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UNIVERSITY PALI SELECTIONS

FIRST EDITION

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UNIVERSITY OF CALCUTTA

1960

Price—Rs. 4/-

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UNIVERSITY OF CALCUTTA
1960

5537
491.3121

PRINTED IN INDIA

PRINTED AND PUBLISHED BY SIBENDRANATH KANJILAL,
SUPERINTENDENT, CALCUTTA UNIVERSITY PRESS,
48, HAZRA ROAD, BALLYGUNGE, CALCUTTA.

- 2024 B.T.—June, 1960—E

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PROSE

[According to the Pali Vinaya scheme Siddhattha's attainment of Buddhahood at Bodh-Gayā is to be regarded as marking the beginning of Buddhism, standing as it does as a dividing line between his earlier and later career. In the former he is the *Bodhisatta*, in the latter he is the *Buddha*. As Buddha, he lived and worked for forty-five years. As Bodhisatta, his career not only embraces his life as Siddhattha, bordering on Buddhahood and covering a period of thirty-five years, but extends farther back ranging over a long long period of time during which he is said to have been born and reborn in different forms of life. The first trace of his existence as Bodhisatta is met with in the life of the wise hermit, Sumedha, and the last in that of prince Siddhattha. The orthodox Buddhists believe that in each of the Bodhisatta births, previous to his last, he had, as recorded in 550 Jātaka stories, developed in different degrees and brought to perfection the ten essential qualities which pave the way for Buddhahood,—the *dasa pāramiyo* or *dasa Buddha-kāraṇa-dhammā*.

Besides the two natural events, Nativity and Demise, there are two most notable incidents in his long life, viz., his attainment of Buddhahood and the first promulgation of his system. The interval between Buddhahood and the First Sermon is near about three months, the first seven weeks of which are said to have been spent at the foot of the Great Bo and on six other spots close by. During this short space of time Gotama Buddha developed his thoughts and felt the urge for promulgating his doctrine. Thus far Buddha is a silent thinker aspiring to be a teacher. With the preaching of the First Sermon began his career as Teacher, Satthā, i.e., as the Founder of Buddhism. This career runs over a period of forty-five years during which he put forth tremendous activity, making converts, gathering disciples and training strong bands of men and women for the work of salvation. Buddha is a teacher, leader and reformer until his demise, after which he appears as the highest divine personality.

The first twenty-eight pieces of the present Selections are extracted from the Jātaka, the Nidānakathā, the Udāna and the Dīgha-Nikāya, and they shed light mainly on Gotama's previous births, nativity,

enlightenment and teachings, as also on the dissension in the Saṅgha and on his last days and admonitions, including his words about the inspiration which his lay-disciples would draw from visiting the four places, Lumbinī, Bodh-Gayā, Benares and Kusinārā, which to us are reminiscent of four great events,—the first as being the place of birth of the Boddhisatta, the second that of the Buddha, the next that of Buddhism and the last that of Buddhist Art. The questions that next suggest themselves are the questions of Worship, Ideal and Realisation, which have been sought to be illustrated through three pieces from the Milindapañha entitled BUDDHO PŪJAM SĀDIYATI, NIBBĀNA and DHAMMANAGARA. The remaining pieces from the Milinda have been selected as samples of later speculations on Buddha's perspective of Truth and on certain fundamental points of his doctrine.]

1. SACCAMKIRA-JĀTAKA

Atīte Bārāṇasīyaṃ Brāhmadatto rajjaṃ kūresi. Tassa Duṭṭha-kumāro nāma putto ahosi kakkhaḷo pharusso pahaṭṭāsī-visopamo, anakkositvā vā apaharitvā vā kenaci saddhiṃ na kaṭheti.
 5 So antojanassa ca bahijanassa ca akkhiṃhi patitarajjaṃ viya khādituṃ āgatapisāco viya ca amanāpo ahosi ubbejanīyo. So ekadivasam nadikīḷam kīḷitukāmo mahantena parivārena nadītiraṃ agamāsi. Tasmim khaṇe mahāmegho utṭhahi. Disā andhakārā jātā. So dāsapessajanaṃ āha : “ettha bhaṇe, maṃ gabetvā nadī-
 10 majjham netvā nahāpetvā ānethā” ti. Te taṃ tattha netvā “kin no rājā karissati, imaṃ pāpapurisaṃ etth’ eva māremā” ti mantayitvā “ettha gaccha kāḷakaṇṇī” ti udake naṃ opilāpetvā paccuttaritvā tīre atṭhaṃsu. “Kahaṃ kumāro” ti ca vutte ‘na mayam kumāraṃ passāma, megham utṭhitam disvā udake
 15 nimujjitvā purato āgato bhavissatī” ti amaccā rañño santikaṃ agamaṃsu. Rājā “kahaṃ me putto” ti pucchi. “Na jānāma deva, megho utṭhito, purato āgato bhavissatī ti saññāya āgat’ ambhā” ti. Rājā dvāraṃ vivarāpetvā nadītiraṃ gantvā “vicinathā” ti tattha tattha vicināpesi. Koci kumāraṃ nāddasa. So pi kho
 20 meghandhakāre deve vassante nadiyā vuyhamāno ekaṃ dāruk-khandham disvā tattha nisīditvā maraṇabhayaṭajjito parideva-māno gacchati.

Tasmim pana kāle Bārāṇasī-vāsī eko seṭṭhī nadītīre cattālīsa-koṭi-dhanaṃ nidahitvā dhanatanhāya dhanapiṭṭhe sappo

hutvā nibbatti. Aparo tasmim yeva padese tiṃsa-koṭiyo
nidahitvā dhanatanhāya tatth' eva unduro hutvā nibbatti. Tesam
vasanaṭṭhānam udakam pāvisi. Te udakassa pavitṭhamaggen'
eva nikkhamitvā sotam chindantā gantvā nam rājakumārena abhi-
nisonnam rukkhakkhandham patvā eko ekam koṭim itaro itaram 5
āruya khandhapitṭhe va nipajjimsu. Tassa yeva kho pana
nadiyā tīre eko simbalirukkho atthi, tatth' eko suvapotako vasati.
So pi rukkho udakena dhotamūlo nadīpitṭhe pati. Suvapotako
deve vassante uppatitvā gantum asakkonto gantvā tass' eva
kandhassa ekapasse nilīyi. Evam te cattāro janā ekato vuyha- 10
mānā gacchanti.

Bodhisatto pi kho tasmim kāle Kāsiraṭṭhe udicca-brāhmaṇakule
nibbattitvā vuddbippatto isipabbajjam pabbajitvā ekasmim
nadīnivattane paṇṇasālam māpetvā vasati. So adḍharattasamaye
camkamamāno tassa rājakumārassa balavaparidevana-saddam sutvā 15
cintesi : "mādisse nāma mettānuddayasampanne tāpase passante,
etassa purisassa maraṇam ayuttam, udakato uddharitvā tassa
jīvitadānam dassāmi" ti so tam "mā bhāyi, mā bhāyi" ti assāsetvā
udakasotam chindanto gantvā tam dārukhandham ekāya koṭiyā
gahetvā ākaḍḍhanto nāgabalo thāmasampanno ekavegena tīram 20
patvā kumāram ukkhipitvā tīre patiṭṭhāpesi. Te pi sappādayo
disvā ukkhipitvā assamapadam netvā aggim jāletvā "te
dubbalatarā" ti paṭhamam sappādīnam sarīram sedetvā pacchā
rājakumārassa sarīram sedetvā tam pi ārogam katvā āhāram dento
pi paṭhamam sappādīnam yeva datvā pacchā tassa phalāphalāni 25
upanāmesi. Rājakumāro "ayam kūṭatāpaso mam rājakumāram
agaṇetvā tiracchānagatānam sammānam karoti" ti Bodhisatte
āghātam bandhi.

Tato katipāhaccayena sabbesu pi tesu thāmabalappattesu
nadiyā oghe pacchinne, sappo tāpasam vanditvā āba : "bhante 30
tumbehi mayham māhā upakāro kato, na kho panāham daḷiddo,
asukaṭṭhāne me cattālīsa-biraññakoṭiyo nidahitā, tumhākam
dhanena kicce sati, sabbam etam dhanam tumhākam dātum
sakkomi, tam thānam āgantvā 'dīghā' ti pakkoseyyāthā" ti vatvā
pakkāmi. Unduro tath' eva tāpasam nimantetvā "asukaṭṭhāne 35
thatvā 'undurā' ti pakkoseyyāthā" ti vatvā pakkāmi. Suvo pana
tāpasam vanditvā "bhante mayham dhanam n' atthi, rattasālīhi
pana vo atthe sati, asukan nāma mayham vasanaṭṭhānam, tattha

gantvā 'suvā' ti pakkoseyyātha, ahaṃ nātakānaṃ ārocetvā
 aneka-sakaṭapūra-matte rattasāliyo āharāpetvā dātuṃ sakkomī"-ti
 vatvā pakkāmi. Itaro pana mittadūbhi-dhammesu dhammatāya
 kiñci avatvā eva "taṃ attano santikaṃ āgataṃ māressāmi" ti
 5 cintetvā "bhante mayi rajje patitṭhite āgaccheyyātha, ahaṃ vo
 catubi paccayehi upatṭhabhissāmi" ti vatvā pakkāmi. So gantvā na
 cirass' eva rajje patitṭhāsi.

Bodhisatto "vīmaṃsissāmi tāva te" ti paṭhamam sappassa
 santikaṃ gantvā avidūre ṭhatvā 'dighā' ti pakkosi. So ekavacanen'
 10 eva nikkhamitvā Bodhisattam vanditvā "bhante imasmim ṭhāne
 cattālīsa-hiraṇṇakoṭiyo, tā sabbāpi nībaritvā gaṇhathā" ti āha.
 Bodhisatto "evaṃ attbu, uppanne kicce jānissāmi" ti taṃ
 nivattetvā undurassa santikaṃ gantvā saddaṃ akāsi. So pi tath'
 eva paṭipajji. Bodhisatto taṃ pi nivattetvā suvassa santikaṃ
 15 gantvā 'suvā' ti pakkosi. So pi ekavacanen' eva rukkhaggato
 otaritvā Bodhisattam vanditvā "kiṃ bhante mayhaṃ nātakānaṃ
 vatvā Himavantapadesato tumhākaṃ sayaṇjātasāliṃ āharāpemī" ti
 pucchi. Bodhisatto "atthe sati jānissāmi" ti taṃ pi nivattetvā
 "idāni rājānaṃ parigaṇhissāmi" ti gantvā rājuyyāne vasitvā
 20 punadivase ākappasampattiṃ katvā bhikkhācāravattena nagaraṃ
 pāvisi.

Tasmim khaṇe so mittadūbhi-rājā alaṃkata-hattbikkhandha-
 vara-gato mahantena parivārena nagaraṃ padakkhiṇaṃ karoti. So
 Bodhisattam dūrato va disvā "ayaṃ so kūṭatāpaso mama santike
 25 bhutvā bhutvā vasitukāmo āgato, yāva parisamajjhe attano mayhaṃ
 katagunaṃ na-ppakāseti tāvad ev' assa sīsaṃ chindāpessāmi" ti
 purise olokesi. "Kiṃ karoma devā" ti ca vutte "esa kūṭatāpaso
 maṃ kiñci yācitukāmo āgacchatī maññe, etassa kāḷakaṇṇika-
 tāpasassa maṃ passituṃ adatvā va etaṃ gahetvā pacchā-bāhaṃ
 30 bandhitvā catukke catukke paharantā nagarā nikkhametvā āghātane
 sīsaṃ assa chinditvā sarīraṃ sūle uttāsethā" ti āha. Te "sādhū" ti
 sampaṭicchitvā gantvā niraparādhaṃ Mahāsattam bandhitvā catukke
 catukke paharantā āghātanaṃ netuṃ ārabhimsu. Bodhisatto
 pahaṭa-pahaṭaṭṭhāne "amīna, tātā" ti akanditvā nibbikāro imaṃ
 35 gāthaṃ āha :

Saccam kir' evam āhamsu narā ekacciyā idha :

kaṭṭhavipalāvitam seyyo na tv-ev' ekacciyo naro ti.

Evam pahaṭapahaṭaṭṭhāne imaṃ gāthaṃ āha. Taṃ sutvā ye tattha paṇḍitapurisā te āhaṃsu: “kiṃ pana bho pabbajita tayā amhākaṃ rañño atthi koci guṇo kato” ti. Bodhisatto taṃ pavattim ārocetvā “evaṃ imaṃ mahoghato uttārento ahaṃ eva attano dukkhaṃ akūsiṃ, ‘na vata me porāṇaka-paṇḍitānaṃ vacanaṃ katan’ 5 ti anussarivā evaṃ vadāmi” ti āha. Taṃ sutvā khattiyabrāhmaṇa-dayo nagaravāsino “sv-āyaṃ mittadūbhi rājā evaṃ guṇasampannassa attano jīvitadāyakaṃ guṇamattam pi na jānāti, taṃ nissāya kuto amhākaṃ vadḍhi, gaṇhatha naṃ” ti kupitā samantato utṭbahitvā usu-satti-pāsāṇa-muggarādi-ppahārehi hatthikkhandhagatam eva 10 naṃ ghātetvā pāde gaḍetvā kaḍḍhitvā parikhāpiṭṭhe chaḍḍetvā Bodhisattaṃ abhisiñcitvā rajje patiṭṭhāpesuṃ.

So dhammena rajjaṃ karento puna ekadivasaṃ sappādayo parigaṇhitukāmo mahantena parivārena sappassa vasanaṭṭhānaṃ gantvā ‘dīghā’ ti pakkosi. Sappo āgantvā vanditvā “idan te sāmi 15 dhanam, gaṇhā” ti āha. Rājā cattālīsa-hiraṇṇakoṭi-dhanam amacce pṭicchāpetvā undurassa santikaṃ gantvā ‘undurā’ ti pakkosi. So pi āgantvā vanditvā tiṃsakoti-dhanam uiyyādesi. Rājā taṃ pi amacce pṭicchāpetvā suvassa vasanaṭṭhānaṃ gantvā ‘suvā’ ti pakkosi. So pi āgantvā pāde vanditvā “kiṃ sāmi sāliṃ āharāmi” ti āha. 20 Rājā “sālihi atthe sati āharissasi, ehi gacchāmā” ti sattatīyā hiraṇṇakoṭihi saddhiṃ te tayo pi jane gābhāpetvā nagaraṃ gantvā pāsādavare mahātalaṃ āruya dhanam saṃgopāpetvā sappassa vasanaṭṭhāya suvaṇṇanāliṃ undurassa phalikaguhaṃ suvassa suvaṇṇapañjaraṃ kārāpetvā sappassa ca suvassa ca bhojanaṭṭhāya 25 devasikaṃ kañcanaṭṭake madbulāje undurassa gandhasālitaṇḍule dāpesi, dānādīni ca puñṇāni karoti. Evam te cattāro pi janā yāvajīvaṃ samaggā sammodamānā viharitvā jīvitakbhaye yathā-kammaṃ agamaṃsu.

2. TILAMUṬṬHI-JĀTAKA

30

Atīte Bārāṇasiyaṃ Brahmaḍatte rajjaṃ karente tassa putto Brahmaḍatta-kumāro nāma ahosi. Porāṇaka-rājāno ca attano putte “evaṃ ete nihataṃānadappā sītuṇhakkhamā lokacārittaṇṇu ca bhavissanti” ti attano nagare disāpāmoḁkhe ācariye vijjaṃāne pi sippuggaṇaṇatthāya dūre tiro raṭṭhaṃ pesenti. Tasmā so pi rājā 35 soḁasavassapadesikaṃ puttaṃ pakkosivā ekatālīka-upāhanā ca

paññacchattañ ca kahāpana sahassañ ca datvā, “tāta Takkasilaṃ gantvā sippaṃ uggaṇhā” ti pesesi.

So “sādhū” ti mātāpitaro vanditvā, nikkhamitvā anupubbena Takkasilaṃ patvā ācariyassa gehaṃ pucchitvā, ācariye māṇava-
 5 kānaṃ sippaṃ vācetvā utthāya gharadvāre caṅkamante, gebaṃ gantvā yasmiṃ thāne thito ācariyaṃ addasa tatth’ eva upāhanā muñcitvā chattaṃ apanāmetvā ācariyaṃ vanditvā atthāsi. So ta-ssa kilantabbhāvaṃ ñatvā āganutka-saṃgahaṃ kāresi. Kumāro bhuttabhōjano thokaṃ vissamitvā ācariyaṃ upasaṃkamma
 10 vanditvā atthāsi. “Kuto āgato si tātā” ti ca vutto, “Bārāṇasito” ti. “Ken’ atthena āgato si” ti, “sippaṃ uggaṇhanatthāyā” ti. “Kin te ācariyabhāgo ābhato udāhu dhammantevāsiko hotukāmo si” ti. So “ācariyabhāgo me ābhato” ti vatvā ācariyassa pādamūle sahassatthavikaṃ thapetvā vandi. Dhammantevāsikā divā
 15 ācariyassa kammaṃ katvā rattim sippaṃ uggaṇhanti, ācariyabhāgadāyakaṃ gehe jetthaputtā viya hutvā sippaṃ eva uggaṇhanti, tasmā so pi ācariyo sallahukena nakkhattena kumārassa sippaṃ patthapesi.

Kumāro sippaṃ uggaṇhanto ekadivasaṃ ācariyena saddhiṃ
 20 nabāyituṃ agamāsi. Ath’ ekā mahallikā tile sete katvā pattharitvā rakkhamānā nisīdi. Kumāro setatile disvā khāditukāmo hutvā ekaṃ tilamuṭṭhiṃ gahetvā khādi. Mahallikā “tanhāluko nu kho eso” ti kiñci avatvā tuṇhī ahosi. So punadivase pi tāya velāya tath’ eva akāsi. Sā pi naṃ na kiñci āha. Itaro tatiyadivase pi
 25 tath’ eva akāsi. Tadā mahallikā “disāpamokkhācariyo attano antevāsikehi maṃ vilumpāpeti” ti bāhā paggayha kandi. Ācariyo nivattitvā “kiṃ etaṃ amma” ti pucchi. “Sāmi, antevāsiko te mayā katānaṃ setatilanāṃ ajj’ ekamuṭṭhiṃ khādi. hiyyo ekaṃ, pare ekaṃ, nanu evaṃ khādanto mama santakaṃ sabbaṃ
 30 nāsessati” ti. “Amma, mā rodi, mūlan te dāpessāmi” ti. “Na me sāmi mūlena attho, yathā paṇ’ esa kumāro puna evaṃ na karoti tathā naṃ sikkhāpehi” ti.

Ācariyo “tena hi passa amma” ti dvīhi māṇavehi taṃ kumāraṃ dvīsu hatthesu gāhāpetvā velupesikaṃ gahetvā “puna evarūpaṃ
 35 mākāsī” ti tikkhattuṃ piṭṭhiyaṃ pahari. Kumāro ācariyassa kujjhivā sattāni- akkhini katvā pādapiṭṭhito yāva matthakā olokesi. So pi ’ssa kujjhivā olokitabbhāvaṃ aññāsi. Kumāro sippaṃ niṭṭhāpetvā anuyogaṃ datvā “mārūpetabbo esa mayā” ti tena

katadosaṃ hadaye ṭhapetvā gamanakāle ācariyaṃ vanditvā, “ahaṃ ācariya Bārāṇasiyaṃ rajjaṃ patvā tumhākaṃ pesessāmi, tadā tumbhe āgaccheyyāthā” ti sasnebo viya paṭiññaṃ gahetvā pakkāmi.

So Bārāṇasiṃ gantvā mātāpitaro vanditvā sippaṃ dassesi. Rājā “jīvamānena me putto diṭṭho, jīvamāno c’ assa rajjasiriṃ 5 passissāmī” ti puttaṃ rajje paṭiṭṭhāpesi. So rajjasiriṃ anubhavamāno ācariyena katadosaṃ saritvā uppannakopo “mārāpessāmi na” ti pakkosanatthāya ācariyassa dūtaṃ pāhesi. Ācariyo “taruṇakāle naṃ saññāpetuṃ na sakkhissāmī” ti agantvā tassa rañño majjhimaṃ vāyakaṃ “idāni naṃ saññāpetuṃ 10 sakkhissāmī” ti gantvā rājadvāre ṭhatvā “Takkasilācariyo āgato” ti arocāpesi. Rājā tuṭṭho brāhmaṇaṃ pakkosāpetvā taṃ attano santikaṃ āgataṃ disvā va kopāṃ uppādetvā rattāni akkhini katvā amacce āmantetvā “bho ajjāpi me ācariyena paḥaṭṭhānaṃ rujaṭi, ācariyo naḷātena maccaṃ ādāya ‘marissāmī’ ti āgato, ajj’ assa 15 jīvitaṃ n’ atthī” ti vatvā dve gāthā avoca :

Ajjāpi me taṃ manasi yaṃ maṃ tvaṃ tilamuṭṭhiyā

bāhāya maṃ gahetvāna laṭṭhiyā anutālayi.

Nanu jīvitena ramasi yenāsi brāhmaṇāgato

yaṃ maṃ bāhā gahetvāna tikkhattuṃ anutālayi ti. 20

Iti naṃ maraṇena santajjento evaṃ āha. Taṃ sutvā ācariyo tatiyaṃ gāthaṃ āha :

Ariyo anariyaṃ kubbaṇaṃ yo daṇḍena nisedhati

sāsanatthaṃ na taṃ veraṃ, iti maṃ paṇḍitā vidū ti. —

“Tasmā mahārāja tvam pi evaṃ jāna, na evarūpe ṭhāne veraṃ 25 kātuṃ arahasi, sace hi tvaṃ mahārāja mayā evaṃ sikkhāpito nābhavissa, gacchante kāle pūva-sakkhali-ādīni c’eva phalāphalādīni ca haranto corakammesu paluddho anupubbena sandhiccheda-pantha-dūhana-gāmaghātādīni katvā rājāparādhiko coro ti sahaḥaṇḍaṃ gahetvā rañño dassito “gacchath’ assa dosānurūpaṃ daṇḍaṃ 30 ‘panethā’” ti rājadaṇḍabhayaṃ pāpuṇissa, kuto te evarūpā sampatti abhavissa, nanu maṃ nissāya imaṃ issariyaṃ tayā laddhan’” ti.

Evaṃ ācariyo rājānaṃ saññāpesi. Parivāretvā ṭhitā amaccāpi ‘ssa kathaṃ sutvā “saccaṃ deva idaṃ issariyaṃ ācariyass’ eva santakan’” ti āhaṃsu. Tasmaṃ khaṇe rājā ācariyassa guṇaṃ 35 sallakkhetvā “sabb’-issariyaṃ te ācariya dammi, rajjaṃ paṭicchā” ti āha. Ācariyo “na me mahārāja rajjen’ attho” ti paṭikkhipi. Rājā

Takkasilam pesetvā ācariyassa puttadāram ānāpetvā mahantam
issariyam datvā tam eva purohitam katvā pitutṭhāne ṭhapetvā
tass' ovāde ṭhito dānādīni puññāni katvā saggaparāyano ahosi.

8. DEVATĀ-ĀYĀCANA

5 Tusitapure vasante yeva pana Bodhisatte 'Buddha-halāhalam'
nāma udapādi. Lokasmiṃ hi tīṇi halāhalāni uppajjanti: Kappa-
halāhalam, Buddha-halāhalam, Cakkavatti halāhalan ti. Tesu
Buddha-halāhala-saddam sutvā sakala-dasasahassa cakkavāle devatā
ekato sannipatitvā "asuko nāma satto Buddho bhavissatī" ti ātvā
10 tam upasamkamitvā āyācanti, āyācamānā ca pubbanimittesu
uppannesu āyācanti. Tadā pana sabbā pi tā ekekacakkavāle
Cātummahārāja-S a k k a-Suyāma-Santusita-Paranimmitavasavatti-
Mahābrahmehi saddhim ekacakkavāle sannipatitvā Tusitabbhavane
Bodhisattassa santikam gantvā "mārisa, tumhehi dasapāramiyo
15 pūrentehi na Sakka-sampattim na Māra-Brabma-Cakkavatti-sam-
pattim patthentehi pūritā, lokanittaranatthāya pana sabbaññutam
patthentehi pūritā, so vo dāni kālo mārisa Buddhattāya, samayo
mārisa Buddhattāyā" ti yācimsu.

Atha Mahāsatto devatānam paṭiññam adatvā va kāla-dīpa-
20 desa-kula-janetti-āyupariccheda-vasena pañca-mahāvilokanan nāma
vilokesi. Tattha "kālo nu kho" ti, "akālo nu kho" ti paṭhamam
kālam vilokesi. Atha Mahāsatto 'Nibbattitabbakālo' ti passi.
Tato dīpam vilokento saparivāre cattāro dīpe oloketvā "tisu
dīpesu Buddhā na nibbattanti, Jambudīpe yeva nibbattanti"
25 ti 'dīpam' passi. Tato "Jambudīpo nāma mahā, dasayojanasahassa-
parimānam, katarasmim nu kho padese Buddhā nibbattanti" ti
okāsam vilokento 'Majjhimadesam' passi. [M a j j h i m a d e s o
nāma "puratthimadisāya Kajaṅgalan nāma nigamo, tassā aparena
Mahāsālo, tato param paccantimā janapadā orato majjhe,
30 pubbadakkhiṇāya disāya Salalavatī nāma nadī, tato param
paccantimā janapadā orato majjhe, dakkhiṇāya disāya Setakaṇṇikan
nāma nigamo, tato param paccantimā janapadā orato majjhe,
pacchimāya disāya Thūnan nāma brāhmaṇagāmo, tato param
paccantimā janapadā orato majjhe, uttarāya disāya Usiraddhajo
35 nāma pabbato, tato param paccantimā janapadā orato majjhe" ti
evam Vinaye vutto padeso. So āyamato tīṇi yojanasatāni,

vitthārato addhatiyāni, parikkhepato navayojanasatāni ti.]—
 Etasmim padese Buddhā Paccekabuddhā aggasāvaka mahāsāvaka
 cakkavattirāja aññe ca mahesakkhā khattiya-brāhmaṇa-gahapati-
 mahāsālā uppajjanti. “Idaṃ c’ ettha Kāpilavatthukaṃ nāma
 nagaraṃ, tattha mayā nibbattitabban” ti niṭṭhaṃ agamāsi. Tato 5
 kulaṃ vilokento “Buddhā nāma vessakule vā suddakule vā na
 nibbattanti, lokasammate pana khattiyakule vā brāhmaṇakule vā ti
 dvisu yeva kulesu nibbattanti, idāni ca khattiyakulaṃ
 lokasammataṃ, tattha nibbattissāmi, Suddhodano nāma rāja me
 pitā bhavissatī”ti ‘kulaṃ’ passi. Tato mātaraṃ vilokento 10
 “Buddhamātā nāma lolā surādhuttā na hoti, kappasatasahassam
 pana pūritapāramī, jātito paṭṭhāya akhaṇḍapañcasālā yeva hoti,
 ayañ ca Mahāmāyā nāma devī edisā, ayañ ca me ‘mātā’ bhavissatī”
 ti. “Kittakaṃ pan’ assā ā y u n” ti ‘dasannaṃ māsānaṃ upari
 satta divasāni’ passi. 15

Iti imaṃ pañca-mahāvilokanaṃ viloketvā “kālo me marisā
 Buddhabhāvāyā” ti devatānaṃ saṅghaṃ karonto paṭiññaṃ datvā
 “gacchatva tumhe” ti tā devatā uyyojetvā Tusitadevatāhi parivuto
 Tusitapure Nandanavanaṃ pāvisi.

4. BIRTH OF PRINCE SIDDHATTHA

20

Tadā kira Kāpilavatthu-nagare Āsālhi-nakkhattaṃ ghuṭṭhaṃ
 ahosi. Mahājano nakkhattaṃ kīlati. Mahāmāyā devī pure
 puṇṇmāya sattamadivasato paṭṭhāya vigatasurāpānaṃ mālā-
 gandha-vibhūti-sampannaṃ nakkhatta-kīlaṃ anubhavamānā
 sattamadivase pāto va utṭhāya gandhodakena nahāyitvā cattāri 25
 satasahassāni vissajjetvā mahādānaṃ datvā sabbālaṃkāra-vibhūsitā
 varabhojanaṃ bhuñjitvā uposathaṅgāni adhiṭṭhāya alaṃkata-
 paṭiyattaṃ siri-gabbhaṃ pavisitvā siri-sayane nipannā niddaṃ
 okkamamānā imaṃ supinaṃ addasa :

Cattāro kira naṃ mahārājāno sayanen’ eva saddhim ukkhipitvā 30
 Himavantaṃ netvā satṭhiyojanike Manosilātale sattayojanikassa
 mahāsāla-rukkhassa hetṭhā ṭhapetvā ekamantaṃ atṭhaṃsu. Atha
 nesam deviyo āgantvā devim Anotatta-dahaṃ netvā manussa-mala-
 haraṇatthaṃ nahāpetvā dibbavatthaṃ nivāsāpetvā gandhehi
 vilimpāpetvā dibbapupphāni pilandhāpetvā—tato avidūre rajata- 35
 pabhato, tassa anto kanaka-vimānaṃ atthi—tattha pācīna-sīsakaṃ

dibbasayanaṃ paññāpetvā nipajjāpesuṃ. Atha Bodhisatto
setavaravāraṇo hutvā—tato avidūre eko suvaṇṇapabbato—tattha
caritvā tato oruḥya rajatapabbataṃ abhirūhitvā uttaradisato
āgamaṃ rajatadāmaṇṇāya soṇḍāya setapaḍumaṃ gahetvā
5 koṇcanādaṃ naditvā kanakavimāuṃ pavisitvā mātusayanaṃ
tikkhattum padakkhinam katvā dakkhiṇapassaṃ tāletvā kucchim
paviṭṭhasadiso ahosi.

Evam Uttarāsālha-nakkhattena paṭisandhim gaṇhi. Punadivase
pabuddhā devī taṃ supinaṃ rañño ārocesi. Rājā catusatṭhimatte
10 brāhmaṇapāmokkhe pakkosāpetvā haritupattāya lājādīhi kata-
maṅgala-sakkārāya bhūmiyā mahārāḥaṇi āsanāni paññāpetvā tattha
nisinnānaṃ brāhmaṇānaṃ sappi-madhu-sakkarābhisamkhatasea
vara-pāyāsassa suvaṇṇarajatapātiyo pūretvā suvaṇṇarajatapātihi
yeva paṭikujjetvā adāsi, aṇṇehi ca ahaṭavattha-kapilagāvi-dānādīhi
15 te santappesi. Atha tesam sabbakāmehi santappitānaṃ supinaṃ
ārocāpetvā “kiṃ bhavissati” ti pucchi. Brāhmaṇā āhaṃsu: “mā
cintayi mahārāja, deviyā te kucchimihi gabbho paṭiṭṭhito, so ca
kho purisagabbho, na itthigabbho, putto te bhavissati; so sace
agāraṃ ajjhāvasissati rājā bhavissati cakkavattī, sace agārā
20 nikkhamma pabbajissati buddho bhavissati loke vivattacchaddo” ti.

Mahāmāyā pi devī pattena telam viya dasamāse kucchiyā
Bodhisattam pariharitvā paripuṇṇagabbhā ñātigharam gantukāmā
Suddhodana-mahārājassa ārocesi: “icchāmi ahaṃ deva kula-
santakam Devadaha-nagaraṃ gantun” ti. Rājā “sādhū” ti sam-
25 paṭicchitvā Kapilavatthuto yāva Devadahanagarā maggaṃ samaṃ
kāretvā kadali-puṇṇaghaṭa-dhaja-paṭākādīhi alaṃkārapetvā devim
sovaṇṇasivikāya nisīdāpetvā amaccasahassena ukkhipāpetvā
mahantena parivārena pesesi.

Dvinnam pana nagarānaṃ antare ubhayanagara-vāsīnaṃ pi
30 Lumbini-vanaṃ nāma maṅgala-sālavanam atthi. Tasmiṃ samaye
mūlato paṭṭhāya yāva aggasākhā sabbam ekaphāliphullam
ahosi, sākhantarehi c’ evo pupphantarehi ca pañcavaṇṇa-
bhamaragaṇā nānappakārā ca sakuṇasaṃghā madhurassarena
vikūjantā vicaranti. Sakalam Lumbinivanaṃ cittalatāvanasadisam
35 mahānubhāvassa rañño susajjita-āpānuraṇḍalam viya ahosi.
Deviyā taṃ disyā sālavanakīlam kīlitukāmatā udapādi. Amaccā
devim gahetvā sālavanam pavisimsu. Sā maṅgala-sālamūlam
gantvā sālāsākhūyaṃ gaṇhitukāmā ahosi. Sālāsākhā suseditavet-

[To face page 10]



DREAM OF QUEEN MĀYĀ : THE LORD'S DESCENT
[The Inscription reads : *Bhagavato ūkaṃti*]

taggaṃ viya onamitvā deviyā hatthapathaṃ upagañchi. Sā hatthaṃ pasāretvā sākhaṃ aggahesi. Tāvad eva c' assā kammajavātā calimbu.

Ath' assā sāṇiṃ parikkhipitvā mahājano paṭikkami. Sāla-sākhaṃ gahetvā tiṭṭhamānāya eva c' assā gabbha-vuṭṭhānaṃ 5 ahosi. Taṃ khaṇaṃ yeva cattāro pi suddhacittā Mahābrahmāno suvaṇṇajālaṃ ādāya sampattā tena suvaṇṇajālena Bodhisattaṃ sampaticchitvā mātu purato ṭhapetvā "attamanā devi hohi, mahesakkho te putto uppanno" ti āhaṃsu. Bodhisatto dhammāsanato otaranto dhammakathiko viya nissenito otaranto puriso 10 viya ca dve ca hatthe dve ca pāde pasāretvā ṭhitako suddho visado kāsikavatthe nikkhittamañiratanāṃ viya jotanto mātukucchito nikkhami. Evaṃ sante pi Bodhisattassa ca Bodhisattamātuyā ca sakkāratthaṃ ākāso dve udakadhārā nikkhamitvā Bodhisattassa ca mātu c' assa sarire utuṃ gāhāpesuṃ. 15

Atha naṃ suvaṇṇajālena paṭiggahetvā ṭhitānaṃ Brahmānaṃ batthato cattāro mahārājāno maṅgalasammatāya sukhasamphassāya ajinappaveniyā gaṇhiṃsu, tesāṃ batthato manussā dukūlacumbatākena, manussānaṃ batthato muccitvā paṭhaviyaṃ patitṭhāya puratthimaḍisaṃ olokesi. Anekāni cakkavālasahassāni 20 ekaṅgaṇāni ahesuṃ. Tattha devamanussā gandhamālādīhi pūjayamānā "mahāpurisa, idha tumhehi sadiso añño n' atthi, kut' ettha uttaritaro" ti āhaṃsu. Evaṃ catasso disā ca catasso anudisā ca heṭṭhā upari ti dasa pi disā anuviloketvā attano sadisaṃ adisvā "ayaṃ uttarā disā" ti sattapada-vītiḥārena agamāsi. 25 Mahābrahmuṇā setacchattaṃ dhāriyamāno, Suyāmena vālavījaṇiṃ aññehi ca devatāhi sesa-rājakakudha-bhaṇḍa-hatthāhi anugammamāno, tato sattamapade ṭhito "Aggo 'ham asmi lokassā" ti ādikaṃ āsabbhiṃ vācaṃ nicchārento sīhanādaṃ nadi.

Yasmiṃ pana samaye Bodhisatto Lumbinivane jāto, tasmim 30 yeva samaye Rābulamātā devī, Channo amacco, Kāludāyī amacco, Kanthako assarājā, Mahābodhi rukkho, cattāro nidhikumbhiyo ca jātā. Ubhayanagaravāsino Bodhisattaṃ gahetvā Kapilavatthunagaraṃ eva agamaṃsu.

5. PREDICTION OF KĀLADEVALA

Tasmiṃ samaye Suddhodana-Mahārājassa kulūpako aṭṭha-
 samāpattilābhī Kāladevalo nāma tāpaso bhattakiccaṃ katvā divā-
 vihāratthāya Tāvatiṃsa-bhavanam gantvā tattha divāvihāraṃ
 5 nisinno tā devatā disvā : “kiṃkāraṇā tumhe evaṃ tuṭṭhamānasā
 kīlatha, mayham p’ etaṃ kāraṇam kathethā” ti pucchi. Devatā
 āhaṃsu : “mārisa, Suddhodana-rañño putto jāto, so Bodhitale
 nisīditvā Buddho hutvā Dhammacakkaṃ pavattessati, tassa
 anantaṃ Buddhalīlham daṭṭhum dhammaṃ ea sotum lacchāmā
 10 ti iminā kāraṇena tuṭṭh’ amhā” ti. Tāpaso tassa vacanaṃ sutvā
 khippaṃ devalokato oruyha rājanivesanaṃ pavisitvā paññattāsane
 nisinno “putto kira te mahārāja jāto, passissāmi nan” ti āha.
 Rājā alaṃkata-paṭiyattaṃ kumāraṃ ānāpetvā tāpasam vandāpetum
 abhihari. Tāpaso utthāyāsanaṃ Bodhisattassa añjaliṃ paggahehi.
 15 Bodhisattassa lakkhaṇasampattiṃ disvā “bhavissati nu kho
 Buddho udāhu no” ti āvajjitvā upadhārento “nissamsayaṃ
 Buddho bhavissatī” ti ñatvā “acchariyapuriso ayan” ti sitaṃ
 akāsi. Tato “ahaṃ imaṃ Buddhabhūtaṃ daṭṭhum labhissāmi
 nu kho” ti upadhārento “na labhissāmi, antarā yeva kālam katvā
 20 Buddhasatena pi Buddhasahassena pi gantvā bodhetum
 asakkuneyyo Arūpabhāve nibbattissāmī” ti disvā “eva-rūpaṃ
 nāma acchariyapurisaṃ Buddhabhūtaṃ daṭṭhum na labhissāmī ti
 mahatī vata me jāni bhavissatī” ti parodi. Manussā disvā
 “amhākaṃ ayyo idān’ eva hasitvā puna roditum upaṭṭhito, kin
 25 nu kho bhante amhākaṃ ayyaputtassa koci antarāyo
 bhavissatī” ti pucchimsu.—“N’ atth’ etassa antarāyo, nissam-
 sayena Buddho bhavissatī” ti.—“Atha kasmā paroditthā” ti.
 —“Evarūpaṃ purisaṃ Buddhabhūtaṃ daṭṭhum na labhissāmi,
 mahatī vata me jāni bhavissatī ti attānaṃ anusocanto rodāmī”
 30 ti āha.

6. THE FOUR OMENS

Tadā pana rājā “kiṃ disvā mayham putto pabbajissatī” ti
 pucchi.—“Cattāri pubbanimit्तānī” ti.—“Kataraṃ kataraṇ cā”
 ti.—“Jarājīṇṇam, vyādhitaṃ, mataṃ, pabbajitaṃ” ti. Rājā “ito
 35 paṭṭhāya evarūpaṇaṃ mama puttassa santikaṃ upasaṃkamitum

mā adattha, mayham puttassa Buddhabhāvena kammam n' atthi, abham mama puttam dvisahassa-dīpa-parivārānam catunnam mahā-dīpānam issariyādhīpaccaṃ rajjam kārentam chattiṃsa-yojana-parimaṇḍalāya parisāya parivutaṃ gaganatale vicarānānam passitukāmo" ti evañ ca pana vatvā imesaṃ catuppakārānam 5 purisānam kumārassa cakkhupathe āgamanam nivāraṇattham catusu disāsu gāvute gāvute ārakkham ṭhapesi.

Atha anukkamena Bodhisatto soḷasavassapadesiko jāto. Rājā Bodhisattassa tiṇṇam utūnam anucchavike tayo pāsāde kāresi, ekam navabhūmakam, ekam sattabhūmakam, ekam pañca- 10 bhūmakam ; cattālīsasahassā ca nāḷakiyo upatṭhāpesi. Bodhisatto devo viya accharā-saṃgha-parivuto alaṃkata-nāṭaka-parivuto nippurisehi turiyehi paricāriyamāno mahāsampattim anubhavanto utuvārena utuvārena tesu tesu pāsādesu vibarati. Rāhulamātā pan' assa devī aggamaheśī abosi. 15

Ath' ekadivasam Bodhisatto uyyānabhūmim gantukāmo sārathim āmantetvā "ratham yojehi" ti āha. So "sādhū" ti paṭisunītvā mahāraham uttamaratham sabbālaṃkārena alaṃkaritvā kumudapattavaṇṇe cattāro maṅgalasindhavo yojetvā Bodhisattassa paṭivedesi. Bodhisatto devavimānasadisam ratham 20 abhirūhitvā uyyānābhīmukho agamāsi. Devatā "Siddhattha-kumārassa abhisambujjhanakālo āsanno, pubbanimittam dasses-sāmā" ti ekam devaputtam jarājajjaram khaṇḍadantam palita-kesam vaṃkam obhaggasarīram daṇḍabattham pavedhamānam katvā dassesum. Tam Bodhisatto c'eva sārathi ca passanti. Tato 25 Bodhisatto sārathim "samma, ko nām' esa puriso, kesāpi 'ssa na yathā aññesan" ti Mahāpadāne āgatanayena pucchitvā tassa vacanam sutvā "dhi-r-atthu vata bho jātiyā yatra hi nāma jātassa jarā paññāyissatī" ti saṃviggahadayo tato va paṭinivattitvā pāsādam eva abhirūhi. Rājā "kimkāraṇā mama putto khippam 30 paṭinivattī" ti pucchi.—"Jiṇṇam purisaṃ disvā devā ti, jiṇṇam purisaṃ disvā pabbajissatī" ti āhamasu.—"Kasmā mam nāsetha, siḷham puttassa nāṭakāni sajjetha, sampattim anubhavanto pabbajjāya satim na karissatī" ti vatvā ārakkham vadḍhetvā sabbadisāsu aḍḍhayojane aḍḍhayojane ṭhapesi. 35

Pun' ekadivasam Bodhisatto tath' eva uyyānam gacchanto devatāhi nimmitam vyādhitam purisaṃ disvā purimanayen' eva pucchitvā saṃviggahadayo nivattitvā pāsādam abhirūhi. Rājā pi

pucchitvā heṭṭhāvuttanayen' eva samvidahitvā puna vaḍḍhetvā samantato ti-gāvutappamāṇe padese ārakkhaṃ ṭhapesi.

Aparaṃ pana ekadivasam Bodhisatto tath' eva uyyānam gacchanto devatāhi niminitam kālakatam disvā purimanayen' eva
5 pucchitvā samviggaḥaḍayo puna nivattitvā pāsādam abhirūhi. Rājā pi pucchitvā heṭṭhāvuttanayen' eva samvidahitvā puna vaḍḍhetvā samantato yojanappamāṇe padese ārakkhaṃ ṭhapesi.

Aparaṃ pana ekadivasam uyyānam gacchanto tath' eva devatāhi niminitam sunivattham eupārutam pabbajitam disvā
10 "ko nāṃ" eso sammā" ti sārathim pucchi. Sārathi kiñcāpi Buddbuppādassa abhāvā pabbajitam vā pabbajitaguṇe vā na jānāti, devānubhāvena pana "pabbajito nāṃ" esa devā" ti vatvā pabbajjāya guṇe vaṇṇesi. Bodhisatto pabbajjāya rucim uppādetvā taṃ divasam uyyānam agamāsi.

15 [Dighabbāṇakā pan' āhu: cattāri nimittāni ekadivasen' eva disvā agamāsi ti.]

7. MAHĀBHINIKKHAMANA

Ath' assa sabbālaṃkāra patimaṇḍitassa sabbatālāvacaresu sakāni sakāni ca paṭibhānāni dassayanīesu brāhmaṇesu jaya-
2 nandā-ti-ādi-vacanehi sūta-māgadha-bandakādīsu nānappakārehi maṅgala-vacana-thuti-ghosehi sambhavantesu sabbālaṃkāra-pati-
maṇḍitam rathavarāṃ abhirūhi.

Tasmim samaye "Rāhulamātā puttam vijātā" ti sutvā Suddhodana-mahārājā "puttassa me tuṭṭhim nivedethā" ti
25 sāsanaṃ paṇi. Bodhisatto taṃ sutvā "rāhulo jāto, bandhanam jātan" ti āha. Rājā "kim me putto avacā" ti pucchitvā taṃ vacanam sutvā "ito paṭṭhāya me nattu Rāhula-kumāro yeva nāmaṃ hotū" ti.

Bodhisatto pi kho rathavarāṃ āruya mahantena yasena
30 atimanoramena sirisobhaggena nagaram pāvīsi. Tasmim samaye Kisāgotamī nāma khattiyakāññā upari-pāsādavaratala-gatā nagaram padakkhiṇam kurumānassa Bodhisattassa rūpasirim disvā pīti-somanassajātā imaṃ udānam udānesi :

Nibbutā nūna sā mātā, nibbuto nūna so pitā,
nibbutā nūna sā nārī yassāyaṃ idiso patī ti.

Bodhisatto taṃ sutvā cintesi: “ayam evaṃ āha,—evarūpaṃ attabhāvaṃ passantiyā mātubhādayaṃ nibbāyati, pitubhādayaṃ nibbāyati, pajāpatibhādayaṃ nibbāyati ti ; kasmim̐ nu kho nibbute bhādayaṃ nibbutaṃ nāma hotī” ti. Ath’ assa kilesesu virattamānasassa etaḍ ahoṣi: rāgaggimhi nibbute nibbutaṃ nāma 5 hoti, doṣaggimhi mohaḡgimhi nibbute nibbutaṃ nāma hoti, mānadiṭṭhi-ādisu sabbakilesadarathesu nibbutesu nibbutaṃ nāma hoti ; ayaṃ me sussaṇaṃ sāvesi, ahaṃ hi nibbānaṃ gavesanto carāmi, ajj’ eva mayā gharavāsaṃ chaḍḍetvā nikkhamma pabbajitvā nibbānaṃ gavesitum vaṭṭati ; ayaṃ imissā ācariyabhāgo hotū” ti 10 kaṇṭhato omuñcitvā Kisāgotamiyā sataṣaḡḡagghaṇakaṃ muttāhāraṃ pesesi. Sā “Siddhattha-kumāro mayi paṭibaddhacitto hutvā paṇṇākāraṃ pesesi” ti somanassajātā ahoṣi. Bodhisatto pi mahāntena sirisobhaggena attano pāsādaṃ abhirūhitvā sirisayane nipajji. 15

Tāvad eva naṃ sabbālaṃkāra-paṭimaṇḍitā naccagītādisu susikkhitā devakaṇṇā viya rūpappattā itthiyo nānāturiyāni gaḡetvā samparivārayitvā abhiraṃāpentiyo naccagītavāditāni payojayimsu. Bodhisatto kilesesu virattacittatāya naccādisu anabhirato muhuttaṃ niddaṃ okkami. Tā pi itthiyo “yass’ atthāya mayā naccādini 20 payojayema so niddaṃ upagato, idāni kimatthaṃ kilamāmā” ti gaḡitagāhitāni turiyāni ajjhottharitvā nipajjimsu. Gandhatela-paḍipā jhāyanti. Bodhisatto pabujjhitvā sayanapiṭṭhe pallaṃkena nisinna addasa tā itthiyo turiyabhaṇḍāni avattharitvā niddāyantiyo, ekaccā paggharitaḡḡelā lālākilinnagattā, ekaccā dante khādantiyo, 25 ekaccā kākacchantiyo, ekaccā vippalapantiyo, ekaccā vivaṭaṃukhā, ekaccā apagatavatthā pākāṭa-bhībhaḡḡa-sambāḍhaṭṭhānā.

So tāsāṃ taṃ vippakāraṃ disvā bhiyyosomaṭṭāya kāmesu viratto ahoṣi. Tassa alaṃkata-paṭiyattaṃ Sakkabhavana-sadisāṃ pi taṃ mahātalaṃ vippaviddha-nānākuṇapa-bharitaṃ āmaka-susānaṃ 30 viya upaṭṭhāsi, tayo bhavā āditta-geha-sadisā viya khāyimsu, “upaddutaṃ vata bho, upassaṭṭhaṃ vata bho” ti udānaṃ pavatti, ativiya pabbajjāya cittaṃ nāmi. So “ajj’ eva mayā mahābhiniḡḡamaṇaṃ nikkhamitum vaṭṭati” ti sayanā vuṭṭhāya dvāra-saniṭpaṃ gantvā “ko etthā” ti āha. Ummāre sīsaṃ katvā 35 nipanno Channo “ahaṃ ayyaputta Channo” ti āha.—“Ahaṃ ajja mahābhiniḡḡamaṇaṃ nikkhamitukāmo, ekaṃ me assaṃ kappehi” ti.

So “sādhū devā” ti assabhaṇḍakam gahetvā assasālam gantvā gandhatelapadipesu jalantesu sumanapaṭṭavitānassa heṭṭhā ramaṇīye bhūmibhāge t̥hitam Kanthakam assarājānam disvā “ajja mayā imam eva kappetum vaṭṭatī” ti Kanthakam kappesi.

5 So kappiyamāno va aññāsi: “ayaṃ kappanā atigāḷhā, aññesu divasesu uyyānakīḷādi-gamane kappanā viya na hoti, mayhaṃ ayyaputto ajja mahābhinnikkhamaṇaṃ nikkhamitukāmo bhavissatī” ti.

Bodhisatto pi kho Channam pesetvā va “puttam tāva
10 passissāmī” ti cintetvā nisiṇṇapallamkato vutṭhāya Rāhulamātāya vasanaṭṭhānaṃ gantvā gabbhadvāraṃ vivari. Tasmim khaṇe anto gabbhe gandhatelapadīpo jhāyati. Rāhulamātā sumana-mallikādīnaṃ pupphānaṃ ammaṇamattena abhippakīṇṇasayane puttassa matthake hattham t̥hapetvā niddāyati. Bodhisatto ummāre pādaṃ
15 t̥hapetvā t̥hitako va oloketvā “sac’ āhaṃ deviyā hattham apanetvā mama puttam gaṇhissāmi devī pabujjhissatī ti, evaṃ me gamanantarāyo bhavissatī” ti pāsādatalato otari.

Evaṃ Bodhisatto pāsādatalā otarivā assasamīpam gantvā ullamgbhivā Kanthakassa piṭṭhiṃ abhirūhi. Bodhisatto assavarassa
20 piṭṭhivara-majjhagato Channam assassa vāladhiṃ gāhāpetvā adḍharattasamaye mahādvārasamīpaṃ patto. Dvāre adhivatthā devatā dvāraṃ vivari. Bodhisatto pi nagarā nikkhamitvā Āsālhi-puṇṇamāya Uttarāsālhi-nakkhatte vattamāne nikkhamitvā ca puna nagarābhīmukho t̥hatvā nagaram oloketvā tasmim puthavippadese
25 Kanthaka-nivattana-cetiyaṭṭhānaṃ dassetvā gantabba-maggābhīmukham Kanthakam katvā pāyāsi.

