhikkhūnaṃ akālo dassanāya. Paṭisallīnā manobhāvanīyāpi bhikkhū. Yaṃnūnāhaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyya”’nti.*

I have heard, that on one occasion the Blessed One was staying near Campa, on the shore of Gaggara Lake. Then **Vajjiya Mahita**, the householder left Campa at midday to see the Blessed One, but the thought then occurred to him: „Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the monks who develop the mind, for they are in seclusion. What if I were to visit the park of the wanderers of other persuasions?“ Then he headed to the park of the wanderers of other persuasions where they staying.

Atha kho vajjiyamāhito gahapati yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkami. Tena kho pana samayena te aññatitthiyā paribbājakā saṅgama samāgama unnādino uccāsaddamahāsaddā anekavihiṭṭaṃ tiracchānakathaṃ kathentā nisinnā honti.

Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing many kinds of childish topics, making a great noise & racket.

Addasaṃsu kho te aññatitthiyā paribbājakā vajjiyamāhitaṃ gahapatiṃ dūratova āgacchantāṃ. Disvāna aññamaññaṃ saṇṭhāpesuṃ – “appasaddā bhonto hontu. Mā bhonto saddamakatha. Ayaṃ vajjiyamāhito gahapati āgacchati samaṇassa gotamassa sāvako. Yāvataṃ kho pana samaṇassa gotamassa sāvakā gihī odātavaśanā campāyaṃ paṭivasanti, ayaṃ tesāṃ aññataro vajjiyamāhito gahapati. Appasaddakāmaṃ kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino. Appeva nāma appasaddaṃ paraṃ viditvā upasaṅkamitabbaṃ maññeyyā”’ti.

They saw **Vajjiya Mahita**, the householder coming from afar, and on seeing him, hushed one another: „Be quiet, good sirs. Don’t make any noise. Here comes **Vajjiya Mahita** the householder, a disciple of the contemplative **Gotama**. He is one of those disciples of the contemplative **Gotama**, clad in white, who lives in Sāvathī. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will think of coming our way.“

Atha kho te aññatitthiyā paribbājakā tuṇhī ahesuṃ. Atha kho vajjiyamāhito gahapati yena te aññatitthiyā paribbājakā tenupasaṅkami;

Then **Vajjiya Mahita** the householder went where the wanderers of other persuasions were staying.

upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodi.

On arrival, he greeted them courteously.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

After an exchange of friendly greetings & courtesies, he sat down to one side.

Ekamantaṃ nisinnaṃ kho vajjiyamāhitaṃ gahapatiṃ te aññatitthiyā paribbājakā etadavocaṃ – “saccaṃ kira, gahapati, samaṇo gotamo sabbaṃ tapaṃ garahati, sabbaṃ tapassiṃ lūkhājīviṃ ekaṃsena upakkosati upavadatī”ti?

As he was sitting there, the wanderers said to him, „Is it true, householder, that the contemplative **Gotama** criticizes all asceticism, that he categorically denounces & disparages all ascetics who live the rough life?“

“Na kho, bhante, bhagavā sabbaṃ tapaṃ garahati napi sabbaṃ tapassiṃ lūkhājīviṃ ekaṃsena upakkosati upavadati. Gārayhaṃ kho, bhante, bhagavā garahati, paṃsaṃsitaṃ paṃsaṃsati. Gārayhaṃ kho pana, bhante, bhagavā garahanto paṃsaṃsitaṃ paṃsaṃsanto vibhajjavādo bhagavā. Na so bhagavā ettha ekaṃsavādo”ti.

„No, venerable sirs, the Blessed One does not criticize all asceticism, nor does he categorically denounce or disparage all ascetics who live the rough life. The Blessed One criticizes what should be criticized, and praises what should be praised. Criticizing what should be criticized, praising what should be praised, and the Blessed One is one who speaks making distinctions, not one who speaks categorically on this matter.“

Evaṃ vutte aññataro paribbājako vajjiyamāhitaṃ gahapatiṃ etadavoca – “āgamehi tvam, gahapati, yassa tvam samaṇassa gotamassa vaṇṇaṃ bhāsati, samaṇo gotamo venayiko appaṇṇattiko”ti?

