

MAHĀKHANDHAKO

TEXT EDITED BY
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THE TEXTS:

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

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

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

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

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

OTHER TEXTS:

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

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

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

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

DICTIONARIES:

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

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

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

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

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

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

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

OTHER WORKS:

SHB: Mahāvaggapāli, edited by Ven. Paññāsāra Nāyakatthera, Colombo, 1958.

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

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

NOTE

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

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MAHĀKHANDHAKO²

[I: PAṬHAMADESANĀ]

1: BODHIKATHĀ³

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

Atha kho Bhagavā Bodhirukkhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. Atha kho Bhagavā rattiyā paṭhamaṃ yāmaṃ, paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi:

“Avijjāpaccayā saṅkhārā,
saṅkhārapaccayā viññāṇaṃ,
viññāṇapaccayā nāmarūpaṃ,
nāmarūpapaccayā saḷāyatanaṃ,
saḷāyatanapaccayā phasso,
phassapaccayā vedanā,
vedanāpaccayā taṇhā,
taṇhāpaccayā upādānaṃ,
upādānapaccayā bhavo,
bhavapaccayā jāti,
jātipaccayā jarāmaṇaṃ,
sokaparidevadukkhadomanassupāyāsā⁴ sambhavanti,
evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho,
saṅkhāraṇirodhā viññāṇaṇirodho,
viññāṇaṇirodhā nāmarūpaṇirodho,
nāmarūpaṇirodhā saḷāyatanaṇirodho,
saḷāyatanaṇirodhā phassaṇirodho,
phassaṇirodhā vedanāṇirodho,
vedanāṇirodhā taṇhāṇirodho,
taṇhāṇirodhā upādānaṇirodho,

¹ BJT: *Vinayapiṭake Mahāvaggapāliyaṃ Paṭhamo Bhāgo*; ChS: *Vinayapiṭake Mahāvaggapāli*; PTS: *Vinayapiṭakam Mahāvagga*; *-pāli* in BJT and ChS are late additions, and *-vagga* in PTS is ungrammatical in Pāli.

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

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

⁴ BJT: *-ūpāyāsā*, throughout, alternate sandhi.

III. URUVELAPĀṬIHĀRIYĀNI

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

Atha kho Bhagavā, etam-attham veditvā, tāyam velāyam imam udānam udānesi:

ᵁ-ᵁ-ᵁ,|ᵁ-ᵁ-ᵁ|ᵁ-ᵁ-ᵁ Tuṭṭhubha
“Yadā have pātubhavanti dhammā
ᵁ-ᵁ-ᵁ,|ᵁ-ᵁ-ᵁ|ᵁ-ᵁ-ᵁ
Ātāpino jhāyato brāhmaṇassa,
ᵁ-ᵁ-ᵁ|ᵁ,ᵁ-ᵁ-ᵁ|ᵁ-ᵁ-ᵁ
Athassa kaṅkhā vapayanti sabbā,
ᵁ-ᵁ-ᵁ|ᵁ-ᵁ,ᵁ-ᵁ-ᵁ|ᵁ-ᵁ-ᵁ
Yato pajānāti sahetudhamman.”-ti

Atha kho Bhagavā rattiyā majjhimam yāmam, paṭiccasamuppādam anulomapaṭilomam manasākāsi:

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

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

⁵ PTS, ChS abbreviate: ...nāmarūpaṃ ...pe... evametassa... BJT reads: nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ ...pe... evametassa...

⁶ BJT, PTS, ChS abbreviate: ...samudayo hoti ...pe... nirodho hotī ti...

III. URUVELAPĀṬIHĀRIYĀNI

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

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

Atha kho Bhagavā rattiyā pacchimaṃ yāmaṃ, paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi:

“Avijjāpaccayā saṅkhārā,
saṅkhārapaccayā viññāṇaṃ,⁷
viññāṇapaccayā nāmarūpaṃ,
nāmarūpapaccayā saḷāyatanaṃ,
saḷāyatanapaccayā phasso,
phassapaccayā vedanā,
vedanāpaccayā taṇhā,
taṇhāpaccayā upādānaṃ,
upādānapaccayā bhavo,
bhavapaccayā jāti,
jātipaccayā jarāmaṇaṃ,
sokaparidevadukkhadomanassupāyāsā sambhavanti,
evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.⁸

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

⁷ PTS abbreviates: ...*viññāṇaṃ* - *gha* - *evam etassa*...; ChS abbreviates: ... *viññāṇaṃ*, *viññāṇapaccayā nāmarūpaṃ* ...*pe*... *evametassa*...; BJT abbreviates: ... *viññāṇaṃ*, *viññāṇapaccayā nāmarūpaṃ*, *nāmarūpapaccayā saḷāyatanaṃ*, ...*pe*... *evametassa*...

⁸ BJT, PTS, ChS abbreviate: ... *samudayo hoti* ...*pe*... *nirodho hotī ti*...

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

◡-◡-,|-◡◡|-◡-- Tuṭṭhubha
 “Yadā have pātubhavanti dhammā
 --◡-,|-◡-|-◡--
 Ātāpino jhāyato brāhmaṇassa,
 ◡-◡-,|-◡◡|-◡--
 Vidhūpayāṃ tiṭṭhati Mārasenaṃ,
 ◡◡-◡-,|-◡◡|-◡--
 Suriyo⁹ va obhāsayaṃ-antalikkhan.”-ti¹⁰

BODHIKATHĀ NIṬṬHITĀ

2: AJAPĀLAKATHĀ

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

Atha kho aññataro huhuṅkajātiko¹¹ brāhmaṇo yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ¹² vītisāretvā ekam-antaṃ aṭṭhāsi. Ekam-antaṃ ṭhito kho so brāhmaṇo Bhagavantaṃ etad-avoca:

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

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

--◡-,|-◡◡|-◡-- Tuṭṭhubha
 “Yo brāhmaṇo bāhitapāpadhammo,
 ◡◡-◡-,|-◡-|-◡--
 Nihuhuṅkako¹³ nikkasāvo¹⁴ yatatto,
 --◡-,|◡◡◡|-◡--
 Vedantagū vusitabrahmacarīyo,¹⁵
 --◡-,|-◡-|-◡--
 Dhammena so Brahmavādaṃ¹⁶ vadeyya,
 --◡-,|-◡◡|-◡--
 Yassussadā natthi kuhiñci loke.” ti

AJAPĀLAKATHĀ¹⁷ NIṬṬHITĀ

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

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

¹¹ Thai: *humhukajātiko*; ChS: *humhuṅkajātiko*, there seems to be much confusion over this word in the texts and it is impossible to know which is the correct form.

¹² PTS: *sārāṇīya-*, always this spelling, but PED *sārāṇīya-*.

¹³ PTS: *Nihuhuṅko*; Thai: *Nihumhuko*, ChS: *Nihumhuṅko*.

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

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

¹⁶ PTS: *so brāhmaṇo Brahmavādaṃ*, which is three syllables hypermetric.

¹⁷ BJT, PTS, ChS: *Ajapālanigrodhakathā*, The Story about the Goatherd’s Banyan (Tree).

3: MUCALINDAKATHĀ

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

Tena kho pana samayena mahā akālamegho udapādi, sattāhavaddalikā sītavātaduddinī. Atha kho Mucalindo Nāgarājā sakabhavanā nikkhamitvā, Bhagavato kāyaṃ sattakkhattuṃ bhogehi parikkhipitvā, upari muddhani mahantaṃ phaṇaṃ karitvā aṭṭhāsi: “Mā Bhagavantaṃ sītaṃ, mā Bhagavantaṃ uṇhaṃ, mā Bhagavantaṃ ḍaṃsamakasavātātapasirimsapasamphasso.” ti¹⁸

Atha kho Mucalindo Nāgarājā, sattāhassa accayena, viddhaṃ vigatavalāhakaṃ devaṃ viditvā, Bhagavato kāyā bhoge viniveṭhetvā,¹⁹ sakavaṇṇaṃ paṭisaṃharitvā, māṇavakavaṇṇaṃ abhinimminitvā, Bhagavato purato aṭṭhāsi, pañjaliko²⁰ Bhagavantaṃ namassamāno.

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

U-U-|----||UU--|U-U- mavipulā
 “Sukho viveko tuṭṭhassa, sutaDhammassa passato,
 ----|U----||-U---|U-U- pathyā
 Abyāpajjaṃ²¹ sukhaṃ loke, pāṇabhūtesu saṃyamo.

U-U-|U----||----U|U-U- pathyā
 Sukhā virāgatā loke, kāmānaṃ samatikkamo,
 -U---U|UU-||----U|U-U- bhavipulā
 Asmimānassa yo vinayo - etaṃ ve paramaṃ sukhaṃ.”-ti

MUCALINDAKATHĀ NIṬṬHITĀ

4: RĀJĀYATANAKATHĀ

Atha kho Bhagavā sattāhassa accayena, tamhā samādhimhā vuṭṭhahitvā, Mucalindamūlā yena Rājāyatanaṃ tenupasaṅkami, upasaṅkamtivā Rājāyatanaṃmūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī.

Tena kho pana samayena Tapussabhallikā²² vāṇijā Ukkalā taṃ desaṃ addhānamaggappaṭipanna²³ honti. Atha kho Tapussabhallikānaṃ vāṇijānaṃ ñāṭisālohitā devatā Tapussabhallike vāṇije etad-avoca: “Ayaṃ Mārisā Bhagavā Rājāyatanaṃmūle viharati paṭhamābhisambuddho. Gacchatha taṃ Bhagavantaṃ manthena ca madhupiṇḍikāya ca paṭimānetha taṃ vo bhavissati dīgharattaṃ hitāya sukhāya.” ti

Atha kho Tapussabhallikā vāṇijā manthañ-ca madhupiṇḍikañ-ca ādāya yena Bhagavā tenupasaṅkamiṃsu, upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekam-antaṃ aṭṭhaṃsu. Ekam-

¹⁸ ChS: -*sirīsapa*-, alternate spelling.

¹⁹ Thai: *vinīveṭhetvā*.

²⁰ PTS, Thai: *añjaliko*, related words with the same meaning.

²¹ PTS: *Avyāpajjhaṃ*, alternate spelling.

²² BJT: *Tapassu*-, throughout.

²³ BJT, PTS, Thai: -*paṭipanna*, but gemination is to be expected = *prati*- in Sanskrit.

antaṃ ʘitā kho Tapussabhallikā vāṇijā Bhagavantaṃ etad-avocum: “Paṭiggaṇhātu²⁴ no Bhante Bhagavā manthaṅ-ca madhupiṇḍikaṅ-ca yaṃ amhākaṃ assa dīgharattaṃ hitāya sukhāyā.” ti

Atha kho Bhagavato etad-ahosi: “Na kho Tathāgatā hatthesu paṭiggaṇhanti, kim-hi nu kho ahaṃ paṭiggaṇheyyaṃ manthaṅ-ca madhupiṇḍikaṅ-ca?” ti Atha kho Cattāro Mahārājāno²⁵ Bhagavato cetasa cetoparivitakkam-aññāya catuddisā cattāro selamaye patte Bhagavato upanāmesum: “Idha Bhante Bhagavā paṭiggaṇhātu manthaṅ-ca madhupiṇḍikaṅ-ca.” ti

Paṭiggaheṣi Bhagavā paccagge selamaye patte manthaṅ-ca madhupiṇḍikaṅ-ca, paṭiggahetvā²⁶ ca paribhuñji.

Atha kho Tapussabhallikā vāṇijā Bhagavantaṃ etad-avocum:²⁷ “Ete mayaṃ Bhante Bhagavantaṃ saraṇaṃ gacchāma Dhammaṅ-ca, upāsake no Bhagavā dhāretu ajjatagge paṇupete saraṇaṃ gate,” ti te ca²⁸ loke paṭhamam upāsakā ahesum dvevācikaṃ.

RĀJĀYATANAKATHĀ NIṬṬHITĀ

5: BRAHMAYĀCANAKATHĀ

Atha kho Bhagavā sattāhassa accayena, tamhā samādhimhā vuṭṭhahitvā, Rājāyatanamūlā yena Ajapālanigrodho tenupasaṅkami,²⁹ tatra sudaṃ Bhagavā Ajapālanigrodhamūle viharati.

Atha kho Bhagavato rahogatassa paṭisallīnassa, evaṃ cetaso parivitakko udapādi: “Adhigato kho mayāyaṃ³⁰ Dhammo gambhīro duddaso duranubodho, santo paṇīto atakkāvacarō nipuṇo paṇḍitavedaniyo. Ālayarāmā kho panāyaṃ pajā ālayaratā³¹ ālayasammuditā, ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idam ʘhānaṃ, yad-idam: idappaccayatāpaṭiccasamuppādo. Idam-pi kho ʘhānaṃ sududdasaṃ, yad-idam:

sabbasaṅkhārasamatho,
sabbūpadhipaṭinissaggo,
taṇhakkhayo,
virāgo,
nirodho,
Nibbānaṃ.³²

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

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

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

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

²⁸ PTS: *te va*.

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

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

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

³² BJT: *Nibbānaṃ*, throughout, the spelling with the cerebral *-ṇ-* is a Sanskritisation.

III. URUVELAPĀṬIHĀRIYĀNI

Ahañ-ce va kho pana Dhammañ deseyyañ pare ca me na ājāneyyurañ so mamassa kilamatho sā mamassa vihesā.” ti

Apissu Bhagavantam imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā:

---|---||---|--- navipulā
“Kicchena me adhigatañ halan-dāni pakāsituñ?
---|---||---|--- pathyā
Rāgadosaparetehi nāyañ Dhammo susambudho.

---|---||---|---
Paṭisotaḡāmim³³ nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ,
---|---||---|---
Rāgarattā na dakkhanti, tamokkhandhena³⁴ āvuṭā.” ti

Itiha Bhagavato paṭisañcikkhato appossukkatāya cittaṃ namati, no Dhammadesanāya.

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

Atha kho Brahmā Sahampati seyyathā pi nāma balavā puriso sammiñjitaṃ³⁵ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya evam-eva Brahmaloke antarahito Bhagavato purato pātur-ahosi.

Atha kho Brahmā Sahampati, ekaṃsaṃ uttarāsaṅgaṃ karitvā, dakkhiṇaṃ jāṇumaṇḍalaṃ³⁶ paṭhaviyaṃ³⁷ nihantvā, yena Bhagavā tenañjaliṃ paṇāmetvā, Bhagavantam etad-avoca: “Desetu Bhante Bhagavā Dhammañ desetu Sugato Dhammañ, santi sattā apparajakkhajātikā assavanatā³⁸ Dhammassa parihāyanti, bhavissanti Dhammassa aññātāro.” ti

Idam-avoca Brahmā Sahampati, idaṃ vatvāna³⁹ athāparaṃ etad-avoca:

---|---||---|--- Tuṭṭhubha
Pātūr-ahosi⁴⁰ Magadhesu pubbe
---|---||---|--- Jagatī
Dhammo asuddho samalehi cintito,
---|---||---|--- Tuṭṭhubha
Apāpuretaṃ Amatassa dvāraṃ
---|---||---|--- extended Tuṭṭhubha
Suṇantu Dhammañ Vimalenānubuddham.

³³ PTS: *Paṭisotaḡāmi*, which is probably a printer’s error.

³⁴ PTS, ChS: *tamokkhandhena*, alternate spelling.

³⁵ ChS: *samiñjitaṃ*, alternate spelling, without gemination. Similarly throughout.

³⁶ Thai, ChS: *dakkhiṇajāṇumaṇḍalaṃ*, compound form of the words in the text.

³⁷ BJT: *puṭhuviyaṃ*, a variant spelling of the same word.

³⁸ BJT: *assavaṇatā*, showing the *n/ṇ* alternation that is seen in the texts.

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

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

III. URUVELAPĀṬIHĀRIYĀNI

--o--,-|oo|-o-- Jagatī
 Sele yathā pabbatam-uddhaniṭṭhito⁴¹
 o--o--|-,oo|-o-- Jagatī
 Yathā pi passe janataṃ samantato
 o--o--,-|oo|-o-- Tuṭṭhubha
 Tathūpamaṃ Dhammamayaṃ Sumedha
 --o--|-,oo|-o-- Tuṭṭhubha
 Pāsādam-āruyha Samantacakkhu,

 --|o--|oo--|o--|o--|o-- Ariyā (posterior line)
 Sokāvatiṇṇaṃ janataṃ Apetasoko Avekkhassu,⁴²
 --o--o--
 jātijarābhibhūtaṃ.
 --|o--|o--|o--|o--|o-- Ariyā
 Uṭṭhehi Vīra⁴³ Vijitasāṅgāma, Satthavāha Anaṇa vicara loke.
 --|o--|o--|o--|o--|o--
 Desassu Bhagavā⁴⁴ Dhammaṃ, aññātāro bhavissantī.” ti

Evaṃ vutte,⁴⁵ Bhagavā Brahmānaṃ Sahampatiṃ etad-avoca: “Mayhaṃ⁴⁶ kho Brahme etad-
 ahoṣi: ‘Adhigato kho mayāyaṃ Dhammo gambhīro duddaso duranubodho,⁴⁷ santo paṇīto
 atakkāvacarō nipuṇo paṇḍitavedanīyo.

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

Idam-pi kho ṭhānaṃ sududdasaṃ, yad-idaṃ:

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

⁴¹ PTS: *pabbatamuddhani ṭhito*, spoiling the cadence.