8. PABBAJJĀ

Bodhisatto ekaratten’ eva tīṇi rajjāni atikkamma tiṇṣayojana-matthake Anomā nāma naditīraṃ pāpuṇi. Atha Bodhisatto
30 naditīre t̥hatvā Channam pucchi: “kin nāma ayaṃ nadī” ti. —“Anomā nāma devā” ti.—“Amhākam pi pabbajjā anomā nāma bhavissatī” ti paṇhiyā ghaṭṭento assassa saññaṃ adāsi. Asso uppatitvā atṭha-usabha-vitthārāya nadiyā pūrimatīre atṭhāsi. Bodhisatto assapiṭṭhito oruyha rajatapattasadiṣe vālukāpuline t̥hatvā
35 Channam āmantesi: “samma Channa, tvaṃ mayhaṃ ābharaṇāni c’ eva Kanthakañ ca ādāya gaccha, ahaṃ pabbajissāmī” ti.—

“Aham pi deva pabbajissāmī” ti. Bodhisatto “na labbhā tayā pabbajitum, gaccha tvaṃ” ti tikkhattum paṭibāhitvā āblaraṇāni c’ eva Kanthakaṇ ca paṭicchāpetvā cintesi: “ime mayhaṃ kesā samaṇasārubbā na hontī ti sayam eva khaggena chindissāmī” ti dakkhiṇahatthena asitū gaṇhitvā vāmahatthena moliyā saddhim ō cūlaṃ gaṇhetvā chindi. Kesā dvaṅgulamattā hutvā dakkhiṇato āvattamānā sīsaṃ allīyimsu, tesam yāvajīvaṃ tad eva pamāṇaṃ ahosi, massuṇ ca tadanurūpaṃ ahosi. Puna kesamassu-ohāraṇa-kiccaṃ nāma nāhosi. Puna Bodhisatto cintesi: “imāni kāsika-vatthāni mayhaṃ na samaṇasārubbāni” ti. Ath’ assa Kassapa- 10 buddhakāle purāṇasahāyako Ghaṭikāro Mahābrahmā ekam Buddhantaraṃ jaraṃ appattena mittabhāvena cintesi: “ajja me sahāyako mahābhiniikkhamaṇaṃ nikkhanto, samaṇa-parikkhāraṃ assa gaṇhetvā gacchissāmī” ti—

Ticīvaraṇ ca patto ca vāsi sūciṇ ca bandhanaṃ 15
parissāvanena aṭṭh’ ete yuttayogassa bhikkhuno ti—

ime aṭṭha samaṇaparikkhāre āharitvā adāsi. Bodhisatto arahad-dhajaṃ nivāsetvā uttama-pabbajjāvesaṃ gaṇhitvā “Cbanna, mama vacanena mātāpitunnaṃ ārogyaṃ vadehī” ti uyyojesi.

9. ARRIVAL AT RĀJAGAHA

20

Bodhisatto pi pabbajitvā—tasmiṃ yeva padese Anūpiyaṃ nāma ambavanam atthi, tattha sattāhaṃ pabbajjāsukhena vītināmetvā —ekadivaseṇ’ eva tiṃsayojanamaggaṃ padasā gantvā Rājagahaṃ pāvisi, pavisitvā sapadānaṃ piṇḍāya cari. Sakalanagaraṃ Bodhi-sattassa rūpadassanena Dhanapālakena pavitṭha-Rājagahaṃ viya 25 Asurindena pavitṭha-Devanagaraṃ viya ca saṃkhobhaṃ agamāsi. Rājā pāsādatale ṭhatvā Mahāpurisaṃ disvā acchariyabbhuto jāto purise āṇāpesi: “gacchatha bhaṇe vīmaṃsatha, sace amanusso bhavissati nagarā nikkhamitvā antaradhāyissati, sace devatā bhavissati ākāseṇa gacchissati, sace nāgo bhavissati paṭhaviyaṃ 30 nimujjitvā gamissati, sace manusso bhavissati yathāladdhaṃ bhikkhaṃ paribhuñjissati” ti.

Mahāpuriso pi kho missakabhattaṃ saṃharitvā “alaṃ me ettakaṃ yāpanāyā” ti ñatvā pavitṭhadvāren’ eva nagarā nikkhamitvā Paṇḍavapabbatachāyāya puratthābhimukho nisīditvā āhāraṃ 35

paribhuñjituṃ āradḍho. Ath' assa antāni parivattitvā mukhena
 nikkhamanākārappattāni ahesuṃ. Tato tena attabhāvena eva-
 rūpassa āhūrassa cakkhunā pi adiṭṭhapubbatāya tena paṭikkulā-
 hārena aṭṭiyamāno evaṃ attanā va attānaṃ ovadi : "Siddhattha,
 5 tvaṃ sulabbhaṇṇapānakule tivassika-gandhasāli-bhojanaṃ nānagga-
 rasehi bhuñjanaṭṭhāne nibbattitvā pi ekaṃ paṇṣukūlikaṃ disvā
 'kadā nu kho aham pi evarūpo hutvā piṇḍāya caritvā bhuñjissāmi,
 bhavissati nu kho me so kālo' ti cintetvā nikkhanto, idāni kiṃ
 nāma' etaṃ karosī" ti. Evaṃ attanā va attānaṃ ovaditvā nibbikāro
 10 hutvā āhāraṃ paribhuñji. Rājapurisā taṃ pavattiṃ disvā gantvā
 rañño ārocesuṃ.

Rājā dūtavacanāṃ sutvā vegena nagarā nikkhamitvā Bodhi-
 sattassa santikaṃ gantvā iriyāpathasmiṃ yeva pasīditvā Bodhi-
 sattassa sabbāṃ issariyaṃ niyyādesi. Bodhisatto "mayhaṃ
 15 mahārāja vatthukāmehi vā kileskāmehi vā attho n' atthi, ahaṃ
 paramābhisambodhiṃ patthayanto nikkhanto" ti. Rājā anekap-
 pakāraṃ yācanto pi tassa cittaṃ alabbhitvā "addhā tvaṃ Buddho
 bhavissasi, Buddhabhūtena pana te paṭhamam mama vijitaṃ
 āgantabban" ti Bodhisatto pi rañño paṭiññāṃ datvā anupubbena
 20 cārikaṃ caramāno Ālāraṇ ca Kālāmaṃ, Uddakaṇ ca Rāmaputtaṃ
 upasaṃkamitvā samāpattiyo nibbattetvā, "nāyaṃ maggo bodhiyā"
 ti taṃ pi samāpattibhāvanāṃ analaṃkaritvā sadevakassa lokassa
 attano thāma-viriya-sandassanattamaṃ mahāpadhānaṃ padahitukāmo
 Uruvelaṃ gantvā "ramaṇiyo vatāyaṃ bhūmibhāgo" ti tatth' eva
 25 vāsaṃ upagantvā mahāpadhānaṃ padahi.

10. SIX YEARS OF ASCETICISM

Koṇḍañña-pamukhā pañca pabbajitā gāmanigama-rājadhānīsu
 bhikkhāya carantā tattha Bodhisattaṃ sampāpuṇṇīsu. Atha naṃ
 chabbassāni mahāpadhānaṃ padahantaṃ "idāni Buddho bhavissati,
 30 idāni Buddho bhavissati" ti pariveṇa-sammajjanādikāya vatta-
 paṭivattāya upaṭṭhahamānā santikāvacarā c' assa ahesuṃ. Bodhi-
 satto pi kho "koṭippattaṃ dukkarakārikaṃ karissāmi" ti eka-
 tilataṇḍulādihi pi vītināmesi, sabbaso pi āhārūpacchedaṃ akāsi,
 devatā pi lomakūpehi ojaṃ upasaṃharamānā paṭikkhipi. Ath'
 35 assa tāya nirāhāratāya parama-kasimānappatta-kāyassa suvaṇṇa-
 vaṇṇo kāyo kāḷavaṇṇo ahosi, dvattimsa Mahāpurisalakkhaṇāni

paṭicchannāni ahesuṃ. App-ekadā appāṇakaṃ jhānaṃ jhāyanto mahāvedanāhi abhitunno visaññībhūto caṃkamanakoṭiyam patati.

Mahāsattassa chabbassāni dukkarakāriyaṃ karontassa ākāse gaṇṭhikaraṇakālo viya ahosi. So “ayaṃ dukkarakārikā nāma bodhāya maggo na hotī” ti oḷārikaṃ āhāraṃ āhāretuṃ gāma- 5 nigamesu piṇḍāya caritvā āhāraṃ āhari. Ath’ assa dvattiṃsa Mahāpurisalakkhaṇāni pākatikāni ahesuṃ, kāyo suvaṇṇavaṇṇo ahosi. Pañcavaggiyā bhikkhū “ayaṃ chabbassāni dukkarakārikaṃ karonto pi sabbaññutaṃ paṭivijjhitaṃ nāsakkhi, idāni gāmādisu piṇḍāya caritvā oḷārikaṃ āhāraṃ āhariyamāno kiṃ sakkhissati, 10 bāhuliko esa padhānavibbhanto, sīsaṃ nahāyitukāmassa ussāva-bindu takkaṇaṃ viya amhākaṃ etassa santikā visesatakkhaṇaṃ, kiṃ no iminā” ti Mahāpurisaṃ pahāya attano pattacīvaraṃ gahetvā aṭṭhārasayojanamaggam gantvā Isipatanaṃ pavasiṃsu.

11. SUJĀTĀ’S OFFERING

15

Tena kho pana samayena Uruvelāyaṃ Senāni-nigame Senāni-kuṭimbikassa gehe nibbattā Sujātā nāma dārikā vayappattā ekasmiṃ nigrodharukkhe patthanaṃ akāsi: “sace samajātikaṃ kulagharaṃ gantvā paṭhamagabbhe puttaṃ labhissāmi, anu- samvaccharaṃ te sataśahassapariccāgena balikammaṃ 20 karissāmi” ti. Tassā sā patthanā samijjhi. Sā Mahāsattassa dukkarakārikaṃ karontassa chaṭṭhe vasse paripuṇṇe Visākhapūṇṇamāya balikammaṃ kātukāmā hutvā puretaraṃ dhenusaḥassaṃ Latṭhimadhukavane carāpetvā tāsam khīraṃ pañca-dhenusatāni pāyetvā tāsam khīraṃ adḍhatiyāni ti evaṃ yāva 25 soḷasannaṃ dhenūnaṃ khīraṃ aṭṭha dhenuyo pivanti tāva khīrassa bahalatañ ca madhuratañ ca ojavantatañ ca patthayamānā khīraparivattanaṃ nāma akāsi. Sā Visākhapūṇṇamadivase pāto va “balikammaṃ karissāmi” ti rattiyaṃ paccūsasamayam paccuṭṭhāya tā aṭṭha dhenuyo duhāpesi. Vacchakā dhenūnaṃ thanamūlaṃ nā- 30 gamaṃsu. Thanamūle pana navabhājanesu upanītamattesu attano dhammatāya khīradhārā pavattiṃsu. Taṃ acchariyaṃ disvā Sujātā sahatthen’ eva khīraṃ gahetvā navabhājane pakkipitvā sahatthen’ eva aggim katvā pacituṃ ārabhi. Tasmim pāyāse paccamāne mahantamahantā bubbulā uṭṭhahitvā dakkhiṇāvattā 35

huvā sañcaranti, ekaphusitaṃ pi bahi na patati, uddhanato appamattako pi dhūmo na utthahati.

Sujātā ekadivasen' eva tattha attano pākāṇi anekāni acchariyāni disvā Puṇṇa-dāsiṃ āmantesi: "amma Puṇṇe, ajja
5 amhākaṃ devatā ativiya pasannā, mayā ettake kāle evarūpaṃ acchariyaṃ nāma na diṭṭhapubbaṃ, vegena gantvā devatṭhānaṃ paṭijaggāhī" ti. Sā "sādhu ayye" ti tassā vacanaṃ sam-
paṭicchitvā turitaturitā rukkhamaḷaṃ agamāsi. Bodhisatto pi kho tasmiṃ rattibhāge pañca mahāsupine disvā parigaṇhanto "nissam-
10 sayenāhaṃ Buddho ajja bhavissāmi" ti katasanniṭṭhāno tassā rattiyā accayena katasarīrapaṭijaggano bhikkhācārakālaṃ āgamaya-
māno pāto va āgantvā tasmiṃ rukkhamaḷe nisīdi, attano pabhāya sakalarukkhamaṃ obhāsayamāno. Atha kho sā Puṇṇā āgantvā addasa Bodhisattaṃ rukkhamaḷe pācīnalokadhātumaṃ
15 olokayamānaṃ nisinnā, sarīrato c' assa nikkhantāhi pabhāhi sakalarukkhamaṃ suvaṇṇavaṇṇaṃ disvā tassā etad ahosi: "ajja amhākaṃ devatā rukkhato oruḷha sahatthen' eva balikammaṃ paṭicchitumaṃ nisinnā, maññe" ti ubbegapattā huvā vegena gantvā Sujātāya etaṃ atthaṃ ārocesi. Sujātā tassā vacanaṃ sutvā
20 tuṭṭhamānasā huvā "ajja dāni paṭṭhāya mama jeṭṭhadhītutuṭṭhāne tiṭṭhāhī" ti dhītu anucchavikaṃ sabbālaṃkāraṃ adāsi.

Sā "suvaṇṇapātiyaṃ pāyāsaṃ pakkhipissāmi" ti cittaṃ uppādetvā sataśahasagghanikaṃ suvaṇṇapātiṃ nīharāpetvā tattha pāyāsaṃ pakkhipitukāmā pakkabhājanaṃ āvajjesi.
25 Sabbo pāyāso padumaṃ pattā udakaṃ viya vinivaṭṭitvā pātiyaṃ paṭiṭṭhāsi, ekaṃ pātipūramatto va ahosi. Sā taṃ pātiṃ aññāya suvaṇṇapātiyā paṭikujjetvā vasanena veṭhetvā sabbālaṃkārehi attabhāvaṃ alaṃkaritvā taṃ pātiṃ attano sise ṭhapetvā mahantena ānubhāvena nigrodhamūlaṃ gantvā Bodhisattaṃ oloketvā balava-
30 somanassajātā rukkhadevatā ti saññāya diṭṭhaṭṭhānato paṭṭhāya onatonatā gantvā sīsato thālaṃ otāretvā vivaritvā suvaṇṇa-
bhimpkārena gandhapupphavāsitaṃ udakaṃ gahetvā Bodhisattaṃ upagantvā aṭṭhāsi. Ghaṭikāra-Mahābrahmunā dinnamattikāpatto ettakaṃ addhānaṃ Bodhisattaṃ avijahitvā tasmiṃ khāṇe
35 adassanaṃ gato. Bodhisatto pattaṃ apassanto dakkhiṇaḥatthaṃ pasāretvā udakaṃ sampaṭicchi. Sujātā sah' eva pātiyā pāyāsaṃ Mahāpurisassa hatthe ṭhapesi. Mahāpuriso Sujātaṃ olokesi. Sā ākāraṃ sallakkhetvā "ayya, mayā tumhākaṃ pariccattaṃ gaṇhitvā

yathāruciṃ gacchathā” ti vanditvā “yathā mayhaṃ manoratho
nipphanno evaṃ tumhākaṃ pi nippajjatū” ti vatvā sata-
sahassagghanikāya suvaṇṇapātiyā purāṇapaṇṇaṃ viya anapekkhā
hutvā pakkāmi.

Bodhisatto pi kho nisinnaṭṭhānā utṭhāya rukkhaṃ padak- 5
khiṇaṃ katvā pātiṃ ādāya Nerañjarāya tīraṃ gantvā—
nahānaṭṭhānaṃ Suppaṭiṭṭhita-titthaṃ nāma atthi—tassa tīre
pātiṃ ṭhapetvā otaritvā nahātvā anekabuddhasatasahassānaṃ
nivāsaṇaṃ arahaddhajaṃ nivāsetvā puratthābhimukho nisīditvā
ekaṭṭhitālapakkappamāṇe ekūnapāññāsa piṇḍe katvā sabbaṃ 10
appodakaṃ madhupāyāsaṃ paribhuñji—So eva hi 'ssa Buddha-
bhūtaṃ sattaṣaṭṭhaṃ bodhimaṇḍe vasantassa ekūnapāññāsa
divasāni āhāro ahosi ; ettakaṃ kālaṃ n'eva añño āhāro atthi,
na nahānaṃ na mukhadhovaṇaṃ na sarīravalañño, jhāna-
sukhena maggasukhena phalasukhen' eva vītināmesi.—Bodhisatto 15
nadītīraṃhi supupphitasālavanaṃ divāvihāraṃ katvā sāyaṇhasamaye
pupphānaṃ vaṇṇato muñcanakāle devatāhi alaṃkatena aṭṭh-
ūsabhavittihārena maggena sīho va vijambhamāno bodhirukkhā-
bhimukho pāyāsi.

12. SIDDHATTHA VANQUISHES MĀRA

20

Bodhisatto bodhimaṇḍaṃ āruya bodhikhandhaṃ piṭṭhito
katvā puratthmābhimukho daḥhamānaso hutvā “kāmaṃ taca ca
nahāru ca aṭṭhi ca avasussatu, upasussatu sarīre maṃsalohitaṃ,
na tveva sammāsambodhiṃ appatvā imaṃ pallaṃkaṃ bhin-
dis-
sāmi” ti asanisatasannipātenāpi abhejjarūpaṃ aparājitapallaṃkaṃ 25
ābhujitvā nisīdi.

Tasmiṃ samaye Māro devaputto “Siddhattha-kumāro mayhaṃ
vasaṃ atikkamitukāmo, na dāni 'ssa atikkamitum dassāmi” ti
Mārabalassa santikaṃ gantvā etaṃ atthaṃ ārocetvā Māra-
ghosaṇaṃ nāma ghosāpetvā Mārabalaṃ ādāya nikkhami. Atha 30
Māro devaputto diyaḍḍhayaḥjanasatikāṃ Girimekhalāṃ nāma
hatthiṃ abhirūhitvā bāhusahassaṃ māpetvā nānāvudhāni aggahesi.
Avasesāya pi Māraparisāya dve janā ekasadisakaṃ āvudhaṃ
na gaṇhiṃsu, nānappakāravāṇṇā nānappakāramukhā hutvā Mahā-
sattaṃ ajjhottharamānā āgamiṃsu. Dasasahassa-cakkavāle devatā 35

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KARAYE.

pana Mahāsattassa thutiyo vadamānā atthamsu. Sakko devarājā
 Vijayuttarasamkham dhamamāno atthāsi. Mahākāla-nāgarājā
 atirekapadasatena vaṇṇam vadanto atthāsi. Mahābrahmā
 setachattam dhārayamāno atthāsi. Mārabale pana bodhimuḍḍam
 5 upasamkamante upasamkamante tesam eko pi thātum nāsakkhi,
 sammukhasammukhatthānen' eva palāyiṃsu. Mahāpuriso ekako
 va nisīdi.

Māro pi attano parisam āha : “tātā, Suddhodanaputtena
 Siddhatthena sadiso añño puriso nāma n' atthi, mayam sammukhā
 10 yuddham dātuṃ na sakkhissāma, pacchābhāgena dassāmā” ti.
 Mahāpuriso pi tiṇi passāni oloketvā sabbadevatānam palātattā
 suññā ti addasa. Puna uttarapassena Mārabalam ajjhotthara-
 mānam disvā “ayam ettako jano mam ekakam sandhāya
 māhantaṃ vāyāmaṃ parakkamaṃ karoti, imasmim thāne mayham
 15 mātāpitā va bhātā vā añño vā koci ñātako n' atthi, imā pana
 dasa pāramiyo va mayham dīgharattam puṭṭhaparijanasadisā, tasmā
 pāramiyo va phalakam katvā pāramisatthen' eva paharitvā
 ayam valakāyo mayā viddhamsetum vaṭṭati” ti dasa pāramiyo
 āvajjamāno nisīdi.

20 Atha Māro devaputto “eten' eva Siddhattham palāpessāmī”
 ti vātamaṇḍalam samuṭṭhāpesi. Tam khaṇam yeva puratthimā-
 dibhedā vātā samuṭṭhahitvā adḍhayaोजना-dviyojana-tiyojanap-
 pamāṇāni pabbatakūtāni padāletvā vanagaccharukkhādīni um-
 mūletvā samantā gāmanigame cuṇṇavicuṇṇaṃ kātāni samatthā pi
 25 Mahāpurisassa puññatejena vihatānubhāvā Bodhisattam patvā
 cīvarakaṇṇamattam pi cāletum nāsakkhiṃsu.—Tato “udakena
 nam ajjhottharitvā māressāmī” ti mahāvassam samuṭṭhāpesi.
 Tassānubhāvena uparūpari satapaṭala-sahassapaṭalādibhedā valāhakā
 utthahitvā vassinisu, vuṭṭhidhārāvegena paṭhavī chiddā ahosi,
 30 vanarukkhādīnam uparibhāgena mahā-ogho āgantvā Mahāsattassa
 cīvare ussāvabindutthānamattam pi temetum nāsakkhi.—Tato
 pāsāṇavassam samuṭṭhāpesi. Mahantāni mahantāni pabbatakūtāni
 dhūpayantāni pajjalantāni ākāsenāgantvā Bodhisattam patvā
 dibbamālāgulabhāvam āpajjiṃsu.—Tato paharaṇavassam samuṭ-
 35 thāpesi. Ekatodhārā-ubhatodhārā-asi-satti-khurappādayo dhūpa-
 yantā pajjalantā ākāsenāgantvā Bodhisattam patvā dibbapupphāni
 ahesuṃ.—Tato aṅgārakavassam samuṭṭhāpesi. Kimsukavaṇṇā
 aṅgārā ākāsenāgantvā Bodhisattassa pādamūle dibbapupphāni

hutvā vikiriṃsu.—Tato kukkuḷavassam samuṭṭhāpesi. Accuṇḥo
aggivaṇṇo kukkuḷo ākāsenāgantvā Bodhisattassa pādamūle
candanacuṇṇam hutvā nipati.—Tato vālukavassam samuṭṭhāpesi.
Atisukhumavālukā dhūpayantā pajjalantā ākāsenāgantvā Bodhi- 3
sattassa pādamūle dibbapupphāni hutvā nipatiṃsu.—Tato kalala-
vassam samuṭṭhāpesi. Taṃ kalalam dhūpayantam pajjalantaṃ
ākāsenāgantvā Bodhisattassa pādamūle dibbavilepanam hutvā
nipati.—Tato “iminā bhiṃsetvā Siddhattham palāpessāmī” ti
andhakāram samuṭṭhāpesi. Taṃ caturaṅgasamānāgatam
mahātamaṃ hutvā Bodhisattam patvā suriyappabhāvihatam 10
viya andhakāram antaradhāyi.

Evam Māro imāhi navahi vāta-vassa-pāsāṇa-paharaṇ'-aṅgāra-
kukkuḷa-vālika-kalal'-andhakāra-vuṭṭhīhi Bodhisattam palāpetum
asakkonto “kiṃ bhāṇe tiṭṭhatha, imaṃ kumāram gaṇhatha
hanatha palāpethā” ti parisam āṇāpetvā sayam pi Girimekhalassa 15
hatthino khandhe nisinno cakkāvudham ādāya Bodhisattam upa-
samkamitvā “Siddhattha, utṭhahatha etasmā pallaṃkā, nāyam
tuyham pāpuṇāti, mayham eso pāpuṇāti” ti āha. Mahā-
satto tassa vacanam sutvā avoca : “Māra n' eva tayā dasa
pāramiyo pūritā na upapāramiyo na paramatthapāramiyo, na pi 20
pañca-mahāpariccāgā pariccattā, na ñāṇatthacariyā na lokattha-
cariyā na buddhicariyā pūritā, nāyam pallaṃko tuyham pāpuṇāti,
mayh' ev' eso pāpuṇāti” ti. Māro kuddho kodhavaḥgam asahanto
Mahāpurisassa cakkāvudham vissajjesi, tan tassa dasa pāramiyo
āvajjentassa uparibhāge mālāvitānam hutvā aṭṭhāsi. 25

Tato Mahāpuriso “pūritapāramīnam Bodhisattānam abhi-
sambhujjhanadivase pattapallaṃkam mayham pāpuṇāti” ti
vatvā ṭhitam Māram āha : “Māra, tuyham dānassa dinnabhāve
ko sakkhī” ti. Māro “ime ettakā sakkhino” ti Mārabalābhi-
mukham hattham pasāresi. Tasmim khaṇe Māraparisāya 30
“aham sakkhī, aham sakkhī” ti pavattasaddo paṭhavi-udriyana-
saddasadiṣṭi ahoṣi. Atha Māro Mahāpurisaṃ āha : “Siddhattha,
tuyham dānassa dinnabhāve ko sakkhī” ti. Mahāpuriso
“tuyham tāva dānassa dinnabhāve sacetanā sakkhino, mayham
pana imasmiṃ ṭhāne sacetano koci sokkhī nāma n' atthi, 35
tiṭṭhatu tāva me avasesatthabhāvesu dinnadānam, Vessantarata-
tabhāve pana ṭhatvā sattasataka-mahādānassa tāva dinnabhāve
ayam acetanā pi ghanamahāpaṭhavī sakkhī” ti cīvara-

gabbhantarato dakkhiṇahatthaṃ abhinīharitvā “Vessantaratta-
 bhāve t̥hatvā mayhaṃ sattaṣataka-mahādānassa dinnabhāve
 tvaṃ sakkhī na sakkhī” ti mahāpaṭṭhavi-abhimukhaṃ hatthaṃ
 pasāresi. Mahāpaṭṭhavi “ahan te tadā sakkhī” ti virāvasatena
 5 virāvasahassena virāvasatasahassena Mārabaḷaṃ avattharamānā
 viya unnadi. Tato Mahāpurise “dinnan te Siddhattha Mahādānaṃ
 uttamadānaṃ” ti Vessantaradānaṃ sammasante sammasante,
 diyaḍḍhayojanasatiko Gīrimekkhala-hatthī jannukeli patit̥ṭhāsi,
 Māraparisā disāvidisā palāyi, dve ekamaggena gatā nāma n’
 10 attli, sisābharaṇāni c’ eva nivatthavatthāni ca pahāya sammukha-
 sammukhā disāhi yeva palāyiṃsu.

Tato devasaṅghā palāyamānaṃ Mārabaḷaṃ disvā “Mārassa
 parājayo jāto, Siddhattha-kumārassa jayo, jayapūjaṃ karissāmā”
 ti nāgā nāgānaṃ supaṇṇā supaṇṇānaṃ devatā devatānaṃ
 15 brahmāno brahmānaṃ pesetvā gandhamālādihatthā Mahāpurisassa
 santikaṃ bodhipallaṃkaṃ agamaṃsu. Evaṃ gatesu ca paṇa tesu,

“Jayo hi Buddhassa sirīmato ayaṃ
 Mārassa ca pāpimato parājayo”—
 ugghosayaṃ bodhimaṇḍe pamoditā
 20 jayaṃ tadā nāgagaṇā Mahesino.

“Jayo hi Buddhassa sirīmato ayaṃ
 Mārassa ca pāpimato parājayo”—
 ugghosayaṃ bodhimaṇḍe pamoditā
 supaṇṇasaṅghā pi jayaṃ Mahesino.

25 “Jayo hi Buddhassa sirīmato ayaṃ
 Mārassa ca pāpimato parājayo”—
 ugghosayaṃ bodhimaṇḍe pamoditā
 jayaṃ tadā devagaṇā Mahesino.

30 “Jayo hi Buddhassa sirīmato ayaṃ
 Mārassa ca pāpimato parājayo”—
 ugghosayaṃ bodhimaṇḍe pamoditā
 jayaṃ tadā brahmagaṇā pi tādino.

Avasesā dasasu cakkavālasahassesu devatā mālāgandha-
 vilepanehi pūjayamānā nānappakārā thutiyo vadamānā at̥ṭhaṃsu.

13. SIDDHATTHA BECOMES BUDDHA

Evam dharamāne yeva suriye, Mahāpuriso Mārabalam
 vidhametvā cīvarūparipatamānehi bodhirukkhamkurehi rattapavāla-
 dalehi viya pūjayamāno paṭhame yāme pubbenivāsa-ñāṇam
 majjhimayāme dibbacakkhum visodhetvā pacchimayāme paṭicca- 5
 samuppāde ñāṇam otāresi. Ath' assa dvādasapadikam paccay-
 ākāram vaṭṭavivaṭṭavasena anulomapaṭilomato sammasantassa
 dasasahassilokadhātu udakapariyantam katvā dvādasakkhattum
 saṃkampi. Mahāpurise pana dasasahassilokadhātuṃ unnādetvā
 aruṇuggamanavelāya sabbaññutañāṇam paṭivijjhante, sakaladasa- 10
 sahassilokadhātu alamkatapaṭiyattā ahosi. Pācīnacakka-
 vālamukhavatṭhiyam ussāpitānam dhajānam paṭākānam raṃsiyo
 pacchimakakkavālamukhavatṭhiyam paharanti, tathā pacchima-
 cakkavālamukhavatṭhiyam, ussāpitānam pācīnacakkavālamukha-
 vatṭhiyam, uttaracakkavālamukhavatṭhiyam ussāpitānam dak- 15
 khiṇacakkavālamukhavatṭhiyam, dakkhiṇacakkavālamukhavatṭhiyam
 ussāpitānam uttaracakkavālamukhavatṭhiyam paharanti ;
 paṭhavitale ussāpitānam pana dhajānam paṭākānam Brahma-
 lokam āhacca atṭhamasu, Brahmaloce baddhānam paṭhavitale
 paṭiṭṭhahimsu, dasasahassacakkavāle pupphūpagarukkhā puppham 20
 gaṇhimsu, phalūpagarukkhā phalapiṇḍibhārabharitā ahesum,
 khandhesu khandhapadumāni pupphimsu, sākḥāsu sākḥāpadumāni,
 latāsu latāpadumāni, ākāse olambakapadumāni, silātalāni bhinditvā
 uparūpari sattasatta hutvā daṇḍakapadumāni ulṭṭhahimsu, dasa-
 sahassilokadhātu vaṭṭetvā vissatṭhamālāgulā viya susanthata- 25
 pupphasanthāro viya ca ahosi, cakkivālantaresu atṭṭhajojanasahassa-
 lokantarikā sattasuriyappabhāya pi anobhāsitapubbā ekobhāsā
 ahesum ; caturāsītiyojanasahassagambhīro mahāsamuddo madhur-
 odako ahosi, nadiyo na-ppavattimsu, jaccandhā rūpāni passiṃsu,
 jātibadhirā saddam suṇimsu, jātipiṭṭhassappī padasā gacchiṃsu, 30
 andubandhanādīni chinditvā patiṃsu.

Evam aparimāṇena sirivibhavena pūjayamāne, neka-ppakāresu
 acchariyadhammesu pātubhūtesu, sabbaññutañāṇam paṭivijjhitvā
 sabbabuddhānam avijahitam udānam udānesi :

Anekajātisaṃsāram sandhāvissam anibbisam

35

gahakārakam gavesanto, dukkhā jāti punappunam.

Gahakāraka, diṭṭho si, puna gehaṃ na kāhasi,
sabbā te phāsukā bhaggā, gahakūṭaṃ viṣaṃkhitam,
viṣaṃkhāragataṃ cittaṃ taṇhānaṃ khayam ajjhagā ti.

14. FORMULATION OF PAṬICCASAMUPPĀDA

5

[Udāna : Bodhi-Sutta]

I

Bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre bodhi-
rukkhamūle paṭhamābhisambuddho. Tena kho pana samayena
Bhagavā sattāhaṃ ekapallaṃkena nisinno hoti vimuttisukhapaṭi-
10 saṃvedī. Atha kho Bhagavā tassa sattāhassa accayena tamhā
samādhimhā vuṭṭhahitvā rattiyā paṭhamaṃ yāmaṃ Paṭicca-
samuppādaṃ anulomaṃ sādhukaṃ manasākāsi: “iti imasmiṃ
sati idaṃ hoti, imass’ uppādā idaṃ uppajjati, yadidaṃ—avijjā-
paccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā
15 nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ saḷāyatana-
paccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā
upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā
jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti,
evam etassa kevalassa dukkhakkhandhassa samudayo hotī” ti.

20

II

Atha kho Bhagavā tassa sattāhassa accayena tamhā samā-
dhimhā vuṭṭhahitvā rattiyā majjhimam yāmaṃ Paṭiccasamuppādaṃ
paṭilomaṃ sādhukaṃ manasākāsi: “iti imasmiṃ asati idaṃ nahoti,
imassa nirodhā idaṃ nirujjhati, yadidaṃ—avijjānirodhā, saṃkhāra-
25 nirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāma-
rūpanirodho, nāmarūpanirodhā saḷāyatana-
nirodhā phassanirodho, phassanirodhā vedanānirodho, vedanā-
nirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādāna-
nirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā
30 jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti,
evam etassa kevalassa dukkhakkhandhassa nirodho hotī” ti.

III

Atha kho Bhagavā tassa sattāhassa accayena tamhā samā-
dhimhā vuṭṭhahitvā rattiyā pacchimaṃ yāmaṃ Paṭiccasamuppādaṃ

anuloma-paṭilomaṃ ādhiṭṭhaṃ manasākāsi : “iti imasmiṃ sati idaṃ
 hoti, imass’ uppādā idaṃ uppajjati ; imasmiṃ asati idaṃ na hoti,
 imassa nirodhā idaṃ nirujjhati, yadidaṃ—avijjāpaccayā saṃkhārā,
 saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāma-
 rūpapaccayā salāyatanaṃ, salāyatanaṃpaccayā phasso, phassapaccayā 5
 vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādāna-
 paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ soka-
 paridevaḍḍhakkhadomanassupāyāsā sambhavanti, evaṃ etassa
 kevalassa dukkhakkhandhassa samudayo hoti ; avijjāya tveva
 asesavirāgaṇirodhā saṃkhāraṇirodho, saṃkhāraṇirodhā viññāṇa- 10
 nirodho, viññāṇaṇirodhā nāmarūpaṇirodho, nāmarūpaṇirodhā
 salāyatanaṇirodho, salāyatanaṇirodhā phassaṇirodho, phassaṇirodhā
 vedanāṇirodho, vedanāṇirodhā taṇhāṇirodho, taṇhāṇirodhā upā-
 dānaṇirodho, upādānaṇirodhā bhavaṇirodho, bhavaṇirodhā jāti-
 nirodho, jātinirodhā jarāmaraṇaṃ sokaparidevaḍḍhakkhadomanas- 15
 supāyāsā nirujjhanti, evaṃ etassa kevalassa dukkhakkhandhassa
 nirodho hoti” ti.

Atha kho Bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imaṃ
 udānaṃ udānesi :

Yadā have pātubhavanti dhammā
 ātāpino jhāyato brāhmaṇassa,
 vidhūpayam tiṭṭhati Mārasenaṃ
 suriyo va obhāsayam antalikkhaṃ ti.

20

15. THE FIRST SERMON

Bhagavā jhānasukhena maggasukhena phalasukhen’ eva ca 25
 vītināmesi. Ettāvatā sattasattāhāni paripuṇṇāni. Ath’ assa tasmiṃ
 sattasattāhamatthake ekūnapaññāsatime divase tattha nisinnassa
 “mukhaṃ dhovissāmi” ti cittaṃ udapādi. Satthā Anotattadahe
 udakeṇa mukhaṃ dhovitvā tatth’ eva rājāyatanaṃ nīlāsi.

Tasmiṃ samaye Tapassu-Bhaddikā nāma dve vāṇijā pañcahi 30
 sakaṭasatehi Ukkalā janapadā Majjhimadesaṃ gacchantā attano
 nātisālohitāya devatāya sakaṭāni sannirumhitvā Satthu āhāra-
 sampādane ussāhitā manthaṃ ca madhupiṇḍikaṃ ca ādāya “pati-
 gaṇhātu no bhante Bhagavā imaṃ āhāraṃ anukampaṃ upādāya”
 ti Satthāraṃ upasaṃkamitvā atṭhaṃsu. Bhagavā selamaye paṭṭe 35

āhāraṃ patigaṇhitvā paribhuñjitvā anumodanaṃ akāsi. Dve
bhātaro vāṇijā Buddhaṃ ca Dhammaṃ ca saraṇaṃ gantvā dvevācika-
upāsakā ahesuṃ. Atha tesaṃ “ekaṃ no bhante paricāritabbaṃ-
tthānaṃ dethā” ti vadantānaṃ dakkhiṇahatthena attano sīsaṃ
5 parāmasitvā kesadhātuyo adāsi. Te attano nagare tā dhātuyo
anto pakkhipitvā cetiyaṃ patitthāpesuṃ. Sammāsambuddho
pi kho tato utthāya puna Ajapālanigrodham eva gantvā
nigrodhamūle nisīdi.

Ath' assa tattha nisinnamattass' eva attanā adhigatassa dham-
10 massa gambhīrattaṃ paccavekkhantassa buddhānaṃ āciṇṇo “adhi-
gato kho my-āyaṃ dhammo” ti paresaṃ dhammaṃ adesetukam-
matākārappavatto vitakko udapādi. Atha Brahmā Sahampati
“nassati vata bho loko, vinassati vata bho loko” ti dasahi cakka-
vālasahasseehi Sakka-Suyāma-Santusita-Sunimmita-Vasavatti-Mahā-
15 brahmuno ādāya Satthu santikaṃ gantvā “desetu bhante Bhagavā
dhammaṃ, desetu bhante Bhagavā dhamman” ti ādinā nayena
dhammadesanaṃ āyāci. Satthā tassa paṭiññaṃ datvā “kassa nu
kho ahaṃ paṭhamāṃ dhammaṃ desēyyan” ti cintento “Ālāro
paṇḍito, so imaṃ dhammaṃ khippaṃ ājānissatī” ti cittaṃ uppā-
20 detvā puna olokento tassa sattāha-kālakatabhāvaṃ ñatvā Uddakaṃ
āvajjesi. Tassāpi abhidosa-kālakatabhāvaṃ ñatvā “bahūpakārā
kho Pañcavaggiyā bhikkhū” ti Pañcavaggiye ārabha manasikāraṃ
katvā “kaḥaṃ nu kho te etarahi viharantī” ti āvajjento “Bārāṇa-
siyaṃ Migadāye” ti ñatvā “tattha gantvā dhammacakkaṃ pavat-
25 tessāmi” ti katipāhaṃ Bodhimāṇḍasamantā yeva piṇḍāya caranto
viharitvā “Āsāhipuṇṇamāsiyaṃ Bārāṇasiṃ gamissāmi” ti cātud-
dasiyaṃ paccūsasamaye pabhātāya rattiyaṃ kālāss' eva pattacīvaraṃ
ādāya aṭṭhārasayojanamaggaṃ paṭipanno antarāmagge Upakaṃ
nāma Ājīvikaṃ disvā tassa attano Buddhabhāvaṃ ācikkhitvā taṃ
30 divasaṃ yeva sāyaṇhasamaye Isipatanaṃ agamāsi.

Pañcavaggiya-therā Tathāgataṃ dūrato va āgacchantāṃ disvā
“ayaṃ āvuso samaṇo Gotamo paccaya-bāhullāya āvattitvā pari-
puṇṇakāyo phitindriyo suvaṇṇavaṇṇo hutvā āgacchati, imassa
abhivādanādīni na karissīma, mahākulappasūto kho pan' esa
35 āsanābhihāraṃ arahati, ten' assa āsanamattaṃ paññāpessāmā” ti
katikaṃ akaṃsu. Te Bhagavatā mettacittena phuṭṭhā, Tathāgate
upasaṃkamante upasaṃkamante, sakāya katikāya saṇṭhātum asak-
kontā abhivādana-paccuṭṭhānādīni sabbakiccāni akaṃsu, Sam-

buddhabhāvaṃ paṇ' assa ajānamānā kevalaṃ nāmena ca 'āvuso'-
vādena ca samudācaranti. Atha ne Bhagavā "mā bhikkhave
Tathāgataṃ nāmena ca 'āvuso'-vādena ca samudācaratha, ahaṃ
bhikkhave Tathāgato Sammāsambuddho" ti attano Buddhabhāvaṃ
saññāpetvā paññattavarabuddhāsane nisinno, Uttarāsāḷhanakkhatta- 5
yoge vattamāne, atthārasahi, Brahmakoḷīhi parivuto Pañcavaggiye
there āmantetvā D h a m m a c a k k a p a v a t t a n a-Suttaṃ desesi.
Satthā tath' eva vassaṃ upagantvā sabbe [Pañcavaggiye there]
sotāpattiphale paṭiṭṭhāpetvā pañcamiyaṃ pakkhassa pañca pi jane
sannipādetvā A n a n t a l a k k h a ṇ a-Suttantaṃ desesi. Desanā- 10
pariyosāne pañca pi therā arahattaphale paṭiṭṭhahimsu.

16. THE FIRST CONVERTS

Atha Satthā Yasassa kulaputtassa upanissayaṃ disvā taṃ
rattibhāge nibbijjivā gehaṃ pahāya nikkhantaṃ "ehi Yasā" ti
pakkositvā tasmaṃ yeva rattibhāge sotāpattiphale punadivase 15
arahatte paṭiṭṭhāpetvā apare pi tassa sahāyake catupañṇāsa jane
'ehibhikkhu'-pabbajjāya pabbājetvā arahattaṃ pāpesi. Evaṃ
loke ekasaṭṭhiyā arahantesu jātesu Satthā vutthavasso pavāretvā
"caratha bhikkhave cārikan" ti saṭṭhiṃ bhikkhū disāsu pesetvā
sayam Uruvelaṃ gacchanto antarāmagge Kappāsiyavanasaṇḍe 20
tiṃsa jane Bhaddavaggiye kumāre vinesi. Te pi sabbe 'ehi-
bhikkhu'-bhāven' eva pabbājetvā disāsu pesetvā sayam Uruvelaṃ
gantvā adḍhuddhāni pāṭihāriyasahassāni dassetvā Uruvelakassapā-
dayo sahassa-Jaṭilaparivāre tebhātika-Jaṭile vinetvā 'ehibhikkhu'-
bhāven' eva pabbājetvā Gayāsīse nisīdāpetvā Ā d i t t a p a r i y ā y a- 25
desanāya arahatte paṭiṭṭhāpetvā tena arahantasahassena parivuto
"Bimbisārarañño dinnam paṭiññaṃ mocessāmī" ti Rājagaha-
nagarūpacāre Laṭṭhivanuyyānaṃ agamāsi.

Rājā uyyānapālassa santikā "Satthā āgato" ti sutvā dvādasā-
nahutehi brāhmaṇagahapatikehi parivuto Satthāraṃ upasaṃkami- 30
tvā, cakkavicittatalesu suvaṇṇapaṭavitānaṃ viya pabhāsamudayaṃ
vissajjentesu, Tathāgatassa pādesu sirasā nipatitvā ekamantaṃ
nisīdi saddhiṃ parisāya. Mahājano Satthugūṇakathaṃ yeva kathesi.
Bhagavā M a h ā n ā r a d a k a s s a p a-Jātakam kathetvā cattāri
saccāni pakāsesi. Magadharāja ekādasahi nahutehi saddhiṃ 35
sotāpattiphale paṭiṭṭhāsi, ekaṃ nahutaṃ upāsakattaṃ paṭivedesi.

Rājā Satthu santike nisinno yeva pañca assāsake paveletvā saraṇaṃ gantvā svātanāya nimantetvā āsanā vuṭṭhāya Bhagavantam padakkhiṇaṃ katvā pakkāmi.

Satthā bhikkhusaṃghaparivuto Rājagahaṃ pāvisi. Rājā
 5 Buddhapamukhassa saṃghassa mahādānaṃ datvā “aham bhante
 tīṇi ratanāni vinā vattituṃ na sakkhissāmi, velāya vā avelāya
 vā Bhagavato santikaṃ āgamissāmi. Laṭṭhivanuyyānaṃ ca nāma
 atidūre, idaṃ pana amhākaṃ Veluvanaṃ nāma uyyānaṃ nātidūre,
 gamanāgamaṇa-sampannaṃ Buddhārahaṃ senāsaṇaṃ idaṃ me
 10 Bhagavā patigaṇhātū” ti suvaṇṇabhimkārena pupphagandhavāsita-
 maṇivaṇṇa-udakaṃ ādāya Veluvanuyyānaṃ paricacajanto Dasa-
 balassa hatthe udakaṃ pātesi. Tasmiṃ āramapaṭiggahane
 Buddha-āsanassa mūlāni otiṇṇāni ti mahāpaṭhavī kampi. Satthā
 Veluvanārāmaṃ paṭiggahetvā raṇṇo anumodanaṃ katvā vuṭṭhā-
 15 āsanā bhikkhusaṃghaparivuto Veluvanaṃ agamāsi.

Tasmiṃ kho pana samaye Sāriputto ca Moggallāno cā ti dve
 paribbājakā Rājagahaṃ upanissāya viharanti amataṃ pariyesa-
 mānā. Tesu Sāriputto Assaji-theraṃ piṇḍāya pavittṭhaṃ disvā
 pasannacitto payirupāsitvā ‘ye dhammā hetuppabhavā’ ti gāthaṃ
 20 sutvā sotāpattiphale patittṭhahi. Te ubho pi Saṇjayaṃ oloketvā
 attano parisāya saddhiṃ Satthu santike pabbajissu. Tesu
 Mahāmoggallāno sattāhena arahattaṃ pāpuṇi, Sāriputtatthero
 addhamāseṇa ; ubho pi ca ne Satthā aggasāvakaṭṭhāne ṭhapesi.
 Sāriputtattherena arahattapattadivase yeva sāvakasannipātaṃ akāsi.

25

17. VISIT TO KAPILAVATTHU

Tathāgate pana tasmiṃ ñeva Veluvanuyyāne viharante
 Suddhodana-mahārājā “putto kira me chabbassāni dukkara-kārikaṃ
 caritvā paramābhisambodhiṃ patvā pavatta-vara-dhammacakko
 Rājagahaṃ nissāya Veluvane viharatī” ti sutvā sabbam rājabalaṃ
 30 olokento Kāludāyiṃ addasa. So kira raṇṇo sabbattha-sādhako
 ativissāsiko Bodhisattena saddhiṃ ekadivase jāto saha-paṃsukūlito
 sabāyo. Atha naṃ rājā āmantesi : “tāta Kāludāyi, ahaṃ mama
 puttaṃ passitukāmo, dujjāno kho pana jīvitantarāyo, ahaṃ jīva-
 māno va puttaṃ datṭhuṃ icchāmi, sakkhissasi nu kho me puttaṃ
 35 dasssetun” ti.—“Sakkhissāmi deva, sace pabbajituṃ labhissāmi”
 ti.—Tāta, tvaṃ pabbajitvā va mayhaṃ puttaṃ dassehi” ti. So

“sādhū devā” ti rañño sāsanaṃ ādāya Rājagahaṃ gantvā Satthu dhammadesanavelāya parisapariyante t̥hito dhammaṃ sutvā saparivāro arahattaphalaṃ patvā ‘ehibhikkhu’-bhāve patit̥thāsi.

Satthā Buddho hutvā paṭhamam antovassam Isipatane vasitvā vutthavasso pavāretvā Uruvelaṃ gantvā tattha tayo māse vasanto 5 tebhātika-Jaṭile vinetvā bhikkhusahassaparivāro Phussamāsa-puṇṇamāya Rājagahaṃ gantvā dve māse vasi. Ettāvatā Bārāṇasito nikkhantassa pañca māsā jātā, sakalo Hemanto atikkanto, Udāyittherassa āgatadivasato sattaṭṭhādivasā vītivattā. So Phagguṇipuṇṇamāsiyaṃ cintesi: “atikkanto Hemanto, Vasanta- 10 samayo anuppatto, manussehi sassādīni uddharitvā sammukhaṭṭhāne maggā dinnā, haritatinā-saṇchannā paṭhavi, supupphitā vanasaṇḍā, paṭipajjanakkhamā maggā, kālo Dasabalassa ñāṭisaṃgahaṃ kātun” ti. Atha Bhagavantaṃ upasaṃkamitvā “bhante, tumhākaṃ pitā Suddhodana mahārājū passitukāmo, karoṭha ñātakānaṃ saṃgahan” 15 ti.—“Sādhū Udāyi, karissāmi ñātakānaṃ saṃgahaṃ, bhikkhusaṃghassa ārocehi, gamiyavattaṃ pūressanti” ti.—“Sādhū bhante” ti thero ārocesi. Bhagavā Aṅga-Magadha-vāsīnaṃ kulaputtānaṃ dasahi sahassehi Kapilavatthu-vāsīnaṃ dasahi sahassehi ti sabbeḥ’ eva vīsatisahassehi khīṇāsava-bhikkhūhi parivuto Rājagahā nikkha- 20 mitvā divase divase yojanaṃ gacchati. “Rājagahato saṭṭhiyojanaṃ Kapilavatthum dvīhi māsehi pāpuṇissāmi” ti aturitacārikaṃ pakkāmi.

Sākiyā pi kho anuppatte Bhagavati “amhākaṃ ñātiseṭṭhaṃ passissāmā” ti sannipatitvā Bhagavato vasanaṭṭhānaṃ vīmaṃsa- 25 mānā “Nigrodha-Sakkassa ārāmo ramaṇīyo” ti sallakkhetvā tattha sabbam paṭijaggaṇavidhiṃ kāretvā gandhapuppha-hatthā paccug-gamaṇaṃ karontā sabbālaṃkāra-patimaṇḍite dahara-dahare nāgara-dārake ca dārikāyo ca paṭhamam pahīṇiṃsu, tato rājakumāre ca rājakumāriyo ca; tesam anantaraṃ sāmam gandhapuppha-cuṇṇādīhi 30 pūjayamānā Bhagavantaṃ gahetva Nigrodhārāmam eva agamaṃsu. Tatra Bhagavā vīsatisahassa-khīṇāsava-parivuto paññatta-vara-buddhāsane nisīdi. Nisinne Bhagavati sikhāppatto ñāṭisaṃgamo ahoṣi. Sabbe ekaggacittā hutvā nisidiṃsu. Satthā Vessantara-Jātakam kathesi. Dhammadesanaṃ sutvā sabbe ut̥thāya vanditvā 35 pakkamiṃsu; eko pi rājā vā rāja-mahāmatto vā “sve amhākaṃ bhikkhaṃ gaṇhathā” ti vatvā gato nāma n’ atthi. Satthā punaḍivase vīsatisahassa-bhikkhuparivuto Kapilavatthum

piṇḍāya pāvīsi. Taṃ na koci gantvā nimantesi vā pattam vā
aggahesi.