When this was said, one of the wanderers said to **Vajjiya Mahita** the householder, „Now, wait a minute, householder. This contemplative **Gotama** whom you praise is a nihilist, one who doesn’t declare anything.“

“Etthapāhaṃ, bhante, āyasmante vakkhāmi sahadhammena – ‘idaṃ kusala’nti, bhante, bhagavatā paṇṇattaṃ; ‘idaṃ akusala’nti, bhante, bhagavatā paṇṇattaṃ. Iti kusalākusalaṃ bhagavā paṇṇāpayamāno sapaṇṇattiko bhagavā; na so bhagavā venayiko appaṇṇattiko”ti.

„I tell you, venerable sirs, that the Blessed One righteously declares that ‘This is skillful’. He declares that ‘This is unskillful.’ Declaring that ‘This is skillful’ and ‘This is unskillful,’ he is one who has declared [a teaching]. He is not a nihilist, one who doesn’t declare anything.

Evaṃ vutte te paribbājakā tuṇhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā nisīdiṃsu.

When this was said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words.

Atha kho vajjiyamāhito gahapati te paribbājake tuṇhībhūte maṅkubhūte pattakkhandhe adhomukhe pajjhāyante appaṭibhāne viditvā utthāyāsanaṃ yena bhagavā tenupasaṅkami;

Vajjiya Mahita the householder, perceiving that the wanderers were silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words, got up and went to the Blessed One.

upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

On arrival, having bowed down to the Blessed One, he sat to one side.

Ekamantaṃ nisinnaṃ kho vajjiyamāhito gahapati yāvatako ahosi tehi aññatitthiyehi paribbājakehi saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

As he was sitting there, he told the Blessed One the entirety of his conversation with the wanderers.

“Sādhu sādhu, gahapati! Evaṃ kho te, gahapati, moghapurisā kālena kālaṃ sahadhammena suniggahitaṃ niggahetabbā. Nāhaṃ, gahapati, sabbaṃ tapaṃ tapitabbanti vadāmi; na ca panāhaṃ, gahapati, sabbaṃ tapaṃ na tapitabbanti vadāmi; nāhaṃ, gahapati, sabbaṃ samādānaṃ samādhitabbanti vadāmi; na panāhaṃ, gahapati, sabbaṃ samādānaṃ na samādhitabbanti vadāmi; nāhaṃ, gahapati, sabbaṃ padhānaṃ padahitabbanti vadāmi; na panāhaṃ, gahapati, sabbaṃ padhānaṃ na padahitabbanti vadāmi; nāhaṃ, gahapati, sabbo paṇinissaggo paṇinissajjitabboti vadāmi. Na panāhaṃ, gahapati, sabbo paṇinissaggo na paṇinissajjitabboti vadāmi; nāhaṃ, gahapati, sabbā vimutti vimuccitabbāti vadāmi; na panāhaṃ, gahapati, sabbā vimutti na vimuccitabbāti vadāmi.

[The Blessed One said:] „Well done, householder. Well done. That is how you should periodically and righteously refute those foolish men. I don’t say that all asceticism is to be pursued, nor do I say that all asceticism is not to be pursued. I don’t say that all observances should be observed, nor do I say that all observances should not be observed. I don’t say that all exertions are to be pursued, nor do I say that all exertions are not to be pursued. I don’t say that all forfeiture should be forfeited, nor do I say that all forfeiture should not be forfeited. I don’t say that all release is to be used for release, nor do I say that all release is not to be used for release.“

“Yañhi, gahapati, tapaṃ tapato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ tapaṃ na tapitabbanti vadāmi. Yañca khvassa gahapati, tapaṃ tapato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ tapaṃ tapitabbanti vadāmi.

„If, when asceticism is pursued, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of asceticism is not to be pursued. But if, when asceticism is pursued, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of asceticism is to be pursued.“

“Yañhi, gahapati, samādānaṃ samādiyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ samādānaṃ na samāditabbanti vadāmi. Yañca khvassa, gahapati, samādānaṃ samādiyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ samādānaṃ samāditabbanti vadāmi.

„If, when an observance is observed, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of observance is not to be observed. But if, when an observance is observed, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of observance is to be observed.“

“Yañhi, gahapati, padhānaṃ padahato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ padhānaṃ na padahitabbanti vadāmi. Yañca khvassa, gahapati, padhānaṃ padahato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpaṃ padhānaṃ padahitabbanti vadāmi.