⁴² Alsdorf identifies two lines below as being in Ariyā metre, but did not see that this line is also an Ariyā line (we need to read *Sokāvatiṇṇajanataṃ* to correct the metre). The following compound is unnecessary for the sense and hypermetric to the metre, and should be excluded.

⁴³ We need to exclude *Vīra* for metrical reasons.

⁴⁴ PTS: *desetu Bhagavā*, which would have the same meaning and metrical value. We should read: *Bhagavā* to correct the metre.

⁴⁵ BJT omits the repetitions completely, and gives no indication that they exist. Thai abbreviates the repetitions in such a way it would be hard to reassemble the reading, thus: *vihesāti apissu maṃ brahme imā anacchariyā gāthāyo paṭibhaṃsu pubbe me assutapubbā ... āvuṭṭhāti itiha me brahme paṭisañcikkhato appossukkatāya cittaṃ namati no dhammadesanāyāti. dutiyampikho brahmā sahampati bhagavantaṃ etadavoca desetu bhante...* only taking it up again at *athakho bhagavā brahmuno ca ajjhesanaṃ vidityā*.

⁴⁶ ChS: *mayhampi, this also occurred to me, Brahmā*.

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

III. URUVELAPĀṬIHĀRIYĀNI

Ahañ-ce va kho pana Dhammañ deseyyañ pare ca me na ājāneyyurañ so mamassa kilamatho sā mamassa vihesā.’ ti

Apissu mañ Brahme imā anacchariyā gāthāyo paṭibhañsu pubbe assutapubbā:⁴⁸

---|---|---|---|---|---|---|---|---|---| navipulā
 ‘Kicchena me adhigatañ halan-dāni pakāsituñ?
 ---|---|---|---|---|---|---|---|---|---| pathyā
 Rāgadosaparetehi nāyañ Dhammo susambudho.

---|---|---|---|---|---|---|---|---|---|
 Paṭisotagāmiñ nīpuṇañ gambhīrañ duddasañ aṇuñ,
 ---|---|---|---|---|---|---|---|---|---|
 Rāgarattā na dakkhanti, tamokkhandhena āvuṭā.’ ti

Itiha me paṭisañcikkhato apposukkatāya cittañ namati, no Dhammadesanāyā.” ti

Dutiyam-pi kho Brahmā Sahampatiñ Bhagavantañ etad-avoca:

“Desetu Bhante Bhagavā Dhammañ⁴⁹ desetu Sugato Dhammañ santi sattā apparajakkhajātikā assavanatā Dhammassa parihāyanti, bhavissanti Dhammassa aññātāro.” ti Idam-avoca Brahmā Sahampati, idañ vatvāna athāparañ etad-avoca:

---|---|---|---|---|---|---|---|---|---| Tuṭṭhubha
 Pātūr-ahosi Magadhesu pubbe
 ---|---|---|---|---|---|---|---|---|---| Jagatī
 Dhammo asuddho samalehi cintito,
 ---|---|---|---|---|---|---|---|---|---| Tuṭṭhubha
 Apāpuretañ Amatassa dvārañ
 ---|---|---|---|---|---|---|---|---|---| extended Tuṭṭhubha
 Suṇantu Dhammañ Vimalenānubuddhañ.

---|---|---|---|---|---|---|---|---|---| Jagatī
 Sele yathā pabbatamuddhaniṭṭhito
 ---|---|---|---|---|---|---|---|---|---| Jagatī
 Yathā pi passe janatañ samantato
 ---|---|---|---|---|---|---|---|---|---| Tuṭṭhubha
 Tathūpamañ Dhammamayañ Sumedha
 ---|---|---|---|---|---|---|---|---|---| Tuṭṭhubha
 Pāsādam-ārūyha Samantacakkhu,

---|---|---|---|---|---|---|---|---|---| Ariyā (posterior line)
 Sokāvatiṇṇañ janatañ Apetasoko Avekkhassu,
 ---|---|---|---|---|---|---|---|---|---|
 jātijarābhibhūtañ.

---|---|---|---|---|---|---|---|---|---| Ariyā
 Uṭṭhehi Vīra Vijītasāṅgāma, Satthavāha Anaṇa vicara loke.
 ---|---|---|---|---|---|---|---|---|---|
 Desassu Bhagavā Dhammañ, aññātāro bhavissantī.” ti

⁴⁸ PTS: abbreviates: ... *assutapubbā* ... *āvuṭā* 'ti..., here and below.

⁴⁹ PTS: abbreviates: ... *Dhammañ* ... *aññātāro bhavissantī*..., here and below.

III. URUVELAPĀṬIHĀRIYĀNI

Dutiyam-pi kho Bhagavā Brahmānaṃ Sahampatīnaṃ⁵⁰ etad-avoca: “Mayhaṃ kho Brahme etad-ahosi: ‘Adhigato kho mayāyaṃ Dhammo gambhīro duddaso duranubodho, santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā, ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idam ṭhānaṃ, yad-idam: idappaccayatāpaṭiccasamuppādo. Idam-pi kho ṭhānaṃ sududdasaṃ, yad-idam:

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

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

Apissu maṃ Brahme imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā:

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

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

Itiha me⁵¹ paṭisañcikkhato appossukkatāya cittaṃ namati, no Dhammadesanāyā.” ti

Tatīyam-pi kho Brahmā Sahampatīṃ⁵² Bhagavantaṃ etad-avoca: “Desetu Bhante Bhagavā Dhammaṃ desetu Sugato Dhammaṃ, santi sattā apparajakkhajātikā assavanatā Dhammassa parihāyanti, bhavissanti Dhammassa aññātāro.” ti Idam-avoca Brahmā Sahampati, idam vatvāna athāparaṃ etad-avoca:

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

⁵⁰ PTS, ChS: *Sahampatīṃ*, which is the accusative form when the dative is needed.

⁵¹ Thai, ChS add: *Brahme*.

⁵² ChS: *Sahampati*, here only, presumably by mistake.

III. URUVELAPĀṬIĪHĀRIYĀNI

--o--,-|oo|-o--o-- Jagatī
 Sele yathā pabbatamuddhaniṭṭhito
 o--o--|-,-oo|-o--o-- Jagatī
 Yathā pi passe janataṃ samantato
 o--o--,-|oo|-o--o-- Tuṭṭhubha
 Tathūpamaṃ Dhammamayaṃ Sumedha
 --o--|-o-,o|-o--o-- Tuṭṭhubha
 Pāsādam-āruyha Samantacakkhu,

 --|o--|-oo--||o--o|---|o|---|- Ariyā (posterior line)
 Sokāvatiṇṇaṃ janataṃ Apetasoko Avekkhassu,
 --oo--o--
 jātijarābhībhūtaṃ.
 --|o[-o]|oo--|---|-,-|o--o|oo--o--|- Ariyā
 Uṭṭhehi Vīra Vijitasāṅgāma, Satthavāha Anaṇa vicara loke.
 --|oo--|---|---|---|o|---|-
 Desassu Bhagavā Dhammaṃ, aññātāro bhavissantī.” ti

Atha kho Bhagavā Brahmuno ca ajjhesanaṃ viditvā, sattesu ca kāruṇṇataṃ paṭicca Buddhacakkhunā lokaṃ volokesi.⁵³

Addasā⁵⁴ kho Bhagavā Buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye, svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvino⁵⁵ viharante.⁵⁶

Seyyathā pi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā, udake jātāni udake saṃvaḍḍhāni⁵⁷ udakānuggatāni anto nimuggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā, udake jātāni udake saṃvaḍḍhāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā, udake jātāni udake saṃvaḍḍhāni udakā⁵⁸ accuggamma tiṭṭhanti,⁵⁹ anupalittāni udakena.

Evam-eva⁶⁰ Bhagavā Buddhacakkhunā lokaṃ volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye, svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvino viharante, disvāna Brahmānaṃ Sahampatiṃ gāthāya ajjhabhāsi.⁶¹

⁵³ BJT: *olokesi*, and similarly below, alternative form.

⁵⁴ PTS: *addasa*, normally PTS prints *addasa* in this position, further instances will not be noticed.

⁵⁵ ChS: *-dassāvino*, also below; I do not understand this form, it may be a mistake.

⁵⁶ ChS adds a repetition: *appekacce na paralokavajjabhayadassāvino viharante*.

⁵⁷ BJT: *saṃvaddhāni*, and similarly below, showing the *d/d* alternation seen in the texts.

⁵⁸ ChS: *udakam*; I take *udakā* as an ablative denoting distance, in this case above, see Syntax, 127.

⁵⁹ PTS, ChS: *thiṭṭāni*, noun form giving essentially the same meaning.

⁶⁰ ChS: *evam-evam*, and similarly in the same position throughout.

⁶¹ ChS: *paccabhāsi*, *he answered with this verse*.

III. URUVELAPĀṬIĪHĀRIYĀNI

U-U-|-,UU|-U-- Tuṭṭhubha
“Apārutā te⁶² Amatassa dvārā,⁶³
--U-|-,U-|-U--
Ye sotavanto pamañcantu saddham.
U-U-|-,UU|-U--
Vihimsasaññī paguṇaṃ na bhāsīm,⁶⁴
--U-|-,UU|-U--
Dhammaṃ paṇītaṃ manujesu Brahme!” ti⁶⁵

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

*BRAHMAYĀCANAKATHĀ NIṬṬHITĀ*⁶⁶

[6: YASSA DESETUTĪRENTAṀ]⁶⁷

Atha kho Bhagavato etad-ahosi: “Kassa nu kho ahaṃ paṭhamaṃ Dhammaṃ deseyyaṃ? Ko imaṃ Dhammaṃ khippam-eva ājānissatī?” ti

Atha kho Bhagavato etad-ahosi: “Ayaṃ kho Āḷāro Kālāmo paṇḍito byatto⁶⁸ medhāvī,
dīgharattaṃ apparajakkhajātiko. Yan-nūnāhaṃ Āḷārassa Kālāmassa paṭhamaṃ Dhammaṃ
deseyyaṃ? So imaṃ Dhammaṃ khippam-eva ājānissatī.” ti

Atha kho antarahitā devatā⁶⁹ Bhagavato ārocesi: “Sattāhakālaṅkato⁷⁰ Bhante Āḷāro Kālāmo,” ti
Bhagavato pi kho nāṇaṃ udapādi: “Sattāhakālaṅkato Āḷāro Kālāmo.” ti

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

Atha kho Bhagavato etad-ahosi: “Kassa nu kho ahaṃ paṭhamaṃ Dhammaṃ deseyyaṃ? Ko
imaṃ Dhammaṃ khippam-eva ājānissatī?” ti

Atha kho Bhagavato etad-ahosi: “Ayaṃ kho Uddako Rāmaputto paṇḍito byatto medhāvī,
dīgharattaṃ apparajakkhajātiko. Yan-nūnāhaṃ Uddakassa Rāmaputtassa paṭhamaṃ Dhammaṃ
deseyyaṃ? So imaṃ Dhammaṃ khippam-eva ājānissatī.” ti

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

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

⁶³ Metre: *dv-* does not make position here.

⁶⁴ BJT: *bhāsayim*, which would give Jagatī metre.

⁶⁵ Metre: *Br-* does not make position here.

⁶⁶ BJT: *Brahmāyācana-*.

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

⁶⁸ BJT, PTS: *vyatto*, here and elsewhere, showing the *v/b* alternation found in the texts..

⁶⁹ Thai: *devatā antarahitā*, also below, reversed order but same meaning.

⁷⁰ BJT, Thai: *-kālakato*, throughout, alternate spelling.

III. URUVELAPĀṬIHĀRIYĀNI

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

Atha kho Bhagavato etad-ahosi: “Kassa nu kho ahaṃ paṭhamam Dhammaṃ deseyyam? Ko imaṃ Dhammaṃ khippam-eva ājānissatī?” ti

Atha kho Bhagavato etad-ahosi: “Bahūpakārā⁷¹ kho me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upaṭṭhahiṃsu. Yan-nūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamam Dhammaṃ deseyyan?”-ti Atha kho Bhagavato etad-ahosi: “Kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī?” ti Addasā kho Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasiyaṃ viharante Isipatane Migadāye.

Atha kho Bhagavā Uruvelāyaṃ yathābhirantaṃ viharitvā, yena Bārāṇasī tena cārikaṃ pakkāmi.

[7: UPAKO ĀJĪVAKO]

Addasā kho Upako Ājīvako Bhagavantaṃ antarā ca Gayaṃ antarā ca Bodhiṃ addhānamaggappaṭipannaṃ, disvāna Bhagavantaṃ etad-avoca: “Vippsannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyoḍāto, kaṃsi tvaṃ āvuso uddissa pabbajito ko vā te Satthā, kassa vā tvaṃ Dhammaṃ rocesī?” ti

Evaṃ vutte Bhagavā Upakaṃ Ājīvakaṃ gāthāhi ajjhabhāsi:

---|---,---|--- Tuṭṭhubha
“Sabbābhibhū Sabbavidūham-asmi,
---|---,---|---
Sabbesu dhammesu anūpalitto,⁷²
---|---,---|---
Sabbañjaho taṇhakkhaye vimutto
---|---,---|---
Sayam abhiññāya kam-uddiseyyam?

---|---||---|--- pathyā
Na me Ācariyo atthi, sadiso me na vijjati,
---|---||---|--- mavipulā
Sadevakasmim lokasmim natthi me paṭipuggalo.

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

---|---||---|--- pathyā
Dhammacakkaṃ pavattetuṃ gacchāmi Kāsinam puram,

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

⁷² PTS: *anupalitto*, spoiling the cadence.

—̣—̣|—̣,——̣||̣—̣—̣|̣—̣—̣ mavipulā
Andhabhūtasmi⁷³ lokasmiṃ āhañchaṃ⁷⁴ Amatadundubhin.”-ti⁷⁵

“Yathā kho tvaṃ āvuso paṭijānāsi Arahasi Anantajino!” ti

—̣—̣|̣—̣—̣||̣——̣|̣—̣—̣ pathyā
“Mādisā ve Jinā honti, ye pattā āsavakkhayaṃ.
—̣—̣|̣—̣—̣||̣—̣—̣|̣—̣—̣ pathyā
Jitā me pāpakā dhammā, tasmāham-Upakā⁷⁶ Jino.” ti

Evaṃ vutte Upako Ājīvako “Huveyyāvuso”⁷⁷ ti vatvāna,⁷⁸ sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

[8: ISIPATANASAMOSARAṆAṀ]

Atha kho Bhagavā anupubbena cārikaṃ caramāno yena Bārāṇasī Isipatanam Migadāyo⁷⁹ yena pañcavaggiyā bhikkhū tenupasaṅkamaṃ.

Addasaṃsu kho pañcavaggiyā bhikkhū Bhagavantaṃ dūrato va āgacchantaṃ disvāna aññaṃ-aññaṃ⁸⁰ saṅṭhapesuṃ: “Ayaṃ āvuso Samaṇo Gotamo āgacchati bāhuliko,⁸¹ padhānavibbhanto āvatto bāhullāya. So neva abhivādetabbo na paccuṭṭhātabbo, nāssa pattacīvaraṃ paṭiggahetabbaṃ,⁸² api ca kho āsanaṃ ṭhapetabbaṃ sace⁸³ ākaṅkhissati nisīdissatī.” ti

Yathā yathā kho Bhagavā pañcavaggiye bhikkhū upasaṅkamati tathā tathā te pañcavaggiyā bhikkhū sakāya katikāya asaṅṭhahantā,⁸⁴ Bhagavantaṃ paccuggantvā, eko Bhagavato pattacīvaraṃ paṭiggahesi, eko āsanaṃ paññāpesi,⁸⁵ eko pādodakaṃ pādapīṭhaṃ pādakathalikaṃ⁸⁶ upanikkhipi. nisīdi Bhagavā paññatte āsane, nisajja kho Bhagavā pāde pakkhālesi.

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

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

⁷⁵ PTS: *amatadudrabhin ti*.

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

⁷⁷ BJT: *huveyyapāvuso*; PTS: *hupeyya āvuso*; ChS: *hupeyyapāvuso*.

⁷⁸ BJT: *vatvā*, here.

⁷⁹ PTS: *Isipatanamigadāyo*; compound form of the words.

⁸⁰ ChS: *aññamaññaṃ katikaṃ saṅṭhapesuṃ*; *they resolved on this agreement*.

⁸¹ PTS, Thai, ChS: *bāhuliko*, also in the repetition below.

⁸² PTS: *-gg-*, against its normal practice.

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

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

⁸⁵ ChS: *paññāpesi*, alternate form.