“Ayyo kira Siddhattha-kumāro piṇḍāya earatī” ti dvibhūmakā-
tibhūmakādisu pāsādesu sīhapañjare vivaritvā mahājano dassana-
5 vyāvaṭṭo ahoṣi. Rāhulamātā pi devī “ayyaputto kira imasmiṃ
yeva nagare mahantena rājānubhāvena suvaṇṇasivikādīhi vicaritvā
idāni kesamassuṃ ohāretvā kāsāyavattha-vasano kapālahattho
piṇḍāya carati, sobhati nu kho” ti sīhapañjaram vivaritvā olokaya-
mānā Bhagavantaṃ nānāvirāga-samujjalāya sarirappabhāya nagara-
10 vīthiyo obhāsetvā vyāmappabhā-parikkhepa-samupabbūhāya asītānu-
byañjanāvabhāsītāya dvattiṃsa-mahāpurisalakkhaṇa-patimaṇḍitāya
anopamāya Buddhasiriyā virocamānaṃ disvā

“Siniddhanīlamudukuñcitakeso
suriyasunimmalatalābhinalāṭo
15 yuttatuṅgamudukāyatanāso
raṃsijālavitato narasīho” ti

evamādikāhi atṭhahi narasīhagāthāhi nāma abhitthavitvā “tumbhā-
kaṃ putto piṇḍāya caratī” ti rañño ārocesi. Rājā samviggahadayo
hatthena sāḷakaṃ saṇṭhapento turita-turitaṃ nikkhamitvā vegena
20 gantvā Bhagavato purato ṭhatvā āha : “kiṃ bhante amhe lajjā-
petha, kimatthaṃ piṇḍāya caratha, kiṃ ‘ettakānaṃ bhikkhūnaṃ
na sakkā bhattaṃ laddhun’ ti saññaṃ karitthā” ti.—“Cārittaṃ
etaṃ mahārāja” ambākaṃ” ti.—“Nanu bhante ambākaṃ Mahā-
sammata-khattiyavaṃso nāma vaṃso, tattha ca ekakhattiyo pi
25 bhikkhācāro nāma n’ atthī” ti.—“Ayaṃ mahārāja rājavāṃso nāma
tava vaṃso, ambākaṃ pana Dīpaṃkaro Kondaṇṇo -pe- Kassapo ti
ayaṃ Buddhavaṃso nāma, ete ca aññe ca anekasahassasaṃkhā
Buddhā bhikkhācārā bhikkhācāren’ eva jīvikaṃ kappesun” ti
antaravīthiyaṃ ṭhito va

30 Uttiṭṭhe na-ppamajjeyya, dhammaṃ sucaritaṃ care,
dhammacārī sukhaṃ seti asmiṃ loke paraṃhi ca—

imaṃ gātham āha. Gāthā-pariyosāne rājā sotāpattiphale patiṭṭhāsi.
Sotāpattiphalaṃ sacchikatvā yeva pana Bhagavato pattam gahetvā
sapaṇisaṃ Bhagavantaṃ mahāpāsādaṃ āropetvā paṇītena khāda-
35 nīyena bhojanīyena parivīsi.

18. CONVERSION OF RĀHULA

Bhattakicca-pariyosāne sabbam itthāgāram āgantvā Bhagavantam vandi, thapetvā Rāhulamātaram. Sā pana “gaccha, ayyaputtam vandāhi” ti pariñānena vuccamānā pi “sace mayham guṇo atthi, sayam eva me santikam ayyaputto āgamissati, āgātam eva nam vandissāmi” ti vatvā na agamāsi. Bhagavā rājānam 5
pattam gāhāpetvā dvihi aggasāvakehi saddhim rājadhītāya siri-gabbham gantvā “rājadhītā yathāruceṃ vandamānā na kiñci vattabbā” ti vatvā paññatte āsane nisīdi. Sā vegena gantvā gopphakesu gahetvā pādapiṭṭhiyam sīsam parivattetvā yathaj-
jhāsayam vandi. Rājā rājadhītāya Bhagavati sineha-bahumānādi- 10
guṇasampattiyo kathesi : “bhante mama dhītā tumhehi kāsāyāni nīvatthāni ti sutvā tato paṭṭhāya kāsāvavatthā jātā, tumhākam ekabhattika-bhāvam sutvā ekabhattikā va jātā, tumhehi mahā-
sayanassa chadditabhāvam ñatvā paṭṭikamañcake yeva nipannā, tumhākam mālāgandhādīhi viratabhāvam ñatvā viratamālāgandhā 15
va jātā, attano ñātakesu ‘mayam paṭijaggissāmā’ ti sāsane pesite ekañātikam pi na olokesi, evam guṇasampannā me Bhagavā dhītā”
ti.—“Anacchariyam mahārāja yam idāni tayā rakkhīyamānā rājadhītā aparipakke ñāṇe attānam rakkheyya, esa pubbe anārakkhā pabbatapīde vicaramānā aparipakke ñāṇe attānam rakkhī” ti vatvā 20
C a n d a k i n n a r a-Jātakam kathetvā utthāyāsanaṃ pakkāmi.

Dutiyadivase Nandassa rājakumārassa abhiseka-gehappavesana-vivāha-maṇḍalesu vattamānesu tassa geham gantvā kumāram pattam gāhāpetvā pabbājetukāmo maṇḍalam vatvā utthāyāsanaṃ pakkāmi. Janapadakalyāṇi kumāram gacchantam disvā “tuvatam 25
kho ayyaputta āgaccheyyāsi” ti vatvā gīvam pasāretvā olokesi. So pi Bhagavantam “pattam gaṇḍathā” ti vattum avisahamāno vihāram yeva agamāsi. Tam anicchamānam yeva Bhagavā pabbājesi. Iti Bhagavā Kapilapuram gantvā tatiyadivase Nandam pabbājesi. 30

Sattame divase Rāhulamātā kumāram alaṃkaritvā Bhagavato santikam pesesi : “passa tātā etam vīsatisabhassa-samaṇa-parivutam suvaṇṇamayam brahmarūpivaṇṇam samaṇam, ayaṃ te pitā, etassa mahantā nidhiyo abesum, ty-āssa nikkhamanato paṭṭhāya na passāma, gaccha, nam dāyajjam yāca : ‘aham tātā kumāro, abhisekam 35
patvā cakkavatti bhavissāmi, dhanena me attho, dhanam me dehi,

sāmiko hi putto pitu santakassā'' ti. Kumāro ca Bhagavato santikaṃ gantvā pitu sinehaṃ paṭilabhitvā haṭṭa-tuṭṭho ''sukhā te samaṇa chāyā'' ti vatvā aññam pi bahuṃ attano anurūpaṃ vadanto aṭṭhāsi. Bhagavā kata-bhattakicco anumodanaṃ katvā utthāyāsanaṃ
 5 pakkāmi. Kumāro pi ''dāyajjaṃ me samaṇa dehi, dāyajjaṃ me samaṇa dehi'' ti Bhagavantam anubandhi. Bhagavā kumāraṃ na nivattāpesi. Parijano pi Bhagavatā saddhiṃ gacchanto nivattetuṃ nāsakkhi. Iti so Bhagavatā saddhiṃ arāmaṃ eva agamāsi. Tato Bhagavā cintesi : ''yaṃ ayaṃ pitu santakaṃ dhanam icchatī taṃ
 10 vaṭṭānugataṃ savighātaṃ, haṃd' assa Bodhimande paṭiladdhaṃ sattavidhaṃ ariyadhanaṃ demī, lokuttara-dāyajjassa naṃ sāmikaṃ karomī'' ti āyasmantaṃ Sāriputtaṃ āmantesi : ''tena hi tvaṃ Sāriputta Rāhulakumāraṃ pabbājehī'' ti. Pabbajite pana kumāre rañño adhimatta-dukkhaṃ uppajji. Taṃ adhivāsetuṃ asakkonto
 15 Bhagavato nivedetvā ''sādhū bhante, ayyā mātāpitūhi ananuññātaṃ puttaṃ na pabbījeyyūn'' ti varaṃ yāci. Bhagavā taṃ varaṃ datvā pitaraṃ tīsu phalesu paṭiṭṭhāpetvā bhikkhusaṃghaparivuto puna-d-eva Rājagahaṃ gantvā Sītavane vihāsi.

19. DEDICATION OF JETAVANA

20 Tasmim samaye Anāthapiṇḍiko gahapati pañcahi sakaṭasatehi bhaṇḍam ādāya Rājagahe piyasaḥāyassa seṭṭhino gehaṃ gantvā tattha Buddhassa Bhagavato uppannabhāvaṃ sutvā bilava-paccūsa-samaye devatānubhāvena vivaṭena dvārena Satthāraṃ upasaṃkamitvā dhammaṃ sutvā sotāpattiphale paṭiṭṭhāya dutiyadivase
 25 Buddhapamukhassa saṃghassa mahādānaṃ datvā Sāvattim āgamanatthāya Satthu paṭiññaṃ gahetvā antarāmagge pañcacattārīsa-yojanaṭṭhāne sataśaḥassaṃ sataśaḥassaṃ dāpetvā yojanikāya yojanikāya vihāre kāretvā Jetavanaṃ koṭisanthārena aṭṭhārasa-hirañña-koṭiḥ kiṇitvā navakammaṃ paṭṭhapesi. So majjhe Dasabalassa
 30 gandhakuṭim kāresi. Taṃ parivāretvā asīti-mahātherānaṃ paṭiekkasannivesane āvāse ekakuḍḍaka-dvikuḍḍaka haṃsavaṭṭaka-dīghasāla-maṇḍapādi-vasena sesa-senāsanāni pokkharāṇiyo ca caṃkamana-rattiṭṭhāna-divatṭhānāni cā ti aṭṭhārasakoṭi pariccāgena ramaṇiye bhūmibhāge manoraṇaṃ vihāraṃ kārapetvā Dasabalassa āgamanat-
 35 thāya dūtaṃ pesesi. Satthā dūtassa sāsaṇaṃ sutvā mahābhikkhu-

[To face page 34]



DEDICATION OF JETAVANA

[The Inscription reads : *Jetavana Anadhapedike deti kotisamthatena keta*]

samghaparivāro Rājagahā nikkhamitvā anupubbena Sāvatthi-nagaraṃ pāpuṇi.

Mahāseṭṭhī pi kho vihāramahaṃ sajjetvā Tathāgatassa jeta-vanaṃ pavisanadivase puttāṃ sabbālaṃkāra-patimaṇḍitaṃ katvā alaṃkatapaṭiyatteh' eva pañcahi kumārasatehi saddhiṃ pesesi. 5 So saparivāro pañcavaṇṇa-vattha-samujjalāni pañcadhajasatāni gahetvā Dasabalassa purato ahosi. Tesāṃ pacchato Mahāsubhaddā Cūlasubhaddā ti dve seṭṭhidhītaro pañcahi kumārisatehi saddhiṃ punṇaghaṭe gahetvā nikkhamiṃsu. Tesāṃ pacchato seṭṭhibhariyā sabbālaṃkārapatimaṇḍitā pañcahi mātugāmasatehi saddhiṃ 10 punṇapātiyo gahetvā nikkhami. Sabbesaṃ pacchato sayāṃ mahāseṭṭhī ahatavatthanivattbo ahatavattheh' eva pañcahi seṭṭhisatehi saddhiṃ Bhagavantaṃ abbhuggaṇchi. Bhagavā imaṃ upāsakapariṣaṃ purato katvā mahābhikkhusaṃghaparivuto attano sarīrappabhāya suvaṇṇarasasekapiṇḍjarāni viya vanantarāni kuru- 15 māno anantāya Buddhalīhāya appaṭisamāya Buddhasiriyā Jeta-vanavihāraṃ pāvisi. Atha naṃ Anāthapiṇḍiko pucchi : "kath' āhaṃ bhante imasmiṃ vihāre paṭipajjāmī" ti.—"Tena hi gahapati vihāraṃ āgatānāgatassa bhikkhusaṃghassa dehi" ti.—"Sādhu bhante" ti mahāseṭṭhi suvaṇṇabbhiṃkāraṃ ādāya Dasabalassa 20 hatthe udakaṃ pādetvā "imaṃ Jetavana vihāraṃ āgatānāgatassa Cātuddisassa Buddhapamukhassa saṃghassa dammī" ti' adāsi. Satthā vihāraṃ paṭiggahetvā anumodanaṃ karonto vihārānisamsaṃ kathesi.

Anāthapiṇḍiko dutiyadivasato paṭṭhāya vihāramahaṃ ārabhi. 25 Visākhāya pāsādamaho catuhi māsehi niṭṭhito ; Anāthapiṇḍikassa pana vihāramaho navahi māsehi niṭṭhāsi. Vihāramahe pi aṭṭhāras' eva koṭiyo agamaṃsu, iti imasmiṃ yeva vihāre catupaṇṇāsakoṭi-saṃkhaṃ dhanaṃ pariccaji.

20. BUDDHA AND BĀHIYA

30

[Udāna : Bāhiya-Sutta]

Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Bāhiyo dārucīriyo Suppārake paṭivasati samuddatīre, sakkato hoti garukato mānito pūjito apacito, lābhī cīvāra-piṇḍapāta-senāsana-gilānapac- 35 caya-bhesajja-parikkhārānaṃ. Atha kho Bāhiyassa dārucīriyassa

rahogatassa patisallinassa evaṃ cetaso parivitakko udapādi : “ye ca kho keci loke arahanto vā arahattamaggam vā samāpannā ahaṃ tesam aññataro” ti.

Atha kho Bāhiyassa dārucīriyassa purāṇa-sālobhitā devatā
 5 anukampikā atthakāmā Bāhiyassa dārucīriyassa cetasā cetopari-
 vitakkaṃ aññāya yena Bāhiyo dārucīriyo ten’upasaṃkami,
 upasaṃkamitvā Bāhiyaṃ dārucīriyaṃ etad avoca : “n’eva kho tvam
 Bāhiya arahā nāpi arahattamaggam vā samāpanno, sā pi te paṭipadā
 n’ atthi yāya tvam arahā vā assa arahattamaggam vā samāpanno”
 10 ti.—“Atha ko carahi devate loke arahanto vā arahattamaggam vā
 samāpanno” ti.—“Atthi Bāhiya uttaresu janapadesu Sāvatthi
 nāma nagaram. Tattha so Bhagavā etarahi viharati ahaṃ
 sammā sambuddho, so hi Bāhiya Bhagavā arahā c’ eva arahattāya
 ca dhammaṃ desetī” ti.

15 Atha kho Bāhiyo dārucīriyo tāya devatāya saṃvejito tāvadeva
 Suppārakā pakkāmi sabbattha ekarattiparivāsenā. yena Bhagavā
 Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme ten’ upa-
 saṃkami, upasaṃkamitvā Bhagavato pāde sirasā nipatitvā
 Bhagavantam etad avoca : “desetu me bhante Bhagavā dhammaṃ,
 20 desetu Sugato dhammaṃ, yaṃ mam’ assa dīgharattaṃ hitāya
 sukhāya” ti.

“Tasmātiha te Bāhiya evaṃ sikkhitabbaṃ : diṭṭhe diṭṭha-
 mattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ
 bhavissati, viññāte viññātamattaṃ bhavissati. Evaṃ hi Bāhiya
 25 sikkhitabbaṃ : yato kho Bāhiya diṭṭhe diṭṭhamattaṃ bhavissati,
 sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte
 viññātamattaṃ bhavissati, tato tvam Bāhiya na tena ; yato tvam
 Bāhiya na tena, tato tvam Bāhiya na tattha ; yato tvam Bāhiya
 na tattha, tato tvam Bāhiya n’ ev’ idha na huraṃ na ubhaya-
 30 mantarena, es’ ev’ anto dukkhassā” ti.

Atha kho Bāhiyassa dārucīriyassa Bhagavato imāya saṃkhit-
 tāya dhammadesanāya tāvadeva anupāḍāya āsavehi cittaṃ vimuccī.
 Atha kho Bhagavā Bāhiyaṃ dārucīriyaṃ iminā saṃkhittena
 ovādena ovaditvā pakkāmi. Atha kho acirapakkaṇṭassa Bhagavato,
 35 Bāhiyaṃ dārucīriyaṃ gāvī taruṇavacchā adhipatitvā jīvītā voropesī.

Atha kho Bhagavā Sāvatthiyaṃ piṇḍāya caritvā pacchā-
 bhattaṃ piṇḍapāta-paṭikkanto sambahulehi bhikkhūhi saddhiṃ naga-
 ramhā nikkhamitvā addasa Bāhiyaṃ dārucīriyaṃ kālakataṃ, disvāna

bhikkhū āmantesi : “gaṇhatha bhikkhave Bāhiyassa dārucīriyassa sarīrakam, mañcakam āropetvā nīharitvā jhāpettha thūpañ c’ assa karotha, sabrahmacārī vo bhikkhave kālakato” ti.—“Evam bhante” ti kho te bhikkhū Bhagavato paṭissutvā Bāhiyassa dārucīriyassa sarīrakam mañcakam āropetvā nīharitvā jhāpetvā thūpañ c’ 5
 assa karitvā yena Bhagavā ten’ upasaṃkamimsu ; upasaṃkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocum : “daḍḍham bhante Bāhiyassa dārucīriyassa sarīram thūpañ c’ assa katam, tassa kā gati, ko abhisamparāyo” ti.—“Paṇḍito kho bhikkhave 10
 Bāhiyo dārucīriyo paccapādi dhammassānudhammam, na ca maṃ dhammādhikaraṇam vihesesi. Parinbbuto bhikkhave Bāhiyo dārucīriyo” ti. Atha kho Bhagavā etam attham viditvā tāyaṃ velāyaṃ imam udānam udānesi :

Yattha āpo ca paṭhavī tejo vāyo na gādhati 15
 na tattha sukkā jotanti ādicco na-ppakāsati,
 na tattha candimā bhāti, tamo tattha na vijjati.
 Yadā ca attanā vedī muni monena brahmaṇo,
 atha rūpā arūpā ca sukhadukkhā paṇuuccatī ti.

21. BUDDHA AND THE TEVIJJAS

20

[Dīgha-Nikāya]

Ekam samayaṃ Bhagavā Kosalesu cārikam caramāno mahatā bhikkhusaṃghena saddhim pañcamattehi bhikkhusatehi yena Manasākaṭam nāma Kosalānaṃ brāhmaṇa-gāmo tad avasari. Tatra sudam Bhagavā Manasākaṭe viharati uttarena Manasākaṭassa 25
 Aciravatiyā nadiyā tīre ambavane. Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇa-mahāsālā Manasākaṭe paṭivasanti, seyyathidaṃ Caṅkī brāhmaṇo, Tārukkho brāhmaṇo, Pokkharasāti brāhmaṇo, Jāṇussoṇi brāhmaṇo, Todeyya brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇa-mahāsālā. 30

Atha kho Vāseṭṭha-Bhāradvājānaṃ jaṇghāvihāraṃ anucaṃka-mantānaṃ anuvicarantānaṃ maggāmagge kathā udapādi. Vāseṭṭho māṇavo evam āha : “apam eva ujumaggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyaṃ akkhāto brāhmaṇena Pokkharasātinā” ti. Bhāradvājo māṇavo evam āha : 35

“ayam eva ujumaggo, ayam añjasāyano niyyāniko niyyāti takkarassa
Brahma-sahavyatāya, svāyaṃ akkhāto brāhmaṇena Tārukkhenā”
ti. N’ eva kho asakkhi Vāseṭṭho māṇavo Bhāradvājaṃ māṇavaṃ
saññāpetuṃ, na pana asakkhi Bhāradvājo māṇavo Vāseṭṭhaṃ
5 māṇavaṃ saññāpetuṃ.

Atha kho Vāseṭṭho māṇavo Bhāradvājaṃ māṇavaṃ āmantesi :
“ayaṃ kho Bhāradvāja Samaṇo Gotamo Sakyaputto Sakyakulā
pabbajito Manasākaṭe viharati uttarena Manasākaṭassa Aciravatiyā
nadiyā tīre ambavane. Taṃ kho pana bhavantam Gotamaṃ
10 evaṃ kalyāṇo kittisaddo abbhuggato : ‘Iti pi so Bhagavā
arahaṃ sammāsambuddho vijjācaraṇa-sampanno sugato lokavidū
anuttaro purisadammasārathi, satthā devamanussānaṃ buddho
bhagavā’ ti. Āyāma bho Bhāradvāja yena Samaṇo Gotamo ten’
upasaṃkamissāma, upasaṃkamitvā etaṃ atthaṃ Samaṇaṃ
15 Gotamaṃ pucchissāma. Yathā no Samaṇo Gotamo vyākarissati,
tathā naṃ dhāressāmā” ti. “Evaṃ bho” ti kho Bhāradvājo
māṇavo Vāseṭṭhassa māṇavassa paccassosi.

Atha kho Vāseṭṭha-Bhāradvājā māṇavā yena Bhagavā ten’
upasaṃkamimṣu upasaṃkamitvā Bhagavatā saddhiṃ sammo-
20 diṃsu, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ
nisīdiṃsu.

“Iti kira Vāseṭṭha tvaṃ evaṃ vadesi : ‘ayam eva ujumaggo,
ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya,
svāyaṃ akkhāto brāhmaṇena Pokkharasātina’ ti. Bhāradvājo
25 māṇavo evaṃ aha : ‘ayam eva ujumaggo, ayam añjasāyano
niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyaṃ akkhāto
brāhmaṇena Tārukkhenā’ ti. Atha kismiṃ pana vo Vāseṭṭha
viggaho, kismiṃ vivādo, kismiṃ nānāvādo” ti?

“Maggāmagge bho Gotama. Kiñcāpi bho Gotama brāhmaṇā
30 nānāmagge paññāpentī—Addhariyā brāhmaṇā, Tittiriyā brāhmaṇā,
Chandokā brāhmaṇā, Chandāvā brāhmaṇā, Bhavyārijjhā brāhmaṇā
—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-
sahavyatāya? Seyyathā pi bho Gotama gāmassa vā nigamassa vā
avidūre bahūni ce pi nānāmaggāni bhavanti, atha kho sabbāni
35 tāni gāmasamosaraṇāni bhavanti, evaṃ eva kho bho Gotama
kiñcāpi brāhmaṇā nānāmagge paññāpentī—Addhariyā brāhmaṇā,
Tittiriyā brāhmaṇā, Chandokā brāhmaṇā, Chandāvā brāhmaṇā,

Bhavyārijjhā brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-sahavyatāyā” ti ?

“Kiṃ pana Vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekabrāhmaṇo pi yena Brahmā sakkhidiṭṭho” ti ?

“No h’ idaṃ bho Gotama.”

5

“Kiṃ pana Vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyo pi yena Brahmā sakkhidiṭṭho” ti ?

“No h’ idaṃ bho Gotama ”

“Kiṃ pana Vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariya-pācariyo pi yena Brahmā sakkhidiṭṭho” ti ?

10

“No h’ idaṃ bho Gotama.”

“Kiṃ pana Vāseṭṭhi atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamācariya-mahāyugā yena Brahmā sakkhidiṭṭho” ti ?

“No h’ idaṃ bho Gotama.”

“Kiṃ pana Vāseṭṭha, ye pi tevijjānaṃ brāhmaṇānaṃ pubbakā 15 isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesaṃ idaṃ etarabi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti, vācitaṃ anuvācenti—seyyathidaṃ Atṭhako, Vāmako, Vāmadevo, Vessāmitto, Yamataggi, Aṅgiraso, Bhāradvājo, Vāseṭṭho, Kassapo, Bhagu—te pi 20 evaṃ āhaṃsu : ‘mayam etaṃ jānāma, mayam etaṃ passāma yattha vā Brahmā yena vā Brahmā yaṃ vā Brahmā’ ” ti ?

“No h’ idaṃ bho Gotama ”

“Taṃ kiṃ maññasi Vāseṭṭha, nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭibhīrakataṃ bhāsitaṃ sampajjati” ti ?

25

“A Idhā kho bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭibhīrakataṃ bhāsitaṃ sampajjati” ti.

“Te vata Vāseṭṭha tevijjā brāhmaṇā yaṃ na jānanti yaṃ na passanti tassa sahavyatāya maggaṃ desessanti : ‘ayaṃ eva ujumaggo, ayaṃ aṇḍasāyano niyyāniko niyyāti takkarassa 30 Brahma-sahavyatāyā’ ti n’ etaṃ ṭhānaṃ vijjati. Seyyathā pi Vāseṭṭha andhaveṇi paraṃ parā saṃsattā, purimo pi na passati majjhimo pi na passati pacchimo pi na passati—evaṃ eva kho Vāseṭṭha andhaveṇūpamaṃ yeva tevijjānaṃ brāhmaṇānaṃ bhāsi-
taṃ, purimo pi na passati majjhimo pi na passati pacchimo pi na 35 passati. Tesam imam tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ has-sakaṃ yeva sampajjati, lāmakam yeva sampajjati, rittakam yeva sampajjati, tucchakam yeva sampajjati Taṃ kiṃ maññasi Vāseṭ-

tha, passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti" ti ?

“Evaṃ bho Gotama. Passanti tevijjā brāhmaṇā candima-
5 suriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti
yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā
anuparivattanti" ti.

“Taṃ kiṃ maññasi Vāseṭṭha, yaṃ passanti tevijjā brāhmaṇā
candimasuriye, añño vā pi bahujano, yato ca candimasuriyā uggac-
10 chanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā nama-
samānā anuparivattanti—pahonti candimasuriyānaṃ sahavyatāya
maggam desetum : ‘ayam eva ujumaggo, ayam añjasāyano
niyyāniko niyyāti takkarassa candimasuriyānaṃ sahavyatāyā’ ” ti?

“No h’ idam bho Gotama.”

15 “Iti kira Vāseṭṭha yaṃ passanti tevijjā brāhmaṇā candima-
suriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti
yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā
anuparivattanti—tesam pi na-ppahonti candimasuriyānaṃ saba-
vyatāya maggam dassetum : ‘ayam eva ujumaggo, ayam añja-
20 sāyano niyyāniko niyyāti takkarassa candimasuriyānaṃ sahavya-
tāyā’ ti,—kiṃ pana na kira tevijjehi brāhmaṇehi Brahmā sakkhid-
diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi Brahmā
sakkhididṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariya-pācariyehi
Brahmā sakkhididṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ yāva
25 sattamācariyamahāyugehi Brahmā sakkhididṭṭho. Seyyathā pi
Vāseṭṭha ayam Aciravatī nadī pūrā udakassa samatittikā kākapeyyā,
atha puriso āgaccheyya pārattthiko pārāgavesī pārāgāmī pārān-
taritukāmo. So orimatīre tthito pārīman tīraṃ avheyya : ‘ehi
parapāraṃ, ehi parapāraṃ’ ti. Taṃ kiṃ maññasi Vāseṭṭha, api nu
30 tassa purisassa avhayanahetu vā āyācanahetu vā patthanahetu vā
abhinandanahetu vā Aciravatiyā nadiyā pārīman tīraṃ orīman
tīraṃ āgaccheyyā” ti?

“No h’ idam bho Gotama.”

“Evam eva kho Vāseṭṭha tevijjā brāhmaṇā ye dhaminā
35 brāhmaṇakaraṇā te dhamme pahāya vattamānā, ye dhammā
abrāhmaṇakaraṇā te dhamme samādāya vattamānā, evaṃ āhaṃsu :
‘Indam avhayāma, Somaṃ avhayāma, Varuṇam avhayāma, Isānam
avhayāma, Pajāpatiṃ avhayāma, Brahmanṃ avhayāma, Mahiddhim

avhayāma, Yamam avhayāmā' ti. Te vata Vāseṭṭha tevijjā
brāhmaṇā ye dhammā brāhmaṇakaraṇā te dhamme pahāya vatta-
mānā, ye dhammā abrahmaṇakaraṇā te dhamme samādāya vatta-
mānā, avhayaṇahe.ū vā āyācanaṇetu vā patthanaṇetu vā abhi-
nandanāṇetu vā kāyassa bhedā param maraṇā Brahmānaṃ 5
sahavyūpagā bhavissantī ti n' etaṃ ṭhānaṃ vijjati. Taṃ kiṃ
maññasi Vāseṭṭha, idh' assa puriso Manasākaṭe jāto vaddo.
Tam enaṃ Manasākaṭato avassaṭaṃ Manasākaṭassa maggaṃ
puccheyyuṃ. Siyā nu kho Vāseṭṭha tassa purisassa Manasākaṭe
jāta-vaddhassa Manasākaṭassa maggaṃ puṭṭhassa dandhāyitattaṃ 10
vā vitthāyitattaṃ vā'' ti ?

“No h' idaṃ bho Gotama. Taṃ kissa hetu? Asu hi bho
Gotama puriso Manasākaṭe jāto vaddho, tassa sabbān' eva Manasā-
kaṭassa maggāni suviditānī'' ti.

“Siyā kho Vāseṭṭha tassa purisassa Manasākaṭe jāta-vaddhassa 15
Manasākaṭassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyi-
tattaṃ vā, no tveva Tathāgatassa Brahmaloke vā Brahmalo-
kāminiyā vā paṭipadāya puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ
vā. Brahmānaṃ p' ahaṃ Vāseṭṭha pajānāmi Brahmalo-
kagāminīn' ca paṭipadaṃ, yathā paṭipanno ca Brahma- 20
lokaṃ uppanno taṃ ca pajānāmi'' ti.

“Sutaṃ m' etaṃ bho Gotama 'Samaṇo Gotamo Brahmanāṃ
sahavyatāya maggaṃ desetī' ti Sādhū no bhavaṃ Gotamo
Brahmanāṃ sahavyatāya maggaṃ desetū, ullumpatu bhavaṃ
Gotamo Brahmanāṃ pajan'' ti. 25

22. JACCANDHĀNAM HATTHIDASSANAM

[Udāna : Tittiya-Sutta]

Ekaṃ samayaṃ Bhagavā Sāvattiyā viharati Jetavaṇe
Anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā
nānātittiyā paribbājakā Sāvattiyā piṇḍāya pavisanti nānādiṭṭhikā 30
nānākhantikā nānārucikā nānādiṭṭhinissaya-nissitā. Sant' eke
samaṇa-brāhmaṇā evaṃ-vādino evaṃ-diṭṭhino : 'sassato loko, idaṃ
eva saccam, moghaṃ aṇṇaṃ' ti. Santi pan' eke samaṇa-brāhmaṇā

evam-vādinō evaṃ-diṭṭhino : ‘a-sassato loko, idam eva saccam,
mogham aññan’ ti. Sant’ eke samaṇa-brāhmaṇā evaṃ-vādinō
evaṃ-diṭṭhino : ‘antavā loko, idam eva saccam, mogham aññan’
ti. Santi pan’ eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino :
6 ‘anantavā loko, idam eva saccam, mogham aññan’ ti. Sant’ eke
samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino : ‘taṃ jīvaṃ taṃ
sarīraṃ, idam eva saccam, mogham aññan’ ti. Santi pan’ eke
samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino : ‘aññaṃ jīvaṃ
aññaṃ sarīraṃ, idam eva saccam, mogham aññan’ ti. Sant’ eke
10 samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino : ‘hoti tathāgato
param maraṇā, idam eva saccam, mogham aññan’ ti. Santi pan’
eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino : ‘na hoti tathā-
gato param maraṇā, idam eva saccam, mogham aññan’ ti. Sant’
eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino : ‘hoti ca na ca
15 hoti tathāgato param maraṇā, idam eva saccam, mogham aññan’
ti. Santi pan’ eke samaṇa-brāhmaṇā evaṃ-vādinō evaṃ-diṭṭhino :
‘n’ eva hoti na na hoti tathāgato param maraṇā, idam eva saccam,
mogham aññan’ ti. Te bhaṇḍana-jātā kalahajātā vivādāpannā
aññaṃ-maññaṃ mukhasattihi vitudantā viharanti : ‘edisō dhammo
20 n’ edisō dhammo, n’ edisō dhammo edisō dhammo’ ti.

“Aññaṃ-titthiyā bhikkhave paribbājakā andhā acakkhukā ;
atthaṃ na jānanti, anattaṃ na jānanti, dhammaṃ na jānanti,
adhammaṃ na jānanti. Te atthaṃ ajānantā anattaṃ ajānantā,
dhammaṃ ajānantā adhammaṃ ajānantā, bhaṇḍana-jātā kalahajātā
25 vivādāpannā aññaṃ-maññaṃ mukhasattihi vitudantā viharanti : ‘edisō
dhammo n’ edisō dhammo, n’ edisō dhammo edisō dhammo’ ti.

“Bhūtapubbaṃ bhikkhave imissā yeva Sāvattthiyā aññataro
rājā ahosi. Atha kho bhikkhave so rājā aññataraṃ purisaṃ
āmantesi : ‘ehi tvaṃ ambho purisa, yāvatikā Sāvattthiyaṃ jaccandhā,
30 te sabbe ekajjhaṃ sannipātehi’ ti. ‘Evaṃ devā’ ti kho bhikkhave
so puriso tassa rañño paṭissutvā yāvatikā Sāvattthiyaṃ jaccandhā te
sabbe gahetvā yena so rājā tenūpasamkamī, upasamkamitvā taṃ
rājānaṃ etad avoca : ‘sannipātītā kho te deva yāvatikā Sāvattthiyaṃ
jaccandhā’ ti.—‘Tena hi bhaṇe jaccandhānaṃ hatthiṃ dassēhi’ ti.
35 —‘Evaṃ devā’ ti kho bhikkhave so puriso tassa rañño paṭissutvā
jaccandhānaṃ hatthiṃ dassesi : ‘edisō jaccandhā hatthi’ ti.

“Atha kho bhikkhave so rājā yena te jaccandhā tenūpasamkamī,
upasamkamitvā te jaccandhe etad avoca : ‘diṭṭho vo jaccandhā

hatthī' ti?—'Evam deva, diṭṭho no hatthī' ti.—'Vadetha jaccandhā kīdiso hatthī' ti?

"Yehi bhikkhave jaccandhehi hatthissa sīsam diṭṭham ahosi, te evam āhaṃsu : 'edisō deva hatthī, seyyathā pi kumbho' ti. Yehi bhikkhave jaccandhehi hatthissa kaṇṇo diṭṭho ahosi, te evam 5 āhaṃsu : 'evam deva hatthī, seyyathā pi suppo' ti. Yehi bhikkhave jaccandhehi hatthissa pādo diṭṭho ahosi, te evam āhaṃsu : 'evam deva hatthī, seyyathā pi thūno' ti. Te 'edisō hatthī n' ediso hatthi, n' ediso hatthī ediso hatthī' ti aññamaññaṃ muṭṭhihi saṃyujjhiṃsu. Tena ca bhikkhave so rājā attamano ahosi. 10

"Evam eva kho bhikkhave aññatitthiyā paribbājakā andhā acakkhukā, atthaṃ na jānanti, anattaṃ na jānanti, dhammaṃ na jānanti, adhammaṃ na jānanti ; te atthaṃ ajānantā anattaṃ ajānantā, dhammaṃ ajānantā adhammaṃ ajānantā, bhaṇḍanaajātā kalahaajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudentā 15 viharanti : 'edisō dhammo n' ediso dhammo, n' ediso ohammo ediso dhammo' " ti.

Atha kho Bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

Imesu kira sajjanti eke samaṇa-brāhmaṇā, 20
viggayha naṃ vivadanti janā ekaṅgāḍassino.

23. DEVADATTA PLOTS AGAINST BUDDHA

[Khaṇḍahāla-Jātaka : Paccuppannavatthu]

[Tassa (Devadattassa) vatthum Saṃghabhedaka-kkhandhake āgatam eva, taṃ tassa pabbajjato paṭṭhāya yāva Bimbisāra-rañño maraṇā 25 tatthāgatanāyena' eva veditabbam.]

Taṃ [Bimbisāra-rājānaṃ] mārāpetvā Devadatto Ajātasattum upasaṃkamitvā āha : "mahārāja, tava manoratho matthakaṃ patto, mama manoratho tāva na pāpuṇāti" ti.—"Ko pana vo bhante manoratho" ti?—"Dasabalaṃ mārāpetvā Buddho bhavissāmī" ti.— 30 "Amheh' eva kiṃ kātābbaṃ" ti?—"Dhanuggahe sannipātetum vaṭṭatī" ti.—"Sādhu bhante" ti rājā akkhaṇavedhīnaṃ dhanugga-hānaṃ pañcasatāni sannipātāpetvā, tato pi ekatimsa jane uccinitvā "therassa vacanaṃ karoṭhā" ti Devadattassa santikaṃ pāhesi.

So tesam jetthakam āmantetvā “āvuso Samano Gotamo Gijjhakūṭe viharati, asukavelāya divaṭṭhāne caṃkamati ; tvam tattha gantvā tam visapītena sallena vijjhivā jīvitakkhayaṃ pāpetvā asukena nāma maggena ehi” ti pesetvā tasmim magge dve
 5 dhanuggahe ṭhapesi. “Tumhākaṃ ṭhitamaggena eko puriso āgacchissati, tam tumhe jīvitā voropetvā asukamaggena nāma ethā” ti tasmim magge cattāro purāse ṭhapesi. “Tumhākaṃ ṭhitamaggena dve purisā āgacchissanti, tumhe te jīvitā voropetvā asukamaggena nāma ethā” ti tasmim magge aṭṭha jane ṭhapesi.
 10 “Tumhākaṃ ṭhitamaggena cattāro purisā āgamissanti, tumhe te jīvitā voropetvā asukamaggena nāma ethā” ti tasmim magge soḷasa purise ṭhapesi. “Tumhākaṃ ṭhitamaggena aṭṭha purisā āgamissanti, tumhe te jīvitā voropetvā asukamaggena ethā” ti. Kasmā pan’ esa evam akāsī ti attano kammassa paticchādanattham.

15 Atha so jetṭhadhanuggaho vāmato khaggaṃ piṭṭhiyā tuṇhīraṃ bandhivā meṇḍakasiṅga-mahādhanuṃ gaḥetvā Tathāgatassa santi-kaṃ gantvā “vijjhissāmi nan” ti dhanuṃ āropetvā saraṃ san-nahitvā kaḍḍhitvā vissajjetuṃ nāsakkhi ; sakalasariraṃ thaddham yante pīṭākārappattaṃ viya ṃhosi ; so maraṇabhayaatajjito aṭṭhāsi.
 20 Atha naṃ Satthā disvā madhurassaraṃ nicchāretvā “mā bhāyi, ito ehi” ti āha. So tasmim khaṇe āvudhāni chaḍḍetvā Bhagavato pādesu sirasā patitvā “accayo maṃ bhante accagamā yathābālaṃ yathāmūlhaṃ yathā-akusalaṃ, sv-āhaṃ tumhākaṃ guṇe ajānanto andhabālassa Devadattassa vacanena tumhe jīvitā voropetuṃ āgato,
 25 khamatha me bhante” ti khamāpetvā ekamante nisīdi. Atha naṃ Satthā saccāni pakāsetvā sotāpattiphale patitṭhāpetvā “āvuso Devadattena ācikkhitamaggaṃ apaṭipajjitvā aññena maggena yābī” ti taṃ uyyojesi ; taṃ uyyojetvā ca pana caṃkamā oruyha añña-tarasmim rukkhamūle nisīdi.

30 Atha tasmim dhanuggahe anāgacchante itare dve “kin nu kho so cirāyatī” ti paṭimaggena gacchantā Dasabalaṃ disvā upasaṃ-kamitvā vanditvā ekamante nisīdiṃsu. So tesam pi saccāni pakā-setvā sotāpattiphale patitṭhāpetvā “āvuso, Devadattena kathitaṃ maggaṃ apaṭipajjitvā iminā maggena gacchathā” ti uyyojesi ;
 35 iminā nāma upāyena itare pi āgantvā nisinne sotāpattiphale patitṭhāpetvā aññena maggena uyyojesi.

Atha so paṭhamam āgato dhanuggaho Devadattaṃ upasaṃka-

mitvā “bhante Devadatta, ahaṃ Sammā-Sambuddhaṃ jīvitaṃ voro-
petuṃ nāsakkhiṃ, mahiddhiyo so Bhagavā mahānubhāvo” ti
ārocesi. Te sabbe pi ‘Sammāsambuddhaṃ nissāya amhehi jīvitaṃ
laddhan’ ti Satthu santike pabbajitvā arahattaṃ pāpuṇṇisu.

24. SCHISM AT KOSAMBĪ

5

[Kosambī-Jātaka : Paccuppannavatthu]

Tadā kira [Kosambiyāṃ] dve bhikkhū ekasmiṃ āvāse vasimṣu,
vinayadharo ca suttantiko ca. Tesu suttantiko ekadivasaṃ sarīra-
valaññaṃ katvā udaka-koṭṭhake ācamana-udakāvasesaṃ bhājane
ṭhapetvā nikkhami. Pacchā vinayadharo tattha pavittṭho taṃ 10
udakaṃ disvā nikkhamitvā itaraṃ pucchi: “tayā udakaṃ ṭhapi-
tan” ti?—“Āma, āvuso” ti.—“Kiṃ pan’ ettha āpattibhāvaṃ na
jānāsī” ti?—Āma, na jānāmī” ti.—“Hot’ āvuso etthāpattī”
ti.—“Tena hi paṭikarissāmi nan” ti.—“Sace pana te āvuso
a-saṅcicca a-satiyā kataṃ, n’ atthi āpattī” ti so tassā āpattiyā 15
anāpattidiṭṭhi ahosi.

Vinayadharo pi attano nissitakānaṃ “ayaṃ suttantiko
āpattiṃ āpajjamāno pi na jānāti” ti ārocesi. Te tassa nissitake
disvā “tumbhākaṃ upajjhāyo āpattiṃ āpajjitvā pi āpattibhāvaṃ
na jānāti” ti āhaṃsu. Te gantvā attano upajjhāyassa ārocesuṃ. 20
So evaṃ āha: “ayaṃ vinayadharo pubbe ‘anāpattī’ ti vatvā idāni
‘āpattī’ ti vadati, mūsāvādī eso” ti. Te gantvā “tumbhākaṃ
upajjhāyo mūsāvādī” ti. Evaṃ aññamaññaṃ kalahaṃ vadḍhayimṣu.
Tato vinayadharo okāsaṃ labhitvā tassa āpattiyā adassane
ukkhepaniya-kammaṃ akāsi. Tato paṭṭhāya tesāṃ paccayaḍāyakā 25
upāsakā pi dve koṭṭhāsā ahesuṃ, ovādapatiḍḍhikā bhikkhuniyo
pi ārakkhadevatā pi sandiṭṭhā sambhattā ākāsaṭṭhaka-devatā pi
yāva Brahmaloḷkā sabbe puthujjanā dve pakkhā ahesuṃ.

Ath’ eko bhikkhu Tathāgataṃ upasaṃkamitvā ukkhepakānaṃ
“dhammiken’ eva kammenāyaṃ ukkhitto” ti ukkhittānuvatta- 30
kānaṃ “adhammikenā kammena ukkhitto” ti laddhiṃ ukkhepakehi
vāriyamānānaṃ pi ca nesāṃ taṃ anuparivāretvā caraṇabhāvaṃ
ārocesi. Bhagavā “bhinno bhikkhusaṃgho, bhinno bhikkhu-

samgho'' ti tesam santikam gantvā ukkhepakānam ukkhepane itaresaṇ ca āpattiya adassanāya ādinavam vatvā pakkāmi.

Puna tesam tath' eva ekasīmāya uposathādini karitvā bhattag-
gādisu bhaṇḍanajātānam "āsanantarikāya nisīditabbam" ti bhattagge
5 vattan paṇṇāpetvā "idāni pi bhaṇḍanajātā viharanti" ti sutvā
tattha gantvā "alam bhikkhave, mā bhaṇḍanan" ti ādini vatvā,
aṇṇatarena adhammavādinā Bhagavato vihesam anicchantena
"āgametu bhante Bhagavā dhammassāmī, appossukko bhante
Bhagavā diṭṭhadhammasukhavihāram anuyutto viharatu, mayam
10 etena bhaṇḍanena kalahena viggahena vivādena paṇṇāyissāmā" ti
vutte, "bhūtapubbam bhikkhave Bārāṇasīyam Brahmaddatto nāma
Kāsirājā ahoṣī" ti Brahmaddattena Dighatissa Kosalaraṇṇo rajjam
acchinditvā aṇṇātakavesena vasantassa māritabhāvaṇ .c' eva
Dighāvu-kumārena attano jivite dinne tato paṭṭhāya tesam samagga-
15 bhāvaṇ ca kathetvā, "tesam hi nāma bhikkhave rājūnam ādin-
nadaṇḍānam ādinnasatthānam evarūpaṇ khantisoraccaṇ bhavissati,
idha kho taṇ bhikkhave sobhettha yaṇ tumhe evaṇ svākkhāte
dhammavinaye pabbajitā samānā khamā va bhavyeyyātha soratā
cā" ti ovaditvā, tatiyam pi "alam bhikkhave, mā bhaṇḍanan" ti
20 vāretvā anoramante disvā, "puriyādinna-rūpā kho ime moghapurisā,
na-y-ime sukarā saṇṇāpetun" ti te bhikkhū samagge kātum
asakkonto Bālakalaṇakāra-gāmaṇ gantvā Bhaguttherassa ekibhāve
ānisaṃsaṇ kathetvā, tato tiṇṇaṇ kulaputtānaṇ vasanaṭṭhānaṇ
gantvā tesam sāmaggirase ānisaṃsaṇ kathetvā, tato Pārileyyaka-
25 vanasaṇḍaṇ gantvā tattha temāsaṇ vasitvā, puna Kosambim
anāgantvā Sāvattim eva agamāsi.

Kosambivāsino pi upāsakā "ime kho ayyā Kosambakā
bhikkhū bahunā amhākaṇ anatthassa kārakā, imehi ubbālho
Bhagavā pakkanto, mayam imesaṇ n' evābhivādanādini karissāma
30 na upagatānaṇ piṇḍakaṇ dassāma, evaṇ ime pakkamissanti vā
vibbhamissanti vā Bhagavantam vā pasādessanti" ti sammantayi-
tvā tathā akāṃsu. Te tena daṇḍakammena pīṭitā Sāvattim gantvā
Bhagavantam khamāpesum.

25. AJĀTASATTU'S VISIT TO BUDDHA

[Dīgha-Nikāya]

Ekam samayaṃ Bhagavā Rājagahe viharati Jīvakassa komāra-
bhaccassa Ambavane mahatā bhikkhusaṃghena saddhiṃ adḍha-
telāsehi bhikkhusatehi. Tena kho pana samayena rājā Māgadho 5
Ajātasattu Vedehiputto tadahuposathe pannarase Komudiyā cātu-
māsiniyā puṇṇāya puṇṇamāya rattiyaṃ rājāmaccaparivuto upari-
pāsādavaragato nisinno hoti. Atha kho rājā Māgadho Ajātasattu
Vedehiputto tadahuposathe udānaṃ udānsei : “ramaṇīyā vata
bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassanīyā vata 10
bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkhaṇṇā vata
bho dosinā ratti. Kaṃ nu khv-ajja samaṇaṃ vā brāhmaṇaṃ
vā payirupāseyyāma, yaṃ no payirupāsato cittaṃ pasīdeyyā ?” ti.

Tena kho pana samayena Jīvako komārabhacco rañño Māga-
dhassa Ajātasattussa Vedehiputtassa avidūre tuṇhībhūto nisinno hoti. 15
Atha kho rājā Māgadho Ajātasattu Vedehiputto Jīvakaṃ komāra-
bhaccaṃ etad avoca : “tvam pana samma Jīvaka kiṃ tuṇhī ?” ti.
—“Ayaṃ deva Bhagavā araham samnāsambuddho amhākaṃ Amba-
vane viharati mahatā bhikkhusaṃghena saddhiṃ adḍhatelāsehi
bhikkhusatehi. Taṃ kho pana Bhagavantam Gotamaṃ evaṃ 20
kalyāṇo kittisaddo abbhuggato : ‘Iti pi so Bhagavā araham
samnāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi, satthā devamanussānaṃ buddho bhagavā’ ti.
Taṃ devo Bhagavantam payirupāsatu, app’ eva nāma devassa
Bhagavantam payirupāsato cittaṃ pasīdeyyā” ti.—“Tena hi samma 25
Jīvaka hatthiyānāni kappāpehī” ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto pañcasu
hatthinikāsatesu paccekā itthiyo āropetvā, ārohanīyaṃ nāgaṃ
abhirūhitvā, ukkāsu dhāriyamānāsu Rājagahamhā niyyāsi mahacca
rājānubhāvena yena Jīvakassa komārabhaccassa Ambavanam 30
tena pāyāsi. Atha kho rañño Māgadhassa Ajātasattussa Vedehi-
puttassa avidūre ambavanassa ahud eva bhayaṃ, ahu chambitattam,
ahu lomahaṃso. Atha kho rājā Māgadho Ajātasattu Vedehiputto
bhūto saṃviggo lomahaṃsajāto Jīvakaṃ komārabhaccaṃ etad
avoca : “kacci maṃ samma Jīvaka na vañcesi, kacci maṃ samma 35

Jīvaka na palambhesi, kacci maṃ samma Jīvaka na paccatthikānaṃ desi. Kathaṃ hi nāma tāva-mahato bhikkhusaṃghassa adḍhatelasānaṃ bhikkhusatānaṃ n' eva khipitasaddo bhavissati na ukkāsitassaddo na nigghoso ?" ti.—“Mā bhāyi mahārāja. Na taṃ
5 deva vañcemi, na taṃ deva palambhemi, na taṃ deva paccatthikānaṃ demi. Abhikkama mahārāja, abhikkama mahārāja. Ete maṇḍalamāle dīpā jhāyanti" ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto yāvatikā nāgassa bhūmi nāgena gantvā, nāgā paccorohitvā pattiko va yena
10 maṇḍalamālassa dvāraṃ ten' upasaṃkami. upasaṃkamitvā Jīvakaṃ komārabhaccaṃ etad avoca : “kahaṃ pana samma Jīvaka Bhagavā ?" ti.—“Eso mahārāja Bhagavā. Eso mahārāja Bhagavā majjhimam thambhaṃ nissāya puratthābhimukho nisinno purakkhato bhikkhusaṃghassā" ti.

15 Atha kho rājā Māgadho Ajātasattu Vedehiputto yena Bhagavā ten' upasaṃkami, upasaṃkamitvā ekam antaṃ atthāsi, ekam antaṃ tthito kho rājā Māgadho Ajātasattu Vedehiputto tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṃghaṃ anuviloketvā rāhadam iva vippassanaṃ udānaṃ udānesi : “iminā me upasamena Udāyibhaddo
20 kumāro samannāgato hotu, yen' etarahi upasamena bhikkhusaṃgho samannāgato" ti.

“Āgamā kho tvam mahārāja yathāpemaṇ" ti ?

“Piyo me bhante Udāyibhaddo kumāro. Iminā me bhante upasamena Udāyibhaddo kumāro samannāgato hotu, yen' etarahi
25 upasamena bhikkhusaṃgho samannāgato" ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto Bhagavantaṃ abhivādetvā bhikkhusaṃghassa añjaliṃ paṇāmetvā ekam antaṃ nisīdi, ekam antaṃ nisinno kho rājā Māgadho Ajātasattu Vedehiputto Bhagavantaṃ etad avoca : “puccheyyāṃ" ahaṃ bhante
30 Bhagavantaṃ kañcid eva desaṃ, sace me Bhagavā okāsaṃ karoti pañhassa veyyākaraṇāyā" ti.

“Puccha mahārāja yad ākaṅkhasī" ti.

“Yathā nu kho imāni bhante puthu-sippāyatanāni—seyyathīdaṃ hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍa-
35 dāvikā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsakaputtā ālārikā kappakā nahāpakā sudā mālākārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā yāni vā paṇ' aññāni pi evaṃ-gatāni puthu-sippāyatanāni—te diṭṭh' eva dhamme sandiṭṭh-

[To face page 48]



AJĀTASATTU'S VISIT TO BUDDHA

[The Inscription (right) reads: *Ajātasattu Bhagavaṃtaṃ raṇḍati*]

ñhikam sippaphalam upajivanti, te tena attānam sukhenti pīṇenti, mātāpitaro sukhenti pīṇenti, puttadāram sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samanabrāhmaṇesu uddhaggikam dakkhiṇam paṭiṭṭhāpenti sovaggikam sukhavipākam saggasamvattanikam. Sakkā nu kho bhante evam eva diṭṭh' eva dhamme sandiṭṭhikam 5 sāmāññaphalam paññāpetun'' ti ?

“Sakkā nu kho mahārāja. Tena hi mahārāja tam yev' ettha paṭipucchissāmi, yathā te khomeyya tathā nam vyākareyyāsi.

