

Materials for the Study of the Tripiṭaka Volume 6

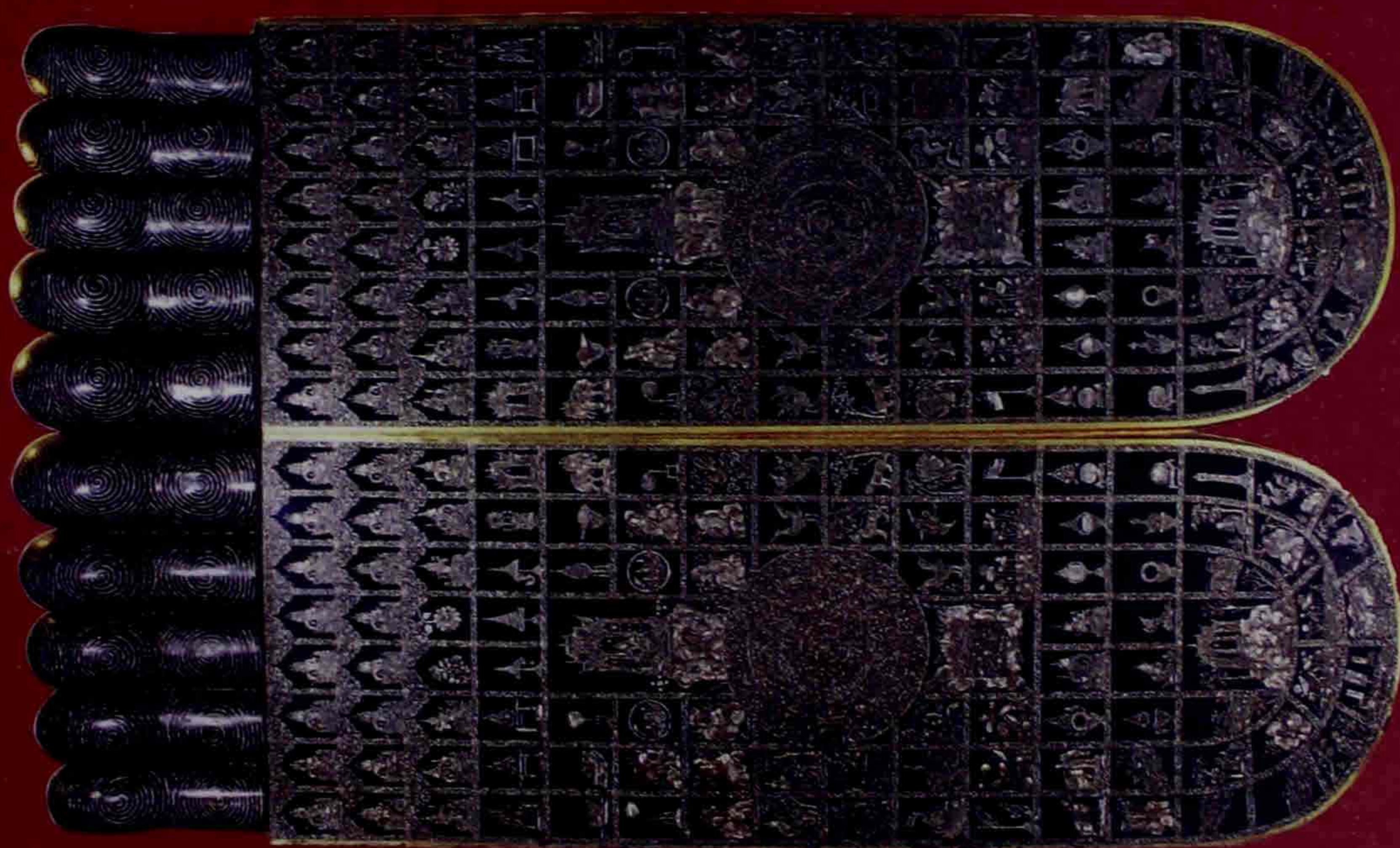
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A Mirror Reflecting the Entire World

The Pāli *Buddhapādamāṅga* or
“Auspicious Signs on the Buddha’s Feet”

Critical Edition with English Translation

Claudio Cicuzza



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*Ai miei genitori
Per il loro amore*

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FOREWORD

The *Buddhapādamāṅgala* is an anonymous work in the corpus of Pāli literature transmitted in Siam. Its starting point is the conventional description of the wheel mark on the soles of the feet of a Buddha, following the Pāli tradition which, like some other traditions, presents auspicious signs (*maṅgala*) as the “retinue” (*parivāra*) of the classical wheel. The text lists and explains one hundred and eight auspicious signs (although, as is more often than not the case in Buddhist and Indian texts, there are problems with the mathematics).

The idea that the number of signs on the feet of a Buddha should be one hundred and eight seems, at the present stage of knowledge, to be unique to the Theravādin tradition as transmitted in Pāli. That is, while other Buddhist traditions in India certainly believed that the feet, and often the hands, of a Buddha were marked by auspicious signs, they drew up shorter lists, and did not fix the number at one hundred and eight or attempt to depict such a large number in art or iconography.¹ The signs or symbols themselves are not originally or exclusively Buddhist. As marks of good fortune, royalty, and power, they were meaningful within the broad spectrum of what, for want of a better word, we call “Indian religion”, having been adopted by craftsmen and by those who from an early period – and indeed virtually from its beginnings – commissioned what, again for want of a better word, we call “Indian art.” That is, some of the symbols have a history of well over two thousand years, and they belong to a value system that has been shared by broader religious, secular, and political society.

¹ For non-Theravādin lists from Tibetan and Sanskrit sources see Peter Skilling, “Symbols on the Body, Feet, and Hands of a Buddha, Part I–Lists”, *JSS* 80/2 (1992), pp. 67–79; “Symbols on the Body, Feet, and Hands of a Buddha, Part II–Short Lists”, *JSS* 84/1 (1996), pp. 5–28. I owe my interest in the *buddhapāda* to Dr. Waldemar Seiler, whose indefatigable pursuit of the trail of the footprints in the 1980s inspired me to collect and publish the lists (I confess that a long synthetic “Part III” of the *JSS* article remains perpetually unfinished).

In Indian symbolism – a rich and continually evolving tapestry of threads spun from textual, artistic, liturgical, vernacular, and hermeneutic traditions – lists and configurations of auspicious signs were fluid, and today we no longer know what several of the signs originally meant. We are not satisfied with later or living definitions, but want to uncover the “original” *Ur*-meaning. In most cases, however, the connection between the name and the visual symbol or representation is clear, and the import of the emblem is easily grasped – for example, in the case of royal implements of power like the auspicious throne (*bhadrapiṭha*) or the elephant goad (*aṅkuśa*), or of perennial symbols like the “pot of plenty” (*pūrṇakumbha*). In other cases the exact meaning of a term or name is uncertain, with the result that the item that it denotes has been interpreted differently, as in the case of the *śrīvatsa*, which blossoms from illustrious if obscure beginnings (the “glory of *śrī*”) into a flower. In some cases, we are familiar with a symbol that we see repeated in the same context over centuries and over a wide region – but we do not know what the symbol was called. This includes an emblem used in Buddhist and Jaina sculpture from an early period, which has come to be nearly universally called “*triratna*” – a name invented, as far as I can tell, by modern scholars, and not found in a single ancient list. Furthermore, names and their meanings changed as the symbols and signs travelled.

The list of one hundred eight marks on the feet of a Buddha came to be favoured and transmitted in Sri Lanka, within the Mahāvihāra monastic and intellectual lineage (and perhaps more specifically within the Araññavāsī or “Forest Dwelling” tradition). We do not know when or by whom the list was drawn up, and in fact it was never *absolutely* finalized, but always had a certain number of variant or alternate terms. The same is true of vernacular lists and plastic representations, which show considerable fluctuation over time and space. The understanding of the obscurer items was further confounded beyond India, in South-East Asia, where the tradition was imported alongside other symbolic systems and open to new and local interpretations.

The *Buddhapādamāṅgala* is a unique work which does not fit easily into any of the usual categories of genre. Ostensibly it is a commentary on a bare list, the one hundred and eight auspicious marks or signs (*māṅgala*) on the soles of the feet of a Buddha (*buddhapāda*), and it indeed

draws deeply and profusely on Pāli exegetical traditions. Although the *Buddhapādamāṅgala* is a technical work of exegesis, at the same time it is repetitive and lyrical, almost liturgical – qualities it shares with the vernacular verse texts on the one hundred and eight marks known, for example, in Thai and Khmer. That is, the bare list is a compendium of metaphors, which becomes the occasion for an encomium, a tribute to the qualities of the Buddha and his Dharma. Rather than detract from the text, the repetitions give it a rhythm that reinforces its theme, the magnificence of the Buddha. The tautologies are refrains; they are variations on a theme rather than a rigorous exegetical programme. In the end the text becomes a survey of Buddhism as reflected in the glory of the Buddha. In this way, the *Buddhapādamāṅgala* brings fresh perspectives to Buddhist thought and art, in particular through the insight it offers into literary use of symbolism and hermeneutics. For the anonymous writer or compiler of the *Buddhapādamāṅgala*, the intricate nets or circles of marks on the soles of the feet of a Buddha are not literal physical insignia or even a chiromantic code revealing the Buddha's status as a "great man" (*mahāpuruṣa*). They are a codification of the ethical, theological, and cosmological landscape of Buddhist life. The foot of the Buddha becomes a compendium similar in many ways to the great illustrated encyclopaedia of Thai tradition, the "Three Worlds" manuscripts (*samutphap traiphum*).

Although the *Buddhapādamāṅgala* draws on the canonical and classical Pāli literature of Ceylon, it also shares in a broader intertextuality of Southeast Asian Pāli literature, in particular Thai Pāli literature, about which at present we know so little. This includes close paraphrases of the *Mahādibbamanta* and ideas about *cetiyas* and worship. Items of the list overlap with other fields, such as the rich cosmologies of Buddhism. Cosmology was an integral science into the pre-modern period, and a knowledge of its traditional forms remains essential to an individual's and a society's understanding of their position in the broad universe of ritual, narrative, ethics, and meditation.

The aim of the series "Materials for the Study of the Tripiṭaka" is expressed by the title: it is to provide materials for the study of the *Tripiṭaka*, with *Tripiṭaka* interpreted in its broadest sense to include the sum total of works transmitted or composed in Pāli and in the vernaculars of Southeast Asia in the pre-modern period. It was only at the end of the

nineteenth century that ideas of a strict canonicity limited the *Tripiṭaka* to the list given by Buddhaghosa in his fifth-century commentaries. Thus into the nineteenth century texts like the *Buddhapādamāṅgala* and the *Jambūpati-sūtra* would have belonged to this ideal *Tripiṭaka*, and would have been included when a royal *Tripiṭaka* was transcribed.

The series has brought out two volumes (MST 1, 2) which provide an overview of the Pāli and vernacular literatures of Siam, and one volume (MST 3) on Khmer manuscripts, vernacular and Pāli, microfilmed by the École française d'Extrême-Orient in Cambodia. It has published a synoptic edition of the *Jambūpati-sūtra* (MST 4), and a selection of essays by the present writer (MST 5). Forthcoming is the *Sīmavicaṇṇa*, a Pāli text written by Bhikkhu Vajirañāṇa, that is, the future King Rāma IV during his seventeen years as a monk before he took the throne. The *Sīmavicaṇṇa* reveals the depth of study of monastic regulations by King Rāma IV, and how the question of monastic boundaries was significantly transregional.

Claudio Cicuzza's careful edition of the *Buddhapādamāṅgala*, with its detailed annotations and explanations, is a welcome contribution to the series. It promises to set the standard for future studies of Thai Pāli texts.

I hope that these works, each belonging to a different genre, demonstrate the richness and the vitality of the Pāli literature of Siam, and show that it cannot be ignored in the study of the Buddhism of Siam. The *Jambūpati-sūtra* can be described as a *sūtra*, a sermon, a *jātaka*, and an *ānisaṃsa*, and it is significant in art history, both with regard to the "crowned" or "adorned" Buddha image throughout mainland Southeast Asia and to narrative mural paintings in at least Laos and Siam. It is part of a wider intertextuality in its relation to narratives transmitted in the North Indian *Avadānaśataka* and in collections preserved in Chinese, Tibetan, and Mongolian. The *Buddhapādamāṅgala* relates to iconography, cult, and ritual, to cosmology, to the immense and all-embracing glory of the Buddha. It offers a unique moral-cosmological interpretation that takes the auspicious signs beyond mere baroque iconography to an exalted plane.

Peter Skilling

Nandapurī, February 2554/2011

PREFACE

The significances of the Buddha's footprints and the artistic representations of the Buddha's feet in Thailand were described to me by Peter Skilling some years ago. I started to study and to be charmed by the various aspects of these holy signs: their religious and spiritual connotations, their cosmological importance (admirably expressed in the verse from the *Pajjamadhu*, that inspired the title of this book and serves as the epigraph), and their political meanings as well. However, I was also interested in finding possible traditional explanations of the meanings contained in the one hundred and eight symbols which are listed in some Pāli texts and represented on the most refined forms of the Buddha's footprints and feet. The material that allowed me to pursue that interest was again offered by Peter Skilling, who gave to me a copy of a Pāli text composed in Thailand by an unknown author and entitled *Buddhapādamāṅgala*. Since this work was still confined to a manuscript, he entrusted me with the job of producing a critical edition, reading with me difficult parts of the text and encouraging me at the unavoidable impasses.

For all these reasons, I am pleased to say that this book is the fruit of his kind, discreet, and essential presence in my life, as a teacher and as a friend. I thank him with profound gratitude.

Many scholars and friends helped me with suggestions, clues, bibliographic references, and inspirations: Omid Bahadori (Hannover), Nalini Balbir (University of Paris-3 Sorbonne-Nouvelle), Claudine Bautze-Picron (Centre National de la Recherche Scientifique, Paris), Luigi Bodda (Webster University), Steven Collins (University of Chicago), Mauro Cucarzi (Fondazione Lerici), Elio De Carolis (Chulalongkorn University), Angelo Andrea Di Castro (Monash University), Volkmar Enßlin (Mahidol University), Giuliano Giustarini (Mahidol University), Francesco D'Arelli (IsIAO, Rome), Tiziana Di Molfetta (Deputy Head of Mission, Italian Embassy, Bangkok), Raad Hossain (Webster University), François Lagirarde (EFEO, Bangkok), Nicola Mapelli (PIME, Vatican Museums), Justin

McDaniel (University of Pennsylvania), John McRae (National Chengchi University, Taipei), Jan Nattier (University of Tokyo), Ricardo Lucio Ortiz (Webster University), Pagorn Singsuriya (Mahidol University), Venerable Pannabhoga (Mahidol University), Pathompong Bodhiprasiddhinand (Mahidol University), Anna Maria Quagliotti (University of Naples), Mattia Salvini (Mahidol University), Santi Pakdeekham (Srinakharinwirot University), Michelangelo Pipan (Ambassador of Italy, Bangkok), Raffaele Torella (University of Rome, “La Sapienza”), Ruangmas Wongsuwanlert (Bangkok), Danila Visca (University of Rome, “La Sapienza”), Elliot Wolfson (New York University), Mojtaba Zarvani (University of Teheran), and Patrizia Zolese (Fondazione Lerici).

I feel a special sense of gratitude towards Mauro Maggi (University of Rome), not only for his crucial help in understanding some difficult parts of the Pāli text, but also for his never-ending and treasured friendship. Venerable Suthithammanuwat (Thiab) and Peter Masefield (both of Mahachulalongkorn University) helped me with exquisite kindness in understanding problems lurking within this form of Pāli. Louis Gabaude, now retired from the École française d’Extrême-Orient, gave me suggestions and offered important insights into Thai culture and Thai Buddhism. Bhikkhu Anālayo (University of Hamburg) and Toshiya Unebe (Nagoya University) kindly and carefully revised the final version of this book, offering crucial and fundamental suggestions. “Although the last, not least”: Prapod Assavavirulhakarn (Chulalongkorn University) has always been kindly available and profoundly helpful in understanding complex constructions within the text. I thank these eminent scholars with particularly heartfelt *kataññutā*.

I am grateful to Università degli studi di Napoli “L’Orientale”: part of the research grant awarded to me for a philological work directed by Mauro Maggi and centred on the *Vessantara-jātaka* has been utilised also for this project. I am also indebted to Mahidol University for supporting my research work during the last twelve months, and to the National Library of Bangkok for allowing me to easily access the manuscripts, which have been presented in a very good condition.

Songwut Boonmak worked very hard on the design and the layout of this book, helping me in many difficult situations.

I received help of a different sort – but just as basic – from Pacharachon Jitchaivorapan and Tanyaporn Kaetsampao. By playing with my son, they effectively created relatively comfortable conditions in which I was able to work, during unexpectedly blessed hours of the day (and the night).

Not even one line of this book could have been written without the patient, uplifting company of my wife, Pantipa Jitchaivorapan.

I also want to thank my friends Brian Anderson and Barry Sullivan, and my student Cortland Frank Reiner for their preliminary revisions of the English translation. My colleagues Andrew Klukowski and Marc Bourget helped me in revising many parts of the text, Andrew focusing on the translation and Marc on the introduction. A crucial and valuable contribution to the final version of this book came from Philip Pierce, who meticulously corrected the English translation on the basis of the Pāli text. It goes without saying that all errors and shortcomings are my own.

Claudio Cicuzza
Hua Hin, February 2554/2011

INTRODUCTION

*lokattayekasaraṇattavibhāvanāya
sajjo va tiṭṭhati yaḥiṃ suvibhattaloko
taṃ sabbalokapaṭibimbitadappaṇābhaṃ
pādadvayaṃ janasusajjanahetu hotu*

Pajjamadhu, 8

1. General Overview

That a handprint or footprint possesses the power to evoke impressions and emotions linked to the bearer of the hand or foot is a belief found in a number of present and past cultures. For these peoples, a print is more than just a depression in the earth or an indent on a wall. Indeed, it signifies a past life lived, authenticates a moment in time when a man who resides in a collective consciousness was living an earthly life. In some cultures, in fact, the result of engraving, carving, or impressing the shape of a person's hand or foot on various surfaces is no less than deification. This importance attributed to the handprint and footprint, arguably a greater importance given to any other form of representation, such as portraiture or sculpture, is due to the unmediated relationship between the subject and the creation, similar to a trace fossil proving direct access to an otherwise vanished world by way of a negative image of its own body timelessly impressed in stone.

In many cultures we find examples of “holy footprints” carved in stone. In Rome, in the *Domine Quo Vadis* church, on the old Appian Way, there is a copy of the marble slab on which Jesus Christ impressed his footprints (*vestigia*), and this is traditionally considered a memory

of his meeting with Saint Peter.¹ Likewise, at *Chapel of the Ascension* in Jerusalem, there are footprints believed to be those of Jesus Christ made at the time of his ascension to heaven, not to mention some footprints in America supposed to be those of Saint Thomas.² We can find examples, too, in Islamic tradition: the Prophet Muhammad's footprints are found in numerous places, such as *Dome in the Rock* in Jerusalem, and in mosques located in Gujarat, West Bengal, and Bangladesh. At *Qubbat al-Sanaya (Dome of the Front Teeth)* the mark made by the tooth of the Prophet Muhammad is found on a stone in the wall.³ The Judaic exegetical tradition, from late antiquity through the

¹See Margherita Guarducci, "Le impronte del *Quo vadis* e monumenti affini, figurati ed epigrafici", *Rendiconti della Pontifica Accademia Romana d'Archeologia* XIX (1942–1943), pp. 305–344, Margherita Guarducci, "Il culto degli apostoli Pietro e Paolo sulla via Appia: riflessioni vecchie e nuove", *Mélanges de l'École française de Rome. Antiquité* 98/2 (1986), pp. 811–842, Wilfrid Bonser, "The Cult of Relics in the Middle Age", *Folklore* 73/4, pp. 234–256 (esp. p. 238), Lucrezia Spera, "The Christianization of Space along the via Appia: Changing Landscape in the Suburbs of Rome", *American Journal of Archaeology* 107/1 (2003), pp. 23–43, and Dan Martin, "Pearls from Bones: Relics, Chortens, Tertons and the Signs of Saintly Death in Tibet", *Numen* 41/3 (1994), pp. 273–324 (esp. p. 306, note 1). In ancient Rome, before a journey, people used to pay homage to Rediculus, the god of the "return" (Latin: *redeo*) (see Eduard Meyer, "Die Götter Rediculus und Tutanus", *Hermes* 50/1 [1915], pp. 151–154; Eduard Meyer rejects the view that Rediculus was the god of the spot where Romulus turned back from the walls of Rome); they used to carve footprints – generally represented with a pair of footprints going and a pair of footprints coming: one good example can be seen in Museo della via Ostiense, Rome (inventory number 1362) – together with the script *pro itu et reditu*, "for a safe journey and a safe return". The Romans held this god in high veneration and the footprints were the most used votive offering (*ex voto*). A very interesting footprint is visible on the mosaic of the "Mithraeum of the foot-sole", in Ostia Antica. On this image and its historical importance, see Sarolta A. Takács, "Divine and Human Feet: Records of Pilgrims Honouring Isis", in Jás Elsner (ed.), *Pilgrimage in Graeco-Roman and early Christian antiquity. Seeing the Gods* (Oxford: Oxford University Press, 2005), pp. 353–371.

² See Louis-André Vigneras, "Saint Thomas, Apostle of America", *The Hispanic American Historical Review* 57/1 (1977), pp. 82–90.

³ Many other signs can be found in Turkey, Tunisia, Egypt, and on the Arabian peninsula. For further references, see Ahmad Teimoor Basha, *al-Āthār al-Nabaviyyah* (The Prophetical Signs) (Cairo 1971); Perween Hasan, "The Footprint of the Prophet", *Muqarnas* X (1993), pp. 335–343; and Anthony

high Middle Age, provides complex discussion on prophets' footprints (for example, a mark of Elijah's, probably a footprint left in the place where he rose to heaven), that we cannot always consider inevitably allegorical.⁴

There are examples of "holy footprints" also in India, related to Hindu, Buddhist, and Jaina traditions. The most ancient textual reference can be found in *R̥gveda* (I, 154), where Viṣṇu's three strides may represent the antecedent of the idea of *viṣṇupada*, but, as far as I know, the earliest sculptural image of a holy footprint appears in a Buddhist context, on some of the most famous reliefs of the *stūpa* of Bhārhut (second century BCE).⁵ These images can be considered as a symbol of the Buddha himself, particularly important in a period in which anthropomorphic representations of him had not yet appeared. The production of images of the Buddha's feet continued in India until the fifth century, when they became very rare. One exception being Andhra, in which artists carved a large number of *buddhapādas* for centuries to come. In these introductory pages I deal only shortly with the images of the Buddha's feet produced in India, in particular with their different artistic styles, motifs, meanings and aesthetical value.

Welch, "The Shrine of the Holy Footprint in Delhi", *Muqarnas* XIV (1997), pp. 166–178. I thank Professor Mojtaba Zarvani (University of Teheran) for the information contained in this note.

⁴ See the study by Elliot R. Wolfson, "Images of God's Feet: Some Observations on the Divine Body in Judaism", in Howard Eilberg-Schwartz (ed.), *People of the Body: Jews and Judaism from an Embodied Perspective* (Albany: 1992), pp. 143–181.

⁵ See Anna Maria Quagliotti, *Buddhapadas, An Essay on the Representations of the Footprints of the Buddha with a Descriptive Catalogue of the Indian Specimens from the 2nd Century B.C. to the 4th Century A.D.* (Kamakura: Institute of the Silk Road Studies, 1998), pp. 169–171, and its helpful bibliographic references. See also Vidya Dehejia, "On Modes of Visual Narration in Early Buddhist Art", *The Art Bulletin* 72/3 (1990), pp. 374–392, Jacob N. Kinnard, "The Polyvalent *Pādas* of Viṣṇu and the Buddha", *History of Religions*, 40/1 (2000), pp. 32–57, and Angelo Andrea Di Castro (forthcoming 2011), "Graves, Trees and Powerful Spirits as Archaeological Indicators of Sacred Spaces", in Alexandra Haendel et al. (eds), *Old Myths and New Approaches. Interpreting Ancient Religious Sites in Southeast Asia* (Melbourne: Monash Asia Institute, Caulfield).

Excellent studies have already been published, and I have noted these works down in the final bibliography.

2. *Different Forms*

I have divided the large variety of images of the Buddha's feet from India and South-East Asia into at least three different forms. This categorisation is not always clear, as these three conjectured forms share many common characteristics. The first form is the image of the Buddha's feet that appears in a narrative context during the so-called "aniconic" phase of Buddhist art in India.⁶ The second form is a natural formation, generally of rock, which is supposed to be a mark of the Buddha's foot. These two forms share the idea that the Buddha's footprint is a sort of message left by him when he was walking in that very place, and it can be considered as his real living presence in that situation, in that story, in that time.⁷ The peculiar complexity of the first form consists in the fact that these images are also clearly connected with the necessity to convey, in a symbolic way, not only the idea of

⁶ Several scholars have made fundamental contributions to this topic, without unanimity of opinion. See, for example, the classic studies by Alexander Cunningham (*The Stūpa of Bharhut: A Buddhist Monument Ornamented with Numerous Sculptures Illustrative of Buddhist Legend and History in the Third Century B.C.* [London: 1879]) and Alfred Foucher (*L'art gréco-bouddhique du Gandhâra. Étude sur les origines de l'influence classique dans l'art bouddhique de l'Inde et de l'Extrême Orient, I-II* [Paris: 1905, 1918]), and more recently Susan Huntington, "Early Buddhist Art and the Theory of Aniconism", *Art Journal* 49/4 (1990), pp. 401–408, Vidya Dehejia, "Aniconism and the Multivalence of Emblems", *Ars Orientalis* 21 (1991), pp. 45–66, Susan Huntington, "Aniconism and the Multivalence of Emblems: Another Look", *Ars Orientalis* 22 (1992), pp. 111–156, and Robert Linrothe, "Inquiries into the Origin of the Buddha Image", *East and West* 43 (1993), pp. 241–256. When we consider the footprints of the Buddha and the images of his feet, the impression is that the two poles, aniconic and iconic representations, are less dichotomous than they seem to be, since both are expressions of the real presence of the Buddha, conveyed on different levels of symbolism.

⁷ See Donald K. Swearer, *Becoming the Buddha. The Ritual of Image Consecration in Thailand* (Princeton: 2004), p. 114.

the presence of the Buddha but also his role in the story that is being narrated and artistically represented.

The third form is an image of the soles of the Buddha's feet, which has been created by artists and devotees, sometimes in a very refined style, whether carved or engraved on stone or metal, painted on cloth, wood, walls, or magnificently realised on the very soles of the feet on statues of the Buddha. This latter form is generally more open to symbolic interpretation, and easily conduces to the introduction of an increasing number of signs, which emphasises the emblematic nature of the image itself.

A footprint of the Buddha is a concave image of his foot (or feet), supposed to have been left by him on earth to purposefully mark his passage over a particular spot. The images of the Buddha's feet are convex images which represent the actual soles of his feet, with all their characteristics. Following the traditional triple division of the *cetiya*,⁸ we can assume that the first form of the image of the Buddha's feet – the concave one – is a sort of *pāribhogika* element, since it is indissolubly connected with the Tathāgata himself. The second one can be thought as an *uddissaka* element, since it has been created by a devoted artist (or artists) to commemorate the Buddha, taking as its model a genuine footprint. But we can think of this second group, too, as a “*pāribhogika* by supposition”, as accurately noted by Chutiwongs.⁹

The Pāli terms for these two types of images of the Buddha's feet are clearly different. The footprint that has a concave or “negative” shape is called [*buddha*]*pada*, and I translate it as “footprint”; the reproduction that has a convex or “positive” shape is termed *buddhapāda*, and I translate it as “foot of the Buddha”.¹⁰

⁸ For the late triple division of the *cetiya*, see for example Pj 8.7 (PTS 222): *taṃ panetaṃ cetiyaṃ tividhaṃ hoti paribhogacetiyaṃ, uddissakacetiyaṃ, dhātukacetiyaṃ. tattha bodhirukkho paribhogacetiyaṃ, buddhapaṭimā uddissakacetiyaṃ, dhātugabbhathūpā sadhātukā dhātukacetiyaṃ*. See also Ja 479 (PTS IV, 228) and *Kassapadasabalassa suvaṇṇacetiyaavatthu* in Dhp-a 14.9 (PTS III, 251).

⁹ See Nandana Chutiwongs, “The Buddha's Footprints”, *Ancient Ceylon* 10 (1990), p. 60.

¹⁰ The terms *pada* and *pāda* are both related to the root *pad* (“to fall”, “to go”, and also “to observe”), but these meanings are quite different, even if later confusion about them probably arose. Very likely *pāda* derives from a

When analysing footprints and images of the Buddha's feet, we may get the impression – wrong, in my opinion – that between these two forms there are more differences than common points, and that the footprints are a minor, if popular, religious symbol. A footprint of the Buddha might be interpreted as a purely devotional object – a bare “petrosomatoglyph”, as it were – that is meant to indicate the Buddha's former passage over that very spot. Whereas an image of the Buddha's feet realised by devotees and artists seems to have a deeper symbolical value, be it earthly or cosmological, and to be open to multiple interpretations.¹¹

In some specific Pāli texts which refer to footprints of the Buddha, however, the *buddhapadas* seem to be invested with a profound functional meaning, that of strengthening the psychic determination to follow the spiritual path. The idea that we draw from Buddhist texts is that the worship of important sites, *stūpas*, images of the Buddha, or footprints,¹² has essentially a propaedeutical importance, as a

stem ending in a consonant, *pad*, in particular, from the accusative *pād-am*, reinterpreted as *pāda-m*. I thank Mauro Maggi for this important insight.

¹¹ See Ananda Kentish Coomaraswamy, *Elements of Buddhist Iconography* (New Delhi: 1979 [1935]), pp. 16–17. An interesting analysis of the idea of “symbol” in Indian aesthetics has been offered by Anand Amaladass, *Philosophical Implication of Dhvani. Experience of Symbol Language in Indian Aesthetics* (Vienna: Institute for Indology, University of Vienna, 1984), pp. 139–145 and 162–168.

¹² The opinion that such worship is not proper for monks is expressed in the *Milindapañha*, though it is not ruled out for laypeople. See Mil III, 7 (PTS 177–179, esp. p. 178: *avasesānam devamanussānam pūjā karaṇīyā*, “as for others, whether gods or men, worship should be done”). See T.W. Rhys Davids, *The Questions of King Milinda* (Oxford: The Sacred Books of the East, vol. XXXV, 1890), pp. 246–248 (“These are things which the sons of the Conqueror ought to do, leaving to others, whether gods or men, the paying of reverence”), and N.K.G. Mendis (ed.), *The Questions of King Milinda. An Abridgement of the Milindapañhā* (Kandy: 2007 [1993]), pp. 107–108. See Gregory Schopen, *Bones, Stones, and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India* (Honolulu: 1997), pp. 56–71, 99–113, and Karel Werner, “The Place of Relic Worship in Buddhism: An Unresolved Controversy?”, *International Journal of Buddhist Thought and Cultures* 12 (2009), pp. 7–28. On the worship of the Buddha himself, see also *Vakkalisutta* in SN 3.2.4.5 (PTS III, 119–124) and *Mahāparinibbānasutta* in DN 16.5.3 (PTS II, 138).

spur to help persons to find a meditative serenity of mind which is instrumental for further spiritual evolution:¹³ indeed I think that this profound meaning applies with special force to the complex images of the Buddha's feet. Even if the desire to set eyes on footprints of the Buddha may be motivated by a spontaneous desire to worship them, they can be hardly interpreted only as devotional objects.

3. Bare Footprints

In the commentarial tradition of the Pāli canon, we find two occasions on which the Buddha left behind a footprint, one on the bank of the Nammadā River and one on the mountain Saccabandha.¹⁴ These have been identified with two places in India: the first with the river Narmadā in central India, and the second with a place located close to Sāvatti. In the Burmese tradition, the footprint on the bank of the Nammadā River was regarded as being located in Burma, transported from India to Shwezettaw, a site in Sagu township, in Minbu district, central Myanmar, and the second one as being located on the mountain Suvannapabbata, in central Thailand.¹⁵

¹³ This idea of worship seems rather different from what is communicated by such Western terms as “devotion”, “veneration”, or “adoration” (listed here according to the crescendo of intensity generally ascribed to them). These terms deserve closer consideration alongside the idea of *pūjā* in South-East Asian Buddhism. The first term derives from the Latin *devotio*, whose verb form, *devovēre*, means “to promise in the form of a vow”, “to devote or consecrate to a divinity”. Although something similar may describe what devotees do when paying homage to an image of the Buddha, it does not, according to what we read in the canonical Pāli texts, get at the core of the matter. The second term is connected with the idea of love that shades off into attachment, and this is quite alien to Buddhist thought. The third term, deeply important in Catholicism, connotes oral expression, such as verbal prayers or murmured formula; this seems to apply more to some Buddhist contexts than the previous two terms, though not yet perfectly.

¹⁴ See Ps (PTS V, 91–92), *ad* MN 145 (PTS III, 267–270), and Spk (PTS V, 91–92) *ad* SN 4.2.4.5 (PTS IV, 60–63).

¹⁵ See Nandana Chutiwongs, “The Buddha's Footprints”, pp. 67–68.

In the *Mahāvamsa* another footprint is mentioned as being left on Sumanakūṭa, in Śrī Laṅkā.¹⁶ This image, which is considered one of the most important in Asia, also spread to South-East Asia: three replicas or “impressions” (in Thai *phim*) of this *buddhapada* were made by King Mahādharmarāja I of Sukhothai and installed on three mountaintops.¹⁷ A second *buddhapada* has never been identified or found in any reference, even if in Thai tradition Suvannamālīka is referred to one of the five sites blessed by the Buddha with his footprints. It may correspond to the Mahāthūpa (also called Hemamālīka), in Anurādhapura.

The most important footprints in South-East Asia are at Pagan (Myanmar), at Sukhothai (Thailand), and from the sixteenth century in Cambodian art.¹⁸ Although in this part of the continent footprints of the Buddha do not occur until the eleventh century, in these sites we notice the impressive florescence of a new phase, in which more symbols are added and the image of the Buddha’s feet becomes more and more composite. The added meaning of a footprint in South-East Asia and its peculiar development there could be connected with the idea of a “walking Buddha”, as clearly shown by Robert Brown.¹⁹ Walking seems not to be considered a “minor” act any more, and so a footprint, the sign of what has now become an ennobled act itself, becomes more important and open to significant development. Robert Brown’s hypothesis can lead us to interpret the “natural” footprint of the Buddha as a deliberate attempt to demonstrate his entirely human nature, not dependent on such divine or royal privileges, as *vāhanas* or

¹⁶ See Mhv 1.77–78 (PTS 10): *tattha dhammaṃ desayitvā satthā lokānukampako uggantvā sumanakūṭe padaṃ dassesi nāyako*. See also Jinak (PTS 34, 93).

¹⁷ On the inscription of Mahādharmarāja I, see Peter Skilling (ed.), (with contributions by Pattaratorn Chirapravati, Pierre Pichard, Prapod Assavavirulhakarn, Santi Pakdeekham, Peter Skilling), *Past Lives of the Buddha. Wat Si Chum – Art, Architecture and Inscriptions* (Bangkok: 2008), p. 178.

¹⁸ See J. Boisselier, *Le Cambodge* (Paris: 1966), p. 300. See also Robert L. Brown, “God on Earth: the Walking Buddha in the Art of South and Southeast Asia”, *Artibus Asiae* 50/1-2 (1990), p. 101, and John S. Strong, *Relics of the Buddha* (Princeton: 2004), pp. 85–97.

¹⁹ See Robert L. Brown, “God on Earth”, pp. 73–107.

palanquins,²⁰ and the more refined and evolved footprint as an attempt to demonstrate his less ordinary aspects.

4. *The Evolution of the Symbols*

The images of the Buddha's feet appear adorned with symbols already in the early representations in India. At the very beginning the most evident sign on the Buddha's soles was the wheel, which is one of the thirty-two *lakṣhaṇas* of the Buddha and represents his teachings and his law. We can admire its most significant representations in Bhārhut and Sāñcī. Later, in Gandhāra, in Kosambī (Kauśāmbī) (the capital of the Vatsa people), in Amaravatī, and at Anurādhapura (in Śrī Laṅkā), we notice that more symbols were inserted on the soles: generally the lotus flower, the swastika, and so on.²¹ In Śrī Laṅkā, many symbols disappeared between the sixth and the eighth century,²² and generally only the wheel is left.

In the period of greatest flourishing we notice that the other symbols became more important than the wheel itself – although the latter always retained its central position –, and their number increased until they reached the common sacred number one hundred and eight. It seems that the Pagan period (approximately the eleventh – fourteenth

²⁰ A clear difference between the attitude of kings in India and in Sukhothai has been noted by Brown, and this can be related to the enormous increase of footprint production and worship in South-East Asia. See Robert L. Brown, "God on Earth", p. 104.

²¹ They are described in the *Lalitavistara*, where an incomplete list is given: the splendid calf, the swastika, the auspicious turn, the lotus flower, the *vardhamāna*, and so on. See Lal XVIII (ed. Vaidya 1958, p. 195 [ed. Rajendra Lal Mitra 1877; p. 334, ed. Lefmann 1902, p. 268; ed. Tripathi 1987, p. 222]): *śrīvatsa-svastika-nandyāvarta-padma-varḍhamānādīni maṅgalyāni*. See also p. 75 (ed. Vaidya) and p. 310 (ed. Vaidya). For an exhaustive study of the different lists of *maṅgalas*, see Peter Skilling, "Symbols on the Body, Feet, and Hands of a Buddha, I – Lists", *Journal of Siam Society* 80 (1992), pp. 67–79, and Peter Skilling, "Symbols on the Body, Feet, and Hands of a Buddha, II – Short Lists", *Journal of Siam Society* 84 (1996), pp. 5–28.

²² See Virginia McKeen Di Crocco, *Footprints of the Buddha of this Era in Thailand*, Bangkok 2004, p. 32.

centuries) saw the first production of a *buddhapāda* with one hundred and eight symbols, already described in the Pāli literature of the eighth – eleventh centuries. The one hundred and eight *maṅgalas* are attested in Burmese tradition,²³ in Thailand (with differences between Northern and Central traditions), in Laos, and in Cambodia.²⁴

Concerning the signs found on the soles of the Buddha's feet, we notice some enigmatic points. The number of the symbols varies according to the text, the representation, the period, and the region.²⁵ Nor are the relative positions of symbols homogeneous either among representations or in the descriptions given in the texts. In some *buddhapādas* from Śrī Laṅkā, Thailand, and more particularly from Cambodia, we find the one hundred and eight symbols inserted into the wheel itself.²⁶ The *maṅgalas* may be displayed outside the wheel, either in a spiral shape or, more commonly, in a grid reflecting a cosmological and divine hierarchy (generally the first lines contain the sixteen worlds of the Great Brahmā). This latter configuration was seen in a later period, having probably originated in Thailand.²⁷ Among

²³ See Claudine Bautze-Picron (with photography by Joachim Karl Bautze), *The Buddhist Murals of Pagan. Timeless vistas of the cosmos* (Bangkok: 2003), pp. 115–118.

²⁴ See U Mya, “A Note on the Buddha's Foot-prints in Burma”, *Annual Report of the Archaeological Survey of India for the Years 1930–31, 1931–32, 1932–33 and 1933–43* (Delhi: Manager of Publications, Part 2, 1936), pp. 320–331, Gordon H. Luce et al., *Old Burma—Early Pagan*, (New York: Artibus Asiae and the Institute of Fine Arts, New York University, Volume One, 1969), pp. 147, 360, and Alexander B. Griswold, “Notes on the Art of Siam, no. 7. An Eighteenth-Century Monastery, Its Colossal Statue, and Its Benefactors”, *Artibus Asiae* 35/3 (1973), pp. 179–224.

²⁵ Internal divisions are not always clear either: for example, the *catusamudda*, the four oceans, may be considered as only one *maṅgala* or as four.

²⁶ See François Bizot, “La figuration des Pieds du Bouddha au Cambodge”, *Asiatische Studien – Études Asiatiques* 25 (1971), pp. 407–439, and Virginia McKeen Di Crocco, *Footprint of the Buddha*, pp. 68–69, 80–84, 129–131.

²⁷ On the different arrangements of the symbols see Nandana Chutiwongs, “The Buddha's Footprints”, pp. 59–116, Virginia McKeen Di Crocco, *Footprint of the Buddha*, François Bizot, “La figuration des Pieds du Bouddha au Cambodge”, Luang Boribal Buribhand, *The Buddha's Footprint in Saraburi Province* (n.p.: 2498 [1955], reprinted in 2507 [1964]), Anna Maria Quagliotti, *Buddhapadas*, and U Mya “A Note on the Buddha's Foot-prints in Burma”.

these symbols we find ritual objects, paraphernalia of the *cakkavatti*, animals, plants, cosmic and mundane objects, and so on, each of them the bearer of a peculiar meaning.

The artistic representations and the textual traditions vaguely resemble one another. In the *Sumaṅgalavilāsinī* we can see that the added *maṅgalas* are not arranged in a particular order or assigned precise positions.²⁸ The description is focused on the wheel (*cakka*) and its parts (hub, spokes, and rim): the second of the thirty-two *lakkhaṇas* of the Buddha remains the most important one on the Buddha's feet, while thirty-nine other *maṅgalas*, blade (*satti*), etc., are regarded as its retinue.²⁹ The *Paṭhamasambodhi* offers a description that is very similar to that of the *Sumaṅgalavilāsinī* and *Līnatthappakāsinī*, with the difference that the number of signs now is one hundred and eight. All these *maṅgalas* surround the wheel, the original sign.³⁰ In the *Jinālaṅkāraṭīkā*, the *maṅgalas* are described as arranged in circle along the felloes, at the edge of the wheel.³¹ In the *Mahāpuruṣalakṣaṇaḥ*,³² too, we read that the *maṅgalas* are arranged on the outer part of the wheel (*phay nok kong cakra*).

In the *Buddhapādamāṅgala* no mention is made of the position of the one hundred and eight *maṅgalas*, even if the entire text is dedicated to them. Figurative art seems to have been far from the author's mind, and indeed the description of some of the *maṅgalas* in this text diverges markedly from the representations that I was able to analyse.

²⁸ See Sv (PTS II, 445-446) *ad* DN 14.32 (PTS II, 17); same text in Ps (PTS III, 375), *ad* MN 91.9 (PTS II, 136).

²⁹ Cf. the explanation in DN-ṭ (PTS II, 47): *sabbo ti satti-ādiko yathāvutto aṅgaviseso cakkalakkhaṇass'eva parivāro ti veditabbo*.

³⁰ In Thai editions of the *Paṭhamasambodhi* we read: *imāni aṭṭhuttarasatamaṅgalāni sabbāni cakkalakkhaṇasseva parivārāni honti* (ed. 1994, pp. 45-46, and ed. 1999, p. 157). In Cœdès's edition we find *aṭṭhuttarasatāmaṅgalāni* (see ed. p. 33).

³¹ See Jināl-ṭ (Bangkok: Mahā-Chulalongkorn University, 2545 [2002]), p. 177, also quoted in Nam-ṭ (CSCD, My 96-98): *cakkapariyante nemitto bahiddhā vaṭṭe satti, sirīvaccho* [...].

³² See Praḥ Mahāpuruṣalakṣaṇa by Somdet Praḥ Vanaratta (composed in Wat Rājāpūraṇa in 1814) in Praḥ Mahāpuruṣalakṣaṇaḥ (Funeral book for Bunmee Ajronnarit) (Thonburi: 2504 [1961]), pp. 3-5.

5. Secular and Religious Meanings

The images of the Buddha's feet have both secular and religious meanings, which are very often mutually related. Their secular meaning comes out in the idea that a territory, which has been blessed by the passage of the Buddha becomes a holy region and indeed a Buddhist land.³³ This idea inheres not only in the footprint itself, which can be interpreted as a "seal", but also in some of the symbols that appear on the most refined images of the Buddha's feet, particularly the large number of symbols associated with the figure of the *cakkavatti* (for example, the seven jewels of the Universal King). Moreover, the cosmologic themes represented among the *maṅgalas* – such as Mount Meru, the four oceans, the sun and moon, the Himālaya and the universe itself – project this regality onto ever wider dimensions, throughout the entire world system, which obtains its stability from the Buddha through the *cakkavatti*.³⁴

Concerning the religious meaning of *buddhapadas* and their symbols, Pāli literature offers great insight. As we have already noted, the vocabulary used in the descriptions of relics, *stūpas*, pilgrimage sites, and so on, is similar to the terminology used with reference to *buddhapadas*. I offer some examples:

³³ See Donald K. Swearer, "Hypostasizing the Buddha: Buddha Image Consecration in Northern Thailand", *History of Religions* 34/3 (1995), pp. 270–271: "The image as the presence of the living Buddha is a central feature of a genre of northern Thai texts known as *Buddha-tamnān*, which chronicle in a legendary manner the Buddha's visit to northern Thailand. Within the *Buddha-tamnān* narratives, the living Buddha creates a sacred geography by being at particular places in the region known as Lān Nā (land of a million rice paddies) and by naming them. It is noteworthy, furthermore, that the Buddha establishes his ongoing presence at each locale by leaving a footprint, allowing an image to be built, donating a hair relic, or predicting that after his death a bodily relic will be enshrined in that place". See also Donald K. Swearer, *The Buddhist World of Southeast Asia* (Chiang Mai: 2009), pp. 104–109, and Pe Maung Tin and Gordon H. Luce, *The Glass Palace Chronicle of the Kings of Burma* (London: 1923), pp. 6–7.

³⁴ See John S. Strong, *Relics of the Buddha*, pp. 94–97, and Angelo Andrea Di Castro, "Graves, Trees and Powerful Spirits".

In the commentary on the *Doṇasutta*,³⁵ we read that the Buddha allowed Doṇa to perceive the wheels on his footprints (*pada*), including their hubs, spokes, and rims. The Buddha is able to leave only very subtle, largely imperceptible footprints thanks to his immense power; only selected persons are able to perceive them. Most people, upon seeing vestiges (*padavalañja*) of the Buddha, would become immobilised. For this reason the Buddha willingly makes them virtually invisible.

In a story narrated in the *Apadāna*, Padasaññaṅka Thera, who lived ninety-two *kappas* earlier, saw the foot[print] (*pada*) of the Buddha Tissa and, having trodden in it, became overjoyed and developed a clear and serene sensitivity of mind toward the footprint (*pade cittaṃ pasādayiṃ*).³⁶ In the commentary we read that the movement of all the Buddhas always occurs four fingers above the ground, but the Buddha Tissa, discerning the perfection of Padasaññaṅka Thera's confidence (*saddhā*), showed the *padacetiya* to him, saying to himself, "Let him gaze at this". Therefore Padasaññaṅka Thera, displaying a clear and serene sensitivity towards this [*padacetiya*], paid reverence [to it] with worship, homage, and so on.³⁷ Parallel stories are those of

³⁵ Mp (PTS III, 77–78) *ad Doṇasutta*, AN 4.4.6 (PTS II, 37–39). For this *sutta* and its Gāndhārī and Chinese counterparts, see Mark Allon, *Three Gāndhārī Ekottarikāgama-Type Sūtras* (Seattle and London: University of Washington Press, 2001, Gāndhāran Buddhist Texts 2), pp. 130–223.

³⁶ See Ap 8.5 (PTS I, 119): *akkantañ ca padaṃ disvā tissassādiccabandhuno haṭṭho haṭṭhena cittaṃ pade cittaṃ pasādayiṃ*. I render the almost untranslatable term *pasāda* (and the verb *pasādeti*) with the help of hendiadys. On this term, see Rupert Gethin, *The Buddhist Path to Awakening: A Study of the Bodhi-Pakkhiyā Dhammā* (Leiden: E.J. Brill, 1992), p. 112: "[*pasāda*] conveys at the same time notions of a state of mental composure, serenity, clarity or purity, and trust". See also Gregory Schopen, *Buddhist Monks and Business Matters* (Honolulu: 2004), pp. 32, 228–229, and Andy Rotman, *Thus Have I Seen. Visualizing faith in early Indian Buddhism* (Oxford: 2009), pp. 65–148. We should remember that *pasāda* is also connected with sensory organs and perception, and this fact will necessarily colour our interpretation of the passages here analysed. Cf. for example Vism IV, 37ff. (PTS 444ff.).

³⁷ See Ap-aṭ (PTS 394): *sabbabuddhānaṃ sabbadā caturaṅgulopariyeva gamanaṃ, ayaṃ pana tassa saddhāsampannataṃ ñatvā "eso imaṃ passatū" ti padacetiyaṃ dassesi, tasmā so tasmim pasīditvā vandanapūjanādisakkāram akāsīti attho*. Seven *kappas* before now Padasaññaṅka Thera was born as King Sumedha, a powerful *cakkavatti* endowed with the seven treasures.

Koraṇḍapupphiya Thera,³⁸ who saw the Buddha Vipassin's footprint, Sakotakakoraṇḍadāyaka Thera, who saw the Buddha Sikhin's footprint,³⁹ and a different Koraṇḍapupphiya Thera, who saw three *buddhapadas* of Buddha Tissa.⁴⁰

In all these passages, extracted from the *Apadāna* and dealing with the worship of *buddhapada*, we notice that the terminology adopted and ideas expressed closely echo those found in descriptions of the worship of relics, *stūpas*, or important places in the Buddha's life.⁴¹ The *locus classicus* is the *Mahāparinibbānasutta*.

The worship of *stūpas* which enshrines the relics of the Buddha, allows devotees who gaze at them to develop a clear and serene sensitivity of mind (*cittam pasādeti*), which in turn yields long-term happiness, and rebirth in a heavenly world.⁴²

³⁸ See Ap 21.8 (PTS I, 206).

³⁹ See Ap 36.4 (PTS I, 283).

⁴⁰ See Ap 43.5 (PTS II, 383) and 50.3 (PTS II, 434–435).

⁴¹ On the importance of relics (*dhātu*) see Mhv 17.3 (PTS 133), and Wilhelm Geiger (tr.), *The Mahāvamsa or The Great Chronicle of Ceylon* (London: The Pali Text Society, 1912), p. 116. See also Kevin M. Trainor, "When is a Theft not a Theft? Relic Theft and the Cult of the Buddha's Relics in Sri Lanka", *Numen* 39/1 (1992), pp. 1–26. It is noteworthy that in the *Buddhavaṃsa*, at least in its Sinhalese version, the "undecaying and best footprint at the Pāsāṇaka [*cetiya*]" is considered a "[*cetiya*] belonging to use" (*pāribhogika*). See Bv 28.10 (PTS 102): *pāsāṇake padaṃ seṭṭhaṃ yañcapi accutippadaṃ*, and cf. Jinak (PTS 37). The word *pāsāṇake* here likely alludes to Pāsāṇaka Cetiya, close to Rājagaha (see Sn 1013 [PTS 218]), beyond its generic meaning of "stone" or "rock".

⁴² See *Mahāparinibbānasutta*, DN 16.5.11 (PTS II, 142): *tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ, vā āropessanti vā abhivādessanti vā cittam vā pasādessanti tesam taṃ bhavissati dīgharattaṃ hitāya sukhāya*. And even more clearly in the *Mahāparinibbānasutta*, DN 16.5.12 (PTS II, 142–143): *kiñcānanda, atthavasam paṭicca tathāgato araham sammāsambuddho thūpāraho? 'ayaṃ tassa bhagavato arahato sammāsambuddhassa thūpo' ti, ānanda, bahujanā cittam pasādenti. te tattha cittam pasādetvā kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. idaṃ kho, ānanda, atthavasam paṭicca tathāgato araham sammāsambuddho thūpāraho*. We find something similar in a Japanese poem – contained in an inscription carved on stone and preserved in Yakushi-ji (Nara) – that celebrates the power of the *buddhapadas*: "The footprints left where trod the Valiant One even now are preserved on stone, inspiring men to gaze on them and remember Him, to

The Pāli expression *cittam pasādeti*, as we have seen, is used also in the parts of the *Apadāna* concerning the worship of the footprint. We find it in other texts with regard to the Buddha himself or to his words, rather than to *stūpas*, relics, or footprints. In the *Nettipakaraṇa*, for example, we read: “This man, Ānanda, who has developed a clear and serene sensitivity of mind toward me, will not go to a bad destination for four and eighty thousand aeons”.⁴³ Rather numerous parallels occur in the *Buddhavaṃsa*.⁴⁴ All such episodes involve sudden acknowledgment of a Buddha’s words, the effect being to encourage the person, now endowed with *saddhā* and serenity, to follow the path. “Once I had heard his words I developed a clear and serene sensitivity of mind to

remember Him forever. [...] Whoever shall come to gaze on these most sacred footprints, for him shall the sins of a thousand ages be wiped out, for him shall they be taken away”. Very similar ideas can be found in *Kambutsu-sammai-kai-kyō* (觀仏三昧海經), a text not preserved in its original Sanskrit version but in a Chinese translation by Buddhahadra (early fifth century) and dealing with the meditation on the thirty-two characteristics and eighty attributes of the Buddha: “While the Buddha was in the world, if any living creature saw Him walking and saw the thousand-spoked wheel sign, he became free of the burden of even the most grievous sins of thousand *kalpas*. After the Buddha’s departure from the world, anyone who imagines Him walking will likewise be free of even the most evil *karma* of a thousand *kalpas*. Even if he does not imagine Him walking, but only sees His footprints or sees a picture of Him walking, at His every step will he be freed from the burden of even the most evil *karma* of a thousand *kalpas*. If one sees the soles of the Buddha’s feet, so level that not even a hair could be pushed beneath them, the thousand-spoked wheel-sign, with its hub and rim all complete, fitting together like the scales of a fish, and the sign of the *vajra*; and if one sees that there is too on the heels the sign of Brahmā’s head with the sign of all its curls; then will one meet with no evil, and have good fortune”. See Douglas E. Mills, “The Buddha’s Footprint Stone Poems”, *Journal of the American Oriental Society* 80/3 (1960), pp. 229–242, Douglas E. Mills, “A Supplementary Note to ‘The Buddha’s Footprint Stone Poems’”, *Journal of the American Oriental Society* 81/2 (1961), p. 131, and Nobuyoshi Yamabe, “The Sūtra on the Ocean-Like Samādhi of the Visualization of Buddha”, Dissertation presented to the Faculty of the Graduate School of Yale University in Candidacy for the Degree of Doctor of Philosophy (New Haven: 1999), pp. 219–220.

⁴³ See Nett (PTS 139): *yo so ānanda puriso, mayi cittam pasādayi, caturāsītikappāni, duggatim na gamissati*). Cf. Bhikkhu Ñāṇamoli, *The Guide* (London: The Pali Text Society, 1977), p. 186.

⁴⁴ The stock phrase is “*cittam pasādayim*”.

a fairly high degree. I resolutely determined on further practice for fulfilling the ten perfections”.⁴⁵

We find the same expressions in the Vinaya of the Mūlasarvāstivādins, in a significant part of the *Adhikaraṇavastu* (that can be titled “The Story of Muktikā”). In this story, a painted portrait of the Buddha is a source of strength and a very similar effect is obtained by viewing it.⁴⁶

The idea expressed by the term *pasāda* is that a place which bears some relation to the Buddha himself, the Buddha’s words, or – as we have seen – his footprint can produce a positive reaction, a serene and clear mental state, which can be the basis for future growth. Another important term, which is found in all the texts quoted above and is also

⁴⁵ See Bv 6.14 (PTS 36): *tassāpi vacanam sutvā, bhiyyo cittaṃ pasādayiṃ uttarim vatam-adhiṭṭhāsim, dasapāramipūriyā*. Cf. I.B. Horner, *The Minor Anthologies of the Pali Canon*, part III (Oxford: The Pali Text Society, [1975] 2000), pp. 30–31. This pattern has many variations. For example: *tassāpi vacanam sutvā, haṭṭho saṃviggamānaso, tam-ev’atthamanuppattiyā, uggam dhitim-akāsaham* (Bv 7.15 [PTS 39]). “When I had heard his words, exultant, stirred in mind, I made strenuous endeavour for attaining that very aim” (tr. by I.B. Horner, p. 42). Or *tassāpi vacanam sutvā, bhiyyo hāsetva mānasam adhiṭṭhahim vatam uggam, dasapāramipūriyā*. (Bv 10.17, PTS 48). “When I had heard his words, all the more gladdened in mind, I resolutely determined on the strenuous practice for fulfilling the ten perfections” (tr. by I.B. Horner, p. 50). In these examples, the words of the Buddha have an extraordinary resonance. When someone listens to the Dhamma “with eager ears, attending to it as a matter of vital concern, directing his whole mind to it” (tr. by Bhikkhu Bodhi, *The Connected Discourses of the Buddha* [Somerville: 2000], p. 1592), he is able to overcome the five hindrances (*āvaraṇa*) and fulfil the seven factors of awakening by development. See, for example, SN 5.2.4.8 (PTS V, 95-96). Moreover, on the recollection of the Buddha, the Dhamma, and the Saṃgha, see obviously the whole VII chapter of *Visuddhimagga* (PTS 197–228, and Bhikkhu Ñāṇamoli, *The Path of Purification* [Kandy: 1991], pp. 191–224).

⁴⁶ See Raniero Gnoli, *The Gilgit Manuscript of the Śāyanāsanavastu and Adhikaraṇavastu. Being the 15th and the 16th Sections of the Vinaya of the Mūlasarvāstivādin* (Rome: Istituto Italiano per il Medio ed Estremo Oriente, Serie Orientale Roma, vol. L, 1978), pp. 63–69 (esp. p. 67, where we find *tīvrprasādāvarjitahrdayā*), translated into Italian by Claudio Cicuzza in Raniero Gnoli (ed.), *La rivelazione del Buddha. Volume primo: I testi antichi*, [Milan: Arnoldo Mondadori Editore, I meridiani – Classici dello spirito, 2001], pp. 1097–1110.

connected with the visit to the four holy places – Lumbinī, Bodh Gayā, Sarnath, and Kusinārā – is *saddhā*.⁴⁷ This term is not found in the parts of the *Apadāna* related to the worship of the *buddhapadas*, but it is used in the commentary on those sections,⁴⁸ showing that it readily applies to the *pūjā* of footprints.⁴⁹

These few examples show that what is expressed in some Pāli texts concerning the worship of the four holy places and *stūpas* can be found also in other, later ones, such as the *Apadāna*, concerning the worship of the Buddha's footprints. This form of worship is nourished by the earlier forms but raised to a different level, to the point where it is not only a simple devotional act but an essential phase of the spiritual path. I think that this applies even to the most refined *buddhapādas*, whose strong symbolic meaning suggests that besides offering themselves as pure objects for meditation they also invite significant engagement with the Buddha's teachings.

⁴⁷ See *Mahāparinibbānasutta*, DN 16.5.8 (PTS II, 140–141). See also the commentary (Sv, PTS II, 582) and sub-commentary on it (DN-ṭ, PTS II, 230), where the word *saddhā* is interpreted as *pasannacitta*, a mind which has attained a clear and serene sensitivity.

⁴⁸ See Ap-aṭ (PTS 394) and above note 37.

⁴⁹ The idea that the term *saddhā* conveys is “confidence”, an undogmatic belief based on an intuitive understanding of the reality of the Dhamma that has been aroused by confidence in the Buddha's teachings. See Andy Rotman, *Thus Have I Seen*, (Oxford: 2009), pp. 1–62, and Giuliano Giustarini, “Faith and Renunciation in Early Buddhism: *saddhā* and *nekkhamma*”, *Rivista di Studi Sudasiatici* 1 (2006), pp. 161–179. The four holy places – Lumbinī, Bodh Gayā, Sarnath, and Kusinārā – instil, in persons endowed with this “confidence”, a sense of urgency or a compelling drive (*saṃvega*) to deepen their understanding of the Buddha's teachings and to dedicate themselves zealously to the spiritual path. See DN 16.5.8 (PTS II, 140): *cattārimāni, ānanda, saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni*. On the eight *saṃvegavatthu* see Vism IV, 63 (PTS 135). The result of the pilgrimage to these four places is a rebirth in a heavenly world. See DN 16.5.8 (PTS II, 141): *ye hi keci, ānanda, cetiyacārikaṃ āhiṇḍantā pasannacittā kālaṅkarissanti, sabbe te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissanti*.

6. Characteristics and Importance of *Buddhapādamāṅgala*

In Thailand the first mention of the *buddhapādas* appears in Pāli verses in a stone inscription dating from around fourteenth century.⁵⁰ The anonymous *Sambhāravipāka*, perhaps written in Lanna during the fifteenth century, is possibly the first Pāli text composed in Thailand which gives a complete list of the symbols.⁵¹

We do not know the author of the *Buddhapādamāṅgala* or the exact date of its composition, but we can formulate the hypothesis that it was written during the Ayutthaya period, and probably during sixteenth century, in central Thailand. As far as I know, it is the first Pāli text in which the one hundred and eight symbols are analysed and commented upon. In the colophon, *Buddhapādamāṅgala* is formally declared to be a descriptive explanation (*vaṇṇanā*) of the auspicious signs which are on the Buddha's feet.⁵² In the short final paragraph we find such related words as commentary (*aṭṭhakathā*) and detailed analysis (*vinicchaya*),

⁵⁰ See “Stone Inscription from Vat Trabān Jān Phöak (Sukhothai)”, in Prasert Na Nagara and A.B. Griswold, *Epigraphic and Historical Studies* No. 7, reprinted in Prasert Na Nagara and A.B. Griswold, *Epigraphic and Historical Studies* (Bangkok: The Historical Society under the Royal Patronage of H.R.H. Princes Maha Chakri Sirindhorn, 1992), pp. 189–220, figs. 1-4.

⁵¹ See Peter Skilling “Symbols on the Body, Feet, and Hands of a Buddha, I – Lists”, pp. 67–79. See also Peter Skilling and Santi Pakdeekham, *Pāli Literature Transmitted in Central Siam* (Bangkok: Fragile Palm Leaves Foundation – Lumbini International Research Institute, Materials for the Study of the Tripiṭaka 1, 2002), pp. 172–173, Jacqueline Filliozat, “The Pāli Manuscript Collection Kept in the Vat Phra Jetuphon Vimol Mangklaram (Vat Po)” (Bangkok: H.R.H. Princess Sirindhorn Anthropology Center, 2002–2003), § 4/121, Peter Skilling and Santi Pakdeekham, *Pāli and Vernacular Literature Transmitted in Central and Northern Siam* (Bangkok: Fragile Palm Leaves Foundation – Lumbini International Research Institute, Materials for the Study of the Tripiṭaka 2, 2004), p. 53, Jacqueline Filliozat and Yohei Shimuzu, “Selected Manuscripts in the Library of Vat Hong Ratanaram Rajavaravihan, Thomburi. A Summary Catalogue” (Bangkok: H.R.H. Princess Sirindhorn Anthropology Center, 2004), § 145m.

⁵² On the term *vaṇṇanā* see Oskar von Hinüber, “Pāli und Lānnā (Nord-Thai) in Kolophonen alter Palm-blatthandschriften aus Nord-Thailand”, in *Indogermanica et Italica. Festschrift für Helmut Rix* (Innsbruck: 1993), pp. 223–236, and Oskar von Hinüber, *A Handbook of Pāli Literature* (Delhi: 1997), p. 201, para. 436 (wrongly noted in the Pāli Words Index as 336).

the latter referring to the last paragraph of the *Buddhapādamāṅgala* devoted to the sixteen worlds of the great Brahmās.⁵³ Actually the whole text claims to have generated itself from the famous description of the second characteristic (*lakkaṇa*) of the Buddha,⁵⁴ as clearly stated at the very beginning of the work, but this does not make the text a proper “commentary”; I define it as a unique composition, one that attempts to analyse the meanings of all the *māṅgalas* contained on the soles of the Buddha’s feet.

The *Buddhapādamāṅgala* largely reflects the standard list of *māṅgalas* in other Pāli texts, with each symbol being analysed and commented upon.⁵⁵

The explanations given in *Buddhapādamāṅgala* link some physical and cosmologic symbols with the Buddha himself, with his mind, or with his teachings. For example, *cakkavāḷa*, the huge mountain range which surrounds the world and contains it, is linked with the omniscience (*sabbāññutā*) of the Buddha: we can say that the whole universe represents his knowledge. The Himālaya represents the physical body of the Buddha: his body shines as if of gold. Mount Meru (*sineru*) expresses a quality of the Blessed One’s body: he remains immobile (*acala*) in the face of the eight worldly *dhammas*.⁵⁶ The sun (*suriya*) is a name of the Blessed One, since he dispels darkness and allows all beings to discern between what is wholesome (*kusala*) and what is unwholesome (*akusala*). The four great continents (*cattāro mahādīpā*)

⁵³ I do not see any precise connection with Vibh-aṭ (PTS 291), in which the distinction between *pāliyaṇṇanā* and *vinicchaya-kathā* is presented.

⁵⁴ *imassa, deva kumārassa heṭṭhā pādātalesu cakkāni jātāni sahaṣṣārāni sanemikāni sanābhikāni sabbākāraparipūrāni. yampi, imassa deva, kumārassa heṭṭhā pādātalesu cakkāni jātāni sahaṣṣārāni sanemikāni sanābhikāni sabbākāraparipūrāni, idampissa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.* Cf. DN 14.1.32 (PTS II, 17), DN 30.1.2,7 (PTS III, 143, 148), MN 91.9 (PTS II, 136), AN 4.4.36 (PTS II, 37).

⁵⁵ This sequence is variously represented on images of the Buddha’s feet, following different schemes: I do not deal with this complex topic. On the different spatial arrangements of the symbols, see Virginia McKeen Di Crocco, *Footprints of the Buddha*.

⁵⁶ The *lokadhammas* are: *lābha* (gain), *alābha* (loss), *yasa* (fame), *ayasa* (ignominy), *nindā* (blame), *pasamsā* (praise), *sukha* (joy), and *dukkha* (suffering). See, for example, AN 4.4.5.2 (PTS II, 188).

are compared to the Four Noble Truths since they offer shelter to all beings.

These elements seem to yield a kind of map of the whole universe, a mosaic in which the constituents of the world are parts of the body, the mind and the Dhamma of the Buddha.⁵⁷

At the very beginning of the text, we find highly detailed explanations and interpretations focused on the first group of symbols, which were probably felt to be the most noteworthy.⁵⁸ The symbol called *sirivaccha*, which can be found in Hindū, Jaina and Buddhist traditions, literally translates as “splendid calf”. It is a very complex image, with a tangled evolution that is difficult to retrace. Its description in *Buddhapādamāṅgala* does not accord with some artistic representations in Thailand (for example the one in Wat Pho), in which it generally resembles a mirror. In the *Buddhapādamāṅgala* it is interpreted in different ways: as a real animal (a precious royal bull or a king of the bulls, *usabharājā*, endowed with noble characteristics), as a pearl, or as the goddess of the earth. In view of a number of

⁵⁷ We find a similar idea in some tantric texts in which, for example, Mount Meru is clearly compared to the Buddha’s body and to a *stūpa*: the cosmos (*lokadhātu*) is an image (*pratimā*) of the Buddha himself, being considered his *nirmāṇakāya*. See *Vimalaprabhāṭikā of Kalkin Śrīpūṇḍarīka on Śrīlaghukālacakratantrarājā of Kalkin Śrīmañjuśrīyaśas*, vol. III, Critically Edited and Annotated with Notes by V.V. Dwivedi and S.S. Bahulkar (Sarnath: Central Institute for Higher Tibetan Buddhist Studies, Rare Buddhist Text Series 13, 1994), p. 127.

⁵⁸ See Peter Skilling, “Symbols on the Body, Feet, and Hands of a Buddha, II – Short Lists”, pp. 5–28. See also P.V. Bapat, “Four Auspicious Things of the Buddhists: Śrīvatsa, Svastika, Nandyāvarta and Vardhamāna”, in B.G. Gokhale (ed.), *Indica. The Indian Historical Institute Silver Jubilee Commemoration Volume* (Bombay: 1953), pp. 38–46. In AA 8.32 we read that among the 80 attributes of the Buddha are the *śrīvatsa* (Tib. *dpal gyi beḥu*), *svastika* (Tib. *bkra shis*), and *nandyāvarta* (Tib. *g.yung drung ’khyil pa*). I quote this text since in Haribadra’s commentary we find a quite short explanation: it seems that these three symbols, which are on the palms of the Buddha’s hands and on the soles of the Buddha’s feet, are regarded as aesthetical embellishments (at least in *Abhisamayālaṅkāra*): see AAĀ, ed. pp. 922–923 (Unrai Wogihara [ed.], *Abhisamayālaṅkāra’āloka Prajñāpāramitāvyākhyā: The Work of Haribhadra together with the Text Commented on* [Tokyo: 1932], p. 922): *sarvathā śobhā-saṁvartanīyatvena śrīvatsasvastikanandyāvartalalitapāṇipādatalatā ceti*.

representations of this *buddhapāda*, in which there is no sign of any bull, I assume that *sirivaccha* is a particular kind of gem or jewel, intensely reflective and fit to be used as a mirror.

The expression *nandiyāvatta* (or *nandiyāvatta*), the name of the third symbol in the *Buddhapādamāṅgala* list, has been variously translated and interpreted.⁵⁹ It is featured in several important passages of the *Nettipakaraṇa* and *Peṭakopadesa*,⁶⁰ two texts the author of the *Buddhapādamāṅgala* quite likely relied on. Indeed his interpretation seems fundamentally influenced by their hermeneutic style. According to the explanation given in the *Buddhapādamāṅgala*, the “auspicious turning”, as I have translated *nandiyāvatta*, is a propitious clockwise directionality that can be applied to different objects (such as petals in a flower, hair in a curl, lines in a diagram, stones, and so on). Thai translations suggest a flower, *phut son*, whose Latin name is *Gardenia augusta*. It has the peculiarity that it hangs over (as appears in some representations, for example in Wat Pho) and, more importantly, has petals that display a clockwise pattern.

The symbol called *sovatthika* has been very peculiarly interpreted: the meaning of *sovatthika* assumed by the author of the *Buddhapādamāṅgala* is not “benedictive” (S. *sauvastika*) but “wearing pure clothes”, from *su-vattha* (S. *su-vastra*). Thai translations (*sangwan* [สังวาล], chain, sash of gold and diamonds, and *saysoy* [สายสร้อย], an ornamental chain used as personal wear, a necklace),⁶¹ seem to confirm

⁵⁹ See Oskar von Hinüber, “Das Nandyāvarta-symbol”, in Wolfgang Voigt (ed.), *Deutscher Orientalistentag vom 1. bis 5. October 1972 in Lübeck*, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* XVIII/2 (Wiesbaden: 1974), pp. 356–365, A.L. Srivastava, *Nandyāvarta. An Auspicious Symbol in Indian Art* (Delhi: 1991), Eugène Burnouf, *Le Lotus de la Bonne Loi. Traduit du Sanskrit. Accompagné d’un commentaire et de vingt et un mémoires relatifs au bouddhisme* (Paris: 1852), p. 626, and Anna Maria Quagliotti, *Buddhapadas*, pp. 143–168.

⁶⁰ On *āvatta* and *nandiyāvatta* see Nett 11, 21, 44, 644–672 (PTS 3, 4, 7, 109–113) and Bhikkhu Ñāṇamoli, *The Guide*, pp. 6, 9, 16, 148–152, and Peṭ 335–348, 1096–1112 (PTS 93–95, 254–259) and Bhikkhu Ñāṇamoli, *The Piṭaka-disclosure* (London: The Pali Text Society, 1979), pp. 125–128, 343–348.

⁶¹ See Bunteuen Srivarapoj, *Rattanamongkhon kham chan* (Bangkok: 2547 [2004]), p. 18, and Wirat Unnatarawarangkul, *Mongkhon 108 nai roy Phra Phutthabat* (Bangkok: 2540 [1997]), p. 81.

the interpretation given in the sub-commentaries (*ṭīkā*s) to the *Dīghanikāya* and *Majjhima-nikāya*,⁶² where the term *sovatthika* has been read as *sovattika* and interpreted, probably from an underlying *sa-ovattika*, “girdle”, “waistband”, “bracelet”.⁶³ In none of these cases does the term *sovatthika* bear any relation to Sanskrit *svastika*. In the *Buddhapādamāṅgala* this symbol is associated with the clothes of Buddhist monks (*ratta-paṃsukūla-cīvara*), considered to be precious armour (*ratanakavaca*), able to destroy such enemies (*paccatthika*) as the army of Māra, impurities and all spiritual obstacles.

7. Pāli Text

I started work on the edition of the *Buddhapādamāṅgala* using a manuscript preserved in Wat Bovoranives that had been photocopied in the 1990s by Peter Skilling. A solid analysis of the text could be undertaken by collating five more manuscripts preserved in the National Library of Bangkok.⁶⁴ I have had the opportunity to read a diplomatic edition published as a funeral book by Wirat Unnatarawarangkul, and a very well-organized but unfortunately unpublished MA thesis submitted to Chulalongkorn University (Bangkok) by Unchalee Pinrod in 1982.

My original plan was to locate all relevant manuscripts preserved in Thai public institutions and codices kept in monasteries. Unluckily, I was not able to find the only manuscript preserved in Wat Pho and listed in the Thai catalogue, kindly shown to me by Venerable Dr Suthithammanuwat (Thiab). All the manuscripts used for this edition

⁶² See Sv (PTS II, 445), and Ps (PTS III, 375) and their respective sub-commentaries DN-ṭ (PTS II, 47) and MN-ṭ (My II, 172).

⁶³ But cf. Vism IV, 168 (PTS 161), in which *sovatt(h)ika* seems to mean “mark” (as in Bhikkhu Ñāṇamoli’s translation, *The Path of Purification*, p. 157, and p. 767, note 46).

⁶⁴ Nine manuscripts of BPM are kept in the National Library, Bangkok, but four were not accessible. The list of manuscripts can be found in Wirat Unnatarawarangkul, 2540 [1997], p. 136, and in Unchalee Pinrod, “Buddhapādamāṅgala: An Edition and a Critical Study”, MA thesis, Chulalongkorn University (Bangkok: 1982), pp. 16–17.

come from the National Library of Bangkok and the Fragile Palm Leaves Foundation, Bangkok. These manuscripts are listed using Latin capital letters, together with subscript Roman numerals to denote the different *phūks*, the small bundles that contain 12 or 24 leaves each and represent the most frequently used format for palm-leaf manuscripts in Thailand.

Concerning secondary sources, I searched for theses submitted to universities (mainly in Thailand), and for philological studies and publications on this subject. In the first group, I was able to find only Unchalee Pinrod, “Buddhapādamāṅgala: An Edition and a Critical Study”, Chulalongkorn University (Bangkok: 1982) (provided with the abbreviation T), and in the second group only Wirat Unnatarawarangkul, *Mongkhon 108 nai roy Phra Phutthabat* (Bangkok: 2540 [1997]) (provided with the abbreviation P).

It would be quite hard to reconstruct a *stemma codicum*, since all the codices display only rare and structurally inconsequential differences, as if all of them derive directly or indirectly from a single hyparchetype. None of these manuscripts can be considered to be only a “means of transmitting a text”. Indeed I am inclined to think that they should primarily be regarded as holy objects, and their transcription as a meritorious act, which normally tends to rule out any personal editing on the part of the scribes: it probably means that the possible interventions of copyists were limited, and a strict adherence to the original text was requested.

One possible confirmation of this assumption is the fact that even the quantity of text contained in a folio seems to be standardised among the manuscripts, at least among the codices which have a direct connection with one another, as in the case of A and C. For this reason hyphens or the equivalent small rings do not denote missing syllables but are only an artifice used to maintain proportions with the manuscript taken as the model in copying. Page changes almost always occur at the same point among related manuscripts: see for example manuscripts B and D. In manuscript F we always find blank space instead of hyphens or rings.

This heightened attention paid to the outward form of the text as it appears in manuscripts cannot mean that the text itself was considered a minor detail. We can note a clear attempt to adhere to standard Pāli

grammar, even if the influence of Thai is evident in some compounds, constructions, or in the syntax itself. Particularly interesting is the usage of very refined puns, one sign of the author's confidence in his command of the language.

8. Conspectus siglorum

A

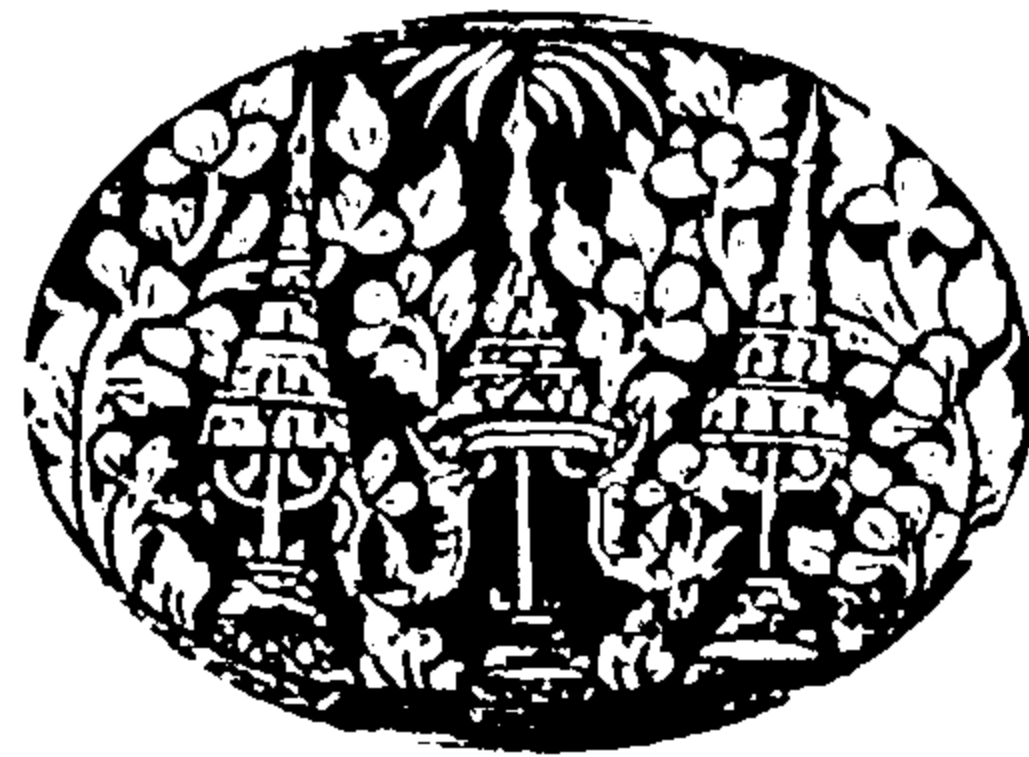
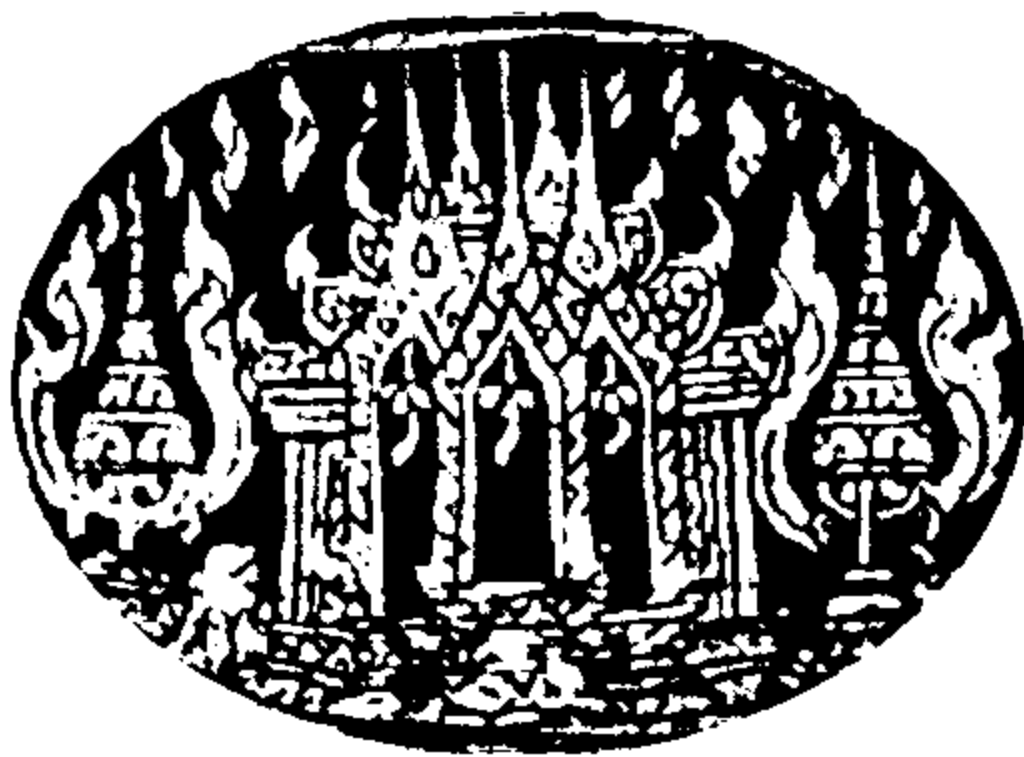
- Manuscript preserved in Wat Bovoranives (a photocopy is kept by Fragile Palm Leaves Foundation, Bangkok).
- Uncatalogued
- Number of folios: first *phūk* (A_I): 24; second *phūk* (A_{II}): 22
- Pagination: left side
- Lines per folio: 5
- Script: khom
- Complete
- Begins: *aṭṭhuttarasatamaṅgalāni pana evaṃ saritabbāni ...*
- Ends: *... buddhapādamāṅgalavaṇṇanā nithitā.*

The readability of this manuscript is fairly good, most folios being written in a clear style. A very few lines are hard to read, but I do not know if this is due to the quality of the photocopy or to the manuscript itself. The page changes occur nearly at the same points as in manuscript C. This manuscript was the first codex used for this edition.

B

- Manuscript preserved in the National Library, Bangkok.
- Catalogue number: 573
- Number of folios: first *phūk* (B_I): 24; second *phūk* (B_{II}): 20
- Pagination: left side
- Lines per folio: 5
- Script: khom
- Complete
- Begins: *aṭṭhuttarasatamaṅgalāni pana evaṃ saritabbāni ...*
- Ends: *... buddhapādamāṅgalavaṇṇanā nitthitā.*

Characters are neatly written but the palm leaves are not very clear: some of them are too dark or shaded to allow the text to be easily read. Page changes occur nearly at the same points as in manuscript D. This kind of manuscript is traditionally called *tong noi* (ทองน้อย) on the basis of style of the wood cover. Manuscript B belongs to a royal collection since there is the symbol of King Rama III – an image of a palace (*prasat*, ปราสาท) – stamped on the second folio, in the left margin; in the right margin of the same folio we find the image of the crown called *thong chom klao* (ธงจอมเกล้า), which is the symbol of King Rama IV.



C

- Manuscript preserved in the National Library, Bangkok.
- Catalogue number: 1152
- Number of folios: first *phūk* (C_I): 24; second *phūk* (C_{II}): 22
- Pagination: left side
- Lines per folio: 5
- Script: khom
- Complete
- Begins: *aṭṭhuttarasatamaṅgalāni pana evaṃ saritabbāni ...*
- Ends: *... buddhapādamāṅgalavaṇṇanā niṭṭhitā.*

The readability of this manuscript is rather good, even if there are some characters which are difficult to identify. The style of characters changes, and this is particularly evident between the first and the second *phūk*, which indicates that this manuscript was produced by more than one copyist. The page changes occur nearly at the same points as in manuscripts A and F. This manuscript is also a *tong noi* and belongs to a royal collection. Like manuscript F, it correctly inserts the retroflex consonant *ṭha*, which is always written *tha* in the other manuscripts.

D

- Manuscript preserved in the National Library, Bangkok.
- Catalogue number: 2300
- Number of folios: first *phūk* (D_I): 24; second *phūk* (D_{II}): 20
- Pagination: left side
- Lines per folio: 5
- Script: khom
- Complete
- Begins: *aṭṭhuttarasatamaṅgalāni pana evaṃ saritabbāni ...*
- Ends: *... buddhapādamāṅgalavaṇṇanā nitthitā.*

The readability of this manuscript is not very good since the characters on many folios are hardly visible; moreover, a number of corrections were made after using a white fluid to blot out original readings. The often inserted abbreviation *p.r.* means that I could not determine the original reading. Folio 1b is not legible. On the folio containing the title we find also the copyist's name, Jan, and the editor's name, Winaitan. The same page contains also the following words on three separate lines: *kilesamāra, khandhamāra, devamutamāra* [*em. devaputtamāra*]. The page changes occur nearly at the same points as in manuscript B. We find hyphens used to space out letters in order to keep in step with manuscript B, which is probably the codex that was used to produce manuscript D. This kind of manuscript is traditionally called *long chad kang lai* (ลองชดช้างลาย) after its type of wood cover.

E

- Manuscript preserved in the National Library, Bangkok.
- Catalogue number: 2313
- Number of folios: first *phūk* (E_I): 24; second *phūk* (E_{II}): 20
- Pagination: left side
- Lines per folio: 5
- Script: khom
- Complete
- Begins: *aṭṭhuttarasatamaṅgalāni pana evaṃ saritabbāni ...*
- Ends: *... buddhapādamāṅgalavaṇṇanā nitthitā.*

The readability of this manuscript is rather good, even if in several parts characters are not clear because of the dark colour of the palm leaf. On the folio containing the title of the work, we notice also three lines in which the following words are written down: *kilesamāra*, *khandhamāra*, *devamutamāra* [*em.* *devaputtamāra*]. This kind of manuscript is traditionally called *tong tueb* (ทองทึบ) after its type of wood cover.