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

III. URUVELAPĀṬIHĀRIYĀNI

Apissu Bhagavantam nāmena ca āvusovādena ca samudācaranti. Evaṃ vutte Bhagavā pañcavaggiye bhikkhū etad-avoca: “Mā bhikkhave Tathāgataṃ nāmena ca āvusovādena ca samudācarittha,⁸⁷ Arahaṃ bhikkhave Tathāgato Sammāsambuddho, odahatha bhikkhave sotaṃ, Amatam-adhigataṃ aham-anusāsāmi, ahaṃ Dhammaṃ desemi, yathānusiṭṭhaṃ tathā⁸⁸ paṭipajjamānā, na cirasseva, yassatthāya kulaputtā sammad-eva agārasmā anagāriyaṃ pabbajanti, tad-anuttaraṃ brahmacariyapariyosānaṃ, diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathā.” ti

Evaṃ vutte pañcavaggiyā bhikkhū Bhagavantam etad-avocum: “Tāya pi kho tvaṃ āvuso Gotama cariyāya,⁸⁹ tāya paṭipadāya tāya dukkarakārikāya, nevajjhagā uttarimanussadhammaṃ⁹⁰ alam-ariyañāṇadassanavisesaṃ. Kiṃ pana tvaṃ etarahi bāhuliko, padhānavibbhanto, āvatto bāhullāya, adhigamissasi uttarimanussadhammaṃ alam-ariyañāṇadassanavisesaṃ?”-ti

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

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

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

Tatiyam-pi kho pañcavaggiyā bhikkhū Bhagavantam etad-avocum: “Tāya pi kho tvaṃ āvuso Gotama cariyāya, tāya paṭipadāya⁹³ tāya dukkarakārikāya, nevajjhagā uttarimanussadhammaṃ alam-ariyañāṇadassanavisesaṃ. Kiṃ pana tvaṃ etarahi bāhuliko, padhānavibbhanto, āvatto bāhullāya, adhigamissasi uttarimanussadhammaṃ alam-ariyañāṇadassanavisesaṃ?”-ti

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

⁸⁸ Thai, ChS omit: *tathā*, here and below.

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

⁹⁰ BJT, ChS: *-dhammā*, plural form, similarly below.

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

⁹² ChS abbreviates: *etadavoca ...pe... tatiyampi...*

⁹³ PTS abbreviates: *...tāya paṭipadāya ... alam ariyañāṇadassanavisesaṃ ti.*

Evam vutte Bhagavā pañcavaggiye bhikkhū etad-avoca: “Abhijānātha me no tumhe bhikkhave ito pubbe evarūpaṃ bhāsitaṃ-etan?”-ti⁹⁴ “No hetam Bhante.” “Araham bhikkhave Tathāgato Sammāsambuddho, odahatha⁹⁵ bhikkhave sotaṃ Amatam-adhigataṃ aham-anusāsāmi, aham Dhammaṃ desemi yathānusiṭṭhaṃ tathā paṭipajjamānā,⁹⁶ na cirasseva, yassatthāya kulaputtā sammad-eva agārasmā anagāriyaṃ pabbajanti, tad-anuttaraṃ brahmacariyapariyosānaṃ, diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathā,” ti asakki kho Bhagavā pañcavaggiye bhikkhū saññāpetum.

Atha kho pañcavaggiyā bhikkhū Bhagavantam⁹⁷ sussūsiṃsu, sotaṃ odahiṃsu aññāya cittaṃ⁹⁸ upaṭṭhāpesum.

[9: DHAMMACAKKAPPAVATTANASUTTAM]

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

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

Ete te¹⁰⁰ bhikkhave ubho ante anupagamma, majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya abhiññāya Sambodhāya Nibbānāya saṃvattati.

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

sammādiṭṭhi
sammāsaṅkappo
sammāvācā
sammākammanto
sammā-ājīvo
sammāvāyāmo
sammāsati
sammāsamādhi.

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

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

⁹⁵ PTS abbreviates: *...odahatha ... viharissathā 'ti*.

⁹⁶ Thai: *paṭijjamānā*, printer's error.

⁹⁷ PTS adds: *puna*; (*listened*) *again*.

⁹⁸ PTS: *aññācittaṃ*, sandhi form; ChS: *aññā cittaṃ*, nominative form?

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

¹⁰⁰ PTS, ChS: *kho*.

[CATTĀRI ARIYASACCĀNI]

Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccaṃ:

jāti pi dukkhā
jarā pi dukkhā
vyādhī pi dukkho¹⁰¹
maraṇam-pi dukkhaṃ
appiyehi sampayogo dukkho
piyehi vippayogo dukkho
yam-picchaṃ na labhati tam-pi dukkhaṃ
saṅkhittena pañcupādānakkhandhā¹⁰² dukkhā.

Idaṃ kho pana bhikkhave dukkhasamudayaṃ¹⁰³ ariyasaccaṃ: yā yaṃ taṇhā ponobhavikā,¹⁰⁴
nandirāgasahagatā, tatrataṭṭhābhīnandī, seyyathīdaṃ:

kāmatāṇhā
bhavataṇhā
vibhavataṇhā.

Idaṃ kho pana bhikkhave dukkhanirodhaṃ¹⁰⁵ ariyasaccaṃ: yo tassā yeva taṇhāya
asesavirāganīrodho - cāgo, paṭinissaggo, mutti, anālayo.

Idaṃ kho pana bhikkhave, dukkhanīrodhagāminī paṭipadā ariyasaccaṃ, ayam-eva Ariyo
Aṭṭhaṅgiko Maggo, seyyathīdaṃ:

sammādiṭṭhi¹⁰⁶
sammāsaṅkappo
sammāvācā
sammākammanto
sammā-ājīvo
sammāvāyāmo
sammāsati
sammāsamādhī.

¹⁰¹ PTS: *dukkhā*, plural, but *vyādhī* is singular.

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

¹⁰³ Thai: *dukkhasamudayo*, nominative, but accusative is needed here, similarly throughout.

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

¹⁰⁵ Thai: *dukkhanīrodho*, nominative, but accusative is needed here, similarly throughout.

¹⁰⁶ BJT abbreviates: *sammādiṭṭhi*, *sammāsaṅkappo ...pe... sammāsamādhī*; Thai abbreviates: *sammādiṭṭhi ...pe... sammāsamādhī*.

[SACCHIKIRIYĀ]

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

Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccaṃ” pariññeyyan-ti - me bhikkhave¹⁰⁷ pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccaṃ” pariññātan-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

Taṃ kho pan’ “idaṃ dukkhasamudayaṃ ariyasaccaṃ” pahātabban-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan’ “idaṃ dukkhasamudayaṃ ariyasaccaṃ” pahīnan-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

Taṃ kho pan’ “idaṃ dukkhanirodhaṃ ariyasaccaṃ” sacchikātabban-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan’ “idaṃ dukkhanirodhaṃ ariyasaccaṃ” sacchikatan-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

Taṃ kho pan’ “idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ” bhāvetabban-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan’ “idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ” bhāvitan-ti - me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

¹⁰⁷ BJT, PTS, Thai greatly abbreviate what follows.

III. URUVELAPĀṬIHĀRIYĀNI

[SAMBODHIPACCAÑÑANAM]

Yāva kīvañ-ca me bhikkhave imesu catusu¹⁰⁸ ariyasaccesu - evaṃ tiparivaṭṭaṃ dvādasākāraṃ - yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahoṣi, neva tāvāhaṃ bhikkhave sadevake loke Samārake Sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, anuttaraṃ sammāsambodhiṃ Abhisambuddho¹⁰⁹ paccaññāsim.

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

Akuppā me cetovimutti¹¹⁰
ayam-antimā jāti
natthi dāni punabbhavo.” ti

[PAṬHAMĀPATTI]

Idam-avoca Bhagavā, attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.¹¹¹ Imasmiñ-ca pana veyyākaraṇasmim bhaññamāne, āyasmato Koṇḍaññaṃ virajaṃ, vītamalaṃ, Dhammacakkhuṃ udapādi:

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

[DEVABBHANUMODANĀ]

Pavattite ca pana¹¹² Bhagavatā Dhammacakke Bhummā devā saddam-anussāvesuṃ:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
anuttaraṃ Dhammacakkaṃ pavattitaṃ,
appativattiyaṃ samaṇena vā brāhmaṇena vā
devena vā Mārena vā Brahmuna vā kenaci vā lokasmin.”-ti¹¹³

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

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

¹¹⁰ Thai, ChS: *me vimutti, sure is my liberation*.

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

¹¹² Thai omits: *pana*.

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

III. URUVELAPĀṬIHĀRIYĀNI

Bhummānaṃ devānaṃ saddaṃ sutvā Cātummahārājikā¹¹⁴ devā saddam-anussāvesuṃ:¹¹⁵

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

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā Tāvatiṃsā devā saddam-anussāvesuṃ:

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

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā Yāmā devā saddam-anussāvesuṃ:

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

Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā devā saddam-anussāvesuṃ:

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

Tusitānaṃ devānaṃ saddaṃ sutvā Nimmāṇarati¹¹⁶ devā saddam-anussāvesuṃ:

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

Nimmāṇaratiṇaṃ devānaṃ saddaṃ sutvā Paranimmitavasavattino¹¹⁷ devā saddam-anussāvesuṃ:

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

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

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

¹¹⁶ Thai: *nimmānarati*, showing the *n/ṇ* alternation.

¹¹⁷ Thai, ChS: *-vatti*, alternate form of the masculine plural in *-i*.

III. URUVELAPĀṬIHĀRIYĀNI

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā Brahmakāyikā devā saddaṃ-anussāvesuṃ:

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

Iti ha tena khaṇena¹¹⁸ tena muhuttana, yāva Brahmaloḷkā saddo abbhuggaṅchi,¹¹⁹ ayaṅ-ca dasasahassī lokadhātu¹²⁰ saṅkampi, sampakampi, sampavedhi, appamaṇo ca uḷāro obhāso loke pātur-ahosi, atikkamma devānaṃ devānubhāvaṃ.

Atha kho Bhagavā imaṃ udānaṃ udānesi:

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

Iti hidaṃ āyasmato Koṇḍaññassa Aññā¹²¹ Koṇḍañño tveva nāmaṃ ahosi.

[10: UTTARISAMĀPATTIYO]

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

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

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

“Yaṃ kiñci samudayadhammaṃ,
sabbantaṃ nirodhadhammaṃ.”-ti

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

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

¹¹⁸ PTS, ChS add: *tena layena, at that instant.*

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

¹²⁰ PTS: *ayaṅ-ca kho dasasahasilokadhātu*; ChS: *-sahasilikadhātu*; sandhi forms of the reading in the text.

¹²¹ PTS: *Aññāta*; ChS: *Aññāsikoṇḍañño*, similarly throughout.

Atha kho Bhagavā tad-avasese bhikkhū nīhārabhatto¹²² Dhammiyā kathāya ovadi anusāsi, yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpeti. Atha kho āyasmato ca Mahānāmassa āyasmato ca Assajissa Bhagavatā Dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ, vītamalaṃ, Dhammacakkhuṃ udapādi:

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

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

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

[11: ANATTALAKKHAṆASUTTAM]

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

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

Vedanā¹²³ Anattā, vedanā ca hidaṃ bhikkhave Attā abhavissa na-y-idaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya: ‘Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣi.’ ti

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

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

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

Saṅkhārā Anattā, saṅkhārā ca hidaṃ bhikkhave Attā abhavissaṃsu na-y-ime¹²⁵ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṅkhāresu: ‘Evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun.’ ti

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

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

¹²² PTS adds: *iminā nīhārena; in this way.*

¹²³ BJT adds: *bhikkhave* in this position throughout.

¹²⁴ PTS abbreviates this, but writes in full from *saṅkhārā* onwards.

¹²⁵ PTS, Thai, CHS: *nayidaṃ*, singular, whereas a plural is needed.

III. URUVELAPĀṬIHĀRIYĀNI

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

Taṃ kiṃ maññatha bhikkhave:

“Rūpaṃ niccaṃ vā aniccaṃ vā?” ti

“Aniccaṃ Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“Dukkhaṃ Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,
kallaṃ nu taṃ samanupassituṃ:

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

“No hetāṃ Bhante.”

“Vedanā¹²⁶ niccā vā aniccā vā?” ti

“Aniccā Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“Dukkhaṃ Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,
kallaṃ nu taṃ samanupassituṃ:

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

“No hetāṃ Bhante.”

“Saññā niccā vā aniccā vā?” ti

“Aniccā Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“Dukkhaṃ Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,
kallaṃ nu taṃ samanupassituṃ:

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

“No hetāṃ Bhante.”

“Saṅkhārā niccā vā aniccā vā?” ti

“Aniccā Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“Dukkhaṃ Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,
kallaṃ nu taṃ samanupassituṃ:

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

“No hetāṃ Bhante.”

“Viññāṇaṃ niccaṃ vā aniccaṃ vā?” ti

“Aniccaṃ Bhante.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“Dukkhaṃ Bhante.”

¹²⁶ PTS abbreviates greatly from here until *viññāṇaṃ*.

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

“No hetāṃ Bhante.”

“Tasmātiha bhikkhave yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre vā¹²⁷ santike vā sabbā¹²⁸ rūpaṃ:
‘Netāṃ mama, nesoham-asmi, na me so attā,’ ti evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā¹²⁹ atītānāgatapaccuppannā, ajjhattā¹³⁰ vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā vā paṇītā vā, yā dūre vā santike vā sabbā vedanā: ‘Netāṃ mama, nesoham-asmi, na me so attā,’ ti evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

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

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

Evam passāṃ bhikkhave sutavā Ariyasāvako rūpasmim-pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi nibbindati, viññāṇasmim-pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimuttam-iti¹³¹ ñāṇaṃ hoti:

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

Idam-avoca Bhagavā, attamaṇā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun.¹³²
Imasmiñ-ca pana veyyākaraṇasmim bhaññamāne, pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣu, tena kho pana samayena cha loke Arahanto honti.

*PAṬHAMABHĀNAVĀRAM*¹³³

¹²⁷ ChS omits: *vā* in this position throughout.

¹²⁸ BJT adds: *taṃ*, here and below.

¹²⁹ PTS abbreviates greatly from here until *viññāṇaṃ*.

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

¹³¹ PTS: *vimutt’ amhīti*; *I have liberation*.

¹³² PTS: *abhinandati*, which doesn’t make sense; ChS *abhinandunti*; adding the quotation marker.

¹³³ ChS: *pañcavaggiyakathā niṭṭhitā. paṭhamabhānavāro*; but we would expect the accusative in these positions.

[II: SĀSANAVADḌHANAM]

12: YASASSA PABBAJĀ

Tena kho pana samayena Bārāṇasiyaṃ Yaso nāma kulaputto seṭṭhiputto sukhumālo hoti. Tassa tayo pāsādā honti: eko hemantiko eko gimhiko eko vassiko. So vassike pāsāde¹³⁴ cattāro māse nippurisehi turiyehi¹³⁵ paricārayamāno, na heṭṭhāpāsādaṃ orohati.

Atha kho Yasassa kulaputtassa, pañcahi kāmaguṇehi samappitassa samaṅgibhūtaṃ¹³⁶ paricārayamānassa paṭikacceva¹³⁷ niddā okkami pariyanassa pi¹³⁸ pacchā niddā okkami, sabbarattiyo ca telappadāpo¹³⁹ jhāyati.

Atha kho Yaso kulaputto paṭikacceva pabujjhivā,¹⁴⁰ addasa sakam pariyanam supantam, aññissā kacche vīṇam, aññissā kaṅṭhe mudīgam, aññissā ure alambaram,¹⁴¹ aññam vikesikam,¹⁴² aññam vikhelikam,¹⁴³ aññā vippalapatiyo, hatthappattam susānam maññe.

Disvānassa ādīnavo pātur-ahosi nibbidāya cittam saṅghāsi. Atha kho Yaso kulaputto udānam udānesi: “Upaddutam¹⁴⁴ vata bho upassaṭṭham vata bho.” ti

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

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

Atha kho Yaso kulaputto yena Isipatanaṃ Migadāyo tenupasaṅkami. Tena kho pana samayena Bhagavā rattiya paccūsasamayaṃ paccuṭṭhāya ajjhokāse caṅkamati. Addasā kho Bhagavā Yasam kulaputtam dūrato va āgacchantam disvāna caṅkamā orohitvā paññatte āsane nisīdi.

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

Atha kho Bhagavā Yasam kulaputtam etad-avoca: “Idam kho Yasa anupaddutam idam anupassaṭṭham, ehi Yasa nisīda Dhammam te desessāmī.” ti¹⁴⁵

¹³⁴ BJT adds: *vassike* here.

¹³⁵ ChS: *tūriyehi*, and so throughout, alternate spelling.

¹³⁶ ChS: *samaṅgī-*, alternate form.

¹³⁷ PTS: *paṭigacc’ eva*, throughout, alternate form.

¹³⁸ PTS: *pariyanassāpi*; = *pariyanassa* + *api*, rather than *pi*.

¹³⁹ ChS: *-p-*, and so throughout, compound = *taila* + *pradāpo* in Sanskrit, so gemination is to be expected.

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

¹⁴¹ BJT, *kacche ālambaram*; ChS: *kacche alambaram*, with a drum in her armpit.

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

¹⁴³ BJT: *vikkhelikam*; PTS omits the following *aññā*.

¹⁴⁴ Thai: *upaddutam*, and similarly throughout, alternate spelling.

¹⁴⁵ BJT: *desissāmī ti*, alternate form.

III. URUVELAPĀṬIHĀRIYĀNI

Atha kho Yaso kulaputto: ‘Idaṃ kira anupaddutaṃ idaṃ anupassaṭṭhan,’-ti haṭṭho udaggo suvaṇṇapādukāhi orohitvā, yena Bhagavā tenupasaṅkamaṃ, upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.

Ekam-antaṃ nisinnassa kho Yasassa kulaputtassa Bhagavā anupubbikathaṃ¹⁴⁶ kathesi, seyyathīdaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnavānaṃ okāraṃ saṅkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi.

Yadā Bhagavā aññāsi Yasānaṃ kulaputtaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā Buddhānaṃ sāmukkaṃsikaṃ Dhammadesanā taṃ pakāsesi: Dukkhaṃ Samudayaṃ Nirodhaṃ Maggaṃ.

Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ¹⁴⁷ sammad-eva rajanaṃ paṭiggaṇheyya, evam-eva Yasassa kulaputtassa tasmaṃ yeva āsane,¹⁴⁸ virajaṃ vītamaḷaṃ Dhammacakkhuṃ udapādi:

“Yaṃ kiñci samudayadhammaṃ,
sabbanaṃ nirodhadhammaṃ.”-ti

[13: YASASSA PITU]

Atha kho Yasassa kulaputtassa Mātā pāsādaṃ ārūhitvā,¹⁴⁹ Yasānaṃ kulaputtaṃ apassantī yena seṭṭhī¹⁵⁰ gahapati tenupasaṅkamaṃ, upasaṅkamitvā seṭṭhīnaṃ gahapatiṃ etad-avoca: “Putto te gahapati Yaso na dissatī.” ti

Atha kho seṭṭhī gahapati, catuddisā assadūte uyyojetvā, sāmānaṃ yeva yena Isipatanaṃ Migadāyo tenupasaṅkamaṃ. Addasā kho seṭṭhī gahapati suvaṇṇapādukānaṃ nikkhepaṃ, disvāna taṃ yeva anugamāsī.¹⁵¹

Addasā kho Bhagavā seṭṭhīnaṃ gahapatiṃ dūrato va āgacchantaṃ. disvāna Bhagavato etad-ahosi: “Yan-nūnāhaṃ tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāreyyaṃ¹⁵² yathā seṭṭhī gahapati idha nisinna idha nisinnaṃ Yasānaṃ kulaputtaṃ na passeyyā.” ti

Atha kho Bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāresi.¹⁵³ Atha kho seṭṭhī gahapati yena Bhagavā tenupasaṅkamaṃ, upasaṅkamitvā Bhagavantaṃ etad-avoca: “Api Bhante Bhagavā Yasānaṃ kulaputtaṃ passeyyā?” ti

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

¹⁴⁷ BJT: *kālakam*, here but *kālakam* elsewhere; BJT often shows indifference in writing *l/!*.

¹⁴⁸ Thai: *yevasane*, sandhi form of the words, also elsewhere.

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

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

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

¹⁵² Thai, ChS: *abhisaṅkhar-*; throughout, but it appears that the future passive participle form is derived from *abhisaṅkhāreti*, see PED: *Abhisaṅkharoti*, in which case the long *-a-* is expected.

¹⁵³ BJT: *abhisaṅkhāsi*, I do not understand how we could get such a form from *abhisaṅkharoti*, maybe it is a printer’s error.

“Tena hi gahapati nisīda appeva nāma¹⁵⁴ idha nisinno idha nisinnaṃ Yasam kulaputtam passeyyāsī.” ti

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

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

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

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

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

Atha kho seṭṭhī gahapati, diṭṭhadhammo pattadhammo viditadhammo pariyogāhadhammo tiṇṇavicikiccho vīgatakathamkatho vesārajjappatto aparappaccayo Satthusāsane Bhagavantam etad-avoca: “Abhikkantaṃ Bhante! Abhikkantaṃ Bhante! Seyyathā pi Bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telappajjotam¹⁵⁶ dhāreyya: ‘cakkhumanto rūpāni dakkhintī,’ ti evam-eva¹⁵⁷ Bhagavatā anekapariyāyena Dhammo pakāsito.

Esāham Bhante Bhagavantam saraṇam gacchāmi, Dhammañ-ca Bhikkhusaṅghañ-ca. Upāsakam mam Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇam gatan,”-ti so va¹⁵⁸ loke paṭhamam upāsako ahoṣi tevāciko.

Atha kho Yasassa kulaputtassa pituno Dhamme desiyamāne yathādiṭṭham yathāviditam bhūmim paccavekkhantassa, anupādāya āsavehi cittaṃ vimucci.

Atha kho Bhagavato etad-ahoṣi: “Yasassa kho¹⁵⁹ kulaputtassa pituno Dhamme desiyamāne yathādiṭṭham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. Abhabbo kho Yaso kulaputto hīnāyāvattitvā kāme paribhuñjituṃ seyyathā pi pubbe agārikabhūto.¹⁶⁰ Yan-nūnāham tam iddhābhisankhāram paṭippassambheyyan?” ti

¹⁵⁴ Thai adds: *tvam*.

¹⁵⁵ BJT, PTS abbreviate: *kathesi - pe - aparappaccayo*.

¹⁵⁶ BJT, PTS: *telappajjotam*, and similarly throughout; the form = Sanskrit: *taila + pradyotam* which would lead one to expect gemination.

¹⁵⁷ BJT, Thai: *evam-evam*, but *evam-eva* in similar positions elsewhere.

¹⁵⁸ Thai: *ca*.

¹⁵⁹ PTS omits: *kho*.

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

III. URUVELAPĀṬIĪHĀRIYĀNI

Atha kho Bhagavā taṃ iddhābhisaṅkhāraṃ paṭippassambhesi. Addasā kho seṭṭhī gahapati Yasam kulaputtam nisinnam, disvāna Yasam kulaputtam etad-avoca: “Mātā te tāta Yasa paridevisokasamāpannā,¹⁶¹ dehi Mātuyā¹⁶² jīvitan!”-ti

Atha kho Yaso kulaputto Bhagavantam ullokesi. Atha kho Bhagavā seṭṭhim gahapatim etad-avoca: “Tam kim maññasi gahapati, Yasassa kulaputtassa¹⁶³ sekhena nāṇena sekhena dassanena¹⁶⁴ Dhammo diṭṭho vidito¹⁶⁵ seyyathā pi tayā, tassa yathādiṭṭham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimuttam. Bhabbo nu kho so¹⁶⁶ gahapati hīnāyāvattivā kāme paribhuñjitum seyyathā pi pubbe agārikabhūto?” ti

“No hetam Bhante.” ti¹⁶⁷

“Yasassa kho gahapati kulaputtassa, sekhena nāṇena sekhena dassanena, Dhammo diṭṭho vidito seyyathā pi tayā, tassa yathādiṭṭham yathāviditam bhūmim paccavekkhantassa, anupādāya āsavehi cittam vimuttam. Abhabbo kho gahapati Yaso kulaputto hīnāyāvattivā kāme paribhuñjitum seyyathā pi pubbe agārikabhūto.” ti

“Lābhā Bhante Yasassa kulaputtassa suladdham Bhante Yasassa ulaputtassa yathā Yasassa kulaputtassa anupādāya āsavehi cittam vimuttam. Adhivāsetu me Bhante Bhagavā ajjatanāya bhattam Yasena kulaputtena pacchāsamaṇā.” ti

Adhivāsesi Bhagavā tuṅhībhāvena.¹⁶⁸ Atha kho seṭṭhī gahapati Bhagavato adhivāsanam viditvā, utṭhāyāsanā Bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

Atha kho Yaso kulaputto acirappakkante¹⁶⁹ seṭṭhimhi gahapatimhi¹⁷⁰ Bhagavantam etad-avoca: “Labheyyāham Bhante Bhagavato santike pabbajjam, labheyyam upasampadan.”-ti

“Ehi bhikkhū” ti Bhagavā avoca “svākkhāto Dhammo, cara brahmacariyam¹⁷¹ sammā dukkhasa antakiriyyāyā.” ti Sā va tassa āyasmato upasampadā ahoṣi, tena kho pana samayena satta loke arahanto honti.

YASASSA PABBAJĀ¹⁷² NIṬṬHITĀ

¹⁶¹ PTS: *-sampannā*, which has a similar meaning.

¹⁶² PTS: *Mātu*, alternate form of the dative.

¹⁶³ BJT omits: *kulaputtassa*.

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

¹⁶⁵ PTS, Thai omit: *vidito*, also below.

¹⁶⁶ PTS, Thai: *Yaso*.

¹⁶⁷ BJT omits: *ti*.

¹⁶⁸ PTS: *tuṅhi-*, always thus in compounds.

¹⁶⁹ BJT: *acirappakkante* but gemination is to be expected.

¹⁷⁰ BJT omits: *gahapatimhi*.

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

¹⁷² Thai: *yasassa pabbajjā kathā niṭṭhitā*; PTS: *Yasapabbajjā*.

[14: YASASSA MĀTAPURĀṆADUTIYIKĀ]

Atha kho Bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaram-ādāya, āyasmatā Yasena pacchāsamaṇena yena seṭṭhissa gahapatissa nivesanaṃ tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi.

Atha kho āyasmato Yasassa Mātā ca purāṇadutiyaikā ca yena Bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdiṃsu.

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

Yadā tā Bhagavā aññāsi kallacittā muducittā, vinīvaraṇacittā udaggacittā pasannacittā, atha yā Buddhānaṃ sāmukkaṃsikaṃ Dhammadeśanā taṃ pakāsesi: Dukkhaṃ Samudayaṃ Nirodhaṃ Maggaṃ.

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

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

Tā diṭṭhadhammā pattadhammā, viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā, vesārajjappattā aparappaccayā Satthusāsane Bhagavantaṃ etad-avocum: “Abhikkantaṃ Bhante! Abhikkantaṃ Bhante!¹⁷³ Seyyathā pi Bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā telappajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhintī,’ ti evam-eva¹⁷⁴ Bhagavatā anekapariyāyena Dhammo pakāsito.

Etā mayaṃ Bhante Bhagavantaṃ saraṇaṃ gacchāma, Dhammañ-ca Bhikkhusaṅghaṃ-ca. Upāsikāyo no Bhagavā dhāretu ajjatagge paṇupetā saraṇaṃ gatā,” ti tā ca¹⁷⁵ loke paṭhamaṃ upāsikā ahesum tevācika.

Atha kho āyasmato Yasassa mātā ca pitā ca purāṇadutiyaikā ca Bhagavantañ-ca āyasmantañ-ca Yasam pañītena khādaniyena bhojaniyena¹⁷⁶ sahatthā santappetvā sampavāretvā, Bhagavantaṃ bhuttāvim onītapattapāṇim, ekam-antaṃ nisīdiṃsu.

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

¹⁷³ BJT, PTS, ChS abbreviate: *abhikkantaṃ bhante ... etā mayaṃ...*

¹⁷⁴ Thai: *evam-evam*.

¹⁷⁵ BJT, Thai, ChS: *va*.

¹⁷⁶ PTS: *khādaniyena bhojaniyena*, and similarly throughout, alternate spelling.

15: CATUGGIHISAHĀYAKAPABBAJĀ

Assosum̄ kho āyasmato Yasassa cattāro gihisahāyakā,¹⁷⁷ Bārāṇasiyaṃ seṭṭhānusetṭhīnaṃ kulānaṃ puttā, Vimalo Subāhu Puṇṇaji Gavampati: “Yaso kira kulaputto kesamassum̄ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajito.” ti

Sutvāna nesaṃ etad-ahosi: “Na hi¹⁷⁸ nūna so orako Dhammavinayo, na sā orakā pabbajjā yattha Yaso kulaputto kesamassum̄ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajito.” ti

Te yenāyasmā¹⁷⁹ Yaso tenupasaṅkamiṃsu, upasaṅkamtivā āyasmantaṃ Yasaṃ abhivādetvā, ekam-antaṃ aṭṭhaṃsu. Atha kho āyasmā Yaso te cattāro gihisahāyake ādāya yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.

Ekam-antaṃ nisinno kho āyasmā Yaso Bhagavantaṃ¹⁸⁰ etad-avoca: “Ime me Bhante cattāro gihisahāyakā Bārāṇasiyaṃ seṭṭhānusetṭhīnaṃ kulānaṃ puttā, Vimalo Subāhu Puṇṇaji Gavampati, ime Bhagavā¹⁸¹ ovadatu anusāsātū.” ti

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

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

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

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

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

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

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

CATUGGIHISAHĀYAKAPABBAJĀ¹⁸² NIṬṬHITĀ.

¹⁷⁷ BJT: *gihī-*, and similarly throughout, alternate form.

¹⁷⁸ BJT: *ha*, an emphatic, always in this position.

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

¹⁸⁰ Thai omits: *Bhagavantaṃ*.

¹⁸¹ PTS: *ime cattāro bhagavā ovadatu, please advise these four, Gracious One...*

¹⁸² BJT: *Catugihīśahāyapabbajjā*; PTS: *Catugihīpabbajjā*; ChS: *Catugihī-*.

16: PAÑÑĀSAGIHISAHĀYAKAPABBAJĀ

Assosum̄ kho āyasmato Yasassa paññāsamattā gihisahāyakā, Jānapadā¹⁸³ pubbānupubbakānaṃ kulānaṃ puttā: “Yaso kira kulaputto kesamassum̄ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajito.” ti

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

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

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

Tesaṃ Bhagavā anupubbikathaṃ kathesi, seyyathīdaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi.¹⁸⁴

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

Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammad-eva rajanaṃ paṭiggaṇheyya, evam-eva tesaṃ tasmim̄ yeva āsane, viraṇaṃ vītamalaṃ Dhammacakkhum̄ udapādi:

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

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

“Ethā bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ.” ti Sā va tesaṃ āyasmantānaṃ upasampadā ahosi.

Atha kho Bhagavā te bhikkhū Dhammiyā kathāya ovadi anusāsi. Tesaṃ Bhagavatā Dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ anupādāya āsavehi cittaṇi vimuccim̄su, tena kho pana samayena ekasaṭṭhi¹⁸⁵ loke arahanto honti.

*PAÑÑĀSAGIHISAHĀYAKAPABBAJĀ NIṬṬHITĀ*¹⁸⁶

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

¹⁸⁴ BJT, PTS abbreviate: ...*pakāsesi* - *pe* - *dukkhaṃ*...

¹⁸⁵ Thai: -*saṭṭhi*, but the declension is in -*i*.

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

17: MĀRAKATHĀ

Atha kho Bhagavā¹⁸⁷ bhikkhū āmantesi: “Muttoham¹⁸⁸ bhikkhave sabbapāsehi ye dibbā ye ca mānūsā, tumhe pi bhikkhave muttā sabbapāsehi ye dibbā ye ca mānūsā.

Caratha bhikkhave cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Mā ekena dve agamittha, desetha bhikkhave Dhammaṃ, ādikalyāṇaṃ majjhakalyāṇaṃ pariyoṣānakalyāṇaṃ, sātthaṃ sabyañjanaṃ;¹⁸⁹ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha, santi sattā apparajakkhajātikā assavanatā Dhammassa parihāyanti, bhavissanti Dhammassa aññātāro. Aham-pi bhikkhave yena Uruvelā Senānigamo¹⁹⁰ tenupasaṅkamissāmi Dhammadesanāyā.” ti

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

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

---|---||---|--- pathyā
 “Muttoham¹⁹¹ sabbapāsehi ye dibbā ye ca mānūsā,
 ---|---||---|---
 Mahābandhanamuttomhi: nihato tvam-asi Antakā!” ti

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

---|---||---|--- pathyā
 “Rūpā saddā rasā gandhā¹⁹² phoṭṭhabbā ca manoramā,
 ---|---||---|---
 Ettha me vigato chando: nihato tvam-asi Antakā.” ti

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

MĀRAKATHĀ NIṬṬHITĀ¹⁹⁴

¹⁸⁷ ChS adds: *te*.

¹⁸⁸ PTS, Thai, ChS: *muttāham*, alternate sandhi, but in *mutto* + *aham* we would expect elision of the *a*- element.

¹⁸⁹ PTS: *savyañjanaṃ*, showing the *b/v* alternation.

¹⁹⁰ BJT: *Senānigamo*, *Senāni Town*.

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

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

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

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

18: TĪHI SARAṆAGAMANEHI UPASAMPADĀKATHĀ¹⁹⁵

Tena kho pana samayena bhikkhū nānādisā nānājanapadā, pabbajjāpekkhe ca upasampadāpekkhe ca¹⁹⁶ ānenti: “Bhagavā ne pabbājessati upasampādessatī,” ti tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca.

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

Yan-nūnāhaṃ bhikkhūnaṃ anujāneyyaṃ ‘Tumhe va dāni bhikkhave tāsu tāsu disāsu tesu tesu janapadesu, pabbājetha upasampādehā’?” ti

Atha kho Bhagavā sāyaṇhasamayāṃ paṭisallānā vuṭṭhito, etasmim̐ nidāne etasmim̐ pakaraṇe Bhikkhusaṅghaṃ sannipātāpetvā,¹⁹⁷ Dhammim̐ kathaṃ¹⁹⁸ katvā, bhikkhū āmantesi: “Idha mayhaṃ bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: ‘Etarahi kho bhikkhū nānādisā nānājanapadā, pabbajjāpekkhe ca upasampadāpekkhe ca ānenti: “Bhagavā ne pabbājessati upasampādessatī,” ti tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. Yan-nūnāhaṃ bhikkhūnaṃ anujāneyyaṃ “Tumhe va dāni bhikkhave tāsu tāsu disāsu tesu tesu janapadesu, pabbājetha upasampādehā’?” ti

Anujānāmi bhikkhave tumhe va dāni tāsu tāsu disāsu tesu tesu janapadesu, pabbājetha upasampādehā.¹⁹⁹ Evañ-ca pana bhikkhave pabbājetabbo upasampādetabbo: paṭhamaṃ kesamassuṃ ohārāpetvā, kāsāyāni vatthāni acchādāpetvā,²⁰⁰ ekaṃsaṃ uttarāsaṅgaṃ kārāpetvā, bhikkhūnaṃ pāde vandāpetvā, ukkuṭikaṃ nisīdāpetvā, añjalim̐ paggaṇhāpetvā, evaṃ vadehī ti vattabbo:

‘Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam-pi Buddhaṃ saraṇaṃ gacchāmi
Dutiyam-pi Dhammaṃ saraṇaṃ gacchāmi
Dutiyam-pi Saṅghaṃ saraṇaṃ gacchāmi

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

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

¹⁹⁷ ChS omits: *Bhikkhusaṅghaṃ sannipātāpetvā*.