“Tam kiṃ maññasi mahārāja? Idha te assa puriso dāso kammakaro pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī 10 piyavādī mukhullokako. Tassa evam assa : 'acchariyam vata bho abbhutam vata bho puññānam gati puññānam vipāko. Ayam hi rājā Māgadho Ajātasattu Vedehiputto manusso, aham pi manusso. Ayam hi rājā Māgadho Ajātasattu Vedehiputto pañcahi kāmaganūhi samappito samaṅgibhūto paricāreti devo maññe, aham pan' 15 amhi 'ssa dāso kammakaro pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī mukhullokako. So vat' assāham puññāni kareyyam, yaṃ nūnāham kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan' ti. So aparena samayena kesamassuṃ ohāretvā kāsāyāni vatthāni acchā- 20 detvā agārasmā anagāriyam pabbajeyya. So evam pabbajito samāno kāyena saṃvuto vihareyya vācāya saṃvuto vihareyya manasā saṃvuto vihareyya ghāsacchādanaparamatāya santuṭṭho abhirato paviveke. Tam ce te purisā evam āroceyyuṃ : 'yagghe deva jāneyyāsi yo te puriso dāso kammakaro pubbuṭṭhāyī pacchā- 25 nipātī kiṃkārapaṭissāvī manāpacārī piyavādī mukhullokako, so deva kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito. So evam pabbajito samāno kāyena saṃvuto viharati vācāya saṃvuto viharati manasā saṃvuto viharati ghāsacchādanaparamatāya santuṭṭho abhirato paviveke' ti. Api 30 nu tvaṃ evam vadeyyāsi : 'etu me bho so puriso, punad eva hotu dāso kammakaro pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī mukhullokako' '' ti ?

“No h' etaṃ bhante. Atha kho nam mayam eva abhivādeyyāma pi paccuṭṭheyyāma pi āsanena pi nimanteyyāma abhiniman- 35 teyyāma pi nam cīvāra-piṇḍapāta-senāsana-gilānapaccaya-bhesajja-parikkhārehi dhammikaṃ pi 'ssa rakkhāvaranaguttim saṃvidahēyyāmā'' ti.

“Taṃ kiṃ maññasi, mahārāja ? Yadi evaṃ sante, hoti vā sandiṭṭhikaṃ sāmāññaphalaṃ no vā” ti ?

“Addhā kho bhante evaṃ sante hoti sandiṭṭhikaṃ sāmāññaphalaṃ” ti.

5

26. BUDDHA ON THE WELFARE OF THE VAJJIS

[Dīgha-Nikāya]

Ekam samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭe pabbate. Tena kho pana samayena rājā Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo hoti. So evaṃ āha : “āhañhi 'me
10 Vajjī evaṃ-mahiddhike evaṃ-mahānubbhāve, ucchejjāmi Vajjī, vīnāsessāmi Vajjī, anayavyasanaṃ āpādessāmi Vajjī” ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto Vassakāraṃ brāhmaṇaṃ Magadha-mahāmattaṃ āmantesi : “ehi tvaṃ brāhmaṇa yena Bhagavā ten' upasaṃkama, upasaṃkamitvā mama vacanena
15 Bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchā, evaṃ ca vadehi : ‘rājā bhante Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo’ ti ; yathā ca te Bhagavā vyākaroti taṃ sādhukaṃ uggahetvā mamaṃ āroceyyāsi, na hi Tathāgatā vitathaṃ bhananti” ti.

20 “Evaṃ bho” ti kho Vassakāro brāhmaṇo Magadha-mahāmatto rañño Māgadhasa Ajātasattussa Vedehiputtassa paṭissutvā bhaddāni bhaddāni yānāni yojāpetvā, bhaddaṃ yānaṃ abhirūhitvā, bhaddhehi bhaddhehi yānehi Rājagahamhā niyyāsi, yena Gijjhakūṭo pabbato tena pāyāsi, yāvatikā yānassa bhūmi yānena gantvā yānā
25 paccorohitvā pattiko va yena Bhagavā ten' upasaṃkama, upasaṃkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi Ekamantaṃ nisinno kho Vassakāro brāhmaṇo Magadha-mahāmatto Bhagavantaṃ etad avoca : “rājā bhante Māgadho Ajātasattu Vedehiputto Bhagavato
30 pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Rājā, bho Gotama, Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo” ti.

Tena kho pana samayena āyasmā Ānando Bhagavato piṭṭhito ṭhito hoti Bhagavantam vijamāno.....Atha kho Bhagavā āyasmantam Ānandam āmantesi :

“Yāvakivañ ca Ānanda Vajjī abhinham sannipātā sannipātābahulā bhavissanti, vuddhi yeva Ānanda Vajjīnam pāṭikaṅkhā no 5 parihāni.

“Yāvakivañ ca Ānanda Vajjī samaggā sannipatissanti samaggā vuṭṭhahissanti samaggā Vajjī-karaṇīyāni karissanti, vuddhi yeva Ānanda Vajjīnam pāṭikaṅkhā no parihāni.

“Yāvakivañ ca Ānanda Vajjī apaññattam na paññāpessanti, 10 paññattam na samucchindissanti, yathāpaññatte porāṇe Vajjīdhamme samādāya vattissanti, vuddhi yeva Ānanda *etc., etc.*

“Yāvakivañ ca Ānanda Vajjī ye te Vajjīnam Vajjī-mahallakā te sakkarissanti garukarissanti mānessanti pūjessanti, tesañ ca sotabbam maññissanti, vuddhi yeva Ānanda *etc., etc.* 15

“Yāvakivañ ca Ānanda Vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsessanti, vuddhi yeva Ānanda *etc., etc.*

“Yāvakivañ ca Ānanda Vajjī yāni tāni Vajjīnam Vajjī-ceti-
yāni, abbhantarāni c’ eva bāhirāni ca, tāni sakkarissanti garukarissanti mānessanti pūjessanti, tesañ ca dinnapubbam katapubbam 20 dhammikam baliṃ no parihāpessanti, vuddhi yeva Ānanda *etc., etc.*

“Yāvakivañ ca Ānanda Vajjīnam arahantesu dhammikā rakkhāvarana-gutti susamvhitā bhavissati, kin ti anāgatā ca arahanto vijitam āgaccheyyum āgatā ca arahanto vijite phāsum vihareyyun ti, vuddhi yeva Ānanda Vajjīnam pāṭikaṅkhā no parihāni” ti. 25

Atha kho Bhagavā Vassakāram brāhmaṇam Magadha-mahā-mattam āmantesi : “ekam idāham brāhmaṇa samayam Vesāliyam viharāmi Sārāṇade cetiye, tatrāham Vajjīnam ime satta aparihāniye dhamme desesiṃ, yāvakivañ ca brāhmaṇa ime satta aparihāniyā dhammā Vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu 30 dhammesu Vajjī sandissanti, vuddhi yeva brāhmaṇa Vajjīnam pāṭikaṅkhā no parihāni” ti.

Evam vutte Vassakāro brāhmaṇo Magadha-mahāmatto Bhagavantam etad avoca : “ekamekena pi, bho Gotama, aparihāniyena dhammena samannāgatānam Vajjīnam vuddhi yeva pāṭikaṅkhā no 35 parihāni, ko pana vādo sattahi aparihāniyehi dhammehi? Akaraṇīyā

va, bho Gotama, Vajjī raññā Māgadhenā Ajātasattunā Vedehiput-
tena yadidaṃ yuddhassa aññatra upalāpanāya aññatra mithubhedā.
Handa ca dāni mayaṃ, bho Gotama, gacchāma, bahukiccā
5 mayaṃ bahukaraṇiyyā” ti.—“Yassa dāni tvaṃ brāhmaṇa kālaṃ
maññasī” ti. Atha kho Vassakāro brāhmaṇo Magadha-mahāmatto
Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy’ āsanā
pakkāmi.

27. BUDDHA ON THE SĪLAS

[Dīgha-Nikāya]

10 “Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ Dhammassa
vā vaṇṇaṃ bhāseyyuṃ Saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra
tumhehi na ānando na somanassaṃ na cetaso ubbillāvitattaṃ
karaṇiyyaṃ. Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ
Dhammassa vā vaṇṇaṃ bhāseyyuṃ Saṅghassa vā vaṇṇaṃ
15 bhāseyyuṃ, tatra ce tumhe assatha ānandino sumanā ubbillāvitā
tumhaṃ yev’ assa tena antarāyo. Mamaṃ vā bhikkhave pare
vaṇṇaṃ bhāseyyuṃ Dhammassa vā vaṇṇaṃ bhāseyyuṃ Saṅghassa
vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi bhūtaṃ bhūtato paṭijāni-
tabbaṃ : ‘iti p’ etaṃ bhūtaṃ, iti p’ etaṃ tacchaṃ, atthi c’ etaṃ
20 amhesu, saṃvijjati ca paṇ’ etaṃ amhesū’ ti.

“Appamattakaṃ kho paṇ’ etaṃ bhikkhave oramattakaṃ sīla-
mattakaṃ yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno
vadeyya. Katamañ ca taṃ bhikkhave appamattakaṃ ora-
mattakaṃ sīlamattakaṃ yena puthujjano Tathāgatassa vaṇṇaṃ
25 vadamāno vadeyya?

“ ‘Pāṇātipātaṃ pahāya pāṇātipātā paṭivirato Samaṇo Gotamo
nīhita-daṇḍo nīhita-sattho lajjī dayāpanno sabba-pāṇa bhūta-
hitānukampi viharatī ti’. Iti vā hi bhikkhave puthujjano Tathā-
gatassa vaṇṇaṃ vadamāno vadeyya.

30 “ ‘Abrahmacariyaṃ pahāya brahmacārī Samaṇo Gotamo
ārā-cārī virato methunā gāma-dhammā ti.’ Iti vā hi bhikkhave
puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“ ‘Musā-vādaṃ pahāya mūsā-vādā paṭivirato Samaṇo Gotamo sacca-vādī sacca-sandho theto paccayiko avisamvādako lokasā ti.’ Iti vā hi bhikkhave puthujjano.....vadeyya.

“ ‘Pisunā-vācaṃ pahāya pisunāya vācāya paṭivirato Samaṇo Gotamo. Ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra 5 vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ va sandhātā sahitānaṃ va anuppādātā samaggārāmo samagga-rato samagga-nandī samagga-karaṇiṃ vācaṃ bhāsītā ti’. Iti vā hi bhikkhave puthujjano.....vadeyya.

“ ‘Pharusā-vācaṃ pahāya pharusāya vācāya paṭivirato Samaṇo 10 Gotamo. Yā sā vācā nelā kaṇṇa-sukhā pemaṇiyā hadayaṃ-gamā porī bahujana-kantā bahujana-manāpā tathā-rūpiṃ vācaṃ bhāsītā ti’. Iti vā hi bhikkhave puthujjanovadeyya.

“ ‘Samphappalāpaṃ pahāya samphappalāpā paṭivirato Samaṇo Gotamo kāla-vādī attha-vādī dhamma-vādī vinaya-vādī nidhāna- 15 vatīṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ attha-saṃhitā ti’. Iti vā hi bhikkhave puthujjano.....vadeyya.

“ ‘Bijagāma-bhūtagāma-samārambhā paṭivirato Samaṇo Gotamo. Eka-bhattiko Samaṇo Gotamo rattūparato, vikāla- 20 bhojanā paṭivirato Samaṇo Gotamo. Nacca-gīta-vādita-vīsūka. dassanā paṭivirato Samaṇo Gotamo. Mālā-gandha-vilepana- dhāraṇa-maṇḍana-vibhūsana-tṭhāṇā paṭivirato Samaṇo Gotamo. Uccāsayana-mahāsayanā paṭivirato Samaṇo Gotamo. Jātarūpa- rajata-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Āmaka-dhañña- 25 paṭiggahaṇā paṭivirato Samaṇo Gotamo. Āmaka-maṃsa-paṭig- gahaṇā paṭivirato Samaṇo Gotamo. Itthi-kumārika-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Dāsi-dāsa-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Aj’-elaka-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Kukkuṭa-sūkara-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Hatthi-gavassa-valavā-paṭiggahaṇā paṭivirato Samaṇo Gotamo. 30 Khetta-vatthu-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Dūṭeyya- paṇiṇa-gamanānuyogā paṭivirato Samaṇo Gotamo. Kaya-vikkayā paṭivirato Samaṇo Gotamo. Tulākūṭa-kaṇsakūṭa-mānakūṭā paṭivirato Samaṇo Gotamo. Ukkoṭana-vañcana-nikati-sāci-yogā paṭivirato Samaṇo Gotamo. Chedana-vadha-bandhana-viparāmosa- 35 ālopa-sahasākārā paṭivirato Samaṇo Gotamo ti’. Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“Atthi bhikkhave aññ’ eva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā, ye Tathāgato sayam abhiññā sacchikatvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ” ti.

5

28. MAHĀPARINIBBĀNA

[Dīgha Nikāya]

(i) *The Best Mode of Tathāgata-Pūjā*

Atha kho Bhagavā mahatā bhikkhusaṅghena saddhiṃ yena Hiraṇṇavatiyā nadiyā parimatiraṃ yena Kusinārā-Upavattanaṃ
10 Mallānaṃ sālavanaṃ ten’ upasaṅkami, upasaṅkamitvā āyasmantaṃ Ānandaṃ āmantesi : “iṅha me tvaṃ Ānanda antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññāpehi ; kilanto ’smi Ānanda, nipajjissāmi” ti. “Evaṃ bhante” ti kho āyasmā Ānando Bhagavato paṭissutvā antarena yamakasālānaṃ uttarasīsakaṃ
15 mañcakaṃ paññāpesi. Atha kho Bhagavā dakkhīṇena passena sīhaseyyaṃ kappesi, pāde pādaṃ accādhāya sato sampajāno.

Tena kho pana samayena yamakasālā sabbaphāliphullā honti akālapupphhehi, te Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa pūjāya ; dibbāni pi mandāravapupphāni
20 antalikkhā papatanti, tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa pūjāya ; dibbāni pi candanacuṇṇāni antalikkhā papatanti.....dibbāni pi turīyāni antalikkhe vajjentidibbāni pi saṅgītāni antalikkhe vattanti Tathāgatassa pūjāya.

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi : “na kho
25 Ānanda ettāvatā Tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā. Yo kho Ānanda bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhamma-paṭipanno viharati sāmīci-paṭipanno anudhammacārī, so Tathāgataṃ sakkaroti garukaroti māneti pūjeti paramāya pūjāya. Tasmātīh’ Ānanda ‘dhammānudhammapaṭipannā viharissāma sāmīcipaṭipannā anudhammacārino’ ti evaṃ hi vo Ānanda sikkhitabban” ti.

30



THE GREAT DECEASE : MAHĀPARINIBBĀNA

(ii) *Devatās around the dying Buddha*

Tena kho pana samayena āyasmā Upavāṇo Bhagavato purato
 uthito hoti Bhagavantam vījamāno. Atha kho Bhagavā āyasmantam
 Upavāṇam apasādesi : “apehi bhikkhu, mā me purato aṭṭhāsī” ti.

Atha kho āyasmā Ānando Bhagavantam etad avoca : “ayam 5
 bhante āyasmā Upavāṇo dīgha-rattam Bhagavato upaṭṭhāko
 santikāvacaro samīpa-cārī, atha ca pana Bhagavā pacchime kāle
 āyasmantam Upavāṇam apasādeti : ‘apehi bhikkhu, mā me
 purato aṭṭhāsī’ ti. Ko nu kho bhante hetu, ko paccayo yam
 Bhagavā āyasmantam Upavāṇam apasādesi : ‘apehi bhikkhu, mā 10
 me purato aṭṭhāsī’ ti”?

“Yebhuyyena Ānanda dasasu lokadhātusu devatā sannipatitā
 Tathāgataṃ dassanāya. Yāvatā Ānanda Kusinārā-Upavattanam
 Mallānam sālavanam sāmantato dvādasa yojanāni n’atthi so
 padeso vālagga-koṭi-nittuddanamatto pi mahesakkhāhi devatāhi 15
 apphuṭo Devatā Ānanda ujjhāyanti : ‘dūrā vat’ amhā āgatā
 Tathāgataṃ dassanāya. Kadāci karahaci Tathāgatā loke uppajjanti
 arahanto sammāsambuddhā, ajja ca rattiya pacchimayāme Tathā-
 gatassa parinibbānam bhavissati, ayaṇ ca mahesakkho bhikkhu
 Bhagavato purato uthito ovārento, na mayam labhāma pacchime 20
 kāle Tathāgataṃ dassanāya’ ti devatā Ānanda ujjhāyanti” ti.

“Katham-bhūtā pana bhante Bhagavā devatā manasi-
 karoti” ti?

“Sant’ Ānanda devatā ākāse paṭhavi-saṇṇiniyo, kese pakiriya
 kandanti, bāhā paggayha kandanti, chinna-papātam papatanti 25
 āvaṭṭanti vivaṭṭanti : ‘atikhippam Bhagavā parinibbāyissati,
 atikhippam Suzato parinibbāyissati, atikhippam cakkhum loke
 antaradhāyissati’ ti. Sant’ Ānanda devatā paṭhaviyā paṭhavi-
 saṇṇiniyo.....antaradhāyissati’ ti. Yā pana tā devatā vitarāgā,
 tā satā sumpajānā adhivāsentī : ‘aniceā saṃkhārā, tam kut’ ettha 30
 labbhā?’ ti.”

“Pubbe bhante disāsu vassam vutthā bhikkhū āgacchanti
 Tathāgataṃ dassanāya. te mayam labhāma manobhāvanīye
 bhikkhū dassanāya, labhāma payirupāsānāya. Bhagavato pana
 mayam bhante accayena na labhissāma manobhāvanīye bhikkhū 35
 dassanāya, na labhissāma payirupāsānāya” ti.

(iii) *Four Places of Pilgrimage*

“Cattār’ imāni Ānanda saddhassa kulaputtassa dassanīyāni samvejanīyāni thānāni. Katamāni cattāri?

“ ‘Idha Tathāgato jāto’ ti—‘idha Tathāgato anuttaram sam-
5 māsambodhim abhisambuddho’ ti—‘idha Tathāgatena anuttaram
dhammacakkam pavattitan’ ti—‘idha Tathāgato anupādisesāya
nibbānadhātuyā parinibbuto’ ti—imāni kho Ānanda cattāri
saddhassa kulaputtassa dassanīyāni samvejanīyāni thānāni.

“Āgamissanti kho Ānanda saddhā bhikkhu-bhikkhuniyo upāsaka-
10 upāsikāyo ‘idha Tathāgato jāto’ ti pi, ‘idha Tathāgato anuttaram
sammāsambodhim abhisambuddho’ ti pi, ‘idha Tathāgatena
anuttaram dhammacakkam pavattitan’ ti pi, ‘idha Tathāgato
anupādisesāya nibbānadhātuyā parinibbuto’ ti pi.

“Ye hi keci Ānanda cetiya-cārikam ābhinantā pasannacittā
15 kalam karissanti, sabbe te kāyassa bhedā param maraṇā sugatim
saggaṃ lokaṃ uppajjissanti” ti.

(iv) *Memorial Thūpas*

“Katham mayam bhante Tathāgatassa sarīre paṭipajjāmā” ti?

“Avyāvaṭā tumhe Ānanda hotha Tathāgatassa sarīrapūjāya,
20 iṅgha tumhe Ānanda sadatthe ghaṭatha, sadattham anuyuñjatha,
sadatthe appamattā ātāpino pahitattā viharatha. Sant’ Ānanda
khattiya-paṇḍitā pi brāhmaṇa-paṇḍitā pi gahapati-paṇḍitā pi
Tathāgate ahippasannā, te Tathāgatassa sarīra-pūjaṃ karissanti”
ti.

25 “Katham pana bhante Tathāgatassa sarīre paṭipajjitabban”
ti?

“Yathā kho Ānanda rañño cakkavattissa sarīre paṭipajjanti
evam Tathāgatassa sarīre paṭipajjitabban” ti.

“Katham pana bhante rañño cakkavattissa sarīre paṭipajjanti”
30 ti?

“Rañño Ānanda cakkavattissa sarīraṃ ahateva vatthena
veṭhenti Ahateva vatthena veṭhetvā vihatena kappāsena veṭhenti,
vihatena kappāsena veṭhetvā ahateva vatthena veṭhenti. Etena
upāyena pañcahi yuga-satehi rañño cakkavattissa sarīraṃ veṭhetvā

ayasāya tela-doniyā pakkipitvā aññissā ayasāya doniyā paṭikujjētvā sabbagandhānaṃ citakaṃ karitvā rañño cakkavattissa sarīraṃ jhāpenti, cātummahāpathe rañño cakkavattissa thūpaṃ karonti. Evaṃ kho Ānanda rañño cakkavattissa sarīre paṭipajjanti.

“Yathā kho Ānanda rañño cakkavattissa sarīre paṭipajjanti 5 evaṃ Tathāgatassa sarīre paṭipajjitabbaṃ, cātummahāpathe Tathāgatassa thūpo kātabbo. Tattha ye mālaṃ vā gandhaṃ vā vaṇṇakaṃ vā āropessanti abhivādessanti vā, cittaṃ vā pasādessanti, tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāya.

“Cattāro 'me Ānanda thūpārahā. Katame cattāro ? 10

“Tathāgato Arahamaṃ Sammā-Sambuddho thūpāraho, Pacceka-Buddho thūpāraho, Tathāgata-sāvako thūpāraho, rājā cakkavattī thūpāraho.

“Katamañ c' Ānanda atthavasamaṃ paṭicca Tathāgato Arahamaṃ Sammā-Sambuddho thūpāraho ? 'Ayaṃ tassa Bhagavato Arahato 15 Sammā-Sambuddhassa thūpo' ti Ānanda bahujaṇo cittaṃ pasādeti, te tattha cittaṃ pasādetvā kāyassa bhedaṃ paramaṃ maraṇā sugatimaṃ saggaṃ lokamaṃ uppajjanti. Idaṃ kho Ānanda atthavasamaṃ paṭicca Tathāgato Arahamaṃ Sammā-Sambuddho thūpāraho.

“Katamañ c' Ānanda atthavasamaṃ paṭicca Pacceka-Sambuddho 20 thūpāraho ?—'Ayaṃ tassa Bhagavato Pacceka-Sambuddhassa thūpo' ti Ānanda bahujaṇo cittaṃ pasādeti,..... thūpāraho.

“Katamañ c' Ānanda atthavasamaṃ paṭicca Tathāgata sāvako thūpāraho ?—'Ayaṃ tassa Bhagavato Arahato Sammā-Sambuddhassa sāvaka-thūpo' ti Ānanda bahujaṇo cittaṃ pasādeti,..... 25 thūpāraho.

“Katamañ c' Ānanda atthavasamaṃ paṭicca rājā cakkavattī thūpāraho ?—'Ayaṃ tassa dhammikassa dhammarañño thūpo' ti Ānanda bahujaṇo cittaṃ pasādeti,.....thūpāraho. Ime kho Ānanda cattāro thūpārahā” ti. 30

Atha kho āyasmā Ānando vihāraṃ pavisitvā kapisisaṃ ālambitvā rodamaṇo atthāsi: “ahañ ca vat' amhi sekho sakaraṇiyo, Satthu ca me parinibbānaṃ bhavissati, yo mamaṃ anukampako' ti.

(v) Admonition to Ānanda

35

Atha kho Bhagavā bhikkhū āmantesi: “kahaṃ nu kho bhikkhave Ānando” ti ?

“Eso bhante āyasmā Ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamāno t̥hito: ‘ahañ ca vat’ amhi sekho sakaraṇīyo, Satthu ca me parinibbānaṃ bhavissati, yo mamaṃ anu-kampako” ti.

5 Atha kho Bhagavā aññatarāṃ bhikkhūṃ āmantesi: “ehi tvaṃ bhikkhu, mama vacanena Ānandaṃ āmantehi: ‘Satthā taṃ āvuso Ānanda āmantetī’ ” ti.

“Evaṃ bhante” ti kho so bhikkhu Bhagavato paṭissutvā yen’ āyasmā Ānando ten’ upasaṃkami, upasaṃkamitvā āyas-
10 mantāṃ Ānandaṃ etad avoca: ‘Satthā taṃ āvuso Ānanda āmantetī’ ti.

“Evaṃ āvuso” ti kho āyasmā Ānando tassa bhikkhuno paṭissutvā yena Bhagavā ten’ upasaṃkami, upasaṃkamitvā Bhaga-vantaṃ abhivādetvā ekamantaṃ nisīdi.

15 Ekamantaṃ nisinnaṃ kho āyasmantaṃ Ānandaṃ Bhagavā etad avoca: “alaṃ Ānanda, mā soci, mā paridevi. Na nu etaṃ Ānanda mayā patigacce’ eva akkhātaṃ, sabbehi’ eva piyehi manāpehi nānā-bhāvo yinā-bhāvo aññathā-bhāvo? Taṃ kut’ ettha Ānanda labbhā? Yan taṃ jātaṃ bhūtaṃ saṅkhataṃ
20 paloka-dhammaṃ taṃ vata mā palujji ti n’ etaṃ t̥hānaṃ vijjati. Dīgharattaṃ kho te Ānanda Tathāgato paccupaṭṭhito mettena kāya-kammaṇa hitena sukhena advayena appamānena, mettena vaci-kammaṇa...pe...mettena mano-kammaṇa hitena sukhena advayena appamānena. Katapuñño si tvaṃ Ānanda. Padhānaṃ
25 anuyuñja, khippaṃ hohisi anāsavo” ti.

Atha kho Bhagavā bhikkhū āmantesi: “ye pi te bhikkhave ahesuṃ atītaṃ addhānaṃ arahanto sammā sambuddhā, tesam pi Bhagavantānaṃ eta-paramā yeva upaṭṭhākā ahesuṃ seyyathā pi mayhaṃ Ānando. Ye pi te bhikkhave bhavissanti anāgataṃ
30 addhānaṃ arahanto sammā-sambuddhā, tesam pi Bhagavantānaṃ eta-paramā yeva upaṭṭhākā bhavissanti seyyathā pi mayhaṃ Ānando. Paṇḍito kho bhikkhave Ānando, jānāti: ‘ayaṃ kālo ‘Tathāgataṃ dassanāya upasaṃkamitum, ayaṃ kālo bhikkhūnaṃ, ayaṃ kālo bhikkhunīnaṃ, ayaṃ kālo upāsakānaṃ, ayaṃ kālo
35 upāsikānaṃ, ayaṃ kālo rañño rāja-mahāmattānaṃ, ayaṃ kālo t̥tthiyānaṃ, ayaṃ kālo t̥tthiya-sāvakanāna’ ” ti.

(vi) *Former Greatness of Kusinārā*

Āyasmā Ānando Bhagavantam etad avoca : “mā bhante Bhagavā imasmiṃ kuḍḍa-nagarake ujjāṅgala nagarake sākha-nagarake parinibbāyatu. Santi hi bhante aññāni mahā-nagarāni seyyathīdam Campā Rājagaham Sāvatti Sāketam Kosambi 5 Bārāṇasi. Ettha Bhagavā parinibbāyatu, ettha bahū khattiya-mahāsālā brāhmaṇa-mahāsālā gahapati-mahāsālā Tathāgate abhippasannā, te Tathāgatassa sarīra-pūjaṃ karissantī” ti.

“Mā h’ evaṃ Ānanda avaca, mā h’ evaṃ Ānanda avaca, kuḍḍa-nagarakaṃ ujjāṅgala-nagaraṃ sākha-nagaraṃ ti. 10

“Bhūta-pubbaṃ Ānanda Rājā Mahā-Sudassano nāma ahosi cakkavattī dhammiko dhamma-rājā cāturanta-vijitāvī janapadatthāvariya-patto satta-ratana-samannāgato. Rañño Ānanda Mahā-Sudassanassa ayaṃ Kusinārā Kusāvatī nāma rājadhānī ahosi, puratthimena ca pacchimena ca dvādasa yojanāni āyāmena, 15 uttarena ca dakkhinena ca satta yojanāni vitthārena.

“Kusāvatī Ānanda rājadhānī iddhā c’eva ahosi phītā ca bahu-jaṇā ca ākiṇṇa-manussā ca subhikkhā ca. Seyyathā pi Ānanda devānaṃ Ālakamandā nāma rājadhānī iddhā c’eva phītā ca bahu-jaṇā ca ākiṇṇa-yakkhā ca subhikkhā ca, evaṃ eva kho Ānanda 20 Kusāvatī rājadhānī iddhā c’eva ahosi phītā ca bahu-jaṇā ca ākiṇṇa-manussā ca subhikkhā ca. Kusāvatī Ānanda rājadhānī dasahi saddehi avivittā ahosi divā c’eva rattī ca, seyyathīdam hatthi-saddena assa-saddena ratha-saddena bheri-saddena mutiṅga-saddena vīṇā-saddena gīta-saddena samma-saddena tāla-saddena 25 asnātha-pivatha-khādathā ti dasamena saddenā” ti.

(vii) *Conversion of Subhadda*

Tena kho pana samayena Subhaddo nāma paribbājako Kusi-nārāyaṃ paṭivasati. Assosi kho Subhaddo paribbājako : ‘ajj’ eva kira rattiyaṃ pacchime yāme samaṇassa Gotamassa parinibbānaṃ 30 bhavissatī’ ti.

Atha kho Subhaddo paribbājako yena Upavattanaṃ Mallānaṃ sālavanaṃ yen’ āyasmā Ānando ten’ upasaṃkami ; upasaṃkamitvā āyasmantaṃ Ānandaṃ etad avoca : “sutam me tam bho Ānanda

paribbājakānaṃ vuddhānaṃ mahallakānaṃ ācariya-pācariyānaṃ
bhāṣanānānaṃ : ‘kadāci karahaci Tathāgatā loke uppajjanti
Arahanto Sammā-Sambuddhā’ ti. Ajja ca rattiyaṃ pacchime yāme
samanassa Gotamassa parinibbānaṃ bhavissati. Atthi ca me
5 ayaṃ kaṅkhā-dhammo uppanno, evaṃ paṇṇo ahaṃ samaṇe
Gotame, pahoti me samaṇo Gotamo tathā dhammaṃ desetuṃ
yathā ahaṃ imaṃ kaṅkhā-dhammaṃ pajaheyyaṃ. Svāhaṃ bho
Ānanda labheyyaṃ samaṇaṃ Gotamaṃ dassanāyā” ti.

Evaṃ vutte āyasmā Ānando Subhaddaṃ paribbājakaṃ etad
10 avoca : “alaṃ āvuso Subhadda, mā Tathāgataṃ viheṭhesi.
Kilanto Bhagavā” ti. Dutiyam pi.....Tatiyam pi kho Subhaddo
paribbājako āyasmantaṃ Ānandaṃ etad avoca : “sutaṃ me taṃ
bho Ānanda.....labheyyaṃ samaṇaṃ Gotamaṃ dassanāyā” ti.
Dutiyam pi... ..Tatiyam pi kho āyasmā Ānando Subhaddaṃ
15 paribbājakaṃ etad avoca : “alaṃ āvuso Subhadda, mā Tathāgataṃ
viheṭhesi. Kilanto Bhagavā” ti.

Assosi kho Bhagavā āyasmato Ānandassa Subhaddena
paribbājakena saddhiṃ imaṃ kathā-sallāpam. Atha kho Bhagavā
āyasmantaṃ Ānandaṃ āmantesi : “alaṃ Ānanda, mā Subhaddaṃ
29 vāresi, labhataṃ Ānanda Subhaddo Tathāgataṃ dassanāya. Yaṃ
kiñci maṃ Subhaddo pucchissati, sabbaṃ taṃ aññā-pekho va
pucchissati no vihesā-pekho, yaṃ c’assāhaṃ puṭṭho vyākarissāmi
taṃ khippam eva ājānissatī” ti

Atha kho āyasmā Ānando Subhaddaṃ paribbājakaṃ etad
25 avoca : “gacch’ āvuso Subhadda, karoti Bhagavā okāsaṃ” ti.

Atha kho Subhaddo paribbājako yena Bhagavā ten’ upasaṃ-
kami, upasaṃkamitvā Bhagavatā saddhiṃ sammodi, sammoda-
nīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekaman-
taṃ nisinno kho Subhaddo paribbājako Bhagavantaṃ etad avoca :

30 “Ye ’me bho Gotama samaṇa-brāhmaṇā saṃghino gaṇino
gaṇācariyā ñātā yasassino titthakarā sādhu-sammata ca bahu-
janassa, seyyathidaṃ Pūraṇo Kassapo, Makkhali Gosālo, Ajita-
Kesakambalī, Pakudho Kaccāyano, Saṅjayo Belatṭhi-putto,
Nigaṇṭho Nātha-putto, sabbe te sakāya paṭiññāya abbhaññaṃsu,
35 sabbe va na abbhaññaṃsu, ekacce abbhaññaṃsu ekacce na
abbhaññaṃsū” ti ?

“Alaṃ Subhadda ! Tiṭṭhat’ etaṃ : ‘Sabbe te sakāya paṭiññāya
abbhaññaṃsu, sabbe va na abbhaññaṃsu, udāhu ekacce abbh-

aññaṃsu ekacce na abbhaññaṃsū' ti. Dhammaṃ te Subhadda desessāmi, taṃ suṇāhi, sādhukaṃ manasikarohi, bhāssissāmi'' ti.

“Evaṃ bhante'' ti kho Subhaddo paribbājako Bhagavato paccassosi. Bhagavā etad avoca :

“Yasmiṃ kho Subhadda dhamma-vinaye Ariyo Aṭṭhaṅgiko 5
Maggo na upalabbhati, samaṇo pi tattha na upalabbhati, dutiyo
pi tattha samaṇo na upalabbhati, tatiyo pi tattha samaṇo na upa-
labbhati, catuttho pi tattha samaṇo na upalabbhati. Yasmiṃ ca
kho Subhadda dhamma-vinaye Ariyo Aṭṭhaṅgiko Maggo upa-
labbhati, samaṇo pi tattha upalabbhati, dutiyo pi tattha samaṇo 10
upalabbhati, tatiyo pi tattha samaṇo upalabbhati, catuttho pi
tattha samaṇo upalabbhati. Imasmiṃ kho Subhadda dhamma-
vinaye Ariyo Aṭṭhaṅgiko Maggo upalabbhati, idh' eva Subhadda
samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho
samaṇo. Suññā parappavādā samaṇehi aññe, ime ca Subhadda 15
bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assa.

Ekūnatimso vayasā Subhadda

Yaṃ pabbajim kiṃ-kusalānuesī ;

Vassāni paññāsa-samādhikāni

Yato ahaṃ pabbajito Subhadda,

20

Nāyassa dhammassa padesa-vattī.

Ito bahiddhā samaṇo pi n'atthi,

dutiyo pi samaṇo n'atthi, tatiyo pi samaṇo n'atthi, catuttho pi
samaṇo n'atthi. Suññā parappavādā samaṇehi aññe, ime ca
Subhadda bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi 25
assā'' ti.

Evaṃ vutte Subhaddo paribbājako Bhagavantam etad
avoca : “abhiikkantaṃ bhante, abhiikkantaṃ bhante! Seyyathā
pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,
mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā telappajotaṃ 30
dhāreyya cakkhumanto rūpaṃ dakkhintī ti, evaṃ eva Bhagavatā
aneka-pariyāyena dhammo pakāsito. Esāhaṃ bhante Bhaga-
vantaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhu-saṃghañ ca.
Labheyyāhaṃ Bhagavato santike pabbajjaṃ, labheyyaṃ upasa-
sampadan'' ti.

35

“Yo kho Subhadda añña-tiṭṭhiya-pubbo imasmiṃ dhamma-
vinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro

māse parivasati. Catunnaṃ māsānaṃ accayena āradḍha-cittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya. Api ca m' ettha puggala-vemattatā veditā" ti.

5 "Sace bhante añña-titthiya-pubbā imasmiṃ dhamma-vinaye ākaṅkhaṇṭā pabbajjaṃ, ākaṅkhaṇṭā upasampadaṃ, cattāro māse parivasanti. catunnaṃ māsānaṃ accayena āradḍha-cittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya, ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āradḍha-cittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā" ti.

10 Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi :

"Tena h' Ānanda Subhaddaṃ pabbājethā" ti. "Evaṃ bhante" ti kho āyasmā Ānando Bhagavato paccassosi.

Atha kho Subhaddo paribbājako āyasmantaṃ Ānandaṃ etad avoca : "lābhā vo āvuso Ānanda, suladdhaṃ vo āvuso
15 Ānanda, ye ettha Satthārā sammukhā antevāsābhisekena abhisittā" ti. Alattha kho Subhaddo paribbājako Bhagavato santike pabbajjaṃ, alattha upasampadaṃ.....So Bhagavato pacchimo sakkhisāvako ahosi.

(viii) Last Words of Buddha

20 Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi :

"Siyā kho paṇ' Ānanda tumhākaṃ evaṃ assa : 'atīta-satthukaṃ pāvacaṇaṃ n' atthi no Satthā' ti. Na kho paṇ' etaṃ Ānanda evaṃ daṭṭhabbaṃ. Yo bho Ānanda mayā Dhammo ca Vinayo ca desito paññatto, so vo mama' accayena Satthā.

25 "Yathā kho paṇ' Ānanda etarahi bhikkhu aññamaññaṃ 'āvuso'-vādena samudācaranti, no vo mama' accayena evaṃ samudācaritabbaṃ. Theratarena Ānanda bhikkhunā navakataro bhikkhu nāmena vā gottena vā 'āvuso'-vādena vā samudācaritabbo, navakatarena bhikkhunā therataro bhikkhu 'bhante' ti vā 'āyasmā' ti
30 vā samudācaritabbo.

"Ākaṅkhamāno Ānanda saṃgho mama' accayena khuddānu-khuddakāni sikkhāpadāni samūhantu.

"Channassa Ānanda bhikkhuno mama' accayena 'brahma-daṇḍo' kātabbo" ti.

35 "Kātaṃ pana bhante 'brahma-daṇḍo' " ti ?

“Channo Ānanda bhikkhu yaṃ iccheyya taṃ vadeyya, so bhikkhūhi n’ eva vattabbo na ovaditabbo na anusāsitaṃ” ti.

Atha Bhagavā bhikkhū āmantesi :

“Siyā kho pana bhikkhave eka-bhikkhussa pi kaṅkhā vā vimati vā Buddhhe vā Dhamme vā Saṃghe vā Magge vā Paṭi- 5 padāya vā. Pucchatha bhikkhave. Mā pacchā vipphaṇṇasārino ahuvattha : ‘sammukhībhūto no Satthā ahosi, na mayaṃ sakkhimha Bhagavantam sammukhā paṭipucchitun’ ” ti.

Evam vutte te bhikkhū tuṇhī ahesuṃ. Dutiyam pi..... Tatiyam pi kho Bhagavā bhikkhū āmantesi : “Siyā.....paṭi- 10 pucchitun’ ” ti. Dutiyam pi.....Tatiyam pi kho te bhikkhū tuṇhī ahesuṃ.

Atha kho Bhagavā bhikkhū āmantesi :

“Siyā kho pana bhikkhave satthu-gāravena pi na puccheyyātha. Sahāyako pi bhikkhave sahāyakassa arocetū” ti. 15

Evam vutte te bhikkhū tuṇhī ahesuṃ. Atha kho Bhagavā bhikkhū āmantesi :

“Handa dāni bhikkhave āmantayāmi vo : Vaya-dhammā saṅkhārā, appamādena sampādetā” ti. Ayaṃ Tathāgatassa pacchimā vacā. Atha khoBhagavā parinibbāyī. 20

(ix) Dhātu Vibhāga

Atha kho āyasmā Mahākassapo yena Kūsinārā-Makuṭa-bandhanam Mallānam cetiyam yena Bhagavato citako ten’ upasaṅkami, upasaṅkamitvā ekaṃsaṃ cīvaram katvā añjalim paṇāmetvā tikkhattum citakam padakkhiṇam katvā, pādato vivaritvā 25 Bhagavato pāde sirasā vandi. Tāni pi kho pañca bhikkhusatāni ekaṃsaṃ cīvaram katvā añjalim paṇāmetvā tikkhattum citakam padakkhiṇam katvā Bhagavato pāde sirasā vandimsu. Vandite ca pan’ āyasmatā Mahākassapena tehi ca pañcahi bhikkhusatehi, sayam eva Bhagavato citako pajjali. Jhāyamānassa pana Bhaga- 30 vato sarīrassa yaṃ ahosi chavī ti vā camman ti vā maṃsan ti vā nahārū ti vā lasikā ti vā tassa n’ eva chārikā paññāyittha na masi, sarīrān’ eva avasissimsu. Daḍḍhe kho pana Bhagavato sarīre, antalikkhā udakadhārā pātubhavitvā Bhagavato citakam nibbāpesi, udakasālato pi abhunnamitvā Bhagavato citakam nibbāpesi. Kosi- 35 nārakā pi Mallā sabbagandhodakena Bhagavato citakam nibbā-

pesuṃ. Atha kho Kosinārakā Mallā Bhagavato sarīrāni sattāhaṃ
'santhāgāre' sattipaṇḍjaraṃ karitvā dhanupākāraṃ parikkhipitvā
naccehi gītehi vāditehi mālehi gandhehi sakkariṃsu parikariṃsu
mānesuṃ pūjesuṃ.

- 5 Assosi kho Rājā Māgadho Ajātasattu Vedehiputto : 'Bhagavā
kira Kusinārāyaṃ parinibbuto' ti. Atha kho Rājā Māgadho Ajāta-
sattu Vedehiputto Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesi :
"Bhagavā pi khattiyo, aham pi khattiyo Aham pi arahāmi
Bhagavato sarīrānaṃ Bhāgaṃ, aham pi Bhagavato sarīrānaṃ
10 thūpaṃ ca mahaṃ ca karissāmī" ti.

Assosuṃ kho Vesālikā Licchavī : 'Bhagavā kira Kusinārāyaṃ
parinibbuto' ti. Atha kho Vesālikā Licchavī Kosinārakānaṃ
Mallānaṃ dūtaṃ pāhesuṃ : "Bhagavā pi khattiyo, mayam pi
khattiyā. Mayam pi arahāma Bhagavato sarīrānaṃ bhāgaṃ,
15 mayam pi Bhagavato sarīrānaṃ thūpaṃ ca mahaṃ ca karissāmā" ti.

Assosuṃ kho Kāpilavatthavā Sakyā : 'Bhagavā kira Kusi-
nārāyaṃ parinibbuto' ti. Atha kho Kāpilavatthavā Sakyā Kosi-
nārakānaṃ Mallānaṃ dūtaṃ pāhesuṃ : "Bhagavā anihākaṃ ñāti-
setṭho. Mayam pi arahāmathūpaṃ ca mahaṃ ca karissāmā" ti.

- 20 Assosuṃ kho Allakappakā Bulayo : 'Bhagavā kira Kusi-
nārāyaṃ parinibbuto' ti. Atha kho Allakappakā Bulayo Kosināra-
kānaṃ Mallānaṃ dūtaṃ pāhesuṃ : "Bhagavā pi khattiyo,
mayam pi khattiyā. Mayam pi arahāmathūpaṃ ca mahaṃ ca
karissāmā" ti.

- 25 Assosuṃ kho Rāmagāmakā Koliyā : 'Bhagavā kira Kusi-
nārāyaṃ parinibbuto' ti. Atha kho Rāmagāmakā Koliyā Kosi-
nārakānaṃ Mallānaṃ dūtaṃ pāhesuṃ : "Bhagavā pi khattiyo,
mayam pi khattiyā. Mayam pi arahāmathūpaṃ ca mahaṃ ca
karissāmā" ti.

- 30 Assosi kho Veṭṭhadīpako brāhmaṇo : 'Bhagavā kira Kusi-
nārāyaṃ parinibbuto' ti. Atha kho Veṭṭhadīpako brāhmaṇo Kosi-
nārakānaṃ Mallānaṃ dūtaṃ pāhesi : "Bhagavā pi khattiyo, aham
asmi brāhmaṇo. Aham pi arahāmi Bhagavato sarīrānaṃ bhāgaṃ,
aham pi Bhagavato sarīrānaṃ thūpaṃ ca mahaṃ ca karissāmī" ti.

- 35 Assosuṃ kho Pāveyyakā Mallā : 'Bhagavā kira Kusinārāyaṃ
parinibbuto' ti. Atha kho Pāveyyakā Mallā Kosinārakānaṃ
Mallānaṃ dūtaṃ pāhesuṃ : "Bhagavā pi khattiyo, mayam pi

khattiyā. Mayam pi arahāma Bhagavato sarīrānaṃ bhāgaṃ, mayam pi Bhagavato sarīrānaṃ thūpaṃ ca mahaṃ ca karissāmā” ti.

Evam vutte Kosinārakā Mallā te saṃghe gaṇe etad avocum : “Bhagavā amhākaṃ gāmakkhette parinibbuto. Na mayam dassāma Bhagavato sarīrānaṃ bhāgaṃ” ti. Evam vutte Doṇo 5 brāhmaṇo te saṃghe gaṇe etad avoca :

Suṇantu bhonto mama ekavākyam :
amhākaṃ Buddho ahu khantivādo ;
na hi sādhu yaṃ uttamapuggalassa
sarīrabhaṅge siya sampahāro.

10

Sabbe ’va bhonto sahitā samaggā
sammodamānā karom’ attha bhāge ;
vitthārikā hontu disāsu thūpā,
bahujjano cakkhumato pasanno ti.

—“Tena hi brāhmaṇa tvam yeva Bhagavato sarīrāni atthadhā 15 samam suvibhattam vibhajāhī” ti. “Evam bho” ti kho Doṇo brāhmaṇo tesam saṃghānaṃ gaṇānaṃ paṭissutvā Bhagavato sarīrāni atthadhā samam suvibhattam vibhajitvā te saṃghe gaṇe etad avoca : “imaṃ me bhonto kumbhaṃ dadantu, aham pi kumbhassa thūpaṃ ca mahaṃ ca karissāmī” ti. Adamsu kho te 20 Doṇassa brāhmaṇassa kumbhaṃ.

Assosum kho Pippalivaniyā Moriyā : ‘Bhagavā kira Kusi-
nārāyaṃ parinibbuto’ ti. Atha kho Pippalivaniyā Moriyā Kosi-
nārakānaṃ Mallānaṃ dūtaṃ pāhesum : “Bhagavā pi khattiyo,
mayam pi khattiyā. Mayam pi arahāma Bhagavato sarīrānaṃ 25
bhāgaṃ, mayam pi Bhagavato sarīrānaṃ thūpaṃ ca mahaṃ ca
karissāmā” ti.—“N’ atthi Bhagavato sarīrānaṃ bhāgo, vibhattāni
Bhagavato sarīrāni, ito aṅgāraṃ harathā” ti. Te tato aṅgāraṃ
harimsu.

29. NOTION OF PUGGALA

[Milinda-pañha]

Atha kho Milindo rājā āyasmantaṃ Nāgasenaṃ etad avoca :
“katham bhadanto ñāyati, kinnāmo ’si bhante?” ti.—“Nāgaseno ti
kho abam mahārāja ñāyāmi, Nāgaseno ti maṃ mahārāja sabrahma-

cārī samudācaranti, api ca mātāpitaro nāmaṃ karonti Nāgaseno ti vā Sūraseno ti vā Vīraseno ti vā Sīhaseno ti vā, api ca kho mahārāja saṃkhā samañña paññatti vohāro nānamattam yad idam Nāgaseno ti, na h' ettha puggalo upalabbhati" ti.

- 5 "Sace bhante Nāgasena puggalo nūpalabbhati, ko etarahi tumhākaṃ cīvara-piṇḍapāta-senāsana-gilānapaccaya-bhesajja-parikkhāraṃ deti, ko taṃ paribhuñjati, ko sīlaṃ rakkhati, ko bhāvanam anuyuñjati, ko magga-phala-nibbānāni saccekkaroti, ko paṇam hanati, ko adinnaṃ ādiyati, ko kāmesu micchā carati, ko musā
10 bhaṇati, ko majjaṃ pivati, ko pañcānantariyakammaṃ karoti ? Tasinā n' atthi Kusalaṃ, n' atthi akusalaṃ, n' atthi kusālā-kusalānaṃ kammānaṃ kattā vā, kāretā vā, n' atthi sukṭadukka-
tānaṃ kammānaṃ phalaṃ vipāko ; sace bhante Nāgasena yo tumhe māreti n' atthi tassāpi paṇātipāto, tumhākaṃ pi bhante Nāga-
15 sena n' atthi ācariyo, n' atthi upajjhāyo, n' atthi upasampadā ; 'Nāgaseno ti' maṃ mahārāja sabrahmacārī samudācaranti' ti yaṃ vadesi, katamo ettha Nāgaseno ? Kin nu kho bhante kesā Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Lomā Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Nakhā—pe—dantā tacco maṃsaṃ nahāru
20 atthi atthimiñjā vakkam hadayaṃ yakanam kilomakam pihakam papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttaṃ matthake matthaluṅgaṃ Nāgaseno" ti ?—"Na hi mahārājā" ti.—
"Kin nu kho bhante rūpaṃ Nāgaseno" ti ?—"Na hi mahārājā" ti,
25 —"Vedanā Nāgaseno ti, sañña Nāgaseno ti, saṃkhārā Nāgaseno ti, viññāṇam Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Kin nu kho bhante rūpa-vedanā-sañña-saṃkhāra-viññāṇam Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Kim pana bhante aññatra rūpa-vedanā-sañña-saṃkhāra-viññāṇam Nāgaseno" ti ?—"Na hi mahārājā" ti.
30 —"Tam ahaṃ bhante pucchanto pucchanto na passāmi Nāgasenaṃ, saddo yeva nu kho bhante Nāgaseno, ko pan' ettha Nāgaseno, alikaṃ tvaṃ bhante bhāsasi musāvādaṃ, n' atthi Nāgaseno" ti.

"Tvaṃ kho 'si mahārāja khattiyasukhumālo accantasukhumālo, tassa te mahārāja majjhantikasamayaṃ tattāya bhūmiyā uṇhāya
35 vālikāya kharā sakkara-kaṭhala-vālikā madditvā pādena gacchan-tassa pādā rujanti, kāyo kilamati, cittaṃ upahaññati, dukkhasa-gataṃ kāyaviññāṇam uppajjati, kin nu kho pāden' āgato 'si udāhu vāhanenā" ti ?—"Nāhaṃ bhante pāden' āgacchāmi, rathenāhaṃ

āgato' smī" ti.—“Sace tvam mahārāja rathen' āgato 'si, ratham me ārocehi. Kin nu kho mahārāja īsā ratho" ti?—“Na hi bhante" ti.—“Akkho ratho ti, cakkāni ratho ti, rathapañjaram ratho ti, rathadaṇḍako ratho ti, yugam ratho ti, rasmiyo ratho ti, patodalatṭhi ratho" ti?—“Na hi bhante" ti.—“Kin nu kho 5 mahārāja īsā - akkha - cakka-rathapañjara-rathadaṇḍa-yuga-rasmi-patodam ratho" ti?—“Na hi bhante" ti.—“Kim pana mahārāja aññatra īsā-akkha-cakka-rathapañjara-rathadaṇḍa-yuga-rasmi-patodam ratho" ti?—“Na hi bhante" ti.—“Tam aham mahārāja pucchanto pucchanto na passāmi ratham, saddo yeva nu kho 10 mahārāja ratho, ko pan' ettha ratho, alikam tvaṃ mahārāja bhāsasi musāvadam, n' atthi ratho ; tvaṃ si mahārāja sakala-Jambudīpe aggarājā, kassa pana tvam bhāyitvā musā bhāsasi" ti? —“Nāham bhante Nāgasena musā bhaṇāmi, īsaṃ ca paṭicca akkhaṇ ca paṭicca cakkāni ca paṭicca rathapañjaraṇ ca paṭicca 15 rathadaṇḍakaṇ ca paṭicca 'ratho' ti saṅkhā samaññā paññatti vohāro nāmaṃ pavattatī" ti.—“Sādhu kho tvam mahārāja ratham jānāsi ; evam eva kho mahārāja mayham pi kese ca paṭicca lome ca paṭicca—pe—matthaluṅgaṇ ca paṭicca rūpaṇ ca paṭicca vedanaṇ ca paṭicca saññaṇ ca paṭicca saṅkhāre ca paṭicca viññāpaṇ 20 ca paṭicca 'Nāgaseno' ti saṅkhā samaññā paññatti vohāso nāma-mattam pavattati, paramatthato pan' ettha puggalo nūpalabbhati. Bhāsitam p' etaṃ mahārāja Vajirāya bhikkhuniyā Bhagavato sammukhā :

Yathā hi aṅgasambhārā hoti saddo ratho iti,
evam khandhesu santesu hoti satto ti sammutī ti."