F

- Manuscript preserved in the National Library, Bangkok.
- Catalogue number: 2320
- Number of folios: first *phūk* (F_I): 24; second *phūk* (F_{II}): 22
- Pagination: left side
- Lines per folio: 5
- Script: khom
- Complete
- Begins: *aṭṭhuttarasatamaṅgalāni pana evaṃ saritabbāni ...*
- Ends: *... buddhapādamāṅgalavaṇṇanā niṭṭhitā.*

The readability of this manuscript is good and indeed characters are generally beautifully written. The style of the characters changes suggesting more than one copyist. Like manuscript C, it correctly inserts the retroflex consonant *ṭha*, which is always written *tha* in the other manuscripts. This kind of codex is traditionally called *rod naam daeng* (รดน้ำแดง) after its type of wood cover. This manuscript is a royal copy, since an image of the symbol of King Rama II, Garuḍa, is inserted in the left and the right margins of the first folio.



P

Diplomatic edition by Wirat Unnatarawarangkul entitled *Mongkhon 108 nai roy Phra Phutthabat* (Bangkok: 2540 [1997]). This work is important since very often it offers a very readable version of the Pāli text, without, however, providing readings from the manuscripts. The translation in Thai is quite useful but it is not literal.

T

Unpublished MA thesis by Unchalee Pinrod (“Buddhapāda-maṅgala: An Edition and a Critical Study”, Chulalongkorn University, [Bangkok: 1982]), prepared collating nine manuscripts. This is an excellent philological work, and I have accepted many of the author’s emendations and conjectures. All the emendations by Unchalee Pinrod have been noted with **T(em.)**.

9. *About this Edition*

I was hesitant about what method I should follow in preparing the present critical edition. This text was not composed in so-called “standard Pāli”, but rather in a language that shares many features with Thai, especially from a syntactic point of view. Nalini Balbir, Peter Masefield, Peter Skilling, and Toshiya Unebe have written recent articles and discussed this topic in a very fruitful way. The problems faced when producing an edition of such a text can be formidable and not always easily resolvable.⁶⁵

⁶⁵ See Peter Masefield, “Indo-Chinese Pali” in *Mahachulalongkorn Journal of Buddhist Studies* 1 (2008), pp. 1–9, Nalini Balbir, “Thoughts about ‘European Editions’ of Pāli Texts”, in *Thai International Journal for Buddhist Studies* I (2009), pp. 1–19, Peter Skilling, “An Impossible Task? The Classical ‘Edition’ and Thai Pāli Literature”, in *Thai International Journal for Buddhist Studies* I (2009), pp. 33–43, and Toshiya Unebe, “Toward an Edition of the *Paññāsajātaka*: Problems and Solutions”, in *Thai International Journal for Buddhist Studies* I (2009), pp. 44–63. For a general view of the problem see for example Erick Kelemen, *Textual Editing and Criticism. An Introduction* (New York and London: 2009), and the classics Paul Maas, *Textual Criticism* (transl. by Barbara Flower) (Oxford: Clarendon, 1958), James West, *Textual*

Fortunately my work has not been affected by too many insurmountable problems since the Pāli text of the *Buddhapādamāṅgala* is very similar in all the manuscripts I analysed. I can be relatively sure that the text I present below is not an artefact of my philological work. I tried to present an edition that is probably very close to the original text, and my efforts were mainly motivated by my profound respect for the uniqueness of this type of religious literature. Here I offer only a few examples of my approach, since it is wholly on view in the *critical apparatus*. Sometimes the gender is non standard, as in *puggala* or *dhana*, respectively interpreted as neuter and masculine; even though I record such instances in the footnotes, I leave this kind of irregularity un-emended. The verbal form *samādayitvā* has been left unchanged and not preferred to the equally possible and more frequently used *samādiyitvā*. The nasals have been transcribed as they appear in the manuscripts, with the exception of *saṃkha*, that is written in both readings *saṃkh-* and *saṅkh-*. The etymologically correct *saṃgha* has also been left untouched. Only on very few occasions I insert standard Pāli words, so that scholars can read and recognise words and expressions which in the *Buddhapādamāṅgala* are confusingly, if only slightly, modified forms of what is normally used in the edited Pāli canon in Roman characters. Nevertheless these peculiarities of the Pāli-Thai language have been registered in the critical apparatus and can be constantly checked. For example: *paṃsukūlacīvaram* has been adopted instead of *paṃsukulacīvaram*, which inconsistently appears in the manuscripts; the reading *ratana* instead of the almost consistent *rattana*; and so on.

Criticism and Editorial Technique Applicable to Greek and Latin Texts (Stuttgart: Teubner, 1973), Raffaello Farina, *Metodologia. Avviamento alla tecnica del lavoro scientifico* (Zürich: PAS-Verlag, 1973), Wendy Doniger O’Flaherty (ed.), *The Critical Study of Sacred Texts* (Berkeley: Graduate Theological Union, Religious Studies Series, 1979), Richard Salomon, *Indian Epigraphy. A Guide to the Study of Inscriptions in Sanskrit, Prakrit, and the Other Indo-Aryan Languages* (New York – Oxford: Oxford University Press, 1998), Peter Skilling, “Redaction, Recitation, and Writing: Transmission of the Buddha’s teachings in India in the Early Period”, in Stephen C. Berkwitz, Juliane Schober, and Claudia Brown (eds), *Buddhist Manuscript Cultures: Knowledge, Ritual, and Art* (London: Routledge 2009), pp. 53–75.

In an attempt to subcategorise these different readings, I have divided the usually recurring peculiarities into ten groups that, though provisional and not exhaustive, I hope will be helpful for studying the Pāli-Thai language. The following list contains a sample of the distinctive forms that we find in the Pāli text of the *Buddhapādamāṅgala*; for the sake of convenience it is arranged in Roman, rather than Pāli, alphabetical order. Some of these terms are readings found in P and, even if it is impossible to identify them into specific manuscripts (they can even be mere scrivener's errors), they are definitely worthy of being noticed. All the differences are also noted in the critical apparatus. .

Groups

- I: double consonants instead of a single consonant (*amatta*° instead of *amata*°) and *vice versa* (*vinata* instead of *vinatta*)
- II: dental consonants instead of retroflex consonants (*vatta* instead of *vaṭṭa*) and *vice versa* (*āhuṇeyyo* instead of *āhuneyyo*)
- III: occasional desonorization of a voiced dental stop/occlusive (*dibbosatha* instead of *dibbosadha*)
- IV: an aspirate consonant instead of unaspirated one (*abhabbhā* instead of *abhabbā*) and *vice versa* (*andakāra* instead of *andhakāra*)
- V: *l* instead of *ḷ* (*cakkavālo* instead of *cakkavāḷo*)
- VI: a long vowel instead of a short one (*ujū*° instead of *uju*°) and *vice versa* (*sila*° instead of *sīla*°)
- VII: *u/ū* instead of *a* (*dhujapaṭākam* instead of *dhajapaṭākam*)
- VIII: a missing *virāma* (°*bhikakhūnam* instead of °*bhikkhūnam*)
- IX: a wrongly placed *niggahīta* (Sanskrit: *anusvāra*) (*bhikkhu-saḥampamukkhasa*) or a missing *niggahīta*.
- X: random inaccuracies.

Pāli Text in the manuscripts	Ordinary reading	Group	Page
[ā]vatta	[ā]vaṭṭa	II	1
abhabbhā	abhabbā	IV	76
abhivaddhatattā	abhivaḍḍhatattā	II	17
āhuneyyo pāhuneyyo	āhuneyyo pāhuneyyo	II	27
akhandha-uposathanivāsakā	akhaṇḍha-uposathanivāsakā	II	27-28
amattamahānibbānasamaṅkhātamaṃ	amatamahānibbānasamaṅkhātamaṃ	I	10
anaggaṃ	anaggaṃ	IV	80
andakāra	andhakāraṃ	IV, IX	50
anutaraṃ buddharattanaṃ	anuttaraṃ buddharatanaṃ	I	32
apparajakkhā	apparajakkhā	I	75
arahattasatehi	arahantasatehi	X	3
atikantaṃ	atikkantaṃ	I	38
bahūpaddhavā	bahūpaddavā	IV	73
°bāmatale	°vāmatale	X	24
°bhikkhūnaṃ	°bhikkhūnaṃ	VIII	17
besakkasāvane	bhesakasāvane	IV	67
bhabbhā	bhabbā	IV	75
bhaggavā	bhagavā	I	passim
bhikkhusaṅghapamukkhassa	bhikkhusaṅghapamukkhassa	IX	20
buddhalilāya	buddhalilāya	VI	71
buddhasirimaṅgalavaddhaṃ	buddhasirimaṅgalavaḍḍhanaṃ	II	10
cakkavālo	cakkavālo	V	49
candhimā	candimā	IV	51
catusamuddho	catusamuddo	IV	1, 48
chaddhantasarā	chaddantasarā	IV	61
chaddhanto	chaddanto	IV	2, 89
chaddhetvā	chaḍḍhetvā	II	13
chaṭṭhamaṃ	chaṭṭhamaṃ	X	23
°dīpa°	°dīpa°	VI	1
dhammaguṇṇaṃ	dhammaguṇaṃ	I	30
dhātukatthāpakaraṇaṃ	dhātukathāpakaraṇaṃ	I	84
dhujaṇṇatākaṃ	dhajapaṇṇatākaṃ	VII	67
dhujaṇṇatāko	dhajapaṇṇatāko	VII, I	67
dibbosathaṃ	dibbosadhaṃ	III	22
dīpa	dīpa	VI	1
disesu	disāsu	X	38
dukkhaṭassāti	dukkhaṭassāti	IV	33
dutagamanena	dūtagamanena	VI	7
dverattanakavātaṃ	dveratanakavātaṃ	I	31
gurukaronti	garukaronti	VII	82
iddiyā	iddhiyā	IV	99
jīvitamaṃ	jīvitamaṃ	VI	8
kāla	kālapakkhe	V	91
kattaṃ	kattaṃ	I	34
kattamā	kattamā	I	61
khira	khīra	VI	21

<i>kinṇarī</i>	<i>kinnarī</i>	II	98
<i>kinṇaro</i>	<i>kinnaro</i>	II	98
<i>kusalladhāmmesu</i>	<i>kusaladhammesu</i>	I	13
<i>labbhanti</i>	<i>labhanti</i>	I	81
<i>luddhako</i>	<i>luddako</i>	IV	4
<i>mahādīpa</i>	<i>mahādīpa</i>	VI	55
<i>mahānibbānanagaradvāre</i>	<i>mahānibbānanagaradvāre</i>	VIII	31
<i>mahārajakkhā</i>	<i>mahārajakkhā</i>	I	75
<i>mahāsamuddhasadisena</i>	<i>mahāsamuddhasadisena</i>	IV	37
<i>majje</i>	<i>majjhe</i>	IV	16
<i>°maṇaṅgala</i>	<i>°maṅgala</i>	VIII	2
<i>metādidhammaṃ</i>	<i>mettādidhammaṃ</i>	I	97
<i>mohakkhanadhamṃ</i>	<i>mohakkhandhamṃ</i>	VIII	74
<i>nagaragutikaṃ</i>	<i>nagaraguttikaṃ</i>	I	66
<i>ñāyapaṭipanno</i>	<i>ñāyapaṭipanno</i>	I, II	27
<i>niluppalaṃ</i>	<i>nīluppalaṃ</i>	VI	45
<i>niṭṭhitā</i>	<i>niṭṭhitā</i>	II	103
<i>nivuttakhandhasantatimeva</i>	<i>nivutthakhandhasantatimeva</i>	IV	86
<i>opanayyikaṃ</i>	<i>opanayikaṃ</i>	IV	29
<i>paṃsukulacivaraṃ</i>	<i>paṃsukūlacīvaraṃ</i>	VI	14
<i>paṇitā</i>	<i>paṇitā</i>	VI	75
<i>padipaṃ</i>	<i>padīpaṃ</i>	VI	51
<i>padumavanasande</i>	<i>padumavanasanḍe</i>	II	16
<i>pahina°</i>	<i>pahina°</i>	II	7
<i>pākato</i>	<i>pākato</i>	II	52
<i>pamaṇaṃ</i>	<i>pamāṇaṃ</i>	VI	80
<i>pañcakāmmaguṇavisayaṃ</i>	<i>pañcakāmaguṇavisayaṃ</i>	I	84
<i>pāpūṇitu</i>	<i>pāpūṇitum</i>	IX, X	3
<i>parinimittavasavatti</i>	<i>paranimittavasavattī</i>	I, VI	101
<i>pathama°</i>	<i>paṭhama°</i>	II	3
<i>pathamayāmaṃ</i>	<i>paṭhamayāmaṃ</i>	II	79
<i>pathavidhātusamohaṃ</i>	<i>paṭhavīdhātusamohaṃ</i>	II, VI	79
<i>pathitthāpetu</i>	<i>paṭiṭṭhāpetum</i>	II, IX	25
<i>patihanati</i>	<i>paṭihanati</i>	II	24
<i>patikkhitaṃ</i>	<i>paṭikkhitaṃ</i>	II	34
<i>patilabhati</i>	<i>paṭilabhati</i>	II	53
<i>paṭiññaṃ</i>	<i>paṭiññaṃ</i>	II	20
<i>paṭivijjhanatthaṃ</i>	<i>paṭivijjhanatthaṃ</i>	II	5
<i>°pīlitaṃ</i>	<i>°pīlitaṃ</i>	II, VI	22
<i>°piṭṭha</i>	<i>°pīṭha</i>	I, VI	23
<i>puṇṇacāṭi ti</i>	<i>puṇṇacāṭi ti</i>	II	48
<i>sappurissa°</i>	<i>sapurisa°</i>	I	78
<i>rattajambhū</i>	<i>rattajambu</i>	IV-VI	16
<i>rattanamakutaṃ</i>	<i>ratanamakutaṃ</i>	I	38
<i>rattanamālaṃ</i>	<i>ratananamālaṃ</i>	I	21
<i>rattanapalaṅkāsananti</i>	<i>ratanapallaṅkāsananti</i>	I	69
<i>rattanasettachattaṃ</i>	<i>ratanasetachattaṃ</i>	I	32
<i>rattanaṇḍaṇḍa</i>	<i>ratanavalli</i>	I, VII	39
<i>ratuppalanti</i>	<i>rattuppalanti</i>	I	44

<i>rukkhataccena</i>	<i>rukkhataccena</i>	I	42
<i>rupakatam</i>	<i>rūpakatam</i>	VI	80
<i>saṃghaṃratanam</i>	<i>saṅgharatanam</i>	IX	25
<i>saṃghaṃrattanam</i>	<i>saṅgharatananam</i>	IX	27
<i>sabbabuddharupehi</i>	<i>sabbabuddharūpehi</i>	VI	80
<i>sabbakilesavidhaṃsanam</i>	<i>sabbakilesaviddhaṃsanam</i>	I	53
<i>saghaṃguṇo</i>	<i>saṅghaguṇo</i>	IX	30
<i>sāmicipaṭipanno</i>	<i>sāmīcippaṭipanno</i>	I, II, VI	27
<i>sammājivanti</i>	<i>sammājīvanti</i>	VI	100
<i>sammāno</i>	<i>samāno</i>	I	68
<i>sampattiggahaṇavisayaviññāṇam</i>	<i>sampaṭiggahaṇavisayaviññāṇam</i>	I, II	63
<i>samuddho</i>	<i>samuddo</i>	IV	48
<i>sandhiṭṭhiko</i>	<i>sandiṭṭhiko</i>	IV	26
<i>sati</i>	<i>satti</i>	I	5
<i>satthu</i>	<i>sutṭhu</i>	VII, II	74
<i>sāvakaśaḥo</i>	<i>sāvakaśaṅho</i>	IX	27
<i>setupalanti</i>	<i>setuppalanti</i>	I	45
<i>siharājā</i>	<i>sīharājā</i>	VI	12
<i>sile</i>	<i>sīle</i>	VI	7
<i>sirirupam</i>	<i>sirirūpam</i>	VI	77
<i>sobhana</i>	<i>sobhaṇena</i>	II	71
<i>sobhano</i>	<i>sobhaṇo</i>	II	70
<i>sugandhitam</i>	<i>sugaṇṭhitam</i>	II	39
<i>sukapakkhe</i>	<i>sukkapakkhe</i>	I	91
<i>sukkhapakkhe</i>	<i>sukkapakkhe</i>	IV	91
<i>supaṭipanno</i>	<i>suppaṭipanno</i>	I, II	27
<i>sutthuvattham</i>	<i>sutṭhuvattham</i>	II	15
<i>suvannadhujapaṭṭāko</i>	<i>suvannadhajapaṭṭāko</i>	VII, I	68
<i>suvannabhūmaro</i>	<i>suvannabhamaro</i>	VII	2
<i>suvannadhujjapaṭṭākam</i>	<i>suvannadhajapaṭṭākam</i>	VII, I	67
<i>tāmbahatthīnam</i>	<i>tambahatthīnam</i>	VI, I	87
<i>tammam</i>	<i>tamam</i>	I	50
<i>tappam</i>	<i>tapam</i>	I	77
<i>thitā</i>	<i>ṭhitā</i>	II	17
<i>thito</i>	<i>ṭhito</i>	II	16
<i>tindhanti</i>	<i>chindanti</i>	X	81
<i>uggatitaññū</i>	<i>ugghatitaññū</i>	IV	75
<i>uggattam</i>	<i>uggatam</i>	I	38
<i>ujupaṭipanno</i>	<i>ujuppaṭipanno</i>	I, II	27
<i>uṇhisam</i>	<i>uṇhisam</i>	VI	1
<i>vaddhetvā</i>	<i>vaḍḍhetvā</i>	II	7
<i>vaḍhetvā</i>	<i>vaḍḍhetvā</i>	I	7
<i>°vaddhanam</i>	<i>°vaḍḍhanam</i>	II	3
<i>valijātam</i>	<i>vallijātam</i>	I	81
<i>vandhanapūjānubhāvena</i>	<i>vandanapūjānubhāvena</i>	IV	84
<i>vāsuki-uraggarājā</i>	<i>vāsuki-uragarājā</i>	I	2, 89
<i>vatta (see āvatta)</i>	-	-	-
<i>vattamsakanti</i>	<i>vaṭṭaṃsakanti</i>	II	21
<i>vatthapaticchādanattham</i>	<i>vaṭṭhapaṭicchādanattham</i>	II	33

<i>velūpesikehi</i>	<i>veḷūpesikehi</i>	V	34
<i>vicchindhanasamatthaṃ</i>	<i>vicchindanasamatthaṃ</i>	IV	36
<i>vidhaṃsananasamatthaṃ</i>	<i>viddhaṃsananasamatthaṃ</i>	I	33
<i>vidhaṃseti</i>	<i>viddhaṃseti</i>	I	50
<i>vidhaṃsetvā</i>	<i>viddhaṃsetvā</i>	I	50
<i>vikappannaṃ</i>	<i>vikappanaṃ</i>	I	92
<i>vinatakkō</i>	<i>vinattako</i>	I	62
<i>vinedhayati</i>	<i>vihedhayati</i>	X	95
<i>visati</i>	<i>vīsati</i>	VI	6, 9
<i>vuḍḍhisampannato</i>	<i>vuḍḍhisampannato</i>	X	93
<i>°vullī°</i>	<i>°valli°</i>	VII	39
<i>yuggalacakkam</i>	<i>yugalacakkam</i>	I	1, 58

10. English translation

The English translation of the *Buddhapādamāṅgala* is a slightly revised version of a provisional translation elaborated during philological work on the manuscripts. Although it was – and still doubtless is – susceptible of numerous improvements, there comes a point where further delay yields diminishing returns.

We must remember that the Pāli of this text has been strongly influenced by Thai syntax and vocabulary, as is evident in the interpretation of the compounds and in some individual words, such as *vaḍhana*. Readers will find in the footnotes optional translations, together with proposed emendations to the Pāli text. I hope these will form a basis for future studies.

11. Legenda

11.1. Symbols

- <...> = emendation
- [...] = page change and new folio number
- {...} = page change and new folio number when registered only in a footnote
- = separation among notations relating to components of the same compound

11.2. Abbreviations in the Critical Apparatus

<i>a.c.</i>	<i>ante correctionem</i> , before correction (the corrected text is the text accepted in the edition)
<i>add.</i>	<i>addidit</i> , added
<i>a.r.</i>	<i>ante rasuram</i> , before erasure (the corrected text is the text accepted in the edition)
<i>cf.</i>	<i>confer</i> , compare
<i>conj.</i>	conjectured
<i>deest/</i> <i>desunt</i>	absent in
<i>dub.</i>	<i>dubius</i> , doubtful
<i>em.</i>	emended
<i>e.p.</i>	equally possible
<i>i.m.</i>	<i>in margine</i> , written in the margin
<i>l.n.</i>	<i>legi nequit</i> , not readable
<i>malim</i>	preferred reading (I would prefer)
<i>om.</i>	<i>omittit, omittunt</i> , omits or omit [generally represented by hyphens]
<i>p.c.</i>	<i>post correctionem</i> , after correction
<i>p.r.</i>	<i>post rasuram</i> , after erasure
<i>s.v.</i>	<i>sub voce</i>
<i>s.vv.</i>	<i>sub vocibus</i>

11.3. Abbreviations of Primary Sources and Dictionaries

AA	<i>Abhisamayālaṅkāra</i>
AAĀ	<i>Abhisamayālaṅkāra-āloka</i>
Abhdh-s	<i>Abhidhammatthasaṅgaha</i>
AN	<i>Aṅguttaranikāya</i>
Ap	<i>Apadāna</i>
Ap-aṭ	<i>Visuddhajanavilāsinī (Apadāna-aṭṭhakathā)</i>
As	<i>Atthasālinī</i>
-aṭ	<i>-aṭṭhakathā</i>
BHSD	<i>Buddhist Hybrid Sanskrit Dictionary</i> (Franklin Edgerton, 1953)
BPM	<i>Buddhapādamāṅgala</i>
Bv	<i>Buddhavaṃsa</i>
Bv-aṭ	<i>Madhuratthavilāsinī (Buddhavaṃsa-aṭṭhakathā)</i>
Cp	<i>Cariyāpiṭaka</i>
CSCD	Chatṭha Saṅgāyana CD Rom (version 3.0), Dhammagiri (India) 1999
Dhp	<i>Dhammapada</i>
Dhs	<i>Dhammasaṅgaṇī</i>
DN	<i>Dīghanikāya</i>
DN-ṭ	<i>Līnatthappakāsinī (Dīghanikāya-ṭīkā)</i>
It	<i>Itivuttaka</i>
Ja	<i>Jātaka</i>
Jinak	<i>Jinakālamālī</i>
Jināl-ṭ	<i>Jinālaṅkāraṭīkā</i>
Khp	<i>Khuddakapāṭha</i>

Lal	<i>Lalitavistara</i>
Mhv	<i>Mahāvamsa</i>
Mil	<i>Milindapañha</i>
MN	<i>Majjhimanikāya</i>
Mp	<i>Manorathapūraṇī (Aṅguttaranikāya-aṭṭhakathā)</i>
My	Myanmar Edition (in CSCD)
Nam-ṭ	<i>Namakkāraṭṭikā</i>
Nett	<i>Nettippakaraṇa</i>
Nidd I	<i>Mahāniddesa</i>
Nidd II	<i>Cullaniddesa</i>
Nidd-aṭ	<i>Saddhammappajjotikā (Mahāniddesa-aṭṭhakathā)</i>
Pā.	Pāli
Paṭham	<i>Paṭhamasambodhi</i>
Paṭis	<i>Paṭisambhidāmagga</i>
PED	<i>Pali-English Dictionary</i> (T.W. Rhys Davids and W. Stede, 1921–1925)
Peṭ	<i>Peṭakopadesa</i>
Pj	<i>Paramatthajotikā</i>
Ps	<i>Papañcasūdanī (Majjhimanikāya-aṭṭhakathā)</i>
PTS	Pali Text Society
Pv	<i>Petavatthu</i>
S.	Sanskrit
Sadd-p	<i>Saddanītippakaraṇa</i>
SN	<i>Samyuttanikāya</i>
Sn	<i>Suttanipāta</i>
Sp	<i>Samantapāsādikā</i>
Spk	<i>Sāratthappakāsinī (Samyuttanikāya-aṭṭhakathā)</i>
Sp-ṭ	<i>Sāratthadīpanī</i>
Sv	<i>Sumaṅgalavilāsinī (Dīghanikāya-aṭṭhakathā)</i>
-ṭ	<i>-ṭikā</i>
Thī	<i>Therīgāthā</i>
Tib.	Tibetan
Ud	<i>Udāna</i>
Vibh	<i>Vibhaṅga</i> (Abhidhamma II)
Vin	<i>Vinayapiṭaka</i>
Vin I	<i>Mahāvagga</i>
Vin II	<i>Cullavagga</i>
Vin III	<i>Pārājika</i>
Vin IV	<i>Pācittiya</i>
Vv	<i>Vimānavatthu</i>

12. *Different Lists of maṅgalas*

Here I note the names of the *maṅgalas* as they appear in different lists offered in available published texts.

I

Buddhapādamāṅgala

- | | |
|-------------------------------------|---------------------------------|
| 1. satti | 52. sattamahāgaṅgā |
| 2. sirivaccha | 53. sattamahāsarā |
| 3. nandiyāvatta | 54. sattamahāselā |
| 4. sovatthika | 55. supaṇṇarājā |
| 5. vaṭṭaṃsaka | 56. suṃsumārarājā |
| 6. vadḍhamāna | 57. dhajapaṭāka |
| 7. bhaddapiṭṭha | 58. ratanapātaṅkī |
| 8. pāsāda | 59. suvaṇṇacāmara |
| 9. aṅkusa | 60. kelāsapabbata |
| 10. toraṇa | 61. sīharājā |
| 11. setacchatta | 62. byaggharājā |
| 12. ratanakhagga | 63. dīpirājā |
| 13. morahattha | 64. balāhako assarājā |
| 14. uṇhīsa | 65. uposatho vāraṇarājā |
| 15. ratanavallī | 66. chaddanto vāraṇarājā |
| 16. maṇivālavījanī | 67. vāsuki-uragarājā |
| [17. patta] | 68. haṃsarājā |
| 18. sumanadāma | 69[-70]. balakukkuṭa-usabharājā |
| 19. rattuppala | 71. erāvaṇo nāgarājā |
| 20. nīluppala | 72. suvaṇṇamaṃkara |
| 21. setuppala | 73. suvaṇṇabhamara |
| 22. paduma | 74. catumukhamahābrahmā |
| 23. puṇḍarīka | 75. suvaṇṇanāvā |
| 24. puṇṇaghaṭa | 76. ratanapallaṅka |
| 25. puṇṇacāti | 77. tālapaṇṇa |
| 26-29. catusamudda | 78. suvaṇṇakacchapa |
| 30. cakkavāḷa | 79. savacchakā gāvī |
| 31. himavā | 80. kinnara |
| 32. sineru | 81. kinnarī |
| 33. suriya | 82. karavīka |
| 34. candimā | 83. mayūrarājā |
| 35. nakkhatta | 84. koṇcarājā |
| 36-39. cattāro mahādīpā | 85. cākavākarājā |
| 40. dvisahassa-parittadīpa-parivārā | 86. jīvañjīvakarājā |
| 41-48. saparivāro cakkavattirājā | 87-92. chakāmāvacara-devalokā |
| 49. dakkhināvaṭṭasetasaṅkha | 93-108. soḷasamahābrahmalokā |
| 50. suvaṇṇamacchakayugala | |
| 51. yugalacakka | |

II

Paṭhamasambodhi, ed. by George Cœdès (Oxford: Pali Text Society, 2003), pp. 32–33

- | | |
|-----------------------------|------------------------------|
| 1. satti | 48. suvaṇṇamaccha |
| 2. sirivaccha | 49. yugalacakkam |
| 3. nandiyāvattam | 50. sattamahāgaṅgā |
| 4. sovattthikam | 51. sattamahāselā |
| 5. vaṭṭamsakam | 52. sattamahāsarā |
| 6. vadḍhamānam | 53. supaṇṇarājā |
| 7. macchayugalam | 54. suṃsumāraka |
| 8. bhaddapīṭham | 55. dhajapaṭāko |
| 9. pāsāda | 56. ratanapallaṅka |
| 10. aṅkusa | 57. kelāsapabbata |
| 11. toraṇam | 58. siharāja |
| 12. setacchattam | 59. byaggharājā |
| 13. ratanakhagga | 60. erāvaṇo mahānāgarājā |
| 14. tālapattam | 61. balāhaka-assarājā |
| 15. morahatthaka | 62. vāsukī uragarājā |
| 16. bālavijani | 63. haṃsarājā |
| 17. uṇhīsam | 64-65. kukkuṭa-usabharājā |
| 18. patta | 66. uposatho vāraṇa |
| 19. sumanadāmam | 67. nāgarājā |
| 20. niluppalam | 68. suvaṇṇamaṅkara |
| 21. setuppalam | 69. catumukhā |
| 22. rattuppalam | 70. suvaṇṇanāvā |
| 23. padumam | 71. suvaṇṇakacchapā |
| 24. puṇḍarīkam | 72. savacchakā gāvī |
| 25. puṇṇaghata | 73. kinnara |
| 26. puṇṇacāṭi | 74. kinnarī |
| 27. samudda | 75. karavika |
| 28. cakkavāḷa | 76. koṇcarājā |
| 29. himavā | 77. mayūrarājā |
| 30. sineru | 78. cākavākarājā |
| 31. candimā | 79. jivaṇṇivakarājā |
| 32. suriya | 80-85. chakāmāvacaradevalokā |
| 33. nakkhattatārāgaṇā | 86-102. soḷasamahābrahmā |
| 34-37. cattāro mahādīpā | |
| 38. parittadīpadvisahassāni | |
| 39-46. sakkavattiraṇṇa | |
| 47. dakkhiṇāvattasaṅkho | |

III

Paṭhamasambodhi, Thai edition as a cremation book, (s.n.)
(Bangkok: 2537 [1994])

- | | |
|-------------------------------|-------------------------------|
| 1. satti | 48. yugalacakkam |
| 2. sirivaccha | 49. satta mahāgaṅgā |
| 3. nandiyāvattam | 50. satta mahāselā |
| 4. vaṭṭamsaka | 51. satta mahāsarā |
| 5. vaddhamānam | 52. supaṇṇarājā |
| 6. macchayugalam | 53. suṃsumāraka |
| 7. bhaddapīṭham | 54. dhajo paṭāka |
| 8. pāsāda | 55. ratanapallaṅka |
| 9. aṅkusa | 56. pāṭaṅkī |
| 10. toraṇam | 57. kelāsapabbata |
| 11. setacchattam | 58. sīharāja |
| 12. ratanakhagga | 59. byaggharājā |
| 13. tālapattam | 60. erāvaṇo mahānāgarājā |
| 14. morahatthaka | 61. balāhaka-assarājā |
| 15. vālavijjanī | 62. vāsukī-uragarājā |
| 16. uṇhīsam | 63. haṃsarājā |
| 17. patta | 64-65. kukkuṭo usabharājā |
| 18. sumanadāmam | 66. uposatho vāraṇa |
| 19. nīluppalam | 67. chaddantanāgarājā |
| 20. setuppalam | 68. suvaṇṇamaṅkara |
| 21. rattuppalam | 69. catumukhā brahmā |
| 22. padumam | 70. suvaṇṇanāvā |
| 23. puṇḍarikaṃ | 71. suvaṇṇakacchapa |
| 24. puṇṇaghata | 72. savacchakā gāvī |
| 25. puṇṇacāṭi | 73. kinnara |
| 26. samudda | 74. kinnarī |
| 27. cakkavāḷam | 75. karavika |
| 28. himavā | 76. koṇcarājā |
| 29. sineru | 77. mayūrarājā |
| 30. candimā | 78. cākavākarājā |
| 31. suriya | 79. jivañjivakarājā |
| 32. nakkhattatārāgaṇā | 80- 85. chakāmāvacaradevalokā |
| 33-36. cattāro mahādīpā | 86-102. soḷasa mahābrahmā |
| 37. dve parittadīpasahassāni | |
| 38-45. saparisacakkavattirājā | |
| 46. dakkhiṇāvattasāṅkho ca | |
| 47. suvaṇṇamaccha | |

IV

Paṭhamasambodhi, Thai edition as a cremation book, (s.n.)
(Bangkok: 2542 [1999])

- | | |
|-------------------------------|-------------------------------|
| 1. satti | 48. yugalacakkam |
| 2. sirivaccha | 49. satta mahāgaṅgā |
| 3. nandiyāvaṭṭam | 50. satta mahāselā |
| 4. sovattikam | 51. satta mahāsarā |
| 5. vaṭṭamsaka | 52. supaṇṇarājā |
| 6. vaddhamānam | 53. suṃsumāraka |
| 7. macchayugalam | 54. dhajo paṭāka |
| 8. bhaddapīṭham | 55. ratanapallaṅka |
| 9. pāsāda | 56. pāṭaṅkī |
| 10. aṅkusa | 57. kelāsapabbata |
| 11. toraṇam | 58. sīharāja |
| 12. setacchattam | 59. byaggharājā |
| 13. ratanakhagga | 60. erāvaṇo mahānāgarājā |
| 14. tālapattam | 61. balāhaka-assarājā |
| 15. morahatthaka | 62. vāsukī-uragarājā |
| 16. vālavījanī | 63. haṃsarājā |
| 17. uṇhīsam | 64-65. kukkuṭo usabharājā |
| 18. patta | 66. uposatho vāraṇa |
| 19. sumanadāmam | 67. chaddantanāgarājā |
| 20. nīluppalam | 68. suvaṇṇamaṅkara |
| 21. setuppalam | 69. catumukhā brahmā |
| 22. rattuppalam | 70. suvaṇṇanāvā |
| 23. padumapuṇḍarikam | 71. suvaṇṇakacchapa |
| 24. puṇṇaghata | 72. savacchakā gāvī |
| 25. puṇṇacāṭi | 73. kinnara |
| 26. samudda | 74. kinnarī |
| 27. cakkavāḷam | 75. karavika |
| 28. himavā | 76. koṇcarājā |
| 29. sineru | 77. mayūrarājā |
| 30. candimā | 78. cākavākarājā |
| 31. suriya | 79. jīvañjivakarājā |
| 32. nakkhattatārāgaṇā | 80- 85. chakāmāvacaradevalokā |
| 33-36. cattāro mahādīpā | 86-102. soḷasa mahābrahmā |
| 37. dve parittadīpasahassāni | |
| 38-45. saparisacakkavattirājā | |
| 46. dakkhiṇāvaṭṭasaṅkho ca | |
| 47. suvaṇṇamaccha | |

V

Praḥ Mahāpuruṣalakḥaṇa, by Samtek Praḥ Vanaratta (composed in Wat Rājāpūraṇa in 1814), in *Praḥ Mahāpuruṣalakḥaṇaḥ*, Funeral book for Bunmee Ajronnarit (Thonburi: 2504 [1961]), pp. 3–5

- | | |
|--------------------------------------|----------------------------------|
| 1. satti | 48. sattakulapabbatā |
| 2. sirīvaccha | [seven maṅgalas?] |
| 3. nandiyāvattaṃ | 49. sattasīdantasāgarā |
| 4. sovaṭṭhikaṃ | [seven maṅgalas?] |
| 5. vaṭṭaṃsakāṃ | 50. suvaṇṇahaṃsarājā |
| 6. vaḍḍhamānaṃ | 51. saṃsumārārājā |
| 7. bhaddapīṭhaṃ | 52. dhajapaṭākāṃ [two maṅgalas?] |
| 8. pāsāda | 53. suvaṇṇasīvikā |
| 9. toraṇaṃ | 54. suvaṇṇavāḷavījani |
| 10. setacchattaṃ | 55. kelāsapabbata |
| 11. khaggaṃ | 56. sīharājā |
| 12. tālavaṇḍaṃ | 57. byaggharājā |
| 13. mayurahaṭṭhaṃ | 58. valāhaka-assarājā |
| 14. cāmaraṃ | 59. uposathahaṭṭhirājā |
| 15. uṇhissaṃ | 60. bāsukīnāgarājā |
| 16. sumanaḍāmaṃ | 61. supaṇṇarājā |
| 17. niluppalaṃ | 62. usabharājā |
| 18. setuppalaṃ | 63. erāvaṇahaṭṭhirājā |
| 19. rattuppalaṃ | 64. suvaṇṇamaṃkara |
| 20. rattapadumaṃ | 65. catumukhamahābrahmmā |
| 21. setapadumaṃ | 66. suvaṇṇanāvā |
| 22. puṇṇaghata | 67. savacchakādhenu |
| 23. puṇṇapāṭi | 68. kiṃpurisa |
| 24. suvaṇṇakallasam-puṇṇapattaṃ | 69. kinnarī |
| [two maṅgalas?] | 70. karavīka |
| 25. samudda | 71. mayurarājā |
| 26. cakkavāḷapabbata | 72. koṇcarājā |
| 27. himavantapabbata | 73. jīvañḍīvakarājā |
| 28. merupabbata | 74. cākavākarājā |
| 29. sūriyamaṇḍalaṃ | 75-80. chadevalokā |
| 30. candamaṇḍalaṃ | 81-96. soḷasabrahmalokā |
| 31-35. saparivārā catumahādīpā | |
| 36-43. saparivāro sattaratanasamaṅgī | |
| cakkavatti [only one maṅgala?] | |
| 44. dakkhiṇāvattasetasaṅkhaṃ | |
| 45. suvaṇṇamacchayugaḷaṃ | |
| 46. cakkāvudhaṃ | |
| 47. sattamahāgaṅgā [seven maṅgalas?] | |

VI

Buddhapādalakkhaṇa, in Saman Wong Phaikorn,
Buddhapādalakkhaṇa le roy prah phutthabat nai prathet thai
 (Bangkok: 2536 [1993]), p. 16

- | | |
|---|--------------------------------|
| 1. sati | 40. mahāsarā [seven maṅgalas?] |
| 2. sirivaccha | 41. supaṇṇa |
| 3. nandiyavatta | 42. suṃsumāra |
| 4. sovattika | 43. dhajapaṭāka |
| 5. vaṭṭaṃsa | 44. pātataṅkī |
| 6. vadhamānaṃ | 45. vālavijānī |
| 7. piṭakaṃ | 46. keṇāsapabbata |
| 8. pāsāda | 47. sīharāja |
| 9. aṅkasa | 48. byaggharājā |
| 10. toraṇa | 49. balāhaka |
| 11. chattaṃ | 50. uposatha |
| 12. khagga | 51. chaddanta |
| 13. kālapaṇṇaṃ | 52. vāsukīnāga |
| 14. herapiṭṭhakavijjānī | 53. haṃsarājā |
| 15. uṇhīsaṃ | 54. usabho |
| 16. patta | 55. erāvaṇṇa |
| 17. niluppalaṃ | 56. maṅkara |
| 18. rattasetuppalaṃ | 57. bhamara |
| 19. padumaṃ | 58. pallaṅka |
| 20. puṇḍarikaṃ | 59. suvaṇṇakacchapo |
| 21. puṇṇaghāṭa | 60. harināvā catumukhā |
| 22. puṇṇapāṭi | 61. savacchakā gāvī |
| 23. samudda | 62. kinnara |
| 24. cakkavāḷa | 63. kinnarī |
| 25. himavā | 64. karavika |
| 26. sineru | 65. mayūro |
| 27. suriya | 66. kiñcarājā |
| 28. candimā | 67. cākavākarājā |
| 29. nakkhattā | 68. jīvañjīvaka |
| 30-33. caturo dīpā | 69-74. chakāmāvacarā devā |
| 34. devasahassaparittakā | 75-90. brahmalokā soḷasa |
| 35. cakkavatti | |
| 36. vaṭṭasaṃkha | |
| 37. macchānaṃ yuggalaṃ | |
| 38. sattaṣaṭṭamahāgaṅgā [seven maṅgalas?] | |
| 39. mahāselā [seven maṅgalas?] | |

VII

“Stone inscription from Vat Trabāñ Jāñ Phōak (Sukhothai)”, in Prasert Na Nagara and A.B. Griswold, *Epigraphic and Historical Studies No. 7*, reprinted in Prasert Na Nagara and A.B. Griswold, *Epigraphic and Historical Studies* (Bangkok: The Historical Society under the Royal Patronage of H.R.H. Princess Maha Chakri Sirindhorn, 1992), pp. 189–220, figs. 1–4

- | | |
|--------------------------|--|
| 1. sirivaccha | 37. yamaka hemamaccha |
| 2. sovatthi | 38. cakka |
| 3. nandivaṭṭa | 39. dhajja |
| 4. vaṭaṃsaka | 40. kumbhila |
| 5. añkusa | 41-47. satta-gaṅgā |
| 6. pāsāda | 48-54. [satta] mahāselā [one maṅgala?] |
| 7. [lacuna of one item] | 55-61. satta mahāsarā |
| 8. vuddhamānaka | 62. paṭāka |
| 9. setachatta | 63. suṃsu |
| 10. khagga | 64. pāṭaṅki |
| 11. tālavaṇṭa | 65. suvaṇṇavālabijanī |
| 12. vijinī | 66. suvaṇṇa-sīha-rājā |
| 13. morahatthaka | 67. byaggha-rājā |
| 14. uṇhisa | 68. valāha-assa-rājā |
| 15. patta | 69. uposatha-vāraṇa-rājā |
| 16. dāma | 70. kelāsa-pabbata |
| 17. maṇi | 71. haṃsa |
| 18. nila-uppala | 72. cākavāka |
| 19. ratta-uppala | 73. vāsuki |
| 20. paduma | 74. erāvaṇa |
| 21. samudda | 75. karavika |
| 22. puṇṇa-pāti | 76. suvaṇṇabhamara |
| 23. puṇṇaghara | 77-79. [lacuna of two or three items] |
| 24. himavā | 80. kukkusura |
| 25. cakkavāḷa | 81. koṇca |
| 26. nakkhattā | 82. hiraṇvā |
| 27. meru | 83. catummukhā |
| 28. suriya | 84. kinnara |
| 29. candimā | 85. kinnari |
| 30-33. caturo mahādīpā | 86. pakkhi jivañjivaka-nāmakā |
| 34. dvisahassa parittakā | 87-92. cha-kāmāvacarā lokā |
| 35. dakkhiṇāvaṭṭa-saṅkha | 93-108. brahma-lokā-soḷasa |
| 36. saparisocakkavatti | |

VIII

Sumaṅgalavilāsinī, PTS II, 445–446 (*ad* DN 14.1.32, PTS II, 17), and
Papañcasūdanī, PTS III, 375 (*ad* MN 91.9, PTS II, 136)

- | | |
|------------------|-----------------------------|
| 1. satti | 19. patta |
| 2. sirivaccha | 20. sumanadāmaṃ |
| 3. nandi | 21. nīluppalaṃ |
| 4. sovattika | 22. rattuppalaṃ |
| 5. vaṭaṃsaka | 23. setuppalaṃ |
| 6. vaḍḍhamānakaṃ | 24. padumaṃ |
| 7. macchayugaḷaṃ | 25. puṇḍarīkaṃ |
| 8. bhaddapīṭhaṃ | 26. puṇṇaghata |
| 9. aṅkusaka | 27. puṇṇapāti |
| 10. pāsāda | 28. samudda |
| 11. toraṇaṃ | 29. cakkavāḷa |
| 12. setacchattaṃ | 30. himavā |
| 13. khagga | 31. sineru |
| 14. tālavaṇṭaṃ | 32. candima |
| 15. morahatthaka | 33. sūriya |
| 16. vāḷabījaṇī | 34. nakkhattāni |
| 17. uṇhīsaṃ | 35-38. cattāro mahādīpā |
| 18. maṇi | 39. dviparittadīpasahassāni |

IX

Jinālaṅkāraṭīkā, ed. in *Jinālaṅkāraṭīkā* (Bangkok: Mahā-Chulalongkorn University, 2545 [2002]), also quoted in *Namakkāraṭīkā* (CSCD, My 96–98)

- | | |
|--|--|
| 1. satti | 47. dakkhiṇāvattasetasaṅkhaṃ |
| 2. sirīvaccha | 48. suvaṇṇamacchayugaḷaṃ |
| 3. nandiyāvaṭṭaṃ | 49. cakkāvudhaṃ |
| 4. sovattika | 50. sattamahāgaṅgā [seven maṅgalas?] |
| 5. vaṭaṃsakamaṃ | 51. sattakulapabbatā [seven maṅgalas?] |
| 6. vaḍḍhamānakamaṃ | 52. sattasīdantasāgarā [seven maṅgalas?] |
| 7. bhaddapīṭhaṃ | 53. suvaṇṇahaṃsarājā |
| 8. aṅkusa | 54. saṃsumāra |
| 9. pāsādaṃ | 55. dhajapaṭāka |
| 10. toraṇaṃ | 56. suvaṇṇasivikā |
| 11. setacchattaṃ | 57. suvaṇṇavāḷabījani |
| 12. khaggaṃ | 58. kelāsapabbata |
| 13. tālavaṇḍaṃ | 59. sīharājā |
| 14. mayūrahatthaṃ | 60. byaggharājā |
| 15. cāmaraṃ (in the ed. cāramaṃ) | 61. valāhaka-assarājā |
| 16. uṇhīsaṃ | 62. uposatha[hattirājā] |
| 17. pattamaṃ | 63. chaddantahatthirājā |
| 18. maṇi | 64. vāsukīnāgarājā |
| 19. sumanadāmaṃ | 65. haṃsarājā |
| 20. nīluppalaṃ | 66. usabharājā |
| 21. rattuppalaṃ | 67. erāvaṇahatthirājā |
| 22. rattapadumaṃ | 68. suvaṇṇamakamaṃ |
| 23. setapadumaṃ | 69. catumukhabrahmā |
| 24. puṇḍarikaṃ | 70. suvaṇṇanāvā |
| 25. puṇṇakalaṃ | 71. savacchakādhenu |
| 26. puṇṇapattaṃ | 72. kiṃpurisa |
| 27. samudda | 73. kinnarī |
| 28. cakkavāḷapabbata | 74. karavīka |
| 29. himavantapabbata | 75. mayūrarājā |
| 30. merupabbata | 76. koṇcarājā |
| 31. sūriyamaṇḍalaṃ | 77. cakkavākarājā |
| 32. candamaṇḍalaṃ | 78. jīvañjīvakarājā |
| 33. nakkhattaṃ | 79-84. chadevalokā |
| 34-38. saparivārā catumahādīpā | 85-100. soḷasabrahmalokā |
| 39-46. saparivāro sattaratanasamaṅgī
cakkavatti [only one maṅgala?] | |

X

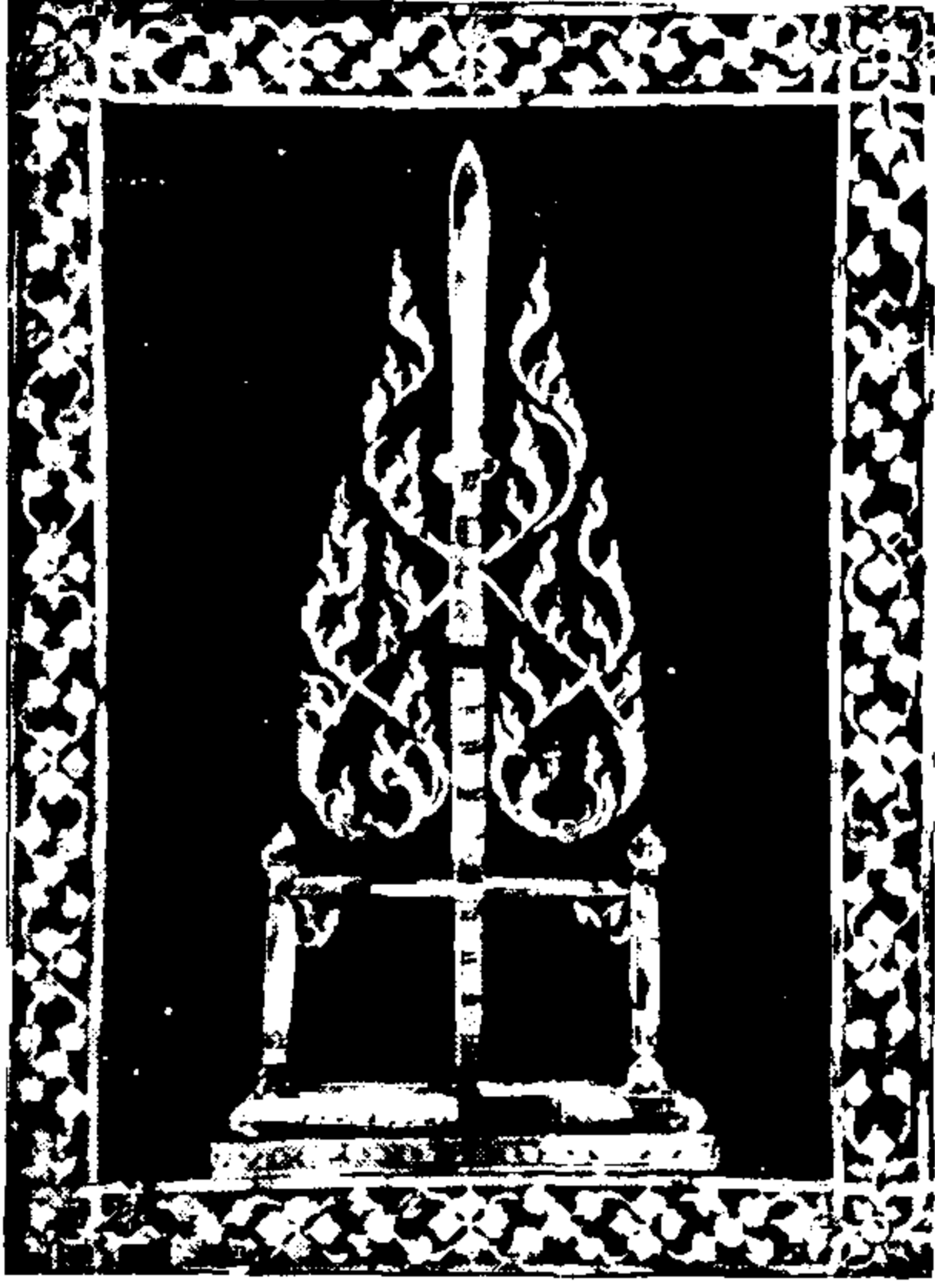
Samantakūṭavaṇṇanā, by Vedeha Thera (13th century), ed. by C.E. Godakumbura (London: Pali Text Society, 1958), p. 71, vv. 765–770

- | | |
|---------------------------------|-----------------------|
| 1. cakka | 46. manussaloka |
| 2. sirivaccha | 47. suvaṇṇanāvā |
| 3. sovattika | 48. sivikā |
| 4. vaṭṭamsaka | 49. saṅkha |
| 5. pāsāda | 50. kelāsasela |
| 6. bhadraṣana | 51. dhaja |
| 7. puṇṇapāti | 52. toraṇā |
| 8. sitāta | 53. cintāmaṇi |
| 9. patta | 54. uṇhisa |
| 10. asi | 55. savacchadhenū |
| 11. mayūrahatthā | 56. mīnadvaya |
| 12. kamala | 57. cakkavattī saseno |
| 13. uppala [nīla, etc.] | 58. sīha[rājā] |
| 14. meru | 59. assa[rājā] |
| 15. sattaddi [seven maṅgalas?] | 60. mātaṅga[rājā] |
| 16. mahāsamuddā | 61. viyaggha[rājā] |
| 17. sattāpagā [seven maṅgalas?] | 62. haṃsa |
| 18. sattamahāsarā | 63. usabha |
| [seven maṅgalas?] | 64. kiṃpuriso |
| 19. himālaya | 65. mayūro |
| 20. cakkavāḷaddiko | 66. koṇca |
| 21. canda | 67. erāvaṇahatthirājā |
| 22. akka | 68. cakkavākā |
| 23. tāra | 69. makara |
| 24-29. chadevalokā | ādayo, etc. |
| 30-45. pitāmahāvāsa | |

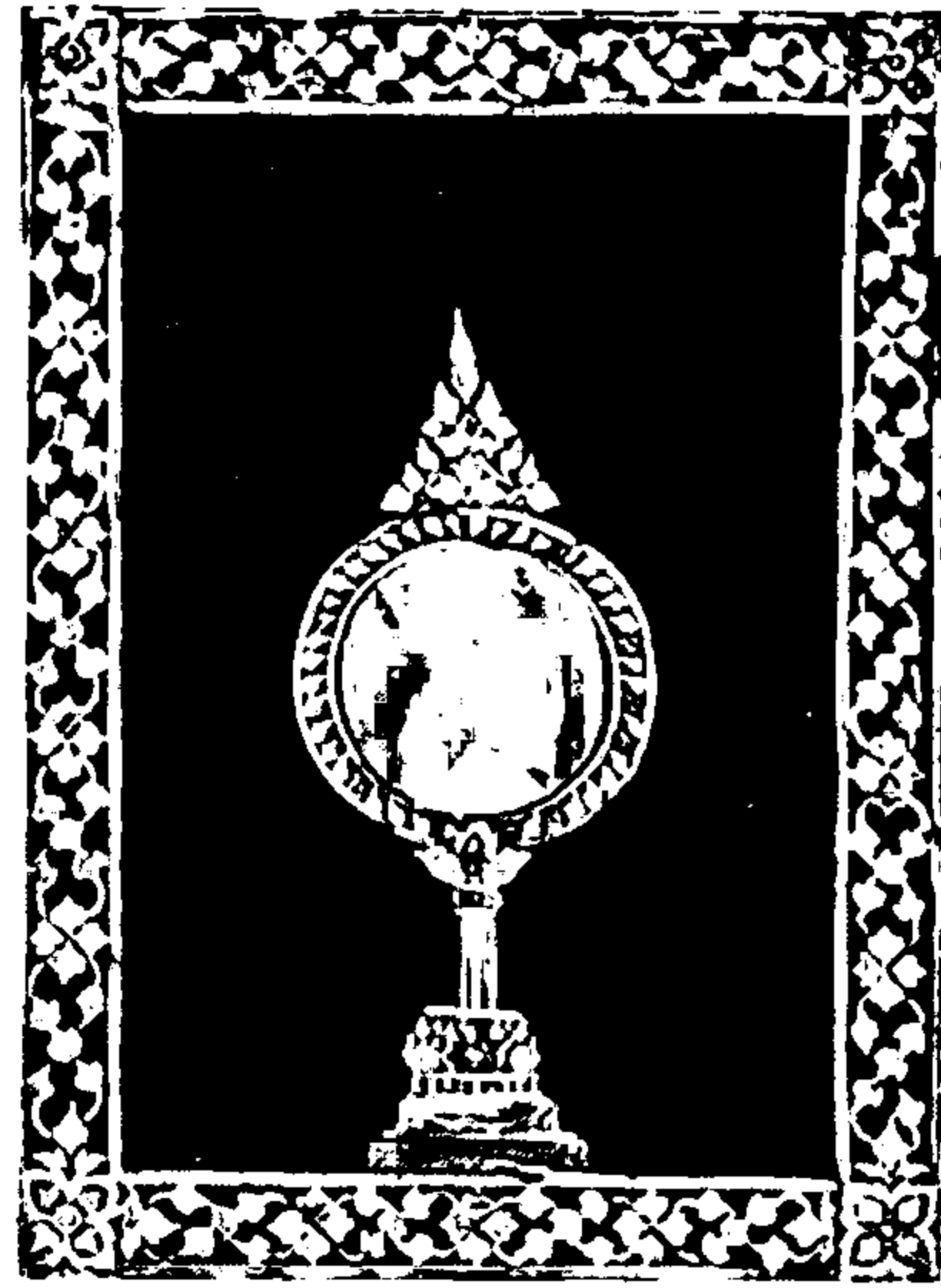
XI

Pajjamadhu, by Buddhappiya Dīpaṅkara (prob. 13th century), ed. by Edmund R. Gooneratne in *Journal of the Pali Text Society* II (report for 1887), pp. 2–16

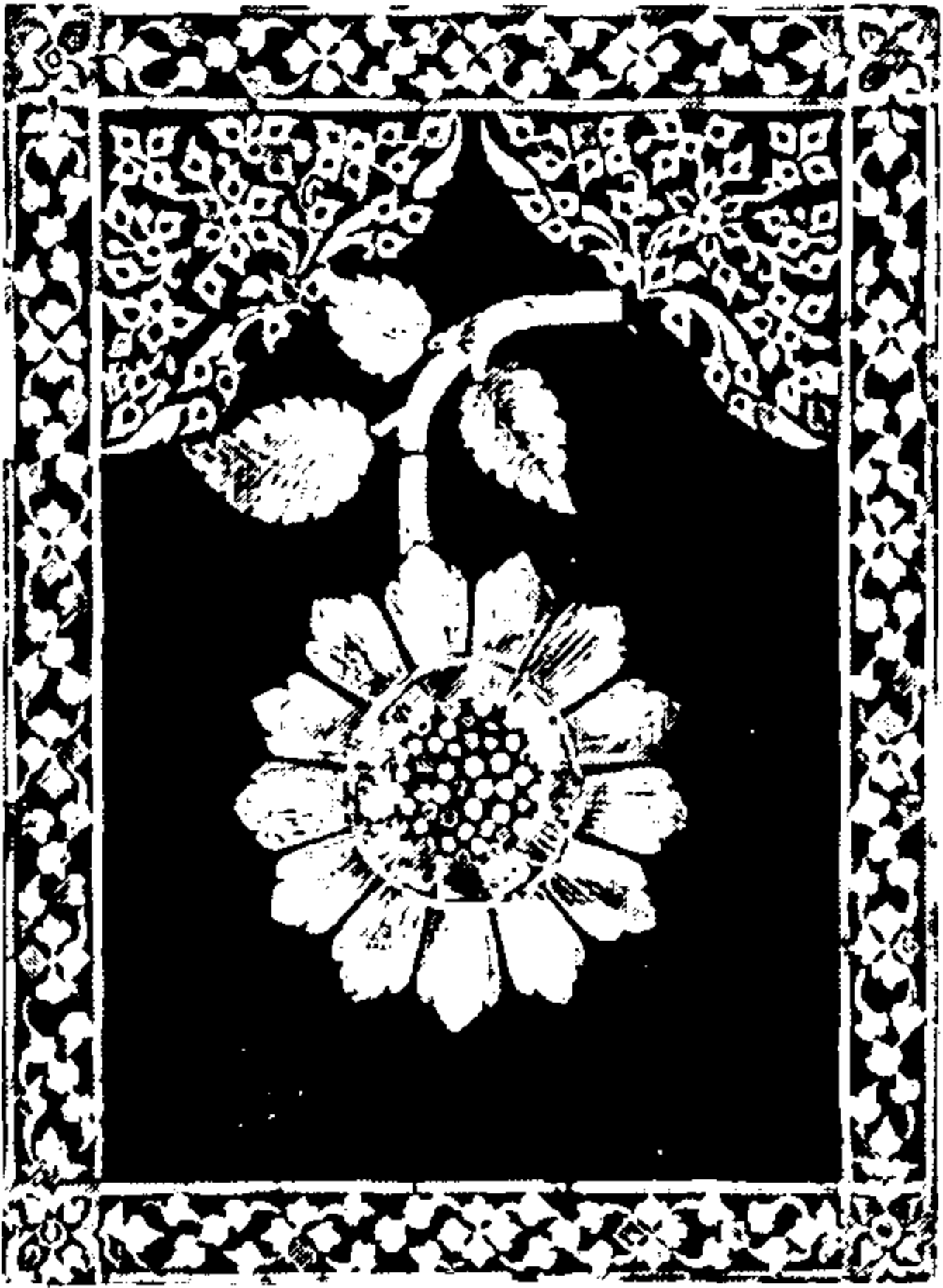
- | | |
|-----------------------------|-----------------------------|
| 1. sirivaccha | 38-39. sovaṇṇamacchayugalaṃ |
| 2. sovatti | 40. kumbhīla |
| 3. nandivattī | 41-47. sattāpagā |
| 4. vataṃsaka | 48-54. satta dahā |
| 5. bhaddapīṭhaṃ | 55-61. satta selā |
| 6. vaddhamāna | 62. patākā |
| 7. puṇṇakumbha | 63. pātāṅkī |
| 8. pātī | 64. cāmaraṃ |
| 9. setāpatta | 65. toraṇaṃ |
| 10. khagga | 66. miginda |
| 11. satālavaṇṭa | 67. suv[p]aṇṇarājā |
| 12. saṃvījanī | 68. vyagghādhīpa |
| 13. morahattha | 69. valāha-assapati |
| 14. aṅkusa | 70. chaddantahatthipati |
| 15. pāsāda | 71. uposatha-hatthirājā |
| 16. puṇṇapatta | 72. kelāsasela |
| 17. dāma | 73. haṃsa |
| 18. uṇhīsaka | 74. erāvaṇo karivara |
| 19. uppala | 75. vāsukināgarājā |
| 20. maṇi | 76. morarājā |
| 21. paduma | 77. catummukhahemanāvā |
| 22. samudda | 78. himavataddi |
| 23. meru | 79. karavīlapakkhī |
| 24. cakkavāla | 80. cakkavāka |
| 25-28. dīpā puthūpi catura | 81. makara |
| 29. dvisahassakhuddā | 82. koṇja |
| 30. sūra | 83. jīvañjīva |
| 31. canda | 84. kinnara |
| 32. nakkhatta | 85. kinnarī |
| 33. cakka | 86. usabha |
| 34. dhaja | 87. savacchadhenu |
| 35-36. parisāvutacakkavatti | 88-93. cha kāmasaggā |
| 37. saṅkha | 94-108. soḷasa dhātudhāmā |



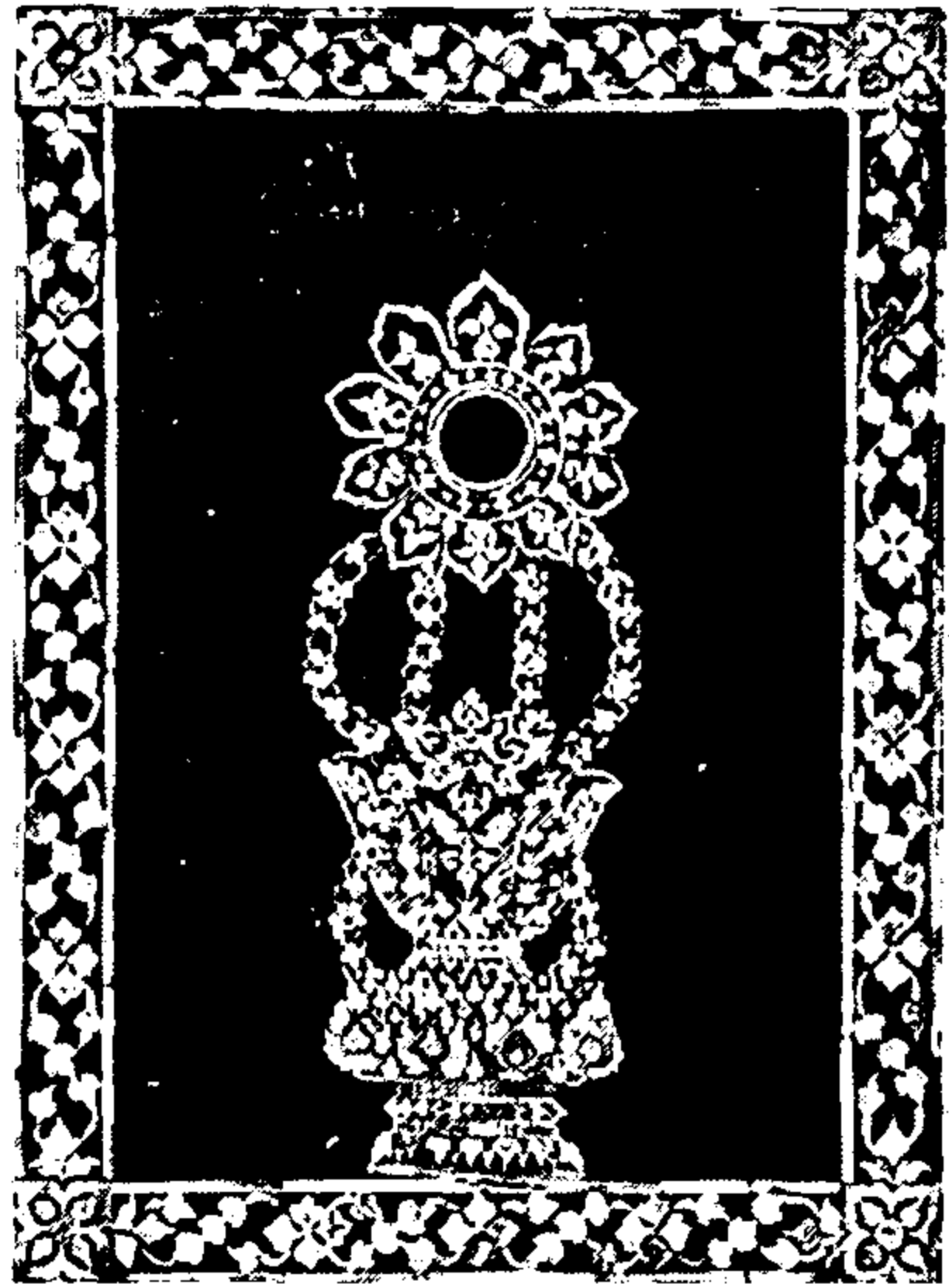
1. Satti



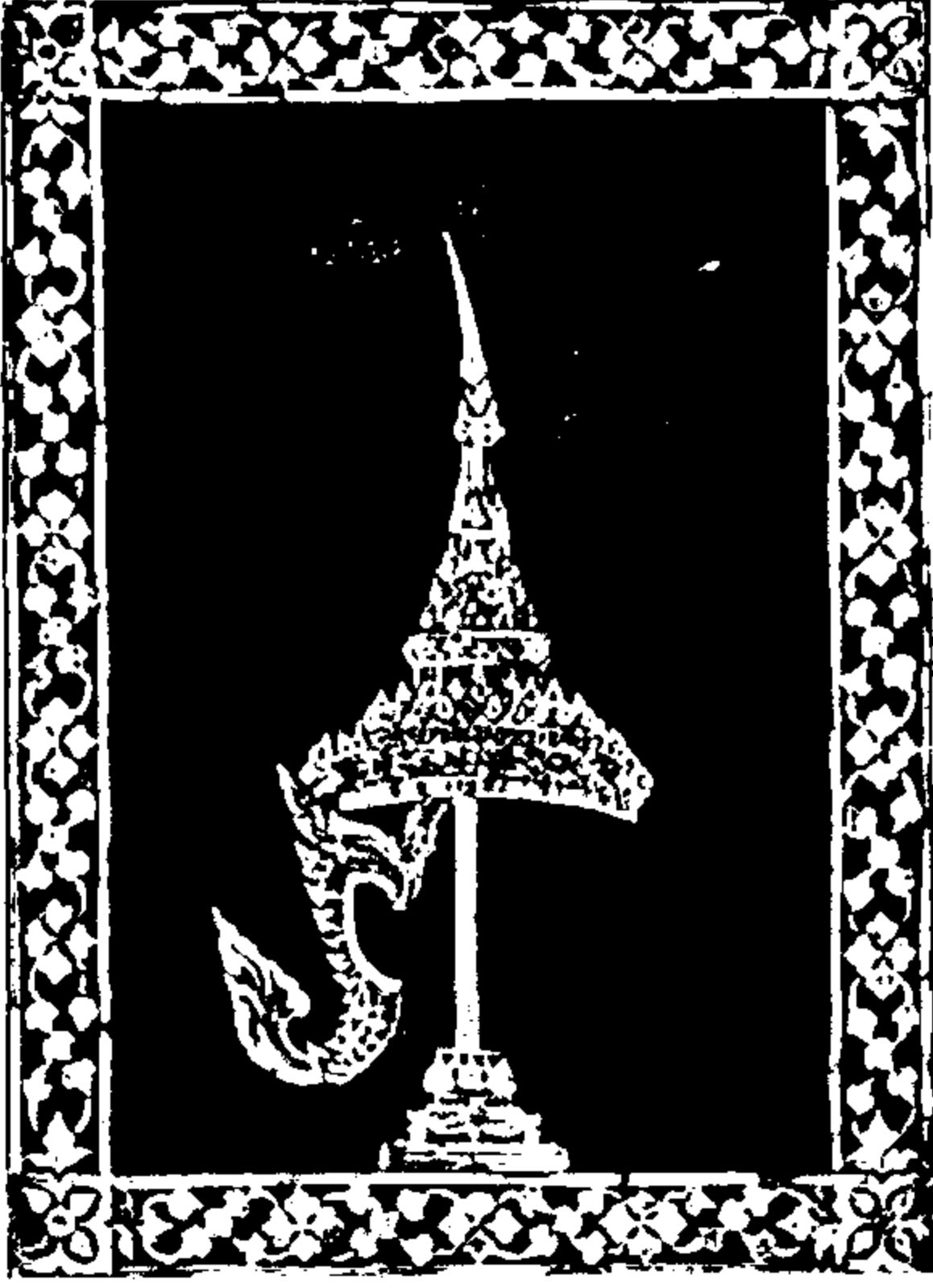
2. Sirivaccha



3. Nandiyāvatta



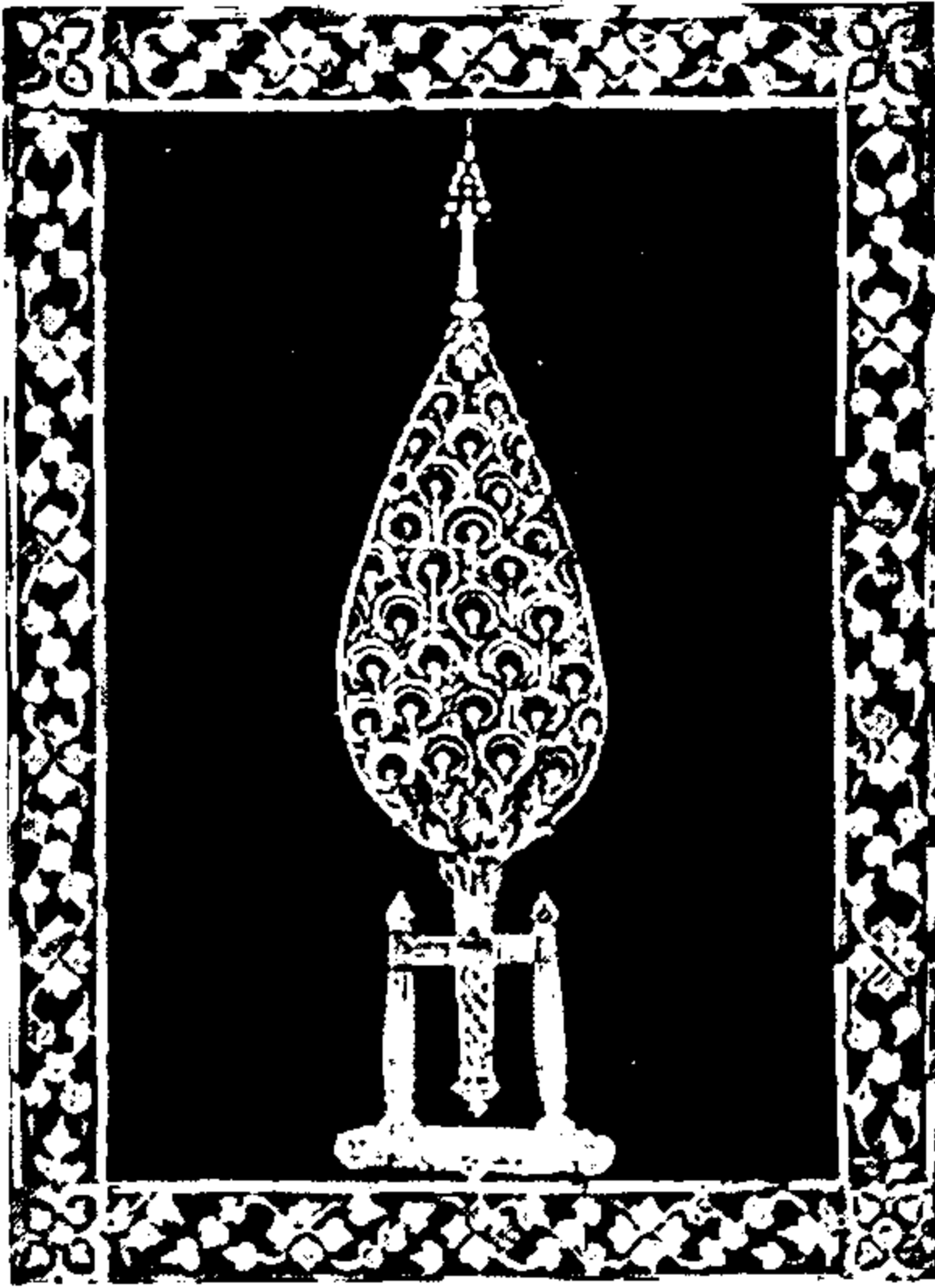
4. Sovatthika



5. Vattamsaka



8. Pāsāda



13. Morahattha



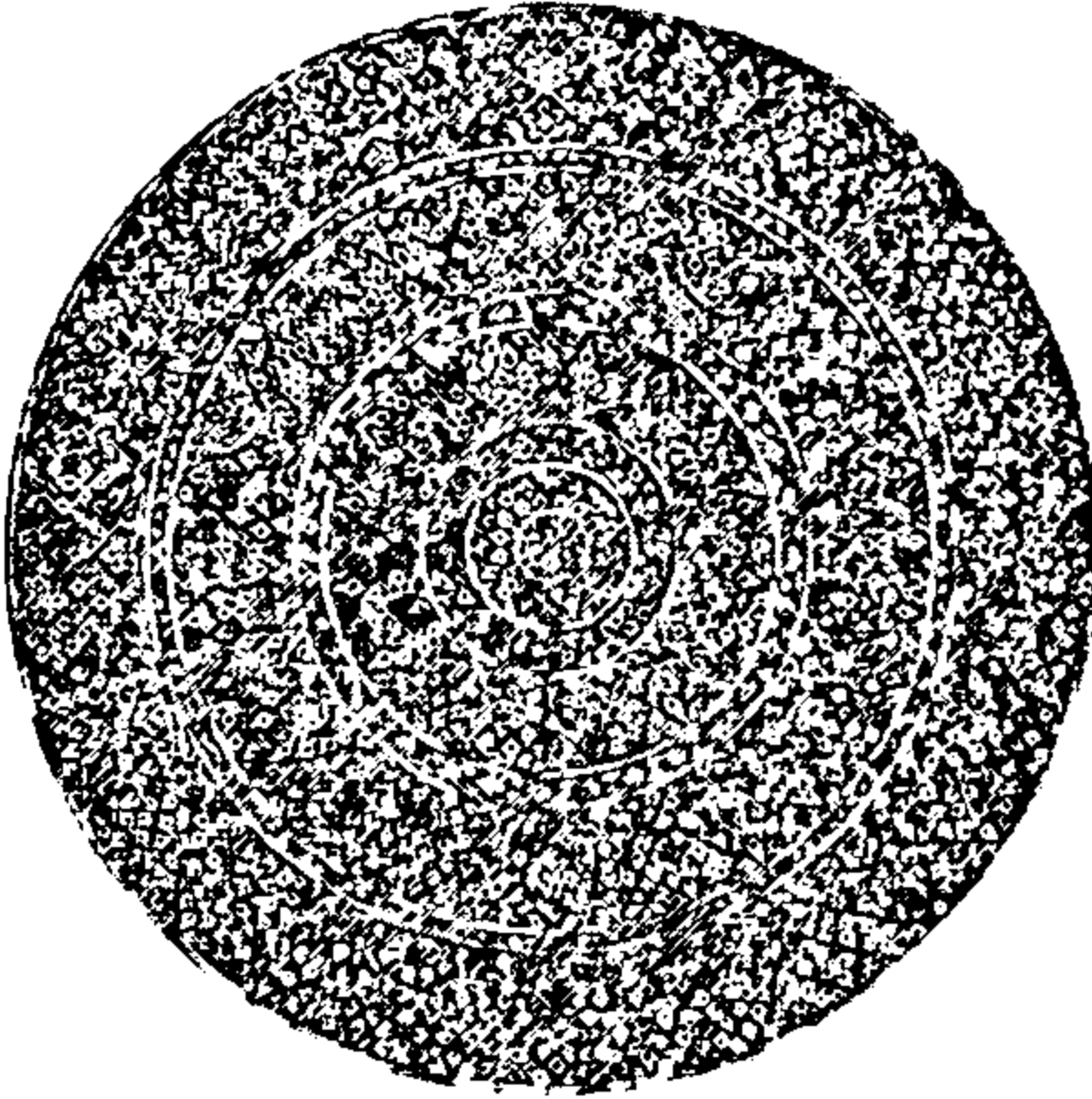
15. Ratanavallī



16. Maṇivālaviṇi



22. Paduma



30. Cakkavāḷa



31. Himavā



32. Sineru



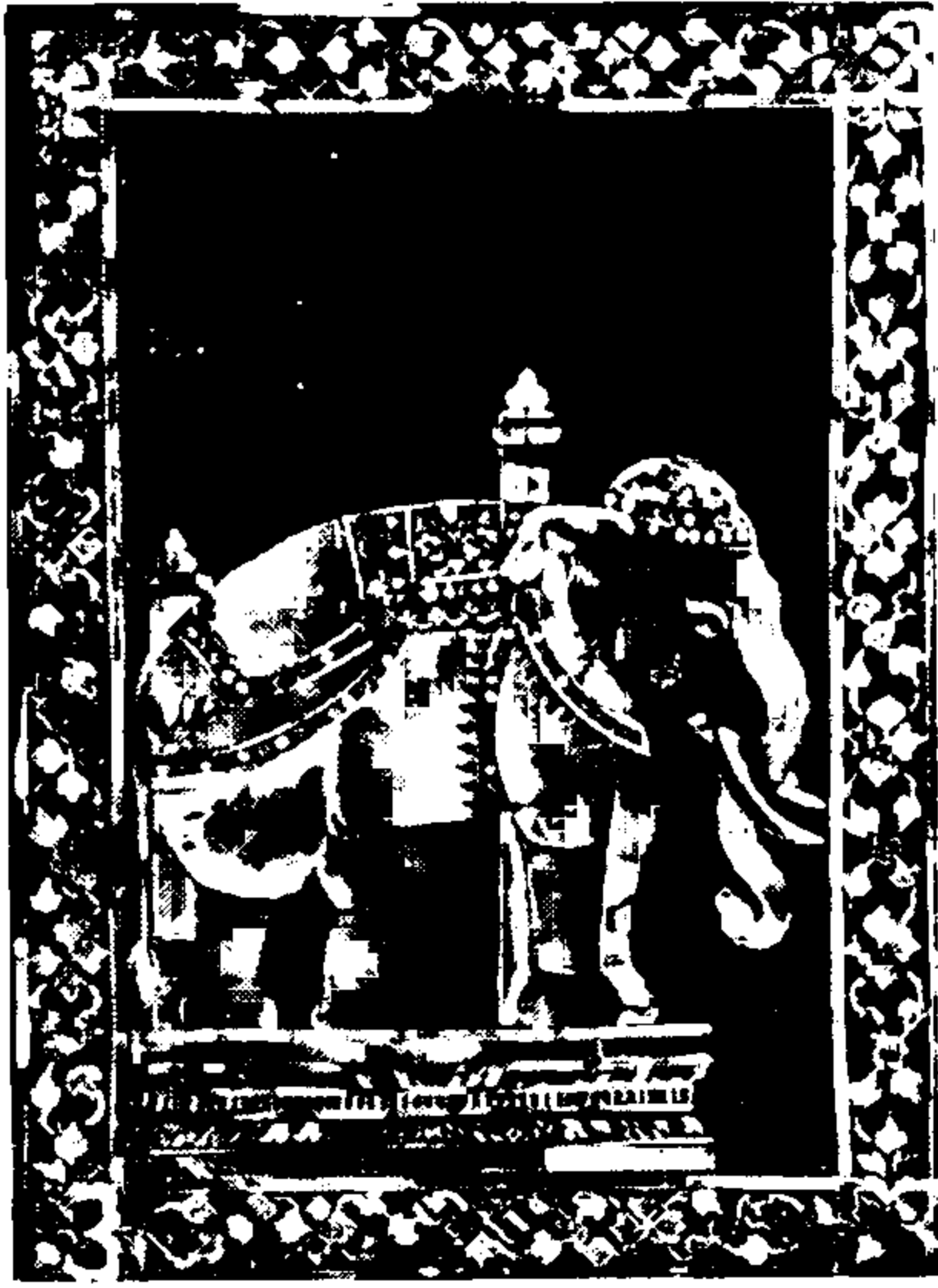
33. Suriya



34. Candimā



41–48. Saparivāro
cakkavattirājā (cakka)



41–48. Sapparivāro
cakkavattirājā (hatthin)



41–48. Sapparivāro
cakkavattirājā (assa)



55. Supaṇṇarājā



56. Suṃsumārarājā



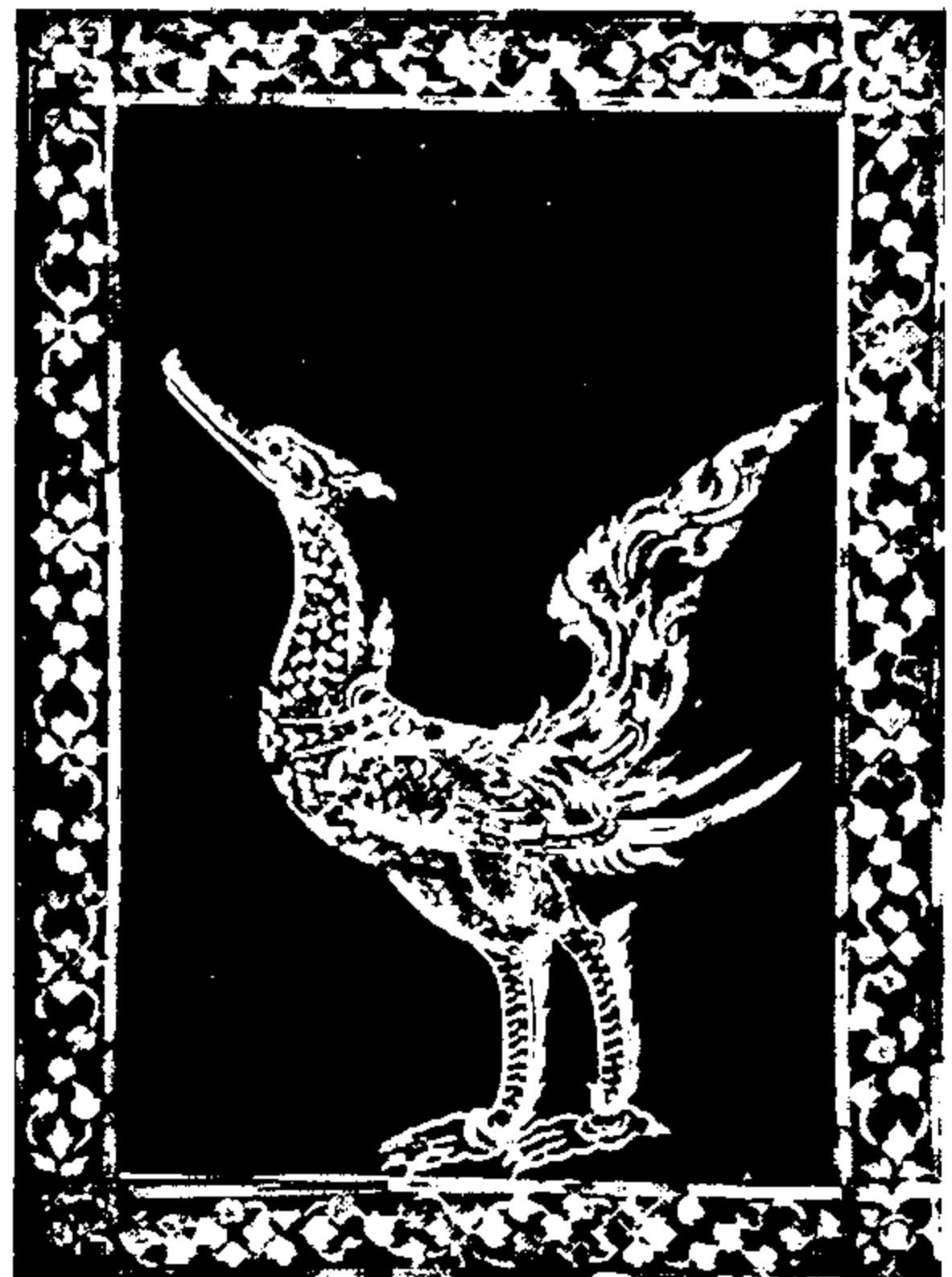
57. Dhajapaṭāka



60. Kelāsapabbata



67. Vāsuki-uragarājā



68. Haṃsarājā



71. Erāvaṇo nāgarājā



80. Kinnara



81. Kinnarī



93–108. Soḷasamahābrahmalokā



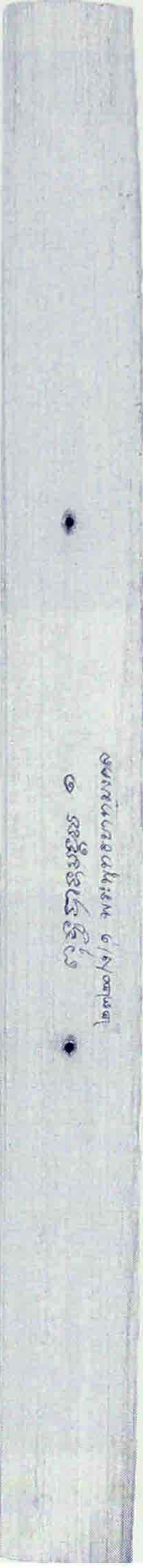
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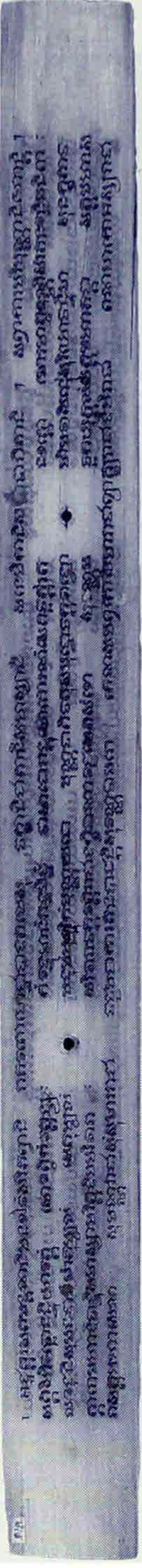
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PART I
PĀLI TEXT

Aṭṭhuttarasatamaṅgalāni

aṭṭhuttarasatamaṅgalāni pana evaṃ saritabbāni bhagavato heṭṭhā
pādatalesu cakkāni jātāni saḥassārāni¹ sanemikāni sanābhikāni |²
sabbākāraparipuṇṇāni honti |

<tattha>³ satti⁴ sirivaccho nandiyāvattam⁵ sovathikaṃ
vaṭṭamsakaṃ⁶ vaḍḍhamānam⁷ bhaddapiṭṭham⁸ pāsādo [T 29] aṅkuso
toraṇam setacchattam⁹ ratanakhaggo morahattham uṇhīsam¹⁰
ratanavallī¹¹ maṇibālaviḍḍanī¹² sumanadāmam rattuppalam
<nīluppalam>¹³ setuppalam padumam puṇḍarīkam¹⁴ puṇṇaghaṭo
puṇṇacāṭi¹⁵ catusamuddo¹⁶ cakkavāḷo himavā sineru suriyo candimā
sunakkhattā¹⁷ cattāro mahādīpā dvisahassaparittadīpaparivārā¹⁸
saparivāro¹⁹ cakkavattirājā dakkhiṇāvattasetasaṅkho²⁰ suvaṇṇa-
macchakayugalam²¹ yugalacakkaṃ²² sattamahāgaṅgā sattamahāsarā

¹ saḥassārāni A(*p.c.*)P, saḥassāni A(*a.c.*)BCDEFT.

