

Daniel M. Stuart

## The Stream of Deathless Nectar

The Short Recension of the *Amatarasadhārā* of the Elder Upatissa  
A Commentary on the Chronicle of the Future Buddha Metteyya  
With a Historical Introduction



# Materials for the Study of the Tripiṭaka Volume 12

## ข้อมูลพระไตรปิฎกศึกษา เล่ม ๑๒

PHOTO: SANTI PAKDEEKHAM



Maitreya is the future buddha, the buddha who will follow our present Buddha Śākyamuni. For more than two thousand years Maitreya (Pali Metteyya) has been an inspiration for Buddhist devotees who look forward to his coming and aspire to meet him and receive his blessings and teachings. Their devotions have animated art, ritual, meditation practice, and literature across Asia. The Theravamsa of Sri Lanka and South-East Asia transmits a ‘Chronicle of the Future’ (*Anāgatavamsa*) in a bewildering number of recensions. Written in Pali, the ‘Chronicle’ is a paean of the golden future that Maitreya will inaugurate for those who practice sincerely. The present volume contains a study, a critical edition, and an annotated translation of a commentary on the ‘Chronicle’, the *Amatarasadhārā*, or ‘Stream of Deathless Nectar’ composed in Pali by the Sri Lankan elder Upatissa. An appendix gives the Pali *Anāgatavamsa* side by side with two fourteenth-century Tibetan translations. The volume is a significant contribution to research on Maitreya the future Buddha and to the study of the Pali manuscript culture of Thailand.

Daniel M. Stuart received his PhD at the University of California at Berkeley. He works broadly in the field of Buddhist Studies, engaging literary, philosophical, and practice traditions across cultures. His most recent book is *A Less Traveled Path: Saddharmasmṛtyupasthānasūtra Chapter 2, With a Study on Its Structure and Significance for the Development of Buddhist Meditation* (Vienna and Beijing: Austrian Academy of Sciences Press—China Tibetology Publishing House, 2015). At present he is Assistant Professor at the Department of Religious Studies, University of South Carolina.

Front cover: Phra Sri Ariyametteyya, from a manuscript of Wat Pak Khlong (Petchaburi province). Photo by Santi Pakdeekham.

Back cover: Apsaras, from a manuscript of Wat Pak Khlong (Petchaburi province). Photo by Santi Pakdeekham.

พระศรีอาริยมตไตรย เป็นพระอนาคตพุทธเจ้า ที่จะมาตรัสรู้หลังจากพระศากยมนีพุทธเจ้าในอีกกว่าสองพันปีข้างหน้า ในวรรณกรรมพระพุทธศาสนาหลายเรื่องได้กล่าวถึงวิธีการที่ชาวพุทธจะได้ไปเกิดและได้ฟังธรรมจากพระศรีอาริยมตไตรย โดยเฉพาะในพระพุทธศาสนาเถรวาทของลังกาและในเอเชียตะวันออกเฉียงใต้ที่ได้มีการสืบทอด “คัมภีร์อนาคตวงศ์” ซึ่งรจนาด้วยภาษาบาลี หนังสือเล่มนี้ได้ตรวจสอบชำระและศึกษาวิเคราะห์คัมภีร์ “อมตรสธารา” ซึ่งเป็นคัมภีร์อธิบายความคัมภีร์อนาคตวงศ์ รจนาเป็นภาษาบาลีโดยพระอุปติสสะเถระชาวลังกา ภาคผนวกยังมีอนาคตวงศ์ภาษาบาลีกับคำแปลฉบับภาษาตีเบต หนังสือเล่มนี้จึงมีความสำคัญต่อการวิจัยเกี่ยวกับพระศรีอาริยมตไตรย และการศึกษาเอกสารตัวเขียนภาษาบาลีของไทย

Daniel M. Stuart สำเร็จการศึกษาระดับปริญญาตรีบัณฑิตจากมหาวิทยาลัย California ที่ Berkeley ประเทศสหรัฐอเมริกา โดยทำการศึกษาเกี่ยวกับพุทธศาสนศึกษา วรรณกรรม ปรัชญา ฯลฯ ผลงานหนังสือได้แก่ *A Less Traveled Path: Saddharmasmṛtyupasthānasūtra Chapter 2, With a Study on Its Structure and Significance for the Development of Buddhist Meditation* (Vienna and Beijing: Austrian Academy of Sciences Press—China Tibetology Publishing House, 2015) ปัจจุบัน Daniel M. Stuart เป็นผู้ช่วยศาสตราจารย์ประจำภาควิชาศาสนาศึกษา มหาวิทยาลัย South Carolina ประเทศสหรัฐอเมริกา

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For my father, David Stuart, who first introduced me  
to the teachings of the Buddha.

*manopubbaṅgamā dhammā manoseṭṭhā manomayā,  
manasā ce paduṭṭhena bhāsati vā karoti vā  
tato naṃ dukkham anveti cakkam va vahato padaṃ.*  
Dhammapada 1.1





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## INTRODUCTION

The life story of the Buddha Gautama (Pali: Gotama) is central to the historical construction of the Buddhist tradition. The Buddhist cosmographic world, within which the Buddha's life story was narrated, includes world cycles, expanding and contracting universes, and an endless progression of past and future Buddhas. It has therefore been important for scholars seeking to understand the Buddhist world-view to study texts and practices relating to future Buddhas. This has been especially true with reference to Metteyya (Skt. Maitreya), the very next Buddha-to-come. Therefore, in order to understand the broader world-view of Buddhists, it became important for scholars to study the texts and practices relating ideas about future Buddhas. Within the tradition of Pali Buddhism, dominant in Sri Lanka and most of Mainland Southeast Asia, the worship of Metteyya has been popular for at least fifteen centuries. While the tradition acknowledges many other *bodhisattas* (Skt: *bodhisattva*), Metteyya's position as the very next Buddha has given him a special status within Buddhist cosmology. The study of the cult of Maitreya in history, and of texts about him, necessarily has been, and remains, an important aspect of scholarship on Pali Buddhism. That study, however, is far from complete. The present project—an edition and translation of a commentary on the *Anāgatavaṃsa* (“Chronicle of the Future [Buddha]”) authored by the elder Upatissa and called *Amatarasadhārā* (“The Stream of Deathless Nectar”)—aims to add one more piece to the much larger puzzle of the cult of Maitreya within Pali Buddhism.

### 1. Previous Scholarship on the *Anāgatavaṃsa* and the *Amatarasadhārā*

In 1886, I. P. Minayeff published the *editio princeps* of the *Anāgatavaṃsa*.<sup>1</sup> This short Pali text, in Minayeff's edition, comprises one hundred and forty-two verses describing the circumstances under which the future Buddha Metteyya will be born, his attributes,

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<sup>1</sup> Ivan Pavlovich Minayeff, “Anāgata-Vaṃsa.”, *Journal of the Pali Text Society* II (1886), 33-53.

and his life story. The publication of this text was important for at least two reasons. First, it was a pioneering effort that not only initiated, but also helped to make possible, the long and often arduous series of studies that have slowly created an edifice of knowledge about the cult of Maitreya, an historically important pan-cultural religious phenomenon. Second, the existence of this text showed the centrality of the Metteyya cult within Pali Buddhism.<sup>2</sup>

While this cult had been known to be popular in the northern traditions, its history in the southern traditions was relatively unstudied.<sup>3</sup> Minayeff made his edition of the *Anāgatavaṃsa* using three Burmese manuscripts, which he labeled A, B and C respectively. He relied primarily on manuscript A, containing one hundred and forty-two verses and entitled *Anāgatavaṃsa* or *Anāgatabuddhavaṃsa*.<sup>4</sup>

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<sup>2</sup> When I use the term “Pali Buddhism”, I refer to the traditions of Buddhism in Sri Lanka and Southeast Asia that use the Pali language as their language of scriptural authority.

<sup>3</sup> The reason for such a supposition is clear when we peruse the following publications: Ernst Leumann, *Maitreya-samiti: das Zukunftsideal der Buddhisten. Die Nordarische Schilderung in Text und Übersetzung nebst sieben andern Schilderung in Text oder Übersetzung. Mit einer Begründung der indogermanischen Metrik*, Straßburg: Karl J. Trübner, 1919; Sylvain Lévi, “Maitreya Le Consolateur” in *Études d’Orientalisme Publiées par le Musée Guimet à la Memoire de Raymonde Linossier*, vol. 2, Paris: Librairie Ernest Leroux, 1932, pp. 355- 402. In these publications we see a wide variety of northern sources dealing with Maitreya. These are mostly Chinese translations, and the accessibility of such sources has made it much easier to study the Maitreya cults of the North. Even up to the present, very few Pali sources on the future Buddha Metteyya have been properly edited, let alone translated.

<sup>4</sup> While in the scribal colophon of Minayeff’s manuscript A the text is referred to as *Anāgatavaṃsa*, and this is the title under which the text has come to be known, the colophon of the commentary refers to it as *Anāgatabuddhavaṃsa*. Internal evidence from the commentary supports the likelihood of *Anāgatabuddhavaṃsa* being an additional title under which this text was transmitted, as does the parallelism with the title of the well-known late canonical text, the *Buddhavaṃsa*. For a brief discussion of this issue, see Leumann, *Maitreya-samiti*, pp. 177-178. However, the title *Anāgatavaṃsa* is quite clearly how the *Amatarasadhārā*’s author primarily referred to the text. This fact is evident in that we find eight such usages within the commentary itself. We also find one instance in which the commentator associates the text with the *Anāgatavaṃsadīpikā suttantakathā* (cf. §24.1), though this likely describes the short description of Metteyya in the *Cakkavattisutta* of the



Manuscript B was a second recension of the text, entitled *Metteyyasutta*, in which prose passages had been interposed between the verses found in manuscript A. These passages expanded the simple versified narrative of manuscript A into a much larger one, containing material from canonical and commentarial sources. For his edition of the *Anāgatavaṃsa*, Minayeff employed manuscript B only to correct those verses of the text that corresponded to manuscript A, providing an overview of the prose sections in the introduction to his edition. According to Minayeff, manuscript C, a manuscript of a text entitled *Samantabhaddikā Sāratthasucinitā Anāgatabuddhavaṃsavaṇṇanā* (Sbh), was a commentary on the recension of the text represented by manuscript B.<sup>5</sup> He also included readings and some commentarial glosses from manuscript C in the critical apparatus of his edition.

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Dīghanikāya, not the 142-verse poem that is commented upon and otherwise referred to as the *Anāgatavaṃsa*. See Sv 3.3.80 [PTS III 845-846].

<sup>5</sup> I have reconstructed the title of the text based on conjecture. The colophon of Minayeff's manuscript C reads: *Samantabhaddikā Sāratthasūti Anāgataṃ (!) buddhasa (!) vaṇṇanā*. See also Jaqueline Filliozat, "The Commentaries to the Anāgatavaṃsa in the Pāli Manuscripts of the Paris Collections", *Journal of the Pali Text Society* XIX (1993), 43-63. On pp. 58-61 she refers to a manuscript of this text, under the title *Samantabhaddaṭṭikā*, in the Paris collections of the EFEO. In the colophon of this manuscript, however, one finds the title referred to in two different ways as follows (p. 60): 1. *anāgatassa vaṃsassa vaṇṇanāya manohara-atirekaṭṭha-amattāya bhāṇavārāya pāḷiyā Samantabhaddakā nāma subhāsāratthadīpaka*; 2. *samantabhaddakā nāma sāratthasucinitā anāgatabuddhavaṃsavaṇṇanā*.

My own reading of the *Samantabhaddikā* commentary of the Paris collections—a manuscript that is in fact not complete—indicates that the text is not strictly a commentary on Minayeff's manuscript B. Leumann (*Maitreya-samiti*, p. 179) also noted this, but without the benefit of access to the *Amatarasadhārā*. It should be noted that Minayeff was correct in the sense that the *Samantabhaddikā* commentary contains the same narrative content outlined by Minayeff in his short description of the content of manuscript B, content that explicitly differs from that of the *Amatarasadhārā*. It is worth noting here that the entire first half of the *Samantabhaddikā* commentary is devoted to an elaborate narrative of the Buddha Gotama's prehistory and awakening. The formal commentary on the actual stanzas of the 142-verse poem (Minayeff's manuscript A) begins only after this narrative, more than halfway through the commentary. For further discussion of the differences and connections between the *Amatarasadhārā* and the *Samantabhaddikā* commentaries, see below §3, pp. xviii-xxvii.

Much use has been made of Minayeff's work, and other scholars have improved on his edition over the years. In 1896, Henry Clark Warren translated into English the prose segments from Minayeff's manuscript B in his *Buddhism in Translations*.<sup>6</sup> In 1919, Ernst Leumann revised Minayeff's edition of manuscript A as part of a study of several other Khotanese and Chinese Maitreya texts.<sup>7</sup> His extensive notes on the metrical irregularities of the text are invaluable. In the introduction to his 1932 edition of the *Maitreyavyākaraṇa*, a Sanskrit text sharing a number of common verses with the *Anāgatavaṃsa*, Sylvain Lévi drew on Minayeff's edition of the *Anāgatavaṃsa* in order to show narrative parallels between the northern and southern Buddhist traditions and to distinguish between earlier and later understandings of the identity of Maitreya.<sup>8</sup> In 1954, I. B. Horner again translated segments of Minayeff's citations of manuscript B into English.<sup>9</sup> Minayeff's edition of the *Anāgatavaṃsa* was translated into English for the first time by William Pruitt in 1988 and published together with an extensive article by U Chit Tin on the cult of Metteyya in the Burmese Buddhist tradition.<sup>10</sup> In that same year, Padmanabh S. Jaini attempted to collect all of the extant references to the career of the bodhisattva Maitreya in Sanskrit and Pali literature.<sup>11</sup> Among the Pali materials, Minayeff's edition of the *Anāgatavaṃsa* and quotations from the commentary referred to as manuscript C figured prominently.<sup>12</sup>

<sup>6</sup> Henry Clark Warren, *Buddhism in Translations*, Delhi: Motilal Banarsidass, 1995 [1896], pp. 481-486.

<sup>7</sup> Leumann, *Maitreya-samiti*.

<sup>8</sup> Lévi, "Maitreya Le Consalateur".

<sup>9</sup> Edward Conze (ed.), *Buddhist Texts Throughout the Ages: Translated from Pāli, Sanskrit, Chinese, Tibetan, Japanese, and Apabhraṃśa*, New York & Evanston: Harper Torchbooks, 1964, pp. 46-50.

<sup>10</sup> William Pruitt, "The Chronicle of the Future Buddha" in Saya U Chit Tin, *The Coming Buddha Ariya Metteyya*, Wheel Publication, nos. 381/383, Kandy: Buddhist Publication Society, pp. 27-40.

<sup>11</sup> Padmanabh S. Jaini, "Stages in the Bodhisattva Career of the Tathāgata Maitreya", in Alan Sponberg and Helen Hardacre (eds.), *Maitreya, the Future Buddha*, New York: Cambridge University Press, 1988, pp. 54-90.

<sup>12</sup> Unfortunately, Jaini could not include all the material he had collected in his 1988 article. He did, however, include all the passages when the article was reprinted in a collection of his articles in 2001. See Padmanabh S. Jaini, *Collected Papers on Buddhist Studies*, Delhi: Motilal Banarsidass, 2001, pp. 451-500.

In 1993, Peter Skilling published a valuable article cataloguing and giving an overview of fourteen Tibetan texts translated from Pali at the beginning of the fourteenth century.<sup>13</sup> Among those texts were two translations— the *Maitrisūtra* (*byams pa'i mdo*) and the *Āryamaitrīsūtra* (*'phags pa byams pa'i mdo*) — of a single Pali text, the \**Metteyyasutta*. Lévi (1932) had thought them to be translations of the material contained in Minayeff's manuscript B, and Skilling (1993) shows that the opening *nidāna* of the Tibetan translations does correspond quite closely to Minayeff's transcription of the *nidāna* of manuscript B.<sup>14</sup> Upon closer inspection, it becomes clear that Minayeff's manuscript B was more extensive than either of the Tibetan translations. It is nevertheless possible to identify forty-one verses of these translations that correspond directly to verses of the *Anāgatavaṃsa*.<sup>15</sup> In 1998, Steven Collins translated Minayeff's edition of the *Anāgatavaṃsa* into English and used it extensively in a study of utopias in the Pali Buddhist world.<sup>16</sup> His notes on the translation are informative; further, the place he gives to the *Anāgatavaṃsa* in the construction of what he terms the "Pali imaginaire" demonstrates its eminence within the Pali Buddhist tradition. Finally, in 2006, K. R. Norman revised and again translated into English Minayeff's edition of the *Anāgatavaṃsa*, taking into account Leumann's, Pruitt's and Collins' conjectures and comments on the text.<sup>17</sup>

The *Anāgatavaṃsa* has received this much attention because it is an influential and interesting text. It has shed light on the history of Pali Buddhism and on the relationship of Pali Buddhism to other traditions in the larger Buddhist world. Still, many questions remain about the traditional framework within which the text was transmitted. For this reason, I have undertaken the task of editing and translating one recension of a commentary on the *Anāgatavaṃsa*, the *Amatarasadhārā* of the elder Upatissa. This text preserves a tenth-century Lankan

<sup>13</sup> Peter Skilling, "Theravāda Literature in Tibetan Translation", *Journal of the Pali Text Society* XIX (1993), pp. 69-202.

<sup>14</sup> Lévi, "Maitreya Le Consalateur", p. 377; Skilling, "Theravāda Literature", p. 114.

<sup>15</sup> See Appendix A. Peter Skilling ("Theravāda Literature", p. 117) identifies 35 of these verses.

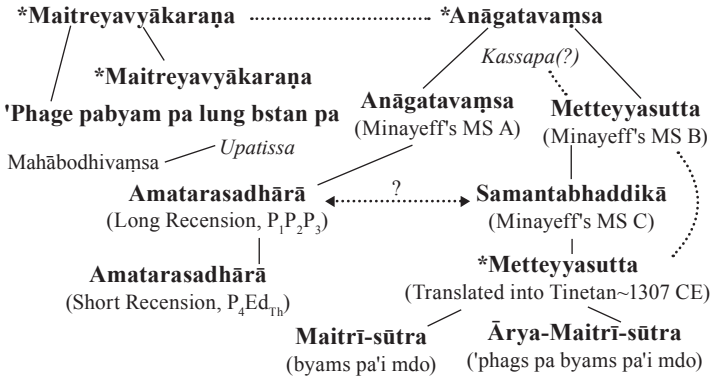
<sup>16</sup> Steven Collins, *Nirvana and Other Felicities: Utopias of the Pali Imaginaire*, Cambridge: Cambridge University Press, 1998.

<sup>17</sup> Kenneth Roy Norman, "The *Anāgatavaṃsa* Revisited", *Journal of the Pali Text Society* XXVIII (2006), pp. 1-37.

narrative tradition about the future Buddha Metteyya, his past, present, and future.

## 2. Textual Relationships

The following graphic displays the various textual traditions and personages that have a direct or indirect relationship with the *Anāgatavaṃsa*:



## 3. The *Amatarasadhārā* and the *Samantabhaddikā*

Before proceeding to a discussion of the *Amatarasadhārā* itself, I first want to clear up a few misconceptions about the *Anāgatavaṃsa* commentarial tradition. There are two separate commentaries on the *Anāgatavaṃsa*: (1) Upatissa's *Amatarasadhārā*, and (2) The *Samantabhaddikā* commentary of an unknown author.<sup>18</sup> Further, though

<sup>18</sup> Sri Lankan tradition recognizes this distinction, despite the fact that, as far as I am aware, the Pali *Amatarasadhārā* is no longer extant in Sri Lanka. Tradition attributes the authorship of the *Samantabhaddikā* to one Senarājāprasādavāsī Upasena. See Sanath Nanayakkara (ed.), *Anāgatavaṃsaya*, Dehiwala: Buddhist Cultural Center, 1997, p. 3. See also Charles Edmund Godakumbara, *Sinhalese Literature*, Colombo: The Colombo Apothecaries' Co., Ltd., 1954, p. 102. It remains unclear, however, precisely where the information on the authorship of the *Samantabhaddikā* comes from, as the name of the author is not explicitly mentioned in the text itself. As I am unable to corroborate this attribution, and

these two commentaries do share common material, they are distinct works that can be associated respectively with two different recensions of the *Anāgatavaṃsa*, corresponding to Minayeff's manuscripts A and B.<sup>19</sup> Finally, there was perhaps a third commentary that is now lost.

Many of these details of the *Anāgatavaṃsa* commentarial tradition become evident through a reading of several variant passages in the different editions of the *Gandhavaṃsa*, a late Pali bibliographic text

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the date and provenance of the text remain in question, I err on the side of caution by stating that the author is unknown.

The only clear piece of evidence on the composition of the text comes from the preamble of the *Samantabhaddikā* itself. There it is stated that the text was composed due to the bidding of a monk by the name of Mahābodhi (Filliozat "The commentaries on the Anāgatavaṃsa", p. 58): *bahussuto kaviñāṇi yo mahābodhināmako thero silena sampanno tenāhaṃ abhiyācīto*. See W.A. De Silva, *Catalogue of Palm Leaf Manuscripts in the Library of the Colombo Museum*, Memoirs of the Colombo Museum, Series A. Colombo: Ceylon Government Press, 1938. De Silva (p. 128, no. 736) catalogues a manuscript of this commentary, giving its title as *Samanta Saddikā*, and attributing it to one Paññālakāra Sthavira. The title *Samanta Saddikā* is most likely a misreading for *Samantabhaddikā*, while the reference to Paññālakāra Sthavira is presumably a mistaken attribution, based on an incorrect emendation of the colophon transcribed by De Silva, which in fact reads: *kakāritetu senena—raññālakāra sāmīnā*. With the help of the *Samantabhaddikā* manuscript held in Paris, we can emend these lines to *kārite Dhātusenena, raññālakārasāmīnā*. However, it is not entirely clear whether the epithet *alākārasāmī* refers to the king who built the commentator's residence, or to the commentator himself, who, in the following verse, refers to himself in the instrumental case as *mayā*. The syntax of the verse supports the former possibility. Further, Sinhalese tradition remembers the king Kumāradhātusena (r. 508-516), a later descendant of Dhātusena, as a great poet and author of a Sanskrit *mahākāvya* entitled *Jānakīharaṇa*. It would thus be fitting for the epithet to apply to him, in a historical conflation of these two relatives both named Dhātusena. On this tradition about Kumāradhātusena, see DPPN, pp. 633-34 and Charles Hallisey, "Works and Persons in Sinhala Literary Culture", in Sheldon Pollock, *Literary Cultures in History, Reconstructions from South Asia*, Berkeley: University of California Press, pp. 689-746 (p. 690, footnote 3).

<sup>19</sup> As mentioned above, the *Samantabhaddikā* does not, strictly speaking, comment on the text of Minayeff's manuscript B. It is nonetheless clear that the text's narrative structure follows the same progression as that found in that manuscript, and contains narrative elements that differ from those of the *Amatarasadhārā*. On the other hand, both commentaries contain the entirety of, and comment on, the text found in Minayeff's manuscript A.

of unknown provenance. Most scholars have relied on Minayeff's 1886 edition of this text, which was also recast by Bimalendra Kumar in 1992.<sup>20</sup> However, the *Chaṭṭha Saṅgāyana* edition of the *Gandhavaṃsa*, edited under the title of *Cūḷaganthavaṃsapāḷi*, has become more accessible in recent years.<sup>21</sup> In most respects the text of the *Cūḷaganthavaṃsa* is consistent with that of the *Gandhavaṃsa* as edited by Minayeff and Kumar. However, in several passages dealing with Upatissa's commentary on the *Anāgatavaṃsa*, the readings differ. While the *Anāgatavaṃsa* is mentioned at four places in the *Cūḷaganthavaṃsa* and three places in the *Gandhavaṃsa*, the *Cūḷaganthavaṃsa* supplies the title of Upatissa's commentary where it is missing in the *Gandhavaṃsa*:

*Kassapo nāmācariyo mohavicchedanī, vimaticchedanī, dasabuddhavaṃso, anāgatavaṃso ti catuvidhaṃ pakaraṇaṃ akāsi.*<sup>22</sup>

The teacher by the name of Kassapa composed four works: *Mohavicchedanī*, *Vimaticchedanī*, *Dasabuddhavaṃsa*, *Anāgatavaṃsa*.

*Upatisso nāmācariyo anāgatavaṃsassa aṭṭhakathaṃ akāsi.*<sup>23</sup>

The teacher by the name of Upatissa composed a commentary on the *Anāgatavaṃsa*.

<sup>20</sup> Ivan Pavlovich Minayeff, "Gandhavaṃsa", *Journal of the Pali Text Society* II (1886), pp. 54-79; Bimalendra Kumar, *Gandhavaṃsa*, Delhi: Eastern Book Linkers, 1992. There is also a Burmese edition of a slightly different recension of this text, published by the Vipassana Research Institute under the title *Cūḷaganthavaṃsapāḷi*, and found in a compilation of short texts entitled *Vaṃsaganthasaṅgaho*. See Vipassana Research Institute, *Chaṭṭha Saṅgāyana: CD-ROM*, Igatpuri, 1999. It is also worth noting that though the text is generally known as the *Gandhavaṃsa*, its title is given as *Cullaganthavaṃsa* in the text edited by Minayeff. The *Gandhavaṃsa* can be dated to no earlier than the seventeenth century, but may very well have been composed later. See Kumar *Gandhavaṃsa*, pp. 5-6, for a discussion of its date and authorship.

<sup>21</sup> I only have access to the *Cūḷaganthavaṃsapāḷi* via the Vipassana Research Institute's electronic version of it (*Chaṭṭha Saṅgāyana*). The following four citations refer to that edition of the *Cūḷaganthavaṃsa*.

<sup>22</sup> *Cūḷaganthavaṃsapāḷi*, 2. *Ganthakāraḷācariya-paricchedo*.

<sup>23</sup> *Cūḷaganthavaṃsapāḷi*, 4. *Āyācakaḷācariya-paricchedo*.

*Mohacchedanī gantho, vimaticchedanī gantho, dasa buddhavaṃso, anāgatavaṃso ca attano matiyā Kassapācariyena kato.*<sup>24</sup>

The books *Mohavicchedanī*, *Vimaticchedanī*, *Dasabuddhavaṃsa* and *Anāgatavaṃsa* were composed by the teacher Kassapa out of his own inclination.

*Amatadharassa* nāma anāgatavaṃsassa attano matiyā aṭṭhakathā Upatissācariyena katā.<sup>25</sup>

The commentary on the *Anāgatavaṃsa* by the name of *Amatadhara* was composed by the teacher Upatissa out of his own inclination. [emphasis added]

In the *Gandhavaṃsa*, the title of the commentary is absent in the last of the four passages. The text reads:

*Anāgatavaṃsassa attano matiyā aṭṭhakathā Upatissācariyena katā.*<sup>26</sup>

The commentary on the *Anāgatavaṃsa* was composed by the teacher Upatissa out of his own inclination.

As mentioned above, when Minayeff first published the *Anāgatavaṃsa*, he also published fragments of a commentary (manuscript C). About this commentary, he wrote:

This work of an unknown author is a commentary of the recension **B**. In *gandhavaṃso* the author of *Anāgatavaṃso* is called Kassapa; he was a native of India. A commentary to his work was made by Upatisso, a native of Ceylon. A few extracts of this MS are subjoined in the notes of the published text.<sup>27</sup>

<sup>24</sup> *Cūḷaganthavaṃsapāḷi*, 2. *Ganthakārakācariya-paricchedo*. It is important to note that in Minayeff's and Kumar's editions of the *Gandhavaṃsa* the *Dasabuddhavaṃsa* and the *Anāgatavaṃsa* are absent from this particular list of Kassapa's works. See Minayeff *Gandhavaṃsa*, p. 70. These works are, however, mentioned in connection with Kassapa in the section on authors cited above.

<sup>25</sup> *Cūḷaganthavaṃsapāḷi*, 4. *Āyācakācariya-paricchedo*.

<sup>26</sup> Minayeff "Gandhavaṃsa", p. 72; Kumar *Gandhavaṃsa*, p. 22.

<sup>27</sup> Minayeff "Anāgata-vaṃsa", p. 38.

In this brief statement, Minayeff associates the *Samantabhaddikā* commentary (manuscript C) with a commentary attributed to one Upatissa in the *Gandhavamsa*. It should be clear from the foregoing passages from the *Cūḷaganthavamsa/Gandhavamsa* that this inference was misleading. Even though Minayeff did not explicitly attribute the commentary's authorship to Upatissa, his statement caused confusion for later scholarship. To clear things up, we can now state with certainty that the commentary authored by Upatissa is the *Amatarasadhārā*, not the *Samantabhaddikā*. A reading of the two commentaries makes this explicit, though they clearly share a great deal of material, and one was almost certainly the textual precedent of the other.<sup>28</sup>

Unfortunately, Minayeff's slightly misleading statement, referring to Upatissa's commentary in a discussion of the *Samantabhaddikā* manuscript, led to a misconception that lingers to this day. Nearly one hundred years later, when discussing the authorship of the *Anāgatavamsa*, A.K. Warder wrote: "[Minayeff] also had a commentary by an Upatissa of Ceylon, in a fragmentary manuscript (C)."<sup>29</sup> In the very same year, and in the very same publication as Warder's article, Saddhatissa made a survey of some of the Pali literature of Cambodia. He wrote:

The *Amatarasadhārā* ('bearing the stream of nectar', i.e. Nibbāna) is a *ṭīkā* on the thera Kassapa's *Anāgatavamsa*, a poem of about 150 stanzas giving an account of the future Buddha Metteyya. The *Gandhavamsa* mentions an Upatissa, a monk from Ceylon, as the author of the *Anāgatavamsaṭṭhakathā*; Malalasekera has identified this Upatissa with the author of the *Bodhivamsa* until more evidence is forthcoming. The colophon of the *Amatarasadhārā* states: 'the *Amatarasadhārā*,

<sup>28</sup> At present the exact relationship between the two texts remains unclear, and I hesitate to make an unequivocal assessment of the historical relationship of the two commentaries.

<sup>29</sup> Anthony Kennedy Warder, "Some Problems of the Later Pali Literature", *Journal of the Pali Text Society* IX (1981), pp. 198-207 (p. 206). See also, Godakumbara *Sinhalese Literature*, p. 102. Rather than attributing the *Samantabhaddikā* commentary to Upatissa, Godakumbara attributes it to one Upasena, but then mistakenly claims that the *Anāgatavamsaya* of Vilgammula Mahāthera was based on the *Samantabhaddikā*. It is now quite clear that the *Anāgatavamsaya* was, rather, based on the *Amatarasadhārā*. See below, p. xxvi, especially footnote 35.



the commentary on the *Anāgata-Buddhavaṃsa* written by Upatissa, is ended.<sup>7</sup> This statement leads us to the conclusion that the author of this work is definitely the author of the *Bodhivaṃsa*, which has been assigned to the tenth century. Possibly what we have here is a different version of the same *Anāgatavaṃsaṭṭhakathā* prepared in Cambodia under the title of *Amatarasadhārā* based on Upatissa's commentary.<sup>30</sup>

Although much of what Saddhatissa brings out here is useful, particularly the translation of the colophon of the *Amatarasadhārā*, he unfortunately does not clear up the confusion created by Minayeff and perpetuated by Warder. Saddhatissa rightly attributes the authorship of the *Amatarasadhārā* to Upatissa, but does not contradict the mistaken assumption that the commentary referred to in the *Gandhavaṃsa* is the very same as that of Minayeff's manuscript C. Contrary to Saddhatissa's supposition, the evidence from the *Cūḷaganthavaṃsa* supports the conclusion that Upatissa's commentary was in all probability originally composed under the title of *Amatarasadhārā*.<sup>31</sup>

Because the title of Upatissa's commentary was not present in the recension of the *Gandhavaṃsa* that was available to him, Saddhatissa assumed that the title *Amatarasadhārā Ṭikā* was an alternate title for a Cambodian recension of the commentary mentioned by Minayeff. This was not an unreasonable assumption, since the only extant manuscript evidence for these commentaries comes down to us through manuscript traditions of Thailand, Cambodia, and Laos. However, despite the slight differences in the title *Amatadhara* in the *Cūḷaganthavaṃsa* and the title *Amatarasadhārā* evidenced by extant Thai and Cambodian manuscripts, we can safely assume that the commentary referred to in the *Cūḷaganthavaṃsa/Gandhavaṃsa* is in fact the same commentary that Saddhatissa mentioned in his 1981

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<sup>30</sup> Hammalawa Saddhatissa, "Pali Literature in Cambodia", *Journal of the Pali Text Society* IX (1981), pp. 178-197 (p. 181). On the *Bodhivaṃsa*, otherwise known as the *Mahābodhivaṃsa*, see below, pp. xxxi-xxxii.

<sup>31</sup> Additionally, Saddhatissa here glosses over the problem of dating that comes about when he allows that Upatissa, who was likely active in the tenth century, wrote a commentary on a text written by Kassapa, who was active in the twelfth and thirteenth centuries. This problem gets solved, however, when one gives up the notion that Kassapa authored the *Anāgatavaṃsa*. For a more detailed discussion of this issue, see below, §5, pp. xxviii-xxxii.

article.<sup>32</sup> We can therefore accept Saddhatissa's statement that the *Amatarasadhārā* is a commentary on the *Anāgatavaṃsa* written by one Upatissa of Lanka and preserved in Thailand and Cambodia.<sup>33</sup> It should be clear, however, that this commentary is distinct from the *Samantabhaddikā* utilized by Minayeff. My own comparison of the two texts confirms these differences. However, I have not undertaken a comprehensive comparison of the texts.<sup>34</sup> It remains possible,

<sup>32</sup> It is quite easy to imagine how scribal error might cause the title *Amatarasadhārā* to become *Amatadhara*.

<sup>33</sup> The biggest problem with all of these assumptions is that the *Gandhavaṃsa* cannot be dated to any earlier than the seventeenth century and was most likely penned somewhere in Southeast Asia. Thus, it is not a reliable source when it comes to texts supposedly written many hundreds of years prior to its composition, and in far-flung regions of the globe such as Sri Lanka and India. What it does do, however, is indicate the traditional Southeast Asian understanding of a text's provenance. Though much is spurious in this text, many of its attributions have been verified. In the present case, the colophon of the *Amatarasadhārā* and the *Cūlaganthavaṃsa* corroborate one another.

<sup>34</sup> A Burmese script printed edition of this text was produced in the year 2000: Kyaw Hlaing [Kyau Lhuin], *Collected Texts on the Buddhavaṃsa of Arimetteyya [Arimetteyyabuddhavaṃsā cā cu myāh]*, Yangon: State Pariyatti Sāsana University, 2000 [2543/1362]. While I have summarily consulted this edition towards the end of the present work's period in the press, my understanding of the text is largely based on a reading of a single manuscript that was available to me, held in the EFEO library in Paris. The manuscript is incomplete, lacking the section on verses 10-42 of the *Anāgatavaṃsa*, probably the equivalent of an entire *phūk*. This section of the text is present, however, in Kyaw Hlaing's Burmese script edition. Full versions of the text exist in Sri Lankā, and probably Thailand and Cambodia, but I have not had access to them up to this point.

A study of the *Samantabhaddikā* was undertaken in a 2005 dissertation by the Burmese scholar Ma Khin Lin Myint. This dissertation, entitled *The Study of Anāgatavaṃsa Aṭṭhakathā*, provides a useful overview of the text, but suffers from a number of problems with respect to dating and authorship. For instance, Khin Lin Myint perpetuates the confusion about Upatissa's authorship of the *Samantabhaddikā* (p. 126), even though Upatissa's name is nowhere mentioned in the text. She also suggests that the *Samantabhaddikā* was written in the fifth century CE (p. iii, p. 126). This seems unlikely, though not impossible, considering that there is no definitive evidence for the existence of the *Anāgatavaṃsa* at such an early date. Ma Khin Lin Myint bases this dating on a reference to the king Dhātusena in the colophon of the *Samantabhaddikā*, but this can easily be explained by the fact that the

therefore, that the relationship between them is more complicated than is obvious at first glance. As already mentioned, the two commentaries share some material, and one was almost certainly used as source material for the other. However, our inability to conclusively date the *Samantabhaddikā* hinders a clear understanding of the historical relationship between the two texts.

Additionally, there may have been a third commentary on the *Anāgatavaṃsa* that is now lost. There is evidence, within the text of the *Amatarasadhārā* itself, that when Upatissa wrote his commentary, a separate commentary on the same version of the *Anāgatavaṃsa* already existed. In the preamble to his commentary, Upatissa writes:

*pubbā aṭṭhakathā tassa pubbāparavirodhinī |*  
*viruddhasamayā pāligahaṇā ca anekadhā ||*  
*apanetvāna te dose dassayissām ‘anākulam |*  
*vamsaṃ Metteyyabuddhassa nisāmayatha sādhave ti ||*

The earlier commentary on it is inconsistent throughout, contradictory in its views, and its interpretations of the canonical text are manifold. Listen, good people! Removing those faults, I will display clearly the Chronicle of the Buddha Metteyya.

Here we have evidence, directly from Upatissa, that there was another commentary extant before he wrote his treatise on the *Anāgatavaṃsa*. This small clue is enticing, even though we do not know whether the

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text is simply said to have been written in the Kālavāpivihāra (see DPPN, p. 1159; Kyaw Hlaing, *Collected Texts*, and Filliozat, “The Commentary to the Anāgatavaṃsa”, read *Kāl/āvāsivihāra* while De Silva, *Catalogue of Palm Leaf*, reads *Kālavāpivihāra*), which was built by Dhātusena (for a transcription of the colophon of the *Samantabhaddikā*, see De Silva, p. 128, no. 736 and Filliozat, p. 60). The text, therefore, could have been written any time after Dhātusena’s reign (460-478 CE), but evidence for a *terminus ante quem* is lacking. If we follow the scribal postscript appended to the single available manuscript (see Filliozat, pp. 58-62), which states that the text was written on the twenty-ninth day of the first month, 2122 years after the death of the Buddha, then we should instead date the text to the end of the sixteenth century. However, since the date of copying given in this scribal postscript is not found in all known manuscripts of the *Samantabhaddikā*, and in fact follows upon the colophon proper, it seems likely that this is a late scribal addition that is of little historical value for dating the commentary itself.

commentary to which Upatissa refers here is the *Samantabhaddikā* or some other commentary that is no longer extant.

Due to the lack of descriptive historical data in the *Amatarasadhārā*, the proliferation of manuscripts in various world regions, and the diverse and imperfect scribal traditions in those regions, it remains difficult to understand the history of the text. It seems that nothing short of a comprehensive study of all the existing manuscripts, along with the vernacular versions of the narrative, will establish for good the complex relationship between the various recensions of the root text and the various commentaries. Such a study would involve the collection and collation of some twenty manuscripts from the national Library in Bangkok, seven in Paris, and one at Otani University in Kyoto. These, of course, are only the manuscripts of which I am aware. Most likely, many more exist in libraries in Sri Lanka, Thailand, Cambodia, Burma, and other Southeast Asian countries. Additionally, a number of vernacular recasts of the narratives of Upatissa's commentaries were made, the study of which would help shed light on the transmission history of the original Pali version. For instance, the early fourteenth-century author Mahāthera Vilgammula wrote a text in Sinhalese and Pali entitled *Anāgatavaṃsaya*, which is clearly derived from the *Amatarasadhārā*. It ends, for example, with the *Amatarasadhārā*'s eighteen concluding verses.<sup>35</sup>

Such a large comparative project is beyond my capacities at this time. Nonetheless, it has been more than 125 years since Minayeff first edited the 142-verse poem, and still not even one of the commentaries on the *Anāgatavaṃsa* has been edited. Therefore I would like to take a first step towards a better understanding of this commentarial tradition. The present volume is an edition of the shorter of the two recensions of the *Amatarasadhārā* of the Elder Upatissa. I offer an edition of the original Pali text with notes on variant readings from four manuscripts from the Paris collections and a rather corrupt *editio princeps* edited in Thai script. I also offer a new edition of the *Anāgatavaṃsa*, informed by the Thai/Cambodian transmission of the *Amatarasadhārā* commentarial tradition, with critical notes accounting for all of the

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<sup>35</sup> Nanayakkara, *Anāgatavaṃsaya*, pp. 182-183. See also Vilgammula Mahāthera, *Siṃhala Bodhivaṃśaya*, Colombo: Puñci Baṇḍāra Sannasgala, 1970. The great elder of Vilgammula produced two works, in a mix of Siṃhala and Pali, that were derivative of Upatissa's two known Pali works, the *Mahābodhivaṃsa* and the *Amatarasadhārā*. See Godakumbura *Sinhalese Literature*, pp. 118-121.

editions published up to the present. This new edition of the root text differs in a number of minor ways from previous editions, and allows us to discern the text within the context in which it was produced, read, and understood by Upatissa and subsequent commentators.<sup>36</sup> Finally, I offer an English translation of the text. I hope that in the future other students of Pali will take up the task of editing the *Anāgatavaṃsa* commentaries in a more complete fashion. Much remains to be done in order to clarify the many historical questions that surround these texts. I also hope that this edition and translation will be useful for scholars interested in Buddhist narrative literature, the late Pali commentarial tradition, and the cult of Metteyya in the Pali Buddhist world.

#### 4. The Two Recensions of the *Amatarasadhārā*

Before turning to a discussion of dating and authorship, an important textual question remains to be discussed, namely the relationship between the different recensions of the *Amatarasadhārā*. For the present edition, I have employed a single manuscript of the short recension of the *Amatarasadhārā* and three manuscripts of the longer recension. All of these manuscripts are held in Paris, and were catalogued by Filliozat in 1993. Additionally, I had access to a poorly edited Thai edition of the short recension of the text.<sup>37</sup> The existence of two recensions of the commentary, radically different in length, raises a historical question: Was the original text a shorter recension (Pali: *saṅkhepa*) that was later expanded? Or was the original text an extensive (Pali: *vitthāra*) recension that was later truncated? There are reasons to believe that both historical progressions could have taken place. However, it seems most likely to me that the commentary was originally composed in its long form. The primary difference between the two recensions is the complete absence in the short recension of commentarial *pratīkas* with explanations for the root verses of the *Anāgatavaṃsa*. The long recension, on the other hand, contains *pratīkas* and commentarial glosses for nearly all the verses of the root text. I find it unlikely that any serious

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<sup>36</sup> Of course, due to the long history of the text's transmission, and the youth of the manuscripts, it is often difficult to discern whether certain aspects of the text are the original presentation of Upatissa, additions of a subsequent commentarial voice, or corruptions of the scribal traditions.

<sup>37</sup> For a more detailed discussion of the materials used for the edition, see below, pp. lvi-lxiii.

Pali commentator would consider himself an *aṭṭhakathākāra* without including such essential commentarial material in his composition. Further, the short recension preserves all the basic narrative material of the long recension, simply omitting particular commentarial portions of it. There is thus no textual material in the short recension that is not present in the long recension. This fact seems to indicate that the short recension was constituted based on an exemplar akin to its longer counterpart. Lacking the systematic philological treatment of the root text that is found in the long recension, the short version reads more like a story than a commentary. It seems quite likely that this text was constituted for mass consumption, perhaps in the context of religious sermons or to facilitate translation into vernacular languages. After all, stories are generally more accessible to people than philological analyses. It remains unclear, however, when or where the short recension was produced.<sup>38</sup> In discussing the date and authorship of the *Amatarasadhārā* below, therefore, I will primarily be referring to the longer recension, even though the edition presented in this volume is the short recension.

## **5. Date and Authorship of the *Anāgatavaṃsa* and the *Amatarasadhārā***

As the foregoing discussion indicates, teasing out historical details from Pali texts is a daunting and often impossible task. In many ways, the questions surrounding the *Amatarasadhārā* epitomize the problems inherent in contextualizing much of the later Pali literature. Questions regarding the authorship, date, and historical context of these late texts often cannot be answered. The situation of the *Amatarasadhārā* is particularly complicated, however, because the historical uncertainties regarding the *Anāgatavaṃsa* remain as numerous, or more numerous, than those surrounding the *Amatarasadhārā* itself. Therefore, I will first briefly discuss the status of the *Anāgatavaṃsa* and then return to a discussion of the *Amatarasadhārā* and its author.

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<sup>38</sup> The short recension could have been constituted at any time and any place between the original authorship of the *Amatarasadhārā* in its long form in the tenth century in Lankā and the seventeenth or eighteenth centuries in Thailand/Cambodia when the manuscripts used for the present edition were most likely copied.

The most recent and best-informed discussion of the date and authorship of the *Anāgatavaṃsa* is that of Warder 1981.<sup>39</sup> Basing his arguments on the colophon of Minayeff's manuscript A, and on the questionable information supplied in the *Gandhavamsa*, Warder comes to the conclusion that we can provisionally accept the traditional attribution of the *Anāgatavaṃsa* to the Cōliyan monk Kassapa, an important author of the late twelfth century.<sup>40</sup> He also claims that Kassapa is likely to be the author of the two recensions of the *Anāgatavaṃsa* represented by Minayeff's manuscripts A and B. In response to the internal evidence in the texts that calls into question the attribution of authorship to Kassapa, Warder writes:

In manuscript B the text appears to be a *sutta*. It is supposed to have been spoken by the Buddha after the *Buddhavamsa*. Of course, the tradition about the future is supposed to be based on matters revealed by the Buddha Gotama. Manuscript B seems to deny Kassapa's authorship, in order to make the text a *sutta*, but of course we cannot accept that. Kassapa used various sources in tradition, in the Canon and commentaries and perhaps others not known to us (cf. the texts on the *anāgata* preserved in Tibetan), and put together a short narrative on the Buddha Metteyya.<sup>41</sup>

Warder's ideas here certainly seem reasonable, but they are based mostly on conjecture. I would also point to another reason to doubt Warder's attribution of both recensions A and B to Kassapa. Firstly, a direct link between the *Anāgatavaṃsa* texts and Kassapa's other works is only attested by way of relationship with Minayeff's manuscript B,

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<sup>39</sup> Dragomir Dimitrov is presently working on a monograph in which he attempts to reassess the history of the *Anāgatavaṃsa* tradition. His broad engagement with untapped Sinhalese sources will no doubt offer a welcome corrective to many preconceptions about the history of literature in Sri Lanka. Since I have not seen the most recent version of his chapters on the *Anāgatavaṃsa* and *Amatarasadhārā*, I cannot comment on his final conclusions. See Dragomir Dimitrov, *The Legacy of the Jewel Mind* (forthcoming).

<sup>40</sup> On the question of Kassapa's date, see Willem B. Bollée, "Die Stellung der Vinaya-Ṭīkā in der Pāli-Literatur", *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Supplementa I, Teil 3, XVII. Deutscher Orientalistentag (1968), pp. 824-835.

<sup>41</sup> Warder "Some Problems ...", p. 207.

the *Metteyyasutta*. In this text we find passages that have direct parallels with Kassapa's *Mohavicchedanī*.<sup>42</sup> Thus, if we were to attribute any of the *Anāgatavaṃsa* texts to Kassapa, it would only be recension B, for the reasons that Warder cites when he writes: "Kassapa had a particular interest in this question of the disappearance of Buddhism."<sup>43</sup> It is only in recension B that we find a prose discussion of the decay of Buddha's teachings, corresponding to a similar passage in the *Mohavicchedanī*.<sup>44</sup> Even this connection remains tentative, however, and there is no obvious reason to believe that Kassapa did not draw on materials from a preexisting *Anāgatavaṃsa* tradition when he composed his *Mohavicchedanī*. It seems quite likely that Warder was misled by the questionable information on Kassapa's works provided by the *Gandhavaṃsa*.<sup>45</sup>

Secondly, the existence of a parallel North Indian Maitreya text, attested long before Kassapa's era, should make us question the very idea of authorship within the *Anāgatavaṃsa* textual tradition. First published by Lévi in 1932 and subsequently edited twice more from two separate manuscripts, the *Maitreyavyākaraṇa* (MvyK) is a Sanskrit text of approximately 100 verses, in *anuṣṭubh* meter, relating a northern Buddhist narrative of the future Buddha Maitreya.<sup>46</sup> An early fragment of this text was also studied by Jens-Uwe Hartmann, who dates the fragment to the sixth or seventh centuries CE based on paleographical grounds.<sup>47</sup> Despite the notable differences between this text and Minayeff's *Anāgatavaṃsa*, the texts do share a number of similarities.<sup>48</sup> Our ability to date the *Maitreyavyākaraṇa* ought to

<sup>42</sup> Anthony Kennedy Warder, *Mohavicchedanī*, London: The Pali Text Society, 1961. Compare pp. 202-205 of this text with Minayeff "Anāgata-vaṃsa", pp. 34-36.

<sup>43</sup> Warder "Some Problems ...", p. 207.

<sup>44</sup> See Minayeff "Anāgata-vaṃsa", pp. 34-36 and Warder *Mohavicchedanī*, p. 202.

<sup>45</sup> See Minayeff "Gandhavaṃsa", pp. 60-61.

<sup>46</sup> See Lévi "Maitreya Le Consolateur"; Prabhas Chandra Majumder, *Ārya-Maitreya-Vyākaraṇam*. Calcutta: K.L. Mukhopadhyay, 1959; Zenno Ishigami, "Maitreyavyākaraṇa," a Buddhist Manuscript in the National Archives Nepal", in *Fujita Kotatsu Hakushi Kanreki Kinen Ronshū Indo Tetsugaku to Bukkyō*, Kyoto: Heirakuji Shoten, 1989, pp. 295-310.

<sup>47</sup> Jens-Uwe Hartmann, "Maitreyavyākaraṇa", in Jens Braarvig, Paul Harrison, Kazunobu Matsuda and Lore Sander (eds.), *Buddhist Manuscripts, Volume I*, Oslo: Hermes Publishing, 2006, pp. 7-9.

<sup>48</sup> See the footnotes of Part I for specific instances of close parallelisms.



raise questions about Warder's attribution of the authorship of the *Anāgatavaṃsa* to Kassapa. Based on Hartmann's assessment of the oldest known fragment of the *Maitreyavyākaraṇa*, we know that a tradition of a short verse text relating the events of Maitreya's life activity was in circulation in India at least five hundred years before Kassapa's time. There is also no reason to believe that the circulation of such a text would have been limited to North India. Thus, if Kassapa did compose (Minayeff's) recension A of the *Anāgatavaṃsa*, he probably did so based on a previously existing tradition. It seems likely that, like the *Maitreyavyākaraṇa* in the north, a prototype of the *Anāgatavaṃsa* (Minayeff's manuscript A) was in circulation in the Pali Buddhist world long before Kassapa came on the scene. If Kassapa was indeed the author of (Minayeff's) recension B, he perhaps used the already extant verse poem as a framework for a larger narrative, incorporating materials from both commentarial and canonical literature. Likewise, even if it were the case that the text of Minayeff's recension A was the production of Kassapa, it must have been constituted based on a preexisting text. We might even posit the notion that recension A is a cleaned-up version of recension B, though such a proposition would be even more difficult to prove. At the end of the day, these conjectures are little more than just that. It is unlikely that we will arrive at a clear answer to the question of the authorship of the *Anāgatavaṃsa* without a comprehensive study of all the available manuscripts of the *Anāgatavaṃsa*—in all its recensional permutations—and its commentaries. Here it suffices to say that the *Anāgatavaṃsa* was probably a text whose author was never meant to be known. As it stands, I think that the authorship of both recension A and B must remain a mystery.