„If, when an exertion is pursued, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of exertion is not to be pursued. But if, when an exertion is pursued, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of exertion is to be observed.“

“Yañhi, gahapati, paṇinissaggaṃ paṇinissajjato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo paṇinissaggo na paṇinissajjitabboti vadāmi. Yañca khvassa, gahapati, paṇinissaggaṃ paṇinissajjato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo paṇinissaggo paṇinissajjitabboti vadāmi.

„If, when an forfeiture is forfeited, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of forfeiture is not to be forfeited. But if, when an forfeiture is pursued, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of forfeiture is to be forfeited.“

“Yañhi, gahapati, vimuttiṃ vimuccato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpā vimutti na vimuccitabbāti vadāmi. Yañca khvassa, gahapati, vimuttiṃ vimuccato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpā vimutti vimuccitabbāti vadāmi”’ti.

„If, when a release is used for release, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of release is not to be used for release. But if, when a release is used for release, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of release is to be used for release.“

Atha kho vajjiyamāhito gahapati bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyasanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

When **Vajjiya Mahita** the householder had been instructed, urged, roused and encouraged by the Blessed One with a talk on *Dhamma*, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side.

Atha kho bhagavā acirapakkante vajjiyamāhite gahapatimhi bhikkhū āmantesi – ‘yopi so, bhikkhave, bhikkhu dīgharattaṃ apparajakkho imasmiṃ dhammavinaye, sopi evamevaṃ aññatitthiye paribbājake sahadhammena suniggahitaṃ niggaṇheyya yathā taṃ vajjiyamāhitena gahapatinā niggaḥitā”’ti. Catutthaṃ.

Not long afterward, the Blessed One addressed the monks: „Monks, even a monk who has long

penetrated the *Dhamma* in this Doctrine & Discipline would do well periodically & righteously to refute the wanderers of other persuasions in just the way **Vajjita Mahita** the householder has done.“

VASSŪPANĀYIKĀNUJĀNANĀ (PĀLI)

Vinayapiṭake - Mahāvaggapāḷi - 2. Uposathakkhandhako - 3. Vassūpanāyikakkhandhako - 107. Vassūpanāyikānujānanā

184. *Tena samayena buddho bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena bhagavatā bhikkhūnaṃ vassāvāso apaññatto hoti. Te-idha bhikkhū hemantampi gimhampi vassampi cārikaṃ caranti. Manussā ujjhāyanti khiyyanti vipācenti— “kathañhi nāma samaṇā sakyaputtiyā hemantampi gimhampi vassampi cārikaṃ carissanti, haritāni tiṇāni sammaddantā, ekindriyaṃ jīvaṃ viheṭhentā, bahū khuddake pāṇe saṅghātaṃ āpādentā. Ime hi nāma aññatitthiyā durakkhātā dhammā vassāvāsaṃ allīyissanti saṅkasāyissanti. Ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ allīyissanti saṅkasāyissanti ,01. Ime pana samaṇā sakyaputtiyā hemantampi gimhampi vassampi cārikaṃ caranti, haritāni tiṇāni sammaddantā, ekindriyaṃ jīvaṃ viheṭhentā, bahū khuddake pāṇe saṅghātaṃ āpādentā”ti. Assosun kho bhikkhū tesam manu ssānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesun. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi— “anujānāmi, bhikkhave, vassaṃ upagantun”ti. Atha kho bhikkhūnaṃ etadahosi— “kadā nu kho vassaṃ upagantabbā”ti? Bhagavato etamatthaṃ ārocesun. Anujānāmi, bhikkhave, vassāne vassaṃ upagantuntī.*

Atha kho bhikkhūnaṃ etadahosi— “kati nu kho vassūpanāyikā”ti? Bhagavato etamatthaṃ

Ārocesun. Dvema, bhikkhave, vassūpanāyikā— purimikā, pacchimikā. Aparajjugatāya āsālhiyā purimikā upagantabbā, māsaḃgā tāya āsālhiyā pacchimikā upagantabbā— imā kho, bhikkhave, dve vassūpanāyikātī.

Vassūpanāyikānujānanā niṭṭhitā.