² Daṇḍa *deest* in P.

³ tattha *conj.*

⁴ satti ABCDEFT, sati P.

⁵ nandi° CFPT, nandhi° ABDE.

⁶ vaṭṭamsakaṃ P, vattamsakaṃ T, vattamsakaṃ ABCDEF.

⁷ vaḍḍhamānam *em.*, vaddhamānam ABCDEP, vaḍḍhamānam T, vaddamānam F.

⁸ bhaddapiṭṭham PT, bhaddhapiṭṭham ABCDEF.

⁹ setacchattam FT, setacchattam ABCDE, setachattam P.

¹⁰ uṇhīsam *em.*, uṇhisam ACDEFPT, uṇṇisam B.

¹¹ ratanavallī *em.*, ratanavalli ABCDET, ratanāvallī P, ratanavanli F.

¹² maṇibālaviḍḍanī *em.*, maṇībālaviḍḍanī AP, maṇibālaviḍḍani BCDET, manibāla-
vijjani F.

¹³ nīluppalam *conj.*

¹⁴ puṇḍarīkam *em.*, puṇḍarikaṃ ABCDEFPT.

¹⁵ puṇṇacāṭi CE(*p.c.*)FP, puṇṇapāṭi ABDE(*a.c.*)T.

¹⁶ catusamuddo E, catusamuddho ABCDFPT.

¹⁷ sunakkhattā T, sunakkhattā ABCDEF, nakkhattā P.

¹⁸ dvisahassa° P, dvisahassā ABCDET, ddisahassā F • °dīpaparivārā *em.*,
°dīpaparivārā ABCDEF, °dīpparivārā P, dīpparivārā T.

¹⁹ saparivāro T, saparivārā ABCDE, sarivārā F, samparivāro P.

²⁰ °vaṭṭasetasaṅkho T(*em.*), °vaṭṭasetasaṅkho ABCDEF, °vattasetasakho P.

²¹ °yugalam T, °yuggalam ABCDEFT.

²² yugalacakkaṃ *em.*, yuggalacakkaṃ P, yuggacakkaṃ A. yuggalacakkaṃ
deest in BCDEFT.

sattamahāselā supaṇṇarājā [T 30] suṃsumārarājā¹ dhajapaṭākā
 ratanapātaṅkī suvaṇṇacāmaro kelāsapabbato [A, 1b – C, 1b – D, 1b] sīharājā²
 [B, 1b – E, 1b] byaggharājā dīpirājā³ balāhako assarājā [F, 1b] uposatho
 vāraṇarājā chaddanto⁴ vāraṇarājā⁵ vāsuki-uragarājā⁶ haṃsarājā⁷
 balakukkuṭa-usabharājā erāvaṇo⁸ [P 10] nāgarājā suvaṇṇamaṅkaro
 suvaṇṇabhamaro⁹ catumukhamahābrahmā¹⁰ suvaṇṇanāvā ratana-
 pallaṅko tālapaṇṇaṃ suvaṇṇakacchapo savacchakā gāvī kinnaro
 kinnarī karavīko¹¹ mayūrarājā¹² koṇcarājā [T 31] cākavākarājā
 jīvañjīvakarājā¹³ chakāmāvacaradevalokā¹⁴ soḷasamahābrahmalokā¹⁵ |
 imāni aṭṭhuttarasatamaṅgalāni tassa bhagavato ubhosu pādatalesu
 dissanti¹⁶ |

Satti

tattha sattī ti tatthā ti tesu aṭṭhuttarasatamaṅgalappabheda-
 bhinnesu¹⁷ iti attho veditabbo | sattī ti idaṃ arahattamaggañāṇa-
 arahattaphalañāṇasaṃkhātaṃ duvidhaṃ¹⁸ sattiratanamaṅgalaṃ nāma

¹ suṃsumārarājā BCDF, susumārarājā P, saṃsumārarājā AT.

² sīha° *em.*, siha° ABCEFPT, *l.n.* in D.

³ dīpi° *em.*, dipi° ABCEFPT, *l.n.* in D.

⁴ chaddanto ABET, chaddhanto P, *l.n.* in D.

⁵ chaddanto vāraṇarājā *desunt* in CF, *l.n.* in D.

⁶ vāsuki-uragarājā *em.*, vāsuki-uraggarājā T, vāsukī-uraggarājā ABCEFP, *l.n.* in D.

⁷ haṃsarājā *deest* in P, *l.n.* in D.

⁸ erāvaṇo T, erāvaṇṇo ABCEP, erāvaṇṇā F, *l.n.* in D.

⁹ °bhamaro *em.*, °bhūmaro P, °kumbhiro ABCEFT, *l.n.* in D.

¹⁰ catumukha° ABCEFT, catumukho P, *l.n.* in D.

¹¹ karavīko *em.*, karaviko ABCFPT, karavikā E, *l.n.* in D.

¹² mayūra° T, mayura° ABCEFP, *l.n.* in D.

¹³ jīvañjīvakarājā T(*em.*), jīvañjivakarājā ABCEFP, *l.n.* in D.

¹⁴ chakā° ABCEFPT, cha° C(there is a sign [+]) that shows the presence of a correction but not the correction), *l.n.* in D.

¹⁵ soḷa° ABCFPT, soddha° E, *l.n.* in D.

¹⁶ dissanti *deest* in F.

¹⁷ °bhinnesu ABCEFT, °bhinnosu F, *l.n.* in D.

¹⁸ duvidhaṃ ABCEFT, duvidha° P, *l.n.* in D.

paṭhama-saṅgāyane¹ dhammasaṅgītikārahehi pañcahi arahantasatehi² dīpitaṃ³ hotī ti vuttaṃ [B, 2a – D, 2a] |

idaṃ satti[E, 2a]ratanamaṅga[A, 2a – C, 2a]laṃ pa[F, 2a]ṭhamabuddha-pādalakkhaṇamaṅgalaṃ⁴ nāma veditabbaṃ | idaṃ arahattamaggañāṇa-arahattaphalañāṇasaṃkhātaṃ duvidhaṃ sattiratanamaṅgalaṃ buddhasirimaṅgalavaḍḍhanaṃ⁵ pāda[T 32]dvayatale⁶ jātaṃ hoti | taṃ pana arahattamaggañāṇa-arahattaphalañāṇasaṃkhātaṃ duvidhaṃ⁷ sattiratanamaṅgalaṃ tiloke⁸ ṭhitānaṃ⁹ sabbasattānaṃ¹⁰ [P 11] sabbakilesa-kāyamalapaccatthikavināśakaraṇapahānasamatthaṃ¹¹ parisuddhaṃ nimmaḷaṃ¹² sukhemaṃ¹³ nippaccatthikaṃ maggaphalanibbānaṃ pāpuṇitaṃ¹⁴ bhavissati¹⁵ |

atha vā¹⁶ taṃ pana arahattamaggañāṇa-arahattaphalañāṇasaṃkhātaṃ duvidhaṃ sattiratanamaṅgalaṃ tiloke ṭhitānaṃ¹⁷ sabbasattānaṃ sabbakilesasampabhedamārapaccatthikappahānasamatthaṃ¹⁸ parisuddhaṃ nimmaḷaṃ sukhemaṃ¹⁹ nippaccatthikaṃ maggaphalanibbānaṃ pāpuṇitaṃ²⁰ bhavati | [T 33]

¹ paṭhama° CFT, pathama° ABEP, *l.n.* in D.

² arahantasatehi T(*em.*), arahattasatehi ABCEFP, *l.n.* in D.

³ dīpitaṃ T(*em.*), dipetaṃ ABCEFP, *l.n.* in D.

⁴ paṭhama° CFT, pathama° ABDEP.

⁵ °vaḍḍhanaṃ *em.*, °vaḍhanaṃ ABCDEFT, °vaddhanaṃ P.

⁶ pādadvayatale ABCDEFT, buddhapādadvayatale P.

⁷ duvidhaṃ *deest* in ABCDEFT.

⁸ tiloke FPT, tiloka° ABC(*a.c.*)DE.

⁹ ṭhitānaṃ CFT, thitānaṃ ABDEP.

¹⁰ °sattānaṃ ABCDEFT, °satthānaṃ P.

¹¹ °paccatthika° ABCDEFT, °paccatthikaṃ P • °vināśakaraṇa° ABCDEFP, vināśakāraṇa° T • °samatthaṃ CFPT, °samattha° ABDE.

¹² nimmaḷaṃ ABCDEFT, nimalaṃ P.

¹³ sukhemaṃ ABDEPT, sukhena CF.

¹⁴ pāpuṇitaṃ ABCDEFT, pāpuṇitu P.

¹⁵ bhavissati ABCDEFP, bhavissanti T.

¹⁶ ABCDE *add.* pana.

¹⁷ ṭhitānaṃ CFT, thitānaṃ ABDEP.

¹⁸ °sampabhedamārapaccatthikapahāna° ABC(*p.c.*)DFT, °sompatedamārapaccatthikamahāna° E, °mpabhedaramārapaccatthikappahāna° P. [P writes: *sabbakilesappabhedamārapaccatthikappahāra°*.]

¹⁹ sukkhemaṃ P, sukhena ca ABCDEFT.

²⁰ pāpuṇitaṃ C(*p.c.*)FPT, pāpuṇaṃ ABDE.

tattha duvidhesu arahattamaggañāṇa-arahattaphalañāṇa-saṃkhātesu sattiratanamaṅgalesu¹ ekaṃ araha[D, 2b]ttama[E, 2b]gga[A, 2b - B, 2b - C, 2b]ñāṇa<m>² sattirata[F, 2b]namaṅgalaṃ buddhapādavāmatale³ jātaṃ ahosi | ekaṃ arahattaphalañāṇaṃ⁴ sattiratanamaṅgalaṃ⁵ buddhapādadakkhiṇatale jātaṃ ahosi |

idaṃ sattiratanamaṅgalaṃ dhammaratanan ti vuccati | idaṃ ekaṃ sattiratanamaṅgalaṃ paṭhamabuddhapādalakkhaṇamaṅgalaṃ⁶ nāma veditabban ti |

idaṃ nidānaṃ veditabbaṃ | yo pana bhagavato imasmiṃ sāsane pabbajitvā⁷ maggaphalanibbānaṃ patthento⁸ attano ācariyassa santike mūlakammaṭṭhānaṃ uggahetvā sabhāgabhikkhuṃ⁹ samādayitvā¹⁰ gamituṃ asahāyo¹¹ eko araṇṇaṃ¹² pavisitvā divārattiṃ¹³ [T 34] vāyamāno arahattaṃ pāpuṇi¹⁴ | so bhikkhu yathā luddako¹⁵ araṇṇe mahisaṃ disvā lohakāraṃ mahāsattiṃ kāretvā araṇṇe pavisitvā mahāmahisaṃ ghāṭetvā maṃsaṃ paribhogaṃ katvā āyukkhayaṃ patvā parinibbāyi | so bhikkhu luddako¹⁶ viya ahosi | ācariyo pana loha[E, 3a]kāraṃ viya [C, 3a] ho[A, 3a]ti [B, 3a] | [D, 3a] mahāmahisaṃ pana [F, 3a] arahattaṃ viya hoti | [P 12] sattiratanamaṃ¹⁷ pana mūlakammaṭṭhānaṃ viya ahosi¹⁸ | idaṃ nidānaṃ

¹ ABCDEF insert a *daṇḍa*.

² °ñāṇaṃ *conj.*, ABCDEFPT °ñāṇa°.

³ °vāma° ABCDEFT, °bāma° P.

⁴ °ñāṇaṃ ABCDEFT, °ñāṇa° P.

⁵ °ratanamaṅgalaṃ CDEFPT, °ratanamaṅgala° AB.

⁶ paṭhama° CFT, pathama° ABDEP.

⁷ pabbajitvā FPT, pabbajjivā ABCDE.

⁸ patthento CFT, paṭṭhento ABDEP.

⁹ °bhikkhuṃ ABCDEFT, °bhikkhū P.

¹⁰ samādayitvā ABCDEFPT. For the equally possible *samādiyitvā* see BHSD s.vv. *samādayati* and *samādiyati*.

¹¹ asahāyo ABCDEFT, alabhamāno P.

¹² araṇṇaṃ ABCDEFT, araṇṇe P.

¹³ divārattiṃ *em.*, divārattiṃ yaṃ AC, divārattiyaṃ BDEFT, divārattiyeva P.

¹⁴ pāpuṇi BCDFPT, cāpuṇi AE.

¹⁵ luddako T, luddhako ABCDEFP.

¹⁶ luddako T, luddhako ABCDEFP.

¹⁷ °ratanamaṃ ABCDEFT, °ratana° P.

¹⁸ ahosi ABCDEPT, hoti F.

sattikammaṭṭhānaṃ¹ paṭhamabuddhapādalakkhaṇamaṅgale² dīpitan ti³ | idaṃ nidānaṃ paṭhamasaṅgāyane⁴ dhammasaṅgītikārahehi⁵ pañcahi⁶ arahattasatehi⁷ mahākassapatherādīhi⁸ therehi dīpitan ti⁹ vuttaṃ | [T 35]

paññaṃ¹⁰ nappamajjeyyā ti¹¹ arahattaphalena paññaṃ¹² paṭivijjhanatthaṃ¹³ ādito¹⁴ sīlasamādhīhi vipassanāpaññaṃ¹⁵ nappamajjeyyā ti¹⁶ |

saccānurakkheyyā ti¹⁷ paramatthasaccassa nibbānassa sacchikaraṇatthaṃ ādito va vacīsaccaṃ¹⁸ anurakkheyyā ti |

cāgānubrūheyyā ti arahattamaggañāṇena sabbakilesapariccāgākaraṇatthaṃ¹⁹ ādito kilesapariccāgaṃ²⁰ anubrūheyyā ti | [T 36]

¹ sattikammaṭṭhānaṃ *conj.*, satikammaṭṭhānaṃ ABCDEFT. satikammaṭṭhānaṃ *deest* in P.

² paṭhama° CFT, pathama° ABDEP.

³ dīpitan ti T(*em.*), dipitan ti ABCDEF, dīpetan ti P.

⁴ paṭhama° CFT, pathama° ABDEP.

⁵ °saṅgīti° T, °saṅgiti° ABCDEFP.

⁶ pañcahi ABCDEFT, pañcehi P.

⁷ arahantasatehi T(*em.*), arahattasatehi ABCEFP, -- arahattasatehi D.

⁸ mahākassapatherādīhi ABCD(*p.c.*)ET, mahākassapādīhi P, mākassapatherādīhi F.

⁹ dīpitan ti T(*em.*), dipitan ti ABCDEF, dipetan ti P.

¹⁰ paññaṃ ABCDEFT, puññaṃ P.

¹¹ nappamajjeyyā ti T(*em.*), nappamajjeyyā ti ABCDE, nappamajjeyyā ti F, napamajjeyyā ti P.

¹² °phalena paññaṃ ABCDEFT, °phalapaññaṃ P.

¹³ paṭivijjhanatthaṃ T(*em.*), pativijjhanatthaṃ ABCDEF, patividdhanatthaṃ P.

¹⁴ ādito ABCDEPT, adito F.

¹⁵ sīlasamādhīhi vipassanāpaññaṃ T, silasamādhīhi vipassanāpaññaṃ B, si---lasasamādhīhi vipassanāpaññaṃ D, silasamādhīhi vipassanāmaññaṃ AE, silasamādhivipassanāpaññaṃ P, silasamāhi vipassanāmaññaṃ C, silasamādhivipassanāpaññaṃ F.

¹⁶ nappamajjeyyā ti T, nappamejeyyā ti ABCDEF, napamajjeyyā ti P.

¹⁷ saccānurakkheyyā ti *desunt* in P.

¹⁸ ādito va vacīsaccaṃ *conj.* (based on Ps [PTS V, 52]), ādito vacīsaccaṃ P, ādito va saccaṃ ACDEFT, ādito va sacca B.

¹⁹ °pariccāga° FT, °paricāga° ABCDEP.

²⁰ kilesapariccāgaṃ *em.* (based on Ps [PTS V, 52] *ad* MN 140.12 [PTS III, 239]), sabbakilese pariccāgaṃ FT, sabbakilese paricāgaṃ ABCDE, sabbakilesapariccāgaṃ P.

<santimeva> susikkheyyā ti¹ arahattamaggañāṇena sabbakilesa-
vūpasamanattham ādito [B, 3b – D, 3b] kilesasuvūpa[E, 3b]samanam²
susikkhe[A, 3b – C, 3b]yyā ti |

tattha ko puggalo [F, 3b] paññaṃ pamajjati³ | yo pana
puggalo bhagavato sāsane⁴ pabbajitvā⁵ vejjakammādivasena
chavīsatividhāya⁶ anesanāya⁷ attano jīvitam kappeti | so pana
pabbajjānurūpena⁸ cittuppādam [P 13] thapetum⁹ na sakkoti |
ayaṃ puggalo paññaṃ pamajjati ti vuccati | atha vā ayaṃ puggalo
buddhasāsane pabbajito nāma pamajjati ti attho |

tattha chavīsatividhāya¹⁰ anesanāya ti kuhanāya lapanāya
nemittikatāya¹¹ nippesikatāya¹² lābhena lābham jigimsanatāya¹³ dāru-
dānena veḷudānena¹⁴ pupphadānena [T 37] phaladānena paṇṇadānena¹⁵

¹ santimeva susikkheyyā ti *conj.* (based on MN 140.12 [PTS III, 240], *santimeva so sikkheyyā*), saṅkilesasseva susikkheyyā ti ABCDEFT, saṅgitam eva susikkheyyā ti P.

² ādito kilesasuvūpasamanam *em.* (based on Ps [PTS V, 52] *ad* MN 140.12 [PTS III, 239] and on Ps [PTS II, 282] *ad* MN 35.26 [PTS I, 235]), ādito sabbakilesasuvūpasamanattham BCDEFT, ādito sabbakilesa-
vūpasamanattham ādito sabbakilesasuvūpasamanattham A, ādito sabbakilesa-
suvūpasammanattham P.

³ A *add.* ko puggalo paññaṃ na pamajjati ti.

⁴ sāsane BCDEFPT, sāsāsane A.

⁵ pabbajitvā CDEFPT, pabbajjivā AB.

⁶ chavīsatividhāya *em.*, chavisatividhāya P, vīsatividhāya T, visatividhāya ABCDEF.

⁷ anesanāya ABCDEFT, anesanā P.

⁸ pabbajjā° ABCDET, pabbajā° FP.

⁹ thapetum T(*em.*), thapetum ABCDEP, thametum F.

¹⁰ chavīsatividhāya *em.*, chavisatividhāya P, vīsatividhāya T, visatividhāya ABCDEF.

¹¹ nemittikatāya AB, nemittikattāya DC(*p.r.*)ET, nemittakatāya P, nemittikattāya C(*a.r.*), nemattikattāya F.

¹² nippesikatāya T, nippesakatāya P, nippesikatāya ABC(*p.r.*)DEF, nippesikatāya C(*a.r.*).

¹³ jigimsanatāya *em.*, jiggimsanatāya DT, jiggisanatāya ABCDE, jigimsanatāna P, jaggisanattāya F.

¹⁴ veḷudānena ABCDET, veḷatānena F. veḷudānena *deest* in P.

¹⁵ paṇṇadānena *deest* in P.

mattikadānena sinānadānena¹ mukhodakadānena dantakaṭṭhadānena² pātukamyatāya³ muggasuppatāya⁴ pārībhaṭṭyatāya⁵ vatthuvijjāya nakkhattavijjāya⁶ aṅgavijjāya⁷ dūtagamanena⁸ jaṅghagamanena paṇḍagamanena⁹ vejjakamme[B, 4a – D, 4a]na piṇḍapaṭipīṇḍakena¹⁰ [A, 4a – C, 4a – E, 4a] dānapaṭidānena¹¹ aññataraññata[F, 4a]rena¹² vā buddhapaṭīkuṭṭhena¹³ micchājīvena¹⁴ jīvitam kappetī ti attho |

yo pana puggalo bhagavato sāsane pabbajito sīle¹⁵ paṭiṭṭhāya buddhavacanam uggahetvā dhutaṅgesu samādāya¹⁶ cittānurūpaṃ¹⁷ kammaṭṭhānam gahetvā vivittasenāsanam¹⁸ [T 38] nissāya kasiṇaparikammaṃ katvā aṭṭhasamāpattiyo¹⁹ nibbattetvā ajja ajjeva arahattaṃ labhissāmī ti vipassanam vaḍḍhetvā²⁰ viharati | ayam puggalo buddhasāsane pabbajito nāma paññaṃ na pamajjatī ti | ayam buddhasāsane pabbajito²¹ nāma ahosi |

¹ sināna° P, sināsana° ABCDE, senāsana° FT.

² mukhodakadānena dantakaṭṭhadānena ABCDET, mukhokadānena dantakatthadānena F, dantakaṭṭhadānena mukhodakadānena P.

³ °kamyatāya° P, °kamatāya° ABCDEF, °kamtāya T.

⁴ °suppatāya ABCDEPT, °suppattōya F.

⁵ pārībhaṭṭyatāya *em.*, pārībhagakatāya ABCDEF, pārībhagyatāya P, pārībhakatāya T.

⁶ °vijjāya ABCDEFT, °vijāya P.

⁷ °vijjāya ABCDEFT, °vijāya P.

⁸ dūta° ABCDEFT, duta° P.

⁹ paṇḍa° *em.*, pahina° ABCDEFPT.

¹⁰ °paṭipīṇḍakena T, °patipīṇḍikena ABCDEF, °patikena P.

¹¹ dānapaṭidānena *em.*, dānapatidānena ABCDEFT, dānapadānena P.

¹² aññataraññatarena *em.*, aññatarañca aññatarena ABCDEFT, aññatañtarena P.

¹³ buddhapaṭīkuṭṭhena T, buddhapatikuṭṭhena ABCDEF(*p.c.*)P, buddhapatikuṭṭhana F(*a.c.*).

¹⁴ micchājīvena T, micchājīvena ABCDEFP.

¹⁵ sīle T, sile ABCDEFP.

¹⁶ dhutaṅgesu samādāya *em.*, dhutaṅgasamādhi° BCDET, dhutaṅgaṃ samādhi° A, sapāyadhutaṅgaṃ sammādayitvā P. [P writes: Proposed reading: *samādayitvā*.]

¹⁷ cittānurūpaṃ P, °cittānurūpaṃ ABCDET.

¹⁸ vivitta° BCDET, vivita° F, vivittaṃ A, vicittaṃ P • °senāsanam BDEFT, senāsanam AP, °senāchasanam C.

¹⁹ °samāpattiyo ABCDEFT, °samāpattiyo P.

²⁰ vaḍḍhetvā *em.*, vaḍḍhetvā ABCDEFT, vaddhetvā P.

²¹ P *add.* puggalo mūlapabbajito.

ayaṃ arahattamaggapaññādhhammo¹ ca arahattaphalapaññādhhammo² ca³ puggalo buddhasāsane pabbajito nāma jānitabbo⁴ | sīlasāsane ca samādhisāsane paññāsāsane tayo sāsane nissāya pabbajito puggalo pana⁵ buddhasāsane pabbajito [C, 4b – D, 4b – E, 4b] nā[A, 4b]ma [B, 4b] ahosi | so [F, 4b] puggalo buddhasāsane pabbajito na kiñci akappiyavatthum nissāya jīvitam⁶ kappeti | [T 39] dhanadhañña-hiraññasuvaṇṇakhattavatthum⁷ dāsadāsīputtabharyā{P 14}ñāti-rājānam⁸ <nissāya>⁹ rājamahāmattādīnam¹⁰ micchājīvena¹¹ jīvitam¹² kappeti |

sīlasotāpattimaggadhammo¹³ sīlasakadāgāmimaggadhammo¹⁴ sīla-anāgāmimaggadhammo¹⁵ sīla-arahattamaggadhammo¹⁶ sīla-sotāpattiphaladhammo¹⁷ sīlasakadāgāmiphaladhammo¹⁸ sīla-anāgāmi-

¹ arahattamaggapaññādhhammo ABCDEFT, arahattamaggaññādhhammo P.

² ABDE *add.* pathamo (erased in C).

³ ca *deest* in P.

⁴ jānitabbo ABCDEPT, jānatabbo F.

⁵ pana BCDEFT, ca AP.

⁶ jīvitam T(*em.*)P, jivitam ABCDEF.

⁷ dhanadhaññahiraññasuvaṇṇakhattavatthum AD, dhanadhaññahiraññasuvaṇṇakhetavatthu C, dhanadhaññasuvaṇṇakhattavatthu^o B, dhanadhaññahiraññasuvaṇṇakhetavatthum T, dhanadhaññahiraññavaṇṇakhattavatthu E, dhanadhaññahiyaññasuvaṇṇakhattavatthu F, dhanadhañnam hirañnam suvaṇnam rattam khetam vattham P.

⁸ dāsadāsīputtabharyāñātirājānam T, dāsadāsiputtabharyāñātirājānam ABC(*p.c.*)DEF, dāsadosiputtabharyāñātirājānam C, dāsadāsīputtabharyam [P 14] ñātirājānam P.

⁹ nissāya *conj.*

¹⁰ T(*em.*) *add.* nissāya.

¹¹ micchājīvena T, micchājīvena ABCDEFP.

¹² jīvitam PT, jivitam ABCDEF.

¹³ sīlasotāpattimagga^o BPT, silasotāpattimagga^o AB(*p.c.*)CDE, silasotāpattimagga^o F, silasotāpatti^o B(*a.c.*).

¹⁴ sīla^o PT, sila^o ABCDEF.

¹⁵ sīla^o PT, sila^o ABCDEF.

¹⁶ sīla^o PT, sila^o ABCDEF.

¹⁷ sīlasotāpatti^o PT, silasotāpatti^o ABCDE, silasotāpati F.

¹⁸ sīla^o PT, sila^o ABCDEF.

phaladhammo¹ sīla-arahattaphaladhammo² ahosi | iti sīlasāsane³ ādito⁴ aṭṭhavibhāgo [T 40] puggalo buddhasāsane pabbajito hoti |

samādhisotāpattimaggadhammo⁵ samādhisakadāgāmimagga-
dhammo⁶ samādhi-anāgāmimagga-dhammo samādhi-arahattamagga-
dhammo samādhisotāpattiphaladhammo⁷ samādhisakadāgāmiphala-[F,
5a]dhammo⁸ samādhi-anāgāmiphala-dhammo samādhi-arahattaphala-
dhammo ahosi | [E, 5a] iti samādhisāsane⁹ [A, 5a – C, 5a] majjhe [B, 5a – D, 5a]
aṭṭhavibhāgo puggalo buddhasāsane pabbajito nāma ahosi |

paññāsotāpattimaggadhammo¹⁰ paññāsakadāgāmimagga-dhammo¹¹
paññā-anāgāmimagga-dhammo paññā-arahattamagga-dhammo paññā-
sotāpattiphaladhammo¹² paññāsakadāgāmiphala-dhammo paññā-
anāgāmiphala-dhammo paññā-arahattaphala-dhammo ahosi | iti
paññāsāsane pariyosāne aṭṭhavibhāgo puggalo buddhasāsane pabbajito
nāma ahosi |

paññā-arahattamagga-dhammo¹³ paññā-arahattaphala-dhammo
ca nibbāna-arahattamagga-dhammo ca¹⁴ nibbāna-arahattaphala[T 41]-
dhammo ca¹⁵ ahosi | ayaṃ puggalo agga-dhammo paramo ca hotī ti
vuttaṃ | ime sīlasamādhipaññā¹⁶ lokuttarā nāma aṭṭhavīsati-pabbhedā¹⁷

¹ sīla° PT, sila° ABCDEF.

² sīla° PT, sila° ABCDEF.

³ sīla° PT, sila° ABCDEF.

⁴ ādito ABCDEPT, adito F.

⁵ °sotāpatti° ABCDEPT, °sottāpati° F.

⁶ samādhisakadāgāmimagga-dhammo *deest* in F.

⁷ °sotāpatti° ABCDEPT, °sotāpati° F.

⁸ samādhisakadāgāmiphala-dhammo *i.m.* in C.

⁹ samādhi° ABCDEFT, sammādhi° P.

¹⁰ °sotāpatti° ABCDEPT, °sotāpati° F.

¹¹ paññāsakadāgāmi° ABCDEFT, paññāsakidāgā° P.

¹² °sotāpatti° ABCDEPT, °sotāpati° F.

¹³ P inserts a *daṇḍa*.

¹⁴ ca ABCDEFT, | P.

¹⁵ ca *deest* in F.

¹⁶ sīla° CPT, sila° ABDEF.

¹⁷ aṭṭhavīsati° T, aṭṭhavisati° ABCDEFP.

honti | mūlasāsane¹ pabbajito puggalo sabbakusaladhammehi sīla-
samādhipaññāhi² samannā[F, 5b]gato³ hoti | [P 15]

Sirivaccha

siriva[A, 5b – C, 5b – E, 5b]ccho ti [B, 5b – D, 5b] | idaṃ dutiyaṃ buddhapāda-
lakkhaṇamaṅgalaṃ nāma dīpitaṃ⁴ ti vuttaṃ | sirivaccho ti ayaṃ
ratana-usabharājaṃ buddhamaṅgalasirivacchaṃ⁵ tathāgato nāma
ratanamuttāvaṇṇo sabbaseto sabbalakkhaṇasampanno parisuddho
sabbalokānaṃ uttamo aññehi sabbasattehi sadiso na hoti⁶ |
taṃ pana ratana-usabharājaṃ⁷ buddhasumaṅgalavaḍḍhanaṃ⁸
buddhapādadvayatāle jātamaṃ hoti | taṃ ratana-usabharājaṃ sumaṅgalaṃ
nāma | amata mahānibbāna samkhātamaṃ⁹ navalokuttaradhammaṃ iti¹⁰
[T 42] tilokānaṃ vijitasamatthaṃ¹¹ maggaphalanibbānaṃ pāpuṇitumaṃ
bhavati |

atha vā taṃ ratana-usabharājaṃ attano rūpakāye sirimaṅgala-
vaḍḍhana jātamaṃ¹² dvattiṃsamahāpurisalakkhaṇaṃ nāma aññehi sattehi
asādhāraṇamaṃ hoti |

atha vā taṃ ratana-usabharājaṃ sumaṅgalaṃ nāma sakalasarīraṃ¹³
sabbasetamaṃ ratanamuttāvaṇṇamaṃ viya ahosi | dviliṅgaṃ maṇiratana-

¹ mūlasāsane ABCDEFT, mūllasāsane P.

² sīla° PT, sila° ABCDEF.

³ samannāgato ABCDEFT, sammannāgato P.

⁴ dīpitaṃ PT, dipitaṃ ABCDEF.

⁵ °rājaṃ buddhamaṅgalasirivacchaṃ T, °rājaṃ buddhamaṅgalasirivacchā ABC(a.c.)D(i.m.)E, °rājaṃ buddhamaṅgalasirivaccho C(p.c.)F, °rājā P.

⁶ sadiso na hoti ABCDEFT, asadiso hoti P.

⁷ °rājaṃ PT, °rāja° ABCDEF.

⁸ buddhasumaṅgalavaḍḍhanaṃ em., buddhasumaṅgalavaḍhana° ABCDEFT, buddhasirimaṅgalavaddhanaṃ P.

⁹ amata° CFPT, amatta° ABC(a.r.)DE.

¹⁰ iti deest in P.

¹¹ vijita° FPT, vijjita° ABC(a.r.)DE.

¹² °vaḍḍhanaṃ em., °vaddhana° P, °vaḍhana° ABCDEFT.

¹³ °sarīraṃ T(em.), °sariraṃ ABCDEF.

jotavaṇṇaṃ¹ raṃsijātaṃ hoti² | [F, 6a] catupādagoppa[E, 6a]kaṃ³
 ratta-va[C, 6a]ṇṇaṃ [A, 6a – B, 6a – D, 6a] catupādakhuraṃ pi⁴ kālavaṇṇaṃ⁵
 sajotibhūtaṃ maṇikālavaṇṇaṃ⁶ [T 43] viya⁷ | naṅgutṭhamūlaṃ suvaṭṭaṃ⁸
 suvaṇṇakhandhaṃ⁹ viya anupubbavaṭṭaṃ¹⁰ suvaṇṇavaṇṇaṃ¹¹ |
 naṅgutṭhalomaṃ dīghaṃ¹² nīlavaṇṇaṃ¹³ mayūracāmaravaṇṇaṃ¹⁴ viya
 | dantaṃ vajiraratanaṃ¹⁵ viya | mahājivhā dīghajivhā¹⁶ rattavaṇṇā¹⁷
 bandhu-jīvadāmapuppharasalākhāsadisā¹⁸ | taṃ ratana-usabharājaṃ
 kiñci sattānaṃ asamabhūtaṃ mahāsīhanādaṃ¹⁹ | kiñci sattānaṃ
 ahiṃsikaṃ²⁰ |

atha vā sirivaccho ti |²¹ idaṃ ratana-usabharājā nāma anusiri-
 maṅgalavaḍḍhanaṃ²² buddhapādadvayatale jātaṃ²³ | amatamahā-
 nibbāna-saṃkhātaṃ²⁴ navalokuttaradhammaṃ²⁵ tilokānaṃ vijita-

¹ maṇiratana° ABCDET, amṇiratanam F.

² atha vā taṃ ratana-usabharājaṃ sumaṅgalaṃ nāma sakalasarīraṃ sabbasetam
 ratanamuttāvaṇṇaṃ viya ahosi | dvilingaṃ maṇiratanajotavaṇṇaṃ raṃsijātaṃ
 hoti *desunt* in P.

³ °goppakaṃ P, °gopakaṃ ABCDEFT.

⁴ °khuraṃ pi BCDEF, °uraṃ pi T.

⁵ kāḷa° P, kāla° BCDEFT.

⁶ °kāḷa° P, °kāla° BCDET, °la° F.

⁷ catupādakhuraṃ pi kālavaṇṇaṃ sajotibhūtaṃ maṇikālavaṇṇaṃ viya *l.n.* in A.

⁸ suvaṭṭaṃ P, suvataṃ ABCDEFT.

⁹ suvaṇṇakhandhaṃ APCDET, suvaṇṇakhandha° F, suvaṇṇaṃ khandhaṃ B.

¹⁰ °vaṭṭaṃ P, °vataṃ ABCDEFT.

¹¹ suvaṇṇavaṇṇaṃ ABCDEF, suvaṇṇaṃ T.

¹² dīghaṃ *em.*, dighaṃ ABCDEFPT.

¹³ nīla° *em.*, nila° ABCDEFPT.

¹⁴ mayūra° T, mayura° ABCDEF.

¹⁵ vajiraratanaṃ T, vajjiraratanaṃ ABCDEF, vajjiratanavaṇṇaṃ P.

¹⁶ dīghajivhā P, dighajivhā ABCDEFT.

¹⁷ rattavaṇṇā D(*a.c.*)T, ratavaṇṇā ABCD(*p.c.*)E, ratanavaṇṇā F, rattavaṇṇaṃ P.

¹⁸ bandhujīvadāmapuppharasalākhāsadisā T, bandhujīvadāmapuppharasalākhā-
 rasadisā ABCDEF, bandhujīvadānimapuppharasalākhāsadisā P.

¹⁹ °sīhanādaṃ PT, °sihanādaṃ ABCDEF.

²⁰ ahiṃsikaṃ BCDEF, ahiṃsikaṃ AE, ahiṃsitaṃ P.

²¹ Daṇḍa *deest* in P.

²² °vaḍḍhana *em.*, °vaddhanaṃ P, °vaḍhana° ABCDEFT.

²³ T *add.* hoti.

²⁴ amatamahā° ABCDEF, amattamahā P, amahatahāmamā° E.

²⁵ ACEF insert a *daṇḍa*.

samatthaṃ¹ magga[T 44]phalanibbānaṃ² pāpuṇituṃ bhavati | taṃ pana ratana-usabharājaṃ³ attano rūpakāye⁴ sirimaṅgalajātaṃ hoti |

atha vā sirivaccho ti idaṃ nāma ratana-aññasiridharanipphattisamkhātaṃ⁵ attano sakkhijātaṃ⁶ māravijayadāyakaṃ⁷ aparājaya-dinnaṃ⁸ mā[E, 6b]rapāpakan ti [A, 6b – C, 6b – F, 6b] attho | [B, 6b – D, 6b] idaṃ dutiya[P 16]buddhapādalakkhaṇamaṅgalaṃ⁹ veditabban ti vuttaṃ | tasmā so pana navalokuttaradhammo sirivaccho ti vuccati |

Nandiyāvatta

nandiyāvattan ti ayaṃ nāma sīharājā¹⁰ bhagavā mahāsīhanādo¹¹ pañcapasādadhammehi samannāgato¹² hoti | taṃ sīharājaṃ¹³ buddhasirimaṅgalavaḍḍhanaṃ¹⁴ buddhapādadadvayatale¹⁵ jātaṃ hoti | ayaṃ sīharājā¹⁶ bhagavā catuvesārajjañāṇasaṃkhāto¹⁷ aparisuddhehi akusaladhammehi tilokānaṃ parivattanasamattho¹⁸ parisuddhesu

¹ vijitasamatthaṃ ABCDEFT, vijitasammatthaṃ P.

² °nibbānaṃ BPT, °nibbāna° ACDEF.

³ °usabharājaṃ ABEPT, °usarājaṃ CDF.

⁴ attano rūpakāye *em.*, attano rupakāye ABCDEF(*dub.*)T, bhūtaṃ jottarūpakāye P.

⁵ ratana-añña° ABCDFT, ratana-aññaṃ EP • °siridharanipphatti° *em.*, °siridharanipphati° ADT, °siricanipphati° E, °siridharanibapphati° B, °siridharanipati° CF, siridharanipati° P.

⁶ sakkhī° *em.*, sakkhi° ABCDEF(*p.c.*)T, sakhi° P, sikhi° F(*a.c.*).

⁷ māravijayadāyakaṃ ABCDEFT, māravijjayadāyaka° P.

⁸ aparājayadinnaṃ ABCDET, aparājayyadinnaṃ P, aparājayanadinnaṃ F.

⁹ dutiya° ABCDEFT, dutiyaṃ P.

¹⁰ sīharājā *em.*, siharājā ABCDEFPT.

¹¹ mahāsīhanādo *em.*, mahāsihanādo ABCDEFPT.

¹² samannāgato ABCDEFT, sammannāgato P.

¹³ sīharājaṃ *em.*, siharājaṃ P, siharāja° ABCDET, siharājā F.

¹⁴ °vaḍḍhanaṃ *em.*, °vaḍhana° ABCDEFT, °vaddhanaṃ P.

¹⁵ buddhapādadadvayatale P, °buddhapādadadvayatale ABCDEFT.

¹⁶ sīharājā *em.*, siharājā ABCDEFPT.

¹⁷ catuvesārajjañāṇasaṃkhāto T, catuvesārajjañāṇasaṃkhāto ABCDE, catuvesārajjañāṇasaṃkhātā P, catuvesārajjañāṇasaṃkhāto F.

¹⁸ °samattho ABCDEFT, °sammatttho P.

kusaladhammesu¹ patiṭṭhāya² catuvesārajjadhammaṃ desesi³ magga[T 45]phalanibbānaṃ pāpuṇatthāya | so sīharājā⁴ tathāgato iti navalokuttaradhammasaṃkhāto tilokānaṃ uttamo pavaro hoti⁵ | tasmā tathāgato⁶ nandiyāvattan ti vuccati |

atha vā sīharājā⁷ tathāgato pana tīhi taṇhāhi tilokānaṃ parivattana-samattho⁸ maggaphalanibbānaṃ pāpuṇituṃ⁹ bhavati [E, 7a – F, 7a] | tasmā [A, 7a – C, 7a] so tathāgato¹⁰ nandi[B, 7a – D, 7a]yāvattan ti vuccati |

ye¹¹ pana sattā attano sīhanādaṃ¹² chaḍḍetvā¹³ sīharājassa¹⁴ tathāgatassa sīhanādaṃ¹⁵ abhinandiṃsu¹⁶ te sattā sīharājā¹⁷ viya jātā honti¹⁸ | tasmā so tathāgato navalokuttaradhammo¹⁹ nāma sabbaññuta-ñāṇo iti nandiyāvattan ti vuccati | idaṃ tatiyabuddhapādalakkhaṇa-maṅgalaṃ²⁰ nāma veditabbaṃ | [P 17 – T 46]

¹ kusala° ABCDEFT, kusalla° P.

² patiṭṭhāya *em.* (cf. p. 56, note 8), pattitthāya P, patiṭṭhitāya CFT, patitthitāya ABDE.

³ desesi ABCDEFT, deseti P.

⁴ sīharājā *em.*, siharājā ABCDEFPT.

⁵ hoti *deest* in P.

⁶ tathāgato ABCDEFT, taṃ tathāgataṃ P.

⁷ sīharājā *em.*, siharājā ABCDEFPT.

⁸ °samattho ABCDEFT, °sammatttho P.

⁹ pāpuṇituṃ ABCDEFT, pāpuṇitu P.

¹⁰ so tathāgato ABCD(*p.c.*)ET, so tathāgatā F, taṃ tathāgataṃ P, tathāgatā D(*a.c.*).

¹¹ ye BDT, yo ACEF, yena P.

¹² sīhanādaṃ *em.*, sihanādaṃ ABCDEPT, sihinādaṃ F.

¹³ chaḍḍetvā *em.*, chadetvā ABCDEF, chaddhetvā P, na datvā T(*em.*). [P writes: Read *chaḍḍhetvā*.]

¹⁴ sīharājassa *em.*, siharājassa ABCDEPT, sihirājassa F.

¹⁵ sīhanādaṃ *em.*, sihanādaṃ ABCDEFPT.

¹⁶ ABCDEF *add.* a daṇḍa.

¹⁷ sīharājā *em.*, siharājā ABCDEPT, sihirājā F.

¹⁸ te sattā sīharājā viya jātā honti *i.m.* in D.

¹⁹ navalokuttara° BC(*p.c.*)DFPT, navalokutta° AC(*a.c.*), nivalokutta° E.

²⁰ tatiya° ABCDEFT, tatiyaṃ P • °maṅgalaṃ ABCDEFT, °maṇagalaṃ P.

Sovatthika

sovatthikan ti idaṃ rattapaṃsukūlasaṃkhātaṃ¹ ratanasotthimaṅgalaṃ
 nāma vuttaṃ hoti | taṃ rattapaṃsukūlaṃ² arahattamaggañāṇa-
 arahattaphalañāṇaṃ³ nāma tathāgatadhāraṇaṃ⁴ attano kāya-
 duccharitavacī-duccaritamanoduccaritasamkhātaṃ⁵ sabbakilesamala-
 mārasenaṃ⁶ paccatthikaṃ⁷ viddhaṃsanasaṃmatthaṃ bhavati | taṃ
 pana rattapaṃsukūlaṃ⁸ ratanakavacaṃ⁹ nāma devamanussānaṃ
 anurūpapassaddhiyānaṃ dassanasammatthaṃ¹⁰ maggaphalanibbānaṃ
 pāpuṇitaṃ bhavati | taṃ rattapaṃsukūlaṃ¹¹ [F, 7b] buddhapacce[E, 7b]ka-
 buddha-[C, 7b]aggasā[A, 7b]vaka-asītimahāsāvakakhīṇāsava-arahantehi¹²
 anekehi satasahasseehi¹³ dhārentaṃ sabbakilesamārasena[B, 7b – D, 7b]
 paccatthikaṃ¹⁴ viddhaṃseti |

yo pana puggalo buddhasāsane pabbajito taṃ rattapaṃsukūlaṃ¹⁵
 na dhāreti | [T 47] so pana puggalo buddhasāsane pabbajito¹⁶ pi

¹ ratta° ABCDEFT, ratanaṃ P • °paṃsukūla° *em.*, °paṃsukula° ABCDEFPT.

² rattapaṃsukūlaṃ *em.*, rattapaṃsukulaṃ T, rattapaṃsukula° ABCDE, ratapaṃsukula° F, ratanapaṃsukula° P.

³ arahattamaggañāṇa-arhattaphalañāṇaṃ AC(*p.c.*)DEFPT, arahattañāṇa-arhattaphalañāṇaṃ C(*a.c.*), arahattañāṇa-arhattañāṇaṃ B.

⁴ tathāgata° ABCDEFT, tathāgataṃ P.

⁵ kāyaduccharitavacīduccaritamanoduccarita° ABCDT, kāyaducaritavacī-
 ducaritamanoduccarita° E, kāyaduccharitamanoduccarita° F, kāyaduccharita° P.

⁶ sabbakilesamalamārasenaṃ CDEFT, sabbakilesama--lamārasenaṃ A, sabbakilesamalaṃ mārasenaṃ BP.

⁷ paccatthikaṃ P, paccatthika°ABCDEF(*p.c.*)T, ccattthika F(*a.c.*).

⁸ rattapaṃsukūlaṃ T, rattapaṃsukulaṃ BF(*p.c.*), rattapaṃsukula° CDE, ratapaṃsukula° A, ratanapaṃsukūla° P, rapaṃsukula° F(*a.c.*).

⁹ °kavacaṃ DEFT, °kakavacaṃ AC, °kavacaraṃ P, °caṃ B.

¹⁰ anurūpapassaddhiyānaṃ dassanasammatthaṃ *em.*, anurūpapasaddhiyānaṃ
 dassanasammatthaṃ CF, anurūpapasādiyānaṃ dassanasasammatthaṃ ABDE,
 anurūpaṃ sādiantadassanasammatthaṃ P, anurūpapassaddhiñāṇadassana-
 sammatthaṃ T.

¹¹ °paṃsukūlaṃ *em.*, °paṃsukulaṃ ABCDEFPT.

¹² °khīṇāsava° BT, °khīṇāsava° ACDEFP.

¹³ anekehi satasahasseehi ABCDEFT, anekakoṭisatasahasseehi P.

¹⁴ sabbakilesamārasenapaccatthikaṃ ABCDEFT, sabbakilesamalaṃ māra-
 senaṃ paccatthikaṃ P.

¹⁵ °paṃsukūlaṃ *em.*, °paṃsukulaṃ ABCDEFPT.

¹⁶ pabbajito CFPT, pabbajito ABDE.

apabbajito¹ viya ahosi | so pana yathā pubbegahaṭṭho² viya yasmā
hoti | paṃsukūlacīvaram³ nissāya pabbajjā ti vacanato iti-ādivacanam
vuttam | tasmā so puggalo buddhasāsane pabbajito⁴ paṃsukūlacīvaram⁵
na dhārento apabbajito⁶ ti vuccati | idam na paṃsukūlacīvaram⁷
<dhārento>⁸ apabbajito⁹ ti vacanam dhammasaṅgītikārahehi¹⁰ pañcahi
arahantasatehi¹¹ paṭhamasaṅgāyane¹² vuttam |

tasmā tam rattapaṃsukūlacīvaram¹³ arahattamaggañāṇa-
arahattaphalañāṇam [T 48] nāma sovattthikan ti vuccati | idam sovattthikan
ti arahattamaggañā[F, 8a]ṇa[A, 8a – C, 8a]arahatta[E, 8a]phalañāṇam nāma
rattapaṃsukūlacīvaram¹⁴ dhammaratanan ti vuccati | tam sovattthikan
ti¹⁵ rattapaṃsukūlacīvaram¹⁶ laddhanāmaṃ¹⁷ sabbakilesamalehi¹⁸
parisuddham suṭṭhuvattham¹⁹ niyuttam [P 18] yassa bhikkhuno dhāraṇam
a[B, 8a – D, 8a]tthī ti tam rattapaṃsukūlacīvaram sovattthikan ti vuccati |
idam catutthabuddhapādalakkhaṇamaṅgalam²⁰ nāma vedibbam |

¹ apabbajito CFPT, apabbajjito ABDE.

² °gahaṭṭho *em.*, °gahattho ABCDEFPT.

³ paṃsukūla° *em.*, paṃsukula° ABCDET, paṃsukala° FP.

⁴ pabbajito CFPT, pabbajjito ABDE.

⁵ paṃsukūla° *em.*, paṃsukula° ABCDEFPT.

⁶ apabbajito CFPT, apabbajjito ABDE.

⁷ paṃsukūla° *em.*, paṃsukula° ABCDEFPT.

⁸ The conjecture *dhārento* is proposed in T.

⁹ apabbajito CFT, apabbajjito ABDE, appabbajitan P.

¹⁰ dhammasaṅgītikārahehi ABCDET, dhammasaṅgitikārahehi F, dhamma-
saṅgīṇītikārahehi P.

¹¹ arahantasatehi ABCDEFT, arahattasatehi P.

¹² paṭhama° CFT, pathama° ABDEP.

¹³ ratta° ABCDEFT, ratana° P • °paṃsukūlacīvaram T, °paṃsukulacīvaram
ABCDEF.

¹⁴ ratta° ABCDEFT, ratana° P • °paṃsukūlacīvaram CT, °paṃsukulacīvaram
E, °paṃsukulacīvaram ABDFP.

¹⁵ sovattthikan ti ABCDEFT, vatthikan ti P.

¹⁶ °cīvaram ACT, °civaram BDEFP.

¹⁷ laddhanāmaṃ ABCDFT, laddhanāma E, laddham nāma P.

¹⁸ sabbakilesamalehi ABCDET, sabbakilesamūlehi F, sabbakilehi P.

¹⁹ parisuddham suṭṭhuvattham *em.*, parisuddhasuṭṭhuvattham B, parisuddham
sutthuvattham P, parisuddhasuṭṭhuvattham ADE, parisuddhavattham C(*p.r.*)FT.

²⁰ catutthabuddha° ABCDEFT, catuttham buddha° P.

atha vā bhagavato rūpakāyo suvaṇṇavaṇṇo ahosi | bhagavato rūpakāyo suvaṇṇavaṇṇo suvaṇṇanāvā¹ viya padumavanasanḍe² pavisanto padumapuppharasehi samphasso ativiya sobhati virocati | so pana bhagavato rūpakāyo tilokānaṃ rūpakāyehi ativiya sobhati virocati | tasmā so bhagavā padumavanasanḍamajjhe³ ṭhito⁴ viya virocamāno suvaṇṇanāvā [T 49] ti vuccati |

atha vā bhagavato rūpakāyo suvaṇṇavaṇṇo suvaṇṇapāsādo⁵ viya ra[A, 8b – C, 8b]tanave[E, 8b]dikāya majjhe ṭhi[F, 8b]to⁶ ratanavedikajotīhi samphasso ativiya sobhati virocati | tasmā so bhagavā ratanavedikamajjhe ṭhito⁷ suvaṇṇapāsādo ti vuccati |

atha vā rūpakāyo⁸ suvaṇṇakhandho viya rattajambunadaparikkhitto⁹ samphasso rattajambunadarasehi¹⁰ ativiya sobhati virocati | [B, 8b – D, 8b] tasmā so bhagavā suvaṇṇakhandho ti vuccati | tattha suvaṇṇakhandho pana suvaṇṇarūpo ti vuccati |

idaṃ bhagavato paṃsukūlacīvaraṃ rattapadumapupphavaṇṇasadisam¹¹ ativiya pabhassaraṃ bandhujīvadāmapupphavaṇṇarasalākhāsadisam¹² ativiya pabhassaraṃ ti veditabbam |

atha vā¹³ bhagavā rattapaṃsukūlacīvaraṃ [T 50] dhāretvā dhammasabhāyaṃ nisīdi |¹⁴ catuparisāya catusaccadhammaṃ desetum | sabbe asīti-aggasāvaka-arahantakhīṇāsavā¹⁵ bhikkhū rattapaṃsukūlacīvaraṃ

¹ suvaṇṇanāvā ABCDEFT, nāvā P.

² °sanḍe ACDEFT, °sande BP.

³ °saṇḍa° ABCDEFT, °sande P • °majjhe ABCDEFT, majje P.

⁴ ṭhito CFT, thito ABDEP.

⁵ suvaṇṇapāsādo ABCDEFT, suvaṇṇo pāsādo P.

⁶ ṭhito CFT, thito ABDEP.

⁷ ṭhito CT, thito ABDEP.

⁸ P *add.* suvaṇṇavaṇṇo.

⁹ rattajambunadaparikkhitto D, rattajambūnadaparikkhitto T, rattajambunadaparikkhitto ACE, rattajambunadaparikkhito B, rattajambhūparikkhitto P.

¹⁰ rattajambunadarasehi ABCDEF, rattajambūnadarasehi T, rattajambhūrasehi P.

¹¹ rattapaduma° ABCDEFT, rattapadumaṃ P.

¹² pabhassaraṃ bandhujīvadāmapupphavaṇṇarasalākhāsadisam *em.*, pabhassara-bandhujīvadāmapuppharasalākhāsadisam T, pabhassarabandhujīvadāmapupphavaṇṇarasalākhāsadisam ABCDEF, pabhassaraṃ vā bandhujīvadānimapupphavaṇṇarasasākhā P.

¹³ vā *deest* in P.

¹⁴ Daṇḍa *deest* in P.

¹⁵ °khīṇāsavā T, °khīṇāsavā ABC(*p.r.*)DEFP.

dhārentā¹ ratanakavacaṃ² dhārentā³ viya [A, 9a – C, 9a] bhagavantam [E, 9a] parivā[F, 9a]retvā nisīdimsu | te sabbe asītisāvaka-arahantakhīṇāsavā⁴ bhikkhū sattaratanā⁵ viya attano majjhe t̥hitam⁶ [P 19] ratanamañijotaṃ viya bhagavantam parivāretvā ativiya sobhanti | atha bhagavā pana sabbesaṃ⁷ asīti-aggasāvaka-arahantakhīṇāsavabhikkhūnaṃ⁸ majjhe t̥hito⁹ ratanamañijoto¹⁰ viya sabbesaṃ sattaratanānaṃ¹¹ majjhe t̥hito¹² ativiya¹³ sobhati virocati |

idaṃ saṇḍadosaṃ paṃ[B, 9a – D, 9a]sukūlacīvaraṃ¹⁴ sabbabuddhehi vaṇṇitaṃ hoti | yo bhikkhu buddhasāsane pabbajito atirāgo atidoso atimoho rāgaratto dosaratto moha[T 51]ratto¹⁵ lābhakāmo yasakāmo kittikāmo bhassakāmo gaṇakāmo¹⁶ gaṇarato¹⁷ māno thaddho sārambho hoti | so bhikkhu attano paṃsukūlacīvaraṃ dhāretuṃ na sakkoti tass'eva bhikkhusa [A, 9b] paṇṇarasakī[E, 9b]lesehi¹⁸ abhiva[C, 9b]d̥dhitattā¹⁹ [F, 9b] | tasmā so bhikkhu buddhasāsane pabbajito pi na apabbajito viya

¹ dhārentā ABCDET, dhārento FP.

² ratanakavacaṃ T, ratanakavaccaṃ ABCD(p.c.)EF, rattana D(a.c.), ratta-kavacaram P.

³ dhārentā ABCDET, dhārento FP.

⁴ °sāvaka° ABCDEFT, °aggasāvaka° P • °khīṇā° BT, °khīṇā° ACDEFP.

⁵ °ratanā ABCDEFT, °rattanā P.

⁶ t̥hitam CFT, thitam ABDE, thitā P.

⁷ sabbesaṃ ABCDEFT, sabbe P.

⁸ °sāvaka° ABCDEFT, °aggasāvaka° P • °arahantakhīṇāsavabhikkhūnaṃ BT, °arahantakhīṇāsavabhikkhūnaṃ ACDEF, °arahattakhīṇāsavabhikkhūnaṃ P.

⁹ t̥hito CFT, thito ABDEP.

¹⁰ °joto ABCDEFT, °jotaṃ P.

¹¹ sattaratanānaṃ ABCDEFT, sattarattanānaṃ P.

¹² t̥hito CFT, thito ABDEP.

¹³ ativiya ABCDEFT, asītiviya P.

¹⁴ saṇḍadosaṃ paṃsukūlacīvaraṃ ABCDT, saṇḍadosaṃ paṃsukulacivaraṃ F, saṇḍadosaṃ paṃsakulacivaraṃ E, guṇapaṃsukūlacīvaraṃ P.

¹⁵ rāgaratto dosaratto moharatto ABCDEFT, rāgarato dosarato moharato P.

¹⁶ gaṇakāmo ABCDEFT, gaṇarāmo P.

¹⁷ gaṇarato T(em.), gaṇaratto ABCDEF, gaṇarato P.

¹⁸ paṇṇa° CDFPT, paṇa° AE, maṇa° B.

¹⁹ abhivaḍḍhitattā em., abhivaḍḍhitattā ABCDEFT, abhivaddhatattā P.

ahosi¹ | so bhikkhu attano kāyaduccaritavacīduccaritamanoduccarita-
saṃkhātaṃ² kilesamalamārasenaṃ³ viddhaṃsetuṃ na sakkoti |

yo bhikkhu buddhasāsane pabbajito⁴ apparāgo appadoso appa-
moho apparāgaratto appadosaratto appamoharatto alābhakāmo
ayasakāmo⁵ akittikāmo abhassakāmo agaṇārāmo⁶ agaṇarato⁷ amāno
athaddho asārambho hoti | so [T 52] bhikkhu paṃsukūlacīva[D, 9b]raṃ
[B, 9b] dhāretuṃ sakkoti tass'eva bhikkhussa paṇṇarasakilesehi⁸ na
abhivaḍḍhitattā⁹ | tasmā so bhikkhu buddhasāsane pabbajito¹⁰ nāma
hoti | so bhikkhu paṃsukūlacīvaram¹¹ dhāraṇena kāyaduccarita-
va[A, 10a – C, 10a]cīduccaritama[E, 10a]noduccaritasamkhātaṃ¹² [F, 10a]
kilesamalamārasenaṃ¹³ viddhaṃsetuṃ sakkoti¹⁴ | idaṃ paṃsukūla-
cīvaram nissāya pabbajjā¹⁵ ti vacanato iti-ādivacanaṃ vuttaṃ |

idaṃ guṇadosaṃ¹⁶ paṃsukūlacīvaradhāraṇaṃ¹⁷ paṃsukūlacīvara-
adhāraṇaṃ ti ca¹⁸ veditabbaṃ | taṃ guṇaṃ¹⁹ paṃsukūlacīvaradhāraṇaṃ

¹ pabbajito pi na apabbajito viya ahosi FT, pabbajjito pi na apabbajjito viya
ahosi A, pabbajjito pi apabbajjito viya ahosi BCDE, na pabbajito viya ahosi P.

² kāyaduccaritavacīduccaritamanoduccaritasamkhātaṃ ACDFT, kāyaduccarita-
vacīduccarittamanoduccaritasamkhātaṃ BE, kāyaduccaritasamkhātaṃ P.

³ kilesamalamārasenaṃ ABCDEFT, kilesamalamārasenaṃ P.

⁴ pabbajito C(*p.r.*)DPT, pabbajitto F, pabbajjito AB(*a.r.*)E.

⁵ ayasakāmo ABCDEFT, ayassakāmo P.

⁶ agaṇārāmo *em.* (based on MN 122.3, PTS III 110), agaṇarāmo
ABCDEFPT.

⁷ agaṇarato T(*em.*), agaṇaratto ABCDEFP.

⁸ paṇṇa° CFPT, paṇa° ADE, pana° B.

⁹ abhivaḍḍhitattā *em.*, abhivaḍḍhitattā ABCDEFT, abhivaddhatattā P.

¹⁰ pabbajito P, pabbajito pi pabbajito CFT, pabbajjito pi pabbajjito ABDE.

¹¹ °kūlacīvaram ACDT, °kūlacivaram BP, °kulacivaram EF.

¹² kāyaduccaritavacīduccaritamanoduccaritasamkhātaṃ ABCDEFT, kāya-
duccaritavacīduccaritasamkhātaṃ P.

¹³ kilesamalamārasenaṃ ABCDEFT, kilesamārasenaṃ P.

¹⁴ sakkoti ABCDEFT, sakkotī ti P.

¹⁵ pabbajjā ABDEPT, pabbajā CF.

¹⁶ guṇa° ABDEPT, gaṇa° CF.

¹⁷ °cīvara° ABCDEFT, °civaram P.

¹⁸ paṃsukūlacīvara-adhāraṇaṃ ti ca *em.*, paṃsukūlacīvaradhāraṇaṃ ti ca
ABCDT, paṃsakulam civaradhāraṇaṃ ti F, paṃsukulacīvaradhāraṇaṃ E,
paṃsukūlacīvaram dhāraṇaṃcā ti P.

¹⁹ guṇaṃ *em.*, guṇa° ABCDEFPT.

ti¹ | taṃ dosaṃ² paṃsukūlacīvara-adhāraṇaṃ³ ti vuttaṃ | [T 53] eko bhikkhu pabbajjāguṇa[P 20]samppanno⁴ buddhasāsane pabbajito⁵ nāma ahosi | eko bhikkhu pabbajjādosasampanno⁶ buddhasāsane apabbajito⁷ nāma ahosī ti |⁸ dve bhikkhū⁹ nāma honti |

tattha yo bhikkhu buddhasāsane pabbajito¹⁰ paṃsukūlacīvaraṃ dhāreti | ayaṃ bhikkhu pabbajjāguṇasampanno¹¹ buddhasāsane pabbajito¹² nāma ahosi | yo bhikkhu [D, 10a] buddha[B, 10a]sāsane pabbajito¹³ paṃsukūlacīvaraṃ na dhāreti | [A, 10b] ayaṃ [C, 10b] bhikkhu pa[E, 10b]bbajjādosasampanno buddhasāsane [F, 10b] apabbajito¹⁴ nāma¹⁵ ahosī ti | yasmā saccassa paramatthavacanassa¹⁶ nibbānassa sacchikaraṇatthāya¹⁷ vacanasampanno¹⁸ bhikkhu paṃsukūlacīvaraṃ dhāreti¹⁹ [T 54] dhammagarukatāya²⁰ dhammagāravakatāya²¹ saṃghagarukatāya²² saṃhagāravakatāya²³ | tasmā so bhikkhu saccaṃ arakkhanto paṃsukūlacīvaraṃ na dhāreti²⁴ na

¹ °kūlacīvaradhāraṇaṃ ti ABCDT, °kulacivaradhāraṇaṃ ti E, °kulacivaradhāṇaṃ ti F, °civaraṃ sādharmaṇaṃ ti P.

² dosaṃ ABCDEFT, dosa° P.

³ paṃsukūlacīvara° ABCDT, paṃsukulacīvara° EF, paṃsukūlacīvaraṃ P.

⁴ pabbajjā° ABC(a.r.)DEPT, pabbajā° C(p.r.)F.

⁵ pabbajito CFPT, pabbajjito ABDE.

⁶ pabbajjā° ABC(a.r.)DEPT, pabbajā° C(p.r.)F.

⁷ apabbajito C(p.r.)FPT, apabbajjito ABC(a.r.)DE.

⁸ ahosī ti | T, ahosī ti ABCDE, ahosi ti F, ahosi | P.

⁹ bhikkhū ABCDEFT, bhikkhu P.

¹⁰ pabbajito C(p.r.)FPT, pabbajjito ABC(a.r.)DE.

¹¹ pabbajjā° AC(a.r.)EPT, pabbajā° BC(p.r.)DF.

¹² pabbajito C(p.r.)FPT, pabbajjito ABC(a.r.)DE.

¹³ pabbajito C(p.r.)FPT, pabbajjito ABC(a.r.)DE.

¹⁴ apabbajito C(p.r.)FPT, apabbajjito ABC(a.r.)DE.

¹⁵ nāma ABCDFPT, nnāma E.

¹⁶ paramatthavacanassa ABCDEFT, paramassa vacanassa P.

¹⁷ sacchikaraṇatthāya ABCDEFP, sacchikaraṇatthāyā ti T(em.).

¹⁸ vacanasampanno ABCDEFT, saccavacanassa sampanno P.

¹⁹ ABCDEF insert a daṇḍa.

²⁰ °garu° ABCDEFT, °guru° P.

²¹ °gāravakatāya C(p.c.)F, °gāravatāya ABC(a.c.)DEPT.

²² saṃghagarukatāya ABCDE, saṃghagarukatāya T, saṃghaṃgarukatāya P, saṃghagarukāya F.

²³ °gāravakatāya C(p.c.)F, °gāravatāya ABC(a.c.)DEPT.

²⁴ na dhāreti ABCDEFT, dhāreti P.

dharmagarukatāya na dharmagāravakatāya na saṃghagarukatāya
na saṃghagāravakatāya¹ | upasampadakāle pana attano āma bhante
ti vacanena bhikkhusaṃghapamukhassa² ācariyassa vacanaṃ attano
sampaṭicchitaṃ³ attano paṭiññaṃ dinnam⁴ anussaranto bhikkhu⁵
paṃsukūlacīvaraṃ dhāreti | so bhikkhu attano paṭiñ[ṭ 55]ñam⁶ dinnam
anussaranto paṃsukūlacīvaraṃ na dhāretī ti⁷ | idaṃ paṃsukūla-
cīvaraṃ⁸ | idaṃ guṇado[A₁ 11a – C₁ 11a]saṃ vedi[E₁ 11a]tabbaṃ | idaṃ
paṃsukūlacīvaraṃ nissāya [F₁ 11a] pabbajjā⁹ ti vacanaṃ paṭhama-ariya-
[B₁ 10b – D₁ 10b]vaṃsan¹⁰ ti dīpitan ti¹¹ vuttaṃ |

Vaṭṭaṃsaka

vaṭṭaṃsakan¹² ti idaṃ arahattamaggañāṇa-arahattaphalañāṇa-
saṃkhātena vajirañāṇena ratanamālaṃ paṭivijjhanam¹³ aṃsasire

¹ na dharmagarukatāya na dharmagāravakatāya na saṃghagarukatāya na
saṃghagāravakatāya ABCDF, na dharmagarukatāya na dharmagāravakatāya
na saṃghagarukatāya na saṃghagāravakatāya E, na dharmagarukatāya na
dharmagāravakatāya na saṃghagarukatāya na saṃghagāravakatāya T, na dhammaṃ
gurukatāya na dhammaṃ gāravakatāya katāya na saṃghaṃgurukatāya na
saṃghaṃgāravakatāya P.

² bhikkhusaṃghapamukhassa ABCDEF, bhikkhusaṃghapamukhassa T, bhikkhu-
saghaṃpamukkhassa P.

³ sampaṭicchitaṃ FT, sampaticchitaṃ ABCDEP.

⁴ paṭiññaṃ dinnam T, patiññaṃ dinnam ABCDEF, patiññadinnam P.

⁵ bhikkhu ABCDEFP, bhikkhū T.

⁶ paṭiññaṃ T, patiññaṃ ABCDEP, patiyaṃ F.

⁷ anussaranto paṃsukūlacīvaraṃ na dhāretī ti ABCD, anussaranto paṃsukūla-
cīvaraṃ na dhāretī ti EF, na anussaranto paṃsukūlacīvaraṃ dhāretī ti P,
ananussaranto paṃsukūlacīvaraṃ na dhāretī ti T(em.).

⁸ idaṃ paṃsukūlacīvaraṃ *desunt* in P and *i.m.* in D.

⁹ pabbajjā° ABC(a.r.)DEPT, pabbajā° C(p.r.)F.

¹⁰ paṭhama° CFT, pathama° ABDEP.

¹¹ dīpitan ti P, dipitan ti ABCDEF. *Desunt* in T.

¹² vaṭṭaṃsakam em., vaṭṭaṃsakam P, vattaṃsakam ABCDEFT.

¹³ ratanamālaṃ paṭivijjhanam em., rattamālaṃ pativijjhanam P, rattamālapaṭi-
vijjhanam T, rattamālapativijjhana° ABCDEF.

ca¹ sirimaggaphalaṃ | taṃ pana² buddhasirimaṅgalavaḍḍhanaṃ³
 buddha[P 21]pādadvayatale jātaṃ hoti | idaṃ ratanamālaṃ⁴
 vaṭṭaṃsaṃ⁵ sīlagandhasāra-samādhigandhasāra-paññāgandhasāra-
 paṭiladdhanāmaṃ⁶ hoti | ⁷taṃ ratanamālaṃ⁸ vaṭṭaṃsaṃ⁹ tilokānaṃ
 sabbakāraṇamaṅgaladassanasamatthaṃ¹⁰ [T 56] maggaphalanibbānaṃ
 pāpuṇituṃ bhavati | tasmā idaṃ vajiraññaṃ¹¹ vaṭṭaṃsakaṃ¹² ti
 vuccati | idaṃ arahattamaggañña-arahattaphalaññaṃ dhamma-
 ratanaṃ ti vuccati | idaṃ ratanamālaṃ¹³ vaṭṭaṃsaṃ¹⁴ pañcamaṃ
 buddhapādalakkhaṇamaṅgalaṃ nāma veditabbaṃ |

Vaḍḍhamāna

vaḍḍhamā[A, 11b – C, 11b]naṃ¹⁵ ti idaṃ su[E, 11b]vaṇṇabhājanakhīra-
 dhāraṇaṃ¹⁶ nāma hoti | taṃ pa[F, 11b]na suvaṇṇabhājanakhīra-

¹ aṃsasire ca *em.*, asaṃsire ca ABCDEFT, aṃsa ca sire ca P. [P writes: Read *aṃse ca sire ca.*]

² sirimaggaphalaṃ | taṃ pana T, sirimaggaphalaṃ taṃ pana ABCDEF, siri-
 maṅgalapaṭṭhanaṃ P.

³ °vaḍḍhanaṃ *em.*, °vaḍhanaṃ TB(*dub.*), °vaḍhana° ACDE, °vaddhana° P,
 °vadana° F.

⁴ ratanamālaṃ *em.*, rattanamālaṃ P, ratanamāla° ABCD(*p.c.*)ET, rattanamāla°
 D(*a.c.*)F.

⁵ vaṭṭaṃsaṃ *em.*, vattaṃsaṃ P, °vattaṃsaṃ ABCDEFT.

⁶ sīlagandhasārasamādhigandhasārapaññāgandhasārapaṭiladdhanāmaṃ T, sila-
 gandhasārasamādhigandhasārapaññāgandhasārapaṭiladdhanāmaṃ ABCDE, sila-
 khandhasārasamādhigandhasārapaññāgandhasārapaṭiladdhānāmaṃ F, sila-
 gandhasāraṃ samādhigandhasāraṃ paññāgandhasāraṃ paṭiladdhaṃ nāma P.

⁷ P *add.* idaṃ.

⁸ ratanamālaṃ *em.*, rattanamālaṃ P, ratanamāla° ABCD(*p.c.*)ET, rattanamāla°
 D(*a.c.*)F.

⁹ vaṭṭaṃsaṃ *em.*, vattaṃsaṃ P, °vattaṃsaṃ ABCDEFT.

¹⁰ °dassana° ABCDEFT, °dassanaṃ P • °samatthaṃ ABCDEFT, sammatthaṃ P.

¹¹ vajira° PT, vajjira° ABC(*a.c.*)DEF.

¹² vaṭṭaṃsakaṃ *em.*, vattaṃsakaṃ ABCDEFT, vattaṃsakaṃ P.

¹³ ratanamālaṃ *em.*, rattanamālaṃ P, ratanamāla° ABCDET, ratanala° F.

¹⁴ vaṭṭaṃsakaṃ *em.*, °vattaṃsakaṃ ABCDEFT, vattaṃsaṃ P.

¹⁵ vaḍḍhamānaṃ *em.*, vaḍhamānaṃ FT, vaddhamānaṃ ABCDE, idaṃ mānaṃ P.

¹⁶ °bhājanakhīra° BT, °bhājanakhira° ACDEF, °bhājanaṃ khira° P.

bhagavā tasmim mahānibbānanagarasaṃkhāte¹ ratanapāsādadvāre² nisinno anto appavesitum³ [T 59] sabbakilesapaccatthikānam⁴ paṭibāhati⁵ |⁶ tassa ratanapāsādassa⁷ ativiya parisuddhatāya kiñci kilesa-malapaccatthikamalasasaṃsaṭṭhassa⁸ natthitāya | tasmā idaṃ ratanapāsādam⁹ buddharatanan¹⁰ ti vuccati | [P 23]

atha vā [B, 12a – D, 12a] idaṃ mahānibbānanagaram ratanapāsādan¹¹ ti vuccati | idaṃ pana¹² heṭṭhā vuttanayeneva veditabbam |

Aṅkusa

aṅkuso ti ayam arahattamaggañāṇa-arahattaphalañāṇasaṃkhāto ratana-aṅkuso¹³ nāma dīpito¹⁴ hoti | taṃ ratana-aṅkusam¹⁵ <buddhasirimaṅgalavaddhanam>¹⁶ buddhapādadadvayatale¹⁷ jātam hoti | tattha arahattamaggañāṇa[A, 13a – C, 13a – E, 13a]rata[F, 13a]na-aṅkuso¹⁸ buddhapādadakkhiṇatale jāto hoti | arahatta-phalañāṇaratana-aṅkuso buddhapādavāmatale jāto hoti¹⁹ | yathā hi bhagavā

¹ °saṃkhāte ABCDEFT, °sakhāte P.

² ratana° ABCDEFT, rattana° P.

³ appavesitum ABCDEFT, apavesitum P.

⁴ °paccatthikānam ABCDEP, °paccattikānam F, °paccitthikānam T.

⁵ paṭibāhati T(*em.*), patibāhati ACDEF, patirābāhati B, patihanati P.

⁶ Daṇḍa *deest* in T.

⁷ ratana° ABCDEFT, rattana° P.

⁸ kilesamalapaccatthikamalasasaṃsaṭṭhassa ABCDEFT, kilesamalam paccatthikamalam saṃsaṭṭhassa P.

⁹ ratana° ABCDEFT, rattana° P.

¹⁰ °ratanan ABCDEFT, °rattanan P.

¹¹ ratana° ABCDEFT, rattana° P.

¹² pana ABCDEFT, sabbapadam P.

¹³ ratana° ABCDEFT, rattana° P.

¹⁴ dīpito T, dipito ABCDEF, dipeto P.

¹⁵ ratana-aṅkusam *em.*, rattana-akusam P, ratana-aṅkusa° ABCDEFT.

¹⁶ buddhasirimaṅgalavaddhanam *conj.*, °buddharatanam ABCDEFT, tivaddhanam P. [P writes: Proposed reading: *buddhasirimaṅgalavaddhanam*.]

¹⁷ buddhapādadadvayatale ABCDEFT, buddhapādayadvayatale P.

¹⁸ °ratana° ABCDFT, °rattana° P, °natarasaṃkhā[E, 13a]ratana° E.

¹⁹ buddhapādadakkhiṇatale jāto hoti | arahattaphalañāṇaratana-aṅkuso buddhapādavāmatale jāto hoti ABCDEFT, buddhapādadabāmatale jāto hoti | arahattaphalañāṇarattana-aṅkuso buddhapādadakkhiṇatale jāto hoti P.

arahattamaggañāṇaratana-aṅkusena¹ aparisuddhehi² akusala-
dhammehi³ tilokānaṃ ākaḍḍhitvā⁴ arahattaphalañāṇaratana-
aṅkusena parisuddhesu⁵ dhammesu patitṭhāpetuṃ⁶ sabbaññutañāṇena
maggaphalanibbānasukhesu⁷ patitṭhāpeti⁸ |⁹ [T 60] idaṃ buddharatanaṃ¹⁰
nāma ratana-aṅkusaṃ¹¹ dīpitaṃ¹² hoti | idaṃ dhammaratanaṃ¹³ nāma
ratana-aṅkusaṃ¹⁴ dīpitaṃ¹⁵ hoti¹⁶ |

atha vā buddharatanadhammaratanasaṃgharatanan¹⁷ ti tividhaṃ
ratanaṃ dīpitaṃ¹⁸ [B, 12b – D, 12b] hoti | tattha sabbaññutañāṇaṃ
buddharatanaṃ¹⁹ nāma | arahattamaggañāṇa-arahattaphalañāṇaṃ²⁰
dhammaratanaṃ²¹ nāma | maggaphalanibbānaṭṭhitapuggalaṃ²² saṃgha-
rata[A, 13b – C, 13b]naṃ²³ nāma hoti | [E, 13b – F, 13b]

¹ °ratana° ABCDEFT, °rattana° P.

² aparisuddhehi PT, parisuddhehi ABCDEF.

³ akusaladhammehi ABCDEFT, akusalehi dhammehi P.

⁴ ākaḍḍhitvā P, ākaḍḍhitvā ABCEFT.

⁵ P *add.* kusalesu.

⁶ patitṭhāpetuṃ ABCDEFT, pathitthāpetu P.

⁷ °sukhesu ABCDEFT, °sukhe P.

⁸ patitṭhāpeti ABDEFT, patitthāpeti P, patijāpeti C.

⁹ *Daṇḍa* only in P.

¹⁰ °ratanaṃ ABCDEFT, °rattanaṃ P.

¹¹ ratana° ABCDEFT, rattana° P.

¹² dīpitaṃ PT, dipitaṃ ABCDEF.

¹³ °ratanaṃ ABCDEFT, °rattanaṃ P.

¹⁴ ratana° ABCDEFT, rattana° P.

¹⁵ dīpitaṃ PT, dipitaṃ ABCDEF.

¹⁶ hoti *deest* in P.

¹⁷ buddharatanadhammaratanasaṃgharatanan ABCDEF, buddharatana-
dhammaratanasaṃgharatanan T, buddharattanaṃ dhammarattanaṃ saṃgha-
rattanan P.

¹⁸ dīpitaṃ PT, dipitaṃ ABCDEF.

¹⁹ °ratanaṃ ABCDEFT, °rattanaṃ P.

²⁰ arahattamaggañāṇa-arahattaphalañāṇaṃ ABCDEFT, arahattamaggañāṇaṃ
arahattaphalañāṇaṃ P.

²¹ °ratanaṃ ABCDEFT, °rattanaṃ P.

²² °ṭṭhita° CFT, °ṭṭhita° ABDE, °ṭṭhitaṃ P.

²³ saṃgharatananaṃ ABCDEF, saṃgharatananaṃ T, saṃghaṃratanaṃ P.

atha vā [P 24] buddhaguṇaṃ¹ buddharatanaṃ² nāma hoti | atha vā³ dhammaguṇaṃ⁴ dhammaratanaṃ⁵ nāma hoti | saṃhaguṇaṃ saṃgharatanaṃ⁶ nāma hoti |

tattha itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇa-sampanno sugato lokavidū anuttaro⁷ purisadammasārathi satthā deva-manussānaṃ buddho bhagavā ti | [T 61] so bhagavā itipi arahaṃ | so bhagavā itipi sammāsambuddho | so bhagavā itipi vijjācaraṇasampanno | so bhagavā itipi sugato | so bhagavā itipi lokavidū | so bhagavā itipi anuttaro | so bhagavā itipi purisadammasārathi⁸ | so bhagavā itipi satthā devamanussānaṃ⁹ | so bhagavā itipi buddho | so bhagavā itipi bhagavā¹⁰ | idaṃ buddhaguṇaṃ buddharatanaṃ¹¹ nāma |

svā[F₁ 14a]kkhā[B₁ 13a]{A₁ 14a – C₁ 14a – D₁ 13a}to¹² bhaga[E₁ 14a]vatā dhammo sandiṭṭhiko¹³ akāliko ehipassiko opāyiko paccattaṃ veditabbo viññūhī ti | svākkhāto¹⁴ bhagavatā dhammo sandiṭṭhiko¹⁵ paccattaṃ¹⁶ veditabbo viññūhī ti | svākkhāto¹⁷ bhagavatā dhammo akāliko paccattaṃ veditabbo viññūhī ti | svākkhāto¹⁸ bhagavatā dhammo ehipassiko paccattaṃ veditabbo viññūhī ti | svākkhāto¹⁹ [T 62] bhagavatā dhammo

¹ buddhaguṇaṃ *deest* in P.

² °ratanaṃ ABCDEFT, °rattanaṃ P.

³ atha vā CPT(*p.c.*)F, atha ABC(*a.c.*)DE.

⁴ °guṇaṃ ABCDEFT, °guṇṇaṃ P.

⁵ °ratanaṃ ABCDEFT, °rattanaṃ P.

⁶ °ratanaṃ ABCDEFT, °rattanaṃ P.

⁷ anuttaro CFPT, anutaro ABDE.

⁸ °sārathi ABCDEFT, °sārathī P.

⁹ itipi satthā devamanussānaṃ ABCDEFP, itipi satthā | so bhagavā itipi deva-manussānaṃ T.

¹⁰ bhagavā ABCDEFT, bhagavāti P.

¹¹ °ratanaṃ ABCDEFT, °rattanaṃ P.

¹² svākkhāto P, svākhyā[A₁ 14a – C₁ 14a – D₁ 13a]to ABCDEFT.

¹³ sandiṭṭhiko ABCDEFT, sandhiṭṭhiko P.

¹⁴ svākkhāto P, svākhyāto C(*p.c.*)EFT, svākhāto ABC(*a.c.*)D.

¹⁵ sandiṭṭhiko ABCDEFT, sandhiṭṭhiko P.

¹⁶ paccattaṃ BCDEFPT, caccattaṃ A.

¹⁷ svākkhāto P, svākhyāto ABCDEFT.

¹⁸ svākkhāto P, svākhyāto ABCDEFT.

¹⁹ svākkhāto P, svākhyāto ABCDEFT.

opanayiko paccattam veditabbo viññūhī ti | idaṃ dhammaguṇaṃ
dhammaratanam¹ nāma |

suppaṭipanno² bhagavato sāvakasaṃgho ujuppaṭipanno³
bhagavato sāvakasaṃgho⁴ ñāyappaṭipanno⁵ bhagavato sāvakasaṃgho
sāmīcippaṭipanno⁶ bhagavato sāvakasaṃgho yadidaṃ cattāri
purisayugāni⁷ attha purisapuggalāni⁸ esa bhagavato sāvaka-[A, 14b –
C, 14b]saṃ[F, 14b]gho [E, 14b] āhuneyyo⁹ [P 25] pāhuneyyo¹⁰ dakkhiṇeyyo
añjalikaraṇīyo¹¹ anuttaraṃ puññakkhettaṃ¹² lokassā ti | idaṃ
saṃghaguṇaṃ¹³ saṃgharatanam¹⁴ nāma | [T 63 – B, 13b – D, 13b]

suppaṭipanno¹⁵ bhagavato sāvakasaṃgho¹⁶ yadidaṃ cattāri
purisa-yugāni¹⁷ attha purisapuggalāni¹⁸ esa bhagavato sāvakasaṃgho
āhuneyyo¹⁹ pāhuneyyo²⁰ dakkhiṇeyyo añjalikaraṇīyo²¹ anuttaraṃ
puññakkhettaṃ²² lokassā ti |

¹ °ratanaṃ ABCDEFT, °rattanaṃ P.

² suppaṭipanno *em.*, supaṭipanno T, supatipanno ABCDEFP.