In this respect, the *Amatarasadhārā*—along with Upatissa as its author—becomes a primary historical touchstone for the *Anāgatavaṃsa* tradition. That is, as far as historical evidence goes, the *Amatarasadhārā* is perhaps the earliest clear point of reference for the *Anāgatavaṃsa* itself—the 142-verse poem in particular. While there can be no absolute certainty about the dating of Upatissa, the evidence available at present strongly supports what scholars have suggested for many years: that Upatissa was active in the tenth century, and that he wrote at least two influential works: 1. the *Mahābodhivaṃsa*<sup>49</sup> and 2.

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<sup>49</sup> Sanford Arthur Strong (ed.), *The Mahā-Bodhi-Vaṃsa*, London: Henry Frowde for the Pali Text Society, 1891; Peddinóruwe Sóbhita (ed.), *The*

the *Amatarasadhārā*.<sup>50</sup> These two texts together represent a particular set of interests, a concern with both the history and future survival of the Buddhist tradition. In this way, the *Mahābodhivaṃsa* is engaged with the past of the Buddhist tradition: the tradition's physical connection to the Buddha Gotama through the story of the tree under which he sat when he attained awakening. The *Amatarasadhārā*, on the other hand, is engaged with its future: the arrival of the next Buddha, Metteyya. Writing about these aspects of the Buddhist tradition, and doing so in a *kāvya*-like style of Pali that participated in Sanskrit-oriented literary developments taking place in Lankā during the tenth century, Upatissa's works had an indelible influence on the Theravāda Buddhist tradition in general and on the literary history of Lankā in particular.

## 6. The *Amatarasadhārā* and Upatissa's Commentarial Project

The *Amatarasadhārā* is a consequential text for two reasons. First, it preserves a Pali version of one southern Buddhist Metteyya narrative tradition, a tradition that became influential throughout the Pali Buddhist world. This tradition is unique and differs significantly from the better-known and more diverse Maitreya narratives of the Northern

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*Mahābōdhivaṃsa, or History of the Great Bo-tree, by the Very Venerable Upatissya Sthavira*, Colombo: H.W. Goonawardhana, 1890.

<sup>50</sup> Don Martino De Zilva Wickremasinghe, *Catalogue of the Sinhalese Manuscripts in the British Museum*, London: Longmans & Co., 1900, Bernard Quaritch; Asher & Co., Kegan Paul, Trench, Trübner & Co., Henry Frowde, p. xiv; Wilhelm Geiger, *The Dīpavaṃsa and the Mahāvāṃsa and Their Historical Development in Ceylon, Translated Into English by Ethel M. Coomaraswamy*, Colombo: H. C. Cottle, Government Printer, Ceylon, 1908 [1905], p. 34 and pp. 75-79; Gunapala Piyasena Malalasekera, *The Pāli Literature of Ceylon*, Colombo: M. D. Gunasena & Co., Ltd., 1958 [1928], p. 160; Godakumbura, *Sinhalese Literature*, p. 4 and p. 118; Saddhatissa, "Pali Literature in Cambodia", p. 181. See also Dharmakīrti Śrī Dharmārāma (ed.), *Mahābodhivaṃsa Granthipadavivaraṇaya [Mahābodhivaṃsagāṭapadaya]*, Colombo, 1910, pp. 3-4; Wilhelm Geiger (ed.), *Cūlavāṃsa, Being the More Recent Part of the Mahāvāṃsa, Vol. 1*, London: Published for the Pali Text Society by H. Milford, Oxford University Press, 54.36, 1925, p. 153.

Dragomir Dimitrov (forthcoming) has recently revisited the evidence for the common authorship of the *Mahābodhivaṃsa* and the *Amatarasadhārā* and has shown as conclusively as possible that the suggestions of these previous scholars are indeed correct in this regard.

traditions. However, it also displays significant points of contact with them. Work done by Leumann (1919) and Lévi (1932) sheds light on the relationship between these traditions, but their interest in an earlier period within the development of the Buddhist tradition meant that they neglected later Pali texts such as the commentaries on the *Anāgatavaṃsa*. A proper comparison of the narrative elements found in the later Pali Metteyya narratives, Sanskrit *avadāna* texts, and Central Asian Maitreya narratives in languages such as Khotanese and Tocharian, remains to be carried out. Such a comparative study would certainly reveal interesting and telling historical relationships between the various regional traditions. The second reason why the *Amatarasadhārā* is a significant text is that Upatissa's attempt to give central authoritative importance to the *Anāgatavaṃsa* is indicative of important historical developments in Laṅkā during the tenth century. The Cōḷa period (10th-13th centuries CE) in South India was a time of dynamic religious competition, during which significant reconfigurations of religious identity took place. These changes also affected the fabric of Laṅkan religious praxis. It is in the context of this changing religious landscape that the *Amatarasadhārā* was produced, and it is in light of such changes that we should understand Upatissa's project. By writing a commentary on the *Anāgatavaṃsa*, and unequivocally treating the text as canonical, he attempted to give the cult of Metteyya a central place within the framework of orthodox Mahāvihārin practice.

In the *Amatarasadhārā*, Upatissa offers a detailed and multilayered account of Metteyya's future existence. Weaving together commentarial literature on the biography of the Buddha Gautama, canonical discourses, and *Jātaka* stories, he presents a coherent narrative that connects the Pali literary tradition to the coming of the future Buddha. Historically speaking, the role that the Metteyya narrative played among the Pali Buddhists of Laṅkā and South India remains somewhat obscure. The study of Upatissa's *Amatarasadhārā*, however, broadens our understanding of the place of the Metteyya cult in the history of the tradition. Of particular significance in understanding the development of this cult in the Pali Buddhist world is the question of the canonicity of the *Anāgatavaṃsa*. For more than a century now, Western scholars have discussed it as a "non-canonical" text.<sup>51</sup> On the other hand, Sri Lankan tradition

<sup>51</sup> See Warder "Some Problems", Jaini "Stages in the Bodhisattva Career", Udaya Praśānta Māddēgama, *Anāgatavaṃsa desanā = The sermon of the*

has, for centuries, allocated the *Anāgatavaṃsa* the quasi-canonical status of *Buddhavaṃsa-atireka*, “addendum to the Chronicle of the Buddhas.”<sup>52</sup> In light of recent work by Steven Collins and Anne Blackburn, who point to the fluid concept of canonicity within Pali Buddhist textual praxis, I would like to reopen a discussion of the canonicity of the *Anāgatavaṃsa*.<sup>53</sup> At present the *Anāgatavaṃsa* is not an accepted canonical text in the Pali Buddhist world. However, material from the *Amatarasadhārā* indicates that Upatissa treated the text as canonical and thus may have been attempting to canonize it.

As Lévi pointed out in 1932, the Chinese pilgrim Faxian (法顯), who traveled in India and Laṅkā between the years 399 and 414 CE, came in contact with a Metteyya narrative while listening to the Dharma discourse of an Indian monk on the island.<sup>54</sup> Faxian’s biography reveals a few details of the narrative and also indicates that it was not considered canonical in Laṅkā at the time, at least not in the form in which Faxian came across it. His biographer writes:

While he was in this country, Faxian heard an Indian practitioner reciting a *sūtra* from a high seat, saying: “The Buddha’s alms-bowl was originally in Vaiśālī, and now it is in Gandhāra. After some hundreds of years,”—when Faxian was listening to the recitation, there was an exact number of years, but he has now simply forgotten it—“it will reach Western *Yuezhi*. [After] some hundreds of years it will reach Khotan. [After] staying some hundreds of years [there], it will reach Kucha. [After] some hundreds of years, it will come to the land of the Han (China). [After] some hundreds of years, it will reach the country of the lion (Siṃhala). [After] some hundreds of years, it will return to Central India. Then it will ascend to the Tuṣita heaven, and the Bodhisattva Maitreya will see it and say with delight: ‘The alms-bowl of Śākyamuni Buddha has arrived.’ Together with

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*chronicle-to-be*, Delhi: Motilal Banrasidass Publishers, 1993, and Skilling “Theravāda Literature in Tibetan Translation”.

<sup>52</sup> Nanayakkara “*Anāgatavaṃsaya*”, p. 2. See also Godakumbara *Sinhalese Literature*, p. 102.

<sup>53</sup> Steven Collins, “On the Very Idea of the Pali Canon”, *Journal of the Pali Text Society* XV (1990), pp. 89-127; Ann Blackburn, “Looking for the Vinaya: Monastic Discipline in the Practical Canons of the Theravāda”, *Journal of the International Association for Buddhist Studies* 22/2 (1999), pp. 281-309.

<sup>54</sup> Lévi “Maitreya Le Consalateur”, pp. 367-368.

the deities [of Tuṣita], [he] will make offerings of flowers and incense for seven days. After seven days, [it] will return to Jambudvīpa, where the king of the sea nāgas will bring it to his nāga-palace. When Maitreya shall be about to perfect the path (of Buddhahood), the alms-bowl will return—separating into four [bowls]—again to [its] origin[al state] at mount Pinna. After Maitreya has perfected the path (of Buddhahood), the four kings of the deities will acknowledge the Buddha [by offering him their bowls], as they did in the case of the previous Buddha. The thousand Buddhas of this Bhadra-kalpa will all use the same alms-bowl, and once the bowl disappears, the teaching of the Buddha will gradually evanesce. After the teaching of the Buddha has evanesced, the life-span of humans will be shortened, till it is [a period of] five years. At the time when [humans have a] five-year [life-span], rice, butter, and oil will disappear. Men will become extremely wicked. They will take up grass and sticks, which will change into swords and rods, and they will attack one another. Those among them who are virtuous will flee, and take to the mountains. When the wicked have destroyed one another, these [virtuous ones] will again emerge, saying to one another: ‘The men of former times enjoyed great longevity, but because they became quite wicked, acting against the Dharma, the length of our life-span has been shortened and reduced to [as little as] five years. Let us now come together in the practice of what is good, giving rise to thoughts of loving kindness, and cultivating altruism.’ When each one practices faith and goodness, the life-span [of humans] will successively double in length until it reaches 80,000 years. When Maitreya appears in the world, and begins to turn the wheel of the Dharma, he will first liberate those among the disciples of the Dharma left behind by the Śākya; those who have left home, those who have accepted the three refuges, the five precepts, and the eight purifications, and those who have given offerings to the three jewels. Secondly and thirdly, he will liberate those who have the requisite karmic conditions.”

At that time, Faxian wished to copy this *sūtra*, but the man said: “There is no written text of this [*sūtra*], I have simply recited it from memory.”<sup>55</sup>

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<sup>55</sup> T LI 865c1-23: I generally follow the edition presented in Max Deeg, *Das Gaoseng-Faxuan-Zhuan als religionsgeschichtliche Quelle*, Wiesbaden:

The final sentence of this passage indicates that this story of Metteyya, though prevalent enough to be the central theme of a Dharma discourse, may have not yet been codified in Laṅkā as a discrete textual tradition. Due to Dharmarakṣa's (*Fahu* 法護) third or fourth-century translation of the Buddha's Discourse on the Descent and Birth of Maitreya (*Mile xiasheng jing* 彌勒下生經),<sup>56</sup> however, we know that there were texts of this kind by that time in the north. It seems, therefore, that the emergence of a tradition of Metteyya texts in Laṅkā may have been the result of northern influence. The historical ambivalence of the canonical status of the *Anāgatavaṃsa* is a testament to the fact that this Northern tradition may have never completely taken hold in Laṅkā. On the other hand, Upatissa's commentary contains evidence that in the tenth century the *Anāgatavaṃsa* may have in fact attained canonical status, or at least was making a bid for such a status.

As mentioned above, the period between the tenth and thirteenth centuries was one of dramatic change in the religious landscape of South India and Laṅkā. The emergence of powerful Śaiva and Vaiṣṇava devotional traditions in Tamil Nadu, as well as the growing influence of a devotional Mahāyāna Buddhology in both Tamil Nadu and Laṅkā, led to a dynamic and shifting field of religious contestation in both of these areas.<sup>57</sup> Additionally, the field of literary production was broadening in Laṅkā. This shift is evident in the literary practices of scholars and exegetes such as Ratnaśrījñāna<sup>58</sup>

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Harrassowitz Verlag, 2005. This passage has been translated by several different scholars. See James Legge, *A Record of Buddhist Kingdoms: Being an Account by the Chinese Monk Fā-Hien of His Travels in India and Ceylon (A.D. 399-414) In Search of the Buddhist Books of Discipline*, Oxford: The Clarendon Press, 1886, pp. 109-110; Li Rongxi, "The Journey of the Eminent Monk Faxian", in *Lives of Great Monks and Nuns*, BDK English Tripitika 76-VII. Berkeley: Numata Center for Buddhist Translation and Research, 2002, pp. 155-214 (pp. 208-210); Deeg, *Das Gaoseng-Faxuan-Zhuan*, pp. 570-571.

<sup>56</sup> T XIV no. 453. The presence of North Indian texts connected to the cult of Maitreya has also been demonstrated by Paul Demiéville. See pp. 376-395 in Paul Demiéville, "La Yogācārabhūmi De Saṅgharakṣa", *Bulletin de l'École Française d'Extrême-Orient* 44/2 (1954), pp. 340-436.

<sup>57</sup> Anne Monius, *Imagining a Place for Buddhism: Literary Culture and Religious Community in Tamil-Speaking South India*, New York: Oxford University Press, 2001.

<sup>58</sup> On Ratnaśrījñāna, otherwise known as Ratnamati, see: Wickremasinghe, *Catalogue of the Sinhalese*, p. xiii; Sheldon Pollock, "Ratnaśrījñāna", in *Encyclopaedia of Indian Wisdom, Prof. Satya Vrat Shastri Felicitation Volume*,

and Dhammapāla,<sup>59</sup> whose works mark a growth in the popularity of Sanskrit usage, grammatical traditions, and elaborate poetics, as well as an openness to influences of traditions from the North of India. In Laṅkā, the great *Nikāyasāmaggi*, the unification of the monastic orders, in the year 1165 CE during the reign of Parakkramabāhu was a direct response to this growing diversity of religious and literary practices. This unification involved the ascendance of the Mahāvihāra over two rival orders, the Abhayagiri and Jetavana Vihāras.<sup>60</sup> In the historical construction of Laṅkan Pali Buddhist orthodoxy, the latter two institutions have been labeled as corrupt and associated with the Mahāyāna tradition. Thus we find the unification described as a purification of the monastic community:

Being in virtue of his impartiality free from liking and disliking, and as a result of his unweariedness arduously active day and night, he (Parakkamabāhu I) cured like a clever, expert physician who distinguishes between curable and incurable disease, those which were curable and set aside those which were incurable by the rules of the order, free in his decisions from error... The three fraternities had lost their unity... They turned away their demeanour from one another and took delight in all kinds of strife. But the all-wise Ruler... achieved its union... and he

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edited by Ramkaran Sharma. Delhi and Varanasi: Bharatiya Vidya Prakashan, 2005, pp. 637-643; Dimitrov, *The Legacy of the Jewel Mind*. Dimitrov follows upon and fleshes out Wickremasinghe's and Pollock's suggestions that Ratnaśrījñāna might be identified with Ruvan-mī, a Sinhala name of the author of several important Sinhalese works on poetics. Dimitrov also goes as far as to suggest that Ratnaśrījñāna could have gone by the monastic name Upatissa, and was possibly the author of the *Mahābodhivaṃsa* and the *Amatarasadhārā*. At present, I cannot follow Dimitrov in this assessment of Upatissa's identity. However, I am open to the possibility that evidence may be forthcoming to support his hypothesis.

<sup>59</sup> On Dhammapāla see: Lance S. Cousins, "Dhammapāla and the Tīkā Literature", *Religion* 2/2 (1972), pp. 159-165; Lance S. Cousins, "Abhidhamma Studies I: Jotipāla and the *Abhidhamma Anuṭṭikā*", *Thai International Journal of Buddhist Studies* II (2011), pp. 1-36.

<sup>60</sup> Ranaweere Appuhamillage Leslie Herbert Gunawardana, *Robe and Plough: Monasticism and Economic Interest in Early Medieval Sri Lanka*, Tucson: Published for the Association for Asian Studies by the University of Arizona Press, 1978, pp. 313-337.

made the Order as uniform as milk and water so that it could last in purity for five thousand years.<sup>61</sup>

Upatissa's *Amatarasadhārā*, most likely authored at the end of the tenth century, must be understood within this historical context of doctrinal and practical dynamism, a context that eventually led to a felt need to "purify" a disunified array of practices and traditions. What motivated Upatissa to write the *Amatarasadhārā*? What historical circumstances made the *Anāgatavaṃsa* an important text for exegetical treatment? I would suggest that Upatissa's commentarial project was a direct response to the growing popularity of Śaiva, Vaiṣṇava, and Mahāyānistic devotional traditions, a way to emphasize the devotional aspect of Pali Buddhism, and incorporate broader pan-Buddhist developments, without diverging from an orthodox, Nikāya-based mode of textual production. Pali Buddhism needed a new focus, a devotional rallying point from which to mobilize practitioners and to maintain the authority of the Pali textual tradition. Upatissa's attempt to solidify the canonical status of the *Anāgatavaṃsa* can thus be understood as a countermeasure against the onslaught of Śaiva-Vaiṣṇava devotional traditions, and a cōopting of Mahāyāna Buddhist influences into the conservative framework allowed by Pali Buddhist orthodoxy.

The way in which Upatissa repeatedly underscores the *Anāgatavaṃsa*'s canonical status indicates that this concept was central to his commentarial project. At four places in his commentary he explicitly associates the *Anāgatavaṃsa* with the Buddha or the canon. Thus, right at the beginning of the text we find a set of opening commentarial questions:

"Who taught this Chronicle of the Future [Buddha]?"...It was taught by he whose knowledge and conduct are unobstructed with respect to all *dharma*s, the Ten-powered One, the one who is fearless due to the four self-confidences, the King of

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<sup>61</sup> Wilhelm Geiger, *Cūlavāṃsa: Being the More Recent Part of the Mahāvāṃsa*, Translated by C. Mabel Rickmers, Delhi: Motilal Banarsidass, vol. 2, 1996 [1929-30], pp. 2-3. See also Mendis Rohanadeera, "Mahāsāmi Sangha Rāja Institution in Sri Lanka: Its Origin, Development, Status, Duties and Functions", *Vidyodaya Journal of Arts, Sciences and Letters* 13/1 (1985), pp. 27-43.



the Dharma, the Master of the Dharma, the Tathāgata, the Omniscient One, the Perfectly Self-Awakened One.

“Where was it taught?” It was taught in the great *vihāra* of Nigrodha’s park, in the city of Kapilavatthu, while [the Buddha] was walking up and down on a jeweled promenade that was supremely beautiful to behold.

“When was it taught?” It was taught at the end of the Chronicle of the Buddhas.<sup>62</sup>

Here, as noted by Minayeff many years ago, the opening questions and answers of the *Amatarasadhārā*, which serve as a frame for the entire commentary, indicate that the *Anāgatavaṃsa* was indeed spoken by the Buddha himself. What is more, the *Anāgatavaṃsa* is associated with the *Buddhavāṃsa*, a text that was accepted early on as part of the Pali Buddhist canon. This brief allusion, however, is only one of several instances where Upatissa forces the issue of the canonicity of the text. Additionally, just before citing the very first stanzas of the *Anāgatavaṃsa*, he writes:

Then, the one who had abandoned all suffering, with his unique [buddha-]knowledge, the self-possessed great sage, the King of Dharma, taught The Chronicle of the Buddhas in [this] way, beginning with:

“Four innumerable aeons and 100,000 aeons [in the past],  
there was a beautiful and delightful city by the name of Amara.”

and ending with:

“In this auspicious aeon there were three leaders,  
Kakusandha, Konāgamana, and the leader Kassapa.  
I am the present Self-Awakened Buddha, and Metteyya  
will be so [in the future].  
These five buddhas are wise and compassionate towards  
the world.”<sup>63</sup>

<sup>62</sup> §2.1 of the edition (p. 2) and translation (p. 152).

<sup>63</sup> Cf. BvChS 2.1, p. 293; BvPTS 2.1, p. 9 and BvChS 28.18-19, p. 383; BvPTS 27.18-19, p. 101.

Leaving aside the opportunity for The Chronicle of the future [Buddha], [the Buddha] finished [his discourse]. Then the venerable elder, the general of the Dharma Sāriputta, having understood the inclinations of the deities and humans [that were present], desiring to hear the chronicle of the future existence of the Blessed One Metteyya, approached the Teacher and saluted him. Arranging his upper robe over one shoulder, [he] made a request with folded hands: “Venerable sir, you [say]: ‘Metteyya will be the Buddha [in] the future.’ It would be good, venerable sir, if the Blessed One, out of compassion, would explain [this] extensively.” The Blessed One replied to him. This was stated by the venerable elder Ānanda while sitting on the Dharma seat at the time of the first great council...<sup>64</sup>

This reference to Ānanda and the first great council is significant. The first great council is the occasion upon which, according to Pali Buddhist tradition, the Pali canon was initially recited and committed to memory by 500 arhats, the closest living disciples of the Buddha. By referencing this moment in the history of the Buddhist tradition, Upatissa makes an explicit and unequivocal claim for the canonicity and historicity of the *Anāgatavaṃsa*.

Again, right at the end of his commentary, Upatissa makes another important statement, reinscribing the concept of the *Anāgatavaṃsa*'s canonicity. He writes:

At that time, after hearing the chronicle of the twenty-six buddhas—beginning with Dīpaṅkāra and ending with Metteyya—ten trillion deities and men were established in the state of arahatship. Innumerable deities and men attained the fruits of the stream-winner, once-returner, and non-returner.<sup>65</sup>

Here Upatissa goes beyond the conventions of present-day Sri Lankan tradition, which considers the *Anāgatavaṃsa* to be an *atireka* or addendum to the *Buddhavaṃsa*. He clearly claims that the *Anāgatavaṃsa* is the final chapter of the *Buddhavaṃsa*, and refers to it as a single text dealing with all twenty-six buddhas, including Metteyya. The fact that Upatissa felt the need to again emphasize the place of the *Anāgatavaṃsa* in the canon shows his definitive view on

<sup>64</sup> §2.6 of the edition (pp. 13-16) and translation (pp. 163-164).

<sup>65</sup> §23.4 of the edition (p. 126) and translation (p. 234).

its canonical status. His need to emphasize this repeatedly also reveals the contested nature of the *Anāgatavaṃsa*'s place in the history of Pali Buddhist literature.

Finally, Upatissa makes an even stronger argument for the canonicity of the *Anāgatavaṃsa* at the very end of his commentary. He additionally associates the text with the *Cakkavattisutta* of the *Dīghanikāya*. He does so by borrowing a commentarial passage from Buddhaghosa's *Sumaṅgalavilāsinī* in order to show that the Buddha taught the *Anāgatavaṃsa* on a second occasion, in the presence of Ānanda. The passage reads:

⟨24.1⟩ At a later time, even while teaching the Discourse on the Wheel-turner,<sup>66</sup> the Blessed One [Gotama] again taught the Chronicle of the Future [Buddha]. How? At one time the Blessed One was wandering among the Māgadans. Having reached a city by the name of Mātula, he spent [the night] in a grove not too far [from town]. At sunrise, after arising from the [meditative] attainment of great compassion, he surveyed the world. Understanding that by [teaching] a discourse illuminating the Chronicle of the Future [Buddha] 84,000 living beings in the city of Mātula could realize the Dharma, [the Buddha] entered the city in the morning, with a retinue of 20,000 monks. The *kṣatriyas* living in the city of Mātula, hearing that the Blessed One had arrived, came out to meet him [and] invited him [for a meal]. Welcoming him to the city with great respect, they arranged a place for him to sit, seated the Blessed One on a couch of great worth, and gave a great alms-giving to the community of monks with the Buddha as its leader.

⟨24.2⟩ After finishing his meal, the Blessed One thought: "If I teach the Dharma in this place, the area will become crowded and there will not be the opportunity for people to stand or sit. There ought to be a large assembly." Then, without rejoicing [in the merit earned by the offering] of food by the royal families, he took to the road and left the city. People thought: "The teacher left without even rejoicing [in merit]. Perhaps the excellent food was not pleasing [to him]. Indeed, it is not possible to fathom

<sup>66</sup> *Cakkavattisuttaṃ*. See DN 3.3, PTS III, pp. 58-79. In the PTS edition, the title of the *sutta* is given as *Cakkavatti-sīhanāda-suttantaṃ*.

the mind of the buddhas. The reason for trusting the Buddha is similar to [the reason for trusting] a poisonous snake with an expanded hood being held by the neck. Good sir, let us beg forgiveness of the Blessed One.” [Then] all of the inhabitants of the city departed with the Blessed One. As he was walking, the Blessed One saw a Mātulan tree standing in a Māgadhan field. [The tree] measured a *karīsa* [and], endowed with branches and limbs, was thick with shade. [Thinking:] “[If] I sit at the root of this tree and teach the Dharma, many people will have a place to sit,” [the Blessed One] turned, approached the tree, [and] looked at [his] brother in the Dharma, the elder Ānanda. By the sign of [the Blessed One’s] glance, the elder understood: “The Teacher desires to sit [here].” He prepared the great robe of the Blessed One [and] offered [him a seat]. The Blessed One sat on the prepared seat. The people sat in front of him on both sides, while the community of monks [sat] behind [him]. Deities stood [above] in the sky.

(24.3) In this way, in the midst of a great assembly, the Teacher exhorted the monks who had understood Dharma: “Monks, dwell as islands unto yourselves, with the self as a refuge, nothing else. [Be] an island of Dharma, with Dharma as [your] refuge” etc. In this way, while teaching the Discourse on the Wheel-turner, he also taught the Chronicle of the Future [Buddha]. Thus it was stated: “Monks, when human beings have a lifespan of 80,000 years, the Blessed One by the name of Metteyya will appear. [He will be] an Arahat, a Perfectly Self-Awakened One, perfect in knowledge and conduct, sublime, a knower of the universe, a supreme charioteer of men to be trained, a teacher of deities and men, a Buddha, a Blessed One” etc. At the end of the discourse, 20,000 monks attained arahatship [and] 84,000 living beings drank the drink of the deathless.<sup>67</sup>

By using this narrative, Upatissa not only gives additional support to the idea of the *Anāgatavaṃsa*’s canonicity, but also impresses upon his reader the great importance of the *Anāgatavaṃsa* within the entire Buddhist tradition. The *Cakkavattisutta* is the only Pali canonical work in which Metteyya is explicitly mentioned. By associating the actual text of the *Anāgatavaṃsa* with this early canonical Metteyya text,

<sup>67</sup> §24.1-3 of the edition (pp. 125-128) and translation (pp. 234-235).

Upatissa appropriates canonical authority for his text. He attempts to raise a late devotional text to the level of canonical orthodoxy.

Beyond this larger religious project, the concluding verses of the *Amatarasadhārā* clearly outline Upatissa's personal soteriological goal, towards which his literary activities were dedicated. These concluding verses reveal his vision of himself as a bodhisattva who is destined to see Metteyya, become a monk under him, and eventually emulate him by becoming a perfectly self-awakened Buddha in the future. He writes:

⟨24.5.1⟩ “Out of faith in Metteyya, the king of the Dharma, the ocean of [good] qualities, I have commented on the chronicle of that one who is supreme in the world.

⟨24.5.2⟩ “Having composed [this] elixir for the ear, which is perfect [in both] form and meaning, by the infinite and incomparable merit [I have] accumulated,

⟨24.5.3⟩ “in the future, in the city of Ketumatī, I will be born into the family of a wheel-turner, [and will] see Metteyya, the lord of the world...

⟨24.5.12⟩ “and offer it at that time to the community of monks who aspire to buddhahood. I will thus cause the increase of the supreme four requisites, as though [bringing about] a great flood...

⟨24.5.14⟩ “[I will be] perfect in moral precepts, [concentration, and discernment] and [will have] united the teaching and its meaning. The King of the Dharma [will] prophesy [my buddhahood, saying]: ‘This one will be a Buddha.’...

⟨24.5.16⟩ “like a wishing tree for beings, [I] will fulfill the perfections, mount the seat of awakening, and become an unexcelled Buddha.

⟨24.5.17⟩ “I will turn the extremely pure, darkness-destroying, wheel of Dharma [and] ferry all beings across the ocean of the flow [of existence].<sup>68</sup>

<sup>68</sup> §24.5.1-18 of the edition (pp. 128-130) and translation (pp. 236-238).

Here Upatissa states explicitly that he aspires to be reborn as king Saṅkha during the time of Metteyya, and that his ultimate aspiration is for perfect self-awakening as a teaching Buddha. These concluding stanzas reveal the presence of the bodhisattva ideal within the Pali Buddhist tradition of Lankā, and the integral role that the cult of Metteyya played in framing the larger cosmological vision of practitioners, scholars, laymen, and monastics.

## 7. Synoptic Overview of the Text

One of the reasons why the *Amatarasadhārā* is such a crucial text is that it reveals to its readers the pseudo-historical narrative framework that structured the cult of Metteyya within the later Pali tradition. Using canonical and commentarial narrative material, Upatissa wove an elaborate and coherent story that identified the beginnings of Metteyya's bodhisattva career in the distant past, located him within the canonical and commentarial textual tradition in direct relationship to the historical Buddha, and elaborated upon the vivid description of life during his dispensation that is briefly described in the *Anāgatavaṃsa*. As far as I know, the *Amatarasadhārā* is the only surviving Pali text in which this narrative is preserved in its entirety.<sup>69</sup> Though similar texts may exist in the vernacular languages of Sri Lanka and Southeast Asia, to have this complete narrative in Pali—and from a tenth-century source—is quite valuable for our understanding of the development of the cult of Metteyya and its role in the larger world of Pali Buddhism. Below I present a synoptic overview of the narrative as presented in the *Amatarasadhārā*.

### 1. The Preamble

Upatissa begins the text by paying homage to the Buddha, Dharma and Saṅgha. He then gives a short summary, in verse, of the frame story, stating that the Chronicle of the Future Buddha Metteyya was taught by the historical Buddha at the end of the Chronicle of the Buddhas. He also states that his aim in writing a commentary on the *Anāgatavaṃsa* is to clear up difficulties in understanding the text that were created by a previous commentary upon it. After completing these invocatory verses,

<sup>69</sup> The *Samantabuddhikā* commentary contains a different narrative, one that is more closely related to the textual tradition of the *Buddhavaṃsa*.

Upatissa goes on to outline the structure of his commentary by asking five questions: “Who taught this Chronicle of the Future Buddha? Where was it taught? When was it taught? For what purpose was it taught? At whose behest was it taught?”

Upatissa answers these questions in brief by stating that Gotama Buddha taught the *Anāgatavaṃsa*, that it was taught in Nigrodha’s park in the city of Kapilavatthu, that it was taught at the end of the Chronicle of the Buddhas for the sake of leading beings out of suffering, and that it was taught at the behest of the elder Sāriputta. Upatissa then goes on to answer these five questions in detail. In the process of answering them, he proceeds to outline the frame story of the *Anāgatavaṃsa*.

## 2. The Frame Story (*Nidānakathā*)

In this section of the commentary Upatissa sets the context for the teaching of the *Anāgatavaṃsa*.<sup>70</sup> Employing a large passage from the *Dhammapada* commentary, he outlines the history of the historical Buddha’s spiritual career, from his vow as the young Sumedha in the presence of the Buddha Dīpaṅkara to his attainment of enlightenment, the conversion of his first one thousand disciples, and his return to Rājagaha to fulfill his promise to King Bimbisāra. Then, employing material drawn from the *Buddhavaṃsa-aṭṭhakathā*, Upatissa tells the story of king Suddhodana’s attempts to bring his son home to Kapilavatthu. The king sends nine ministers to bring him back. All hear the Buddha’s teaching and become monks, failing to execute the king’s order. Finally, the king summons the Buddha’s boyhood friend, the minister Kāḷudāyī, who agrees to bring about the Buddha’s return to Kapilavatthu on the condition that he himself can renounce and enter the Buddha’s monastic order.<sup>71</sup> After entering the order of monks,

<sup>70</sup> See Harry Campbell Norman and Tailang Lakshmana Shastri (eds.), *The Commentary on the Dhammapada*, London: published for the Pali Text Society by Luzac, 1970 [1906], and Isaline Blew Horner, *The Clarifier of Sweet Meaning*, London: The Pali Text Society, 1978.

<sup>71</sup> This narrative of Kāḷudāyī is also found in the northern Buddhist tradition in texts such as the *Saṅghabhedhavastu* and the *Mahāvastu*. Cf. Raniero Gnoli (ed.) (with the Assistance of T. Venkatacharya), *The Gilgit Manuscript of the Saṅghabhedhavastu*, Roma: Istituto Italiano per il Medio ed Estremo Oriente, 1977, pp. 183-190, and Émile Senart (ed.), *Le Mahāvastu: texte sanscrit publié*

Kāḷudāyī conveys king Suddhodana's message to the Buddha and convinces him to return to Kapilavatthu. Thus, along with a large group of monks, the Buddha returns to the city of his childhood and settles in Nigrodha's park where the teaching of the *Buddhavaṃsa*, and subsequently the *Anāgatavaṃsa*, is said to have taken place. The narrative then goes on to describe the Buddha's miraculous construction of a jeweled promenade in the sky above the city of Kapilavatthu and his performance of the twin miracle. After the Buddha has generated faith in the minds of his family members by means of these miracles, Sāriputta sees him from afar and approaches him. Questioning the Buddha on his own qualities, Sāriputta elicits the teaching of the *Buddhavaṃsa* or the Chronicle of the Buddhas. Then, upon the completion of this teaching, Sāriputta questions the Buddha about the future Buddha Metteyya. At this point, Upatissa lays out the first three verses of the *Anāgatavaṃsa*, and in this way his actual treatment of the text begins.

### 3. The Discussion of One Part of [Metteyya's] Qualities (*Guṇekadesakathā*)

This short chapter consists of verses 4 through 7, in which the Buddha explains that Metteyya's good qualities are so many that he can only partially describe them. The chapter contains only brief commentarial passages serving to punctuate the verses.

### 4. The Discussion of the Requisites for Awakening (*Bodhisambhāarakathā*)

In this chapter, we find a narrative of Metteyya's initial bodhisattva vow. Born as a wheel-turning monarch named Pabhāvanta 16,000 innumerable aeons before the present time, Metteyya met the Buddha Mahutta and became a monk by the name of Ratana. Ratana then developed a mind of compassion for all living beings and, beginning his spiritual career with a strong propensity for giving donations, received the prophecy of future buddhahood from Mahutta. As a Buddha-to-be whose predominant characteristic is effort (*virīya*), Metteyya selflessly fulfilled all of the perfections throughout 16,000 innumerable

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*pour la première fois et accompagné d'introductions et d'un commentaire par*  
É. Senart, Paris: Impr. Nationale, 1882, pp. 91-106.



aeons before being reborn in *Tusita* heaven before the awakening of the Buddha Gotama.

#### 5. The Discussion of the Appearance of Ketumatī (*Ketumatī-pātubhāvakathā*)

This chapter treats verses 8 and 9 of the *Anāgatavaṃsa*, in which the city of Ketumatī is briefly described. The commentary on these two verses is framed by the question: “When will the capital city of Ketumatī exist [and] how long will the life span of human beings be [at that time]?” Drawing extensively on material from the *Dīghanikāya* and its commentary, Upatissa outlines a cosmological framework of decline in which the moral scruples of humans will gradually decrease and, as a result, so will their life-span.<sup>72</sup> When the life-span of humans reaches the lower limit of ten years, there will come about a period of seven days during which those of bad conduct will either die off or kill one another. Those with good conduct will survive and, after seven days, will begin to reconstitute the moral fabric of society. As a result, their life-span will increase until humans live for unimaginably long periods of time and the concepts of suffering, old age and death do not exist. During this period of development, the present-day city of Bārāṇasī will undergo many changes in regard to its name and its size. After a very long time, the life-span of humans will begin to decrease again and, when humans have a life-span of 80,000 years, Bārāṇasī will become the city of Ketumatī, an enormous city twelve *yojanas* in extent. It is in this city that the future Buddha Metteyya will be born.

#### 6. The Discussion of the Appearance of the Wheel-turning King Saṅkha (*Saṅkha-cakkavattipātubhāvakathā*)

This chapter treats verses 10 through 14 of the *Anāgatavaṃsa*, in which the wheel-turning king Saṅkha and his palace are described. Upatissa incorporates material from the *Dīghanikāya* and several narratives from the *Jātaka* commentary and the *Dhammapada* commentary in order to illuminate the historico-

<sup>72</sup> See DN 3.3 [PTS III 58-79]. For an English translation of this *sutta*, see Maurice Walshe, *Thus Have I Heard: The Long Discourses of the Buddha*, London: Wisdom Publications, 1987, pp. 395-405. See also Sv 3.3.91-105 [PTS III 853-6].

mythical framework that relates the future history of the wheel-turning king Saṅkha to the Pali textual tradition and, subsequently, to the future Buddha Metteyya. Verses 10 and 11 of the *Anāgatavaṃsa* describe the birth of king Saṅkha, a description which Upatissa associates with the *Cakkavatisutta*.<sup>73</sup> Verses 12 through 14 describe the qualities of king Saṅkha's palace, its identification with the mythical king Mahāpanāda, and its unearthing by Saṅkha. Drawing extensively from the Pali commentarial tradition, Upatissa goes into great detail configuring a narrative that describes the importance of this palace and its place within the Pali narrative tradition.

Upatissa frames this section of his commentary by asking the question: "How was the Palace produced?" To answer this question, Upatissa draws on material from the *Surucijātakavaṇṇanā*.<sup>74</sup> He begins his explanation with the story of two weavers (*naḷakārā*) who, because of meritorious inclinations, housed and cared for seven solitary buddhas for seven consecutive rainy seasons before dying. Upon their deaths, these weavers became deities due to their good actions. In the meantime a king by the name of Suruci was ruling in Mithilā. After taking only one wife, Sumedhā, Suruci struggled for many years to beget a son. Even after his first wife brought 16,000 additional wives, none could produce an heir to the throne. Finally, because of Sumedhā's virtuosity, Sakka intervened and, with the promise that the deity would enjoy divine splendor on earth, encouraged one of the *naḷakāra* deities to enter Sumedhā's womb and be born as a man. In this way, Sumedhā gave birth to a son, Mahāpanāda, who grew up in royal splendor. When Mahāpanāda came of age, his father wanted to consecrate him as king and build him a royal palace. Sakka again intervened and sent the deity Vissukamma<sup>75</sup> to build Mahāpanāda a divine palace. Vissukamma executed the order, and Mahāpanāda lived in divine splendor until the end

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<sup>73</sup> Ibid.

<sup>74</sup> See Ja-a 4.14.6 [489] [PTS IV 315-325]. See also Edward B. Cowell, Robert Chalmers, William Henry Denham Rouse, Henry Thomas Francis, and Robert Alexander Neil (trans), *The Jātaka or Stories of the Buddha's Former Births*, Delhi: Low Price Publications, 1990 [1895-1907], pp. 198-205.

<sup>75</sup> Vissukamma This is a rare form of the Pali name *Vissakamma* (Sanskrit: *Viśvakarman*). He is a deity that does Sakka's bidding.

of his life. When he died, because no other being of his stature could take his place and assume residence in such a magnificent palace, the palace rose up from the earth and fell into the river Gaṅga.

Upatissa then relates the narrative of the rebirth of Mahāpanāda—originally one of the weavers—as a deity and his subsequent rebirth as a wealthy merchant, Bhaddaji, at the time of the historical Buddha. The story of Bhaddaji is drawn from the *Jātaka* commentary, but several other parallel versions of the story can be found in the *Apadāna* commentary and the *Theragāthā* commentary.<sup>76</sup> Bhaddaji went forth under the historical Buddha and, when the monks of his locale became angry with him, Buddha encouraged him to show them his miraculous powers by raising Mahāpanāda's palace from the Gaṅga.

The story of Bhaddaji then becomes an opportunity for an extended discussion on karma and rebirth. When Bhaddaji raised his palace from the Gaṅga, many river-dwelling creatures fell out of it into the water. The Buddha then stated that those aquatic creatures were Bhaddaji's relatives from the time that he was Mahāpanāda. Upatissa then elaborates on this idea by stating that his relatives had desire for the palace and therefore were reborn as water-dwelling creatures in that very palace. With this statement, Upatissa segues into a narrative from the *Dhammapada* commentary. This story is about the elder Tissa, a disciple of the historical Buddha, who developed attachment to a particular robe. When Tissa died prematurely, due to his attachment to the robe, he was reborn as a louse in that very robe. This story becomes a reflection on the nature of desire and its karmic results.

After relating the story of Tissa, Upatissa returns to the story of Bhaddaji and explains that because he had become an Arahāt, he took final *nirvāṇa* at the end of his life, abandoning *saṃsāra*. He goes on to explain that the second weaver (*naḷakāra*) will continue to be reborn again and again in the six realms of the sensual sphere until the time of Metteyya. At that time, he will be born as the wheel-turning king Saṅkha. Because the power of his merit is equivalent to that of the other weaver, who was

<sup>76</sup> See Ja-a 2.3.2.4 [264] [PTS II 331-333]. See also Ap-a (II) 56.8 [PTS pp. 564-566]; Th-a (I) 2.3.2 [PTS II 38-41].

born as Mahāpanāda and Bhaddaji in the past, he will be able to raise up Mahāpanāda's castle and live in it. Upatissa then quotes one of the Buddha's statements from the *Cakkavattisutta* of the *Dīghanikāya*: "Then, monks, a king named Saṅkha will raise up that palace that was constructed by the king Mahāpanāda."<sup>77</sup> Upatissa finishes the chapter with an elaborate description of Saṅkha's power and riches.

#### 7. The Discussion of the Description of the City of Ketumatī (*Ketumatīnagaravaṇṇanākathā*)

This chapter treats verses 15 through 32 of the *Anāgatavaṃsa*, which describe the various streets, lotus ponds, and wishing trees that adorn the royal city of Ketumatī. There will be an abundance of rice, and all will be wealthy as well as happy in body and mind. Upatissa adds very little to the root text except for a brief elaboration of the delights that humans will experience at the time of Metteyya.

#### 8. The Discussion of the Description of Jambudīpa (*Jambudīpavaṇṇanākathā*)

This chapter treats verses 33 through 42 of the *Anāgatavaṃsa*, in which the continent of Jambudīpa is described. The verses state that the country will be peaceful, free from conflict, and that desire, hunger and old age will be the only diseases that exist. Plants will be full of blossoms and fruits all the time, a breeze of ideal temperature will constantly blow, and there will be towns and cities, one next to the other, full of delighted people. Little is added to the root text.

#### 9. The Discussion of the Bodhisatta's Birth (*Bodhisattupattikathā*)

This chapter treats verses 43 through 45 of the *Anāgatavaṃsa*, which describe the birth of the Buddha-to-be in his final existence. They state that he was once named Ajjita, a reference to one of his previous existences as evidenced in various Buddhist narrative traditions.<sup>78</sup> He will, however, be called Metteyya in his final existence. He will be endowed with the 32 supreme marks and the 80 auxiliary marks. He will be beautiful

<sup>77</sup> See DN 3.3.108 [PTS III, p. 76].

<sup>78</sup> On Ajita see Lévi 1932, pp. 365-376.

and unequalled among men, and will be born into a wealthy and pure Brahmin family. The commentary goes on to relate the story of the future Buddha's birth, mimicking the paradigmatic story of the birth of the historical Buddha. In relating the story of the future Buddha's birth, Upatissa draws on textual material that has parallels in the *Apadāna* commentary, the *Buddhavamsa* commentary and the *Jātaka* commentary.<sup>79</sup> In this narrative, there is a discussion of the three announcements (*halāhala*; *kolāhala*) or prophecies that foreshadow the coming of a future Buddha, the coming of a wheel-turning monarch or the coming of the destruction of the world system. Certain deities take on human form and take to the roads announcing the arrival of these cosmically important events. In the context of the story of the future Buddha, the announcement of his coming is the initial act that sets in motion a chain of events that bring about the Buddha's birth. Once there has been an announcement, the deities of the world systems assemble and request the bodhisattva, who always lives in Tusita Heaven in his penultimate existence, to take birth as a human. The bodhisattva then undertakes the five investigations to see that the time, region, continent, family and mother with a suitable life-span are available in the human world. When he sees that the conditions for birth are sufficient, the bodhisattva enters his mother's womb at will. In the case of Metteyya, he will enter the womb of Brahmavati, a pure brahmin woman living in the city of Ketumati. Upon the event of his entering his mother's womb, there will be signs throughout the natural world that are indications of the auspicious event. Birds will sing, the deaf will hear, the mute will speak, prisoners will be freed from their chains and many more marvels will occur. The entire world system will be aglow with the splendor of the future Buddha's presence. The future Buddha will be born in the manner of all Buddhas, under a tree while his mother is standing and clutching one of its branches. He will be received from his mother's womb by *brahmas* and deities and will take seven steps. Finally, the bodhisattva will announce his supremacy in relationship to all beings.

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<sup>79</sup> See Ap-a 2 [PTS 52-58]; Bv-a 27 [PTS 272-274]; Ja-a (I) 1.2 [PTS I 47-53].

10. The Discussion on the Attainment of Palaces etc. (*Pāsāda-sampadādīkathā*)

This short chapter treats verses 46 through 48 of the *Anāgatavaṃsa*, in which Metteyya's four palaces and many worldly enjoyments are described. The commentary gives an elaborate description of his palaces, which will be made of jewels, adorned with flags and banners, and will radiate light. He will have many fleets of elephants and horses, and many dancing women. His chief queen will be named Candamukhī and he will have a son named Brahmavaḍḍhana. Kings from all of Jambudīpa will flock to him and request to serve him.

11. The Discussion of The Great Departure (*Mahābhīnikkhamana-kathā*)

This short chapter treats verses 49 through 53 of the *Anāgatavaṃsa*, in which Metteyya's great departure from home is described. Upatissa does not elaborate much on the root text. He simply gives a prose rendering of the Buddha's encounter with the realities of old age, sickness, death and renunciation. Like all Buddhas, Metteyya will encounter these realities and then renounce the world in search of *nirvāṇa*.

12. The Discussion of the Renunciation (*Pabbajākathā*)

This chapter treats verses 54 through 65 of the *Anāgatavaṃsa*. The verses state that Metteyya will practice exertions for seven days and then formally renounce household life. Using his palace as a means of transport and thronged by a great crowd of companions, ministers, army regiments and harem women, he will enter monastic life. Verse 57 states that 84,000 brahmins, with knowledge of the Vedas, will renounce along with Metteyya. Verses 58 through 63 offer a number of names of specific disciples. Verses 64 and 65 state that Metteyya's retinue will be made up of people from all different castes and that many will go forth after him. In his commentary, Upatissa does not go beyond the verses but simply gives a prose elaboration of their content.

13. The Discussion on The Supreme and Complete Awakening  
(*Paramābhisambodhikathā*)

This short chapter consists of verses 66 and 67 of the *Anāgatavaṃsa*, which describe Metteyya's attainment of Awakening. The verses are brief and the commentary elaborates on them by describing Metteyya's brief stint of fasting, the offering of milk-rice by Candamukhī, the offering of grass to spread over the site of awakening, the vow to undertake the fourfold effort for awakening, the vanquishing of Vasavatimāra, the attainment of the knowledge of past lives, the purification of the divine eye, and the penetration of the knowledge of omniscience.

14. The Discussion on the Turning of the Wheel of Dharma  
(*Dhammacakkapavattanakathā*)

This short chapter consists of verses 68 through 71 of the *Anāgatavaṃsa*, which describe Metteyya's first teaching. Metteyya will go to a grove of Nāga trees and, to an assembly of men stretching for one hundred *yojanas*, will teach the four noble truths. The commentary does not elaborate on these verses.

15. The Discussion on King Saṅkha's Renunciation  
(*Saṅkharañño Pabbajakathā*)

This short chapter consists of verses 72 through 76 of the *Anāgatavaṃsa*. These verses describe King Saṅkha's going forth as a monk in Metteyya's dispensation, along with a retinue of billions. The commentary does not elaborate on these verses.

16. The Discussion on the Assemblies of Disciples  
(*Sāvakasannipātakathā*)

This short chapter consists of verses 77 and 82 of the *Anāgatavaṃsa*. These verses describe the three assemblies of billions of liberated beings, both deities and humans, that will learn and practice Metteyya's teachings. The commentary does not elaborate on these verses.

17. The Discussion of the Attainment of Retinue (*Parivāra-sampadādīkathā*)

This chapter treats verses 88 through 95 of the *Anāgatavaṃsa*. These verses describe Metteyya's constant retinue of billions of disciples who are all well accomplished in religious practice. They describe Metteyya's wandering throughout Jambudīpa proclaiming his message of Dharma to the people. They describe the various types of teachings he will give, such as establishing people in the three refuges, the five precepts, the ten paths of meritorious conduct, the four stages of awakening, the practice of discrimination, the eight meditative absorptions, the three knowledges and the six super-knowledges. The commentary then goes on to present a narrative—employing a frame story from the *Manorathapūraṇī Tīkā* and a passage that has a parallel in the *Upāsakajanālaṅkāra*—that gives one specific instance of Metteyya's teaching.<sup>80</sup> In this narrative, Metteyya approaches one of his disciples who has become lazy in his practice of meditation and encourages him to practice diligently by giving attention to the present moment. Of particular interest is the fact that the passage in the *Upāsakajanālaṅkāra* is given as a teaching for householders while in the *Amatarasadhārā* the passage is employed in an address to a monastic. The commentary then goes on to describe the great number of followers that Metteyya will have, all being endowed with the various types of attainments discussed above.

18. The Discussion of the Attainment of a Mother etc. (*Mātu-sampadādīkathā*)

This chapter treats verses 96 through 104 of the *Anāgatavaṃsa*. These verses give the names of Metteyya's parents and his main disciples and give a rich description of the Bodhi tree under which he will become awakened. The commentary then gives prose description of the Bodhi tree, describing its wonderful qualities in great detail.

19. The Discussion on the Measure of [Metteyya's] Physical Body etc. (*Rūpakāyapamāṇādīkathā*)

This chapter treats verses 105 through 111 of the *Anāgatavaṃsa*, in which the height and breadth of the Buddha's body are

<sup>80</sup> See Mp-ṭ 6.1.55, ChS III 113; UpāsPTS 9.12-17, pp. 353-356.



given. He will be 88 cubits tall and his chest will be 25 cubits in diameter. The commentary goes on to give more detailed measurements for each of his limbs. These measurements are important because they reflect a blueprint for iconographic productions. The commentary does not elaborate on verses 106-107, which describe Metteyya's pure, unblinking eyes. The commentary then goes on to give a prose elaboration of verses 107b through 109, employing vivid similes to describe the luster of the rays issuing from the Buddha's body. Verses 110 and 111 of the *Anāgatavaṃsa* describe the lotuses that will spring up under Metteyya's feet when he walks. The commentary gives a brief prose description of the lotuses and describes their measurements. In the long recension of the text, this chapter is divided into four chapters, one discussing the size of the Buddha's body, another describing his eyes, a third describing his rays, and a fourth describing the lotuses that will spring up when he walks.