YASA (MAHĀVAGGA) (ENGLISH) (ORIGINAL BY VEN. PREMLIM) 2009

*Mahākhandaḥaka
Pabbajākhandaḥaka Yasa kulaputta*

At that time in *Benares* there was a young man of family, the son of the (great) merchant, delicately reared, called **Yasa**. He had three mansions, one for the cold weather, one for the hot weather, one for the rains. Being ministered to by bands female musicians for four months in the mansion for the rains, he did not come down from that mansion. Then while **Yasa**, the young man of family, was possessed of and provided with the five kinds of sense-pleasures, and was being ministered to, he fell asleep first and his suite fell asleep after him, and an oil lamp was burning all through the night.

Then, **Yasa**, the young man of family, having awoken first, saw his own suite sleeping, one with a lute in a hollow of her arm, one with a tabor at her neck, one with a drum in the hollow from her arm, one with dishevelled hair, one with saliva dripping from her mouth, muttering in their sleep, like a cemetery before his very eyes. Seeing this, its peril grew plain, and his mind was set on disregarding it. Then **Yasa**, the young man of family, uttered a solemn utterance: What distress indeed, what affliction indeed.

Then **Yasa**, the young man of family, having put on his golden sandals, approached the door of the dwelling. Non-human beings opened the door, thinking: Let there be no obstacle for the going forth from home into homelessness of **Yasa**, the young man of family. Then **Yasa**, the young man of family, approached the city-door. Non-human beings opened the door, thinking: Let there be no obstacle for the going forth from home into homelessness of **Yasa**, the young man of family, approached the deer-park at *Isipatana*.

At that time, the Lord having risen in the night towards dawn, was pacing up and down in the open air. The Lord saw **Yasa**, the young of family, coming in the distance: seeing him, having come down from (the place) where he was pacing up and down, he sat down on an appointed seat. Then **Yasa**, the young man of family, when he was near, uttered his solemn utterance to the Lord: What distress indeed, what affliction indeed. Then the Lord spoke thus to **Yasa**, the young man of family: this **Yasa**, is not distress, this, **Yasa**, is not affliction. Come, sit down, **Yasa**, I will teach you *Dhamma*.

Then **Yasa**, the young man of family, thinking: It is said that this is not distress, that this is not affliction, exultant and uplifted, having taken off his golden sandals, approached the Lord, having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at the respectful distance, the Lord talked a progressive talk to **Yasa**, the young man of family, that is to say, talk on giving, talk on moral habit, talk on heaven, he explained the peril, the vanity, the depravity, of pleasures of the senses the advantage in renouncing them.

When the Lord knew that the mind of **Yasa**, the young man of family, was ready, malleable, devoid of hindrances, uplifted, pleased, then he explained to him the teaching on *Dhamma* which the awakened ones have themselves discovered: ill, uprising, stopping, the Way. and just as a clean cloth without black specks will take a dye easily, even so (as he was

sitting) on that very seat, *Dhamma-vision*, dustless, stainless, arose to **Yasa**, the young man of family, that whatever is of a nature to uprise, all that is of a nature to stop.

Then the mother of **Yasa**, the young man of family, having mounted up to the mansion, not seeing **Yasa**, the young man of family, approached the (great) merchant, the householder, having approached she spoke thus to the (great) merchant, the householder: Householder, your son, **Yasa**, is not to be seen. Then the (great) merchant, the householder, having dispatched messengers on horse-back to the four quarters, himself approached the deer-park at *Isipadtana*. The (great) merchant, the householder, saw the prints of golden sandals, and seeing them he followed them along.

The Lord saw the (great) merchant, the householder, coming in the distance, seeing him it occurred to the Lord: Suppose I were to perform such a psychic wonder that the (great) merchant, the householder, sitting here, should not see **Yasa**, the young man of family, sitting here? Then the Lord performed such a psychic wonder.

Then the (great) merchant, the householder, approached the Lord, having approached he spoke thus to the Lord: Lord, has the Lord not seen **Yasa**, the young man of family?

Well, householder, sit down. Perhaps, sitting here, you may see **Yasa**, the young man of family, sitting here.