³ ujuppaṭipanno *em.*, ujupaṭipanno T, ujupatipanno ABCDEF, ujūpatipanno P.

⁴ sāvakasaṃgho BCDEFP, sāvakasaṅgho T, sāvakāsaṃgho A.

⁵ ñāyappaṭipanno *em.*, ñāyapaṭipanno T, ñāyapatipanno ABCDEFP.

⁶ sāmīcippaṭipanno *em.*, sāmīcipaṭipanno T, sāmīcipatipanno ABCDF, sāmici-
patipanno EP.

⁷ purisayugāni T, purisayuggāni ABCDEFP.

⁸ purisapuggalāni ABCDEFPT. *malim* purisapuggalā.

⁹ āhuneyyo P, āhuṇeyyo ABCDEFT.

¹⁰ pāhuneyyo P, pāhuṇeyyo ABCDEFT.

¹¹ añjalikaraṇīyo T, añjalīkaraṇīyo ABDF, añjalīkaraṇīyo P, añjalikaraṇīyo CE.

¹² °kkhettaṃ P, °khettaṃ ABCDEFT.

¹³ saṃghaguṇaṃ ABCDEF, saṅghaguṇaṃ T, saṃghaguṇo P.

¹⁴ saṃgharatanam ABCDEF, saṅgharatanam T, saṃsaṃghaṃrattanaṃ P.

¹⁵ suppaṭipanno *em.*, supaṭipanno T, supatipanno ABCDEFP.

¹⁶ sāvakasaṃgho ABCDEF, sāvakasaṅgho T, sāvakasagho P.

¹⁷ purisayugāni T, purisayuggāni ABCDEF, purisayuggalāni P.

¹⁸ purisapuggalāni ABCDEFT, purisapuggalā P.

¹⁹ āhuneyyo *em.*, āhuṇeyyo ABCDEFTP. [P writes: Read *āhuneyyo*.]

²⁰ pāhuneyyo *em.*, pāhuṇeyyo ABCDEFTP. [P writes: Read *pāhuneyyo*.]

²¹ añjalikaraṇīyo T, añjalīkaraṇīyo ABCDEP, añjalikaraṇīyo F.

²² °kkhettaṃ P, °khettaṃ ABCDEFT.

dīpitam¹ hoti | iti idam dhamma-guṇam² catutthanayam nāma uttamam sabbanayānam³ hoti |

tattha suppaṭipanno⁴ nāma saṃghaguṇo⁵ [D, 14b] sotā[B, 14b]pattimaggam⁶ vā sotāpattiphalam⁷ vā nāma dīpeti | ujuppaṭipanno⁸ nāma saṃghaguṇo sakadāgāmimaggam⁹ sakadāgāmiphalam¹⁰ nāma dīpitam hoti¹¹ | ñāyappaṭipanno¹² nāma saṃghaguṇo anāgāmimaggam anāgāmiphalam nāma dīpitam hoti¹³ | sāmīcippaṭipanno¹⁴ nāma saṃghaguṇo arahattamaggam arahattaphalam nāma dīpitam hoti¹⁵ | iti idam catutthanayam saṃghaguṇam uttamam [F, 16a] sabbanayānam hoti | [T 67]

tattha suppaṭi{A, 16a – C, 16a}panno¹⁶ [E, 16a] bhagavato sāvaka-saṃgho tiyo puggalo bhagavato santike aṭṭhaṅgikadhammam¹⁷ sutvā bhagavatā attano desitam sotāpattimaggam¹⁸ vā sotāpattiphalam¹⁹ vā sacchikaroti | so puggalo suppaṭipanno²⁰ bhagavato sāvaka-saṃgho nāma hoti |

¹ dīpitam *em.*, dipitam ABCDEFT, dipetum P.

² dhammaguṇam ABCDEFT, dhammaguṇṇam P.

³ sabbanayānam ABCDEFT, sabbānayānam P.

⁴ suppaṭipanno *em.*, supaṭipanno T, supatipanno ABCDEFP.

⁵ saṃghaguṇo ABC(*p.c.*)DE, saṅghaguṇo T, saḥmaguṇo P, saṃghagaṇo F, saṃguṇo C(*a.c.*).

⁶ sotāpattimaggam T, sotāpatimaggam ABCDFP, sotāpaṭimaggam E.

⁷ sotāpattiphalam T, sotāpatiphalam ABCDEFP.

⁸ ujuppaṭipanno *em.*, ujupaṭipanno T, ujupatipanno ABCDEF, ujūpatipanno P.

⁹ sakadāgāmimaggam ABCDEFT, sakadāgāmaggam P.

¹⁰ sakadāgāmiphalam ABCDEFT, sakadāmiphalam P.

¹¹ dīpitam hoti CT, dipitam hoti ABDEF, dipeti P.

¹² ñāyappaṭipanno *em.*, ñāyapaṭipanno T, ñāyapatipanno ABC(*p.c.*)DEFP, ñāyapatinno C(*a.c.*).

¹³ dīpitam hoti T(*em.*), dipitam hoti ABCDEF, dipeti P.

¹⁴ sāmīcippaṭipanno *em.*, sāmīcipaṭipanno T, sāmīcipatipanno A, sāmicipatipanno BCDFP, sāmīcīpatipanno E.

¹⁵ dīpitam hoti T(*em.*), dipitam hoti ABCDEF, dipeti P.

¹⁶ suppaṭipanno *em.*, supaṭipanno T, supati[A, 16a – C, 16a]panno ABCDEP, supatipano F.

¹⁷ aṭṭhaṅgikadhammam ABCDEFT, aṭṭhaṅgikam dhammam P.

¹⁸ sotāpatti° PT, sotāpati° ABCDEF.

¹⁹ sotāpatti° PT, sotāpati° ABCDEF.

²⁰ suppaṭipanno *em.*, supaṭipanno T, supatipanno ABCDEFP.

ujuppaṭipanno¹ bhagavato sāvakaśaṃgho ti yo puṅgalo bhagavato santike [P 27] aṭṭhaṅgikadhammaṃ² sutvā bhagavatā attano desitaṃ sakadā[B, 15a – D, 15a]gāmimaggaṃ vā sakadāgāmiphalaṃ vā sacchikaroti | so puṅgalo ujuppaṭipanno³ bhagavato sāvakaśaṃgho nāma hoti | [T 68]

ñāyappaṭipanno⁴ bhagavato sāvakaśaṃgho ti yo puṅgalo bhagavato santike aṭṭhaṅgikadhammaṃ⁵ sutvā bhagavatā attano desitaṃ anāgāmi-maggaṃ vā anāgāmiphalaṃ vā⁶ sacchikaroti | so puṅgalo ñāyappaṭipanno⁷ bha[F, 16b]gavato sāva[A, 16b – E, 16b]ka[C, 16b]śaṃgho nāma hoti |

sāmīcippaṭipanno⁸ bhagavato sāvakaśaṃgho ti yo puṅgalo bhagavato santike aṭṭhaṅgikadhammaṃ⁹ sutvā bhagavatā attano desitaṃ arahattamaggaṃ vā arahattaphalaṃ vā sacchikaroti | so puṅgalo sāmīcippaṭipanno¹⁰ bhagavato sāvakaśaṃgho nāma hotī ti¹¹ vuttaṃ |

Toraṇa

torāṇaṃ ti idaṃ arahattamagga-arahattaphalaśaṃkhātāṃ dve ratanakavāṭaṃ¹² mahānibbānanagaradvāre¹³ pidahituṃ sabbakilesa-paccatthika-apavisanaṭṭhāya¹⁴ |

¹ ujuppaṭipanno *em.*, ujupaṭipanno T, ujupaṭipanno ABCDEF, ujūpaṭipanno P.

² aṭṭhaṅgikadhammaṃ ABCDEFT, aṭṭhaṅgikaṃ dhammaṃ P.

³ ujuppaṭipanno *em.*, ujupaṭipanno T, ujupaṭipanno ABCDEF, ujūpaṭipanno P.

⁴ ñāyappaṭipanno *em.*, ñāyapaṭipanno T, ñāyapaṭipanno ABCDEFP.

⁵ aṭṭhaṅgikadhammaṃ ABCDEFT, aṭṭhaṅgikaṃ dhammaṃ P.

⁶ anāgāmimaggaṃ vā anāgāmiphalaṃ vā ABCDEFT, anāgāmiphalaṃ P.

⁷ ñāyappaṭipanno *em.*, ñāyapaṭipanno T, ñāyapaṭipanno ABCDEFP.

⁸ sāmīcippaṭipanno T, sāmīcippaṭipanno AEF, sāmīcipaṭipanno BCD, sāmīcipaṭipanno P.

⁹ aṭṭhaṅgikadhammaṃ ABCDEFT, aṭṭhaṅgikaṃ dhammaṃ P.

¹⁰ sāmīcippaṭipanno *em.*, sāmīcipaṭipanno T, sāmīcipaṭipanno ABCDEF, sāmīcipaṭipanno P.

¹¹ hotī ti ABCDEFT, hoti P.

¹² ratanakavāṭaṃ F(*p.c.*)T, ratanakavāṭaṃ ABCDEF(*a.c.*), rattanakavāṭaṃ P.

¹³ °nagaradvāre ABCDEFT, °nagaradvāre P.

¹⁴ °paccatthika-apavisana° ABCDEFT, °paccatthikaṃ pavisana° P.

atha vā toraṇan ti [B, 15b – D, 15b] idaṃ ratanaka[T 69]vāṭaṃ¹
buddhasirimaṅgalavaḍḍhanaṃ² buddhapādadvayatale jātaṃ hoti |
taṃ ratanakavāṭaṃ³ ativiya visesena aniccādidhammadīpana-[P 28]-
samatthaṃ⁴ maggaphaladhammaṃ iti⁵ tilokānaṃ sabbakilesamala-
paccatthikanivāraṇatthan⁶ ti vuttaṃ |

Setacchatta

setacchattan⁷ ti idaṃ ratanasetacchattaṃ⁸ buddhasirimaṅgala-
vaḍḍhanaṃ⁹ buddhapādadvaya[A, 17a – C, 17a – E, 17a – F, 17a]tale jātaṃ hoti¹⁰
| taṃ ratanasetacchattaṃ¹¹ buddhasiridhāraṇaṃ sabbaññutañāṇapaṭi-
maṇḍitaṃ¹² hoti | idaṃ sabbaññutañāṇaṃ anuttarabuddharatanaṃ¹³
nāma |¹⁴ taṃ ratanasetacchattaṃ¹⁵ sabbakilesamalapaccatthikamāra-
senam¹⁶ viheṭhanasamatthan ti¹⁷ vuttaṃ |

¹ ratanakavāṭaṃ ABCDEFT, rattanakavāṭaṃ P.

² °vaḍḍhanaṃ *em.*, °vaḍhana° ABCDEFT, °vaddhana° P.

³ ratanakavāṭaṃ ABCDEFT, rattanakavāṭaṃ P.

⁴ °dhammadīpana° ABT, °dhammadipana° CDEF, °dhammaṃ dipana° P.

⁵ iti T, | iti ABCDEF, | i P.

⁶ sabbakilesamalapaccatthika° ABCDEFT, sabbakilesamalapaccatthikaṃ P.

⁷ setacchattan T, setachattan ABCDEFP.

⁸ ratanasetacchattaṃ T, ratanasetachattaṃ ABCDEF, rattanasettachattaṃ P.

⁹ °maṅgalavaḍḍhanaṃ *em.*, °maṅgalavaḍhanaṃ A, °maṅgalavaḍhana° BCDEFT, °maṅgalaṃ vaddhanaṃ P.

¹⁰ P *add.* taṃ rattanakavāṭaṃ ativiya visesena aniccādidhammaṃ dipana-samatthaṃ maggaphaladhammaṃ | iti tilokānaṃ sabbakilesamalaṃ paccatthikānivāraṇatthanti vuttaṃ | setachattanti idaṃ rattanasetachattaṃ buddhasirimaṅgalaṃ vaddhanaṃ buddhapādadvayatale jātaṃ hoti. [P writes: From “*taṃ rattanakavāṭaṃ ativiya visesena.....jātaṃ hoti*” repeated on p. 29, line 15 and p. 30, line 1-5.]

¹¹ ratanasetacchattaṃ T, ratanasetachattaṃ ABCDEF, rattanasettachattaṃ P.

¹² °paṭimaṇḍitaṃ T(*em.*), °patimaṇḍitaṃ ACDFP, °patipaṇḍitaṃ B.

¹³ anuttarabuddharatanaṃ ABCDEFT, anutaraṃ buddharattanaṃ P.

¹⁴ Daṇḍa *deest* in P.

¹⁵ ratanasetacchattaṃ T, ratanasetachattaṃ ABCDEF, rattanasettachattaṃ P.

¹⁶ sabbakilesamalapaccatthikamārasenaṃ ABCDET, sabbakilesamalapaccatthika-ramānasenaṃ F, sabbakilesamalaṃ paccatthikaṃ mārasenaṃ P.

¹⁷ viheṭhana° T, vihedana° ABCDEF, visādhana° P. [P writes: Read: *visodhana-samatthanti*.]

atha vā ratanasetacchattam¹ nāma arahattamaggaphaladhāraṇan
ti vuttam | tam ratanasetacchattam² sabbakilesamalam viddhamṣana-
samattham³ apavisanattham⁴ [T 70] buddhasiridhāraṇam sabba-
maṅgalajātam⁵ sabbaññutañānapaṭimaṇḍitam⁶ hoti | chattadaṇḍam⁷
pana dvattiṃsamahāpurisalakkhaṇasaṃkhātam kāyarūpakāyam
nā[D, 16a]ma [B, 16a] dīpitam⁸ hoti | sabba-avayavachattam⁹ pana asīti-
anubyañjanam¹⁰ nāma dīpitam¹¹ hoti | vatthapaticchādanattham¹² pana
dhammakāyam¹³ nāma dīpitam¹⁴ hoti | chattasiram¹⁵ pana sabbaññuta-
ñānam nāma dīpitam¹⁶ hoti | idam chattam nāma [P 29] pariccheda-
antam¹⁷ catu[C, 17b]vidham [A, 17b] vedi[E, 17b]tabban ti vuttam [F, 17b] |

atha vā chattam pana tividham paṇṇachattam vilimpitachattam
setacchattan ti¹⁸ vuttam | tattha ekam paṇṇachattam bhagavatā
anulomānam bhikkhūnam anuññātam hoti | dvichattam¹⁹ [T 71]
bhikkhūnam paṭibāhati²⁰ | yo dhāreyya āpatti dukkaṭassā ti²¹ vacanato
| ekachattam²² bhagavatā bhikkhūnam anuññātam samaṇasārūppam²³

¹ ratanasetacchattam T, ratanasetachattam ABCDEF, rattanasetachattam P.

² ratanasetacchattam T, ratanasetachattam ABCDEF, rattanasetachattam P.

³ °malam viddha° *em.*, °malaviddha° ABCDEFT, °malam vidha° P.

⁴ apavisanattham ABCDEFP, apavisanasamattham T.

⁵ sabbamaṅgalajātam ABCDEFT, sabbamaṅgalam jātam P.

⁶ °paṭimaṇḍitam T(*em.*), °patimaṇḍitam ABCDEFP.

⁷ chattadaṇḍam ABCDEFT, chattamaṇḍalam P.

⁸ dīpitam T(*em.*), dipitam ABCDEFP.

⁹ sabba-avayavachattam ABCDEFT, sabba-avayavatehi chattam P.

¹⁰ °anubyañjanam ABCDEFT, °anubayañjanam P.

¹¹ dīpitam T(*em.*), dipitam ABCDEF, dipetam P.

¹² vatthapaṭi° T(*em.*), vatthapati° ABCDEFP.

¹³ dhammakāyam ABCDEFT, dhammatā P.

¹⁴ dīpitam T(*em.*), dipitam ABCDEF, dipetam P.

¹⁵ chattasiram ABCDEF, chattasiri T, chattaggasiram P.

¹⁶ dīpitam T(*em.*), dipitam ABCDEF, dipetam P.

¹⁷ pariccheda° C(*p.c.*)FT, paricheda° ABC(*a.c.*)DE, parichedam P.

¹⁸ vilimpitachattam setacchattan ti BD(*p.c.*)T, vilimpitachattam setan ti D(*a.c.*),
vilimpitachattam setachattan ti C, vilimpitachattasetachattan ti AEF, vimp-
setachattan ti P. [P writes: Read: *vilimpisetachattanti*.]

¹⁹ dvichattam ABCDEFT, dvechattam P.

²⁰ paṭibāhati T(*em.*), patibāhati ABCDEF, pana bāhati P.

²¹ dukkaṭassā ti ABCDEFT, dukkhaṭassā ti P.

²² ekachattam BT, ekam chattam D, ekam paṇṇachattam P. *Desunt* in ACEF.

²³ °sārūppam *em.*, °sārupam D, °sārūppam ABCEFTP.

Ratanakhagga

ratanakhaggaṃ ti idaṃ arahattamagga-arahattaphalasamkhātaṃ
ratanakhaggaṃ¹ buddhasirimaṅgalavaddhanaṃ² buddhapāda-
dvayatale jātaṃ hoti | taṃ ratanakhaggaṃ³ sabbakilesamala-
paccatthikamārasena[T 74]vicchindanasamatthaṃ⁴ tilokānaṃ kiñci
ratanan⁵ ti | na kiñci ratanan ti⁶ vuccati |

tattha arahattamaggaratanakhaggaṃ⁷ buddhapādavāmatale⁸ jātaṃ
hoti | arahattaphalaratanakhaggaṃ⁹ buddhapādadakkhiṇatale jātaṃ
hoti | idaṃ ratanakhaggaṃ¹⁰ dhammaratanan¹¹ ti vuccati | idaṃ ratana-
khaggaṃ¹² buddhadhā[A, 19a – C, 19a – E, 19a]raṇaṃ¹³ sabba[D, 17b]ññūta-
[F, 19b]ñā[B, 17b]ṇapaṭimaṇḍitaṃ¹⁴ hoti | tasmā idaṃ ratanakhaggaṃ¹⁵
buddharatanan¹⁶ ti vuccati | [P 31]

¹ ratanakhaggaṃ ABCDEFT, rattanakhaggaṃ P.

² °vaddhanaṃ *em.*, °vaddhana° ABCDEFT, °vaddhanaṃ P.

³ ratana° ABCDEFT, rattana° P.

⁴ °malapaccatthikamārasenavichindanasamatthaṃ *em.*, °malapaccatthikamāra-
senavichindanasamatthaṃ ABCDET, °malapaccatthikamārasenavichindana-
samattaṃ F, °malaṃ paccatthikaṃ mārasenaṃ vicchindhanasamatthaṃ P.

⁵ ratanan ABCDEFT, rattanan P.

⁶ ratanan ti ABCDEFT, rattīti P.

⁷ arahattamaggaratanakhaggaṃ ABCDEFT, arahamaggarattanakhaggaṃ P.

⁸ °vāma° ABCDEFT, °bāma° P.

⁹ arahattaphalaratanakhaggaṃ ABCDEFT, arahattaphalaṃ rattanakhaggaṃ P.

¹⁰ ratana° ABCDEFT, rattana° P.

¹¹ °ratanan ABCDEFT, °rattanan P.

¹² ratana° ABCDEFT, rattana° P.

¹³ °dhāraṇaṃ P, °dhāraṇa° ABCDEFT.

¹⁴ °paṭimaṇḍitaṃ T(*em.*), °patimaṇḍitaṃ ABCDEFP.

¹⁵ ratana° ABCDEFT, rattana° P.

¹⁶ °ratanan ABCDEFT, °rattanan P.

Morahattha

morahatthan¹ ti idaṃ ratanavījanī² morahatthaṃ vicittapaṭimaṇḍitaṃ³ buddhasirimaṅgalavaḍḍhanaṃ⁴ buddhapādadvayatale⁵ jātaṃ hoti | taṃ ratanavījanī⁶ morahatthavicittaṃ⁷ mahākaruṇāsaṃkhātaṃ dīpitaṃ⁸ hoti | yathā hi bhagavā attano mahākaruṇāya mahāsamuddhasadisena⁹ ativiya sītalena¹⁰ sabbasattānaṃ hadaye ativiya sītaḥmettādidhammaṃ¹¹ ṭhapeti¹² deseti | [T 75] tasmā idaṃ mahākaruṇaṃ ratanamorahatthan¹³ ti vuccati | ayaṃ mahākaruṇā buddharatana¹⁴ ti vuccati |

Uṇhīsa

uṇhīsan¹⁵ ti idaṃ ratanamakuṭaṃ¹⁶ buddhasirimaṅgalavaḍḍhanaṃ¹⁷ buddhapādadvayatale jātaṃ hoti | taṃ sabbaññutañāṇaṃ nāma¹⁸

¹ morahatthan P, morahatthā ABCDEFT.

² ratanavījanī *em.*, ratanavijjani CFT, ratanavijani ABDE, rattanaṃ vijjani P.

³ vicitta° C(*p.c.*)FPT, vicita° ABC(*a.c.*)DE • °paṭimaṇḍitaṃ T(*em.*), °pati-
maṇḍitaṃ ABCDEFP.

⁴ °maṅgalavaḍḍhanaṃ *em.*, °maṅgalavaḍhana° ABCDEFT, °maṅgala-
vaddhanaṃ P.

⁵ buddha° *deest* in P.

⁶ ratanavījanī *em.*, ratanavijjani ABCDEFT, rattanaṃ vijjani P.

⁷ morahattha° ABCDEFT, morahatthaṃ P.

⁸ dīpitaṃ T(*em.*), dipitaṃ ABCDEFP.

⁹ mahāsamuddhasadisena T, mahāsamuddhasadisena ABCDEFP.

¹⁰ sītalena T, sitalena ABCDEFP.

¹¹ sīta° T, sitala° ACDEF, satala° B, sitalaṃ P.

¹² ṭhapeti FT, thapeti ABCDEP.

¹³ mahākaruṇaṃ ratanamorahatthan ABCDEFT, mahākaruṇārattanamora-
hatthan P.

¹⁴ °ratanan ABCDEFT, °rattanan P.

¹⁵ uṇhīsaṃ *em.*, uṇhisam ABCDEFPT.

¹⁶ ratanamakuṭaṃ *em.*, ratanamakuṭaṃ ACDEFT, rattanamakuṭaṃ P,
ratana-kūṭaṃ (*e.p.*) B.

¹⁷ °maṅgalavaḍḍhanaṃ *em.*, °maṅgalavaḍhana° ABCDEFT, °maṅgala-
vaddhanaṃ P.

¹⁸ nāma *deest* in P.

ratanamakutaṃ¹ buddhasiridhāraṇaṃ² tilokehi ativiya visesa-
uttamaṃ³ hoti | taṃ⁴ ratana[F, 19b]makutaṃ⁵ tiloke[A, 19b – C, 19b]SU[E, 19b]
sirimaṅgalavaḍḍhanajātaṃ⁶ hoti | [B, 18a – D, 18a] idaṃ ratanamakutaṃ⁷
buddharatanaṃ⁸ ti vuccati | tasmā idaṃ ratanamakutaṃ⁹ uṇhīsaṃ¹⁰ ti
vuccati | uṇhīsaṃ¹¹ ti uṇhīsaṃ saraṃsijālaṃ¹² uggataṃ¹³ bhagavato¹⁴
sīsato¹⁵ atikkantaṃ¹⁶ viya muddhanimhi muñjo¹⁷ hutvā [P 32] catūsu
disāsu¹⁸ anantacakkavāḷesu¹⁹ yāva brahmalokā dissati²⁰ | tenāha²¹
yaṃ²² bhagavato sīsato²³ nikkhamitvāna upari muddhanimhi²⁴

¹ ratanamakutaṃ *em.*, ratanamamkutaṃ ABCDEFT, rattanamamkutaṃ P.

² buddhasiridhāraṇaṃ ABCDEFT, buddhasiridhārayya P. [P writes: Read: *buddhasirim dhāreyya.*]

³ ativiya visesa° T, ativiya visesesa° ABCDEF, ativisesa° P.

⁴ taṃ *deest* in P.

⁵ ratanamakutaṃ *em.*, ratanamamkutaṃ ABCDEFT, rattanamamkutaṃ P.

⁶ °vaḍḍhana° *em.*, °vaḍhana° ABCDEFT, °vaddhanaṃ P.

⁷ ratanamakutaṃ *em.*, ratanamamkutaṃ ABCDEFPT.

⁸ buddharatanaṃ ABCDEFT, buddharattanaṃ P.

⁹ ratanamakutaṃ *em.*, ratanamamkutaṃ ABCDEFT, rattanamakutaṃ P.

¹⁰ uṇhīsaṃ *em.*, uṇhisanaṃ ABCDEFPT.

¹¹ uṇhīsaṃ *em.*, uṇhisanaṃ ABCDEFPT.

¹² uṇhīsaṃ saraṃsijālaṃ *em.*, uṇhisanaṃ saraṃsijālaṃ ABCDEFT, uṇhisasisanaṃ
raṃsijālaṃ P.

¹³ uggataṃ, ABCDEFT, uggattaṃ P.

¹⁴ bhagavato ABCDEFT, bhavato P.

¹⁵ sīsato P, sisato ABCDEFT.

¹⁶ atikkantaṃ CFT, atikantaṃ ABDEP.

¹⁷ muñjo ABCDEFT, muñjaṃ P.

¹⁸ catūsu disāsu A(*a.c.*)BCDEFT, catasu disāsu A(*p.c.*), catusu disesu disamānā P.

¹⁹ °vāḷesu ABCDEFT, °vālesu P.

²⁰ dissati ABCDEFT, dassesi P.

²¹ Daṇḍa *add.* in ABCDEF.

²² yaṃ ABCDEFT, yā P.

²³ sīsato P, sisato ABCDEFT.

²⁴ upari muddhanimhi ABCDEFT, muddhanimhi P.

muñjo hutvā catūsu disāsu¹ dissamānā² anantacakkavāḷesu³
yāva brahmalokā raṃsijālā⁴ <sā>⁵ ketumālā ti⁶ vuccati | [T 76]

Ratanavallī

ratanavallī⁷ ti idaṃ ratanamālaṃ suvaṇṇavalliyā⁸ sugandhika-
suvicittaṃ⁹ buddhasirimaṅgalavaḍḍhanaṃ¹⁰ buddhapādadvayatāle
jātaṃ hoti | taṃ pana arahattamaggañāṇa-arahattaphalañāṇasaṃkhātaṃ
ratanavallī¹¹ sabbagaṇaguṇasaṃghasamatthaṃ¹² ratanasamataṃ¹³ nāma
tilokānaṃ hitatthāya [F, 20a] maggaphalanibbānasukhaṃ pāpuṇituṃ
bhavati | [A, 20a – C, 20a – E, 20a] idaṃ ratanamālaṃ¹⁴ tathāgatadhāraṇaṃ
buddharatanaṃ¹⁵ ti vuccati | [D, 18b] idaṃ suvaṇṇavallī¹⁶ a[B, 18b]rahatta-
maggāñāṇa-arahattaphalañāṇasaṃkhātaṃ¹⁷ dhammaratanaṃ¹⁸ ti vuccati
| taṃ ratanavallī buddhasirimaṅgalavaḍḍhanaṃ¹⁹ buddhapādadvaya-
tāle jātaṃ hoti²⁰ |

¹ catūsu disāsu ABCDFT, catusu disāsu E, catudisesu P.

² dissamānā ABCDEFT, disamānā P.

³ °vāḷesu ABCDEFT, °vālesu P.

⁴ raṃsijālā ABCDET, rasijālā F, raṃsi sā P.

⁵ sā conj.

⁶ ketumālā ti ABCDEFT, keṭubuddhamālā ti P. [P writes: Read: *ketubandha-*
mālāti.]

⁷ ratanavallī ACDFT, ratanavallī BE, rattanavulli P.

⁸ °valliyyā ABCDEFT, °vulliyā P.

⁹ sugandhika° T, sugandika° ABCDEF, sugandhitāṃ P.

¹⁰ °vaḍḍhanaṃ em., °vaḍhana° ABCDEFT, °vaddhanaṃ P.

¹¹ ratanavallī ABCDEF, rattanavallī° T, rattanavalliyā P.

¹² sabba° ABCDEF, °sabba° T, sabbantaṃ P • °samatthaṃ ABCDEFT,
°sammattaṃ P.

¹³ ratanasamataṃ ABCDEFT. *Deest* in P.

¹⁴ ratana° ABCDEFT, rattana° P.

¹⁵ °ratanā ABCDEFT, °rattana P.

¹⁶ °valli ABCDEFT, °vulli P.

¹⁷ °arahattaphalañāṇa° *deest* in C.

¹⁸ °ratanā ABCDEFT, °rattana P.

¹⁹ °maṅgalavaḍḍhanaṃ em., °maṅgalavaḍhana° ABCDEFT.

²⁰ taṃ ratanavallī buddhasirimaṅgalavaḍḍhanaṃ buddhapādadvayatāle jātaṃ
hoti *desunt* in P.

Maṇibālavījanī

maṇibālavījanī¹ ti idaṃ ratanavījanikaṃ² hoti | taṃ pana mahākaruṇāsaṃkhātāṃ³ maṇibālavījanikaṃ⁴ dīpitaṃ⁵ hoti | taṃ pana mahākaruṇāsaṃkhātāṃ⁶ maṇibālavījanī⁷ cāmarī⁸ [T 77] nāma sabbaratanehi⁹ vicittaṃ yasmā hoti | tasmā taṃ ratana-vicittaṃ¹⁰ maṇibālavījanī ti¹¹ vuccati | taṃ maṇibālavījanī¹² buddhasirimaṅgalavaḍḍhanaṃ¹³ buddhapādadvayatale jātāṃ hoti¹⁴ | taṃ pana [P 33] mahākaruṇāsaṃkhātāṃ maṇibālavījanī¹⁵ dīpitaṃ¹⁶ hoti | yathā hi bhagavā atimahākaruṇāya¹⁷ sītalena¹⁸ mahāsamuddasadisena¹⁹ sattānaṃ²⁰ haḍaye ativiya²¹ sītalajātāṃ²² mettādidhammaṃ deseti | tasmā taṃ maṇi[F, 20b] bāla[E, 20b]vījanī²³ buddharatanan²⁴ ti vuccati | [A, 20b – C, 20b]

¹ maṇi° ABCDEFT, maṇi° P • °vījanī *em.*, °vijjanī ABCDFPT, °vijjani E.

² ratanavījanikaṃ *em.*, ratanavijjanikaṃ ABCDEFT, rattanavijjani P.

³ mahākaruṇā° B(*p.c.*)T, mahākāruṇā AB(*a.c.*)CDEF.

⁴ maṇibālavījanikaṃ *em.*, maṇibālavijjanikaṃ ABCDEFT.

⁵ dīpitaṃ T(*em.*), dipetaṃ ABCDEF.

⁶ mahākaruṇā° ACDEFT, mahākāruṇā B.

⁷ maṇibālavījanī *em.*, maṇibālavijjani ADE, maṇibālavijjani BCFT • hoti | taṃ pana mahākaruṇāsaṃkhātāṃ maṇibālavījanikaṃ dīpitaṃ hoti | taṃ pana mahākaruṇāsaṃkhātāṃ maṇibālavījanī *desunt* in P.

⁸ cāmarī *em.*, cāmarī APT, | cāmarī BCDEF.

⁹ °ratanehi ABCDET, °ratanahi F, °rattanehi P.

¹⁰ ratanavicittaṃ ABCDEFT, rattanaṃ vijjani sabbarattanaṃ vicittaṃ P.

¹¹ maṇibālavījanī ti *em.*, maṇibālavijjanī ti ABCDEFPT.

¹² maṇibālavījanī *em.*, maṇibālavijjani ABCDEFPT.

¹³ °maṅgalavaḍḍhanaṃ *em.*, °maṅgalavaḍḍhana° ABCDEFT, °maṅgalavaddhanaṃ P.

¹⁴ maṇibālavījanī buddhasirimaṅgalavaḍḍhanaṃ buddhapādadvayatale jātāṃ hoti *add.* in AT.

¹⁵ maṇibālavījanī *em.*, maṇibālavijjani ABCDEFT, maṇibālavijjanikaṃ P.

¹⁶ dīpitaṃ T(*em.*), dipitaṃ ABCDEFP.

¹⁷ atimahākaruṇāya T, atimahākaruṇā° ABCDEF, attano mahākaruṇāya P.

¹⁸ sītalena T(*em.*), sitalena ABCDEFP.

¹⁹ mahāsamuddasadisena BT, mahāsamuddhasadisena ACDEFP.

²⁰ sattānaṃ ABCDEFT, sabbasattānaṃ P.

²¹ ativiya *deest* in T.

²² sītalajātāṃ T, sitalajātāṃ BCDEFP, sitalaṃ jātāṃ A.

²³ maṇibālavījanī *em.*, maṇibālavijjani ABCDEFPT.

²⁴ °ratanan ABCDEFT, °rattanan P.

atha vā vījanī ti¹ pañca vījanī² cāmarībālavījanī³ ca morahattha-
vījanī⁴ ca vatthavījanī⁵ ca paṇṇavījanī⁶ ca tālapattavījanī⁷ cā ti | tattha
cāmarībālavījanī ti⁸ duvidhaṃ⁹ cāmarībālavījanī¹⁰ [D, 19a] jāticāmarī-
bāla[B, 19a]dhiyā¹¹ vījanī¹² kattabbā¹³ ca cāmarībāladhisaḍḍisaṃ¹⁴
vījanī¹⁵ kattabbā¹⁶ nāma hoti | tattha morahatthavījanī ti¹⁷ duvidhaṃ
morahatthavījanī¹⁸ nāma dhammajātimorahatthena vījanī¹⁹ kattabbā²⁰
morahatthasādisaṃ²¹ vījanī²² kattabbā²³ hoti | tattha vatthavījanī ti²⁴
kappāsaphalasambhavena ādinā vatthena vījanī²⁵ kataṃ hoti | taṃ²⁶
vījanī²⁷ vatthavījanī ti²⁸ vuccati | [T 78] tattha paṇṇavījanī ti²⁹ rukkha-

¹ vījanī ti *em.*, vijjanī ti ABCDEFPT.

² vījanī *em.*, vijjanī P, vijjani ABCDEFT.

³ cāmarī *em.*, cāmarī ABCDEFPT • °vījanī *em.*, °vijjani ABCDEFPT.

⁴ °vījanī *em.*, °vijjani ABCDEFPT.

⁵ °vījanī *em.*, °vijjani ABCDEFPT.

⁶ °vījanī *em.*, °vijjani ABCDEFPT.

⁷ °vījanī *em.*, °vijjani ABCDEFPT.

⁸ cāmarī *em.*, cāmarī ABCDEFPT • °vījanī ti *em.*, °vijjanī ti ABCDEFPT.

⁹ duvidhaṃ BCDEFPT, duvidha° A.

¹⁰ cāmarī *em.*, cāmarī ABCDEFPT • °vījanī *em.*, °vijjani ABDPT. °vījanī *deest* in CF.

¹¹ jāticāmarī° *em.*, jāticāmarī° ABDEPT. jāticāmarī° *deest* in CF.

¹² vījanī *em.*, vijjani ABCDEFPT.

¹³ kattabbā *em.*, katabbā ABDET, °kataṃ P.

¹⁴ cāmarībāladhisaḍḍisaṃ *em.*, cāmarībāladhisaḍḍisaṃ ABCDEFT, cāmarībāla-
sādisaṃ P.

¹⁵ vījanī *em.*, vijjani ABCDEFPT.

¹⁶ kattabbā *em.*, katabbā ABCDEFT, °kataṃ P.

¹⁷ °vījanī ti *em.*, °vijjanī ti ABCDEFT, °vījanī ti P.

¹⁸ °vījanī *em.*, °vijjani ABCDEFT, °vijani P.

¹⁹ vījanī *em.*, vijjani ABCDEFPT.

²⁰ kattabbā *em.*, katabbā ABCDEFT, °kataṃ ca P.

²¹ morahatthasādisaṃ ABCDEFT, morahatthaṃ sādisaṃ P.

²² vījanī *em.*, vijjani ABCDEFPT.

²³ kattabbā *em.*, katabbā ABCDEFT, °kataṃ ca P.

²⁴ vatthavījanī ti *em.*, vatthavijjanī ti ABCDEFT, vatthantī ti P.

²⁵ vījanī *em.*, vijjani ACDEFT, vijani P.

²⁶ taṃ *deest* in ABCEFT.

²⁷ vījanī *em.*, vijjani ABCDEFT, vijani P.

²⁸ °vījanī ti *em.*, °vijjanī ti ABCDT, °vijjani ti EF, °vījanī ti P.

²⁹ °vījanī ti *em.*, °vijjanī ti ADT, °vijjani ti BCEF, °vījanī ti P.

tacena¹ suttena ca² paṇṇavījanī³ kataṃ hoti | taṃ vījanī⁴ paṇṇavījanī ti⁵ vuccati | tattha⁶ tālapattavījanī ti⁷ tālarukkhapattena vījanī⁸ kataṃ hoti | taṃ vījanī⁹ tālapattavījanī ti¹⁰ vuccati |

tattha ekaṃ tālapattavījanī¹¹ samaṇasārūppaṃ¹² hoti | sabbarukkha-pattavījanī¹³ kataṃ samaṇasārūppaṃ¹⁴ [E, 21a] hoti | [F, 21a] sesā pana cattāro vījaniyo¹⁵ [A, 21a – C, 21a] gihisārūppā¹⁶ honti¹⁷ | ekaṃ tālapattādi vījanī¹⁸ bhagavatā bhikkhūnaṃ¹⁹ anulomaṃ²⁰ anuññātaṃ hoti | cattāro vījaniyo²¹ bhagavatā [B, 19b – D, 19b] bhikkhūnaṃ paṭikkhittā²² honti | yo dhāreyya āpatti [P 34] dukkaṭassā ti²³ vacanato | cattāro vījaniyo²⁴ dhammapaṭisaṃyuttā²⁵ vuttā ti²⁶ vuttaṃ | dhammāsane nisinno²⁷ bhikkhū

¹ rukkhatacena ABCDEFT, rukkhataccena P.

² suttena ca ABCDEFT, sambhavena vatthena P.

³ °vījanī *em.*, °vijjani ABCDEFT, °vijani P.

⁴ vījanī *em.*, vijjani ABCDEFPT.

⁵ °vījanī ti *em.*, °vijjanī ti ABCDEFT, °vijanī ti P.

⁶ tattha *deest* in ABCDEFT.

⁷ °vījanī ti *em.*, °vijjanī ti ABCDEFT, °vijanī ti P.

⁸ vījanī *em.*, vijjani ABCDEFPT.

⁹ vījanī *em.*, vijjani ABCDEFPT.

¹⁰ °vījanī ti *em.*, °vijjanī ti ABCDEFT, °vijanī ti P.

¹¹ °vījanī *em.*, °vijjani ABCDEFPT.

¹² samaṇasārūppaṃ *em.*, samaṇasārūpaṃ ACD(*p.c.*)EFT, samaṇarūpaṃ D(*a.c.*), samaṇarūpaṃ P samaṇasārūmaṃ B.

¹³ °pattavījanī *em.*, °pattavijjani ABCDEFT, °pattaṃ vijjani P.

¹⁴ samaṇasārūppaṃ *em.*, samaṇasārūpaṃ ABCDEFPT.

¹⁵ vījaniyo *em.*, vijjaniyo ABCDEFT. vijjaniyā P.

¹⁶ °sārūppā *em.*, °sārūpā ABCDEFPT.

¹⁷ honti ABCDEFT, hontīti vuttaṃ P.

¹⁸ vījanī *em.*, vijjani ABCDEFT, vijjanikaṃ P.

¹⁹ bhikkhūnaṃ AFPT, bhikkhunaṃ BCDE.

²⁰ anulomaṃ ABCDEFT, anulomaṃ anulomaṃ P. [P writes: Read: *anulomena*.]

²¹ vījaniyo *em.*, vijjaniyo ABCDEFT, vijjaniyā P.

²² paṭikkhittā T, patikkhittā BD, paṭikkhitā P, patikkhitā ACEF.

²³ dukkaṭassā ti ABCDEFT, dukkassā ti P.

²⁴ vījaniyo *em.*, vijjaniyo ABCDEFT, vijjaniyā P.

²⁵ dhammapaṭisaṃyuttā T(*em.*), dhammapatisaṃyuttā ABCDEFP.

²⁶ vuttā ti ABCDEFT, vattantī ti P.

²⁷ nisinno ABCDEFT, nisinnā P.

vījanīṃ¹ gahetvā mukkhapaṭicchannāya² dhammaṃ kathetum [T 79]
dhammapaṭisaṃyuttā³ nāma honti | te bhikkhū vinayaṃ kathentā⁴ vā
dhammapaṭisaṃyuttā⁵ nāma honti | sabbadhamma-paṭisaṃyuttā⁶ vuttā
ti⁷ vuttaṃ⁸ |

Sumanadāma

sumanadāman ti⁹ idaṃ ratanasumanadāmaṃ¹⁰ sugandhitam
olambita-vicittam¹¹ suvaṇṇa-ādhārayuttam¹² supaṭimaṇḍitam¹³
buddhasetṭham kataṃ¹⁴ hoti | taṃ ratanasumanadāmaṃ¹⁵
buddhasirimaṅgalavaḍḍhanaṃ¹⁶ buddhapādadvayatale jātam hoti | taṃ
ratanasumanadāmaṃ¹⁷ sugandhasīlasāraṃ¹⁸ catumaggacatuphalaṃ
nāma¹⁹ bhavati | taṃ sugandhasī[E, 21b]lasāraṃ²⁰ nāma

¹ vījanīṃ *em.*, vijjanīṃ ABCDEFPT.

² °paṭicchannāya CDFPT, °paticchannāya ABE.

³ °paṭisaṃyuttā T(*em.*), °patisaṃyuttā ABCDEFP.

⁴ kathentā ABCDEFT, kathento P.

⁵ °paṭisaṃyuttā T(*em.*), °patisaṃyuttā ABCDEFP.

⁶ °paṭisaṃyuttā PT(*em.*), °patisaṃyuttā ABCDEF.

⁷ vuttā ti ABCDEFT, vattantī ti P.

⁸ vuttaṃ *deest* in C.

⁹ sumanadāman ti *deest* in P.

¹⁰ ratana° ABCDEFT, rattana° P.

¹¹ sugandhitam olambitavicittam *em.*, sugandhitam olambitam vijjatam vicittam P, sugandhita-olambitavicittam ABCDF, sugaṇḍita-olambitavicittam E, sugandha-olambitavicittam T.

¹² suvaṇṇa-ādhārayuttam *em.*, suvaṇṇam ādhārayuttam ABCDEFT, suvaṇṇa-ādhārakam P.

¹³ supaṭimaṇḍitam T, supatimaṇḍitam ABCDEFP.

¹⁴ kataṃ ABCDEFT, iti P.

¹⁵ ratana° ABCDEFT, rattanam P.

¹⁶ °maṅgalavaḍḍhanaṃ *em.*, °maṅgalavaḍhana° ABCDEFT, °maṅgalavaddhanaṃ P.

¹⁷ ratanasumana° BCDEFT, ratanasumaṇa° A, rattanasumana° P.

¹⁸ sugandhasīla° T, sugandhasila° ABCDEF, sugandham sila° P.

¹⁹ nāma *deest* in P.

²⁰ sugandhasīla° T, sugandhasila° ABCDEFP.

ratanasumanadāmaṃ¹ sabbagandhajāt<apupph>ehi² ati[A, 21b – C, 21b] vi[F, 21b]ya sugandhaṃ uttamaṃ varaṃ hoti | idaṃ ratanasumanadāmaṃ³ sugandhasīlasāraṃ nāma buddharatanan ti vuccati | [T 80]

Rattuppala

rattuppalan⁴ ti idaṃ ratanaratta-uppalaṃ⁵ nāma buddhasirimaṅgala- [B, 20a – D, 20a]vaḍḍhanaṃ⁶ buddhapādadvayatale jātaṃ hoti | taṃ ratanarattuppalam⁷ sugandhasamādhisāraṃ catumaggacatuphalaṃ⁸ nāma bhavati | taṃ sugandhasamādhisāraṃ nāma ratanarattuppalam⁹ sabbagandhajāt<apupph>ehi¹⁰ ativiya sugandhaṃ uttamaṃ varaṃ hoti | taṃ sugandhasamādhisāraṃ nāma rattuppalam buddharatanan¹¹ ti vuccati | [P 35]

¹ ratana° ABCDEFT, rattana° P.

² sabbagandhajāt<apupph>ehi *conj.* (based on BPM, pp. 45–46), sabbagandhajātehi ABCDEFPT.

³ ratana° ABCDEFT, rattana° P • °sumanadāmaṃ PT, °sumanadāma° ABCDEF.

⁴ rattuppalan ABCDEFT, ratuppalan P.

⁵ ratanaratta° ABCDEFT, rattanaṃ ratta° P.

⁶ °maṅgalavaḍḍhanaṃ *em.*, °maṅgalavaḍhana° ABCDEFT, °maṅgalavaddhanaṃ P.

⁷ ratanarattu° ABCDEFT, rattanaṃ ratu° P.

⁸ catumaggacatuphalaṃ P, catuphalaṃ ABCDEFT.

⁹ ratana° ABCDEFT, rattanaṃ P • °rattu° ACDEFPT, °rutta B.

¹⁰ sabbagandhajāt<apupph>ehi *conj.* (based on BPM, pp. 45–46), sabbagandhajātehi ABCDEFPT.

¹¹ °ratanan ABCDEFT, °rattanan P.

Nīluppala

nīluppala¹ ti idaṃ ratanañīluppalaṃ² nāma buddhasirimaṅgalavaḍḍhanaṃ³ buddhapādadvayatale⁴ jātaṃ hoti | taṃ ratanañīluppalaṃ⁵ sugandhapaññāsāraṃ⁶ catumaggacatuphalaṃ nāma bhavati | taṃ sugandhapaññāsāraṃ nāma ratanañīluppalaṃ⁷ sabbagandhajātehi ati-viya sugandhaṃ uttamaṃ⁸ pavaraṃ⁹ sabbagandhajātapupphehi¹⁰ uttamasāraṃ¹¹ ativiya sugandhaṃ vāyantaṃ hoti¹² | idaṃ ratana-[E, 22a] nīluppalaṃ¹³ sugandhapaññāsāraṃ nāma | idaṃ sugandhapaññāsā-[F, 22a]raṃ pana buddha[C, 22a]ratana ti [A, 22a] vuccati |

Setuppala

setuppala¹⁴ ti idaṃ ratanasetuppalaṃ¹⁵ maṇimuttāvaṇṇasetama viya | taṃ ratanasetuppalaṃ¹⁶ buddhasirimaṅgalavaḍḍhanaṃ¹⁷

¹ nīluppalaṃ *em.*, nīluppan ABCDEFPT.

² ratanañīluppalaṃ *em.*, ratananīluppalaṃ ABCDEFT, rattananīluppalaṃ P.

³ °maṅgalavaḍḍhanaṃ *em.*, °maṅgalavaḍḍhana° ABCDEFT, °maṅgalavaḍḍhanaṃ P.

⁴ buddhapādadvayatale *em.*, °buddhapādadvayatale ABCDEFT, buddhapādvayatale P.

⁵ ratana° ACDEFT, rata° B, rattanaṃ P • °nīluppalaṃ *em.*, °nīluppalaṃ BCDEFT, °nīluppala° A, nīluppala° P.

⁶ sugandhapaññāsāraṃ BCDEFT, °sugandhapaññāsāraṃ A, °sugandhaṃ paññāsāraṃ P.

⁷ ratanañīluppalaṃ *em.*, ratananīluppalaṃ ABCDEFT, rattananīluppalaṃ P.

⁸ uttamaṃ ACDEFPT, uttamamaṃ B.

⁹ pavaraṃ ABCDET, varaṃ FP.

¹⁰ sabbagandhajātapupphehi ABCDEFT, sabbagandhajātaṃ pupphehi P.

¹¹ uttamasāraṃ ABCDEFT, uttamaṃ sāraṃ P.

¹² vāyantaṃ hoti ABCDEFT, vāyanti P. [P writes: Read: *vāyati.*]

¹³ ratanañīluppalaṃ *em.*, ratananīluppalaṃ ABCDEFT, rattananīluppalaṃ P.

¹⁴ setuppalaṃ ABCDEFT, setupalaṃ P.

¹⁵ ratana° ABCDEFT, rattana° P.

¹⁶ ratana° ABCDEFT, rattana° P.

¹⁷ °maṅgalavaḍḍhanaṃ *em.*, °maṅgalavaḍḍhana° ABCDEFT, °maṅgalavaḍḍhanaṃ P.

buddha[B, 20b – D, 20b]pādadvayatale jātaṃ hoti | taṃ ratanasetuppalaṃ¹ sugandhasamādhisāraṃ catumaggacatuphalaṃ nāma bhavati | idaṃ sugandhasamādhisāraṃ nāma ratana<setuppalaṃ>² pavaraṃ sabbagandhajātipupphehi ativiya sugandhaṃ uttamaṃ pavaraṃ hoti | tasmā idaṃ [T 81] sugandhasamādhisāraṃ³ buddharatanan⁴ ti vuccati |

Paduma

paduman ti idaṃ ratanapadumaṃ⁵ nāma ratanamaṇivaṇṇaṃ⁶ viya | taṃ ratanapadumaṃ⁷ buddhasirimaṅgalavaḍḍhanaṃ⁸ buddhapādadvayatale⁹ jātaṃ hoti | taṃ sugandhasīlasāraṃ¹⁰ ratanapadumaṃ¹¹ catumaggacatuphalaṃ nāma bhavati | taṃ ratanapadumaṃ sugandhasīlasāraṃ¹² uttamaṃ pavaraṃ [P 36] sabbapadumajātipupphehi¹³ ativiya sugandhaṃ vāyantaṃ¹⁴ hoti | tasmā taṃ ratanapadumaṃ¹⁵ suga[E, 22b]ndhasīlasāraṃ¹⁶ buddharatanan¹⁷ ti vuccati |

¹ ratana° ABCDEFT, rattana° P.

² ratanasetuppalaṃ *conj.* (based on the previous sections). ratana-uttamaṃ ABCDEFT, uttama P. nāma ratana *desunt* in P.

³ catumaggacatuphalaṃ nāma bhavati | idaṃ sugandhasamādhisāraṃ nāma ratana-uttamaṃ pavaraṃ sabbagandhajātipupphehi ativiya sugandhaṃ uttamaṃ pavaraṃ hoti | tasmā idaṃ sugandhasamādhisāraṃ *i.m.* in D.

⁴ °ratanan ABCDEFT, °rattanan P.

⁵ ratana° ABCDEFT, rattana° P.

⁶ ratana° ABCDEFT, rattana° P.

⁷ ratanapadumaṃ ABCDEFT, rattana° P.

⁸ °maṅgalavaḍḍhanaṃ *em.*, °maṅgalavaḍhana° ABCDEFT, °maṅgalavaddhanaṃ P.

⁹ buddhapādadvayatale *em.*, °buddhapādadvayatale BCDEFPT, buddhadvayatale A.

¹⁰ °sīla° T(*em.*), °sila° ABCDEFP.

¹¹ ratana° ABCDEFT, rattana° P.

¹² ratanapadumaṃ sugandhasīlasāraṃ T(*em.*), ratanapadumaṃ sugandhasīlasāraṃ ABCDEF, ratanaṃ padumasugandhasīlasāraṃ P.

¹³ °jātipupphehi° ABCDEFT, °jātaṃ pupphehi P.

¹⁴ sugandhaṃ vāyantaṃ ABCDEFT, sugandhavāyantaṃ P.

¹⁵ ratana° ABCDEFT, rattana° P.

¹⁶ °sīla° T(*em.*), °sila° ABCDEFP.

¹⁷ °ratanan ABCDEFT, °rattanan P.

Puṇḍarīka

puṇḍarīkan¹ ti idaṃ ratanasetapadumaṃ² nāma ratanamuttāvaṇṇaṃ³ vi[F, 22b]ya hoti | taṃ puṇḍa[A, 22b]rī[C, 22b]kaṃ⁴ ratanasetapadumaṃ⁵ buddhasirimāṅgalavaḍḍhanaṃ⁶ buddhapādadvayatale jātaṃ hoti | taṃ ratanapuṇḍarīkaṃ⁷ ativiya sugandhaṃ vimuttiñāṇadassanasamkhātaṃ sabbapuṇḍarīkajātipupphehi⁸ sugandhaṃ uttamaṃ pavaraṃ hoti | tasmā taṃ arahattamaggañāṇa-arahatta[B, 21a – D, 21a]phalañāṇasamkhātaṃ puṇḍarīkaṃ⁹ buddharatanan¹⁰ ti vuccati | [T 82]

Puṇṇaghaṭa

puṇṇaghaṭo ti idaṃ maṇiratanabhājanaṃ¹¹ nāma khīradhāraṇaṃ¹² paripuṇṇaṃ amatamahānibbānaṃ¹³ navalokuttaradhammasamkhātaṃ buddhasirimāṅgalavaḍḍhanaṃ¹⁴ buddhapādadvayatale jātaṃ hoti | tasmā taṃ ratanamaṇibhājanaṃ¹⁵ pana buddharatanan¹⁶ ti vuccati |

¹ puṇḍarīkan *em.*, puṇḍarīkan ABCDEFPT.

² ratana° ABCDEFT, rattana° P.

³ ratana° ABCDEFT, rattanaṃ P.

⁴ puṇḍarīkaṃ *em.*, puṇḍarīka° ABCDEFPT.

⁵ ratana° *em.*, °ratana° ABCDEFT, °rattana° P.

⁶ °maṅgalavaḍḍhanaṃ *em.*, °maṅgalavaḍhana° ABCDEFT, °maṅgalavaḍḍhanaṃ P.

⁷ ratanapuṇḍarīkaṃ *em.*, ratanapuṇḍarīkaṃ ABCDEFT, rattanapuṇḍarīkaṃ P.

⁸ sabbapuṇḍarīkajātipupphehi *em.*, sabbapuṇḍarīkajātipupphehi ABCDEFT, sabbapuṇḍarīkaṃ jātipupphehi P.

⁹ puṇḍarīkaṃ *em.*, puṇḍarīkaṃ ABCDEFPT.

¹⁰ °ratanan ABCDEFT, °rattanan P.

¹¹ °ratana° ABCDEFT, °rattana° P.

¹² khīra° T(*em.*), khira° ACDEFP, khara° B.

¹³ amata° ABCDEFT, amatta° P • °nibbānaṃ P, °nibbāna° ABCDEFT.

¹⁴ °maṅgalavaḍḍhanaṃ *em.*, °maṅgalavaḍhana° ABCDEFT, °maṅgalavaḍḍhanaṃ P.

¹⁵ ratana° ABCDEFT, rattana° P.

¹⁶ °ratanan ABCDEFT, °rattanan P.

Puṇṇacāṭi

puṇṇacāṭi ti¹ idaṃ suvaṇṇabhājanam nāma dhāraṇam sabbesaṃ devamanussānam visesaṃ sabbapūjāsakkāram² attano patiṭṭham³ hoti | tasmā taṃ⁴ ratanamaṇibhājanam⁵ buddharatanan⁶ ti vuccati | [P 37]

Catusamudda

catusamuddo⁷ ti idaṃ catuvidham sīlam⁸ uttamaṃ ativiya [E, 23a] sītalajātaṃ⁹ catusaccadhammasamkhātaṃ¹⁰ sabbasattānam¹¹ nissayajātaṃ hoti maggaphalanibbānapāpuṇattham | yathā hi bhagavā [F, 23a] sabbasa[C, 23a]ttānam [A, 23a] nissayajāto yathā catusamuddo¹² sabbasattānam nissayajāto¹³ sabbasaṃsārehi dukkhato muñcanatthāya¹⁴ catusaccadhammaṃ desesi | tasmā taṃ catusaccadhammacatusamuddam¹⁵ buddharatanan¹⁶ ti vuccati | [T 83 – B, 21b – D, 21b]

¹ puṇṇacāṭi ti P. *Desunt* in ABCDEFT.

² °sakkāram PT, °sakkāra° ABCDEF.

³ patiṭṭham ABCDEFT, paṭṭhitam P.

⁴ taṃ *deest* in B.

⁵ ratanamaṇibhājanam ABCDEFT(*dub.*), suvaṇṇabhājanam P.

⁶ °ratanan ABCDEFT, °rattanan P.

⁷ catusamuddo ABCT, catusamuddho DEFP.

⁸ sīlam T, silam ABCDEFP.

⁹ sītalajātaṃ T(*em.*), sitalajātaṃ ACDE, silajātaṃ F, sitalam jātaṃ P, silatalajātaṃ B.

¹⁰ catusacca° ABCDEFT, catu° P.

¹¹ sabbasattānam ABCDEFT, sabbesaṃ sattānam P.

¹² catusamuddo ABCT, catusamuddho DEFP.

¹³ nissayajāto ABCDEFT, nissajāto P.

¹⁴ muñcanatthāya ABCDEFT, mucanattāya P.

¹⁵ °saccadhammacatusamuddam BCT, °saccadhammacatusamuddham DEF, °saccadhammaṃ samuddham P, °sambadhammacatusamuddam A.

¹⁶ °ratanan ABCDEFT, °rattanan P.

Cakkavāḷa

cakkavāḷo¹ ti idaṃ buddhavisesaṃ² nāma jātaṃ³ attano visayaajānanaṃ hoti | aññesaṃ sattānaṃ kiñci visayaajānanaṃ nāma natthi⁴ | taṃ buddhaññāvisesaṃ sabbaññūtaññaṃ nāma bhavati | taṃ buddhaññāvisesaṃ pana tilokavisayaṇaṃ sabbakāraṇajānanaśamatthaṃ⁵ hoti | tasmā taṃ cakkavāḷaṃ⁶ anantaññaṃ⁷ nāma buddharatanaṃ⁸ ti vuccati |

Himavā

himavā ti⁹ idaṃ bhagavato rūpakāyaṃ nāma¹⁰ suvaṇṇavaṇṇaṃ¹¹ viya suvirocamānaṃ devamanussānaṃ rūpakāyehi ativirocamānaṃ¹² hoti | tasmā taṃ himavā buddharatanaṃ¹³ ti vuccati | [P 38]

¹ cakkavāḷo ABCDEFT, cakkavālo P.

² buddhavisesaṃ ABCDEFT, buddhavisam F.

³ jātaṃ ABCDEFT, jānitaṃ P.

⁴ natthi ABCDEFT, nanti P.

⁵ sabbakāraṇajānanaśamatthaṃ ABCDEFT, sabbakāraṇaṃ jānituṃ samatthaṃ P.

⁶ cakkavāḷaṃ ABCDEFT, cakkavālaṃ P.

⁷ sabbaññūtaññaṃ *add.* in P.

⁸ °ratanaṃ ABC(*p.c.*)DEFT, °rattanaṃ P, °ratan C(*a.c.*).

⁹ ti *deest* in P.

¹⁰ rūpakāyaṃ nāma P, rūpakāyanāma ABCDEFT.

¹¹ suvaṇṇavaṇṇaṃ ABCDEFT, suvaṇṇaṃ P.

¹² ativirocamānaṃ ABCDEFT, ativiya pamāṇaṃ P.

¹³ °ratanaṃ ABCDEFT, °rattanaṃ P.

Sineru

sinerū¹ ti idaṃ bhagavato [E, 23b] kāyaṅgaṃ² nāma aṭṭhalo[C, 23b]ka-
dhammehi³ [F, 23b] acalaṃ⁴ anuttaraṃ aññehi sabbasattehi asaṃaṃ⁵
kiñci hoti | tasmā taṃ sineru⁶ buddharatanan⁷ ti vuccati |

Suriya

suriyo ti ayaṃ bhagavato nāmo ti⁸ vuccati | yathā hi bhagavā
catusaccadhammehi tilokānaṃ sabbakilesam andhakāraḥkam
andhakāragumbaṃ⁹ viddhaṃsetvā¹⁰ dukkhasaṃsārehi [B, 22a – D, 22a]
parimuñcanatthāya¹¹ nikilesandhakāraḥkam¹² maggaphalanibbānaṃ
pāpuṇitaṃ bhavati | tathā hi suriyo kusalākusalaṃ¹³ vijānitaṃ
ālokanatthāya¹⁴ sabbasattānaṃ andhakāratamaṃ¹⁵ viddhaṃseti¹⁶ |
tasmā taṃ suriyaṃ¹⁷ buddharatanan¹⁸ ti vuccati |

¹ sinerū ABCDEFT, sineru P.

² kāyaṅgaṃ BDT, kāyaṅga° ACEF, kāyantaṃ P.

³ aṭṭhalokadhammehi BCDEFPT, aṭṭhalo[A, 24a]kadhammehi A.

⁴ acalaṃ ABCDEFT, accalaṃ P.

⁵ asaṃaṃ ABCDEFT, adhammaṃ P.

⁶ sineru ABCDEFT, sinerū P.

⁷ °ratanan ABCDEFT, °rattanan P.

⁸ nāmo ti ABCDEFT, nāmāti P.

⁹ sabbakilesam andhakāraḥkam andhakāragumbaṃ T, sabbakilesam
andhakāraḥkam andhakārakumbaṃ ABCDEF, sabbakilesandhakāra tammaṃ P.

¹⁰ viddhaṃsetvā ABCDEFT, vidhaṃsetvā P.

¹¹ parimuñcanatthāya ABCDEFT, parimuccanatthāya P.

¹² nikilesandhakāraḥkam ABCDEFT, nikilesandhakāraṃ tammaṃ P.

¹³ kusalākusalaṃ AP, kusalākusala° BCDEFT.

¹⁴ ālokanatthāya ACDEPT, alokanatthāya F, ālekanatthāya B.

¹⁵ andhakāratamaṃ ABCDET, andakāratamaṃ F, andakāratammaṃ P. [P
writes: Read: *andhakāraṃ*.]

¹⁶ viddhaṃseti ABCDEFT, vidhaṃseti P.

¹⁷ suriyaṃ ABCDEFT, suriyo P.

¹⁸ °ratanan ABCDEFT, °rattanan P.

Candimā

candimā¹ ti idaṃ bhagavato hadayaṃ nāma ativiya sītalajātaṃ² mahāsamuddasadisam³ hoti | yathā hi bhagavā attano mahākaruṇāya ativiya sītalajātena⁴ mahāsamudda[T 84]sadisena⁵ sabbasattānaṃ hadaye ativiya sītaḷaṃ⁶ mettādidhammaṃ ṭhāpeti⁷ | tathā hi ca[F, 24a]ndimā⁸ sabba[A, 24a – C, 24a]sattānaṃ ha[E, 24a]daye⁹ viya ativiya sītalajātā¹⁰ mahāsamuddasadisā¹¹ hoti | tasmā taṃ [P 39] candimaṃ buddharatanan¹² ti vuccati | taṃ bhagavato hadayaṃ pana sabbasattānaṃ padīpaṃ¹³ viya ativirocamānaṃ¹⁴ hoti¹⁵ |

sunakkhattā ti ayaṃ candimā¹⁶ attano sunakkhattaparivāritehi¹⁷ nakkhattehi ākāśatalena uggacchati¹⁸ [D, 22b] | tasmā a [B, 22b] yaṃ candimā¹⁹ sunakkhattā ti vuccati |

¹ candimā ABCDET, candhimā FP.

² sītalajātaṃ T(*em.*), sitalajātaṃ ABCDEF, sitalaṃ jātaṃ P.

³ mahāsamudda° T, mahāsamuddha° ABCDEFP.

⁴ sītalajātena T(*em.*), sitalajātena ABCDEF, sitalaṃ jātena P.

⁵ mahāsamudda° T, mahāsamuddha° ABCDEFP.

⁶ sītaḷaṃ T(*em.*), sitalaṃ ABCDEFP.

⁷ ṭhāpeti CFT, thāpeti ABDEP.

⁸ candimā ABCDEFT, candhimā P.

⁹ hadaye P, hadayaṃ ABCDEFT.

¹⁰ sītalajātā *em.*, sītalajātā | T(*em.*), sitalajātā ABCDEF, sitalaṃjātā P.

¹¹ mahāsamudda° T, mahāsamuddha° ABCDEFP.

¹² °ratanan ABCDEFT, °rattanan P.

¹³ padīpaṃ T(*em.*), padipaṃ ACDEFP, padisaṃ B.

¹⁴ ati° ABCDEFT, ativiya P.

¹⁵ hoti ABCDEFT, ahoṣīti P.

¹⁶ candimā ABCDEFT, candhimā P.

¹⁷ °parivāritehi ABC(*p.c.*)DEFT, °parivātehi C(*a.c.*), °parivāro tehi P.

¹⁸ uggacchati ABCDEFT, uggacchanti P.

¹⁹ candimā ABCDEFT, candhimā P.

Nakkhatta

nakkhattā ti¹ idaṃ bhagavato hadayaṃ nāma ativiya sītalajātaṃ² mahāsamuddasadiṣaṃ³ hoti | yathā hi bhagavā attano mahākaruṇāya⁴ ativiya sītalajātena⁵ [T 85] mahāsamuddasadisena⁶ sabbasattānaṃ hadaye ativiya sītalajātaṃ⁷ mettādidhammaṃ ṭhāpeti⁸ | taṃ pana bhagavato hadayaṃ sabbasattānaṃ padīpaṃ⁹ viya ativirocamānaṃ hoti | tasmā taṃ nakkhattaṃ buddharatanaṃ¹⁰ ti vuccati |

tattha buddharatanaṃ¹¹ ti yo a[F, 24b]mhākaṃ [A, 24b] bodhi[C, 24b – E, 24b]-satto bodhirukkhamūle ratanapallaṅke sannisinno¹² sabbaññutañāṇaṃ sammāsambujjhati¹³ | so amhākaṃ bodhisatto buddho ti¹⁴ nāmaṃ¹⁵ paṭilabbhati¹⁶ | so amhākaṃ buddho sabbaññutañāṇena buddho ti lokānaṃ pākaṭo¹⁷ ahosi | so amhākaṃ buddho tilokehi¹⁸ sabbaññutañāṇabuddho¹⁹ ti vuccati | taṃ sabbaññutañāṇaṃ tayo ñāṇaṃ²⁰ ekaṃ²¹ pubbenivāsānussatiñāṇaṃ²² nāma ñāṇaṃ²³ atītañā[B, 23a – D, 23a]ṇaṃ²⁴

¹ ti *deest* in B.

² sītalajātaṃ T(*em.*), sitalajātaṃ ABCDEF, sītaḷaṃ jātaṃ P.

³ mahāsamudda° T, mahāsamuddha° ABCDEFP.

⁴ mahākaruṇāya ACDEFPT, mahākaraṇāya B.

⁵ sītalajātena T(*em.*), sitalajātena ABCDEFP.

⁶ mahāsamudda° *em.*, mahāsamuddha° ABCDEFPT.

⁷ sītalajātaṃ T(*em.*), sitalajātaṃ ABCDEF, sitalajātā P.

⁸ ṭhāpeti CFT, thāpeti ABDEP.

⁹ padīpaṃ T(*em.*), padipaṃ ABCDEFP.

¹⁰ °ratanan ABCDEFT, °rattanan P.

¹¹ °ratanan ABCDEFT, °rattanan P.

¹² sannisinno ABCDEFT, nisinno P.

¹³ °sambujjhati ACDEFT, °samujjhati B, °bujajhati P.

¹⁴ ti *deest* in P.

¹⁵ nāmaṃ ABCDET, nāma FP.

¹⁶ paṭilabbhati *em.*, patilabbhati ACDEF, patilabbati B, paṭilabhati T, patilabbhati P.

¹⁷ pākaṭo ACDEFT, pākato BP.

¹⁸ tilokehi ACDEFPT, lokehi B.

¹⁹ sabbaññutañāṇabuddho ABDEFP, sabbaññutañāṇaṃ buddho CT.

²⁰ tayo ñāṇaṃ *desunt* in PB.

²¹ ekaṃ ABCDEFT, eka° P.

²² pubbenivāsānussati° T, pubbenivāsānusati° ABCDEF, pubbenavālānusati° P.

²³ nāma ñāṇaṃ ABCEFT, nāma ñāṇa° P, ñāṇaṃ D.

²⁴ atīta° PT, atita° ABCDEF.

labbhati¹ | [P 40] ekaṃ dibbacakkhuñāṇaṃ nāma ñāṇaṃ puccuppanna-
ñāṇaṃ labbhati² | [T 86] ekaṃ āsavakkhayañāṇaṃ³ nāma ñāṇaṃ
anāgatañāṇaṃ paṭilabbhati⁴ |

tattha tīsu⁵ ñāṇesu anāgatañāṇasaṃkhātaṃ āsavakkhayañāṇaṃ
nāma ñāṇaṃ⁶ mahābodhī ti vuccati |

atha vā buddharatanan⁷ ti idaṃ [A_{II} 1a – C_{II} 1a – E_{II} 1a – F_{II} 1a] sabbesaṃ
buddhānaṃ arahattamaggañāṇa-arahattaphalañāṇasaṃkhātaṃ⁸ guṇa-
vīsesaṃ sabbakilesaviddhaṃsaṇaṃ⁹ parisuddhaṃ¹⁰ sabbaññūta-
ñāṇapaṭimaṇḍitaṃ¹¹ buddharatanan¹² ti vuccati |

atha vā buddharatanan¹³ ti idaṃ sabbesaṃ paccekabuddhānaṃ
arahattamaggañāṇa-arahattaphalañāṇasaṃkhātaṃ¹⁴ guṇavīsesaṃ
sabbakilesaviddhaṃsaṇaṃ¹⁵ parisuddhaṃ¹⁶ paccekabodhiñāṇapaṭi-
maṇḍitaṃ¹⁷ buddharatanan¹⁸ vuccati | [T 87]

dhammaratanan¹⁹ ti idaṃ navalokuttataradhammānaṃ²⁰ arahatta-
maggañāṇa-arahattaphalañāṇasaṃkhātaṃ²¹ guṇavīsesaṃ sabba-

¹ labbhati C(p.c.)FT, labhati ABDEP.

² labbhati ABCDEFT, labhati P.

³ āsavakkhaya° ABCDEFT, nāsavakkha° P.

⁴ paṭilabbhati T(em.), patilabbhati ABCDEF, patilabhati P.

⁵ tīsu ACDEFT, tisu B, ekaṃ tayo P.

⁶ ñāṇaṃ ABCDEFT, ñāṇa° P.

⁷ buddharatanan ABCDEFT, rattanan P.

⁸ arahattamaggañāṇa-arahattaphalañāṇasaṃkhātaṃ ABCDEFT, arahatta-
maggañāṇaṃ arahattaphalañāṇaṃ saṃkhātaṃ P.

⁹ sabbakilesaviddhaṃsaṇaṃ em, sabbakilesaviddhaṃsaṇaṃ ABCDF,
sabbakilesaṃ viddhaṃsaṇaṃ T, sabbakilesaṃ viddhaṃsaṇaṃ E,
sabbakilesavidhaṃsaṇaṃ P.

¹⁰ parisuddhaṃ ABCDEFT, suparisuddhaṃ P.

¹¹ °paṭimaṇḍitaṃ T(em.), °patimaṇḍitaṃ ABCDEFP.

¹² °ratanan ABCDEFT, °rattanan P.

¹³ °ratanan ABCDEFT, °rattanan P.

¹⁴ arahattamaggañāṇa-arahattaphalañāṇasaṃkhātaṃ ABCDEFT, arahatta-
maggañāṇaṃ arahattaphalañāṇasaṃkhātaṃ P.

¹⁵ °viddhaṃsaṇaṃ T(em.), °viddhaṃsaṇaṃ ABCDEF, °vipasaṇaṃ P.

¹⁶ parisuddhaṃ ABCDEFT, parisuddha° P.

¹⁷ °paṭimaṇḍitaṃ T, °patimaṇḍitaṃ ABCDEFP.

¹⁸ °ratanan ABCDEFT, °rattanan P.

¹⁹ dhammaratanan ABCDEFT, dhammarattanan P.

²⁰ navalokuttara° ABCDEFT, navalokutata° P.

²¹ arahattaphalañāṇa° BCDEFPT, arahaphalañāṇa° A.

kilesaviddhaṃsanam¹ parisuddham navalokuttaram² dhammara[B,
23b – D, 23b]tanam³ vuccati |

saṃgharatanam⁴ ti idam aggasāvakakhiṇāsava-arahantānam⁵
arahattamaggañāṇa-arahattaphalañāṇasaṃkhātam guṇavisesam sabba-
kilesaviddhaṃsanam⁶ parisuddham arahattapa[A,, 1b]ṭimaṇḍitam⁷
saṃgha[C,, 1b]ratana[F,, 1b]n⁸ ti vu[E,, 1b]ccati |

Cattāro mahādīpā

cattāro mahādīpā⁹ ti ime catusaccadhammā viya cattāro
mahādīpā¹⁰ sabbasattānam nissaya-jātā honti¹¹ | yathā hi bhagavā
dukkhasaṃsāre mahaṇṇave¹² sabbasattānam nātho nissayo catu-
saccadhammam¹³ ajānantānam sabbasattānam puna paṭijānitum¹⁴
paṭiṭṭhāpeti | tasmā¹⁵ [P 41] bhagavā sabbasattānam dhammadīpo¹⁶
dhammanātho catusaccadhammam jānāpeti | [T 88] cattāro mahādīpā¹⁷
catusaccadhammā¹⁸ viya bhagavatā desitā sabbasattānam saṃsāra-

¹ °viddhaṃsanam T(*em.*), °viddhaṃsanam ABCDEF, °vidhaṃsanam P.

² navalokuttaram ABCDEFT, navalokuttaradhammapatimaṇḍitam P.

³ dhammaratanam ABCDEFT, dhammarattanam P.

⁴ °ratanam ABCDEFT, °rattanam P.

⁵ aggasāvakakhiṇāsava-arahantānam ABCDEFT, aggasāvaka-asitimahāsāvaka-
khiṇāsava-arahantānam P.

⁶ °viddhaṃsanam T(*em.*), °viddhaṃsanam ABCDEF, °vidhaṃsanam P.

⁷ °paṭimaṇḍitam T, °patimaṇḍitam ABCDEFP.

⁸ °ratanam ABCDEFT, °rattanam P.

⁹ mahādīpā T(*em.*), mahādīpā ABCDEFP.

¹⁰ mahādīpā T(*em.*), mahādīpā ABCDEFP.

¹¹ honti P, hoti ABCDEFT.

¹² mahaṇṇave ABCDEFT, muṇhānam P. [P writes: Read: *muḥhānam*.]

¹³ catusaccadhammam ABCDEFT, catusaccadhamma° P.

¹⁴ paṭijānitum T(*em.*), paṭijānitum ABCDEF, jānitum P.

¹⁵ tasmā P, tathā ABCDEFT.

¹⁶ °dīpo T(*em.*), °dipo ABCDEFP.

¹⁷ mahādīpā T(*em.*), mahādīpā ABCDEFP.

¹⁸ catusaccadhammā ABCDEFT, catudhammā P.

dukkhena¹ parimuccanattāya honti² | tasmā taṃ cattāro mahādīpaṃ³
buddharatanan⁴ ti vuccati |

Dvisahassaparittadīpaparivārā

dvisahassaparittadīpaparivārā⁵ ti ayam dvisahassaparittadīpo⁶
catunnaṃ⁷ mahādīpānaṃ⁸ parivāro hoti | yathā [B₁ 24a – D₁ 24a] hi ayam
dvisahassaparittadīpo⁹ sabbasattānaṃ nissayaajāto¹⁰ yathā catusacca-
dhammā viya sabbasattā[F₁₁ 2a]naṃ¹¹ [E₁₁ 2a] nī[C₁₁ 2a]ssa[A₁₁ 2a]yajātā
bhagavatā desitā hoti | tasmā¹² bhagavā sabbasattānaṃ dhammadīpo¹³
dhammanātho catusaccadhammaṃ jānāpeti | dvisahassaparittadīpā¹⁴
catusaccadhammā viya bhagavatā¹⁵ desitā sabbasattānaṃ
saṃsāradukkhehi muñcanattāya¹⁶ yasmā honti | tasmā¹⁷ dvisahassa-
parittadīpaṃ¹⁸ buddharatanan¹⁹ ti vuccati |

¹ saṃsāradukkheṇa ABCDEFT, saṃsārakakheṇa P.

² honti P, hoti ABCDEFT.

³ cattāro mahādīpaṃ T(*em.*), cattāro mahādīpaṃ ABCDEF, catumahādīpaṃ P.

⁴ °ratanan ABCDEFT, °rattanan P.

⁵ °dīpa° T(*em.*), °dīpa° ABCDEFP.

⁶ dvisahassaparittadīpo T(*em.*), dvisahassaparittadīpo ABCDEF, dvisahassa-
parittadīpā P.

⁷ catunnaṃ ABCDEFT, catūnaṃ P.

⁸ °dīpānaṃ T(*em.*), °dīpānaṃ ABCDEFP.

⁹ dvisahassaparittadīpo T(*em.*), dvisahassaparittadīpo ABCDEF, dvisahassa-
parittadīpā P.

¹⁰ nissayaajāto ABCDEFT, nissayathājā P.

¹¹ sabbasattānaṃ ABCDEFT, sabbasattā P.

¹² tasmā P, tathā ABCDEFT.

¹³ dhammadīpo T(*em.*), dhammadīpo ABCDEF. dhammadīpo *deest* in P.

¹⁴ dvisahassaparittadīpā T(*em.*), dvisahassaparittadīpā ABCDEF, dvisahassa-
parittadīpā pana P.

¹⁵ bhagavatā ABCDEFT, bhagavā P.

¹⁶ muñcanattāya ABCDEFT, muñcanattānaṃ P.

¹⁷ taṃ *add.* in P.

¹⁸ dvisahassaparittadīpaṃ T, dvisahassaparittadīpaṃ ABCDEFP.

¹⁹ °ratanan ABCDEFT, °rattanan P.

Saparivāro cakkavattirājā

saparivāro¹ cakkavattirājā ti ayam hi yathā bhagavā tilokānaṃ² issaro parivāro bhikkhusaṃgho³ hoti | yathā⁴ hi rājā cakkavatti attano saparivāro idha loke issaro hoti | tasmā taṃ cakkavattirājānaṃ buddharatanan⁵ ti vuccati | [P 42 – T 89]

Dakkhiṇāvattasetasaṅkha

dakkhiṇāvattasetasaṅkho⁶ ti ayam hi bhagavā tilokānaṃ parisuddhaṃ kusaladhammaṃ desetvā dasa-akusalakamma-pathadhammehi aparisuddhehi parivattetuṃ parisuddhesu dasakusalakammapathadhammesu⁷ [B, 24b – D, 24b] patiṭṭhāya⁸ setasaṅkhaṃ⁹ viya pa[A, 2b]risu[E, 2b]ddhaṃ dasa[C, 2b]kusa[F, 2b]lakammapathadhammaṃ pi jānituṃ | yathā saṅkhacakkāro¹⁰ attano tikkhasarena¹¹ tilokānaṃ ativirocamāno hoti | tathā¹² aparisuddhaṃ malasamphassabāma-hatthaṃ¹³ sīlajalena¹⁴ parisuddhaṃ dakkhiṇahatthena parisuddhakusaladhammena¹⁵ visodhitaṃ¹⁶ setasaṅkhaṃ¹⁷ viya parisuddhakusala-

¹ saparivāro PT, parivāro ABCDEF.

² tilokānaṃ ABCDEFT, tilokaṃ P.

³ parivāro bhikkhusaṃgho P, saparivārabhikkhusaṃgho ABCDEF, saparivārabhikkhusaṅgho T.

⁴ yathā P, tathā ABCDEFT.

⁵ °ratanan ABCDEFT, °rattanan P.

⁶ dakkhiṇāvattasetasaṅkho T(em.), dakkhiṇāvattasetasaṅkho ABCDEFP.

⁷ dasakusalakammapathadhammesu ABCDEFT, dasakusalakammapadadhammesu P.

⁸ patiṭṭhāya ABCDEFT, patitthitāya P.

⁹ setasaṅkhaṃ T(em.), setasaṅkhaṃ ABCDEFP.

¹⁰ saṅkhacakkāro ABCDEFT, saṅkhaṃcakkasarena P. [P writes: Read: *saṅkha-cakkasarena*.]

¹¹ tikkhasarena ABCDEFT, tikkhisarena P.

¹² tathā ABCDEFT, yathā P.

¹³ mala° BCDEFPT, pala° A.

¹⁴ sīlajalena ABT, silajalena CDEFP.

¹⁵ parisuddha° P, parisuddhaṃ ABCDEFT.

¹⁶ Daṇḍa *add.* in BCDEFPT.

¹⁷ setasaṅkhaṃ T(em.), setasaṅkhaṃ ABCDEF, setasakhaṃ P.

dhamme¹ ṭhitam² hoti | tam pana kusaladhammehi ṭhitam³ hoti
|⁴ tam pana kusaladhammehi⁵ parivattam parisuddhadhammam⁶
dakkhiṇāvattasetasaṅkham⁷ viya maṅgalajātam hoti | tasmā tam
dakkhiṇāvattasetasaṅkham⁸ buddharatanan⁹ ti vuttam | [T 90]

Suvaṇṇamacchakayugala

suvaṇṇamacchakayugalan¹⁰ ti idam hi bhagavato aggasāvaka-
yugalam¹¹ bāmadakkhiṇapaṭimaṇḍitam¹² paññā-iddhisampannam¹³
niccam attano sevamānam hoti | tattha eko¹⁴ aggasāvako
sāriputtathero¹⁵ nāma ahosi | so pana mahāpaññāsampanno¹⁶
vassagaṇasatasahassam¹⁷ patitam¹⁸ vassabindum¹⁹ gaṇetum samattho
hoti | [F_{II} 3a] so sāriputtathe[E_{II} 3a]ro²⁰ bhagavato [A_{II} 3a] buddha-[C_{II} 3a]

¹ parisuddha° *dub.* in B.

² ṭhitam CFT, thitam AE, ṭṭhitam BDP.

³ ṭhitam CFT, thitam A, ṭitam E, ṭṭhitam BD.

⁴ tam pana kusaladhammehi ṭhitam hoti | *desunt* in P.

⁵ kusaladhammehi ABCDEFT, akusaladhammehi P.

⁶ parisuddhadhammam ABCDEFT, parisuddham kusaladhammam P.

⁷ dakkhiṇāvattasetasaṅkham T, dakkhiṇāvattasetasaṅkham ABCDEF, dakkhiṇāvattasetasakham P.

⁸ dakkhiṇāvattasetasaṅkham T(*em.*), dakkhiṇāvattasetasakham P, dakkhiṇāvattasetasaṅkham ABCDEF.

⁹ °ratanan ABCDEFT, °rattanan P.

¹⁰ suvaṇṇamacchakayugalan T, suvaṇṇamacchakayuggalan C(*p.c.*)FP, suvaṇṇamacchayuggalan ABC(*a.c.*)DE.

¹¹ aggasāvakayugalam T, aggasāvakayuggalam ABCDEF, dve-aggasāvakam P.

¹² °paṭimaṇḍitam T(*em.*), °patimaṇḍitam ABCDEFP.

¹³ iddhi° ABCDEPT, idhi° F.

¹⁴ eko BCDEFPT, evako A.

¹⁵ sāriputtathero ABCDEFP, sārīputtathero T(*em.*).

¹⁶ mahāpaññā° BC(*a.c.*)DEPT, mahāpañño C(*p.c.*)F, pahāpaññā A.

¹⁷ °sahassam ABCDEFT, °sahassa° P.

¹⁸ patitam ABCDEFT, °patita° P.

¹⁹ °bindum ABCDET, °bindhu° P, °bindham F.

²⁰ sāriputtathero ABCDEFP, sārīputtathero T(*em.*).

pati[B₁₁ 1a – D₁₁ 1a]ko tilokānaṃ¹ dhammacakkaṃ² pavattetuṃ sakkoti
 | eko ca aggasāvako mahāmoggallānathero³ nāma ahosi | so pana
 mahā-iddhisampanno sakalamahāpaṭhaviyaṃ⁴ parivattetuṃ sakkoti
 | so pana mahāmoggallānathero⁵ yathā puriso āmalakaphalaṃ⁶
 gahetvā [P 43] attano pāṇitale ṭhapeti⁷ | tasmā taṃ aggasāvakayugalaṃ
 suvaṇṇamacchakayugalan ti⁸ vuccati | idaṃ aggasāvakayugaṃ⁹
 saṃgharatanan¹⁰ ti vuccati | [T 91]

Yugalacakka

yugalacakkan¹¹ ti idaṃ ratanacakkadvayaṃ¹² nāma buddharatana-
 cakkaṃ saṃgharatanacakkañ cā ti¹³ hoti | tattha yathā hi bhagavā
 tilokānaṃ dhammacakkaṃ pavattento maggaphalanibbānaṃ¹⁴
 pāpuṇatthaṃ bhavati | idaṃ ratanacakkaṃ nāma hoti |¹⁵ tathā hi
 aggasāvako¹⁶ sārīputtathero¹⁷ tilokānaṃ dhammacakkaṃ pavattento

¹ buddhapatiko tilokānaṃ BDT, buddhantapatiko tilokānaṃ P, buddhapatilo tilokānaṃ CE, buddhapatilo tilokānaṃ A. *malim* buddhapattiko or buddhasenāpatiko.

² dhammacakkaṃ ABCDEFT, dhammacakka° P.

³ mahāmoggallānathero ABCDEFT, mahāmoggallānatthero P.

⁴ sakalamahāpaṭhaviyaṃ T, sakalamahāpaṭhaviyaṃ ABCDEFP.