¹⁹⁸ PTS abbreviates: *...nidāne - pe - dhammikathaṃ...* which shows the compound form of the words in the text.

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

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

III. URUVELAPĀṬIHĀRIYĀNI

Tatīyam-pi Buddhamaṃ saraṇamaṃ gacchāmi
Tatīyam-pi dhammaṃ saraṇamaṃ gacchāmi
Tatīyam-pi saṅghamaṃ saraṇamaṃ gacchāmī.’ ti

Anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajjamaṃ upasampadan.”-ti

*TĪHI SARAṆAGAMANEHI UPASAMPADĀKATHĀ NIṬṬHITĀ*²⁰¹

19: DUTIYA-MĀRAKATHĀ

Atha kho Bhagavā Vassaṃ vuttho²⁰² bhikkhū āmantesi: “Mayhaṃ kho bhikkhave yoniso manasikārā yoniso sammappadhānā, anuttarā vimutti anuppattā anuttarā vimutti sacchikatā; tumhe pi bhikkhave yoniso manasikārā yoniso sammappadhānā, anuttaramā vimuttiṃ anupāpuṇātha anuttaramā vimuttiṃ sacchikarothā.” ti

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

---|---||---|--- pathyā
“Baddhosi Mārapāsehi ye dibbā ye ca mānusā,
---|---||---|---
Mārabandhanabaddhosi,²⁰³ na me samaṇa mokkhasī!” ti

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

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

*DUTIYA-MĀRAKATHĀ NIṬṬHITĀ*²⁰⁴

20: BHADDAVAGGIYASAHĀYAKĀNAM VATTU

Atha kho Bhagavā Bārāṇasiyamaṃ yathābhirantaṃ viharitvā, yena Uruvelā tena cārikaṃ pakkāmi. Atha kho Bhagavā maggā okkamma, yena aññataro vanasaṇḍo tenupasaṅkami, upasaṅkamtivā taṃ vanasaṇḍamaṃ ajjhogāhetvā, aññatarasmim rukkhamūle nisīdi.

Tena kho pana samayena tiṃsamattā bhaddavaggiyā sahāyakā sapajāpatikā, tasmim vanasaṇḍe paricārenti. Ekassa pajāpati nāhosi, tassa atthāya²⁰⁵ vesī ānītā ahosi. Atha kho sā vesī tesu pamattesu paricārentesu, bhaṇḍamaṃ ādāya palāyittha.

²⁰¹ BJT: *Tīhi Saraṇagamanehi Pabbajjā-Upasampadākathā Dvadasami NiṬṬhitā*.

²⁰² ChS: *Vassaṃvuttho* (sic).

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

²⁰⁴ BJT, PTS, Thai omit this end-title.

²⁰⁵ PTS, Thai: *tassatthāya*, sandhi form of the words in the text.

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Atha kho te sahāyakā sahāyakassa veyyāvaccam karontā, tam itthim gavesantā tam vanasaṅgam āhiṅgantā. Addasaṃsu Bhagavantam aññatarasmim rukkhamūle nisinnam, disvāna yena Bhagavā tenupasaṅkamimsu, upasaṅkamitvā Bhagavantam etad-avocum: “Api Bhante Bhagavā²⁰⁶ itthim passeyyā?” ti

“Kim pana vo kumārā itthiyā?” ti

“Idha mayam Bhante timsamattā bhaddavaggiyā sahāyakā sapajāpatikā, imasmim vanasaṅge paricārayimhā. Ekassa pajāpati nāhosi, tassa atthāya vesī ānītā ahosi. Atha kho sā Bhante vesī amhesu pamattesu paricārentesu, bhaṅgam ādāya palāyittha. Tena²⁰⁷ mayam Bhante sahāyakā sahāyakassa veyyāvaccam karontā, tam itthim gavesantā imam vanasaṅgam āhiṅgamā.” ti

“Tam kim maññatha vo kumārā katamam nu kho tumhākam varam: yam vā tumhe itthim gaveseyyātha, yam vā attānam gaveseyyāthā?” ti

“Etad-eva Bhante amhākam varam yam mayam attānam gaveseyyāmā.” ti

“Tena hi vo kumārā nisīdatha Dhammam vo desessāmī.” ti

“Evam Bhante” ti kho te bhaddavaggiyā sahāyakā, Bhagavantam abhivādetvā ekam-antam nisīdimsu.

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

Yadā te Bhagavā aññāsi kallacitte muducitte, vinīvaraṇacitte udaggacitte pasannacitte, atha yā Buddhānam sāmukkaṃsikā Dhammadesanā tam pakāsesi: Dukkham Samudayam Nirodham Maggam.

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

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

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

“Ethā bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo, caratha brahmacariyam sammā dukkhassa antakiriyyā.” ti Sā va tesam āyasmantānam upasampadā ahosi.

BHADDAVAGGIYASAHĀYAKĀNAM VATTHU²⁰⁸ NIṬṬHITAM

DUTIYABHĀṆAVĀRAM²⁰⁹

²⁰⁶ PTS adds *ekam*.

²⁰⁷ ChS: *te*.

²⁰⁸ PTS: *Vatthum*, an alternate form of the accusative.

²⁰⁹ BJT, PTS: *Dutyaka*-; ChS: *Bhāṇavāro*.

[III: URUVELAPĀṬIHĀRIYĀNI]

21: PAṬHAMAM PĀṬIHĀRIYAM²¹⁰ (GAJJAM)

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

Tesu Uruvelakassapo jaṭilo pañcannaṃ jaṭilasatānaṃ nāyako hoti vināyako aggo pamukho pāmokkho. Nadikassapo jaṭilo tiṇṇaṃ jaṭilasatānaṃ nāyako hoti vināyako aggo pamukho pāmokkho. Gayākassapo jaṭilo dvinnaṃ jaṭilasatānaṃ nāyako hoti vināyako aggo pamukho pāmokkho.

Atha kho Bhagavā yena Uruvelakassapassa jaṭilassa assamo tenupasaṅkami, upasaṅkamtivā Uruvelakassapaṃ jaṭilaṃ etad-avoca: “Sace te Kassapa agaru vaseyyāma ekarattim²¹¹ agyāgāre.” ti

“Na kho me Mahāsamaṇa garu, caṇḍettha²¹² Nāgarājā iddhimā āsīviso²¹³ ghoraviso, so taṃ mā viheṭhesī.” ti

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

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

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

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

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

“Vihara Mahāsamaṇa yathāsukhan.”-ti

Atha kho Bhagavā agyāgāraṃ pavisitvā tiṇṇasantharakaṃ paññāpetvā, nisīdi, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.²¹⁵

Atha kho so Nāgo addasa²¹⁶ Bhagavantaṃ pavitṭhaṃ, disvāna dukkhī dummano padhūpāsi.²¹⁷ Atha kho Bhagavato etad-ahosi: “Yan-nūnāhaṃ imassa Nāgassa anupahacca chaviṅ-ca

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

²¹¹ PTS: *-rattam*, similarly throughout, but the word is *ratti*.

²¹² Thai: *api ca kho caṇḍettha*, similarly throughout.

²¹³ PTS, ChS: *āsi-*, and similarly throughout.

²¹⁴ BJT omits *ghoraviso*, presumably a printer’s error.

²¹⁵ PTS: *upaṭṭhapetvā*, both forms are found in the texts.

²¹⁶ PTS omits *addasa*; ChS: *addasā kho so nāgo*.

²¹⁷ BJT omits: *dukkhī*; ChS reads: *disvāna dukkhī padhūpāyi*.

III. URUVELAPĀṬIHĀRIYĀNI

cammañ-ca maṃsañ-ca nhāruñ-ca²¹⁸ aṭṭhiñ-ca aṭṭhimiñjañ-ca tejasā tejaṃ pariyādiyeyyan?”-ti²¹⁹
Atha kho Bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāritvā padhūpāsi.²²⁰

Atha kho so Nāgo makkhaṃ asahamāno²²¹ pajjali. Bhagavā pi tejodhātum samāpajjitvā pajjali,
ubhinnaṃ sajotibhūtānaṃ²²² agyāgāraṃ ādittaṃ viya hoti, sampajjalitaṃ sajotibhūtaṃ.

Atha kho te jaṭilā agyāgāraṃ parivāretvā evam-āhaṃsu: “Abhirūpo vata bho Mahāsamaṇo
Nāgena viheṭhiyati.” ti²²³

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

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

[22: PAṬHAMAM PĀṬIHĀRIYAM (GĀTHĀ)]

---|v-u|vv-||vv-|---|v-u|vvuv- Gīti
Nerañjarāya Bhagavā Uruvelā Kassapaṃ jaṭilam-avōca:²²⁵
Nerañjarāya²²⁶ Bhagavā Uruvelakassapaṃ jaṭilam-avoca:²²⁷

vv-|vv|uvvv|v-u,|---|v-u|vv-|---
“Sacē te Kassapa agaru viharemu ajuṇhō aggisaraṇamhī.” ti
“Sace te Kassapa agaru viharemu ajuṇhō²²⁸ aggisaraṇamhī.” ti²²⁹

²¹⁸ BJT: *nahāruñca*, and similarly throughout, inserting the epenthetic vowel.

²¹⁹ Thai: *pariyādeyyan ti*, presumably taking the verb to *pariyādāti*.

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

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

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

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

²²⁴ PTS: *pariyādiyitvā*, also elsewhere.

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

²²⁶ BJT: *Nerañjarāyam*, alternate form of the locative.

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

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

²²⁹ PTS, ChS: *aggisālamhī ti*; *in the fire hall*.

III. URUVELAPĀṬIHĀRIYĀNI

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

“Na khō me Mahāsamaṇa garu phāsūkāmo ca taṃ nivāremi,
“Na kho me Mahāsamaṇa garu phāsukāmo ca²³⁰ taṃ nivāremi,

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

Caṇḍettha Nāgarājā ghoraviso so ta’ mā viheṭhesī” ti
Caṇḍettha Nāgarājā iddhimā āsiviso ghoraviso so taṃ mā viheṭhesī” ti

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

“Na viheṭhey’ iṅgha tvaṃ Kassapa anujānāhi aggi-āgāran.”-ti
“Apeva maṃ na viheṭheyya iṅgha tvaṃ Kassapa anujānāhi agyāgāran”.-ti

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

“Dinnan”-ti naṃ viditvā abbhīto pāvīsī bhayam-atīto.
“Dinnan”-ti naṃ viditvā abhīto²³¹ pāvīsi bhayam-atīto.

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

Disvā isim paviṭṭhaṃ Ahināgo dummano padhūpāsi.
Disvā isim paviṭṭhaṃ Ahināgo dummano padhūpāsi.

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

Sumanamanaso adhimano Manussanāgo tattha padhūpāsi.
Sumanamanaso adhimano²³² Manussanāgo pi tattha padhūpāsi.

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

Makkhañ-ca asahamāno Ahināgo pāvako va pajjali.
Makkhañ-ca asahamāno Ahināgo pāvako va pajjali.

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

Tejodhātusu kusalo Manussanāgo pi tattha pajjali,
Tejodhātusu kusalo²³³ Manussanāgo pi tattha pajjali,

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

Ubhinnaṃ sajotibhūtānaṃ āgāraṃ udiccare jaṭilā:
Ubhinnaṃ sajotibhūtānaṃ agyāgāraṃ udiccare jaṭilā:²³⁴

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

Abhirūpo vata bho Samaṇo Nāgena viheṭhiyati bhaṇanti.
“Abhirūpo vata bho Mahāsamaṇo Nāgena viheṭhiyatī” ti²³⁵ bhaṇanti.

²³⁰ PTS: *va*, ChS omits.

²³¹ BJT, PTS: *asambhīto*; emphatic form, same meaning, but spoils the metre.

²³² Thai: *Sumanamānaso na vimano*, which spoils the metre; PTS: *Sumanaso avimano*; possibly a printer’s error in the first word.

²³³ Thai: *tejodhātukusalo*, compound form of the words, which ruins the metre.

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

ᵀᵀ-|---|---|ᵀ,ᵀ-|---|ᵀ-ᵀ|---|
 Atha rattiyā accāyena hatā Nāgassa acciyo honti,
 Atha rattiyā²³⁶ accayena, hatā Nāgassa acciyo honti,²³⁷

---|ᵀ-ᵀ|ᵀᵀ-||ᵀ-ᵀ|---|---|---|
 Iddhīmato pana ṭhitā anekavaṇṇā accīyo honti.
 Iddhimato pana ṭhitā²³⁸ anekavaṇṇā acciyo honti.

---|ᵀᵀ-|ᵀᵀ-||---|---|ᵀ-ᵀ|ᵀᵀ-|
 Nīlā atha lohitakā mañjeṭṭhā pītakā phalikavaṇṇā
 Nīlā²³⁹ atha lohitakā mañjeṭṭhā²⁴⁰ pītakā phalikavaṇṇāyo²⁴¹

---|ᵀ-ᵀ|---|ᵀ-ᵀ|---|---|---|
 Aṅgīrasassa kāye anekavaṇṇā accīyo honti.
 Aṅgīrasassa²⁴² kāye anekavaṇṇā acciyo honti.

---|ᵀ-ᵀ|---|ᵀᵀ-||ᵀ-ᵀ|---|ᵀ-ᵀ|---|
 Pattamhi odahitvā, Ahināgaṃ brāhmaṇassa dassesi:
 Pattamhi odahitvā, Ahināgaṃ brāhmaṇassa dassesi:

---|ᵀᵀ-|---|ᵀᵀ-||ᵀ-ᵀ|---|ᵀ-ᵀ|---|
 “Taṃ te Kassapa Nāgo pariyādinna’ assa tejasā tejo.” ti
 “Ayaṃ te Kassapa Nāgo pariyādinno assa tejasā tejo.” ti

Atha kho Uruvelakassapo jaṭilo Bhagavato iminā iddhipāṭihāriyena abhippasanno
 Bhagavantaṃ etad-avoca: “Idheva Mahāsamaṇa vihara²⁴³ ahaṃ te dhuvabhattenā.” ti

PAṬHAMAM PĀṬIHĀRIYAM

23: DUTIYAM PĀṬIHĀRIYAM

Atha kho Bhagavā Uruvelakassapassa jaṭilassa assamassa avidūre, aññatarasmim vanasaṇḍe
 vihāsi. Atha kho Cattāro Mahārājāno, abhikkantāya rattiyā, abhikkantavaṇṇā kevalakappaṃ
 vanasaṇḍaṃ obhāsetvā, yena Bhagavā tenupasaṅkamimsu, upasaṅkamtivā Bhagavantaṃ
 abhivādetvā, catuddisā aṭṭhaṃsu seyyathā pi mahantā aggikkhandhā.

²³⁵ PTS: *nāge na viheṭṭhissiyatī ti*; giving a different meaning: *will not be harassed by the Dragon*.

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

²³⁷ BJT, Thai: *Ahināgassa acciyo na honti*; meaning: *the Snake-Dragon’s flames were no more*.

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

²³⁹ BJT: *Nīlakā*, which spoils the metre.

²⁴⁰ ChS: *mañjīṭṭhā*, alternate spelling.

²⁴¹ BJT: *phaḷika-*, alternate spelling, showing the *l/ḷ* alternation.

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

²⁴³ Thai: *viharaṃ*, meaning: *living (right here)*.

III. URUVELAPĀṬIHĀRIYĀNI

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena, yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantaṃ etad-avoca: “Kālo Mahāsamaṇa niṭṭhitam bhattam. Ke nu kho te Mahāsamaṇa abhikkantāya rattiyā, abhikkantavaṇṇā kevalakappam vanasaṅgam obhāsetvā, yena tvaṃ tenupasaṅkamimsu, upasaṅkamtivā taṃ abhivādetvā, catuddisā aṭṭhaṃsu seyyathā pi mahantā aggikkhandhā?” ti

“Ete kho Kassapa Cattāro Mahārājāno, yenāhaṃ tenupasaṅkamimsu Dhammassavanāyā.” ti²⁴⁴

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

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

*DUTIYAM PĀṬIHĀRIYAM*²⁴⁵

24: TATIYAM PĀṬIHĀRIYAM

Atha kho Sakko Devānam-indo, abhikkantāya rattiyā, abhikkantavaṇṇo kevalakappam vanasaṅgam obhāsetvā, yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekam-antaṃ aṭṭhāsi seyyathā pi mahā-aggikkhandho, purimāhi²⁴⁶ vaṇṇanibhāhi, abhikkantataro ca paṇītataro ca.

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena, yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantaṃ etad-avoca: “Kālo Mahāsamaṇa niṭṭhitam bhattam. Ko nu kho so Mahāsamaṇa abhikkantāya rattiyā, abhikkantavaṇṇo kevalakappam vanasaṅgam obhāsetvā, yena tvaṃ tenupasaṅkami, upasaṅkamtivā taṃ abhivādetvā, ekam-antaṃ aṭṭhāsi seyyathā pi mahā-aggikkhandho, purimāhi vaṇṇanibhāhi, abhikkantataro ca paṇītataro cā.” ti

“Eso kho Kassapa Sakko Devānam-indo, yenāhaṃ tenupasaṅkami Dhammassavanāyā.” ti Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma Sakko pi²⁴⁷ Devānam-indo upasaṅkamissati Dhammassavanāya, na tveva ca kho Arahā yathā ahan.”-ti

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

*TATIYAM PĀṬIHĀRIYAM*²⁴⁸

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

²⁴⁵ PTS: *dutyakapāṭihāriyam*, compound form, but compare PTS’ writing *paṭhamam pāṭihāriyam* above and *pañcamam pāṭihāriyam* below.