20. The Discussion of Particular [Modes] of Worship  
(*Pūjāvīsesakathā*)

This chapter treats verses 112 through 127 of the *Anāgatavaṃsa*, in which the magnificent hall in which Metteyya teaches is described. The verses describe Metteyya's glory while sitting amidst his followers as well as the way his disciples will emulate him in their practices. The commentary in this chapter offers an extended prose elaboration of the verses.

21. The Discussion of [Metteyya's] Final Extinguishment  
(*Parinibbānakathā*)

This chapter treats verses 128 through 134 of the *Anāgatavaṃsa*, in which the death of Metteyya is described. The verses state that after living for 80,000 years and liberating countless beings, Metteyya will enter final cessation. After he dies, his teachings will last 180,000 years. The commentary adds only a few sentences to the verses, restating verse 134.

22. The Discussion of the Illumination of Impermanence  
(*Aniccatāparidīpanakathā*)

This short chapter consists of verses 135 and 136, and is preceded by a short set of prose similes describing impermanent nature of the splendor of the Buddhas.

### 23. The Discussion of Exhortation (*Anusāsanakathā*)

This chapter treats verses 137 through 142 of the *Anāgatavaṃsa*, in which there is an exhortation to practice Dharma. The commentary goes on to explain who will get the opportunity to meet Metteyya. Those who give offerings to the Buddhist *saṅgha* will see Metteyya in the future whereas those who belong to other traditions or perform acts that harm the Buddhist community will not see him.<sup>81</sup>

### 24. The Epilogue

In this final section of the *Amatarasadhārā*, we find a narrative drawn from the *Sumaṅgalavilāsinī*, the commentary to the *Dīghanikāya*.<sup>82</sup> Using this narrative, the commentary explains that the teaching of the *Anāgatavaṃsa* was given again, at a later time, in the city of Mātula, when Buddha's attendant Ānanda was present. By using this narrative, the commentary associates the teaching of the *Anāgatavaṃsa* with the teaching of the *Cakkavattisutta* of the *Dīghanikāya*. After this narrative, the commentary concludes with eighteen verses of aspiration. Upatissa praises Metteyya and states his aspiration to see Metteyya in the future, receive a prophecy of buddhahood from him and ultimately become a Buddha himself in the future.

## 8. The Edition of the *Amatarasadhārā*

I first learned of the existence of the *Amatarasadhārā* from Peter Skilling, who gave me a Thai publication of the short recension of the text, edited and translated into modern Thai by Praphat Surasen.<sup>83</sup> It soon became clear that Surasen's edition was corrupt, with many scribal or editorial misreadings and numerous less obvious lacunae. Further, Surasen offers no critical apparatus in his edition and makes no indication as to whether he used a specific manuscript as the basis for his edition or whether he took readings from various manuscripts. He does give a list of some 20 manuscripts of the *Amatarasadhārā* in the holdings of the National Library in Bangkok, but does not indicate

<sup>81</sup> Cf. Minayeff "Anāgata-vaṃsa", p. 37.

<sup>82</sup> See Sv 3.3.80 [PTS III 845-846].

<sup>83</sup> Praphat Surasen, *Amatarasadhārā Atthakathā Anāgatavaṃsa*, Bangkok: National Library Fine Arts Department, 2544 [2001].

which of them he employed for his edition. There are also many mistakes in the text that are most certainly transcription errors made by someone who did not know Pali.<sup>84</sup>

Because of the problems with the Thai edition (Ed<sub>Th</sub>), and the fact that a Roman edition of the text has never been produced, I here undertake the task of producing an edition of the short recension of the *Amatarasadhārā*. While it would certainly be most desirable to produce an edition of the long recension—the original form in which the text was composed—I have not taken on such an ambitious project. There are several reasons for this. First, the project was originally presented as an MA thesis, and the sheer breadth of the long recension would have made the thesis too voluminous. While revising the volume for publication, however, I considered expanding the text so as to produce an edition of the long recension. I eventually decided against this line of action, primarily due to limitations of time, but also because the short recension of the text nicely preserves the narrative material of the long recension while doing away with the more tedious aspects of Pali commentatorial practice. The short recension, therefore, serves as an excellent form for translation and can be read through, from beginning to end, as a single narrative. The commentatorial treatment of the verses, on the other hand, found only in the long recension, does not lend itself well to translation and may come across as insipid to those not interested in philological or linguistic issues. Similarly, some of the elaborate treatments of scholastic categories found in the long recension take away from the light and engaging aspect of the narrative content. For these reasons, I confine myself to producing an edition of the short recension. A proper edition of the long recension, therefore, remains a desideratum, and I hope that in the future someone will undertake such a project.<sup>85</sup>

For the present edition, I have employed four manuscripts of the *Amatarasadhārā* held in collections in Paris. Filliozat catalogued these in a 1993 article.<sup>86</sup> In producing the present edition, I have employed a single manuscript of the short recension (P<sub>4</sub>), which has a direct

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<sup>84</sup> If one is familiar with the *khom* script, in which most Thai and Cambodian palm-leaf manuscripts have been preserved, these errors become obvious because of the close similarities between certain *akṣaras*.

<sup>85</sup> In his 2006 translation of the *Anāgatavaṃsa*, K. R. Norman indicates (p. 1) that he and William Pruitt once intended to produce such an edition and have collected materials to that end.

<sup>86</sup> Filliozat “The commentaries on the *Anāgatavaṃsa*”, pp. 43-63.

recensional affiliation with Ed<sub>th</sub>, and three manuscripts of the long recension (P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>). Below is a list of the materials used for the edition:

**The Paris Manuscripts of the Long Recension:**<sup>87</sup>

1. P<sub>1</sub> [BN PALI 630 Amatarasadhārā Ṭikā]: “230 olas, 7 phūk between 2 thick wooden boards of 20 mm, 560 x 55 mm, gilt edges with a middle band of Vermilion, 2 cord-holes, 5 lines, 65 char. —Script Mūl—Numb. letters Mūl—Fine. No date—Rabardelle Coll.”<sup>88</sup>
2. P<sub>2</sub> [EFEO PALI 26 Amatarasadhārā Aṭṭhakathā]: “216 olas, 7 phūk, 540 x 45 mm, gilt edges, 2 cord-holes, 5 lines, 70 char.—Script. Mūl—Numb. Mūl letters. No date.”<sup>89</sup>
3. P<sub>3</sub> [EFEO PALI 83 Amatarasadhārā Ṭikā]: “231 olas, 560 x 50 mm, gilt edges, 2 cord-holes, 5 lines, 63 char. — Script. Mūl—Numb. Mūl letters. No date.”<sup>90</sup>

**The Paris Manuscripts of the Short Recension:**

4. P<sub>4</sub> [EFEO PALI 82 Amatarasadhārā nāma Anāgatavajrasavāṇṇanā]: “100 olas, 580 x 48mm, gilt edges, 2 cord-holes, 5 lines, 60 char.—Script. Mūl—Numb. Mūl letters. No date.”<sup>91</sup>
5. P<sub>1(2)</sub>: This is the second *phūk* of P<sub>1</sub>, which is in fact a misplaced second *phūk* from an alternate manuscript of the short recension. It therefore stands as an additional witness to the middle portion of the short recension, which is three *phūks* in length.

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<sup>87</sup> All of the manuscripts catalogued by Filliozat come down through Thai/Cambodian manuscript traditions.

<sup>88</sup> Filliozat “The commentaries on the Anāgatavaṃsa”, p. 51.

<sup>89</sup> Filliozat “The commentaries on the Anāgatavaṃsa”, p. 56.

<sup>90</sup> Filliozat “The commentaries on the Anāgatavaṃsa”, p. 58.

<sup>91</sup> Filliozat “The commentaries on the Anāgatavaṃsa”, pp. 56-57. Two *phūks* of an additional fragmentary manuscript of the short recension, held in the National Library in Paris, were catalogued by Filliozat as BN 322 and BN 323. See Filliozat “The commentaries on the Anāgatavaṃsa”, pp. 51-53. These are, respectively, *phūks* 4 and 2 of a manuscript that corresponds closely with our other versions of the short recension. Due to limitations of time, I have not utilized these fragmentary *phūks* for the present edition.

**A Thai Edition of the Short Recension:**

6. **Ed<sub>Th</sub>**: Surasen, Praphat ed. BE 2544/CE 2001. *Amatarasadhārā Athakathā Anāgatavaṃsaṃ*. National Library Fine Arts Department, Bangkok.

As I am here producing an edition of the short recension, I generally give priority to P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub> when these witnesses offer reasonable and coherent readings. I do at times, however, follow the readings presented in P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> when inconsistencies or problems in the transmission of the short recension witnesses present themselves.

In addition to the materials listed above, I also utilized all three available Roman editions of the *Anāgatavaṃsa*, and supply comprehensive critical notes displaying the differences between the root text as it has been previously edited and its appearance within the *Amatarasadhārā* commentarial tradition as evidenced by the Paris manuscripts listed above. The following abbreviations will be used in the critical apparatus to refer to the Roman editions of the *Anāgatavaṃsa*:

- M The *editio princeps* of the *Anāgatavaṃsa*: see Minayeff 1886, pp. 41-53.  
 M<sub>A</sub> Minayeff's manuscript A in Minayeff 1886.  
 M<sub>B</sub> Minayeff's manuscript B in Minayeff 1886.  
 M<sub>C</sub> Minayeff's manuscript C in Minayeff 1886.  
 L A revised edition and translation of Minayeff's *Anāgatavaṃsa*: see Leumann 1919, pp. 184-191.  
 N A revised edition and translation of the *Anāgatavaṃsa*: see Norman 2006, pp. 1-18.

Now, I should briefly discuss the issue of variant titles as well as several points of interest regarding my editing choices. There are twenty-seven manuscripts of the *Amatarasadhārā* of which I am aware: twenty in the collections of the National Library in Bangkok, three in the Asian manuscript collections of the Bibliothèque Nationale Française in Paris, three in the library of l'École Française d'Extrême-Orient in Paris, one in the Digital Library of Lao Manuscripts, and one in the Pali manuscript collection of Otani University in Kyoto.<sup>92</sup> I am not

<sup>92</sup> The *Digital Library of Lao Manuscripts* includes a palm-leaf exemplar of the *Amatarasadhārā* under the title *Amatarasadhārā Ṭīkā Anakhataṅg*, written in Tham Lao script, comprising 185 folios in 7 fascicles, dating to

aware of any surviving manuscripts of this commentary in Sri Lanka, but it would not be surprising if some do exist. The titles, lengths, and completeness of these manuscripts vary, and the relationships between the texts will remain unclear without a detailed comparison of all of them. We can, however, make a few general observations based on the information we do have. Firstly, all of the manuscripts bear the title *Amatarasadhārā*, or some orthographical variant of this title. Eighteen out of twenty-six of the manuscripts are labeled by scribes as *ṭīkā*, while seven of them bear the appellation *Aṭṭhakathā*. These labels can be found on the first leaves of the manuscripts and are merely appellations of the scribal tradition. The colophons of the manuscripts, on the other hand, do not concur with the labels supplied by the scribes. In five out of six manuscript colophons available to me, the text is referred to as a *vaṇṇanā*.<sup>93</sup> This term is a generic one, indicating that a text is commentarial. It does not carry the specific connotations of the terms *aṭṭhakathā* and *ṭīkā*. The use of these terms by the scribes is misleading in that post-canonical authors of Pali texts generally relegated the term *aṭṭhakathā* to an exegetical text that commented on a canonical text. Texts termed as *ṭīkā* generally served as additional exegesis, or sub-commentaries, composed in order to clarify and supplement a preexisting *aṭṭhakathā*. This distinction is not a hard and fast one, however, and after a perusal of the manuscript catalogues and the manuscripts at my disposal, I can say with a fair deal of certainty that the different labels assigned to these texts by the scribes are quite arbitrary. I would point to the fact that two out of four manuscripts at my disposal are labeled by the scribal traditions as *ṭīkā*s (P<sub>1</sub> and

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1182 Cullasakarāja era or 1820 CE, and held in the Luang Prabang Provincial Museum, Mueang Luang Prabang District, Luang Prabang Province, Laos. See <http://www.laomanuscripts.net/en/texts/11285#1>, last accessed on 6/13/2014. I have made only very marginal use of it for my edition of the short recension. A Thai script transcription of a manuscript of the long recension of the *Amatarasadhārā*, published in 1974 and photographed for preservation in 1984 by the Library of Congress Office in New Delhi, India, has recently come to my attention. Images of this volume are available through the Center for Research Libraries, and are catalogued under the following title: *Chū khamphī 'Amatarasathārā dīkā 'Anākhatawong: pariwat chāk khamphī bailān 'aksōn Khōm pen Thai / Khrōngkān Pariwat 'Aksōn Khōm læ 'Aksōn Bōrān Thōngthin Chamra læ Plē Phrakhamphī thāng Phraphutthasātsanā pen Phāsā Thai. – [1974]; 157 leaves; 34 cm.*

<sup>93</sup> In P<sub>3</sub> the term *vaṇṇanā* is simply missing where it is found in all the other manuscripts. This omission is likely just a scribal error.

P<sub>3</sub>), one is labeled as *aṭṭhakathā* (P<sub>2</sub>), and the single manuscript of the short recension is simply labeled as *anāgatavaṃsa* (P<sub>4</sub>). Nonetheless, P<sub>1</sub>, P<sub>2</sub>, and P<sub>4</sub> are referred to as *vannaṇās* in their respective colophons while the colophon of P<sub>3</sub> only gives the title of the text, the omission of the term *vannaṇā* most likely being due to scribal error. Despite the difference in scribal labels, the information from within the text itself should be taken into account. As demonstrated above, in the preamble of the text Upatissa implies that his work is an *aṭṭhakathā*. Likewise, it is also clear that Upatissa treated the root text of the *Anāgatavaṃsa* as the word of the Buddha. So, despite the difference in labels, we should at least acknowledge that the author hoped his work would be allocated the status that Pali Buddhists have traditionally assigned to an *aṭṭhakathā*.

The basis for the present edition is P<sub>4</sub>. This is a reasonably well-preserved manuscript of the short recension, which shows a clear recensional affinity with Ed<sub>Th</sub> and P<sub>1(2)</sub>. One problem with this manuscript, however, is a serious neglect by the scribe with respect to vowel length. The spelling inconsistencies in the text are rampant, and for this reason I have been forced to regularize the orthography a great deal. Unless such inconsistencies have a direct bearing on the meaning of the text, I regularize them without noting them. This approach has the effect of effacing certain aspects of the textual transmission, and for this I apologize to those philologists and manuscriptologists who are primarily interested in matters of orthography and the history of manuscript transmission. There are two sets of page numbers in the edition, one for P<sub>4</sub> and one for Ed<sub>Th</sub>. The page numbers for P<sub>4</sub> refer first to the *phūk* (bundle) number, then to the lettered page, and finally to the recto (a) or verso (b) sides of the page. For example, [1:ku:a] refers to the recto side of page *ku* in *phūk* one. The page numbers of the Thai edition are simply presented with roman numerals.

Although P<sub>4</sub> remains the basis for the present edition, and I am essentially producing an edition of the short recension of the *Amatarasadhārā*, I will also compare and cite material from the long recension.<sup>94</sup> While I make no claims of producing a fully comprehensive

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<sup>94</sup> In a few cases, I actually bring in material from the long recension in order to clarify the structure of the short recension. For instance, in the short recension we find the absence of the chapter headings *Dhammacakkapavattanakathā* and *Saṅkharaniṅṅo Pabbajjākathā*. I have brought these chapter headings into the text from the long recension because such divisions help to maintain the overall structure of the original commentary.

critical edition of the short recension of the *Amatarasadhārā*, I offer variant readings from all of the above-mentioned Paris manuscripts and the Thai edition where questionable readings arise. As to the reliability of the manuscripts, it is difficult to speak generally due to their inconsistencies. Still, it is quite clear that all three manuscripts of the long recension that I studied share a common textual origin.<sup>95</sup> When the readings do differ, the difference is usually minor and orthographic in nature. For the most part, the pagination of P<sub>1</sub> and P<sub>2</sub> are similar, although they diverge quite regularly in their orthography. P<sub>2</sub> is full of orthographical mistakes, and is corrupt from beginning to end. It is to be used with caution, although now and again it presents us with useful readings against the other manuscripts. P<sub>1</sub> is fair in its orthographical consistency. P<sub>3</sub> does not diverge greatly from P<sub>1</sub> and P<sub>2</sub>, but does seem to reflect a slightly divergent manuscript tradition. Its readings are generally better than those of P<sub>1</sub> and P<sub>2</sub>, it has fewer orthographic errors and, of the three manuscripts, it maintains the clearest distinctions between *akṣaras* that are similar in appearance. Still, I have adopted readings from all three manuscripts and would guess that all three most likely descend from a common hyparchetype.

The commentarial tradition of the *Amatarasadhārā* owes much to the *Buddhavaṃsa* commentarial tradition, and a complete study of the *Amatarasadhārā* must take into account its relationship with this earlier commentary. While I sporadically provide parallel readings from the Burmese edition of the *Buddhavaṃsa* and its commentary in the notes to the edition, I do not do so in a comprehensive manner. The text-critical issues connected with both textual traditions are numerous, and the scope of the present project did not allow for me to fully explore the complex textual relationships between the two commentarial traditions as well as the various regional manuscript traditions that serve as witnesses to these traditions. There is no doubt a great deal of textual contamination within both of these manuscript traditions, and the task of dealing with this issue, or trying to construct stemmatic relationships, is like walking through a minefield of text-critical problematics. I hope that in the future more erudite philologists than myself will take up the difficult task of sorting out these complicated text-critical problems. Such work is certainly a desideratum.

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<sup>95</sup> I will not attempt to construct a stemma, as I see little that can be gained from such an endeavor in connection with the manuscripts available to me.



I have tried to be as faithful to the manuscript tradition as possible. Nonetheless, due to the nature of Southeast Asian Pali manuscripts, most of which are very young, have been copied numerous times, and contain a great number of orthographic errors, I have chosen to regularize the text, as mentioned above. In many cases I have not noted the adoption of certain orthographic regularizations of the text or have done so only upon the initial instance of such a change.

Due to extreme inconsistencies of punctuation in the manuscripts, I have chosen to dispense with such punctuation. Therefore, all the punctuation in the edition is my own. I have punctuated the text rather heavily in order to make it more readable, and so that the reader can see the way in which I have understood the text. As for the common trend of the doubling of consonants, when there is no consistency in the manuscripts I generally follow the lexicographical tradition of the PED and the CPD when possible. Thus, when variant readings of words such as *migga*, *yugga*, *jottanā*, or *parivutta* are attested in the manuscripts, I have generally adopted the variants such as *miga*, *yuga*, *jotanā*, and *parivuta*, which are consistent with the lexicons. Similarly, the Paris manuscripts and Ed<sub>Th</sub> are quite inconsistent in their use of long and short vowels. Common variants are words like *Ketumati/Ketumatī*, *Jambudīpa/Jambūdīpa/Jambūdīpa/Jambudīpa*, *rūpa/rupa* etc. A parallel trend can be observed in the variation in usage of retroflex and dental stops. Examples of common variants are words such as *patthana/paṭṭhana*, *hattha/haṭṭha* etc. In the case of such variants, I have regularized the readings according to the most common usages in the texts. Where there is no predominant trend in usage, I have, again, adopted the variants that can be found in the PED and the CPD. In cases where the readings in our texts are consistent, but diverge from the lexicographical tradition of the PED and CPD, I have left the reading as represented in the manuscripts and the Thai edition.

## 9. The Translation of the *Amatarasadhārā*

In Part II of the present volume, I offer a lightly annotated English translation of the short recension of the *Amatarasadhārā*, as I have edited it in Part I. In translating the text, I make an attempt to render it into readable English without diverging too greatly from the syntax and semantics of the original Pali. Unfortunately, this method often

leaves both the reader of English and the Pali scholar dissatisfied. Nonetheless, I find this approach the most informative in regard to the world of the text. The best way to deal with the gaps between the two languages is to produce a detailed set of annotations that guide the reader through the process of translation. Unfortunately, I have only been able to do this to a limited extent. In many cases, however, a discussion of certain textual problems can be found in the notes to the edition (Part I). Therefore, I encourage the reader of the translation to consult the notes in the corresponding sections of the Pali text.

Many of the quotations and narratives found in the *Amatarasadhārā* are drawn from canonical or post-canonical Pali texts that have previously been edited and translated. Therefore, I have had a broad range of sources to consult while making my translation. Below is a list of translations from Pali that I consulted during the process of translation:

1. Steven Collins, *Nirvana and Other Felicities: Utopias of the Pali Imaginaire*, Cambridge: Cambridge University Press, 1998, pp. 361-373.
2. Edward B. Cowell, Robert Chalmers, William Henry Denham Rouse, Henry Thomas Francis, and Robert Alexander Neil, *The Jātaka or Stories of the Buddha's Former Births*, Vols. 1-6. Delhi: Low Price Publications, 1990 [1895-1907].
3. Asha Das, *Maitreya Buddha in Literature, History and Art*, Kolkota: Punthi Pustak 2003.
4. N.A. Jayawickrama, *The Story of Gotama Buddha: The Nidāna-Kathā of the Jātakaṭṭhakathā*, Oxford: The Pali Text Society, 2000 [1990].
5. Isaline Blew Horner, *The Clarifier of Sweet Meaning*, London: The Pali Text Society, 1978.
6. Kenneth Roy Norman, "The Anāgatavaṃsa Revisited", *Journal of the Pali Text Society* XXVIII (2006), pp. 1-37.
7. Caroline A. F. Rhys Davids, *Buddhist Birth Stories: Jataka Tales*, New Delhi: Srishti Publishers and Distributors, 1998 [1925].
8. Maurice Walshe, *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, Boston: Wisdom Publications, 1995 [1987].

I have consulted these translations in the case of difficult passages, but rarely follow their use of language. For the most part, I have tried my best to produce a fresh translation of the *Amatarasadhārā*, without focusing too much on previous translations of passages found therein. In the case of the *Anāgatavaṃsa*, however, I heavily consulted Collins' very straightforward rendering of the text, and his notes on both Minayeff's and Leumann's editions were often valuable. Similarly, I consulted Norman's more recent translation of the *Anāgatavaṃsa*. In several cases, I adopt wholesale Collins' or Norman's syntax and choice of language.

## 10. Sigla and Abbreviations

### 10.1. Symbols

[...] = Page change and new folio number.

Marks a lemma in footnotes of both the edition and translation.

### 10.2. Abbreviations in the Critical Apparatus

*corr.* corrected  
*conj.* conjectured  
*em.* emended  
 Ms manuscript  
*om.* omits or omit  
*reg.* regularized

### 10.3. Abbreviations of Primary Sources and Dictionaries (Refer to Bibliography)

When referring to Pali canonical texts, unless otherwise noted I give the numbering of the Burmese *Chaṭṭha Saṅgāyana* edition of the canon, as edited by the Vipassana Research Institute (Vipassana Research Institute 1999), and the page numbers of the Pali Text Society editions. In the apparatus of the edition, I sometimes distinguish between the Pali Text Society editions and the *Chaṭṭha Saṅgāyana* edition by using the subscripts <sub>PTS</sub> and <sub>ChS</sub>.

Anāg	<i>Anāgatvaṃsa</i>
AN	<i>Aṅguttaranikāya</i>
AN-a (Mp)	<i>Manorathapūraṇī nāma Aṅguttaranikāya-aṭṭhakathā</i>
Ap	<i>Apadāna</i>
Ap-a	<i>Visuddhajanavilāsini nāma Apadāna-aṭṭhakathā</i>
Ardh	<i>Amatarasadhārā</i>
B <sup>c</sup>	The Burmese Edition of the <i>Chaṭṭha Saṅgāyana Tipiṭaka</i>
BHSD	<i>Buddhist Hybrid Sanskrit Dictionary</i> : See Edgerton 1993 [1953]
BN	Bibliothèque Nationale de France
Bv	<i>Buddhavaṃsa</i>
Bv-a	<i>Madhuratthavilāsini nāma Buddhavaṃsa-aṭṭhakathā</i>
Cp-a	<i>Paramatthadīpanī</i> VII
CPD	<i>A Critical Pāli Dictionary</i> : see Trenckner et al. 1924 and Smith and Trenckner 1948
Cūḷ	<i>Cūḷaganthavaṃsapāḷi</i>
ChS	The <i>Chaṭṭha Saṅgāyana</i> edition of the Pali canon
D	Derge (sDe dge) edition of the <i>Kanjur</i> : published by the Tibetan Buddhist Resource Center 2002 (based on a scanning of the photomechanical reprint of the <i>par phud</i> printing published in Delhi by Karmapae chodhey gyalwae sungrab partun khang, 1976-79).
Dhp-a	<i>Dhammapada-aṭṭhakathā</i>
DN	<i>Dīghanikāya</i>
DPPN	<i>A Dictionary of Pāli Proper Names</i> : see Malalasekera 1983
EFEO	École Française d'Extrême-Orient
Gandh	<i>Gandhavaṃsa</i>
Ja-a	<i>Jātaka-aṭṭhakathā</i>
MN-a (Ps)	<i>Papañcasūdanī nāma Majjhimanikāya-aṭṭhakathā</i>
Mp-ṭ	<i>Sāratthamañjūsā-aṅguttaraṭṭhikā</i>
Mhbv	<i>Mahābodhivaṃsa</i>

MvyK	<i>Maitreyavyākaraṇa</i>
Netti	<i>Nettipakaraṇa</i>
NGMPP	The Nepal-German Manuscript Preservation Project
Paṭis	<i>Paṭisambhidāmagga</i>
PED	The Pali Text Society's <i>Pali-English Dictionary</i> : see Rhys Davids 1921
Pp	<i>Puggalapaññatti</i>
PTS	The Pali Text Society
Q	Peking xylograph <i>Kanjur</i> : Kept in the Library of the Otani University, Kyoto, ed. D.T. Suzuki, Tokyo: Tibetan Tripitaka Research Institute 1955-1958.
Sn-a	<i>Suttanipāta-aṭṭhakathā</i>
Sbh	<i>Samantabuddhikā</i>
Sv	<i>Sumaṅgalavilāsinī nāma Dīghanikāya-aṭṭhakathā</i>
Sv-pṭ	<i>Līnatthapakāsinī I</i>
Upās	<i>Upāsakajanālaṅkāra</i>
Vism.	<i>Visuddhimagga</i>
Vv	<i>Vimānavatthu</i>



PART I  
A Critical Edition of the Short Recension of the  
*Amatarasadhārā*





## Amatarasadhārā Anāgatavaṃsavaṇṇanā<sup>1</sup>

namo tassa bhagavato arahato sammāsambuddhassa<sup>2</sup>

“jinena yena ānītaṃ<sup>3</sup> lokassa amatam<sup>4</sup> hitam |  
tassa pādambujam<sup>5</sup> vande brahmadevindavanditam || (1.1)

dassitam munirājena<sup>6</sup> vande dhammadivākaram |<sup>7</sup>  
mohandhakāraviddhamsim<sup>8</sup> veneyyambujabodhanam ||<sup>9</sup> (1.2)

sobhitam sīlaraṃsīhi<sup>10</sup> vande saṅgham nisākaram ||<sup>11</sup>  
pasādakamudam niccam bodhentam janamānase ||<sup>12</sup> (1.3)

natvā vatthuttayam evam yaṃ puññaṃ pasutam mayā |  
tassa tejena hantvāna antarāye asesato || (1.4)

so ’ham<sup>13</sup> Anāgatavaṃsam vaṇṇayissam mahesinā ||<sup>14</sup>  
bhāsitam caṅkamantena nabhe<sup>15</sup> ratanacaṅkame || (1.5)

<sup>1</sup> Amatarasadhārā Anāgatavaṃsavaṇṇanā || *corr. after the colophons of* P<sub>4</sub> Ed<sub>Th</sub>; Anāgatavaṃsa P<sub>4</sub>; Amatarasadhārā Anāgatavaṃsatṭhakathā Ed<sub>Th</sub>; Amatarasadhārā Ṭṭkā Anāgatavaṃsa P<sub>1</sub>; Amatarasadhārā Aṭṭhakathā Anāgatavaṃso P<sub>2</sub>; Amatarasadhārā Ṭṭkā Anāgatavaṃsa P<sub>3</sub>

<sup>2</sup> namo tassa... sammāsambuddhassa || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; *om.* P<sub>4</sub>

<sup>3</sup> ānītaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; ānītaṃ P<sub>4</sub>

<sup>4</sup> amatam || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; amitam P<sub>2</sub>

<sup>5</sup> pādambujam || P<sub>1</sub> P<sub>3</sub>; pādambujam P<sub>4</sub>; pādambujam Ed<sub>Th</sub>; dambupājam P<sub>2</sub>

<sup>6</sup> munirājena || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; munirājena Ed<sub>Th</sub>

<sup>7</sup> dhammadivākaram || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; dhammam divākaram P<sub>2</sub>

<sup>8</sup> mohandhakāraviddhamsim || P<sub>4</sub>; mohandhakāraviddhamsi P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; mohandhakāram viddhamsi P<sub>2</sub>

<sup>9</sup> veneyyambujabodhanam || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; veneyyambudhabodhanam Ed<sub>Th</sub>; vandeyyambujabodhanam P<sub>2</sub>

<sup>10</sup> sīlaraṃsīhi || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sīlaraṃsīhi P<sub>4</sub>

<sup>11</sup> nisākaram || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; nisākaram P<sub>4</sub>

<sup>12</sup> bodhentam janamānase || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; bonethajanamānase P<sub>2</sub>

<sup>13</sup> so ham || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; so aham P<sub>2</sub>

<sup>14</sup> mahesinā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; mahesino P<sub>2</sub>

<sup>15</sup> nabhe || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; nake P<sub>2</sub>

Buddhavaṃsāvasānamhi brahmaghosena tādīnā<sup>1</sup> |  
dhammasenāpatittherayācītena sayambhūnā<sup>2</sup> ||<sup>2</sup> (1.6)

pubbā aṭṭhakathā tassa<sup>3</sup> pubbāparavīrodhinī<sup>4</sup> |  
viruddhasamayā pālīgahaṇā<sup>5</sup> ca anekadhā || (1.7)

apanetvāna<sup>6</sup> te dose dassayissām<sup>7</sup> anākulam |  
vaṃsam Metteyyabuddhassa nisāmayatha sādḥavo<sup>8</sup> ti || (1.8)  
(...)<sup>9a</sup>

<2.1> ayaṃ pana Anāgatavaṃso “kena [1:ka:b] desito? kattha desito? kadā desito? kimatthāya desito? kassārāadhanena desito?” ti.<sup>10b</sup>  
tatha “kena desito” ti? sabbadhammesu appaṭihataññācārena<sup>8</sup>  
dasabalena catuvesārājavisāradena dhammarājena dhammasāminā  
tathāgatena sabbaññunā sammāsambuddhena desito.<sup>9</sup>  
“kattha desito” ti? Kapilavatthunagare nigrodhārāme parama-  
ruciradassane ratanacaṅkame caṅkamantena.<sup>10</sup> [p. 96]  
“kadā desito” ti? Buddhavaṃsadesanāvasāne.  
“kimatthāya desito” ti? caturoghanittharaṇatthāya.  
“kassārāadhanena desito?” ti Dhammasenāpatīsāriputtatherassa.  
ettāvata “kena desito?” ti-ādayo pañhā suṭṭhu pākāṭā honti. tasmā  
tesam pañhānam visajjanam evam pi daṭṭhabbam.

<sup>1</sup> tādīnā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; tādīsā P<sub>2</sub>

<sup>2</sup> sayambhūnā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; sayambhūnā P<sub>2</sub>; Ed<sub>Th</sub> omits dhamma-  
senāpatittherayācītena sayambhūnā.

<sup>3</sup> tassa || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; tassā P<sub>4</sub>

<sup>4</sup> °vīrodhinī || P<sub>1</sub> P<sub>3</sub>; °vīrodhinī P<sub>4</sub>; °vīrodhani P<sub>2</sub> Ed<sub>Th</sub>

<sup>5</sup> viruddhasamayā pālīgahaṇā || P<sub>4</sub> P<sub>1</sub>; viruddhasamayā pālī gahaṇā Ed<sub>Th</sub>;  
viruddhasamayā pālīgahaṇā P<sub>3</sub>; viruddhasamayam vāsī<sup>6</sup> P<sub>2</sub>

apanetvāna || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; apantvā Ed<sub>Th</sub>

<sup>7</sup> sādḥavo || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sādhuvo P<sub>4</sub>

<sup>8</sup> appaṭihataññācārena || P<sub>4</sub> P<sub>3</sub>; appaṭihataññācārena P<sub>1</sub>; appaṭi-  
hataññācārena P<sub>2</sub>; appaṭihataññādharena Ed<sub>Th</sub>

<sup>9</sup> om. || *em.* to conform with the parallel structure of the other questions and  
answers; ti P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> P<sub>4</sub> Ed<sub>Th</sub>

<sup>10</sup> kattha...paramaruciradassane ratanacaṅkame caṅkamantena || P<sub>3</sub>; kattha...  
paramaruciradassanena ratanacaṅkame caṅkamantena P<sub>4</sub>; kattha...  
paramaruciradassanam ratanacaṅkame caṅkamantena P<sub>1</sub>; kattha...  
paramarucirasane ratanacaṅkamanam P<sub>2</sub>; *om.* Ed<sub>Th</sub>

(2.2) tattha “kena desito” ti? <sup>[cl]</sup>yo ito kappasatasahassādhikānaṃ catunnaṃ<sup>1</sup> asaṅkheyyānaṃ matthake Amaravatīnagare Sumedho nāma [1:kā:a] brahmaṇakumāro<sup>[dl]</sup> hutvā, sabbasippesu<sup>2</sup> nipphattiṃ patvā, mātāpitūnaṃ accayena asītikoṭisaṅkhyam<sup>3</sup> dhanam pariccajitvā, isipabajjam pabbajitvā, himavante vasanto jhānābhīṅṅā nibbattetvā, ākāseṇa gacchanto Dīpaṅkaradasabalassa Sudassanavihārato Amaravatīnagaraṃ pavisanatthāya maggaṃ sodhiyamānaṃ disvā, sayam pi ekaṃ padesaṃ gahetvā, tasmiṃ asodhite yeva āgatassa satthuno attānaṃ setuṃ katvā<sup>4</sup> kalale attharivitvā, “satthā sasāvakaśaṅho<sup>5</sup> kalale anakkamitvā, maṃ akkamanto gacchatu” ti. nippanno satthārā disvā va,<sup>6</sup> “buddhaṅkuro esa anāgate kappasatasahassādhikānaṃ catunnaṃ asaṅkheyyānaṃ<sup>7</sup> pariyoṣāṇe Gotamo nāma buddho bhavissati” ti byākato. tassa satthuno aparabhāge Koṇḍañño Sumaṅgalo Sumano Revato Sobhito Anomadassī Padumo Nārado Padumuttaro Sume[1:kā:b]dho Sujāto Piyadassī Atthadassī Dhammadassī Siddhattho<sup>8</sup> Tisso Pusso Vipassī<sup>9</sup> Sikhī Vessabhū Kukkusandho<sup>10</sup> Konāgamano Kassapo” ti. lokam obhāsetvā, uppanānaṃ imesaṃ pi tevāsatiyā buddhānaṃ santike laddhabyākaraṇo “dasapāramiyo dasa-upapāramiyo<sup>11</sup> dasaparamatthapāramiyo” ti samatiṃsapāramiyo pūretvā, Vessantarattabhāve thito. paṭhavikampamānāni<sup>12</sup> mahādānāni datvā, puttadāraṃ pariccajitvā, āyupariyoṣāṇe<sup>13</sup> Tusitapure nibbattetvā, tattha yāvātāyukam thātvā, dasasahassacakkavāḷadevatāhi sannipatitvā:

<sup>1</sup> kappasatasahassādhikānaṃ catunnaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; kappasatasahassādhikānaṃ catunnaṃ kappasatasahassādhikānaṃ catunnaṃ Ed<sub>Th</sub>

<sup>2</sup> sabbasippesu || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>; sabbasippe P<sub>3</sub>; sippesu Ed<sub>Th</sub>

<sup>3</sup> asītikoṭisaṅkhyam || P<sub>4</sub>; asītikoṭisaṅkhyam Ed<sub>Th</sub>; anekakoṭisaṅkhyam P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>4</sup> tasmiṃ asodhite... setuṃ katvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>5</sup> satthā sasāvaka° || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; satthā sahasāvaka° P<sub>2</sub>; satthā ssāvaka° Ed<sub>Th</sub>

<sup>6</sup> disvā va || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; disvā Ed<sub>Th</sub>

<sup>7</sup> asaṅkheyyānaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; asaṅkhyānaṃ P<sub>4</sub>

<sup>8</sup> siddhattho || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; siddhattho P<sub>2</sub>; siddhattho P<sub>4</sub>

<sup>9</sup> pusso vipassī || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>10</sup> kukkusandho || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; kakusandho Ed<sub>Th</sub>

<sup>11</sup> dasa-upapāramiyo || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; dasupapāramiyo Ed<sub>Th</sub>

<sup>12</sup> paṭhavikampamānāni || P<sub>3</sub> Ed<sub>Th</sub>; paṭhavikampamānādāni P<sub>4</sub>; paṭhavīkampamānāni P<sub>1</sub> P<sub>2</sub>

<sup>13</sup> āyuhapariyoṣāṇe || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; āyupariyoṣāṇe Ed<sub>Th</sub>

“kālo ’yaṃ te<sup>1</sup> mahāvīra uppajja mātukucchiyaṃ  
sadevakaṃ tārantaṃ bujjhassu amatam padam.” ti <sup>[[e]]</sup>

[p. 97] tehi yācito pañca mahāvilokanāni viloketvā, tato cuto sākyaṛājakule paṭisandhiṃ gahetvā, tattha mahāsampattiya<sup>2</sup> paricāryamāno<sup>3</sup> anukkamena vaḍḍhayobbanam patvā, tinnaṃ utūnam<sup>4</sup> anucchavikesu tīsu pāsāde[1:ki:a]su devalokasiriṃ<sup>5</sup> viya rajjasiriṃ<sup>6</sup> anubhavamāno<sup>7</sup> uyyānakīlaya<sup>8</sup> gamanasamaye anukkamena jīṇṇabyādhimatasankhāte<sup>9</sup> tayo devadūte disvā, sañjātasamvego nivattetvā, catutthe vāre<sup>10</sup> pabbajitam disvā, “sādhu pabbajjā” ti pabbajjāya cittaṃ uppādetvā, uyyānam gantvā, tattha divasaṃ khetvā maṅgalapokkharanīṭṭe nisinnō. kappakavesaṃ gahetvā, āgatenā Vissukamma devaputtēna alaṅkatapaṭiyatto rāhulakumārassa jātasāsanam sutvā, puttasiṇehassa balabhāvaṃ<sup>11</sup> ṇātvā, “yāva idaṃ<sup>12</sup> bandhanam na bandhati<sup>13</sup> tāva naṃ<sup>14</sup> chindissāmi” ti cintetvā, sāyaṃ nagaram pavisaṃto:

“nibbutā nūna sā mātā nibbuto nūna so pitā  
nibbutā nūna sā nārī yassāyaṃ īdiso patī.” ti <sup>[[f]]</sup>

Kisāgotamiyā nāma pitucchādhītāya bhāsitaṃ imaṃ gātham.  
“ahaṃ imāya nibbutapadam sāvito” ti muttāhāram omuñcitvā tassā

<sup>1</sup> kālo yaṃ te || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Bv-a<sub>PTS</sub>; kālo kho te Bv<sub>ChS</sub>, Bv-a<sub>ChS</sub>; kālo deva Dhp-a<sub>ChS</sub>

<sup>2</sup> tattha mahāsampattiya || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; tattha mahāsampattiya tusitapure nibbattetvā tattha mahāsampattiya Ed<sub>Th</sub>

<sup>3</sup> paricāryamāno || *corr.*; paricāryamāno Ed<sub>Th</sub>; parivāriyamāno P<sub>4</sub>; parihariyamāno P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>4</sup> utūnam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; utunnam P<sub>4</sub>

<sup>5</sup> devalokasiriṃ viya || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; devalokasiriṃ viya Ed<sub>Th</sub>; devalokasiriyaṃ va P<sub>2</sub>

<sup>6</sup> rajjasiriṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; rajjasiriṃ Ed<sub>Th</sub>

<sup>7</sup> anubhavamāno || P<sub>4</sub> Ed<sub>Th</sub>; anubhavanto P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>8</sup> uyyānakīlaya || *reg.*; uyyānakīlaya P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; uyyānakīlaya Ed<sub>Th</sub>

<sup>9</sup> saṅkhāte || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Dhp-a; saṅkhavate Ed<sub>Th</sub>

<sup>10</sup> catutthe vāre || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; catutthavāre Ed<sub>Th</sub>

<sup>11</sup> balabhāvaṃ || P<sub>4</sub> P<sub>2</sub>; balavabhāvaṃ P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>12</sup> idaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; imaṃ P<sub>4</sub> Ed<sub>Th</sub>

<sup>13</sup> bandhati || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bandhate Ed<sub>Th</sub>

<sup>14</sup> tāva naṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; tāvad eva naṃ ca P<sub>4</sub>

pesetvā, attano bhavanam pavisitvā, sirisayane nippa[1:ki:b]nno niddūpagatānam nātakitthīnam vippakāram disvā, nibbinnahadayo channena kaṅṭhakaṃ āharāpetvā, tam āruyha, channasahāyo dasasahassacakkavāladevatāhi parivuto mahābhinnikkhamanam nikkhamitvā, Anomānadītīre pabbajitvā, anukkamena Rājagahaṃ gantvā, tattha piṇḍāya caritvā, Paṇḍavapabbatapabbhāre nisinno Magadharaññā rajjena nimantayamāno tam<sup>1</sup> patikkhipitvā, Ālārakaṃ ca Udakaṃ ca dve jaṭile upasaṅkamitvā, tesam samayaṃ viloketvā, tattha nibbinnahadayo chabbassāni mahāpadhānam padahitvā,<sup>2</sup> visākhapuṇṇamīdivase pāto va sujātāya dinnam pāyāsam<sup>3</sup> Nerañjarāya nadiyā tīre paribhuñjitvā, nadiyā suvaṇṇapātīm pavāhitvā, tīre divāvihāram katvā, sāyaṇhasamaye sotthiyena dinnam tiṇam gahetvā, kālanāgarājena abhiṭṭhutaḡuṇo bodhimandaṃ āruyha, tiṇāni saṅṭharitvā, “na tāv’ imaṃ pallaṅkaṃ bhindissāmi yāva me anupādāya āsavehi cittaṃ mucchissati” ti paṭiññaṃ katvā, puratthā[1:ki:a]bhimukho<sup>4</sup> nisīditvā, [p. 98] suriye anaṭṭhaṅgate<sup>5</sup> yeva mārabalaṃ viddhamitvā, paṭhamayāme pubbenivāsaññānam<sup>6</sup> majjhimayāme cutūpapātaññānam<sup>7</sup> pacchimayāme paccayākāre<sup>[8]</sup> sammasanto ānāpānacatutthajjhānam samāpajjitvā, tato vuṭṭhāya, pañcasu khandhesu abhinivisitvā, udayabbayavasena samapaññāsalakkhaṇāni<sup>8</sup> disvā, yāva gotrabhūññānavipassanaṃ vadḍhetvā, ariyamaggena sabbakilese khepetvā, aruṇuggamane sabbaññūtaññānam paṭibujjhितvā, pītivegena “anekajātisaṃsāraṃ” ti<sup>[9]</sup> udānam udānesi, tena bhagavatā arahatā sammāsambuddhena desito. ettāvata “kena desito?” ti paṇho vissajjito hoti.

<sup>1</sup> tam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>2</sup> padahitvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; padahitvā va Ed<sub>Th</sub>

<sup>3</sup> pāyāsam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; madhupāyāsam Ed<sub>Th</sub>

<sup>4</sup> puratthābhimukho || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; puratābhimukho Ed<sub>Th</sub>

<sup>5</sup> anaṭṭhaṅgate || P<sub>1</sub> P<sub>3</sub>; aṭṭhaṅgamite P<sub>4</sub>; aṭṭhaṅgate Ed<sub>Th</sub>; anaṭṭhaṅgamite P<sub>2</sub>

<sup>6</sup> pubbenivāsaññānam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pubbenivesaññānam Ed<sub>Th</sub>

<sup>7</sup> cutūpapātaññānam || corr; cutūpappātaññānam P<sub>4</sub>; cutupapātaññānam P<sub>3</sub>; cutuppajātāññānam P<sub>1</sub>; cutuppātaññānam Ed<sub>Th</sub>; cattuppapātaññānam P<sub>2</sub>

<sup>8</sup> samapaññāsalakkhaṇāni || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; samapaññāya salakkhaṇāni Ed<sub>Th</sub>; samam paññāsalakkhaṇāni P<sub>2</sub>; For details on the fifty characteristics of udayabbayañña, see Paṭis I.1.6.49-50 [PTS 54-57].