⁵ mahāmoggallānathero ABCDEFT, mahāmoggallānathero P.

⁶ āmalaka° BCDEFPT, āmaka° A.

⁷ ṭhapeti CFT, thapeti ABDEP.

⁸ °yugalaṃ suvaṇṇamacchakayugalan ti T(*em.*), °yuggalaṃ suvaṇṇamacchakayugalan ti ABCDEFP.

⁹ aggasāvakayugaṃ PT, aggasāvakayuggalaṃ ABCDEF.

¹⁰ saṃgharatanan ABCDEF, saṃgharatanan T, saṃgharattanan P.

¹¹ yugalacakkan T(*em.*), yuggalacakkan ABCDEFP.

¹² ratanacakkadvayaṃ ABCDEFT, rattanacakkaṃ P.

¹³ nāma buddharatanacakkaṃ saṃgharatanacakkañ cā ti T, nāma buddharatanacakkaṃ saṃgharatanacakkañ cā ti ABCDEF, buddharattanacakkaṃ nāma hoti P.

¹⁴ maggaphalanibbānaṃ T, maggaphalanibbāna° ABCDEF.

¹⁵ tattha yathā hi bhagavā tilokānaṃ dhammacakkaṃ pavattento maggaphalanibbānaṃ pāpuṇatthaṃ bhavati | idaṃ ratanacakkaṃ nāma hoti | *desunt* in P.

¹⁶ aggasāvako ABCDEFT, aggasāvakaṃ P.

¹⁷ sārīputtathero ABCDEF, sārīputtathero T, sārīputtathero ti P.

maggaphalanibbānaṃ pāpuṇatthaṃ¹ bhavati | idaṃ ratanacakkaṃ² saṃgharatanacakkaṃ³ nāma [E₁₁ 3b] hoti |

atha vā⁴ idaṃ buddharatanacakkaṃ⁵ nāma hoti | idaṃ saṃ[F₁₁ 3b]-gharatanacakkaṃ⁶ nāma [B₁₁ 1b] hoti | [A₁₁ 3b] tasmā idaṃ buddharata-[C₁₁ 3b]nacakkaṃ⁷ saṃgharatanacakkaṃ⁸ ti [D₁₁ 1b] vuccati⁹ | cakkadvayaṃ¹⁰ yugalacakkaṃ¹¹ ti vuccati |

Sattamahāgaṅgā

sattamahāgaṅgā ti ime pana bhagavatā¹² sattasambojjhaṅgā attano yathā-icchitānaṃ¹³ sabbasattānaṃ hadaye paripuṇṇaṃ¹⁴ desetum¹⁵ samatthā | suvisāradena acchinna[T 92]paripuṇṇamahāgaṅgā¹⁶ sutāgatā¹⁷ viya paripuṇṇaṃ¹⁸ mahāsamuddaṃ¹⁹ pavisanti | tasmā ime sattasambojjhaṅgā pi sattamahāgaṅgā ti vuccanti²⁰ | idaṃ sattasambojjhaṅgaṃ dhammaratanan²¹ ti vuccati²² | [P 44]

¹ °nibbānaṃ pāpuṇatthaṃ T, °nibbānapāpuṇatthaṃ ABCDEF, °nibbānaṃ pāpuṇatthā P. [P writes: Read: *pāpuṇatthāya*.]

² ratana° ABCDEFT, rattana° P.

³ saṃgharatana° ABCDEF, saṃgharattana° P, saṅgharatana° T.

⁴ Daṇḍa *add.* in ACDEF.

⁵ buddharatana° ABCDEFT, buddharattana° P.

⁶ saṃgharatana° ABCDEFP, saṅgharatana° T.

⁷ buddharatana° ABCDEFT, buddharattana° P.

⁸ saṃgharatana° ABCDEFP, saṅgharatana° T(*em.*).

⁹ vuccati *deest* in P.

¹⁰ cakkadvayaṃ ABCDEFT, yaṃ cakkadvaya° P.

¹¹ yugalacakkaṃ T(*em.*), yuggalacakkaṃ ABCDEF, °yuggalaṃ cakkaṃ P.

¹² bhagavatā ABCDEFT, bhagavato P.

¹³ yathā *deest* in ACEF.

¹⁴ paripuṇṇaṃ ABCDEFT, paripuṇṇa P.

¹⁵ desetum T(*em.*), desitum ABCDEFP.

¹⁶ acchinna-paripuṇṇamahāgaṅgā ABCDEFT, acchinnā paripuṇṇā mahāgaṅgā P.

¹⁷ sutāgatā ABCDEF, sutāgatā PT.

¹⁸ paripuṇṇaṃ ABCDEFT, paripuṇṇa° P.

¹⁹ °samuddaṃ T, °samuddhaṃ ABCDEFP.

²⁰ vuccanti BCDET, vuccati AFP.

²¹ °ratanan ABCDEFT, °rattanan P.

²² vuccati ABCDEFT, vuttaṃ P.

Sattamahāsarā

sattamahāsarā ti ime pana bhagavatā satta-ariyadhanā attano yathā-icchitānaṃ sabbasattānaṃ hadaye¹ paripuṇṇaṃ desetum samatthā | suvisāradena acchinnaparipuṇṇamahāsarā² sutāgatā³ viya taṃ paripuṇṇaṃ⁴ mahāsamuddaṃ⁵ pavisanti | tasmā ime satta-ariyadhanā pana sattamahāsarā ti vuccanti⁶ | idaṃ satta-ariyadhaṇaṃ⁷ dhammaratanan⁸ ti vuccati⁹ | [T 93]

Sattamahāselā

sattama[E₁₁ 4a]hāselā ti ime pana bhagavatā attano ñāṇanissayaṭṭhitena¹⁰ sattaviññāṇaṭṭhitikā¹¹ atta[F₁₁ 4a]no yathā-icchitānaṃ sabba-[B₁₁ 2a – D₁₁ 2a] sa[A₁₁ 4a]ttānaṃ [C₁₁ 4a] hadaye paripuṇṇaṃ desetum¹² samatthā | suvisāradena sattamahāselā¹³ paripuṇṇā honti | ime sattaviññāṇaṭṭhitikā pana sattamahāselā ti vuccanti | idaṃ sattamahāselam pi dhammaratanan ti¹⁴ vuccanti¹⁵ |

¹ hadaye C(p.c.)FPT, hadaya° ABC(a.c.)DE.

² acchinna° ABCDEF, acchinnaṃ P, acchina° T..

³ sutāgatā ABCDEF, sutāgatā PT.

⁴ paripuṇṇaṃ ABCDEFT, paripuṇṇa° P.

⁵ °samuddaṃ T, °samuddhaṃ ABCDEFP.

⁶ vuccanti ABCDEFT, vuccati P.

⁷ ariyadhaṇaṃ ABCDET, ariya-adhaṇaṃ F, ariya° P.

⁸ °ratanan ABCDEFT, °rattanan P.

⁹ vuccati BDPT, vuccanti ACEF.

¹⁰ ñāṇanissayaṭṭhitena ABCDE, ñāṇanissayaṭṭhitena F, ñāṇanisayaṭṭhitena P, ñāṇavisayaṭṭhitena T.

¹¹ °viññāṇaṭṭhitikā ABCDEFT, °viññāṇaṭṭhīti P.

¹² desetum FT, desitum ABCDEP.

¹³ °mahāselā BCDEFPT, hāselā A.

¹⁴ °ratanan ti ABCDEFT, °rattana P.

¹⁵ vuccanti ABCDEFT, vuccati P.

tattha katamā sattamahāgaṅgā ti | jātigaṅgā yamunāgaṅgā sarabhūgaṅgā sarassatīgaṅgā¹ aciravatīgaṅgā² mahīgaṅgā mahāgaṅgā ti³ | ime sattamahāgaṅgā nāma honti |

katamā⁴ sattasambojjhaṅgā ti | satisambojjhaṅga⁵-dhammavicaya-sambojjhaṅga⁶-viriyasambojjhaṅga-pītisambojjhaṅga-passaddhi-sambojjhaṅga-samādhisambojjhaṅga-upekkhāsambojjhaṅgā ti ime sattasambojjhaṅgā nāma honti | [P 45 – T 94]

katamā⁷ sattamahāsarā ti | anotattasarā kaṇṇamuṇḍasarā⁸ rathakārasarā⁹ kuṇālasarā¹⁰ chaddantasarā¹¹ mandākinisarā¹² sīhapapātasarā ti¹³ ime sattamahāsarā nāma honti |

katamā¹⁴ satta-[E_{II} 4b]ariyadhanā¹⁵ ti | saddhādhanam sīladhanam¹⁶ sutadhanam¹⁷ cāgadhanam paññāadhanam hiridhanam o[F_{II} 4b]ttappadhanan¹⁸ ti [B_{II} 2b – D_{II} 2b] ime¹⁹ [C_{II} 4b] satta-ariyadhanā²⁰ nāma [A_{II} 4b] honti |

¹ sarassatī° *em.*, sarassati° AET, surassati° CFP, sūrassati BD.

² aciravatī° *em.*, aciravati° CFT, ciravatti° P, ciravati BD, civaravati E, cīvarava° A.

³ mahīgaṅgā mahāgaṅgā ti *em.*, mahigaṅgā mahāgaṅgā ti ABCDEFT, mahi-mahānadīgaṅgā ti P.

⁴ katamā ABCDEPT, kathamā F.

⁵ satisambojjhaṅga ABCDEFT, ime sattasambojjhaṅgā P.

⁶ dhammavicaya° ABCDEFT, dhammaviccaya° P.

⁷ katamā ABCDFT, kattamā EP.

⁸ kaṇṇamuṇḍasarā T, kaṇḍamuṇḍasarā ABCDEF, kapaṇḍamuṇḍasarā P.

⁹ rathakārasarā *em.*, varathakasarā ABCDEFT, rathakālasarā P.

¹⁰ kuṇālasarā PT, kunālasarā ABCDEF.

¹¹ chaddantasarā BCDET, chaddantasarā A, chaddhantasarā FP.

¹² mandākinisarā BCDET, maṇḍākinisarā FP, mandākanisarā A.

¹³ sīhapapātasarā ti *em.*, sihappapātasarā ti ABCDEFPT.

¹⁴ katamā BDT, kattamā ACEFP.

¹⁵ ariyadhanā ABCDEFPT. [P writes: Read: *ariyadhanānīti*.]

¹⁶ sīla° T, sila° ABCDEFP.

¹⁷ sutadhanam ABCDEFT, saccadhanam P.

¹⁸ ottappa° P, otappa° ABCDEFT.

¹⁹ ime ABCDEFPT. [P writes: Read: *imāni*.]

²⁰ ariyadhanā ABCDEFPT. [P writes: Read: *ariyadhanāni*.]

katamā sattamahāselā ti | yugandharo¹ īsadharo² karavīko³
sudassano nemindharo vinatako⁴ assakaṇṇo⁵ ti ime sattamahāselā
nāma honti |

katamā sattaviññāṇaṭṭhitikā⁶ sattaviññāṇapabhedā ti | ime
āvajjanaviññāṇaṃ⁷ [T 95] dassanaviññāṇaṃ sampaticchanaviññāṇaṃ⁸
santīraṇaviññāṇaṃ⁹ voṭṭhapanaviññāṇaṃ¹⁰ javanaviññāṇaṃ ālambana-
viññāṇaṃ ti sattaviññāṇapabhedā nāma honti | ime sattaviññāṇa-
pabhedā pana sattaviññāṇaṭṭhitikā ti vuccanti¹¹ |

tattha āvajjanaviññāṇaṃ nāma vijānaṇaṃ¹² āvajjanavisaya-
viññāṇaṃ¹³ nāma | idaṃ nāmakammaṃ iminā nāmena puggalena
kataṃ atthi dhuvaṃ¹⁴ mayā¹⁵ vijānitan ti¹⁶ |¹⁷ ayaṃ āvajjanaviññāṇā¹⁸
attano cittaviññāṇabalena āvajjamāno¹⁹ issarādhipatiko [P 46] ca
hoti²⁰ channaṃ²¹ viññāṇaṇaṃ |²² yathā rājā ca[E, sa]kkavatti viya

¹ yugandharo BDPT, yugandaro ACEF.

² īsadharo *em.*, isindharo ABDEPT, isindaro C. *deest* in F.

³ karavīko *em.*, karaviko ABCDEFPT.

⁴ vinatako ABCDFT, vinatako P, vinakato E. [P writes: Read: *vinattako*.]

⁵ assakaṇṇo CFPT, assakanno ABDE.

⁶ ti *add.* in P.

⁷ channaviññāṇaṃ *add.* in P.

⁸ sampaticchanaviññāṇaṃ *em.*, sampaticchanaviññāṇaṃ P, sampaticchanna-
viññāṇaṃ T(*em.*), sampaticchannaviññāṇaṃ ABCDEF.

⁹ santīraṇaviññāṇaṃ *em.*, santīraṇaviññāṇaṃ ABCDEFT. *Deest* in P.

¹⁰ voṭṭhapanaviññāṇaṃ *em.*, voṭṭhabbanaviññāṇaṃ ABCDFT, voṭṭhabbanaviññā
E, phuṭṭhabbaviññāṇaṃ P. [P writes: Read: *phuṭṭhabbaviññāṇaṃ*.]

¹¹ vuccanti ABCDEFT, vuccati P.

¹² vijānaṇaṃ B(*p.c.*)PT(*em.*), vijjānaṇaṃ AB(*a.c.*)CDEF.

¹³ °visaya° C(*p.r.*)PT(*em.*), °vissaya° ABC(*a.r.*)DEF.

¹⁴ dhuvaṃ BCDFT, dhuva° A, chuva° E(*dub.*).

¹⁵ mayā ABCDET, mahā° P, maññā F.

¹⁶ vijānitan ti PT(*em.*), vijjānatan ti ABCDEF.

¹⁷ Daṇḍa *deest* in P and T.

¹⁸ āvajjanaviññāṇā *em.*, āvajjanaviññāṇo ABCDEFPT.

¹⁹ āvajjamāno ABCDEFT, āvajjanamāno P.

²⁰ Daṇḍa *add.* in BCDET.

²¹ channaṃ CFPT, chaṇṇaṃ ABDE.

²² Daṇḍa *deest* in T.

catudīpakānaṃ¹ rājānaṃ² manussānaṃ tiracchānānaṃ ca³ [B_{II} 3a – D_{II} 3a] issarādhīpatiko ho[F_{II} 5a]ti | [A_{II} 5a – C_{II} 5a – T 96]

dassanaviññānaṃ⁴ nāma vijānanaṃ⁵ dassanavisayaviññānaṃ⁶ nāma | idaṃ nāmakammaṃ iminā nāmena puggalena kataṃ atthi dhuvam mayā vijānitan ti⁷ |⁸ ayaṃ dassanaviññāṇā attano cakkhuviññāṇa-balena dassanā⁹ issarādhīpatikā hoti pañcaviññāṇarūpādi-ārammaṇā¹⁰ | sā pana dassanaviññāṇā | yathā mahādevī¹¹ aggamaheśī¹² rañño¹³ cakkavattissa¹⁴ catudīpakānaṃ¹⁵ rājūnaṃ¹⁶ aggamaheśiyānaṃ¹⁷ issarādhīpatikā hoti |

sampañicchanaviññānaṃ¹⁸ pana vijānanaṃ¹⁹ sampañicchana-gaṇavisayaviññānaṃ²⁰ nāma | idaṃ nāmakammaṃ iminā nāmena puggalena kataṃ atthi dhuvam mayā vijānitan ti²¹ | ayaṃ sampañi-

¹ catudīpakānaṃ T, catudipakānaṃ ABCDEFP.

² rājānaṃ ACD(*i.m.*)EFPT, mahārājānaṃ B(*p.c.*), marājānaṃ B(*a.c.*).

³ tiracchānānaṃ ca *em.*, tiracchānānañ ca BCDEFT, tiracchādānañ ca A, tiracchānānaṃ P.

⁴ dassanaviññānaṃ ABCDEFT, dassanaṃ viññānaṃ P.

⁵ vijānanaṃ P, vijānana° T, vijjānana° ABCDEF.

⁶ dassana° *em.*, °dassana° ABCDEFT, dassena P. • °visaya° T(*em.*), °vissaya° ABCDEFP.

⁷ vijānitan ti PT(*em.*), vijjānatan ti ABCDEF.

⁸ Daṇḍa *deest* in P.

⁹ dassanā ABCDEFT, dassa P. [P writes: Read: *dassa*°]

¹⁰ pañcaviññāṇa° ABCDEFT, pañcaviññāṇaṃ P • °ārammaṇā ABCDET, °ārammaṇaṃ P, °ārammanā F.

¹¹ mahādevī CT, mahādevi ABDEFP.

¹² aggamaheśī *em.*, aggamaheśi° ABCDEFPT.

¹³ °rañño ABCDEFT, °rājā P.

¹⁴ cakkavattissa ABCDEFT, cakkavatti P.

¹⁵ catudīpakānaṃ T(*em.*), catudipakānaṃ ABCDEFP.

¹⁶ rājūnaṃ ACEFT, rājunaṃ BD, rājānaṃ P.

¹⁷ aggamaheśiyānaṃ CFT, aggamaheśiyānaṃ ABDE, aggamaheśīnaṃ P.

¹⁸ sampañicchana *em.*, sampañicchanna° PT(*em.*), sampaticchanna° ABCDEF.

¹⁹ vijānanaṃ P, vijānana° T, vijjānana° ABCDEF.

²⁰ sampañicchana-gaṇa° *em.*, °sampañicchannagaṇa° T(*em.*), sampaticchannagaṇa° ABCDEF, sampattiggagaṇa° P. [P writes: Current usage: *sampaṭiggagaṇavisayaviññānaṃ*.]

²¹ vijānitan ti PT(*em.*), vijjānitan ti ABCDEF.

cchanaviññāṇā¹ attano kāyaviññāṇabalena sampaticchanagahaṇaṃ²
 issarādhīpatikā hoti | catunnaṃ viññāṇānaṃ |³ yathā rājamacco⁴ rañño
 ā[B₁₁ 3b – D₁₁ 3b]ṇāya⁵ catunnaṃ amaccānaṃ [T 97] sampaticchāpe[E₁₁ 5b]ti⁶ |⁷
 santīraṇaviññāṇaṃ⁸ pana⁹ vijānanaṃ¹⁰ vicāraṇavisa[A₁₁ 5b]ya-[F₁₁ 5b]
 viññāṇaṃ¹¹ nāma | [C₁₁ 5b] idaṃ nāmakammaṃ iminā nāmena puggalena
 kataṃ atthi dhuvam¹² mayā vijānitan ti¹³ |¹⁴ ayam santīraṇa-[P 47]
 viññāṇā¹⁵ attano vicāraṇaviññāṇabalena¹⁶ vicāraṇaṃ¹⁷ issarādhīpatikā
 hoti¹⁸ tiṇṇaṃ viññāṇānaṃ |¹⁹ yathā senāpati rañño kāraṇaṃ vicāreti |
 voṭṭhapanaviññāṇaṃ²⁰ pana vijānanaṃ²¹ voṭṭhapanavisaya-
 viññāṇaṃ²² nāma | idaṃ nāmakammaṃ iminā nāmena puggalena kataṃ

¹ sampaticchanaviññāṇā *em.*, sampaticchannaviññāṇā T(*em.*), sampaticchanna-
 viññāṇā ABCDEF, sampaticchannaviññāṇaṃ P.

² sampaticchanagahaṇaṃ *em.*, sampaticchannagahaṇaṃ P, sampaticchanna-
 gahaṇa° ET(*em.*), sampaticchannagaha° ABCDF.

³ catunnaṃ viññāṇānaṃ | ACDEF, | catunnaṃ viññāṇāṃ B, catunnaṃ
 viññāṇānaṃ T, catuviññāṇaṃ P.

⁴ rājamacco ABCDEFT, rājāmamco P.

⁵ āṇāya ABCDEPT, ānāya F.

⁶ sampaticchāpeti T(*em.*), sampaticchāpeti ABCDEF, sampaticchatī P.

⁷ Daṇḍa *deest* in E.

⁸ santīraṇaviññāṇaṃ *em.*, santīraṇaviññāṇaṃ ABCDFT, santīraṇaviññāṇaṃ
 P, santīraṇaviññāṇabalena E.

⁹ pana DEBT, balena pana ACF, nāma P.

¹⁰ vijānanaṃ P, vijānana° T, vijjānana° ABCDEF.

¹¹ vicāraṇa° *em.*, °vicāraṇa° ABCDFT, vicāraṇaṃ P, viddhāraṇa° E • °visaya°
 T(*em.*), °vissaya° ABCDEFP.

¹² dhuvam ACDEFPT, dhavam B.

¹³ vijānitan ti T(*em.*), vijjānitan ti ABCDEF, vijānatan ti P.

¹⁴ Daṇḍa *deest* in P and in T.

¹⁵ santīraṇaviññāṇā *em.*, santīraṇaviññāṇā ABCDEFT, vicāraṇa[P 47]viññāṇaṃ P.

¹⁶ vicāraṇa° P, vīccāraṇa° ABCDEFT.

¹⁷ vicāraṇaṃ P, vīccāraṇaṃ T, vīccāraṇa° ABCDEF.

¹⁸ issarādhīpatikā hoti TBD, issarādhīpatikā honti ACEF, issarādhiceti P. [P
 writes: Read: *issarādhīpatikaṃ*.]

¹⁹ tiṇṇaṃ viññāṇānaṃ | ABCDEF, tiṇṇaṃ viññāṇānaṃ T, tayoviññāṇaṃ P.

²⁰ voṭṭhapanaviññāṇaṃ *em.*, voṭṭhabbanaviññāṇaṃ ABCDFT, voṭṭhabbana-
 viññāṇa E, phutṭhabbaviññāṇaṃ P.

²¹ vijānanaṃ P, vijānana° T(*em.*), vijjānana° ABCDEF.

²² voṭṭhapanavisaya° *em.*, °voṭṭhabbanavisaya° T(*em.*), °voṭṭhabbanavissaya°
 ABCDEF, phutṭhabbanam P.

atthi dhuvam mayā vijānitan ti¹ | ayam voṭṭhapanaviññāṇā² attano kāyaviññāṇabalena³ voṭṭhapanam⁴ issarādhipatikā hoti⁵ dvinnam viññāṇanam |⁶ yathā rājadvārapālakādhipati hoti |

javanaviññāṇam pana vijānanam⁷ javanavisayaviññāṇam⁸ nāma | idam nāmakammam iminā nāmena puggalena kataṃ atthi dhuvam mayā vijānitan ti⁹ |¹⁰ ayam javanaviññāṇā¹¹ a[B_{II} 4a – D_{II} 4a]ttano [T 98] javanaviññāṇabalena issarādhipatikā hoti¹² ekassa viññāṇassa |¹³ [E_{II} 6a] yathā¹⁴ rājabhattachārako¹⁵ rāja[A_{II} 6a]suddho[C_{II} 6a]danam viya sabba-[F_{II} 6a]rasabhuñjanakam¹⁶ issarādhipatiko¹⁷ hoti |

ālambanaviññāṇam pana vijānanam rūpādi-ārammaṇa-abhirativisayaviññāṇam nāma¹⁸ | idam nāmakammam iminā nāmena puggalena kataṃ atthi dhuvam mayā vijānitan ti¹⁹ |²⁰ ayam ālambanaviññāṇā²¹

¹ vijānitan ti PT(*em.*), vijjānitan ti ABCDEF.

² voṭṭhapanaviññāṇā *em.*, voṭṭhabbanaviññāṇā T, voṭṭhabbaviññāṇā ABCDF, phoṭṭhabbaviññāṇam P, avoṭṭhabbaviññābalena E.

³ attano kāyaviññāṇabalena *desunt* in E.

⁴ voṭṭhapanam *em.*, voṭṭhabbana° ABCDEFT, phoṭṭhabbanam P.

⁵ issarādhipatikā hoti T, issarādhipatikā hoti | ABCDEF, issarādhipati ca hoti P.

⁶ Daṇḍam *deest* in P and in T.

⁷ vijānanam P, vijānana° T, vijjānana° ABCDEF.

⁸ javanavisayaviññāṇam *em.*, °javanavisayaviññāṇam T, °javanavissaya-viññāṇam ABCDEF, javanavissayaviññāṇam P.

⁹ vijānitan ti PT(*em.*), vijjānitan ti ABCDEF.

¹⁰ Daṇḍa *deest* in P and in T.

¹¹ javanaviññāṇā ABCDEFT, javanaviññāṇam P.

¹² issarādhipatikā hoti ABCDEFT, issarādhipatikam hoti | P.

¹³ ekassa viññāṇassa | ABCDEF, ekassa viññāṇassa T, ekam viññāṇam P.

¹⁴ ayam javanaviññāṇam *add.* in P.

¹⁵ rājabhattachārako *deest* in P.

¹⁶ sabbarasabhuñjanakam *em.*, sabbarasabhuñjanaka ACDET, sabbarasabhuñjanaka F, sabbarasabhūñjanaka B, rasam bhuñjanakam P.

¹⁷ issarādhipatiko *em.*, °issarādhipatiko ACDET, issarādhipati F, issarādhipatikam P.

¹⁸ rūpādi-ārammaṇa-abhirativisayaviññāṇam nāma *em.* rūpādi-ārammaṇa-abhirativissayaviññāṇam nāma T, rūpādi-ārammaṇam abhirativissayaviññāṇam ABCDEF, rūpādi-ārammabhiratti-ārammaṇavissayaviññāṇam P. [P writes: Read: *rūpādi-ārammaṇābhiratti-ārammaṇavisayaviññāṇam.*]

¹⁹ vijānitan ti *em.*, vijjānitan ti ABCDEFPT(*em.*).

²⁰ Daṇḍa *deest* in P and in T.

²¹ °viññāṇā ABCDEFT, °viññāṇam P.

attano ārammaṇagahaṇaviññāṇabalena¹ abhirati-ārammaṇagahaṇa-issarādhīpatikā² hoti |³ yathā rājā nagaraguttikassa⁴ issarādhīpatiko⁵ hoti |⁶ attano manoviññāṇa-ārammaṇagahaṇabalena⁷ | iti ime⁸ sattaviññāṇappabhedā pana sattaviññāṇatthitikā ti⁹ vuccanti¹⁰ | [P 48]

Supaṇṇarājā

supaṇṇarājā ti¹¹ ayaṃ hi yathā¹² bhagavā arahattamaggaphalañāṇasaṅkhātena vajirañāṇena¹³ attano sattupaṭipakkhe¹⁴ diyaḍḍhakilesasahassee¹⁵ viddhamseti¹⁶ |¹⁷ tathā¹⁸ supaṇṇarājā viya [T 99 – B_{II} 4b – D_{II} 4b] attano sattupaccatthikaṃ nāgarājānaṃ¹⁹ viddhamseti²⁰ | tasmā bhagavā pana supaṇṇarājā ti vuccati | idaṃ supaṇṇarājāṃ²¹ buddharatanan²² ti vuccati |

¹ ārammaṇagahaṇaviññāṇabalena ABCDEFT, ārammaṇagahaṇaṃ viññāṇena P.

² abhirati-ārammaṇagahaṇa-issarādhīpatikā ABCDET, abhirati-ārammaṇagahaṇa-issarādhīpatiko F, abhirati-ārammaṇagahaṇaṃ issarādhīpatikaṃ P.

³ Daṇḍa *deest* in T.

⁴ nagaraguttikassa ABCDEFT, nagaragutikaṃ P.

⁵ issarādhīpatiko ABCDEFT, issarādhīpatikaṃ P.

⁶ hoti | ABCDEF, hoti T, bahurājānaṃ P.

⁷ °gahaṇabalena BDPT, °balena ACEF.

⁸ iti ime ABCDEFT, ime P.

⁹ °viññāṇatthitikā ti PT, °viññāṇatthitikā ti AF, °viññāṇatthītikā ti CDE, °viññāṇatthītikā B.

¹⁰ vuccanti BCDEFPT, vaccanti A.

¹¹ supaṇṇarājā ti ABCDEFT, supassavidhamse ti P.

¹² yathā *deest* in T.

¹³ vajirañāṇena T, vajjirañāṇena ABCDEF.

¹⁴ sattupaṭipakkhe T, sattupaṭipakkhe ABCDEF.

¹⁵ diyaḍḍha° *em.*, diyaḍḍha° T, diyaḍḍha° ABCDEF.

¹⁶ viddhamseti T(*em.*), viddhaṇseti ABCDEF.

¹⁷ ayaṃ hi yathā bhagavā arahattamaggaphalañāṇasaṅkhātena vajirañāṇena attano sattupaṭipakkhe diyaḍḍhakilesasahassee viddhamseti | *desunt* in P.

¹⁸ tathā ACDEFPT, tathā vā B.

¹⁹ sattupaccatthikaṃ nāgarājānaṃ ABCDEFT, sattupaccatthikanāgarājānaṃ P.

²⁰ viddhamseti PT(*em.*), viddhaṇseti ABCDEF.

²¹ supaṇṇarājāṃ ABCDEFT, supaṇṇarājānaṃ P.

²² °ratanan ABCDEFT, °rattanan P.

Sumsumārarājā

su[E₁₁ 6b]m̐sumāra[A₁₁ 6b]rājā¹ ti yathā hi bhaga[C₁₁ 6b]vā [F₁₁ 6b] attānaṃ rakkhituṃ attano rūpakāye vijjamāne sabbaññutañāṇe ṭhito² hoti |³ caturāpāyaniraye⁴ agamanatthāya⁵ tilokānaṃ rakkhituṃ ca | tathā hi sumsumārarājā⁶ pi attānaṃ rakkhituṃ attano bilakavarāṇe⁷ ṭhito⁸ hoti | sabbapaccatthikehi attano⁹ puttabhariyānaṃ ñātikānaṃ rakkhituṃ ca | tasmā so pana bhagavā sumsumārarājā¹⁰ ti vuccati | idaṃ¹¹ sumsumārarājaṃ¹² buddharatanan¹³ ti vuccati |

Dhajapaṭākā

dhajapaṭākā¹⁴ ti idaṃ arahattamaggañāṇadhamma-arahattaphala-ñāṇadhammasaṅkhātehi¹⁵ sattaratanehi¹⁶ paṭimaṇḍitaṃ¹⁷ suvaṇṇadhajapaṭākāṃ¹⁸ hoti | taṃ suvaṇṇadhajapaṭākāṃ¹⁹ [P 49] buddhapūja-

¹ sumsumāra° T(em.), suṇsumāra° ACDEF, suṇsumā° B, susumāra° P.

² ṭhito CFT, thito ABDEP.

³ Daṇḍa *deest* in P and in T.

⁴ caturāpāyaniraye ACT, caturāpāyaniriye BDEF, caturāpāyan° P.

⁵ agamanatthāya DT, aggamanatthāya ABCEF, °agamanatthāya P. [P writes: Read: *caturāpāyanirayagamanatthāya*.]

⁶ sumsumārarājā T(em.), suṇsumārarājā ABCDEF, susumārarājā P.

⁷ bilakavarāṇe ABCDEF, tilakavarāṇe T, besakkasāvane P. [P writes: Current usage: *bhesakasāvane*.]

⁸ ṭhito CFT, thito ABDEP.

⁹ attano ABCDEFT, atta° P.

¹⁰ sumsumārarājā T(em.), suṇsumārarājā ABCDEF, susumārarājā P.

¹¹ idaṃ ABCDEFT, imaṃ P.

¹² sumsumārarājaṃ T(em.), suṇsumārarājaṃ ABCDEF, susumārarājānaṃ P.

¹³ °ratanan ABCDEFT, °rattanan P.

¹⁴ dhajapaṭākā FT, dhajjapaṭākā ABCDE, dhujapaṭākā P.

¹⁵ arahattamaggañāṇadhamma° ABCDEFT, arahattamaggañāṇa° P.

¹⁶ sattaratanehi ABCDEFT, sattanehi P.

¹⁷ paṭimaṇḍitaṃ T(em.), patimaṇḍitaṃ ABCDEFP.

¹⁸ °dhajapaṭākāṃ C(p.r.)FT(em.), °dhajjapaṭākāṃ ABC(a.r.)DE(dub.), °dhujjapaṭākāṃ P.

¹⁹ °dhajapaṭākāṃ em., °dhajjapaṭākāṃ ABCDEF, °dhujjapaṭākāṃ P.

upakaraṇapaṭimaṇḍitaṃ¹ [T 100] ariyamaggadhamma-ariyaphala-
[B_{II} 5a – D_{II} 5a]dhammasaṃkhātāṃ² tilokānaṃ³ mahāmaṅgalasetṭhaṃ⁴
uttamaṃ hoti sabbamaṅgalehi | yathā hi bhagavā ariyamaggadhamma-
ariyaphaladhammehi⁵ samannāgato⁶ suvaṇṇadhajapaṭāko⁷ vi-
[E_{II} 7a]ya tilokānaṃ⁸ pākaṭo⁹ [A_{II} 7a – C_{II} 7a] hoti | [F_{II} 7a] so bhagavā
ariyamaggadhamma-ariyaphaladhammehi¹⁰ samannāgato¹¹ tilokehi¹²
sadiso samāno¹³ na hoti | tathā so¹⁴ bhagavā dhajapaṭāko¹⁵ ti vuccati |
dhajapaṭākaṃ¹⁶ buddharatanan¹⁷ ti vuccati |

tattha buddhan ti idaṃ atītañāṇapaccuppannañāṇa-anāgata-
ñāṇasaṃkhātāṃ¹⁸ tayo ñāṇaṃ¹⁹ sabbaññutañāṇaṃ bujjhī ti²⁰
buddho nāmaṃ²¹ labhati | ratanan²² ti idaṃ buddhapaṭimaṇḍitaṃ²³
arahattamaggañāṇa-arahattaphalañāṇasaṃkhātāṃ guṇavisesaṃ sabba-

¹ buddhapūja-upakaraṇapaṭimaṇḍitaṃ T(em.), buddhapūja-upakaraṇapati-
maṇḍitaṃ ABCDEF, buddhapūjaṃ upakaraṇapaṭimaṇḍitaṃ P.

² ariyamaggadhamma-ariyaphaladhammasaṃkhātāṃ ABCDEFP, ariyamagga-
ariyaphaladhammasaṃkhātāṃ T.

³ tilokānaṃ ABCDEFT, lokānaṃ P.

⁴ mahāmaṅgalasetṭhaṃ ABCDEFT, mahāmaṅgalaṃ setṭhaṃ P.

⁵ ariyamaggadhamma-ariyaphala° BCDEFPT, ariyamagga° A.

⁶ samannāgato ABCDEFT, sammannāgato P.

⁷ °dhajapaṭāko C(p.r.)FT, °dhajjapaṭāko ABC(a.r.)DE, °dhujjapaṭṭāko P.

⁸ tilokānaṃ ABCDEFT, talokānaṃ P.

⁹ pākaṭo ABCDEFT, pākato P.

¹⁰ ariyamaggadhamma° ABCDEFT, ariyamagga° P.

¹¹ samannāgato BCDEFT, samanāgato A, sammannāgato P.

¹² tilokehi ABCDEFT, tilokesu P.

¹³ samāno ABCDEFT, sammāno P.

¹⁴ tathā so ABCDEFT, tasmā P.

¹⁵ dhajapaṭāko C(p.r.)FT, dhajjapaṭāko ABC(a.r.)DE, dhujjapaṭṭāko P.

¹⁶ dhajapaṭāko C(p.r.)FT, dhajjapaṭāko ABC(a.r.)DE, idaṃ dhujjapaṭāko P.

¹⁷ °ratanan ABCDEFT, °rattanan P.

¹⁸ atītañāṇapaccuppanna° T(em.), atitañāṇapaccuppanna° P, atitañāṇa-
paccuppana° ABCDEF.

¹⁹ ñāṇaṃ ABCDEFT, ñāṇa° P.

²⁰ bujjhī ti ABC(a.r.)DE, bujjhatī ti P, bujjhati C(p.r.)FT.

²¹ nāmaṃ ABCDEFT, nāma P.

²² ratanan ABCDEFT, rattanan P.

²³ buddhapaṭimaṇḍitaṃ T, buddhapaṭimaṇḍitaṃ ABCDEF, buddhassa pati-
maṇḍitaṃ P.

kilesaviddhaṃsanam¹ kiñci asesam parisuddham kiñci nimmalam²
sabbaññutañāṇapaṭimaṇḍitam³ ratanan⁴ ti vuccati |

Ratanapāṭaṅkī

ratanapāṭaṅkī⁵ ti idam mahābodhirukkhamūle⁶ ratanapallaṅke⁷
nisinnassa bhagavato ratanapallaṅkāsanam⁸ ti vuccati | [B_{II} 5b – D_{II} 5b]
yathā hi bhagavā sabbaññutañāṇasaṅkhāte⁹ ratanapallaṅke¹⁰ [T 101]
nisinno sabbaññutañāṇam¹¹ paṭibujjhanto¹² tilokesu¹³ issarādhipatiko
hoti | so pana bhagavā sabba[F_{II} 7b]ññu[E_{II} 7b]tañāṇena [A_{II} 7b – C_{II} 7b] buddho
ti tilokesu pākaṭo¹⁴ hoti | [P 50] so bhagavā tilokehi pākaṭo hoti | ayam
bhagavā attano sabbaññutañāṇabuddho¹⁵ ti vuccati | tasmā idam
ratanapallaṅkāsanam ratanapāṭaṅkī ti¹⁶ vuccati¹⁷ | idam ratanapāṭaṅki¹⁸
buddharatanan¹⁹ ti vuccati |

¹ °viddhaṃsanam T, °viddhaṅsanam ACEP, °vidhaṅsanam B, °vidaṅsanam DF.

² nimmalam ABCDEFT, nimalam P.

³ °paṭimaṇḍitam T, °patimaṇḍitam ABCDEFP.

⁴ ratanan ABCDEFT, rattanan P.

⁵ ratanapāṭaṅkī *conj.* (based on the index, p. 2, and on the last part of the paragraph itself), ratanapallaṅkāsanam CD(*i.m.*)EFT, ratanapallaṅkāsanam AB, rattanapallaṅkan P.

⁶ °mūle ABCDEFT, °mūlle P.

⁷ ratanapallaṅke ABCDEFT, rattanapallaṅke P.

⁸ ratanapallaṅkāsanam ABCDEFT, rattanapallaṅkāsanam P.

⁹ sabbaññutañāṇasaṅkhāte ABCDEFT, sabbaññutañāṇasaṅkhātam te P. [P writes: Read: *tasmim.*]

¹⁰ ratana° ABCDEFT, rattana° P.

¹¹ °ñāṇam ABCDEFT, °ñāṇa° P.

¹² paṭibujjhanto PT, patibujjhanto ABCDEF.

¹³ tilokesu ABCDEPT, tikelākesu F.

¹⁴ pākaṭo ABCDEFT, pākato P.

¹⁵ sabbaññutañāṇabuddho BDEP, sabbaññutañāṇam buddho CFT, sabbataññutañāṇabaddho A.

¹⁶ ratanapāṭaṅkī ti T, ratanapāṭaṅki ti ABCDEF.

¹⁷ tasmā idam ratanapallaṅkāsanam ratanapāṭaṅkīti vuccati *desunt* in P.

¹⁸ ratanapāṭaṅki *em.*, ratanapāṭaṅki ABCDEFP, ratanapāṭaṅkīti T.

¹⁹ °ratanam ABCDEFT, °rattanam P.

Suvaṇṇacāmara

suvaṇṇacāmaro ti ayaṃ suvaṇṇacāmaro arahattamaggañāṇa-
arahattaphalañāṇasaṅkhātehi sattaratanehi¹ paṭimaṇḍito² buddhapūjā-
upakaraṇo ca hoti | yathā hi bhagavā attano mahākaruṇāya ativiya
sītalajātena³ mahāsamuddasadisena⁴ tilokānaṃ hadaye ativiya
sītalajātamettādidhammaṃ⁵ ṭhapeti⁶ deseti⁷ | tasmā so⁸ bhagavā [T 102]
suvaṇṇacāmaro ti vuccati |

atha vā suvaṇṇacāmaro [B_{ii} 6a – D_{ii} 6a] nāma duvidho dhammajātiyā
cāmariyā bālādhinā suvaṇṇacāmaro ca kato eko vatthapaṇṇādīhi⁹
vatthūhi suvaṇṇacāmaro ca kato eko hotīti vuttaṃ |¹⁰

Kelāsapabbata

kelāsapabbato ti ayaṃ suvaṇṇapabbato sabbehi ativiya sobhaṇo¹¹
ativiya virocamāno hoti | so pana suvaṇṇapabbato aññehi¹² pabbatehi
sadiso samo na hoti | yathā hi bhagavā sabbaṅgapaccaṅgasampanno
ativiya sobhaṇo¹³ ativiya¹⁴ virocamāno tilokānaṃ sabbaṅgapacca-[E_{ii}

¹ sattaratanehi ABCDEFT, sattarattanehi P.

² paṭimaṇḍito T, patimaṇḍito ABCDEFP.

³ sītalajātena BT, sitalajātena ACDEFP.

⁴ mahāsamudda° BT, mahāsamuddha° ACDEFP.

⁵ sītalajātamettādidhammaṃ BT, sitalajātamettādidhammaṃ A(p.c.)CDEF, sitalajātamattādidhammaṃ A(a.c.), sitalajātaṃ mettādidhamma° P. [P writes: Read: *mettādidhammaṃ*.]

⁶ ṭhapeti CFT, thapeti ABDEP.

⁷ deseti FPT, desesi ABCD, desetisi E.

⁸ so *deest* in P.

⁹ vatthapaṇṇādīhi ABCDET, vatthapaṇṇādihi FP.

¹⁰ ca kato eko hotīti vuttaṃ | P, virocamāno tilokānaṃ sabbaṅgapaccaṅgehi ca | ABCDEFT.

¹¹ sobhaṇo *em.*, sobhano P.

¹² aññehi *em.*, araññehi P.

¹³ sobhaṇo *em.*, sobhano P.

¹⁴ kelāsapabbato ti ayaṃ suvaṇṇapabbato sabbehi ativiya sobhano ativiya virocamāno hoti | so pana suvaṇṇapabbato araññehi pabbatehi sadiso samo na hoti | yathā hi bhagavā sabbaṅgapaccaṅgasampanno ativiya sobhano ativiya virocamāno tilokānaṃ sabbaṅgapaccaṅgehi ca *desunt* in ABCDEFT.

8a]ñge[F_{II} 8a]hi ca [C_{II} 8a] sabbe[A_{II} 8a]hi kelāsapabbatādīhi¹ pabbatehi²
 [P 51] aññehi sabba-asobhaṇehi³ vinā keci⁴ pabbatā na honti⁵ |
 ayaṃ kelāsapabbato buddha-aṅgasadiso⁶ ativiya sobhaṇo⁷ ativiya
 virocamāno⁸ hoti | tasmā so pana bhagavā kelāsapabbato ti vuccati |
 idaṃ kelāsapabbataṃ buddharatanan⁹ ti vuccati |

Sīharājā

sīharājā¹⁰ ti ayaṃ hi yathā bhagavā sīharājā¹¹ ativiya saddaninnādo¹²
 catuvesārajjañāṇenasamannāgato¹³ buddhalīlāya¹⁴ dhammasabhāyaṃ¹⁵
 catuparisāya majjhe pavesanto catusaccadhammaṃ desetum ativiya
 virocamāno hoti¹⁶ | so bhagavā catuvesārajjañāṇena¹⁷ sammannāgato na
 kiñcisambhīto¹⁸ catuparisāyamajjhe[B_{II} 6b–D_{II} 6b]ṭhito¹⁹ dhammavisārajjena
 catusaccadhammaṃ desesi | tathā hi sīharājā²⁰ attano sīhanādena²¹ [T 103]

virocamāno tilokānaṃ sabbaṅgapaccaṅgehi ca is considered part of the paragraph on *suvaṇṇacāmaro*.

¹ kelāsapabbatādīhi CDEFT, kelāsabbapabbatādīhi AB, kelāsapatādīhi P.

² pabbatehi ABCDEFT, pabbate P • ca *add.* in T.

³ °asobhaṇehi ABT, °asobhanehi CDEF, °asobhantehi P.

⁴ keci ABCDEFT, kodhi P.

⁵ pabbatā na honti ABCDEFT, pabbato na hoti P.

⁶ °aṅgasadiso ABCDEFT, °aṅgasaddhalo P.

⁷ sobhaṇo T(*em.*), sobhano ABCDEFP.

⁸ virocamāno BCDEFPT, virovirocamāno A.

⁹ °ratanan ABCDEFT, °rattanan P.

¹⁰ sīharājā *em.*, siharājā ABCDEFPT.

¹¹ sīharājā *em.*, siharājā ABCDEFPT.

¹² saddaninnādo T, saddhaninnādo ACD, saddhaninā P, saddhadinnādo BF, saddhadinnodo E. [P writes: Read: *saddhādinā*.]

¹³ sammannāgato ABCDEFT, sammannāgato P.

¹⁴ buddhalīlāya *em.*, buddhalilāya ABCDEFPT.

¹⁵ °sabhāyaṃ ABCDEFT, °sabhāya P.

¹⁶ hoti ABCDEFT, ahosi P.

¹⁷ catuvesārajjañāṇena ABCDEFT, catuvesārajjañāṇe P.

¹⁸ sambhīto *em.*, sambhito ABCDEPT, sambhato F.

¹⁹ ṭhito CFT, thito ABCDEP.

²⁰ sīharājā *em.*, siharājā ABCDEFPT.

²¹ sīha° *em.*, siha° ABCDEFPT.

sammannāgato na kiñci sambhīto¹ sattānaṃ majjhe² pavesanto ativiya virocamāno³ ṭhi[E_{II} 8b]to⁴ a[F_{II} 8b]hosi | [A_{II} 8b – C_{II} 8b] tasmā so pana bhagavā sīharājā⁵ ti vuccati | idaṃ sīharājaṃ⁶ buddharatanan⁷ ti vuccati |

tattha sīharājā⁸ dhammaratanan⁹ ti vuccati | sīharājanāmaṃ¹⁰ sabbaññutaññapaṭivedhaṃ¹¹ buddhan¹² ti vuccati | tattha catuvesārajjaññaṃ¹³ nāma¹⁴ namo tassa bhagavato arahato sammāsambuddhassā ti vuccati | tattha namo ti¹⁵ idaṃ¹⁶ padaṃ ekavesārajjaññaṃ¹⁷ nāma veditabbaṃ | [P 52] bhagavato ti¹⁸ idaṃ¹⁹ padaṃ ekavesārajjaññaṃ nāma hoti | arahato ti²⁰ idaṃ padaṃ ekavesārajjaññaṃ nāma hoti | sammāsambuddhassā ti idaṃ padaṃ ekavesārajjaññaṃ nāma veditabbaṃ |

tattha catūsu vesārajjaññesu namo ti idaṃ padaṃ²¹ ekaṃ [B_{II} 7a – D_{II} 7a] vesārajjaññaṃ paṭhamam²² veditabbaṃ | namo ti namo buddhassa namo dhammassa namo saṃghassā ti²³ tividhapakārehi²⁴

¹ sambhīto *em.*, sambhito ABCDEFT, sambhato P.

² majjhe BCDEFPT, majjhe majjhe A.

³ ativiya virocamāno ABCDEFT, ativirocamāno P.

⁴ ṭhito CFT, thito ABDEP.

⁵ sīharājā *em.*, siharājā ABCDEFPT.

⁶ sīharājaṃ *em.*, siharājaṃ ABCDEFPT.

⁷ °ratanan ABCDEFT, °rattanan P.

⁸ sīharājā *em.*, siharājā T, siharājaṃ ABCDEF, sihaṃ P.

⁹ dhammaratanan ABCDEFT, buddharatanan P.

¹⁰ sīharājanāmaṃ *em.*, siharājanāmaṃ ABCDEFT, rājaṃ nāmā P.

¹¹ °paṭivedhaṃ T(*em.*), °pativedhaṃ ABCDE, °pativedaṃ F, °pativedha° P.

¹² buddhan ABCDEFT, °budhan P.

¹³ catuvesārajjaññaṃ BCDEFPT, tuvesārajjaññaṃ A.

¹⁴ Daṇḍa *add.* in ABCDEF.

¹⁵ ti ABCDEFT, iti P.

¹⁶ idaṃ *deest* in P and in T.

¹⁷ ekavesārajja° ACDEFPT, ekavesāraja° B.

¹⁸ ti ABCDEFT, iti P.

¹⁹ idaṃ *deest* in P.

²⁰ ti ABCDEFT, iti P.

²¹ idaṃ padaṃ BCDEFT, idaṃ A. idaṃ *deest* in P.

²² paṭhamam CFT, pathamam ABDEP.

²³ saṃghassā tī ABCD(*a.c.*)E, saṅghassā ti T(*em.*), saṃghassātīti D(*p.c.*), saṃghassātīti F, saghassātīti P.

²⁴ tividhapakārehi ABCDEFT, tividhappakāhi P.

attho veditabbo | seyyathidaṃ¹ hulū hulū hulū² svāhāyā ti | tattha seyyathida[E₁₁ 9a]n³ ti [A₁₁ 9a] codanatthe⁴ [C₁₁ 9a] nipāto [F₁₁ 9a] veditabbo | kiṃ payojanaṃ namo⁵ buddhassa namo dhammassa namo saṃghassā ti⁶ idaṃ vacanaṃ bhāsitaṃ hotī ti idaṃ [T 104] vuttaṃ | sabba-antarāyavividhaghāṭanattāya⁷ namo buddhassa⁸ namo dhammassa namo saṃghassā ti⁹ idaṃ vacanaṃ bhāsitaṃ hoti |

hulū hulū hulū¹⁰ svāhāyā ti |¹¹ tattha hulū ti¹² ye sabbe antarāyā¹³ anekavidhapakārā¹⁴ bahurogā¹⁵ bahudukkhā¹⁶ bahusokā¹⁷ bahu-paccatthikā¹⁸ bahu-upaddavā¹⁹ bahubhayā²⁰ hu-uppajjanti²¹ | te sabbe antarāyā²² anekavidhapakārā²³ namo buddhassānubhāvena namo dhammassānubhāvena namo saṃghassānubhāvena²⁴ lūnassanti

¹ seyyathidaṃ ABCDEFP, seyyathīdaṃ T.

² hulū hulū hulū BCDT, hulū hūlū hulu A, hūlū hūlū hū P, hulū hulu hulu E, hūlu hūlu hūlu F.

³ seyyathidan ABCDEFP, seyyathīdan T.

⁴ codanatthe P, jotanattho CDFT, dotanattho ABDE.

⁵ namo BCDEFPT, namota A.

⁶ saṃghassā ti ABCDEF, saṃghassā ti T(em.), saṃghassa ti P.

⁷ antarāyavividhaghāṭanattāya ABCDEFT, antarāyavighāṭanattāya P.

⁸ buddhassa *deest* in P.

⁹ saṃghassā ti ABCDEF, saṃghassā ti T(em.), saghassā ti P.

¹⁰ hulū hulū hulū BDT, hūlū hūlū hūlū P, hūlū hūlū hūlu F, hulū hulu hulu E, hulu hulu hula AC.

¹¹ Daṇḍa *deest* in P.

¹² hulū ti ABCDEFT, hūlū ti P.

¹³ sabbe antarāyā ABCDEFT, sabba-antarāyā P.

¹⁴ anekavidhapakārā ABCDEFT, anekavidhā pakārā P.

¹⁵ bahurogā AET, bahūrogā BCDFP.

¹⁶ bahudukkhā AT(em.), bahūdukkhā BCDEFP.

¹⁷ bahusokā ADET, bahūsokā BCDFP.

¹⁸ bahupaccatthikā ADET, bahūpaccatthikā BCP, bahūpacatthikā F.

¹⁹ bahu-upaddavā T, bahu-upaddhavā ADE, bahū-upaddavā B, bahūpaddhavā CFP. [P writes: Current usage: *bahūpaddavā*.]

²⁰ bahubhayā APT, bahūbhayā BCDEF.

²¹ hu uppajjanti CEFT, hū uppajjanti BP, uppajjanti A.

²² antarāyā *deest* in T.

²³ anekavidhapakārā ABCDEFT, anekavidhā pakārā P.

²⁴ saṃgha° ABCDEF, saṃgha° T(em.), sagha° P.

lū-vinassa[E₁₁ 9b]nti¹ | svāhāyā ti suṭṭhu² [B₁₁ 7b D₁₁ 7b] sotthibhāvena³
 parihāyanattham⁴ | ye sabbe antarāyā hu-uppajjanti⁵ |⁶ te sabbe [P 53]
 antarāyā⁷ namo buddhassānubhāvena namo dhammassā[T 105]nubhāvena
 namo saṃghassānubhāvena⁸ lūnassanti⁹ lū¹⁰-vinassanti | [A₁₁ 9b – F₁₁ 9b] svā-
 [C₁₁ 9b]hāyā ti¹¹ suṭṭhu¹² sotthimaṅgalabhāve na¹³ parihāyanatthan ti¹⁴ idam
 ekavesārajjañānam veditabbam |

bhagavato ti idam bhagavā attano vitthārena ñāṇena rāgaṃ vibhajati¹⁵
 vīdaṃseti¹⁶ dosaṃ vibhajati¹⁷ vīdaṃseti¹⁸ mohaṃ vibhajati¹⁹ vīdaṃseti²⁰
 lobhakkhandham dosakkhandham mohakkhandham²¹ vibhajati²²

¹ lūnassanti lū vinassanti ABCDT, lunassanti lu-vinassanti EF, lū vinassanti P.

² suṭṭhu ABCDEFT, satthu P.

³ sotthibhāvena [ABCDEF]P, sotthibhāve na T.

⁴ parihāyanattham ABCDEFT, parihāyanatthi P.

⁵ hu-uppajjanti ACDFT, hū-uppajjanti BP.

⁶ Daṇḍa *deest* in P.

⁷ antarāyā ABCDFT, antarāyo P.

⁸ saṃgha° ABCDFP, saṅgha° T(*em.*).

⁹ lūnassanti BDT, lunassanti ACF, lū vinassanti P.

¹⁰ lū BDT, lu ACF. *Deest* in P.

¹¹ svāhāyā ti ABCDFT, svāhāya P.

¹² suṭṭhu ABCDFT, sutthu P.

¹³ sotthimaṅgalabhāve na [ABCDF]T, sotthimaṅgalabhāvena P.

¹⁴ parihāyanatthan ti ABCDFT, pahāyanatthan ti P • ye sabbe antarāyā hu-uppajjanti | te sabbe antarāyā namo buddhassānubhāvena namo dhammassānubhāvena namo saṃghassānubhāvena lūnassanti lū-vinassanti | svāhāyā ti suṭṭhu sotthimaṅgalabhāve na parihāyanatthan ti *desunt* in E.

¹⁵ vibhajati *em.*, vibhajjati ABCDEFT, virājjanti P. [P writes: Read: *virajjati.*]

¹⁶ vīdaṃseti *em.*, vīdaṃsati ABCDEF, viddhamseti T(*em.*), viddhaṃsati P.

¹⁷ vibhajati *em.*, vibhajjati ABCDEFPT.

¹⁸ vīdaṃseti *em.*, vīdaṃsati ABCDEF, viddhamseti T(*em.*), viddhaṃsati P.

¹⁹ vibhajati *em.*, vibhajjati ABCDEFPT.

²⁰ vīdaṃseti *em.*, vīdaṃsati ABCDEF, viddhamseti T(*em.*), viddhaṃsati P.

²¹ mohakkhandham ABCDEFT, mohakkhandham P.

²² vibhajati *em.*, vibhajjati ABCDEFPT.

vidamseti¹ |² sabbe bhavagāmike³ kamme vibhajati⁴ vidamseti⁵ | sabbe ime dasasahassalokadhātūsu⁶ vijjamānā⁷ sattā ugghaṭitaññū⁸ sattā vipacitaññū⁹ sattā neyyaññū sattā padaparamā sattā¹⁰ apparajakkhā¹¹ sattā mahārajakkhā¹² sattā tikkhindriyā sattā¹³ mudindriyā¹⁴ sattā svākārā [T 106] sattā dvākārā sattā suviññāpeyyā sattā du-[B₁₁ 8a – D₁₁ 8a] viññāpeyyā sattā bhabbā¹⁵ sattā abhabbā¹⁶ sattā hīnā¹⁷ sattā majjhimā sattā¹⁸ paṇītā¹⁹ sattā ime rāgacaritā²⁰ [P 54] sattā dosacaritā²¹ mohacaritā²² saddhācaritā²³ buddhacaritā²⁴ vitakkacaritā²⁵ [A₁₁ 10a] vi[E₁₁ 10a]bhajati²⁶ bhagavā [C₁₁ 10a – F₁₁ 10a] attano vitthārena ñāṇena vibhattaṃ karotī ti idaṃ ekavesārajjañāṇaṃ²⁷ nāma |

¹ vidamseti *em.*, vidaṇsati ABCDEF, viddhamseti T(*em.*), viddhaṇsati P.

² Daṇḍa *deest* in T • la | *add.* in P.

³ bhavagāmike ABCD(*p.r.*)EFT, bhagavatā gāmike P. [P writes: Read: *bhagavā.*]

⁴ vibhajati *em.*, vibhajjati ABCDEFPT.

⁵ vidamseti *em.*, vidaṇsati ABCDEF, viddhamseti T(*em.*), viddhaṇsati P.

⁶ °lokadhātūsu ABCDEFT, °lokadhātusu P.

⁷ vijjamānā ABCDEFT, vibhajjamānā P.

⁸ ugghaṭitaññū BCDEFT, ugghatitaññū A, ugghatitaññū P.

⁹ vipacitaññū ABCDEFPT. *vipaṇcitaññū* (*e.p.*).

¹⁰ padaparamā sattā ABCDEFT, padaparamasattā P.

¹¹ apparajakkhā *em.*, apparajjakkhā ABCDEFP, apparakjakkhā T.

¹² mahārajakkhā *em.*, mahārajjakkhā ABCDEFPT.

¹³ tikkhindriyā sattā ABCDEFT, tikkhindariyasattā P.

¹⁴ mudindriyā *deest* in P.

¹⁵ bhabbā BDFT, bhabbhā P, sabbā ACE.

¹⁶ abhabbā BDET, abhabbhā ACFP.

¹⁷ hīnā *em.*, hinā ABCDEFPT.

¹⁸ ime *add.* in ACEFP.

¹⁹ paṇītā *em.*, paṇitā ABCDEFPT.

²⁰ °caritā ABCDEFT, °carittā P.

²¹ °caritā *em.*, °carittā ABCDEFPT • sattā *add.* in P.

²² °caritā AT, °carittā BCDEFP.

²³ °caritā T, °carittā ABCDEFP.

²⁴ buddhacaritā T, buddhacarittā ABCDEF, buddhacarittā P.

²⁵ °caritā ACET, °carittā BDFP.

²⁶ vibhajati *em.*, vibhajjati ABCDEFT, vibhajjatīti P.

²⁷ eka° ABCDEFT, ekaṃ P.

arahato ti idaṃ bhagavā attano vitthārena ñāṇena sabbe kilese ārake hanitum arahatī ti araham |¹ sabbesaṃ saṅkilesānaṃ² hanitum arahatī ti araham | sabbesaṃ arānaṃ³ saṃsāracakkānaṃ hanitum arahatī ti araham | sabbesaṃ catupaccayānaṃ vibhajitum⁴ arahatī ti araham | sabbesaṃ pāpakammānaṃ kātum⁵ na arahatī ti araham | [T 107]

tassa arahato sammāsambuddhassā ti idaṃ bhagavā attano⁶ vitthārena ñāṇena sabbe sotāpattimaggaḍḍhamme⁷ sammāsambujjhatī ti⁸ sammāsambuddho | sabbe sakadāgāmi[BII 8b – DII 8b]maggaḍḍhamme sammāsambujjhatī ti⁹ sammāsambuddho | sabbe anāgāmiḍḍhamme sammāsambujjhatī ti¹⁰ sammāsambuddho | sabbe arahattamaggaḍḍhamme sammāsambujjhatī ti¹¹ sammāsambuddho | sabbe sotāpattiphaladhamme¹² sammāsambujjhatī ti sammā[A_{II} 10b – E_{II} 10b]sambu[C_{II} 10b]ddho [F_{II} 10b] | sabbe sakadāgāmi-phaladhamme sammāsambujjhatī ti sammāsambuddho | sabbe anāgāmi-phaladhamme sammāsambujjhatī ti sammāsambuddho | sabbe arahattaphaladhamme sammāsambujjhatī ti sammāsambuddho | arahattamagganibbānadhamme¹³ sammāsambujjhatī ti sammāsambuddho | arahattaphalanibbānadhamme sammāsambujjhatī ti sammāsambuddho |¹⁴ tassa sammāsambuddhassa |

¹ Daṇḍa *deest* in T.

² saṅkilesānaṃ T(*em.*), saṃkilesānaṃ ABCDEF, kilesādinam P.

³ arānaṃ *em.*, ārānaṃ ACDEFPT, āraṇnam B.

⁴ vibhajitum *em.*, vibhajjitum FP, vibhajhitum ABCDET.

⁵ kātum ABCDFT, kātū P, kānatum E.

⁶ attano BPT, atta° AC, attha° DEF.

⁷ sotāpatti° CFPT, sotāpati° ABDE.

⁸ °sambujjhatī ti C(*p.c.*)DEPT, °bujjhatī ti ABC(*a.c.*), °saddhajjhatī ti F.

⁹ °sambujjhatī ti ABCDEFT, °bujjhatī ti P.

¹⁰ °sambujjhatī ti ABC(*p.c.*)DEFT, °bujjhatī ti C(*a.c.*)P.

¹¹ °sambujjhatī ti ABCDET, °bujjhatī ti P.

¹² sotāpatti° PT(*em.*), sotāpati° ABCDEF.

¹³ arahattamagganibbānadhamme ABCDEFT, arahattanibbānadhamme P.

¹⁴ Daṇḍa *deest* in P.

atha vā namo ti idaṃ bhagavā attano vitthārena ñāṇena namo buddhassa
namo dhammassa namo saṃghassa¹ seyyathidaṃ² hulū hulū hulū
svāhāyā ti³-ādivacanāṃ katheti | [P 55 – B₁₁ 9a – D₁₁ 9a]

sāvaṃ guṇaṃ ca vijjā⁴ ca balaṃ tejaṃ ca viriyaṃ
siddhi kammaṃ dhammaṃ⁵ saccaṃ nibbānaṃ
mokkaṃ⁶ guyhakaṃ |⁷
dānaṃ sīlaṃ⁸ ca paññā ca nikkhaṃ puññaṃ⁹
bhāgyaṃ tapaṃ¹⁰ [T 108]
yasaṃ¹¹ sukhaṃ siri rūpaṃ¹² catuvīsati¹³ desanā ||

evaṃ ca¹⁴ soḷasadhammā guddhā¹⁵ devā saranti ca |¹⁶ indā devā cakkavatti
ca brahmā mahābrahmā¹⁷ c’eva |¹⁸ [A₁₁ 11a – E₁₁ 11a] ī[C₁₁ 11a – F₁₁ 11a] si mahā-isi
c’eva muni mahāmuni c’eva sappurisa-mahāsappurisa-sambuddhaṃ

¹ saṃghassa ABCDEF, saṅghassa T(*em.*), saghassa P.

² seyyathidaṃ ABCDEFP, seyyathīdaṃ T.

³ hulū hulū hulū svāhāyā ti CDT, hūlū hūlū hūlū svāhāyā ti F, hulū hulū hulū svāhā ti E, hulu hulu hulu svāhā ti A, hūlū hulū hulū svāhāyā ti B, hūlū hūlū svāhāyā ti P.

⁴ vijjā AT(*em.*), vijā DEF, vijjaṃ P, vijāñ BC.

⁵ dhammaṃ ABCDEFT, dhamma° P.

⁶ mokkhaṃ ABCDEFT, mokkha° P.

⁷ Daṇḍa *deest* in P and in T.

⁸ sīlaṃ T(*em.*), silaṇ ABCDEFP.

⁹ puññaṃ ABCDEFT, paññaṃ P.

¹⁰ tapaṃ T, tappaṃ ABCDEFP.

¹¹ yasaṃ PT, yassaṃ ABCDEF.

¹² siri rūpaṃ ABCDEFT(sirirūpaṃ), sirirupaṃ P.

¹³ catuvīsati ABCDET, catuvisati FP.

¹⁴ ca *deest* in P.

¹⁵ soḷasadhammā guddhā ABFT, soḷasadhammā tuddhā CD(*p.c.*), soddhasa-dhamma guddhā E, sammācasambuddha P. [P writes: Read: *sammā-sambuddhaṃ*.]

¹⁶ Daṇḍa *deest* in P.

¹⁷ mahābrahmā ABCDEFT, mahābrahma P.

¹⁸ Daṇḍa *deest* in P.

ca paccekasambuddhaṃ arahantaṃ¹ sabbasiddhivijjādhara² sabba-
lokācariyā³ c'eva⁴ | namo buddhassa namo dhammassa namo
saṃghassa⁵ seyyathidaṃ⁶ hūhū hūhū⁷ svāhāya | indasāvaṃ
devasāvaṃ cakkavattisāvaṃ⁸ brahma-sāvaṃ mahābrahmasāvaṃ | isi-
sāvaṃ mahā-isisāvaṃ munisāvaṃ mahāmunisāvaṃ⁹ sappurisasāvaṃ
mahāsappurisasāvaṃ¹⁰ buddhasāvaṃ paccekabuddhasāvaṃ arahanta-
sāvaṃ sabbasiddhi-vijjādharaṇaṃ sāvaṃ [B_{II} 9b – D_{II} 9b] sabbalokā-
cariyānaṃ sāvaṃ etena sāvena etena saccena vā tuyhaṃ suvatthi¹¹ hotu
svāhāya | [T 109] iti sabbe padā heṭṭhā vuttanayena veditabbā |

Byaggharājā

byaggharājā ti yathā¹² hi bhagavā attano vijjamāne¹³ mahābodhi-
rukkhamūle ratanapallaṅke¹⁴ sabbaññutaññaṇapaṭimaṇḍito¹⁵ paṭi-
vedhito¹⁶ ca [A_{II} 11b – F_{II} 11b] hoti [C_{II} 11b – E_{II} 11b] | so pana bhagavā [P 56]

¹ sappurisamahāsappurisasambuddhaṃ ca paccekasambuddhaṃ arahantaṃ
T, sappurisamahāsappurisasambuddhaṃ ca paccekasambuddhaṃ arahanti
ABCDEF, sappurisamahāsapparisaṃbuddhapacceka-arahanti P. [P writes: Read:
sappurisamahāsappurisa...arahanta.]

² ca *add.* in P.

³ sabba° BDPT, sabbe ACEF.

⁴ c'eva P, ca ABCDEF. c'eva *deest* in T.

⁵ saṃghassa ABCDEF, saṅghassa PT(*em.*).

⁶ seyyathidaṃ ABCDEFP, seyyathīdaṃ T.

⁷ hūhū hūhū hūhū ABCDT, hūlu hūlu hūhū F, hūhū, hūlu hūlu E, hūhū hūhū hūhū P.

⁸ cakkavattisāvaṃ P (perhaps it is a *conj.* based on the pāli text of BPM
itself, where, few lines above, *mahācakkavatti* is not listed among the
dhammas: *indā devā cakkavatti ca brahmā mahābrahmā*), cakkavattisāvaṃ
mahācakkavattisāvaṃ ABCDEFT.

⁹ mahāmunisāvaṃ BDFPT, mahāmuniśāvaṃ ACE.

¹⁰ sappurisasāvaṃ mahāsappurisasāvaṃ ABCDEFT, sappurissasāvaṃ mahā-
sappurissasāvaṃ P.

¹¹ suvatthi ABCDEFT, suvatthu P.

¹² yathā P, tathā ABCDEFT.

¹³ vijjamāne ABCDEFT, vijjamānone P.

¹⁴ ratanapallaṅke ABCDEFT, rattanapallaṅke P.

¹⁵ °paṭimaṇḍito T(*em.*), °patimaṇḍito ABCDEFP.

¹⁶ paṭivedhito *em.*, pativedhito ABCDEF, paṭivedito T(*em.*), pativedito P.

sabbaññutañāṇena buddho ti sabbalokesu pākaṭo¹ hoti | so bhagavā sabbalokehi sabbaññutañāṇabuddho ti vuccati | tasmā so bhagavā byaggharājā ti vuccati |

tattha katamo sabbaññutañāṇabuddho ti² | ayaṃ amhākaṃ bhagavā pubbenivāsānussatiñāṇaṃ³ ekaṃ paṭhamayāmaṃ⁴ paṭhamañāṇaṃ⁵ abhisambujjhati⁶ | majjhimayāmaṃ dutiyañāṇaṃ dībbacakkhuñāṇaṃ abhisambujjhati⁷ | pacchimayāmaṃ tatiyañāṇaṃ āsavakkhayañāṇaṃ abhisambujjhati⁸ | ayaṃ⁹ amhākaṃ bhagavā [B_{II} 10a – D_{II} 10a] tilokehi sabbaññutañāṇabuddho ti vuccati |

atha vā pubbenivāsānussatiñāṇaṃ¹⁰ atītañāṇaṃ¹¹ nāma | dībbacakkhuñāṇaṃ pana paccuppannañāṇaṃ nāma | āsavakkhayañāṇaṃ pana anāgatañāṇaṃ nāma | iti ime tayo ñāṇā¹² sabbaññutañāṇan ti vuccati |

tattha tīsu ñāṇesu¹³ ekaṃ ñāṇaṃ āsava[E_{II} 12a]kkhayañāṇaṃ [T 110] nāma mahā[F_{II} 12a]bō[A_{II} 12a]dhī ti [C_{II} 12a] vuccati | taṃ mahābodhi-sabbaññutañāṇaṃ¹⁴ buddhan ti vuccati |

paṭhavīdhātusamūhaṃ¹⁵ pana appaṃ vā mahantaṃ vā sammuti-vasena¹⁶ cetiyan ti vuccati | yasmaṃ buddhānaṃ dhātucetiyamhi

¹ pākaṭo ACDEFT, pākato BP.

² katamo sabbaññutañāṇabuddho ti BCDEFT, katamaṃ sabbaññutañāṇa-buddhanti P, katamo sabbaññutañāṇabaddho ti A.

³ °nivāsānussati° ABCDEFT, °nivāsānusati° P.

⁴ paṭhamayāmaṃ CFT, pathamayāmaṃ BDEP, pathamayāma° A.

⁵ paṭhamañāṇaṃ CT, pathamañāṇaṃ ABDE, ñāṇaṃ P. paṭhamañāṇaṃ *deest* in F.

⁶ abhisambujjhati ABCDEFT, abhisambujjhi P.

⁷ abhisambujjhati ABCDEFT, abhisambujjhi P.

⁸ abhisambujjhati ABCDEFT, abhisambujjhi P.

⁹ ayaṃ *deest* in P.

¹⁰ pubbenivāsānussatiñāṇaṃ ABCDEFT, pubabenivāsānusatiñāṇaṃ P.

¹¹ atītañāṇaṃ ABDT, atitañāṇaṃ CEF.

¹² tayo ñāṇā ABCDEFPT. [P writes: Read: *tayoñāṇaṃ*.]

¹³ tīsu ñāṇesu ABCDT, tisu ñāṇesu EF, tayoñāṇesu P.

¹⁴ mahābodhi° BCDEFT, mahābodhī° A, mahābodhi P.

¹⁵ paṭhavīdhātusamūhaṃ T, pathavidhātusamohaṃ ABCDEFP.

¹⁶ sammutivasena BDFT, samutivasena P, sammativasena ACE. [P writes: Read: *sammativasena*.]

patiṭṭhāpitum¹ hoti | ayam cetiyā² mahācetiyaṃ nāma anagghacetiyaṃ³
nāma sabbacetiyaṇaṃ seṭṭhaṃ uttamaṃ hoti | taṃ cetiyadhātukaṃ⁴
atiseṭṭhaṃ atimahantehi sabbaratanehi suvaṇṇarajatehi⁵ yāva
akaniṭṭhabhavaggesu⁶ cetiyehi kammehi |

yaṃ cetiyadhātukaṃ⁷ aṅgulippa[B₁₁ 10b – D₁₁ 10b]māṇaṃ⁸ pi kataṃ
hoti | taṃ cetiyaṃ anagghacetiyaṃ⁹ atiseṭṭhaṃ ati-uttamaṃ sabba-
cetiyaṇaṃ hoti | mahābodhi[P 57]rukhasākhādīnaṃ¹⁰ cetiyarūpaṃ
kataṃ¹¹ vā buddharūpaṃ kataṃ¹² vā hoti | taṃ mahābodhicetiyarūpaṃ¹³
buddharūpaṃ¹⁴ uttamaṃ sabbaratanehi¹⁵ [T 111] suvaṇṇarajatehi¹⁶ sabba-
cetiyeḥi sabbabuddharūpehi¹⁷ |

ye pana bhikkhu¹⁸ vā bhikkhunī¹⁹ vā upāsako vā upāsikā vā
catu-[E₁₁ 12b]parisā²⁰ buddharūpaṃ vā [A₁₁ 12b] bodhiṃ [C₁₁ 12b] sāyaṃ [F₁₁
12b] pātaṃ upaṭṭhānaṃ karonti | te yathā tathāgatadharamāneṇa²¹

¹ patiṭṭhāpitum ABCDEFT, patiṭṭhāpitam P.

² cetiyā ABCDEFT, cetiyaṃ P.

³ anaggha° T, anagga° ABCDEF, anaggaṃ P.

⁴ cetiyadhātukaṃ ABCDEFT, cetiyaṃ sadhātukaṃ P.

⁵ suvaṇṇarajatehi C(p.r.)F(p.c.)T, suvaṇṇarajatehi ABC(a.r.)DEP, suvaṇṇa-
rajatahi F(a.c.).

⁶ akaniṭṭhabhavaggesu ABCDEFT, akaniṭṭhabhavanesu P.

⁷ cetiyadhātukaṃ ABCDEFT, cetiyaṃ sadhātukaṃ P.

⁸ °ppamāṇaṃ ACDEFPT, °ppamaṇaṃ B.

⁹ anagghacetiyaṃ T, anaggacetiyaṃ ABCDEF, anagghaṇa cetiyaṃ P.

¹⁰ °sākhādīnaṃ ABCDEFT, °sākhābhinnaṃ P.

¹¹ cetiyarūpaṃ kataṃ BCDEFT, cetiyarupaṃ kataṃ A, cetiyaṃ rupakataṃ P.

¹² buddharūpaṃ kataṃ ABCDEFT, buddharūpakataṃ P.

¹³ °rūpaṃ ABCDEFT, °rupaṃ P.

¹⁴ °rūpaṃ ABDCEFT, °rupaṃ P.

¹⁵ sabbaratanehi ABCDEFT, sabbarattanehi P.

¹⁶ suvaṇṇarajatehi T, suvaṇṇarajatehi C(p.r.)F, suvaṇṇarajatehi ABC(a.r.)
DEP.

¹⁷ °rūpehi ABCDEFT(p.c.), °rupehi P, °rūpahi F(a.c.).

¹⁸ bhikkhu BDFPT, bhikkhū ACE.

¹⁹ bhikkhunī CT, bhikkhuni ABDEFP.

²⁰ catuparisā BCDEFPT, catupurisā A.

²¹ tathāgatadharamāneṇa *em.*, tathāgatadharamānena BCDEFT, tathāgataṃ
dharamānena A, tathāgatadharamāne P.

upaṭṭhānaṃ viya karonti | ye pana buddharūpaṅgaṇe¹ vā cetiyaṅgaṇe²
vā bodhiṅgaṇe³ vā tiṇarukkhaṃ vallijātaṃ⁴ parisā visodhenti
chindanti⁵ bhindanti⁶ parisuddhaṃ karonti udakabālūkāni⁷ visiñcanti
vikiranti⁸ te parisā ca⁹ yathā tathāgatadharmāṇe¹⁰ rogabyādhipīlitajāte¹¹
viya dibbosadhe¹² gahetvā pakkhitte¹³ vūpasamenti¹⁴ | te parisā arogā¹⁵
jātā parisuddhakāyā apaccatthikā dighāyukā suvaṇṇavaṇṇā abhirūpā
bahusu[B₁₁ 11a – D₁₁ 11a]khā¹⁶ bahuyasā¹⁷ bahuparivārā¹⁸ [T 112] honti |
te pana sace manussasampattiṃ vā devasampattiṃ vā nibbāna-
sampattiṃ vā icchanti | te yathā attano icchitena¹⁹ labhanti | tattha
manussasampattin ti²⁰ cakkavattisampattiṃ labhanti²¹ | devasampattin
ti²² brahma-indadevasampattiṃ²³ labhanti²⁴ | nibbānasampattin ti²⁵

¹ buddharūpaṅgaṇe CDEFT, buddharūpaṅgaṇe A, buddharūpaṅgaṇe B, buddharupagaṇe P.

² cetiyaṅgaṇe BCDEFT, cetiyaṅgaṇe A, cetiyagaṇe P.

³ bodhiṅgaṇe ABCDEFT, bodhigaṇe P.

⁴ tiṇarukkhaṃ vallijātaṃ T(*em.*), tiṇarukkhaṃ valijātaṃ ABCDEF, tiṇṇa-
rukkhavullijātaṃ P.

⁵ chindanti ABCDEFT, tindhanti P.

⁶ bhindanti *deest* in ACF.

⁷ udakabālūkāni ABCDEFT, udakabālūkāni P.

⁸ vikiranti ABCDEFT, vikirinti P.

⁹ ca *deest* in P. Daṇḍa *add.* in ACF after *ca*.

¹⁰ tathāgatadharmāṇe *em.*, tathāgatadharmāṇe ABCDEFPT.

¹¹ rogabyādhipīlitajāte T(*em.*), rogabyādhipīlitajāte ABCDEFP.

¹² dibbosadhe *em.*, dibbosathe ABCDEFT, dibboseṭṭha P.

¹³ pakkhitte ABCDEFT, pakkhite P.

¹⁴ vūpasamenti ACEFT, vūmasamenti B, vupasamenti DP.

¹⁵ arogā ABCDEFT, rogā P.

¹⁶ bahusukhā BDT, bahūsukhā ACEF, bahusukhā *deest* in P.

¹⁷ bahuyasā BDT, bahūyasā ACEFP.

¹⁸ bahuparivārā T(*em.*)D, bahūparivārā ABCEFP.

¹⁹ icchitena ABCDEFT, icchate P.

²⁰ °sampattin ti ABCDEFT, °sampattīti P.

²¹ labhanti ABCDEFT, labbhanti P.

²² °sampattin ti ABCDEFT, °sampattīti P.

²³ brahma-inda° T, brahmā indi° ABCE, brahmā inda° DF, brahmā indā P.

²⁴ labhanti ABCDEFT, labbhanti P.

²⁵ °sampattin ti ABCDEFT, °sampattīti P.

buddhapacceka-buddha-aggasāvaka-a[A₁₁ 13a]Sī[C₁₁ 13a – E₁₁ 13a]tī[F₁₁ 13a]-
mahāsāvaka-khīṇāsava-arahantasampattiṃ¹ labhanti² | [P 58]

idaṃ vacanaṃ bhagavatā bhikkhūnaṃ bhāsitaṃ hoti |³ bhikkhave
ye parisā tathāgataṃ sakkaronti garukaronti⁴ mānenti pūjenti mama
dhammavinayaṃ sakkaronti garukaronti⁵ mānenti pūjenti te parisā
mama upaṭṭhākaṃ nāma karonti | ye pana bhikkhave parisā mama
upaṭṭhākaṃ karonti⁶ mama dhammavinayaṃ upaṭṭhākaṃ na karonti⁷
te parisā mama upaṭṭhākaṃ⁸ na karonti |⁹ ye pana bhikkhave mama
parinibbutakāle¹⁰ parisā¹¹ mama dhammavinayaṃ upaṭṭhākaṃ karonti |¹²
[B₁₁ 11b – D₁₁ 11b] te parisā mama upaṭṭhākaṃ karonti |¹³ ye pana bhikkhave
parisā¹⁴ mama¹⁵ dhammavinayaṃ upaṭṭhākaṃ karonti¹⁶ buddharūpaṃ
cetiyaṃ mahābodhiṃ¹⁷ upaṭṭhākaṃ karonti |¹⁸ te parisā mama
upaṭṭhākaṃ¹⁹ karonti |²⁰ ye pana bhikkhave parisā²¹ dhammavinayaṃ
upaṭṭhākaṃ na karonti²² |²³ te parisā mama upaṭṭhākaṃ na karonti |
ye pana [A₁₁ 13b] bhikkha[C₁₁ 13b]ve parisā ma[E₁₁ 13b]ma dharamānakāle

¹ °asīti° ABCDET, °asiti° FP • °khīṇa° BT, °khīṇa° ACDEFP.

² labhanti ABCDEFT, labbhanti P.

³ Daṇḍa *deest* in P and in T.

⁴ garukaronti ABCDEFT, gurukaronti P.

⁵ garukaronti ABCDEFT, gurukaronti P.

⁶ Daṇḍa *add.* in ABCDEFT.

⁷ na karonti P, karonti ABCDEFT.

⁸ upaṭṭhākaṃ BCDEFPT, upakaṃ A.

⁹ na karonti *em.*, na karontīti P, karonti | ABCDEFT.

¹⁰ parinibbuta° PT, parinibbuta° ABCDEF.

¹¹ mama parinibbutakāle parisā mama *add.* in P.

¹² Daṇḍa *deest* in P.

¹³ Daṇḍa *deest* in P.

¹⁴ parisā *deest* in B.

¹⁵ mama BCDEFPT, ma A.

¹⁶ Daṇḍa *add.* in ABCDEFT.

¹⁷ buddharūpaṃ cetiyaṃ mahābodhiṃ ABCDEFT, buddharūpacetiya mahā-
bodhi P.

¹⁸ Daṇḍa *deest* in P.

¹⁹ nāma *add.* in P.

²⁰ Daṇḍa *deest* in P.

²¹ mama *add.* in P.

²² na karonti BC(*p.c.*)DFPT, karonti AC(*a.c.*)E.

²³ Daṇḍa *deest* in P.

upaṭṭhā[F₁₁ 13b]kaṃ yathā karonti <parinibbānakāle upaṭṭhākaṃ tathā karonti te parisā mama upaṭṭhākaṃ nāma karonti> |¹ [T 113]

ye parisā mahābodhiṃ upaṭṭhākā² sakkaccagāravena sabba-upaṭṭhākaṃ³ karonti |⁴ mūlakhandhatacasākhapattaphalan⁵ ti cha⁶ upaṭṭhākaṃ karonti | idaṃ te parisā mahābodhiṃ⁷ upaṭṭhākaṃ katvā upaṭṭhākaṃ nāma karonti | tasmā te parisā idaṃ mahābodhiṃ upaṭṭhākaṃ⁸ katvā sakkaronti garukaronti⁹ mānenti pūjenti |¹⁰ idaṃ mahābodhi-upaṭṭhākaṃ nāma karonti¹¹ | [P 59]

bālukācetiyaṃ mattikācetiyaṃ iṭṭhakacetiyaṃ silācetiyaṃ rajatacetiyaṃ¹² suvaṇṇacetiyaṃ maṇicetiyaṃ ti ime satta[B₁₁ 12a]cetiyaṃ paṭhavīdhātusamū[D₁₁ 12a]hā¹³ sammutivasena¹⁴ cetiyaṃ ti vuccanti | ime sattacetiyaṃ dānamayā sīlamayā¹⁵ bhāvanāmayā¹⁶ nāma honti |

¹ te parisā mama upaṭṭhākaṃ na karonti | ye pana bhikkhave parisā mama dharmānakāle upaṭṭhākaṃ yathā karonti <parinibbānakāle upaṭṭhākaṃ tathā karonti te parisā mama upaṭṭhākaṃ nāma karonti> | *conj.* (based on P), te parisā mama upaṭṭhākaṃ na karonti | ye pana bhikkhave parisā mama dharmānakāle upaṭṭhākaṃ yathā karonti ABCDEFT, buddhapādalakkhaṇā niṭṭhitā | [...] | buddhaṃ saraṇaṃ gacchāmi dhammaṃ saraṇaṃ gacchāmi saṅghaṃ saraṇaṃ gacchāmi | te pana parisā mama parinibbānakāle upaṭṭhākaṃ yathā karonti mahābodhi parinibbānakāle upaṭṭhākaṃ tathā kāronti te parisā mama upaṭṭhākaṃ nāma karonti | P.

² mahābodhiṃ upaṭṭhākā ABCDEFT, mahābodhi-upaṭṭhākā P.

³ sabba-upaṭṭhākaṃ P, sabbupaṭṭhākaṃ ABCDT, sabbapaṭṭhākaṃ EF.

⁴ Daṇḍa *deest* in P.

⁵ mūlakhandhatacasākhapattaphalan CDFT, mūlakhandhatacasākhamagga-phalan ABE, malakhandhatapattaphalan P. [P writes: Read: *mūlakhandhatapattaphalan.*]

⁶ cha *deest* in P.

⁷ mahābodhiṃ T, mahābodhi° ABCDEFP.

⁸ mahābodhiṃ upaṭṭhākaṃ AT, mahābodhi-upaṭṭhākaṃ BCDEF(*p.c.*)P, mahābodhi-upaṭṭhā F(*a.c.*).

⁹ garukaronti *deest* in P and in T.

¹⁰ Daṇḍa *deest* in P and in T.

¹¹ karonti ABCDEFT, karontīti T.