QUESTIONS

Sārasaṅgaha - Translate into English

Kāladevalo kira tāpaso mahāsattassa jātadivase attano vandāpanatthaṃ upanītassa mahāsattassa pādāni parivattitvā attano matthake patiṭṭhite utṭhayāsanaṃ añjalimpaggayha olokento ayaṃ nissaṃsayamaṃ Buddho bhavissati, ahaṃ taṃ Buddhabhūtaṃ taṭṭhuṃ na labhissāmi. Mayhaṃ pana bhāgeyyo Nālako labhissati'ti dibbacakkhunā disvā tāvadeva bhaginiyā geḥaṃ gantvā attano santikaṃ agata Nālakaṃ āha. Tāta Suddhodana mahārājassa kule putto jāto, Buddhakṃhuro esa pañcatinsa vassāni atikkamitvā buddho bhavissati, taṃ etaṃ taṭṭhuṃ labhissasi, ajjeva pabbajjāhi'ti.

Sattasūtiakoḍḍhane kule nibbatto dārako „na maṃ mātulo anathe niyojessati'ti, cintetvā tāvadeva antarapaṇato kasāvāni ceva mattikā pattaṇca āharāpetvā kesamassuṃ ohāretvā kāsāvāni vatthāni acchādetvā „yo loke uttama puggalo taṃ uddissa mayhaṃ pabbajjāti“ bodhisatthābhimukhaṃ añjalimpaggayha pañcapatiṭṭhitena panditvā pattaṃ thavikāya pakkhipitvā ansāṭṭe laggetvā Himavantaṃ pavisitvā samaṇdhammaṃ akāsi.

Answer:

The hermit named **Kāladeva** on the birthday of great *Bodhisatta* brought to him to respect great *Bodhisatta* turned round feet stepped on the forehead.(?) Having got up from seat, worshipped both hand(?) and looking for this boy without doubt, he will(?) become(?) enlightenment(?) in the future.

I am not being able to see him. My sister **Nālaka** will be able to see him, having seen with divine eyes at that moment and having gone to the house of sister.(?)

Said to **Nālaka** to approach him: „Oh! My dear son was born in the family of great **king Sudhodana**. He is a plant of future **Buddha**. He will become **Buddha** in his 35 years old(?), you will be able to see him, so ordain today.“

Nālaka having thought that 87 *koṭi* relative(?) born, will not engaged(?) me wrong way, from a short time having hope to bring robes and bowl, shave hair and beard and having dressed robes. „My ordination may be for who is the excellent person in this world.“

Having respected to the direction of *Bodhisatta* and worshipped with excellent method, having kept the bowl in the bed, hang in the wholly(?), having entered the *Himalāya* practiced duties of a monk.(?)

Khuddakanikāye – Ekadasakanipāṭapāli – Mettāsuttam

“Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisamsā pāṭikāṅkhā.

Katame ekādasā? Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā sathaṃ vā kamati, tuvaṭṭhaṃ cittaṃ samādhiyati, mukhavaṇṇo vipasīdati, asammūḷho kālaṃ karoti, uttari appaṭivijjhanto brahmalokūpago hoti. Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānisamsā pāṭikāṅkhā”ti. Pañcamaṃ.

Khuddakanikāye – Udāna-aṭṭhakathā - 1. Bodhivaggo – 10. Bāhiyasuttavannanā

So vayappatto gharāvāsaṃ vasanto vaṇijjathāya bahūnaṃ bhaṇḍānaṃ nāvaṃ pūretvā samuddaṃ pavisitvā aparāparaṃ sañcaranto satta vāre saddhiṃyeva parisāya attano nagaraṃ upagañchi.

Aṭṭhame vāre pana “suvaṇṇabhūmiṃ gamissāmi”ti āropitabhaṇḍo nāvaṃ abhiruhi. Nāvā mahāsamuddaṃ ajjhogāhetvā icchitadesaṃ apatvāva samuddamajjhe vipannā. Mahājano macchakacchapabhakkho ahosi. Bāhiyo pana ekaṃ nāvāphalakaṃ gahetvā taranto ūmivegena mandamandaṃ khipamāno bhassitvā samudde patitattā jātārūpeneva samuddatīre nipanno. Parissamaṃ vinodetvā assāsamattaṃ labhitvā uṭṭhāya lajjāya gumbantaraṃ pavisitvā acchādanaṃ aññaṃ kiñci apassanto akkanālāni chinditvā vākehi paliveṭhetvā nivāsanaṃ āvuraṇāni katvā acchādesi. Keci pana “dārupalakāni vijjhītvā vākena āvuṇṭitvā nivāsanaṃ āvuraṇaṃ katvā acchādesi”ti vadanti. Evaṃ sabbathāpi dārumayacīradhāritāya “dārucīriyo”ti purimavohārena “bāhiyo”ti ca paññāyittha.