25

30. KO PAṬISANDAHATI?

[Milinda-pañha]

Rājā āha : “bhante Nāgasena, ko paṭisandahatī?" ti. Thero āha : “nāmarūpaṃ kho mahārāja paṭisandahatī" ti.—“Kiṃ imaṃ 30 yeva nāmarūpaṃ paṭisandahatī" ti ?—“Na kho mahārāja imaṃ yeva nāmarūpaṃ paṭisandahati, iminā pana mahārāja nāmarūpena kammaṃ karoti sobhanam vā pāpakam vā, tena kammena aññaṃ

nāmarūpaṃ paṭisandahatī" ti.—“Yadi bhante na imaṃ yeva nāma-
rūpaṃ paṭisandahati, nanu so mutto bhavissati pāpakehi kammehi”
ti. Thero āha : “yadi na paṭisandahēyya mutto bhavēyya pāpakehi
kammehi, yasmā ca kho mahārāja paṭisandahati tasmā na mutto
5 pāpakehi kammehi” ti.—“Opammaṃ karohi” ti.

“Yathā mahārāja kocid eva puriso aññatarassa purisassa
ambam avahareyya, tam enaṃ ambasāmiko gahetvā rañño das-
seyya : ‘iminā deva purisena mayhaṃ ambā avahaṭā’ ti ; so evaṃ
vadeyya : ‘nāhaṃ deva imassa ambe avaharāmi ; aññe te ambā ye
10 iminā ropitā, aññe te ambā ye mayā avahaṭā, nāhaṃ daṇḍappatto’
ti ; kin nu kho so mahārāja puriso daṇḍappatto bhavēyyā” ti?—
“Āma bhante, daṇḍappatto bhavēyyā” ti.—“Kena kāraṇenā” ti?—
“Kiñcāpi so evaṃ vadeyya, purimaṃ bhante ambam apaccakkhāya
pacchimena ambena so puriso daṇḍappatto bhavēyyā” ti.—“Evam
15 eva kho mahārāja, iminā nāmarūpena kammaṃ karoti sobhanam
vā pāpakam vā, tena kammaṇa aññaṃ nāmarūpaṃ paṭisandahati,
tasmā na mutto pāpakehi kammehi” ti.—“Bhiyyo opammaṃ
karohi” ti.

“Yathā mahārāja koci puriso aññatarassa purisassa sālīṃ
20 avahareyya—pe—ucchum avahareyya—pe—, yathā mahārāja koci
puriso hemantike kāle aggiṃ jāletvā visīvetvā avijjhāpetvā pakka-
meyya, atha kho so aggi aññatarassa purisassa khettaṃ daheyya,
tam enaṃ khettsāmiko gahetvā rañño dasseyya : ‘iminā deva
purisena mayhaṃ khettaṃ daḍḍhan’ ti ; so evaṃ vadeyya :
25 ‘nāhaṃ deva imassa khettaṃ jhāpemi ; añño so aggi yo mayā
avijjhāpito, añño so aggi yen’ imassa khettaṃ daḍḍham, nāhaṃ
daṇḍappatto’ ti ; kin nu kho so mahārāja puriso daṇḍappatto
bhavēyyā” ti?—“Āma bhante, daṇḍappatto bhavēyyā” ti.—
“Kena kāraṇenā” ti?—“Kiñcāpi so evaṃ vadeyya, purimaṃ
30 bhante aggiṃ apaccakkkhāya pacchimena agginā so puriso daṇḍap-
patto bhavēyyā” ti.—“Evam eva kho mahārāja, iminā nāma-
rūpena kammaṃ karoti sobhanam vā pāpakam vā, tena kammaṇa
aññaṃ nāmarūpaṃ paṭisandahati, tasmā na mutto pāpakehi
kammehi” ti.—“Bhiyyo opammaṃ karohi” ti.

35 “Yathā mahārāja kocid eva puriso dahariṃ dārikam vāretvā
suṅkam datvā pakkameyya, sā aparena samayena mahatī assa
vayappattā, tato añño puriso suṅkam datvā vivāhaṃ kareyya,

itaro āgantvā evaṃ vadeyya : ‘kissa pana me tvaṃ ambho purisa bhariyaṃ nesī ?’ ti ; so evaṃ vadeyya : ‘nāhaṃ tava bhariyaṃ nemi ; añña sā dārikā daharī taruṇī yā tayā vāritā ca dinnasuṅkā ca, añña ‘yaṃ dārikā mahatī vayappattā mayā vāritā dinnasuṅkā cā’ ti ; te vivadamānā tava santike āgaccheyyūṃ, kassa tvaṃ 5 mahārāja atthaṃ dhāreyyāsī” ti ?—“Purimassa bhante” ti.—“Kiṃkāraṇā” ti ?—“Kiñcāpi so evaṃ vadeyya, api ca tato yeva sā mahatī nibbattā” ti.—“Evaṃ eva kho mahārāja, kiñcāpi aññaṃ mārāṇantikāṃ nāmarūpaṃ aññaṃ paṭisandhisiniṃ nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā na parimutto pāpakehi 10 kammehi” ti.—“Bhiyyo opamunaṃ karohī” ti.

“Yathā mahārāja kocid eva puriso gopālakassa hatthato khīraghaṭaṃ kiṇitvā tass’ eva hatthe nikkhipitvā pakkameyya : ‘sve gahetvā gamissāmi’ ti ; taṃ aparajju dadhi sampajjeyya, so āgantvā evaṃ vadeyya : ‘dehi me khīraghaṭaṃ’ ti ; so dadhiṃ dasseyya, 15 itaro evaṃ vadeyya : ‘nāhaṃ tava hatthato dadhiṃ kiṇāmi, dehi me khīraghaṭaṃ’ ti ; so evaṃ vadeyya : ‘ajānato te khīraṃ dadhi bhūtaṃ’ ti ; te vivadamānā tava santike āgaccheyyūṃ, kassa tvaṃ mahārāja atthaṃ dhāreyyāsī” ti ?—“Gopālakassa bhante” ti.—“Kiṃkāraṇā” ti ?—“Kiñcāpi so evaṃ vadeyya, api ca tato yeva 20 taṃ nibbattaṃ” ti.—“Evaṃ eva kho mahārāja, kiñcāpi aññaṃ mārāṇantikāṃ nāmarūpaṃ aññaṃ paṭisandhisiniṃ nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā na parimutto pāpakehi kammehi” ti.—“Kallo ‘si bhante Nāgasenā” ti.

31. ATTHI SO BHAGAVĀ?

25

[Milinda-pañha]

“Bhante Nāgasena, kim pana Buddho tayā diṭṭho” ti ?—“Na hi mahārājā” ti.—“Kim pana te ācariyehi Buddho diṭṭho” ti ?—“Na hi mahārājā” ti.—“Bhante Nāgasena, na kira tayā Buddho diṭṭho, nāpi kira te ācariyehi Buddho diṭṭho. ‘Tena hi bhante 30 Nāgasena n’ atthi Buddho, na h’ ettha Buddho paññāyatī” ti.—“Atthi pana te mahārāja pubbakā khattiyā ye te tava khattiyavaṃsassa pubbaṅgamā” ti ?—“Āma bhante, ko saṃsayo, atthi pubbakā khattiyā ye mama khattiyavaṃsassa pubbaṅgamā” ti.—

“Ditṭhapubbā tayā mahārāja pubbakā khattiyā” ti ?—“Na hi bhante” ti.—“Ye pana taṃ mahārāja anusāsanti, purohitā senāpatino akkhadassā mahāmattā, tehi pubbakā khattiyā ditṭhapubbā” ti ?—“Na hi bhante” ti.—“Yadi pana te mahārāja
 5 pubbakā khattiyā na ditṭhā, nāpi kira te anusāsakehi pubbakā khattiyā ditṭhā, kattha pubbakā khattiyā, na h’ ettha pubbakā khattiyā paññāyanti” ti.—“Dissanti bhante Nāgasena pubba-kānaṃ khattiyānaṃ anubhūtāni paribhogabhaṇḍāni, seyyathidaṃ : setacchattaṃ uṇhīsam pādukā vālavījani khaggaratanaṃ mahā-
 10 rahāni ca sayanāni, yehi mayaṃ jāneyyāma saddaheyyāma : atthi pubbakā khattiyā” ti.—“Evam eva kho mahārāja mayaṃ p’ etaṃ Bhagavantaṃ jāneyyāma saddaheyyāma, atthi taṃ kāraṇaṃ yena mayaṃ kāraṇena jāneyyāma saddaheyyāma : atthi so Bhagavā ti. Katamaṃ taṃ kāraṇaṃ ? Atthi kho mahārāja tena
 15 Bhagavatā jānatā pas-atā arahatā sammāsambuddhena anubhūtāni paribhogabhaṇḍāni, seyyathidaṃ : cattāro satipātṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañc’ indriyāni, pañca balāni, sattha bojjhaṅgā, ariyo aṭṭhaṅgiko maggo, yehi sadevako loko jānāti saddahati : atthi so Bhagavā ti. Iminā mahārāja kāraṇena,
 20 iminā hetunā, iminā nayena, iminā anumānena ñātabbaṃ : atthi so Bhagavā ti.

Babū jane tārayitvā nibbuto upadhikkhaye,
 anumānena ñātabbaṃ : atthi so dipaduttamo” ti.

“Bhante Nāgasena, opammaṃ karohī” ti.—“Yathā mahārāja
 25 nagaravaḍḍhaki nagaraṃ māpetukāmo paṭhamam tva samam anunnatam anonatam asakkharapāsāṇaṃ nirupaddavaṃ anavajjam ramaṇīyam bhūmibhāgaṃ anuviloketvā yaṃ tattha visamaṃ taṃ samam kārāpetvā khāṇukaṇṭakaṃ visodhāpetvā tattha nagaraṃ māpeyya sobhanaṃ vibhattaṃ bhāgaso mitaṃ ukkiṇṇa-parikhā-
 30 pākāraṃ daḷha-gopur’-aṭṭhāla-kotṭakaṃ puthu-caccara-catukka-sandhi-siūghāṭakaṃ suci-samatala-rājānaggaṃ suvibhatta-antarāpaṇaṃ ārām’-uyyāna-taḷāka-pokkharāṇi-udapāna-sampannaṃ bahu-vidha-devatṭhāna-patimaṇḍitaṃ sabbadosavirahitaṃ, so tasmiṃ nagare sabbathā vepullataṃ patte aññaṃ desaṃ upagaccheyya,
 35 atha taṃ nagaraṃ aparena samayena iddhaṃ bhaveyya phītaṃ subhikkhaṃ khemaṃ samiddhaṃ sivaṃ anītikaṃ nirupaddavaṃ nānājanasamākulam, puthū khattiyā brāhmaṇā vessā suddā hatthā-

rohā assārohā rathikā pattikā dhanuggahā tharuggahā celakā
calakā piṇḍadāvikā uggā rājaputtā pakkhandino mahānāgā sūrā
vammino yodhino dāsaputtā bhaṭṭiputtā mallagaṇā ālārikā sūdā
kappakā nahāpakā cundā mālākārā suvaṇṇakārā sajjhakārā sīsakārā
tipukārā lohakārā vaṭṭakārā ayakārā maṇikārā pesakārā kumbha- 5
kārā loṇakārā cammakārā rathakārā dantakārā rujjukārā koccha-
kārā suddhakārā vilivakārā dhanukārā jiyakārā usukārā cittakārā
raṅgakārā rajakā tantavāyā tunnavāyā heraññikā dussikā gandhikā
tiṇahārakā kaṭṭhahārakā bhatakā paṇṇikā phalikā mūlikā odanikā
pūvikā macchikā maṃsikā majjikā naṭakā naccakā laṅghakā 10
indajālikā vetālikā mallā chavaḍḍhakā pupphachaddakā venā nesādā
gaṇikā lāsikā kumbhadāsiyo Saka-Yavana-Cīna-Vilātā Ujjenakā
Bhārukacchakā Kāsi-Kosalāparantakā Māgadhakā Sāketakā
Soraṭṭhakā Paṭheyyakā Koṭumbara-Mādhurakā Alasanda-Kasmīra-
Gandhārā taṃ nagaraṃ vāsāya upagatā nānāvisayino janā navam 15
suvibhattam adosam anavajjam ramaṇīyam taṃ nagaram passitvā
anumānena jānanti : cheko vata bho so nagaravaḍḍhaki yo imassa
nagarassa māpetā iti. Evam eva kho mahārāja so Bhagavā asamo
asamasamo appaṭisamo asadiso atulo asaṅkheyyo appameyyo aparī-
meyyo amitagaṇo gaṇapāramippatto anantadhiti anantatejo ananta- 20
viriyo anantabalo buddhabalapāramim gato sasenaṃ Māraṃ
parājetvā diṭṭhijālam padāletvā avijjam kbepetvā vijjam uppādetvā
dhammukkam dhārayitvā sabbaññutam pāpuṇitvā nijjita-vijita-
saṅgāmo dhamma-nagaraṃ māpesī” ti.

32. DHAMMA-NAGARA

25

[Milinda-pañha]

“Bhagavato kho mahārāja dhamma nagaram sīla-pākāraṃ hiri-
parikham ñāṇa-dvārakoṭṭhakaṃ viriya-aṭṭālakam saddhā-esikaṃ
sati-dovārikaṃ paññā-pāsādam Suttanta caccaraṃ Abhidhamma-
siṅghāṭakaṃ Vinaya-vinicchayaṃ satipaṭṭhāna-vīthikaṃ..... 30

“Bhagavato kho mahārāja dhamma-nagare evarūpā janā paṭi-
vasanti : Suttantikā Venayikā Ābhidhammikā Dhammakathikā
Jātakabhāṇakā Dīghabhāṇakā Majjhimbhāṇakā Saṃyuttabhāṇakā
Aṅguttarabhāṇakā Khuddakabhāṇakā sīlasampannā samādhisam-
pannā paññāsampannā bojjhaṅgabhāvanāratā vipassakā sadattham- 35

anuyuttā āraññikā rukkhamūlikā abbhokāsikā palālapuñjakā
 sosānikā nesajjika paṭipannakā phalaṭṭhā sekhā phalasamaṅgino
 sotāpannā sakadāgāmino anāgāmino arahanto tevijjā chaḷa-
 bhiññā iddhimanto paññāya pāramiṇi gatā satipaṭṭhāna-sammap-
 5 padhāna-iddhipāda-indriya-bala-bojjhaṅga - maggavara - jhāna-vimo-
 kha-rūpīrūpa-santasukhasamīpatti-kusalā, tehi arahantehi ākulaṃ
 samākulaṃ ākiṇṇaṃ samākiṇṇaṃ naḷavana-saravanaṃ iva
 dhamma-nagaraṃ ahosi. Bhavatīha :

Vitarāgā vitadosā vītamohā anāsavā
 vītaṭaṇhā anādānā dhamma-nagare vasanti te ti."

33. BUDDHO PŪJAṂ SĀDIYATI?

[Milinda-pañha]

"Bhante Nāgasena, ime titthiyā evaṃ bhaṇanti : 'yadi
 Buddho' pūjaṃ sādiyati na parinibbuto Buddho, saṃyutto lokena
 15 antobhaviko lokasmiṃ lokasādhāraṇo, tasmā tassa kato adhikāro
 vañjho bhavati aphaḷo ; yadi parinibbuto, viṣaṃyutto lokena nissaṭṭo
 sabbabhavahi. tassa pūjā na uppajjati, parinibbuto na kiñci
 sādiyati, asādiyantassa kato adhikāro vañjho bhavati aphaḷo' ti.
 Ubhatokotiko eso pañho. n' eso viṣayo appattamānasānaṃ,
 20 mahantānaṃ yev' eso viṣayo, bhind' etaṃ diṭṭhijālaṃ, ekaṃse
 ṭhapaya, tav' eso pañho anuppatto, anāgatānaṃ Jinaputtānaṃ
 cakkhuṃ dehi paravādaniggahāyā" ti.

Thero āha : "parinibbuto mahārāja Bhagavā, na ca Bhagavā
 pūjaṃ sādiyati, Bodhimūle yeva Tathāgatassa sādiyanā pahīnā,
 25 kim pana anupādisesāya nibbāna-dhātuyā parinibbutassa.
 Bhāsitaṃ p' etaṃ mahārāja therena Sāriputtena Dhamma-
 senāpatinā :

Pūjiyantā asamasamā sadevamānusehi te
 na sādiyanti sakkīraṃ, buddhānaṃ esa dhammatā ti."

30 Rājā āha : "bhante Nāgasena, putto vā pituno vaṇṇaṃ
 bhāsati pitā vā puttassa vaṇṇaṃ bhāsati, na c' etaṃ kāraṇaṃ
 paravādānaṃ niggahāya, pasādappakāsaṇaṃ nāma' etaṃ, iṅgha me
 tvaṃ tattha kāraṇaṃ sammā brūhi sakavādassa patitṭhāpanāya
 diṭṭhijālaviviniveṭhanāyā" ti.

Thero āha : “parinibbuto mahārāja Bhagavā, na ca Bhagavā pūjaṃ sādīyati, asādīyantass’ eva Tathāgatassa devamanussā dhāturatanam vatthum karitvā Tathāgatassa ñāṇaratanārammaṇena sammāpaṭipattiṃ sevantā tisso sampattiyo paṭilabhanti. Yathā mahārāja mahatimabā-aggikkhandho pajjalitvā nibbāyeyya, api nu 5 kho so mahārāja aggikkhandho sādīyati tiṇakaṭṭhupādānaṃ” ti? —“Jalamāno pi so bhante mahā-aggikkhandho tiṇakaṭṭhupādānaṃ na sādīyati, kim pana nibbuto upasanto acetano sādīyatī” ti? —“Tasmiṃ pana mahārāja aggikkhandhe uparate upasante loke aggi suñño hotī” ti?—“Na hi bhante, kaṭṭhaṃ aggissa vatthu 10 hoti upādānaṃ, ye keci manussā aggikānā te attano thāmabala-viriyena paccattapurisakārena kaṭṭhaṃ manthayitvā aggiṃ nibbattetvā tena agginā aggikaraṇīyāni kammāni karontī” ti.—“Tena hi mahārāja titthiyānaṃ vacanaṃ micchā bhavati—‘asādīyantassa kato adhikāro vañjho bhavati aphalo’ ti. Yathā mahārāja mahati- 15 mahā-aggikkhandho pajjali. evaṃ eva Bhagavā dasasahassimhi lokadhātuyā buddhasiriyā pajjali ; yathā mahārāja mahatimabā-aggikkhandho pajjalitvā nibbuto, evaṃ eva Bhāgavā dasasahas-simhi lokadhātuyā buddhasiriyā pajjalitvā anupādisesāya nibbāna-dhātuyā parinibbuto ; yathā mahārāja nibbuto aggikkhandho 20 tiṇakaṭṭhupālānaṃ na sādīyati, evaṃ eva kho Lokahitassa sādīyanā pahinā upasantā ; yathā mahārāja manussā nibbute aggikkhandhe anupādāne attano thāmabalaviriyena paccattapurisakārena kaṭṭhaṃ manthayitvā aggiṃ nibbattetvā tena agginā aggikaraṇīyāni kam-māni karonti, evaṃ eva devamanussā Tathāgatassa parinibbutassa 25 asādīyantass’ eva dhāturatanam vatthum karitvā Tathāgatassa ñāṇaratanārammaṇena sammāpaṭipattiṃ sevantā tisso sampattiyo paṭilabhanti. Iminā pi mahārāja kāraṇena Tathāgatassa parinibbutassa asādīyantass’ eva kato adhikāro avañjho bhavati saphalo” ti.

30

34. KAMMA

[Milinda-pañha]

Rājā āha : “Bhante Nāgasena, yān’ imāni pañc’ āyatanāni, kin nu tāni nānākammehi nibbattāni udāhu ekena kammenā?” ti. —“Nānā kammehi mahārāja nibbattāni, na ekena kammenā” ti. 35

—“Opammam karohi” ti.—“Tam kim maññasi mahārāja :
ekasmiṃ khette pañca bījāni vapeyyum, tesam nānābījānam
nānāphalāni nibbatteyyun” ti ?—“Āma bhante, nibbatteyyun” ti.
“Evam eva kho mahārāja yān’ imāni pañc’ āyatanāni tāni
5 nānākammehi nibbattāni, na ekena kammenā” ti.—“Kallo si
bhante Nāgasenā” ti.

Rājā āha : “Bhante Nāgasena, kena kāraṇena manussā na
sabbe samakā, aññe appāyukā aññe dīghāyukā, aññe bāvābādhā
aññe appābādhā, aññe dubbaṇṇā aññe vaṇṇavanto, aññe appe-
10 sakkhā aññe mahesakkhā, aññe appabhogā aññe mahābhogā, aññe
nīcakulīnā aññe mahākulīnā, aññe duppaññā aññe paññāvanto?” ti.
—Thero āha : “kissa pana mahārāja rukkhā na sabbe samakā,
aññe ambilā aññe lavaṇā aññe tittakā aññe kaṭukā aññe kasāvā
aññe madhurā?” ti.—“Maññāmi bhante bījānam nānākaraṇenā” ti.
15—“Evam eva kho mahārāja kammānam nānākaraṇena manussā
na sabbe samakā, aññe appāyukā aññe dīghāyukā, aññe bāvā-
bādhā aññe appābādhā, aññe dubbaṇṇā aññe vaṇṇavanto, aññe
appesakkhā aññe mahesakkhā, aññe appabhogā aññe mahābhogā,
aññe nīcakulīnā aññe mahākulīnā, aññe duppaññā aññe
20 paññāvanto. Bhāsitaṃ p’ etaṃ mahārāja Bhagavatā : ‘Kamma-
ssakā māṇava sattā, kammadāyādā kammayonī kammabandhū
kammaṇṇisaraṇā, kammam satte vibhajati, yad idaṃ hinappa-
nītatāyā’ ” ti.—“Kallo ’si bhante Nāgasenā” ti.

35. VĀYĀMA

25

[Milinda-pañha]

Rājā āha : “bhante Nāgasena, tumbe bhaṇatha : ‘kin ti
imaṃ dukkhaṃ nirujjheyya aññañ ca dukkhaṃ na uppajjeyyā ti
etadathā mahārāja amhākaṃ pabbajjā’ ti. Kiṃ paṭigacc’
eva vāyamitena, nanu sampatte kāle vāyamitabban?” ti.—Thero
30 āha : “sampatte kāle mahārāja vāyāmo akiccakaro bhavati, paṭi-
gacc’ eva vāyāmo kiccakaro bhavati” ti.—“Opammam karohi”
ti.—“Tam kim maññasi mahārāja : yadā tvaṃ pipāsito bhavye-
yāsi tadā tvaṃ udapānam khaṇāpeyyāsi talākaṃ khaṇāpeyyasi :
‘pāṇīyaṃ pivissāmi’ ” ti?—“Na hi bhante” ti.—“Evam eva kho
35 mahārāja sampatte kāle vāyāmo akiccakaro bhavati, paṭigacc’ eva

cāyāmo kiccakaro bhavati" ti.—"Bhiyyo opammaṃ karohī" ti.
 —"Tvam kiṃ maññasi mahārāja : yadā tvam bubhukkhito
 bhaveyyāsi tadā tvam khettaṃ kasāpeyyāsi sāliṃ ropāpeyyāsi
 dhaññaṃ atiharāpeyyāsi 'bhattaṃ bhuñjissāmi' " ti.—"Na hi
 bhante" ti.—"Evam eva kho mahārāja sampatte kāle vāyāmo 5
 akiccakaro bhavati. paṭigacc' eva vāyāmo kiccakaro bhavati" ti.—
 "Bhiyyo opammaṃ karohī" ti.—"Taṃ kiṃ maññasi mahārāja :
 yadā te saṅgāmo paccupaṭṭhito bhaveyya tadā tvam parikhaṃ
 khaṇāpeyyāsi pākāraṃ kārāpeyyāsi gopuraṃ kārāpeyyāsi atṭālakam
 kārāpeyyāsi dhaññaṃ atiharāpeyyāsi, tadā tvam hatthismiṃ 10
 sikkheyyāsi assasmim sikkheyyāsi rathasmiṃ sikkheyyāsi
 dhanusmiṃ sikkheyyāsi tharusmiṃ sikkheyyāsi" ti ?—"Na hi
 bhante" ti.—"Evam eva kho mahārāja sampatte kāle vāyāmo
 akiccakaro bhavati. paṭigacc' eva vāyāmo kiccakaro bhavati.
 Bhāsitaṃ p' etaṃ mahārāja Bhagavatā : 15

Paṭigacc' eva taṃ kayirā yaṃ jañña hitaṃ attano ;
 na sākaṭikacintāya. mantā' dhīro parakkame.
 Yathā sākaṭiko nāma samaṇ hitvā mahāpathaṃ
 visamaṇ maggaṃ āruya akkhacchinno va jhāyati,
 Evaṃ dhammā apakkaṃma adhaṇamaṇ anuvattiya 20
 mano maccumukhaṃ patto akkhacchinno va socati ti."

36. GIHI AND PABBAJITA

[Milinda-pañha]

"Bhante Nāgasena, bhāsitaṃ p' etaṃ Bhagavatā : 'Gihino vā
 'haṃ bhikkhave pabbajitassa vā sammā-paṭipattiṃ vaṇṇemi, gihī 25
 vā bhikkhave pabbajito vā sammā paṭipanno sammā-paṭipattādhī-
 karaṇaṃ ārādhako hoti ñāyaṃ dhammaṃ kusalan' ti. Yadi
 bhante Nāgasena gihi odāta-vasano kāma-bhogī putta-dāra-sam-
 bādhasayanam ajjhāvasanto Kāsikacandanaṃ paccanubhonto mālā-
 gandhavilepanam dhārento jātarūpa-rajataṃ sādiyanto maṇi-kanaka- 30
 vicitta-molibaddho sammā paṭipanno ārādhako hoti ñāyaṃ
 dhammaṃ kusalam, pabbajito pi bhaṇḍu kāsāvavattha-vasano
 parapiṇḍam ajjhupagato catusu sīlakkhandhesu sammā paripūrakārī
 diyaḍḍhesu sikkhāpadasatesu samādāya vattanto terasasu dhuta-
 guṇesu anavasesaṃ vattanto sammā paṭipanno ārādhako hoti 35

ñāyaṃ dhammaṃ kusalaṃ : tattha bhante ko viseso gihino vā pabbajitassa vā, aphaḷaṃ hoti tapokammaṃ, niratthikā pabbajjā, vañjhā sikkhāpada-gopānā, moghaṃ dhutaḡuṇa-samādānaṃ, kiṃ tattha dukkhaṃ anuciṇṇena, nanu nāma sukheṇ' eva sukhaṃ ādhigantabban'' ti.

“Bhāsitaṃ p' etaṃ mahārāja Bhagavatā : 'Gihino vā 'haṃ bhikkhave pabbajitassa vā sammāpaṭipattiṃ vaṇṇemi, gihī vā bhikkhave pabbajito vā sammā paṭipanno sammāpaṭipattādhikaraṇaṃ ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ' ti. Evaṃ
10 etaṃ mahārāja, sammā paṭipanno va seṭṭho. Pabbajito pi mahārāja : pabbajito 'mhi ti na sammā paṭipajjeyya, atha kho so ārakā va sāmāññā, ārakā va brahmaññā ; paḡ eva gihī odātavasano. Gihī pi mahārāja sammā paṭipanno ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ, pabbajito pi mahārāja sammā paṭipanno
15 ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ. Api ca mahārāja pabbajito va sāmāññassa issaro adhipati, pabbajjā mahārāja bahugūṇā anekagūṇā appamāṇagūṇā, na sakkā pabbajjāya gūṇā parimāṇaṃ kātuṃ. Yathā mahārāja kāmadaḡassa maṇṇiratanassa na sakkā dhanena aggho parimāṇaṃ kātuṃ : ettakaṃ maṇṇi-
20 ratanassa mūlan ti ; evaṃ eva kho mahārāja pabbajjā bahugūṇā anekagūṇā appamāṇagūṇā, na sakkā pabbajjāya gūṇā parimāṇaṃ kātuṃ. Yathā vā pana mahārāja mahāsamudde ūmiyo na sakkā parimāṇaṃ kātuṃ : ettakā mahāsamudde ūmiyo ti : evaṃ eva kho mahārāja pabbajjā bahugūṇā anekagūṇā appamāṇagūṇā, ha
25 sakkā pabbajjāya gūṇā parimāṇaṃ kātuṃ. Pabbajitassa mahārāja yaṃ kiñci karaṇīyaṃ sabbaṃ taṃ khippaṃ eva samijjhati no cirarattāya. Kimkaraṇaṃ ? Pabbajito mahārāja appiccho hoti santuṭṭho pavivitto asaṃsaṭṭho āradḡhaviriyo nirālayo aniketo paripuṇṇasīlo sallekhitācāro dhutapaṭipattikusalo hoti ; taṃkaraṇā
30 pabbajitassa yaṃ kiñci karaṇīyaṃ sabbaṃ taṃ khippaṃ eva samijjhati no cirarattāya. Yathā mahārāja niggaṇṭhi-samasudhota-uju-vimala-nārāco susajjito sammā vahaṡi, evaṃ eva kho mahārāja pabbajitassa yaṃ kiñci karaṇīyaṃ sabbaṃ taṃ khippaṃ eva samijjhati no cirarattāyā'' ti.

35 “Sāḡhu bhante Nāgasena, evaṃ etaṃ, tathā sampaṭicchāmī'' ti.

37. IMPORTANCE OF SĪLA

[Milinda-pañha]

“Kimlakkhaṇaṃ bhante sīlaṃ” ti ?—“Patitṭhāna-lakkhaṇaṃ mahārāja sīlaṃ sabbesaṃ kusalānaṃ dhammānaṃ : indriya bala-
 bojjaṅga- magga- satipaṭṭhāna-sammappadhāna- iddhipāda- jhāna- vi- 5
 mokha-samādhi-samāpattīnaṃ sīlaṃ patitṭhā, sīle patitṭhitassa kho
 mahārāja sabbe kusalā dhammā na parihāyanti” ti.—“Opanamaṃ
 karohi” ti.—“Yathā mahārāja ye keci bijagāmā-bhūtagāmā
 vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti sabbe te paṭhaviṃ nissāya
 paṭhaviyaṃ patitṭhāya, evaṃ eva kho mahārāja yogāvacaro sīlaṃ 10
 nissāya sīle patitṭhāya pañc’ indriyāni bhāveti : saddhindriyaṃ
 viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ” ti.—
 “Bhiyyo opamaṃ karohi” ti.—“Yathā mahārāja ye keci bala-
 karaṇīyā kammantā karīyanti sabbe te paṭhaviṃ nissāya paṭha-
 viyaṃ patitṭhāya, evaṃ eva kho mahārāja yogāvacaro sīlaṃ nissāya 15
 sīle patitṭhāya pañc’ indriyāni bhāveti : saddhindriyaṃ viri-
 yindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ” ti.—
 “Bhiyyo opamaṃ karohi” ti.—“Yathā mahārāja nagaravaḍḍhaki
 nagaraṃ māpetukāmo paṭhamāṃ nagaraṭṭhānaṃ sodhāpetvā
 khāṇukaṇṭakaṃ apakaḍḍhāpetvā samaṃ kārāpetvā tato aparabhāge 20
 vīthi - catukka - siṅghāṭakādi - paricchedena vibhajitvā nagaraṃ
 māpeti, evaṃ eva kho mahārāja yogāvacaro sīlaṃ nissāya sīle
 patitṭhāya pañc’ indriyāni bhāveti : saddhindriyaṃ viriyindriyaṃ
 satindriyaṃ samādhindriyaṃ paññindriyaṃ ti. Bhāsitaṃ p’
 etaṃ mahārāja Bhagavatā :

25

Sīle patitṭhāya naro sapañño
 cittaṃ paññaṃ ca bhāvayaṃ
 ātāpi nipako bhikkhu
 so imaṃ vijāyaye jaṭan ti.

Ayaṃ patitṭhā dharanī ’va pāṇinaṃ,
 idaṃ ca mūlaṃ kusalābhivuddhiyā,
 mukhaṃ c’ idaṃ sabbajinānusaṇṇe
 yo sīlakkhandho varapātīmokkhiyo ti.”

30

—“Kallo ’si bhante Nāgasenā” ti.

38. NIBBĀNA

[Milinda-pañha]

“Bhante Nāgasena, tumhe bhaṇatha : ‘nibbānaṃ na atītaṃ
na anāgataṃ na paccuppannaṃ, na uppannaṃ na anuppannaṃ na
5 uppādanīyaṃ’ ti Idha bhante Nāgasena yo koci sammā paṭipanno
nibbānaṃ sacchikaroti so uppannaṃ sacchikaroti udāhu uppādetvā
sacchikaroti” ti ?—“Yo koci mahārāja sammā paṭipanno nibbānaṃ
sacchikaroti so na uppannaṃ sacchikaroti na uppādetvā sacchi-
karoti. Api ca mahārāja atth’ esā nibbānadhātu yaṃ so sammā
10 paṭipanno sacchikaroti” ti.—“Mā bhante Nāgasena imaṃ
pañhaṃ paṭicchannaṃ katvā dīpehi, vivaṭaṃ pākataṃ katvā dīpehi,
chandaajāto ussāhajāto yaṃ te sikkhitaṃ taṃ sabbam etth’ ev’
ākirāhi, etthāyaṃ jano sammūlho vimatijāto saṃsayapakkhanno,
bhind’ etaṃ antodosasallaṃ” ti.

15 “Atth’ esā mahārāja nibbānadhātu santā sukhā paṇitā, taṃ
sammā paṭipanno Jinānusatthiyā saṃkhāre sammasanto paññāya
sacchikaroti. Yathā mahārāja antevāsiko ācariyānusatthiyā vijjāya
paññāya sacchikaroti, evam eva kho mahārāja sammā paṭipanno
Jinānusatthiyā paññāya nibbānaṃ sacchikaroti. Katham pana
20 nibbānaṃ daṭṭhabbaṃ ti ? Anitito nirupaddavato abhayato khemato
santato sukhato sātato paṇitato sucito sītalato daṭṭhabbaṃ.

“Yathā mahārāja puriso bahukaṭṭhapuññaṃ jalita-kaṭhitena
agginā dayhamāno vāyāmena tato muñcivā niraggikokāsaṃ
pavisitvā tattha paramasukhaṃ labheyya, evam eva kho mahārāja
25 yo sammā paṭipanno so yoniso manasikārena byapagata-tividhag-
gi-santāpaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā mahā-
rāja aggi evaṃ tividhaggi daṭṭhabbo, yathā aggigato puriso evaṃ
sammā paṭipanno daṭṭhabbo, yathā niraggikokāso evaṃ nibbānaṃ
diṭṭhabbaṃ.

30 “Yathā vā pana mahārāja puriso ahi-kukkura-manussa-kūṇapa
sūriravaḷaṇja-kotṭhāsarāsīgato kūṇapa-jatājatitāntaram anupaviṭṭho
vāyāmena tato muñcivā nikkūṇapokāsaṃ pavisitvā tattha parama-
sukhaṃ labheyya, evam eva kho mahārāja yo sammā paṭipanno
so yoniso manasikārena byapagata-kilesakūṇapaṃ paramasukhaṃ
35 nibbānaṃ sacchikaroti. Yathā mahārāja kūṇapaṃ evaṃ pañca

kāmaguṇā daṭṭhabbā, yathā kuṇapagato puriso evaṃ sammā-paṭipanno daṭṭhabbo, yathā nikkūṇapokāso evaṃ nibbānaṃ daṭṭhabbam.

“Yathā vā pana mahārāja puriso bhīto tasito kampito viparīta-vibbhanta-citto vāyāmena tato muñcitvā daḥhaṃ thiraṃ acalam 3 abhayaṭṭhānaṃ pavasitvā tattha paramasukhaṃ labheyya, evaṃ eva kho mahārāja yo sammā paṭipanno so yoniso manasikārena byapagata-bhayasantāsaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā mahārāja bhayaṃ evaṃ jāti-jarā-byādhi-maraṇaṃ paṭicca aparāparaṃ pavatta-bhayaṃ daṭṭhabbam, yathā bhīto puriso evaṃ 10 sammā paṭipanno daṭṭhabbo, yathā abhayaṭṭhānaṃ evaṃ nibbānaṃ daṭṭhabbam.

“Yathā vā pana mahārāja puriso kiliṭṭha-malina-kalala-kaddamadese patito vāyāmena taṃ kalala-kaddamaṃ apavāhetvā parisuddha-vimaladesaṃ upagantvā tattha paramasukhaṃ labheyya, 15 evaṃ eva kho mahārāja yo sammā paṭipanno so yoniso manasikārena byapagata-kilesa-mala-kaddamaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā mahārāja kalalaṃ evaṃ lābhasakkāro siloko daṭṭhabbo, yathā kalalagato puriso evaṃ sammā paṭipanno daṭṭhabbo, yathā parisuddha-vimaladeso evaṃ nibbānaṃ 20 daṭṭhabbam.”

POETRY

[The scheme outlined in the poetry portion is wider in the sense that it bears not only on the early life of Buddha, his teachings and his disciples but also on the propagation of Buddhism down to the time of Asoka. The series begins with a piece from the Suttanipāta containing the rejoicings of devas and men at the birth of prince Siddhattha, who was destined to be Buddha. It virtually closes with two pieces from the Mahāvamsa, one describing the despatch of missionaries from Pāṭaliputta to all quarters, the other narrating how a graft of the Bo tree was obtained for planting in the island of Ceylon as a living symbol of Buddhism. It includes, besides some pieces from the Suttanipāta, the Thera-Therī-Gāthā and the Apadāna, a few more topics from the Mahāvamsa to indicate the chronology of events reflected by the account of the Conquest of Ceylon, which closely followed the Parinibbāna of Buddha, and by those of the three Buddhist Councils, of which the first was convened immediately after Buddha's demise, the second just a century after, and the third in the reign of Asoka. The whole scheme is set in a frame, with the Prologue of the Nālaka-sutta on the top and the Select Gāthās from the Udāna at the bottom.

Thus encased, the scheme presents a variety of pieces—lyrical, narrative, epic and reflective. The poems are characterised mainly by their spontaneity and rhythm and at places by their archaism. The Prologue stands out as the earliest specimen of Kāvya poetry, on which was modelled the composition of the classical kāvyas of Aśvaghoṣa and Kālidāsa. The poems selected from the Thera-Therī-Gāthā are beautiful songs of praise uttered in deep devotion to Buddha for the transcendental experience and perfect tranquillity attained by the Brethren and Sisters. The narrative verses from the Apadāna, cast in the same mould, breathe the same spirit, though the expressions are more matter-of-fact than poetic. The pieces from the Mahāvamsa serve as instances of the style of epic-chronicle that developed in Ceylon. The Udāna gāthās offer the finest variety of didactic poetry, deeper in tone and more enduring in effect than the gāthās of the Dhammapada.]

1. REJOICINGS AT SIDDHATTHA'S BIRTH

[Suttanipāta : Prologue of the Nālaka-sutta]

1. Anandajāte Tidaṣa-gaṇe patīte
sakkacca Indaṃ sucivasane ca deve
dussaṃ gaḥetvā ati-r-iva thomaṃante
Asito isi addasa divāvihāre.
2. Disvāna deve muditamane udagge
cittim karitvā idam avocāsi tattha :
“kiṃ devasaṃgho ati-r-iva kalyārūpo,
dussaṃ gaḥetvā bhamayatha kiṃ paṭicca.
3. Yadā pi āsi asurehi saṅgamo,¹
jāyo surānaṃ asurā parājitā,
tadā pi n' etādiso lomahaṃsano ;
kim abbhutaṃ daṭṭhu² marū pamoditā.
4. Seḷenti gāyanti ca vādayanti ca
bhujāni poṭhenti ca naccayanti ca,
pucchāmi vo 'haṃ Merumuddhavāsine,
dhunātha me saṃsayaṃ khippa mārisā.”
5. “So Bodhisatto ratanavaro atulyo
manussaloke hitasukhatāya jāto
Sakyānaṃ gāme janapade Lumbineyye,
ten' amha tuṭṭhā ati-r-iva kalyārūpā.
6. So sabbasattutthamo aggapuggalo
narāsabho sabbapajānam uttamo,
vattessatī cakkam Isivhaye vane
nadaṃ va sīho balavā migābhibhū.”
7. Taṃ saddaṃ sutvā turitam avamsarī so,
Suddhodanassa tadā³ bhavanaṃ upāgami,
nisajja tattha idam avocāsi Sakye :
“kuhiṃ kumāro, aham api daṭṭhukamo.”

¹ Variant, saṅgāmo.² Variant, daṭṭhuṃ.³ Variant, tadā.

8. 'Tato kumāraṃ jalitam iva suvaṇṇaṃ
ukkāmukhe va sukusalasampahatṭhaṃ
daddallamānaṃ siriyā anomavaṇṇaṃ
dassesuṃ puttaṃ Asitavhayassa Sakyā
9. Disvā kumāraṃ sikhim iva pajjalantaṃ
tārāsabhaṃ va nabhasigamaṃ visuddhaṃ
suriayn tapantaṃ sarada-r-iv' abbhāmuttaṃ
ānandajāto vipulam alaṭṭha pītiṃ.
10. Anekaśākhaṃ ca sahaṣṣamaṇḍalaṃ
chattaṃ marū dhārayum antalikkhe,
suvaṇṇadaṇḍā vitipatanti cāmarā,
na dissare cāmara-chatta-gāhakā.
11. Disvā jaḷī Kaṇhasirivhayaṃ isi
suvaṇṇanekkaṃ viya paṇḍukambale
setaṃ ca chattaṃ dhariyanta muddhani
udaggacitto sumano paṭiggahe.
12. Paṭiggahetvā pana Sakyapuṅgavaṃ
jigimsako lakkhaṇamanta-pāragū
pasannacitto giraṃ abbhudīrayi :
“anuttar' āyaṃ dipadānaṃ uttamo.”

2. PABBAJJĀ SUTTA

[Suttanipāta : Mahāvagga]

1. Pabbajjaṃ kittayissāmi yathā pabbaji cakkhumā,
yathā vīmaṃsamāno so pabbajjaṃ samarocayi.
2. 'Sambādho 'yaṃ gharāvāso rajassāyatanam' iti,
'abbhokāso ca pabbajjā' iti disvāna pabbaji.
3. Pabbajitvāna kāyena pāpakammaṃ vivajjayi,
vacīduccaritaṃ hitvā ājīvaṃ parisodhayi.
4. Agamā Rājagahaṃ Buddho Magadhānaṃ Giribbajjaṃ,
piṇḍāya abbiḥāresi ākiṇṇavaralakkaṇo.
5. Tam addasā Bimbisāro pāsādasmiṃ patitṭhito,
disvā lakkhaṇasampannaṃ iṃam atthaṃ abbhāsatha :

6. "Imaṃ bhonto nisāmetha, abhirūpo brahā suci
caraṇena c' eva sampanno, yugamattañ ca pekkhati.
7. Okkhittacakkhu satimā, n' āyaṃ nicakulā-m-iva,
rājadūtā vidhāvantu kuhiṃ bhikkhu gamissati."
8. Te pesitā rājadūtā piṭṭhito anubandhisuṃ,
"kuhiṃ gamissati bhikkhu, katthavāso bhavissati."
9. Sapadānañ caramāro guttadvāro susaṃvuto
khippaṃ pattaṃ apūresi sampajāno patissato.¹
10. Sa piṇḍacāraṃ caritvā nikkhamma nagarā muni
Paṇḍavaṃ abhihāresi, ettha vāso bhavissati.
11. Disvāna vāsūpagataṃ tato dūtā upāvisuṃ,
eko ca dūto āgantvā rājino paṭvedayi :
12. "Esa bhikkhu mahārāja, Paṇḍavassa purakkhato²
nisinno vyagghusabho va sīho va girigabbhare."
13. Sutvāna dūtavacanāṃ bhaddayānena khattiyo
taramānarūpo niyyāsi yena Paṇḍava-pabbato.
14. Sa yānabhūmiṃ yāyitvā yānā oruḥha khattiyo
pattiko upasaṃkamma āsajja naṃ upāvisi.
15. Nisajja rājā sammodi kathaṃ sārāṇiyaṃ tato
kathaṃ so vītisāretvā imam atthaṃ abhāsatha :
16. "Yuvā ca daharo cāsi paṭhamuppattiko susu
vaṇṇārohena sampanno jātimā viya khattiyo,
17. Sobhayanto anīkaggaṃ nāgasamgha-purakkhato
dadāmi bhoge, bhuñjassu, jātiṃ c' akkhāhi pucchito."
18. "Ujuma janapado rāja Himavantassa passato
dhanaviriyena sampanno Kosalesu nīketino,
19. Ādiccā nāma gottena, Sākiyā nāma jātiyā,
tamhā kulā pabbajito ['mhi rāja³], na kāme abhipatthayaṃ.
20. Kāmesv-ādīnavāṃ disvā nekkhammaṃ datṭhu khemato
padhānāya gamissāmi, ettha me rañjati⁴ mano."

¹ Variant *satimato*,
² Some Mss. omit *rāja*.

³ Variant, *puratthato*.
⁴ Variant, *rajjati*.

3. PADHĀNA-SUTTA

[Suttanipāta : Mahāvagga]

1. Taṃ [maṃ] padhānapahitattaṃ naḍiṃ Nerañjaraṃ pati
viparakkamma jhāyantaṃ yogakkhemassa pattiyaṃ.
2. Namuci karuṇaṃ vācaṃ bhāsamāno upāgami ;
“kiso tvaṃ asi dubbhaṇṇo, santike maraṇaṃ tava ;
3. Sahassabhāgo maraṇassa, ekaṃso tava jīvitaṃ ;
jiva bho, jīvitaṃ seyyo, jīvaṃ puñṇāni kāhasi.
4. Carato ca te brahmacariyaṃ aggihuttaṃ ca jūhato
pahūtaṃ cīyate puñṇaṃ, kiṃ padhānena kāhasi.
5. Duggo maggo padhānāya dukkaro durabhisambhavo’—
imā gāthā bhaṇaṃ Māro atthā Buddhassa santike.
6. Taṃ tathāvādināṃ Māraṃ Bhagavā etad abravi :
“pamattabandhu pāpima sen’ atthena idhāgato ;
7. Aṇumattena pi puñṇena attho mayhaṃ na vijjati,
yesaṃ ca attho puñṇānaṃ te Māro vattum arahati.
8. Atthi saddhā tato viriyaṃ pañṇā ca mama vijjati,
evaṃ maṃ pahitattam pi kiṃ jīvaṃ anupucchasi.
9. Naḍinaṃ api sotāni ayaṃ vāto visosaye,
kiṃ ca me pahitattassa lohitaṃ nūpasussaye.
10. Lohite sūssamānamhi pittaṃ semhaṃ ca sūssati,
maṃsesu khiyamānesu bhiyyo cittaṃ paṣidati,
bhiyyo sati ca pañṇā ca samādhi mama tiṭṭhati.
11. Tassa m’ evaṃ viharato patlass’ uttamavedanaṃ
kāme nāpekkhate cittaṃ, passa sattassa suddhataṃ.
12. Kāmā te paṭhamā senā, dutiyā arati vuccati,
tatiyā khuppipāsā te, catutthī taṇhā pavuccati,
13. Pañcamī thīnamiddhaṃ te, chaṭṭhā bhirū pavuccati,
sattamī vicikicchā te, makkho thambho te atṭhamo ;
14. Lābho siloko sakkāro micchāladdho ca yo yaso,
yo c’ attānaṃ samukkaṃse pare ca avajānati—
15. Esā Namuci te senā Kaṇhassābhippabārāṇī,
na naṃ asuro jināti, jetvā ca labhate sukhaṃ.

16. Esa muñjam parihare, dhi-r-atthu idha jīvitam,
saṅgāme me matam seyyo yañ ce jīve parājito.
17. Pagūlhā ettha [na] dissanti eke samanabrāhmaṇā,
tañ ca maggam na jānanti yena gacchanti subbatā.
18. Samantā dhajiniṃ disvā yuttam Māram savāhanam
yuddhāya paccugacchāmi, mā mam tñānā acāvayi.
19. Yam te tam na-ppasabati senam loko sadevako
tam te paññāya bhañjāmi āmam pattam va amhanā.
20. Vasiṃ karitvā samkappam satiñ ca suppatitthitam
ratthā rattham vicarissam sāvake vinayaṃ puthu.
21. Te appamattā pabittattā mama sāsana-kārakā
akāmassa te gamissanti yattha gantvā na socare.”
22. —“Satta vassāni Bhagavantam anubandhiṃ padā padam,
otāram nādhigacchissam Sambuddhassa satīmato.
23. Medavaṇṇam va pāsānam vāyaso anupariyagā :
‘ap’ ettha mudum vindema, api assādanā siyā’,
24. Aladdhā tattha assādam vāyas’ etto apakkami ;
kāko va selam āsajja nibbijjāpema Gotamam.”
25. Tassa sokaparetassa viṇā kacchā abhassatha,
tato so dummano yakkho tatth’ ev’ antaradhāyatha.

4. DHANIYA-SUTTA

[Suttanipāta : Uragavagga]

1. “Pakkodano duddhakhīro ‘ham asmi,
[—iti Dhaniyo gopo]
anutire Mahiyā samānavāso,
channā kuṭi, āhito gini,—
atha ce patthayasī pavassa deva.”
2. “Akkodhano vigatakhilo ‘ham asmi,
[—iti Bhagavā]
anutire Mahiy’ ekarattivāso,
vivaṭā kuṭi, nibbuto gini,—
atha ce patthayasī pavassa deva.”