(2.3.1) “kattha desito” ti? patividdhasabbaññutaññāno<sup>1</sup> sathā bodhisamīpe yeva sattasattāhaṃ<sup>2</sup> vītināmetvā, aṭṭhame sattahe Ajapālanigrodhamūle nisinno, dhammagambhīratāya paccavekkhaṇena<sup>3</sup> apposukatam<sup>4</sup> āpajjāmano, dasasahassamahābrahmaparivārena Sa[1:kī:b]hampatimahābrahmunā āyācitadhammadesano,<sup>5</sup> buddhacakkhunā lokaṃ volokento brahmuno ajjhesanaṃ adhivāsetvā, “kassa nu kho ahaṃ paṭhamam dhammam deseyyan?” ti olokento ālārudakānaṃ kālakatabhāvaṃ ñatvā, pañcavaggiyānaṃ bhikkhūnaṃ bahūpakāratam anussarivā, vuṭṭhāyāsana Kāsikapuram gacchanto antarāmagge Upakena saddhiṃ mantetvā, āsāhapuṇṇamidivase<sup>6</sup> Isipatane migadāye pañcavaggiyānaṃ vasanaṭṭhānaṃ patvā, te ananucchavikena samudācārena samudācarante saññāpetvā, Aññātakonḍaṇṇapamukhe<sup>7</sup> aṭṭhārasa<sup>8</sup> brahmakoṭīyo amatapānaṃ pāyento dhammacakkaṃ pavattetvā, pavattitapavaradhammacakko<sup>9</sup> pañcamiyaṃ pakkhassa sabbe pi te bhikkhū arahatte patiṭṭhāpetvā, taṃ divasaṃ eva Yasassa kulaputtassa upanissayasampattiṃ disvā,<sup>10</sup> rattibhāge nibbinditvā, gehaṃ pahāya nikkhantaṃ<sup>11</sup> “ehi Yasā” ti pakkositvā, tasmīṃ yeva rattibhāge sotāpattiphalaṃ punadivase arahattaphalaṃ pāpetvā, apare pi tassa [1:ku:a] sahāyake catupaṇṇāsajane ehibhikkhupabbajjāya

<sup>1</sup> patividdhasabbaññutaññāno || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; patividdhasabbaññūmtaññānā P<sub>1</sub>; paṭivindhasabbaññutaññāno Ed<sub>Th</sub>

<sup>2</sup> sattasattāhaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sattasattāhe Ed<sub>Th</sub>

<sup>3</sup> dhammagambhīratāya paccavekkhaṇena || P<sub>1</sub> P<sub>3</sub>; dhammagambhīratāpaccavekkhaṇe P<sub>4</sub>; dhammagambhīratāpaccavekkhaṇam Ed<sub>Th</sub>; dhammagambhīrato paccavekkhaṇena P<sub>2</sub>;

<sup>4</sup> apposukatam || P<sub>1</sub> P<sub>3</sub>; apposukatam P<sub>2</sub>; apposukatam P<sub>4</sub>; apposukatam Ed<sub>Th</sub>

<sup>5</sup> āyācitadhammadesano || P<sub>1</sub> P<sub>3</sub>; āyācitam dhammam desento P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>6</sup> puṇṇamidivase || P<sub>2</sub> Ed<sub>Th</sub>; puṇṇamidivase P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>

<sup>7</sup> aññātakonḍaṇṇapamukhe || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>; aññākonḍaṇṇapamukhe P<sub>3</sub> Ed<sub>Th</sub>

<sup>8</sup> aṭṭhārasa || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; aṭṭhāra P<sub>4</sub>

<sup>9</sup> dhammacakkaṃ pavattetvā pavattitapavaradhammacakko || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>10</sup> disvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>11</sup> rattibhāge nibbinditvā gehaṃ pahāya nikkhantaṃ || Dh-p-a ; rattibhāge nibbijitvā gehaṃ pahāya nikkhantaṃ P<sub>2</sub>; rattibhāge nibbijitvā gehaṃ pahāya nikkhantaṃ P<sub>3</sub>; rattibhāge nibbinditvā gehaṃ pahāya nikkhamantaṃ P<sub>4</sub>; rattibhāge nibbaṭṭhitvā gehaṃ pahāya nikkhantaṃ P<sub>1</sub>; om. Ed<sub>Th</sub>

pabbājetvā, arahattaṃ pāpetvā,<sup>1</sup> evaṃ loke ekasatthiyā arahantesu jātesu<sup>2</sup> vutthavasso pavāretvā, “caraṭṭha<sup>3</sup> bhikkhave,” cārikante satthī bhikkhū disāsu pesetvā, Uruvelaṃ gacchanto antarāmagge kappāsikavanasaṇḍe tiṃsajane bhaddiyavaggiye rājakumāre vinesi. tesu sabbapacchimako sotāpanno sabbuttamo anāgāmī ahoṣi. te pi sabbe ehibikkhupabbajjāya pabbājetvā, disāsu pesetvā, sayam uruvelaṃ gantvā, aḍḍhuddhāni pāṭihiriyasahassāni<sup>4</sup> dassetvā, Uruvelakassapādayo saḥassajaṭilaparivāre tebhātikajaṭile dametvā, [p. 99] ehibikkhubhāven<sup>5</sup> eva pabbājetvā, Gayāsīse nisīdāpetvā, ādittapariyāyadesanāya arahatte patiṭṭhāpetvā, tena arahantasahassena parivuto, “Bimbisārarañño dinnam paṭiññam mocessāmi” ti Rājagahaṃ nagarūpacāre laṭṭhivanuyyānam gantvā, “satthā kira<sup>5</sup> āgato” ti sutvā, dvāda[1:kū:b]sanahutehi brahmaṇagahapatikehi saddhim āgatassa rañño madhuradhammakathaṃ kathento rājanaṃ ekādasanahutehi saddhim sotāpattippahale patiṭṭhāpetvā, ekanahutaṃ saraṇesu patiṭṭhāpetvā, punadivase sakkena devaraññā māṇavakavaṇṇam gahetvā, abhitthutaḡuṇo Rājagahanagaraṃ pavisitvā, rājanivesane<sup>6</sup> katabhattakicco veluvanārāmaṃ paṭiggahetvā, tattha vāsaṃ kappesi.<sup>[ii]</sup>

⟨2.3.2⟩<sup>[ii]</sup> tadā Suddhodanamahārājā “putto me paramābhisambodhim patvā, pavattitapavaradhammacakko Rājagahaṃ patvā, veluvane viharatī” ti sutvā, aññataraṃ mahā-amaccaṃ āmantetvā, “tuvam<sup>7</sup> purisasaḥassaparivāro rājagahaṃ gantvā, mama vacanena ‘pitā vo<sup>8</sup> Suddhodanamahārājā daṭṭhukāmo’ ti vatvā, puttaṃ me gaṇhitvā, ehī” ti āha. so “sādhū” ti rañño paṭissuṇitvā, purisasaḥassaparivāro satthiyojanamaggaṃ gantvā, dhammadesanavelāya viharāṃ pavisitvā, “tiṭṭhatu tāva<sup>9</sup> rañño sāsanaṃ” ti parisapariyante thito satthu dhammadesanaṃ sutvā, [1:kū:a]yathāṭhito va saddhim parisasaḥassena

<sup>1</sup> apare pi tassa saḥāyake catupaṇṇāsajane ehibikkhupabbajjāya pabbājetvā, arahattaṃ pāpetvā || P<sub>4</sub>;...°paññāsajane... P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>2</sup> jātesu || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>3</sup> caraṭṭha || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; paraṭṭha P<sub>2</sub> caraka Ed<sub>Th</sub>

<sup>4</sup> pāṭihiriya || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; pāṭiriya° P<sub>1</sub>; pāṭihāriyariya° Ed<sub>Th</sub>

<sup>5</sup> kira || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>6</sup> rājanivesane || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; rājanivesena Ed<sub>Th</sub>

<sup>7</sup> tuvam || P<sub>4</sub>; tam P<sub>1</sub> P<sub>2</sub>; tvam P<sub>3</sub> Ed<sub>Th</sub>

<sup>8</sup> pitā vo suddhodana || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; na pitā vo suddhodana° P<sub>4</sub>; pitā suddhodana Ed<sub>Th</sub>

<sup>9</sup> tāva || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; tadā Ed<sub>Th</sub>

arahattam patvā, pabbajjam yācitvā, ehibhikkhubhāvena pabbajitvā, saparivāro bhagavantam parivāresi. rājā: “n’ eva gato āgacchati. na ca sāsanaṃ suyyati”<sup>1</sup> ti. ten’ eva nīhārena aṭṭhakkhattum purisasahassaparivāre<sup>1</sup> aṭṭha mahā-amacce pesetvā, tesu pi gantvā, arahattam patvā pabbajitvā, tuṅhībhūtesu. Kāḷudāyim<sup>[kl]</sup> nāma mahāpurisena<sup>2</sup> saddhim ekadivase<sup>3</sup> jātam ativissārikam<sup>4</sup> sahapamsukīḷitam<sup>5</sup> sahāyakamahāmaccam<sup>6</sup> āmantevā, “tāta Udāyī, mama puttam daṭṭhukāmo, navapurisasahassāni<sup>7</sup> pesesim.<sup>8</sup> tesu eko pi gantvā,<sup>9</sup> sāsanaṃattam pi ārocento natthi. sakkhissasi me puttam dassetun?” ti vatvā, “sakkhissāmi, deva, sace pabbajitum okāsam labhissāmi” ti. vutte “tāta, tvaṃ pabbajitvā vā<sup>10</sup> apabbajitvā vā, mayham puttam dassēhi” ti āha. so “sādhu devā” ti saparivāro<sup>11</sup> Rājagahaṃ gantvā, satthu dhammadesanaṃ<sup>12</sup> sutvā, saddhim purisasahassena arahattam patvā, [1:kū:b] ehibhikkhubhāve<sup>13</sup> patiṭṭhāya, phagguṇapunnamāyaṃ<sup>14</sup> “atikkanto hemanto. vassantasamayo<sup>15</sup> anuppatto. supupphito vanasaṇḍo. paṭipajjanakkhamo maggo. kālo dasabalassa nātisaṅghaṃ kātun” ti cintevā, bhagavantam upasaṅkamtivā: [p. 100]

<sup>1</sup> °parivāre || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °paricāre Ed<sub>Th</sub>

<sup>2</sup> kāḷudāyim nāma mahāpurisena || P<sub>3</sub>; kāḷudāyīnā nāma mahāpurisena P<sub>2</sub>; kāḷudāyī nāma mahāpurisena Ed<sub>Th</sub>; kāḷudāyīnā mahāpurisena P<sub>4</sub>; kāḷudāyīnā nāma mahāpurisena P<sub>1</sub>

<sup>3</sup> ekadivase || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ekadivāse Ed<sub>Th</sub>

<sup>4</sup> ativissārikam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ativissārikam Ed<sub>Th</sub>

<sup>5</sup> sahapamsukīḷitam || P<sub>1</sub> P<sub>3</sub> Bv-a; sahapamsukīḷitam P<sub>2</sub>; sahapamsukīḷikam P<sub>4</sub>; sahapamsukīḷikam Ed<sub>Th</sub>

<sup>6</sup> sahāyakamahā-amaccam || P<sub>4</sub> Ed<sub>Th</sub>; sahāyaṃ mahāmaccam P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>7</sup> °purisa° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; °parisa° P<sub>4</sub>

<sup>8</sup> pesesim || P<sub>1</sub> P<sub>3</sub>; pesemi P<sub>2</sub>; peseti P<sub>4</sub>; pesetvā Ed<sub>Th</sub>

<sup>9</sup> gantvā || P<sub>4</sub> Ed<sub>Th</sub>; āgantvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>10</sup> vā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>11</sup> saparivāro || P<sub>4</sub> Ed<sub>Th</sub>; sapariso P<sub>2</sub> P<sub>3</sub>; sapuriso P<sub>1</sub>

<sup>12</sup> satthu || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sagga Ed<sub>Th</sub>

<sup>13</sup> ehibhikkhubhāve || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Bv-a; ehibhikkhubhāvena P<sub>4</sub> Ed<sub>Th</sub>

<sup>14</sup> phagguṇapunnamāyaṃ || em.; phagunnapunnamāyaṃ P<sub>4</sub>; phagguṇapunnamāya Ed<sub>Th</sub>; phagunnamāse punnamāsiyaṃ; phagunnamāse punamāsiyaṃ P<sub>2</sub>; phagunnamāse punnamāsiyaṃ P<sub>3</sub>

<sup>15</sup> vassantasamayo || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vassantasamaye Ed<sub>Th</sub>; gimhāsamayo P<sub>4</sub>



“aṅgārino<sup>1</sup> ’dāni dumā bhadante  
phalesino chaddanam<sup>2</sup> vippahāya<sup>3</sup>  
te accimanto<sup>4</sup> va pabhāsayanti<sup>5</sup>  
samayo mahāvīra bhaṅgirasānam.” ti<sup>6</sup> ¶¶

evamādihi satṭhimattāhi gāthāhi<sup>[lm]</sup> gamanavaṇṇam vaṇṇetvā, satthārā  
“kin nu kho Udāyi, gamanavaṇṇan” ti. vutte “āma, bhante, tumhākam<sup>7</sup>  
pitā Suddhodanamahārājā daṭṭhukāmo. karotha nātakānam saṅgahan”  
ti vatvā, “Udāyi, karissāmi nātisāṅgahaṃ. tena hi saṅghassa ārocehi”  
ti. vutte “sādhu, bhante” ti thero bhikkhusaṅghassa ārocesi.<sup>8</sup>  
satthā Aṅgamagadhavāsīnam kulaputtānam dasasahashehi<sup>9</sup>  
Kapilavatthuvāsīnam dasasahashehi<sup>10</sup> sabbeḥ<sup>11</sup> eva vīsatiyā  
khīṇāsavabhikkhusahashehi parivuto Rājagahā nikkhamitvā, divase  
divase [l:ke:a] yojanam gacchanto dvīhi māsehi Kapilavatthupuraṃ  
sampāpuṇi. sākiyā pi anupatte yeva bhagavati, “amhākam  
nātisēṭṭham passissāmā” ti. bhagavato vasanaṭṭhānam vīmaṃsamānā,  
“nigrodhasakkass’ ārāmo ramaṇīyo” ti sallakkhetvā, sabbam  
paṭijagganavīthim<sup>11</sup> kārāpetvā, gandhapupphacuṇṇādihattā  
paccuggamanamkarontā<sup>12</sup> sabbālaṅkārasamalaṅkāṭāpupphacuṇṇādīhi  
pūjayamānā bhagavantam purakkhitvā nigrodhārāme agamaṃsu.

⟨2.3.3⟩ tattha bhagavā vīsatikhīṇāsavasahashehi<sup>13</sup> parivuto paññatte  
buddhāsanenisīdi. Sākiyāpanajātiyā mānathaddhā, “Siddhatthakumāro

<sup>1</sup> aṅgārino || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Bv-a; aṅkārino P<sub>4</sub> Ed<sub>Th</sub>

<sup>2</sup> chaddanam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Bv-a; naddanam P<sub>4</sub>

<sup>3</sup> vippahāya || P<sub>3</sub> Bv-a; vipahāya P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>4</sup> accimanto || P<sub>4</sub> Bv-a; acchimanto P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; acimanto P<sub>2</sub>

<sup>5</sup> pabhāsayanti || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Bv-a; pabhāsayante Ed<sub>Th</sub>

<sup>6</sup> bhaṅgirasānam || P<sub>4</sub> P<sub>3</sub>; aṅgīrasānan Ed<sub>Th</sub> Bv-a<sub>ChS</sub>; bhagīrathānam Bv-a<sub>PTS</sub>;  
bhāgī rasānam Ap-a<sub>ChS</sub>; Ap-a<sub>PTS</sub>; mahābhaṅgīrasānan P<sub>2</sub>; bhaṅgīrasānam P<sub>1</sub>.

<sup>7</sup> tumhākam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>8</sup> ārocesi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; āroceti Ed<sub>Th</sub>

<sup>9</sup> dasasahashehi || P<sub>4</sub>; dasahi sahashehi P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sakasahashehi Ed<sub>Th</sub>

<sup>10</sup> dasasahashehi || Ed<sub>Th</sub>; dasasahashehi P<sub>4</sub>; dasahi sahashehi P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>11</sup> paṭijagganavīthim || Ed<sub>Th</sub>; paṭijagganavīthi P<sub>4</sub> P<sub>1</sub>; paṭijagganavīthim P<sub>2</sub> P<sub>3</sub>

<sup>12</sup> karontā || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub> Bv-a; karontu Ed<sub>Th</sub>; karonto P<sub>1</sub>

<sup>13</sup> vīsatikhīṇāsavasahashehi || P<sub>4</sub>; vīsatiyā khīṇāsavasahashehi P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Bv-a;  
vīsatipañṇāsakhīṇāsavasahashehi Ed<sub>Th</sub>

daharadaharo amhākaṃ ñātiseṭṭho<sup>1</sup> bhātā bhāḡineyyo putto nattā” ti cintetvā, daharadahare kumāre āhaṃsu: “tumhe bhagavantam vandatha, mayam tumhākaṃ piṭṭhito nisīdissāmā” ti. tesu evaṃ avanditvā nisinnesu bhagavā tesam ajjhāsayaṃ oloketvā, “ime ñītakā attano moghajjīṇṇa[1:ke:b]bhāvena na maṃ vandanti. ‘buddho nāma kīdiso? buddhabalaṃ nāma kīdisan?’ ti, ‘buddho nāma ediso. buddhabalaṃ nāma edisan’ ti vā na jānanti. handāhaṃ attano buddhabalaṃ ca dassissāmi. iddhibalaṃ ca dassento pāṭihiriyaṃ<sup>2[¶]</sup> kareyyam. ākāse dasasahassacakkavāḷavitthatam sabbaratanamayaṃ caṅkamaṃ māpetvā, tattha caṅkamanto mahājanassa ajjhāsayaṃ oloketvā, dhammaṃ deseyyan ti cintesi.<sup>[¶]</sup> [p. 101] ath’ eva bhagavati cintitamatte dasasahassacakkavāḷavāsino bhummādayo devā pamuditahadayā sādhuḷkāram adamsu.<sup>[¶]</sup> atha satthā cintitasamanantaram eva odātakaṣiṇasamāpattim samāpajjitvā, “dasasu cakkavāḷasahassesu āloko hotū” ti adhiṭṭhāsi. tena adhiṭṭhānacittena<sup>3</sup> sah’ eva āloko ahoṣi avīcīto yāva akaniṭṭhabhavanā.

<sup>[¶]</sup>atha bhagavā dasasahassacakkavāḷesu ālokaparaṇam katvā, abhiññāpādakam catutthajjhā[1:kai:a]nam samāpajjitvā, tato vuṭṭhāya āvajjitvā, adhiṭṭhānacittena sah’ eva<sup>4</sup> ākāsam abhuggantvā, tesam ñātīnam sīse<sup>5</sup> pādapamsu okiriyamāno<sup>6</sup> viya mahatiyā devamanussaparisāya majjhe yamakapāṭihāriyam dasseti.<sup>7</sup>

⟨2.3.4⟩ tam pana pālīto veditabbam. vuttam hi Paṭisambhidāyam:<sup>[¶]</sup> “katamam tathāgatassa yamakapāṭihāriyaññānam?<sup>8</sup> idha tathāgato yamakapāṭihāriyam<sup>9</sup> karoti asādhāraṇam sāvakehi.<sup>10</sup> uparimakāyato<sup>11</sup>

<sup>1</sup> ñātiseṭṭho bhātā bhāḡineyyo putto nattā || P<sub>4</sub> Ed<sub>Th</sub>; kaniṭṭho bhāḡineyyo nattāputto P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>2</sup> pāṭihiriyaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pāṭihāriyaṃ Ed<sub>Th</sub>.

<sup>3</sup> adhiṭṭhānacittena || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Bv-a; adhiṭṭhānacittena P<sub>4</sub> Ed<sub>Th</sub>

<sup>4</sup> sah’ eva || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>5</sup> sise || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sīsesu Ed<sub>Th</sub>

<sup>6</sup> okiriyamāno || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> P<sub>4</sub>; okiramāno Ed<sub>Th</sub>

<sup>7</sup> dassesi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; dasseti Ed<sub>Th</sub>

<sup>8</sup> yamakapāṭihāriyaññānam || Ed<sub>Th</sub>; yamakapāṭihāriyaññānam P<sub>4</sub>; yamakapāṭihāriye ññānam P<sub>1</sub>; yamakapāṭihāriye ññānam P<sub>2</sub> P<sub>3</sub>

<sup>9</sup> yamakapāṭihāriyam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; yamakapāṭihāriyam P<sub>4</sub>

<sup>10</sup> sāvakehi || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sāvakehi ti P<sub>4</sub> Ed<sub>Th</sub>

<sup>11</sup> uparimakāyato || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; uparikāyato Ed<sub>Th</sub>

aggikkhandho pavattati, heṭṭhimakāyato<sup>1</sup> udakadhārā.<sup>2</sup>  
 heṭṭhimakāyato<sup>3</sup> aggikkhandho pavattati,<sup>4</sup> uparimakāyato<sup>5</sup>  
 udakadhārā.<sup>6</sup> puratthimakāyato<sup>6</sup> pacchimakāyato dakkhiṇakkhito  
 vāmakkhito dakkhiṇakaṇṇasotato vāmakāṇṇasotato vāmakaṇṇasotato  
 dakkhiṇasotato<sup>7</sup> dakkhiṇanāsikāsotato vāmanāsikāsotato  
 dakkhiṇanāsikāsotato vāma[1:kai:b]nāsikāsotato<sup>8</sup> dakkhiṇa-  
 aṃsakūṭato vāma-aṃsakūṭato dakkhiṇa-aṃsavāma-aṃsakūṭato  
 dakkhiṇahatthato vāmahatthato vāmahatthadakkhiṇahatthato  
 dakkhiṇapassato vāmapassato vāmapassato<sup>9</sup> dakkhiṇapassato  
 dakkhiṇapādato vāmapādato vāmapādato dakkhiṇapādato.  
 lomakūpato<sup>10</sup> aggikkhandho pavattati. ekekalomato<sup>11</sup> udakadhārā  
 pavattati. chavaṇṇānaṃ raṃsīnaṃ nilānaṃ<sup>12</sup> pitānaṃ<sup>13</sup> lohitānaṃ<sup>14</sup>  
 odātānaṃ mañjeṭṭhānaṃ pabhassarānaṃ bhagavā caṅkamati  
 nimmito tiṭṭhati vā nisīdati vā seyyaṃ vā kappeti. bhagavā tiṭṭhati  
 nimmito caṅkamati vā nisīdati vā seyyaṃ vā kappeti. atha bhagavā  
 nisīdati nimmito caṅkamati vā tiṭṭhati vā seyyaṃ vā kappeti. bhagavā  
 seyyaṃ kappeti nimmito caṅkamati vā tiṭṭhati vā nisīdati vā. idaṃ ta-  
 thā[1:ko:a]gatassa yamakapāṭihāriyaññānaṃ” ti. idaṃ pana pāṭihāriyaṃ  
 satthā tasmim caṅkame caṅkamitvā, akāsi.<sup>15</sup> tassa bhagavato  
 tejokasiṇasamāpattivaseṇa uparimakāyato aggikkhandho pavattati.  
 āpokasiṇasamāpattivaseṇa heṭṭhimakāyato udakadhārā pavattati.<sup>16</sup>

<sup>1</sup> om. || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; uparimakāyato Ed<sub>Th</sub>

<sup>2</sup> udakadhārā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>3</sup> heṭṭhimakāyato || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>4</sup> om. || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; heṭṭhimakāyato Ed<sub>Th</sub>

<sup>5</sup> uparimakāyato || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; uparipakāyaro utā P<sub>4</sub>

<sup>6</sup> puratthimakāyato || em.; puratthimakāto P<sub>4</sub> Ed<sub>Th</sub>

<sup>7</sup> dakkhiṇasotato || P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>8</sup> dakkhiṇanāsikāsotato vāmanāsikāsotato || P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>9</sup> vāmapassato || Ed<sub>Th</sub>; (vāmapassato) P<sub>4</sub>.

<sup>10</sup> lomakūpato || P<sub>4</sub>; lomakakūpato Ed<sub>Th</sub>

<sup>11</sup> ekekalomato || P<sub>4</sub>; ekekaṃ lomato Ed<sub>Th</sub>

<sup>12</sup> nilānaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; nilānaṃ P<sub>4</sub>

<sup>13</sup> pitānaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; pitānaṃ P<sub>4</sub>

<sup>14</sup> lohitānaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; lohitānaṃ P<sub>4</sub>

<sup>15</sup> idaṃ pana...akāsi || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; om. Ed<sub>Th</sub> P<sub>2</sub>

<sup>16</sup> āpokasiṇasamāpattivaseṇa heṭṭhimakāyato udakadhārā pavattati || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

evam hi bhagavatā<sup>1</sup> yamakapāṭihāriye kariyamāne sakalassā pi<sup>2</sup> dasasahasacakkavāḷassa alaṅkaraṇakālo viya ahoṣi.<sup>[v]</sup> [p. 102]

⟨2.3.5⟩ <sup>[w]</sup>atha satthā yamakapāṭihāriyam<sup>3</sup> karonto mahājanassa cittavāraṃ oloketvā, tattha ajjhāsayānukulaṃ dhammakathaṃ<sup>4</sup> caṅkamanto kathetukāmo dasasu cakkavāḷasahasessu ratanamerudasasahassāni<sup>5</sup> paṭipāṭiyā ṭhite ratanathambhe viya katvā, tesam upari dasasahasacakkavāḷavitthataṃ ekāya koṭiyā sabbapariyaṇaṃ<sup>6</sup> pācīnacakkavāḷamukhavattiyam<sup>7</sup> atikkamitvā, ṭhitaṃ ekāya koṭiyā sabbapariyaṇaṃ pacchimacakkavāḷamukhavattiyam atikkamitvā, ṭhitaṃ sabbarata[1:ko:b]namayaṃ pabhassaraṃ<sup>8</sup> caṅkamaṃ māpetvā, tasmim caṅkamanto aṭṭhaṅgasamannāgatena savanīyena<sup>9</sup> kammaniyeṇa<sup>10</sup> brahmasarena nānāyavicittaṃ catusaccapaṭisaṃyuttaṃ<sup>11</sup> tilakkhaṇasahitaṃ paramamadhuradhammaṃ<sup>12</sup> ca desento suranaranayanarasāyana-yamakapāṭihiriyam<sup>13</sup> karoti. atha bhagavā tasmim ratanacaṅkame caṅkamamāno tassa pana ubho koṭiyo patvā nivattati. antarā ubho koṭiyo apatvā na nivattati. yathā catuhatthappamāṇe caṅkame caṅkamamāno ubho koṭiyo

<sup>1</sup> bhagavatā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bhagavato Ed<sub>Th</sub>

<sup>2</sup> sakalassā pi || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; sakalassa pi Ed<sub>Th</sub>; sakalassāmi P<sub>1</sub>

<sup>3</sup> pāṭihāriyam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pāṭihiriyam P<sub>4</sub> Ed<sub>Th</sub>

<sup>159</sup> ajjhāsayānukulaṃ dhammakathaṃ P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; ajjhāsayānukullaṃ dhammakathaṃ P<sub>2</sub>; ajjhāsayānukūladhammakathaṃ Ed<sub>Th</sub>

<sup>5</sup> ratanamerudasasahassāni || P<sub>4</sub> P<sub>2</sub>; ratanamerudasasahassāni Ed<sub>Th</sub>; ratanasinerudasasahassāni P<sub>1</sub> P<sub>3</sub>

<sup>6</sup> sabbapariyaṇaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sabbapariyaṇaṃ P<sub>4</sub>

<sup>7</sup> pācīnacakkavāḷamukhavattiyam || Ed<sub>Th</sub>; pācīnacakkavāḷamukhavaṭṭim P<sub>2</sub>; pācīnacakkavāḷamukhavaṭṭim P<sub>1</sub>; pācīnacakkavāḷamukhavaṭṭim P<sub>3</sub>; pācīnacakkavāḷamukhavaṭṭiyam P<sub>4</sub>

<sup>8</sup> sabbaratanamayaṃ pabhassaraṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sabbaratanamayapabhassaraṃ Ed<sub>Th</sub>

<sup>9</sup> savanīyena || *corr*; savanīyena P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sāmīyena Ed<sub>Th</sub>

<sup>10</sup> kammaniyeṇa || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; kammaniyeṇa Ed<sub>Th</sub>

<sup>11</sup> catusaccapaṭisaṃyuttaṃ || P<sub>1</sub> P<sub>3</sub>; catusaccapaṭisaṃyuttaṃ P<sub>4</sub>; catusaccapaṭisaṃyuttā P<sub>2</sub>; catupaṇḍasaṃyuttaṃ Ed<sub>Th</sub>

<sup>12</sup> tilakkhaṇasahitaṃ paramamadhuradhammaṃ ca || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; tilakkhaṇāhitaṃ madhuraṃ ca dhammaṃ P<sub>2</sub> tilakkhaṇāhitaṃ paramamadhuradhammaṃ ca Ed<sub>Th</sub>

<sup>13</sup> °yamakapāṭihiriyam || P<sub>4</sub> Ed<sub>Th</sub>; yamakapāṭihāriyam P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

patvā va sīgham<sup>1</sup> eva nivattati, evaṃ<sup>2</sup> antarā na<sup>3</sup> nivattati. “kiṃ pana bhagavā dasasahassappamāṇāyāmaṃ<sup>4</sup> caṅkamam rassam<sup>5</sup> akāsi, tāvad eva<sup>6</sup> mahantaṃ vā attabhāvaṃ niminī<sup>7</sup>” ti?<sup>7</sup> na pan’ evaṃ<sup>8</sup> akāsi. acinteyyo<sup>9</sup> buddhānubhāvo.<sup>10</sup> akaniṭṭhabhavanato paṭṭhāya yāva avīcīto va<sup>11</sup> ekaṅgaṇaṃ ahoṣi. tiriyaṭo dasacakkavālasahassāni ekaṅgaṇāni ahe[1:kau:a]sum. devā manusse passanti manussā pi deve passanti. yathā sabbe devamanussā pakatiyā caṅkamamānaṃ passanti, evaṃ bhagavantaṃ caṅkamamānaṃ passiṃsu. evaṃ bhagavatā Kapilavatthunagare nigrodhārāme paramaruciradassane<sup>12</sup> ratanacaṅkame caṅkamantena desito. ettāvata “kattha desito?” ti ayaṃ paṇho visajjito hoti.

⟨2.4⟩ “kadā desito” ti? catuvīsatiyā buddhānaṃ vaṃsālaṅkatassa nānāyavicittassa<sup>13</sup> Buddhavaṃsassa desanāvāsānakāle desito.

⟨2.5⟩ “kimatthāya desito” ti? cattāro oge nitthāretuṃ desito.

⟨2.6⟩ “kassārādhana<sup>14</sup> desito” ti? Dhammasenāpatisāriputta-ttherassārādhana<sup>15</sup> desito. [p. 103] katham?<sup>16</sup> athāyasmā Sāriputtatthero

<sup>1</sup> sīgham || Ed<sub>Th</sub>; sīgham P<sub>1</sub> P<sub>2</sub>; siṃgham P<sub>4</sub> P<sub>3</sub>

<sup>2</sup> evaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; eva P<sub>4</sub>

<sup>3</sup> na || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>4</sup> °ppamāṇāyāmaṃ || P<sub>1</sub> P<sub>3</sub>; °ppamāṇāya P<sub>4</sub> Ed<sub>Th</sub>; °ppamāṇāyāmaṃ P<sub>2</sub>

<sup>5</sup> rassam || P<sub>1</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>; assa P<sub>2</sub>

<sup>6</sup> om. || P<sub>4</sub> Ed<sub>Th</sub> P<sub>2</sub> Bv-a; na P<sub>1</sub> P<sub>3</sub>

<sup>7</sup> niminī ti || Ed<sub>Th</sub> P<sub>1</sub> P<sub>3</sub>; niminī ti P<sub>4</sub>; om. P<sub>2</sub>

<sup>8</sup> pan’ evam || P<sub>3</sub> Bv-a; man’ evam P<sub>2</sub>; pavenavam P<sub>1</sub>; panasi P<sub>4</sub>; manasi Ed<sub>Th</sub>

<sup>9</sup> acinteyyo || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; cinteyyo P<sub>4</sub>

<sup>10</sup> om. || P<sub>4</sub> Ed<sub>Th</sub>; buddhānaṃ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>11</sup> avīcīto va || Ed<sub>Th</sub>; avicīto va P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>; avīcī tāva P<sub>3</sub>

<sup>12</sup> paramaruciradassane || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Bv-a; paramaruciraṃ dassane Ed<sub>Th</sub>

<sup>13</sup> nānāyavicittassa || em. (see, for example, MN-a ChS III p. 19 [PTS III 26]: nānāyavicittam bahum dhammakatham); nānāyayanavicittassa P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>14</sup> kassārādhana || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; kassārādhena P<sub>4</sub> Ed<sub>Th</sub>

<sup>15</sup> °senāpatisāriputtattherassārādhana || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °desanāpatisāriputtattherassā rādhena P<sub>4</sub>; °senāpatisāriputtattherassārādhena Ed<sub>Th</sub>

<sup>16</sup> katham || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

Rājagahe Gijjhakūṭe<sup>1</sup> pabbate viharanto addasa<sup>2</sup> bhagavantam Kapilavatthupure ākāse ratanacaṅkamaṃ māpetvā, tatha caṅkamantaṃ dvattimsa[1:kau:b]varalakkaṇopasobhitaṃ asīti-anubyañjanavirājitam<sup>3</sup> varasarīraṃ<sup>4</sup> saradasamayaparipuṇṇam viya rajanikaraṃ sabbaphāliphullam<sup>5</sup> viya ca yojanasatubbedham pāricchattakam<sup>6</sup> aṭṭhārasahatthubbedham byāmapabhāya parikkheparamsisassirikaṃ<sup>7</sup> varakanakagiriṃ iva jaṅgama-vikasitapadumam<sup>8</sup> viya kamalavanaṃ vividharatanavicittam<sup>9</sup> viya navakanakatorañam<sup>10</sup> tārāmarīcikhacittam iva<sup>11</sup> gaganatalaṃ ito c' ito dhāvamaṇā vipphandhamānā<sup>12</sup> chabbañṇā buddharaṃsiyo muñcamānaṃ anantāya<sup>13</sup> buddhasiriyā anopamāya buddhalīlāya<sup>14</sup> virājamānaṃ disvā, “ayaṃ pana sakalā pi dasasahassalokadhātu sannipatitā. mahatiyā pan' ettha dhammadesanā bhavitabbā.<sup>15</sup> Buddhavaṃsadesanā pana bahūpakārā pasādāvahā.<sup>16</sup> yannūnāhaṃ tam<sup>17</sup> dasabalassa abhinīhārato<sup>18</sup> paṭṭhāya Buddhavaṃsam paripuccheyyan” ti cintevā, attano parivārehi pañcāhi bhikkhusatehi

<sup>1</sup> gijjhakūṭe || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>; gijjhakūṭe P<sub>3</sub>; gijjhikute Ed<sub>Th</sub>

<sup>2</sup> addasa || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; addassa P<sub>2</sub>; aḷassa Ed<sub>Th</sub>

<sup>3</sup> asīti-anubyañjana° || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; asītyanubyañjana° P<sub>2</sub>; asīti-anubyañjana° Ed<sub>Th</sub>

<sup>4</sup> varasarīraṃ || Ed<sub>Th</sub>; varasariraṃ P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>5</sup> sabbaphāliphullam || *reg.*; sabbaphāliphullam P<sub>4</sub>; °phulam P<sub>1</sub> P<sub>3</sub>; sabbadhāliphullam Ed<sub>Th</sub>; *om.* P<sub>2</sub>

<sup>6</sup> viya ca yojanasatubbedham pāricchattakam || *em.*; °pāricchattakam P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °pārinattakam P<sub>4</sub>; *om.* Ed<sub>Th</sub>

<sup>7</sup> aṭṭhārasahatthubbedham byāmapabhāya parikkheparamsisassirikaṃ || P<sub>3</sub>; °byāmapabhāya parikkheparamsisassirikaṃ P<sub>4</sub> P<sub>1</sub>; °byāmapabhāparikkheparamsisassirikaṃ P<sub>2</sub>; *om.* Ed<sub>Th</sub>

<sup>8</sup> jaṅgamavikasitapadumam || P<sub>4</sub> Ed<sub>Th</sub>; jaṅgamaṃ vikasitapadumam P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>9</sup> vividharatanavicittam || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; vividhavatthunaṃ vicittam P<sub>2</sub>

<sup>10</sup> navakanakatorañam || P<sub>4</sub>; kanakatorañam P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; navakanakato Ed<sub>Th</sub>

<sup>11</sup> tārāmarīcikhacittam iva || *em./reg.*; tārāmarīcikhacittam iva P<sub>1</sub> P<sub>3</sub>; tārāmarīcikhacittam iva P<sub>2</sub>; tārāmarīcivikupamā va P<sub>4</sub>; tārāmarīcivikupamā va Ed<sub>Th</sub>

<sup>12</sup> *om.* || P<sub>4</sub> Ed<sub>Th</sub>; vipphandhamānā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>13</sup> anuttarāya || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; sabbaramānā anuttarāya P<sub>2</sub>; anantāya Ed<sub>Th</sub>

<sup>14</sup> buddhalīlāya || Ed<sub>Th</sub>; buddhalilāya P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; buddhalilla P<sub>2</sub>

<sup>15</sup> dhammadesanā bhavitabbā || P<sub>4</sub> Ed<sub>Th</sub>; dhammadesanāya bhavitabbam P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>16</sup> pasādāvahā || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; pasādavasāhā P<sub>1</sub>

<sup>17</sup> tam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; *om.* P<sub>4</sub> Ed<sub>Th</sub>

<sup>18</sup> abhinīhārato || Ed<sub>Th</sub>; abhinīhārato P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

saddhiṃ ākāseṇa gantvā, bhaga[1:kam:a]vantam upasaṅkamtivā  
vanditvā, sirasi añjalim patiṭṭhapetvā, pucchi:

“kīdiso te<sup>1</sup> mahāvira! abhinīhāro naruttama?  
kamhi<sup>2</sup> kāle tayā dhīra<sup>3</sup> paṭṭhitā<sup>4</sup> bodhimuttamā?” ti<sup>[x]</sup>

atha<sup>5</sup> asādāhāraṇaññāṇo sabbadukkhappahīno<sup>6</sup> bhāvitatto  
vajjucchedho<sup>7</sup> mahesi dhammarājā.<sup>8</sup>

“kappe ca satasahassee catturo<sup>9</sup> ca asaṅkheyye<sup>10</sup>  
Amaram nāma<sup>11</sup> nagaram dassaneyyam manoramam.”<sup>12</sup> ti

ādinaṃ nayena Buddhavaṃsaṃ desetvā, pariyoṣāne:

“imamhi bhaddake kappe<sup>13</sup> tayo asiṃsu<sup>14</sup> nāyakā<sup>15</sup>  
Kukkasandho<sup>16</sup> Konāgamano Kassapo cā pi nāyako.  
aham etarahi sambuddho Metteyyo cā pi hessati.  
idh’ ev’ ime pañcabuddhā dhīrā<sup>17</sup> lokānukampakā.” ti<sup>[y]</sup>

<sup>1</sup> te || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Bv; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>2</sup> kamhi || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> P<sub>4</sub> Bv; mhi Ed<sub>Th</sub>

<sup>3</sup> dhīra || P<sub>2</sub> Bv; dhira P<sub>4</sub>; vīra P<sub>1</sub> P<sub>3</sub>; cira Ed<sub>Th</sub>

<sup>4</sup> paṭṭhitā || P<sub>2</sub> P<sub>3</sub> Bv; paṭṭhitā P<sub>4</sub> Ed<sub>Th</sub>; pāṭṭhitā P<sub>1</sub>

<sup>5</sup> atha || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>6</sup> om. || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vā P<sub>4</sub> Ed<sub>Th</sub>

<sup>7</sup> bhāvitatto vajjucchedho || P<sub>1</sub> P<sub>3</sub>; bhāvitatto vat/gūvadhō P<sub>4</sub> P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>8</sup> mahesi dhammarājā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>9</sup> kappe ca satasahassee catturo || P<sub>1</sub> P<sub>3</sub>; °catturo P<sub>2</sub>; kappasatasahassee catturo P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>10</sup> asaṅkheyye || P<sub>4</sub> P<sub>1</sub> Ed<sub>Th</sub>; asaṅkhaye P<sub>2</sub>; asaṅkheyya P<sub>3</sub>

<sup>11</sup> nāma || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>12</sup> manoramam || P<sub>3</sub> Ed<sub>Th</sub>; manoramman P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>

<sup>13</sup> bhaddake kappe || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Bv; bhaddakakappe P<sub>4</sub>; bhadda Ed<sub>Th</sub>

<sup>14</sup> asiṃsu || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; āsiṃsu P<sub>4</sub>; āsisu Ed<sub>Th</sub>; āsum Bv

<sup>15</sup> nāyakā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; vināyakā Bv

<sup>16</sup> kukkasandho || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; kakusandho Ed<sub>Th</sub>

<sup>17</sup> dhīrā || P<sub>3</sub> Ed<sub>Th</sub>; dhīrā P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>

Anāgatavaṃsaṃsa okāsaṃ ṭhapetvā, niṭṭhapesi.<sup>1</sup> athāyasmā Dhammasenāpatisāriputtathero devamanussānaṃ ajjhāsayam veditvā, anāgate bhāvino Metteyyassā pi bhagavato vaṃsaṃ sotukāmo sathhāraṃ upasaṅkamtivā [1:kam:b] vanditvā, ekaṃsaṃ<sup>2</sup> cīvaraṃ katvā, añjaliṃ paggahetvā: “bhante, tumhehi ‘anāgate Metteyyo nāma buddho bhavissati’ ti saṃkhittena vuttaṃ. so bhagavā kīdiso bhavissati?<sup>3</sup> sādhu, bhante, bhagavā vitthārena kathetum<sup>4</sup> anukampaṃ upādāyā<sup>5</sup>” ti yāci. taṃ bhagavā visajjesi. vuttaṃ h’ etaṃ paṭhamamahāsaṅgītikāle dhammāsanagatena āyasmatā Ānandattherena: [p. 104]

“Sāriputto<sup>5</sup> mahāpañño Upatisso vināyako  
dhammasenāpati dhīro<sup>6</sup> upetvā<sup>7</sup> lokanāyakaṃ (1)

anāgataṃ jin’ ārabba<sup>8</sup> āpucchi kaṅkham attano:  
‘tuyh’ ānatariko dhīro<sup>9</sup> buddho kīdisako bhava? (2)

vitthāren’ eva ’haṃ<sup>10</sup>[z] sotum icchāṃ’ ācikkha cakkhumā!’  
therassa vacanaṃ sutvā bhagavā etad abravī.” ti (3)[aa]  
(...)[ab]

|| Nidānakathā ||

⟨3.1⟩ evaṃ Dhammasenāpatisāriputtatherena yācito sabbadhammesu appaṭihataññāṇadharo<sup>11</sup> munivaro ratanacaṅkame<sup>12</sup> caṅkamanto

<sup>1</sup> niṭṭhapesi || P<sub>4</sub> Ed<sub>Th</sub>; niṭṭhāpesi P<sub>1</sub> P<sub>3</sub>; niṭṭhāresi P<sub>2</sub>

<sup>2</sup> ekaṃsaṃ cīvaraṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ekaṃsaṃpi varaṃ Ed<sub>Th</sub>

<sup>3</sup> saṃkhittena...bhavissati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °bhavissatīti P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>4</sup> kathetum || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; kathetu P<sub>4</sub>

<sup>5</sup> Sāriputto || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; Sāriputto Ed<sub>Th</sub>

<sup>6</sup> dhīro || P<sub>3</sub> M L N; dhīro P<sub>4</sub> P<sub>2</sub>; dhīro ca Ed<sub>Th</sub>; dhāro P<sub>1</sub>

<sup>7</sup> upetvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; uppetvā P<sub>4</sub>; upagantvā M<sub>B</sub>

<sup>8</sup> anāgataṃ jin’ ārabba || P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; anāgataṃ jin’ ārabba P<sub>1</sub>; anāgatajin’ ārabba P<sub>4</sub>; anāgataja’ M<sub>B</sub>

<sup>9</sup> tuyh’ ānatariko dhīro || P<sub>3</sub> M L N Ed<sub>Th</sub>; °dhīro P<sub>4</sub> P<sub>1</sub>; °ānantiriko dhīro P<sub>2</sub>; thumākantariko viro M<sub>B</sub>; °vīro M<sub>C</sub>

<sup>10</sup> eva ’haṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M Ed<sub>Th</sub>; eva taṃ M<sub>B</sub> L N.

<sup>11</sup> appaṭihataññāṇadhāro || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; appaṭihataññāṇadhāro Ed<sub>Th</sub>; appaṭihatabadhāro P<sub>2</sub>

<sup>12</sup> ratanacaṅkame || P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; ratanacakkhaṅkame P<sub>1</sub>; om. P<sub>4</sub>



va manosi[1:kah:a]lātale<sup>1</sup> sīhanādam<sup>2</sup> nadanto sīharājā<sup>3</sup> viya gajjanto brahmaghosaṃ nicchāretvā ākāsagaṅgaṃ otārento viya Anāgatavamsaṃ desento: “Sāriputta, parehi jetuṃ asakkuṇeyyassa Metteyyassa mahantaṃ puññarāsimaṃ<sup>4</sup> sabbaso vattum na sakkā va. ekadesena vakkhāmi” ti desento āha:<sup>5</sup>

**“anappakaṃ puññarāsimaṃ<sup>6</sup> Ajitassa<sup>7</sup> mahāyasaṃ<sup>8</sup>  
na sakkā sabbaso vattum<sup>9</sup> vitthārena eva<sup>10</sup> kassaci.  
ekadesena<sup>11</sup> vakkhāmi, Sāriputta, suṇohi me!” ti<sup>12</sup> [ac] <4>  
(...)<sup>[ad]</sup>**

<3.2> idāni “ekadesena vakkhāmi” ti<sup>12</sup> attanā<sup>13</sup> pariññātaṃ<sup>14</sup> Anāgatavamsaṃ ekadesena desento satthā<sup>15</sup> āha:

**“imamhi<sup>16</sup> bhaddake kappe asaṅjāte<sup>17</sup> [ac] vassakoṭṭiye  
Metteyyo nāma nāmena sambuddho dipaduttamo.”<sup>18</sup> ti <5>  
(...)<sup>[af]</sup>**

<3.3> idāni tassa puññasampadādayo dassento<sup>19</sup> satthā āha:

<sup>1</sup> va mano° || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>2</sup> sīhanādam || P<sub>3</sub> Ed<sub>Th</sub>; siṃhanādam P<sub>4</sub>; sihanādam P<sub>1</sub> P<sub>2</sub>

<sup>3</sup> sīharājā || P<sub>3</sub> Ed<sub>Th</sub>; siharājā P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>

<sup>4</sup> mahantaṃ puññarāsimaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; mahantapuññarāsī P<sub>4</sub> Ed<sub>Th</sub>

<sup>5</sup> desento āha || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>6</sup> puññarāsimaṃ || P<sub>1</sub> P<sub>3</sub> M L N; puññarāsī P<sub>4</sub> Ed<sub>Th</sub>; puññarāsip P<sub>2</sub>

<sup>7</sup> Ajitassa || P<sub>1</sub> P<sub>3</sub> M L N; Ajitamassa P<sub>4</sub>; aṭṭhitassa P<sub>2</sub>; vajitassa Ed<sub>Th</sub>

<sup>8</sup> mahāyasaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; mahāyasaṃ P<sub>4</sub>

<sup>9</sup> vattum || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; kātuṃ M<sub>B</sub>; sotuṃ M<sub>C</sub>

<sup>10</sup> °n° eva || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; °na neva Ed<sub>Th</sub>

<sup>11</sup> ekadesena || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; ekaṃ desena Ed<sub>Th</sub>

<sup>12</sup> vakkhāmi ti || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; vakkhāmi ti P<sub>1</sub>; vakkhāmi Ed<sub>Th</sub>

<sup>13</sup> om. || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; adisitum P<sub>2</sub>

<sup>14</sup> pariññātaṃ || P<sub>1</sub> P<sub>2</sub>; paṭiññātaṃ P<sub>3</sub> Ed<sub>Th</sub>; paṭiññātaṃ P<sub>4</sub>

<sup>15</sup> satthā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>16</sup> imamhi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; imasmim M L N

<sup>17</sup> asaṅjāte || P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; asaṅjāte P<sub>1</sub> P<sub>3</sub> M; ajāte M<sub>C</sub> L N.

<sup>18</sup> dipaduttamo || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; dipaduttamo Ed<sub>Th</sub>; dvipad°uttamo L N; dipaduttamo Ed<sub>Th</sub>; dvipaduttamo M

<sup>19</sup> dassento || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; dasento P<sub>4</sub>; desento Ed<sub>Th</sub>

**“mahāpuñño mahāpañño mahāñānī<sup>1</sup> mahāya<sup>[1:kah:b]so</sup>  
mahabbalo mahāthāmo uppajjissati<sup>2</sup> cakkhumā<sup>[p. 105]</sup> <6>**

**mahāgati sati c<sup>4</sup> eva dhitimā<sup>3</sup> bāhusaccavā<sup>4</sup>  
saṅkhātā<sup>5</sup> sabbadhammaṇaṃ nāto diṭṭho suphassito<sup>6</sup>  
pariyogaḷho parāmattho<sup>7</sup> uppajjissati<sup>8</sup> so jino.” ti <7>**  
(...)<sup>[aeg]</sup>

|| Guṇekadesakathā ||

<4.1> yaṃ pana vuttaṃ “uppajjissati so jino” ti, “so jino kassa bhagavato santike byākaraṇaṃ labhitvā, kittakaṃ<sup>9</sup> kālaṃ pāramiyo pūretvā,<sup>10</sup> āgato anāgate uppajjissati” ti? so pana Metteyyo bhagavā pubbhāge anekādīnavasamākiṇṇe<sup>11</sup> anamatagge saṃsāre saṃsaranto, buddhādīkalyāṇamitte sevanto payirupāsanto,<sup>12</sup> anekesu jātakoṭīsatasaḥsesu<sup>13</sup> paṭirūpadesavāsaḥsappurisupanissayasad-dhammassavanayonisomanasikāro<sup>14</sup> dhammānudhammapaṭipattī<sup>15</sup>

<sup>1</sup> mahāñānī || P<sub>4</sub> P<sub>3</sub> N; mahāñānī M L; mahāñānī P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>2</sup> uppajjissati || P<sub>4</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; uppajjissati P<sub>1</sub>; uppajjissanti P<sub>2</sub>

<sup>3</sup> dhitimā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>; dhītimā P<sub>3</sub> M L N

<sup>4</sup> bāhusaccavā || M L N; bahusaccavā P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; bahussaccevā P<sub>2</sub>

<sup>5</sup> saṅkhātā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; saṅkhāto M L N

<sup>6</sup> suphassito || M L N; suphussito P<sub>1</sub> P<sub>3</sub> M<sub>AC</sub> Ed<sub>Th</sub>; supassito P<sub>4</sub>; sujjasitto P<sub>2</sub>

<sup>7</sup> parāmattho || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; parāmaṭṭho M L N

<sup>8</sup> uppajjissati || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; uppajjissatīti P<sub>2</sub>

<sup>9</sup> kittakaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; kattikaṃ P<sub>2</sub>

<sup>10</sup> pūretvā || Ed<sub>Th</sub>; puretvā P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>11</sup> anekādīnavasamākiṇṇe || P<sub>3</sub>; anekādīnavasamākiṇṇe P<sub>4</sub> P<sub>1</sub>; anekādīnavasamāpakiṇṇe Ed<sub>Th</sub>; anekādīnavassamākiṇṇe P<sub>2</sub>

<sup>12</sup> payirupāsanto || Ed<sub>Th</sub>; payirūpāsanto P<sub>4</sub>; bhajjanto payirūpāsanto P<sub>1</sub> P<sub>2</sub>; bhajanto payirupāsanto P<sub>3</sub>

<sup>13</sup> jātakotiṣatasaḥsesu || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; jātakotiṣatasaḥsesu Ed<sub>Th</sub>

<sup>14</sup> paṭirūpadesavāsa-sappurisupanissaya-saddhammassavanayonisomanasikāro || P<sub>3</sub>; paṭirūpadesavāsa-sappurisuppanissaya-sad-dhammassavanayonisomanasikāro P<sub>4</sub>; paṭirūpadesavāsa-sappurisappa-nissaya-saddhammassavanayonisomanasikāro Ed<sub>Th</sub>; paṭirupadesavāsa-sappurisuppanissaya-saddhammassavinayonisomanasikāro P<sub>1</sub>; paṭirupadesavāsa-sappurisuppanissayasaddhammassavinayonisomanasikāro P<sub>2</sub>.

<sup>15</sup> dhammānudhammapaṭipattī || P<sub>2</sub> P<sub>3</sub>; dhammānudhammapaṭipattīti P<sub>1</sub>; dhammānudhammapaṭipattī P<sub>4</sub>; dhammānudhammapaṭipattī Ed<sub>Th</sub>

imaṃ cakkavattisampadaṃ<sup>1</sup> pūretvā, ito kappasatasahassādhī[1:kha:a] kānaṃ soḷasannaṃ asaṅkheyyānaṃ matthake jambudīpe Pabhāvanto nāma cakkavattirājā hutvā, dvisahassaparittadīpaparivāresu catūsu mahādīpesu satte pañcasu sīlesu paṭiṭṭhāpetvā, paripāleno viharati.

⟨4.2⟩ tadā loke Mahutto<sup>2[lah]</sup> nāma sammāsambuddho uppajjitvā, dhammacakkaṃ pavattetvā, anekasatasahassa-ariyaṇaparivuto satte vinayaṃ karoti. atha rājā cakkavatti “buddho loke uppanno” ti sutvā, chattiṃsayojanikāya parisāya parivuto bhagavantaṃ upasaṅkamtivā, sattahi ratanehi pūjetvā<sup>3</sup> vanditvā, parisāya saddhiṃ ekamante nisinno dhammaṃ sutvā,<sup>4</sup> cakkavattivibhūtiṃ pahāya, Mahuttassa bhagavato sāsane pabbajitvā, Ratanatthero nāma hutvā, gagaṇatale puṇṇacando<sup>5</sup> viya pākaṭo<sup>6</sup> sīlasamādhīpaññāguṇehi<sup>7</sup> sampayutto jhānābhiññā nibbattetvā, saṃsāraṃ jahitukāmo<sup>8</sup> [1:kha:b] pi sattalokaṃ olokeno anamatagge saṃsāre gantvā, tantākulakajātaṃ<sup>9[ai]</sup> guṇagaṇṭhikajātaṃ<sup>10</sup> muñjapabbajabhūtaṃ<sup>11</sup> dvāsatthidīṭṭhiṃ gaṇhitvā, saṃsārā anatikkantaṃ<sup>12</sup> “cutito paṭisandhiṃ<sup>13</sup> paṭisandhito cutin” ti punappunaṃ cutipaṭisandhiyo gaṇhitvā, anekehi dukkhehi

<sup>1</sup> cakkavattisampadaṃ || P<sub>4</sub> Ed<sub>Th</sub>; catudippacakkavattisampadaṃ P<sub>1</sub>; cattudipacakkavattisampadaṃ P<sub>2</sub>; catudīpacakkavattisampadaṃ P<sub>3</sub>

<sup>2</sup> mahutto || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; mahuto P<sub>4</sub>

<sup>3</sup> pūjetvā || P<sub>4</sub>; pūjītvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>4</sup> om. || P<sub>4</sub> Ed<sub>Th</sub>; pasanno P<sub>2</sub> P<sub>3</sub>; masanno P<sub>1</sub>

<sup>5</sup> puṇṇacando || P<sub>4</sub> Ed<sub>Th</sub>; cando P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>6</sup> pākaṭo || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; pākato P<sub>4</sub>

<sup>7</sup> °paññāguṇehi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °paññāgaṇehi Ed<sub>Th</sub>

<sup>8</sup> saṃsāraṃ jahitukāmo || Ed<sub>Th</sub>; saṃsārajahitukāmo P<sub>4</sub>; saṃsāraṃ vijahitukāmo P<sub>2</sub>; saṃsāraṃ vijjahitukāmo P<sub>3</sub>; saṃsāraṃ vijjihitukāmo P<sub>1</sub>

<sup>9</sup> gantvā tantākulakajātaṃ || em.; tantākulakajātaṃ P<sub>3</sub>; gantvā kulakajātaṃ P<sub>1</sub>; gantvā kulajākajātaṃ P<sub>2</sub>; gantvā bhūlakajātaṃ P<sub>4</sub> Ed<sub>Th</sub>

<sup>10</sup> guṇagaṇṭhikajātaṃ || conj. (after a number of alternate readings offered in DN<sub>ChS</sub>); kaṇagaṇṭhikajātaṃ P<sub>4</sub>; kaṇaguṇṭhikajātaṃ Ed<sub>Th</sub>; guṇe kaṇṭhikajātaṃ; P<sub>3</sub> gaṇe kaṭṭhijātaṃ P<sub>2</sub>; kuṇe kaṇṭhikajātaṃ P<sub>1</sub>

<sup>11</sup> muñjapabbajabhūtaṃ || reg.; muñjapabbajabhūtaṃ P<sub>4</sub>; pañjapabbajabhūtaṃ P<sub>1</sub>; puñjapabbajabhūtaṃ P<sub>2</sub> P<sub>3</sub>; muñjapabbabhūtaṃ Ed<sub>Th</sub>

<sup>12</sup> anatikkantaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; anakamanti P<sub>4</sub> Ed<sub>Th</sub>

<sup>13</sup> paṭisandhiṃ || P<sub>3</sub>; om. P<sub>2</sub> Ed<sub>Th</sub>; paṭisandhi P<sub>4</sub>

sambhattaṃ vibhattaṃ<sup>1</sup> tīsu<sup>2</sup> bhavesu<sup>3</sup> catūsu yonīsu pañcasu gaṭṭasu sattasu viññāṇaṭṭhitīsu navasattāvāsesu<sup>4</sup> yantayuttagoṇaṃ<sup>5</sup> viya paribbhamantaṃ<sup>6</sup> sattasamuhaṃ disvā, [p. 106] karuṇāya kampitahadayo<sup>7</sup> tehi<sup>8</sup> dukkhehi satte samuddharitukāmo sabbaññutaṃ patthetvā,<sup>9</sup> puññaśācayaṃ kurumāno aṭṭhadhamme<sup>10</sup> samodhānetvā, viriyādhiko neyyabodhisatto<sup>11</sup> hutvā, visesena<sup>12</sup> dānājjhāsayo dānābhirato jīvitaṃ pi<sup>13</sup> pariccajivā, dānassa dāne jātussāho ahoṣi. tadā dhammasabhāyaṃ nisinnānaṃ bhikkūnaṃ etad ahoṣi: “ayaṃ dānājjhā[1:khā:]sayo bhikkhu anāgate devo vā bhavissati udāhu Sakko vā Māro vā brahmā vā buddho vā.” ti tasmim samaye Mahutto bhagavā susajjitadhammasabhāyaṃ supaññattapavarabuddhāsane sahasaraṃsīhi aṇṇavakucchiṃ obhāsayaṃāno<sup>14</sup> taruṇasuriyo viya sakaladhammasabhaṃ<sup>15</sup> ratanarasadhārāhi<sup>16</sup> parisīncanto viya chabbaññāhi buddharaṃsīhi vijotayaṃāno, tārāgaṇaparivuto puṇṇacando viya bhikkhugaṇaparivuto suphullarattapadumavanasaṃ ḍamajjhe sañcaraṇapañcavaṇṇopasobhitabhamarayugaḷena<sup>17</sup> viya pañcavaṇṇapasādavicittanayanayugaḷena<sup>18</sup> sakalapariṣaṃ oloketvā, tesam

<sup>1</sup> sambhattaṃ vibhattaṃ || Ed<sub>Th</sub> P<sub>4</sub>; sambhattavibhattaṃ P<sub>3</sub>; sambhattaṃ vibhattaṃ P<sub>2</sub>

<sup>2</sup> tīsu || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; tīmsu Ed<sub>Th</sub>

<sup>3</sup> bhavesu || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; vibhavesu Ed<sub>Th</sub>

<sup>4</sup> vāsesu || P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; °vāsesa P<sub>4</sub>

<sup>5</sup> yantayuttagoṇaṃ || Ed<sub>Th</sub>; yantayutagoṇaṃ P<sub>4</sub>; yante yuttagoṇaṃ P<sub>2</sub> P<sub>3</sub>.