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

²⁴⁷ Thai omits: *pi*.

²⁴⁸ PTS: *tatyakapāṭihāriyam*.

25: CATUTTHAṂ PĀṬIHĀRIYĀM

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

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

“Eso kho Kassapa Brahmā Sahampati, yenāhaṃ tenupasaṅkami Dhammassavanāyā.” ti Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma Brahmā pi²⁴⁹ Sahampati upasaṅkamissati Dhammassavanāyā, na tveva ca kho Arahā yathā ahan.”-ti

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

CATUTTHAṂ PĀṬIHĀRIYĀM²⁵⁰

26: PAÑCAMAṂ PĀṬIHĀRIYĀM

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

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

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena, yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantaṃ etad-avoca: “Kālo Mahāsamaṇa niṭṭhitaṃ bhattaṃ. Kiṃ nu kho Mahāsamaṇa hiyyo nāgamāsi, api ca mayaṃ taṃ sarāma: ‘Kiṃ nu kho Mahāsamaṇo nāgacchatī?’ ti Khādanīyassa ca bhojanīyassa ca²⁵¹ te paṭiviso²⁵² ṭhapito.” ti

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

²⁴⁹ Thai omits: *pi*.

²⁵⁰ PTS: *catutthakapāṭihāriyam*.

²⁵¹ Thai omits: *bhojanīyassa ca*, presumably by mistake.

²⁵² ChS: *paṭivīso*.

III. URUVELAPĀṬIHĀRIYĀNI

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

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

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

PAÑCAMĀ PĀṬIHĀRIYĀ

[27: PAṂSUKŪLAPĀṬIHĀRIYĀM]

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

Atha kho Sakko Devānam-indo, Bhagavato cetasā cetoparivitakkam-aññāya, pāṇinā pokkharāṇim̐ khaṇitvā,²⁵³ Bhagavantaṃ etad-avoca: “Idha Bhante Bhagavā paṃsukūlaṃ dhovatū.” ti

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

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

Atha kho Bhagavato etad-ahosi: “Kimhi nu kho ahaṃ ālambitvā uttareyyan?”-ti²⁵⁴

Atha kho Kakudhe adhivatthā devatā Bhagavato cetasā cetoparivitakkam-aññāya, sākhāṃ onamesi:²⁵⁵ “Idha Bhante Bhagavā ālambitvā uttaratū.” ti

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

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

Atha kho Uruvelakassapo jaṭilo, tassā rattiyaṃ accayena, yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantaṃ etad-avoca: “Kālo Mahāsamaṇa niṭṭhitaṃ bhattaṃ.

Kim̐ nu kho Mahāsamaṇa, nāyaṃ pubbe idha pokkharāṇī, sāyaṃ idha pokkharāṇī? Na-y-imā silā pubbe upanikkhittā: kenimā silā upanikkhittā? Na-y-imassa Kakudhassa pubbe sākhā onatā, sāyaṃ sākhā onatā?” ti

“Idha me Kassapa paṃsukūlaṃ uppannaṃ ahoṣi. Tassa mayhaṃ Kassapa etad-ahosi: ‘Kattha nu kho ahaṃ paṃsukūlaṃ dhoveyyan?’-ti

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

²⁵⁴ BJT: *uttareyanti*, printer’s error.

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

III. URUVELAPĀṬIHĀRIYĀNI

Atha kho Kassapa Sakko Devānam-into, mama cetasā cetoparivitakkam-aññāya, pāṇinā pokkharāṇim khaṇitvā, maṃ etad-avoca: ‘Idha Bhante Bhagavā paṃsukūlaṃ dhovatū,’ ti sāyaṃ²⁵⁶ amanussena pāṇinā khatā²⁵⁷ pokkharāṇī.

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

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

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

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

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

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

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi: “Mahiddhiko kho Mahāsamaṇo mahānubhāvo, yatra hi nāma Sakko pi²⁵⁸ Devānam-into veyyāvaccam karissati, na tveva ca kho Arahā yathā ahan.”-ti

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

[28: JAMBUPĀṬIHĀRIYAM]

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

“Gaccha tvaṃ²⁵⁹ Kassapa āyāmaṇa.”-ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā, yāya Jambuyā²⁶⁰ Jambudīpo paññāyati tato phalaṃ gahetvā, paṭhamataram āgantvā, agyāgāre nisīdi.

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

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

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

²⁵⁶ ChS adds: *Kassapa*, here and below.

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

²⁵⁸ PTS, Thai omit: *pi*.

²⁵⁹ BJT omits: *tvam*.

²⁶⁰ PTS: *jambuyāyam*, *this fruit*, and similarly throughout.

III. URUVELAPĀṬIHĀRIYĀNI

“Alaṃ Mahāsamaṇa tvaṃ yevetaṃ²⁶¹ āharasi,²⁶² tvaṃ yevetaṃ paribhuñjā.” ti²⁶³

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

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

[29: AMBAPĀṬIHĀRIYĀM]

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

“Gaccha tvaṃ Kassapa āyāmaṇa.”-ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā, yāya Jambuyā Jambudīpo paññāyati tassā avidūre Ambo²⁶⁴ tato phalaṃ gahetvā, paṭhamataraṃ āgantvā, agyāgāre nisīdi.

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

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

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

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

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

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

²⁶¹ ChS: *tvaṃyeva taṃ*.

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

²⁶³ PTS, ChS: *paribhuñjāhī ti*, alternate form of the imperative.

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

[30: ĀMALAKIPĀṬIHĀRIYĀM]

Atha kho Uruvelakassapo jaṭilo, tassā rattiya accayena, yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavato kālaṃ ārocesi: “Kālo Mahāsamaṇa niṭṭhitam bhattan.”-ti

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

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

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

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

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

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

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

[31: HARĪTAKIPĀṬIHĀRIYĀM]

Atha kho Uruvelakassapo jaṭilo, tassā rattiya accayena, yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavato kālaṃ ārocesi: “Kālo Mahāsamaṇa niṭṭhitam bhattan.”-ti

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

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

“Idhāhaṃ Kassapa taṃ uyyojetvā, yāya Jambuyā Jambudīpo paññāyati tassā avidūre Harītakī tato phalaṃ gahetvā, paṭhamataraṃ āgantvā, agyāgāre nisinno. Idaṃ kho Kassapa Harītakiphalaṃ, vaṇṇasampannaṃ gandhasampannaṃ rāsasampannaṃ, sace ākaṅkhasi paribhuñjā.” ti

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

III. URUVELAPĀṬIĪHĀRIYĀNI

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

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjivā, tasmiṃ yeva vanasaṇḍe vihāsi.

[32: PĀRICCHATTAKAPUPPHAPĀṬIĪHĀRIYĀM]

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

“Gaccha tvaṃ Kassapa āyāmaṇa.”-ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā, Tāvatiṃsaṃ gantvā, Pāricchattakapupphaṃ gahetvā, paṭhamataram āgantvā, agyāgāre nisīdi.

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

“Idhāhaṃ Kassapa taṃ uyyojetvā, Tāvatiṃsaṃ gantvā Pāricchattakapupphaṃ gahetvā, paṭhamataram āgantvā, agyāgāre nisinno. Idaṃ kho Kassapa Pāricchattakapupphaṃ, vaṇṇasampannaṃ gandhasampannaṃ,²⁶⁵ sace ākaṅkhasi, gaṇhā.” ti

“Alaṃ Mahāsamaṇa tvaṃ yeva taṃ ārahasi, tvaṃ yeva taṃ gaṇhā” ti²⁶⁶

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

[33: AGGIPĀṬIĪHĀRIYĀNI]

Tena kho pana samayena te jaṭilā aggī²⁶⁷ paricaritukāmā na sakkonti kaṭṭhāni phāletuṃ. Atha kho tesaṃ jaṭilānaṃ etad-ahosi: “Nissamsayaṃ kho Mahāsamaṇassa iddhānubhāvo yathā mayā na sakkoma kaṭṭhāni phāletuṃ.”-ti

Atha kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca: “Phāliyaṃtu Kassapa kaṭṭhāni.” ti “Phāliyaṃtu Mahāsamaṇā,” ti sakid-eva pañca kaṭṭhasatāni phāliyaṃsu.

²⁶⁵ BJT: *-sampannan-ti*, see next note.

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

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

III. URUVELAPĀṬIĪHĀRIYĀNI

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

* * *

Tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujjaletuṃ.²⁶⁹ Atha kho tesam jaṭilānam etad-ahosi: “Nissamsayam kho Mahāsamaṇassa iddhānubhāvo yathā mayam na sakkoma aggī ujjaletun.”-ti

Atha kho Bhagavā Uruvelakassapam jaṭilam etad-avoca: “Ujjaliyantu²⁷⁰ Kassapa aggī.” ti “Ujjaliyantu Mahāsamaṇā,” ti sakid-eva pañca aggisatāni ujjalimsu.

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

* * *

Tena kho pana samayena te jaṭilā aggī paricaritvā, na sakkonti aggī vijjhāpetuṃ. Atha kho tesam jaṭilānam etad-ahosi: “Nissamsayam kho Mahāsamaṇassa iddhānubhāvo yathā mayam na sakkoma aggī vijjhāpetun.”-ti

Atha kho Bhagavā Uruvelakassapam jaṭilam etad-avoca: “Vijjhāyantu Kassapa aggī.” ti “Vijjhāyantu Mahāsamaṇā,” ti sakid-eva pañca aggisatāni vijjhāyimsu.

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

[34: MANDĀMUKHIPĀṬIĪHĀRIYĀM]

Tena kho pana samayena te jaṭilā, sītāsu Hemantikāsu rattīsu²⁷³ antarattakāsu himapātasamaye, najjā Nerañjarāya,²⁷⁴ ummujjanti pi nimujjanti pi,²⁷⁵ ummujjanimujjam-pi²⁷⁶ karonti.

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

²⁶⁹ BJT: *jaletuṃ*, also below, the two words are derived from the same root and have similar meanings.

²⁷⁰ BJT: *Ujjālyantu*, same in next line.

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

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

²⁷³ PTS: *rattīsu*, showing the *i/ī* alternation found in the locative.

²⁷⁴ PTS, Thai: *Nerañjarāyam*, alternate form of the locative.

²⁷⁵ PTS, Thai: *nimujjantipi*, *ummujjantipi*.

²⁷⁶ ChS: *-nimujjanam-pi*.

III. URUVELAPĀṬIHĀRIYĀNI

Atha kho Bhagavā pañcamattāni mandāmukhisatāni abhinimmini, yattha te jaṭilā uttaritvā visibbesuṃ.²⁷⁷ Atha kho tesam jaṭilānam etad-ahosi: “Nissamsayam kho Mahāsamaṇassa iddhānubhāvo yathā-y-imā²⁷⁸ mandāmukhiyo nimmitā.” ti

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

[35: BHŪMIPĀṬIHĀRIYĀM]

Tena kho pana samayena mahā-akālamegho pāvassi,²⁸⁰ mahā-udakavāhako sañjāyi, yasmim padese Bhagavā viharati so padeso udakena otthaṭṭho²⁸¹ hoti.

Atha kho Bhagavato etad-ahosi: “Yan-nūnāham samantā udakam ussādetvā,²⁸² majjhe reṇuhatāya²⁸³ bhūmiyā caṅkameyyan?” ti Atha kho Bhagavā samantā udakam ussādetvā, majjhe reṇuhatāya bhūmiyā caṅkami.

Atha kho Uruvelakassapo jaṭilo: ‘Mā heva kho Mahāsamaṇo udakena vuḷho²⁸⁴ ahosī.’ ti nāvāya sambahulehi jaṭilehi saddhiṃ yasmim padese Bhagavā viharati taṃ padesaṃ agamāsi.

Addasā kho Uruvelakassapo jaṭilo Bhagavantaṃ, samantā udakam ussādetvā, majjhe reṇuhatāya bhūmiyā caṅkamantaṃ, disvāna Bhagavantaṃ etad-avoca: “Idha nu²⁸⁵ tvam Mahāsamaṇā?” ti “Ayam-aham-asmi²⁸⁶ Kassapā,” ti Bhagavā vehāsam abhuggantvā, nāvāya paccuṭṭhāsi.

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

²⁷⁷ BJT: *visīvesuṃ*, alternate spelling.

²⁷⁸ PTS: *yathā h’ imā*; ChS *yathayimā*.

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

²⁸⁰ PTS: *vassi*.

²⁸¹ PTS: *anuoṭṭhaṭṭho*? Thai: *otthato*.

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

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

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

²⁸⁵ BJT: *Idan-nu, is that you?*

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

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

[36: URUVELAKASSAPAYOGUPASAMPADĀ]

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

Yan-nūnāhaṃ imaṃ jaṭilaṃ saṃvejeyyan?” ti Atha kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca: “Neva²⁸⁸ kho tvaṃ Kassapa Arahā. Na pi²⁸⁹ Arahattamaggaṃ vā samāpanno.²⁹⁰ Sāpi te paṭipadā natthi yāya tvaṃ Arahā vā assasi,²⁹¹ Arahattamaggaṃ vā samāpanno.” ti

Atha kho Uruvelakassapo jaṭilo Bhagavato pādesu sirasā nipatitvā, Bhagavantaṃ etad-avoca: “Labheyyāmaṃ²⁹² Bhante Bhagavato santike pabbajjaṃ labheyyāmi²⁹³ upasampadan.”-ti

“Tvaṃ khosi Kassapa pañcannaṃ jaṭilasatānaṃ, nāyako vināyako aggo pamukho pāmokkho. Te pi tāva apalokehi yathā te maññissanti tathā²⁹⁴ karissanti.” ti

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

“Cirapaṭikā mayaṃ bho Mahāsamaṇe abhippasannā, sace bhavaṃ Mahāsamaṇe brahmacariyaṃ carissati, sabbe va mayaṃ Mahāsamaṇe brahmacariyaṃ carissāmā.” ti

Atha kho te jaṭilā, kesamissaṃ jaṭamissaṃ, khārikājamissaṃ aggihuttamissaṃ²⁹⁵ uduke pavāhetvā, yena Bhagavā tenupasaṅkamiṃsu, upasaṅkamtivā Bhagavato pādesu sirasā nipatitvā, Bhagavantaṃ etad-avocum: “Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjaṃ, labheyyāma upasampadan.”-ti

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

[37: ATIREKAYOGUPASAMPADĀ]

Addasā kho Nadīkassapo jaṭilo kesamissaṃ jaṭamissaṃ, khārikājamissaṃ aggihuttamissaṃ uduke vuyhamāne, disvānassa etad-ahosi: “Mā heva me bhātuno upasaggo²⁹⁶ ahoṣi,” ti Jaṭile

²⁸⁸ ChS adds: *ca*.

²⁸⁹ Thai, ChS: *nāpi*.

²⁹⁰ ChS: *arahattamaggasamāpanno*, compound form of the words.

²⁹¹ PTS: *assa*.

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

²⁹³ PTS, ChS: *labheyyam*, alternate form of the optative.

²⁹⁴ ChS adds: *te*.

²⁹⁵ ChS: *-huta-*; and similarly throughout, alternate spelling.

²⁹⁶ BJT: *upassaggo*, alternate spelling.

III. URUVELAPĀṬIHĀRIYĀNI

pāhesi: “Gacchatha me bhātaraṃ jānāthā,” ti sāmāñ-ca tīhi jaṭilasatehi saddhim²⁹⁷ yenāyasmā Uruvelakassapo tenupasaṅkami, upasaṅkamtivā āyasmantaṃ Uruvelakassapaṃ etad-avoca: “Idaṃ nu kho Kassapa seyyan?”-ti²⁹⁸

“Āmāvuso idaṃ seyyan”-ti

Atha kho te jaṭilā, kesamissaṃ jaṭamissaṃ, khārikājamissaṃ aggihuttamissaṃ uduke pavāhetvā, yena Bhagavā tenupasaṅkamiṃsu, upasaṅkamtivā Bhagavato pādesu sirasā nipatitvā, Bhagavantaṃ etad-avocum: “Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjaṃ, labheyyāma upasampadan.”-ti

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

Addasā kho Gayākassapo jaṭilo kesamissaṃ jaṭamissaṃ khārikājamissaṃ aggihuttamissaṃ uduke vuyhamāne, disvānassa etad-ahoṣi: “Mā heva me bhātūnaṃ upasaggo ahoṣī,” ti Jaṭile pāhesi: “Gacchatha me bhātaro jānāthā,” ti sāmāñ-ca dvīhi jaṭilasatehi saddhim²⁹⁹ yenāyasmā Uruvelakassapo tenupasaṅkami, upasaṅkamtivā āyasmantaṃ Uruvelakassapaṃ etad-avoca: “Idaṃ nu kho Kassapa seyyan?”-ti

“Āmāvuso idaṃ seyyan”-ti

Atha kho te jaṭilā, kesamissaṃ jaṭamissaṃ, khārikājamissaṃ aggihuttamissaṃ uduke pavāhetvā, yena Bhagavā tenupasaṅkamiṃsu, upasaṅkamtivā Bhagavato pādesu sirasā nipatitvā, Bhagavantaṃ etad-avocum: “Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjaṃ, labheyyāma upasampadan.”-ti

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

Bhagavato adhiṭṭhānena pañca kaṭṭhasatāni³⁰⁰ na phāliyaṃsu phāliyaṃsu, aggī na ujjaliṃsu ujjaliṃsu,³⁰¹ na vijjhāyaṃsu vijjhāyaṃsu, pañca mandāmukhisatāni abhinimmini. Etena nayena aḍḍhuḍḍhapāṭihāriyasahassāni honti.