3. "Andhakamakasā na vijjare,
kacche rūḷhatine caranti gāvo,
vuṭṭhim pi saheyyum āgataṃ,—
atha ce patthayasī pavassa deva."
4. "Baddhā hi bhisī susaṃkhatā,
tiṇṇo pāragato vineyya oghaṃ,
attho bhisiyā na vijjati,—
atha ce patthayasī pavassa deva."
5. "Gopī mama assavā alolā,
dīgharattaṃ saṃvāsiyā manāpā,
tassā na suṇāmi kiñci pāpaṃ,—
atha ce patthayasī pavassa deva."
6. "Cittaṃ mama assavaṃ vimuttaṃ,
dīgharattaṃ paribhāvitaṃ sudantaṃ,
pāpaṃ pana me na vijjati,—
atha ce patthayasī pavassa deva."
7. "Attavetanabhato 'ham asmi.
puttā ca me samāniyā arogā,
tesaṃ na suṇāmi kiñci pāpaṃ,—
atha ce patthayasī pavassa deva."
8. "Nāhaṃ bhatako 'smi kassaci,
nibbiṭṭhena carāmi sabbaloke,
attho bhatiyā na vijjati,—
atha ce patthayasī pavassa deva."
9. "Atthi vasā, atthi dhenupā,
godharaṇiyo paveniyo pi atthi,
usabho pi gavampatī ca atthi,—
atha ce patthayasī pavassa deva."
10. "N' atthi vasā, n' atthi dhenupā,
godharaṇiyo paveniyo pi n' atthi,
usabho pi gavampatīdha n' atthi,—
atha ce patthayasī pavassa deva."
11. "Khilā nikhātā asampavedhī,
dāmā muñjamayā navā susaṇṭhānā,
na hi sakkhinti dhenupā pi chettuṃ,—
atha ce patthayasī pavassa deva."

12. “Usabho-r-iva chetva bandhanāni,
nāgo pūtilataṃ va dālayitvā,
nāhaṃ puna upessaṃ gabbhaseyyaṃ,—
atha ce patthayasī pavassa deva.”
13. Ninnañ ca thalañ ca pūrayanto
mahāmegho pāvassi tāvad eva ;
sutvā devassa vassato
inam atthaṃ Dhaniyo abhāsatha :
14. “Lābhā vata no anappakā
ye mayam Bhagavantaṃ addasāma,
saraṇam taṃ upema cakkhuma,
satthā no hohi tuvaṃ mahāmuni.
15. Gopī ca ahañ ca assavā
brahmacariyaṃ Sugate carāmaṣe,
jātimaraṇassa pāragā
dukkhass’ antakarā bhavāmaṣe.”
16. “Nandati puttehi puttimā,
[—iti Māro pāpimā !
gomiko gohi tath’ eva nandati,
upadhī hi narassa nandanā,
na hi so nandati yo nirūpadhi.”
17. “Socati puttehi puttimā
[—iti Bhagavā]
gomiko gohi tath’ eva socati,
upadhī hi narassa socanā,
na hi so socati yo nirūpadhī.”

5. BUDDHA ON JĀTI

[Suttanipāta : Mahāvagga, Vāseṭṭha-sutta]

1. “Anuññāta-paṭiññātā tevijjā mayam aśm’ ubho
ahaṃ Pokkharasātissa Tārukkhasāyaṃ māṇavo.
2. Tesaṃ no jātivādasmiṃ vivādo atthi Gotama ;
‘jātiyā brāhmaṇo hoti’ Bhāradvājo ti bhāsati,
ahañ ca ‘kammanā’ brūmi, evaṃ jānāhi cakkhuma.

3. Te na sakkoma saññattum aññaṃaññaṃ mayam ubho,
bhavantam putṭhum āgammā 'Sambuddham' iti vissutam."
4. "Tesam vo 'ham vyakkhissam [Vāsetṭhā ti Bhagavā]
anupubbam yathātatham
jāti-vibhaṅgam paṇānam, aññaṃaññā hi jātiyo.
5. Tiṇarukkhe pi jānātha, na cāpi paṭijānare
liṅgam jātimayam tesam, aññaṃaññā hi jātiyo.
6. Tato kiṇe pataṅge ca yāva kunthakipillike,
liṅgam jātimayam tesam, aññaṃaññā hi jātiyo.
7. Catuppade pi jānātha khuddake ca mahallake,
liṅgam jātimayam tesam, aññaṃaññā hi jātiyo.
8. Tato pakkhī pi jānātha pattayāne vihaṅgame,
liṅgam jātimayam tesam, aññaṃaññā hi jātiyo
9. Yathā etāsu jātisu liṅgam jātimayam puthu,
evam n' atthi manussesu liṅgam jātimayam puthu.
10. Na hatthehi na pādehi n' aṅgulīhi nakhehi vā
na jaṅghāhi na ūrūhi na vaṇṇena sarena vā
liṅgam jātimayam, n' eva yathā aññāsu jātisu.
11. Paccaltam sasarīresu manussesv-etam na vijjati,
vokāraṇ ca manussesu samaññāya pavuccati.
12. Yo hi koci manussesu gorakkham upajīvati,
evam Vāsetṭha jānāhi : kassako so, na brāhmaṇo.
13. Yo hi koci manussesu puthu sippena jīvati,
evam Vāsetṭha jānāhi : sippiko so, na brāhmaṇo.
14. Yo hi koci manussesu vohāram upajīvati,
evam Vāsetṭha jānāhi : vāṇijo so, na brāhmaṇo.
15. Yo hi koci manussesu parapessena jīvati,
evam Vāsetṭha jānāhi : pessiko so, na brāhmaṇo.
16. Yo hi koci manussesu adinnam upajīvati,
evam Vāsetṭha jānāhi : coro eso, na brāhmaṇo.
17. Yo hi koci manussesu issattham upajīvati,
evam Vāsetṭha jānāhi : yodhājīvo, na brāhmaṇo.
18. Yo hi koci manussesu porohiccena jīvati,
evam Vāsetṭha jānāhi : yājako so, na brāhmaṇo.

19. Yo hi koci manussesu gāmaṃ raṭṭhañ ca bhuñjati,
evaṃ Vāsetṭha jānāhi : rājā eso, na brāhmaṇo.
20. Na cāhaṃ brāhmaṇaṃ brūmi yoniyaṃ uttisambhavaṃ,
bhovādī nāma so hoti, sa ve hoti sakiñcano ;
akiñcanaṃ anādādaṃ tam ahaṃ brūmi brāhmaṇaṃ.
21. Sabba-saṃyojanaṃ chetvā yo ve na paritassati,
saṅgātigaṃ visaiṇyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.
22. Yo imaṃ palipathaṃ duggaṃ saṃsāraṃ moham accagā,
tiṇṇo pāragato jhāyi anejo akathaṃkathī
anupādāya nibbuto tam ahaṃ brūmi brāhmaṇaṃ.
23. Na jaccā brāhmaṇo hoti, na jaccā hoti abrāhmaṇo,
kammanā brahmaṇo hoti, kammanā hoti abrāhmaṇo.
24. Kassako kammanā hoti, sippiko hoti kammanā,
vānijo kammanā hoti, pessiko hoti kammanā.
25. Coro pi kammanā hoti, yodhājīvo pi kammanā,
yājako kammanā hoti, rājā pi hoti kammanā.
26. Evaṃ etaṃ yathābhūtaṃ kammaṃ passanti paṇḍitā
paṭiccasamuppāda-dassā kamma-vipāka-kovidā.
27. Kammanā vattati loko, kammanā vattati pajā,
kamma-nibandhanā sattā rathassāṇī va yāyato.
28. Tapena brahmacariyena saṃyamena damena ca—
etena brāhmaṇo hoti, etaṃ brāhmaṇaṃ uttamaṃ.

6. DOWNFALL OF THE BRAHMINS

[Suttanipāta : Cūḷavagga, Brāhmaṇadhammika-sutta]

1. Isayo pubbakā āsuṃ saññatattā tapassino
pañca kāmagaṇe hitvā attadattham acārisuṃ.
2. Na pasū brāhmaṇān' āsuṃ, na hiraññaṃ, na dhāniyaṃ,
sajjhāya-dhana-dhaññāsuṃ, brahmaṇaṃ niddim apālayuṃ.
3. Yaṃ tesam pakataṃ¹ āsi dvārabhattaṃ upaṭṭhitaṃ
saddhāpakatam esānaṃ dātave tad amaññisuṃ.

¹ Variant. *nesaṃ bhatakaṃ*.

1. Nānārattehi vatthehi sayaneh' āvasatthehi ca
phitā janapadā ratthā te namassim̐su brāhmaṇe.
5. Avajjhā brāhmaṇā āsum̐ ajeyyā dhammarakkhitā,
na ne koci nivāresī kuladāresu sabbaso.
6. Alṭṭhacattārīsaṃ vassāni [komāra-]brāhmacariyaṃ carim̐su te,
vijjācaraṇa-pariyetṭhiṃ acarūṃ brāhmaṇā pure.
7. Brahmacariyaṃ ca sīlaṃ ca ajjavam̐ maddavam̐ tapam̐
soraccam̐ avihim̐saṃ ca khantiṃ cāpi avaṇṇayum̐.
8. Yo nesam̐ paramo āsi brahmā dalha-parakkamo
sa vā pi methunam̐ dhammam̐ supinantenā nāgamā.
9. Tassa vattam̐ anusikkhantā idh' eke viññujātikā
brahmacariyaṃ ca sīlaṃ ca khantiṃ cāpi avaṇṇayum̐.
10. Taṇḍulaṃ sayanaṃ vatthaṃ sappitelaṃ ca yāciya
dhammena samudānetvā tato yaññaṃ akappayum̐,
upaṭṭhitasmiṃ yaññasmiṃ nāssu gāvo hanim̐su te.
11. Yathā mātā pitā bhātā aññe vā pi ca ñātakā,
gāvo no paramā mittā, yāsu jāyanti osadhā.
12. Anandā baladā c' etā vaṇṇadā sukhadā tathā,
etam̐ atthavaṣaṃ ñatvā nāssu gāvo hanim̐su te.
13. Sukhumālā mahākāyā vaṇṇavanto yasassino
brāhmaṇā sehi dhammehi kiccākiccesu ussukā
yāva loke avattim̐su sukham̐ edhitth' ayam̐ pajā.
14. Tesam̐ āsi vipallāso disvāna aṇuto aṇum—
rājino ca viyākāraṃ, nāriyo samalaṅkatā,
15. Rathe cājaññasamyutte sukhate cittasobhane,¹
nivesane niveṣe ca vibhatte bhāgasō mite.
16. Gomaṇḍala-pariphūḷham̐ nārivaragaṇāyutam̐
ulāram̐ mānusaṃ bhogaṃ abhijjhāyim̐su brāhmaṇā.
17. Te tattha mante ganthetvā Okkākaṃ tad upāgamum̐ :
“pahūta-dhana-dhañño 'si, yajassu, bahu te dhanam̐.”

¹ Variant, *cittasibbane*.

18. Tato ca rājā saññatto brāhmaṇehi rathesabho
 assamedhaṃ purisamedhaṃ [sammāpāsaṃ]
 vājapeyyaṃ niraggalaṃ
 ete yāge yajītvāna brāhmaṇānaṃ adā dhanaṃ.
19. Te ca tattha dhanaṃ laddhā sannidhiṃ samarocayun,
 tesāṃ icchāvatiṇṇānaṃ bhiyyo taṇhā pavaḍḍhatha ;
 te tattha mante ganthetvā Okkākaṃ punamupāgamun :
20. “Yathā āpo ca paṭhavī ca hiraṇṇaṃ dhana-dhāniyaṃ,
 evaṃ gāvo manussānaṃ, parikkhāro so hi pāṇinaṃ ;
 yajassu, bahu te vittaṃ ; yajassu, bahu te dhanaṃ.”
21. Tato ca rājā saññatto brāhmaṇehi rathesabho
 nekasata-sahassiyo gāvo yaññe aghātayi.
22. Tato ca devā pitaro Indo asura-rakkhasā
 “adhammo” iti pakkhandun, yaṃ satthaṃ nipatī gave.
23. Tayo rogā pure āsun : icchā, anasanaṃ, jarā ;
 pasūnaṃ ca samārambhā atthānavuti-m-āgamun.
24. Eso adhammo dandānaṃ okkanto purāṇo ahu,
 adūsikāyo haññanti, dhammā dhamṣenti yājakā.
25. Evaṃ eso anudhammo porāṇo viññugarabito,
 yattha edisakaṃ passati yājakaṃ garahati jano.
26. Evaṃ dhamme viyāpanne vibhinnā suddavessikā,
 puthu vibhinnā khattiyā, patiṃ bhariyā avamaññatha.
27. Khattiyā brahmabandhū ca ye c’ aññe gottarakkhitā
 jātivādaṃ niraṃkatvā kāmānaṃ vasam āgamun.

7. SELECTIONS FROM THE THERA-THERĪ-GĀTHĀ

(i) Bhadda

1. Ekaputto ahaṃ āsiṃ, piyo mātu piyo pitu,
 bahūhi vatacariyāhi laddho āyācanaṃhi ca.
2. Te ca maṃ anukampāya atthakāmā hitesino
 ubho pitā ca mātā ca Buddhassa upanāmayun :
3. “Kicchā laddho ayaṃ putto sukhumālo sukhedhito,
 imaṃ dadāma te nātha Jinassa paricāraṃ.”

4. Satthā ca maṃ paṭiggayha Ānandaṃ etad abravi :
“pabbājehi imaṃ khippaṃ, heṣsaty ājāniyo ayaṃ.”
5. Pabbājetvāna maṃ Satthā vihāraṃ pāvisi Jino ;
anoggatasmiṃ suriyasmiṃ tato cittaṃ vimucci me.
6. Tato Satthā niraṃkatvā paṭisallānavuṭṭhito
“ehi Bhaddā” ti maṃ āha; sā me ās’ ūpasampadā.
7. Jātiyā sattavassena laddhā me upasampadā;
tisso vijjā anuppattā; oho dhammasudhammatā.

(ii) *Mahākaccāyana*

1. Kammaṃ bahukaṃ na kāraye. parivaṭṭheyya jaṇaṃ, na uyyame;
so ussuko rasānugiddho atthaṃ riñcati yo sukhādhivāho.
2. Paṅko ti hi naṃ aveḍayum¹ yāyaṃ vandanapūjanā kulesu,
sukhumaṃ sallāṃ durubbahaṃ, sakkāro kāpurisena ḍujjaho.
3. Na parass’ upanidhāya kammaṃ maccassa pāpakaṃ
attanā taṃ na seveyya, kammabandhū hi mātiyā.
4. Na pare vacanā coro, na pare vacanā muni ;
attānañ ca yathā veti²-d-evāpi naṃ tathā vidu.
5. Pare ca na vijānanti ‘mayam ettha yaṇāmase’;
ye ca tattha vijānanti tato sammanti medhagā.
6. Jivate vā pi sappañño api vittaparikkhayā,
paññāya ca alābhena vittavā pi na jīvati.
7. Sabbam suṇāti soteṇa, sabbam passati cakkhunā,
na ca diṭṭhaṃ sutam dhīro sabbam ujjhitaṃ arahati.
8. Cakkhum’ assa yathā andho, sotavā badhiro yathā,
paññav’ assa yathā mūgo, balavā dubbalo-r-iva,
atha atthe samuppanne sayetha matasāyikaṃ.

(iii) *Soṇa-Koḷivisa*

1. Yāhu ratṭhe samukkaṭṭho rañño Aṅgassa paddhagu,
svājja dhammesu ukkaṭṭho Soṇo dukkhassa pāragu.
2. Pañca chinde, pañca jabe, pañca c’ uttari bhāvaye;
pañcasaṅgātigo bhikkhu oghatiṇṇo ’ti vuccati.

¹ Variant, *pavedayum*.

² Variant, *vedi*.

3. Unnaḷassa pamattassa bāhirāsassa bhikkuno
sīlaṃ samādhī paññā ca pāripūriṃ na gacchati.
4. Yaṃ hi kiccaṃ tad apaviddhaṃ, akiccaṃ pana kayirati ;
unnaḷānaṃ pamattānaṃ tesaṃ vaḍḍhanti āsavā.
5. Yesañ ca susamāradhā niccaṃ kāyagatā sa'i,
akiccaṃ te na sevanti kicce sātaccakārino;
satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā.
6. Ujunnaggamhi akkhāte gacchatha mā nivattatha;
attanā coday' attānaṃ, nibbānaṃ abhihāraye.
7. Accāraddhamhi viriyamhi Satthā loke anuttaro
Viṇopamaṃ karitvā me dhammaṃ desesi Cakkhunā.
8. Tassāhaṃ vacanaṃ sutvā vihāsiṃ sāsane rato,
samataṃ paṭipādesiṃ uttamattassa pattiya ;
tisso vijjā anuppattā, kataṃ Buddhassa sāsanaṃ.
9. Nekkhamme adhimuttassa pavivekañ ca cetaso,
abyāpajjhādhimuttassa upādānakkhayassa ca,
10. Taṇhakkhayādhimuttassa asammohañ ca cetaso
disvā āyatanuppādaṃ sammā cittaṃ vimuccati.
11. Tassa sammāvimuttassa santacittassa bhikkhuno
katassa paṭicayo n'atthi, karaṇīyaṃ no vijjati.
12. Selo yathā ekaghano vātena na samirati,
evaṃ rūpā rasā saddā gandhā phassā ca kevalā
13. Itthā dhammā anitthā ca na ppavedhenti tādino ;
tthitaṃ cittaṃ visaññuttaṃ vayañ c' assānupassati.

(iv) *Tālapuṭa*

1. Kadā nu 'haṃ pabbatakandarāsu
ekākiyo addutiyo vihassaṃ,
aniccato sabbabhavaṃ vipassaṃ,
taṃ me idaṃ taṃ nu kadā bhavissati.
2. Kadā nu 'haṃ bhinnapaṭandharo muni
kāsavavattho amano nirāsayo
rāgañ ca dosañ ca tath' eva mohaṃ
hantvā sukhi pavanagato vihassaṃ.

3. Kadā aniccaṃ vadharogaṇīlaṃ
kāyaṃ imaṃ mañcujaṛāy' upaddutaṃ
vipassamāno vītabhayo vihassaṃ
eko vane, taṃ nu kadā bhavissati.
4. Kadā nu 'haṃ bhayaajananiṃ dukkhāvaḥaṃ
taṇhālatam bahuvidhānuvattaniṃ
paññāmayam tikhiṇam asiṃ gahetvā
chetvā vase, taṃ pi kadā bhavissati.
5. Kadā nu 'haṃ sabbhi samāgamesu
diṭṭho bhava dhammagarūhi tādihi
yathāvadassīhi jīṇḍriyehi
padhāniyo, taṃ nu kadā bhavissati.
6. Kadā nu maṃ taṇḍikhu 'āpipāsā
vātātapā kiṭṭasiriṃsapā vā
nibādhayissanti na taṃ Giribbaje
attatthiyaṃ, taṃ nu kadā bhavissati.
7. Kadā nu kho yaṃ veditaṃ Mahesinā
cattāri saccāni sududdasāni
samāhitatto satimā agacchaṃ
paññāya taṃ, taṃ nu kadā bhavissati.
8. Kadā nu 'haṃ dubbacanena vutto
tatonimuttaṃ vimano na hessaṃ,
atho pasatṭho pi tatonimuttaṃ
tutṭho na hessaṃ, tad idaṃ kadā me.
9. Kadā nu kaṭṭhe ca tiṇe latā ca
khandhe ime 'haṃ amite ca dhamme
ajjhātikān' eva ca bāhirāni ca
samaṃ tuleyyaṃ, tad idaṃ kadā me.
10. Kadā nu maṃ pāvusakālamegho
navena toyena sacīvaraṃ vane
isippayātamihi pathe vajantaṃ
ovassate, taṃ nu kadā bhavissati.
11. Kadā mayūrasa sikhāṇḍino vane
dijassa sutvā girigabbhare rutaṃ
paccuṭṭhahitvā amatassa pattiya
saṃcintaye, taṃ nu kadā bhavissati.

12. Kadā nu Gaṅgaṃ Yamunaṃ Sarassatiṃ
pātālakhittāṃ baḷavāmukhaṃ ca
asajjamāno patareyyaṃ iddhiyā
vibhinnaṃ taṃ nu kadā bhavissati.
13. Kadā nu nāgo va saṃgāmacārī
padālaye kāmaguṇesu chandaṃ
nibbajjayaṃ sabbasubhaṃ nimittaṃ
jhāne yuto, taṃ nu kadā bhavissati.
14. Kadā iṇaṭṭo va daḷiddako nidhiṃ
ārādhayitvā dhanikehi pīḷito
tuṭṭho bhavissaṃ adhigamma sāsanaṃ
Mahesino, taṃ nu kadā bhavissati.

(v) *Mahāpajāpatī Gotamī*

1. Buddha vira namo tyatthu sabbasattānaṃ uttama,
yo maṃ dukkhā pamocesi aññaṃ ca bahukaṃ jaṇaṃ
2. Sabbadukkhaṃ pariññātaṃ hetutaṇhā visositā,
ariyatṭhaṅgiko maggo nirodho phusito mayā.
3. Mātā putto pitā bhātā ayyikā ca pure ahuṃ,
yathābhuccaṃ ajānantī saṃsari¹ 'haṃ anibbisāṃ.
4. Diṭṭho hi me so Bhagavā, antimo 'yaṃ samussayo,
vikkhīṇo² jātisaṃsāro, u' attli dāni punabbhavo.³
5. Āraddhaviriye pahitatte niccaṃ daḥaparakkame
samagge sāvake passa, esa Buddhāna vandanā.
6. Bahūnaṃ⁴ vata atthāya Māyā janayi Gotamaṃ
byādhimaraṇatunnānaṃ dukkhakkhandhaṃ byapānudi

(vi) *Puṇṇikā*

1. “Udakahārī ahaṃ sīte sadā udakam otariṃ,
ayyānaṃ daṇḍabhayaabhītā vācādosabhāyadditā.
2. Kassa brāhmaṇa tvam bhīto sadā udakam otari,
vedhamānehi gattehi sītaṃ vedayase bhusaṃ ?”

¹ Variant, *saṃsariṃ*.

³ Variant, *punambhavo*.

² Variant, *nikkhīṇo*.

⁴ Variant, *bahunnaṃ*.

3. —“Jānantī ca tuvaṃ bhoti Puṇṇike paripucchasi
karontaṃ kusalaṃ kammaṃ rudhantaṃ kamma pāpakaṃ.
4. Yo ca vuddho vā daharo vā pāpakammaṃ pakubbati
udakābhisecanā so pi pāpakammā pamuccati.”
5. —“Ko nu te idam akkhāsi ajānantassa ajānato :
‘udakābhisecanā nāma pāpakammā pamuccati?’”
6. Saggaṃ nūna gamissanti sabbe maṇḍūka-kacchapā
nāgā ca suṃsumārā ca ye c’ aññe udayekarā.
7. Orabbhikā sūkarikā macchikā migabandhakā
corā ca vajjhaghātā ca ye c’ aññe pāpakammīno
udakābhisecanā te pi pāpakammā pamuccare.
8. Sace imā nadiyo te pāpaṃ pubbekataṃ vaheyyuṃ,
puññaṃ p’ imā vaheyyuṃ, tena tvaṃ paribāhiro assa.
9. Yassa brāhmaṇa tvaṃ bhūto sadā udakaṃ otari
tam eva brahme mā kāsi, mā te sītaṃ chaviṃ hane.”
10. —“Kumaggaṃ paṭipannaṃ maṃ ariyamaggaṃ samānayaṃ,
udakābhisecanaṃ bhoti imaṃ sātāṃ dadāmi te.”
11. —“Tuyh’ eva sātako hotu, nāhaṃ icchāmi sātakaṃ ;
sace bhāyasi dukkhassa, sace te dukkham appiyaṃ,
mā kāsi pāpakaṃ kammaṃ āvi vā yadi vā raho.
12. Sace ca pāpakaṃ kammaṃ karissasi karosi vā,
na te dukkhā pamuttyatthi upeccāpi palāyato.
13. Sace bhāyasi dukkhassa, sace te dukkham appiyaṃ,
upehi Buddhaṃ saraṇaṃ Dhammaṃ Saṅghaṃ ca tādinaṃ,
samādiyāhi silāni, taṃ te atthāya hehiti.”

(vii) *Subhā Jīvakaṃbavanikā*

1. Jīvakaṃbavanaṃ rammaṃ gacchantiṃ bhikkhuṃ Subhaṃ
dhuttako saṃnivāresi ; taṃ enaṃ abravī Subhā :
2. “Kiṃ te aparādhitaṃ mayā yaṃ maṃ ovariyāna tiṭṭhasi?
Na hi pabbajitāya āvuso puriso saṃphusaṇāya kappati.”
3. —“Daharā ca apāpikā c’ asi, kiṃ te pabbajjā karissati?
Nikkhipa kāsāyācivaraṃ ; ehi raṃāṃase pupphite vane.
4. Madhuraṇ ca pavanti sabbaso kusumarajena samuddhatā dumaṃ,
paṭhamavasanto sukho utu ; ehi raṃāṃase pupphite vane.

5. Kusumitasikharā ca pādapā abhigajjanti va māluteritā ;
kā tuyham rati bhavissati yadi ekā vanam ogāhissasi ?
6. Vāḷamigasaṅghasevitam kuñjaramattakareṇulolitam
asahāyikā gantum icchasi rahitam bhīṣankam mahāvanam !
7. Yadi me vacanam karissasi, sukhitā ehi agāram āvasa ;
pāsādanivātavāsini parikamman te karontu nāriyo."
8. —“Kin te idha sārassammatam kuṇapapūramhi susānavadḍhane
bhedanadhamme kaḷevare, yaṃ disvā vimano udikkhasi ?”
9. —“Api dūragatā suremhase āyatapamhe visuddhadassane ;
na bi m' atthi tayā piyatarā nayanā kinnarimandalocane."
10. —“Apathena payātum icchasi, candam kīḷanakam gavesasi,
Merum laṅghetum icchasi, yo tvaṃ Buddhasutam maggayasi.
11. Mayham hi akkuṭṭhavandite sukhaḍukkhe ca sati upatṭhitā,
saṅkhatam asubhan ti jāniya sabbath' eva mano na limpati.
12. Sāham Sugatassa sāvikā maggaṭṭhaṅgika-yāna-yāyini
uddhaṭasallā anāsavā suññāgaragatā ramām' aham.
13. Diṭṭhā hi mayā sucittitā sombhā dārukacillakā navā
tantihi ca khilakehi ca vinibaddhā vividham panaccitā.
14. Tamb' uddhaṭe tantikhīlake visaṭṭhe vikale paripakkate
avinde khaṇḍaso kate, kimhi tattha manam nivesaye ?
15. Tatbūpamam dehakāni mam tehi dhammehi vinā na vattanti,
dhammehi vinā na vattanti, kimhi tattha manam nivesaye ?
16. Yathā haritālena makkhitam addasa cittikam bhittiyā katam,
tamhi te viparītadassanam, paññā mānusikā niratthikā.
17. Māyam viya aggato katam, supinante va suvaṇṇapādapam,
upadhāvasi andha rittakam janamajjhe-r-iva rupparūpakam.
18. Vaṭṭani-r-iva koṭar' ohitā, majjhe-bubbulakā sa-assukā,
pīḷikolīkā c' ettha jāyati, vividhā cakkhuvidhā 'va piṇḍitā."
19. Uppāṭiya cārudassanā, na c' apajjittha asaṅgamānasā,
“handa te cakkhum harassu ;” —tam tassa narassa adāsi tāvade !
20. Tassa ca viramāsi tāvade rāgo, tattha khamāpayi ca nam :
“sotthi siyā brahmacārini, na puno edisakam bhavissati.
21. Āhaniya edisam janam, aggam pajjalitam va līngiya,
gaṇhissam āsīvisam viya, api nu sotthi siyā, khamehi no,"

22. Muttā ca tato sā bhikkhunī agami buddhavarassa santikaṃ ;
passiya varapuññalakkhaṇaṃ cakkhu āsi yathāpurāṇakaṃ.

(viii) *Isidāsi*

1. Nagaramhi Kusumanāme Pāṭaliputtamhi pathaviyā
maṇḍe Sakyakulakulināyo dve bhikkhuniyo guṇavatiyo.
2. Isidāsi tattha ekā, dutiyā Bodhī ti sīlasampannā ca,
jhānajjhāyanaratāyo bahussutāyo dhutakilesāyo.
3. Tā piṇḍāya caritvā bhattattham kariya dhotapattāyo
rahitamhi sukhanisinnā imā girā abbhudiresuṃ :
4. “Pāsādikāsi ayye Isidāsi, vayo pi te aparihīno,
kiṃ disvāna valikaṃ athāsi nekkhammam anuyuttā ?”
5. Evam anuyuñjamānā sā rahite dhammadesanākusalā
Isidāsi idaṃ vacanam abravi : “suṇa Bodhi yathā ’mhi pabbajitā.
6. Ujjeniyā puravare mayhaṃ pitā sīlasamvuto seṭṭhi,
tass’ amhi ekā dhītā piyā manāpā dayitā ca.
7. Atha me Sāketato varako āgacchi uttamakulīno
seṭṭhi bahutaratano, tassa maṃ suṇhaṃ adāsi tāto.
8. Sassuyā sassurassa ca sāyaṃ pātaṃ paṇāmaṃ upagamma
sirasā karomi, pāde vandāmi, yathā ’mhi anusitṭhā.
9. Yā mayhaṃ sāmikassa bhaginiyo bhātuno parijano
taṃ ekavārakaṃ pi disvā ubbiggā āsanaṃ demi.
10. Annena pānena ca khajjena ca yaṃ ca tattha sannihitaṃ
chādeni upanayāmi ca demi ca yaṃ yassa patirūpaṃ.
11. Kālena utṭhahitvā gharaṃ samupagamaṃ
ummāradhotahatthapādā pañjalikā sāmikaṃ upemi.
12. Kocchaṃ pasādaṃ añjanañ ca ādāsakañ ca gaṇhitvā
parikammakārikā viya sayam eva patim vibhūsemi.
13. Sayam eva odanaṃ sādhayāmi, sayam eva bhājanaṃ dhoviṃ ;
mātā va ekaputtakaṃ tathā bhattāraṃ paricarāmi.
14. Evaṃ maṃ bhattikataṃ anuttaraṃ kārikaṃ taṃ nihatamānaṃ
utṭhāyikaṃ analasaṃ silavatim dussate bhattā.
15. So mātarañ ca pitarañ ca bhaṇati : ‘āpucch’ āhaṃ gamissāmi,
Isidāsiyā na saha vacchaṃ ekāgāre ’haṃ sahavatthum.’

16. 'Mā evaṃ putta avaca, Isidāsī paṇḍitā paribhayaṃ utthāyikā analasā kiṃ tvaṃ na recate putta ?'
17. 'Na ca me hiṃsati kiñci, na c'āhaṃ Isidāsiyā saha vacchaṃ, daddā 'va me, alaṃ me ; āpucch' āhaṃ gamissāmi.'
18. Tassa vacanaṃ sunītvā sassū sassuro ca me apucchissaṃsu :
'kissa tayā aparaddhaṃ bhayaṃ vassatthā yathābhūtaṃ.'
19. 'Na pi 'haṃ aparajjhaṃ kiñci, na pi hiṃs' eva, na gaṇāmi dubbacanaṃ ; kiṃ sakkā kātuye yaṃ maṃ videssate bhaddā ?'
20. Te maṃ pitu gharāṃ paṇinayissaṃsu, vimaṇā dukkheṇa avibbūtaṃ puttāṃ anurakkhaṇāṇā jinaṃhase rūpiṇiṃ Lacchiṃ
21. Atha maṃ adāsī tāto adḍhasa gharaṃhi dutiyakulikassa tato upaḍḍhasuṅkena yena maṃ vindatha seṭṭhi.
22. Tassa pi gharaṃhi māsaṃ avasiṃ, atha so pi maṃ paṭicchati dāsī va upaṭṭhahantiṃ adūsikaṃ sīlasampannaṃ.
23. Bhikkhāya ca vicarantaṃ damakaṃ dantaṃ me pitā bhayaṃti :
'hohisi me jāmatā, nikkhīpa paṇḍitaṃ ca ghaṭikaṃ ca '
24. So pi vassitvā pakkhaṃ atha tātaṃ bhayaṃti : 'dehi me paṇḍitaṃ ghaṭikaṃ ca mallakaṃ ca, puna pi bhikkhaṃ carissāmi.'
25. Atha naṃ bhayaṃti tāto ammaṃ sabbo ca me ānāpāyavaggo :
'kiṃ te na kirati idha, bhayaṃ khippaṃ yaṃ te karīhi.'
26. Evaṃ bhayito bhayaṃti : 'yadi me attā sakkoti, alaṃ mayhaṃ ; Isidāsiyā na vacchaṃ ekaghaṇe 'haṃ sabavatthum.'
27. Visajjito gato so, ahaṃ pi ekākinī vicintemi :
'āpucchitūna gacchaṃ marituye pabbajissaṃ vā.'
28. Atha ayyā Jinadattā āgacchi gacchāya cāmaṇāṇā tātakulaṃ vinayadharaṃ bahussutaṃ sīlasampannaṃ.
29. Taṃ disvāna amhākaṃ utthāyāsanaṃ tassā paṇḍāpayiṃ, nisinnāya ca pāde vanditvā bhojanaṃ adāsiṃ.
30. Annena ca pānena ca khajjena ca yaṇ ca tattha sannihitaṃ santappayitvā avacaṃ : 'ayye icchāmi pabbajitum.'
31. Atha maṃ bhayaṃti tāto : 'idh' eva puttaka carāhi taṃ dhammaṃ, annena ca pānena ca tappaya samaṇe dvijāti ca.'
32. Ath' āhaṃ bhayaṃmi tātaṃ rodanti añjaliṃ paṇāmetvā :
'pāpaṃ hi mayā pakataṃ, kammaṃ taṃ nijjaressāmi.'

33. Atha maṃ bhaṇati tāto : 'pāpuṇa bodhiṃ ca aggadhammaṃ ca,
nibbānaṃ ca labhassu yaṃ sacchikari dvipadaseṭṭho.'
34. Mātāpitu abhivādayitvā sabbaṃ ca ñātigaṇavaggaṃ
sattāhaṃ pabbajitā tisso vijjā aphassayiṃ."

8. SELECTIONS FROM THE APADĀNA

(i) *Subhūti*

1. Himavantass' avidūre Nisabho nāma pabbato
assamo sukato mayhaṃ paṇṇasālā sumāpitā.
2. Kosiyo nāma nāmena jaṭilo uggatāpano
ekākiko adutiyo vasāmi Nisabhe tadā.
3. Phalaṃ mūlaṃ ca paṇṇiṃ ca na bhuñjāmi ahaṃ tadā,
pavattapaṇḍupattāhaṃ upajīvāmi tāvade.
4. Nāhaṃ kopemi ājīvaṃ cajamāno pi jīvitaṃ,
ārādhemi sakaṃ cittaṃ, vivajjemi anesanaṃ.
5. Rāgupaṣaṃhitā cittaṃ yadā uppajjate mamaṃ
sayāṃ 'va paccavekkhāmi ekaggo naṃ damem' ahaṃ.
6. Evaṃ me viharantassa appamādavihārino
tiṃsavassasahassāni pavane me atikkamuṃ.
7. Appamādarataṃ disvā uttamatthaṃ gavesakaṃ
Padumuttarasambuddho āgañchi mama santikaṃ.
8. Timbarūsakavaṇṇābho appameyyo anūpamo
rūpenāsadiso Buddho ākāse caṅkamī tadā.
9. Suphullo sālarājā va, vijju va 'bbhaghanantare,
ñāṇenāsadiso Buddho ākāse caṅkamī tadā.
10. Siharājā va 'sambhito, gajarājā va dappito,
lāsito vyaggharājā va ākāse caṅkamī tadā.
11. Siṅginikkhasuvaṇṇābho khadiraṅgārasannibho
maṇi yathā jotiraso, ākāse caṅkamī tadā.
12. Visuddhakelāsannibho, puṇṇamāse ca candima,
majjhantiko va suriyo, ākāse caṅkamī tadā.
13. Disvā nabhe caṅkamantaṃ evaṃ cintes' ahaṃ tadā :
"Devo nu kho ayaṃ satto udāhu manujo ayaṃ?

14. Na me suto vā diṭṭho vā mahiyā ediso naro,
api mantapadaṃ atthi, ayaṃ satthā bhavissati."
15. Evāhaṃ cintayitvāna sakaṃ cittaṃ pasādayiṃ,
nānāpupphaṃ ca gandhaṃ ca sannipādetv' ah aṃ tadā
16. Pupphāsaṇaṃ paññāpetvā sādhu-cittaṃ manoramaṃ
nara-sārathīnaṃ aggaṃ idaṃ vacanaṃ abravīṃ :
17. "Idaṃ me āsaṇaṃ vīra paññattaṃ tav' anucchavaṃ
hāsayanto mamaṃ cittaṃ nisīda kusumāsane."
18. Nisīdi tattha bhagavā asaṃbhūto va kesarī
sattarattindivaṃ Buddho pavare kusumāsane.
19. Namassamāno aṭṭhāsiṃ sattarattindivaṃ ahaṃ ;
vuṭṭhabhivā samādhimhā satthā loke anuttaro
20. Mama kammaṃ pakittento idaṃ vacanaṃ abravi :
"Bhāvehi Buddhānussatiṃ bhāvanānaṃ anuttaraṃ ;
21. Imaṃ satiṃ bhāvayitvā pūrayissasi mānaṃ,
tiṃsakappasahasāni devaloke ramissasi.
22. Asītikkhattum devindo devarajjaṃ karissasi,
sahasakkhattum cakkavatti rājā ratṭhe bhavissasi.
23. Padesarajjaṃ vipulaṃ gaṇanāto āsaṅkhiyaṃ
anubhossasi taṃ sabbhaṃ Buddhānussatiyā phalaṃ.
24. Bhavābhava saṃsaranto mahābhogaṃ labhissasi.
bhoge te ūnatā n' atthi Buddhānussatiyā phalaṃ.
25. Kappasatasahasamhi Okkākakulasambhavo
Gotamo nāma nāmena satthā loke bhavissati.
26. Asitikoṭiṃ chaddetvā dāse kammakare bahū
Gotamassa bhagavato sāsane pabbajissasi.
27. Ārādhayitvā sambuddhaṃ Gotamaṃ Sākyapuṅgavaṃ
Subhūti nāma nāmena hessasi satthu sāvako.
28. Bhikkhusaṅghe nisīditvā dakkhiṇeyyagaṇaṃhi taṃ
tathāraṇavihāre ca dvīsu aggaṃ ṭhapessati."
29. Idaṃ vatvāna sambuddho jalajuttamanāyako
nabhaṃ abbhuggamī vīro haṃsarājā va ambare.
30. Sāsito lokanāthena namassitvā Tathāgataṃ
sadā bhāvesiṃ mudito Buddhānussatiṃ uttamaṃ.

31. Tena kammena sukatenā cetanāpaṇidhīhi ca
jahitvā mānusam deham Tāvatisam agaṇch' aham.
32. Asītikkhattum devindo devarajjam akārayim,
sahassakkhattum rājā ca cakkavattī ahoṣ' aham.
33. Padesarajjam vipulam gaṇanāto asaṅkhiyam
anubhomi susampattim Buddhānussatiyā phalam.
34. Bhavābhave saṃsaranto mahābhogaṃ labhām' aham,
bhoge me ūnatā n' atthi, Buddhānussatiyā phalam.
35. Satasahass' ito kappe yaṃ kammam akarim tadā,
duggatim nābhijānāmi, Buddhānussatiyā phalam.
36. Paṭisambhidā catasso vimokhā pi ca atth' ime
chalabhiññā sacchikatā, katam Buddhassa sūsanam

(ii) *Khemā*

1. Pacchime ca bhava dāni Sāgalāyam puruttame
rañño Maddassa dhīt' āsim manāpā dayitā piyā.
2. Saha me jātamattamhi khemaṃ tamhi pure ahū.
tato Khemā ti nāmaṃ me guṇikaṃ udapajjatha.
3. Yadā 'haṃ yobbanam pattā rūpavantāvibhūsitā,
tadā adāsi maṃ tātō Bimbisārassa rājino.
4. Bimbisāro tadā rājā mam anuggahabuddhiyā
vaṇṇayitvā Veluvanaṃ gāyake pāpayi mamaṃ :
5. "Rammaṃ Veluvanaṃ yena na diṭṭham Sugatālayaṃ
na tena Nandanaṃ diṭṭham iti maññemahe mayaṃ;
6. Yena Veluvanaṃ diṭṭham naranandanandananaṃ
sudiṭṭham Nandanaṃ tena amarindasunaudanaṃ."
7. Taṃ sutvā vanasamiddhiṃ mama sotarū manoharam
daṭṭhukāmā tam uyyānaṃ rañño ārocayim tadā.
8. Mahatā parivārena tadā maṃ so mahīpati
sampāpesi tam uyyānaṃ dassanāya samussukam.
9. Yadā ca piṇḍāya muni Giribbaja-puruttamaṃ
paviṭṭho 'haṃ tadā yeva vanaṃ daṭṭhum upāgamiṃ.
10. Tadā taṃ phullapavanaṃ nānābhamarakūjitaṃ
kokilāgītasamhitam mayūragaṇa-naccitam

11. Appasaddam anākiṇṇaṃ nānācaṇkama-bhūṣitaṃ
kuṭimaṇḍapasaṇkiṇṇaṃ yogivara-virājitaṃ
12. Vicarantī amaññissaṃ saphalaṃ nayaṇaṃ mama.
Tatthāpi taruṇaṃ bhikkhuṃ yuttaṃ disvā vicintayim :
13. “Idise pavane ramme t̥hito ‘yaṃ navayobbane
vasantaṃ iva kantena rūpena susamanvito
14. Nisinno rukkhamūlambhi muṇḍo saṅghāṭipāruto
jhāyate vat’ ayaṃ bhikkhu hitvā visayaṇaṃ ratiṃ.
15. Nanu nāma gahaṭṭhena kāmaṃ bhutvā yathāsukhaṃ
pacchā jīṇṇena dhammo ‘yaṃ caritabbo subhaddako.”
16. Suññakan ti viditvāna gandhagehaṃ Jinālayaṃ,
upetvā Jinam addakkiṃ udayantaṃ va bhākaraṃ.
17. Ekakaṃ sukham āsinaṃ vijamānaṃ varitthiyā
disvān’ evaṃ vicintesiṃ : “nāyaṃ lūkho narāsabho?”
18. Sā kaññā kanakābhāsā padumānana locanā
bimbotṭhī kundadasanā manonetta-rasāyanā
19. Hemadolā va savanā kalasākāra-sutthani
vedimajjhā varassonī rammoru cārubbhūsanā
20. Rattasaka-susamvitā nīlā maṭṭha-nivāsanā
atappaneyya-rūpena hāsabhāva-samanvitā.
21. Disvā tam evaṃ cintesiṃ : “aho ‘yaṃ atirūpinī
na mayānena nettena diṭṭhapubbā kudācanaṃ.”
22. Tato jarābhibhūtā sā vivaṇṇā vikatānanā
sīnadantā setasirā salālā vadanāsucī
23. Samkhittakaṇṇā setakkhī lambāsubhapaṇodharā
valivittasabbaṅgi sirāvitadehini
24. Nataṅgi daṇḍadutiyā uppāsulikatā kisā
pavedhamānā patitā nissasantī muhuṃ muhuṃ.
25. Tato me āsi samvego abbhuto lomahaṃsano :
“dhi-r-atthu rūpaṃ asuciṃ ramante yattha bālīsā.”
26. Tadā mahākāruṇiko disvā samviggaṃānasaṃ
udaggacitto sumano imā gāthā abhāsatha :
27. “Āturaṃ asuciṃ pūtiṃ passa Kheme samussayaṃ
uggharantaṃ paggharantaṃ bālānaṃ abhinanditaṃ.

28. Asubhāya cittaṃ bhāvehi ekaggaṃ susamāhitaṃ ;
sati kāyagatā tyatthu, nibbidā-babulā bhava.
29. Yathā idaṃ tathā etaṃ, yathā etaṃ tathā idaṃ,
ajjhataṃ ca bahiddhā ca kāye chandaṃ virājaya.
30. Animittaṃ ca bhāvehi, mānānusayam ujjaha,
tato mānābhisamayā upasantā carissasi.
31. Ye rāgarattānupatanti sotaṃ
sayamkataṃ makkaṭako va jālaṃ,
etaṃ hi chetvāna paribbajanti
anapekkhino kāmasukhaṃ pahāya."
32. Tato kallakacittaṃ maṃ ñatvāna naraśārathi
Mahānidānaṃ desesi suttantaṃ vinayāya me.
33. Suttvā suttanta-seṭṭhaṃ taṃ pubbaśāññaṃ anussariṃ,
tattva tṭhitā 'va haṃ santi dhammacakkhuṃ visodhayiṃ.
34. Tadā paṇama siraśā katvā ca naṃ padakkhiṇaṃ
gantvā disvā narapatiṃ imaṃ vacanam abraviṃ :
35. "Aho sammā upāyo te cintito 'yaṃ arindama,
vanadassanakāmāya diṭṭho nibbanatho muni !
36. Yadi te ruccate rājā sāsane tassa tādino,
pabbajissāmi rūpe 'haṃ nibbinaṃ munibhāṇina¹."
37. Añjaliṃ paggabevāna tadāha sa mahīpati :
"anujānāmi te bhadde pabbajjā tava sijjhatu."
38. Pabbajitvā tadā cāhaṃ sattamāse upaṭṭhite
dīpodayaṇ ca bhedaṇ ca disvā saṃviggamānasā
39. Nibbinnaṃ sabbasaṅkhāre paccayākāra-kovidā
caturoghe atikkamma arahattaṃ apāpuṇiṃ.
40. Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā,
nāgi va bandhanaṃ chetvā viharāmi anāsavā.
41. Sāgataṃ vata me āsi mama Buddhassa santike,
tisso vijjā anuppattā, kataṃ Buddhassa sāsanaṃ.
42. Paṭisambhidā catasso vimokhā pi ca atṭh' ime
chalabhiññā sacchikatā, kataṃ Buddhassa sāsanaṃ.

¹ Variant, *munirāṇina*.

9. CONQUEST OF CEYLON

[Mahāvaiṇsa]

1. Sabbalokahitaṃ katvā patvā santikhaṇaṃ paraṃ
parinibbāṇaṇaṇcamhi nipanno lokanāyako
2. Devatāsaṃnipātambhi mahantaṃbhi mahāmuni
Sakkaṃ taṃ samīpaṭṭhaṃ avoca vadataṃ varo :
3. “Vijayo Lālavisayā Sīhabāhunarindajo
eso Laṅkaṃ anuppatto sattabhiṃ accasātānugo.
4. Patitṭhissati devinda Laṅkāyaṃ mama sāsanaṃ,
tasmā saparivāraṃ taṃ rakkha Laṅkaṃ ca sādhukaṃ.”
5. Tathāgatassa devindo vaco sutvā vasādaro
devass’ Uppalavaṇṇassa Laṅkāraṅkhaṃ samappayi.
6. Sakkena vuttamatto so Laṅkaṃ āgamaṃ sajjukaṃ
paribbājakavesena rukkhamaṇḍale upāvisi.
7. Vijayappamukhā sabbe taṃ upecca apucchisuṃ :
“ayaṃ bho ko nu dīpo?” ti. “Laṅkādīpo” ti so ’bravi,
8. “Na santi manujā ettha na ca hessati vo bhayaṃ.”
Iti vatvā kuṇḍikāya te jalena nisiṇciya
9. Suttaṃ ca tesāṃ hatthesu laggetvā nabhasāgamā.
Dassesī soṇirūpena paricārīkayakkhiṇī.
10. Eko taṃ vāriyanto pi rājaputtana anvagā ;
“gāmaṃbhi vijjamaṇaṃbhi bhavanti sunakhā” iti.
11. Tassā ca sāmini tattha Kuvaṇṇā nāma yakkhini
nisīdi rukkhamaṇḍalaṃbhi kantantī tāpasī viya.
12. Disvāna so pokkharāṇiṃ nisinnaṃ taṃ ca tāpasin
tattha nhātvā pivitvā ca ādāya ca muḍāliyo
13. Vāriṃ ca pokkhareh’ eva vuṭṭhāsi. Sā taṃ abravi :
“bhakkho ’si mama, tiṭṭhā” ti ; aṭṭhā baddho va so naro.
14. Parittasuttatejena bhakkhetuṃ sā na sakkuṇi,
yāciyanto pi taṃ suttaṃ nādā yakkhiniyā naro.
15. Taṃ gahetvā suruṅgāyaṃ ravantaṃ yakkhini khipi.
Evaṃ ekekaso tattha khipi satta satāni ca.

16. Anāyantesu sabbesu Vijayo bhayaśaṅkito
naddhapañcāyudho gantvā disvā pokkharaniṃ subhaṃ
17. Apassaṃ uttiṇṇapadaṃ, passaṃ taṃ c'eva tāpasini
“imāya khalu bhaccā me gahitā nū” ti cintiya
18. “Kiṃ na passasi bhacce me bhoti tvam?” iti āha taṃ.
“Kiṃ rājaputta bhaccehi? Piva nbhāyā” ti āha sā.
19. “Yakkhiṇī tāva, jānāti mama jātiṃ” ti nicchito
siṅhaṃ sanāmaṃ sāvetvā dhanuṃ samdhāy' upāgato.
20. Yakkhiṃ ādāya givāya nārācavalayena so
vāmahatthena kesesu gahetvā dakkhiṇena tu
21. Ukkhipitvā asiṃ āha : “bhacce me dehi dāsi, taṃ
māremi” ti. Bhayaṭṭā sā jīvitam yāci yakkhiṇi :
22. “Jīvitam dehi me sāmī, rajjam dassāmi te aham,
karissāmi' itthikiccaṃ ca k'iccaṃ c'aññaṃ yathicchitaṃ.”
23. Adubbhatthāya sapathaṃ so taṃ yakkhiṇi akārayi.
“Ānehi bhacce siṅhaṃ” ti vutiamattā va sānaya.
24. “Ime chātā” ti vuttā sā taṇḍulādīni niddisi
bhakkhitānaṃ vāṇijānaṃ nāvaṭṭhaṃ vividhaṃ bahum.
25. Bhaccā te sādhayitvāna bhattāni vyañjanāni ca
rājaputtaṃ bhojayitvā sabbe cāpi abhuñjisum.
26. Dāpitaṃ Vijayen' aggaṃ yakkhi bhuñjiya piṇitā
soḷasavassikaṃ rūpaṃ māpa itvā manoharaṃ
27. Rājaputtaṃ upāgañchi sabbābharanabhūsitā,
māpesi rukkhamūlasmiṃ sayanaṃ ca mahārahaṃ.
28. Rattiṃ turiyasaddaṃ ca sutvā gītaravaṃ ca so
apucchi saha semānaṃ “kiṃ saddo?” iti yakkhiṇiṃ.
29. “Rajjam ca sāmīno deyyaṃ sabbe yakkhā ca ghātiyā,
manussāvāsakāraṇā yakkhā maṃ ghātayanti hi”—
30. Iti cintiya yakkhi sā abravi rājanandanaṃ :
“Sirīsavatthu nāmetaṃ sāmī yakkhapuraṃ idha,
31. Tattha jetṭhassa yakkhassa Laṅkānagaravāsini
kumārikā idhānītā, tassā mātā ca āgatā,
32. Āvāhamaṅgale tattha sattāhaṃ ussavo mahā
vattate, tattha saddo 'yaṃ. mahā h' esa samāgamo ;

33. Ajj'eva yakkhe ghātehi, na hi sakkā ito param."
So āhā : "dissamāne te ghātessāmi katham aham?"
34. "Tattha saddam karissāmi, tena suddena ghātaya,
āyudham me 'nubhāvena tesam kāye patissati."
35. Tassā sutvā tathā katvā sabbayakkhe aghātayi,
sayam pi laddhaviṇṇaṇṇo yakkharājaṇṇasādhanaṇṇam,
36. Pasādhanehi sesehi tam tam bhaccaṇṇam pasādhayi.
Katipāham vasiṇṇv' ettha Tambapaṇṇim upāgami.
37. Nāvāya bhūmim otiṇṇā Vijayappamukhā tadā
kilantā paṇiṇā bhūmiṇṇam ālambiya nisīdisuṇṇam.
38. Tambabhūmirajopphuṇṇtho tambapāṇi yato ahu,
so deso c'eva dīpo ca Tambapaṇṇi tato ahu.
39. Sīhabāhunarindo so sīham ādinnavā iti
Sīhalo, tena saṇṇbandhā eṇṇe sabbe pi Sīhalā.