<sup>6</sup> paribbhamantaṃ || P<sub>2</sub> P<sub>3</sub>; paṭibhamantaṃ P<sub>4</sub> Ed<sub>Th</sub>

<sup>7</sup> kampitahadayo || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; kapitahadayo Ed<sub>Th</sub>

<sup>8</sup> tehi || P<sub>4</sub>; anekehi P<sub>2</sub> P<sub>3</sub>; gehi Ed<sub>Th</sub>

<sup>9</sup> patthetvā || P<sub>2</sub> P<sub>3</sub>; patṭhetvā P<sub>4</sub> Ed<sub>Th</sub>

<sup>10</sup> aṭṭhadhamme || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; atthadhammaṃ Ed<sub>Th</sub>

<sup>11</sup> neyyabodhisatto || Ed<sub>Th</sub>; neyyabodhisattā P<sub>4</sub>; Metteyyabodhisatto P<sub>2</sub> P<sub>3</sub>.

<sup>12</sup> visesena dānājjhāsayo || P<sub>2</sub> P<sub>3</sub>; visesadānājjhāsayo P<sub>4</sub>; avasesadānājjhāsayo Ed<sub>Th</sub>

<sup>13</sup> jīvitaṃ pi || *reg.*; jīvitaṃ pi P<sub>2</sub> P<sub>3</sub>; jīvitaṃ P<sub>4</sub>; jīvitaṃ Ed<sub>Th</sub>

<sup>14</sup> obhāsayaṃāno || P<sub>2</sub> P<sub>3</sub>; obhāsamāno P<sub>4</sub> Ed<sub>Th</sub>

<sup>15</sup> sabhaṃ || P<sub>4</sub> P<sub>3</sub>; sabha P<sub>2</sub> °sabhā Ed<sub>Th</sub>

<sup>16</sup> ratanarasadhārāhi || P<sub>4</sub> Ed<sub>Th</sub>; ratanarasadhārehi P<sub>2</sub> P<sub>3</sub>

<sup>17</sup> sañcaraṇapañcavaṇṇopasobhitabhamarayugaḷena || P<sub>3</sub>; sañcaraṇapañcavaṇṇopasobhitabhamara-yuggaḷena P<sub>4</sub>; sañcaraṇapañcavaṇṇopasobhitabhamarayuggaḷena P<sub>2</sub>; sañcaraṇapañcavaṇṇopasobhitabhamarayuggaḷena Ed<sub>Th</sub>

<sup>18</sup> °vicittanayanayugaḷena || P<sub>3</sub>; °vicittanayanayuggaḷena P<sub>4</sub> Ed<sub>Th</sub>;

ajjhāsayam viditvā, catujātigandhasampannam ratanakaraṇḍakam<sup>1</sup>  
 ugghātentō viya mukhapadamam vivaretvā, atthaṅgasamannāgataṃ  
 brahmaghosaṃ nicchāretvā:<sup>[aj]</sup> “eso, bhikkhave, [I:khā:b] Ratanathero  
 nāma<sup>2</sup> bhikkhu buddhavijjo<sup>3</sup> meghapaṭicchanno viya divākarō  
 balāhakapaṭicchanno viya punṇacando bhasmapaṭicchanno<sup>4</sup> viya  
 jātavedo<sup>5</sup> paṃsupaṭicchanno viya jātimaṇi<sup>6</sup> bhūmipaṭicchannam  
 viya mahānidānam<sup>7</sup> bhavapaṭicchanno<sup>8</sup> buddhaṅkuro  
 vikāsanāsannam<sup>9</sup> iva padumavaramakuḷam<sup>10</sup> Yugandharāsannam  
 iva taruṇaravimaṇḍalam<sup>11</sup> vicivajjanāsannam<sup>12</sup> iva mahāsāgaram<sup>13</sup>  
 sabbaññutaññānāsanno<sup>14</sup> mahānubhāvo dhīrapuriso<sup>15</sup> mama sāsanaṃ  
 pavisitvā, ratanamahānāvāsamīpe suvaṇṇapacchābandhako<sup>16</sup> viya  
 candamaṇḍalasamīpe osadhitarakā viya Sinerudharaṇīdharasamīpe<sup>17</sup>  
 Yugandharapabbato viya chaddantamahāvāraṇasamīpe<sup>18</sup>  
 kuṇjarapotako viya cakkavattisamīpe pariṇāyakaratanam viya  
 mahābrahmasamīpe brahmakumāro viya mama samīpe pavattati.<sup>19</sup>

<sup>°</sup>vivittanayanayuggaḷena P<sub>2</sub>

<sup>1</sup> ratanakaraṇḍakam || P<sub>2</sub> P<sub>3</sub>; ratanacaṅkoṭakam P<sub>4</sub> Ed<sub>Th</sub>

<sup>2</sup> ratanathero nāma || P<sub>4</sub> Ed<sub>Th</sub>; ratanako P<sub>2</sub> P<sub>3</sub>

<sup>3</sup> buddhavijjo || P<sub>4</sub>; buddhavijjo P<sub>2</sub> Ed<sub>Th</sub>; buddhavijjo P<sub>3</sub>

<sup>4</sup> bhasmapaṭicchanno || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; bhasmiṃ paṭicchanno Ed<sub>Th</sub>

<sup>5</sup> jātavedo || P<sub>4</sub> Ed<sub>Th</sub>; jātivedo P<sub>2</sub> P<sub>3</sub>

<sup>6</sup> paṃsupaṭicchanno viya jātimaṇi || P<sub>2</sub> P<sub>3</sub>; *om.* P<sub>4</sub> Ed<sub>Th</sub>

<sup>7</sup> mahānidānam || P<sub>4</sub> P<sub>3</sub> Ed<sub>Th</sub>; mahākumbhinidhinidānam P<sub>2</sub>; *See Horner 1978, p. xlvī.*

<sup>8</sup> bhavapaṭicchanno || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; bhāvapaṭicchanno Ed<sub>Th</sub>

<sup>9</sup> vikāsanāsannam || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; vikāsanunam Ed<sub>Th</sub>;

<sup>10</sup> °makuḷam || P<sub>4</sub> P<sub>3</sub> Ed<sub>Th</sub>; °kamuddam P<sub>2</sub>

<sup>11</sup> taruṇaravimaṇḍalam || P<sub>3</sub>; taruṇaravimaṇḍalam pi P<sub>4</sub>; taruṇaravimaṇḍalam pi Ed<sub>Th</sub>; tarutaruṇaravimaṇḍalam P<sub>2</sub>

<sup>12</sup> vīci° || *em.*; vici° Ed<sub>Th</sub> P<sub>2</sub> P<sub>3</sub>; vici° P<sub>4</sub>

<sup>13</sup> mahāsāgaram || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; mahāsāgara Ed<sub>Th</sub>

<sup>14</sup> sabbaññutaññānāsanno || P<sub>2</sub> P<sub>3</sub>; sabbaññunāsanno P<sub>4</sub> Ed<sub>Th</sub>

<sup>15</sup> dhīrapuriso || Ed<sub>Th</sub>; dhīrapuriso P<sub>4</sub>; virapuriso P<sub>2</sub> P<sub>3</sub>

<sup>16</sup> °pacchābandhako || P<sub>4</sub> P<sub>2</sub>; °macchābandhako P<sub>3</sub>; °macchābandhako Ed<sub>Th</sub>

<sup>17</sup> sinerudharaṇīdharasamīpe || P<sub>4</sub>; sinerucarāṇivarasamīpe P<sub>2</sub> P<sub>3</sub>; *om.* Ed<sub>Th</sub>

<sup>18</sup> chaddantamahāvāraṇasamīpe || P<sub>4</sub> Ed<sub>Th</sub>; chaddantamahāvāraṇarājasamīpe P<sub>2</sub> P<sub>3</sub>

<sup>19</sup> pavattati || P<sub>4</sub> Ed<sub>Th</sub>; vattati P<sub>2</sub> P<sub>3</sub>

na eso<sup>1</sup> yo vā so vā<sup>2</sup> satto. anāgate kappasatasahassādhikānaṃ soḷasannaṃ asaṅkheyyānaṃ matthake Mette[1:khi:aj]yo nāma buddho bhavissati. tasmim pan' assa attabhāve Ketumatī nāma nagaraṃ nivāso bhavissati.<sup>3</sup> Brahmavatī nāma<sup>4</sup> brāhmaṇī mātā.<sup>5</sup> Subrahmā<sup>6</sup> nāma Saṃkharaṇṇo purohito pitā bhavissati. Asoko<sup>7</sup> ca Brahmadevo ca dve aggasāvaka bhavissanti. Sīho nāma upaṭṭhāko bhavissati. Padumā ca Sumanā ca<sup>8</sup> dve aggasāvika bhavissanti.<sup>9</sup> Sudhano ca Saṃgho ca dve<sup>10</sup>[a] upāsakā agga-upaṭṭhākā. Yasavatī<sup>11</sup> ca Saṅghā ca<sup>12</sup> dve upāsikā<sup>13</sup> agga-upaṭṭhāyikā bhavissanti. [p. 107] Nāgarukkho bodhi aṭṭhāsītihatthubbedhaṃ<sup>14</sup> sarīraṃ bhavissati. pabhāmaṇḍalaṃ pañcavīsatiyojanaṭṭhānaṃ<sup>15</sup> pharivā, ṭhassati. asītivassasahasasāni āyu bhavissati<sup>16</sup> ti byākaritvā thometvā, uṭṭhāyāsanā vihāraṃ pāvīsi.

<4.3> atha so mahāpuriso tuṭṭhahaṭṭhehi<sup>16</sup> devamanussehi pūjayamāno buddhakāradhamme vicinanto dasapā[1:khi:b]ramiyo viditvā, anulomapaṭilomādivasena sammāsanto<sup>17</sup> dasasahasalokadhātuyo kampetvā, “ito añño buddhakāradhammo nāma natthī” ti niṭṭhaṃ gantvā,<sup>18</sup> daḷhasamādānaṃ katvā, “tato paṭṭhāya

<sup>1</sup> eso || P<sub>4</sub> Ed<sub>Th</sub>; esa P<sub>2</sub> P<sub>3</sub>

<sup>2</sup> yo vā so vā || P<sub>2</sub> P<sub>3</sub>; yo so vā P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>3</sup> nagaraṃ nivāso bhavissati | || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>4</sup> brahmavatī nāma || P<sub>3</sub>; brahmavatī nāma P<sub>4</sub>; brahmavatī P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>5</sup> brāhmaṇī mātā || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; brāhmaṇīmātā Ed<sub>Th</sub>

<sup>6</sup> subrahmā || P<sub>3</sub> Ed<sub>Th</sub> P<sub>4</sub>; subrahmabrāhmaṇā P<sub>2</sub>

<sup>7</sup> asoko || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; soko Ed<sub>Th</sub>

<sup>8</sup> sumanā ca || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>9</sup> aggasāvika bhavissanti || P<sub>2</sub> P<sub>3</sub> P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>10</sup> sudhano ca saṃgho ca dve || P<sub>4</sub>; sudatto ca saṃgho ca dve P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>.

<sup>11</sup> yasavatī || corr.; yasavattī P<sub>3</sub>; yasavattī P<sub>4</sub> Ed<sub>Th</sub>; yasavattī P<sub>2</sub>

<sup>12</sup> saṃghā ca || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>13</sup> upāsikā || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; upāsakā Ed<sub>Th</sub>

<sup>14</sup> aṭṭhāsītihatthubbedhaṃ || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; aṭṭhāsītihatthubbedhaṃ Ed<sub>Th</sub>

<sup>15</sup> ṭṭhānaṃ || P<sub>4</sub> Ed<sub>Th</sub>; °ṭṭhāne P<sub>2</sub> P<sub>3</sub>

<sup>16</sup> tuṭṭhahaṭṭhehi || reg.; tutthahaṭṭhehi P<sub>4</sub>; tutthahaṭṭho P<sub>2</sub>; tuṭṭhahaṭṭho P<sub>3</sub>; tucchahaṭṭhehi Ed<sub>Th</sub>

<sup>17</sup> dasapāramiyo viditvā anulomapaṭilomādivasena sammāsanto || em.; dasapāramiyo viditvā anulomapaṭilomādivasena sammāsanto P<sub>4</sub>; dasapāramiyo dīsvā anulomapaṭilomādivasena sammāsanto P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>18</sup> gantvā || P<sub>2</sub> P<sub>3</sub>; katvā P<sub>4</sub> Ed<sub>Th</sub>

sakalalokagatasattānaṃ ekekassa atthāya kappam pi<sup>1</sup> niraye paccitvā, dukkhā moceyyan” ti evaṃ pavattamānakaṛuṇāvasena tathā “sabbasatte cakkavattirajje patiṭṭhāpeyyan” ti evaṃ pavattamāna-anudayavasena “sabbasatte vaṭṭadukkhato mocetvā, arahatte<sup>2</sup> patiṭṭhāpeyyan” ti evaṃ pavattamāna-anukampāvasena<sup>3</sup> tīṇi samādānāni samādayitvā, anantāparimāṇesu jātikoṭṭisatasahassesu pāramiyo pūrento āgañchi. (...)<sup>[an]</sup>

(4.4) Metteyyo pana bodhisatto Mahuttassa bhagavato santike laddhabbāyakaṇo kappasatasahassādhikesu soḷasa-asam[1:khī:a] kheyyesu imā pāramiyo pūrento avīcimhi pāṭiyamāno pi dānaṃ apariccajanto, aṅgapaccaṅgesu ucchusu<sup>4</sup> viya yantamukhe piḷiyamānesu pi sīlam<sup>5</sup> na vītikkamanto, catūsu mahādīpesu issariyam<sup>6</sup> pajahitvā<sup>7</sup> pi vivekam eva gaṇhanto, sakalacakkavāḷaparipuṇṇaṃ khadiraṅgāranikaram<sup>8</sup> madditvā pi paññavantaṃ upasaṅkamanto, vātavegenavilūlitamānkarānikarākiṇṇaṃ<sup>9</sup> mahāsamuddambāhunā<sup>10</sup> patarivā<sup>11</sup> pi nibbānapāragamanāya viriyam anosajjanto, asidhārāhi kaṇṇanāsādīni<sup>12</sup> chijjamānāni pi<sup>13</sup> parasmim kopam<sup>14</sup> akaronto, asinā sīse chijjamāne<sup>15</sup> pi musāvadaṃ na vadanto, attabhāve cuṇṇavicuṇṇaṃ hutvā vikiriyaṃ pi adhiṭṭhānaṃ avijjahanto,<sup>16</sup> acchinditvā pi gahitarajjam paraṃ piyaputtam<sup>17</sup> viya passanto, parakatesu

<sup>1</sup> kappam pi || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; pi Ed<sub>Th</sub>

<sup>2</sup> arahatte || P<sub>4</sub> P<sub>3</sub>; arahate P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>3</sup> pavattamāna-anukampāvasena || P<sub>4</sub>; pavattamānānukampāvasena P<sub>3</sub> Ed<sub>Th</sub>; vattamāna-anukampāya vasena P<sub>2</sub>

<sup>4</sup> ucchusu || P<sub>4</sub>; ucchasu Ed<sub>Th</sub>; ucchukhandhesu P<sub>1</sub> P<sub>3</sub>; cchakhandhesu P<sub>2</sub>

<sup>5</sup> sīlam || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; līlam P<sub>2</sub>

<sup>6</sup> issariyam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; isiriyam P<sub>4</sub>

<sup>7</sup> pajahitvā || Ed<sub>Th</sub>; pajjahitvā P<sub>4</sub>; pariccajittvā P<sub>1</sub>; pariccajittvā P<sub>3</sub>; paccajittvā P<sub>2</sub>

<sup>8</sup> °puṇṇaṃ khadiraṅgāranikaram || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °puṇṇakhadiraṅgāranikaram P<sub>4</sub> Ed<sub>Th</sub>

<sup>9</sup> mānkarānikarākiṇṇam || P<sub>4</sub> Ed<sub>Th</sub>; mānkarākiṇṇam P<sub>1</sub> P<sub>3</sub>; karākiṇṇam P<sub>2</sub>

<sup>10</sup> bāhunā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bahunā Ed<sub>Th</sub>

<sup>11</sup> patarivā || P<sub>2</sub> P<sub>3</sub>; paharivā P<sub>4</sub> Ed<sub>Th</sub>; ccatarivā P<sub>1</sub>

<sup>12</sup> °nāsādīni || P<sub>4</sub> Ed<sub>Th</sub>; °nāsādīni P<sub>1</sub>; °nāsādi P<sub>2</sub>; °nāsāni P<sub>3</sub>

<sup>13</sup> chijjamānāni || em.; chindamāno pi P<sub>4</sub> Ed<sub>Th</sub>; chindante pi P<sub>1</sub> P<sub>3</sub>; chindante mi P<sub>2</sub>

<sup>14</sup> kopam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; lopam Ed<sub>Th</sub>

<sup>15</sup> chijjamāne pi || P<sub>1</sub> P<sub>3</sub>; cchijjamāne pi P<sub>4</sub>; pi cchijjamāne pi Ed<sub>Th</sub>; cchijjamāne P<sub>2</sub>

<sup>16</sup> avijjahanto || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; avipajahanto P<sub>2</sub>

<sup>17</sup> piyaputtam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; piyapattam Ed<sub>Th</sub>

sukhadukkhesu anurakkhesu<sup>1</sup> anunayapaṭiḡhavippahīno<sup>2</sup> catudisāsu ṭhatvā,<sup>3</sup> anekasatehi [1:khī:b] khaggahatthehi purisehi yakkhādīhi pi bheravarūpehi<sup>4</sup> bhayasantāse uppādiyamāne pi anuttasitvā puññam eva karonto, jīvitam pariccajitvā pi pāramitāsamādānam na vītikkamanto, vessantarabhāvasadisam osānattabhāvam ṭhatvā, sabbā pāramiyo matthakam pāpetvā, tato cuto amhākam bhagavato pubbe sambodhā<sup>5</sup> tusitapure nibbatetvā,<sup>6</sup> dibbasukham anubhavanto, devatānañ ca dhammam desento, vāsam kappesi.

|| Bodhisambhāarakathā || [p. 108]

⟨5.1⟩ idāni tassa bhagavato uppattiṭṭhānam rājadhānim<sup>7</sup> dassento<sup>8</sup> satthā āha:

“**tadā Ketumatī nāma rājadhāni<sup>9</sup> bhavissati  
dvādasayojanāyāmā<sup>10</sup> sattayojanavithatā<sup>11</sup>** (8)

**ākiṇṇā naranārīhi<sup>12</sup> pāsādehi<sup>13</sup> vicittitā<sup>14</sup>  
sevītā suddhasattehi ajeyyā<sup>15</sup> dhammarakkhitā.” ti (9)<sup>[laol]</sup>  
(...)<sup>[ap]</sup>**

<sup>1</sup> anurakkhesu || P<sub>4</sub> Ed<sub>Th</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>2</sup> anunaya° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; anudaya° P<sub>4</sub> Ed<sub>Th</sub>

<sup>3</sup> ṭhatvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ṭhapetvā P<sub>4</sub> Ed<sub>Th</sub>

<sup>4</sup> bheravarūpehi || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; bhevarūpehi P<sub>2</sub>; bheravam rūpehi Ed<sub>Th</sub>

<sup>5</sup> sambodhā || P<sub>4</sub> Ed<sub>Th</sub>; sambodhāya P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>6</sup> nibbatetvā || P<sub>4</sub> Ed<sub>Th</sub>; nibbatitvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>7</sup> uppattiṭṭhānam rājadhānim || em.; upattiṭṭhānam rājadhānim P<sub>4</sub>; uppattiṭṭhānam rājadhāni P<sub>1</sub> P<sub>2</sub>; uppattiṭṭhānarājadhānim P<sub>3</sub>; uppattiṭṭhānam rājadhāni Ed<sub>Th</sub>

<sup>8</sup> dassento || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; desento Ed<sub>Th</sub>

<sup>9</sup> rājadhāni || P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; rājadhāni P<sub>4</sub> P<sub>1</sub>

<sup>10</sup> dvādasayojanāyāmā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; dvādasayojanāyāmā P<sub>4</sub>

<sup>11</sup> sattayojanavithatā || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °viṭṭhatā P<sub>4</sub> M<sub>C</sub>; vitthatā P<sub>2</sub>

<sup>12</sup> naranārīhi || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; naranārīhi P<sub>1</sub>

<sup>13</sup> pāsādehi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; P<sub>4</sub>; om. M<sub>C</sub>

<sup>14</sup> vicittitā || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; vicittitā P<sub>1</sub>

<sup>15</sup> ajeyyā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; ajeyya P<sub>4</sub>



(5.2) <sup>1</sup>kadā bhavissati Ketumatirājadhānī? kittakāyukesu manussesu bhavissati?<sup>2</sup> asītivassasa[1:khu:a]hassāyukesu. katham? “imasmim hi saggamokkhasukhadāyake sāsane antarāhite loke akusalāussannaṃ bhavissati. adhammarāgo visamalobho micchādhammo ametteyyatā asāmaññatā abrahmaññatā na kulejettḥāpacāyitā” ti.<sup>3[aaq]</sup> atha anukkamena ussanna-akusalapayogena vassasataparicchinnāyū parihāritvā, dasavassāyukaṃ bhavissati. tadā pañcavassikassa dārakassa pañcavassikāya dārikāya<sup>4</sup> āvāhavivāho<sup>5</sup> bhavissati. vuttaṃ h’ etaṃ bhagavatā:<sup>6</sup> “dasavassāyukesu, bhikkhave, manussesu pañcavassikā kumārikā<sup>7</sup> alampateyyā<sup>8</sup> bhavissati” ti.<sup>[ar]</sup> tadā sabbarasaṃ antaradhāyati.<sup>9</sup> kudrūsako<sup>10</sup> aggabhōjanaṃ bhavissati. vuttaṃ h’ etaṃ bhagavatā:<sup>11</sup> “dasavassāyukesu, bhikkhave, manu[1:khu:b]ssesu imāni rasāni antaradhāyissanti. seyyathidaṃ: sappi navanītaṃ telaṃ madhu phāṇitaṃ loṇaṃ.<sup>12</sup> dasavassāyukesu, bhikkhave, manussesu kudrūsako<sup>13</sup> aggabhōjanaṃ bhavissati. seyyathāpi, bhikkhave, etarahi sālīmaṃsodano aggabhōjanaṃ” ti.<sup>[as]</sup> tadā<sup>14</sup> dasakusalakammāpathā antaradhāyissanti,<sup>15</sup> dasa-akusalakammāpathā dissanti.<sup>16</sup> “kusalan”

<sup>1</sup> om. || P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; idāni ketumatiṃ nāma rājadhāniṃ dasseti P<sub>1</sub> P<sub>3</sub>

<sup>2</sup> bhavissati || P<sub>4</sub> Ed<sub>Th</sub>; bhavissatīti P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>3</sup> jettḥāpacāyitā ti || reg.; °jettḥāpaccāyitā ti P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °jattḥāpaccāyitā ti Ed<sub>Th</sub>.

<sup>4</sup> pañcavassikassa dārakassa pañcavassikāya dārikāya || em.; pañcavassikādārakassa pañcavassikāya dārikāya P<sub>4</sub> Ed<sub>Th</sub>; pañcamāsikassa dārakassa pañcamāsikāya dārikāya P<sub>1</sub> P<sub>3</sub>; pañcamāsikassa dārakassa pañcamāsikāya P<sub>2</sub>

<sup>5</sup> āvāhavivāho || P<sub>4</sub> Ed<sub>Th</sub>; āvāho P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>6</sup> bhagavatā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bhagavā Ed<sub>Th</sub>

<sup>7</sup> pañcavassikā kumārikā || em. (after DN 3.3.103); pañcavassikādārakassa pañcavassikāya kumārikāya P<sub>4</sub>; pañcavassikādārakassa pañcavassikāya kumārikāya Ed<sub>Th</sub>; pañcamāsikā kumārikā P<sub>1</sub> P<sub>3</sub>; pañcamāsikā kumārikā P<sub>2</sub>

<sup>8</sup> alampateyyā || P<sub>1</sub> P<sub>3</sub>; āvāhavivāho P<sub>4</sub> Ed<sub>Th</sub>; alampateyā P<sub>2</sub>

<sup>9</sup> antaradhāyati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; antaradhāyi P<sub>4</sub>

<sup>10</sup> kudrūsako || P<sub>2</sub> P<sub>3</sub>; kudrusako P<sub>4</sub> P<sub>1</sub>; kudarusakko Ed<sub>Th</sub>

<sup>11</sup> bhagavatā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bhagavā Ed<sub>Th</sub>

<sup>12</sup> phāṇitaṃ loṇaṃ || em. (after DN 3.3.103); phāṇītaṃ loṇaṃ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; phāṇitaloṇaṃ P<sub>4</sub>; phāṇitaloṇaṃ Ed<sub>Th</sub>

<sup>13</sup> kudrūsako || P<sub>2</sub> P<sub>3</sub>; kudrusako P<sub>4</sub> P<sub>1</sub>; kudarusakko Ed<sub>Th</sub>

<sup>14</sup> tadā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>15</sup> dasakusalakammāpathā antaradhāyissanti || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; dasakusalakammāpathā anāntaradhāyissanti P<sub>1</sub>; om. Ed<sub>Th</sub>

<sup>16</sup> dasa-akusalakammāpathā dissanti || P<sub>4</sub> Ed<sub>Th</sub>; dasa-akusalakammāpathā ativiya dissanti P<sub>1</sub>; dasa-akusalakammāpathā ativiya dipissanti P<sub>3</sub>; dasa-

ti nāma mattam pi na bhavissati, pageva kusaluppatti. vuttam h' etaṃ bhagavatā: “dasavassāyukesu, bhikkhave, manussesu dasakusalakammaphā sabbena sabbam antaradhāyissanti, dasakusalakammaphā<sup>1</sup> ativiya dīpissanti.<sup>2</sup> dasavassāyukesu, bhikkhave, manussesu “kusalan” ti nāma mattam pi na bhavissati. kuto pana kusalassa kārakā” ti? tadā kira manussā asukena nāma<sup>3</sup> mātā pahatā [1.khū:a] pitā pahatā samaṇabrāhmaṇā jīvitā voropitā. kulejettḥānaṃ atthibhāvam<sup>4</sup> pi na jānanti. “aho puriso” ti tam eva pūjissanti, evam pasamsanti ca. vuttam h' etaṃ bhagavatā: “dasasahassāyukesu, bhikkhave, manussesu ye te bhavissanti ametteyyā asāmaññā abrahmaññā na kulejettḥāpacāyino te pūjā ca bhavissanti pasamsā cā” ti. tadā manussā virahitahirottappā bhinnamariyādā<sup>5</sup> [p. 109] “mātā dhītā bhagini” ti-ādisaññaṃ anuppādetvā, soṇasiṅgālādayo viya nillajjā<sup>6</sup> bhavissanti. vuttam h' etaṃ bhagavatā: “dasavassāyukesu, bhikkhave, manussesu na bhavissati ‘mātā’ ti vā<sup>7</sup> ‘mātucchā’ ti vā ‘mātulanī’<sup>8</sup> ti vā ‘ācariyabhariyā’ ti vā ‘garūnaṃ’<sup>9</sup> dārā’ ti vā. sambhedalobho bhavissati<sup>10</sup> yathā ajeḷakā kukkuṭasakarā soṇasiṅgālā” ti. tadā manussānaṃ aññaṃ[1.khū:b]aññaṃ tibbo āghāto bhavissati. vuttam h' etaṃ bhagavatā: “dasavassāyukesu, bhikkhave, manussesu tesam sattaṇaṃ aññaṃaññaṃ hi tibbo āghāto paccupaṭṭhito bhavissati. tibbo byāpādo, tibbo manopadoso, tibbam vadhakacittam, mātu pi puttamhi puttassa

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akusalakammaphā ativyādippissanti DN; om. P<sub>2</sub>

<sup>1</sup> dasa-akusalakammaphā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> DN; dasakusalakammaphā Ed<sub>Th</sub>

<sup>2</sup> dīpissanti || P<sub>3</sub>; dipissanti P<sub>1</sub>; dissanti ti P<sub>4</sub> Ed<sub>Th</sub>; dissanti P<sub>2</sub>; ativyādippissanti DN

<sup>3</sup> asukena nāma || P<sub>4</sub> P<sub>3</sub> Ed<sub>Th</sub>; atisukena nāma P<sub>1</sub>; akusukena nāmena P<sub>2</sub>

<sup>4</sup> atthibhāvam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; atthabhāvam Ed<sub>Th</sub>

<sup>5</sup> hirottappā bhinnamariyādā || P<sub>2</sub> P<sub>3</sub>; hirottappā bhinnamariyādā P<sub>1</sub>; hiruttappā bhinnamariyādā P<sub>4</sub>; haruttapipabhinnamariyādāyā Ed<sub>Th</sub>

<sup>6</sup> nillajjā || P<sub>3</sub>; nilajjā P<sub>1</sub> P<sub>2</sub>; nilajā P<sub>4</sub> Ed<sub>Th</sub>

<sup>7</sup> mātā ti vā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; mātāpitarā P<sub>2</sub>

<sup>8</sup> mātulanī || P<sub>4</sub> P<sub>3</sub> Ed<sub>Th</sub>; mātulanī P<sub>1</sub>; mātālānī P<sub>2</sub>

<sup>9</sup> garūnaṃ || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; gurūnaṃ P<sub>2</sub>; gurunam P<sub>4</sub>

<sup>10</sup> sambhedalobho bhavissati || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; sambhedam loko gamissati DN; sambhedhaloko bhavissa P<sub>2</sub>

pi mātari, pitu pi puttamhi<sup>1</sup> puttassa pi<sup>2</sup> pitari,<sup>3</sup> bhātu pi bhaginiyā<sup>4</sup> bhaginiyā pi bhātari<sup>5</sup> ti.

〈5.3〉<sup>[at]</sup>tasmiṃ kāle satthantarakappo bhavissati. tividho antarakappo: “dubbhikkhantarakappo, rogantarakappo, satthantarakappo” ti. tattha lohussadāya<sup>5</sup> pajāya dubbhikkhantarakappo hoti. mohussadāya<sup>6</sup> rogantarakappo. dosussadāya<sup>7</sup> satthantarakappo. tattha dubbhikkhantarakappena naṭṭhā sattā<sup>8</sup> yebhuyyena petavisaye<sup>9</sup> uppajjanti. kasmā? āhāranikantiyā<sup>10</sup> balavatarattā.<sup>11</sup> rogantarakappe[1:khe:a]na naṭṭhā yebhuyyena sagge<sup>12</sup> nibbattanti. kasmā? tesam hi “aho vat’ aññesaṃ sattānaṃ evarūpo rogo na bhavēyyāti,” mettacittam uppajjitattā.<sup>13</sup> satthantarakappena naṭṭhā yebhuyyena nīraye uppajjanti.<sup>14</sup> kasmā? aññamaññabalavāghātāya.<sup>15</sup><sup>[au]</sup> imesu tīsu antarakappesu idha satthantarakappo veditabbo. tadā pana manussā aññamaññaṃ migasaññaṃ paṭilabhissanti. hatthena phuṭṭhamattaṃ yaṃ kiñci antamaso tiṇapaṇṇaṃ upādāya āvudham eva bhavissati.<sup>16</sup> te aññamaññaṃ vadhissanti.<sup>17</sup> vuttaṃ h’ etaṃ bhagavatā: “dasavassāyukesu, bhikkhave, manussesu sattāhaṃ satthantarakappo bhavissati.<sup>18</sup> te aññamaññaṃ hi migasaññaṃ paṭilabhissanti. tesam

<sup>1</sup> puttamhi || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; puttam pi Ed<sub>Th</sub>; putamhi P<sub>1</sub>

<sup>2</sup> puttassa pi || P<sub>1</sub> P<sub>3</sub>; puttassā pi P<sub>4</sub> Ed<sub>Th</sub>; putassa pi P<sub>2</sub>

<sup>3</sup> pitari || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pitaram Ed<sub>Th</sub>

<sup>4</sup> bhaginiyā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bhaginiyā pi P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>5</sup> lohussadāya || P<sub>3</sub> Ed<sub>Th</sub>; lohussudāya P<sub>4</sub>; lohūssadāya P<sub>1</sub>; lohussannāya P<sub>2</sub>

<sup>6</sup> mohussadāya || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; mohussudāya P<sub>4</sub>; mohussannāya P<sub>2</sub>

<sup>7</sup> dosussadāya || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; dosussudāya P<sub>4</sub>; dosussannāya P<sub>2</sub>

<sup>8</sup> sattā || P<sub>1</sub> P<sub>3</sub>; om. P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>9</sup> petavisaye || P<sub>1</sub> P<sub>2</sub>; pettavisaye P<sub>3</sub>; petivisaye P<sub>4</sub>; petivisayo Ed<sub>Th</sub>

<sup>10</sup> āhāranikantiyā || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; āhāranikantiyaṃ P<sub>4</sub>; āhāranikantiyā va P<sub>2</sub>

<sup>11</sup> balavatarattā || P<sub>1</sub> P<sub>3</sub>; balavantatā P<sub>4</sub> Ed<sub>Th</sub>; balavattarattā P<sub>2</sub>

<sup>12</sup> sagge || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; satte Ed<sub>Th</sub>

<sup>13</sup> uppajjitattā || P<sub>4</sub> Ed<sub>Th</sub>; uppajjati P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>14</sup> uppajjanti || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ppapajjanti Ed<sub>Th</sub>

<sup>15</sup> aññamaññabalavāghātāya || P<sub>4</sub> Ed<sub>Th</sub>; aññamaññaṃ balavāghātāya P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; aññamaññabalavāghātāya Ed<sub>Th</sub>.

<sup>16</sup> tiṇapaṇṇaṃ upādāya āvudham eva bhavissati || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; tiṇapaṇṇaṃ vadhissanti Ed<sub>Th</sub>

<sup>17</sup> te aññamaññaṃ vadhissanti || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>18</sup> bhavissati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bhavissatī P<sub>4</sub> Ed<sub>Th</sub>

tiṅhāni<sup>1</sup> satthāni hatthesu pātubhavissanti.<sup>2</sup> te tiṅhena<sup>3</sup> satthena [l:khe:b] ‘esa migo’ ti aññamaññaṃ jīvitā voropessanti” ti. tesu ye paṇḍitā manussā paṭhamam eva taṃ vināsaṃ sutvā, “ayaṃ lokavināso paccupaṭṭhito. na sakkā dvīhi ekaṭṭhāne ṭhitehi jīvitam laddhan” ti maññaṃānā, pabbatantarādīsu sattāham yāpanamattaṃ āhāraṃ<sup>4</sup> ṭhapetvā, gacchantaraṃ<sup>5</sup> vanantaraṃ<sup>6</sup> pabbatantaraṃ<sup>7</sup> nadiyantaraṃ<sup>8</sup> pavisitvā,<sup>9</sup> niliyissanti.<sup>10</sup> vuttam h’ etaṃ bhagavatā: “te tiṅgahanam vanagahanam rukkhagahanam nadīviduggam pabbatavisamam pavisitvā, sattāham vanamūlaphalāhārā yāpessanti” ti.<sup>[av]</sup> te ṭhapetvā, avasesā sattā aññamaññaṃ paharivā, vinassissanti. sakalapaṭhavī ekamaṃsakhalikā bhavissati. [p. 110] atha te sattadivase atikkante, attano nilīnaṭṭhānā nikkhamitvā, aññamaññaṃ āliṅgitvā: “diṭṭhā, bho satta, jīvasi! diṭṭhā, bho satta, jīvasi!” ti samaggaṃ paṭilabhissa[l:khai:a]nti. vuttam h’ etaṃ bhagavatā: “te tassa sattāhassa accayena tiṅgahanā vanagahanā<sup>11</sup> rukkhagahanā<sup>12</sup> nadīviduggā pabbatavisamā nikkhamitvā, aññamaññaṃ āliṅgitvā, sabhāgāyissanti<sup>13</sup> samassāsissanti.<sup>14</sup> “diṭṭhā, bho satta, jīvasi!<sup>15</sup> diṭṭhā, bho satta, jīvasi!” ti<sup>16</sup> te samaggaṃ paṭilabhitvā: “ambho ussannākusalakammanimittena amhākaṃ ṇātakā vinaṭṭhā. upāyena mayam jīvitam<sup>17</sup> labhimhā. yannūna mayam kusalam kareyyāma” ti pāṇātipātā paṭiviramissanti. pāṇātipātā

<sup>1</sup> tiṅhāni || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; tiṅapaṇṇāni P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>2</sup> tesam...pātubhavissanti || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>3</sup> tiṅhena || P<sub>2</sub>; tiṅena P<sub>3</sub>; tiṅnena P<sub>1</sub>; tiṅapaṇṇena P<sub>4</sub> Ed<sub>Th</sub>

<sup>4</sup> yāpanamattaṃ āhāraṃ || P<sub>4</sub> Ed<sub>Th</sub>; yāpanāhāraṃ P<sub>1</sub> P<sub>3</sub>; yāpanāhāra P<sub>2</sub>

<sup>5</sup> gacchantaraṃ || Ed<sub>Th</sub>; gacchantara P<sub>1</sub> P<sub>3</sub>; gacchantaraṃ P<sub>4</sub>; gacchantara P<sub>2</sub>

<sup>6</sup> vanantaraṃ || P<sub>4</sub> P<sub>2</sub>; vanantara P<sub>1</sub> P<sub>3</sub>; vanagahanam Ed<sub>Th</sub>

<sup>7</sup> pabbatantaraṃ || P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; pabbatantara P<sub>1</sub> P<sub>3</sub>

<sup>8</sup> nadiyantaraṃ || P<sub>4</sub> P<sub>2</sub>; nadiyantara P<sub>1</sub> P<sub>3</sub>; nadiyā tīraṃ Ed<sub>Th</sub>

<sup>9</sup> om. || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; tesu tesu P<sub>2</sub>

<sup>10</sup> niliyissanti || Ed<sub>Th</sub>; niliyissanti P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>11</sup> vanagahanā || Ed<sub>Th</sub> DN<sub>ChS</sub>; vanagahaṇā P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; om. P<sub>2</sub>

<sup>12</sup> rukkhagahanā || DN<sub>ChS</sub>; rukkhagahaṇā P<sub>1</sub> P<sub>3</sub>; rukkhagahaṇā P<sub>2</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>13</sup> sabhāgāyissanti || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> DN<sub>ChS</sub>; samaggāyissanti P<sub>4</sub> Ed<sub>Th</sub>

<sup>14</sup> samassāsissanti || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> DN<sub>ChS</sub>; anussāsissanti P<sub>4</sub> Ed<sub>Th</sub>

<sup>15</sup> diṭṭhā bho satta jīvasi || em.; diṭṭhā bho satta jīvasi P<sub>4</sub>; diṭṭhā bho satta Ed<sub>Th</sub>; diṭṭhā bho satta jīvasi DN<sub>ChS</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>16</sup> diṭṭhā bho satta jīvasi ti || Ed<sub>Th</sub>; diṭṭhā bho satta jīvasi ti P<sub>4</sub> P<sub>2</sub>; diṭṭhā bho satta jīvasi ti DN<sub>ChS</sub>; diṭṭhā ambho satta jīvasi ti P<sub>1</sub>; diṭṭhāmbho satta jīvasi ti P<sub>3</sub>

<sup>17</sup> jīvitam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; jīvitam P<sub>4</sub>; om. Ed<sub>Th</sub>

paṭiviratānaṃ dasavassāyukānaṃ manussānaṃ vīsativassāyukā puttā bhavissanti. vuttam h' etaṃ bhagavatā:<sup>1</sup> [law] “atha kho, bhikkhave, tesam sattānaṃ evaṃ bhavissati: ‘mayam kho akusalānaṃ dhammānaṃ samādānāhetu evarūpaṃ āyatiṃ ñātikkhayaṃ pattā. yannūna mayam kusalaṃ kareyyāma.<sup>1</sup> yannūna mayam pāṇātipātā paṭivi[1:khai:b] rameyyāma. idaṃ kusaladhammaṃ samādāya, pavatteyyāma’<sup>2</sup> ti<sup>2</sup> te pāṇātipātā paṭiviramissanti. idaṃ kusaladhammaṃ samādāya, pavattissanti.<sup>3</sup> te kusalānaṃ dhammānaṃ samādānāhetu āyunaṃ pi vaḍḍhissanti<sup>4</sup> vaṇṇena pi vaḍḍhissanti.<sup>5</sup> tesam āyunaṃ pi vaḍḍhamānānaṃ vaṇṇena pi<sup>6</sup> vaḍḍhamānānaṃ dasavassāyukānaṃ manussānaṃ vīsativassāyukā puttā bhavissanti”<sup>7</sup> ti.<sup>7</sup> atha kho tesam puttānattāro anukkamena “adinnādānā paṭivirameyyāma. kāmesumicchācārā musāvādā pisaṇāya vācāya pharusāya vācāya samphappalāpāya vācāya<sup>8</sup> abhijjhābyāpādāmicchādītṭhiyā<sup>9</sup> paṭivirameyyāma. ime dasakusalakammāpathe samādāya, vatteyyāma. ‘adhammarāgo visamalobho micchādhammā’ ti, ime tayo dhamme pajaheyyāma. metteyyā petteyyā sāmāñña brahmañña kulejettḥāpacāyino bhāveyyā[1:kho:a]mā”<sup>10</sup> ti te dhamme pūreṭum ārabhissanti. evaṃ bhiiyo tesu dhammaṃ carantes vīsativassāyukānaṃ tesam tiṃsacattāḷisapaññāsā<sup>11</sup> ti<sup>10</sup> anukkamena dvevassasatāyukā bhavissanti. tadā ayaṃ Jambudīpo ākiṇṇamanusso vanasara-vanānirantarakuṭṭa-sampātikagāmanigamarājadhānī-sampanno bhavissati. janapadā khemā subhikkhā bhavissanti.<sup>11</sup>

<sup>1</sup> om. || P<sub>4</sub>P<sub>1</sub>P<sub>2</sub>P<sub>3</sub> Ed<sub>Th</sub>; kiṃ kusalaṃ kareyyāma DN<sub>ChS</sub>

<sup>2</sup> pavatteyyāma ti || P<sub>4</sub> Ed<sub>Th</sub>; vatteyyāma ti P<sub>1</sub>P<sub>3</sub> DN<sub>ChS</sub>; vatteyyāma ti P<sub>2</sub>

<sup>3</sup> pavattissanti || P<sub>4</sub> Ed<sub>Th</sub>; vattissanti P<sub>1</sub>P<sub>3</sub>P<sub>2</sub> DN<sub>ChS</sub>

<sup>4</sup> āyunaṃ pi vaḍḍhissanti || P<sub>4</sub>P<sub>1</sub>P<sub>3</sub>; āyunaṃ pavaḍḍhissanti Ed<sub>Th</sub> P<sub>2</sub>

<sup>5</sup> vaṇṇena pi vaḍḍhissanti || P<sub>4</sub>P<sub>1</sub>P<sub>2</sub>P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>6</sup> tesam āyunaṃ pi vaḍḍhamānānaṃ vaṇṇena pi || P<sub>4</sub>P<sub>1</sub>P<sub>2</sub>P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>7</sup> bhavissanti ti || P<sub>1</sub>P<sub>2</sub>P<sub>3</sub>; bhavissanti P<sub>4</sub> Ed<sub>Th</sub>

<sup>8</sup> samphappalāpāya vācāya || em.; samphappalāya vācāya P<sub>4</sub>; samphappalāpavācāya Ed<sub>Th</sub>; samphappalāvācāya P<sub>1</sub>; samphappalāvācā P<sub>2</sub>; samphappalāpā P<sub>3</sub>

<sup>9</sup> abhijjhābyāpādāmicchādītṭhiyā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>; abhijjhāya byāpādāmicchādītṭhiyā P<sub>3</sub>

<sup>10</sup> tesam tiṃsacattāḷisapaññāsā ti || P<sub>3</sub>; tesam tilacattāḷisapaññāsā ti P<sub>1</sub>; tiṃsa tesam cattāḷisapaññāsā ti P<sub>2</sub>; tesam cattāḷisapaññāsā ti P<sub>4</sub>; tesam catutāḷisapaññāsā ti Ed<sub>Th</sub>

<sup>11</sup> janapadā...bhavissanti || P<sub>4</sub>P<sub>1</sub>P<sub>3</sub>; janapado...bhavissanti P<sub>2</sub>; om. Ed<sub>Th</sub>

tadā imassa Bārāṇasīnagarassa tam evaṃ nāma<sup>1</sup> bhavissati. <sup>[ax]</sup> tato dvevassasatāyukā manussā kusalakammavipākam sampassamānā bhīyoso mattāya dhammaṃ pūressanti. atha anukkamena āyuvaḍḍhamānā<sup>2</sup> tīṇi cattāri pañca vassasatāni, tato vassasahassaṃ,<sup>3</sup> tato dve tīṇi cattāri pañca vassasahassāni, tato dasa vīsati tiṃsa cattālīsa paññāsa satthī sattati asīti navuti vassasahassāni vaḍḍhanti. navutivassasahassāyukakāle [1:kho:b] Bārāṇasīnagarassa nāmaṃ [p. 111] parivattitvā,<sup>4</sup> Uppalanagaraṃ nāma<sup>5</sup> bhavissati ekayojanikappamānaṃ.<sup>6</sup> atha manussesu atirekataraṃ dhammaṃ pūrentesu,<sup>7</sup> tato vassasatasahassaṃ<sup>8</sup> āyu bhavissati. tadā Uppalanagaraṃ sattayojanaparimānaṃ Padumanagaraṃ nāma<sup>9</sup> bhavissati.<sup>10</sup> tato atirekataraṃ sattesu dhammaṃ pūrentesu<sup>11</sup> vassakoṭisatasahassaṃ<sup>12</sup> tato asaṃkheyyaṃ<sup>13</sup> āyu bhavissati. tadā<sup>14</sup> Padumanagaraṃ parivattitvā,<sup>15</sup> dvādasayojanikaṃ Maṇḍāraṇanagaraṃ nāma<sup>16</sup> bhavissati. tadā sattānaṃ jarāmarāṇaṃ na paññāyati. apaññāyamaṇajarāmarāṇā sattā puna pi<sup>17</sup> pamādaṃ āpajjanti. “nirayaṃ dukkhaṃ<sup>18</sup> kiṃ nāmā?” ti sattānaṃ sugatipaṭilābhena pamādaṃ āpajjanaṃ<sup>19</sup> viya puna akusaladhamaṃ pātubhavanti. halāhalavisodakappavesanena amatodakanigamaṃ

<sup>1</sup> tam eva nāma || P<sub>1</sub>; tam eva nāmaṃ P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; evaṃ nāmaṃ Ed<sub>Th</sub>

<sup>2</sup> āyuvaḍḍhamānā || P<sub>4</sub> Ed<sub>Th</sub>; āyuvaḍḍhamānaṃ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>3</sup> tato vassasahassaṃ || P<sub>4</sub> P<sub>3</sub> Ed<sub>Th</sub>; tato vassasahassa P<sub>1</sub>; tato vassasahassato P<sub>2</sub>

<sup>4</sup> parivattitvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; parivattitvā P<sub>4</sub> Ed<sub>Th</sub>

<sup>5</sup> nāma || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>2</sub>

<sup>6</sup> ekayojanikappamānaṃ || P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; chayojanappamānaṃ P<sub>1</sub> P<sub>3</sub>

<sup>7</sup> pūrentesu || em.; pūrentesu P<sub>4</sub>; caranesu P<sub>1</sub>; carantesu P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>8</sup> vassasatasahassaṃ || P<sub>1</sub> P<sub>3</sub>; vassasattasahassaṃ P<sub>2</sub>; vassasatasahassā P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>9</sup> nāma || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>10</sup> atha manussesu... padumanagaraṃ bhavissati || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>11</sup> pūrentesu || Ed<sub>Th</sub>; pūrentesu P<sub>4</sub> P<sub>2</sub>; carantesu P<sub>1</sub> P<sub>3</sub>

<sup>12</sup> vassakoṭisatasahassaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; vissakoṭisahasassa P<sub>2</sub>

<sup>13</sup> asaṃkheyyaṃ || P<sub>1</sub> P<sub>3</sub>; asaṃkheyyā P<sub>4</sub> Ed<sub>Th</sub>; asakheyyaṃ P<sub>2</sub>

<sup>14</sup> tadā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>15</sup> parivattitvā || em.; parivattitvā P<sub>4</sub> Ed<sub>Th</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>16</sup> nāma || P<sub>1</sub> P<sub>3</sub>; nnāma P<sub>2</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>17</sup> puna || P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; puna pi P<sub>1</sub> P<sub>2</sub>

<sup>18</sup> nirayadukkhaṃ kiṃ nāmā ti || P<sub>4</sub>; nirayaṃ dukkhaṃ kiṃ nāmā ti Ed<sub>Th</sub>; nirayadukkhitaṇaṃ pi P<sub>1</sub> niriyadukkhitaṇaṃ pi P<sub>2</sub>; narayadukkhitaṇaṃ pi P<sub>3</sub>

<sup>19</sup> pamādaṃ āpajjanaṃ || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; pamādapajjanaṃ P<sub>1</sub>

viya sattānaṃ santānaṃ<sup>1</sup> akusaladhammapavesanena kusala-  
dhammā pari[1:khou:aj]hāyitūṃ ārabbhanti. tesu parihāyantesu  
āhārasamuṭṭhānarūparihāniyā<sup>2</sup> avasesasamuṭṭhānarūparihāni<sup>3</sup>  
viya āyu parihāyati. asaṃkheyya āyu hāyitvā,<sup>4</sup> vassakotiśatasahassaṃ.  
taṃ parihāyitvā, vassasatasahassaṃ.<sup>5</sup> tato navutivassasahassaṃ.<sup>6</sup>  
taṃ<sup>7</sup> parihāyitvā, asītivassasahassaṃ tiṭṭhati.