Answer:

When Bāhiya having grown up lived as a merchant with his friends, he crossed the ocean to the other beach by ship. After that he approached his town, it was seven times.(?) At the eighth time he thought he will go to Myanmar. He ascended to ship with full of goods.(?) When they were in the mid ocean, destroyed by huge wave and they were subject to eat by fish and tortoise.(?) But **Bāhiya** having taken a part of ship and having swum with fast wave he approached place of beach foot(?) at the seventh day.

He felt asleep, having not clothes like when he was born from his mother's womb at the beach of ocean. He was shine/shy(?) and/but(?) not seeing anything to dress. So, he set up or(?) connecting with a piece of wood and a branch of tree as clothing and put on.(?)

he always lived like that, so people named him as famous(?) name of **Dāruci** but his previous name was **Bāhiya**.

Visuddhimagga – Pathamo bhāgo - 8. Anussatikammatthānaniddeso – Maranassatikathā

Kāyabahasādhāraṇatoti ayaṃ kāyo bahusādhāraṇo. Asītiyā tāva kimikulānaṃ sādharmaṇo, tattha chavinissitā pāṇā chaviṃ khādanti, cammanissitā cammaṃ khādanti, maṃsanissitā maṃsaṃ khādanti, nhārunissitā nhāruṃ khādanti, aṭṭhinissitā aṭṭhiṃ khādanti, miñjanissitā miñjaṃ khādanti. Tattheva jāyanti jīyanti mīyanti, uccārapassāvaṃ karonti. Kāyova nesaṃ sūtiḡharaṇeva gilānasālā ca susānaṇca vaccakuṭi ca passāvadoṇikā ca. Svāyaṃ tesampi kimikulānaṃ pakopena maraṇaṃ nigacchatīyeva. Yathā ca asītiyā kimikulānaṃ, evaṃ ajjhātikānaṃyeva anekasatānaṃ rogānaṃ bāhirānaṇca ahivicchikādīnaṃ maraṇassa paccayānaṃ sādharmaṇo.

Yathā hi catumahāpathe ṭhapite lakkhamhi sabbadisāhi āgatā sarasattitomarapāsāṇādayo nipatanti, evaṃ kāyepi sabbupaddavā nipatanti. Svāyaṃ tesampi upaddavānaṃ nipātena maraṇaṃ nigacchatīyeva. Tenāha bhagavā – “idha, bhikkhave, bhikkhu divase nikkhante rattiyaṃ paṭihitāya iti paṭisañcikkhati, bahukā kho me paccayā maraṇassa, ahi vā maṃ ḍaṃseyya, vicchiko vā maṃ ḍaṃseyya, satapadī vā maṃ ḍaṃseyya, tena me assa kālaṅkiriya, so mamaṃ antarāyo,

upakkhalitvā vā papateyyaṃ, bhattaṃ vā me bhuttaṃ byāpajjeyya, pittaṃ vā me kuppeyya, semhaṃ vā me kuppeyya, satthakā vā me vātā kuppeyyuṃ, tena me assa kālaṅkiriya, so mama assa antarāyo''ti. Evaṃ (a. ni. 6.20) kāyabahu sādhaṇato maraṇaṃ anussaritaṃ.

Pārājika Pāli

And not long after the crowd has departed **Sudinna**, *Kalandaka* came up to **the Lord** and having come up he greeted **the Lord** and sat down on one side. As he was sitting on one side, **Sudinna** the *Kalandaka* spoke thus to the Lord: „Lord, so far as I understand *Dhamma* taught by the Lord, it is not an easy matter for one who lives for(?) a house to lead the *Brahma* life, complete and undefiled and polished like a conch-shell. I desire, Lord, having cut off my hair and beard and having donned the yellow robes, to go forth from home to homelessness, may the Lord let me go forth.“ „But **Sudinna**, have you your parents' consent to go forth?“ „No, Lord. I have not my parents' consent . I will do whatever is necessary, so that my parents will consent to my going forth from home into homelessness, Lord.“