10. PATHAMA-DHAMMASAMGĪTĪ

[Mahāvamsa]

1. Pañcanetto Jino pañcacattālīsa samāsamo
ṭhatvā sabbāṇi kiccāṇi katvā lokassa sabbathā,
2. Kusinārāyaṇṇam yamakasālāṇaṇṇam antare vare
Vesākhapuṇṇamāyaṇṇam so dīpo lokassa nibbuto.
3. Saṇṇkhyāpathaṇṇam atikkantā bhikkhū tattha samāgatā
khattiyā brāhmaṇā vessā suddā devā tath' eva ca.
4. Satta sataṇṇasāṇi tesu pāmokkhabhikkhavo,
thero Mahākassapo ca saṇṇghatthero tadā ahu.
5. Satthu saṇṇirasārīradhātukiccāṇi kāriya
icchanto so mahāthero Satthu Dhammaciraṭṭhitim,
6. Lokanāthe Dasabale sattāhaparinibbute
dubbhāsitaṇṇam Subhaddassa vuḍḍhassa vacanaṇṇam saraṇṇam,
7. Saram cīvaraḍḍāṇaṇṇam ca samatte ṭhapanāṇi tathā
saddhammaṭṭhapanatthāya munināṇuggahaṇṇam kataṇṇam.

8. Kātuṃ saddhammasaṃgītiṃ Sambuddhānumatiṃ satiṃ
navaṅgasāsanadhare sabbaṅgasamupāgate
9. Bhikkhū pañcasatān' eva mahākhināsave vare
sammanni eken' ūne tu Ānandattherakāraṇā.
10. Funa Ānandathero pi bhikkhūhi abhiyācito
sammanni kātuṃ saṃgītiṃ ; sā na sakkā hi taṃ vinā.
11. Sādhukīlanasattāhaṃ sattāhaṃ dhātupūjanam
iccadḍhamāsaṃ khepetvā sabbalokānukampakā,
12. "Vassaṃ vasantā Rājagahe karissāma Dhammasaṃgahaṃ,
nāññehi tattha vatthabbaṃ" iti katvāna nicchayaṃ,
13. Sokāturaṇi tattha tattha assāsenta mahājanaṃ,
Jambudīpamhi te therā vicarivāna cārikaṃ,
14. Āsāḷhasukkapakkhamhi sukkapakkaṭṭhitatthikā
upāgamaṃ Rājagahaṃ sampannacatupaccayaṃ.
15. Tatth' eva vassūpagatā te Mahākassapādayo
therā thiraguṇūpetā Sambuddhamatakovidā
16. Vassānaṃ paṭhamam māsaṃ sabbasenāsanesu pi
kāresaṃ paṭisaṃkhāraṃ vatvānājātasattuno.
17. Vibhārapaṭisaṃkhāre niṭṭhite āhu bhūpatiṃ :
"idāni Dhammasaṃgītiṃ karissāma mayaṃ" iti.
18. "Kattabbaṃ kiṇ ?" ti puṭṭhassa "nisajjaṭṭhānaṃ" āhu te.
Rājā "katthā ?" ti pucchitvā vuttaṭṭhānaṃ hi tehi so
19. Sighaṃ Vebhāraselassa passe kāresi maṇḍapaṃ
Sattapaṇṇigubhādvāre rammaṃ devasabhopamaṃ.
20. Sabbathā maṇḍayitvā taṃ attharāpesi tattha so
bhikkhūnaṃ gaṇanāy' eva anagghattharaṇāni ca.
21. Nissāya dakkhiṇaṃ bhāgaṃ uttarāmukhaṃ uttamaṃ
'therāsaṇaṃ' supaññattaṃ āsi tattha mahārahaṃ.
22. Tasmaṃ maṇḍapamajjhasmiṃ puratthāmukhaṃ uttamaṃ
'dhammāsaṇaṃ' supaññattaṃ ahosi Sugatārahaṃ.
23. Rājārccesi therānaṃ : "kammaṃ me niṭṭhitaṃ" iti ;
te therā theram Ānandaṃ ānandakaraṃ abravuṃ :
24. "Sve sannipāto Ānanda, sekkena gamaṇaṃ tahiṃ
na yu'taṃ te, sadatthe tvaṃ appamatto tato bhava."

25. Iccevaṃ codito thero katvāna viriyaṃ samaṃ
iriyāpathato muttaṃ arabattaṃ apāpuṇi.
26. Vassānaṃ dutiye māse dutiye divase pana
rucire maṇḍape tasmaṃ therā sannipatiṃsu te.
27. Thapetvānandatherassa anucchavikam āsanaṃ
āsanesu nisīdiṃsu arahanto yathārahaṃ.
28. Thero 'rahattappattiṃ so nāpetuṃ tehi nāgamā,
“kubiṃ Ānandathero?” ti vuccamāne tu kebici,
29. Nimmujjivā pathaviyā gantvā jotipathena vā
nisīdi thero Ānando attano thapitāsane.
30. Upālitheram Vinaye sesa-Dhamme asesake
Ānandatheram akarum sabbe therā dhuraṃdhare.
31. Mahāthero sakattānaṃ Vinayaṃ pucchituṃ sayam
sammann' Upālithero ca vissajjetuṃ tam eva tu.
32. Therāsane nisīditvā Vinayaṃ tam apucchi so,
dhammāsane nisīditvā vissajjesi tam eva so.
33. Vinayaññūnam aggena vissajjitakamena te
sabbe sajjhāyaṃ akarum Vinayaṃ nayakovidā.
34. Aggaṃ bahussutādīnaṃ kosāraṃkhaṃ mahesino
sammannitvāna attānaṃ thero Dhammaṃ apucchi so.
35. Tathā sammanniyattānaṃ dhammāsanagato sayam
vissajjesi tam Ānandathero Dhammaṃ asesato.
36. Vedehamuninā tena vissajjitakamena te
sabbe sajjhāyaṃ akarum Dhammaṃ Dhammatthakovidā.
37. Evaṃ sattahi māsehi Dhammasaṃgīti niṭṭhitā
sabbalokahitatthāya sabbalokahitehi sā.

11. DUTIYA-DHAMMASAṂGĪTĪ

[Mahāvamsa]

1. Atīte dasame vasse Kālāsokassa rājino
Sambuddhaparinibbāṇā evaṃ vassasataṃ ahu.
2. Tadā Vesāliyā bhikkhū aneke Vajjiputtakā
siṅgiloṇaṃ dvaṅgulaṃ ca tathā gāmantaram pi ca

3. Āvāsānumatāciṇṇaṃ amathitaṃ jalogi ca
nisīdanaṃ adasakaṃ jātarūpādikaṃ iti
4. Dasavatthūni dīpesuṃ “kappantī” ti alajjino.
Taṃ sutvāna Yasatthero caraṃ Vajjīsu cārikaṃ
5. Chaḷabhiññābalappatto Kākaṇḍakadijatrajo
taṃ sametuṃ sa-ussāho tatth’ āgami Mahāvanaṃ.
6. Pācīnake ca caturo caturo Pāveyyake pi ca
ubbāhikāya sammanni bhikkhū taṃvatthusantiyā.
7. Sabbakāmī ca Sāḷho ca Khujjasobhitanāmako
Vāsabhagāmiko cāti therā Pācīnakā ime,
8. Revato Sāṇasambhūto Yaso Kākaṇḍakatrajo
Sumano cāti cattāro therā Pāveyyakā ime,
9. Sametuṃ tāni vatthūni appasaddaṃ anākulaṃ
agamuṃ Vālikārāmaṃ attha therā anāsavā.
10. Daharenājiten’ ettha paññatte āsane subhe,
nisīdiṃsu mahātherā mahāmunimatañño.
11. Tesu vatthusu ekekaṃ kamato Revato mahā-
thero therāṃ Sabbakāmīṃ pucchi pucchāsu kovido.
12. Sabbakāmī mahāthero tena puṭṭho ’tha vyākari :
“sabbāni tāni vatthūni na kappantī ti suddato.”
13. Niharitvādhikaraṇaṃ taṃ te tattha yathakkamaṃ
tath’ eva saṃghamaṃ pi pucchāvissajjanaṃ karuṃ.
14. Niggahaṃ pāpabhikkhūnaṃ dasavatthukadīpinaṃ
tesaṃ dasasahassānaṃ mahātherā akāṃsu te.
15. Bhikkhū satasahassāni dvādas’ āsuṃ samāgatā,
sabbesaṃ Revatatthero bhikkhūnaṃ pamukho tadā.
16. Tadā so Revatatthero saddhammaṭṭhitiyā ciraṃ
kāretuṃ Dhammasaṃgītiṃ sabbabhikkhusamūhato
17. Pabhinnaṭṭhādīñāṇānaṃ Piṭakattayadhāriṇaṃ
satāni satta bhikkhūnaṃ arahantānaṃ uccini.
18. Te sabbe Vālikārāme Kālāsokena rakkhitā
Revatattherapāmokkhā akarū Dhammasaṃgahaṃ.

19. Pubbe katanā tathā eva Dhammam pacchā va bhāsitaṃ
ādaya nittāpesuṃ taṃ etaṃ māsehi aṭṭhahi.
20. Evaṃ Dutiyasaṃgītiṃ katvā te pi mahāyasā
therā dosakkhayaṃ pattā, pattā kālena nibbutiṃ.

12. TATIYA-DHAMMASAṂGĪTĪ

[Mahāvamsa]

1. Pahīnalābhasakkārā titthiyā lābhakāraṇā
sayanā kāsāyaṃ ādaya vasiṇṇsu saha bhikkhubhi.
2. Yathāsakaṃ ca te vādaṃ Buddhavādo ti dīpayuṃ,
yathāsakaṃ ca kiriyaṃ akariṇṇsu yathāruci.
3. Tato Moggaliputto so thero thiraguṇodayo
sāsanabbudam uppannaṃ disvā taṃ atikakkhalaṃ
4. Tassopasamane kālaṃ dīghadassī apekkhiya
datvā Mahindatherassa mahābhikkhugaṇaṃ sakaṃ
5. Uddhaṃ Gaṅgāya eko va Ahogaṅgamhi pabbate
vihāsi sattavassāni vivekaṃ anubrūhayaṃ.
6. Titthiyānaṃ bahuttā ca dubbacattā ca bhikkhavo
tesaṃ kātuṃ na sakkhinṇsu dhammena paṭisedhanaṃ.
7. Ten' eva Jambudīpamhi sabbārāmesu bhikkhavo
satta vassāni nākaṃsu uposatha-pavāraṇaṃ.
8. Taṃ sutvāna mahārājā Dhammāsoko mahāyaso
ekaṃ amaccaṃ pesesi Asokārāmaṃ uttamaṃ :
9. "Gantvādhikaraṇaṃ etaṃ vūpasamma uposathaṃ
kārehi bhikkhusaṃghena mamārāme tuvaṃ" iti.
10. Gantvāna sannipātetvā bhikkhusaṃghaṃ sa dummati :
"Uposathaṃ karothā" ti sāvesi rājasāsaṇaṃ.
11. ' Uposathaṃ titthiyehi na karoma mayaṃ' iti
avoca bhikkhusaṃgho taṃ amaccaṃ mūḷhamānaṃ.
12. So 'macco katipayānaṃ therānaṃ paṭipāṭiyā
acchindi asinā sīsaṃ : "kāremīti uposathaṃ."

13. Rājabhātā Tīasathero taṃ disvā kiriyaṃ lahuṃ
gantvāna tassa āsanne āsanamhi nisīdi so.
14. Theraṃ disvā amacco so gantvā rañño nivedayi
sabbam pavattiṃ ; taṃ sutvā jātaḍāho mahipati
15. Siḡham gantvā bhikkhusamghaṃ pucchi ubbiggamanasso :
“evaṃ katena kammaṇa kassa pāpaṃ siyā?” iti.
16. Tesam apaṇḍitā keci : “pāpaṃ tuyhaṃ” ti ; keci tu :
“ubhinnaṃ cā” ti āhaṃsu ; “n’ atthi tuyhaṃ” ti paṇḍitā.
17. Taṃ sutvāha mahārājā : “samatto bhikkhu atthi nu
vimaṭṭhaṃ me vinodattvā kātum sāsanaṃ paggaḥaṃ?”
18. “Atthi Moggaliputto so Tīsatthero rathesabha” —
iccāha samgho rājānaṃ ; rājā tatth’ āsi sādaro.
19. Visuṃ bhikkhusahassena caturo parivārite
there, narahassena amacce caturo tathā
20. Tadahe yeva pesaṇi attana vacanena so
theraṃ ānetuṃ ; etehi tathā vutto sa nāgami.
21. Taṃ sutvā puṇa atṭhaṭṭha there ’macce ca pesayi
visuṃ saḥassapurise ; pubbe viya sa nāgami.
22. Rājā pucchi : “kathaṃ thero āgaccheyya nu kho?” iti,
bhikkhū āhaṃsu therassa tassāgamanakāraṇaṃ :
23. “ ‘Hohi bhante upatthanbho kātum sāsanaṃ paggaḥaṃ’
iti vutte mahārāja thero ehi so” iti.
24. Puṇa pi there ’macce ca rājā soḷasa soḷasa
visuṃ saḥassapurise tathā vatvāna pesayi ;
25. “Thero maballakatte pi nāroḥissati yānakaṃ,
theraṃ Gaṅgāya nāvāya ānethā” ti ca abravi.
26. Gantvā te taṃ tathāvocaṃ, so taṃ sutvā va utṭhahi ;
nāvāya theraṃ ānesuṃ, rājā paccuggami taṃ.
27. Vasanto tattha sattāhaṃ rājuyyāne manorame
sikkhāpesi mahīpālaṃ Sambuddhasamayaṃ subhaṃ.
28. Tasmīṃ yeva ca sattāhe duve yakkhe mahipati
pesetvā mahiyaṃ bhikkhū asesē sannipātayi.
29. Sattame divase gantvā sakārāmaṃ manoramaṃ
kāresi bhikkhusamghassa sannipātaṃ asesato.

30. Therena saha ekante nisinnō sāṇi-antare
ekekāladhike bhikkhū pakkosivāna santikaṃ,
31. “Kiṃvādī Sugato bhante?” iti pucchi mahīpati ;
te sassatādikāṃ diṭṭhiṃ vyākaraṃsu yāthāsakaṃ.
32. Te micchādiṭṭhike sabbe rājā uppabbajāpayi,
sabbe satṭhi saḥassāni āsuṃ uppaṇḍajāpitā.
33. Apucchi dhammike bhikkhū : “kiṃvādī Sugato?” iti;
“vibhajjavādī” t’ āhaṃsu. Taṃ therāṃ pucchi bhūpati :
34. “Vibhajjavādī Sambudhe hoti bhante?” ti ; āha so
thero : “āmā” ti : Taṃ sutvā rājā tuṭṭhamano tadā
35. “Saṃgho visodhito yasmā, tasmā saṃgho uposathaṃ
karotu bhante” iccevaṃ vatvā therassa bhūpati
36. Saṃghassa rakkaṃ datvānaṃ nagaraṃ pāvisi subhaṃ.
Saṃgho samaggo hutvāna tadākāsi uposathaṃ.
37. Thero anekasaṃkhyamhā bhikkhusaṃghā visārāde
chalabbiññe tepiṭake pabhinnapaṭisambhīde
38. Bhikkhusahassaṃ uccini kātuṃ saddhammasaṃghaṃ ;
tehi Asokārāmaṃhi akā saddhaṃ masasaṃgahaṃ.
39. Mahākassapathero ca Yastthero ca kārayuṃ
yathā te Dhammasaṃgītiṃ, Tissatthero pi taṃ tathā.
40. K a t h ā v a t t h u p p a k a r a ṇ a ṃ paravāḍappamaddanaṃ
abhāsi Tissatthere ca tasmīṃ saṃgītimāṇḍale.
41. Evaṃ bhikkhusahassaṃ rakkhāyāsokarājino
ayaṃ navahi māsehi Dhammasaṃgīti nīṭṭhitā.
42. Rañño sattarase vasse dvāsattatisamo isi
mahāpavāraṇāya so saṃgītiṃ taṃ saṇāpayi.

13. DESPATCH OF MISSIONARIES

[Mahāvamsa]

1. Thero Moggaliputto so Jinasāsanajotako
niṭṭhāpetvāna saṃgitiṃ pekkhamāno anāgataṃ
2. Sāsanassa paṭiṭṭhānaṃ paccantesu apekkhiya
pesesi Kattike māse te te there tahiṃ tahiṃ.
3. Theram Kasmīragandhāram Majjhantikaṃ apesayi,
apesayi Mahādevattheraṃ Mahisamaṇḍalaṃ.
4. Vanavāsaṃ apesesi theram Rakkhitaṇāmaṃ,
tathāparantaṃ Yonaṃ Dhammarakkhitaṇāmaṃ.
5. Mahāratṭhaṃ Mahādhammarakkhitattheraṇāmaṃ,
Mahārakkhitatheraṃ tu Yonalokaṃ apesayi.
6. Pesesi Majjhimaṃ theram Hinavāntapadesakaṃ,
Suvāṇṇabhūmiṃ there dve Soṇaṃ Uttaraṃ eva ca.
7. Mahāmahindatheraṃ taṃ theram Itṭhiyaṃ Uttiyaṃ
Sambalaṃ Bhaddasālaṃ ca sake saddhivihārike
8. “Laṅkādiṃ manuññaṃhi manuññaṃ Jinasāsaṇaṃ
paṭiṭṭhāpetha tumhe” ti pañca there apesayi.
9. Tadā Kasmīragandhāre pakkaṃ sassaṃ mahiddhiko
Aravālo nāgarājā vassaṃ karakasaññitaṃ
10. Vassāpetvā samuddasmiṃ sabbam khipati dāruṇo.
Tatra Majjhantikatthero khippaṃ gantvā vihāyasā
11. Aravāladabe vāripiṭṭhe caṅkamaṇādiṃ
akāsi ; disvā taṃ nāgā ruṭṭhā rañño nivedayaṇi.
12. Nāgarājātha ruṭṭho so vividhā bhimsikā 'kari :
vātā mahantā vāyanti, meghe gajjati vassati,
13. Phalantāsaniyo, vijjū niccharanti tato tato,
mahīruhā pabbatānaṃ kūṭāni papatanti ca.
14. Virūparūpā nāgā ca bhimsāpenti samantato,
sayam dhūpati jalati akkosanto anekadhā.
15. Sabbam taṃ iddhiyā thero paṭibāhiya bhimsanaṃ
avoca nāgarājaṃ taṃ dassento balam uttamaṃ :

16. "Sadevako pi ce loko āgantvā tāsayeyya maṃ,
na me paṭibalo assa yaṃ ettha bhayaḥheravaṃ."
17. Taṃ sutvā nimmadassassa therō dhammaṃ adesayi,
tato saraṇasilesu nāgarājā paṭiṭṭhahi ;
18. Tath' eva caturāsīti saḥassāni bhujaṅgamā
Himavante ca gandhabbā yakkhā kumbhaṇḍakā bahū.
19. Tadā Kasmīragandhāravāsino manujāgatā
nāgarājassa pūjatthaṃ mantvā therāṃ mahiddhikaṃ
20. Therāṃ evābhivādetvā ekamantaṃ nisīdisuṃ ;
tesaṃ dhammaṃ adesesi therō Āsivisūpamaṃ.
21. Asītiyā saḥassānaṃ dhammābbhisamayo ahu,
satasahassaṃ purisā pabbajum therasantike.
22. Tato pabhuti Kasmīragandhārā te idāni pi
āsuṃ kāsāyapajjotā vatthuttayaparāyanā.
23. Gantvā Mahādevathero desaṃ Mahisamaṇḍalaṃ
Suttantaṃ Devadūtaṃ taṃ kathesi janamajjhago.
24. Cattālisa saḥassāni dhammacakkhum visodhayaṃ,
cattālisa saḥassāni pabbajimsu tadantike.
25. Gantvāna Rakkhitatthero Vanavāsaṃ nabbe ṭhito
Saṃyuttaṃ Anamataggamaṃ kathesi janamajjhago.
26. Saṭṭhinarasahassānaṃ dhammābbhisamayo ahu,
sattatiṃsasahassamattā pabbajimsu tadantike.
27. Vibārānaṃ pañcasataṃ tasmaṃ dese paṭiṭṭhahi,
paṭiṭṭhāpesi tatth' evaṃ therō so Jinasāsaṃ.
28. Gantvā 'parantakaṃ therō Yonako Dhammarakkhito,
Aggikkhandhopamaṃ Suttaṃ kathetvā janamajjhago,
29. So sattatiṃsasahassāni pāṇe tattha samāgate
dhammāmatam apāyesi dhammādharmesu kovido.
30. Purisānaṃ saḥassa ca itthiyo ca tato 'dhikā
khattiyānaṃ kulā yeva nikkhamitvāna pabbajum.
31. Mahārattaṃ isi gantvā so Mahādharmmarakkhito
Mahānāradakassapavhaṃ Jātakaṃ kathayī taṃ.
32. Maggaphalaṃ pāpuṇimsu caturāsīti saḥassakā,
terasaṃ tu saḥassāni pabbajimsu tadantike.

33. Gantvāna Yonavisayaṃ so Mahārakkhito isi
Kālakārāma-Suttantaṃ kathesi janamajjhago.
34. Pāṇasatasahassāni sahasāni ca sattati
Maggaphalaṃ pāpuṇṇiṃsu, dasasahassāni pabbajūṃ.
35. Gantvā catūhi therehi desesi Majjhimo isi
Himavantapadesasiṃ Dhammacakkappavattanaṃ.
36. Maggaphalaṃ pāpuṇṇiṃsu asītipāṇakoṭiyo.
Visuṃ te pañca ratṭhāni pañca therā pasādayuṃ.
37. Purisā satasahassāni ekekass' eva santike
pabbajṇiṃsu pasādena Sammāśambuddhasāsane.
38. Saddhiṃ Uttaratherena Soṇatthero mahiddhiko
Suvannabhūmiṃ agamā. Tasmīṃ tu samaye pana
39. Jāte jāte rājagehe dārake ruddarakkhasi
samuddato nikkhamitvā bhakkhayitvāna gacchati.
40. Taṃ rakkhasiṃ sapariṣaṃ parikkhipi samantato;
“idaṃ imehi laddhaṃ” ti mantvā bhītā palāyi sā.
41. Tassa desassa ārakkhaṃ ṭhapetvāna samantato
tasmīṃ samāgame therō Brahmajālaṃ adesayi.
42. Saraṇesu ca Silesu aṭṭhaṃsu bahavo janā,
saṭṭhiyā tu sahasānaṃ dhammābbisamayo ahu.
43. Adḍhuddhāni sahasāni pabbajūṃ kuladārakā,
pabbajṇiṃsu diyadḍhaṃ tu sahasaṃ kuladbītarō.

14. ASOKA'S VISIT TO MOHĀBODHI

[Mahāvamsa]

1. Mahābodhiṃ ca theriṃ ca ānāpetuṃ mahīpati
therena vuttavacanaṃ saramāno sake pure
2. Antovassekadivasāṃ nisinno therasantike
sahāmaccehi mantetvā bhāgineyyaṃ sakaṃ sayāṃ
3. Ariṭṭhanāma kāmaccāṃ tasmīṃ kamme niyojayaṃ
mantvā āmantayitvā taṃ idaṃ vacanaṃ abravi :
4. “Tāta sakkhisi gantvā tvaṃ Dhammāsokassa santikaṃ
Mahābodhiṃ Saṃghamittaṃ theriṃ ānayituṃ idha?”

5. "Sakkhissāmi ahaṃ deva ānetuṃ tā tato idha,
idhāgato pabbajituṃ sace lacchāmi mānada."
6. "Evaṃ hotū" ti vatvāna rājā taṃ tattha pesayi,
so therassa ca rañño ca sāsanaṃ gayha vandiya,
7. Assayujasukkapakkhe nikkhanto dutiye 'hani
so 'nuyutto Jambukole nāvam āruya paṭṭane,
8. Mahodadhiṃ taritvāna therādhiṭṭhānayogato
nikkhandivase yeva rammam Pupphapuraṃ gato.
9. Bhāgineyyo Mahāriṭṭho Dhammālokaṣṣa rājino
appetvā rājasamdesaṃ therasamdesam abravi :
10. "Bhātujāyā sahāyassa rañño te rājakuṇjara
ākaṅkhamānā pabbajjaṃ niccaṃ vasaṃti saṃyatatā :
11. Saṃghamittaṃ bhikkhuṃ taṃ pabbājetuṃ visajjaya,
taya saddhiṃ Mahābodhi-dakkhiṇasūkhā eva ca."
12. Theriyā ca taṃ ev' atthaṃ abravi therabhāsitaṃ;
gantvā pitusamipam sā therī theramataṃ bravi.
13. Āha rājā : "tuvaṃ amma apassanto kathaṃ ahaṃ
sokaṃ vinodayissāmi puttānattuviviyogajam?"
14. Āha sā : "me mahārāja bhātuno vacanaṃ garu,
pabbājaniyā ca bahū, gantabbam tattha tena me."
15. "Satthaghātaṃ anarahā Mohābodhi-mahīruhā,
kathaṃ nu sākhaṃ gaṇhissam?" iti rājā vicintayi.
16. Amaccassa Mahādevanāmakassa matena so
bhikkhusamghaṃ nimantetvā bhojetvā pucehi bhūpati :
17. "Bhante Laṅkaṃ Mohābodhi pesetabbā nu kho?" iti.
Thero Moggaliputto so "pesetabbā" ti bhāsiya,
18. Kataṃ mahā-adhiṭṭhāna-paṇcakaṃ Paṇcacakkhunā
abhūsi rañño, taṃ sutvā tussitvā dharaṇipati
19. Sattayojanikaṃ maggaṃ so Mahābodhigāminam
sodhāpetvāna sakkaccaṃ bhūsaṃpesi anekadhā;
20. Sattayojanadīghāya vitthatāya tiyojanaṃ
senāya caturaṅginiyā mahābhikkhugaṇena ce
21. Upāgama Mahābodhiṃ nānālamkārabhūsitam
nānāratānavicittam vividhadhajaṃālinaṃ

22. Nānākusumasaṃkiṇṇaṃ nānāturiyaghoṣitaṃ
parivārayitvā senāya parikkhipiya sāṇiyā
23. Mahātherasahassena pamukhena mahāgaṇe
raññaṃ pattābhisekānaṃ sahasseṇādhikena ca
24. Parivārayitvā attānaṃ Mahābodhiṃ ca sādhukaṃ
ullokayi Mahābodhiṃ paggaḥetvāna añjaliṃ.
25. Abhisiñci Mahābodhiṃ mahārajjena bhūpati ;
pupphādīhi Mahābodhiṃ pūjetvā, tipadakkhiṇaṃ
katvā atṭhasu thānesu vanditvāna katañjali,
26. Ādiyitvāna sovaṇṇatulikāya manosilaṃ
lekhaṃ datvāna sākāya saccakiriyaṃ akā iti :
27. “Laṅkādipaṃ yadi ito gantabbāṃ Urubodhiyā,
nibbematiko Buddhassa sāsanamhi sace ahaṃ,
28. Sayāṃ yeva Mahābodhisākhā ’yaṃ dakkhiṇā subhā
chijjivāna patitṭhātu idha hemkatāhake.”
29. Lekhāthāne Mahābodhi chijjivā sayam eva sā
gandhakaddamapūrassa katāhassopari tṭhitā.
30. Pāṭhīrehi nekehi tehi so piṇito puna
mahārājā Mahābodhiṃ mahārajjena pūjayi.
31. Mahābodhiṃ mahārajje abhisiñciya pūjayaṃ
nanāpūjāhi sattāhaṃ puna tatth’eva so vasi.
32. Assayujasukkapakkhe paṇṇarasa-uposathe
aggahesi Mahābodhiṃ, dvisattābaccaye tato
33. Assayujakālapakkhe cātuddasa-uposathe
rathe subhe thapetvāna Mahābodhiṃ rathesabho
34. Pūjayaṃ taṃ dinaṃ yeva upanetvā sakaṃ puraṃ
alaṅkaritvā bahulaṃ kāretvā maṇḍapaṃ subhaṃ
35. Kattikasukkapakkhassa dine pāṭipade tahiṃ
Mahābodhiṃ mahāsālamūle pācīnake subhe
36. Thapāpetvāna kāresi pūjā nekā dine dine.
Gāhato sattarasame divase tu navaṅkurā
37. Sakaṃ yeva ajāyimsu tassā ; tena narādhipo
tuṭṭhacitto Mahābodhiṃ puna rajjena pūjayi.

15. SELECTIONS FROM THE UDĀNA

1. Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa,
ath' assa kaṅkhā vapayanti sabbā
yato pajānāti sahetudhammaṃ.
2. Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa,
ath' assa kaṅkhā vapayanti sabbā,
yato khayam paccayānaṃ avedī.
3. Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa,
vidhūpayam tiṭṭhati Māra-senam
suriyo va obhāsayam antalikkhe.
4. Yo brāhmaṇo bāhita-pāpadhanimo
Vedantagū vusita-brahmacariyo
dhammena so Brahmavādāṃ vadeyya
yass' ussādā n' atthi kuhiñci loke.
5. Na udakena sucī hoti, bahvettha nhāyati jano,
yamhi saccaṃ ca dhammo ca so sucī so ca brāhmaṇo.
6. Sukho viveko tuṭṭhassa sutadhammassa passato,
abyāpajjham sukhaṃ loke paṇabhūtesu saṇṇiyamo.
7. Sabbam paravasam dukkhaṃ, sabbam issariyam sukhaṃ,
sādhāraṇe vihaññanti, yogā hi duratikkamā.
8. Yass' antarato na santi kopā,
iti bhavābhavataṃ ca vitivatto,
tam vigata-bhayaṃ sukhiṃ asokaṃ
devā nānubhavanti dassanāya.
9. Yassa jito kāmakaṇṭako
akkoso ca vadho ca bandhanaṃ ca,
pabbato viya so tṭho anejo,
sukhadukkhesu na vedhati sa bhikkhu.
10. Yamhi na māyā vasati na māno,
yo vitalobho amamo nirāso
panunna kodho abhinibbutatto
so brāhmaṇo so samaṇo sa bhikkhu.

11. Anupavādo anupaghāto pātimokkhe ca saṃvaro,
mattaññutā[•] ca bhattasīṇiṃ pantañ ca sayanāsanāṃ,
adhicitte ca āyogo, etaṃ Buddhāna sāsanaṃ.
12. Abhūtavādī nirayaṃ upeti,
yo vāpi katvā 'na karomi' cāha ;
ubho pi te pecca samā bhavanti
nīhīnakam mā manujā parattha.
13. Tudanti vācāya janā asaññatā
sarehi saṅgāmagataṃ va kuñjaraṃ
sutvāna vākyam pharusam udīritam
adhivāsaye bhikkhu aduṭṭhacitto.
14. Uccinna-bhavataṇhassa santacittassa bhikkhuno
vikkiṇo jāti-saṃsāro n' atthi tassa punabbhavo.
15. Sabbā disā anuparigamma cetasā
n' ev' ajjhagā piyatarā attanā kvaci,
evam piyo puttho attā paresam,
tasmā na hiṃse param attakāmo.
16. Ye keci bhūtā, bhavissanti ye vā,
sabbe gamissanti palāya deham,
taṃ sabbaṃ jāniṃ kusalo viditvā
ātāpiyo brahmacariyaṃ careyya.
17. Yā kāci kaṅkhā idha vā huraṃ vā,
sakavediyā vā paravediyā vā,
jhāyino tā pajahanti sabbā
ātāpino brahmacariyaṃ carantā.
18. Upātīdhāvanti na sārāṃ enti,
navam navam bandhanaṃ brūhayanti,
patanti pajjotam-ivādhipātā
ditṭhe sute itih' eke nivīṭṭhā.
19. Obhāsati tāva so kimi
yāva na unnamati pabhaṅkaro,
virocanaṃhi uggate
hatappabho hoti na cāpi bhāsati.

20. Yassa mūlaṃ chaṃā n' atthi paṇṇā n' atthi kuto latā,
taṃ dhīraṃ bandhaṇā muttaṃ ko taṃ ninditum arahatī :
devā pi naṃ pasam̐santi, Brahmunaṃ pi pasam̐sito.
21. Ye taranti aṇṇavaṃ saraṃ
setuṃ katvāna visajja pallaiāni,
kullaṃ hi jano pabandhati,
tiṇṇā medhāvino janā.
22. Abhedī kāyo, nirodhi saññā,
vedanā vitiraliṃsu sabbā,
vūpasamiṃsu saṅkhārā
viññāṇaṃ attham āgamā.
23. Ayoghana-hatass' eva jalato jātavedaso
anupubbūpasantassa yathā na ñāyate gati,
evaṃ samuā vimuttānaṃ kāmabandhogha-tāriṇaṃ
paññāpetuṃ gati n' atthi pattānaṃ acalaṃ sukhāṃ.

NOTES

PROSE

1. SACCAMKIRA-JĀTAKA [Vol. I, No. 73].—This and the next Jātaka story relate to two of the previous existences of prince Siddhattha, the prospective Buddha and serve as a prelude to the pieces commencing with Devatā-Āyācana (No. 3 of the present selections). They illustrate the perfect exercise by the Bodhisatta of two of the ten essential qualities (*dasa pāramiyo*) which pave the way for Buddhahood. The *Pāramis* are *dāna* (alms-giving), *sīla* (morality), *nekkhamma* (abnegation of the world and self), *paññā* (wisdom), *virīya* (energy), *khanṭi* (patience), *sacca* (truth), *adhiṭṭhāna* (resolution), *mettā* or *mettā* (kindness) and *upekkhā* or *upekkhā* (resignation). Each of these virtues is exercised by a Bodhisatta in three degrees: ordinary, inferior, and unlimited—e.g., *dāna-pārami*, *dāna-upapārami*, *dāna-paramattha-pārami*, and so on with *sīla* and the rest, making thirty in all. The present story may serve as an illustration of *khanṭi-pārami*, perfection or supreme exercise of suffering, even as the next one can be taken as an illustration of *mettā-pārami*, supreme exercise of friendliness.—*Kaṭṭhavipalāvitam* (p. 4, l. 37) has a variant *kaṭṭham nipalāvitam*, which the scholiast explains as “nadiyā vuyhamānam sukkhadārum nipalāvitam uttāretvā thale ṭhapitam”.

It is noteworthy that this Jātaka, unlike the next piece, is named after the first two words (*saccam kira*) of the gāthā occurring in it, which shows that the verse itself originally comprised the whole story of the Jātaka,—the prose account coming later to serve as its commentary. The story has its counterpart in a tale of the *Gesta Romanorum* (No. 119), where we read of a person, who had rescued a prince, a lion, an ape and a serpent from a well, receiving in return mortal wounds for the services rendered to the prince and wealth from the animals saved by him. Cf. also *Jātaka* Nos. 482 and 516 ; Benfey's *Pañcatantra*, I, pp. 193ff; and *Kathāsaritsāgara*, XLV, pp. 65ff.

2. TILAMUTTHI-JĀTAKA [Vol. II, No. 252].—This Jātaka offers an illustration of the Bodhisatta's supreme exercise of *mettā*. We have also a glimpse here of the system of education prevalent in ancient India. Takkaśilā (Sk. *Takṣaśilā*, modern Taxila) was reputed, from even before the time of Buddha, as a great seat of learning, to which resorted

the rich and the poor alike. The scholars who paid fees (*ācariyabhāga-dāyakā*) were treated like the eldest sons in the teacher's house, where their schooling commenced on 'a light and lucky day' (*sallahukena nakkhattena*); but those who were too poor to do so, had to live as resident-pupils (*dhammantevāsikā*) and attend on their teacher by day and learn of him at night. Another point of interest is that kings of former times, though there might be famous teachers living in their own city, often used to send their sons to distant countries to complete their education, particularly with this end in view that they might learn to quell their pride and arrogance, and endure heat or cold, and be acquainted with the ways of the world.

3. DEVATĀ-ĀYĀCANA [Nidānakathā].—The piece is from the Nidānakathā, the introductory chapter of the Jātaka Commentary. It contains the episode of the supplication of the devatās to the Bodhisatta, then a dweller of the Tusita heaven, for birth on earth. That the time was opportune for the happy advent is explained in terms of *halāhala* (p. 8, l. 6), 'commotion', which is said to be threefold: *Kappa-halāhala*, commotion at the impending termination of the world-system; *Buddha-halāhala*, commotion on the eve of the advent of a Buddha; and *Cakkavatti-halāhala*, commotion forestalling the rise of a king to the eminence of an overlord. The sense of *halāhala* is the same as that of *kolāhala*; the term signifies 'a great hue and cry' of the multitude, the natural outburst of an agitated mood. Such an impatient mood prevails when a long-awaited event, happy or calamitous, is about to happen.—*Pañca-mahāvilo-kanam* (p. 8, l. 20) means 'five preliminary observations' which a Bodhisatta makes before giving his word for advent to the world of men; the observations are with regard to the suitability of (i) the age (*kāla*), (ii) the continent (*dīpa*), (iii) the tract (*desa*), (iv) the family, *i.e.*, the status of the father (*kula*) and (v) the genetrix, *i.e.*, the purity of the mother (*janettī*). This circumspection on the part of the Bodhisatta affords us the standard whereby to judge and appreciate his life and attainments. *Majjhima-desā*, Midland or Middle Country, of which the boundaries are specified in the text (p. 8, ll. 27 ff.), was a civilized tract of land fit for the advent of the Bodhisatta. The river *Salalavatī* and the town *Setakaṇṇika* are not as yet satisfactorily identified. *Thūṇa* (Sk. *Sthūṇa*) was a Brahmin village not far from Allahabad (Prayāga). *Usiraddhaja* seems to be the same mountain as Puṇḍrakakṣa, which abuts on Puṇḍravardhana (modern Varendra) and which the Divyāvadāna, in describing the Middle Country, mentions in lieu of *Kajāṅgala*.

The episode forms the subject of illustration in Buddhist sculpture, notably in one of the Bharhut reliefs.

4. BIRTH OF PRINCE SIDDHATTHA [Nidānakathā].—This piece from the Nidānakathā contains a legendary description of the birth of prince Siddhattha with elements of fact and imagination welded together. Those of fact are as follows: the conception took place under the Uttarāsālha asterism, which in those days marked the beginning of the official year, attended with popular festivities formally proclaimed by the king (cf. *Āsālhi-nakkhattam ghutṭham ahosi*); the rituals performed in connection with the conception were all Brahmanical; the labour-pain (*kammaja-vātā*) began when queen Māyā in a palanquin had just arrived at the garden of Lumbinī on the bank of the river Rohinī, which divided Kapilavatthu from the neighbouring Sakyan territory, called Devadaha. It appears that even royal ladies preferred paternal homestead for confinement. Seven days after a painful delivery, queen Māyā died. The elements of imagination are as follows: the conception took place by dream-suggestion and in character it was a divine descent from heaven, poetically conceived as a picture of an elephant-shaped white cloud descending on the earth; the babe was saved as though by a miracle, the benevolent 'high spirits' acting as his protectors; immediately after his birth, the babe walked seven steps and proclaimed his own greatness; the conception was immaculate and the way of the babe was super-human. All these formed a favourite subject for artistic representation and poetical description.

The garden of Lumbinī was visited by king Asoka (3rd century, B.C.), who honoured it as the most sacred spot because of Buddha's birth here, and marked it out with a stone pillar set up as a permanent memorial. The name of Yasodharā destined to be the wife of Siddhattha does not occur here. She is referred to by the name of her son as *Rāhula-mātā*. The teknonymy suggests that it was a dignified way of denoting the mother. Cf. *Tivala-mātu* ('of Tivala's mother'), an appellation of Asoka's second queen, 'Kāluvākī'. Read Asoka's Edict on his queen's donations.

5. PREDICTION OF KĀLADEVALA [Nidānakathā].—The piece has an air of romance about it. The sage Kāladevala, otherwise known as Asita, was the family *guru* of Suddhodana. While jubilations were going on over the Nativity, the sage got an indication from the devatās themselves about the prospective enlightenment of the prince and he hurried to the palace of Suddhodana to see the divine babe. The romance lies in the grand old man, before whose eyes the world grew dark, welcoming and bowing down

to the child, before whose eyes the world opened bright. Asita is elsewhere mentioned as the maternal uncle of Nālaka and the teacher of five Brahmin youths (later known as *Pañcaraggiyā*) who at his instance followed in the footsteps of Siddhattha when the latter became an ascetic.—An earlier but highly poetical account of the episode is to be found in the introductory verses of the *Nālaka-Sutta* [Suttanipāta]. This episode, too, became a favourite theme for artistic representation.

6. THE FOUR OMENS [Nidānakathā].—This piece from the Nidānakathā takes up the thread of Siddhattha's story from his sixteenth year and leads up to the twen'y-ninth, a period of thirteen or fourteen years during which Suddhodana took all precautions against his son's chancing upon any of the four sights which, according to the astrologers' prediction, might impel him to renounce the world. These sights are technically called *cattāri pubbanimittāni*, 'the four omens'. *Nimitta* means a sign serving as a cause of reflection, a thought-inducing symbol. The first three of the *pubbanimittas* related to the sign of decay-and-decrepitude, of disease and of death, while the fourth to the sign of renunciation. Thus, the first three were suggestive of the problem of misery and the fourth was indicative of the means of escape therefrom. Hence the interest of the legend, which seeks to represent incidents in the life of Siddhattha as preparing the way for the doctrines which he as Buddha later promulgated. According to the *Dīghabhāṇakas*, Siddhattha encountered all the four sights on one and the same day. The *Dīghabhāṇakas* (p. 14, l. 15) were a school of canon-reciters who based their opinion on the authority of the *Dīgha-Nikāya*.

7. MAHĀBHINIKKHAMANA [Nidānakathā].—Here is the sequel, presenting a description of the return of prince Siddhattha from the pleasure-garden. The drive to the garden was a pompous royal procession. There is reference here to professional bards and chanters (*sūta-māgadha-bandakā*), whose business it was to proclaim the glory of kings and princes on occasions of processional march. Siddhattha was in an agitated and pensive mood, which made him view even the birth of a son as a hindrance (*rāhulo jāto, bandhanam jātam*). This mood was equally responsible for his utter indifference to the charming musical performance given by a party of dancing girls in the palace. The chamber in which the performers fell asleep in indecent disorder appeared to him as a veritable charnel ground littered with rotting corpses.

8. PABBAJĀ [Nidānakathā].—Chronologically, the account of *Pabbajjā* ('formal initiation into asceticism') comes after that of *Mahābhini-*

khamana ('Great Renunciation'). Prince Siddhattha did not receive initiation at the hands of any *guru*. It was a very simple form devised by himself. He cut off his hair-locks with his own hands by means of a sword and equipped himself with the eight requisites of a recluse (*aṭṭha-samaṇa-parikkhārā*) offered by the great angel Ghaṭikāra. This initiation took place on the farther bank of the river Anomā, which was situated at a distance of 30 yojanas (about 250 miles) from Kapilavatthu. The spot, it is said, was reached by a night's horse-ride, crossing the boundaries of three separate kingdoms (*tiṇi rajjāni atikkamma*), which are probably the kingdoms of Kapilavatthu and those of the Mallas of Kusinārā and Pāvā. There was a mango grove called Anūpiya near by [see next piece]. The Anomā and Anūpiya are said to have been equidistant from Kapilavatthu and Rājagaha. —*Arahaddhaja* (p. 17, l. 17) means the symbol or external mark of an Arhat ('holy man'). The text uses it as a synonym of *uttama-pabbajjā-vesa* ('excellent ascetic garb').

9. ARRIVAL AT RĀJAGAHA [Nidānakathā].—Bimbisāra was the then reigning king of Magadha with his capital at Rājagaha. The city of Rājagaha was surrounded by five sacred hills, Paṇḍava, Vebhāra, Vepulla, Gijjhakūṭa and Isigili [see *Isigili-Sutta*, Majjhima N., III, 68], *Ālāra Kālāma* and *Uddaka Rāmaputta* (p. 18 l. 20) were the two teachers from whom Siddhattha learnt the psychic process of attaining to the eight states of Trance (*aṭṭha-samāpattiyo*). *Ālāra* was the personal name of the first teacher and *Kālāma* was his clan name. Similarly, the second teacher was known by the personal name of *Uddaka* and by the clan name of *Rāmaputta*. Probably both of them were Kṣatriya teachers, *Uruvelā* (p. 10, l. 24), now famous as Mahābodhi or Bodh-Gayā, is the sandy tract on the banks of the river Nerañjarā.

10. SIX YEARS OF ASCETICISM [Nidānakathā].—The piece contains a vivid account of six years of austerity (*dukkara-kārikā*) practised by Siddhattha at Uruvelā. He took recourse to this rigorous practice, because it was then believed to be the tried mode of attaining to Bodhi (*bodhāya maggo*), but abandoned it when he found it useless.

11. SUJĀTĀ'S OFFERING [Nidānakathā].—The charming episode of Sujātā's offering of rice-milk sweetened with honey (*madhu-pāyāsa*) is important as suggesting a turning-point in the ascetic career of Siddhattha. The rice-milk offered by Sujātā was the only food on which Buddha subsisted for forty-nine days after the attainment of Bodhi.—*Senāni-nigama* (p. 19, l. 16) or *senāni-gāma* was a hamlet in Uruvelā. It is quite

possible that it was formerly a cantonment, as its name implies. At the entrance of this ancient hamlet there was a banian tree, which was believed to be the abode of a benevolent spirit, the presiding deity of the hamlet—This piece is noteworthy as containing a reference to tree-worship.

12. SIDDHATTHA VANQUISHES MĀRA [Nidānakathā].—Here is a prosaic elaboration of the poetical description of Siddhattha's encounter with Māra in the *Padhāna-Sutta* (pp. 85-86).—The Bodhisatta sat cross-legged at the foot of the Bo-tree assuming an unshakeable posture (*aparājita-pallaṅka*) with this determination: "Let my skin, nerves and bones wither away, let flesh and blood dry up, I will not leave this seat until I attain to supreme enlightenment." The internal struggle of Siddhattha against the distracting forces in his nature is described in terms of a contest between two warriors. The battle, of course, ended in the triumph of Siddhattha (see p. 24—*Jayo hi Buddhassa sirīmato ayam*). The mobilisation, the formal challenge, the battle array, the hurling weapons, and so forth are described in minute details.—*Girimekhalā* (p. 21, l. 31) is the name of the majestic elephant who served as the mount of Māra. The invoking of Mother Earth (*mahāpaṭhavi*, i.e., *vasundharā*) to bear witness (pp. 23-24) was the traditional way of proving the truth of a statement in the absence of any other reliable evidence.

13. SIDDHATTHA BECOMES BUDDHA [Nidānakathā].—The conquest of Māra was immediately followed by Siddhattha's attainment of supreme enlightenment,—a unique achievement which marked the beginning of his career as Buddha. In the first watch of the night he recalled to his mind the concatenation of his former existences by way of reviewing the whole of the past history of the earth and heaven (*paṭhame yāme pubbe-nivāsa ñāṇam*). In the second or middle watch he clarified his divine vision (*majjhima-yāme dibbacakkhum visodhetvā*). During the last watch he induced a knowledge of the logical form of the law of happening (*pacchima-yāme paṭicca-samuppāde ñāṇam etāresi*). At the end of his penetration he broke forth into omniscience with a solemn utterance (*udāna*), expressing how he had waudered forth through many cycles of birth in search of *Taṇhā* (the builder of the tabernacle, *gahakāraka*) and the secret of weeding out the very root instinct of house-building, and how at last he had found them out.

14. FORMULATION OF PATICCASAMUPPĀDA [Udāna].—This piece from the *Udāna* presents an account of Siddhattha's attainment of Buddhahood, which differs in some important respects from the preceding account in

the Jātaka-Nidānakathā. According to the Udāna, the Master, towards the close of the week after his first enlightenment at the foot of the Bo-tree, revolved within his mind *three* successive forms of *Paṭicca-samuppāda* ('the law of happening by way of a cause')—the *anuloma* ('hair-wise', 'usual') form in the first watch of the night, the *paṭiloma* ('contrary-wise') form in the second watch, and the *anuloma-paṭiloma* ('co-ordinated') form in the third. It will be seen that the first form implies the second and that the third is the logical fulfilment of the first two. The basic *niyama* of *Paṭicca-samuppāda* is laid down thus:—

Imasmim sati, idaṃ hoti; imass' uppādā idaṃ uppajjati. Imasmim asati, idaṃ na hoti; imassa nirodhā idaṃ nirujjhati.

"This having been, that comes to be; from the rise of this, that arises. This having not been, that does not come to be; from the cessation of this, that ceases to be."

This *niyama* may be interpreted either as a law of sequence (*Tabbhāva-tabbhāvī*) or as a law of causation (*Sahetu-dhamma*). Each happening or phenomenon, passively observed, appears as a process of limited duration, noted as a distinct fact of experience. To make each sequence intelligible to human understanding it requires a causal determination as an explanation. The facts of experience, as observed, are to be noted down in this way: milk as milk, curd as curd, butter as butter, *avijjā* as *avijjā*, *saṅkhārā* as *saṅkhārā*, *viññāṇa* as *viññāṇa*, and so on. Such is the Buddhist idea of cause, causality or causation, *hetu*, *nidāna*, *samudaya*, *paccaya*.

The formula *avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇaṃ, viññāṇa-paccayā nāmarūpaṃ* etc., is generally rendered: "Because of Ignorance, Confections: because of Confections, Rebirth-Consciousness; because of Rebirth-Consciousness, Name-and-Form, etc."

This formula is introduced by way of a typical illustration of the main *niyama*. The twelve *Nidānas*—*Avijjā*, *Saṅkhārā*, *Viññāṇa* and the rest are each regarded as a distinct causal term, and all are set forth as links in a chain of dependent origination. But, in regard to the setting, it has to be borne in mind that *Avijjā* is rather 'the unknown or unknowable' than 'ignorance', that *Saṅkhāra* is rather 'the crude stage of the process of formation' than 'Confection or Predisposition', that *Viññāṇa* is rather 'the first cognisable state of individual form' than 'Rebirth-Consciousness', that *Nāmarūpa* is rather 'the completed individuality of form' than 'Name-and-Form' and so forth. According to Buddhaghosa, the Buddhist doctrine of *Paṭiccasamuppāda* presents a scheme of thought which is

needed for the comprehension of all processes of formation, whether cosmical, physical or mental.