38: ĀDITTAPARIYĀYAM

Atha kho Bhagavā Uruvelāyaṃ yathābhirantaṃ viharitvā, yena Gayāsīsaṃ tena cārikaṃ³⁰² pakkāmi, mahatā Bhikkhusaṅghena saddhim, bhikkhusahassena sabbeheva purāṇajaṭilehi.

Tatra sudam Bhagavā Gayāyaṃ viharati, Gayāsīse saddhim bhikkhusahassena. Tatra kho Bhagavā bhikkhū āmantesi:³⁰³ “Sabbam bhikkhave ādittam. Kiñ-ca bhikkhave sabbam ādittam?”

²⁹⁷ BJT omits: *saddhim*.

²⁹⁸ PTS, Thai, ChS: *seyyo ti*, also below.

²⁹⁹ Thai omits: *saddhim*.

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

³⁰¹ ChS: *ujjaliyaṃsu ujjaliyaṃsu*.

³⁰² BJT, ChS omit: *cārikam*.

³⁰³ The following discourse is also found at SN 4.28.

III. URUVELAPĀṬIĪHĀRIYĀNI

Cakkhuṃ bhikkhave ādittam,³⁰⁴ rūpā ādittā, cakkhaviññāṇam ādittam, cakkhusamphasso āditto, yam-pidaṃ³⁰⁵ cakkhusamphassapaccayā uppajjati vedayitam, sukham vā dukkham vā adukkhamasukham vā, tam-pi ādittam.

Kena ādittam?³⁰⁶ Rāgagginā dosagginā mohagginā ādittam. Jātiyā jarāya maraṇena,³⁰⁷ sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

Sotaṃ ādittam, saddā ādittā,³⁰⁸ sotaviññāṇam ādittam, sotasamphasso āditto, yam-pidaṃ sotasamphassapaccayā uppajjati vedayitam, sukham vā dukkham vā adukkhamasukham vā, tam-pi ādittam.

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

Ghānam ādittam, gandhā ādittā, ghānaviññāṇam ādittam, ghānasamphasso āditto, yam-pidaṃ ghānasamphassapaccayā uppajjati vedayitam, sukham vā dukkham vā adukkhamasukham vā, tam-pi ādittam.

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

Jivhā ādittā, rasā ādittā, jivhāviññāṇam ādittam, jivhāsamphasso āditto, yam-pidaṃ jivhāsamphassapaccayā uppajjati vedayitam, sukham vā dukkham vā adukkhamasukham vā, tam-pi ādittam.

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

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇam ādittam, kāyasamphasso āditto, yam-pidaṃ kāyasamphassapaccayā uppajjati vedayitam, sukham vā dukkham vā adukkhamasukham vā, tam-pi ādittam.

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

Mano āditto, dhammā ādittā, manoviññāṇam ādittam, manosamphasso āditto, yam-pidaṃ manosamphassapaccayā uppajjati vedayitam, sukham vā dukkham vā adukkhamasukham vā, tam-pi ādittam.

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

³⁰⁴ ChS: *Cakkhu ādittam*; *cakkhu* is an alternate form of the nominative.

³⁰⁵ PTS: *yad idam*; ChS: *yamidam*, and so throughout.

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

³⁰⁷ Thai: *jarāmarañena*, but all the other compounds are parsed and listed separately.

³⁰⁸ BJT, PTS, Thai abbreviate: *saddā ādittā ...pe... ghānam* [BJT: *ghāṇam*] *ādittam*, *gandhā ādittā ...pe... jivhā ādittā, rasā ādittā ...pe... kāyo āditto, phoṭṭhabbā ādittā ...pe... mano āditto...*

III. URUVELAPĀṬIHĀRIYĀNI

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

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

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

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāṇe pi nibbindati, jivhāsamphasse pi nibbindati, yam-pidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmim pi nibbindati.

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

Manasmim pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphasse pi nibbindati, yam-pidaṃ manosamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimuttam-iti³¹⁰ ñāṇaṃ hoti:

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

Imasmiñ-ca pana veyyākaraṇasmim bhaññamāne,
tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimsu.

ĀDITTAPARIYĀYAM³¹¹ NIṬṬHITAM

URUVELAPĀṬIHĀRIYAM

TATIYABHĀṆAVĀRAM NIṬṬHITAM³¹²

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

³¹⁰ PTS: *vimutt’ amhīti*, as before.

³¹¹ ChS: *ādittapariyāyasuttam*, which is suitable for the Saṃyutta version, but not here.

³¹² PTS: *tatiyakabhāṇavāram niṭṭhitam*; ChS: *tatiyakabhāṇavāro niṭṭhito*.

[IV: RĀJAGAHE]

39: BIMBISĀRASAMĀGAMAKATHĀ

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

Atha kho Bhagavā, anupubbena cārikaṃ caramāno, yena Rājagahaṃ tad-avasari. Tatra sudamā Bhagavā Rājagahe viharati, Laṭṭhivane³¹³ Suppatiṭṭhe³¹⁴ Cetiye.

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

‘Iti pi so Bhagavā Arahaṃ Sammāsambuddho, vijjācaraṇasampanno Sugato lokavidū, anuttaro purisadammasārathī,³¹⁵ Sathhā devamanussānaṃ Buddho Bhagavā.’³¹⁶

So imaṃ lokaṃ sadevakaṃ Samārakaṃ Sabrahmakam, sassamaṇabrāhmaṇiṃ pajamā sadevamanussaṃ, sayamā abhiññā sacchikatvā pavedeti. So Dhammaṃ deseti ādikalyāṇam, majjhekalyāṇam pariyoṣānakalyāṇam; sāttham sabyañjanaṃ; kevalaparipuṇṇam parisuddham brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ Arahataṃ dassanaṃ hotī.” ti

Atha kho Rājā Māgadho Seniyo Bimbisāro, dvādasanahutehi Māgadhikehi brāhmaṇagahapatikehi parivuto yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.

Te pi kho dvādasanahutā Māgadhikā brāhmaṇagahapatikā, appekacce Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdiṃsu. Appekacce Bhagavatā saddhiṃ sammodiṃsu, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā, ekam-antaṃ nisīdiṃsu. Appekacce yena Bhagavā tenañjaliṃ paṇāmetvā, ekam-antaṃ nisīdiṃsu. Appekacce Bhagavato nāmagottaṃ sāvetvā, ekam-antaṃ nisīdiṃsu. Appekacce tuṅhībhūtā ekam-antaṃ nisīdiṃsu.

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

Atha kho Bhagavā tesam dvādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ cetasā cetoparivitakkam-aññāya, āyasmantaṃ Uruvelakassapaṃ gāthāya ajjhabhāsi:

U-U-U-|-,UU|-U-- Tuṭṭhubha³¹⁷
“Kim-eva disvā Uruvelavāsī,³¹⁸
U-U-U-|-,UU|-U--
Pahāsi aggimā kisako vadāno?

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

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

³¹⁵ ChS: *-sārathī*.

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

³¹⁷ Tuṭṭhubha throughout except for one line in Jagatī.

³¹⁸ Thai: *Uruvelavāsī*.

---○-,|---○|---
Pucchāmi taṃ Kassapa etam-atthaṃ,
---○-,|---○|---
Kathaṃ pahīnaṃ tava aggihuttan?”-ti³¹⁹

---○-|---○,○|---
“Rūpe ca sadde ca atho rase ca,
---○-,|---○|---
Kāmitthiyo cābhivadanti yaññā.
---○-|○,○|---
‘Etaṃ malan’-ti upadhīsu ñatvā,
---○-|---○,○|---
Tasmā na yiṭṭhe na hutte³²⁰ arañjin.”-ti³²¹

---○-○|---,○|---○-○ Jagatī³²²
“Ettha ca³²³ te mano na ramittha Kassapā,” ti Bhagavā,³²⁴
---○-|---○,○|---
“Rūpesu saddesu atho rasesu,
---○-○|---,|---○|---
Atha kocar^ahi³²⁵ devamanussaloke,
---○-|---○,○|---
Rato mano Kassapa brūhi metan.”-ti³²⁶

---○-,|---○|---
“Disvā padaṃ santam-anūpadhīkaṃ,
---○-,|---○|---
Akiñcanaṃ kāmabhava asattaṃ,
---○-|---○,○|---
Anaññathābhāvim-anaññaneyyaṃ,
---○-|---○,○|---
Tasmā na yiṭṭhe na hutte arañjin.”-ti

Atha kho āyasmā Uruvelakassapo uṭṭhāyāsanā, ekaṃsaṃ uttarāsaṅgaṃ karitvā, Bhagavato pādesu sirasā nipatitvā, Bhagavantaṃ etad-avoca: “Satthā me Bhante Bhagavā sāvako ham-asmī, Satthā me Bhante Bhagavā sāvako ham-asmī.” ti

Atha kho tesāṃ dvādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ etad-ahosi: “Uruvelakassapo Mahāsamaṇe brahmacariyaṃ caratī.” ti

³¹⁹ ChS: *-hutta-*, but elsewhere *-huta-*, the reduplication is needed for the cadence.

³²⁰ PTS, Thai write: *hute* here and below to avoid the long 7th syllable, but that variation is acceptable to the prosody, elsewhere the dental is reduplicated in these texts.

³²¹ Thai omits: *ti*, but it is needed to mark the end of the quote.

³²² The opening is very poor here, with no easy way to repair the metre.

³²³ ChS: *va*.

³²⁴ BJT places *Kassapā ti Bhagavā* in brackets, but that would spoil the metre. PTS adds: *avoca*; ChS places *ti bhagavā* in brackets.

³²⁵ BJT: *kho carahi*. Even after taking the 1st syllable as resolved, and the 3rd vowel in *kocarahi* as epenthetic the opening is still incorrect; if we read *kocar^ahī*, it would be somewhat better.

³²⁶ Thai omits: *ti*.

Atha kho Bhagavā tesam dvādasanahutānam Māgadhikānam brāhmaṇagahapatikānam cetasā cetoparivitakkam-aññāya, anupubbikatham kathesi, seyyathīdam: dānakatham sīlakatham saggakatham, kāmānam ādīnavam okāram saṅkilesam, nekkhamme³²⁷ ānisaṃsam pakāsesi.

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

Seyyathā pi nāma suddham vattham apagatakālakam sammad-eva rajanam paṭiggaṇheyya, evam-eva ekādasanahutānam Māgadhikānam brāhmaṇagahapatikānam, Bimbisārappamukkhānam³²⁸ tasmim yeva āsane, virajam vītamalam Dhammacakkhum udapādi:

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

ekanahutam upāsakattam paṭivedesi.

Atha kho Rājā Māgadho Seniyo Bimbisāro, diṭṭhadhammo pattadhammo, viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathamkatho, vesārajjappatto aparappaccayo Satthusāsane Bhagavantam etad-avoca: “Pubbe me Bhante kumārassa sato pañca assāsakā ahesum te me etarahi samiddhā.

Pubbe me Bhante kumārassa sato etad-ahosi: ‘Aho vata maṃ rajje abhisiñceyyun’ ti - ayam kho me Bhante paṭhamo assāsako ahosi, so me etarahi samiddho.

‘Tassa ca me vijitam Araham Sammāsambuddho okkameyyā’ ti - ayam kho me Bhante dutiyo assāsako ahosi, so me etarahi samiddho.

‘Taṅ-cāham Bhagavantam payirupāseyyan’-ti - ayam kho me Bhante tatiyo assāsako ahosi, so me etarahi samiddho.

‘So ca me Bhagavā dhammam deseyyā’ ti - ayam kho me Bhante catuttho assāsako ahosi, so me etarahi samiddho.

‘Tassa cāham Bhagavato Dhammam ājāneyyan’-ti - ayam kho me Bhante pañcama assāsako ahosi, so me etarahi samiddho.

Pubbe me Bhante kumārassa sato ime pañca assāsakā ahesum te me etarahi samiddhā. Abhikkantaṃ Bhante! Abhikkantaṃ Bhante! Seyyathā pi Bhante nikkujjitam vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telappajjotam dhāreyya: ‘cakkhumanto rūpāni dakkhintī,’ ti evam-evam³²⁹ Bhagavatā anekapariyāyena Dhammo pakāsito.

Esāham Bhante Bhagavantam saraṇam gacchāmi, Dhammañ-ca Bhikkhusaṅghañ-ca. Upāsakam maṃ³³⁰ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇam gataṃ.³³¹

³²⁷ BJT adds: *ca* here but not elsewhere.

³²⁸ BJT, PTS: *-p-*, but gemination is to be expected.

³²⁹ PTS: *evam eva*.

³³⁰ BJT adds: *bhante*.

³³¹ PTS adds: *’ti*, but the speech hasn’t finished.

Adhivāsetu ca³³² me bhante Bhagavā, svātanāya bhattam saddhim Bhikkhusaṅghenā.” ti Adhivāsesi Bhagavā tuṅhībhāvena.³³³ Atha kho Rājā Māgadho Seniyo Bimbisāro Bhagavato adhivāsanaṃ viditvā, uṭṭhāyāsanaṃ, Bhagavantam abhivādetvā, padakkhiṇaṃ katvā, pakkāmi.

[40: VEḤUVANADĀNAM]

Atha kho Rājā Māgadho Seniyo Bimbisāro, tassā rattiyaṃ accayena, paṇītam khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā, Bhagavato kālaṃ ārocāpesi: “Kālo bhante niṭṭhitam bhattan.”-ti

Atha kho Bhagavā, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya, Rājagahaṃ pāvisi, mahatā Bhikkhusaṅghena saddhim, bhikkhusahassena sabbeheva purāṇajaṭilehi.

Tena kho pana samayena Sakko Devānam-indo, māṇavakavaṇṇaṃ abhinimminivā, Buddhappamukhassa Bhikkhusaṅghassa³³⁴ purato purato gacchati imā gāthāyo gāyamāno:

--|--|uuu||v-u|uu-|v[-u--]-u|--|-- Ariyā
Danto dantehi saha purāṇajaṭilehi Vippamutto Vippamuttehi,³³⁵
--|--|uu|--,,|--uu|--|v|--uu|--
Siṅgīnikkhasuvaṇṇo³³⁶ Rājagahaṃ pāvisi³³⁷ Bhagavā.

--|--|uuu||v-u|uu-|v[-u--]-u|--|--
Mutto muttehi saha purāṇajaṭilehi vippamutto vippamuttehi,
--|--|uu|--,,|--uu|--|v|--uu|--
Siṅgīnikkhasuvaṇṇo Rājagahaṃ pāvisi Bhagavā.

--|--|uuu||v-u|uu-|v[-u--]-u|--|--
Tiṅṅo tiṅṅehi saha purāṇajaṭilehi vippamutto vippamuttehi
--|--|uu|--,,|--uu|--|v|--uu|--
Siṅgīnikkhasuvaṇṇo Rājagahaṃ pāvisi Bhagavā.

--|--|uuu||v-u|uu-|v[-u--]-u|--|--
Santo santehi saha purāṇajaṭilehi vippamutto vippamuttehi,³³⁸
--|--|uu|--,,|--uu|--|v|--uu|--
Siṅgīnikkhasuvaṇṇo Rājagahaṃ pāvisi Bhagavā.

³³² Thai omits: *ca*.

³³³ PTS: *tuṅhi-*.

³³⁴ BJT: *saṅghassa*, omits *Bhikkhu-*.

³³⁵ The metre of these verses is incorrect in the posterior part of the first line. If we read *Danto dantehī saha purāṇajaṭilehi Vippamuttehi* (and similarly throughout) it would scan as --|--|uu|uu-|v|--uu|--|-- which would give a perfect Ariyā verse. The translation it seems to me would be better too: *The Tamed One with the Tamed, with the Liberated former yogis*.

³³⁶ BJT, ChS: *-savaṇṇo, beautiful*.

³³⁷ BJT, Thai, ChS: *pāvisi*, which spoils the metre, same below.

³³⁸ BJT, PTS omit this line and the next.

〰〰-|-〰〰〰-||〰〰-|〰〰〰|〰-|-
 Dasavāso Dasabalo Dasadhammavidū Dasabhi cupeto,³³⁹
 〰〰〰|〰〰〰-|-||-〰〰-|-|〰-|〰〰-|
 So dasasataparivāro Rājagahaṃ pāvisī Bhagavā.” ti

Manussā Sakkaṃ Devānam-indaṃ passitvā evam-āhaṃsu: “Abhirūpo vatāyaṃ māṇavako dassanīyo vatāyaṃ māṇavako, pāsādiko vatāyaṃ māṇavako, kassa nu kho ayaṃ māṇavako?” ti

Evam vutte Sakko Devānam-indo te manusse gāthāya ajjhabhāsi:

-----|〰-----||-----〰〰〰- pathyā
 “Yo dhīro sabbadhi³⁴⁰ danto suddho³⁴¹ appaṭipuggalo,
 〰〰〰|〰-----||-----〰〰〰- pathyā
 Arahaṃ Sugato - loke tassāhaṃ paricārako.” ti

Atha kho Bhagavā yena Rañño Māgadhasa Seniyassa Bimbisārassa nivesanaṃ tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi, saddhiṃ Bhikkhusaṅghena.