¹² rajatacetiyaṃ T, rajatacetiyaṃ C(*p.c.*)FP, rajjācetiyaṃ ABC(*a.c.*)DE.

¹³ paṭhavīdhātusamūhā *em.*, pathavidhātusamūhā T, pathavidhātusamohā ABCDEFP.

¹⁴ sammuti° ACDPT, samuti° BEF.

¹⁵ sīlamayā T, silamayā ABCDEFP.

¹⁶ vāsanā *add.* in P.

abhidhammasaṅgaṇīpakaraṇaṃ¹ vibhaṅgapakaraṇaṃ² dhātukathāpakaraṇaṃ³ pu[E₁₁ 14a]ggala[A₁₁ 14a]paññattipakaraṇaṃ [C₁₁ 14a] kathāvatthupakaraṇaṃ [F₁₁ 14a] yamapakaraṇaṃ paṭṭhānapakaraṇaṃ ti ime sattapakaraṇā dhammasamūhā⁴ [T 114] sammutivasena dhammacetiyā⁵ nāma sattacetiyā ti⁶ vuccanti⁷ |

iminā sattacetiyā⁸ vandanapūjānubhāvena⁹ sabbesaṃ sattānaṃ pāparāsikappa-satasahassāni¹⁰ vinassanti | kiñci pāpakammānaṃ sattānaṃ¹¹ sarīre¹² vijjamānaṃ sesapāpakammaṃ natthī ti |¹³ ime cuddasacetiyā¹⁴ dānamayā sīlamayā bhāvanāmayā saṃyuttā¹⁵ vāsaṇā nāma honti |

Dīpirājā

dīpirājā¹⁶ ti yathā hi bhagavā tiloke pañcakāmaguṇavisaye¹⁷ abhirato na hoti | so pana bhagavā tiloke aññaṃ¹⁸ kiñci ukkaṇṭhikaṃ¹⁹ abhirato na hoti | [B₁₁ 12b – D₁₁ 12b] so pana bhagavā²⁰ attano visaya-

¹ °saṅgaṇī° *em.*, °saṅgiṇī° P, °saṅgiṇi ABCDEFT.

² °pakaraṇaṃ BCDFT, °pakāraṇaṃ AE.

³ °kathā° ABCDEFT, °katthā° P.

⁴ dhammasamūhā CT, dhammasamuhā ABDEF, dhammasamuhā° P.

⁵ dhammacetiyā ABCDEFT, dhammacetiyo P.

⁶ °cetiya ti *em.*, °cetiyo ti ABCEFT. [P writes: Read: *cetiyaṭi.*]

⁷ vuccanti P, vuccati ABCDEFT.

⁸ sattacetiyā ABCDEFT, sattadānamayā sīlamayā cetiyā P.

⁹ vandana° ABCDFT, vandhana° EP.

¹⁰ pāparāsikappasatasahassāni ABCDEFT, cākavālikappasatasahassāni P. [P writes: Read: *cakkavāḷakappasatasahassāni.*]

¹¹ sattānaṃ *deest* in P.

¹² sarīre T, sarire ABCDEFP.

¹³ Daṇḍa *deest* in P.

¹⁴ °cetiya ABCDEF, °cetiya ti T, °cetiyo P.

¹⁵ saṃyuttā ABCDET, saṃyuttayā F, saṃyutā° P.

¹⁶ dīpi° *em.*, dipi° ABCDEFT.

¹⁷ pañcakāmaguṇavisaye ABCDEFT, pañcakāmmaguṇavisayaṃ P. [P writes: Read: *pañcakāmaguṇavisayaṃ.*]

¹⁸ aññaṃ P, yaṃ ABCDEFT.

¹⁹ ukkaṇṭhikaṃ *em.*, ukkaṭṭhikaṃ ABCDEFT, ukkuṇṭhitaṃ P.

²⁰ bhagavā *deest* in P.

sabbaññutaññāṇasaṃkhātaṃ¹ navalokuttaraññāṇadhammaṃ² abhirato
hoti tilokānaṃ maggaphalanibbānahitatthāya | tasmā [A₁₁ 14b] so bhagavā³
[C₁₁ 14b – E₁₁ 14b] dīpirājā⁴ ti vuccati | [P 60]

Balāhako assarājā

balāhako⁵ [F₁₁ 14b] **assarājā** ti yathā hi <bhagavā>⁶ sabbasattehi ativiya
sobhaṇena suṭṭhagamaṇena⁷ samannāgato hoti | so pana bhagavā⁸
sabbasattehi ativiya sobhaṇena⁹ dasabalakāyadhāraṇasaṃkhātena
mahāthāmaḥabalaṇa samannāgato hoti | so pana bhagavā¹⁰ sabbasattehi
[T 115] ativiya sobhaṇena dasabalaññāṇadhāraṇasaṃkhātena javana-
ññāḥabalaṇa samannāgato hoti | so pana bhagavā sabbasattehi ativiya
sobhaṇena gatiññāḥabalaṇa samannāgato hoti | tasmā so bhagavā¹¹
balāhako¹² assarājā ti vuccati |

tattha **dasabalaññāṇaṇ** ti idaṃ paṭhamam¹³ kāraṇākāraṇam¹⁴ ñāḥabalam
jānāti | dutiyam kammanta[B₁₁ 13a – D₁₁ 13a]ravipākantaram¹⁵ ñāḥabalam
jānāti | tatiyam paricchedakammam¹⁶ ñāḥabalam jānāti | catuttham
[A₁₁ 15a – E₁₁ 15a] dhātunāna[C₁₁ 15a]ttakāraṇam ñāḥabalam jānāti | [F₁₁ 15a]
pañcamam sattānam ajjhāsayaṃ¹⁷ ñāḥabalam jānāti | chaṭṭhamam

¹ visaya° ABCDEFT, visayaṃ P.

² navalokuttaraññāḥadhammaṃ ATCEFP, navalokuttara---ññāḥadhammaṃ BD.

³ bhagavā ABCDEFT, bhaggavā P.

⁴ dīpi° *em.*, dipi° ABCDEFPT.

⁵ balāhako *em.*, balāho ABCDEFPT.

⁶ bhagavā *conj.*

⁷ suṭṭhagamaṇena A, suṭṭhagamanena BCDEFT, sugamanena P.

⁸ bhagavā ABCDEFT, bhaggavā P.

⁹ sobhaṇena ABCDEFT, sobhanena P.

¹⁰ bhagavā ABCDEFT, bhaggavā P.

¹¹ bhagavā ABCDEFT, bhaggavā P.

¹² balāhako *em.*, balāho ABCDEFPT.

¹³ paṭhamam CFT, pathamam ABDEP.

¹⁴ kāraṇākāraṇam ABCDEFT, kāraṇākāraṇa° P.

¹⁵ kammantaravipākantaram ABCDEFT, kammantaram vipākantara° P.

¹⁶ paricchedakammam ABCDEFT, paricchedakamma° P.

¹⁷ ajjhāsayaṃ ABCDEFT, ajjhāsaya° P.

jhānādīhi saddhiṃ avasesaṃ kilesameva¹ ñāṇabalaṃ jānāti |
 sattamaṃ sattānaṃ indriyānaṃ tikkhamudubhāvaṃ ñāṇabalaṃ
 jānāti | [T 116] aṭṭhamaṃ pubbenivutṭhakhandhasantatimeva²
² ñāṇabalaṃ jānāti | navamaṃ sattānaṃ cutipaṭisandhibhāvaṃ³
 ñāṇabalaṃ jānāti | dasamaṃ <saccaparicchedaṃ>⁴ ñāṇabalaṃ jānāti
 ti |⁵ imāni dasabalañāṇāni bhagavato⁶ dasabalañāṇaṃ ti veditabbāni
 | etehi dasabalañāṇehi sabbaññutañāṇaṃ veditabbaṃ | atītañāṇaṃ⁷
 nāma pubbenivāsānussatiñāṇaṃ⁸ [P 61] paccuppannañāṇaṃ nāma
 dibbacakkhuñāṇaṃ anāgatañāṇaṃ nāma āsavakkhayañāṇaṃ ti tayo
 ñā[A₁₁ 15b – E₁₁ 15b]ñā⁹ [B₁₁ 13b – D₁₁ 13b] sabbaññutañāṇaṃ ti [C₁₁ 15b] vuccanti¹⁰ |

dasabalakā[F₁₁ 15b]yan ti koṭisatasahassānaṃ hatthīnaṃ¹¹ baladhāraṇaṃ
 bhagavato kāyaṃ pana bhagavato¹² dasabalakāyan ti vuccati |
 kālāvakahatthī-gaṅgeyyahatthī¹³-tambahatthī¹⁴-paṇḍarahatthī¹⁵-
 piṅgala-hatthī¹⁶-gandhahatthī¹⁷-maṅgalahatthī¹⁸-hemahatthī¹⁹-

¹ avasesaṃ kilesa° ABCDET, avisesaṃ kilesa° F, avasesakilesa° P.

² °nivutṭhakhandha° ABCDEFT, °nivuttakhandha° P.

³ cutipaṭi° T, cutipati° ABCDEFP.

⁴ saccaparicchedaṃ *conj.*, sabbaparicchedakammaṃ ABCDEFT, sabba-paricchedakamma° P.

⁵ Daṇḍa *deest* in AB.

⁶ bhagavato ABCDEFT, bhaggavato P.

⁷ atītañāṇaṃ T, atitañāṇaṃ ABCDEFP.

⁸ pubbenivāsānussatiñāṇaṃ T(*em.*), pubbenivāsānusatiñāṇaṃ CDEFP, pubbenivānusatiñāṇaṃ B, subbenivāsānussatiñāṇaṃ A.

⁹ tayo ñāṇā ABCDEFT, tayo ñāṇaṃ P.

¹⁰ vuccanti ABCDEFT, vuccati P.

¹¹ hatthīnaṃ T, hatthināṃ ABCDEFP.

¹² bhagavato kāyaṃ pana bhagavato ABCDEFT, bhaggavato P.

¹³ gaṅgeyyahatthī *deest* in P.

¹⁴ tambahatthī *em.*, tāmbahatthī T, tāmbahatthi BCDEFP, tāmahatthī A.

¹⁵ paṇḍarahatthī ABT, paṇḍarahatthi CDEFP.

¹⁶ piṅgalahatthī ABT, piṅgalahatthi CDEFP.

¹⁷ gandhahatthī ABT, gandhahatthi CDEFP.

¹⁸ maṅgalahatthī ABT, maṅgalahatthi CDEFP.

¹⁹ hemahatthī ABT, hemahatthi CDEFP.

uposathahatthī¹-chaddantahatthīnaṃ² baladhāraṇaṃ³ bhagavato⁴
kāyabalaṃ pana dasabalakāyaṃ ti vuccati | [T 117]

pakatihatthīnaṃ navanavutisatasahassānaṃ⁵ balaṃ ekassa
kālavakassa hatthino balasamaṃ⁶ hoti | kālavakahatthīnaṃ
navanavutisatasahassānaṃ⁷ balaṃ ekassa gaṅgeyyahatthino
balasamaṃ⁸ hoti | gaṅgeyyahatthīnaṃ navanavutisatasahassānaṃ⁹
balaṃ ekassa tambahatthino¹⁰ balasamaṃ¹¹ hoti | tambahatthīnaṃ¹²
navanavutisatasahassānaṃ¹³ balaṃ ekassa paṇḍa{A₁₁ 16a}rahatthi-[E₁₁
16a]no¹⁴ balasamaṃ¹⁵ ho[C₁₁ 16a]ti | [F₁₁ 16a] paṇḍarahatthīnaṃ nava-
navutisatasahassānaṃ¹⁶ balaṃ ekassa pi[B₁₁ 14a – D₁₁ 14a]ṅgalahatthino¹⁷
balasamaṃ¹⁸ hoti | piṅgalahatthīnaṃ navanavutisatasahassānaṃ¹⁹
balaṃ ekassa gandhassa hatthino balasamaṃ²⁰ hoti | gandhahatthīnaṃ
navanavutisatasahassānaṃ²¹ balaṃ ekassa [T 118] maṅgalassa hatthino
balasamaṃ²² hoti | maṅgalahatthīnaṃ navanavutisatasahassānaṃ²³
balaṃ ekassa hemassa hatthino balasamaṃ²⁴ hoti | hemahatthīnaṃ

¹ uposathahatthī ABT, uposathahatthi CDEFP.

² chaddantahatthīnaṃ BCDET, chaddantahatthinam F, chaddhantahatthīnaṃ P, chandantahatthīnaṃ A.

³ baladhāraṇaṃ BCDEFPT, balaṃ dhāraṇaṃ A.

⁴ bhagavato ABCDEFT, bhaggavato P.

⁵ navanavutisatasahassānaṃ PT, navanavuttisattasahassānaṃ ABCDEF.

⁶ balasamaṃ ABCDEFT, balaṃ samaṃ P.

⁷ navanavuti° T(em.), navanavutti° ABCDEFP.

⁸ balasamaṃ ABCDEFT, balaṃ samaṃ P.

⁹ navanavuti° T(em.), navanavutti° ABCDEFP.

¹⁰ tambahatthino em., tāmbahatthino ABCDEFT, tāmbassa hatthino P.

¹¹ balasamaṃ ABCDEFT, balaṃ samaṃ P.

¹² tambahatthīnaṃ em., tāmbahatthīnaṃ ABCDEFT, tāmbahatthīnaṃ P.

¹³ navanavuti° T, navanavutti° ABCDEFP.

¹⁴ paṇḍara° T, paṇḍa[A₁₁ 16b]rasa° ABCDEF, paṇḍarassa P.

¹⁵ balasamaṃ ABCDEFT, balaṃ samaṃ P.

¹⁶ navanavuti° PT(em.), navanavutti° ABCDEF.

¹⁷ piṅgalahatthino ABCDEFT, piṅgalassa hatthino P.

¹⁸ balasamaṃ ABCDEFT, balaṃ samaṃ P.

¹⁹ navanavuti° T, navanavutti° ABCDEFP.

²⁰ balasamaṃ ABCDEFT, balaṃ samaṃ P.

²¹ navanavuti° PT(em.), navanavutti° ABCDEF.

²² balasamaṃ ABCDEFT, balaṃ samaṃ P.

²³ navanavuti° PT(em.), navanavutti° ABCDEF.

²⁴ balasamaṃ ABCDEFT, balaṃ samaṃ P.

navanavutisatasahassānaṃ¹ balaṃ ekassa uposathahatthino² bala-
samaṃ³ hoti | uposathahatthīnaṃ navanavutisatasahassānaṃ⁴ balaṃ
ekassa chaddantassa hatthino balasamaṃ⁵ hoti | chaddantahatthīnaṃ
navanavutisatasahassānaṃ⁶ balaṃ ekassa tathāgatassa balasamaṃ⁷
hoti⁸ |⁹

imesaṃ dasannaṃ hatthīnaṃ jeṭṭhakānaṃ¹⁰ [A_{II} 16b] chaddantā-
[E_{II} 16b]dīnaṃ¹¹ hatthīnaṃ kāyabalaṃ e[C_{II} 16b]kassa tathā[F_{II} 16b]gatassa
balasamaṃ hoti¹² idaṃ dasabalakāyaṃ ti vuccati | [P 62]

Uposatho vāraṇarājā

uposatho vāraṇarājā ti yathā¹³ hi bhagavā¹⁴ [B_{II} 14b – D_{II} 14b] tilokānaṃ
visayajātaṃ sabbakālaṃ pañcakāmaguṇavisayaṃ¹⁵ kiñci ārammaṇaṃ
na abhirato¹⁶ hoti | so pana bhagavā attano visayajātaṃ sabbaññuta-
ñāṇasaṃkhātaṃ navalokuttarañāṇadhammanibbānaṃ¹⁷ abhirato¹⁸ hoti
| [T 119] tasmā so bhagavā¹⁹ uposatho vāraṇarājā ti vuccati |

¹ navanavuti° EPT, navanavutti° ABCDF.

² uposathahatthino ABCDEFT, uposathassa hatthino P.

³ balasamaṃ ABCDEFT, balaṃ samaṃ P.

⁴ navanavuti° PT(*em.*), navanavutti° ABCDEF.

⁵ balasamaṃ ABCDEFT, balaṃ samaṃ P.

⁶ navanavuti° PT(*em.*), navanavutti° ABCDEF.

⁷ balasamaṃ ABCDEFT, balaṃ samaṃ P.

⁸ hoti ABCDEFT, hotīti P.

⁹ Daṇḍa *deest* in P.

¹⁰ jeṭṭhakānaṃ CDEFPT, jeṭṭhanaṃ kānaṃ B, setṭhakānaṃ A.

¹¹ chaddantādīnaṃ T, chaddhantādīnaṃ ABP, chaddhantādinnaṃ CDE,
chaddhantādīnaṃ F.

¹² hoti ABCDEFT, hotīti P.

¹³ yathā P, yasmā ABCDEFT.

¹⁴ bhagavā ABCDEFT, bhaggavā P.

¹⁵ pañcakāmaguṇavisayaṃ BP, pañcakāmaguṇavisaye ACDEFT.

¹⁶ abhirato BFPT, abhiratto CDE, arabhirato A.

¹⁷ navalokuttara° ABCDEPT, navalokuttaraṃ F • °dhammanibbānaṃ
ABCDEFT, °dhammaniccārammaṇaṃ P. [P writes: Read: *navalokuttarañāṇa
dhammanibbānārammaṇaṃ*.]

¹⁸ abhirato PT, abhiratto BCDEF, arabhiratto A.

¹⁹ bhagavā ABCDEFT, bhaggavā P.

Chaddanto vāraṇarājā

chaddantavāraṇarājā¹ ti yathā² hi bhagavā³ chabbaṇṇaramsīhi⁴ attano sakalakāyapaṭimaṇḍito⁵ hoti | tasmā so bhagavā chaddantavāraṇarājā⁶ ti vuccati |

Vāsuki-uragarājā

vāsuki-uragarājā⁷ ti yathā⁸ hi bhagavā attano sakalakāyasabbaññuta-ñāṇapaṭimaṇḍito⁹ hoti | yasmā¹⁰ hi kālanāgarājā pana atta[E_{II} 17a]no rata[A_{II} 17a]napallaṅkāsanam¹¹ bhagava[F_{II} 17a]to¹² datvā atta[C_{II} 17a]no hitatthāya attamano ahosi | atha bhagavā kālanāgarājassa hitatthāya tasmim¹³ pana¹⁴ ratanapallaṅke nisinnō vimuttisukham paṭisaṃvedi¹⁵ | [B_{II} 15a – D_{II} 15a] tasmā so bhagavā vāsuki-uragarājā¹⁶ ti vuccati |

¹ chaddanta° T, chaddhanta° ABCDEF, chaddhanto P.

² yathā P, yasmā ABCDEFT.

³ bhagavā ABCDEFT, bhaggavā P.

⁴ chabbaṇṇaramsīhi *em.*, chabbaṇṇaraṅsīhi T, chabbaṇṇaramsihi P, chabaṇṇaraṅsīhi ABCD, chabaṇṇaraṅsihi EF.

⁵ sakalakāyapaṭimaṇḍito PT, sakalakāyapatimaṇḍito ABCDEF.

⁶ chaddantavāraṇarājā CFT, chaddhantavāraṇarājā ABDE, chaddhanto vāraṇarājā P.

⁷ vāsuki-uragarājā *em.*, vāsuki-uraggarājā BDT, vāsukī uragarājā P, vāsakī uraggarājā ACEF.

⁸ yathā P, tathā ABCDEFT.

⁹ °paṭimaṇḍito T(*em.*), °patimaṇḍito ABCDEFP.

¹⁰ yasmā ABCDEFT, tathā P.

¹¹ °pallaṅkāsanam CDEFPT, °palaṅkāsanam AB.

¹² bhagavato ABCDEFT, bhaggavato P.

¹³ tasmim P, yasmim ABCDEFT.

¹⁴ pana *deest* in P.

¹⁵ paṭisaṃvedi T(*em.*), patisaṃvedi ABCDEF, parisamvedi P.

¹⁶ vāsuki-uraga° *em.*, vāsukī-uragga° ABCDEFT, vāsukī-uraga° P.

tattha vāsukī¹ ti idaṃ sattaratanapallaṅkāsanān² ti vuccati | uragarājā³ pana kālanāgarājā⁴ ti vuccati |⁵ vimuttisukhaṃ pana nibbānasukhaṃ ti vuccati | [T 120] uposatho ti kāyavivekaṃ cittavivekaṃ vūpasamitvā ariyapuggalo sabbapāpanivāraṇatthāya viveke viharanto sabbabuddhehi uposatho ti vuccati⁶ | vāraṇā ti⁷ pana sabbakilesa [P 63] nivāraṇāya⁸ ariyapuggalo viveke viharanto uposatho ti vuccati | rājā ti⁹ ayaṃ rājāsaddo¹⁰ duvidho lokiyarājā ca lokuttararājā¹¹ ca hoti |¹² tattha [A_{II} 17b] lokiya[E_{II} 17b]rājā akhaṇḍa-uposathanivā[F_{II} 17b]sako¹³ [C_{II} 17b] cakkavattirājā |¹⁴ lokuttararājā pana buddhapacceka-buddha-aggasāvaka-asītimahāsāvaka-khīṇāsava-arahantā¹⁵ kāyavivekacittavivekanibbānārammaṇaṃ¹⁶ abhirato¹⁷ hoti | tasmā so bhagavā uposatho vāraṇarājā ti vuccati |

¹ vāsukī ABPT, vāsuki CDEF.

² sattaratanapallaṅkāsanān ABCDEFT, saddaṃ rattanapallaṅkāsanān P.

³ uraga° P, uragga° ABCDFT, uggaragga° E.

⁴ kālanāgarājā ABCDEFT, nāgarājā P.

⁵ Daṇḍa *deest* in ABDT.

⁶ vimuttisukhaṃ pana nibbānasukhanti vuccati | uposatho ti kāyavivekaṃ cittavivekaṃ vūpasamitvā ariyapuggalo sabbapāpanivāraṇatthāya viveke viharanto sabbabuddhehi uposatho ti vuccati | ABCDEFT, vimuttiuposatho ti vuccati | P.

⁷ ti *deest* in ABCDEFP.

⁸ sabbakilesanivāraṇāya ACDEFT, sabbakilesa--nivāraṇāya BD, sabbadesa-nivāraṇāya P.

⁹ Daṇḍa *add.* in ACDEF.

¹⁰ rājāsaddo ABCDT, rājāsaddho E, rājasaddho F, saddo P.

¹¹ lokuttararājā ABCDEFT, rājā P.

¹² hoti | ABCDEFT, sava-arahantā kāyavivekacittavivekanibbārammaṇaṃ abhiratto hoti | tasmā so bhagavā uposatho vāraṇarājāti vuccati | ariyānaṃ puggalānaṃ ekamāse cha uposathā ca lokuttararājā ca hoti | P.

¹³ akhaṇḍa-uposathanivāsako *em.*, akkhaṇḍa-uposathanivāsako T(*em.*), akkhandha-uposathanivāsako ABCDEF, akhandha-uposathanivāsakā P.

¹⁴ Daṇḍa *deest* in T.

¹⁵ °khīṇāsava-arahantā T, °khiṇāsava-arahantā ABCDEF, °khiṇāsava-arahanto P.

¹⁶ kāyavivekacittavivekanibbānārammaṇaṃ BCDEFT, kāyavivekacittavivekanibbārammaṇaṃ P, kāyavivekanibbānārammaṇaṃ A. [P writes: Read: *kāyavivekacittavivekanibbānārammaṇaṃ*.]

¹⁷ abhirato APT(*em.*), abhiratto BCDEF.

ariyānaṃ puggalā[B_{II} 15b – D_{II} 15b]naṃ ekamāse ca¹ uposathā
sukkapakkhe² tayo³ uposathā ca kāḷapakkhe⁴ tayo uposathā ca |⁵
pañcamīdivase⁶ eko uposatho ca |⁷ aṭṭhamīdivase⁸ eko uposatho ca |⁹
pañcadasīdivase¹⁰ eko uposatho cā ti¹¹ | ime¹² [T 121] sukkapakkhe¹³ tayo
uposathā nāma |¹⁴ pañcamīdivase¹⁵ eko uposatho ca |¹⁶ aṭṭhamīdivase¹⁷
eko uposatho ca |¹⁸ cātuddasīdivase¹⁹ vā pañcadasīdivase²⁰ eko uposatho
cā ti²¹ |

ime²² [A_{II} 18a] kāḷa[E_{II} 18a]pakkhe²³ tayo [F_{II} 18a] u[C_{II} 18a]posathā nāma
| upavasanti ti uposathā piyasīlena²⁴ sabbaso āhārassa abhuñjana-
saṃkhātena anasanena²⁵ vā khīrapānamadhupānādimattena²⁶ vā upetā
huvā vasantī ti attho | [P 64]

¹ ca ABCDEFT, cha P.

² sukka° T(*em.*), sukkha° ABCDEF, suka° P.

³ tayo ACDEFPT, yo B.

⁴ kāḷa° *em.*, kāla° ABCDEFPT.

⁵ Daṇḍa *deest* in P.

⁶ pañcamīdivase T(*em.*), pañcamidivase ABCDEFP.

⁷ Daṇḍa *deest* in P and in T.

⁸ aṭṭhamīdivase BDT, aṭṭhamidivase ACEFP.

⁹ Daṇḍa *deest* in P and in T.

¹⁰ pañcadasīdivase T(*em.*), pañcadasadivase ABCDEFP.

¹¹ cā ti ABCDEFT, ca P.

¹² ime *deest* in P.

¹³ sukka° PT, sukkha° ABCDEF.

¹⁴ | kāḷapakkhe tayo uposathā ca | *add.* in P. Some undecipherable *akkharas* have been erased in A.

¹⁵ pañcamīdivase T, pañcamidivase P, pañcadivase AB(*dub.*)CDEF.

¹⁶ Daṇḍa *deest* in P and in T.

¹⁷ aṭṭhamīdivase BCDEFT, aṭṭhamidivase AP.

¹⁸ Daṇḍa *deest* in P and in T.

¹⁹ cātuddasīdivase *em.*, cātudasīdivase ACDET, cātudasidivase BF, catudasa-
divase P.

²⁰ pañcadasīdivase T, pañcadasadivase ABCDEFP.

²¹ cā ti ABCDEFT, ca P.

²² ime *deest* in P.

²³ kāḷa° *em.*, kāla° ABCDEFPT.

²⁴ piyasīlena T, piyasilena ABCDEF, pisilena P.

²⁵ anasanena *em.*, anasakena ABCDEFPT.

²⁶ khīrapānamadhupānādimattena T, khirapānamadhupānādimattena CDFP,
khirapāṇamadhupāṇādimattena ABE.

Haṃsarājā

haṃsarājā ti yathā¹ hi bhagavā² sattaratanādibhedam hirañña-suvaṇṇasaṃkhātamaṃ lokiyasāramaṃ na abhirato³ hoti | so pana bhagavā attano viya⁴ maggaphalanibbānasaṃkhātamaṃ lokuttaradhammaṃ abhira[B_{II} 16a – D_{II} 16a]to⁵ hoti | tilokānaṃ hitatthāya⁶ attano aññaṃ kiñci kāraṇaṃ hitaṃ hoti | tasmā so bhagavā⁷ haṃsarājā⁸ ti vuccati | [T 122]

tattha haṃso ti sattaratanādibhedam hiraññasuvaṇṇasaṃkhātamaṃ lokiyasāramaṃ rajjati hāsatī ti lokiyahaṃso | maggaphalanibbānasaṃkhātamaṃ lokuttarasāramaṃ rajjati hāsatī ti lokuttarahaṃso | rājā ti duvi[A_{II} 18b – E_{II} 18b]dho rājasaddo⁹ cakkavattirājā [F_{II} 18b] ca sabbaññuta-[C_{II} 18b]ñāṇarājā ca hoti |¹⁰ sattaratanamaṃ rajjati cakkavattirājā ca sabbaññutaññaṃ rajjati |¹¹ sabbaññutañāṇarājā nāma hoti | tasmā so bhagavā¹² rājā ti vuccati |

Balakukkuṭa-usabharājā

balakukkuṭa-usabharājā ti yathā¹³ hi bhagavā pubbe usabharājā hutvā sumaṅgalo nāma attano majjhe vikappanaṃ¹⁴ kātuṃ paccatthikaṃ na abhirato¹⁵ hoti | so pana bhagavā¹⁶ attano duṭṭhadosakammaṃ¹⁷

¹ yathā P, tathā ABCDEFT.

² bhagavā ACDEFT, bhaggavā P.

³ abhirato ATBCP, abhiratto DEF.

⁴ viya ABCDEFT, visaya° P.

⁵ abhirato ABCPT, abhiratto DEF.

⁶ na *add.* in P.

⁷ bhagavā ABCDEFT, bhaggavā P.

⁸ haṃsa° PT(*em.*), haṅsa° ABCDEF.

⁹ rājasaddo BT, rājasaddho ACDEF. *Deest* in P.

¹⁰ Daṇḍa *deest* in P.

¹¹ Daṇḍa *deest* in BCP.

¹² bhagavā ABCDEFT, bhaggavā P.

¹³ yathā P, tathā ABCDEFT.

¹⁴ vikappanaṃ A, vikampanaṃ BCDEFT, vikappannaṃ P.

¹⁵ abhirato BPT, abhiratto CDEF, arabhiratto A.

¹⁶ bhagavā ACDEFPT, bhaggavā B.

¹⁷ duṭṭhadosakammaṃ ABCDEFT, duṭṭhadosaṃ kammaṃ P.

paccatthikaṃ pahāya sattānaṃ dhammaṃ desetum abhirato¹ hoti |
tasmā [B_{II} 16b – D_{II} 16b] so bhagavā balakukkuṭa-usabharājā ti vuccati |

tattha usabharājā ti so bhagavā nāma khantibalena² samannāgato
ti vuccati | balakukkuṭaṃ ti attano paduṭṭhadosakammaṃ³ paccatthikaṃ
ti vuccati | balakukkuṭaṃ ti [P 65] rāgo vuḍḍhisampannato⁴ balakhandhī
ti⁵ vuccati | [T 123]

Erāvaṇo nāgarājā

erāvaṇo nāgarājā ti [E_{II} 19a] ya{A_{II} 19a}thā⁶ hi bhagavā attano
ariyadhamme [F_{II} 19a] ṭhi[C_{II} 19a]taṃ⁷ nāgarājānaṃ⁸ sadisaṃ dīpento⁹
yasmā so nāgarājā ariyadhamme ṭhito¹⁰ niccaṃ mahantaṃ sīlasāraṃ¹¹
guṇasāraṃ abhirato¹² hoti | so nāgarājā pana ariyamaggadhamme ṭhito¹³
niccaṃ mahantaṃ sīlasāraṃ¹⁴ guṇasāraṃ gavesati |¹⁵ tasmā so bhagavā
erāvaṇo¹⁶ nāgarājā ti vuccati |

tattha e ca rā¹⁷ ca erā | tattha niccaṃ mahantaṃ sīlasāraṃ¹⁸ guṇa-
sāraṃ gavesati esatī ti e-iti¹⁹ vuccati | niccaṃ mahantaṃ sīlasāraṃ²⁰

¹ abhirato PT, abhiratto ABCDEF.

² khanti° ABCDEFT, khattiya° P.

³ °kammaṃ PT, °kamma° ABCDEF.

⁴ vuḍḍhisampannato T, vuḍḍhisampannato P, vuddhisampannato ABCDEF.

⁵ balakhandhī ti ABCDEFT, balakhandhan ti P.

⁶ yathā P, ta[A_{II} 19b]thā ABCDEFT.

⁷ ṭhitaṃ CFT, thitaṃ DP, thitataṃ ABE.

⁸ nāgarājānaṃ P, nāgarājā° ABCDEFT.

⁹ dīpento *em.*, dipento ABCDEFPT.

¹⁰ ṭhito CFT, thito ABDEP.

¹¹ sīlasāraṃ C(*p.c.*)T, silasāraṃ ABC(*a.c.*)DEFP.

¹² abhirato BDPT, abhiratto ACEF.

¹³ ṭhito CFT, thito ABDEP.

¹⁴ sīlasāraṃ C(*p.c.*)FT, silasāraṃ ABC(*a.c.*)DEP.

¹⁵ Daṇḍa *deest* in A.

¹⁶ erāvaṇo ACDEFT, erāvaṇno BP.

¹⁷ rā PT, ro ABCDEF.

¹⁸ sīlasāraṃ FT, silasāraṃ ABCDEP.

¹⁹ e-iti P, eti ABCDEFT.

²⁰ sīlasāraṃ T, silasāraṃ ABCDEFP.

guṇasāraṃ rati¹ [T 124] abhiratī ti² rā-ti vuccati | vaṇo³ sīlasāraṃ⁴
guṇasāraṇ⁵ ti⁶ vuccati | nāgarājā pana bhagavā ti vuccati | [B_{II} 17a – D_{II} 17a]
sīlasāraṃ⁷ lokuttaraguṇaṇ⁸ ti vuccati |

Suvaṇṇamaṅkara

suvaṇṇamaṅkaro⁹ ti yathā¹⁰ hi bhagavā¹¹ vajirañāṇasaṃkhāte¹²
arahattamagga-arahattaphalañāṇe pavattamāno¹³ mahāsamuddasadi¹⁴
gambhīre¹⁵ ñeyyadhamme [A_{II} 19b] appa[E_{II} 19b – F_{II} 19b]ṭṭihato¹⁶ [C_{II} 19b]
vajjaratanakatakicco¹⁷ viya vichinditum¹⁸ samattho hoti | tasmā so
bhagavā¹⁹ suvaṇṇamaṅkaro²⁰ ti vuccati | [P 66]

¹ guṇasāraṃ rati ABCDET, guṇasāraṃ rāti P, guṇasāraṃ | rati F.

² abhiratī ti ABCEFT, abhirati ti D, abhirattī ti P.

³ vaṇo *deest* in P.

⁴ sīlasāraṃ T, silasāraṃ ABCDEFP.

⁵ guṇa° ABCDEPT, gaṇa° F.

⁶ ti ABCDEFT, vaṇṇo ti P.

⁷ sīlasāraṃ FT, silasāraṃ BCDEP, silasāra° A • lokuttarasīlan ti vuccati |
guṇasāraṃ *add.* in P.

⁸ lokuttaraguṇaṇ ACDFPT, lokutaraguṇaṃ E, lokuttaragaṇaṇ B.

⁹ suvaṇṇamaṅkaro ABCDET, suvaṇṇamaṅkaṇorā(*dub.*) F, suvaṇṇamakaro P.

¹⁰ yathā P, tathā ABCDEFT.

¹¹ bhagavā ABCDET, bhaggavā P.

¹² vajirañāṇasaṃkhāte C(*a.c.*)T, vajjirañāṇasaṃkhāte ABC(*p.c.*)DEFP.

¹³ °ñāṇe pavattamāno ABCDEFT, °ñāṇatikkhapavattamāno P.

¹⁴ mahāsamudda° T, mahāsamuddha° ABCDEFPT.

¹⁵ gambhīre T(*em.*), gambhire ABCDEF, gambhira° P.

¹⁶ appaṭihato T(*em.*), appatihato ABCDEFP.

¹⁷ vajjaratanakatakicco T, vajjiratanakatakicco ACDEF, vajjiratanakatakicco -- B, vajjiratanakakkacco P.

¹⁸ vichinditum ACT, vichindhutum BDEF, chinditum P.

¹⁹ bhagavā ABCDEFT, bhaggavā P.

²⁰ suvaṇṇamaṅkaro BCDEFT, suvaṇṇamakaro P, suvaṇṇadamaṅkaro A.

Suvaṇṇabhamara

suvaṇṇabhamaro ti yathā¹ hi bhagavā² catuparisāhi³ sevamāno tāsaṃ⁴ catuparisānaṃ hadaye⁵ diṭṭhimānaṃ⁶ viheṭṭhayati⁷ | so pana bhagavā⁸ yathā bhamaro padumapupphā[T 125]dīhi pupphehi cuṇṇakesaraṃ⁹ gaṇhanto padumapupphādīnaṃ dubbalaṃ na viheṭṭhayati¹⁰ | tasmā so bhagavā¹¹ suvaṇṇabhamaro ti vuccati |

Catumukhamahābrahmā

catumukhamahābrahmā¹² ti yathā¹³ hi bhagavā mettākaruṇāmuditā-upekkhāsaṃkhātehi¹⁴ catubrahmavihārehi samannāgato hoti | so pana bhagavā yesaṃ attano pubbe sabbesaṃ buddhānaṃ santike sammāvidhānaṃ¹⁵ ativiya ma[B_{II} 17b – D_{II} 17b]hāpuññasambhārānaṃ sattānaṃ catubrahmavihāraṃ desesi | te pana sattā catubrahmavihāradhammābhiratā¹⁶ [E_{II} 20a] jhānaṃ vaḍḍhetvā¹⁷ brahma[A_{II} 20a]loke nibbattanti | [C_{II} 20a – F_{II} 20a] tasmā so bhagavā¹⁸ catumukhamahābrahmā¹⁹ ti vuccati |

¹ yathā P, tathā ABCDEFT.

² bhagavā ABCDEFT, bhaggavā P.

³ catuparisāhi *em.*, catuparisehi ABCDEFPT.

⁴ tāsaṃ *em.*, tesāṃ ABCDEFPT.

⁵ hadaye ABCDEFT, hadayaṃ P.

⁶ diṭṭhimānaṃ ABCDEFT(*p.c.*), diṭṭhinaṃ F(*a.c.*), chijjamānaṃ P.

⁷ viheṭṭhayati T, vihedhayati ABCDEP, vihedayati F.

⁸ bhagavā ABCDEFT, bhaggavā P.

⁹ cuṇṇakesaraṃ PT, punakesaraṃ ABCDEF.

¹⁰ viheṭṭhayati T, vihedhayati ABCDEF, vinedhayati P.

¹¹ bhagavā ABCDEFT, bhaggavā P.

¹² catumukhamahābrahmā ABCDEFT, catumukho mahābrahmā P.

¹³ yathā P, tathā ABCDEFT.

¹⁴ °muditā° APT, °mudutā° BCDF, °madutā° E.

¹⁵ sammāvidhānaṃ ABCDEFT, samādhividhānaṃ P.

¹⁶ °dhammābhiratā T(*em.*), °dhammābhirattā ABCDEFP.

¹⁷ vaḍḍhetvā *em.*, vaḍḍhetvā ABCDEFPT.

¹⁸ bhagavā ABCDEFT, bhaggavā P.

¹⁹ catumukhamahābrahmā ABCDEFT, catumukho mahābrahmā P.

Suvaṇṇanāvā

suvaṇṇanāvā ti yathā¹ hi bhagavā² arahattamaggañāṇa-
arahattaphalañāṇasaṃkhātāya suvaṇṇanāvāya³ saṃsāramahā-
samuddena⁴ sattānaṃ tāretvā nibbānapāraṃ pāpuṇāti⁵ [T 126] tasmā so
bhagavā⁶ suvaṇṇanāvā ti vuccati | [P 67]

Ratanapallaṅka

ratanapallaṅko ti yathā⁷ hi bhagavā⁸ mahābodhirukkhamūle
ratanapallaṅke ca⁹ nisinno attano dasapāramitānubhāvena sasenaṃ
māraṃ viddhaṃseti attano parājeti | tasmā so pana bhagavā¹⁰
ratanapallaṅko ti vuccati | taṃ ratanapallaṅkaṃ pana sabbaññutañāṇaṃ
ti vuccati |

Tālapaṇṇa

tālapaṇṇan¹¹ ti ratanatālapaṇṇan ti vuttaṃ | yathā¹² hi bhagavā attano
mahākaruṇāya ativiya sītalajātena¹³ mahāsamuddasadisena¹⁴ tilokānaṃ

¹ yathā P, tathā ABCDEFT.

² bhagavā ABCDEFT, bhaggavā P.

³ suvaṇṇanāvāya BCDEFPT, suvaṇṇanāyavāya A.

⁴ saṃsāramahāsamuddena T, saṃsāramahāsamuddhena ABCDEF, saṃsāra-
gambhīrasamuddhena P.

⁵ Daṇḍa *add.* in P.

⁶ bhagavā ABCDEFT, bhaggavā P.

⁷ yathā P, tathā ABCDEFT.

⁸ bhagavā ABCDEFT, bhaggavā P.

⁹ ca *deest* in P.

¹⁰ bhagavā ABCDEFT, bhaggavā P.

¹¹ tālapaṇṇan BC(*p.c.*)DFPT, tāṇapaṇṇan AC(*a.c.*)E.

¹² yathā P, tathā ABCDEFT.

¹³ sītala° T(*em.*), sītala° ABCDEFP.

¹⁴ °samudda° T, °samuddha° ABCDEFP.

hada[B₁₁ 18a – D₁₁ 18a]ye ativiya sītalajātena¹ mettādidhammaṃ² ṭhapeti³
desesi⁴ | [A₁₁ 20b] ta[E₁₁ 20b]smā [F₁₁ 20b] so bhagavā⁵ [C₁₁ 20b] tālapaṇṇan ti
vuccati |

Suvaṇṇakacchapa

suvaṇṇakacchapo ti yathā⁶ hi bhagavā attano arahattamagga-
ñāṇa-arahattaphalañāṇasaṃkhātena vajirañāṇena⁷ sabbakilese⁸
paricchindati⁹ | tasmā so bhagavā suvaṇṇakacchapo ti¹⁰ vuccati | [T
127]

Savacchakā gāvī

savacchakāgāvī¹¹ ti yathā¹² hi bhagavā¹³ attano mahāmettākaruṇāya¹⁴
tilokānaṃ amatamahānibbānaṃ¹⁵ nāma navalokuttaradhammaṃ
desesi¹⁶ | yathā gāvī¹⁷ pana mahākaruṇāya attano puttaṃ¹⁸ mettācittaṃ¹⁹
karoti | tasmā so bhagavā savacchakāgāvī²⁰ ti vuccati | [P 68]

¹ sītala° T(*em.*), sitala° ABCDEFP.

² mettādi° ABCDEFT, metādi° P.

³ ṭhapeti CFT, thapeti ABDEP.

⁴ desesi ABCDPT, deseti EF.

⁵ bhagavā ABCDEFT, bhaggavantam P.

⁶ yathā P, tathā ABCDEFT.

⁷ vajirañāṇena PT(*em.*), vajjirañāṇena ABCDEF.

⁸ sabbakilese ABCDEFT, sabbakisese P.

⁹ paricchindati PT, parichindati ABCDF.

¹⁰ ti *deest* in P.

¹¹ savacchakāgāvī P, vacchakāgāvī ABCD(*p.r.*)EFT.

¹² yathā P, tathā ABCDEFT.

¹³ bhagavā ABCDEFT, bhaggavā P.

¹⁴ mahāmettā° ABCDEFT, mahā° P.

¹⁵ amata° C(*p.r.*)FPT, amatta° ABC(*a.r.*)DE.

¹⁶ desesi AP, deseti BCDEFT.

¹⁷ gāvī ABCDET, gāvi FP.

¹⁸ puttaṃ PT, putte ABCDEF.

¹⁹ mettācittaṃ F(*a.r.*)PT, mettacittaṃ ABCDF(*p.r.*), mettacitta E.

²⁰ savacchakāgāvī P, vacchakāgāvī ABCDEFT.

Kinnara

kinnaro¹ ti yathā² hi bhagavā³ attano mahākaruṇāya sabbasattānaṃ
ahimseti⁴ | tasmā so⁵ bhagavā kinnaro⁶ ti vuccati | mettākaruṇāya
sahacittan ti vuccati |

Kinnarī

kinnarī⁷ ti yathā⁸ hi bhagavā⁹ attano mahākaruṇāya samannāgato
sabbasattānaṃ¹⁰ ahim[E_{II} 21a]seti¹¹ | [A_{II} 21a – B_{II} 18b – D_{II} 18b] tasmā so
bhagavā¹² [F_{II} 21a] kinnarī¹³ [C_{II} 21a] ti vuccati |

Karavīka

karavīko¹⁴ ti yathā¹⁵ hi bhagavā¹⁶ attano¹⁷ ativiya madhurasena¹⁸
sattānaṃ navalokuttaradhammasaṃkhātāṃ maggaphalanibbāna-
dhammaṃ deseti | tasmā so bhagavā karavīko¹⁹ ti vuccati | [T 128]

¹ kinnaro T(*em.*), kiṇṇaro ABCDEFP. [P writes: Current usage: *kinnaro*.]

² yathā P, tathā ABCDEFT.

³ bhagavā ABCDEFT, bhaggavā P.

⁴ ahimseti PT(*em.*), ahinseti ABCDEF.

⁵ so *deest* in ACEF(*p.r.*)P.

⁶ kinnaro T, kiṇṇaro ABCDEFP.

⁷ kinnarī T, kiṇṇarī ABCDEFP. [P writes: Current usage: *kinnarī*.]

⁸ yathā P, tathā ABCDEFT.

⁹ bhagavā ABCDEFT, bhaggavā P.

¹⁰ sabbasattānaṃ ACDEFPT, sabbasabbasattānaṃ B.

¹¹ ahimseti PT(*em.*), ahinseti ABCDEF.

¹² bhagavā ABCDEFT, bhaggavā P.

¹³ kinnarī T(*em.*), kiṇṇarī ABCDEFP.

¹⁴ karavīko *em.*, karaviko ABCDEFPT.

¹⁵ yathā P, tathā ABCDEFT.

¹⁶ bhagavā ABCDEFT, bhaggavā P.

¹⁷ attano PT, attano attano ABCDEF.

¹⁸ madhurasena T, madhurasarena ABCDEFP.

¹⁹ karavīko *em.*, karaviko ABCDEFPT.

Mayūrarājā

mayūrarājā¹ ti yathā² hi bhagavā³ dvattiṃsamahāpurisalakkhaṇa-
asīti-anubyañjanehi⁴ samannāgato hoti | tasmā so bhagavā⁵
mayūrarājā⁶ ti vuccati | [P 69]

Koñcarājā

koñcarājā ti yathā⁷ hi bhagavā⁸ paṭhavītaḷaṃ⁹ apphusitvā akkamitvā
gamituṃ¹⁰ attano iddhiyā¹¹ ākāsenā gacchati | tasmā so bhagavā¹²
koñcarājā ti vuccati |

Cākavākarājā

cākavākarājā ti yathā¹³ hi bhagavā¹⁴ mahāsīhanādo¹⁵ dasabala-
ñāṇadhammadesanāya samannāgato hoti | so bhagavā maggaphala-
nibbānaṃ¹⁶ pāpuṇatthāya tilokānaṃ dasabalañāṇadhammaṃ deseti |
tasmā so bhagavā¹⁷ cākavākarājā ti vuccati |

¹ mayūrarājā T(*em.*), mayurarājā ABCDEFP.

² yathā P, tathā ABCDEFT.

³ bhagavā ABCDEFT, bhaggavā P.

⁴ dvattiṃsa° ABCDEFT, dvatiṃsa° P • asīti-anubyañjanehi BFT, asiti-anubyañjanehi ACDE, asityānubayañjanehi P.

⁵ bhagavā ABCDEFT, bhaggavā P.

⁶ mayūrarājā T, mayurarājā ABCDEFP.

⁷ yathā P, tathā ABCDEFT.

⁸ bhagavā ABCDEFT, bhaggavā P.

⁹ paṭhavītaḷaṃ T, pathavītaḷaṃ ACP, pathavītaḷaṃ BDEF.

¹⁰ gamituṃ PT(*em.*), gamanituṃ ABCDEF.

¹¹ iddhiyā ABCDEFT, iddiyā P.

¹² bhagavā ABCDEFT, bhaggavā P.

¹³ yathā P, tathā ABCDEFT.

¹⁴ bhagavā ABCDEFT, bhaggavā P.

¹⁵ mahāsīhanādo *em.*, mahāsihanādo ABCDEFPT.

¹⁶ maggaphalanibbānaṃ ABCDEFT, phalanibbānaṃ P.

¹⁷ bhagavā ABCDEFT, bhaggavā P.

Jīvañjīvakarājā

jīvañjīvakarājā¹ [E_{II} 21b] ti [A_{II} 21b] ya{B_{II} 19a – D_{II} 19a}thā² hi bhagavā micchājī[F_{II} 21b]vena³ [C_{II} 21b] sabbasattānaṃ mocento sammājīvena⁴ sattānaṃ⁵ pāleti | tasmā so bhagavā⁶ jīvañjīvakarājā⁷ ti vuccati | [T 129]

tattha micchājīvan⁸ ti imasmiṃ loke apāyanirayagamanā sabbasattā⁹ pāṇātipāta-adinnādāna-kāmesumicchācāra-musāvāda-surāmerayamajjapānasamkhātā¹⁰ pañcaverakammaṃ¹¹ karonti | idaṃ idha loke sattānaṃ pañcaverakammaṃ¹² kataṃ¹³ micchājīvan¹⁴ ti vuccati | sammājīvan¹⁵ ti imasmiṃ loke saggāgamanā sattā pāṇātipāta-adinnādāna-kāmesumicchācāra-musāvāda-surāmerayamajjapānasamkhātā¹⁶ pañcaverakammaṃ¹⁷ na karonti | idha¹⁸ loke sattānaṃ pañcaverakammaṃ¹⁹ akataṃ sammājīvan²⁰ ti vuccati | [P 70]

¹ jīvañjīvaka° T, jīvañjivaka° ABCDEFP.

² yathā P, tathā ABCDEFT.

³ °jīvena T, °jivena C(p.r.)FP, °jjivena ABC(a.r.)DE.

⁴ °jīvena T(em.), °jivena ABCDEFP.

⁵ sattānaṃ T(em.), attānaṃ ABCDEFP.

⁶ bhagavā ABCDEFT, bhaggavā P.

⁷ jīvañjīvaka° T(em.), jīvañjivaka° ABCDEFP.

⁸ °jīvan T(em.), °jivan ABCDEFP.

⁹ sabbasattā BDT, sabbasattānaṃ P, sabba° ACEF.

¹⁰ °micchācāramusāvādasurāmerayamajjapānasamkhātā BCDEFPT, °micc hāpāramusāvādasurāmerayamajjapānasamkhātā A.

¹¹ pañcaverakammaṃ P, pañcacorakammaṃ ABCDEFT.

¹² pañcaverakammaṃ em., pañcaverakamma° P, pañcacorakammaṃ ABCDEFT.

¹³ kataṃ ABCDEFT, °kataṃ P.

¹⁴ °jīvan T, °jivan ABCDEFP.

¹⁵ sammājīvan T(em.), sammājīvan ABCDEFP.

¹⁶ adinnādāna° BC(p.r.)DEFPT, adinnādāname° AC(a.r.) • °surāmerayamajjapānasamkhātā BFPT, °surāmerayamajjapānasamkhātā BDE, ---°surāmerayyamajjapānasamkhātā A.

¹⁷ pañcaverakammaṃ P, pañcacorakammaṃ ABCDEFT.

¹⁸ idha ABCDEFT, idaṃ idha P.

¹⁹ pañcaverakammaṃ em., pañcaverakamma° P, pañcacorakammaṃ ABDEFT.

²⁰ sammājīvan T, sammājīvan ABCDEF, dhammājīvan P.

Chakāmāvacaradevalokā

chakāmāvacaradevalokā ti yathā¹ hi bhagavā² tāvatimsabhavane
 pārīchattakamūlamhi³ paṇḍukambalanāmake silāsane san-
 nisino attano santike dhammaṃ sotukāmānaṃ tāvatimsabhavane
 sannipatitānaṃ⁴ dasasa[A_{II} 22a – E_{II} 22a]hassa[B_{II} 19b – D_{II} 19b]lo[C_{II} 22a]ka-[F_{II}
 22a]dhātūnaṃ⁵ devatānaṃ sattappakaraṇābhi[T 130]dhammaṃ⁶ desesi
 | tasmā so bhagavā⁷ chakāmāvacaradevalokā⁸ ti vuccati | tattha cha⁹
 iti chagaṇā¹⁰ nāma | kāmāvacarā ti kāme avacarantī ti¹¹ kāmāvacarā
 | devalokā ti cha devalokā ti vuccanti¹² | cātumahārājikā devalokā
 tāvatimsā devalokā yāmā devalokā tusitā devalokā nimmānarati-
 devalokā paranimittadevalokā¹³ ti |

Soḷasamahābrahmalokā

soḷasamahābrahmalokā¹⁴ ti yathā¹⁵ hi bhagavā sabbaññutañāṇena
 buddha-antapaṭimaṇḍito¹⁶ navalokuttaradhammasaṃkhātāṃ gambhīra-
 amatamahānibbānadhammaṃ¹⁷ vicāreti | atha sabbe brahmagaṇā

¹ yathā P, tathā ABCDEFT.

² bhagavā ABCDEFT, bhaggavā P.

³ °mūlamhi CFPT, °mulamhi ABDE.

⁴ āgatānaṃ *add.* in P.

⁵ °lokadhātūnaṃ ABCDEFT, °lokādhātūnaṃ P.

⁶ sattappa° BCDFT, sattampa° AE.

⁷ bhagavā ABCDEFT, bhaggavā P.

⁸ cha° BCDEFPT, dha° A • °lokā BDPT, °loko ACEF.

⁹ cha BCDEFPT, dha A.

¹⁰ chagaṇā BCDEFT, dhagaṇā A, chasaṃkhyāgaṇanā P.

¹¹ avacarantī ti ABCDEFT, avacaranti ti P.

¹² vuccanti ABCDET, vuccati PF.

¹³ paranimitta° ABCDEFT, parinimittavasavatti P. [P writes: Read: *paranimittavasavattī*.]

¹⁴ soḷasa° CEFPT, soḷassa° ABD.

¹⁵ yathā P, tathā ABCDEFT.

¹⁶ buddha-anta° ABCDEFT, buddhamantaṃ P • °paṭi° T(*em.*), °pati° ABCDEF
 • ca *add.* in P.

¹⁷ gambhīra° T, gambhira° ABCDEFP • °amata° C(*p.r.*)T, °amatta° ABC(*a.r.*)
 DEFP.

pana anekakoṭisatasahassāni¹ attano santike dhammaṃ sotukāmatā²
 brahmalokato āgacchanti | atha bhagavā³ sabbesaṃ brahmagaṇānaṃ
 navalokuttaradhammasaṃkhātāṃ gambhīra-a[A₁₁ 22b]matamahā-
 nibbā[E₁₁ 22b]nadha[F₁₁ 22b]mmaṃ⁴ desesi [C₁₁ 22b] | [B₁₁ 20a – D₁₁ 20a] tesu sabbesu
 brahmagaṇesu aneka[T 131]koṭisatasahassesu⁵ aṭṭhārasabrahmakotiyo
 amatamahānibbānadhammaṃ⁶ pāpuṇiṃsu | [P 71] avasesā⁷ pana⁸
 brahmagaṇā ekaccā⁹ sotāpannā ahesuṃ | ekaccā¹⁰ brahmagaṇā
 sakadāgāmino ahesuṃ ekaccā¹¹ brahmagaṇā anāgāmino ahesuṃ |¹²
 tasmā so bhagavā¹³ soḷasamahābrahmalokā¹⁴ ti vuccati |

tattha amatamahānibbānadhammaṃ¹⁵ ti arahattanibbānakūṭaṃ
 nāma |¹⁶ amataṃ¹⁷ acutaṃ¹⁸ ajāti-ajarā-abyādhi-amaraṇaṃ¹⁹ ti | tasmā
 idaṃ nibbānaṃ sabbabuddhena²⁰ amataṃ²¹ ti vuccati | [T 132]

¹ anekakoṭi° BDET, anekakoti° ACFP.

² sotukāmatā ABCDEFT, sotukāmatāya P.

³ bhagavā ABCDEFT, bhaggavā P.

⁴ gambhīra° T, gambhira° ABCDEFP • °amata° C(p.r.)PT, °amatta° ABC(a.r.)DEF.

⁵ anekakoṭisatasahassesu ABCDEFT, anekakoṭisahasessu P.

⁶ amata° CFPT, amatta° ABDE.

⁷ avasesā ABCDEFT, sesā P.

⁸ pana *deest* in ATCDEF.

⁹ ekaccā ABCDEFP, ekathvā T. [P writes: Read: *ekacce*.]

¹⁰ ekaccā ABCDEFP, ekathvā T.

¹¹ ekaccā ABCDEFP, ekathvā T.

¹² Daṇḍa *deest* in P.

¹³ bhagavā ABCDEFT, bhaggavā P.

¹⁴ soḷasa° EFPT, soḷassa° ABCD.

¹⁵ amata° C(p.r.)FPT, amatta° ABC(a.r.)DE.

¹⁶ Daṇḍa *deest* in P and in T.

¹⁷ amataṃ C(p.r.)FPT, amatta° ABC(a.r.)DE.

¹⁸ acutaṃ C(p.r.)FPT, °acuttaṃ ABC(a.r.)DE.

¹⁹ ajāti° FPT, ajātiṃ ABCDE.

²⁰ sabbabuddhena ABCDEFT, sabbabuddhehi P.

²¹ amataṃ C(p.r.)FPT, amattan ABC(a.r.)DE.

idaṃ aṭṭhakathā brahmāya¹ vinicchayasamattaṃ² | atha vā
aṭṭhakathā³ buddhapādalakkhaṇamaṅgalaṃ samattaṃ⁴ | idaṃ ati-
gambhīrasukhumasabbadhammānaṃ⁵ yena puggalena ussāhena
vāyāmena vinicchayaṃ⁶ uggahitaṃ⁷ hoti | buddhapādamaṅgala-
vaṇṇanā niṭṭhitā⁸

¹ aṭṭhakathā brahmāya T, atthakathā brahmāya ABCDEF, tatthakathā brahmāyū P.

² vinicchayasamattaṃ T, vinicchayasamataṃ BDP, vinicchayyasamataṃ CEF, vinicchayaṃ samattaṃ A.

³ aṭṭhakathā BT, atthakathā APCDEF.

⁴ samattaṃ T, samataṃ ABCDEF, satamaṃ P. [P writes: Read: *samataṃ*.]

⁵ atigambhīrasukhumasabbadhammānaṃ T, atigambhīrasukhumasabba-
dhammānaṃ ABCDEF, ativiya gambhiraṃ sumukkhaṃ sabbadhammānaṃ P.
[P writes: Read: *sukhumam*.]

⁶ vinicchayaṃ PT, vinicchayaṃ ACDEF, vinicchayya° B.

⁷ bhāsitaṃ *add.* in P.

⁸ niṭṭhitā CFT, nitthitā BDE, nithitā A. buddhapādamaṅgalavaṇṇanā niṭṭhitā
desunt in P • P *add.* nibbānapaccayyo hoti [read: *hotu*] anāgate kāle.

PART II

ENGLISH TRANSLATION

PREAMBLE

One hundred and eight auspicious signs are to be recollected thus: “On the soles of the Blessed One’s feet there are [two] wheels, [each] a thousand-spoked, with rims and hubs; [each wheel] is completely filled with all the forms”.¹ There (*tattha*)² are

1. the blade (*satti*)
2. the splendid calf (*sirivaccha*)
3. the auspicious turn (*nandiyāvatta*)
4. the *sovatthika*
5. the *vaṭṭamsaka*
6. the *vaddhamāna*
7. the stately throne (*bhaddapiṭṭha*)
8. the palace (*pāsāda*)
9. the goad (*aṅkusa*)
10. the portal (*toraṇa*)
11. the white parasol (*setacchatta*)
12. the precious sword (*ratanakhagga*)
13. the peacock fan (*morahattha*)
14. the *uṇhīsa*
15. the precious creeper (*ratanavallī*)
16. the bejewelled fan (*maṇibālavījani*)
- [17. the bowl (*patta*)]³

¹ Cf. MN 91.9 (PTS II, 136) together with Ps (PTS III, 375), DN 14.1.32 (PTS II, 17) together with Sv (PTS II, 445–446), DN 30.1.2,7 (PTS III, 143, 148), and *Doṇasutta* in AN (PTS II, 37). On *Doṇasutta* see Mark Allon, *Three Gāndhārī Ekottarikāgama-Type Sūtras* (Seattle and London: University of Washington Press, 2001, Gāndhāran Buddhist Texts 2), pp. 144–150. Cf. Nam-t (My 96–98) which quotes Jināl-t (the number of signs seems to be 105).

² The word *tattha* has been conjectured.

³ According to Thai lists found in both epigraphic sources and handwritten texts (see Prasert Na Nagara and A.B. Griswold, *Epigraphic and Historical Studies* [Bangkok: The Historical Society under the Royal Patronage of H.R.H. Princess Maha Chakri Sirindhorn, 1992], p. 205, *Buddhapādalakkhaṇa*,

18. the wreath of jasmine (*sumanadāma*)
19. the red lotus (*rattuppala*)
20. the blue lotus (*nīluppala*)
21. the white lotus (*setuppala*)
22. the lotus flower (*paduma*)
23. the white lotus flower (*puṇḍarīka*)
24. the full pitcher (*puṇṇaghata*)⁴
25. the full tray (*puṇṇacāṭi*)⁵
- 26-29. the four oceans (*catusamudda*)
30. the universe (*cakkavāḷa*)
31. the Himālaya (*himavā*)
32. Mount Meru (*sineru*)

and *Jinālaṅkāraṭīkā*), and also in the Sinhalese tradition (see, for example, *Samantakūṭavaṇṇanā*, and Sv [PTS II, 445–446]), *sumanadāma* should be preceded by a sign called *patta*. Even if the order of the symbols does occasionally vary, we do not find *patta* among the signs listed in BPM. Since the *maṅgalas* analysed in the *Buddhapādamāṅgala* are seemingly 106 in number, we have two options for reaching the figure 108 stated at the very beginning of this work (*aṭṭhuttarasatamaṅgalāni*). The first option is to consider the doubtful “Balakukkuṭa, the king of bulls” (*balakukkuṭa-usabharājā*) as actually meaning “Balakukkuṭa [and] the King of bulls” that is a double *maṅgala*, and conclude that one *maṅgala* is missing: in this case, *patta* could be the missing one. I base this assumption on the existence of representations of *balakukkuṭa* (it is featured for example on the *buddhapāda* from Wat Phra Phutthabat, in Saraburi); moreover it is considered a *maṅgala* apart in Bunteuen Srivaraṇṇa, *Rattanamongkhon kham chan* (Bangkok: 2547 [2004]), p. 89. Unfortunately BPM does not offer a clear solution to this dilemma since *balakukkuṭa* and *usabharājā* seem to be considered as a single sign. The second option is to consider the doubtful *balakukkuṭa-usabharājā* as a single *maṅgala*, and – assuming that no *maṅgala* is missing – regard two other *maṅgalas* as double rather than single: “pair of golden fish” (*suvanṇamacchakayugala*) and “double wheel” (*yugalacakka*). A further possibility is that *dhajapaṭākā* is meant as a double *maṅgala* (see, for example, Dhp-aṭ I, 3), even though the present text clearly treats it as one. Since the signs *patta*, [*bala*]kukkuṭa, and *usabharājā* can be inconsistently found in various lists and representations, I do not venture to propose any final conclusion concerning the apparently missing *maṅgalas*, and I only underline two doubtful symbols – *patta* and *balakukkuṭa-usabharājā* – which can possibly hide a solution.

⁴ Another possible translation is “pitcher of plenty”.

⁵ Another possible translation is “tray of plenty”.

- 33. the sun (*suriya*)
- 34. the moon (*candimā*)
- 35. the constellation (*nakkhatta*)
- 36-39. the four great continents (*cattāro mahādīpā*)
- 40. the retinue of two thousand lesser islands (*dvisahassaparitta-dīpaparivārā*)
- 41-48. the universal king together with his retinue (*saparivāro cakkavattirājā*)
- 49. the dextral white conch (*dakkhināvaṭṭasetasaṅkha*)
- 50. the pair of golden fish (*suvaṇṇamacchakayugala*)
- 51. the pair of wheels (*yugalacakka*)
- 52. the seven great rivers (*sattamahāgaṅgā*)
- 53. the seven great lakes (*sattamahāsarā*) [2]
- 54. the seven great mountains (*sattamahāselā*)
- 55. the king⁶ of *supaṇṇas* (*supaṇṇarājā*)
- 56. the king of crocodiles (*suṃsumārārājā*)
- 57. the emblazoned flag (*dhajapaṭāka*)
- 58. the precious bundle of cloth (*ratanapātāṅkī*)
- 59. the golden whisk (*suvaṇṇacāmara*)
- 60. Mount Kelāsa (*kelāsapabbata*)
- 61. the king of lions (*sīharājā*)
- 62. the king of tigers (*byaggharājā*)
- 63. the king of panthers (*dīpirājā*)
- 64. Valāhaka, the king of horses (*balāhako assarājā*)
- 65. Uposatha, the king of elephants (*uposatho vāraṇarājā*)
- 66. Chaddanta, the king of elephants (*chaddanto vāraṇarājā*)
- 67. Vāsuki, the king of serpents (*vāsuki-uragarājā*)
- 68. the king of swans (*haṃsarājā*)
- 69[-70]. Balakukkuṭa, the King of bulls (*balakukkuṭa-usabharājā*)
- 71. Erāvaṇa, the king of elephants (*erāvaṇo nāgarājā*)
- 72. the golden *makara* (*suvaṇṇamaṅkara*)

⁶ The word *rājā* can be translated also as “lordly”, here and in other *maṅgalas* that contain it. One could then interpret the present compound as *rājāsupaṇṇa* and translate it as “the lordly Supaṇṇa”. I prefer the literal “king of Supaṇṇas” because in BPM, in the paragraphs dedicated to Vāsuki and Haṃsarājā (see pp. 182–184), we find a detailed commentary on the word *rājā*, there treated as a noun and not as an adjective.

- 73. the golden bee (*suvaṇṇabhamara*)
- 74. the four-faced great Brahmā (*caturmukhamahābrahmā*)
- 75. the golden ship (*suvaṇṇanāvā*)
- 76. the precious throne (*ratanapallaṅka*)
- 77. the palm-leaf fan (*tālapaṇṇa*)
- 78. the golden turtle (*suvaṇṇakacchapa*)
- 79. the cow with her calf (*savacchakā gāvī*)
- 80. the *kinnara*
- 81. the *kinnarī*
- 82. the cuckoo (*karaviṅka*)
- 83. the king of peacocks (*mayūrarājā*)
- 84. the king of herons (*koṇcarājā*)
- 85. the king of ruddy-headed geese (*cākavākarājā*)
- 86. the king of *jīvañjīvakas* (*jīvañjīvakarājā*)
- 87-92. the six divine worlds in the realm of sense-desires (*chakāmāvacaradevalokā*)
- 93-108. the sixteen worlds of the great Brahmās (*soḷasamahābrahmalokā*).

These one hundred and eight auspicious signs appear on the soles of the two feet of the Blessed One.

THE AUSPICIOUS SIGNS

1

The blade (*satti*)

“There are the blade (*satti*), [and so on]”. “There” (*tattha*) means “[in the group of] one hundred and eight auspicious signs, variously differentiated”: thus should the meaning be understood.

What is expressed by the word “blade” is: this precious (*ratana*) auspicious sign (*maṅgala*) called “blade” is twofold, being reckoned as the knowledge of the path of Arahantship (*arahattamaggañāṇa*) and the knowledge associated with the fruition of Arahantship (*arahattaphalañāṇa*),⁷ [3] as was explained by the five hundred Arahants who recited the teachings at the First Council.⁸

⁷ The enclitic word *-saṃkhātāṃ* can also be rendered following the useful note offered by Bhikkhu Ñāṇamoli in *The Minor Readings* (Oxford: The Pali Text Society, 2005), p. xvii: “[in this text] the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship are called the ‘precious and auspicious sign blade’, which is double”. Here *-saṃkhāta* has been translated “reckoned as”, considering both the original meaning of the verb, that is “to count”, and the comment offered in *It-aṭ*, where *saṃkhāti* is explained using the verbs [*sammā*] *katheti*, “[correctly] says”, *vaṇṇeti*, “describes”, and *thometi*, “celebrates”. See *It-aṭ* (PTS II, 78). A number of explanations of *arahattamaggañāṇa* and *arahattaphalañāṇa* can be found in Pāli texts: for *arahattamaggañāṇa* as *vijjā*, see Spk (PTS II, 78) *ad* SN 2.1.6.1 (PTS II, 82) and MN-ṭ (My II, 290) *ad* Ps (PTS II, 370) *ad* MN 44.29 (PTS I, 304); for *arahattamaggañāṇa* as *bodhi* and *sabbaññutañāṇa*, see Ps (PTS I, 54) *ad* MN 1.171 (PTS I, 6). Moreover for *arahattaphalañāṇa* as *vimutti* see, for example, MN-ṭ (My II, 290) *ad* Ps (PTS II, 370) *ad* MN 44.29 (PTS I, 304). For the nine *lokuttaradhammas* see below, note 13.

⁸ On *satti* cf. SN 1.1.3 (PTS I, 12–16). The English translation of the terms *dhammasaṅgīti*, here literally rendered as “recital of the teachings (or sacred texts)”, and *saṅgāyana*, here rendered as “council”, has been recently discussed again: see Asanga Tilakaratne, “Sangīti and Sāmaggī: Communal Recitation and the Unity of the Sangha”, *Buddhist Studies Review* 17 (2000), pp. 175–197, and Charles Hallisey, “Councils as Ideas and Events in the Theravāda”, in Paul

This precious auspicious sign of the blade is to be understood as the first auspicious sign, or characteristic (*lakkhana*),⁹ on the feet of the Buddha.

The precious auspicious sign of the blade, which is double being reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship, exists on the two soles of the feet [of the Blessed One], increasing (*vaḍḍhana*)¹⁰ [the number of] resplendent (*siri*) auspicious signs (*maṅgala*) of the Buddha.¹¹

Moreover, the precious auspicious sign of the blade, which is double being reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship, is able to eliminate the causes of ruin and adversaries (*paccatthika*) as the impurities (*mala*) and the whole group of defilements which attach to all beings living in the three worlds;¹² it will lead to the attainment of

Williams (ed.), *Buddhism. Critical concepts in religious studies* (New York: Routledge, 2005), pp. 171–185. Here we propose the standard translations. Rhys Davids renders *dharmasaṅgīti* as “recitation” (see T.W. Rhys Davids, *The Questions of King Milinda* [Oxford: The Sacred books of the East, vol. XXXV, 1890], p. 242). George Turnour, in his *The Mahāvanso in Roman Characters with the Translation Subjoined*, vol. I (Ceylon: 1837), p. XXIX, translates it as “convocation on religion”.

⁹ The compound °*lakkhanaṃmaṅgalaṃ* could be interpreted as °*maṅgala-lakkhanaṃ* (cf. *aggamaṅgalalakkhana* in Nam-t [My 98]), and translated as “the first auspicious (*maṅgala*) characteristic (*lakkhana*) on the soles of the feet of the Buddha”. On the translation of *lakkhana* (S. *lakṣaṇa*, Tib. *mtshan*) and *anubyañjana* (S. *anuvyañjana*, Tib. *dpe byad bzang po*) see Peter Skilling, “Symbols on the Body, Feet, and Hands of a Buddha. Part II-Short Lists”, *The Journal of the Siam Society* 84/1 (1996), p. 23, note 4.

¹⁰ In all manuscripts the word is transcribed *vaḍḍhana*, following Thai spelling.

¹¹ The translation of this compound is complex: here I could interpret *buddhasirimaṅgalavaḍḍhanam* as a copulative compound modified by the initial *buddha*^o (“the splendour, the bliss, and prosperity of the Buddha”). Given that it is impossible to increase the bliss that pertains to the Buddha – it is inestimable and boundless – but that it is possible to increase the number of symbols that bring it within human understanding, I have opted for the translation here proposed.

¹² On *mala* see SN 5.1.15.2 (PTS V, 56) and Vibh (PTS 368) where we find three *malas*, *rāga*, *dosa*, and *moha*. Other lists are in AN 1.1.10 (AN I, 105), AN 8.2.5 (PTS IV, 195–196), and Vibh (PTS 389) (*kodha*, *makka*, *issā*, *macchariya*, *māyā*, *sāṭheyya*, *musāvāda*, *pāpicchatā*, *micchādiṭṭhi*). On *kilesa*

Nibbāna [that is an object to] the paths and fruitions,¹³ which is totally pure, immaculate, beneficial (*sukhema*)¹⁴ and safe from adversaries (*nippacchatthika*).

Or alternatively, the precious auspicious sign of the blade, which is double being reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship, is able to eliminate adversaries such as Māra consisting of all defilements which attach to all beings living in the three worlds; it leads to the attainment of Nibbāna [that is an object to] the paths and fruitions, which is totally pure, immaculate, beneficial and safe from adversaries. [4]

The precious auspicious sign of the blade which is reckoned as the knowledge of the path of Arahantship exists thereby on the sole of the left foot of the Buddha, the precious auspicious sign of the blade

see Vibh (PTS 391) (*lobha, dosa, moha, māna, diṭṭhi, vicikicchā, thina, uddhacca, ahirika, anottappa*). See also Vism XXII, 49, 61 (PTS 683, 684). On *mārasenā*, that in the following paragraphs appears connected to *kilesa*, see Nidd I 28, 67, 149 (PTS I, 95–96, 174, 333) and Nidd-aṭ (PTS I, 234).

¹³ On this difficult topic, see *Abhidhammattha Sangaha* 6.30, in Mahāthera Nārada (ed. and tr.) and Bhikkhu Bodhi (ed.), *A Comprehensive Manual of Abhidhamma* (Kandy: 1999), pp. 258–260: *nibbānaṃ pana lokuttarasankhātāṃ catumaggañāṇena sacchikātabbāṃ maggaphalāṇaṃ ālambanabhūtaṃ vāna-sankhātāya taṇhāya nikkhantattā nibbānaṃ ti pavuccati*. The paths (*magga*) are the paths of stream-entry, once-returning, non-returning, and Arahantship; the fruitions (*phala*) are the fruitions of stream-entry, once-returning, non-returning, and Arahantship; the ninth *lokuttaradhamma* is Nibbāna itself. An explanation of the paths and the fruits can be found in Paṭi (PTS I, 68–72, 106, 115–118; II, 3, 84) quoted in Vism XXIII, 4 (PTS 699). The idea that Dhamma is ninefold and comprised of four paths, four fruitions, and nibbāna, is found also in Thī-aṭ (PTS 170) (*buddho bhagavā maggaphulanibbānappabhedāṃ navavidhaṃ lokuttaradhammaṃ mahākaruṇāya sañcoditamānaso adesesi sadevakassa lokassa kathesi pavedesi*), It-aṭ (PTS II, 144), and Ps (PTS I, 89). See John Ross Carter, “‘Dhamma’ as a Religious Concept: A Brief Investigation of Its History in the Western Academic Tradition and Its Centrality within the Sinhalese Theravāda Tradition”, *Journal of the American Academy of Religion* 44/4 (Dec., 1976), pp. 661–674. For a different interpretation, see the sixth paragraph, note 70. A short explanation is given in BPM itself, in the paragraph devoted to the *karavīka*.

¹⁴ The rare word *sukhema* appears in manuscripts ABDE, in T and in P, and I can translate it as “beneficial”; this term is found in Ap (PTS II, 391). In manuscripts CF we also find *sukhena*, which can be translated as “joyfully”.

which is reckoned as the knowledge associated with the fruition of Arahantship exists on the sole of the right foot of the Buddha.

The precious auspicious sign of the blade is explained as the Buddha-jewel. And this precious auspicious sign of the blade, considered as a whole, is meant to be known as the first auspicious sign, or characteristic, on the feet of the Buddha.

This parable (*nidāna*) should be known. One who, having gone forth [from the home life] in the Blessed One's teachings, desiring the Nibbāna [that is an object to] the paths and fruitions, having learned the basic subject for meditation (*mūlakammaṭṭhāna*) from his own teacher (*ācariya*), having undertaking (*samādayitvā*) the vow of a bhikkhu who is in communion,¹⁵ entered a forest to go alone, without companions, and, exerting himself day and night, attained Arahantship, is a bhikkhu. It is like this: a hunter, having seen a buffalo in the forest, asked a blacksmith to fashion a big blade, and having entered the forest, he struck the big buffalo dead, ate its meat and attained complete extinction at the end of his lifespan. That bhikkhu was like the hunter; the teacher was like the blacksmith; the big buffalo was like Arahantship; the precious blade¹⁶ was like the basic meditation subject.

This parable, [5] [which contains an explanation of] the blade as [a simile for] the subject of meditation, is narrated with reference to the first auspicious sign, or characteristic, on the feet of the Buddha. It has been said that this story was told by the five hundred senior Arahants – the elder Mahākassapa and the others – who recited the teachings at the First Council.

One should not neglect wisdom (*paññā*).¹⁷ In order to perfectly penetrate the wisdom [obtainable] by means of the fruition of Arahantship, at first one should not neglect the wisdom consisting

¹⁵ Cf. BHSD, s.vv. *samādayati*, *samādāna*, and *samādiyati*. On the compound *sabhāgabhikkhu* see Vism II, 24 (PTS 65) and Bhikkhu Ñāṇamoli, *The Path of Purification* (Kandy: 1991), p. 64.

¹⁶ I expected “the big blade”.

¹⁷ On the four *adhiṭṭhāna*, “foundation” or “resolve”, see DN 33.1.11 (PTS III, 229), MN 140.12ff. (PTS III, 239ff.), and Ps (PTS V, 52). On the translation of *adhiṭṭhāna* see Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha* (Kandy: 1995), p. 1346, note 1270. Cf. Ps (PTS V, 59) *ad* MN 140.25 (PTS III, 245), and Bhikkhu Bodhi, *The Middle Length Discourses*, p. 1348, note 1283.

of spiritual insight (*vipassanā*)¹⁸ [obtained] by [cultivating] moral discipline (*sīla*) and concentration (*samādhi*).

One should preserve truth (*sacca*). In order to realise Nibbāna, the ultimate truth, at first one should preserve verbal truth.

One should assiduously cultivate relinquishment (*cāga*). In order to achieve the complete relinquishment (*pariccāga*) of all defilements (*kilesa*) by means of the knowledge of the path of Arahantship, at first one should assiduously cultivate complete relinquishment of the defilements. [6]

One should practise peace (*santi*) properly. In order to suppress all the defilements, by means of the knowledge of the path of Arahantship, at first one should practise the beneficial suppression of defilements properly.¹⁹

Who is the person who neglects wisdom?²⁰ [It is] the person who, having gone forth [from the home life] in the Blessed One's teachings, earns his living by [one of] the twenty-six erroneous ways²¹ – for

¹⁸ On *vipassanāpaññā* see Ps (PTS II, 345) *ad* MN 43.11 (PTS I, 293): *tattha dve paññā samādhipaññā vipassanāpaññā* [MN-ṭ (My II, 267): *vipassanābhūtā paññā vipassanāpaññā*] *ca. samādhipaññāya kiccato asammohato ca pajānāti. vipassanāpaññāya lakkhaṇapaṭivedhena ārammaṇato jānanam kathitam*. On *paññā* see also two short passages in Ud-aṭ: *paññā pi lokiyā sutamayā, cintāmayā, bhāvanāmayā ca sāsavā: lokuttarā pana magga-sampayuttā phala-sampayuttā ca* (PTS 69), and above all *tathā paññā pi lokiyā sutamayā cintāmayā jhānasampayuttā vipassanāñāṇaṇ ca. visesato pan'ettha vipassanāpaññā gahetabbā, lokuttarā maggapaññā phalapaññā ca* (PTS 233).

¹⁹ An English translation of Ps (PTS V, 52) *ad* MN 140.12 (PTS III, 239) is in Bhikkhu Bodhi, *The Middle Length Discourses*, pp. 1346–1347, note 1271: “From the start one should not neglect the wisdom born of concentration and insight in order to penetrate through to the wisdom of the fruition of arahantship. One should preserve truthful speech in order to realise Nibbāna, the ultimate truth. One should cultivate the relinquishment of defilements in order to accomplish the relinquishment of all defilements by the path of arahantship. From the start one should train in the pacification of defilements in order to pacify all defilements by the path of arahantship. Thus the wisdom, etc., born of serenity and insight are spoken of as preliminary foundations for achieving the foundations of wisdom, etc. (distinctive of arahantship)”.

²⁰ See again Ps (PTS V, 52) *ad* MN 140.12 (PTS III, 240).

²¹ The correct number of the erroneous ways actually listed in BPM is found only in P. In Sv (PTS III, 734) *ad* DN 21.2.4 (PTS II, 279) we read that the

example [by performing] medical work (*vejjakamma*), and so on.²² This person is not able to stabilise the state of consciousness (*cittuppāda*) in conformity with his going forth:²³ this person is called “a person who neglects wisdom”. The meaning is that this person is negligent [even though] he is called “a person who has gone forth [from the home life] in the Buddha’s teachings”.²⁴

The twenty-six erroneous ways here are:²⁵ scheming, talking, hinting, belittling, pursuing gain with gain, covetousness (*jigimsanatā*),²⁶ offering wood, offering bamboo, offering flowers, offering fruits, offering leaves, [7] offering bathing mud (*mattika*),²⁷ offering bathing powder, offering water for rinsing the mouth, offering toothpicks, flattering, being like bean soup,²⁸ fondling,²⁹ practising

erroneous ways to live are five (for example in MN 117.29 [PTS III, 75]: *kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābham nijigīsana*); they are six in Nidd I (PTS II, 473–474: the six *agocaras*, the “improper resorts”), and twenty-one in Ps (PTS III, 5–6 *ad* MN 51.3 [PTS I, 339–340]). But the list is different in Nidd I (PTS II, 372), and in Mil (ed. pp. 369–370).

²² See, for example, Dhp-aṭ (PTS III, 351–355) *ad* Dhp 244–245 (PTS 36).

²³ On *cittuppāda* cf. *Dhammasaṅgaṇī* (PTS 9–124) and *Abhidhammattha Saṅgaha* 2.10, 4.1, 4.11, in Mahāthera Nārada and Bhikkhu Bodhi, *A Comprehensive Manual*, pp. 91, 149, 162. This phrase may be an implied reference to AN 3.5.5 (PTS I, 151), in which the going forth into homelessness or renunciation is one of the three duties (together with generosity and support of mother and father) of wise and good people. But *pabbajjā* more probably here means simply “ordination”, “going forth”.

²⁴ If we conjecture the presence of the word *paññaṃ*, “wisdom”, before *pamajjati* ti, the sentence may be translated: “The meaning is that this person neglects wisdom [even though] he is called ‘a person who has gone forth [from the home life] in the Buddha’s teachings’”.

²⁵ Cf. Vibh (PTS 246–247) and Vism I, 44, 62 (PTS 17, 23). A commentary on many of these terms can be found in Nidd-aṭ (PTS II, 397 ff), and in Vism I, 62ff. (PTS 23ff.).

²⁶ Cf. Nidd I where we find *nijigīsana* (PTS II, 372).

²⁷ The intended meaning could also be “clay”, “clay pots”, or “powder”. See Ps (PTS II, 229) *ad* MN 28.28 (PTS I, 191).

²⁸ The explanation of this complex metaphor can be found in *Khuddasikkhā-mūlasikkha* (My 351–352): beans do not always cook uniformly and some often remain undercooked. The resulting soup, partially cooked and partially undercooked, is like a person who sometimes is honest and sometimes not.

²⁹ Cf. Vism I, 62 (PTS 23).

architecture (*vatthuvijjā*),³⁰ astrology (*nakkhattavijjā*) and knowledge of [the signs which are on the] limbs (*aṅgavijjā*), being an ambassador (*dūtagamana*), being a foot messenger (*jaṅghagamana*),³¹ being an envoy (*pahīṇagamana*), [performing] medical work, exchanging alms (*piṇḍapaṭipīṇḍaka*), exchanging gifts (*dānapaṭidāna*). He earns his living by one or another of these sorts of wrong livelihood condemned by the Buddha. This is the meaning.

A person who lives having gone forth [from the home life] in the Blessed One's teachings,³² establishing himself in moral discipline (*sīla*), learning the word of the Buddha, observing the ascetic practices (*dhutaṅga*), acquiring a subject of meditation (*kammaṭṭhāna*) suitable to his mind, depending on solitary abodes (*vivittasenāsaṇa*),³³ doing the preliminary work on visual objects of meditation (*kaṣiṇa*), practising the eight *samāpattis*, and cultivating the insight that “Today, this very day (*ajja ajjeva*), I will attain Arahantship” – this person, who has gone forth [from the home life] in the Buddha's teachings, does not neglect wisdom (*paññā*). This person is called “one who has gone forth [from the home life] in the Buddha's teachings”. [8]

And also a person endowed with the quality of wisdom³⁴ [that comes] from [treading] the path of Arahantship and a person endowed with the quality of wisdom [that comes from] the fruition of Arahantship are to be known as “ones who have gone forth [from the home life] in the Buddha's teachings”. Actually a person who has gone up [from the home life] relying on the three teachings – the teaching on moral discipline, the teaching on concentration, and the teaching on wisdom – is called “one who has gone forth [from the home life] in the Buddha's teachings”. This person, who has gone forth [from the

³⁰ The term *vatthuvijjā*, literally the “knowledge of sites” (S. *vāstu-vidyā*), actually signifies the determination of auspicious/inauspicious and suitable/unsuitable building sites. See E.W. Marasinghe, *The Vāstuvidyā Śāstra Ascribed to Mañjuśrī* (Delhi: 1989), E.W. Marasinghe, *The Citrakarmaśāstra Ascribed to Mañjuśrī* (Delhi: 1991), and A. Boner, S.R. Sarma, B. Bäumer, *Vāstusūtra Upaniṣad. The essence of form in sacred art* (Delhi: 2000).