(5.4) tadā manussā asītivassasahassāyukā bhavissanti. pañca-  
vassasatikassa dārakassa pañcavassasatikāya dārikāya āvāhaviṅṅha  
bhavissati. tasmim kāle sakalajambudīpe uttamā pi sattā  
annapānakhajja-bhojanaleyypapeyyavathhālaṅkāra-pasādhanaḥḥaḥḥa-  
gandhamālā-vilepanādīhi muttāmaṇirajaṭādihi ca ariyantehi  
bhogasampattīhi parivārādīhi ca rūpasaddagandharasaphoṭṭhabba-  
pañcakāmaguṇehi<sup>8</sup> di[1:khou:b]bbakāmaguṇakappehi manāpehi  
iṭṭhehi kantehi sukhupakarāṇehi samaṅgībhūtā bhavissanti. devo  
anvaddhamāsaṃ<sup>9</sup> anudasāhaṃ anupañcāhaṃ<sup>10</sup> majjhimayāme  
paṭhavīrasaṃvaḍḍhanto vassati. [p. 112]tasmimkāle Maṇḍāvanagaraṃ  
āyāmena dvādasayojanikavittāhārena sattayojanikavuttappakāra-  
sāmpattisampannaṃ<sup>11</sup> Ketumatī<sup>12</sup>[ay] nāma nagaraṃ bhavissati. vuttam  
h'etaṃ bhagavatā:<sup>13</sup> asītivassasahassāyukesu, bhikkhave, manussesu  
ayaṃ Bārāṇasī Ketumatī nāma nagaraṃ rājadhāni bhavissati,<sup>13</sup>  
iddhā c' eva phītā ca bahūjanā<sup>14</sup> ākiṇṇamanussā ca subhikkhā ca.  
asītivassasahassāyukesu, bhikkhave, manussesu imasmim Jambudīpe

<sup>1</sup> santāne || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; santānaṃ Ed<sub>Th</sub>

<sup>2</sup> āhārasamuṭṭhānarūparihāniyā || P<sub>4</sub> P<sub>3</sub>; āhārasamuṭṭhānarūparihāniyā P<sub>1</sub>;  
bhāhārasamuṭṭhānarūparipahāriyā P<sub>2</sub>; āhārasamuṭṭhānarūpatāhāni Ed<sub>Th</sub>

<sup>3</sup> avasesasamuṭṭhānarūparihāni || P<sub>3</sub>; avasesasamuṭṭhānarūparihāni P<sub>2</sub>; avasesa-  
samuṭṭhānarūparihāni P<sub>1</sub>; avasesasamuṭṭhānarūpatāhāniya P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>4</sup> asaṃkheyya āyu hāyitvā || P<sub>4</sub> Ed<sub>Th</sub>; asaṃkheyyaṃ āyu parihāyitvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>;  
<sup>5</sup> taṃ...vassasatasahassaṃ || P<sub>4</sub> Ed<sub>Th</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>6</sup> saḥassaṃ || P<sub>4</sub> Ed<sub>Th</sub>; saḥassaṃ pi P<sub>1</sub> P<sub>3</sub>; saḥassami P<sub>2</sub>

<sup>7</sup> taṃ || P<sub>4</sub> Ed<sub>Th</sub>; taṃ pi P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>8</sup> rūpasaddagandha° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; rūpagandha° P<sub>4</sub>

<sup>9</sup> anvaddhamāsaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; anvaddhamāsaṃ Ed<sub>Th</sub>

<sup>10</sup> anupañcāhaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>11</sup> pakāra° || P<sub>4</sub> P<sub>1</sub> Ed<sub>Th</sub>; pakāra° P<sub>2</sub> P<sub>3</sub>

<sup>12</sup> ketumatī || P<sub>1</sub> P<sub>3</sub>; ketumatī P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>13</sup> bhavissati || P<sub>2</sub> P<sub>3</sub>; bhavissati ti P<sub>4</sub> P<sub>1</sub> Ed<sub>Th</sub>

<sup>14</sup> bahūjanā || P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>; bahujanā P<sub>3</sub>

caturāsīti nagarasahassāni bhavissanti, Ketumatī rājadhānī pamukhānī” ti. iti Ketumatī rājadhānī asītivassasahassāyukesu manussesu bha[1:khaṃ:a]vissati.<sup>1</sup>

|| Ketumatīpātubhāvakathā ||<sup>2</sup>

⟨6.1⟩ evaṃ Ketumatīyā rājadhānīyā uppattiṃ dassetvā, idāni “tasmīṃ nagare Saṅkho nāma rājā catudīpacakkavattī<sup>3</sup> anantabalabāhano sattahi ratanehi sampanno anekānubhāvayutto uppajjissati” ti dassento satthā āha:

**“Saṅkho<sup>4</sup> nāmā ti<sup>5</sup>||<sup>ba</sup>|| so rājā anantabalabāhano<sup>6</sup>  
sattaratanasampanno cakkavattī<sup>7</sup> mahabbalo**      ⟨10⟩<sup>8</sup>

**iddhimā yasavā<sup>9</sup> c<sup>c</sup> eva sabbakāmasamappito  
hatapaccatthikaṃ<sup>10</sup> khemaṃ anusāsissati<sup>11</sup>  
dhammato.”<sup>12</sup> ti**      ⟨11⟩<sup>||bb</sup>||

(...)<sup>||bc</sup>||

⟨6.2⟩ vuttaṃ h<sup>c</sup> etaṃ bhagavatā.<sup>||bd</sup>|| “asītivassasahassāyukesu, bhikkhave, manussesu Ketumatīyā rājadhānīyā<sup>13</sup> Saṅkho nāma rājā uppajjissati, cakkavattī<sup>14</sup> dhammiko dhammarājā cāturato vijitāvī

<sup>1</sup> bhavissati || P<sub>2</sub>; bhavissatī ti P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>2</sup> ketumatīpātubhāvakathā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ketumatīpātukabhāvakathā P<sub>4</sub>; ketumatī-dhātukabhāvakathā Ed<sub>Th</sub>

<sup>3</sup> catudīpacakkavattī || em.; catudīpacakkavattī P<sub>4</sub>; °cakkavattī Ed<sub>Th</sub>; °kacakkavattī P<sub>1</sub> P<sub>3</sub>; °pakkavattī P<sub>2</sub>

<sup>4</sup> om. || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; ca P<sub>4</sub> Ed<sub>Th</sub>

<sup>5</sup> nāmā ti || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; nām’ āsi L N; nāmāsi M; nāma P<sub>4</sub> Ed<sub>Th</sub>.

<sup>6</sup> °bāhano || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °vāhano L M N Ed<sub>Th</sub>

<sup>7</sup> cakkavattī || M L N; cakkavattī P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; pakkavattī P<sub>2</sub>

<sup>8</sup> 10 || M L N; 9 Ed<sub>Th</sub>

<sup>9</sup> yasavā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; yasava P<sub>2</sub>; rasasā M<sub>B</sub>

<sup>10</sup> hatapaccatthikaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> L M Ed<sub>Th</sub>; hapatapaccatthikaṃ P<sub>2</sub>; hatapaccatikam M<sub>B</sub>

<sup>11</sup> khemaṃ anusāsissati || P<sub>1</sub> P<sub>3</sub> P<sub>4</sub> L M; khem anussāsissati P<sub>2</sub>; khemaṃ anussāsissati Ed<sub>Th</sub>

<sup>12</sup> dhammato || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L M; dhammatā° Ed<sub>Th</sub>

<sup>13</sup> ketumatīyā rājadhānīyā || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; ketumatīyā rājadhānīyā P<sub>4</sub>; ketumatīrājadhānīyā P<sub>2</sub>

<sup>14</sup> cakkavattī || DN<sub>ChS</sub>; cakkavattī P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>



janapadaṭṭhāvariyaṭṭo<sup>1</sup> sattaratanasamannāgato. tass<sup>4</sup> imāni  
sattaratanāni bhavissanti. seyyathīdam: cakkaratanam hatthiratanam  
[1:kham:b] assaratanam maṇiratanam<sup>2</sup> itthīratanam gahapatiratanam  
pariṇāyakaratanam eva sattamaṃ. parosahassam kho panassa  
puttā<sup>3</sup> bhavissanti, sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ  
paṭhavī<sup>4</sup> sāgarapariyantam adaṇḍena asatthena dhammena abhivijjiya  
ajjhāvasissatī<sup>5</sup> ti.<sup>5</sup>

⟨6.3⟩ evaṃ Saṅkharaṇṇo uppattiṃ dassetvā, idāni tassa  
nivāsanakapāsādasampattiṃ<sup>6</sup> dassento satthā āha:

**“pāsādo sukato<sup>7</sup> tattha dibbavimānasādiso<sup>8</sup>  
puññakammābhiniḅbatto<sup>9</sup> nānāratanavicitto<sup>10</sup>**      ⟨12⟩

**vedikāhi<sup>11</sup> parikkhitto<sup>12</sup> suvibhatto manoramo<sup>13</sup>  
pabhassaraccuggato<sup>14</sup> seṭṭho duddikkho<sup>15</sup>  
cakkhumusano<sup>16</sup>**      ⟨13⟩

<sup>1</sup> janapadaṭṭhāvariyaṭṭo || Ed<sub>Th</sub> DN<sub>ChS</sub>; janapadaṭṭhāviriyaṭṭo P<sub>4</sub>;  
janapadaṭṭhācariyaṭṭo P<sub>1</sub>P<sub>2</sub>P<sub>3</sub>; janapadaṭṭhāpariyaṭṭo P<sub>2</sub>

<sup>2</sup> maṇiratanam || P<sub>1</sub>P<sub>2</sub>P<sub>3</sub>DN<sub>ChS</sub>; maṇīratanaṃ P<sub>4</sub>Ed<sub>Th</sub>

<sup>3</sup> puttā || P<sub>4</sub>P<sub>1</sub>P<sub>3</sub>Ed<sub>Th</sub>DN<sub>ChS</sub>; cattā P<sub>2</sub>

<sup>4</sup> paṭhavī || P<sub>1</sub>P<sub>3</sub>P<sub>4</sub>; paṭhavi P<sub>2</sub>; paṭhavī Ed<sub>Th</sub>

<sup>5</sup> om. || P<sub>4</sub>Ed<sub>Th</sub>; uppattikathā P<sub>1</sub>P<sub>2</sub>P<sub>3</sub>

<sup>6</sup> tassa nivāsanakapāsādasampattiṃ || P<sub>4</sub>; tassa nivāsanatṭhānapāsādasampattiṃ  
Ed<sub>Th</sub>; taṃ nivāsanakapāsādasampattiṃ P<sub>1</sub>P<sub>3</sub>; taṃ dhivāsanakadāsādasampattiṃ  
P<sub>2</sub>

<sup>7</sup> sukato || P<sub>4</sub>P<sub>1</sub>P<sub>3</sub>Ed<sub>Th</sub>MLN; kato P<sub>2</sub>; sugato M<sub>B</sub>

<sup>8</sup> sādiso || P<sub>3</sub>MLN; sādiso P<sub>4</sub>P<sub>1</sub>P<sub>2</sub>Ed<sub>Th</sub>

<sup>9</sup> nibbatto || P<sub>4</sub>P<sub>1</sub>P<sub>2</sub>P<sub>3</sub>LNEd<sub>Th</sub>; nibbato M

<sup>10</sup> vicitto || P<sub>4</sub>P<sub>1</sub>P<sub>2</sub>P<sub>3</sub>Ed<sub>Th</sub>; cittito MLN; vicittā M<sub>B</sub>; vicito M<sub>C</sub>

<sup>11</sup> vedikāhi || P<sub>4</sub>P<sub>1</sub>MLNEd<sub>Th</sub>; vedikādi P<sub>2</sub>P<sub>3</sub>

<sup>12</sup> parikkhitto || MLNEd<sub>Th</sub>; parikkhito P<sub>4</sub>P<sub>1</sub>P<sub>2</sub>P<sub>3</sub>

<sup>13</sup> manoramo || P<sub>3</sub>MLNEd<sub>Th</sub>; manorammo P<sub>4</sub>P<sub>1</sub>P<sub>2</sub>M<sub>B</sub>

<sup>14</sup> pabhassaraccuggato || P<sub>4</sub>P<sub>2</sub>P<sub>3</sub>MEd<sub>Th</sub>; pabhassarapaccuggato P<sub>1</sub>; pabhassar<sup>9</sup>  
accuggato LN

<sup>15</sup> duddikkho || MLN; dudikkho P<sub>4</sub>P<sub>1</sub>P<sub>2</sub>P<sub>3</sub>; dunikkho Ed<sub>Th</sub>

<sup>16</sup> cakkhumusano || MLNEd<sub>Th</sub>; cakkhumūsano P<sub>3</sub>; cakkhumussano M<sub>A</sub>;  
cakkhumūsado P<sub>1</sub>; cakkhusumano P<sub>4</sub>; cakkhumusamā P<sub>2</sub>; cakkhumuyhano M<sub>BC</sub>

**rañño Mahāpanādassa<sup>1</sup> pavuttho<sup>2</sup> ratanāmayo.<sup>3</sup>  
taṃ yūpaṃ<sup>4</sup> ussāpetvāna<sup>5</sup> Saṅkharajā<sup>6</sup>**

**vasissatī.<sup>7</sup>” ti**

〈14〉<sup>||br||</sup>

(...)<sup>||bg||</sup>

〈6.4〉 [p. 113] “kathaṃ pana pāsādo nibbatto” ti? atīte<sup>||bh||</sup> kira<sup>8</sup> Bārāṇasīnagaravāsino naḷakārā<sup>9</sup> [l:khaḥ:a] pitāputtā<sup>10</sup> nagarato nikkhamitvā, naḷavanam<sup>11</sup> gacchanti.<sup>12</sup> tasmim̐ khaṇe eko<sup>13</sup> paccekabuddho himavante gandhamādane tandamūlakapabbhāre vasanto sattānuggahaṃkātukāmo<sup>14</sup> pāto<sup>15</sup> vuṭṭhāya, sarīrapaṭijaggaṇam katvā, anotattodakena<sup>16</sup> mukhaṃ dhovitvā, nāgalatādantakaṭṭham<sup>17</sup> khādītva, saṭṭhiyojanike manosilātale ṭhatvā,<sup>18</sup> cīvaram pārupitvā,<sup>19</sup> mañivaṇṇaṃ pattamaṃ gahetvā, iddhiyā vehāsaṃ abbhuggantvā,<sup>20</sup>

<sup>1</sup> mahāpanādassa || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> L M Ed<sub>Th</sub>; mahāpadānassa P<sub>2</sub>

<sup>2</sup> pavuttho || P<sub>1</sub> P<sub>3</sub>; pavuṭṭho P<sub>4</sub> Ed<sub>Th</sub>; pavutto P<sub>2</sub>; pavatto M L N; vutto M<sub>A</sub>; pavattaṃ M<sub>BC</sub>

<sup>3</sup> ratanāmayo || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> L N Ed<sub>Th</sub>; ratanamayo P<sub>2</sub> M; ratanāmayaṃ M<sub>BC</sub>

<sup>4</sup> yūpaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; thūpaṃ M<sub>B</sub>; rūpaṃ M<sub>C</sub>

<sup>5</sup> ussāpetvāna || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M Ed<sub>Th</sub>; ussapetvāna L N.

<sup>6</sup> Saṅkharajā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; Saṅkho rājā M L N

<sup>7</sup> vasissatī || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> M L N; vassissatī P<sub>4</sub> P<sub>2</sub>

<sup>8</sup> kira || P<sub>4</sub> Ed<sub>Th</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>9</sup> naḷakārā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; naddakārā P<sub>2</sub>

<sup>10</sup> pitāputtā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pitā putto Ed<sub>Th</sub>

<sup>11</sup> naḷavanam || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; naddinaṃ P<sub>2</sub>

<sup>12</sup> gacchanti || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; gacchantam P<sub>2</sub> • om. || P<sub>4</sub> Ed<sub>Th</sub>; gahapatikā ti pi vadanti P<sub>1</sub> P<sub>3</sub>; gahapatikā ti pavadanti P<sub>2</sub>.

<sup>13</sup> eko || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>2</sub>

<sup>14</sup> sattānuggahaṃ kātukāmo || Ed<sub>Th</sub>; °ggahaṃ kattukāmo P<sub>1</sub> P<sub>3</sub>; °ggahakātukāmo P<sub>4</sub>; °gahakatukāmo P<sub>2</sub>

<sup>15</sup> pāto || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pāto va Ed<sub>Th</sub>

<sup>16</sup> anotattodakena || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; anottatto udakena P<sub>2</sub>

<sup>17</sup> nāgalatādantakaṭṭham || P<sub>3</sub>; nāgalattādantakaṭṭham P<sub>1</sub> P<sub>2</sub>; nāgalatādantakaṭṭham P<sub>4</sub>; nāgalatādaṇḍakaṭṭham Ed<sub>Th</sub>

<sup>18</sup> ṭhatvā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; ṭhapetvā P<sub>2</sub>

<sup>19</sup> pārupitvā || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; pārumpitvā P<sub>4</sub> P<sub>2</sub>

<sup>20</sup> abbhuggantvā || P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; abbhugantvā P<sub>4</sub> P<sub>1</sub>

pañcavaṇṇabalāhakapantiyo<sup>1||b||</sup> maddamāno āgantvā, Bārāṇasiyam<sup>2</sup> avidūre otarivā, nagarābhimukho ahoṣi. te taṃ disvā,<sup>3</sup> pañcaṅgapatit̥thitena<sup>4</sup> vanditvā, pattam̐ gahetvā Gaṅgātīraṃ netvā bhojetvā, katabhattakiccāvasāne<sup>5</sup> “kattha, bhante, gacchathā?” ti pucchim̐su. “upāsakā, idāni antovasso sampatto vasanaṭṭhānaṃ olokessāmī” ti<sup>6</sup> āha. taṃ [1:khaḥ:b] sutvā, pitāputtā,<sup>7</sup> “bhante, mayam̐ tumhākaṃ vasanaṭṭhānaṃ karomā” ti udumbarapādāni<sup>8</sup> ropetvā, naḷadandakehi bhitticchadanāni<sup>9</sup> katvā, tiṇapaṇṇehi<sup>10</sup> chādetvā, mattikāhi vilimpitvā,<sup>11</sup> dvāraṃ yojetvā, taṃ<sup>12</sup> paṇṇasālāṃ paccekabuddhassa datvā, suppādīni<sup>13</sup> vikiṇitvā,<sup>14</sup> khalāni<sup>15</sup> poṭhetvā, palālāni vāpetvā,<sup>16</sup> vīhivassariyam<sup>17</sup> cinitvā,<sup>18</sup> suddhadhañṇānaṃ taṇḍulāni gahetvā, bhattam̐ paccitvā,<sup>19</sup> suddhasūpena<sup>20</sup> ca rasena<sup>21</sup> ca

<sup>1</sup> pañcavaṇṇabalāhakapantiyo || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pañcavaṇṇakabalāhakapantiyo P<sub>4</sub> Ed<sub>Th</sub>.

<sup>2</sup> bārāṇasiyam || P<sub>4</sub> Ed<sub>Th</sub>; bārāṇasi P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>3</sup> taṃ disvā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; samdisvā P<sub>2</sub>

<sup>4</sup> pañcaṅgapatit̥thitena || P<sub>1</sub> P<sub>3</sub>; pañcapatit̥thitena P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>5</sup> katabhattakiccāvasāne || P<sub>4</sub> Ed<sub>Th</sub>; bhattakiccāvasāne P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>6</sup> olokessāmī ti || P<sub>4</sub> Ed<sub>Th</sub>; olokessāmā ti P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>7</sup> pitāputtā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pitā putto Ed<sub>Th</sub>

<sup>8</sup> udumbarapādāni || P<sub>4</sub> Ed<sub>Th</sub>; udumbaraṭṭhambāni P<sub>1</sub> P<sub>3</sub>; udumbarapādāni P<sub>2</sub>

<sup>9</sup> bhitticchadanāni || P<sub>4</sub>; bhitti P<sub>1</sub>; tiṇāni P<sub>2</sub>; bhittim̐ P<sub>3</sub>; bhittinacchaddhāni Ed<sub>Th</sub>

<sup>10</sup> tiṇapaṇṇehi || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; tiṇṇatvā paṇṇe Ed<sub>Th</sub>; tiṇṇapaṇṇehi P<sub>2</sub>

<sup>11</sup> vilimpitvā || P<sub>4</sub>; limpetvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vilumpitvā Ed<sub>Th</sub>

<sup>12</sup> taṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>13</sup> suppādīni || P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sappādīni P<sub>4</sub>; ... dīni P<sub>1</sub>

<sup>14</sup> vikiṇitvā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; vikinitvā P<sub>2</sub>; vikiṇitvā Ed<sub>Th</sub>

<sup>15</sup> khalāni || P<sub>3</sub> P<sub>4</sub>; khaṇāni P<sub>1</sub> P<sub>2</sub>; khaṇāni Ed<sub>Th</sub>

<sup>16</sup> palālāni vāpetvā || P<sub>2</sub> P<sub>3</sub>; palāsāni vāpetvā P<sub>1</sub>; palāsāni haretvā Ed<sub>Th</sub>; palāsāni haletvā P<sub>4</sub>

<sup>17</sup> vīhivassariyam || em.??; vīhivassariyo Ed<sub>Th</sub>; vihivaliriyo P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; vihiviririyo P<sub>2</sub>

<sup>18</sup> cinitvā || P<sub>4</sub> Ed<sub>Th</sub>; vicinitvā P<sub>1</sub> P<sub>3</sub>; viccinitvā P<sub>2</sub>

<sup>19</sup> suddhadhañṇānaṃ...paccitvā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; sudhañṇānaṃ tandumālāni... paccitvā P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>20</sup> suddhasūpena || corr.; suddhasūpena P<sub>4</sub>; yathāladham̐ sūpena P<sub>1</sub> P<sub>3</sub>; yathāladham̐ sumena P<sub>2</sub>; luddhasūpena Ed<sub>Th</sub>

<sup>21</sup> rasena || P<sub>4</sub> Ed<sub>Th</sub>; paṇṇarasena P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

bhattaṃ datvā, evaṃ<sup>1</sup> tayo māse upaṭṭhahitvā, gamanakāle ticīvarāni sampādetvā, uyyojesuṃ. eten' eva niyāmena sattu su antovassesu satta paccakabuddhe tāya paṇṇasālāya vasāpetvā,<sup>2</sup> catūhi paccayehi<sup>3</sup> upaṭṭhahiṃsu. te yāvataṃyukam ṭhatvā, kālaṃ katvā, Tāvatiṃsabhavane nibbattitvā,<sup>4</sup> tisso ca vassakoṭiyo saṭṭhiṃ ca vassasatasahassāni mahantaṃ<sup>5</sup> dibbasampattiṃ anubhavitvā,<sup>6</sup> [2:ga:a] tattha āyuṃ khepetvā,<sup>7</sup> puññānaṃ akkhayattā<sup>8</sup>[b]] tato<sup>9</sup>[bk]] upari Yāmānaṃ devānaṃ<sup>10</sup> saḥabyattaṃ uppajjitvā, cuddasaṃ ca vassakoṭiyo cattārisaṃ ca vassasatasahassāni<sup>11</sup> mahantaṃ<sup>12</sup> dibbasukhaṃ anubhavitvā,<sup>13</sup> tatthā pi<sup>14</sup> āyuṃ khepetvā, puññānaṃ akkhayattā tato upari<sup>15</sup> Tusitānaṃ devānaṃ saḥabyattaṃ uppajjitvā, sattapaññāsaṃ ca vassakoṭiyo saṭṭhiṃ ca vassasatasahassāni mahantaṃ dibbakāmaṃ<sup>16</sup> anubhavitvā, tatthā pi āyuṃ khepetvā, puññānaṃ akkhayattā tato upari Nimmānaratīnaṃ devānaṃ saḥabyattaṃ uppajjitvā, dve ca vassakoṭisaṃ timsaṃ ca vassakoṭiyo cattārisaṃ<sup>17</sup> ca vassasatasahassāni<sup>18</sup> mahantaṃ dibbayasaṃ anubhavitvā, tatthā pi āyuṃ khepetvā, puññānaṃ akkhayattā tato upari Paranimmitavasavattīnaṃ devānaṃ saḥabyattaṃ uppajjitvā,

<sup>1</sup> evaṃ || P<sub>4</sub> Ed<sub>Th</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>2</sup> vasāpetvā || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; vassāpetvā P<sub>4</sub> P<sub>2</sub>

<sup>3</sup> paccayehi || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; paccaye pari P<sub>2</sub>

<sup>4</sup> nibbattitvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; nibbattetvā P<sub>4</sub> Ed<sub>Th</sub>

<sup>5</sup> om. || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>; oḷāraṃ P<sub>3</sub>

<sup>6</sup> om. || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>; cīrakālam eva sagge vasitvā P<sub>3</sub>

<sup>7</sup> om. || P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; attano P<sub>1</sub> P<sub>3</sub>

<sup>8</sup> akkhayattā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; akkhayanto P<sub>4</sub> Ed<sub>Th</sub>.

<sup>9</sup> tato || P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; tato cutā P<sub>1</sub> P<sub>3</sub>.

<sup>10</sup> devānaṃ || P<sub>1</sub> P<sub>3</sub>; devātidēvānaṃ P<sub>2</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>11</sup> vassasatasahassāni || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; sataśahassānaṃ P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>12</sup> mahantaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>13</sup> anubhavitvā || P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; anubhavitvā tattha cīrakālam vasitvā P<sub>1</sub> P<sub>3</sub>

<sup>14</sup> tatthā pi || P<sub>4</sub> Ed<sub>Th</sub>; tatthā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>15</sup> yāmānaṃ saḥabyattaṃ... tato upari || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>16</sup> dibbakāmaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; dibbasampattiṃ P<sub>4</sub> Ed<sub>Th</sub>

<sup>17</sup> cattārisaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; cattāḷīsaṃ Ed<sub>Th</sub>

<sup>18</sup> vassasatasahassāni || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vassasahassāni P<sub>4</sub> Ed<sub>Th</sub>

navañ ca vassakoṭṭisatāni<sup>1</sup> ekavīsañ ca vassakoṭṭiyo<sup>2</sup> saṭṭhiñ ca vassasatasahassāni<sup>3</sup> [2:ga:b] mahantaṃ dibba-issariyaṃ anubhavitvā, tathā pi āyuṃ khepetvā, puññānaṃ akkhayattā tato oraṃ<sup>4</sup>[<sup>bl</sup>] Nimmānaratīnaṃ devānaṃ santike uppajjitvā, tatha āyupamāṇena dibbasampattiṃ anubhavitvā,<sup>5</sup> tato oraṃ Tusitānaṃ devānaṃ santike uppajjitvā, tathā pi<sup>6</sup> āyupamāṇena dibbasukhaṃ<sup>7</sup> anubhavitvā, tato oraṃ<sup>8</sup> [p. 114] Yāmānaṃ devānaṃ<sup>9</sup> santike uppajjitvā, tathā pi<sup>10</sup> āyupamāṇena dibbakāmaṃ anubhavitvā, tato oraṃ Tāvatisānaṃ devānaṃ santike uppajjitvā,<sup>11</sup>[<sup>bm</sup>] tathā pi āyupamāṇena dibba-issariyaṃ<sup>12</sup> anubhavitvā, evaṃ chasu kāmāvacaresu<sup>13</sup> anulomavasena paṭilomavasena mahantaṃ vibhūtiṃ anubhavantā, vicaranti. tena vuttam:

“natthi citte<sup>14</sup> pasannamhi appakā nāma dakkhiṇā<sup>15</sup>  
tathāgate vā sambuddhe athavā tassa sāvake.” ti<sup>[<sup>bn</sup>]</sup>

⟨6.5⟩ evaṃ tesu saggasampattiṃ anubhavantesu, mahāsammatassa<sup>16</sup> vaṃse<sup>17</sup>Mithilāyaṃ<sup>18</sup>Surucināmarājāahosi.so[2:gā:a]puttampaṭilabhitvā,

<sup>1</sup> navañ ca vassakoṭṭisatāni || P<sub>4</sub>; navavassakoṭṭisatāni P<sub>1</sub> P<sub>3</sub>; navassakoṭṭisatāni P<sub>2</sub>; navañ ca vassasatasahassāni Ed<sub>Th</sub>

<sup>2</sup> ekavīsañ ca vassakoṭṭiyo || P<sub>4</sub>; ekavīsā ca vassakoṭṭiñño P<sub>1</sub>; ekavīsā ca vassakoṭṭiyo P<sub>2</sub> ekavīsā ca vassakoṭṭiyo P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>3</sup> saṭṭhiñ ca vassasatasahassāni || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; saṭṭhiñ ca vassasahasāni P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>4</sup> oraṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; otari P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>5</sup> tato oraṃ...dibbasampattiṃ anubhavitvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>6</sup> tathā pi || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; tadā pi P<sub>4</sub>

<sup>7</sup> dibbasukhaṃ || P<sub>2</sub> P<sub>3</sub>; ditābbasukhaṃ P<sub>1</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>8</sup> oraṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; otaraṃ P<sub>2</sub>

<sup>9</sup> devānaṃ || P<sub>4</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>1</sub>; devāmānaṃ P<sub>2</sub>

<sup>10</sup> tathā pi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; tadā pi Ed<sub>Th</sub>

<sup>11</sup> om. || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; tena vuttam P<sub>2</sub>.

<sup>12</sup> dibbaissariyaṃ || P<sub>1</sub> P<sub>3</sub>; dibbaissiriyaṃ P<sub>2</sub>; dibbaissiriyaṇaṃ P<sub>4</sub>; dibbaissariyaṃ Ed<sub>Th</sub>

<sup>13</sup> kāmāvacaresu || P<sub>4</sub> Ed<sub>Th</sub>; kāmabhavesu P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>14</sup> citte || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; citto P<sub>2</sub>

<sup>15</sup> dakkhiṇā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; padakkhiṇā P<sub>4</sub>

<sup>16</sup> mahāsammatassa || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; mahāsammutassa P<sub>4</sub>; mahāsapitassa P<sub>2</sub>

<sup>17</sup> vaṃse || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vaṃso P<sub>4</sub> Ed<sub>Th</sub> Ja-a (IV)

<sup>18</sup> Mithilāyaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ja-a (IV); Mithilānaṃ Ed<sub>Th</sub>; Mithillāyaṃ P<sub>2</sub>

tassā pi Surucikumāro tv eva nāmaṃ akāsi. <sup>[bo]</sup>porāṇakarājāno ca: “attano putte evam ete nihataṃānadappā<sup>1</sup> sītuṇhakkhamā lokacārītaññū<sup>2</sup> bhavissanti” ti, attano nagare disāpāmokkha-ācariye vijjamāne pi sippuggahaṇatthāya dūre tiroraṭṭham<sup>3</sup> pesenti. tasmā so pi rājā soḷasavassuddesikaṃ puttam pakkosivā,<sup>4</sup> ekatalika-upāhanaṃ<sup>5</sup> ca paṇṇachattañ ca kahāpaṇasahassaṃ ca datvā, “tāta, takkasilaṃ gantvā, sippam uggaṇhā” ti pesesi.<sup>6</sup> so “sādhū” ti mātāpitaro vandivā, anupubbena Takkasilaṃ gantvā, <sup>[bp]</sup>nagaradvāre sālāyam<sup>7</sup> nisīdi. <sup>[bq]</sup>Bārāṇasirañño pi<sup>8</sup> putto Brahmaddattakumāro nāma tatth<sup>4</sup> eva gantvā, Surucikumārassa nisinnaphalake yeva, nisīdi. te aññaṃaññaṃ pucchivā, vissāsikā hutvā, ekato ācariyassa santikaṃ gantvā, ācariyassa bhāgaṃ datvā, sippam paṭṭhapetvā, na cirass<sup>4</sup> eva niṭṭhitasippā.<sup>9</sup> [2.gā:b] ācariyam āpucchivā, thokaṃ maggaṃ ekato va gantvā, dvedhāpathe ṭhitā aññaṃaññaṃ āliṅgitvā,<sup>10</sup> mittadhammānurakkhaṇattham katikaṃ akāmsu: “sace me putto jāyati, tava dhītā vā tava putto vā mama dhītā, tesam āvāhavivāham karissāmā” ti. tesu rajjam kārentesu<sup>11</sup> Surucimahārājassa putto vijāyi.<sup>12</sup> Surucikumāro tveva ’ssa<sup>13</sup> nāmaṃ kariṃsu. Brahmaddattassa dhītā vijāyi.<sup>14</sup> “Sumedhā” ti ’ssā nāmaṃ kariṃsu.<sup>15</sup> Surucikumāro vayappatto Takkasilaṃ gantvā, sippam uggaṇhitvā, āgacchi. atha

<sup>1</sup> nihataṃānadappā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II); nihataṃānam dappā° Ed<sub>Th</sub>

<sup>2</sup> lokacārītaññū || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II); lokacārītāni P<sub>4</sub>; lokacārītāni Ed<sub>Th</sub>

<sup>3</sup> tiroraṭṭham || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ja-a (II); tibhoraṭṭha P<sub>2</sub>; tiroṭṭham Ed<sub>Th</sub>

<sup>4</sup> pakkosivā || P<sub>4</sub> P<sub>3</sub> Ed<sub>Th</sub>; pakosivā P<sub>1</sub> P<sub>2</sub>; pakkosāpetvā Ja-a (II)

<sup>5</sup> ekatalika-upāhaṇam || P<sub>2</sub> P<sub>3</sub>; ekatalikaṃ upāhaṇam P<sub>1</sub>; ekaṅgulikaṃ upāhanaṃ P<sub>4</sub>; ekaṅgulikaṃ upāhanañ Ed<sub>Th</sub>; ekapaṭalika-upāhanā Ja-a (II) ekapaṭalika-upāhanā Ja-a (II)

<sup>6</sup> pesesi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; peseti Ed<sub>Th</sub>

<sup>7</sup> sālāyam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); sālāya Ed<sub>Th</sub>

<sup>8</sup> bārāṇasirañño pi || P<sub>4</sub> Ja-a (IV); bārāṇasirañño P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>; bārāṇasirañño P<sub>3</sub>

<sup>9</sup> niṭṭhitasippā || P<sub>4</sub> Ja-a (IV); niṭṭhāpitasippā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; niṭṭhitasippam Ed<sub>Th</sub>

<sup>10</sup> āliṅgitvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); liṅgitvā Ed<sub>Th</sub>

<sup>11</sup> kārentesu || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); karāntesu P<sub>4</sub>; karontesu Ed<sub>Th</sub>

<sup>12</sup> vijāyi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vijāya Ed<sub>Th</sub>; jāyi Ja-a (IV)

<sup>13</sup> tvevassa || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); tveva P<sub>4</sub> Ed<sub>Th</sub>

<sup>14</sup> brahmaddattassa dhītā vijāyi || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; brahmaddattassa dhītā jāyi P<sub>2</sub> Ja-a (IV);

om. Ed<sub>Th</sub>

<sup>15</sup> sumedhā tissā nāmaṃ kariṃsu || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); om. Ed<sub>Th</sub>

naṃ pitā rajje abhisiñcitukāmo<sup>1</sup> “sahāyakassa kira me Bārāṇasirañño dhītā atthi. tam ev<sup>2</sup> assa<sup>2</sup> aggamaheṣiṃ karissāmi” ti. tassā atthāya bahūpaṇṅakāraṃ datvā, amacce pesesi. tesam anāgatakāle yeva Bārāṇasirājā devīṃ pucchi: “bhadde, mātugāmassa nāma<sup>3</sup> kiṃ atirekadukkhaṃ” ti? [p. 115] “sapattinivāsaṃ<sup>4</sup> dukkhaṃ, devā” ti. “bhadde, amhā[2:gi:a]kaṃ ekadhītaraṃ Sumedhādevī<sup>5</sup> tamhā dukkhā mocetvā, yo ekam<sup>6</sup> eva gaṇhissati tassa dassāmi” ti āha. so etehi amaccehi āgantvā, tassā nāme gahite “tātā, kāmaṃ mayā pubbesahāyassa<sup>7</sup> me paṭiññātā dārikā. imaṃ pana na<sup>8</sup> mayam itthighaṭṭāya<sup>9</sup> antare na<sup>10</sup> khipitukāmā. yo etaṃ ekikaṃ eva gaṇhāti tassa dātukāmamhā” ti āha. te rañño<sup>11</sup> santikaṃ<sup>12</sup> paṇiṇiṃsu. rājā pana, “amhākaṃ rajjaṃ mahantaṃ sattayojanikaṃ Mithilānagaraṃ, tñi yojanasatāni rajjaparicchedo heṭṭhimantena soḷasitthiṣahassāni laddhuṃ vaṭṭati” ti vatvā, na rocesi.<sup>13</sup> Surucikumāro pana Sumedhāya rūpassa sampadaṃ sutvā, savanasamsaggena bandhitvā,<sup>14</sup> “ahaṃ taṃ ekikaṃ eva gaṇhissāmi. na mayhaṃ itthighaṭṭāya<sup>15</sup> attho. tam eva<sup>16</sup>

<sup>1</sup> abhisiñcitukāmo || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); abhisiñcikatukāmo Ed<sub>Th</sub>

<sup>2</sup> tam ev<sup>2</sup> assa || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); kam assa Ed<sub>Th</sub>

<sup>3</sup> nāma || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub> Ja-a (IV)

<sup>4</sup> sapattinivāsaṃ || corr.; sapatinivāsaṃ P<sub>4</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sappatinivāsaṃ P<sub>1</sub>; sapattirosadukkhaṃ Ja-a (IV)

<sup>5</sup> ekadhītaraṃ sumedhādevīṃ || P<sub>4</sub> Ja-a (IV); ekadhītaraṃ Sumedhādevī Ed<sub>Th</sub>; ekadhītā sumedhā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>6</sup> ekam || P<sub>4</sub> Ed<sub>Th</sub>; ekaṃ ekikaṃ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>7</sup> pubbesahāyassa || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pubbesahāyakassa Ed<sub>Th</sub>; pubbe mayhaṃ saḥāyassa Ja-a (IV)

<sup>8</sup> na || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub> Ja-a (IV)

<sup>9</sup> itthighaṭṭāya || reg.; itthighaṭṭāya P<sub>2</sub> P<sub>3</sub> Ja-a (IV); itthighaṃṭāya P<sub>1</sub>; itthiṣaṃghaṭṭāya P<sub>4</sub>; itthiṣaṅghadāya Ed<sub>Th</sub>

<sup>10</sup> na || P<sub>4</sub> Ja-a (IV); om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>11</sup> rañño || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); om. Ed<sub>Th</sub>

<sup>12</sup> santikaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); sanatakaṃ Ed<sub>Th</sub>

<sup>13</sup> na rocesi || Ja-a (IV); na āroceti P<sub>2</sub>; na āropeti P<sub>4</sub>; naṃ āroceti P<sub>1</sub>; naṃ āroceti P<sub>3</sub>; āroceti Ed<sub>Th</sub>

<sup>14</sup> bandhitvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; bajjhitvā Ja-a (IV)

<sup>15</sup> itthighaṭṭāya || P<sub>3</sub> Ed<sub>Th</sub>; itthighaṭṭāya P<sub>1</sub> Ja-a (IV); itthighaṭṭā P<sub>2</sub>; itthiṣaṃghaṭṭāya P<sub>4</sub>

<sup>16</sup> tam eva mam || P<sub>3</sub> Ed<sub>Th</sub>; tam yo va me P<sub>1</sub>; ta yeva mam P<sub>2</sub>; aññeva me P<sub>4</sub>; taññeva mam Ja-a (IV)

mam ānetū” ti mātāpitūnaṃ pesesī. te tassa manam<sup>1</sup> abhinditvā,<sup>2</sup> <sup>lbqll</sup> bahudha[2:gi:b]naṃ pesetvā, mahantena parivārena ānetvā, kumārassa aggamaheṣiṃ katvā, ekato va abhisiñciṃsu. so Suruci nāma mahārājā nāma hutvā,<sup>3</sup> dhammena rajjaṃ kārento tāya saddhiṃ piyaṃvāsam vasi. sā pana dasavassasahassāni tassa gehe vasantī n’ eva puttam na dhītaram labhi.

⟨6.6⟩ atha nāgarā sannipatitvā rājaṅgaṇe upakkosiṃsu.<sup>4</sup> “kiṃ etan” ti? vutte “mahārāja,<sup>5</sup> rañño<sup>6</sup> doso natthi vaṃsānupālako<sup>7</sup> pana vo putto na vijjati. tumhākaṃ ekā va devī. rājakule<sup>8</sup> nāma heṭṭhimantena soḷasithīsahashehi bhavitabbaṃ. itthīghaṭam gaṇha<sup>9</sup> deva! tāsu<sup>10</sup> ekā puñṇavatī<sup>11</sup> puttam labhissatī” ti vatvā, “tātā,<sup>12</sup> kiṃ kathetha? aññaṃ na gaṇhissāmī” ti paṭiññaṃ datvā, mayā esā anītā. na sakkā<sup>13</sup> musāvādam kātum. na<sup>14</sup> mayham itthīghaṭāya attho” ti. rañña paṭikkhittā pakkamiṃsu. Sumedhā taṃ katham sutvā, “rājā tāva saccavādītāya<sup>15</sup> aññā<sup>16</sup> [2:gr:a] itthiyo nāneti.<sup>17</sup> aham eva pan’ assa ānessāmī” ti. <sup>lbqll</sup>rañño mātusamābhariyāya ṭhāne ṭhatvā, attano rucitāya “khattiyakaññānaṃ sahasṣam amaccakaññānaṃ sahasṣam gahapatikaññānaṃ sahasṣam sabbasamayanāṭakithhīnaṃ sahasṣan” ti cattāri itthīsaṃsāni ānesi.

<sup>1</sup> manam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); vacanam P<sub>4</sub> Ed<sub>Th</sub>

<sup>2</sup> abhinditvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); abhinanditvā Ed<sub>Th</sub>.

<sup>3</sup> ekato va abhisiñciṃsu | so Suruci nāma mahārājā nāma hutvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); ekato abhisiñciṃsu | so Suruci mahārājā nāma hutvā P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>4</sup> upakkosiṃsu || P<sub>4</sub> Ed<sub>Th</sub>; upakkosivā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV)

<sup>5</sup> mahārāja || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub> Ja-a (IV)

<sup>6</sup> rañño || P<sub>3</sub> Ja-a (IV); añño P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>7</sup> vaṃsānupālako || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); vaṃsānurakkhito pālito P<sub>4</sub>; vaṃsānurakkhito pālito Ed<sub>Th</sub>

<sup>8</sup> rājakule || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); rājakumāre Ed<sub>Th</sub>

<sup>9</sup> gaṇha || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); om. Ed<sub>Th</sub>

<sup>10</sup> tāsu || P<sub>4</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; taṇṇu tāsu Ed<sub>Th</sub>; addhā tāsu Ja-a (IV)

<sup>11</sup> puñṇavatī || P<sub>4</sub> P<sub>1</sub> Ja-a (IV); puñṇavatī Ed<sub>Th</sub> P<sub>2</sub> P<sub>3</sub>

<sup>12</sup> tātā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); tāta Ed<sub>Th</sub>

<sup>13</sup> sakkā || P<sub>4</sub> Ed<sub>Th</sub> Ja-a (IV); sakkomī P<sub>1</sub> P<sub>3</sub>; sakkopi P<sub>2</sub>

<sup>14</sup> na || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); om. Ed<sub>Th</sub>

<sup>15</sup> saccavādītāya || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); ssaṃsāvādītāya P<sub>2</sub>

<sup>16</sup> aññā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); aññāya Ed<sub>Th</sub>

<sup>17</sup> nāneti || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; nāleti P<sub>2</sub>; na ānesi Ja-a (IV)



tā<sup>1</sup> dasavassasahassāni rājakule vasitvā, n<sup>c</sup> eva puttam vā na dhītaram vā labhiṃsu. eten<sup>c</sup> eva upāyena aparāni tickhattuṃ cattāri cattāri<sup>2</sup> itthīśahassāni ānesi. tā pi n<sup>c</sup> eva puttam na dhītaram labhiṃsu. ettāvātā solasitthīśahassāni ahesuṃ. cattāḷīsa vassasahassāni [p. 116] atikkamiṃsu. tāya ānītāya ekikāya vuṭṭhehi dasahi vassasahasseehi saddhiṃ paññāsavassasahassāni honti.

(6.7) atha nāgarā sannipativā, puna uppakkositvā, “kim etan” ti? vutte “deva, tumhākaṃ nāṭakitthiyo<sup>3</sup> puttam patthetuṃ āṇāpethā” ti [2:gr:b] vadimsu. rājā “sādhū” ti sampañcchitvā, “bhadde, puttam patthethā” ti āha. tato paṭṭhāya, puttam patthayamānā nānā devatā namassanti, nānā devatā paricaranti.<sup>4</sup> putto n<sup>c</sup> uppajjat<sup>c</sup> eva.<sup>5</sup> atha rājā Sumedham āha: “bhadde, puttam patthehī” ti. sā “sādhū” ti paṇṇarasuposathe aṭṭhaṅgasamannāgataṃ uposatham samādāya, sirigabbhe sīlāni āvajjamānā kappiyamañcake nisīdi. sesā ajavatagovatā<sup>6</sup> hutvā,<sup>7</sup> uyyānaṃ agamaṃsu. Sumedhāya sīlatejena Sakkassa bhavanam<sup>8</sup> kampi. Sakko āvajjitvā, “Sumedhā puttam pattheti.<sup>9</sup> puttam assā<sup>10</sup> dassāmi. na kho me<sup>11</sup> sakkā yaṃ vā taṃ vā dātuṃ. anucchavikam assā puttam upadhāressāmi” ti. upadhārento, tesam naḷakāradevaputtānaṃ tāvatīmsadevanagare āyumu khetevā, puññānaṃ akkhayattā<sup>12</sup> upari devaloke nibbattitukāmānaṃ. taṃ nātīvā, tesam ekassa vimānavāraṃ gantvā, taṃ āgantvā<sup>13</sup> [2:gu:a]

<sup>1</sup> tā || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; tāpi P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV)

<sup>2</sup> cattāri cattāri || P<sub>4</sub> P<sub>1(2)</sub> Ja-a (IV); cattāri P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>3</sup> nāṭakitthiyo || Ed<sub>Th</sub>; nāṭaitthiyo P<sub>4</sub> P<sub>1(2)</sub>; itthiyo P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV);

<sup>4</sup> nānādevatā namassanti nānādevatā paricaranti || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; nānā deve namassanti nānāvattāni caranti P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV)

<sup>5</sup> nuppajjateva || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); nupajjate P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>6</sup> ajavatagovatā || Ja-a (IV); ajjavattam govattam P<sub>1</sub>; ajjavattagovattam P<sub>2</sub>; ajavattam govattam P<sub>3</sub>; ajjevagatāvattā P<sub>4</sub>; gajevakatavattā P<sub>1(2)</sub>; ajjevagatāvaggā Ed<sub>Th</sub>

<sup>7</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; puttam alabhitvā Ja-a (IV)

<sup>8</sup> sakkassa bhavanam || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); sakkabhavanam P<sub>4</sub> Ed<sub>Th</sub>

<sup>9</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); puttam assā na kho pana sakkā yaṃ vā taṃ vā dātuṃ anucchavikam Ed<sub>Th</sub>

<sup>10</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); paṭṭheti puttam assā Ed<sub>Th</sub>

<sup>11</sup> me || P<sub>1(2)</sub>; pana P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV)

<sup>12</sup> akkhayattā || P<sub>1</sub> P<sub>3</sub> P<sub>4</sub> P<sub>1(2)</sub>; akkhayatā Ed<sub>Th</sub>; akkhayantā P<sub>2</sub>

<sup>13</sup> āgantvā || P<sub>1</sub> P<sub>3</sub> Ja-a (IV); gantvā P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; om. P<sub>1(2)</sub>

vanditvā, ʒhitam āha:<sup>[bs]</sup> “mārisa,<sup>1</sup> tayā manussalokaṃ gantum<sup>2</sup> vaṭṭatī” ti. “mahārāja, manussaloko nāma jigucchapaṭikūlo. tattha ʒhatvā, manussā dānādīni puññāni katvā, devalokaṃ patthenti. tattha gantvā, kiṃ karissāmī” ti? “mārisa! devaloke paribhuñjītabbam sampattiṃ manussaloke<sup>3</sup> paribhuñjissasi.<sup>4</sup> pañcavīsatiyojanubbedhe<sup>5</sup>[bl] ratanapāsāde vasissasi. adhvāsehi” ti. so adhvāsesi. Sakko<sup>6</sup> tassa paṭiñṇam gahetvā, manoharena isivesena rājuyyānam gantvā, tāsam itthīnam upari ākāse caṅkamanto attānam dassetvā, “kassāham<sup>7</sup> puttavaram<sup>8</sup> demi? kā<sup>9</sup> puttavaram gaṇhatī?” ti āha. “bhante, mayham dehi!<sup>10</sup> mayham dehi!” ti soḷasitthīssahassā<sup>11</sup> mañivalayālankatāni dvattimsahatthasahassāni<sup>[bu]</sup> ukkhipiṃsu. tato Sakko<sup>12</sup> āha: “aham sīlavatiyā puttam dammi. tumhākaṃ kiṃ sīlam, ko ācāro” ti? [p. 117] tā ukkhipitahatthe [2:gu:b] sammīñjītvā, “sace sīlavatiyā dātukāmo Sumedhāya santikaṃ gacchā” ti vadīṃsu. so ākāsen<sup>13</sup> eva gantvā, tassā vātadvāre<sup>13</sup> sīhapañjare<sup>14</sup> aṭṭhāsi. ath<sup>15</sup> assā<sup>15</sup> ārocesuṃ: “eso,<sup>16</sup> devī, eko isivaro ‘tumhākaṃ puttavaram dassāmī’ ti ākāsenāgantvā, sīhapañjare ʒhito” ti. sā sirigabbhato nikkhamitvā, mahatā parivārena gantvā, sīhapañjaram ugghātetvā, “saccaṃ kira, bhante, tumhe sīlavatiyā puttavaram dethā?” ti āha. “āma devī” ti. “tena hi mayham dethā” ti. “kiṃ pana te sīlam kathehi. sace me ruccissati, dassāmi te varan” ti.<sup>17</sup> sā tassa vacanam sutvā, “tena hi suṇohī” ti vatvā, attano sīlaguṇam kathesi.