Atha kho Rājā Māgadho Seniyō Bimbisāro, Buddhappamukhaṃ Bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā, Bhagavantaṃ bhuttāvīm onītapattapaṇim, ekam-antaṃ nisīdi.

Ekam-antaṃ nisinnassa kho Rañño Māgadhasa Seniyassa Bimbisārassa etad-ahosi: “Kattha nu kho Bhagavā vihareyya yaṃ assa gāmato neva atidūre na accāsanne,³⁴² gamanāgamanasampannaṃ, atthikānaṃ³⁴³ manussānaṃ abhikkamaṇīyaṃ, divā appakiṇṇaṃ³⁴⁴ rattiṃ appasaddaṃ appanigghosaṃ, vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasāruppaṃ?” ti

Atha kho Rañño Māgadhasa Seniyassa Bimbisārassa etad-ahosi: “Idaṃ kho amhākaṃ Veḷuvanaṃ uyyānaṃ gāmato neva atidūre na accāsanne, gamanāgamanasampannaṃ atthikānaṃ manussānaṃ abhikkamaṇīyaṃ, divā appakiṇṇaṃ rattiṃ appasaddaṃ appanigghosaṃ, vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasāruppaṃ. Yan-nūnāhaṃ Veḷuvanaṃ uyyānaṃ Buddhappamukhassa Bhikkhusaṅghassa dadeyyan?” ti

Atha kho Rājā Māgadho Seniyō Bimbisāro sovaṇṇamayaṃ bhīṅkāraṃ³⁴⁵ gahetvā, Bhagavato onojesi:³⁴⁶ “Etāhaṃ Bhante Veḷuvanaṃ uyyānaṃ, Buddhappamukhassa Bhikkhusaṅghassa³⁴⁷ dammi?” ti

³³⁹ We could read: *Dasavāso pi Dasabalo Dasadhammavidū Dasabhī cūpeto*, to correct the metre.

³⁴⁰ Thai, ChS: *sabbadhi*, which would give *savipulā*.

³⁴¹ PTS: *buddho*.

³⁴² BJT: *accāsanna*, possibly a printer’s error.

³⁴³ BJT, ChS: *atthikānaṃ atthikānaṃ*, the duplication would give the meaning *very approachable*.

³⁴⁴ PTS, ChS: *appakiṇṇaṃ*, here and elsewhere; PED analyses *appa* + *kiṇṇaṃ*.

³⁴⁵ Thai: *bhīṅgāraṃ*, both forms occur in the texts.

³⁴⁶ Thai, ChS: *onojesi*, showing the *n/ṅ* alternation.

³⁴⁷ BJT: *saṅghassa*, omits *Bhikkhu-*.

Paṭiggahesi Bhagavā ārāmaṃ. Atha kho Bhagavā Rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā, uṭṭhāyāsanā pakkāmi.

Atha kho Bhagavā etasmiṃ nidāne,³⁴⁸ Dhammiṃ kathaṃ³⁴⁹ katvā bhikkhū āmantesi: “Anujānāmi bhikkhave ārāmaṃ.”-ti

41: SĀRIPUTTA-MOGGALLĀNAPABBAJJĀKATHĀ

Tena kho pana samayena Saṅgajo³⁵⁰ paribbājako Rājagahe paṭivasati mahatiyā paribbājakaparīsāya saddhiṃ, aḍḍhateyyehi paribbājakasatehi.

Tena kho pana samayena Sāriputta-Moggallāna³⁵¹ Saṅgaje paribbājake brahmacariyaṃ caranti, tehi katikā katā hoti: “Yo paṭhamaṃ Amataṃ adhigacchati, so itarassa³⁵² ārocetū.” ti

Atha kho āyasmā Assaji, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya Rājagahaṃ piṇḍāya pāvīsi, pāsādikena abhikkantena paṭikkantena, ālokitena vilokitena, sammiñjitena pasāritena, okkhittacakkhu iriyāpathasampanno.

Addasā kho Sāriputto paribbājako āyasmantaṃ Assajim Rājagahe piṇḍāya carantaṃ, pāsādikena abhikkantena paṭikkantena, ālokitena vilokitena, sammiñjitena pasāritena, okkhittacakkhum iriyāpathasampannaṃ, disvānassa etad-ahosi: “Ye vata loke Arahanto vā Arahattamaggaṃ vā samāpannā ayaṃ tesaṃ bhikkhu³⁵³ aññataro.

Yan-nūnāhaṃ imaṃ bhikkhum upasaṅkamtivā puccheyyaṃ: ‘Kaṃsi tvaṃ āvuso uddissa pabbajito, ko vā te Satthā, kassa vā tvaṃ Dhammaṃ rocesi?’ ” ti

Atha kho Sāriputtassa paribbājakassa etad-ahosi: “Akālo kho imaṃ bhikkhum pucchitum, antaragharāṃ pavittḥo piṇḍāya carati. Yan-nūnāhaṃ imaṃ bhikkhum piṭṭhito piṭṭhito anubandheyyaṃ atthikehi upaññātaṃ maggan?” ti

Atha kho āyasmā Assaji, Rājagahe piṇḍāya caritvā, piṇḍapātaṃ ādāya paṭikkami. Atha kho Sāriputto³⁵⁴ paribbājako yenāyasmā Assaji tenupasaṅkami, upasaṅkamtivā āyasmatā Assajinā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā, ekam-antaṃ aṭṭhāsi.

Ekam-antaṃ ṭhito kho Sāriputto paribbājako āyasmantaṃ Assajim etad-avoca: “Vippasannāni kho te āvuso indriyāni, parisuddho chavivaṅṅo pariyodāto, kaṃsi tvaṃ āvuso uddissa pabbajito, ko vā te Satthā, kassa vā tvaṃ Dhammaṃ rocesi?” ti

³⁴⁸ ChS adds: *etasmiṃ pakaraṇe, this as the reason.*

³⁴⁹ PTS: *Dhammikathaṃ*, compound form of the words, here and elsewhere.

³⁵⁰ ChS: *saṅgajo*, and similarly throughout.

³⁵¹ Thai: *Sārīputt-*, Thai always writes the name with a second long vowel like this. Sāriputta’s mother’s name was Rūpasārī, and his name means *Sārī’s son*, the long vowel is lost in composition.

³⁵² PTS omits: *itarassa.*

³⁵³ PTS: *ayaṃ tesaṃ bhikkhūnaṃ; this is one of those monks.*

³⁵⁴ ChS adds: *pi.*

“Atthāvuso Mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāhaṃ Bhagavantam uddissa pabbajito, so ca me Bhagavā Satthā, tassa cāhaṃ Bhagavato³⁵⁵ Dhammaṃ rocemī.” ti

“Kiṃvādī panāyasmato Satthā kim-akkhāyī?” ti

“Ahaṃ kho āvuso navo acirapabbajito, adhunāgato imaṃ Dhammavinayaṃ, na tāhaṃ sakkomi vitthārena Dhammaṃ desetum, api ca te saṅkhittena atthaṃ vakkhāmī.” ti

Atha kho Sāriputto paribbājako āyasmantaṃ Assajim etad-avoca: “Hotu āvuso,³⁵⁶

--[-]v-|-,-,---||---|v-v- māvīpulā³⁵⁷
 Appaṃ vā bahuṃ vā bhāsassu atthaṃ yeva me brūhi,
 ---v-|-,-,---||-v-|-|v-v- māvīpulā
 Attheneva me attho, kiṃ kāhasi byañjanaṃ bahun?”-ti

Atha kho āyasmā Assaji Sāriputtassa paribbājakassa imaṃ Dhammapariyāyaṃ abhāsi:

--|---|---v-|-,-|[-]---|v-v-|-|- Ariyā
 “Ye dhammā hetuppabhavā tesaṃ hetum Tathāgato āha,³⁵⁸
 ---|v-v-|-|-||---|---|v-|-v-|-
 Tesaṃ-ca yo nirodho - evaṃvādī Mahāsamaṇo.” ti

Atha kho Sāriputtassa paribbājakassa, imaṃ Dhammapariyāyaṃ sutvā, virajaṃ vītamaṃ Dhammacakkuṃ udapādi:

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

--|v-v-|v-v-|v-|-v-|-|v-v-|v-v-|-|- Ariyā
 “Eveva Dhammō yaḍi tāvad-eva paccavyathā³⁵⁹ Padam-Asokaṃ,
 v-|-|-v-|-|-||v-v-|v-|-|v-v-|-|-
 adīṭṭhaṃ abbatītaṃ bahukehi kappanahutehī.” ti³⁶⁰

Atha kho Sāriputto paribbājako yena Moggallāno paribbājako tenupasaṅkamaṃ. Addasā kho Moggallāno paribbājako Sāriputtaṃ paribbājakaṃ dūrato va āgacchantaṃ, disvāna Sāriputtaṃ paribbājakaṃ etad-avoca: “Vipassannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kacci nu tvaṃ āvuso Amatam-adhigato?” ti

³⁵⁵ Thai: *bhagavā*, maybe a printer’s error.

³⁵⁶ Thai omits this line, and in PTS it is missing in the repetition below.

³⁵⁷ We should exclude *vā* in the prior line and in the posterior read *brūhi*. A better reading would be: *Appaṃ bahuṃ vā bhāsassu atthaṃ yeva pābrūhi me*, which scans:

--v-|-,-,---||---v-|-v-|-.

³⁵⁸ Thai places *āha* in brackets. We need to read *te* to correct the metre, though all versions of this verse that I have seen have the equivalent of *tesaṃ*. The verse appears in Mahāvastu as: *Ye dharmā hetuprabhavā hetum teṣāṃ Tathāgataḥ hyavadat teṣāṃ ca yo nirodha evaṃ vādī Mahāśramaṇaḥ*, which is again hypermetric in the first line, which suggests that it may have been hypermetric in the original.

³⁵⁹ ChS: *paccabyattha*.

³⁶⁰ We need to read *adīṭṭham-abbhatītaṃ bahukehī* to correct the metre.

“Āmāvuso³⁶¹ Amatam-adhigato.” ti

“Yathā katham̄ pana tvaṃ āvuso Amatam-adhigato?” ti “Idhāhaṃ āvuso addasaṃ Assajim̄ bhikkhuṃ Rājagahe piṇḍāya carantaṃ, pāsādikena abhikkantena paṭikkantena, ālokiteṇa vilokiteṇa, sammiñjiteṇa pasāriteṇa, okkhittacakkhuṃ iriyāpathasampannaṃ, disvāna me etad-ahosi: ‘Ye vata loke Arahanto vā Arahattamaggaṃ vā samāpannā ayaṃ tesaṃ bhikkhu³⁶² aññataro.’

Yan-nūnāhaṃ imaṃ bhikkhuṃ upasaṅkamtivā puccheyyaṃ: “Kaṃsi tvaṃ āvuso uddissa pabbajito, ko vā te Satthā, kassa vā tvaṃ Dhammaṃ rocesī?” ti Tassa mayhaṃ āvuso etad-ahosi: “Akālo kho imaṃ bhikkhuṃ pucchituṃ, antaragharaṃ pavitṭho piṇḍāya carati.

Yan-nūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ atthikehi upaññātaṃ maggan?”-ti Atha kho āvuso Assaji bhikkhu³⁶³ Rājagahe piṇḍāya caritvā, piṇḍapātaṃ ādāya paṭikkami. Atha khvāhaṃ āvuso yena Assaji bhikkhu tenupasaṅkami, upasaṅkamtivā Assajinā bhikkhunā saddhim̄ sammodim̄, sammodanīyaṃ katham̄ sārāṇīyaṃ vītisāretvā ekam-antaṃ aṭṭhāsīm̄.

Ekam-antaṃ ṭhito kho ahaṃ āvuso Assajim̄ bhikkhuṃ etad-avocaṃ: “Vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃsi tvaṃ āvuso uddissa pabbajito, ko vā te Satthā, kassa vā tvaṃ Dhammaṃ rocesī?” ti

“Atthāvuso Mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāhaṃ Bhagavantaṃ uddissa pabbajito, so ca me Bhagavā Satthā, tassa cāhaṃ Bhagavato Dhammaṃ rocemī.” ti

“Kiṃvādī panāyasmato Satthā kim-akkhāyī?” ti “Ahaṃ kho āvuso navo acirapabbajito, adhunāgato imaṃ Dhammavinayaṃ, na tāhaṃ sakkomi vitthārena Dhammaṃ desetum̄, api ca te saṅkhittena atthaṃ vakkhāmī.” ti

Atha khvāhaṃ āvuso Assajim̄ bhikkhuṃ etad-avoca: “Hotu āvuso,³⁶⁴

---[-]v-|-,-,---||---|v-v- māvīpulā
Appaṃ vā bahuṃ vā bhāsassu atthaṃ yeva me brūhi,
---v-|-,-,---||-v-|-|v-v- māvīpulā
Attheneva me attho kiṃ kāhasi byañjanaṃ bahun?”-ti

Atha kho āvuso Assaji bhikkhu imaṃ Dhammapariyāyaṃ abhāsi:

---|---|---v-|-,-,|[-]---|v-v-|-|- Ariyā
“Ye dhammā hetuppabhavā tesaṃ hetuṃ Tathāgato āha,
---|v-v-|-,-,|---|---|v-|-v-|-
Tesaṃ-ca yo nirodho - evaṃvādī Mahāsamaṇo.” ti

Atha kho Moggallānassa paribbājakassa imaṃ Dhammapariyāyaṃ sutvā, virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:

³⁶¹ Thai: *āma āvuso*, parsed form of the words.

³⁶² PTS: *bhikkhūnaṃ*, (*this monk is one*) of those monks.

³⁶³ PTS: *bhikku*, printer’s error.

³⁶⁴ BJT, PTS, Thai omit this sentence, but it seems it is needed.

--|---|uuuu||u--u|---u|u--u|uu--|--- Ariyā
 Gambhīre nāṇavisayē anuttare upadhisaṅkhayē vimutte
 ---|---|---u|---,uuu|u|---|---|---
 Anuppatte³⁷⁰ Veḷuvanaṃ atha nē Satthā byākāsi:

--|---u|---||---|u--|uuuu|---|---
 “Ete dve saḥāyā³⁷¹ āyanti, Koliṭṭhō Upatisso ca,³⁷²
 ---|u--u|uu--||u--u|u--|---|---u|---
 Etaṃ mē Sāvakaḥ bhavissati Aggaṃ bhaddayugaṃ.”-ti³⁷³

Atha kho Sāriputta-Moggallānā yena Bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā Bhagavato pādesu sirasā nipatitvā, Bhagavantaṃ etad-avocuṃ: “Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjaṃ, labheyyāma upasampadan.”-ti

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

42: ABHIÑÑĀTĀNAṃ PABBAJĀ

Tena kho pana samayena abhiññātā abhiññātā Māgadhiḥ kulaputtā Bhagavati brahmacariyaṃ caranti. Manussā ujjhāyanti khīyanti³⁷⁴ vipācenti: “Aputtakatāya paṭipanno Samaṇo Gotamo, vedhavyāya paṭipanno Samaṇo Gotamo, kulupacchedāya³⁷⁵ paṭipanno Samaṇo Gotamo, idāni tena³⁷⁶ jaṭilasahassaṃ pabbājitaṃ, imāni ca aḍḍhateyyāni paribbājakasatāni Saṅghajeyāni³⁷⁷ pabbājitaṃ, ime ca abhiññātā abhiññātā Māgadhiḥ kulaputtā Samaṇe Gotame brahmacariyaṃ caranti,” ti apissu bhikkhū disvā, imāya gāthāya codenti:

---u--u|---u--||---u--|u--u-- bhavipulā
 “Āgato kho³⁷⁸ Mahāsamaṇo Māgadhiṇaṃ Giribbajjaṃ
 ---u|---,---||---u--u|u--u-- mavipulā
 Sabbe Saṅghajeyāni netvāna,³⁷⁹ kaṃ su dāni nayissatī?” ti

Assosūṃ kho bhikkhū tesāṃ manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. Atha kho te bhikkhū Bhagavato etaṃ-atthaṃ ārocesuṃ.³⁸⁰ “Na bhikkhave so saddo ciraṃ bhavissati,

³⁷⁰ Thai, ChS: *appatte*, the first syllable is short, but counted as long metrically (*pādantagaru*), which happens occasionally with the first syllable in the gaṇacchandās verses.

³⁷¹ PTS, Thai: *sahāyakā*.

³⁷² All editions: *āgacchanti*, which ruins the metre; BJT records the variant *āyanti*, which is better, but to repair the metre we need to read *Ete duve saḥāyā āyantī, Koliṭṭhō Upatisso ca*,
 ---|u--u|---|---|---|uuuu|---|---.

³⁷³ To correct the metre we need to read: *etaṃ mē Sāvakaḥ bhavissatī Aggabhaddayugaṃ.*”
ti, ---|u--u|uu--||u--u|---|---u|---.

³⁷⁴ ChS: *khīyanti*, alternate spelling, showing the (short-vowel, double-consonant)/(long-vowel, single-consonant) alternation.

³⁷⁵ BJT: *kulūpacchedāya*, alternate sandhi formation.

³⁷⁶ PTS, ChS: *anena*; different pronoun but with the same meaning.

³⁷⁷ BJT: *Saṅghajeyāni*.

³⁷⁸ This line is hypermetric, it could easily be fixed by dropping *kho* here.

³⁷⁹ BJT: *Saṅghajeyake netvā*, which would give the pathyā cadence.

³⁸⁰ ChS inserts *...pe...* markers, but it is not clear what would need repeating.