³¹ Cf. *jaṅghapesaniyena* in Nidd I (PTS II, 372).

³² Cf Ps (PTS II, 236, V, 52).

³³ Cf. Vin I (PTS I, 58) and Vism II, 58 (PTS 74).

³⁴ P has *ñāṇa* instead of *paññā*.

home life] in the Buddha's teachings, earns his living not by relying on something improper, for if he earned his living from a wrong [form of] livelihood – by relying on things [like] property, grain, gold, money, or land [and on relations with] servants, children, wife, relatives, and king – [his lifestyle would belong to the group made up of] king's chief ministers and the like.³⁵

The person who has gone up [from the home life] in the Buddha's teachings and relies on the teachings on moral discipline (*sīla*), [those] at the beginning,³⁶ can be classified into [one of] eight types, [depending on whether] his nature (*dhamma*) [conforms] to the path of stream-entry, the path of once-returning, the path of non-returning, the path of Arahantship, [or else to attaining] the fruition of stream-entry, [9] the fruition of once-returning, the fruition of non-returning, the fruition of Arahantship.

The person who has gone up [from the home life] in the Buddha's teachings and relies on the teachings on concentration (*samādhi*), [those] in the middle, can be classified into [one of] eight types, [depending on whether] his nature [conforms] to the path of stream-entry, the path of once-returning, the path of non-returning, the path of Arahantship, [or else to attaining] the fruition of stream-entry, the fruition of once-returning, the fruition of non-returning, the fruition of Arahantship.

The person who has gone up [from the home life] in the Buddha's teachings and relies on the teachings on wisdom (*paññā*), [those] at the conclusion, can be classified into [one of] eight types, [depending on whether] his nature [conforms] to the path of stream-entry, the path

³⁵ The translation of this sentence is tentative. I do not consider the possibility of interpreting °*rājānaṃ* as a genitive plural. One might conjecture the presence of a *na* before *kappeti*: “he does not lead his life with a wrong livelihood – which is proper to king's chief ministers and the like – by relying on things [like] property, grain, gold, money, or land [and on relations with] servants, children, wife, relatives, and king”. Cf. Ps (PTS V, 81) *ad* MN 143.15 (PTS III, 262): *khattavatthu-hiraññasuvanna-dāsīdāsa-putta-bhāriyādīsu*.

³⁶ The terms *ādi*-, *majjhe*-, and *pariyosāna*- often refer to the Dhamma. See the fundamental explanation in It-aṭ (PTS II, 85–86) *ad* It 84 (PTS 78–80), where we find a reference to *sīla*, *samādhi* and to *nibbāna*. Cf. Peter Masefield, *The Commentary on the Itivuttaka* vol. II (Oxford: The Pali Text Society, 2009), pp. 609–610.

of once-returning, the path of non-returning, the path of Arahantship, [or else to attaining] the fruition of stream-entry, the fruition of once-returning, the fruition of non-returning, the fruition of Arahantship.

Then there is the person whose nature [conforms] to the path of Arahantship based on [the teachings on] wisdom, the fruition of Arahantship based on [the teachings on] wisdom, the path of Arahantship based on Nibbāna, the fruition of Arahantship based on Nibbāna: this person has the highest nature and is considered supreme (*parama*). Moral discipline, concentration, and wisdom are termed “supramundane”, and [can] be subdivided into twenty-eight categories.³⁷ [10] The person who has gone forth [from the home life] in the fundamental teachings [of the Buddha], is endowed with all the wholesome qualities, namely moral discipline, concentration, and wisdom.

2

The splendid calf (*sirivaccha*)³⁸

Next it has been explained that the splendid calf is the second auspicious sign, or characteristic, on the feet of the Buddha. Thus it is said.

The auspicious sign of the Buddha [called] splendid calf, which is the precious king of bulls (*usabharāja*), is the Tathāgata himself, whose

³⁷ Two of these categories have the same name as two in the previous paragraph. But since there are 28 differences, there must be a difference which is not easy to detect. I thank Philip Pierce for having discussed with me this complex part of the Pāli text.

³⁸ In DN-ṭ (PTS II, 47) we find *sirivaccho ti siri-aṅgā*; MN-ṭ (My II, 172) has *sirivaccho ti sirimukhaṃ*. These interpretations make of *vaccha* a mark, an attribute, a sign (= *aṅga*), or some limb of the body, or else the mouth or face. BHSD (s.v. *vatsa*) suggests a connection with the Sanskrit word *vakṣas*, “chest” or “bosom”, or also “ox”, “bullock”. In *Mahāpuruṣalakṣaṇa* and in *Paṭhamasambodhikathā* the word *sirivaccha* has been interpreted as “mirror”. See Prasert Na Nagara and Griswold, *Epigraphic and Historical Studies*, p. 211. The Tibetan translation of the word (*dpal gyi beḥu*) signals a connection with some gem – which seems the likeliest interpretation – together with the more common meaning as “knot of love”, an emblematic mark or curl of hair on the breast of Viṣṇu.

colour is the colour of a precious pearl – entirely white (*sabbasetā*) – [and who is] endowed with all [favourable] characteristics (*lakkhana*), is wholly pure (*parisuddha*), is the highest amongst all the [inhabitants of] the world (*loka*), and is without equal amongst any other being. The precious king of bulls exists on the two soles of the feet of the Buddha increasing the [number of] his very auspicious signs (*sumaṅgala*). This precious king of bulls is called “very auspicious sign”. It leads to the attainment of Nibbāna [that is an object to] the paths and fruitions: [these] nine supramundane *dhammas*, [collectively] reckoned as “the great Nibbāna, the Deathless”, victorious amongst all the [inhabitants] of the three worlds.

Or alternatively, the precious king of bulls can be considered as an [additional] characteristic of a great man (*mahāpurisa*), [that is, one] endowed with thirty-two [standard characteristics], [for] it exists in order to increase the [number of] resplendent auspicious signs on his own physical body (*rūpakāya*), [being as it is] uncommon (*asādhāraṇa*) amongst other beings.

Or alternatively, a precious king of bulls, called “very auspicious sign”, has the whole body entirely white (*sabbaseto*), like the colour of a precious pearl. Its two horns (*liṅga*) are like rays, [11] whose colour shines as if in a precious jewel. The ankles of the four feet are red; the hoofs of the four feet, though dark black (*kāḷa*), are brilliant resembling in colour a [polished] black jewel (*maṇikāḷavaṇṇa*);³⁹ the base of its tail has a beautiful (*su-*), regular (*anupubba-*) round shape (*-vaṭṭa*), and is golden in colour like the golden shoulders;⁴⁰ the tail hairs are long and

³⁹ Cf. PED *s.v.* *kāḷa*: “All we can say is that *kāḷa* belongs to the group of expressions for dark which may be represented simultaneously by black, blue, or brown. That on the other hand, black, when polished or smooth, supplies also the notion of ‘shining’ is evidenced by *kāḷa* and *kaṇha* as well, as e. g. by **skei* in Sk. *chāyā* [...]. The psychological value of a colour depends on its light-reflecting (or light absorbing) quality. A bright black appears lighter (reflects more light) than a dull grey, therefore a polished (*añjana*) black (= *sukāḷa*) may readily be called ‘brilliant.’”

⁴⁰ In this case and in the following cases we can assume that a comparison is being drawn with the *lakkhana*s of the Buddha: cf. *samavaṭṭakkhandho* in DN 14.33 (PTS II, 18) and MN 91.9 (PTS II, 136), and corresponding commentaries (Sv [PTS II, 449], and Ps [PTS III, 380]). See also Bv-aṭ (PTS 124). Likewise, AA 8.15, which Bhikkhu Bodhi translates: “His neck and his shoulders are

blue, like the colour of a flywhisk made with peacock feathers; its teeth are like precious diamonds;⁴¹ its tongue is large,⁴² long, and red, like the lacquer[-like] essence extracted from a garland of *bandhujīva* flowers. The precious king of bulls has the great lion's roar;⁴³ it is incomparable to any [other] being, and is harmless to any kind of being.

Or alternatively, the splendid calf, which is the precious king of bulls, exists on the two soles of the feet of the Buddha increasing [the number of his] successive resplendent auspicious signs. It leads to the attainment of Nibbāna [that is an object to] the paths and fruitions: [these] nine supramundane *dhammas* [collectively] reckoned as “the great Nibbāna, the Deathless”, [12] victorious amongst all the [inhabitants] of the three worlds. This precious king of bulls is a resplendent auspicious sign in his own physical body (*rūpakāya*).

Or alternatively, the splendid calf refers to the attainment of the glorious (*siridhara*) and precious final knowledge (*aññā*), reckoned⁴⁴ as bestowing victory over Māra (the evil one to whom victory has not been granted), and appearing as witness (*sakkhijāta*) [thereof]. This is the meaning.⁴⁵

even” (*The Middle Length Discourses*, p. 746). This compound could also be translated as: “His shoulders are regularly rounded”, *khandha* denoting the region from the neck to the shoulder joints. For cases where *khandha* means “neck” (*gala*), see Sv (PTS II, 449), Ps (PTS III, 380), and Nam-ṭ (My 183).

⁴¹ In DN 14.33 (PTS II, 18), and in MN 91.9 (PTS II, 137) (and in the commentaries Sv [PTS II, 450] and Ps [PTS III, 382]) we read that the teeth of the Buddha are forty in number, even, without gaps, and perfectly white, with a radiance which outshines even the morning star (*osadhītārakam*).

⁴² Cf. DN 14.33 (PTS II, 18) and MN 91.9 (PTS II, 137)

⁴³ On the lion's roar see MN 11.2 (PTS I, 64) and Ps (PTS II, 7): “The lion's roar is a roar of supremacy and fearlessness, a roar that cannot be confuted (*sīhanādanti seṭṭhanādaṃ abhītanādaṃ appaṭinādaṃ*)”. Cf. SN 22.78 (PTS III, 84–86) [= AN 4.33 (PTS II, 33–34)] and DN 16.5.27 (PTS II, 151–152).

⁴⁴ I follow Ñāṇamoli's suggestion for translating *saṃkhātā* at the end of a compound. See Bhikkhu Ñāṇamoli, *The minor readings*, p. xvii.

⁴⁵ The translation of this paragraph is only tentative, since the Pāli text in the manuscripts is not consistent. I thank Peter Masefield for his help and his suggestion in understanding this difficult part of the text. I can suppose a parallelism between *vaccha*, “calf”, and the earth, since the latter can have many names in Pāli (*pathavī medanī bhūmi bhūrī bhū puthuvī mahī chamā vasumatī ubbī avanī ku vasundharā jagatī khiti vasudhā dharaṇī go dharā*,

It is said that this is to be understood as the second auspicious sign, or characteristic, on the feet of the Buddha. Therefore the nine supramundane *dhammas* are also called “splendid calf”.⁴⁶

3

The auspicious turn (*nandiyāvatta*)⁴⁷

The “auspicious turn” (*nandiyāvatta*) is a term for the king of lions, the Blessed One, who has the great lion’s roar⁴⁸ and is endowed with the five qualities of sensitivity (*pasāda*).⁴⁹ This king of lions exists on the two soles of the feet of the Buddha increasing [the number of] his resplendent auspicious signs.

The king of lions, the Blessed One, reckoned as the knowledge of the four fearlessnesses (*catuvesārajjāñāṇa*), who is able to divert [the beings] of the three worlds from impure and unwholesome *dhammas* [by] establishing [them] in pure and wholesome *dhammas*, [13] has

listed in Sadd-p [My 110]) along with *go*, “bull”. See, for example, Ps (PTS III, 436): *go ti hi pathaviyā nāmam*. On Māra and Dharaṇī see *Nidānakathā* (Ja [PTS I, 74–75]) and Ap-aṭ (PTS 79–80).

⁴⁶ It is worth noting that the word *go* has the symbolic meaning of “nine”.

⁴⁷ The Thai translation in P is the name of a flower *Phut son* (Latin name: *Gardenia augusta*). On this difficult topic see Oskar von Hinüber, “Das Nandiyāvarta-Symbol”, in W. Voigt (ed.), *Deutscher Orientalistentag. Oktober 1972 in Lübeck* (Wiesbaden: Steiner, 1974, Zeitschrift der Deutschen Morgenländischen Gesellschaft XVIII, supplement 2), pp. 356–365, and Mireille Bénisti, “A propos du triratna”, *BEFEO* 64, pp. 44–81 (she translates *nandiyāvatta* “tourné à droite”). Cf. Nett 644–672 (PTS 109–113) and Bhikkhu Ñāṇamoli, *The Guide* (London: The Pali text Society, 1977), pp. xxxviii–xxxix and 148–152, together with *Peṭakopadesa* 335–348, 1096–1112 (PTS 93–95, 254–259) and Bhikkhu Ñāṇamoli, *The Piṭaka-disclosure* (London: The Pali Text Society, 1979), pp. 125–128, 343–348. This and other obscure terms (e.g. *sovatthika*, *vaṭṭamaṣaka*, *vaḍḍhamāna*) contain several layers of meaning, mirroring both symbols in pan-Indian plastic representations from the Śuṅga period on and the interpretations assigned to them by later texts composed in India, Sri Lanka, Tibet, and South-East Asia.

⁴⁸ On the lion’s roar see above, note 43. The compound can be imagined also as *bhagavāmahāsīhanādo* and translated as “who has the great lion’s roar, which is peculiar to the Blessed One”.

⁴⁹ See Vism XIV, 37ff. (PTS 444ff.).

taught the nature of the four fearlessnesses for the sake of the attainment of Nibbāna [that is an object to] the paths and fruitions.

The king of lions is the Tathāgata, reckoned as “the nine supramundane *dhammas*”, who is superior to, and noblest of, [the beings] of the three worlds. Therefore the Tathāgata is called the “auspicious turn”.

Or alternatively, the king of lions, the Tathāgata, leads to the attainment of Nibbāna [that is an object to] the paths and fruitions in virtue of being able to divert [the beings] of the three worlds from the three cravings (*taṇhā*). Therefore the Tathāgata has been called the “auspicious turn”.

Moreover the beings who have abandoned (*chadḍetvā*)⁵⁰ their own lion’s roar (*sīhanāda*), rejoicing [rather] in the lion’s roar of the Tathāgata, king of the lions, become like the king of lions themselves.

Therefore the Tathāgata is called the “auspicious turn”, [since it represents] the nine supramundane *dhammas*, omniscient knowledge (*sabbaññutañāṇa*).⁵¹ This is to be understood as the third auspicious sign, or characteristic, on the feet of the Buddha. [14]

4

The *sovatthika*⁵²

The *sovatthika* is the name of the auspicious sign – that is a precious blessing (*ratanasotthi*) – reckoned as the red rags from a dust heap (*rattapaṃsukūla*). These red rags from a dust heap are the vesture of the Tathāgata himself and represent the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship. It is able to destroy the adversary that is the army of Māra, namely all impurities and defilements [that can be] reckoned as one’s corporal, vocal, and mental negative activities. These red rags

⁵⁰ The meaning “having uttered” does not seem appropriate in this case.

⁵¹ On *sabbaññutañāṇa* see Paṭis 1.72–73 (PTS I, 131–134) and a long note by Bhikkhu Ñāṇamoli in his translation of *Visuddhimagga* (*The Path of Purification*, pp. 771–773, note 7). “Omniscient knowledge” seems to be the most appropriate translation of this term.

⁵² On *sovatthika* see above, Introduction pp. xxxvii–xxxviii.

from a dust heap are also called the “precious armour” (*ratanakavaca*): it is a vehicle [leading] to serenity, fit for [both] men and gods; it is able [to implant the correct] vision, and leads to the attainment of Nibbāna [that is an object to] the paths and fruitions.⁵³ These red rags from a dust heap, when worn by the innumerable Buddhas, Paccekabuddhas,⁵⁴ the foremost disciples, the eighty great disciples, and the Arahants who have exhausted the intoxicants (*āsava*), destroys adversaries such as the army of Māra, namely all defilements.

Moreover, a person who has gone forth [from the home life] in the Buddha’s teachings, [but] who does not wear these red rags from a dust heap, has gone forth [from the home life] in the Buddha’s teachings as if he had never gone forth. [15] He is thus like a householder as in previous times.⁵⁵

Considering what is stated in the sentence beginning with “because of the words: ‘The going forth (*pabbajjā*) is dependent on the habit made out of rags from a dust heap’”,⁵⁶ a person who has gone forth [from the home life] in the Buddha’s teachings without having put on the habit made out of rags from a dust heap [can] be defined as a person who has never gone forth (*apabbajita*). The phrase “without having put on the habit made out of rags from a dust heap is a person who has never gone forth” was spoken by the five hundred Arahants who recited the teachings at the First Council.

⁵³ The translation of this sentence is only tentative. I do not follow the emendation of P, preferring the readings of manuscripts C and F.

⁵⁴ Cf. Nidd II-aṭ (PTS 28): “the Paccekabuddhas are Buddhas who have reached by themselves the penetration of the four truths, [basing upon] this and that individual basic expedients” (*niddese paccekabuddhā ti taṃ taṃ ārammaṇaṃ pāṭiyekkaṃ catusaccaṃ sayameva buddhā paṭivedhappattāti paccekabuddhā*). But see also Kenneth Roy Norman, *A Philological Approach to Buddhism* (Lancaster: The Pali Text Society, 2006), pp. 134–135, and Ria Kloppenborg, *The Paccekabuddha. A Buddhist Ascetic. A study of the paccekabuddha in Pāli canonical and commentarial literature* (Leiden: 1974).

⁵⁵ The importance of the three robes, the duty to wear them, and the precept not to be far from them (with some exceptions: see Isaline Blew Horner, *The Book of the Discipline* [Lancaster: The Pali Text Society, (1938) 2007], p. 143, note 1) are expressed in Vin I (PTS I, 109).

⁵⁶ The main quotation is from Vism II, 21 (PTS 64), which quotes Vin I (PTS I, 58, 96).

Therefore the “red rags from a dust heap”, [which can be] termed knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship, are called *sovattthika*. The *sovattthika*, the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship, which is called the “habit made out of rags from a dust heap”, is explained as the Dhamma-jewel.

The *sovattthika* is the so-called habit made out of rags from a dust heap, and it is the habit of the bhikkhus: it is associated with a “respectable” (*sut̐thu*) “vesture” (*vattha*), having been perfectly purified from all impurities and defilements. This “habit made out of rags from a dust heap” is called *sovattthika*. This can be understood as the fourth auspicious sign, or characteristic, on the feet of the Buddha. [16]

Or alternatively, the physical body (*rūpakāya*) of the Blessed One has the colour of gold.⁵⁷ The physical body of the Blessed One is like

⁵⁷ The eleventh *lakkhaṇa* of the Buddha is his golden colour (*suvanṇavaṇṇa*) and in particular his skin, which has a golden sheen. Cf. MN 91.9 (PTS II, 136). The following similes – marking comparisons with the Buddha and having in common the word *suvanṇa*, “gold” – relate to a golden ship that glistens more than a cluster of lotuses, a golden palace is more luminous than its bejewelled (or coral) railing, and an ingot of gold that is more precious and bright than red gold. We find the same three similes in other Pāli texts, listed below. The basic idea is that the visible form of the Blessed One is more luminous and precious than the external appearance of all other persons, and this predominance of “beauty” is particularly evident when the Buddha’s physical body is closely compared with the bodies of other human beings: “Surrounded by these [bhikkhus], the Blessed One is like an ingot of gold placed on a red cloth; he is like a golden ship which has entered a cluster of red lotus flowers; he is like a golden palace bounded by a coral railing” (*tehi parivārīto bhagavā rattakambalaparikkhito viya suvaṇṇakkhandho, rattapaduma-vanasaṇḍamajjhagatā viya suvaṇṇanāvā, pavāḷavedikāparikkhitto viya suvaṇṇapāsādo virocittha*), in Sv (PTS III, 972–973) *ad* DN 33.4 (PTS III, 208–209), commenting on *bhagavantamyeve purakkhatvā*, “paying homage to the Blessed One in front (of them)”. We find the same text in Ps (PTS III, 20) *ad* MN 53.4 (PTS I, 354) (commenting on *atha kho bhagavā nivāsetvā pattacīvaram ādāya saddhiṃ bhikkhusaṅghena yena santhāgāraṃ tenupasaṅkami*, “Then the Blessed One dressed, and taking his bowl and outer robe, he went with the Sangha of bhikkhus to the assembly hall”), in Spk (PTS III, 47) *ad* SN 4.4.4.6 (PTS IV, 183) (commenting on the same text of MN), and in Ud-aṭ (PTS 411) (commenting on the same text of MN, the only difference being *āvasathāgāraṃ*, “resting house”, instead of *santhāgāraṃ*).

“golden ship” (*nāvā*)⁵⁸ which enters a cluster of lotuses and shines forth, glistening very brightly, when it comes into contact with the waxy fluid of the lotus flowers.⁵⁹ The physical body of the Blessed One shines forth and glistens more than the physical bodies of the [beings of the] three worlds. Therefore the Blessed One is called a “golden ship” shining as if it were in a cluster of lotuses.

Or alternatively, the physical body of the Blessed One is of a golden colour, like a golden palace (*suvanṇapāsāda*) bounded by a railing (*vedikā*) and adorned with jewels, and shining forth, glistening very brightly, when it comes into contact with the splendour reflected by the jewels of the railing. Therefore the Blessed One is called a “golden palace” surrounded by a railing adorned with jewels.

Or alternatively, the physical body is like an ingot of gold that is coated with the finest red gold (*jambunada*)⁶⁰ and shines forth, glistening very brightly, when it comes into contact with the finest red gold. Therefore the Blessed One is called an “ingot of gold”. Concerning this, the ingot of gold is also called a golden body (*suvanṇarūpa*).

⁵⁸ Cf. Dhṛp 369 (PTS 53).

⁵⁹ See also Dhṛp-aṭ (PTS II, 202) *ad* Dhṛp 99 (PTS 15). This simile is not as singular as it appears at first glance. Lotuses can grow to a height of up to six metres – depending on the depth of water – and this justifies the phrase “cluster of lotuses”. Concerning the brilliance of the lotus petals, we point out that their surface is covered with a wax-like substance (probably this is the meaning of the word *sara*), thanks to which water forms brilliant droplets when lit up by the sunrays or moonbeams. I thank Daniele Cicuzza (Zurich University) for the botanical information contained in this note.

⁶⁰ *Jambunada* means “gold”, and it is the gold found in the river running through the forest of Jambu trees in Jambudīpa. Its colour is red (see Mp [PTS II, 292] *ad* AN 3.7.3 [PTS I, 181]: *nekkham jambonadan ti surattavanṇassa jambonadasuvanṇassa ghaṭikā*). Frank Lee Woodward (*The Book of the Gradual Sayings* [Lancaster: The Pali Text Society, (1932) 2006], p. 164) translates *nekkham jambonadam* as “red gold”. Cf. also MN 120.18 (PTS III, 102) and SN 1.2.3.9 (PTS I, 65): Bhikkhu Bodhi translates *nikkham jambonadam* as “finest gold” (*The Middle Length Discourses*, p. 961, and *The Connected Discourses of the Buddha* [Somerville: 2000], p. 160). The compound *rattajambunada*^o can be found in Sv (PTS II, 618) and in Ja (PTS IV, 104, etc.). P suggests reading *ratanajambū*^o. On the various names of “gold” see a brief note by I.B. Horner in *Apocryphal Birth-Stories* (Oxford: The Pali Text Society, [1985] 2001), p. 57, note 79.

The habit of the Blessed One taken from a dust heap, be it known, is very resplendent: similar to the colour of red lotus flowers, similar to the lacquer[-like] essence extracted from a garland of *bandhujīva* flowers.

Or alternatively, the Blessed One, wearing the habit made out of rags from a dust heap, sat in religious meetings (*dhammasabhā*),⁶¹ and taught the nature (*dhamma*) of the Four Truths to the four assemblies.⁶² The bhikkhus, the eighty great disciples, the Arahants, all of whom had exhausted the intoxicants (*āsava*), wore habits made out of rags from a dust heap, [17] as if they were wearing “precious armour” (*ratanakavaca*), and they sat surrounding the Blessed One.

All those bhikkhus, the eighty great disciples, the Arahants who had exhausted the intoxicants, shone very brightly – as if they were the seven precious jewels (*sattaratana*) – surrounding the Blessed One, who is like the sparkling of a precious gem set in their midst. Then, also the Blessed One, who is like the brightness of a precious gem placed in the midst of the eighty great disciples, the Arahants, who have exhausted the intoxicants, and the bhikkhus, shone forth and glistened very brightly, as if set in the midst of all the seven precious jewels.

All Buddhas have explained that the habit made out of rags from a dust heap may be possessed with good and bad qualities. The bhikkhu who has gone forth [from the home life] in Buddha’s teachings and is nonetheless possessed of an intense lust (*atirāga*), hatred (*atidosa*), or delusion (*atimoha*), who is infatuated with lust, hatred, or delusion, who desires gain (*lābhakāma*), fame (*yasa*), renown (*kitti*), talk (*bhassa*), or company (*gaṇa*), who is addicted to company (*gaṇarata*),⁶³ who is conceited (*māna*), obstinate (*thaddha*), or presumptuous (*sārambha*) – this bhikkhu cannot wear as his own habit made out of rags from a dust heap since he increases and indulges in [these] fifteen defilements.

⁶¹ Or the “Hall of Truth”, as in Burlingame’s translation (*Buddhist Legends* [Delhi: 2005], part I, p. 305).

⁶² The “Four Truths” are those taught by the Buddha. The four assemblies are the assemblies of bhikkhus, bhikkhunīs, laymen, and laywomen.

⁶³ Cf. Bhikkhu Bodhi, *The Middle Length Discourses*, p. 971.

Therefore it is as if the bhikkhu, for all his going forth [from the home life] in the Buddha's teachings, had never gone forth, [18] and he is not able to destroy the army of Māra, namely impurities and defilements, reckoned as one's own negative corporal, vocal and mental activities.

The bhikkhu who has gone forth [from the home life] in the Buddha's teachings and is possessed of a very little lust (*apparāga*), hatred, or delusion, who is minimally infatuated with lust (*apparāgaratta*), hatred, or delusion, who does not desire gain, fame, renown, talk, or company (*gaṇārāma*), who is not addicted to company, who is not conceited, obstinate, or presumptuous – this bhikkhu can wear, as his own, the habit made out of rags from a dust heap since he does not increase and indulge in [these] fifteen defilements. Therefore this bhikkhu is called “one who has gone forth [from the home life] in the Buddha's teachings” and he is able to destroy the army of Māra, namely impurities and defilements, reckoned as one's own negative corporal, vocal and mental activities. This has been said [in] the sentence beginning with “Because of the words: ‘the going forth is dependent on the habit made out of rags from a dust heap’”.

It should be known that merit (*guṇa*) and demerit (*dosa*) consist in wearing habit made out of rags from a dust heap or not wearing habit made out of rags from a dust heap: merit lies in wearing a habit made out of rags from a dust heap; [19] demerit lies in not wearing a habit made out of rags from a dust heap. There are two [kinds of] bhikkhus: one [kind of] bhikkhu, possessed of merit when going forth (*pabbajjāguṇa*), is called “one who has gone forth [from the home life] in the Buddha's teachings”; another [kind of] bhikkhu, possessed of demerit when going forth, and is called “one who has not gone forth [from the home life] in the Buddha's teachings”.

In this regard, a bhikkhu who has gone forth [from the home life] in the Buddha's teachings and wears a habit made out of rags from a dust heap, is possessed of the merit when going forth, and is called “one who has gone forth”. A bhikkhu who has gone forth [from the home life] in the Buddha's teachings but nonetheless does not wear a habit made out of rags from a dust heap, is possessed of demerit when going forth and is called “one who has not gone forth”.

Since the [praiseworthy] bhikkhu who has become conversant with the [true] word [of the Blessed One] (*vacanasampanno*) in order to attain the supreme Nibbāna – which is the truth, the absolute and supreme word –⁶⁴ wears a habit made out of rags from a dust heap out of respect (*garukatā*) and reverence (*gāravatā*) for the Dhamma and the Saṃgha, it follows that the [blameworthy] bhikkhu, for having not harboured the truth, does not wear a habit made out of rags from a dust heap, [20] out of disrespect and contempt for the Dhamma and the Saṃgha.

[Moreover], during the full ordination ceremony (*upasampadā*), the [praiseworthy] bhikkhu, when recalling the promise (*paṭiññā*) he made and his acceptance of the words of the *ācariya* in front of the assembly of bhikkhus, says: “Yes, sir”, he is wearing a habit made out of rags from a dust heap. [By contrast, the blameworthy] bhikkhu, even when recalling the promise he made, is not wearing a habit made out of rags from a dust heap.

This is the habit made out of rags from a dust heap, and this is the merit and demerit [associated with it] that should be known. It has been said that the words “Going forth is dependent on the habit made out of rags from a dust heap” have been explained as linked with the first noble lineages.⁶⁵

⁶⁴ The words *saccassa paramatthavacanassa* could be a reference to Ps (PTS I, 138) *ad* MN 5.1 (PTS I, 24). T conjectures a quotation: I accept this emendation, considering it a loose quotation of DN 22.1 (PTS II, 288) and MN 10.2 (PTS I, 56): *nibbānassa sacchikiriyāya*. Cf. the second *adhiṭṭhāna*, above p. 115.

⁶⁵ On the four lineages see DN 33.1.11 (PTS III, 224–225): *cattāro ariyavaṃsā. Idh’āvuso bhikkhu santuṭṭho hoti itarītarena cīvarena, itarītara-cīvara-santuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṃ appaṭirūpaṃ āpajjati, aladdhā ca cīvaraṃ na paritassati, laddhā ca cīvaraṃ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati, tāya ca pana itarītaracīvarasantuṭṭhiyā ne’v’ attān-ukkaṃseti na paraṃ vambheti. yo hi tattha dakkho analaso sampajāno paṭissato, yaṃ vuccat’āvuso bhikkhu porāṇe aggaññe ariya-vaṃse ṭhito*. See also AN 4.3.8 (PTS II, 27).

5

The *vaṭṭaṃsaka*⁶⁶

The word *vaṭṭaṃsaka* denotes a “precious garland” (*ratanamāla*),⁶⁷ [symbolic of] keen comprehension (*paṭivijjhana*) [gained] by [tapping] adamantine knowledge reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship. [21] [A *vaṭṭaṃsaka* is placed] on the head [and comes down to] the shoulders,⁶⁸ and represents the splendid fruition of the path. It, too, exists on the two soles of the Buddha’s feet increasing [the number of] his resplendent auspicious signs.

This precious garland, the *vaṭṭaṃsaka*, partakes of the essence of the fragrances of moral discipline (*sīla*), concentration (*samādhi*), and wisdom (*paññā*), is able to point out all the auspicious signs and all the causes at work in [all beings of] the three worlds, and it leads to the attainment of Nibbāna [that is an object to] the paths and fruitions. Therefore the *vaṭṭaṃsaka* is called the “adamantine knowledge”. The

⁶⁶ The translation of the whole paragraph is tentative; Peter Masefield’s help in understanding this difficult section of BPM has been essential. I think that “earring” is not a precise translation for *vaṭṭaṃsaka* (however apparently confirmed in Vv-aṭ [PTS 174]): *ratanamayā kaṇṇikā vaṭṭaṃsakāti attho*, and so at least in this context I leave it untranslated. According to BPM *vaṭṭaṃsaka* seems to have been a kind of flowery neckband or necklace, or an adornment for the head that extended down to the shoulders (*aṃsa*). All manuscripts have *vaṭṭaṃsaka* (or *vattāṃsaka*): it is possible that there is a connection with *aṃsavaṭṭaka* in Pāli texts (spelled *aṃsabandhaka* or *aṃsabaddhaka* in, for example, Vin I [PTS I, 204]). The commentaries DN-ṭ (PTS II, 47) and MN-ṭ (My II, 171) gloss *vaṭṭaṃsaka* as *āveḷa*: “a garland, or other ornament slung round and worn over the head” (PED).

⁶⁷ Even if this compound, in all manuscripts, appears as *rattamāla*^o “a red garland”, in the following lines the manuscripts BCDE offer the reading *ratanamāla*, which justifies the emendation here.

⁶⁸ This sentence is particularly difficult and the translation is tentative. The Pāli text in all manuscripts is *asaṃsireca*. As noted by Peter Masefield, it is not impossible that *asaṃsireca* represents *asaṃsi-r-eva* in which *asaṃsi* is an aorist form of *saṃsati*. I propose a provisional emendation (*aṃsasire ca*), even if it does not fully clarify the text. The emendation of P (*aṃse ca sire ca*) can be translated “on the head and on the shoulders”. It is worth noting that the representation in Wat Pho clearly shows an adornment which can be placed around the ears and hung on the shoulders.

knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship are explained as the Dhamma-jewel.

The precious garland, the *vaṭṭaṃsaka*, is to be understood as the fifth auspicious sign, or characteristic on the feet of the Buddha.

6

The *vaḍḍhamāna*⁶⁹

The *vaḍḍhamāna* is the name of a “golden vessel” (*suvaṇṇabhājana*) “containing milk” (*khīradhāraṇa*). [22] This golden vessel containing milk exists on the two soles of the feet of the Buddha, [thereby] increasing the [number of] his resplendent auspicious signs.

In this regard, the golden vessel symbolizes the Tathāgata; its containing milk, the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship.

This golden vessel containing milk is a divine medicine, whose purpose is to relieve the three worlds, oppressed [as they are] by all [manner of] defilements, enemies, diseases, and sickness. It leads to the attainment of the bliss related to Nibbāna [that is an object to] the paths and fruitions,⁷⁰ [a state] free from diseases and sickness. This golden vessel, completely filled by the great Nibbāna, the Deathless, exists in order to benefit [the beings] of the three worlds. Therefore this golden vessel containing milk is called *vaḍḍhamāna*. The golden vessel is explained as the Buddha-jewel, while its containing milk is explained as the Dhamma-jewel.

The Tathāgata, [he who is represented by the golden vessel], like a highly intelligent doctor who considers the [condition] of beings [oppressed by] diseases and sickness, in his great compassion offers to them the medicine to cure their diseases and sicknesses and leads [them] to the attainment of the bliss related to Nibbāna [that is an

⁶⁹ Cf. BHSD, s.v. *vardha*, *vardhaka*, *vaddhaka*, metal cup, bowl, pan.

⁷⁰ Cf. Mp (PTS I, 53) *ad* AN 1.3.10 (PTS I, 6): *tañhi mānusakasukhato dibbasukhaṃ, dibbasukhato jhānasukhaṃ, jhānasukhato vipassanāsukhaṃ, vipassanāsukhato maggasukhaṃ, maggasukhato phalasukhaṃ, phalasukhato nibbānasukhaṃ adhivahati āharatīti*.

object to] the paths and fruitions, which is [a state] free from diseases and sicknesses. [23]

This is to be understood as the sixth auspicious sign, or characteristic on the feet of the Buddha. Thus it is said.

7

The stately throne (*bhaddapiṭṭha*)⁷¹

The stately throne is a precious seat called Red Marble Stone (*paṇḍukambalaratanasilā*).⁷² The Blessed One was sitting on the Red Marble Stone seat, placed at the foot of the *pāricchattaka* tree,⁷³ in the

⁷¹ The normal or standard orthography is *bhaddapīṭha*: cf. Sv (PTS II, 445–446) and Ps (PTS III, 375).

⁷² On *paṇḍukambala* see MN 134 (PTS III, 200) and Ps (PTS V, 7). See also Bhikkhu Bodhi, *The Middle Length Discourses*, p. 1050 and p. 1339 note 1222; and Peter Masefield, *Vimāna Stories* (Oxford: The Pali Text Society, 1989), p. 33 note 48. This is the throne of Sakka (cf. Sv [PTS II, 482] *ad* DN 15.1 [PTS II, 55]), a rock (*silā*) covered with a woollen red blanket (*paṇḍukambala*, S. *pāṇḍukambala*), and having the characteristic of emanating heat (*uṇha*). The colour of the stone is that of the *jayasumana* flower; see Ps (PTS V, 7) (I thank Peter Masefield for this information). See also Dhp-aṭ (PTS III, 217) *ad* Dhp 181 (PTS 27), and Burlingame, *Buddhist Legends*, part III, p. 48, where he translates *paṇḍukambala* as “yellowstone throne”. According to the Pāli tradition, the Buddha occupied this seat when he visited Tāvātimsa to preach to his mother. See also Peter Skilling, “Dharma, Dhāraṇī, Abhidharma, Avadāna: what was taught in Trayatrimśa?”, in *Annual Report of The International Research Institute for Advanced Buddhology at Soka University* (Tokyo: 2008), pp. 37–60.

⁷³ This is the coral tree (*Erythmia indica*), one of the tree species in Indra’s heaven. Cf MN 134 (PTS III, 200–1), Pv (PTS 36), Dhs-a (PTS 1), Nam-ṭ (My 90–1, 127). In SN 5.4.7.8 (PTS V, 238) is said: *seyyathāpi bhikkhave ye keci devānaṃ Tāvātimsānaṃ rukkhā Pārichattako tesam aggamakkhāyati*. Bhikkhu Bodhi’s comment on this part is: “*Pārichattaka*. I followed PDE, though Liyanaratne explains the *kiṃsuka* as the coral tree (“South Asian Flora as Reflected in the Abhidhānappadīpikā,” §43). According to PED, the *Pārichattaka* is *Erythmia indica*, but it is questionable whether the celestial trees mentioned here and in the next two suttas correspond to actual botanical species. See PED for references”. See Bhikkhu Bodhi, *The Connected Discourses*, p. 1939.

realm of the thirty-three *devas* (*tāvatiṃsabhavana*), to teach the seven books of the Abhidhamma to the deities who reside in the ten thousand worlds of the universe, [and who had] gathered round the Blessed One wishing to hear the Dhamma [being taught by him]. For this reason this precious seat called the Red Marble Stone is spoken of as a stately throne. This stately throne is explained as the Buddha-jewel. It is to be understood as the seventh auspicious sign, or characteristic on the feet of the Buddha. Thus it is said.

8

The palace (*pāsāda*)

The palace is the precious palace reckoned as the great city of Nibbāna.⁷⁴ This precious palace exists on the two soles of the feet of the Buddha increasing [the number of] his resplendent auspicious signs. Since the Blessed One sits at the entrance to the precious palace, reckoned as the great city of Nibbāna, in order to prevent any intrusion, he is able to keep out adversaries such as all defilements. [24] Nothing is superior in purity to this precious palace, given the complete absence [in it] of any relationship with the adversaries such as impurities and defilements.⁷⁵ Therefore this precious palace is explained as the Buddha-jewel. Or alternatively, the great city of the Nibbāna is called the “precious palace”. This ought to be known from what has been said [just] above.

9

The goad (*aṅkusa*)

The goad, it is explained, has the name “precious goad”, [since it is] reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship. This precious goad exists on the two soles of the feet of the Buddha increasing [the

⁷⁴ Cf. Ja (*Nidānakathā*) (PTS I, 5).

⁷⁵ I do not translate the double *mala*.

number of] his resplendent auspicious signs. In this regard, the precious goad which is the knowledge of the path of Arahantship exists on the sole of the right foot of the Buddha; the precious goad which is the knowledge associated with the fruition of Arahantship exists on the sole of the left foot of the Buddha.

Since the Blessed One, having attracted [the beings] of the three worlds from impure and unwholesome *dhammas* by using the precious goad [on the sole of the right foot of Buddha] – which is the knowledge of the path of Arahantship – [25] in order to establish [them] in the pure *dhammas* by using the precious goad [on the sole of the left foot of Buddha] – which is the knowledge associated with the fruition of Arahantship – establishes [beings] in the forms of bliss associated with the paths, fruitions, and Nibbāna by using his omniscient knowledge. For this reason this precious goad has been explained [in one case] as the Buddha-jewel and [in the other] as the Dhamma-jewel.

Or alternatively, the Buddha-jewel, the Dhamma-jewel and the Saṃgha-jewel have been explained as the Threefold Jewel. In this regard, the Buddha-jewel is the omniscient knowledge; the Dhamma-jewel is the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship; the Saṃgha-jewel is the individuals who inhabit the paths, fruitions, and Nibbāna. [26]

Or alternatively, the Buddha-jewel is the Virtues (*guṇa*) of the Buddha, the Dhamma-jewel is the Virtues of the Dhamma, and the Saṃgha-jewel is the Virtues of the Saṃgha.

In this regard, it has been said: “[you should recollect me] thus: the Blessed One is an Arahant, perfectly awakened, accomplished in true knowledge and conduct, fortunate, knower of the world, superior, leader of persons to be tamed, teacher of *devas* and humans, the Awakened One, the Blessed One”.⁷⁶ [You should recollect me] thus: the Blessed

⁷⁶ Cf. DN 2.7 (PTS I, 49); MN 7.5–7 (PTS I, 37); SN 1.11.1.3 (PTS I, 219–20), SN 2.1.5.1 (PTS II, 69–70), SN 4.6.10 (PTS IV, 271–2); AN 3.7.10 (PTS I, 207–8). I follow Bhikkhu Bodhi’s translation of *sugata* (“fortunate”), for example in his *The Middle Length Discourses, passim*, where he also occasionally uses the word “sublime”. The expansion or elaboration of the formulae of recollection is characteristic of the *iti pi so* liturgies of Thailand. See Peter Skilling, “The Rakṣā Literature of the Śrāvakayāna”, *Journal of the Pali Text Society* XVI (1992), pp. 109–182.

One is an Arahant; [you should recollect me] thus: the Blessed One is perfectly awakened; [you should recollect me] thus: the Blessed One is accomplished in true knowledge and conduct; [you should recollect me] thus: the Blessed One is fortunate; [you should recollect me] thus: the Blessed One is knower of the world; [you should recollect me] thus: the Blessed One is superior; [you should recollect me] thus: the Blessed One is leader of persons to be tamed; [you should recollect me] thus: the Blessed One is teacher of *devas* and humans; [you should recollect me] thus: the Blessed One is the Awakened One; [you should recollect me] thus: the Blessed One is the Blessed One. This is the Buddha-jewel, namely the Virtues of the Buddha.

[It has been also said]: “The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise”.⁷⁷ It means that the Dhamma is well expounded by the Blessed One, directly visible, to be personally experienced by the wise; the Dhamma is well expounded by the Blessed One, immediate, to be personally experienced by the wise; the Dhamma is well expounded by the Blessed One, inviting one to come and see, to be personally experienced by the wise; the Dhamma is well expounded by the Blessed One, [27] applicable, to be personally experienced by the wise. This is the Dhamma-jewel, namely the Virtues of the Dhamma.

[It has been also said]: “The Saṃgha of the Blessed One’s disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals⁷⁸ – this Saṃgha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings,

⁷⁷ This translation is by Bhikkhu Bodhi (*The Connected Discourses*, p. 579). Cf. DN 16.9 (PTS II, 93); MN 7.5–7 (PTS I, 37); SN 1.11.1.3 (PTS I, 219–20), SN 2.1.5.1 (PTS II, 69–70), SN 4.6.10 (PTS IV, 271–2); AN 3.7.10 (PTS I, 207–8).

⁷⁸ On this division see It-aṭṭ (PTS II, 107–108) *ad* It 90 (PTS 87–89): *cattāri purisayugānīti yugaḷavasena paṭhamamaggaṭṭho paṭhamaphalaṭṭhoti idamekaṃ yugaḷaṃ, yāva catutthamaggaṭṭho catutthaphalaṭṭhoti idamekaṃ yugaḷanti evaṃ cattāri purisayugāni. Aṭṭha purisapuggalāti purisapuggalavasena eko paṭhamamaggaṭṭho eko paṭhamaphalaṭṭhoti iminā nayena aṭṭha purisapuggalā. Ettha ca purisoti vā puggaloti vā ekatthāni etāni padāni, veneyyavasena panetaṃ vuttaṃ*. The terms *purisa* and *puggala* are

worthy of reverential salutation, the unsurpassed field of merit for the world”.⁷⁹ This is the Saṃgha-jewel, namely the Virtues of the Saṃgha.

The Saṃgha of the Blessed One’s disciples, that is, the four pairs of persons, the eight types of individuals, practises the good way; this Saṃgha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world. [28]

The Saṃgha of the Blessed One’s disciples, that is, the four pairs of persons, the eight types of individuals, practises the straight way; this Saṃgha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.

The Saṃgha of the Blessed One’s disciples, that is, the four pairs of persons, the eight types of individuals, practises the true way; this Saṃgha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.

The Saṃgha of the Blessed One’s disciples, that is, the four pairs of persons, the eight types of individuals, practises the proper way; this Saṃgha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world. [29]

The first one is the supreme method amongst all methods, having been explained as the “auspicious (*nandiyāvatta*) virtues of the Buddha”. They are nine in number.

The second one is the supreme method amongst all methods, having been explained as the “auspicious virtues of the Dhamma”. They are four in number.

synonyms. See also Masefield, *The Commentary on the Itivuttaka* vol. II, p. 655.

⁷⁹ This translation is by Bhikkhu Bodhi (*The Connected Discourses*, p. 320). Cf. DN 16.9 (PTS II, 93); MN 7.5–7 (PTS I, 37); SN 1.11.1.3 (PTS I, 219–20), SN 2.1.5.1 (PTS II, 69–70), SN 4.6.10 (PTS IV, 271–2); AN 3.7.10 (PTS I, 207–8).

The third one is the supreme method amongst all methods, having been explained as the “auspicious virtues of the Saṃgha”. They are four in number.

In this regard, the virtue of the Dhamma called directly visible, has been explained as the the path of stream-entry and the fruition of stream-entry. The virtue of the Dhamma called immediate, has been explained as the path of the once-returner and the fruition of the once-returner. The virtue of the Dhamma called inviting one to come and see, has been explained as the path of the non-returner and the fruition of the non-returner. The virtue of the Dhamma called applicable, has been explained as the path of Arahantship and the fruition of Arahantship. [30] These are the virtues of the Dhamma, which are four in number and the supreme method amongst all methods.

In this regard, the virtue of the Saṃgha called the good way, has been explained as the path of stream-entry and the fruition of stream-entry. The virtue of the Saṃgha called the straight way, has been explained as the path of the once-returner and the fruition of the once-returner. The virtue of the Saṃgha called the true way, has been explained as the path of the non-returner and the fruition of the non-returner. The virtue of the Saṃgha called the proper way, has been explained as the path of Arahantship and the fruition of Arahantship. These are the virtues of the Saṃgha, which are the four in number and the supreme method amongst all methods.

In this regard, the “Saṃgha of the Blessed One’s disciples practices the good way” means that a person, hearing the eight *dhammas* [of the Eightfold Path] in the presence of the Blessed One, realises path of stream-entry and fruition of stream-entry, which have been taught by the Blessed One himself. This person [belonging to] the Saṃgha of the Blessed One’s disciples is called “one who practises the good way”. [31]

“The Saṃgha of the Blessed One’s disciples practices the straight way” means that a person, hearing the eight *dhammas* [of the Eightfold Path] in the presence of the Blessed One, realises the path of the once-returner and the fruition of the once-returner, which have been taught by the Blessed One himself. This person [belonging to] the Saṃgha of the Blessed One’s disciples is called “one who practises the straight way”.

“The Saṃgha of the Blessed One’s disciples practices the true way” means that a person, hearing the eight *dhammas* [of the Eightfold Path] in the presence of the Blessed One, realises the path of the non-returner and the fruition of the non-returner, which have been taught by the Blessed One himself. This person [belonging to] the Saṃgha of the Blessed One’s disciples is called “one who practises the true way”.

“The Saṃgha of the Blessed One’s disciples practices the proper way” means that a person, hearing the eight *dhammas* [of the Eightfold Path] in the presence of the Blessed One, realises the path of Arahantship and fruition of Arahantship, which have been taught by the Blessed One himself. This person [belonging to] the Saṃgha of the Blessed One’s disciples is called “one who practises the proper way”. Thus it is said.

10

The portal (*torāṇa*)

The portal, reckoned as the path of Arahantship and the fruition of Arahantship, consists of two precious panels which bar entry to the great city of Nibbāna in order to deny access to adversaries, namely all defilements. [32]

Moreover, the portal, the precious [double] panel, exists on the two soles of the feet of the Buddha increasing [the number of] his resplendent auspicious signs. This precious [double] portal, which has the capacity to illuminate in a unique and extraordinary way the *dhammas* of impermanence (*aniccā*) and so on, corresponds to the [double] *dhamma* of the path and the fruition, since its purpose is to block the adversaries such as all impurities and defilements.

11

The white parasol (*setacchatta*)

The white parasol is a precious white parasol; it exists on the two soles of the feet of the Buddha increasing [the number of] his resplendent auspicious signs.

The precious white parasol shows-and-shields (*dhāraṇa*)⁸⁰ the glory (*siri*) of the Buddha, and is adorned with omniscient knowledge. Omniscient knowledge, moreover, is the supreme Buddha-jewel. The precious white parasol is able to harass the army of Māra, namely the adversaries such as all impurities and defilements. Thus it is said. [33]

Or alternatively, it is said that the precious white parasol shows and protects the path and the fruition of Arahantship. This precious white parasol, whose purpose is to bar entry to all impurities and defilements, is able to destroy them. It shows-and-shields the glory of the Buddha, is adorned with omniscient knowledge, and represents all the auspicious signs. Indeed, the pole (*daṇḍa*)⁸¹ of the parasol has been explained as the group of [characteristics of] the physical body which are reckoned as the thirty-two characteristics (*lakkaṇa*) of a great man; all the [other] components of the parasol have been explained as the eighty attributes (*anubyañjana*); the meaning of “the covering with a cloth” has been explained as the “body of the Dhamma” (*dhammakāya*); the top of the parasol has been explained as omniscient knowledge. Thus, at the end of this analysis, the parasol can be interpreted as composed of four parts.

Or alternatively, there are three kinds of parasol: a leaf-parasol (*paññachatta*), a varnished parasol (*vilimpitachatta*), and a white parasol (*setacchatta*).⁸²

In this regard, only one [type of] parasol, the leaf-parasol, has been allowed by the Blessed One [for use] by the bhikkhus conforming [to the Vinaya rules]. [34] He rules out bhikkhus’ possessing two [or more] parasols [when] he says: “If somebody possesses [them], he incurs a *dukkata* type transgression”.⁸³ [The possession of] the one [type of]

⁸⁰ The term *dhāraṇa* – here translated as a hendiadys – is particularly complicated since its meanings are numerous, and all of them are equally applicable in this context: to wear, to show, to hold, to possess, to uphold, to protect, to maintain. In P it has been translated *an tam hai*, “to cause”, “to bring forth”.

⁸¹ P reads *maṇḍala* in place of *daṇḍa*.

⁸² Cf. Vin IV (PTS IV, 200): *chattam nāma tīṇi chattāni setacchattam, kilañjacchattam (=vilīvacchattam, in Vin IV-aṭ [PTS IV, 894]), paññacchattam maṇḍalabaddham salākabaddham*. The white parasol is an emblem of royalty: see, for example, DN 14.29, 34 (PTS II, 15, 18).

⁸³ The *dukkata*, or “wrong-doing”, is not amongst the grave transgressions. Vin III-aṭ (PTS II, 313) proposes, as an explanation of *dukkata*, *duṭṭhu kata*,

parasol, as allowed by the Blessed One, is proper to a *samaṇa*; [the possession of the other] two [types of] parasols, ruled out for bhikkhus by the Blessed One, is proper [only] to householders.

In this regard, a parasol made from leaves of trees – palm leaves or the like – is called a “leaf-parasol”. The parasol made with bamboo rind and varnished with resinous lacquer (*jatuniyyāsa*)⁸⁴ is called a “varnished parasol”. A householder’s parasol made with pieces of bamboo and covered with a white cloth is called a “white parasol”.⁸⁵ [When] such white parasol is being held by bhikkhus, it is said to be “similar to a householder’s [parasol]”.

The Blessed One forbade bhikkhus [to possess] two [or more] parasols: “The bhikkhu who makes and possesses two [or more] parasols incurs a *dukkata* type transgression amongst all the [possible] actions”. These words were pronounced by the five hundred Arahants who recited the teachings at the First Council. This [auspicious sign, or] characteristic, on the [soles of the] feet of the Buddha is mentioned in the commentary (*aṭṭhakathā*) on the Majjhima [Nikāya].⁸⁶ The Blessed One pronounced these words [when] addressing the bhikkhus: [35] “The bhikkhu who makes and possesses two [or more] parasols [incurs a *dukkata* type transgression]. Bhikkhus, concerning this subject, a bhikkhu who is immodest and sinful, who has not [sufficient]

“badly done” (this resolution of compound is quite common: cf. It-aṭ [PTS II, 130]), and lists eight kinds of wrong-doing (see Vin III-aṭ [PTS II, 312–313]): wrong-doing in a previous action, wrong-doing in a present action, wrong-doing in touching something forbidden, wrong-doing in handling something wrongfully, wrong-doing concerning discipline, wrong-doing concerning relations, wrong-doing concerning a resolution, wrong-doing concerning obedience (*pubbapayogadukkaṭaṃ, sahapayogadukkaṭaṃ, anāmasadukkaṭaṃ, durupaciṇṇadukkaṭaṃ, vinayadukkaṭaṃ, ñātadukkaṭaṃ, ñattidukkaṭaṃ, paṭissavadukkaṭanti*). Cf. Vin I (PTS III, 46–47) and Horner, *The Book of the Discipline*, pp. 76–77 and note 2. Concerning the formula *yo dhāreyya āpatti dukkaṭassa* cf. also Vin III (PTS III, 47ff.), Vin I (PTS I, 185ff.), and Vin II (PTS II, 106ff.). On parasols and their wrong use see Vin IV (PTS IV, 199–200).

⁸⁴ This seems to have been the substance extracted from the tree species *Rhus vernicifera* (or *Rhus verniciflua*) and not that secreted by the insect called *kerria lacca*.

⁸⁵ The translation of these last two sentences is not literal.

⁸⁶ Probably this is a reference to Ps (PTS III, 375).

moral dread, who does not attribute importance to the Dhamma, who is proudly stubborn, who lacks respect for the training, who is infatuated with greed, hatred and delusion – he [is the type of bhikkhu to] possess a varnished parasol [thereby] showing a lack of respect for the Tathāgata”.

The Blessed One pronounced these words [when] addressing the bhikkhus: “Bhikkhus, in the future numerous sinful bhikkhus will be lovers of gain (*lābha*), fame (*yasa*), renown (*kitti*), talk (*bhassa*), or company (*gaṇa*), will be addicted to company, will be infatuated with hatred and delusion, proudly stubborn, overpowered by anger, fond of Mahāsaṅghikas, [and] will not attach importance to the Dhamma – they will disrespect the Dhamma. These bhikkhus will possess varnished parasols [and] white parasols, and will show them to faithful laymen and laywomen. These faithful laymen and laywomen will heighten the determination (*kiriya-kamma*)⁸⁷ of these sinful bhikkhus [to continue on in their ways by] saying: ‘These noble bhikkhus practise a [form of] meditation that involves a great subject of meditation (*mahā-kammaṭṭhāna*). They proclaim: We continually practise self-restraint (*parivāsa*), we dwell at the foot of trees, we dwell out in the open’”. [36]

12

The precious sword (*ratanakhagga*)

A precious sword, reckoned as the path of Arahantship and the fruition of Arahantship, exists on the two soles of the feet of the Buddha increasing [the number of] his resplendent auspicious signs. This precious sword is able to strike down the army of Māra, namely the adversaries such as all impurities and defilements, for the sake of [all

⁸⁷ The word *kiriya* can have the meaning of “promise”, “vow”, “dedication” (cf. PED) but also “determination”, “decision” (cf. BHSD s.v. *kriyā*). A reference to the theories called *kammavāda*, *kiriya-vāda*, and *vīriya-vāda* (on which cf. AN 3.135 [PTS I, 286–287]) seems unlikely.

beings] of the three worlds, and it happens whether it is somehow precious or not.⁸⁸

In this regard, the precious sword which is the path of Arahantship exists on the sole of the left foot of the Buddha, and the precious sword which is the fruition of Arahantship exists on the sole of the right foot of the Buddha. This precious sword is called the Dhamma-jewel. This precious sword protects the Buddha and is adorned with the omniscient knowledge; therefore the precious sword is [also] called the Buddha-jewel. [37]

13

The peacock fan (*morahattha*)

The peacock fan (*morahattha*)⁸⁹ is a precious fan (*vījanī*)⁹⁰ [made with peacock feathers],⁹¹ variously adorned, and exists on the two soles of the feet of the Buddha, increasing [the number of] his resplendent auspicious signs.

This precious fan has been described as a peacock fan, variously [adorned and] reckoned as “great compassion” (*mahākaruṇā*). It is because the Blessed One, through his own great compassion, which is intensely cool like the great ocean, teaches intensely cool *dhammas* like love and so on, and establishes them in the hearts of all beings, that great compassion is called a precious peacock fan and the Buddha-jewel.

⁸⁸ This sentence is not clear. Probably it refers to the presence or the absence of *ratana* before *khagga* in different lists (see pp. liii–lxiii).

⁸⁹ Cf. DN-ṭ (PTS II, 47) *ad* DN 14.32 (PTS II, 17): *morahatthako ti morapiñchakalāpo, morapiñchapaṭisibbito vā bījanīviseso* (“*morahattha* is a sheaf of peacock tail feathers or a special fan embroidered with the tail feathers of a peacock”), MN-ṭ (My II, 14) *ad* MN 11.14 (PTS I, 67): *morahatthan ti morapiñchehi kataṃ makasabījanīṃ* (“*morahattha* is a mosquito fan made with peacock tail feathers”), and Bv-aṭ (PTS 207) *ad* Bv 14.28 (PTS 40): *morahattho ti ātapasannivāraṇattham kato baddho morapiñchakalāpo vuccati* (“*morahattha* is a sheaf of peacock tail feathers bound together and used to ward off heat”).

⁹⁰ On *vījanī* or *vījani*, see below, pp. 144–145.

⁹¹ The term *vījanī* is an emendation.

14

The *uṇhīsa*⁹²

The *uṇhīsa* is a precious crown (*maḥa*) and exists on the two soles of the feet of the Buddha increasing [the number of] his resplendent auspicious signs.

This precious crown is called “omniscient knowledge”; [38] it expresses the glory of the Buddha, and is [considered] uniquely supreme by the [beings of the] three worlds.

This precious crown exists [on the two soles of the feet of the Buddha,] increasing the [number of] resplendent auspicious signs amongst the [beings of the] three worlds, and it is called the Buddha-jewel. Therefore the precious crown is called an *uṇhīsa*. As to the word *uṇhīsa*: an *uṇhīsa* is a cluster of rays arising from the head of the Blessed One – a tuft [of hair] (*muñjo*),⁹³ as it were, on the head (*muddhanimhi*); it is visible in the infinite worlds of the four directions, up to Brahmā’s world. It has been said that the cluster of rays arising from the head of the Blessed One as if it were a tuft [of hair] on his head, [39] and visible in the infinite worlds of the four directions, up to Brahmā’s world” is an oblong fountain-head of flames (*ketumālā*).⁹⁴

15

The precious creeper (*ratanavallī*)⁹⁵

The precious creeper is a precious garland of golden creepers, fragrant and beautiful. It exists on the two soles of the feet of the Buddha,

⁹² The thirty-second characteristic of the Buddha, the *uṇhīsa*, is elsewhere translated as “turban” or “crown”. See Bhikkhu Bodhi, *The Middle Length Discourses*, p. 746: “His head is shaped like a turban”.

⁹³ A possible emendation would involve inserting *puñjo*, “heap” for *muñjo*. Cf. Sp-ṭ (My I, 125): *vimalaketumālāti ettha ketumālā nāma sīsato nikkhamitvā upari muddhani puñjo hutvā dissamānarasmirāsī ti vadanti*

⁹⁴ See note 93 and Sp-ṭ (My I, 125). *Ketumālā*, which can be literally translated as “garland of rays”, is the finial of the *uṇhīsa* which is represented as stylized tongues of flame. On *ketumālā* see Hiram Woodward, “The Buddha’s Radiance”, *The Journal of the Siam Society* 61 (1973), pp. 187–191.

⁹⁵ In BPM, *vallī/i* is treated as a neuter rather than a feminine term.

increasing [the number of] his resplendent auspicious signs. This precious creeper, which is reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship, is called a “precious equilibrium” (*ratanasamatam*) since it is able to collect [into itself] all types of qualities, and it leads to the attainment of Nibbāna [that is an object to] the paths and fruitions for the benefit of [beings] of the three worlds. The Tathāgata wears this precious garland, [and therefore] it is called the Buddha-jewel. This golden creeper, which is reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship, is [also] called the Dhamma-jewel. This precious creeper exists on the two soles of the feet of the Buddha, increasing [the number of] his resplendent auspicious signs. [40]

16

The bejewelled fan (*maṇivālaviṇi*)

The bejewelled fan is a small precious fan (*vīṇika*). This fan, which is reckoned as great compassion (*mahākaruṇā*), has been [also] described as a small bejewelled fan (*vīṇika*). The bejewelled fan, which is reckoned as great compassion, is also called a “whisk” (*cāmarī*); it is adorned with all [manner of] jewels and, for this reason, is called the bejewelled fan. This bejewelled fan exists on the two soles of the feet of the Buddha increasing [the number of] his resplendent auspicious signs. It has been explained that this bejewelled fan is reckoned as great compassion.

It is because the Blessed One, through his extraordinary great compassion, which is cool like the great ocean, teaches intensely cool *dhammas* like love and so on, [and establishes them] in the heart of the beings, that this bejewelled fan is called the Buddha-jewel. [41]

Or alternatively, there are five kinds of fan:⁹⁶ the fan made with yak-tail (*cāmarī*), the fan made with peacock feathers (*morahattha*), the fan

⁹⁶ Cf. Vin II (PTS II, 130) where the fans are three: fan made of bark (*vākamaya*), made of *usīra*, and made of peacocks’ tail feathers (*morapiṇcha*). *Usīra* should be a kind of grass.

made with cloth (*vattha*), the fan made with leaves (*paṇṇa*), and the fan made, [in particular,] with palm leaves (*tālapatta*). In this regard, what is called a yak-tail fan (*cāmarī*) may be of two types: a fan made with genuine yak-tail hairs and a fan [merely] similar to a yak-tail fan. The fan made with peacock feathers may [also] be of two types: a fan made with natural (*dhammajāti*) peacock feathers and a fan [merely] similar to a fan made with peacock feathers. What is called a cloth-fan is a fan made with cotton cloth or the like. [42] What is called a leaf-fan is a fan made with [leaves along with] the bark or with fibre (*sutta*) of trees. This is called [simply] a leaf-fan. What is called a palm-leaves fan is a fan made [in particular] with the leaves of a palm tree. This fan is called a palm-leaf fan.

In this regard, one fan made with palm leaves is proper to a *samaṇa*, and [indeed] a fan made with leaves of any kind of tree can be considered proper to a *samaṇa*. The remaining four kinds of fans are proper only to householders. One fan made with palm leaves [or other leaves] was regularly allowed by the Blessed One [for use] by bhikkhus; the [remaining] four kinds of fans were prohibited by the Blessed One [for use] by bhikkhus, with the words: “If somebody possesses [them], a *dukkata* type transgression is incurred”. [43] The [remaining] four kinds of fans are said to be connected with [the teaching of] the Dhamma”. They are connected with [the teaching of] the Dhamma when bhikkhus sit on the “Dhamma seat”⁹⁷ and hold fans to cover their faces while they explain the Dhamma or the Vinaya. These fans are said to be connected with all [the teachings of] Dhamma.

18⁽⁹⁸⁾

The wreath of jasmine (*sumanadāma*)

The wreath of jasmine is a precious wreath of jasmine, which is wondrously odorous and variously worn (*olambita*).⁹⁹ It is fixed with

⁹⁷ Cf. *Sīlakkhandhavagga-abhinavaṭṭikā* (My I, 74): *dhammāsanān ti dhammadesakāsaṇaṃ, dhammaṃ vā kathetum yuttāsaṇaṃ*.

⁹⁸ Here probably the seventeenth *maṅgala*, the bowl (*patta*), is missing. See above note 3.

⁹⁹ Literally “pendent” (from *olambati*).

a golden string (*ādhāra*),¹⁰⁰ and [serves to] make the sublime Buddha well adorned. This wreath of jasmine exists on the two soles of the feet of the Buddha increasing [the number of] his resplendent auspicious signs. This precious wreath of jasmine is called the “scented essence of moral discipline” (*sīlasāra*),¹⁰¹ which represents the four paths and the four fruitions. [44] This scented essence of moral discipline, [this] precious wreath of jasmine, is the supreme [and] noblest (*vara*) of scents, being superior to the scents of all [other such] flowers. This precious wreath of jasmine, the scented essence of moral discipline, is called the Buddha-jewel.

19

The red lotus (*rattuppala*)

The red lotus is a precious red lotus which exists on the two soles of the feet of the Buddha, increasing [the number of] his resplendent auspicious signs. The precious red lotus is called the “scented essence of concentration” (*samādhisāra*), which represents the four paths and the four fruitions. This scented essence of concentration, [this] precious red lotus, is the supreme [and] noblest of scents, being superior to the scents of all [other such] flowers. This precious red lotus, the scented essence of concentration, is called the Buddha-jewel. [45]

20

The blue lotus (*nīluppala*)

The blue lotus is a precious blue lotus which exists on the two soles of the feet of the Buddha, increasing [the number of] his resplendent auspicious signs. The precious blue lotus is called the “scented essence of wisdom” (*paññāsāra*), which represents the four paths and the four fruitions. This scented essence of wisdom, [this] precious blue lotus, is the supreme [and] noblest of scents, being superior to the scents of

¹⁰⁰ Literally *ādhāra* means “support”.

¹⁰¹ Cf. AN 4.15.10 (PTS II, 141).

all [other] flowers. This essence wafts a scent which is superior to the scents of all [other such] flowers. This precious blue lotus, the scented essence of wisdom, is called the Buddha-jewel.

21

The white lotus (*setuppala*)

The white lotus is a precious white lotus, and its white colour is similar to the colour of a precious pearl (*maṇimuttā*). This precious white lotus exists on the two soles of the feet of the Buddha, increasing [the number of] his resplendent auspicious signs. [46] The precious white lotus is called the “scented essence of concentration” (*samādhisāra*), which represents the four paths and the four fruitions. This scented essence of concentration, [this] precious white lotus, is the supreme [and] noblest of scents, being superior to the scents of all [other such] flowers. Therefore this scented essence of concentration, is called the Buddha-jewel.

22

The lotus flower (*paduma*)

The lotus flower is a precious lotus flower (*ratanapaduma*) whose colour is similar to the colour of a precious gem (*ratanamaṇi*). This precious lotus flower exists on the two soles of the feet of the Buddha increasing [the number of] his resplendent auspicious signs. The precious lotus flower is called the “scented essence of moral discipline” (*sīlasāra*), which represents the four paths and the four fruitions. This scented essence of moral discipline, [this] precious lotus flower, is the supreme [and] noblest of scents, being superior to the scents of all [other such] flowers. This precious lotus flower, the scented essence of moral discipline, is called the Buddha-jewel. [47]

23

The white lotus flower (*puṇḍarīka*)

The white lotus flower (*puṇḍarīka*) is a precious white lotus (*setapaduma*) whose colour is similar to the colour of a precious pearl (*ratanamuttā*). This white lotus flower, a precious white lotus, exists on the two soles of the feet of the Buddha, increasing [the number of] his resplendent auspicious signs. The precious white lotus flower, reckoned as the knowledge and vision of deliverance (*vimuttiñāṇadassana*), has an excellent scent – the supreme [and] noblest scent, being superior to scents of all [other] white flower lotuses. Therefore this white lotus flower, reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship, is called the Buddha-jewel.

24

The full pitcher (*puṇṇaghāṭa*)¹⁰²

The full pitcher is a “precious and bejewelled vessel” (*maṇiratana-bhājana*) which contains milk (*khīradhāraṇa*) full to the brim. It exists on the two soles of the feet of the Buddha increasing [the number of] his resplendent auspicious signs, reckoned as the nine supramundane *dhammas* [collectively] called the great Nibbāna, the Deathless. Therefore this precious and bejewelled vessel, too, is called the Buddha-jewel. [48]

25

The full tray (*puṇṇacāṭi*)

The full tray is a flat golden receptacle for carrying [objects], and is an excellent support (*patiṭṭhā*) [when it comes] to honouring any *deva*

¹⁰² Cf. the paragraph on *vaḍḍhamāna*, pp. 131–132. In other commentaries (DN-ṭ [PTS II, 47] and MN-ṭ [My II, 171]) this and the following sign, *puṇṇapāṭi*, are not commented on since “the meaning is well established (*siddhattha*)”.

or person with some form of worship. Therefore the precious and bejewelled flat receptacle¹⁰³ is called the Buddha-jewel.

26-29

The four oceans (*catusamudda*)

The four oceans are the fourfold moral discipline (*sīla*),¹⁰⁴ reckoned as the [essential] nature of the Four Truths – supreme and extremely refreshing. The nature of the Four Truths is the support base (*nissaya*) from which all the beings attain the Nibbāna [that is an object to] the paths and fruitions. The Blessed One, like the four oceans, is the support base for all beings because he taught the nature of the Four Truths for their deliverance from all the sufferings of saṃsāra. Therefore the four oceans, which [symbolize] the nature of the Four Truths, are called the Buddha-jewel. [49]

30

The universe (*cakkavāḷa*)

The universe is a distinct quality of the Buddha,¹⁰⁵ being his own comprehension of [all] regions (*visaya*)¹⁰⁶ [of the three worlds]. No such comprehension of [all] regions [of the three worlds] can be found in other beings; this distinct quality is knowledge that is peculiar to the Buddha, and is called “omniscient knowledge”. This distinct quality is knowledge that is peculiar to the Buddha; it is able to comprehend all the causes in [all] regions¹⁰⁷ of the three worlds. Therefore this universe, infinite knowledge, is called the Buddha-jewel.

¹⁰³ Probably the text ought to be changed to *suvaṇṇabhājanam* (“golden vessel”), as proposed in P, instead of *ratanamaṇibhājanam*.

¹⁰⁴ I do not think this is a reference to *catupārisuddhisīla*, on which see the whole first chapter of *Visuddhimagga*, especially Vism I, 25, 38ff. (PTS 11, 15ff.).

¹⁰⁵ I thank Volkmar Enßlin for his help in understanding this paragraph.

¹⁰⁶ Or “regarding the objects of sense”.

¹⁰⁷ Or “amongst the objects of sense”.

31

The Himālaya (*himavā*)

Himālaya is a name for the physical body (*rūpakāya*) of the Blessed One; it is as bright as gold and it shines much more than the physical bodies of *devas* and human beings. Therefore the Himālaya is called the Buddha-jewel. [50]

32

Sineru

Sineru¹⁰⁸ is the name of a quality of the body (*kāyaṅga*) of the Blessed One. In fact, his body remains immobile (*acala*)¹⁰⁹ even in the face of the eight worldly conditions (*dhamma*).¹¹⁰ This quality is supreme and not comparable with any [bodily quality] of other beings. Therefore Sineru is called the Buddha-jewel.

33

The sun (*suriya*)

The sun is a name of the Blessed One himself. Just as the Blessed One, destroying the mass of darkness represented by all the dark defilements of the three worlds through [his teachings] the nature of the Four Truths, leads to the attainment of Nibbāna, [that is an object to] the paths and fruitions and [the condition marked by] the absence of the dark defilements, and offers to them perfect deliverance (*parimuñcana*) from the sufferings of saṃsāra, in the same way the sun eliminates the darkness of all beings, so that they have light (*ālokana*)¹¹¹ to distinguish

¹⁰⁸ Also known as Mt. Meru or Mt. Sumeru.

¹⁰⁹ This is a play on words since *acala* can also mean “mountain”.

¹¹⁰ The eight *lokadhammas* are: *lābha* (gain), *alābha* (loss), *yasa* (fame), *ayasa* (ignominy), *nindā* (blame), *pasamsā* (praises), *sukha* (joy), and *dukkha* (suffering). See AN 8.1.1.6 (PTS IV, 157–160).

¹¹¹ The term *ālokana* can also have the meaning “illuminating knowledge”.

between what is good (*kusala*) and what is not good (*akusala*).¹¹² Therefore the sun is called the Buddha-jewel. [51]

34

The moon (*candimā*)

The moon is a name for the heart (*hadaya*) of the Blessed One; it is similar to the great ocean, which is extremely cool. Just as the Blessed One teaches cool *dhammas* like love and so on, and establishes them in the hearts of all beings by the force of his great compassion, which is intensely cool, like the great ocean, in the same way, like the great ocean, the moon is extremely cool in the hearts of all beings.¹¹³ Therefore the moon is called the Buddha-jewel. The heart of the Blessed One also shines intensely like a lamp for all beings.

The moon [is also called] the auspicious-and-foremost star (*sunakkhatta*)¹¹⁴ since, [when] it rises up across the vault of the sky (*ākāsatala*) together with the stars, these same stars seem to be preceded by the auspicious-and-foremost star itself.¹¹⁵ Therefore the moon is called the auspicious-and-foremost star. [52]

35

The constellation (*nakkhatta*)

The constellation is a name of the heart of the Blessed One, and it is similar to the great ocean, which is extremely cool. Just as the

¹¹² The terms *kusala* and *akusala* can also have the respective meanings “wholesome” and “unwholesome”.

¹¹³ I follow the emendation of P, which prefers *hadaye* to *hadayaṃ*.

¹¹⁴ Cf. Sn 574 (PTS 111) and Sn-aṭ (PTS II, 456): *nakkhattānaṃ mukhaṃ cando*. Cf. also the meaning of *sunakkhattā* in AN 3.15.10 (PTS I, 294).

¹¹⁵ The translation of the sentence is tentative. I thank Peter Masefield for his help in understanding this and the following paragraphs, which are highly involved. I interpret the verb *parivāreti* following the explanation given in Dhp-aṭ (PTS IV, 49): *purakkhatā parivāritā hutvā*. The ordinary meanings – “to cover”, and even more commonly “to surround” or “to honour” – could also be applied.

Blessed One teaches cool *dhammas* like love and so on, and establishes them in the hearts of all beings by the force of his great compassion (*mahākaruṇā*), which is intensely cool like the great ocean, [...].¹¹⁶ The heart of the Blessed One also shines intensely, like a lamp, for all beings. Therefore the constellation is called the Buddha-jewel.

In this regard, [a commentary can be offered on] the Buddha-jewel. Thus it is said: “This Bodhisatta of ours, who fully awoke to omniscient knowledge when seated on the ‘precious throne’ (*ratanapallaṅka*) at the foot of the Bodhi tree, has acquired the title ‘Buddha’. It is evident (*pākaṭa*) [to beings of all] worlds that this Buddha of ours is ‘awakened’ on account of his omniscient knowledge, and he is called, by [beings of all] the three worlds, ‘the Buddha, [he who has completely attained] the omniscient knowledge’ (*sabbaññutaññābuddha*)”.¹¹⁷

Omniscient knowledge is a threefold [form of] knowledge. One [form of this] knowledge, the knowledge that is the “knowledge of recollection of past life (*pubbenivāsānussatiñāṇa*), is seen to be knowledge concerning the past. [53] One [form of] knowledge, the “knowledge of the divine eye” (*dibbacakkhuñāṇa*), is found to be knowledge concerning the present. One [form of] knowledge, the “knowledge of the exhaustion of [all mental] intoxicants” (*āsavakkhayañāṇa*), is seen to be knowledge concerning the future.”¹¹⁸

In this regard, of these three forms of knowledge, the [form of] knowledge called knowledge of the exhaustion of [all mental] intoxicants, reckoned as knowledge concerning the future, is called the “Great Awakening” (*mahābodhi*).¹¹⁹

¹¹⁶ This sentence, which can be found also in the previous paragraph dedicated to the moon, is doubtless incomplete, and one can fill in “in the same way the constellation [or a star cluster] is extremely cooling in the hearts of all beings, like the great ocean”.

¹¹⁷ *Sabbaññubuddha* denotes the highest form of a Buddha, superior to the other three classes (*sutabuddha*, *catusaccabuddha*, and *paccekabuddha*). See for example Mp (PTS I, 115) *ad* AN 1.13.5 (PTS I, 22).

¹¹⁸ Cf. Vism, chapters XII and XIII. I mostly follow Bhikkhu Ñāṇamoli’s translation of *pubbenivāsānussatiñāṇa*, *dibbacakkhuñāṇa*, and *āsavakkhayañāṇa*. See *The Path of Purification*, pp. 367–431, and *The Path of Discrimination* (*Paṭisambhidāmagga*) (Oxford: The Pali Text Society, 2002), pp. 115–120.

¹¹⁹ Cf. Cp-aṭ (PTS 18): *āsavakkhayañāṇapadaṭṭhānañhi sabbaññutaññāṇaṃ sabbaññutaññāṇapadaṭṭhānañca āsavakkhayañāṇaṃ mahābodhīti vuccati*.

Or alternatively, the Buddha-jewel is the remarkable quality of all the Buddhas, reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship: it represents the destruction of all defilements, is perfectly pure, and is adorned with omniscient knowledge. It called the Buddha-jewel.

Or alternatively, the Buddha-jewel is also the remarkable quality of all Paccekabuddhas, reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship: it represents the destruction of all defilements, is perfectly pure, and is adorned with the knowledge associated with the “awakening of a Pacceka[Buddha]” (*paccekabodhi*). It is called Buddha-jewel.

[Moreover], the Dhamma-jewel is the remarkable quality of [those who have achieved] the nine supramundane *dhammas*, reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship: [54] it is perfectly pure, represents the destruction of all defilements, and is related to the supramundane *dhammas*.¹²⁰ This is called Dhamma-jewel.

[Moreover], the Saṃgha-jewel is the remarkable quality of the foremost disciples and the Arahants who have exhausted the intoxicants, reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship: it represents the destruction of all defilements, is perfectly pure, and is adorned with Arahantship. It is called Saṃgha-jewel.

36-39

The four great continents (*cattāro mahādīpā*)

These four great continents are in nature like the Four Truths, [in that] they represent the “support bases” (*nissaya*) for all beings. For just as the Blessed One, who is the support base – the protector (*nātha*) – of all beings [who have plunged] into the ocean (*mahaṇṇava*)

¹²⁰ I tentatively follow the Pāli text of all manuscripts (*navalokuttaram*) even if the emendation of P (*navalokuttaradhamma-paṭimaṇḍitam*, “adorned with the nine supramundane *dhammas*”) is likely.

that is saṃsāra with [all] its sufferings, establishes the nature of the Four Truths so that all beings ignorant [of them] may come to know [them],¹²¹ so the Blessed One, who is the island of Dhamma for all beings, the protector of the Dhamma, makes the nature of the Four Truths known. The four great continents are, in their nature, like the Four Truths, which were taught by the Blessed One in order to offer to all beings “complete deliverance” (*parimuccana*) from saṃsāra with [all] its sufferings. [55] Therefore the four great continents are called the Buddha-jewel.

40

The retinue of two thousand lesser islands
(*dvisahassaparittadīpa-parivārā*)¹²²

These two thousand lesser islands are the retinue of the four great continents. The two thousand lesser islands, like the nature of the Four Truths taught by the Blessed One, represent the support bases of all beings.¹²³ Accordingly, the Blessed One, who is the island of Dhamma for all beings [and] the protector of the Dhamma, makes known the nature of the Four Truths. The two thousand lesser islands, like the nature of the Four Truths, have been taught by the Blessed One in order to deliver all beings from the sufferings of saṃsāra. Therefore the two thousand lesser islands are called the Buddha-jewel. [56]

¹²¹ The verb *jānitum* (in P) obviously has the sense of causative, through the standard form *jānāpetum*. The same problem arises in the section devoted to the “dextral white conch”. See below, p. 155.

¹²² The plural in the Pāli text is probably due to the previous *cattāro mahādīpā*. The *dvisahassaparittadīpaparivārā* are associated with the continents. Cf. Sn-aṭ 688 (PTS II, 485): *majjhimate dvisahassaparittadīpaparivārā cattāro mahādīpā*.

¹²³ I do not insert the second occurrence of “represent the support bases for all the beings”.

41-48

The universal king together with his retinue
(*saparivāro cakkavattirājā*)¹²⁴

The universal king together with his retinue [should be interpreted as follows]. Just as the Blessed One is the “lord” (*issara*) of the three worlds and has the community of bhikkhus as his retinue, in the same way a universal king, with a retinue of his own, is the lord of this world. Therefore the universal king is called the Buddha-jewel.

49

The dextral white conch (*dakkhiṇāvattasetasaṅkha*)¹²⁵

The dextral white conch [should be interpreted as follows]. The Blessed One has taught [all] wholesome and perfectly purified *dhammas* to [beings of] the three world in order to turn them away (*parivattetum*) from the absolutely impure ten unwholesome courses of kamma (*kammapatha*), [thus] establishing [them] in the perfectly pure ten wholesome courses of kamma,¹²⁶ and also to let them know¹²⁷ that the ten wholesome courses of kamma are as completely purified as the white conch.

Just as a spoke of a conch’s wheel is extremely shiny in [all] three worlds in virtue of its own sharp point (*tikkhasara*),¹²⁸ in the same

¹²⁴ These *maṅgalas* are eight in number: one universal king (*cakkavatti*) and his seven treasures (*sattaratana*), which are a wheel (*cakka*), an elephant (*hatthi-uposatha*), a horse (*assa-valāhaka*), a gem (*maṇi*), a woman (*itthi*), a treasurer (*gahapati*), and a minister (*pariṇāyaka*). See, for example, DN 14.1.31 (PTS II, 16). In BPM only the *cakkavatti* is mentioned.

¹²⁵ The translation of this paragraph is tentative.

¹²⁶ Cf. DN 33.3.3 (PTS III, 269) and SN 2.3.3.5 (PTS II, 168). See also the entire *Cundasuttam* in AN 10.17.10 (PTS V, 562–568).

¹²⁷ The Pāli text has *jānitum* where the causative form (*jānāpetum*) is expected.

¹²⁸ The compound *saṅkhacakkāro* has been literally translated. The whole sentence may be a variation of the famous verse *arā saṃsāracakkassa hatā ñāṇāsinā yato, lokanāthena tenesa, arahā ti pavuccati* (cf. Vism VII, 22 [PTS 201]). The Thai translation in Wirat Unnatarawarangkul, *Mongkhon 108*

way the left hand, which becomes impure when it touches physical impurities, becomes purified when it has been washed with the water of moral discipline (*sīlajala*) by the right hand, which corresponds to the extremely purified wholesome *dhammas*. [57] [Then the left hand] can belong to the extremely purified wholesome *dhammas*, like a white conch, thanks to these very wholesome *dhammas* themselves. And what has been turned around by wholesome *dhammas* becomes an auspicious sign (*maṅgala*), an extremely purified one, like the dextral white conch. Therefore the dextral white conch is called the Buddha-jewel.

50

The pair of golden fish (*suvaṇṇamacchakayugala*)

This pair of golden fish represents the pair of chief disciples of the Blessed One, ornaments of [his], one at his left side and one at his right side;¹²⁹ [they are] endowed with wisdom (*paññā*) and magical powers (*iddhi*) respectively, and continuously serve him. One of them was the chief disciple Sāriputtathera.¹³⁰ He, [the one] endowed with great wisdom,¹³¹ was able to count the drops of rain that fell during hundreds of thousands of years.¹³² [58] Sāriputtathera, the commander [appointed by] the Blessed One,¹³³ was able to set in motion the Wheel

nai roy Phra Phutthabat (Bangkok: 2540 [1997]), p. 107, interprets *sara* as “sound” (“with its own high tones”), which is also acceptable, though the verb *virocati* (*ativirocamāno*) is generally used in association with light. The word *sara* can mean “fluid”, “lake”, “remembering”, “versed sine of an arc”, “reed”, “arrow”, and “sharp corner”, the last of which lends itself to this context. On the following simile of the two hands washing together see DN 4.21 (PTS I, 124).

¹²⁹ I do not translate °*paṭimaṇḍitaṃ* literally.

¹³⁰ A long laudation of Sāriputta is found in MN 111 (PTS III, 25–29).

¹³¹ Cf. AN 1.14.1 (PTS I, 23).

¹³² See the account of this miracle in Dhp-aṭ (PTS III, 229), in which the period of time is, following Burlingame’s translation (*Buddhist Legends*, part III, p. 55), “an entire cycle of time” (*sakalakappa*).

¹³³ We might read *dhammasenāpatiko* instead of *buddhapatiko*. The latter would then be a mistaken spelling of *buddhapattika*, “soldier/partner of the Buddha”.

of the Dhamma for the [beings] of the three worlds.¹³⁴ The other chief disciple was Mahāmoggallānathera. He was [the one] endowed with great powers, such as the ability to set spinning (*parivattetum*) the entire great earth,¹³⁵ and, in the same way that a normal person might grasp a myrobalan fruit,¹³⁶ Mahāmoggallānathera was able to put [the earth] in the palm of his hand.¹³⁷ Therefore the pair of chief disciples [of the Buddha] is called a pair of golden fish, and this pair of chief disciples [of the Buddha] is called the Saṃgha-jewel.

51

The pair of wheels (*yugalacakka*)¹³⁸

The pair of wheels is a pair of precious wheels, namely the precious wheel of the Buddha and the precious wheel of the Saṃgha. In this regard, just as the Blessed One, in setting in motion the Wheel of the

¹³⁴ Cf. SN 1.8.7 (PTS I, 191) and Sn 557 (PTS 109).