<sup>1</sup> mārisa || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); mārisā Ed<sub>Th</sub>

<sup>2</sup> gantum || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); gantum P<sub>4</sub>

<sup>3</sup> manussaloke || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); manussalokaṃ Ed<sub>Th</sub>

<sup>4</sup> paribhuñjissasi || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); paribhuñjasi Ed<sub>Th</sub>

<sup>5</sup> °janubbedhe || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); °janubbedhena P<sub>1(2)</sub>; °janubbeddho Ed<sub>Th</sub>

<sup>6</sup> sakko || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); sakko pa P<sub>1(2)</sub>

<sup>7</sup> kassāham || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub> Ja-a (IV); tassā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>8</sup> puttavaram || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); puttam varam P<sub>4</sub> Ed<sub>Th</sub>

<sup>9</sup> kā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub> Ja-a (IV); sā P<sub>3</sub>

<sup>10</sup> mayham dehi || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> Ja-a (IV); mayham dehi P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>11</sup> °sahassā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub>; °sahassāni P<sub>3</sub> Ja-a (IV); °sahassa Ed<sub>Th</sub>

<sup>12</sup> sakko || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub> Ja-a (IV); so P<sub>1</sub> P<sub>3</sub>; om. P<sub>2</sub>

<sup>13</sup> vātadvāre || P<sub>4</sub> Ed<sub>Th</sub>; vāsāgāre P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); vādhanādvāre P<sub>1(2)</sub>

<sup>14</sup> sīhapañjare || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); sīhapañjara-ummāre P<sub>1(2)</sub>

<sup>15</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; tā itthiyo Ja-a (IV)

<sup>16</sup> eso || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; etha Ja-a (IV)

<sup>17</sup> varanti || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; puttavaranti P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV)

(6.8) sā paṭhamam sāmike paṭipajjanavidhiṃ<sup>1</sup> dassentī:<sup>2</sup>  
 “aḥam paññāsavassasahassāni pubbuṭṭhāyini<sup>3</sup> pacchānipātini<sup>4</sup>  
 kiṃkārapaṭissāvini<sup>5</sup> manāpacāriṇi<sup>6</sup> piyavādinī<sup>7</sup> hutvā, imasmiṃ  
 gehe vasantī sammukhā vā parammukhā vā kāyena vā vācā[2.gū:a]  
 ya vā manasā vā sāmikaṃ nātimaññāsi” ti vatvā, saccaṃ karontī  
 gātham āha.<sup>8</sup>

“etena saccavajjena putto uppajjatu<sup>6</sup> ise.

musā me bhaṇamānāya muddhā phalatu sattadhā.” ti<sup>9</sup>

saccakiriyaṃ katvā, sassusassuravattaṃ sandassentī, “yāva me<sup>7</sup>  
 sāmikassa mātāpitaro jīviṃsu<sup>8</sup> tāvāhaṃ rattindivamatanditā  
 pādaparikkammādīni kiccāni<sup>9</sup> karontī sakkaccaṃ upaṭṭhāsi<sup>10</sup> ti vatvā,  
 tath’ eva<sup>11</sup> saccakiriyaṃkatvā, tam sapattīsu<sup>12</sup> pavattanavidhiṃ dassentī,  
 “mayā saha ekasāmikassa<sup>13</sup> bhariyābhūtāni soḷasithīśahassāni. tāsu  
 issā vā kodho vā mayhaṃ na bhūtapubbo. yaṃ<sup>14</sup> tāsam hitam ten’  
 eva nandāmi. urasi dhītaro<sup>15</sup> viya tāni disvā,<sup>16</sup> tussāmi. tāsu ekā pi<sup>17</sup>  
 mayhaṃ apiyā nāma natthi, sabbā pi piyadassitā yeva.<sup>18</sup> muducittena

<sup>1</sup> paṭipajjanavidhiṃ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> P<sub>3</sub>; paṭipajjanavidhiṃ P<sub>1</sub>; paṭipajjanāvidhiṃ Ed<sub>Th</sub>

<sup>2</sup> dassentī || P<sub>3</sub> Ed<sub>Th</sub>; dassenti P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub>; dassantī P<sub>4</sub>

<sup>3</sup> pubbuṭṭhāyini || P<sub>4</sub> P<sub>3</sub>; pabūṭṭhāyini P<sub>1</sub> P<sub>2</sub>; pubbaṭṭhāyini P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>4</sup> pacchānipātini || P<sub>4</sub> Ed<sub>Th</sub>; pacchānipātini P<sub>1</sub> P<sub>3</sub>; pacchānipātani P<sub>2</sub>; pacchānitini P<sub>1(2)</sub>

<sup>5</sup> piyavādinī || corr.; piyavādinī P<sub>1</sub>; piyavādīni P<sub>1(2)</sub> P<sub>2</sub>; piyavādinī Ed<sub>Th</sub>; piyavāhudinī P<sub>4</sub>.

<sup>6</sup> uppajjatu || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; uppajjate P<sub>2</sub> P<sub>3</sub>; uppajate P<sub>1</sub>; uppajjattaṃ Ja-a (IV)

<sup>7</sup> me || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; mama P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>8</sup> jīviṃsu || P<sub>1(2)</sub> Ed<sub>Th</sub>; jivīṃsu P<sub>4</sub>; jivanti P<sub>1</sub>; jīvanti P<sub>2</sub> P<sub>3</sub>

<sup>9</sup> kiccāni || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; saccāni P<sub>1(2)</sub>

<sup>10</sup> upaṭṭhāsi || P<sub>4</sub> Ed<sub>Th</sub>; ne upaṭṭhāsi P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; upannāsi P<sub>1(2)</sub>

<sup>11</sup> tath’ eva || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; tam eva P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>12</sup> tam sapattīsu || P<sub>1(2)</sub>; tam tam sapatīsu P<sub>4</sub>; sapatīsu P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; sapattīsu P<sub>2</sub>

<sup>13</sup> ekasāmikassa || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ekasāmikassā Ed<sub>Th</sub>

<sup>14</sup> yaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sayam P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>15</sup> dhītaro || P<sub>4</sub> Ed<sub>Th</sub>; dhitaro P<sub>1(2)</sub>; puttadhītaro P<sub>1</sub>; puttadhītaro P<sub>2</sub> P<sub>3</sub>

<sup>16</sup> tāni disvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; tā disvā P<sub>4</sub>; tā disā P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>17</sup> ekāpi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; ekā P<sub>1(2)</sub>

<sup>18</sup> sabbāpi piyadassitā yeva || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; sabbāni hitāyeva P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sabbāpi piyakā yeva Ja-a (IV)

sabbāni soḷasitthīśahassāni pi<sup>1</sup> attānaṃ viya anukampāmi” ti vatvā, saccakiriyaṃ katvā, dāsakammakarapesesu<sup>2</sup> pavattanavidhiṃ dassentī, “yo yaṃ kātuṃ sakko[2.gū:b]ti, taṃ tasmim kamme yojemi. pesentī ca<sup>3</sup> niccaṃ<sup>4</sup> pamuditindriyā va<sup>5</sup> hutvā, pesemi. ‘are<sup>6</sup> duṭṭhadāsa<sup>7</sup> idaṃ nāma karohī” ti evaṃ kujjhitvā, na me koci katthaci pesitapubbo” ti vatvā, tath<sup>8</sup> eva saccakiriyaṃ katvā, samaṇabrāhmaṇesu paṭipajjanavidhiṃ dassentī, [p. 118] “ahaṃ payatapāṇī dhotahatthā va<sup>8</sup> hutvā, paṇītena vīvidhena vipulena annapānena sabbakālaṃ samaṇabrāhmaṇādayo santappemi” ti vatvā, tath<sup>9</sup> eva saccakiriyaṃ katvā, uposathavāsaṃ sandassentī, “ahaṃ uposathaṃ upavasantī aṭṭhamīcātuddasīpañcadasīnaṃ<sup>9</sup> paccuggamanānugamanavasena aṭṭhaṅgasīlaṃ samādayitvā,<sup>10</sup> uposathaṃ upavasāmi” ti vatvā, tath<sup>11</sup> eva saccakiriyaṃ katvā, nicasīlaṃ<sup>11</sup> sandassentī, “ahaṃ pañcasīlesu saṃvutā<sup>12</sup> hutvā, viharāmi. vadhakacittena okā<sup>13</sup>[bw] na hatapubbā. theyyacittena paṇṇacchattam<sup>14</sup> pi na gahitapubbaṃ.<sup>15</sup> rāgacittena aññassa purisassa sarīraṃ pi na phuṭṭhapubbaṃ.<sup>16</sup> davā pi<sup>17</sup> musā na

<sup>1</sup> sabbāni soḷasitthīśahassāni pi || P<sub>1(2)</sub>; soḷasitthīśahassāni P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sabbā soḷasitthīśahassāni pi P<sub>4</sub>; sabbasoḷasitthīśahassāni pi Ed<sub>Th</sub>; sabbā soḷasitthīśahassāpi Ja-a (IV)

<sup>2</sup> dāsakammakarapesesu || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; dāsakammakarapesesu P<sub>2</sub>; dāsa-kammakarapesāsu P<sub>4</sub>; vānāsakammakarapesesu P<sub>1(2)</sub>

<sup>3</sup> pesentī ca || P<sub>4</sub> P<sub>1(2)</sub> P<sub>3</sub> Ed<sub>Th</sub>; me santike ca P<sub>2</sub>; pesenti ca P<sub>1</sub>

<sup>4</sup> niccaṃ || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>5</sup> pamuditindriyā va || P<sub>2</sub> Ja-a (IV); pamuditindriyā ca P<sub>4</sub> Ed<sub>Th</sub>; pamudīni ca P<sub>1(2)</sub>; maditindriyā va P<sub>1</sub>; muditindriyā va P<sub>3</sub>

<sup>6</sup> are || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; hare P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>7</sup> duṭṭhadāsa || P<sub>2</sub> P<sub>3</sub> Ja-a (IV); duṭṭhadāsa P<sub>1</sub>; duṭṭhadāsi P<sub>4</sub>; duṭṭhadāsī P<sub>1(2)</sub>; duṭṭhadālī Ed<sub>Th</sub>

<sup>8</sup> payatapāṇī dhotahatthā va || P<sub>3</sub>; payatapāṇī dhotahatthā va P<sub>2</sub> Ed<sub>Th</sub>; payittapāṇī dhotahatthā vā P<sub>4</sub>; piyatapāṇī notahatthā va P<sub>1(2)</sub>; piyatapāṇī dhotahatthā va P<sub>1</sub>

<sup>9</sup> aṭṭhamīcātuddasīpañcadasīnaṃ || P<sub>1</sub> P<sub>3</sub>; aṭṭhamiyā cātuddasīpañcadasī P<sub>4</sub> Ed<sub>Th</sub>; aṭṭhamiyā cātudasīpañcadasī P<sub>1(2)</sub>; aṭṭhamīcātunasapañcanasannaṃ P<sub>2</sub>;

<sup>10</sup> samādayitvā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub>; samādiyitvā P<sub>2</sub> P<sub>3</sub>; samādihitvā Ed<sub>Th</sub>

<sup>11</sup> nicasīlaṃ || P<sub>3</sub> P<sub>1(2)</sub>; nicasīlaṃ P<sub>1</sub> P<sub>2</sub> P<sub>4</sub>; niccaṃ sīlaṃ Ed<sub>Th</sub>

<sup>12</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; tehi pi hitattā cittabhāvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>13</sup> okā || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; ukkā P<sub>4</sub>

<sup>14</sup> paṇṇacchattam || Ja-a (IV); paṇṇaccharam P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; punṇaccharam P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>15</sup> gahitapubbaṃ || P<sub>1</sub> P<sub>3</sub>; gaṇhitapubbaṃ P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; hitahitapubbaṃ P<sub>2</sub>

<sup>16</sup> phuṭṭhapubbaṃ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; duṭṭhapubbaṃ Ed<sub>Th</sub>

<sup>17</sup> davā pi || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; dāvā pi P<sub>2</sub>; davāya pi P<sub>1(2)</sub>

bhāsita[2:ge:a]pubbā. himabindumattam pi majjapānaṃ jivhagge na  
 ṭhapitapubban” ti vatvā, gātham āha:

“etena saccavajjena putto uppajjatu<sup>1</sup> ise!  
 musā me bhaṇamānāya muddhā phalatu sattadhā.” ti

saccakiriyaṃ akāsi. evaṃ tassā attano guṇesu vaṇṇiyamānesu yeva,  
 Sakko attano bahukaraṇīyatāya tassā kathaṃ pacchinditvā,<sup>2</sup> “abbhūtā  
 yeva te<sup>3</sup> guṇā” ti taṃ pasamsitvā, puttavaraṃ dento gātham āha:

“khattiyo jātisampanno abhijāto yasassimā<sup>4</sup>  
 dhammarājā Videhānaṃ putto uppajjate tavā.” ti

sā tassa vacanaṃ sutvā, somanassajātā taṃ pucchantī,<sup>5</sup> gātham āha:

“devatā nu ’si saggamhā? isi vāsi mahiddhiko?  
 ko vāsi tvaṃ anupatto? attānaṃ me pavedayā.” ti

taṃ sutvā,<sup>6</sup> devarājā tassā kathento, gātham āha: [p. 119]

“yaṃ devasaṅghā vandanti sudhammāyaṃ<sup>7</sup> samāgatā  
 so ’haṃ Sakko sahaṃsakko āgato ’smi tava santike.<sup>8</sup>

itthiyo jīva[2:ge:b]lokasmiṃ yā honti samacārinī  
 medhāvinī sīlavatī sassudevā<sup>9</sup> patibbatā

<sup>1</sup> uppajjatu || P<sub>4</sub> Ed<sub>Th</sub>; upajjatu P<sub>1(2)</sub>; uppajjate P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; uppajjatam Ja-a (IV)

<sup>2</sup> pacchinditvā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; paricchinditvā P<sub>1(2)</sub>; sampatiṇṇitvā P<sub>2</sub>;  
 avicchinditvā Ja-a (IV)

<sup>3</sup> te || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); tuyhaṃ P<sub>1(2)</sub>

<sup>4</sup> yasassimā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); yasassino P<sub>4</sub> Ed<sub>Th</sub>; yassasino P<sub>1(2)</sub>

<sup>5</sup> pucchantī || P<sub>4</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); pucchanti P<sub>1</sub> P<sub>2</sub>; pucchinti P<sub>1(2)</sub>

<sup>6</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; sakko P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV)

<sup>7</sup> sudhammāyaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); sudhammāya P<sub>4</sub> P<sub>1(2)</sub>

<sup>8</sup> tava santike || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; tavantike Ja-a (IV)

<sup>9</sup> sassudevā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); sassudeva; sassure vā P<sub>1(2)</sub>

tādisāya Sumedhāya sucikammāya nāriyā<sup>1</sup>  
devā dassanam āyanti<sup>2</sup> mānusiya<sup>3</sup> amānusa.<sup>4</sup>

tvañ ca,<sup>5</sup> bhadde,<sup>6</sup> suciññena pubbe sucaritena ca  
idha rājakule jātā sabbakāmasamiddhinī.

ayañ ca te, rājaputtī,<sup>7</sup> ubhayattha kaṭaggaho<sup>8</sup>  
devalokupapattī ca<sup>9</sup> kitti ca<sup>10</sup> idha jīvite.<sup>11</sup>

ciraṃ, Sumedhe sukhinī,<sup>12</sup> dhammam attani pālaya<sup>13</sup>  
eso 'haṃ<sup>14</sup> tidivaṃ yāmi.<sup>15</sup> piyaṃ me tava dassanaṃ.” ti

Sakko<sup>16</sup> “devaloke pana kiccaṃ me karaṇīyaṃ<sup>17</sup> atthi. tasmā ahaṃ  
gacchāmi. tvaṃ appamattā hohī” ti tassā ovādaṃ datvā, pakkāmi.  
Naḷakāro devaputto paccūsakāle cavitvā, tassā kucchimhi  
paṭisandhiṃ gaṇhi. sā gabbhassa paṭiṭṭhitabhāvaṃ ñatvā, rañño

<sup>1</sup> nāriyā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); nariyo P<sub>1</sub>

<sup>2</sup> devā dassanam āyanti || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); deva vā dassanakāmāyanti P<sub>2</sub>

<sup>3</sup> manusiyā || P<sub>1</sub> P<sub>3</sub> Ja-a (IV); mānussiyā P<sub>4</sub> Ed<sub>Th</sub>; manussiyā P<sub>1(2)</sub>; mānusiyo P<sub>2</sub>

<sup>4</sup> amānusa || P<sub>1</sub> P<sub>3</sub> Ja-a (IV); amānussa P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>5</sup> tvañ ca || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); tañ ca P<sub>1(2)</sub> P<sub>1</sub>

<sup>6</sup> bhadde || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); tena P<sub>2</sub>

<sup>7</sup> rājaputtī || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; rājaputti P<sub>2</sub> Ja-a (IV)

<sup>8</sup> ubhayattha kaṭaggaho || Ja-a (IV); ubhayatthaka-uggaho Ed<sub>Th</sub> P<sub>1</sub> P<sub>3</sub> ;  
ubhayattha-uggaho P<sub>4</sub>; ubhayatta-uggaho P<sub>1(2)</sub>; uggaho P<sub>2</sub>

<sup>9</sup> devalokupapattī ca || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; devalokupattī ca P<sub>2</sub>; devalokupapattī va P<sub>4</sub>

P<sub>1(2)</sub>; devalokūpapattī ca Ja-a (IV)

<sup>10</sup> kitti ca || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; kitti va P<sub>4</sub> P<sub>1(2)</sub>; kiti ca P<sub>2</sub>; kittī ca Ja-a (IV)

<sup>11</sup> jīvite || P<sub>4</sub> P<sub>3</sub> Ja-a (IV); vijite P<sub>1(2)</sub> Ed<sub>Th</sub>; jivite P<sub>1</sub> P<sub>2</sub>

<sup>12</sup> sumedhe sukhinī || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sumedhe sukhini P<sub>1(2)</sub>; sumedho sukhīni P<sub>1</sub>

<sup>13</sup> dhammam attani pālaya || P<sub>1</sub> P<sub>3</sub> Ja-a (IV); dhammam attam nipālaya P<sub>4</sub>;  
dhammattani pālaya P<sub>2</sub>; dhammamaggaṃ nipālaya Ed<sub>Th</sub>; naḷakāro devaputto

paccu dhammapattam nipālaya P<sub>1(2)</sub>

<sup>14</sup> eso 'haṃ || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; esā 'haṃ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV)

<sup>15</sup> yāmi || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; yāme Ed<sub>Th</sub> Ja-a (IV)

<sup>16</sup> sakko || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; vatvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ja-a (IV)

<sup>17</sup> devaloke pana kiccaṃ me karaṇīyaṃ || P<sub>4</sub> Ed<sub>Th</sub>; devaloke pana kiccaṃ  
karaṇīyaṃ P<sub>1(2)</sub>; devaloke pana me kiccaṃ karaṇīyaṃ P<sub>1</sub> P<sub>3</sub> Ja-a (IV); devaloke

pana me kiccaṃ karaṇīyaṃ P<sub>2</sub>

ārocesi. rājā gabbhāparihāraṃ adāsi. sā dasamāsaccayena puttāṃ vijāyī. “Mahāpanādo” ti ’ssa nāmaṃ kariṃsu. ubhayaṃraṭṭhavāsino “sā[2:gai:]miputtassa no khīramūlan” ti ekekaṃ kahāpaṇaṃ rājaṅgane khipiṃsu. mahādhanarāsi ahoṣi. raññā paṭikkhittā pi, “sāniputtassa no vadḍhitakāle pariccayo<sup>1</sup> bhavissatī” ti aggahetvā va,<sup>2</sup> pakkamiṃsu.

(6.9) kumāro mahāparivārena vadḍhitvā, vayappatto hutvā, soḷasavassikkakāle yeva sabbasippesu<sup>3</sup> nipphattiṃ pāpuni. rājā puttassa vāyaṃ oloketvā, “bhaddhe! puttassa me rājābhisekakālo.<sup>4</sup> ramaṇīyam assa<sup>5</sup> pāsādaṃ kāretvā, abhisekaṃ kāressāmā” ti<sup>6</sup> āha. sā<sup>7</sup> “sādhu devā” ti sampāticchi. [p. 120] rājā vatthuvijjācarīye pakkosāpetvā, “tātā vadḍhakaṃ gahetvā, amhākaṃ nivesanato avidūre puttassa me pāsādaṃ māpetha. rajjena taṃ abhisiñcissāmī” ti<sup>8</sup> āha. te “sādhu devā” ti bhūmippadesaṃ<sup>9</sup> vīmaṃsanti. tasmīṃ khaṇe sakkassa āsanaṃ uṇhākāraṃ dassesi. so taṃ kāraṇaṃ ṇatvā, Vissukammaṃ devaputtaṃ āmantetvā, “gaccha, tātā, Mahāpanādakumārassa āyāmaṃvithhārato [2:gai:] aḍḍhajojanikaṃ<sup>10</sup> ubbedhena pañca- vīsatiyojanikaṃ sattabhūmikaṃ nānāvividhadhajasamākiṇṇaṃ nīlamaṇisīhapaṇḍārādīhi upasobhitāṃ sattaratanaṃmayāṃ pāsādaṃ māpehi” ti pesesi. so vadḍhakivesena vadḍhakīnaṃ santikaṃ āgantvā, “tumhe pātārāsaṃ bhūñjitvā, ethā” ti te pesetvā, daṇḍakena bhūmiyaṃ pahari. tāvad eva vuttappakāro sattabhūmiko ratanapāsādo utṭhahi. Mahāpanādassa “pāsādamaṅgalaṃ chattamaṅgalaṃ āvāhamaṅgalaṃ” ti tīṇi maṅgalāni<sup>11</sup> ekato va ahesuṃ. maṅgalaṭṭhāne ubhayaṃraṭṭhavāsino

<sup>1</sup> pariccayo || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; paribbāyo Ja-a (IV)

<sup>2</sup> aggahetvā va || P<sub>2</sub> P<sub>4</sub> P<sub>1(2)</sub> Ja-a (IV); taṃ gahetvā va P<sub>1</sub>; taṃ aggahetvā va P<sub>3</sub>; agahetvā Ed<sub>Th</sub>

<sup>3</sup> sabbasippesu || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); sippesu Ed<sub>Th</sub>

<sup>4</sup> rājābhisekakālo || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; rājābhisekakālo Ed<sub>Th</sub> Ja-a (IV)

<sup>5</sup> ramaṇīyam assa || Ja-a (IV); rammaṇīyam assa P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; rammaṇīyassa P<sub>4</sub> Ed<sub>Th</sub>

<sup>6</sup> kāressāmāti || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; karissāmāti P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV)

<sup>7</sup> sā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); om. P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>8</sup> rajjena taṃ abhisiñcissāmīti || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub>; rajjena taṃ abhisiñcissāmīti P<sub>2</sub>; rajjena abhisiñcissāmīti Ed<sub>Th</sub>; naṃ rajjena abhisiñcissāmīti Ja-a (IV)

<sup>9</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> Ed<sub>Th</sub> Ja-a (IV); samatalaṃ P<sub>1</sub> P<sub>3</sub>;

<sup>10</sup> aḍḍhajojanikaṃ || P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; aṭṭhajojanikaṃ P<sub>1</sub> P<sub>3</sub> Ja-a (IV); aṭṭhaddhajojanikaṃ P<sub>1(2)</sub>

<sup>11</sup> maṅgalāni || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); om. P<sub>4</sub> Ed<sub>Th</sub>

sannipatitvā,<sup>1</sup> maṅgalachaṇe<sup>2</sup> sattavassāni vītināmesuṃ. n<sup>4</sup> eva<sup>3</sup> te rājā uyyojesi. tesam vatthālaṅkārahādāniyabhojanīyādi<sup>4</sup> sabbam rājakulasantakam<sup>5</sup> ahosi. te<sup>6</sup> sattasamvacchara-accayena upakkositvā, Surucimahārājena “kim etan?” ti puṭṭhā. “mahārāja, amhākam maṅgale bhuñjantānaṃ sattavassāni atikkantāni. kadā [2:go:a] maṅgalassa osānaṃ bhavissati” ti āhaṃsu. “tātā, puttena me ettakam kālam na hasitapubbam. yadā so hasissati tadā gamissathā” ti. atha mahājano bheriṅ cārāpetvā nāṭake sannipātesi. chanāṭakasahassāni sannipatitvā,<sup>7</sup> sattakoṭṭhāsā hutvā, naccantā rājānaṃ<sup>8</sup> hasāpetuṃ nāsakkhimsu. tassa hi dīgharattam dibbanāṭakānaṃ naccam<sup>9</sup> diṭṭhattā, tesam naccam amanuññaṃ ahosi. tadā Paṇḍukaṇṇabhaṇḍukaṇṇā<sup>10</sup> nāma dve nāṭakajettṭhakā “mayam rājānaṃ hasāpessāmā” ti pavissimsu. tesu Bhaṇḍukaṇṇo rājadvāre mahantaṃ atulaṃ nāma ambaṃ māpetvā, suttagulaṃ khipitvā, tassa sākhāya laggāpetvā, suttena Atulaṃ ambaṃ abhiruhi.<sup>11</sup> “Atula-ambo” ti kira Vessavaṇṇassa<sup>12</sup> ambo. ath<sup>4</sup> assa Vessavaṇṇassa dāsā<sup>13</sup> āṅgapaccaṅgāni chinditvā, pātesuṃ . sesā

<sup>1</sup> maṅgalatṭhāne ubhayaṛatṭhavāsino sannipatitvā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ja-a (IV); maṅgalatṭhāne ubhayatṭhavāsino sannipatitvā P<sub>2</sub>; om. Ed<sub>Th</sub>;

<sup>2</sup> maṅgalachaṇe || P<sub>1</sub> P<sub>3</sub>; maṅgalachanne P<sub>2</sub>; maṅgalachannena P<sub>4</sub> P<sub>1(2)</sub>; maṅgalacchāṇena Ja-a (IV); maṅgalachinne Ed<sub>Th</sub>

<sup>3</sup> neva || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub> Ja-a (IV); teneva P<sub>1</sub> P<sub>3</sub>; eneva P<sub>2</sub>

<sup>4</sup> °bhojanīyādi || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); °bhojanīyādi P<sub>4</sub>; °bhojanīyāni P<sub>1(2)</sub>; °bhojanīyāni Ed<sub>Th</sub>

<sup>5</sup> sabbam rājakulasantakam ahosi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sabbam rājakulasantakam eva ahosi Ja-a (IV); sabbāni rājakulasantakāni ahesuṃ P<sub>1(2)</sub>; sabbarājakulasantakāni ahesuṃ Ed<sub>Th</sub>

<sup>6</sup> te || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); tesam Ed<sub>Th</sub>

<sup>7</sup> sannipatitvā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); om. Ed<sub>Th</sub>

<sup>8</sup> om. || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); sā P<sub>1</sub>(2)

<sup>9</sup> naccam || P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub>; naccam P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; om. Ja-a (IV)

<sup>10</sup> paṇḍukaṇṇabhaṇḍukaṇṇā || P<sub>4</sub> P<sub>1(2)</sub>; bhaṇḍukaṇṇapaṇḍukaṇṇā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; paṇḍukaṇṇabhaṇṇakaṇṇa Ed<sub>Th</sub>

<sup>11</sup> tassa sākhāya laggāpetvā suttena atulaṃ ambaṃ abhiruhi || corr; tassa sākhāya...abhiruyhi P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; suttaṃ sākhāya...abhiruyhi P<sub>4</sub> P<sub>1(2)</sub>; suttaṃ Ed<sub>Th</sub>; tassa sākhāya...atulaṃ ambaṃ abhiruhi Ja-a (IV)

<sup>12</sup> Atula-ambo ti kira Vessavaṇṇassa ambo || P<sub>4</sub> P<sub>1(2)</sub>; Atulambo ti kira Vessavaṇṇassa P<sub>1</sub>; Ātulambo ti kira Vessavaṇṇassa P<sub>2</sub>; Atulambo ti kira Vessavaṇṇassa ambo P<sub>3</sub> Ja-a (IV); ambo Ed<sub>Th</sub>

<sup>13</sup> athassa vessavaṇṇassa dāsā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; atha tam pi vessavaṇṇassa dāsā gahetvā Ja-a (IV)



nāṭakā tāni<sup>1</sup> samodhānetvā, udakena temiṃsu.<sup>2</sup> so pupphapaṭam<sup>3</sup> nivāsāpe[2:go:b]tvā<sup>4</sup> pārupitvā, naccanto va uṭṭhahi. Mahāpanādo tam pi disvā, n<sup>4</sup> eva hasi. Paṇḍukaṇṇo naṭo rājaṅgaṇe dārucittakam kāretvā, attano parisāya saddhim aggim pāvīsi. tasmim nibbute,<sup>5</sup> cittakam udakena siñciṃsu. so puriso pupphapaṭam<sup>6</sup> nivāsetvā, pārupitvā va naccanto va uṭṭhahi. Mahāpanado tam pi disvā, n<sup>4</sup> eva hasi. [p. 121] iti taṃ hasāpetum asakkontā<sup>7</sup> manussā upaddutā<sup>8</sup> ahesum. Sakko taṃ kāraṇam ṇatvā, “gaccha, tāta, Mahāpanādam hasāpetvā, ehi” ti devanāṭakam va<sup>9</sup> pesesi. so saporiso āgantvā, rājaṅgaṇe ākāse thatvā, upaḍḍharaṅgam<sup>10</sup> nāma dassesi. eko va hattho eko va pādo ekam akkhi ekā bhamukā calati phandati, sesam<sup>11</sup> nicalam ahoṣi. taṃ disvā, Mahāpanādo thokam hasitam akāsi.<sup>[bz]</sup> mahājano pana hasanto hasam,<sup>12</sup> dhāretum<sup>13</sup> satim paṭṭhapetum asakkonto āṅgāni vi[2:gau:a]sajjanto<sup>14</sup> rājaṅgaṇe yeva patati.<sup>15</sup> tasmim kāle maṅgalam niṭṭhitam.<sup>[ca]</sup> rājā Mahāpanādo<sup>16</sup> sattasuthānesu thatvā, naccamānehi<sup>17</sup> chasahassanātakehi soḷasitthīsaḥassehi anekasaḥassehi ca amaccamaṇḍalehi parivuto samvaccaram asāṅkheyyam mahantaṃ sampattim anubhavitvā,<sup>18</sup>

<sup>1</sup> sesā nāṭakā tāni || P<sub>1</sub> P<sub>3</sub>; so sā nāṭakā tāni P<sub>2</sub>; sesanāṭakā P<sub>4</sub>; sesanāṭakāni P<sub>1(2)</sub> Ed<sub>Th</sub>; sesanāṭakā tāni Ja-a (IV)

<sup>2</sup> temiṃsu || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; siñciṃsu P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; abhisiñciṃsu Ja-a (IV)

<sup>3</sup> pupphapaṭam || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); pupphapaṭam P<sub>4</sub>; pupphapaṭam Ed<sub>Th</sub>

<sup>4</sup> nivāsetvā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); nivāsāsetvā P<sub>1</sub>; nivāsāpetvā Ed<sub>Th</sub>

<sup>5</sup> nibbute || P<sub>4</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); nibbate P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub>

<sup>6</sup> saporiso pupphapaṭam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV); puriso pupphapaṭam Ed<sub>Th</sub>

<sup>7</sup> asakkontā || P<sub>4</sub> P<sub>1(2)</sub> Ja-a (IV); sakkontā Ed<sub>Th</sub>; asakkonto P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>8</sup> upaddutā || Ja-a (IV); upadūtā P<sub>1</sub>; upadūtā P<sub>2</sub> P<sub>3</sub>; upadūtā P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>9</sup> va || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (IV);

<sup>10</sup> upaḍḍharaṅgam || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; uparaḍḍhasari P<sub>1</sub>; uparamga P<sub>2</sub>; upaḍḍhasarāṃ P<sub>3</sub>; upaḍḍha-aṅgam Ja-a (IV)

<sup>11</sup> sesam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (IV); sesam sesam P<sub>1(2)</sub>

<sup>12</sup> hasanto hasam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; hanto haranto haram P<sub>2</sub>; hasanto hasanto hasam Ja-a (IV)

<sup>13</sup> dhāretum || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sandhāretum Ja-a (IV)

<sup>14</sup> āṅgāni vissajjanto || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; āṅgāni vissajjetvā Ja-a (IV); alankārāni visajjento P<sub>4</sub>; alankārāni visajjento P<sub>1(2)</sub>

<sup>15</sup> patati || P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; patti P<sub>4</sub>; pati Ja-a (IV); pakati P<sub>2</sub>

<sup>16</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; tasmim pāsāde P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>17</sup> naccamānehi || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; naccamānesu Ed<sub>Th</sub>; naccamānesu P<sub>4</sub> P<sub>1(2)</sub>

<sup>18</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; āyuhapariyosāne P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

puññānaṃ akkhayattā devalokam eva gato. so pana pāsādo ubhinnaṃ sādharmaṇakammaṃ paccayena<sup>1</sup> nibbatta, aparena naḷakāradevaputtena<sup>2</sup> ananubhūtattā, antaradhānaṃ agantvā,<sup>3</sup> paṭhavito uppatitvā, Gaṅgāya nadiyā anusotaṃ pati.

⟨6.10⟩<sup>[cb]</sup> atha tasmim Mahāpanādadevaputte chasu kāmabhavesu pubbe viya dibbasukhaṃ anubhavitvā viharante, amhākaṃ sathā loke uppajjitvā, satte samsārasāgarā uttārento jetavane viharati. tadā Mahāpanādadevaputto “amhehi bahudibbasukhaṃ anubhūtaṃ. nibbānasukhaṃ pi anubhavissāmī” ti<sup>4</sup> devalokato [2:gau:b] cavitvā, Bhaddiyanagare asītikoṭivibhavassa Bhaddiyaseṭṭhissa putto hutvā, uppajji. tassa “Bhaddajikumāro” ti nāmaṃ karimsu. tassa tayo pāsādā ahesuṃ. eko hemantiko eko gimhiko<sup>5</sup> eko vassiko. so ekekaṃ dibbavimānasadise sabbasajjite pāsāde devaccharapaṭibhāgāhi sabbābharāṇabhūsitāhi naccagītavāditapaguṇāhi anekasahassanāṭakāhi parivuto cattāro māse vasati. so ekasmim pāsāde vasitvā, nāṭakaparivuto mahantena yasena aññaṃ pāsādāṃ gacchati. tasmim khane “kumārassa yasaṃ passissāmā” ti sakalanagaraṃ saṅkhubhati.<sup>6</sup> manussā pāsādantare cakkāticakkaṃ mañcātimañcaṃ bandhitvā, tāni āruya, tassa yasaṃ sampattim passanti. <sup>[cc]</sup>atha kho bhagavā Jetavane viharanto “Bhaddajikumārassa saṅgahaṃ karissāmī” ti. bhikkhusaṅghaparivuto cārikaṃ caramāno Bhaddiyanagaraṃ [2:gam:a] patvā, Jātiyāvane<sup>7</sup> tayo māse vasi. kumārassa [p. 122] nāṇaparipākam<sup>8</sup> āgamayamāno sathā tayo māse tattha vasitvā, “mayaṃ gacchāmā” ti nagaravāsīnaṃ ārocesi. nāgarā: “bhante, sve gamissathā” ti sathhāraṃ nimantevā,

<sup>1</sup> sādharmaṇakammaṃ paccayena || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; sādharmaṇaṃ kammānaṃ paccayena P<sub>1(2)</sub>; sādharmaṇaṃ kammaṃ paccayena E<sub>d</sub><sub>Th</sub>; sādharmaṇakammaṃ paccabayana P<sub>1</sub>

<sup>2</sup> naḷakāradevaputtena || P<sub>3</sub>; naḷakāradevaputtana P<sub>4</sub>; naḷakāradevaputtatena P<sub>1</sub>; naladevaputtana P<sub>1(2)</sub>; devaputtana P<sub>2</sub> E<sub>d</sub><sub>Th</sub>

<sup>3</sup> agantvā || P<sub>4</sub> P<sub>1(2)</sub> E<sub>d</sub><sub>Th</sub>; na gantvā P<sub>1</sub> P<sub>3</sub>; gantvā P<sub>2</sub>

<sup>4</sup> bahudibbasukhaṃ anubhūtaṃ. nibbānasukhaṃ pi anubhavissāmī ti || *corr.*; bahum dibbasukhaṃ anubhūtaṃ nibbānasukhaṃ pi anubhavissāmī ti P<sub>2</sub> P<sub>3</sub>; bahudibbasukhaṃ anubhavitaṃ nibbānasukhaṃ pi anubhavissāmī ti P<sub>4</sub> P<sub>1(2)</sub>; dibbasukhaṃ anubhavitaṃ nibbānasukhaṃ pi anubhavissāmī ti E<sub>d</sub><sub>Th</sub>; bahum dibbasukhaṃ pi anubhavissāmī ti P<sub>1</sub>

<sup>5</sup> gimhiko || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; gimhako E<sub>d</sub><sub>Th</sub>

<sup>6</sup> saṅkhubhi || P<sub>1(2)</sub> Ja-a (II); saṅkhubati P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; saṅkhubhitaṃ P<sub>4</sub> E<sub>d</sub><sub>Th</sub>

<sup>7</sup> jātiyāvane || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II); jātiyāvane E<sub>d</sub><sub>Th</sub>

<sup>8</sup> nāṇaparipākam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; nāṇaparipākam E<sub>d</sub><sub>Th</sub>

duṭṭiyadivase buddhappamukhassa bhikkhusaṅghassa<sup>1</sup> mahādānaṃ sajjetvā, nagaramajjhe maṇḍapaṃ katvā, āsanāni paññāpetvā, kālaṃ ārocesuṃ. satthā bhikkhusaṅghaparivuto tattha gantvā, nisīdi. manussā bhikkhusaṅghassa buddhappamukhassa mahādānaṃ adaṃsu. satthā katabhattakicco<sup>2</sup> madhurassarena<sup>3</sup> anumodanaṃ ārabhi.<sup>4</sup> tasmim̐ khaṇe Bhaddajikumāro pāsādato pāsādaṃ gacchati. tassa sampattim̐ dassanattthāya taṃ divasaṃ koci na agamāsi. attano manussā va parivārayimsu.<sup>5</sup> so manusse<sup>6</sup> pucchi: “aññasmim̐ kāle mayi pāsādato pāsādaṃ gacchante sakalanagaraṃ saṃkhubhi. cakkādīni āruhya, mayhaṃ yasaṃ<sup>7</sup> passanti. ajja pana tthapetvā, mayhaṃ [2:gam:b] manusse añño koci natthi. kim̐ nu kho kāraṇaṃ” ti? “sāmi, sammāsambuddho imaṃ nagaraṃ upanissāya, tayo māse vasitvā, ajja gamissati. so bhattakiccaṃ niṭṭhapetvā, mahājanassa dhammaṃ desesi. sakalanagaravāsino tassa dhammakathaṃ suṇanti” ti. tena hi “etaṃ atthaṃ<sup>8</sup> mayam̐ pi suṇissāmā” ti sabbābhāraṇapaṭimaṇḍito mahantena parivārena upasaṅkamitvā, parisapariyante tthito dhammaṃ suṇanto sabbakilese khetvā, aggaphalaṃ arahattaṃ pāpuṇi.

<6.11> satthā Bhaddiyasetṭhim̐ āmantetvā, “mahāsetṭhiputto te alaṅkatapaṭiyatto va dhammaṃ suṇanto arahatte patiṭṭhito. ten’ assa ajj’ eva pabbajituṃ vā<sup>9</sup> vaṭṭati parinibbāyituṃ vā” ti.<sup>10</sup> “bhante, mayhaṃ<sup>11</sup> puttassa parinibbānena kiccaṃ natthi. pabbājetvā, pana naṃ gahetvā,<sup>12</sup> sveamhākaṃgehe upasaṅkamathā”<sup>13</sup> ti. bhagavānimantaṇaṃ

<sup>1</sup> bhikkhusaṅghassa || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; saṅghassa P<sub>4</sub>

<sup>2</sup> katabhattakicco || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; niṭṭhitabhattakicco P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>3</sup> madhurassarena || Ed<sub>Th</sub>; madhurasarena P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> • P<sub>4</sub> Ed<sub>Th</sub> add *dhammaṃ*

<sup>4</sup> ārabhi || P<sub>3</sub> Ja-a (II); ārabhi P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>4</sub> Ed<sub>Th</sub>

<sup>5</sup> parivārayimsu || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; parivāyimsu P<sub>1(2)</sub>

<sup>6</sup> manusse || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; manussaṃ Ed<sub>Th</sub>

<sup>7</sup> yasaṃ || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; sayam̐ P<sub>1(2)</sub> Ed<sub>Th</sub>; yassaṃ P<sub>1</sub>

<sup>8</sup> etaṃ atthaṃ mayam̐ || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; ettha Ja-a (II); eṭha mayam̐ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>9</sup> vā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II); va Ed<sub>Th</sub>

<sup>10</sup> parinibbāyituṃ vā ti || P<sub>4</sub> P<sub>1(2)</sub> Ja-a (II); parinibbāyituṃ cāti P<sub>1</sub> P<sub>3</sub>; parinibbānaṃ bhunjāti P<sub>2</sub>; parinibbāyituṃ Ed<sub>Th</sub> • P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II) add *āha*

<sup>11</sup> mayhaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (II); mayam̐ P<sub>1(2)</sub>

<sup>12</sup> pana naṃ gahetvā || P<sub>4</sub> Ed<sub>Th</sub>; pana taṃ gahetvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pana gahetvā P<sub>1(2)</sub>

<sup>13</sup> gehe upasaṅkamathā || P<sub>4</sub> Ed<sub>Th</sub>; gehaṃ upasaṅkamathā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; gehe upasaṅkamithā P<sub>1(2)</sub>

adhivāsetvā, kulaputtam ādāya [2:gaḥ:a] vihāram gantvā pabbājetvā, upasampadam dāpesi. tassa mātāpitaro sattāham mahāsakkāram karimsu.<sup>1</sup>[p. 123] satthā sattāham vasitvā, kulaputtam ādāya, cārikam caranto Koṭigāmam pāpuṇi. Koṭigāmavāsino buddhappamukhassa bhikkhusaṅghassa mahādānam adamsu. satthā bhattakiccavasāne anumodanam ārabhi. kulaputto anumodanam karaṇakāle bahigāmam gantvā, “satthu āgatakāle yeva upatthahissāmī” ti adhiṭṭhāya,<sup>1</sup> Gaṅgātitthasamīpe<sup>2</sup> ekasmiṃ rukkhamūle nirodham<sup>3</sup> samāpajjitvā, nisīdi. mahallakattheresu<sup>4</sup> āgacchantesu pi avuṭṭhahitvā, satthu āgatakāle samāpattito vuṭṭhahitvā, upatthāsi. puthujanabhikkū “ayam pure<sup>5</sup> viya pabbajitvā, mahāthere āgacchante disvā, na uṭṭhātī” ti<sup>6</sup> kujjhiṃsu. Koṭigāmavāsino nāvāsaṅghātam bandhiṃsu.<sup>7</sup> satthā nāvāsaṅghāte ṭhatvā, “kham Bhaddajī?” ti pucchi.<sup>8</sup> “esa, bhante, idh’ evā” ti.<sup>9</sup> “ehi, [2:gaḥ:b] Bhaddajī,<sup>10</sup> amhehi saddhiṃ ekanāvam abhiruhā” ti.<sup>11</sup> theru uppatitvā, ekanāvāya aṭṭhāsi. atha nam Gaṅgāya majjhagatakāle<sup>12</sup> satthā tasmim tesam pāsādeda ssetukāmo,<sup>13</sup> “Bhaddajī, tayā<sup>14</sup> Mahāpanādarājakāle ajjhāvuṭṭhapāsādo kham” ti? “imasmim ṭhāne nimuggo,<sup>15</sup> bhante” ti. puthujanā bhikkhū pi pana ujjhāyimsu.<sup>16</sup>

<sup>1</sup> adhiṭṭhāya || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; uṭṭhāya gantvā P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; om. Ja-a (II)

<sup>2</sup> Gaṅgātitthasamīpe || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ja-a (II); Gaṅgātittthisamīpe P<sub>2</sub>; Gaṅgāya titthasamīpe Ed<sub>Th</sub>

<sup>3</sup> nirodham || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; jhānam Ja-a (II)

<sup>4</sup> mahallakattheresu || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> P<sub>1(2)</sub> Ja-a (II); mahallakamahallakattheresu P<sub>4</sub> Ed<sub>Th</sub>

<sup>5</sup> pure || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II); pare P<sub>1(2)</sub> Ed<sub>Th</sub>; puyera P<sub>1</sub>

<sup>6</sup> vuṭṭhātīti || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; uṭṭhātīti P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vuṭṭhahatīti Ja-a (II)

<sup>7</sup> bandhiṃsu || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II); bandhitvā P<sub>4</sub> Ed<sub>Th</sub>

<sup>8</sup> kham bhaddajī ti pucchi || P<sub>1</sub> P<sub>3</sub> Ja-a (II); kham bhaddajī ti pucchi P<sub>4</sub>; kham bhaddajī ti pucchi P<sub>1(2)</sub>; kham bhaddajī ti pucchi P<sub>2</sub>; kham bhaddajī Ed<sub>Th</sub>

<sup>9</sup> esa bhante idhevāti || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II); om. Ed<sub>Th</sub>

<sup>10</sup> ehi bhaddajī || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II); ehi bhaddajī P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>11</sup> abhiruhā ti || Ja-a (II); abhiruyhā ti P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; abhiruyhati P<sub>2</sub>

<sup>12</sup> majjhagatakāle || P<sub>1</sub> P<sub>3</sub>; majjhaggattakāle P<sub>2</sub>; majjhaggattakāle P<sub>1(2)</sub>; majjhe gatakāle P<sub>4</sub> Ed<sub>Th</sub>; majjham gatakāle Ja-a (II)

<sup>13</sup> pāsāde dassetukāmo || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pāsādetukāmo P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; om. Ja-a (II)

<sup>14</sup> tayā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II); tuyham P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>15</sup> nimuggo || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II); nimuggo Ed<sub>Th</sub>

<sup>16</sup> puna pi ujjhāyimsu || P<sub>4</sub>; pana tam pi ujjhāyimsu P<sub>1(2)</sub>; pi pana ujjhāyimsu P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; bhaddajīthero aññam byākaroti āhamsu Ja-a (II)

taṃ<sup>1</sup> satthā “tena hi, Bhaddaji, sabrahmacārīnaṃ kaṅkhaṃ chindā”<sup>2</sup> ti āha.<sup>3</sup> tasmim̐ khaṇe therō satthāraṃ vanditvā, ākāsaṃ uggantvā,<sup>4</sup> iddhibalena udakaṃ dvidhā katvā, pāsādassa mañithūpiyaṃ<sup>5</sup> pādaṅgulīhi<sup>6</sup> gahetvā, pañcavīsatiyojanaratanapāsādaṃ gahetvā, ākāse uppati. uppatito ca pana heṭṭhāpāsāde ʘitānaṃ pāsādaṃ bhinditvā, paññāyi.<sup>[ce]</sup> so ekayojanaṃ dviyojanan ti yāva<sup>6</sup> tiyojanā udakato pāsādaṃ ukkhipi. ath<sup>4</sup> assa purimabhavae ñātakā pāsādalobhena macchakacchapanāgamaṇḍukā hutvā, tasmim̐ [2:gha:a] yeva<sup>7</sup> nibbattā, pāsāde uṭṭhahante parivattetvā,<sup>8</sup> udake yeva paṭimsu. satthā te patante disvā, “ñātakā te, Bhaddaji, kilamanti” ti āha. therō satthū vacanaṃ sutvā, pāsādaṃ vissajjesi.<sup>9</sup> pāsādo yathāṭṭhāne yeva patiṭṭhahi.<sup>[ce]</sup> lobhadosa-mohena pi hi sattā apāyesu nibbattanti. alobha-adosa-mohena sagesu. tasmā kattrhaci lobho vā kattrhaci doso vā kattrhaci moho vā na kātabbo. attharaṇapāpuraṇādīsu lobhena tattha okādayo hutvā, nibbattanti. mañcapīṭhādīsu lobhena tattha mañkuṇādayo hutvā, nibbattanti. khettādīsu lobhena tattha sūkarādayo nibbattanti. gharaparikkhāresu lobhena tattha aḷagarādayo hutvā, nibbattanti. vāpi-ādīsu lobhena tattha maṇḍukādayo hutvā, [p. 124] nibbattanti. dhanadhaññādīsu lobhena tattha sappamūsikādayo hutvā, nibbattanti. uyyānādīsu lo[2:gha:a]bhena tattha gomayapāṇakādayo hutvā, nibbattanti. mātuḡamādīsu lobhena tesam̐ kucchipāṇakādayo hutvā, nibbattanti. dosenā nāgarakkhasādayo hutvā, nibbattanti. mānena makkatasaṇakhādayo hutvā, nibbattanti. vuttam pi c’ etaṃ:

“kodhena urago hoti atikodhena rakkhaso.  
mānena<sup>10</sup> makkato hoti atimānena kukkuro.” ti-ādi

<sup>1</sup> taṃ || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>2</sup> āha || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II); om. Ed<sub>Th</sub>

<sup>3</sup> uggantvā || P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; gantvā Ja-a (II); ugantvā P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub>

<sup>4</sup> mañithūpiyaṃ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; pāsādathūpikā Ja-a (II)

<sup>5</sup> pādaṅgulīhi || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; pādaṅguliyā Ja-a (II);

<sup>6</sup> dviyojanan ti yāva tiyojanā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; dviyojanaṃ yāva tiyojanan ti Ed<sub>Th</sub>; dviyojanaṃ tiyojanan ti yāva vīsatiyojanā Ja-a (II)

<sup>7</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; pāsāde P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II)

<sup>8</sup> parivattetvā parivattetvā || P<sub>4</sub> P<sub>1(2)</sub>; parivattetvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; parivattitvā parivattitvā Ja-a (II)

<sup>9</sup> therō satthū vacanaṃ sutvā pāsādaṃ vissajjesi || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (II); om. Ed<sub>Th</sub>

<sup>10</sup> mānena || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ghānena Ed<sub>Th</sub>

(6.12) kathaṃ attharaṇapāpuraṇādīsu lobhena tattha okādayo hutvā, nibbattanti? bhagavati Jetavane viharante <sup>[leḡ]</sup>eko kira Sāvattihivāsī kulaputto sāsane pabbajitvā, laddhūpasampado “Tissatthero” ti<sup>1</sup> paññāyi. so aparabhāge janapadavihāre vassūpagato aṭṭhahatthaṃ thūlasātakam labhitvā,<sup>2</sup> vuṭṭhavasso<sup>3</sup> Sāvattihim gantvā, bhaginiyā hatthe ṭhapesi. sā “na me esa sātako bhātu anucchaviko” ti taṃ<sup>4</sup> tikkhiṇāya<sup>5</sup> vāsīyā chinditvā, hirāhiram<sup>6[chl]</sup> katvā, udukkha[2:ghā:a]le koṭetvā, piñchetvā<sup>7</sup> poṭhetvā,<sup>8[ci]</sup> sukhumasuttaṃ kantitvā, sātakam vāyāpesi. therō pi suttaṃ ceva<sup>9</sup> suciyo<sup>10</sup> ca samvidahitvā,<sup>11</sup> cīvarakārake daharasāmaṇere sannipātetvā, bhaginiyā santikam gantvā, “taṃ me sātakam dehi. cīvaram kāressām” ti āha. sā navahatthasātakam nīharitvā, kaniṭṭhabhātikassa hatthe ṭhapesi. so taṃ gahetvā, vitthāretvā,<sup>12[ci]</sup> “mama sātako thūlo aṭṭhahattho. ayaṃ sukhumo navahattho. nāyaṃ mama sātako. tumhākam esa, na me iminā attho. taṃ me dethā” ti<sup>13</sup> āha. “bhante, tumhākam eva eso. gaṇhatha nan” ti. so n’ eva icchi. ath’ assa attanā katakiccam<sup>14</sup> sabbaṃ ārocetvā,<sup>15</sup> “bhante tumhākam eva esa.<sup>16</sup> gaṇhatha nan” ti adāsi. so taṃ ādāya, vihāram gantvā, cīvarakammaṃ paṭṭhapesi. ath’ assa bhaginī cīvarakāraṇam atthāya, yāgubhattādīni sampādesi.<sup>17</sup> cīvarassa niṭṭhitadivase pana atirekasakkāram kāresi. [2:ghā:b] so cīvaram

<sup>1</sup> Tissatthero ti || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Dhp-a; Tissatthero Ed<sub>Th</sub>

<sup>2</sup> labhitvā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Dhp-a; om. Ed<sub>Th</sub>

<sup>3</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; pavāretvā taṃ ādāya Dhp-a

<sup>4</sup> taṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Dhp-a; om. P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>5</sup> tikkhiṇāya || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; tikhiṇāya Dhp-a; tikkhaṇāya P<sub>1(2)</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>6</sup> hirāhiram || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; hiram hiram P<sub>2</sub> P<sub>3</sub>; hiram hira P<sub>1</sub>; hirāhīram Dhp-a.