15. THE FIRST SERMON [Nidānakathā].—Here is an account of the *circumstances* which led to the promulgation of the First Sermon or *Paṭhama-Dhammadesanā*, and not the sermon. The sermon is to be found in the Pali discourse known as the *Dhammacakkapavattana-Sutta*. There are two versions of that Sutta—one in the Saṃyutta Nikāya (V. 420) and the other in the Vinaya Mahāvagga (I. 10). There are other versions as well in some of the Buddhist Sanskrit works, which show a substantial agreement with the Pali versions both in form and in contents. The Sutta begins by contrasting two forms of extremism (*dve antā*): (i) worldly extremism—*Kāmesu kāmāsukkhallikānuyogo*, and (ii) ascetic extremism—*Attakilamathānuyogo*, each of which is characterised as undignified, unbecoming, inferior, vulgar and befitting only the common folk. The discourse recommends the *Majjhima-Paṭipadā* ('Middle Path') as a dignified way of life by which the extreme modes may be avoided.—Note that the earlier term, employed by Buddha, was *Majjha*, and not *Majjhima*, and this reminds one of the term *majha* met with in Aśoka's Separate Rock Edicts (cf. *majham paṭipādayema*). The word *majjha* or *majjhima* suggests a comprehensive mode of conduct in which the current of progressive life moves on carrying everything along with it. *Majjhīmā Paṭipadā* is treated as just another name for *Ariya Aṭṭhaṅgika Magga*, the 'Noble Eight-linked Way', which begins with *sammā-diṭṭhi* and ends with *sammā-samādhi*. The Magga, again, is connected with a scheme of thought that exemplifies the complete form of truth when stated in its four aspects (*cattāri ariyasaccāni*), *magga* being the fourth, [see *Matriculation Pali Selections*, 2nd edition, Note on "Magga" p. 125].

Dvevācika-upāsakā (p. 28, ll. 2-3) are those Buddhist lay worshippers who like Tapassu and Bhalluka could make only Buddha and Dhamma their two Refuges, the Saṅgha having not been formed when they were waiting on Buddha at Uruvelā.

The legend indicates that there was one high-road connecting Ukkala (Orissa) with Gayā and another connecting Gayā with Benares. The distance between Gayā and Isipatana (Sarnath) is said to have been 18 yojanas (about 150 miles).

The *Anattalakkhaṇa-Suttanta*, miscalled *Anantalakkhaṇa-S.*, is a discourse of Buddha which is contained in the Vinaya Mahāvagga [I. 6, 38-41]. It "shows the perishable nature of the five khandhas, and that the khandhas are not the self".

16. **THE FIRST CONVERTS** [Nidānakathā].—The piece enumerates the persons converted to Buddha's faith immediately after the formation of the nucleus of the Saṅgha at Isipatana (Sarnath). The list includes the following :

Yasa kulaputta and his fifty-four comrades ;
 Thirty princes forming the 'gentle group' (*Bhadda-vaggiyā*) ;
 Three Jaṭila leaders of the Gayā region with their numerous followers ;
 King Bimbisāra of Magadha as a lay supporter (*upāsaka*) ; and
 Sāriputta and Moggallāna.

Kappāsiya-vanasaṇḍa was a locality on the road between Benares and Gayā. For a detailed account of the Jaṭilas of Gayā, Nadī and Uruvelā, see Vinaya Mahāvagga and Barua's *Gayā and Buddha-Gayā*, Bk. I (*Gayā in Buddhist Literature*).—*Ādittapariyāya-desanā* is that exposition of *Dhamma* which is famous as the Fire-Sermon', [see Vinaya, I. 34].—*Gayāsisa* is the same hill of Gayā proper as is otherwise called *Gayaśira* or *Gayāsira*. The Pali commentators derive the name *Gayāsisa* from *gaja-sisa* ('the head of an elephant') and suggest that the hill resembled it.—*Sāriputta* was otherwise known by the name of Upatissa ('a lad of the village of Upatissa') and *Moggallāna* by the name of Kolita ('a lad of the village of Kolita'). Both of them were 'wandering' ascetics before their conversion to Buddhism. According to the Pali records, they were formerly the disciples of Sañjaya the paribbājaka, while the Mahāvastu represents them as the disciples of Sañjaya Belaṭṭhiputta. They became afterwards the two Chief Disciples of Buddha.—*Ehībhikkhu pabbajjā* : Buddha's call 'Come ye, O Bhikkhu' was in the early part of his career, sufficient to ordain a monk, and no other formality had to be gone through. This was also the method by which Jesus Christ converted his first disciples.

17. **VISIT TO KAPILAVATTHU** [Nidānakathā].—This piece contains an interesting account of Buddha's first visit to Kapilavatthu. Rājagaha and Kapilavatthu were connected by a highroad and the distance between the two places was sixty *yojanas* (about 500 miles). It took Buddha two months to reach Kapilavatthu from Rājagaha by a slow journey of a *yojana* (about 8½ miles) per day.—*Aṭṭha Narasīhagāthā* were eight poetical stanzas describing the thirty-two major bodily marks of Buddha, who was extolled as a *mahāpurisa* or *narasīha*. They constitute a fine example of Pali lyrical poetry that developed as early as the 3rd or 4th century A D., if not earlier.

18. **CONVERSION OF RĀHULA** [Nidānakathā].—The episode of the conversion of Rāhula, with which the account of Buddha's first visit to Kapila-

vatthu closes, has a pathetic ring about it. Rāhula asked his father for patrimony and received *pabbajjā*, which took him far away from the bosom of his doting grandfather Suddhodana.

19. DEDICATION OF JETAVANA [Nidānakathā].—Here is a classical account of the dedication of Jetavana, converted into a monastic abode by the great banker Anāthapiṇḍika. All the stages of the dedication from the first purchase of the site (from prince Jeta of Kosala) to the formal gift of the *vihāra* have been touched upon. The account is fully represented in Bharhut sculpture.

20. BUDDHA AND BĀHIYA [Udāna].—Here is a classical Pali canonical dialogue in which the 'wandering' ascetic Bāhiya figures as the interlocutor. He was a *dāruciriya* or *dāruciradhara* 'wearer of wooden garment',—a *Kāṭhiyā Bābā*, as one might call him. He used to live at the port of Suppāraka (modern Sopārā in the Thana district, Bombay). The dialogue is important as containing a remarkable description of the destiny (*gati*) of a person who has attained to Arhatship. The state which awaits him after demise is that of *parinibbāna*. The state of *parinibbāna* is characterised in terms reminding the reader of the following *śloka*s in the Muṇḍaka Upaniṣad :

Na tatra sūryo bhāti, na candra-tūrakāḥ.
nemā vidyuto bhānti, kuto ayam agniḥ !
Tam eva bhāntam anubhāti sarvam
tasya bhāsā sarvam idaṃ vibhāti.

21. BUDDHA AND THE TEVIJJAS [Dīgha-Nikāya].—The dialogue is but an abridged form of the *Tevijja-Sutta* and its main interest centres round three groups of Brahmanical teachers representing a chronological order. In the first group we have mention of ten former sages (*pubbakā isayo*), Atthaka, Vāmaka and the rest, who were the original composers and exponents of the Vedas. In the second group one has to take note of the five main schools of Brahmanical thinkers, the Addhariya (= Aitareya), the Tittiriya (= Taittirīya), the Chandoka (= Chāndogya), the Chandāvā (? = Sata-patha), and the Bhavyārijjha (= Bāhvṛca). And in the third group are to be noticed some distinguished Mahāsāla Brahmins. According to Buddhaghosa, they were called *mahāsāla* because they were men of vast wealth (*mahāsāra*). But it is evident from the Upanishads that Pali *Mahāsāla* is the same designation as Sk. *Mahāśāla*. The *Mahāgovinda-Suttanta* (Dīgha-Nikāya, II) speaks of the Mahāsālas as heads of the Snātaka institutions which were richly endowed by kings. That is to say, the Mahāsālās were great Vedic institutions which were maintained on royal endowments called

rājadeyyas and *Brahmadeyyas*.—The dialogue contains no argument against the existence of Brahmā (God). Buddha's case against the Tevijjas was that they talked about the state of Brahmā but did neither realise that state nor know the right method of realising it. The method advocated by Buddha consisted in the fulfilment of all moral conditions and the *jhāna* practices.

22. JACCANDHĀNAM HATTHIDASSANAM [Udāna].—The simile of persons born blind imperfectly describing an elephant according as each has felt its particular limb, has become classical now-a-days from its employment by Rāmakṛṣṇa Paramahansa as a means of illustrating the different conventional ways of representing one and the same reality. The piece from the Udāna goes to show that the use of the simile is as old as the time of Buddha, if not older still. This simile was employed by Buddha with a view to illustrating how each *micchādiṭṭhika* took a partial view (*ekaṅga-dassī*) of truth or reality. Note that the defective view—*sassato loko*, *asassato loko* and so on—are mentioned as the views of the non-Buddhists (*nānādiṭṭhiyā paribbājakā.....nānādiṭṭhi-nissaya-nissitā...samaṇabrāhmaṇā*, p. 41, ll. 30-32; *aññatitṭhiyā paribbājakā*, p. 42, l. 21), and they have been quoted as such in the *Brahmajāla-Sutta* too. See also Aṅguttara, II, p. 41, para. 1, where the self-same views are mentioned as *puthu-samaṇabrāhmaṇānaṃ puthu-pacceka-saccāni*, all of which had been eschewed by the Bhikkhu.

23. DEVADATTA PLOTS AGAINST BUDDHA [Khaṇḍahāla-Jātaka: Paccuppanna-vatthu].—This piece contains just one of the many nefarious actions of Devadatta aiming at the life of the Master. The Pali canonical basis of the Jātaka account of Devadatta's plots against Buddha is the *Samghabhedaka* section of the Vinaya Mahāvagga. About eight years before Buddha's demise Devadatta, jealous of his fame and eager for gain and favour, sought the royal patronage of Ajātasattu to fulfil his ambition. He demanded of Buddha that the leadership of the Order should be made over to him in view of the Master's old age, which could not be granted as it was not within the rights of Buddha to do so. Under instruction of the Master himself the evil nature of Devadatta was exposed to the public by the bhikkhus. Devadatta felt so much annoyed and offended that he with the help of king Ajātasattu and others resolved to give effect to his evil designs against the Master's life.

It is important to note in this connection that Devadatta with the assistance of Kokālika was able not only to form a strong party within the Buddhist Order but also to found a distinct sect of Buddhists who paid

their homage to three former Buddhas but not to Buddha Sākyamuni [see Beal, *Buddhist Records of the Western World*, Vol. I, p. xlviii]. In order to fortify the position of the Saṅgha against attacks from the Jainas and the Ājivikas of the time, he wanted to have the following rules introduced and enforced :

- (i) That a bhikkhu shall live all his life in the forest ;
- (ii) That he shall depend for his subsistence solely on the doles collected out-doors ;
- (iii) That he shall wear only robes made of discarded rags (*paṃsukula*) and accept no robes from the laity ;
- (iv) That he shall always live under a tree and not under a roof ; and
- (v) That he shall never eat fish or meat.

His proposal could not be accepted, because the above rules accentuated ascetic excesses in self-mortification, which was repudiated by Buddha.

24. SCHISM AT KOSAMBI [Kosambi-Jātaka: Paccuppanna-vatthu].—This account of schism is similar to that in the *Kosambaka-Sutta* of the Majjhima-Nikāya. The interest of the account lies in the circumstances in which a quarrel arose between two groups of bhikkhus and developed into a division, threatening the unity of the Saṅgha as a whole, and that in the very life-time of the Master, who failed to compose their differences. There is a touch of pathos in the episode of Buddha's retirement to the lonely woodland called Pārileyyaka-vanasaṇḍa, which was used as a retreat for the rainy season. The bhikkhus, however, were brought to their senses, and they made up their differences and were pardoned by the Master.

25. AJĀTASATTU'S VISIT TO BUDDHA [Dīgha-Nikāya].—This is an extract from the *Sāmaññaphala-Sutta* and it gives a vivid description of Ajātasattu's interview with Buddha. The scene of conversation is laid in the mango-grove of the royal physician Jīvaka. The king started for the place at night, mounted on a state-elephant and protected by 500 amazonian guards. Jīvaka himself guided the course of the royal procession. The incident must have taken place shortly after Ajātasattu's usurpation of the throne of Magadha by murdering his father, king Bimbisāra. Note the reaction of his guilty and suspicious mind in paragraphs 3 and 5. The subject is illustrated in Bharhut sculpture.

26. BUDDHA ON THE WELFARE OF THE VAJJIS [Dīgha-Nikāya].—This piece, which is an extract from the *Mahāparinibbāna-Suttanta* (Ch. I), is historically important as referring to Ajātasattu's projected invasion of the

Vajjian territory. Buddhaghosa has described in detail the cause of misunderstanding between Ajātasattu and the Vajjis of Vesāli, a powerful confederacy of eight clans. The seven essential conditions of national welfare which Buddha laid down for the Vajjis are also remarkable as hinting at the nature of Ancient Indian Polity. The first two conditions emphasize the importance of unity and concerted action. The third condition suggests a warning against rashly introducing new measures and upsetting that which is long established as a custom. The fourth, urging the necessity of respecting the elders, is in essence the same as the third. The fifth is laid down with a view to safeguarding the honour and dignity of women. The sixth urges the need of maintaining and honouring the religious shrines and national institutions with which popular sentiment is bound up. The seventh aims at facilitating cultural intercourse with the world outside.

27. BUDDHA ON THE SILAS [Dīgha-Nikāya].—This is an extract from the *Brahmajāla-Sutta*, where Buddha warns his disciples not to be swayed by the opinion of his admirers or declaimers, who judge him merely by the Silas, and points out that those who would rightly judge him should take into account his experience in regard to other things (*dhammā*) which are profound, difficult to realise and to understand, tranquilising, sweet, not to be grasped by mere logic, subtle, and fit to be comprehended by the wise, and which he sets forth, having 'seen them face to face' by his own realisations. For the attainment of such a comprehension his disciples followed his lead. The realisations are called *uttaritarā*, *paññatarā*, compared with those of other teachers, which were one-sided and therefore incomplete and imperfect. For the views of these teachers and Buddha's position in regard to them, read the piece *Jaccandhānam Hatthidassanam* (No. 22) and *Brahmajāla-Sutta* (Dīgha, I, pp. 28-46). Compare also the views of the six heretical teachers and relevant discussions in the *Sāmaññaphala-Sutta* (Dīgha, I, pp. 52ff).

It is to be noted that the Silas as loosely enumerated in the *Brahmajāla-Sutta* are the earlier literary expressions of the Buddhist moral code which has not yet been formulated as what is popularly known as *Dasa Silāni*. Contrast the list of *Vairamaṇas* (interdictions) in the *Mahāvastu* (Vol. II, p. 99), which is as follows: (i) *prāṇātipāta*, (ii) *adattādāna*, (iii) *kāmeṣu mithyācāra*, (iv) *surā-maireya-madya-pāna*, (v) *unṛṣāvāda*, (vi) *piṣuna-vāk*, (vii) *sambhinna-pralāpa*, (viii) *avidyā*, (ix) *vyāpāda*, (x) *mithyā-dṛṣṭi*. See also *Aṣṭasāhasrikā Prajñāpāramitā* (Bibliotheca Indica, p. 427).

28. MAHĀPARINIBBĀNA [Dīgha-Nikāya].—The account of the dying Buddha as contained in the *Mahāparinibbāna-Suttanta* (chapters V and VI) is historical and realistic, in spite of the supernatural element which adds to the grandeur and solemnity of the Great Decease. The scene is laid between two *Sāl* trees in a *Sāl* grove adjoining Kusinārā. Buddha lay down on his death-bed assuming a lion-posture (*sīha-seyyam*). No doctor was sent for, nor was any prayer offered. Fully conscious, Buddha said all that he had to say to the bhikkhus. Then he became silent and, lost in meditation, calmly passed away without any pangs of death. The physical, moral and intellectual perfection reached by so great a Master could not stay the hand of Death, although he had completely triumphed over the dread of death.

The following notes are relevant to the nine topics included in this piece:—

(i) *The Best Mode of Tathāgata-Pūjā*.—Great emphasis was laid by Buddha on the strict observance of his *Dhamma* by the bhikkhus and bhikkhunīs, upāsakas, and upāsikās which he considered as the highest honour (*paramā pūjā*) they could offer to him. But, as appears from topic iv, *Memorial Thūpas* (q. v., text and notes), although he warned Ānanda and, for the matter of that, his bhikkhus not to worry about his 'sarīra-pūjā', he relegated it to the option of such amongst the khattiya-, brāhmana-, and gahapati-pañḍitas and others as were his admirers (*abhippasannā*). This no doubt paved the way for the popular worship of Buddha, which subsequently led to his deification in direct opposition to his wish and injunction.

(ii) *Devatās around the dying Buddha*.—The *devatās* (spirits) are presented here as grieving at the impending demise of Buddha and anxious to have a last look at him. It appears that they were visible to Buddha only and not to Ānanda, nor to the bhikkhu Upavāna who was in attendance. See Dīgha, II, p. 87, where Buddha says that once he had occasion to sight the devas through his transcendental vision ('dibbena cakkhunā visuddhena atikkanta-mānusakena'). For the idea of devas shunning the association of men, who are regarded by them as impure ('asuci-saṅkhātā'), see *Pāyāsi-Suttanta* (Dīgha, II, p. 325). The devas are, however, regarded in Buddhism as beings inferior to Buddha.

It is to be noted that according to Ānanda the *manobhāvanīya* bhikkhus, who had also come to see Buddha, were beings who could not be easily contacted and who, presumably to Ānanda's mind were *vis-a-vis* the devas, no less worthy of paying a visit to Buddha on his death-bed.

Buddhism knows of three sorts of devas: *sammuti-devā*, *uppatti-devā* and *visuddhi-devā*, kings angels and arabās. 'The *manobhāvanīya* bhikkhus can very well be regarded as *visuddhi-devā* in the present context.—*Manobhāv anīya* = 'mana-vadḍhanaka' (Vimānavatthu Aṭṭhakathā, p. 152), i.e., 'inspiring 'ennobling',—hence, to be cherished'.

Ānanda's humble intercession on behalf of the bhikkhus as contrasted with Buddha's anxiety for the devas is remarkable.

(iii) *Four Places of Pilgrimage*.—This extract enumerates the four places which are sacred to the Buddhists. Here Buddha recommends the spots of his Nativity, his Enlightenment, his preaching the First Sermon, and of his Great Decease as the four places worth visiting by a man of faith, for inspiration (*saṃvejaniyāni ṭhānāni*). Lumbinī, Uruvelā (Bodh-Gayā), Isipatana (Sarnath) and Kusinārā are the four places which he evidently had in mind. It is noteworthy that Asoka was the first Buddhist king who is known to have visited those places, carrying out Buddha's instructions in practice.

(iv) *Memorial Thūpas*.—This extract tells us how the 'odily remains of Buddha were cremated in the manner of those of a paramount king (*rājā cakkavattī*). We have also a reference here to the classes of persons who were worthy of being honoured with *thūpas* dedicated to their memory. Thūpas (Sk. *Stūpa*), or memorial mounds were erected over the relics or the ashes of distinguished personages.

It is to be noted in this connection that the Paccuppanna-vatthu of the *Kālinga-bodhi-Jātaka* (No. 479) mentions three classes of objects ('*cetiyaṇi*') as fit for worship. According to the commentary, these are: (i) *sārīrika*, bodily remains, i.e., relics; (ii) *pāribhogika*, things used by Buddha, the Bo-tree being a typical example; and (iii) *uddesika* or referential, e.g., a Buddha-image ('*Buddha-paṭimā*'). As the *Jātaka* explains, an 'uddesika' object is not a concrete representation of the actual form of Buddha ('*avatthuka*'), but a translation of some idea about Buddha into an artistic shape ('*mana-mattaka*'). In other words, with the Buddhist an image of Buddha is not a dumb show, but a meaningful form created by art,—an idea which did not, however, materialise until the 1st century A.D.

(v) *Admonition to Ānanda*.—This piece tells us how Buddha administered a mild rebuke to Ānanda who was shedding tears over his impending separation from his Master, forgetting the latter's injunction that one should always hold oneself aloof from whatever is near and dear to one, for such separation is inevitable in this world. Ānanda had not yet attained to Arhatship in spite of his long association with Buddha, who

had to admonish him for exerting himself for speedy realisation of Arhatship (*khippaṃ hohisi anāsavo*). It is interesting to note that this admonition is followed by words of praise for Ānanda as a very expert attendant, probably as a set-off against its seeming harshness.

Ānanda was Siddhattha's first cousin and is believed to have been born on the same day as the prince. He was Buddha's attendant (*'upaṭṭhāka'*) throughout the last twenty-five years of the Master's life and he waited upon him with great devotion. It was he who rehearsed Dhamma in the First Buddhist Council.

(vi) *Former Greatness of Kusinārā*.—In this piece Buddha justifies his preferring Kusinārā (formerly, 'Kusāvati') as the proper place for his *parinibbāna* by reason of its greatness when it was the capital of king Mahāsudassana. For further information, see *Mahāsudassana-Suttanta* (Digha, II).

Kusinārā is identified with modern Kāsiā, 85 miles to the east of Gorakhpur and to the north-west of Battia.

(vii) *Conversion of Subhadda*.—One of the last acts of Buddha was the conversion of Subhadda, the *Paribbājaka*. Just before his *parinibbāna* Buddha was interrogated by Subhadda as to whether the six heretical teachers had the true understanding of things. Buddha said that he would not go into the question of their attainments further than this that he was not aware of any true *samaṇa* outside his own system. All that he could say was that a teaching which did not include the Noble Eight-linked Path (*ariya aṭṭhaṅgika magga*), could not produce a true *samaṇa*, and that this path of eight constituents was that which led to the cessation of suffering, the first and foremost truth to realise in this world.

It should be noted that this Subhadda is different from another bhikkhu of the same name, who entered the Order in his old age and felt happy at the demise of Buddha in the thought that thenceforth there would be none to take the monks to task for non-observance of the Vinaya rules (see Digha II, p. 162). The disparaging utterances of this other Subhadda made it necessary for the theras to convene a council shortly after the demise of Buddha to settle all controversial points in regard to his sayings. This council, which was presided over by Mahākassapa, is known as the First Buddhist Council.

(viii) *Last Words of Buddha*.—In this extract we have some weighty utterances of Buddha which are as important for the history of

Buddhist literature as for that of the Buddhist Order. Buddha exalted his *Dhamma* and *Vinaya* above his own personality as the Master. Yet through the ages his personality stands predominant and he is worshipped, nay deified, beyond expectation. The *Dhamma* and *Vinaya*, on which he laid so much emphasis, continued in a loose disjointed form, hardly distinguishable at times, eventually leading to controversies which in course of time changed the complexion of early Buddhism. His recommendation to his disciples for scotching the lesser precepts according to their discretion lay at the root of dissension in the Saṃgha after his demise.—The point to be noted in regard to his last call to the bhikkhus is that it epitomises the whole teaching of Buddhism (*vayadhammā saṃkhārā, appamādena sampādettha*).

(ix) *Dhātu-Vibhāga*.—The account of distribution of Buddha's Relics forms a sequel to that of Buddha's Decease. The relics were the bones and ashes collected from the funeral pyre on which his body was cremated. Among the powerful claimants for the relics, were king Ajātasattu of Magadha and seven warrior clans or nations,—the Sākya of Kapilavatthu, the Mallas of Kusinārā, the Licchavis of Vesālī, and others. [For an account of them, see B. C. Law, *Some Kshatriya Tribes in Ancient India*.] It is noteworthy that the kings of Kosala, Vatsa and Ujjeni do not figure among the rival claimants.

29. NOTION OF PUGGALA [Milinda-pañha].—*Sattā*, *Jiva* and *Puggala* are the three terms used in Buddhism to denote *attā* or self. *Puggala* occurs not infrequently as part of a compound word *purisa-puggala*, meaning a 'living individual'. Each living individual is signified by a name, such as Nāgasena, Sūrasena or Virasena, conventionally fixed by parents or others interested. There is nothing more in these personal names than an artificial device for denoting or referring to an individual. These are useful only as designations for referring to particular individuals. When one tries to ascertain how an individual is actually presented to one's cognition, one finds that only an aspect is cognised. To complete the description of an individual one needs a number of terms, some relating to bodily aspect and some to mental. The terms thus conceived remain as means of description, while the actual individual sought to be described is never involved in the description. The logical consequence is that no single term is co-extensive with the whole of the individual, nor are all the terms put together sufficient to restore the individual referred to by them. The proper understanding of the truth is that the individual who is the object of reference is somehow an organic whole in which all cognisable or

conceivable parts and functions are possibilities. The so-called parts must somehow be harmoniously combined and unified and must be capable of functioning together as a unit, whereby the whole or the individual can be comprehended.—[For information about Milinda and Nāgasena, see *The Questions of King Milinda*, Part I, S.B.E., Vol. XXXV, Introduction.]

30. KO PATISANDABATI? [Milinda-pañha].—The literal English rendering of the question in Pali is—‘Who fits in?’, i.e., ‘Who is linked?’. This is the same as saying—‘The linking of what?’. Individual life is comprehended by knowledge as a continuous course (*santati*, ‘pro-cession’) in which are linked the notions of individual forms (*nāma-rūpa*), one disappearing, another appearing, one subsiding, another arising—uninterruptedly (*apubbam acarimam*). When the observer passively watches the course of phenomena, he notices that each form or formation occurs as a limited ‘pro-cession’, during which another form does not occur and that another form comes to be visualised only after the one under the gaze has vanished. The forms successively observed are thus gathered up and interlinked and broadly comprehended in the notion of a distinct causal continuity. This notion determines the moral responsibility for an action.

31. ATTHI SO BHAGAVA? [Milinda-pañha].—Here we have a discussion which records how the existence of a thing unperceived can be proved by inference, if there are perceptible causes for such a conclusion. Following this line of argument Nāgasena convinces king Milinda that Buddha did exist.

This piece contains interesting details in regard to the arts and crafts of Ancient India as also the names of some countries of historical and geographical importance.

32. DHAMMA-NAGARA [Milinda-pañha].—*Dhamma-nagara* is here figuratively comprehended as the ‘ideal city’ of Buddhism. Among its leading citizens are Suttantikā (those well-versed in the Suttantas), Venayikā (those well-versed in the Vinaya), Ābhidhammikā (those well-versed in the Abhidhamma), Dhamma-kathikā (Preachers of the Law), Jātaka-bhāṇakā (Reciters of the Jātakas), Dīgha-bhāṇakā (Reciters of the Dīgha-Nikāya), and so forth. [For the meaning of *bhāṇakā*, see Barua and Sinha, *Barhut Inscriptions*.]

33. BUDDHO PŪJAM SĀDIYATI? [Milinda-pañha].—This important question is pressed in the form of a dilemma (*ubhatokoṭiko pañho*). The enquiry was very pertinent and it followed, as a logical sequence, from the description of the state of Buddha after his demise. If this state

implies the total exhaustion of creative will operating through a particular individuality, it is impossible for him to receive any offering made in his honour; if it is possible for him to do so, one cannot say that he attained to that state. Nāgasena's reply and explanation go to establish the truth that the worship of Buddha is not fruitless despite the fact that he is no longer in a position to receive it.

34. **KAMMA** [Milinda-pañha].—The inexorable law of Kamma is admitted in Buddhism. One cannot escape the consequences of *Kamma*. It is 'Kamma' that accounts for differences in our births. "As a man himself sows, so he himself reaps; no man inherits the good or evil act of another man. The fruit is of the same quality with the action, and, good or bad, there is no destruction of the action. The action and reaction of Kamma have been well illustrated by many stories in the Buddhist texts. The Jātaka, the Petavatthu, the Vimānavatthu, the Mahāvastu and the Avadāna literature are replete with such stories.

35. **VĀYĀMA** [Milinda-pañha].—The discussion in this piece emphasizes that for achieving an object one should put forth one's energies (*vāyāma*) in proper time and long before it becomes urgent by force of circumstances. Nāgasena illustrates this by a number of similes, one of which is: 'it is no use putting off digging a well till one feels thirsty'. Cf. *Bhaddekaratta-Sutta* (Majjhima. III, p. 193): "ajj'eva kiccam ātappaṃ ko jaññā maraṇaṃ suve?"

36. **GIHĪ AND PABBAJITA** [Milinda-pañha].—In this piece Nāgasena corrects Milinda's distorted interpretation of a dictum of Buddha. Milinda states that there is no difference between the easy-going *Gihī* and the rigid *Pabbajita* if either of them attains to the same blissful state by reason of the conduct peculiar to each. Nāgasena explains the point at issue by saying that it is only the 'right conduct' (*sammā-paṭipatti*) in either case which accounts for the attainment of the blissful state, the only difference being that the *pabbajita* reaches it more quickly than the *gihī*.—Note that great emphasis is also laid on 'seemly behaviour' (*samṇapaṭipatti*) by Asoka in his Edicts.

37. **IMPORTANCE OF SĪLA** [Milinda-pañha].—The term *Sīla* means 'regulation of conduct according to a well-defined code of morality'. The moral discipline enforced in the Buddhist system of *Sīla* is not to be treated as an end in itself, but only as a means to an end. It is to serve as the moral foundation (*paṭiṭṭhā*), the basis or stepping-stone of the religious life which is within.

38. NIBBĀNA [Milinda-pañha].—Here is a popular exposition of the Buddhist idea of Nibbāna. Nibbāna is a real state of consciousness which may be actually realised or experienced by one who is of right conduct (*esā nibbānadhātu yaṃ so sammā-paṭipanno sacchikaroti*). It is not something which is induced or fancy-born, but which is real in the sense that it can be experienced. This supreme state is to be comprehended from the point of view of *anīti* (absence of contingency), *nirupaddava* (absence of disturbance), *abhaya* (absence of fear), *khema* (security), *santa* (tranquility), *sukha* (bliss), *sāta* (ease), *pañita* (excellence), *suci* (purity), and *sītala* (calm).

POETRY

1. REJOICINGS AT SIDDHATTHA'S BIRTH [Suttanipāta].—These highly poetical stanzas are from the Prologue (*Vatthugāthā*) of the *Nālaka-Sutta*. The Sutta without the Prologue (*Moneyya-Sutta*) appears to have been known in Asoka's time as *Moneyasute* (Bhābru Edict). The importance of the stanzas lies in their anticipation of Kāvya poetry which developed in the *Buddhacarita* of Aśvaghoṣa and the *Kumārasambhava* of Kālidāsa. Read *Nālaku-Sutta*, Prologue:

Daddallamānaṃ siriyā anomavaṇṇaṃ (Stanza 8)

* * * * *

disvā kumāraṃ sikhim iva pajjalantaṃ (Stanza 9)

side by side with *Buddhacarita*, III, 23:

Dr̥ṣṭvā ca taṃ rājasutaṃ striyaś tā
jājñvalyamānaṃ vapoṣā śriyā ca.

2. PABBAJJĀ-SUTTA [Suttanipāta].—This piece stands out as a good specimen of narrative poetry which developed in the Pali Canon. Elegance of style, vividness of description, spontaneity of expression and high moral tone of sentiment are its characteristic features.

In Buddha's time Kapilavatthu was included in the area of Kosalan civilisation. This may explain why Siddhattha describes himself in the poem as *Kosalesu niketino* or why in the *Dhammacetiya-Sutta* [Majjhima-Nikāya] Buddha is called *Kosalako*, 'a Kosalese'.

3. PADHĀNA-SUTTA [Suttanipāta].—This is the well-known Buddhist poem which describes Siddhattha's struggle with Māra. The incident is narrated by way of a happy reminiscence. The personification of Māra is

clearly suggested in the description of his coming to give battle with his army and on his mount (*vāhana*). Nevertheless, the foe is rather internal than external. His fighting units are lustful desires, disgust, hunger-and-thirst, and so forth. They are nothing but immoral states or tendencies.

The simile of the crow and the lumpy stone is interesting as the historical basis of the modern popular story of the Crow and the Bel. Māra turned away in disgust from Gotama, even as the crow flew back having sought in vain for sweetness in the lumpy stone.

4. **DHANIYA-SUTTA** [Suttanipāṭa].—This is a homely dialogue in verse in which the happiness of a householder living in bondage is compared and contrasted with the bliss of an emancipated life. Dhaniya-gopa is represented as the exponent of the former and Buddha of the latter. [Compare the Parable of the Rich Fool in the Gospel of St. Luke]. The gist or moral of the poem is brought out in the two stanzas at the end. Note that these two stanzas constitute a separate dialogue in the Saṃyutta-Nikāya (*Sagāthavagga*). Note also that the word *gopa* denotes primarily the owner of cattle and secondarily householder in general.

5. **BUDDHA ON JĀTI** [Suttanipāṭa].—The *Vāseṭṭha-Sutta*, from which the stanzas are taken, contains Buddha's classical criticism of the Brāhmanic doctrine of caste (*jāti*). The trend of Buddha's argument is quite clear. According to Buddha, *jāti* is primarily a biological term and it means 'species'. The biological test of distinction between two species is that the male of the one and the female of the other are unable to mate for the purpose of procreation. It is in this sense that Buddha maintained—*aññamaññā hi jātiyo*. The social divisions among men cannot be treated as *jātis* in the above sense. These divisions are occupational and not congenital (*na jaccā brāhmaṇo hoti, na jaccā hoti abrahmaṇo; kammanā brāhmaṇo hoti, kammanā hoti abrahmaṇo*). 'Occupation', a rendering of *kamma*, is to be understood in its widest possible sense as occupation of all kinds including traditional culture.

6. **DOWNFALL OF THE BRAHMINS** [Suttanipāṭa].—These stanzas from the *Brāhmaṇadhammika-Sutta* set forth Buddha's powerful protest against the cow-sacrifice of the Brahmins. The system of sacrifice was introduced by the Brahmins when they had become degraded and it was utilised as a means of obtaining wealth from kings. Buddha had a very high regard for the seers of old (*isayo pubbakā*), who were not cow-killers and who had built up a noble tradition in their religious life. Note that *jātivāda* is here extolled as the noble tradition of the Rṣis and Kṣatriyas of old; the

undoing of that tradition is regretted by Buddha: *jātivādaṃ niraṃkatvā kāmānaṃ vasam āgamuṃ*.

7. SELECTIONS FROM THE THERA-THERĪ-GĀTHĀ.—The *Thera-Therī. Gāthā* are two works which together make a complete whole of the traditional utterances of the early Buddhist Brethren and Sisters. It is difficult to say if the Psalms ascribed severally to them were all their own compositions. They purport to give expression to the *aññā* or self-conscious religious experience gained by the Brethren and the Sisters,—inner experience in the case of the former and external experience in the case of the latter. There is perceptible difference in idiom, sentiment and tone between the Psalms of the Brethren and the Psalms of the Sisters, and “there can be no doubt that the great majority of the ‘Songs of the Lady Elders’ were composed by women. ... Common to both collections are the religious ideals which are set up and the moral doctrines which are proclaimed,..... *e.g.*, profound calmness of mind, for which even the gods envy the saints, which is won by the extinction of passion, hatred and illusion and by the renunciation of all sensual inclinations, tendencies, and gives a foretaste of that highest bliss, Nirvāṇa, the end of all suffering in the consciousness of release from rebirth.”

It is noteworthy that pictures of real life are far more numerous in the *Therī-gāthā* than in the *Thera-gāthā*.—They afford a glimpse into the social condition, especially the social position, of women in ancient India. The life sketches of the Brethren and the Sisters are to be found in the Commentary known as *Paramattha-dīpanī*, and also in Mrs. Rhys Davids' *Psalms of the Brethren* and *Psalms of the Sisters*.—The following notes are relevant to the gāthās selected:—

(i) *Bhadda* [Thera-gāthā].—The stanzas contain a sort of autobiography of the Thera Bhadda narrating the incident of his boyhood. The only child of his parents he, when he was seven years old, was given away by his parents as a servant to Buddha in fulfilment of a previous promise. At the instance of Buddha, Ānanda gave him formal initiation (*‘pabbajjā’*). The same night Bhadda became an Arahāt and Buddha himself gave him ordination (*‘upasampadā’*). As a special case, Bhadda received initiation and ordination at the age of seven, although it is prescribed in the Vinaya that initiation is not to be conferred upon any person below the age of fifteen, nor ordination upon any person below the age of twenty. In special circumstances the age-limit could be relaxed (see Vinaya, I, p. 79).

(ii) *Mahākaccāyana* [Thera-gāthā].—These stanzas embody the solitary reflections of the Thera Mahākaccāyana, who was in the forefront, of those

immediate disciples of Buddha who were capable of explaining in detail the meaning of something formulated in a terse or concise form. He selected Avanti as the centre of his activity, and he was held in high esteem for his great personality and power of exposition.

In the stanzas, expressing as they do the *aññā* (moral experience) of the Elder, the relative moral worth of wealth and wisdom is discussed and the superiority of *paññā* is emphatically voiced.

(iii) *Soṇa-Koḷivisa* [Thera-gāthā].—The stanzas embody the reflections of the Bhikkhu Soṇa who, on account of his generosity in a former birth, had a golden complexion and a delicate body. 'Koḷivisa' was probably his family name, which differentiated him from other Soṇas. The Apadāna mentions a Thera of the same name, the reasons given for the name being that he made a charity of wealth equal in worth to twenty crores ('visa-koṭi'). Buddhaghosa gives a variant of his name as 'Koṭivessa' and says that he belonged to a merchant (*vessa*) family possessing a crore.

The versa "Pañca chinde pañca jahe" etc., occurs also in the *Dhammapada* (v. 370) and the *Samyutta-Nikāya* (I.3) and it may be looked upon as a sort of religious riddle in which the monks took particular delight. The 'five to be cut and quitted' are evidently the bonds derived from the five sense-organs ('pañc' indriyāni) and the 'five to be developed' are: faith (*saddhā*), energy (*virīya*), mindfulness (*sati*), meditation (*samādhi*) and insight (*paññā*).

(iv) *Tālapuṭa* [Thera-gāthā].—The authorship of these rhythmical stanzas, composed in a sweet ascetic strain, is ascribed to a Thera of musical fame, named Tālapuṭa. The deep pathos and the musical cadence of the stanzas mark them out as the very best specimen of religious poetry in the Pali Canon. Similar gāthās are to be found in the *Mahājanaka-Jātaka*.

(v) *Mahāpajāpati Gotamī* [Therī-gāthā].—The gāthās contain the song of Mahāpajāpati Gotamī, the maternal aunt and step-mother of Buddha, bearing testimony to the great benefit derived by herself and the world at large from his teachings and guidance.

(vi) *Puṇṇikā* [Therī-gāthā].—The gāthās of Puṇṇikā are highly important for her strong criticism of the Brahmanical practice of bathing in sacred waters for the purification of self and acquisition of merit. A milder form of criticism is to be found in the verses of the *Vatthūpama-Sutta* [Majjhima-Nikāya] and the *Jaṭila-Sutta* [Udāna].

(vii) *Subhā Jivakambavanikā* [Therī-gāthā].—The gāthās of Subhā offer a specimen, perhaps one of the most beautiful, of Pali ballad poetry.

The stanzas are replete with the deep religious longing of a woman who has discerned the frailty of human beauty. The descriptive appellation given to Subhā as 'Jivakambavanikā' is to differentiate her from another Therī of the name of Subhā Kammāradhitā. Once on her way to the mango-grove of Jivaka, the renowned physician and disciple of Buddha, she was stopped by a rogue who began to eulogize her physical charm, especially the beauty of her eyes, in the most ardent manner. She pulled out one of her eyes and retorted, "Come, here is the offending eye". The man was taken aback and forthwith asked her forgiveness. Subhā went and took refuge in Buddha, by whose teaching she ultimately gained spiritual insight and became an Arhat.

(viii) *Isidāsī* [Therī-gāthā].—The gāthās of *Isidāsī* have a semi-dramatic setting in the form of a conversation between herself and the Therī Bodhi. *Isidāsī* was the only daughter of a wealthy merchant of Ujjenī. She was married thrice to different persons and was deserted by each. Finally, she joined the Saṃgha at the instance of Therī Jinadaṭṭā and became an Arhat in course of time.

The verses relate the bitter experiences of the household life of a woman and throw some light on the social condition and the position of women in ancient India.

8. SELECTIONS FROM THE Apadāna.—The Apadāna is one of the latest books of the Khuddaka-Nikāya. It is a collection of poems containing narrative tales of Buddha, Pacceka-Buddha and the Brethren and Sisters. 'Apadāna' (Sk *Avadāna*) literally means 'a glorious achievement'. The work is "more closely allied to the Sanskrit Avadānas than to the rest of the works of the Pali canon". The major portion of the work is the Thera-Apadāna while the remaining the Therī-Apadāna. The first two chapters, Buddhāpadāna and the Paccekabuddhāpadāna, are introductory and the rest are stories of the previous lives of Arhants, most of whom are believed to have lived contemporaneously with Buddha. The accounts of a large number of these Theras and Therīs are to be found in the *Paramattha-dīpanī*.

"Most of these legends are made on one and the same plan. First of all, the Thera (or Therī) tells of the adoration which he (or she) had offered to one of the previous Buddhas, the predecessors of Gotama Buddha; then he (or she) declares the prophecy uttered by that previous Buddha that he (or she) would here the doctrine of the future Gotama Buddha, and finally relates how the prophecy has come true, and how he (or she) attained to the dignity of an Arhat." Another feature to be noted

s that the ultimate merit gained by a Thera or Therī is uniformly described as the attainment of the four *Paṭisambhidās* (analytical knowledge), the eight *Vimokhas* (ecstatic meditation) and the six *Abhiññās* (transcendent knowledge), the realisation of which meant the proper fulfilment of Buddha's injunction.—The following notes are relevant to the selected apadānas:—

(i) *Subhūti* [Thera-Apadāna].—For a short account of his life, see *Psalm of the Brethren*. “In the days of *Padumuttara Buddha*, aeons earlier, when this Thera was said to have made the resolve that determined the rest of his existence, he was named Nanda” (*ibid*). In the Apadāna he is, however, named *Kosiya*.

(ii) *Khemā* [Therī-Apadāna].—*Khemā* came of a ruling family of *Sāgala* in the *Madda* country. It is said that when she was born, the whole city attained the state of blissfulness (*‘khema’*) and that is why she was called *Khemā*. She became the chief queen of *Bimbisāra*. She was very proud of her physical beauty. Once she went on a pleasure trip to *Veluvana*, where her vanity was quelled by the Master showing by his supernatural powers an exquisitely handsome woman transformed into a hag before her eyes. At this she realised the frailty of human beauty and forthwith became an Arhat through the grace of Buddha. Later on, she became the Chief of Buddha's female disciples. In the *Aṅuttara* (I.88) and the *Saṃyutta* (II.236) *Khemā* is mentioned as the noblest specimen of womanhood worthy of emulation.—*Sāgala* (modern Sialkot in the W. Punjab) is mentioned as the capital of the *Madra* in Pali canonical literature and as the capital of king *Menander* in the *Milinda-pañha*.

9. CONQUEST OF CEYLON [Mahāvamsa].—Here we have an account of the conquest of the island of *Lankū* by an Indian prince named *Vijaya*, who was the first Aryan king of Ceylon. “He was the eldest of the thirty-two sons of *Sihabāhu*, king of *Lāla*, and of *Sīhasivalī*. Because of his evil conduct he, with seven hundred others, was deported by the king, with their heads half-shaved. Their wives and children were deported with them. The children landed at *Naggadīpa* and the women at *Mahilādīpaka*. *Vijaya* and the other men landed at *Suppāraka*, but were obliged to leave owing to the violence of his supporters. They reached Ceylon on the day of Buddha's death (see verses 1-3), received the protection of the deva *Uppalavanna* and thus escaped destruction by the *yakkhas*.” The text narrates how *Vijaya* founded the city of *Tambapaṇṇi*.

Vijaya's ministers, *Anurādha*, *Upatissa* and others, founded separate colonies, named after themselves. *Vijaya* married a daughter of the *Pandū*

king of Madhurā and was consecrated King of Ceylon. He reigned for thirty-eight years and was succeeded by Paṇḍuvāsudeva. Ajātasattu and Vijaya were contemporaries.

There is difference of opinion regarding the location of *Lāḷa*. According to some scholars, it is the ancient kingdom of Gujrat, the 'Larka' of Ptolemy, while according to others it is 'Rāḍha' of Bengal.—There is reference to *Sirīsavatthu* as a goblin city of Tambapaṇṇi in the Valābassa-Jātaka (No. 196).

10. PATHAMA-DHAMMASAMGĪTĪ [Mahāvamsa].—The earliest known account of the First Buddhist Council is to be found in Chapter XI of the Vinaya Cullavagga. For further information on the subject the Dīpavamsa and the Mahāvastu should be consulted, as well as the introductory section of Buddhaghosha's Sumaṅgalavilāsinī and Samantapāsādikā. Dhamma (Doctrine) and Vinaya (Discipline) were the two broad divisions under which the traditional teachings of Buddha and his immediate disciples were collected. The Nikāya and Piṭaka divisions were probably out of the question at that stage. The Theras of the First Council are, however, known to have discriminated nine types of literature, *Nāvaṅga Satthu-sāsana*. The Council became otherwise known as *Pañcasatika*. The authenticity of the tradition of this council was doubted by Oldenberg on grounds which are now longer upheld. [See Kern's *Manual of Indian Buddhism*.]

11. DUTIYA-DHAMMASAMGĪTĪ [Mahāvamsa].—Chapter XII of the Vinaya Cullavagga contains the oldest account of the Second Buddhist Council. For other accounts, see Kern's *Manual of Indian Buddhism*. Here the most important term needing explanation is *dasavatthūni*, wrongly rendered 'the Ten Transgressions'. Transgressions were indeed many, but the case against the Vajjiputtaka bhikkhus was tried under 'ten issues', and the *vatthus* were the separate issues under which the case was tried. For an explanation of each issue, read Chapter XII of the Vinaya Cullavagga.

12. TATIYA-DHAMMASAMGĪTĪ [Mahāvamsa].—The account of the Third Buddhist Council is historically important, first for its clear reference to serious schismatic developments within the Buddhist Saṅgha, and secondly for its description of the circumstances that led to the compilation of the *Kathāvatthu* (Points of Controversy), which stands out as a great book of Buddhist controversies of the time. The internal evidence of that work indicates that it was compiled in an age when Buddhism as a religion was still confined within the territorial limits of the Middle Country. The fact of the occurrence of schisms is clearly referred to in

three copies of Asoka's Schism Pillar-Edicts,—one at Sarnath, another at Kosambi and the third at Sañchi.

13 DESPATCH OF MISSIONARIES [Mahāvamsa].—This extract gives the credit to Thera Moggaliputta Tissa for the idea of despatching missionaries to all quarters of India for the propagation of the Saddhamma. His project had no doubt the full approval and support of Asoka himself. The names of the missionaries sent, the places to which they were sent and the different appeals made in different places according to appropriate canonical texts, are mentioned. A prose account of the missions is given in Buddhaghosa's Samantapāsādikā [introductory portion]. Asoka in his Rock Edict XIII refers to the sending of *dūtas* to all parts of his empire, to five Greek principalities in the north-west and to Cola, Pāṇḍya and other southern countries. For epigraphic evidence in support of the Buddhist tradition about the despatch of missionaries, see Geiger's translation of the *Mahāvamsa* [introductory portion].

14. ASOKA'S VISIT TO MAHĀBODHI [Mahāvamsa].—This piece contains the sequel to the story of Thera Mahinda's conversion of Ceylon to Buddhism. Two things were needed to fulfil the object of Mahinda's work: (1) the planting of a branch of the Bo-tree as a living symbol of the Saddhamma, and (2) the presence of a Therī from India to confer ordination on the women of Ceylon seeking admission to the Holy Order. Hence arose the necessity of sending an envoy to Asoka. Ariṭṭha, the nephew of King Devānampiya Tissa of Ceylon, was deputed as messenger. Therī Saṅghamittā, daughter of Asoka, was persuaded to go over to Ceylon, Asoka himself undertook to proceed to Bodh-Gayā to secure a suitable graft of the great Bo to be transferred to Ceylon. This is the only occasion of his visit to Bodh-Gayā recorded in Pali. Asoka in his Rock Edict VIII speaks of his pilgrimage to 'Sambodhi' (the site of the Bo-tree) without any reference to the purpose of the visit mentioned above. According to the Divyāvadāna, the purpose of Asoka's pilgrimage to Bodh-Gayā, as to other holy places, was to pay homage to and mark out those spots with enduring signs for facility of location by future visitors.

15. SELECTIONS FROM THE UDĀNA.—The *udānas* or 'inspired utterances' of Buddha have, not without reason, been classed as a distinct type of poetical composition. These stanzas, as distinguished from the bulk of the verses in the Dhammapada, are rather reflective than didactic in tone. Here the note struck is deeper.

The first three stanzas form a group by themselves, emphasizing as they do three aspects of the one and the same truth. The term *Sahetudhamma* stands for *Paṭiccasamuppāda*. The fourth stanza suggests a definition of *brāhmaṇa* corresponding to that in the Dhammapada (*Brāhmaṇa-vagga*, verse 6). Among other qualities of a Brahmin *par excellence*, he is expected to be well-versed in Vedānta (*Vedāntagū*). It is important to note that *Vedānta* occurs just as another significant term for *Brahmavāda*. The Vedānta referred to here must have been the earlier Vedānta of the Upanishads. The fifth stanza has a bearing on the customary practice of the Jāṭilas of the Gayā region of purifying themselves by four modes of bathing in the Phalgu and the Nairāñjanā. [See *Jāṭila-Sutta*, Udāna, I. 9]. The meaning of the stanza may be clearly brought out in the light of the gāthās of Puṇṇikā and the verses in the *Vatthūpama-Sutta* [Majjhima-Nikāya]. The seventh stanza contrasts *paravasatā* (slavery) with *issariya* (self-mastery), the former being a painful and the latter a happy condition. Some light on the subject may be thrown from the piece—AJĀTASATTU'S VISIT TO BUDDHA. Read stanza 8 together with the *Kodha-vagga* of the Dhammapada. With the second half of stanza 9, compare Dhammapada (*Paṇḍita-vagga*, verse 6): *Selo yathā ekaghano vātena na samīrati*. Stanza 11 can be traced to Dīgha-Nikāya, II, pp. 49-50 (*Mahāpadāna-Suttanta*) and the Dhammapada (*Buddha-vagga*, verse 7). Stanza 12 occurs also in the Dhammapada (*Niraya-vagga*, verse 1). In stanza 15 we have an effective presentation of the simple teaching of the Dhammapada (*Daṇḍa-vagga*, verse 1):

Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno,
attānaṃ upamaṃ katvā na haneyya na ghātaye.

Stanza 20 inculcates the advantage of destroying the very root of immoral desires instead of worrying about their outer manifestations (*pariyuṭṭhānas*). If there is no root, there is no possibility at all of overgrowth. The same truth has been differently expressed in the Dhammapada (*Taṇhā-vagga*, verse 5):

Yathā pi mūle anupaddave daḷhe
chinno pi rukkho punar eva rūhati,
evam eva taṇhānusaye anūhate
nibbattati dukkham idaṃ punappunaṃ.

With *devā pi naṃ pasamsanti* etc. cf. Dhammapada, *Kodha-vagga*, verse 10, second half. Stanza 22 is a noteworthy description of the state of samādhi called *saññāvedayita-nirodha*. Stanza 23 has its explanation in the *Aggi-Vacchagotta-Sutta* [Majjhima-Nikāya, No. 72].

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