¹³⁵ Cf. Dhp-aṭ (PTS III, 212): *mahāpathaviṃ kulālacakkaṃ viya parivattetvā mahājanam pathavojam khādāpessāmi*.

¹³⁶ *Emblic Myrobalam*. Cf. It-aṭ (PTS II, 191).

¹³⁷ Cf. Dhp-aṭ (PTS III, 212): *vāmahatthe pathaviṃ katvā ime satte dakkhiṇahatthena aññasmim dīpe ṭhapessāmi*.

¹³⁸ Literally, “the wheel of the couple”. See Sv (PTS III, 1058) *ad* DN 34.15 (PTS III, 276): the five wheels are the wheel of wood (*dāru*) (see AN 3.2.5 [PTS I, 110–113]), the wheel of jewels (*ratana*) (see AN 5.14.2 [PTS III, 148–149]), the Wheel of the Dhamma (*dhamma*) (see MN 92.19 [PTS II, 146]), the wheel of the [four] modes of movement (*iriyāpatha*) (see SN 1.3.9 [PTS I, 16] and Spk [PTS I, 53]), and the wheel of prosperity (*sampatti*) (see AN 4.4.1 [PTS II, 31–32]). The wheel of jewels is the wheel kept in motion (*anuvattita*) – or set again in motion – by the eldest son of a king (*rañño jeṭṭho putto*). This example is given to describe the Wheel of the Dhamma set in motion by Sāriputta: see, for example, MN 92.19 (PTS II, 146) and SN 1.8.7 (PTS I, 191). In Ap-aṭ (PTS 237) *ad* Ap 1.364 (PTS I, 30), and in Bv-aṭ (PTS 41) *ad* Bv 37 (PTS I, 4), we find different lists of *cakkas*, ones which include, further, the wheel of a chariot (*ratha*) (see Dhp 1 [PTS I]), the wheel of generosity (*dāna*) (see Ja 415 [PTS III, 412]), the wheel sharp as a razor (*khura*) (see Ja 439 [PTS IV, 1–6]), and the wheel serving as a characteristic sign (*lakkhaṇa*) (see DN 14.1.32 [PTS II, 17]). In Ap-aṭ and in Bv-aṭ *ratana* has been interpreted as *cakkaratana*, the wheel that is the treasure of a monarch (see DN 17.7 [PTS II, 172] and MN 129.34 [PTS III, 172]).

Dhamma for the [beings of the] three worlds, aims to lead [them] to the attainment of Nibbāna [that is an object to] the paths and fruitions, in the same way the chief disciple Sāriputtathera, in setting in motion the Wheel of the Dhamma for the [beings of the] three worlds, aims to lead [them] to the attainment of Nibbāna [that is an object to] the paths and fruitions. [59] The [Wheel of the Dhamma] set in motion by the Buddha is called the “Precious Wheel”,¹³⁹ the precious Wheel [of the Dhamma] set in motion by Sāriputtathera is called the “Precious wheel of the Saṃgha”.

Moreover, one can be called the “Precious Wheel of the Buddha” and the other one the “Precious Wheel of the Saṃgha”. Therefore the pair of wheels are the Precious Wheel of the Buddha and the Precious Wheel of the Saṃgha”.

52

The seven great rivers (*sattamahāgaṅgā*)¹⁴⁰

The seven great rivers represent the seven awakening factors (*sambojjhaṅga*). The seven awakening factors have the capacity to be

¹³⁹ Here I follow the Pāli text, even if we can also conjecture the presence of the compound *budharatanacakkam* and translate the sentence “The precious Wheel [of the Dhamma] set in motion by the Buddha is called the ‘Precious Wheel of the Buddha’”. The meaning of *ratanacakka* in BPM does not conform to the idea expressed in Sv (PTS III, 1058) *ad* DN 34.15 (PTS III, 276) or implied in AN 5.14.2 [PTS III, 148–149]. See note 137.

¹⁴⁰ The translation of this cryptic paragraph is tentative. There is a likely allusion in this and the following two paragraphs to the *Avijjāsutta* in Aṅguttara Nikāya: “Just as, when there is a heavy rain high up in the mountains and the sky is rumbling, the water, flowing downwards, will fill up the clefts, crevices, and fissures in the mountains, and when these are full, they will fill up the little pools; the full little pools will fill up the lakes; the full lakes will fill up the small rivers; the full small rivers will fill up the big rivers; and the full big rivers will fill up the great ocean. Such is the nutriment of the great ocean, and so it becomes full” (AN 10.7.1 [PTS V, 113–116], translation by Nyanaponika Thera and Bhikkhu Bodhi, in *Numerical Discourses of the Buddha* [Kandy: 1999], p. 256). See also AN 3.10.4 (PTS I, 243), SN 2.1.3.3 (PTS II, 32), SN 5.9.4.8 (PTS V, 396). The same text is translated, with a few points of difference, by Bhikkhu Bodhi in *The Connected Discourses*, p. 556.

taught, in their full [force], by the Blessed One [in such a way that they become lodged] in the hearts of all beings according to their own inclinations (*yathā-icchitā*),¹⁴¹ even as the great rivers, which are in flood and whose flow is uninterrupted¹⁴² because of their swelling,¹⁴³ come streaming [down] (*sutāgatā*)¹⁴⁴ and enter the great ocean in their full [force]. Therefore the seven awakening factors are called the seven great rivers. The seven awakening factors are called the Dhamma-jewel. [60]

53

The seven great lakes (*sattamahāsarā*)¹⁴⁵

The seven great lakes represent the seven noble treasures (*ariyadhana*). The seven noble treasures have the capacity to be taught, in their full [force], by the Blessed One [in such a way that they become lodged] in the hearts of all beings according to their own inclinations, even

¹⁴¹ Literally “according to their wish”.

¹⁴² In Pāli *acchinna* usually means “stolen”, “removed” (from *ā* + *chindati*, which corresponds to Sanskrit *ācchinna*), but in Sanskrit it means “uncut”, “undivided”, “without crevices”. These latter meanings can be found also in Pāli, for example in SN 2.4.1.5 (PTS II, 181), in the description of the great monolithic stone mountain; I think that in this case the most appropriate meaning is “uninterrupted”. Cf. also Vism XIII, 26 (PTS 413): Bhikkhu Ñāṇamoli translates it “unchopped” (*The Path of Purification*, p. 428).

¹⁴³ The word *suvisāradena* is difficult to translate. Since it refers to rivers, lakes and mountains, it can hardly be translated as “fearless”, or “skilled”, and any connection with *bhagavatā* seems remote. A connection with the meaning “autumnal” may be assumed: in this season rivers and lakes may be full as a result of the preceding rainy season. Cf. Mp (PTS III, 405) *ad* AN 6.6.8 (PTS III, 404–405), where we find a comment on the word *sārada* (used in AN to describe seeds): *sārādānī ti sārādāni gahitasārāni, sarade māse vā nibbattāni* (but a different comment is found in Mp [PTS II, 210] *ad* AN [PTS I, 135]: *sārādānī ti gahitasārāni sāravantāni na nissārāni*). We cannot rule out that the common meaning (“without any hesitation”) has been applied to an inanimate context, suggesting “strongly”, “with strength”, or “swelling”.

¹⁴⁴ I follow the readings of all manuscripts and do not emend *sutāgatā* to *suttāgatā* (“as if they had fallen asleep”, with *sutta*^o as the past participle of *supati*). Here we take *suta*^o as the past participle of the verb *savati*.

¹⁴⁵ The translation of this paragraph is tentative.

as the great lakes, which burst their bank and whose [over]flow is uninterrupted because of their swelling, come streaming [down] and enter the great ocean in their full [force].¹⁴⁶ Therefore the seven noble treasures are called the seven great lakes. The seven noble treasures are called the Dhamma-jewel.

54

The seven great mountains (*sattamahāselā*)¹⁴⁷

The seven great mountains represent the seven phases of consciousness (*sattaviññāṇaṭṭhiti*). The seven phases of consciousness have the capacity to be taught, in their full [force], by the Blessed One – who is firmly grounded in his own knowledge – [in such a way that they become lodged] in the hearts of all beings according to their own inclinations, even as the seven great mountains are fully complete because of their massiveness. Therefore the seven phases of consciousness are called the seven great mountains. The seven great mountains are called the Dhamma-jewel. [61]

In this regard, what are the seven great rivers? They are: the Gaṅgā, Yamunā, Sarabhū, Sarassatī, Aciravatī, Mahī, [and] Mahāgaṅgā.¹⁴⁸ And

¹⁴⁶ The lakes that “come streaming down and enter the great ocean” must be imagined as fluvial lakes, the image having been borrowed from the previous paragraph and adapted to the new *maṅgala*.

¹⁴⁷ The translation of this paragraph is tentative.

¹⁴⁸ In the list of BPM one river seems to be missing: the name *mahāgaṅgā* is not sure and we only tried to follow literally the reading of all manuscripts. Generally the rivers listed are the Gaṅgā, Yamunā, Aciravatī, Sarabhū, and Mahī: cf. for example Ud 5.5 (PTS 53). It is worth noting that in Vism-aṭ (My I, 30) *ad* Vism I, 24 (PTS 10) we find the observation that the number of rivers given in *Visuddhimagga* (I, 24) is six (Gaṅgā, Yamunā, Aciravatī, Sarabhū, Sarassatī, and Mahī), no further watercourses – whether the Godāvarī, Candabhāgā, or the like – being mentioned. In the Hindū tradition, the seven rivers that generally are considered most holy are the Gaṅgā, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu, and Kāverī. Cf. AN 7.7.2 (PTS IV, 101) and *Cakkavāḍadīpanī*, ed. pp. 55–59. See also Frits Staal, “Three Mountains and Seven Rivers”, in Shoun Hino and Toshihiro Wada (eds), *Three Mountains and Seven Rivers. Prof. Musashi Tachikawa’s Felicitation Volume* (Delhi: 2004), pp. 3–24.

what are the seven awakening factors? They are mindfulness (*sati*), investigation of the Dhamma (*dhammavicaya*), energy (*virīya*), rapture (*pīti*), serenity (*passaddhi*), concentration (*samādhi*), and equanimity (*upekkhā*).

What are the seven great lakes? They are: Anotatta, Kaṇṇamuṇḍa, Rathakāra, Kuṇāla, Chaddanta, Mandākini, and Sīhapapāta.¹⁴⁹ And what is the sevenfold noble treasure? It consists of: confidence (*saddhā*), moral discipline (*sīla*), learning (*suta*), generosity (*cāga*), wisdom (*paññā*), moral shame (*hiri*), and moral dread (*ottappa*). [62]

What are the seven great mountains? They are: Yugandhara, Īsadhara, Karavīka, Sudassana, Nemindhara, Vinataka, and Assakaṇṇa.¹⁵⁰ And what are the seven phases of consciousness (*sattaviññāṇaṭṭhiti*), reckoned as the seven subclasses of consciousness? They are:¹⁵¹ adverting (*āvajjana*), seeing (*dassana*), receiving (*sampaṭicchana*), investigation (*santīraṇa*), determining-and-establishing (*voṭṭha-pana*),¹⁵² apperception (*javana*),¹⁵³ registration (*[tād]ālabhāna*).¹⁵⁴ The

¹⁴⁹ See AN 7.7.2 (PTS IV, 101) and Mp (PTS IV, 107–108), and cf. Sv (PTS I, 164) *ad* DN 2.20 (PTS I, 54). On Lake Anotatta, see Claudine Bautze-Picron (with photography by Joachim Karl Bautze), *The Buddhist Murals of Pagan: Timeless vistas of the cosmos* (Bangkok: Orchid Press, 2003), pp. 116–118.

¹⁵⁰ Cf. Ja (PTS VI, 125), Sn-aṭ (PTS II, 442), Vism VII, 42 (PTS 206).

¹⁵¹ Concerning these seven technical terms, here I mainly follow the translations given by Bhikkhu Ñāṇamoli in his *The Path of Purification*, *passim*, and by Bhikkhu Bodhi and Mahāthera Nārada in their *A Comprehensive Manual of Abhidhamma*, *passim*.

¹⁵² In all manuscripts the word is *voṭṭhabbana*, which is equally possible. The Sanskrit equivalent is *vyavasthāpana*.

¹⁵³ Or “impulsion”. See Bhikkhu Bodhi and Mahāthera Nārada, *A Comprehensive Manual of Abhidhamma*, p. 124: “*Javana* is a technical term of Abhidhamma usage that is best left untranslated. The literal meaning of the word is running swiftly”.

¹⁵⁴ The seven terms are recorded with these meanings in the Abhidhamma literature, and note the sequential phases of processing sensorial data within one’s consciousness following their apparition. See, for example, Abhidh-s 1.8–9, 3.8, and Vism XIV, 115ff. (PTS 457–459), and Bhikkhu Ñāṇamoli, *The Path of Purification*, pp. 763–4, note 13. See also Bhikkhu Bodhi and Mahāthera Nārada, *A Comprehensive Manual of Abhidhamma*, pp. 122–124. For a more detailed explanation, see As 1.3.498 (PTS 274).

seven subdivisions of consciousness are called the seven phases of consciousness.¹⁵⁵

In this regard, that which is called “adverting consciousness” (*āvajjanaviññāṇa*) is a form of knowing, namely “consciousness which adverts to the presence of the object”. This mental action (*nāmakamma*) occurs on the part of a person, [through his] mentality, [when he thinks] “I know it for certainty”.¹⁵⁶ The adverting consciousness entails the act of turning one’s attention [towards an object] by applying the force of one’s mental consciousness (*cittaviññāṇabala*), [63] and it is the head chief amongst the six [forms of] consciousness, even as a universal king is the chief amongst kings,¹⁵⁷ human beings, and animals of the four continents.

That which is called “seeing consciousness” (*dassanaviññāṇa*) is a form of knowing, namely “consciousness sees the object”. This mental action occurs on the part of a person, [through his] mentality, [when he thinks] “I know it for certainty”. The seeing consciousness entails the act of seeing by applying the force of one’s visual consciousness (*cakkhaviññāṇabala*), and it is the head chief amongst five [forms of] consciousness which have as basic objects form (*rūpa*), etc., even as a *mahādevī*, chief queen of the universal king, is the head lady amongst the most important wives of the kings of the four continents.

That which is [called] “receiving consciousness” (*sampaṭicchana-viññāṇa*) is a form of knowing, namely “consciousness which receives and takes the object”. This mental action occurs on the part of a person, [through his] mentality, [when he thinks] “I know it for certainty”. The receiving consciousness entails the act of “receiving” and “taking” by applying the force of one’s bodily consciousness (*kāyaviññāṇabala*), [64] and it is the head chief amongst four [forms of] consciousness, even as the privy councillor of the king is the one, amongst the four councillors, who can obtain consent (*sampaṭicchāpeti*) by royal authority.

¹⁵⁵ An explanation of these terms is given below. The translation of the following paragraphs is only tentative, the numerous presumed references to Abhidhamma literature having not been identified.

¹⁵⁶ I translate *nāma* as “mentality” following Bhikkhu Ñāṇamoli’s rendering. See his *The Path of Purification*, *passim* and above all pp. 605–616.

¹⁵⁷ In manuscript B we find *mahārājānaṃ* instead of *rājānaṃ*.

That which is [called] “investigative consciousness” (*santīraṇa-viññāṇa*) is a form of knowing, namely “consciousness which is the sustained and discursive mental examination (*vicāraṇa*)¹⁵⁸ on the object”. This mental action occurs on the part of a person, [through his] mentality, [when he thinks] “I know it for certainty”. The consciousness of investigation entails the act of sustained and discursive mental examination by applying the force of one’s examining consciousness (*vicāraṇaviññāṇa*), and it is the head chief amongst three [forms of] consciousness, even as the general considers and plans (*vicāreti*) the action of the king.

That which is [called] “determining-and-establishing (*voṭṭhapana-viññāṇa*) consciousness” is a form of knowing, namely “consciousness which determines and establishes the object”. This mental action occurs on the part of a person, [through his] mentality, [when he thinks] “I know it for certainty”. [65] The determining-and-establishing consciousness entails the act of determining-and-establishing by applying the force of one’s bodily consciousness (*kāyaviññāṇabala*), and it is the head chief between two [forms of] consciousness, even as the head chief of the two guardians at the king’s door (*rājadvārapālakādhipati*).

That which is [called] “apperceptive consciousness (*javana-viññāṇa*)” is a form of knowing, namely “consciousness which is an apperception of the object”. This mental action occurs on the part of a person, [through his] mentality, [when he thinks] “I know it for certainty”. The consciousness of apperception is the head chief of only one consciousness, by applying the force of one’s consciousness of apperception, even as the head cook of the king – for example of King Suddhodana – is a head chief in using all the possible tastes.

That which is [called] “consciousness of registration ([*tād*] *ālambanaviññāṇa*)” is a form of knowing, namely “consciousness for objects and for the pleasure (*abhirati*) related to the bases (*ārammaṇa*), like form, etc.”. This mental action occurs on the part of a person, [through his] mentality, [when he thinks] “I know it for certainty”. [66] This consciousness of registration is the head chief since it is the perception of bases and pleasure by applying the force of one’s own consciousness of perception of [these very] bases, even as the king

¹⁵⁸ Also *vicāraṇā*.

who is the head chief of the town watchmen by applying the force of one's own perception of bases through mental consciousness.

These are the seven subdivisions of consciousness called seven phases of consciousness (*sattaviññāṇatṭhiti*).

55

The king of *supaṇṇas* (*supaṇṇarājā*)¹⁵⁹

The king of *supaṇṇas* [should be interpreted as follows]: just as the Blessed One, through his adamant knowledge, reckoned as the knowledge of paths and fruition of Arahantship, destroys his own enemies and adversaries such as the two thousand five hundred defilements, in the same way the king of *supaṇṇas* destroys his enemies and adversaries, the kings of the *nāgas*. Therefore the Blessed One is called the king of *supaṇṇas*, and the king of *supaṇṇas* is called the Buddha-jewel. [67]

56

The king of crocodiles (*suṃsumārārājā*)

The king of crocodiles [should be interpreted as follows]: just as the Blessed One, as long as his physical body (*rūpakāya*) persists, is firmly fixed within his omniscient knowledge, [ready] to protect himself and the [beings] of the three worlds, [thus] preventing them from going to hell [or to another of] the four *apāyas*,¹⁶⁰ in the same way as the king of crocodiles dwells in a small hidden recess (*bilakavarāṇa*),¹⁶¹ [ready] to protect himself and his own mate, offspring, and [others] of his breed from all adversaries. Therefore the Blessed One is called the king of crocodiles, and the king of crocodiles is called the Buddha-jewel.

¹⁵⁹ The *supaṇṇa* is a mythical bird-like creature, also called *garuḷa* (S. *garuḍa*). The *garuḷas* are the eternal enemies of the *nāgas* (see, for example, Ja 154 and Ja 331 [PTS II, 13, and PTS III, 103]).

¹⁶⁰ The four *apāya* are the rebirths as an infernal (*niraya*) spirit, as an animal, as a *peta*, and as an *asura*.

¹⁶¹ This compound is difficult to translate. We follow manuscripts ABCDEF.

57

The emblazoned flag (*dhajapaṭāka*)

The emblazoned flag is an emblazoned golden flag,¹⁶² adorned with seven jewels,¹⁶³ [each] reckoned as qualities of the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship.¹⁶⁴ This golden emblazoned golden flag, reckoned as the quality of the noble path and the quality of the noble fruition, [68] is adorned with the means of worshipping the Buddha, [and so] is the best *mahāmaṅgala* for [beings of] the three worlds, the supreme one amongst all *maṅgalas*. The Blessed One, like the emblazoned golden flag, is openly-and-naturally manifested (*pākaṭa*) in the three worlds as being endowed with the quality of the noble path and the quality of the noble fruition, and no existing being in the three worlds can be compared with him.¹⁶⁵ Therefore the Blessed One is called emblazoned flag, and the emblazoned flag is called the Buddha-jewel.

In this regard, the word *buddha* [in the compound *buddharatana*] denotes somebody who has awakened to omniscient knowledge: this knowledge is threefold, namely the knowledge of the past, present, and future. [For this reason] he has acquired the epithet “awakened” (*buddha*). The word *ratana* denotes a remarkable quality with which the Buddha is adorned (*buddhapaṭimaṇḍita*),¹⁶⁶ reckoned as the

¹⁶² The translation of *dhajapaṭāka* is tentative. I thank Peter Masefield for having read this overly-worded and obscure paragraph with me.

¹⁶³ See for example Dhp-aṭ (PTS I, 273–274) *ad* Dhp 28 (PTS 4).

¹⁶⁴ “Qualities of knowledge of the path of Arahantship and knowledge associated with the fruition of Arahantship” is grammatically subordinate to “seven jewels”; the emblazoned golden flag symbolizes the “quality of the noble path and the quality of the noble fruition”.

¹⁶⁵ I do not translate the repeated phrase “with the quality of the noble path and the quality of the noble fruition”.

¹⁶⁶ The translation of the compound *buddhapaṭimaṇḍitaṃ* is provisional. If we imagine that the text is intent on analysing the compound *buddharatana* from a strictly terminological point of view, we can accept a literal translation: “The term *ratana*, adorned (i.e. modified) by [the term] *buddha*, denotes a remarkable quality”, but this seems unlikely since the paragraph does not otherwise display the features of a grammatical commentary.

knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship: [69] what is called *ratana* can destroy all defilements, is unique, completely pure, immaculate, and is adorned with omniscient knowledge.

58

The precious bundle of cloth (*ratanapāṭaṅki*)¹⁶⁷

The precious bundle of cloth is the name given to the precious throne of the Blessed One, the “jewel throne” (*ratanapallaṅka*) he was seated on under the great Bodhi tree. The Blessed One, who was seated on a jewel throne, reckoned as omniscient knowledge, became, in realizing omniscient knowledge, the lord of the three worlds, since it is openly-and-naturally manifest in the three worlds that the Blessed One is a Buddha, seeing that [he perfectly attained] omniscient knowledge. It is [indeed] openly-and-naturally manifest in the three worlds that he is the Blessed One, and the Blessed One himself is called “awakened for having [perfectly attained] omniscient knowledge” (*sabbaññutañāṇabuddho*). Therefore this precious throne is called precious bundle of cloth, and this precious bundle of cloth is called the Buddha-jewel. [70]

¹⁶⁷ I follow the conjecture based on BPM index and on the last part of this paragraph. The manuscripts have *ratanapallaṅkāsanān*, which literally means “precious high chair, or throne” (cf. Thai *banlang*). This *maṅgala* seems to have a double name: *pāṭaṅki*, which is a sort of means of transportation (*yānagatassā ti yānaṃ nāma vayhaṃ, ratho, sakaṭaṃ, sandhamānikā, sīvīkā, pāṭaṅkī*) in Sv (PTS I, 82) (cf. also Vin I [PTS I, 192], Vin II-aṭ [PTS VI, 1295], and Vin IV, 7.7.2 [PTS IV, 201]), and *pallaṅkāsaṇa*, which is the seat of Buddha, the adamant throne. Horner translates *sīvīkā* as palanquin, *pāṭaṅkī* as sedan-chair, and *pallaṅka* as divan (tr. vol. IV, p. 256; cf. also tr. vol. III, p. 144). In Sp (PTS VI, 1295) *pāṭaṅki* is interpreted as *paṭapoṭṭalika*, “bundle of cloth”, which seems the more convincing meaning in this particular case. In some physical representations, for example in Wat Pho (see Bunteuen Srivaraipoj, *Rattanamongkhon kham chan* [Bangkok 2547 (2004)], p. 69), the image is similar to a palanquin. In Nam-t (My 97) the *maṅgala* is called *suvannaṇasīvīkā*.

59

The golden whisk (*suvaṇṇacāmara*)

The golden whisk is an instrument for worshipping the Buddha and it is adorned with seven jewels, reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship. The Blessed One teaches extremely cool *dhammas* like love and so on, and establishes them in the heart of the [beings of the] three worlds by the force of his own great compassion (*mahākaruṇā*) which is similar to the great and extremely cooling ocean. Therefore the Blessed One is called a golden whisk.

Moreover, there are two kinds of golden whisk, it is said: one is a golden whisk made with genuine (*dhammajāti*) hair of a yak's "tail" (*vāladhi*), and the other is a golden whisk made with such substances as cloth or leaves.

60

Mount Kelāsa (*kelāsapabbata*)¹⁶⁸

Mount Kelāsa is a golden mountain which shines more intensely and is more beautiful than all [other mountains]. Moreover, this golden mountain is neither like nor the same as other¹⁶⁹ mountains. For just as the Blessed One, being perfect in all his members, is exceptionally beautiful and shines more brightly than all [other beings] of the three worlds, and all their bodily members, [71] so there are no other [mountains] – lacking as they all do radiance – that are like Mount Kelāsa and all other [such beings] which are [perfect] in all their members.

¹⁶⁸ The translation of this paragraph is tentative. I thank Peter Masefield for his help in understanding it. The last part of the previous paragraph (*suvaṇṇacāmara*) and the beginning of this one (*kelāsapabbata*) were probably lost in manuscripts ATB. We have only the reconstruction of the Pāli text in P, and so follow it. In manuscripts ATB, the words *virocamāno tilokānaṃ sabbaṅgapaccaṅgehi ca* seem to belong to the paragraph on *suvaṇṇacāmara* rather than the present.

¹⁶⁹ I read *aññehi* instead of *araññehi*, though conscious of the fact that this portion of text is extant only in P.

This Mount Kelāsa, being similar to a bodily member of the Buddha, is extremely beautiful and shining. Therefore the Blessed One is called Mount Kelāsa, and this Mount Kelāsa is said to be the Buddha-jewel.

61

The king of lions (*sīharājā*)

The king of lions [should be interpreted as follows]: just as the Blessed One has a deeply sonorous (*ninnāda*) roar, being endowed with the knowledge of the four fearlessnesses, and shines intensely, so as to teach the nature of the Four Truths [merely] by means of a Buddha's grace (*buddhalīhā*), when he enters into the midst of the four assemblies, at the site of religious meetings; [and] just as the Blessed One, endowed with the knowledge of the four fearlessnesses, [so that he is] never frightened, remains in the midst of the four assemblies and teaches the nature of the Four Truths with confidence in the Dhamma, in the same way the king of lions, endowed with his roar, is never frightened, [72] and enters, shining intensely, into the midst of [other] living beings. Therefore the Blessed One is called the king of lions. The king of lions is called the Buddha-jewel.

In this regard, the king of lions is [also] called the Dhamma-jewel. The name "kings of lions" is used to define the Buddha since he has attained intellectual penetration and omniscient knowledge. In this regard, what is called knowledge of the four fearlessnesses [is reflected in the utterance of] *namo tassa bhagavato arahato sammāsambuddhassa* ("Honour to the Blessed One, accomplished and fully awakened").

In this regard, the knowledge of one¹⁷⁰ [type of] fearlessness is expressed by the word *namo*; the knowledge of one [other type of] fearlessness is expressed by the word *bhagavato*; the knowledge of one [other type of] fearlessness is expressed by the word *arahato*; the knowledge of one [other type of] fearlessness is expressed by the word *sammāsambuddhassa*.

¹⁷⁰ I translate the word *eka* literally, where one would normally expect the use, here and in the following three fearlessnesses, of ordinal numbers.

61.1. Amongst the four [types of] knowledge corresponding to [the four types of] fearlessness, the word *namo* denotes one [type of] knowledge of fearlessness, the first one, and its meaning can be understood in a threefold way: *namo buddhassa* (“honour to the Blessed One”), *namo dhammassa* (“honour to the Dhamma”), and *namo saṃghassa* (“honour to the Saṃgha”), uttered as follows (*seyyathidaṃ*): *hulū hulū hulū svāhāya*.¹⁷¹ [73]

In this regard, *seyyathidaṃ* is an exhortative particle. What is the function of the phrase *namo buddhassa namo dhammassa namo saṃghassa*? The phrase *namo buddhassa namo dhammassa namo saṃghassa* is uttered in order to eliminate the manifold dangers (*antarāya*).¹⁷²

Regarding the [syllables] “hu” and “lū” in *hulū hulū hulū svāhāya*, we need to know that all the various dangers – the many diseases (*roga*), the many sufferings (*dukkha*), the many sorrows (*soka*), the many enemies (*paccatthika*), the many misfortunes (*upaddava*), the many fears (*bhaya*) – that arise (an occurrence expressed by the syllable “hu”) (*hu-uppajjanti*), [can] disappear (an occurrence expressed by the syllable “lū”) (*lū-nassanti*),¹⁷³ that is to say vanish (*vinassanti*), by the [sheer] force (*°anubhāvena*)¹⁷⁴ of [uttering] *namo buddhassa*, by the [sheer] force of [uttering] *namo dhammassa*, and by the [sheer] force of [uttering] *namo saṃghassa*. [74]

¹⁷¹ Cf. *Mahādibbamanta* 38, in Padmanabh S. Jaini, “*Mahādibbamanta: A Paritta Manuscript from Cambodia*”, *Bulletin of the School of Oriental and African Studies* 28/1 (1965), pp. 61–80, in particular p. 67 (reprinted in Padmanabh S. Jaini [ed.], *Collected Papers on Buddhist Studies* [Delhi: 2001], pp. 503–526).

¹⁷² One list of dangers is given in Vin I, 2.11 (PTS I, 112–113): those posed by kings, thieves, fire, water, human beings, non-humans, beasts of prey, and creeping things, and those posed to life or to the Brahma-faring (after Horner’s translation of the *Book of the Discipline*, vol. IV, p. 148).

¹⁷³ On the meaning of these two syllables see *Niruttiḍḍipāṇī* 623, 679 (My 397, 453): *hu-sattiyam, pahoti, sampahoti, pahonti, sampahonti* and *lū-chedane, rassattam, lunāti, lunanti*. Cf. Dines Andersen and Helmer Smith, *The Pāli Dhātupāṭha and the Dhātumañjūsā* (København [Copenhagen]: 1921), pp. 40, 43, 47.

¹⁷⁴ Or “by the [sheer] magnificence of” (*°ānubhāvena*).

The word *svāhāya* is beneficially (*suṭṭhu*) aimed at decreasing (*parihāyana*)¹⁷⁵ [those dangers] by means of safety (*sotthibhāva*).¹⁷⁶ All the various dangers that arise (an occurrence expressed by the syllable “hu”), [can] disappear (an occurrence expressed by the syllable “lū”), that is to say vanish, by the [sheer] force of [uttering] *namo buddhassa*, by the [sheer] force of [uttering] *namo dhammassa*, and by the [sheer] force of [uttering] *namo saṃghassa*. The word *svāhāya* is beneficially aimed at decreasing [those dangers] by means of safety and blessing.¹⁷⁷ This has to be understood as the knowledge of one [type of] fearlessness.¹⁷⁸

61.2.¹⁷⁹ The word *bhagavato* [should be interpreted as follows]. The Blessed One, thanks to his vast (*vitthārena*)¹⁸⁰ knowledge, distinguishes (*vibhajati*)¹⁸¹ and reveals (*vidamseti*) lust (*rāga*), distinguishes and

¹⁷⁵ The verbs *parihāyati* and *vinassati* are considered synonyms in Pj (PTS I, 167) *ad* Sn 92 (PTS 17).

¹⁷⁶ The text apparently attempts to contrast the particle *su* (*suṭṭhu*) and the verbal root *hā*.

¹⁷⁷ The repetition of the last two sentences occurs, almost identically (the only difference involving °*maṅgala*°), in all manuscripts.

¹⁷⁸ This seems to refer to the third *vesārajja*, called *antarāyikadhammavāda*. See for example MN 12.25 (PTS I, 72).

¹⁷⁹ Cf. Nidd I (PTS I, 142–143) and Vism VII, 53–67 (PTS 209–213). See also Norman, *A Philological Approach*, pp. 211–212.

¹⁸⁰ The correct translation should be “extensively”. We might conjecture *atthavitthārena* to replace *attano vitthārena*, as given by the readings of manuscripts DEF, in the paragraph devoted to the comment to *sammāsambuddhassa*, but the meaning remains doubtful.

¹⁸¹ I emend *vibhajjati* to *vibhajati*: *vibhajjati* seems to be a different spelling of the latter and more common verb. The use of the verb *vibhajati* evokes the classical exegesis of *bhagavant* given, for example, in the *Visuddhimagga*, [Vism VII, 53–67 (PTS 209–213)], and constitutes a para-etymological explanation of that epithet of the Buddha. Cf. also It-aṭ (PTS 5–13). Two etymologies of *bhaga* are frequently offered in Buddhist texts: one connects this word to the root *bhañj*, “to break”, “to destroy”, and the second one connects it to the root *bhaj*, “to divide”, “to partake”. See, for example, Claudio Cicuzza, *The Laghutantraṭīkā by Vajrapāṇi. A critical Edition of the Sanskrit text* (Rome: Istituto Italiano per l’Africa e l’Oriente, 2001), p. 45, and an accurate list of texts in Francesco Sferra and Stefania Merzagora (eds), *The Sekoddeśaṭīkā by Nāropā* (Roma: Istituto Italiano per l’Africa e l’Oriente,

reveals hatred (*dosa*), distinguishes and reveals delusion (*moha*); he distinguishes and reveals the mass of greed (*lobha*), the mass of hatred, the mass of delusion. [75] He distinguishes and reveals the actions which lead to existences. The Blessed One, thanks to his vast knowledge, distinguishes all beings that exist in the ten thousand worlds and classifies them: beings of quick intuition (*ugghaṭitaññū*), beings that understand [only] after [receiving] a detailed explanation (*vipañcitaññū*), beings that understand if they are guided (*neyyaññū*), beings whose highest [attainment is the comprehension of the mere literal meaning of the] words (*padaparama*), beings whose insight is only slightly obscured (*apparajakkha*), beings whose insight is deeply obscured (*mahārajakkha*), beings that have sharp faculties (*tikkhindriya*), beings that have dull faculties (*mudindriya*), beings with a good disposition (*svākāra*), beings with a bad disposition (*dvākāra*), beings easily receptive to teachings (*suviññāpeyya*),¹⁸² beings hardly permeable to teachings (*duviññāpeyya*), skilful (*bhabba*) beings, unskilled (*abhabba*) beings, low (*hīna*) beings, mediocre (*majjhima*) beings, excellent beings (*paṇīta*), beings whose character is dominated by with lust, hatred, or delusion, beings guided by confidence (*saddhā*), intellect (*buddhi*), or conception (*vitakka*).¹⁸³ This is the knowledge of an[other type of] fearlessness. [76]

61.3.¹⁸⁴ The word *arahato* means that he is *araham* since he is able (*arahati*) to destroy (*hanitum*) all defilements, [which he removes] far

2006), p. 65, note e. The derivation of *vibhajjati* from the verb *bhajj*, “to toast”, “to roast”, rarely used in canonical texts, seems improbable. I render *vibhajjati* following Bhikkhu Bodhi in his translation of the well-known sentence in MN 135.4 (PTS III, 203): *kammaṃ satte vibhajjati*. See Bhikkhu Bodhi, *The Middle Length Discourses*, p. 1053.

¹⁸² The form *suviññāpaya* is equally possible.

¹⁸³ Cf. Vism III, 74 (PTS 101–102).

¹⁸⁴ On the explanation of *araham* see Vism VII, 4–5 (PTS 198): “Herein, what he recollects firstly is that the Blessed One is *accomplished* (*arahanta*) for the following reasons: (i) because of remoteness (*āraka*) [...]. He stands utterly remote and far away from all defilements because he has expunged all trace of defilement by means of the path — because of such remoteness (*āraka*) he is accomplished (*arahanta*)” (tr. by Bhikkhu Ñāṇamoli, *The Path of Purification*, p. 192). Cf. also Ps (PTS I, 42) *ad* MN 1.51 (I, 4), Ps (PTS II, 324) *ad* MN

(*ārake*) [from him], thanks to his vast (*vitthārena*) knowledge; he is able to destroy all defilements (*saṃkilesa*); he is able to destroy all the spokes of the wheel of rebirth; he is able to distinguish all four conditions (*paccaya*);¹⁸⁵ he is able to refrain from doing any evil deed at all.

61.4. The word *sammāsambuddhassa* means that the Blessed One is fully awakened, since on the basis of his vast knowledge he fully awakens to all qualities (*dhamma*) pertaining to the path of stream-entry; he is fully awakened, since he fully awakens to all qualities pertaining to the path of once-returning; he is fully awakened, since he fully awakens to all qualities pertaining to the path of non-returning; he is fully awakened, since he fully awakens to all qualities pertaining to the path of Arahantship; he is fully awakened, since he fully awakens to all qualities pertaining to the fruition of stream-entry; he is fully awakened, since he fully awakens to all qualities pertaining to the fruition of once-returning; he is fully awakened, since he fully awakens to all qualities pertaining to the fruition of non-returning; he is fully awakened, since he fully awakens to all qualities pertaining to the fruition of Arahantship. He is fully awakened, since he fully awakens to qualities pertaining to the Nibbāna [through] the path of Arahantship, and he is fully awakened, since he fully awakens to qualities pertaining to Nibbāna [through] the fruition of Arahantship. This is the meaning of the word *sammāsambuddhassa*. [77]

Moreover, the word *namo* [should be interpreted as follows]: the Blessed One on the basis of his vast knowledge utters the words *namo buddhassa namo dhammassa namo saṃghassa seyyathidaṃ hulū hulū hulū svāhāya* [followed by]:

39.29 (PTS I, 280), and AN 7.9.8 (PTS IV, 145). MN 39.29 is one likely source of this paragraph: “And how is a bhikkhu an arahant? Evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death, are far away (*ārakā*) from him. That is how a bhikkhu is an arahant” (tr. by Bhikkhu Bodhi, *The Middle Length Discourses*, p. 371). See also Norman, *A Philological Approach*, p. 212.

¹⁸⁵ The four *paccayas* probably refer to the four necessities of life: robes (*cīvara*), food received in the alms bowl (*piṇḍapāta*), lodging (*senāsana*), medicines (*bhesajja*).

sāva,¹⁸⁶ virtue (*guṇa*), knowledge (*viññā*), strength (*bala*), ardour (*teja*), energy (*virīya*),
 superhuman power (*siddhi*), activity (*kamma*), Dhamma, truth (*sacca*), Nibbāna, release (*mokkha*), secret (*guyhaka*),
 generosity (*dāna*), moral discipline (*sīla*), wisdom (*paññā*),
 renunciation of the worldly life (*nikkama*),¹⁸⁷ merit (*puñña*),
 fortune (*bhāgya*), heat / religious austerity (*tapa*),
 fame (*yaśa*), happiness (*sukha*), prosperity (*siri*), beauty (*rūpa*):
 this is the twenty-fourfold teaching.¹⁸⁸

And then, the [following] sixteen elements, [among which are] *guddha devas*, flow:¹⁸⁹

¹⁸⁶ The exact meaning of *sāva* intended here remains obscure. We can assume a connection not only with the verbal roots *sru* (“to flow”) and *śru* (“to hear”) (see Jaini, *Mahādibbamanta* 1965, p. 78, note 69), but also with *sū* (“to set in motion”, “to create”, “to produce”), verb that is often found with the prefix *pra-* (*prasavati*). On *Mahādibbamanta* see also Prapod Assavavirulhakarn, “Mahādibbamanta – A reflection on Thai Chanting Tradition”, in Olle Qvarnström (ed.), *Jainism and Early Buddhism: Essays in Honor of Padmanabh S. Jaini* (Fremont [Ca]: 2002), Part II, pp. 379–406.

¹⁸⁷ All manuscripts read *nikkham*.

¹⁸⁸ See “Mahāsāvaṃ”, in *Praḥ mahādibamantra* (published for the funeral of Chaweewan Prakobsantisuk in Wat Makutkasatriyaramrachawarawihan) (Bangkok-Thonburi: 13 January 2516 [1973]), pp. 31–37. Cf. also *Mahādibbamanta* 103 (see Jaini, *Mahādibbamanta* 1965, p. 70, note 72, p. 78, and notes 96–97, p. 79): the twenty-fourfold teachings can symbolically refer to the Buddhas and the following sixteen elements can be emblematically related to the gods belonging to the *rūpāvacara bhūmi*.

¹⁸⁹ The word *guddhā* is not included in PED. In two manuscripts we can rather clearly read *tuddhā*: the two different readings probably result from the similarity between the letters *ga* and *ta* in Khom script. The word *guddhā* may be considered a derivative of the verb *guddh* (“to wrap up”, “to envelop”, “to cover”), but its ordinary past participle is *gudhita* (cf. the unclear Buddhist Hybrid Sanskrit word *guṇṭha*, BHSD s.v. *guṇṭha*). We can also assume that *guddhā* is a wrong transcription of the word *buddhā*, which is found in *Mahādibbamanta* 68 (see Jaini, *Mahādibbamanta* 1965, p. 68, and note 70, p. 78): even if the letters *ga* and *ba* (their difference is an upper line in *ga*) seem to be hardly mistakable especially when they are components of remarkable words like *buddha*, we need to carefully consider this reading since its meaning (“the [following] sixteen elements, [among which are]

- (1) Inda,
- (2) *devas*,
- (3) a universal king (*cakkavatti*),
- (4) Brahmā,
- (5) the great Brahmā,
- (6) a seer (*isi*),
- (7) a great seer,
- (8) a sage (*muni*),
- (9) a great sage,
- (10) a worthy person (*sappurisa*),
- (11) a great worthy person,
- (12) an Awakened (*saṃbuddha*), [78]
- (13) a Paccekabuddha,
- (14) an Arahant,
- (15) a magician (*vijjādhara*) who provides access to all superhuman powers, and
- (16) all the masters (*ācariya*) of the world.

Namo buddhassa namo dhammassa namo saṃghassa seyyathidaṃ hulū hulū hulū svāhāya. Sāva of Inda, *sāva* of *devas*, *sāva* of a universal king, *sāva* of Brahmā, *sāva* of the great Brahmā, *sāva* of a seer, *sāva* of a great seer, *sāva* of a sage, *sāva* of a great sage, *sāva* of a worthy person, *sāva* of a great worthy person, *sāva* of an Awakened, *sāva* of a Paccekabuddha, *sāva* of an Arahant, *sāva* of a magician who provides access to all superhuman powers, and *sāva* of all the masters of the world: may you receive blessing through this *sāva* or through this

Buddhas and *devas*, flow”) almost perfectly agrees with the following topics. A possible alternative, only hypothetical and not yet philologically supported with additional documents, can be offered by the word *suddhā*. Taking into consideration Thai/Pāli linguistic peculiarities and Thai/Khmer alternation of consonants in the pronunciation of Pāli (see Peter Masefield, “Indo-Chinese Pali”, in *Mahachulalongkorn Journal of Buddhist Studies* 1 [2008], pp. 1–9), we can assume other different readings of these two syllables, but they have not been inserted in the critical apparatus since they necessitate a meticulous analysis that can be done only on the basis of a necessary comparison with the available manuscripts of *Mahādibbamanta*.

truth. *Svāhāya!* All [remaining fifteen] words should be understood according to what has been said above.

62

The king of tigers (*byaggharājā*)

The king of tigers [should be interpreted as follows]: the Blessed One, seated on his jewel throne (*ratanapallāṅka*) under the great Bodhi tree, became adorned with omniscient knowledge and attained penetrative comprehension: [79] it is openly manifest in all the worlds that the Blessed One is “awakened” (*buddha*) because of [his] omniscient knowledge, and by all beings of the worlds he is called “awakened [because he has completely attained] omniscient knowledge” (*sabbaññutañāṇa-buddho*). Therefore the Blessed One is called the king of tigers.

In this regard, who¹⁹⁰ is “awakened because [he has completely attained] omniscient knowledge”? During the first watch our Blessed One awakes alone to the first [type of] knowledge, knowledge consisting of recollection of past life; during the second watch he awakes to the second [type of] knowledge, knowledge of the divine eye; during the third watch he awakes to the third [type of] knowledge, knowledge of the exhaustion of [all mental] intoxicants. [For these reasons] our Blessed One is called “awakened because [he has completely attained] omniscient knowledge” by beings of the worlds.

Moreover, the knowledge of recollection of past life is called knowledge of the past; the knowledge of the divine eye is named knowledge of the present; knowledge of the exhaustion of [all mental] intoxicants is named knowledge of the future. These three [types of] knowledge are said to be “omniscient knowledge”. Amongst these three [types of] knowledge only one, knowledge of the exhaustion of [all the mental] intoxicants, is called the great Bodhi. And [the one who has] this omniscient knowledge which is the great Bodhi is called a Buddha.

¹⁹⁰ On *katamo* used as if an emphatic form of *ko*, see PED s.v. *katama*.

A heap of earth [constructed as a tumulus], small or large, is conventionally called a *cetiya*.¹⁹¹ [80] The tumulus (*cetiya*)¹⁹² that is meant to contain and protect¹⁹³ the relics of the Buddhas, is called a great *cetiya*, an “invaluable *cetiya*” (*anagghacetiya*), and it is the most excellent, the supreme [*cetiya*] of all *cetiyas*. The tumulus containing relics is much more important than any other important [types of] *cetiya*, [even ones encrusted with] jewels, or those made of gold or silver, even if constructed on the highest planes of existence in the Akaniṭṭha realm.

The *cetiya* containing relics might even be the size of a finger, and nonetheless this *cetiya* would be an invaluable *cetiya*, a most important one and superior to all [other] *cetiyas*. When something in the form of a *cetiya* or an image of the Buddha is made from a branch or other parts of the great Bodhi tree, both, that which takes the form of a *cetiya* made from parts of the great Bodhi tree and an image of the Buddha [made from parts of the great Bodhi tree] are superior to all [other] *cetiyas* and to all [other] images of the Buddha, [even if they are encrusted with] all [manner of] jewels, or made from gold or silver.

When the four assemblies – bhikkhus, bhikkhunīs, laymen, and laywomen – worship an image of the Buddha or the Bodhi [tree] in the morning and in the night, they are in fact worshipping as if in front of a living Tathāgata. [81] When the [four] assemblies remove, trim, cut, and clean up grass, brushwood, and creepers that have grown up in the precincts of images of the Buddha, the precincts of *cetiyas*, [and] the precincts of the Bodhi [tree], when they make these spaces completely pure by sprinkling water and sand (*vālukā*), these people assuage themselves as if, being oppressed by diseases (*roga*) and ailments (*vyādhi*), they took a divine medicine (*dibbosadha*) in front

¹⁹¹ See Khp-aṭ 8.7 (PTS 222). See also Dhp-aṭ (PTS III 251) where we find *sarīracetiya* instead of *dhātucetiya*. For a general overview of *cetiya* in Thailand see Damrong Rajanubhab, *Monuments of the Buddha in Siam* (Bangkok: 1973), Karl Döhring, *Buddhist Temples of Thailand* (repr. Bangkok: White Lotus, 2000), and Pierre Pichard and François Lagirarde (eds), *The Buddhist Monastery: a cross-cultural survey* (Paris: École Française d’Extrême-Orient, Études thématiques 12, 2003).

¹⁹² The word, here, is feminine.

¹⁹³ The emendation in P (*patiṭṭhāpitam*) is worth considering, even if all manuscripts have *patiṭṭhāpitum*.

of a living Tathāgata. These assemblies, [their] bodies [now] purified, become healthy, safe from enemies, and [back] on the way to a long life; they take on a golden complexion, become beautiful, very joyful, and illustrious, and acquire a large retinue (*parivāra*).

If these people long for human bliss (*sampatti*), heavenly bliss, or the bliss of Nibbāna,¹⁹⁴ they obtain them according to their wish. Here, “human bliss” means that they obtain the wealth of a universal king; “heavenly bliss” means that they obtain the prosperity of the *devas* Brahmā and Inda; [82] “bliss of Nibbāna” means that they obtain the magnificence becoming the Buddha, a Paccekabuddha, the foremost disciples, the eighty great disciples, or Arahants who have exhausted the intoxicants (*āsava*).

These words were uttered by the Blessed One to the bhikkhus: “O bhikkhus, the assemblies who honour, respect, revere, and venerate the Tathāgata, the assemblies who honour, respect, revere, and venerate my Dhamma and Vinaya, these assemblies function as an attendant (*upaṭṭhāka*) of mine. And, bhikkhus, those assemblies that function as an attendant of mine but do not do service to my Dhamma and Vinaya, they do not function as an attendant of mine.¹⁹⁵ Bhikkhus, the assemblies that, after my passing, do service to the Dhamma and Vinaya function as an attendant of mine. Moreover, bhikkhus, the assemblies that do service to the Dhamma and Vinaya, and to images of the Buddha, *cetiya*s, and the great Bodhi [tree], function as an attendant of mine. The assemblies that do not do service to the Dhamma and Vinaya, they do not function as an attendant of mine. Moreover, bhikkhus, the assemblies that function as an attendant of mine as much after my passing¹⁹⁶ as when I was living, they function as an attendant of mine. [83] The assemblies who do service to the great Bodhi [tree] [should] do service to all [the parts of the Bodhi tree] with respectful reverence; they [should] do service to its six parts, namely the roots, trunk, bark, branches, leaves, and fruits. And since these assemblies do service

¹⁹⁴ For the three kinds of bliss, attainment or success (*sampatti*), see Dhp-aṭ (PTS III, 183).

¹⁹⁵ I followed the Pāli text of P. The translation of these paragraphs is not literal.

¹⁹⁶ The Pāli text has been emended partially following the changes suggested by P.

to this great Bodhi [tree] they function as an attendant of mine. For this reason these assemblies, doing service to this great Bodhi [tree], honour, respect, revere, and venerate [the Tathāgata], and are called attendant of the great Bodhi [tree].

Mounds of earth are conventionally called *cetiyas* (“tumuli”), of which there are seven kinds: *cetiyas* made of sand (*vāluka*), *cetiyas* made of clay (*mattika*), *cetiyas* made of brick (*iṭṭhaka*), *cetiyas* made of stone (*silā*), *cetiyas* made of silver (*rajaṭa*), *cetiyas* made of gold (*suvanṇa*), [and] *cetiyas* made of gems (*maṇi*). These seven [kinds of] *cetiyas* are also said to be [either] “consisting of generosity”, “consisting of moral discipline”, and “consisting of meditation” (*bhāvanā*). [84]

There are [also] seven [kinds of] *cetiyas* corresponding to the seven books [of Abhidhamma-piṭaka]. These collections of [the principles of the] Dhamma are conventionally called “*cetiyas* of the Dhamma”: they are the *Abhidhammasaṅgaṇī*, the *Vibhaṅga*, the *Dhātukathā*, the *Puggalapaññatti*, the *Kathāvatthu*, the *Yamaka*, and the *Paṭṭhāna*. These seven *cetiyas* can, through the power of [one’s] veneration and adoration, destroy the mass of base [actions] of all beings [accumulated during] one hundred thousand *kappas*. There is not any base action left which still persists in the body of beings who commit base acts.

These fourteen *cetiyas*, [all either] “consisting of generosity”, “consisting of moral discipline”, and “consisting of meditation” (*bhāvanā*), are interconnected (*saṃyutta*) and are called morality (*vāsanā*).¹⁹⁷

63

The king of panthers (*dīpirājā*)¹⁹⁸

The king of panthers [should be interpreted as follows]: since in the three worlds the Blessed One does not take delight in the objects

¹⁹⁷ The terms *dāna*, *sīla*, and *bhāvanā* usually describe types of merits (*puñña*), and deal with morality (*vāsanā*): see Nett 263, 267 (PTS 48–49), where we find *dāna*, *sīla*, and *sagga*. For the three *puñṇakiriyavatthūni* see DN 33.38 (PTS III, 218), MN 99.19 (PTS II, 205), AN 8.4.6 (PTS IV, 241–243), and It-aṭ (PTS II, 23–26) *ad* It 60 (PTS 51–52).

¹⁹⁸ Cf. Vism VIII, 157 (PTS 270).

which [are distinguished according to] the five strands (*guṇa*)¹⁹⁹ of sensual pleasures, does not take delight in any other kind of longing (*ukkaṇṭhika*)²⁰⁰ in the three worlds, [85] and since the Blessed One takes delight in the knowledge of the nine supramundane *dhammas*, reckoned as omniscient knowledge relating to objects, for the [attainment] of the blessing of Nibbāna [that is an object to] the paths and fruitions, on the part of [all beings in] the three worlds, for these reasons the Blessed One is called the king of panthers.

64

Valāhaka, the king of horses (*balāhako assarājā*)²⁰¹

Valāhaka, the king of horses, [should be interpreted as follows]: since [the Blessed One]²⁰² is endowed with stately bearing so that he shines more intensely than all [other] beings; [and] since the Blessed One is also endowed with great and steadfast power, reckoned as the possesses the ten physical powers (*dasakāyabala*),²⁰³ so that he shines more intensely than all [other] beings; [and] since he is endowed with the power of apperceptive (*javana*) knowledge – reckoned as the recollection of the ten cognitive powers (*dasañāṇabala*)²⁰⁴ – so that

¹⁹⁹ Cf. MN 13.7 (PTS I, 85). Bhikkhu Bodhi translates this as “cords” (*The Middle Length Discourses*, p. 180).

²⁰⁰ The Pāli text has been emended to *ukkaṇṭhikaṃ*. The meaning of *ukkaṇṭhati* seems to be different from that of the corresponding form in Sanskrit (*utkaṇṭhatate*) (see, for example, Vism XXI, 43 [PTS 650]; see also Dhpa [PTS II, 258]), but in PED we find both meanings listed. Here I adopt that of “longing”. All manuscripts have *ukkaṇṭhikaṃ* and P *ukkuṇṭhita* (*ukkuṇṭhi*?), maybe for “acclamation”.

²⁰¹ See Ja 2.5.6 (PTS II, 127–130). Valāhaka is also one of the seven jewels (*ratana*) of a Cakkavatti (see, for example, DN 17.13 [PTS II, 174]). The *Valāhakasutta* (AN 4.11 [PTS II, 101]) has to do with four kinds of “clouds” (*valāhaka*). To these are related the classes of deities of the sky, in SN 3.11.1–57 (PTS III, 253–257).

²⁰² I add *bhagavā* in the Pāli text on the basis of the previous and following paragraphs.

²⁰³ In the Pāli text the compound is *dasabalakāya*.

²⁰⁴ In the Pāli text the compound is *dasabalañāṇa*. For an explanation of the ten cognitive powers see Vibh-aṭ 16.10 (PTS 423–464). The list is given also

he shines more intensely than all the [other] beings; [and] since he is endowed with the power of the knowledge of destinies so that he shines more intensely than all [other] beings – for these reasons the Blessed One is called Valāhaka, the king of horses.

As regards the ten cognitive powers, the first cognitive power is that he knows what is and what is not a reason (*kāraṇākāraṇa*);²⁰⁵ the second cognitive power is that he knows the succession of actions and their [final] result (*kammantaravipākantara*);²⁰⁶ the third cognitive power is that he knows the exact scope of the actions (*kamma-pariccheda*);²⁰⁷ [86] the fourth cognitive power is that he knows what causes the manifold elements (*nānadhātu*); the fifth cognitive power is that he knows the mental dispositions (*ajjhāsayā*) of beings; the sixth cognitive power is that he knows defilements exactly, together with the *jhānas* and other [means to counteract them]; the seventh cognitive power is that he knows [both] the strong and weak aspects of the sense faculties (*indriya*); the eighth cognitive power is that he knows the continuity within the host of past lives; the ninth cognitive power is that he knows the passing away and rebirths (*cuti-paṭisaṃdhi*) of beings; the tenth cognitive power is that he knows the exact scope of truth (*sacca-pariccheda*).²⁰⁸

These are the ten cognitive powers of the Blessed One, and omniscient knowledge can only be penetrated through them. What is called “knowledge of the past” is knowledge consisting in recollection of past life; what is called “knowledge of the present” is knowledge of

in Ps (PTS II, 31) and in Mp (PTS V, 16). For the whole group of physical and cognitive powers, cf. also MN 12.9–21 (PTS I, 69–71) and Ps (PTS II, 25–34), AN 10.3.1 (PTS V, 32–36) and Mp (PTS V, 9–18). See also SN 2.3.1–10 (PTS II, 27–47) and Spk (PTS II, 43–56).

²⁰⁵ In Sanskrit, we find *sthānāsthāna*, in the sense of “possible and impossible” (see BHSD s.v. *sthāna*), as the first *jñānabala*. It seems confirmed in MN 12.9 (PTS I, 69), where we find *ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato* (“Here, the Tathāgata understands as it actually is the possible as possible and the impossible as impossible”, tr. by Bhikkhu Bodhi), in Nett-ṭ (My 98) (*kāraṇākāraṇanti ṭhānāṭṭhānaṃ*), and in Nam-ṭ (My 27–29).

²⁰⁶ Cf. Vism XIX, 17 (PTS 602).

²⁰⁷ In the Pāli text, the compound is *paricchedakamma*.

²⁰⁸ The Pāli text has been emended. The manuscripts have *sabbapariccheda-kamma*.

the divine eye; what is called “knowledge of the future” is knowledge of the exhaustion of [all mental] intoxicants. This threefold knowledge is called omniscient knowledge.

The “ten physical powers” (*dasakāyabala*) of the Blessed One refer to the fact that the body of the Blessed One possesses the power of ten milliard elephants.²⁰⁹ He possesses the power of the Kālāvaka, Gaṅgeyya, Tamba, Paṇḍara, Piṅgala, Gandha, Maṅgala, Hema, Uposatha, [and] Chaddanta [classes of] elephants.²¹⁰ [87] The power of one Kālāvaka elephant is comparable to the power of nine million nine hundred thousand ordinary elephants; the power of one Gaṅgeyya elephant is comparable to the power of nine million nine hundred thousand Kālāvaka elephants; the power of one Tamba elephant is comparable to the power of nine million nine hundred thousand Gaṅgeyya elephants; the power of one Paṇḍara elephant is comparable to the power of nine million nine hundred thousand Tamba elephants; the power of one Piṅgala elephant is comparable to the power of nine million nine hundred thousand Paṇḍara elephants; the power of one Gandha elephant is comparable to the power of nine million nine hundred thousand Piṅgala elephants; the power of one Maṅgala elephant is comparable to the power of nine million nine hundred thousand Gandha elephants; the power of one Hema elephant is comparable to the power of nine million nine hundred thousand Maṅgala elephants; [88] the power of one Uposatha elephant is comparable to the power of nine million nine hundred thousand Hema elephants; the power of one Chaddanta elephant is comparable to the power of innumerable Uposatha elephants. The power of one Tathāgata is comparable to the power of nine million nine hundred thousand Chaddanta elephants. The physical strength of one Tathāgata is comparable to the physical strength of [all] the best elephants amongst these ten [classes of] elephants, the Chaddanta, and so on. This is called “ten physical powers” (*dasakāyabala*).

²⁰⁹ This is the literal translation of *koṭisatasahassa*, but it may also stand more freely for an innumerable number.

²¹⁰ On these classes of elephants see *Cakkavāḍadīpanī* (ed. pp. 134–137). On the last two classes in particular, see Dhp-aṭ (PTS III, 248).

65

Uposatha, the king of elephants (*uposatho vāraṇarājā*)

Uposatha,²¹¹ the king of elephants, [should be interpreted as follows]: since the Blessed One does not take delight in any support, in any objects [distinguishable along one of] the five strands (*guṇa*) of sensual pleasures, which are constantly (*sabbakāla*) the objects of [craving among beings of the] three worlds, and since the Blessed One takes delight in the knowledge of Nibbāna, [the highest of] the nine supramundane *dhammas* which are reckoned as omniscient knowledge, for these reasons the Blessed One is called Uposatha, the king of elephants. [89]

66

Chaddanta, the king of elephants (*chaddanto vāraṇarājā*)²¹²

Chaddanta,²¹³ the king of elephants, [should be interpreted as follows]: since the Blessed One is entirely adorned throughout his body with rays in six colours (*chabbaṇṇaramsīhi*), he is called Chaddanta, the king of elephants.

67

Vāsuki, the king of serpents (*vāsuki-uragarājā*)

Vāsuki, the king of serpents, [should be interpreted as follows]: since the Blessed One is entirely adorned throughout his body with omniscient

²¹¹ Uposatha is the name of the elephant who is one of the seven jewels of a Cakkavatti. See DN 17.1.12 (PTS II, 174) and MN 129.36 (PTS III, 174–175).

²¹² Nam-ṭ (My 97), which quotes Jināl-ṭ, has *chaddantahatthirājā*.

²¹³ The class of elephants called Chaddanta, the highest one, sometimes provides the elephant-jewel for a Cakkavatti – an honour usually reserved for the Uposatha class. On these two classes of elephants, see Sv (PTS II, 624–625) *ad* DN 17.1.12 (PTS II, 174), and Pj (PTS 172) *ad* Khp 6.3 (PTS 4). See also Gunapala Piyasena Malalasekera, *Dictionary of Pāli Proper Names* (Delhi: 2003), pp. 415, 921–922.

knowledge, the king of serpents Kāla (*kālanāgarājā*) offered himself as a precious throne for the Blessed One, and was delighted to benefit him.

The Blessed One, who experienced the bliss of deliverance (*vimuttisukha*) sat on that precious throne, and benefited the king of serpents Kāla in turn. For these reasons the Blessed One is called Vāsuki, the king of serpents.²¹⁴ [90]

In this regard, Vāsuki is called the throne [adorned with] seven jewels. The king of serpents (*uragarājā*) is the king of *nāgas* Kāla. The bliss of deliverance [can also be] called the bliss of Nibbāna. *Upasatha* is the name given by all the Buddhas to a noble person who, having mastered physical and mental seclusion (*viveka*),²¹⁵ lives in this state in order to ward off all sinful action.

Vāraṇa is the name given to an Upasatha, a noble person who lives in seclusion in order to ward off all defilements. The word “king” has a twofold reference: a mundane king and supramundane king. In this regard, a mundane king is a universal king (*cakkavattirājā*) who observes entirely the [practice of] *uposathas*;²¹⁶ the supramundane king is a Buddha, a Paccekabuddha, one of the foremost disciples, one of the eighty great disciples, an Arahant who has exhausted the intoxicants (*āsava*). [All of them, having mastered] physical and mental seclusion, find delight in the support (*ārammaṇa*) that is Nibbāna. For this reason, [as we have already said,] the Blessed One is called Upasatha, the king of elephants. [91]

In this regard, in a single month, the [number of] *uposathas* for noble persons is three in the bright fortnight (*sukkapakkha*), and three in the dark fortnight (*kālapakkha*). One *uposatha* is on the fifth day, one on the eighth day, and one on the fifteenth day: these are the three *uposathas* in the bright fortnight. One *uposatha* is on the fifth day, one on the eighth day, and one on the fourteenth or on the fifteenth day: these are three *uposathas* in the dark fortnight.

²¹⁴ Cf. Vin I (PTS I, 1). On *nāgarāja* as an epithet of the Buddha, see Norman, *A Philological Approach*, p. 212.

²¹⁵ Cf. Ps (PTS II, 143). See also Vism IV, 82 (PTS 140).

²¹⁶ See for example AN 3.4.7 (PTS I, 142–144, 213–214). The verb *upavasanti* is commented on below.

“They observe” (*upavasanti*) means that they live (*vasanti*) being endowed with (*upeta*) the cherished moral precepts and fasting, that is, they abstain from eating any kind of food or even drinking milk or [consuming] honey and the like.²¹⁷ [92]

68

The king of swans (*haṃsarājā*)

The king of swans [should be interpreted as follows]: since the Blessed One does not take delight in worldly values reckoned as gold and money and consisting of the seven jewels and so on; [and] since the Blessed One [rather] takes delight in supramundane *dhammas* reckoned as his own Nibbāna [that is an object to] the paths and fruitions; [and] since any other of his actions are performed only for the benefit of [the beings of] the three worlds – for these reasons the Blessed One is called the king of swans.

In this regard, the word “swan” (*haṃsa*) can denote a mundane swan, meaning a person who is excited (*hāsatī*) or attached (*rajjati*) to worldly values reckoned as gold and money and consisting of the seven jewels and so on; but it can [also] denote a supramundane swan, meaning a person who is excited or attached to supramundane values, reckoned as Nibbāna [that is an object to] the paths and fruitions.

The word “king” (*rājā*) can denote an universal king (*cakkavattirājā*) or else a king of omniscient knowledge (*sabbaññañāṇa-rājā*). A universal king is attached (*rajjati*) to the seven jewels (*ratana*), whereas the king of omniscient knowledge is attached to omniscient knowledge. For this reason the Blessed One is said to be a king.

²¹⁷ Following moral precepts (*sīla*) and fasting (*anasana*) are two important aspects of the observance of an *uposatha*, with fasting being described as the external form of the observance. See Sp-ṭ (My I, 113) and cf. Sv (PTS I, 139 = Ps [PTS IV, 74] and Spk [PTS I, 276]) *ad* DN 2.1 (PTS I, 47). See also AN-ṭ (My II, 172).

69[-70]

Balakukkuṭa, the King of bulls (*balakukkuṭa-usabharājā*)²¹⁸

Balakukkuṭa, the King of bulls [should be interpreted as follows]: the Blessed One in the past was a king of bulls (*usabharājā*),²¹⁹ and being called Sumaṅgala,²²⁰ “Very auspicious sign”, he did not take delight in opponents (*paccatthika*) just to create doubt in his midst (*majjhe*).²²¹ [93] The Blessed One takes delight [only] in teaching the Dhamma to beings, letting his own opponent, who has wrong and aggressive behaviour, go. For this reason the Blessed One is called a Balakukkuṭa, the King of bulls.

In this regard, “king of bulls” is a name applied to the Blessed One in virtue of his being endowed with the “attribute of patience” (*khantibala*).²²² Balakukkuṭa is a name given to an opponent who has

²¹⁸ The translation of this paragraph is tentative. The Pāli text of BPM rather clearly shows that *balakukkuṭa-usabharājā* is considered one *maṅgala*. As already explained above, in note 3, pp. 107–108, we cannot incontrovertibly exclude the possibility that *balakukkuṭa* represents a *maṅgala* separate from *usabharājā*. There may be a possible connection with *Kukkuṭajātaka*, J 338, 448 (PTS III, 264–267, PTS IV, 55–59), or with *Kukkuṭanagara*, the city in which Pūraṇa the Ājīvaka is said to have taught. See A.L. Basham, *History and Doctrines of the Ajivikas: a Vanished Indian Religion* (Delhi: 2003), p. 81.

²¹⁹ I have not been able to find a precise reference to this past life of Buddha, but cf. *Mātuposakajātaka* (PTS IV, 89–95), *Sīlavanāgarājajātaka* (PTS I, 319–322), *Dummedhajātaka* (PTS I, 259–261, 443–446), and *Kakkatahajātaka* (PTS II, 340–345). See also BHSD s.v. *ṛṣabha*.

²²⁰ Sumaṅgala can be the name of a Paccekabuddha (see MN 116.6 [PTS III, 70]), but can be also a reference to the Buddha Maṅgala, named Sumaṅgala in *Paññāsajātaka* 18 (PTS 207–212), translated in Isaline Blew Horner and Padmanabh S. Jaini, *Apocryphal Birth-Stories (Paññāsajātaka)* Volume I (Oxford: The Pali Text Society, [1985] 2001), pp. 222–227. Moreover Sumaṅgala can refer to the tenth future Buddha (see Ivan Pavlovich Minayeff, “Anāgatavaṃsa”, *Journal of the Pali Text Society* II (1886), pp. 33–53, Kenneth Roy Norman, “The Anāgatavaṃsa Revisited”, *Journal of the Pali Text Society* XXVIII [2006], pp. 1–37, and also Steven Collins, *Nirvana and other Buddhist Felicities* [Cambridge: Cambridge University Press, 1998], pp. 357–375).

²²¹ We can also interpret *attano majjhe* as connected with *pubbe* and translate it “in his present state of existence”.

²²² On the eight attributes or powers see AN 8.3.7 (PTS IV, 223): *khantibalā samaṇabrāhmaṇā*.

wrong and aggressive behaviour. Balakukkuṭa stands for lust (*rāga*)²²³ which “has a great amount of power” (*balakhandin*), because it is endowed with the [capacity to] increase.

71

Erāvaṇa, the king of elephants (*erāvaṇo nāgarājā*)²²⁴

Erāvaṇa, the king of elephants, [should be interpreted as follows]: since the Blessed One shows himself to be similar to a king of elephants that is steadfast in the noble Dhamma – and, therefore, this king of elephants, steadfast in the noble Dhamma, constantly takes delight in the great essence of moral discipline (*sīlasāra*)²²⁵ that is an essence of virtues (*guṇasāra*), remains true to the teaching (*dhamma*) of the noble path, constantly strives after (*gavesati*) the great essence of moral discipline that is an essence of virtues. For this reason the Blessed One is called Erāvaṇa, the king of elephants.

In this regard, *erā*, [in the name Erāvaṇa,] is composed of the syllables *e* and *rā*: the syllable *e* means that the [king of elephants] constantly strives after (*gavesati*), searches for (*esati*) the great essence of moral discipline that is an essence of virtues; [94] the syllable *rā* means that [the king of elephants] constantly loves (*rati*), delights in (*abhirati*) the great essence of moral discipline, the essence of merits. *Vaṇa*, [in the name Erāvaṇa,] means the essence of moral discipline that is an essence of virtues (*guṇa*). The king of elephants is therefore the Blessed One, and the essence of moral discipline is the supramundane virtue (*lokuttaraguṇa*).

²²³ The cock is one of the three animals (together with a pig and a snake, which represent ignorance and anger respectively) in centre of the Wheel of Life and stands for passion/lust. I thank Philip Pierce for his precious note.

²²⁴ Erāvaṇa is Indra’s elephant, his three-headed white mount. See for example Sn 379 (PTS 67) and SN-aṭ (PTS I, 368–369). See also DN 20.11 (PTS II, 258) and Dhp-aṭ (PTS I, 273–274). Nam-ṭ (My 97), which quotes Jināl-ṭ, has *erāvaṇahatthirājā*.

²²⁵ See *Sārasutta* in AN 4.3.5.10 (PTS II, 141).

72

The golden *makara* (*suvaṇṇamaṅkara*)²²⁶

A golden *makara* [should be interpreted as follows]: since the Blessed One is firmly grounded in the knowledge of the path and the fruition of Arahantship, reckoned as “adamantine knowledge”, [and so] is unobstructed with regard to the *dhammas* to be known, which are profound – similar to the great ocean –, [and] since he is able to sever [them] like someone by whom what needs to be severed has been severed (*katakkicca*)²²⁷ with an adamantine jewel, for these reasons the Blessed One is called a golden *makara*. [95]

73

The golden bee (*suvaṇṇabhamara*)

A golden bee [should be interpreted as follows]: since the Blessed One, when consorting (*sevamāna*) with the four assemblies, destroys unfounded opinions and arrogance in the heart [of the members] of these four assemblies, like a bee which extracts the pollen from the filaments of lotus flowers and other blossoms, without harming the delicate flowers, for this reason the Blessed One is called a golden bee.

74

The four-faced great Brahmā (*caturmukhamahābrahmā*)

The “four-faced great Brahmā” [should be interpreted as follows]: since the Blessed One himself is endowed with the four holy abodes (*brahmavihāra*), namely as love, compassion, altruistic joy, and equanimity, and [since] the Blessed One taught the four holy abodes to

²²⁶ Note that Pāli *maṅkara* is reflected in the common Thai pronunciation of *mankorn*, “dragon”.

²²⁷ I owe the interpretation of this ambiguous compound (°*katakkicca*) to Mauro Maggi: the two verbal forms derive from *karati* (S. *kṛt*) and not from *karoti* (S. *kr*).

beings whose accumulation (*sambhāra*) of spiritual merits was great, in that they acted most properly in the presence of all the past Buddhas, and [since] these beings, taking delight in the four *dhammas* of the holy abodes, increase their *jhānas* and obtain a new rebirth in the world of Brahmā (*brahmaloka*), for these reasons the Blessed One is called the “four-faced great Brahmā”. [96]

75

The golden ship (*suvaṇṇanāvā*)

The golden ship [should be interpreted as follows]: since the Blessed One makes beings pass over the great ocean of *samsāra* on a golden ship – reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship – and sets them down on the opposite shore, that is Nibbāna, for this reason the Blessed One is called the golden ship.

76

The precious throne (*ratanapallaṅka*)

The precious throne [should be interpreted as follows]: since the Blessed One, sitting on the precious throne under the Bodhi tree, destroys and defeats Māra and his armies by the power of his own ten perfections (*pāramitā*), for this reason the Blessed One is called the precious throne, and this precious throne is called in turn omniscient knowledge.

77

The palm-leaf fan (*tālapaṇṇa*)²²⁸

The palm-leaf fan, called the “precious palm-leaf fan” (*ratanatālapaṇṇa*), [should be interpreted as follows]: since the Blessed One

²²⁸ Cf. above, pp. 142, 144–145.

teaches *dhammas* like love and so on, and establishes them in the hearts of [beings of the] three worlds [97] by the force of his own great compassion (*mahākaruṇā*) which is extremely cool, like the great ocean, for this reason the Blessed One is called the palm-leaf fan.

78

The golden turtle (*suvaṇṇakacchapa*)

The golden turtle [should be interpreted as follows]: since the Blessed One determines-and-limits all defilements on the basis of his own adamant knowledge, reckoned as the knowledge of the path of Arahantship and the knowledge associated with the fruition of Arahantship – for this reason the Blessed One is called the golden turtle.

79

The cow with her calf (*savacchakā gāvī*)

The cow with her calf [should be interpreted as follows]: since the Blessed One taught the nine supramundane *dhammas* – [collectively] reckoned as the “great Nibbāna, the Deathless” – to the [beings] of the three worlds out of his own great love and compassion, even as a cow develops deep love for her own calf out of great compassion – for this reason the Blessed One is called the cow with her calf. [98]

80

The *kinnara*

The *kinnara* [should be interpreted as follows]: since the Blessed One does not injure any beings, endowed as he is with his own great compassion – for this reason the Blessed One is called the *kinnara*, whose heart (*citta*) is filled with love and compassion.

81

The *kinnarī*

The *kinnarī* [should be interpreted as follows]: since the Blessed One does not injure any beings, endowed as he is with great compassion – for this reason the Blessed One is called the *kinnarī*.

82

The cuckoo (*karavīka*)²²⁹

The cuckoo [should be interpreted as follows]: since the Blessed One taught beings the *dhammas* of the paths, the fruitions, and Nibbāna – that is, the nine supramundane *dhammas* – in his own harmonious voice, for this reason the Blessed One is called the cuckoo. [99]

83

The king of peacocks (*mayūrarājā*)

The king of peacocks [should be interpreted as follows]: since the Blessed One is endowed with the thirty-two characteristics and the eighty attributes of a great man, for this reason the Blessed One is called the king of peacocks.

84

The king of herons (*koñcarājā*)

The king of herons [should be interpreted as follows]: since the Blessed One, not touching the surface of the earth and not walking on it, travels through space by his own magical powers, for this reason the Blessed One is called the king of herons.

²²⁹ Cf. the twenty-eighth characteristic (*lakḥaṇa*) of a Buddha in the traditional list of thirty-two: *brahmāsaro kho pana so bhavaṃ gotamo karavīkabhāṇī*. See, for example, MN 91.9 (PTS II, 136–137)

85

The king of ruddy-headed geese (*cākavākarājā*)²³⁰

The king of ruddy-headed geese [should be interpreted as follows]: since the Blessed One, he of the lion's great roar, endowed with the [ability to] offer the teaching of the ten cognitive powers (*dasaññabala*),²³¹ and since the Blessed One offered the teaching of the ten cognitive powers to [beings of] three worlds in order to lead [them] to the attainment of Nibbāna [that is an object to] the paths and fruitions – for these reasons the Blessed One is called the king of ruddy-headed geese. [100]

86

The king of *jīvañjīvakas* (*jīvañjīvakarājā*)

The king of *jīvañjīvakas* [should be interpreted as follows]: since the Blessed One sets all beings free from wrong livelihood (*micchājīva*) and protects them²³² with right livelihood (*sammājīva*), for this reason the Blessed One is called the king of *jīvañjīvakas*.²³³

In this regard, the expression “wrong livelihood” applies when any being in this world commits one of the five hostile acts (*pañcaverakamma*), namely destroying life, taking what is not given, engaging in [sexual] misconduct, speaking falsehood, and indulging in wine, liquor, or [other] intoxicants, [thus] treading the path to hell or [to one of the four] *apāyas*. When [one of] the five hostile acts is committed against [other] beings in this world, this is called wrong livelihood.

The expression “right livelihood” applies when any being in this world does not commit the five hostile acts, namely destroying life, taking what is not given, engaging in [sexual] misconduct, speaking falsehood, and indulging in wine, liquor, or [other] intoxicants, [thus]

²³⁰ The normal spelling is *cakkavāka*.

²³¹ In the Pāli text, the compound is *dasabalañña*.

²³² I follow the emendation of T (*sattānaṃ*). All manuscripts read *attānaṃ*, the translation of which would be “protects himself”.

²³³ There is a play on the word form *jīva* in the bird's name and *ājīva*, “livelihood”.

treading the path to good destinies. When the five hostile acts are not committed against [other] beings in this world, this is called right livelihood. [101]

87-92

The six divine worlds in the realm of sense-desires
(*cha-kāmāvacara-devalokā*)

Six divine worlds in the realm of sense-desires [should be interpreted as follows]: since the Blessed One, seated on the stone throne called Red Marble Stone, at the foot of a *pāricchattaka* tree in the realm of the thirty-three (*tāvatisabhavana*) *devas*, taught the seven books of Abhidhamma to the deities who reside in the ten thousand worlds, who had assembled there wishing to hear the Dhamma in the presence of the [Blessed One] himself – for this reason the Blessed One is called the six divine worlds in the realm of sense-desires.

In this regard, the word “six” refers to the six classes (*gaṇa*) [of gods]. The expression “realm of sense-desires” (*kāmāvacara*) refers to [the fact that the gods] occupy themselves with sense-desires (*kāma*). The realm of sense-desires is six-fold: the realm of sense-desires called the “Realm of the Four Great Kings” (*cātummahārājikā*), the realm of sense-desires called the “Realm of the Thirty-three *devas*” (*tāvatisā*), the realm of sense-desires called the “Realm of Yāma’s *devas*” (*yāmā*), the realm of sense-desires called the “Realm of the Satisfied *devas*” (*tusitā*), the realm of sense-desires called the “Realm of the *devas* who Rejoice in their own Creations” (*nimmānaratī*), [and] the realm of sense-desires called the “Realm of *devas* who Control the Creation of Others” (*paranimmita*).

93-108

The sixteen worlds of the great Brahmās (*soḷasamahābrahmalokā*)

The sixteen worlds of the great Brahmās [should be interpreted as follows]: since the Blessed One, finally adorned with the epithet

“awakened” because of his omniscient knowledge,²³⁴ investigates the profound great Nibbāna, the Deathless, reckoned as the nine supramundane *dharmas*; [102] since all the innumerable groups of Brahmās arrive from a Brahmā world wishing to hear the Dhamma in the presence of the [Blessed One] himself; since the Blessed One taught the profound great Nibbāna, the Deathless, reckoned as the nine supramundane *dharmas*, to all the groups of Brahmās – amongst all of which innumerable groups of Brahmās he leads one hundred eighty million Brahmās²³⁵ to the great Nibbāna, the Deathless – while amongst the remaining groups of Brahmās, some have become stream-enterers, some became once-returners, and some became non-returners – for these reasons the Blessed One is called the sixteen worlds of the great Brahmā.

In this regard, the great Nibbāna, the Deathless, refers to the Nibbāna of Arahants that is the pinnacle (*kūṭa*). The word “deathless” (*amata*) means not subject to vanishing, birth, decay, sickness, and passing away. For this reason Nibbāna is said by all the Buddhas the Deathless. [103]

²³⁴ We could follow the emendation of P (*buddhamantaṃ*) or propose a less likely *buddhantara*^o.

²³⁵ Cf. Dh-p-aṭ (PTS I, 87) and Thī-aṭ (PTS 3).

CONCLUSION

This exegetical work is concluded with the analysis (*vinicchaya*) of [the worlds of] Brahmā; in other words, the exegesis of the characteristics of the soles of the feet of the Buddha is hereby concluded. The analysis of all these extremely profound and subtle *dhammas* can be learned by those persons who have the [necessary] fervour and make the effort.

The commentary (*vaṇṇanā*)²³⁶ on the *Buddhapādamāṅgala* is finished.

²³⁶ For this term see Oskar von Hinüber, *A Handbook of Pāli Literature*, Delhi 1997, § 436.

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sabbapāpassa akaraṇaṃ
kusalassūpasampadā
sacittapariyodapanaṃ
etaṃ buddhāna sāsanaṃ

ye dhammā hetuppabhavā
tesaṃ hetuṃ tathāgato āha
tesañ ca yo nirodho ca
evaṃvādī mahāsamaṇo

maṅgalaṃ lekhakānaṃ ca
pāṭhakānaṃ ca maṅgalaṃ
maṅgalaṃ sabbabhūtānaṃ
bhūmibhūpatimaṅgalaṃ

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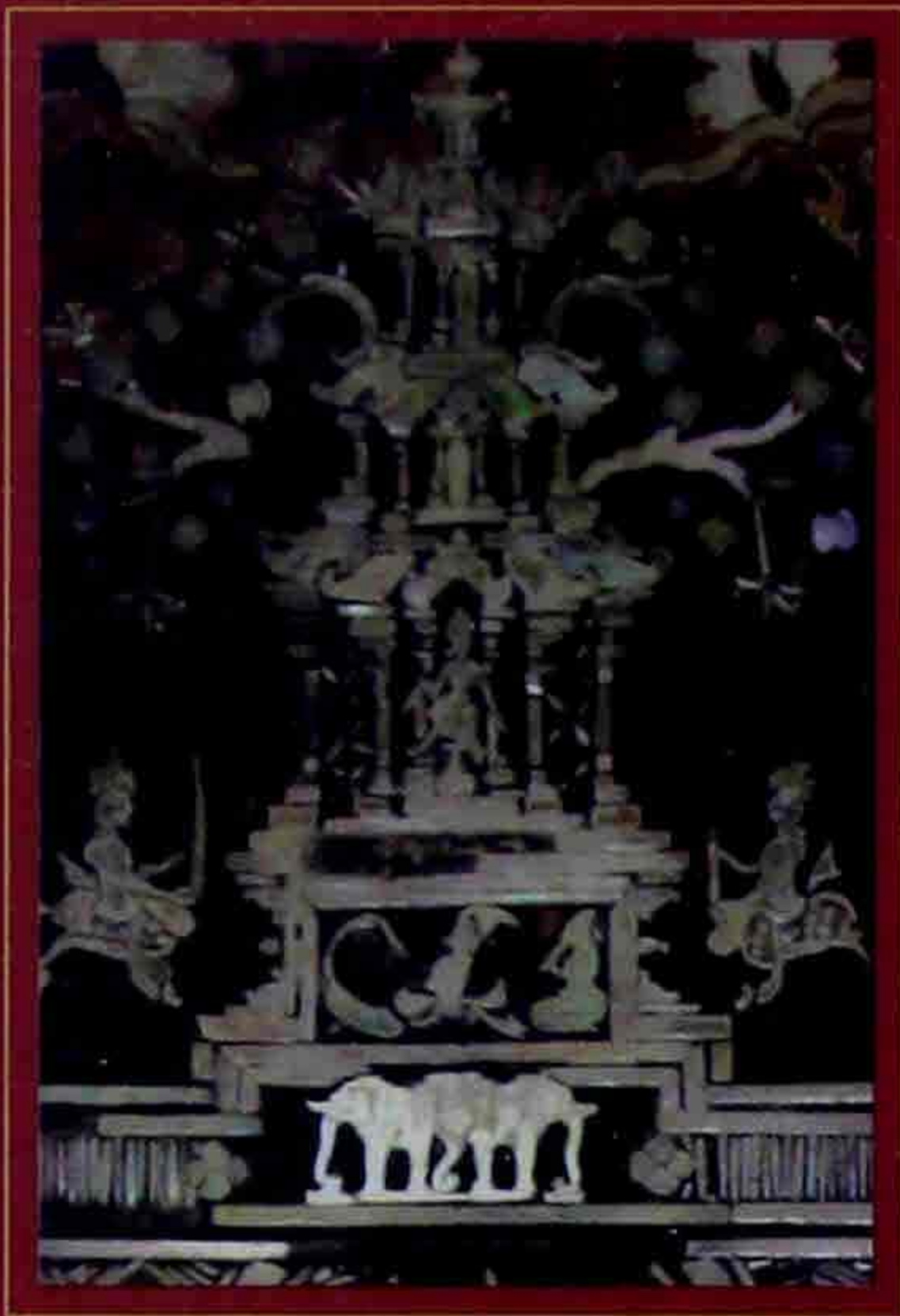
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The *Buddhapādamāṅgala* is an anonymous work in the corpus of Pāli literature transmitted in Siam. Its starting point is the conventional description of the wheel mark on the soles of the feet of a Buddha, following the Pāli tradition which presents auspicious signs (*maṅgala*) as the “retinue” (*parivāra*) of the classical wheel. The text lists and explains one hundred and eight auspicious signs, interpreting them in terms of the teachings of the Buddha, with the result that the feet of the Master are transformed into an intricate map of his teachings, which are set symbolically in a many-layered universe.

Claudio Cicuzza (Webster University, Thailand, and IsIAO, Rome) studied Indology at the

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Front Cover (and internal photos): *Buddhapāda* at Wat Pho (Bangkok). Inlaid mother-of-pearl, nineteenth century.

Back cover: *Buddhapāda*, Chiang Mai Museum (detail) (photo by Louis Gabaude, courtesy of Chiang Mai Fine Arts Department Office).

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