<sup>7</sup> piñchetvā || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; piṃsetvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pavisetvā Dhp-a

<sup>8</sup> poṭhetvā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>; pothetvā Dhp-a

<sup>9</sup> ceva || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub> Dhp-a; ca P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>10</sup> suciyo || P<sub>4</sub> P<sub>1(2)</sub> P<sub>3</sub> Ed<sub>Th</sub>; supiyo P<sub>1</sub> P<sub>2</sub>; sūciyo Dhp-a

<sup>11</sup> samvidahitvā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; samvidayitvā P<sub>2</sub>

<sup>12</sup> vitthāretvā || P<sub>4</sub> P<sub>1(2)</sub> Dhp-a vidhāretvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; civāretvā Ed<sub>Th</sub>

<sup>13</sup> dethā ti || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> Ed<sub>Th</sub> Dhp-a; dehī ti P<sub>1</sub> P<sub>3</sub>

<sup>14</sup> katakiccam || P<sub>1</sub> P<sub>3</sub> Dhp-a; kataṃ kiccaṃ P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; katakicca P<sub>2</sub>

<sup>15</sup> ārocetvā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> Dhp-a; āropetvā P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>16</sup> tumhākam eva esa || Dhp-a; tumhākam eva P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; tumhākam yeva

P<sub>4</sub> P<sub>1(2)</sub>

<sup>17</sup> sampādesi || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Dhp-a; sampādasi Ed<sub>Th</sub>

oloketvā,<sup>1</sup> tasmim uppannasineho “sve ’dāni nam<sup>2</sup> pārūpissāmī”  
 ti samharitvā,<sup>3</sup> cīvaravaṃse tḥapetvā, taṃ rattim bhuttāhāraṃ  
 jīrāpetuṃ asakkonto kālaṃ katvā, tasmim cīvare<sup>4</sup> okā hutvā, nibbatti.  
 bhaginī pi ’ssa kālakiriyaṃ sutvā, bhikkhūnaṃ pādesu pavattamānā  
 rodi. bhikkhū tassa sarīrakiccaṃ katvā, gilānupaṭṭhākassa [p. 125]  
 abhāvena, saṅghass’ eva taṃ<sup>5</sup> pāpuṇāti. “bhājessāma<sup>6</sup> nan” ti taṃ  
 cīvaraṃ harāpesuṃ.<sup>7</sup> okā<sup>8</sup> “ime mama santakaṃ sātakaṃ vilumpantī”  
 ti viravati,<sup>9</sup> ito c’ ito<sup>10</sup> ca sandhāvati.<sup>11</sup> sathhā gandhakuṭiyam nisinno  
 va dibbāya sotadhātuya taṃ saddaṃ sutvā, “tvam,<sup>12</sup> Ānanda, Tissassa  
 cīvaraṃ<sup>13</sup> sattāhaṃ va<sup>14</sup> nikkhipituṃ vadehī” ti āha. thero tathā akāsi.<sup>15</sup>  
 so tasmim vasitvā, nikantiṃ vinodetvā, sattame divase kālaṃ katvā,  
 tusitavimāne nibbatti. sathhā aṭṭhame divase “Tissassa cīvaraṃ  
 bhājetvā, gaṇhantū” ti<sup>16</sup> āṇāpesi. bhikkhū tathā kariṃsu. [2:ghi:a] katvā  
 ca pana, bhagavantaṃ upasaṅkamitvā,<sup>17</sup> pucchīṃsu: “kasmā bhante<sup>18</sup>  
 Tissassa cīvaraṃ sattadivase tḥapāpetvā,<sup>19</sup> aṭṭhame divase gaṇhituṃ  
 anujānāthā” ti.<sup>20</sup> [ck] “bhikkhave, Tisso attano cīvare okā hutvā, nibbatto.  
 tumhehi tasmim bhājīyamāne, ‘ime mama santakaṃ vilumpantī’

<sup>1</sup> so cīvaraṃ oloketvā || P<sub>1</sub> P<sub>3</sub> Dh-p-a; om. P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; so cīvaraṃ okā hutvā  
 loketvā P<sub>2</sub>

<sup>2</sup> nam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Dh-p-a; om. P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>3</sup> samharitvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Dh-p-a; samvaritvā P<sub>1(2)</sub>

<sup>4</sup> oloketvā... hutvā nibbatti || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> Dh-p-a; om. P<sub>2</sub>

<sup>5</sup> saṅghasseva taṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Dh-p-a; saṅghassa cetam P<sub>4</sub> P<sub>1(2)</sub>; taṃ Ed<sub>Th</sub>

<sup>6</sup> bhājessāma || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Dh-p-a; bhājessāmi P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>7</sup> harāpesuṃ || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; niharāpesuṃ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; niharāpesuṃ Dh-p-a

<sup>8</sup> okā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; oko P<sub>1(2)</sub>; sā ūkā Dh-p-a

<sup>9</sup> viravati || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; viravitvā P<sub>1</sub> P<sub>3</sub>; cīvaravatī P<sub>2</sub>; viravantī Dh-p-a

<sup>10</sup> cito || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Dh-p-a; ceto Ed<sub>Th</sub>

<sup>11</sup> sandhāvati || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sandhāvi Dh-p-a

<sup>12</sup> tvam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>1(2)</sub> Dh-p-a

<sup>13</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> EdTh; abhājetvā Dh-p-a

<sup>14</sup> va || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Dh-p-a

<sup>15</sup> akāsi || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; kāresi Dh-p-a

<sup>16</sup> gaṇhantū ti || P<sub>4</sub> P<sub>1(2)</sub> P<sub>3</sub> Ed<sub>Th</sub>; gaṇhathā ti Dh-p-a; gaṇhatū ti P<sub>2</sub> gaṇhagatū ti P<sub>1</sub>

<sup>17</sup> katvā ca pana bhagavantaṃ upasaṅkamitvā pucchīṃsu || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>;  
 bhikkhū dhammasabbhāyaṃ kathaṃ samuṭṭhāpesuṃ Dh-p-a

<sup>18</sup> kasmā bhante || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; kasmā nu kho sathhā Dh-p-a

<sup>19</sup> tḥapāpetvā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> Dh-p-a; tḥapetvā P<sub>2</sub>

<sup>20</sup> anujānāthā ti || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; anujānithā ti P<sub>2</sub>; anujānī ti Dh-p-a

ti viravanto<sup>1</sup> ito c' ito ca dhāvati. so tumhehi cīvare gayhamāne, tumhesu maṇaṃ paḍuṣetvā, niraye nibbatteyya. tenāhaṃ cīvaram nikkhipāpesiṃ. idāni pana so<sup>2</sup> tusitavimāne nibbato. tena vo mayā cīvaragahaṇaṃ anuññātan” ti āha.<sup>[c]</sup> evaṃ attharaṇapāpuraṇādisu lobhena tattha okādayo nibbattanti. aparāni vatthūni tattha tattha āgatanayena vitthāretabbāni, atipapañcabhayā<sup>3</sup> mayā ettha na vitthāritāni. evaṃ lobhadosa-mohena hi sattā apāyesu nibbattanti. alobha-adosa-amohena saggesu. tasmā sugatim gantukāmena [2:ghi:b] sīlāni samādiyivā, katthaci lobho vā kassaci<sup>4</sup> doso vā kismiñci<sup>5</sup> moho vā na kātabbo. tena vuttaṃ: “ath' assa purimabhava nātakā pāsādalobhena macchakacchapanāgamaṇḍukā hutvā, tasmim yeva pāsāde nibbattā” ti.

(6.13) satthā pāsāde utthahante parivattetvā, uduke yeva patitvā, kilamante yeva Bhaddajittherassa pubbaññātake disvā, pāsādam visajjāpetvā, pāragāṅgaṃ agamāsi. ath' assa Gaṅgātīre yeva āsanaṃ paññāpayiṃsu. so paññattapavarabuddhāsane nisīdi, taruṇasūriyo viya raṃsiyo muñcanto nisīdi. atha naṃ bhikkhū “kasmim kāle, bhante, ayaṃ pāsādo Bhaddajittherena ajjhāvuttho?”<sup>6</sup> ti pucchimsi. satthā “Mahāpanādakāle” ti vatvā, vuttanayena tassa pubbacariyaṃ dassetvā, saccāni pakāsetvā, anekadevamanussasahassāni maggaphalaṃ [p. 126] pāpetvā, “tadā Mahāpanādo Bhaddaji ahoṣi, Sumedhā devī [2:ghī:a] Visākhā, Vissukammadevaputto Ānando. Sakko devarājāham asmī” ti desanaṃ niṭṭhapetvā, utthāyāsana ariyagaṇaparivuto Jetavanaṃ gato. Bhaddajitthero pana yāvatāyukaṃ tthatvā, atipaññāpalaṃ samāpattisukhaṃ anubhavitvā, āyupariyosāne<sup>7</sup> saṃsāradukkhaṃ pahāya, anupādisesāya nibbānadhātuyā parinibbāyi. aparo pana naḷakāradevaputto yāva Metteyyo bhagavā uppajjissati tāvadeva<sup>8</sup> puññavisesena chasu kāmāvacaradevalokesu

<sup>1</sup> vilumpantī ti viravanto || P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; vilumpantī ti vicaranto P<sub>2</sub>; vilumpanti pi viravanto P<sub>4</sub>; vilumpantī ti viravantī Dhp-a

<sup>2</sup> so || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>1(2)</sub> Ed<sub>Th</sub>; sā Dhp-a

<sup>3</sup> atipapañcabhayā || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; api ca pañcabhayāni P<sub>4</sub>; api ca papañcabhayā P<sub>1(2)</sub>; apapañcatayā P<sub>2</sub>

<sup>4</sup> kassaci || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; katthaci P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>5</sup> kismiñci || P<sub>4</sub> P<sub>1(2)</sub> P<sub>3</sub>; kismi P<sub>1</sub>; kismiñ ca P<sub>2</sub>; kismiñci Ed<sub>Th</sub>

<sup>6</sup> ajjhāvuttho || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vuttho Ed<sub>Th</sub>

<sup>7</sup> āyuhapariyosāne || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; āyupariyosāne Ed<sub>Th</sub>

<sup>8</sup> tāvad eva || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; tāva ten' eva P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>



anulomapaṭilomavasena mahantaṃ<sup>1</sup> devissariyaṃ anubhavanto vicarivā, anāgate asītivassasahassāyukesu manussesu devalokato cavitvā, Ketumatīnagare asambhinne khattiyavaṃse rājākule uppajjitvā, mahatā parivārena vaḍḍhitvā, vayappatto Saṅkho nāma rājā cakkavattī<sup>2</sup> hutvā, Mahāpanādarāṇṇā<sup>3</sup> ajjhāvutthapāsādam<sup>4</sup> ussāpetvā, tattha vasissatī<sup>5</sup> ti. vuttaṃ h' etaṃ bhagavatā Ca[2:ghr:b]kkavattisutte pi: “atha kho, bhikkhave, Saṅkharājā<sup>5</sup> yo so<sup>6</sup> yūpo raṇṇā<sup>7</sup> Mahāpanādena kārapīto, taṃ yūpaṃ ussāpetvā, vasissatī<sup>8</sup> ti.<sup>8[cm]</sup> so pana pāsādo Saṅkharāṇṇo puññānubhāvena Gaṅgāya uggantvā,<sup>9</sup> ākāseṇa āgantvā, Ketumatīnagaramajjhe<sup>10</sup> patiṭṭhahissati.<sup>11</sup> evaṃ patiṭṭhitam<sup>12</sup> sandhāya “ussāpetvā” ti vuttaṃ. tassa pana puññānubhāvena samussito<sup>13</sup> uggato<sup>14</sup> pāsādo. ten' eva “ussāpīto hotī” ti vatvā,<sup>15</sup> Saṅkhassa pana raṇṇo devacchararūpasamānarūpā nānāvīdhapasāadhanena pasādhitā<sup>16</sup> naccagītavādītādīsu<sup>17</sup> chekā vilāsavatiyo piyabhāṇiyo caturāsītisahassanāṭakittiyo bhavissanti. puttasaḥassapamukho pariṇāyakaratanabhūto jeṭṭhaputto Ajitakumāro nāma bhavissati. dvādasayojanikam

<sup>1</sup> mahantaṃ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>1</sub>

<sup>2</sup> cakkavattī || em.; cakkavatti P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>3</sup> mahāpanādarāṇṇā || P<sub>1</sub> P<sub>3</sub> P<sub>4</sub>; mahāpanādarāṇṇo P<sub>2</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>4</sup> ajjhāvutthapāsādam || em. after §6.1, p. 41; ajjhāvutthapāsādam P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; ajjhāvuttharattanapāsādam P<sub>1</sub>; aṭṭharatanapāsādam P<sub>2</sub>; ajjhāvuttharattanapāsādam P<sub>3</sub>

<sup>5</sup> Saṅkharājā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; Saṅkho rājā P<sub>4</sub> P<sub>1(2)</sub>; saṅkho nāma rājā DN

<sup>6</sup> so || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> DN; om. P<sub>2</sub>

<sup>7</sup> raṇṇā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>3</sub> Ed<sub>Th</sub> DN; raṇṇo P<sub>1</sub> P<sub>2</sub>

<sup>8</sup> vasissatī ti || P<sub>4</sub>; vassitī P<sub>1(2)</sub>; vassissati P<sub>1</sub> P<sub>3</sub>; vassissati vuttaṃ P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>9</sup> so pana pāsādo saṅkharāṇṇo puññānubhāvena Gaṅgāya uggantvā P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>10</sup> ketumatī<sup>o</sup> || Ed<sub>Th</sub>; ketumatī<sup>o</sup> P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ketumavati<sup>o</sup> P<sub>1(2)</sub>

<sup>11</sup> patiṭṭhahissati || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> Ed<sub>Th</sub>; patiṭṭhahissatīti P<sub>1</sub> P<sub>3</sub>

<sup>12</sup> patiṭṭhitam || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; patiṭṭhahitam P<sub>4</sub>

<sup>13</sup> samussito || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; mussito P<sub>1(2)</sub>

<sup>14</sup> uggato || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; aggato Ed<sub>Th</sub>

<sup>15</sup> hotī ti vatvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; hotī ti katvā P<sub>4</sub>; hoti katvā P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>16</sup> nānāvīdhapasāadhanena pasādhitā || P<sub>1</sub> P<sub>3</sub>; nānāvīdhapasāadhanasādhikā P<sub>4</sub>; nānāvīdhapasāadhanapasādhikā P<sub>1(2)</sub>; nānāvīdhapasāadhanasādhikā Ed<sub>Th</sub>; nānāvīdhapasāadhanena pasādhitā P<sub>2</sub>

<sup>17</sup> vādītādīsu || P<sub>4</sub> P<sub>1(2)</sub>; vādītāsu P<sub>3</sub>; vādītāvisū P<sub>1</sub>; vādīsu P<sub>2</sub>; vādīsu Ed<sub>Th</sub>

pañcāṅgikaturiyamaṇḍalam, vīsatiyojanikaṃ<sup>1</sup> brāhmaṇamaṇḍalam bhavissati. aṭṭhacattāḷṣayojanikaṃ sabbābharaṇa[2:ghu:a]vibhūsitam<sup>2</sup> sannaddhapañcāvudham nānāvesanadhāri-amaccamaṇḍalam,<sup>3</sup> navutiyojanikaṃ parisamaṇḍalam<sup>4</sup> pañcayojanasatikā<sup>5</sup> ratanakhacitamaṇḍapapamāṇaparicchinnā senā<sup>6</sup> bhavissati. samantā catūsu disāsu caturāsītikoṭisahasasāṅkhyo<sup>7</sup> balanikāyo bhavissati. tasmim kāle pana Jambudīpe caturāsītinagarasahasāni bhavissati. tatha navutikoṭisatasahasā<sup>8</sup> khattiyarājāno bhavissanti. sabbe te nirantaram Saṅkharājānaṃ parivāressanti. evarūpāya dibbasampattiṃ anubhavamāno<sup>9</sup> viya, sampattiyā samaṅgībhūto hutvā, tasmim pāsāde<sup>10</sup> viharanto, sakalapaṭhavim<sup>11</sup> anusāsissati.<sup>12</sup>

|| Saṅkhacakkavattipātubhāvakaṭhā ||<sup>13</sup> [p. 127]

(7.1) idāni tasmim nagare vīthi-antarā pana pokkharāṇī tālapantikapparukkha-ābharaṇādisampadam<sup>14</sup> dassento satthā āha:

<sup>1</sup> vīsatiyojanikaṃ || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; pañcavīsatiyojanikaṃ P<sub>1</sub> P<sub>3</sub>; pañcavīsatiyojanikaṃ P<sub>2</sub>

<sup>2</sup> vibhūsitam || P<sub>4</sub> P<sub>1(2)</sub>; °bhūsitam P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>3</sup> nānāvesadhāri° || P<sub>2</sub> P<sub>3</sub> P<sub>4</sub> P<sub>1(2)</sub>; nānāvesanāri° P<sub>1</sub>; nānāvesanadhāri° Ed<sub>Th</sub>

<sup>4</sup> parisamaṇḍalam || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; parimaṇḍalam P<sub>2</sub>; sattimaṇḍalam P<sub>1(2)</sub>

<sup>5</sup> pañcayojanasatikā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; pañcayojanasatikam P<sub>4</sub> P<sub>1(2)</sub>

<sup>6</sup> ratanakhacitamaṇḍapapamāṇaparicchinnā senā || P<sub>3</sub>; ratanakhacitamaṇḍalam amāṇaparicchinnāsenā P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; ratanakhapittamaṇḍapapamāṇaparicchinnā senā P<sub>1</sub>; ratanakhapitamaṇḍapapamāṇaparicchinnā senā P<sub>2</sub>

<sup>7</sup> saṅkhyo || P<sub>4</sub>; °saṅkho P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °saṅkheyā P<sub>1(2)</sub>; °saṅkhayā Ed<sub>Th</sub>

<sup>8</sup> navutikoṭisatasahasā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; navuttikoṭisatasahasā P<sub>2</sub>; caturāsīsītasahasā P<sub>1(2)</sub>

<sup>9</sup> anubhavamāno viya || P<sub>4</sub>; anubhavamānāya viya P<sub>1(2)</sub> Ed<sub>Th</sub>; abhibhavanāmānāya viya P<sub>1</sub>; abhibhavamānāya viya P<sub>3</sub>; ativatamānāya P<sub>2</sub>

<sup>10</sup> tasmim pāsāde || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pāsāde Ed<sub>Th</sub>

<sup>11</sup> sakalapaṭhavim || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; sakalapaṭhaviparisam P<sub>1</sub>; sakalapaṭhavim parisam am P<sub>2</sub> sakalapaṭhavī parisam P<sub>3</sub>

<sup>12</sup> anusāsissati || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; anussāsissatī ti P<sub>1</sub> P<sub>2</sub>; anusāsissatī ti P<sub>3</sub>

<sup>13</sup> Saṅkhacakkavattipātubhāvakaṭhā || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; cakkavattipātubhāvakaṭhā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>14</sup> tālapantikapparukkha-ābhāraṇādi° || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> P<sub>3</sub>; tālapanti-kapparukkha-ābhāraṇādi° Ed<sub>Th</sub>; tālapanti kapparukkhe ābhāraṇādi° P<sub>1</sub>

“**atho pi<sup>1</sup> tasmim̐ nagare nānāvīthī<sup>2</sup> tahiṃ tahiṃ  
sumāpitā<sup>3</sup> pokkharanī ramaṇiyā<sup>4</sup> sū<sup>[2:ghu:b]</sup>patitthā<sup>5</sup>**”<sup>[coll]</sup> (15)

**acchodakā vippasannā<sup>6</sup> sādusitā<sup>7</sup> sugandhikā  
samatitthā<sup>8</sup> kākapeyyā<sup>9</sup> atho<sup>10</sup> vālukasaṇṭhitā<sup>11</sup>** (16)

**padumuppalasañchannā<sup>12</sup> sabbotukamanāvaṭā<sup>13</sup>  
satt<sup>14</sup> eva<sup>14</sup> tālapantiyo sattavaṇṇikapākārā<sup>15</sup>** (17)

**ratanāmayā parikkhittā<sup>16</sup>**<sup>[coll]</sup> **nagarasmim̐ samantato.  
Kusāvati<sup>17</sup> rājadhānī tadā Ketumatī<sup>18</sup> bhave.** (18)<sup>[cpl]</sup>

<sup>1</sup> atho pi || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; athāpi M LN; attho pi M<sub>B</sub>; atthāpi M<sub>C</sub>

<sup>2</sup> nānāvīthī || M LN; nānāvīthi P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; nānāvīthī P<sub>4</sub>; nānāvīthi Ed<sub>Th</sub>

<sup>3</sup> sumāpitā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> M LN; sudhāpitā M<sub>(ABC)</sub>

<sup>4</sup> ramaṇiyā || M LN; rammaṇiyā P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; rammaṇiyā Ed<sub>Th</sub>

<sup>5</sup> sūpatitthā || L N; supatitthā P<sub>4</sub> P<sub>1(2)</sub>; supatitthitā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; supatitthitā Ed<sub>Th</sub>; supatitthā M.

<sup>6</sup> vippasannā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> M LN; vipassannā P<sub>4</sub> P<sub>1(2)</sub>

<sup>7</sup> sādusitā || M LN; sādhusitā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub> M<sub>C</sub>; sādudakā M<sub>B</sub>

<sup>8</sup> samatitthā || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; samatitthikā P<sub>2</sub> M LN; samatittikā P<sub>1</sub> P<sub>3</sub>

<sup>9</sup> kākapeyyā || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> M LN; kākapeyyā P<sub>4</sub>

<sup>10</sup> atho || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> MN; athô L; attho M<sub>C</sub>

<sup>11</sup> vālukasaṇṭhitā || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> M<sub>B</sub>; bālukasaṇṭhitā P<sub>4</sub>; bālukasaṇṭhatā P<sub>1(2)</sub>; vālukasaṇṭhitā P<sub>2</sub>; vālukasaṇṭhatā M; vālukasaṇṭhatā LN; vālukasaṇṭhatā M<sub>C</sub>

<sup>12</sup> padumuppalasañchannā || P<sub>1(2)</sub> P<sub>2</sub> P<sub>3</sub> M LN; padumuppallasañchannā P<sub>1</sub>; padumuppalañchannā P<sub>4</sub>; padumuppalasañchannā Ed<sub>Th</sub>

<sup>13</sup> sabbotukamanāvaṭā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> LN; °anāvata P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; sabbotukam anāvaṭā M; °panāvattā M<sub>B</sub>; sabbotukam anavata M<sub>C</sub>

<sup>14</sup> satt<sup>14</sup> eva || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M LN; saggeva Ed<sub>Th</sub>

<sup>15</sup> sattavaṇṇikapākārā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> M LN; °vaṇṇatapākārā P<sub>2</sub>; sagga° Ed<sub>Th</sub>; °kaṇṇika° M<sub>B</sub>; °paṇṇika° M<sub>C</sub>

<sup>16</sup> ratanāmayā parikkhittā || P<sub>1</sub> P<sub>3</sub>; ratanāmayā parikkhitā P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub>; ratanamayā parikkhittā M LN Ed<sub>Th</sub>.

<sup>17</sup> kusāvati || M LN Ed<sub>Th</sub>; kusāvati P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>18</sup> ketumatī || M LN Ed<sub>Th</sub>; ketumati P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; ketumavati P<sub>1(2)</sub>; ketumāti P<sub>1</sub>

catukke<sup>1</sup> nagaradvāre kapparukkho<sup>2</sup> bhavissare<sup>3</sup>  
nīlaṃ pītaṃ lohitaṃ<sup>4</sup> odātañ<sup>5</sup> ca pabhassaraṃ.<sup>6</sup> (19)

nibbattā dibbadussāni dibba c<sup>6</sup> eva pasādhanā  
upabhogaparibhogā ca<sup>7</sup> sabbe tathūpalambare.<sup>8</sup> (20)

tato nagaramajjhamhi catusālaṃ<sup>9</sup> catumukhaṃ<sup>10</sup>  
puññakammābhinibbatta kapparukkho bhavissati. (21)

kappāsikañ ca koseyyaṃ khomakodumbarāni ca  
puññakammābhinibbattā kapparukkhesu lambare. (22)

pāñissarā<sup>11</sup> mudiṅgā<sup>12</sup> ca murajālambarāni ca  
puññakammābhinibbattā kapparukkhesu lambare. (23)

pārihārañ<sup>13</sup> ca kāyuraṃ gīveyyaṃ ratanāmayāṃ<sup>14</sup>  
puñña[2:ghū:a]kammābhinibbattā kapparukkhesu  
lambare. (24)

<sup>1</sup> catukke || P<sub>1</sub> P<sub>3</sub> M L N; catuke P<sub>4</sub> P<sub>1(2)</sub>; cattu P<sub>2</sub>; catutke Ed<sub>Th</sub>; catutthe M<sub>B</sub>

<sup>2</sup> °rukkhā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °rukkho Ed<sub>Th</sub> M<sub>B</sub>

<sup>3</sup> bhavissare || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; bhavissati M<sub>B</sub>

<sup>4</sup> nīlaṃ pītaṃ lohitaṃ || P<sub>3</sub> M L N; nīlapītalohitaṃ P<sub>4</sub>; nīlapitalohitaṃ P<sub>1(2)</sub> M<sub>BC</sub>; nīlaṃ pītaṃ lohitaṃ Ed<sub>Th</sub>; nīlaṃ pītaṃ lohitaṃ P<sub>1</sub> P<sub>2</sub>

<sup>5</sup> odātañ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; adātañ Ed<sub>Th</sub>

<sup>6</sup> pabhassaraṃ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M<sub>BC</sub> Ed<sub>Th</sub>; pabhassarā M L N

<sup>7</sup> ca || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; om. M<sub>B</sub>

<sup>8</sup> °lambare || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °lambhare M<sub>B</sub>

<sup>9</sup> catusālaṃ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; catussa M<sub>C</sub>

<sup>10</sup> catumukhaṃ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M Ed<sub>Th</sub>; catummukhaṃ L N

<sup>11</sup> pāñissarā || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; pāñissarā P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub>

<sup>12</sup> mudiṅgā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; mutiṅgā M L N

<sup>13</sup> pārihārañ || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; parihāraṃ L N; parihārañ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M

<sup>14</sup> ratanāmayāṃ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N Ed<sub>Th</sub>; ratanamayaṃ M

**uṇṇataṃ<sup>1</sup> mukhaphullaṅ<sup>2</sup> ca aṅgadā<sup>3</sup> maṇimekhalā  
puññakammābhiniḅattā kapparuḅkhesu lambare.** (25)  
[p. 128]

**aññe ca nānāvividhā sabbābhāraṇabhūsanā<sup>4</sup>  
puññakammābhiniḅattā kapparuḅkhesu lambare.** (26)

**aropitaṃ<sup>5</sup> sayañjātaṃ puññakammaṇa jantunaṃ<sup>6</sup>  
akaṇaṃ<sup>7</sup> athusaṃ<sup>8</sup> suddhaṃ sugandhaṃ taṇḍulaphalaṃ<sup>9</sup>  
akaṭṭhapākimaṃ sāliṃ<sup>10</sup> paribhuñjanti<sup>11</sup> mānusa.<sup>12</sup>** (27)<sup>[cql]</sup>

**dve sakaṭasahassāni dve sakaṭasatāni ca  
sakaṭā<sup>13</sup> sattati<sup>14</sup> c' eva ambaṇaṃ soḷasaṃ<sup>15</sup> bhave.** (28)

**atho pi dve ca tumbāni<sup>16</sup> taṇḍulāni pavuccare  
ekabījje<sup>17</sup> samuppannā puññakammaṇa jantunaṃ.<sup>18</sup>** (29)

<sup>1</sup> uṇṇataṃ || P<sub>4</sub> P<sub>1(2)</sub> M L N Ed<sub>Th</sub>; uṇṇatā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ukkallam M<sub>B</sub>

<sup>2</sup> °phullaṅ || M L N EdTh; °phulaṅ P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>3</sup> aṅgadā maṇimekhalā || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N; aṅgadāmaṇī mekhalā M; aṅgaṇā maṇimekhalā P<sub>4</sub> Ed<sub>Th</sub>

<sup>4</sup> sabbābhāraṇabhūsanā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; sabbābhāraṇabhūsitā P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>5</sup> aropitaṃ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; āropitaṃ M L N Ed<sub>Th</sub>

<sup>6</sup> jantunaṃ || P<sub>4</sub> P<sub>1(2)</sub> L N Ed<sub>Th</sub>; jantūnaṃ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M

<sup>7</sup> akaṇaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; akaṇṇaṃ P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; akalaṃ M<sub>C</sub>

<sup>8</sup> athusaṃ || P<sub>1(2)</sub> M L N; athūsaṃ P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; athulaṃ P<sub>2</sub>

<sup>9</sup> taṇḍulaphalaṃ || M L N; taṇḍulapphalaṃ P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; taṇḍulam phalaṃ P<sub>1(2)</sub>

<sup>10</sup> sāliṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> P<sub>4</sub> P<sub>1(2)</sub> M L N; sāli Ed<sub>Th</sub>; akatahi kimāsāli M<sub>C</sub>

<sup>11</sup> paribhuñjanti || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> P<sub>4</sub> P<sub>1(2)</sub> M L N Ed<sub>Th</sub>; paribhuñjissanti M<sub>C</sub>

<sup>12</sup> mānusa || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> L; manussā P<sub>4</sub> M<sub>BC</sub>; mānussā P<sub>1(2)</sub>; manussā M

<sup>13</sup> sakaṭā || P<sub>1</sub> L N; sakaṭa P<sub>4</sub> P<sub>1(2)</sub> P<sub>3</sub> Ed<sub>Th</sub>; sakala P<sub>2</sub>; sakaṭe M M<sub>BC</sub>

<sup>14</sup> sattati || P<sub>1</sub> M L N; dvesattatiṅ P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; dvesattati P<sub>2</sub> P<sub>3</sub>

<sup>15</sup> soḷasaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> P<sub>4</sub> P<sub>1(2)</sub> M L N; solasaṃ Ed<sub>Th</sub>; soḷasaṃ pi M<sub>C</sub>

<sup>16</sup> tumbāni || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> P<sub>4</sub> P<sub>1(2)</sub> M L N Ed<sub>Th</sub>; tumpāni M<sub>B</sub> tummapāna M<sub>C</sub>

<sup>17</sup> ekabījje || M L N; ekabijje P<sub>4</sub> P<sub>1(2)</sub>; ekavajje P<sub>1</sub> P<sub>2</sub>; ekavījje P<sub>3</sub>; ekabijje Ed<sub>Th</sub>

<sup>18</sup> jantunaṃ || P<sub>2</sub> P<sub>4</sub> P<sub>1(2)</sub> L N Ed<sub>Th</sub>; jantūnaṃ P<sub>1</sub> P<sub>3</sub> M

ye Ketumatiyā viharanti Saṅkhassa vijite narā  
tadā pi te bhavissanti guṇikāyuradhārino<sup>1</sup> (30)

sampuṇṇamanasaṅkappā<sup>2</sup> sumukhā<sup>3</sup> thūlakuṇḍalā<sup>4</sup>  
haricandalittāṅgā<sup>5</sup> kasikuttamadhārino (31)

bahūtavittā dhanino<sup>6</sup> viṇātāḷappabodhanā<sup>7</sup>  
a[2:g:hū:b]ccantasukhitā<sup>8</sup> niccaṃ kāyacetasikena te.” ti<sup>9</sup> (32)  
(...) [cr]

<7.2> tadā pana Ketumatīrājadhānīvāsikā<sup>10</sup> itthipurisā tesu tesu  
thānesu<sup>11</sup> nibbattā vippasannamadhurasītalodakasampuṇṇāsu pari-  
suddhasatapupphapūḷinasamākiṇṇa-tīralekhāsu<sup>12</sup> vigatakaddamāsu  
ratanasopānasamākiṇṇasundaratitthāsu hamsacāvakādinānādi-  
jagaṇābhisamghuṭṭhajalatalāsu uppalakamudapuṇḍarīkādinānā-  
vidhapadumasañchannāsu pokkharāṇīsu yathārucimṃ nhāyitvā,  
dibbagandehi vilimpitvā, dibbapupphāni pilandhitvā, kapparukkhatto  
attano ruciyā anurucāni<sup>13</sup> dibbadussāni paridahitvā,<sup>14</sup> dibbapiḷandhehi<sup>15</sup>

<sup>1</sup> guṇikāyuradhārino || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; guṇī kāyuradhārino P<sub>1(2)</sub> M;  
guṇikāyūradhārino LN

<sup>2</sup> sampuṇṇamanasaṅkappā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> LN Ed<sub>Th</sub>; sampuṇṇa° M; sampuṇṇa°  
P<sub>1(2)</sub> M<sub>B</sub>

<sup>3</sup> sumukhā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M LN; sukhumā P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; sumudā mala M<sub>B</sub>

<sup>4</sup> thūlakuṇḍalā || P<sub>2</sub> P<sub>3</sub> M LN Ed<sub>Th</sub>; thulakuṇḍalā P<sub>1</sub>; thalakuṇḍalā P<sub>4</sub> P<sub>1(2)</sub>

<sup>5</sup> °littaṅgā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M LN Ed<sub>Th</sub>; °litaṅgā P<sub>4</sub>; pāricandalitaṅgā P<sub>1(2)</sub>

<sup>6</sup> bahūtavittā dhanino || LN M<sub>A</sub>; bahūtacittadhanino P<sub>4</sub>; bahūtacittadhanino P<sub>1(2)</sub>;  
pahuttacittā dhanino P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bahutacittadhanino Ed<sub>Th</sub>; bahutavittā dhanino M;  
bahavā dhaniyo M<sub>B</sub>; bahupavittā dhaniro M<sub>C</sub>

<sup>7</sup> viṇātāḷappabodhanā || LN Ed<sub>Th</sub>; viṇātāḷappabodhanā P<sub>3</sub>; viṇātāḷappabodhanā  
P<sub>1</sub>; viṇātāḷappabodhanaṃ || P<sub>4</sub> P<sub>1(2)</sub>; viṇā° M; viṇakamsappabodhanā P<sub>2</sub>;  
viṇātāsabbabodhano M<sub>B</sub>

<sup>8</sup> accantasukhitā || P<sub>1</sub> P<sub>3</sub> M LN; accantaṃ sukhitā P<sub>2</sub>; accanti sukhitā P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>9</sup> te || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M<sub>BC</sub> Ed<sub>Th</sub>; ca M LN

<sup>10</sup> ketumatīrājadhānīvāsikā || P<sub>3</sub>; ketumatīrājadhānīvāsikā P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub>;  
ketumatīrājā jaṭānīvāsikā Ed<sub>Th</sub>

<sup>11</sup> thānesu || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>12</sup> °pūḷina° || P<sub>1</sub> P<sub>3</sub>; °malina° P<sub>4</sub> P<sub>1(2)</sub>; °mali° Ed<sub>Th</sub>; °cuddina° P<sub>2</sub>

<sup>13</sup> ruciyā anurucāni || P<sub>1</sub> P<sub>3</sub>; ruci anurūcāni P<sub>4</sub> P<sub>1(2)</sub>; rucimṃ anurucāni P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>14</sup> dibbapupphāni...paridahitvā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>15</sup> dibbapiḷandhehi || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; dibbapiḷandhehi Ed<sub>Th</sub>

attānaṃ alaṅkaritvā, vuttappakāraṃ sugandhasālibhojanaṃ  
 bhuñjitvā, dibbasayanakappesu anekavidhapaccattharaṇatthatesu  
 mahagghasayanesu nipajjitvā,<sup>1</sup> dibbagandhabbaṭṭibhāga-  
 gandhabbam<sup>2</sup> suṇanto<sup>3</sup> naccādīni oloketā<sup>4</sup> sukkena niddāyitvā, puna  
 tena<sup>5</sup> gandhabbasaddena pabuddhā ga[2:ghē:a]ndhatelapadīpālōkena  
 attano sampattiṃ passamānā dhanadhaññahatthi-assadāsi-  
 dāsakammantādisampadam<sup>6</sup> anussaramānā haṭṭhatuṭṭhā ativipula-  
 bhogattā kāyikacetasikasukkena samappitā niccakālaṃ accantasukhaṃ  
 anubhavissantī ti.

|| Ketumatīnagaravaṇṇanākathā samattā ||<sup>7</sup> [p. 129]

⟨8.1⟩ evaṃ Ketumatīrājadhanīsiriṃ dassetvā,<sup>8</sup> idāni Jambūḍīpasiriṃ  
 dassento satthā imā gāthā<sup>9</sup> āha:

“dasayojanasahassāni Jambūḍīpo<sup>10</sup> bhavissati  
 akaṇṭhako<sup>11</sup> agahaṇo<sup>12</sup> samo haritasaddalo.<sup>13</sup>

⟨33⟩<sup>[cs]</sup>

<sup>1</sup> bhuñjitvā dibbasayanakappesu anekavidhapaccattharaṇatthatesu  
 mahagghasayanesu nipajjitvā || P<sub>3</sub>; bhuñjitvā dibbasayanaṃ kappesu  
 anekavidhapaccattharaṇaṃ tesu mahagghasayanesu nipajjitvā P<sub>4</sub>; bhuñjitvā  
 dibbasayaṃ kappesuṃ anekavidhapaccattharaṇaṃ tesu sayanesu nipajjitvā  
 P<sub>1(2)</sub>; bhuñjitvā dibbasayanakappesu anekavidhapaccattharaṇatthatesu sayanesu  
 nippajjitvā P<sub>1</sub>; bhūñjitvā dibbasayanakappesu anevīdhapaccattharaṇatthatesu  
 mahagge sayanesu nippajjitvā P<sub>2</sub>; tesu sayanesu nipajjitvā Ed<sub>Th</sub> • P<sub>1</sub> P<sub>3</sub> add  
 dibbagandhañ ca limpītvā.

<sup>2</sup> °paṭibhāgagandhabbam || P<sub>4</sub> P<sub>1(2)</sub>; °paṭibhāgagandhabbe Ed<sub>Th</sub>; °paṭibhāgaṃ  
 gandhabbam P<sub>1</sub> P<sub>3</sub>; °pajabhāgaṃ gandhabbam P<sub>2</sub>

<sup>3</sup> suṇantā || P<sub>1(2)</sub> P<sub>2</sub> P<sub>3</sub>; suṇanto P<sub>4</sub> P<sub>1</sub> Ed<sub>Th</sub>

<sup>4</sup> oloketā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub>; oloketto Ed<sub>Th</sub>; om. P<sub>2</sub>

<sup>5</sup> tena || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; teneva P<sub>1</sub> P<sub>3</sub>; te yeva P<sub>2</sub>

<sup>6</sup> dhanadhañña° || P<sub>1</sub> P<sub>3</sub> P<sub>4</sub> P<sub>1(2)</sub>; dhanadhañña° P<sub>2</sub> Ed<sub>Th</sub>

<sup>7</sup> samattā || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>8</sup> dassetvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sandassetvā Ed<sub>Th</sub>; sundassetvā P<sub>4</sub> sandassetvatvā P<sub>1(2)</sub>

<sup>9</sup> imā gāthā || P<sub>4</sub> Ed<sub>Th</sub>; imā gāthāyo P<sub>1(2)</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>10</sup> Jambūḍīpo || P<sub>1(2)</sub> P<sub>3</sub> M L N; Jambūḍīpo P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>; Jambūḍīpo Ed<sub>Th</sub>

<sup>11</sup> akaṇṭhako || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> P<sub>4</sub> P<sub>1(2)</sub> M L N; akaṇṭhako Ed<sub>Th</sub>

<sup>12</sup> agahaṇo || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; agahaṇo M L N

<sup>13</sup> samo haritasaddalo || L N; samoharitasaddalo M

**tayo rogā<sup>1</sup> bhavissanti icchā anasanañ<sup>2</sup> jarā.  
pañcavassasatitthīnam<sup>3</sup> vivāho<sup>4</sup> ca bhavissati.<sup>5[ct]]  
samaggā sakhilā<sup>6</sup> niccaṃ avivādā bhavissare.<sup>7[cu]]</sup></sup>** (34)<sup>[cv]]</sup>

**sampannā phalapupphehi<sup>8</sup> latā gumbavanā<sup>9</sup> dumā.  
caturaṅgulā tiṇajāti<sup>10</sup> mudukā tūlasannibhā.<sup>11</sup>** (35)

**nātisītā<sup>12</sup> nāticuṇhā<sup>13[ew]]</sup> samavassā mandamālūtā<sup>14</sup>  
sabbadā utusampannā [2:ghe:b] anūnā<sup>15</sup> taḷākā<sup>16</sup> nadī.** (36)

**tahiṃ tahiṃ bhūmibhāge akharā suddhavālukā  
kalāyamuggamattiyo vikiṇṇā<sup>17</sup> muttasādisā.<sup>18</sup>** (37)

<sup>1</sup> rogā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> M L N; bhogā P<sub>4</sub> P<sub>1(2)</sub> (!)

<sup>2</sup> icchā anasanañ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> L N; icchā-anasanaṃ M; icchā ca asanaṃ M<sub>B</sub>; icchā dānasana M<sub>C</sub>

<sup>3</sup> satitthīnam || P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> M L N; °satitthīnam P<sub>4</sub> P<sub>2</sub>

<sup>4</sup> vivāho || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; vivāhā M L; vivāho vā P<sub>4</sub>

<sup>5</sup> bhavissati || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; bhavissanti M L N.

<sup>6</sup> sakhilā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N; sakhilā M; sukhitā P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub> M<sub>B</sub>

<sup>7</sup> bhavissare || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> M L N; °ti M<sub>B</sub>.

<sup>8</sup> sampannā phalapupphehi || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; sampannaphalapupphehi Ed<sub>Th</sub>

<sup>9</sup> gumbavanā || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; gumpā vanā M<sub>B</sub>

<sup>10</sup> tiṇajāti || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> M L N; ninajāti M<sub>C</sub>

<sup>11</sup> mudukā tūlasannibhā || M L N; mudukā tulasannibhā P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub>; mudu tulasannibhā P<sub>4</sub>; mudakā tulasannibhā Ed<sub>Th</sub>; mudukā talasannibhā P<sub>2</sub>

<sup>12</sup> nātisītā || P<sub>3</sub> M L N Ed<sub>Th</sub>; nātisītā P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>; om. P<sub>1(2)</sub>

<sup>13</sup> nāticuṇhā || P<sub>1</sub> P<sub>3</sub>; nātiuṇhā P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> M<sub>BC</sub> Ed<sub>Th</sub>; nāccuṇhā ca M L N.

<sup>14</sup> mandamālūtā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; mannavālukā M<sub>C</sub>

<sup>15</sup> anūnā || P<sub>1(2)</sub> M L N; anunā P<sub>4</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; anunnā P<sub>1</sub>

<sup>16</sup> taḷākā || P<sub>1</sub> P<sub>3</sub> M L N; talakā P<sub>4</sub>; talākā P<sub>1(2)</sub> Ed<sub>Th</sub> P<sub>2</sub>

<sup>17</sup> vikiṇṇā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; vikaṇṇā P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>18</sup> muttasādisā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; mattasādisā P<sub>1(2)</sub>; muggasādisā Ed<sub>Th</sub>



**alaṅkatuyyānam<sup>1</sup> iva ramaṇīyo<sup>2</sup> bhavissati.  
ākiṇṇā gāmanigamā<sup>3</sup> accāsannā<sup>4</sup> tahim tahim** ‹38›

**naḷaveḷuvanam iva<sup>5</sup> brahā<sup>6</sup> kukkuṭasampati<sup>7</sup>  
Avīci<sup>8</sup> maññe va<sup>9</sup> phuṭṭhā manussehi<sup>10</sup> bhavissare** ‹39›

**pagāḷhā<sup>11</sup> naranārihi sampuṇṇā phuṭabhedanā<sup>12</sup>  
iddhā phītā<sup>13</sup> ca khemā ca anīti-anupaddavā.<sup>14</sup>** ‹40›<sup>[c<sup>x</sup>]</sup>

**sadārati sadākhiḍḍā<sup>15</sup> ekantasukhasamappitā<sup>16</sup>  
nakkhatte vicarissanti tuṭṭhahaṭṭhā<sup>17</sup> pamoditā.** ‹41›

<sup>1</sup> alaṅkatuyyānam || P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; alaṅkatuyyānam P<sub>2</sub> M L N; alaṅkatuyyānam P<sub>4</sub>

<sup>2</sup> ramaṇīyo || P<sub>3</sub> M; ramaṇīyo P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub>; ramaṇīyo Ed<sub>Th</sub>; ramaṇīyā L N M<sub>B</sub>

<sup>3</sup> ākiṇṇā gāmanigamā || P<sub>4</sub> Ed<sub>Th</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ākiṇṇā gāmaniggamā P<sub>1(2)</sub>; gāmanigamā ākiṇṇā M L N

<sup>4</sup> accāsannā || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; accāsanne P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N

<sup>5</sup> naḷaveḷuvanam iva || M L N; naḷaveḷuvanam yeva P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> M<sub>C</sub> Ed<sub>Th</sub>; naḷaveḷuvanam yeva P<sub>3</sub>; nilānaḷavanam viya M<sub>B</sub>

<sup>6</sup> brahā || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; brahmā P<sub>4</sub> Ed<sub>Th</sub>

<sup>7</sup> kukkuṭasampati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; kukkuṭasampadā P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; °tā M<sub>B</sub>

<sup>8</sup> avīci || Ed<sub>Th</sub> L N; avīci P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; avīci M

<sup>9</sup> va || P<sub>4</sub> P<sub>1(2)</sub> M L N Ed<sub>Th</sub>; hi P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>10</sup> manussehi || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N Ed<sub>Th</sub>; manusseki M

<sup>11</sup> pagāḷhā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> M Ed<sub>Th</sub>; pagāḷham L N; gāḷhā P<sub>2</sub>

<sup>12</sup> sampuṇṇā phuṭabhedanā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; sampuṇṇaphuṭabhedanā Ed<sub>Th</sub>

<sup>13</sup> phītā || P<sub>1(2)</sub> L N Ed<sub>Th</sub>; phitā P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M

<sup>14</sup> anīti-anupaddavā || P<sub>1</sub> P<sub>3</sub> M; anītimanupaddavā P<sub>4</sub> P<sub>1(2)</sub>; anītimanupaddavā M<sub>B</sub> Ed<sub>Th</sub>; anīti-anupaddavā P<sub>2</sub>; anīti anupaddavā L N

<sup>15</sup> sadārati sadākhiḍḍā || P<sub>1(2)</sub> L N; saddārati sadākhiḍḍā P<sub>4</sub>; sadā rati sadā khiḍḍā M; sadā rati sadā khiḍḍā Ed<sub>Th</sub>; saddā°saddā° M<sub>C</sub>; saddārati sadākhiḍḍā P<sub>1</sub>; sadārati sadākhiḍḍā P<sub>3</sub>; sadārati sadākhiḍḍā P<sub>2</sub>

<sup>16</sup> ekantasukhasamappitā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °sukhamappi° M<sub>B</sub>

<sup>17</sup> tuṭṭhahaṭṭhā || P<sub>3</sub> L N Ed<sub>Th</sub>; tuṭṭhahaṭṭhā P<sub>4</sub> P<sub>1(2)</sub>; tuṭṭhahaṭṭhā P<sub>1</sub>; tuṭṭhahaṭṭhā M; tatthahaṭṭhā P<sub>2</sub>

**bahvannāpānā<sup>1</sup> bahubhakkhā<sup>2</sup> bahumaṃsasurodakā<sup>3</sup>  
 Ālakamandā va<sup>4</sup> devaṇaṃ visālā rājadhāni ca<sup>5</sup>  
 Kurūnaṃ ramaṇīyo va<sup>6</sup> Jambūḍīpo<sup>7</sup> bhavissatī.” ti (42)  
 (...)<sup>[[cy]]</sup>**

⟨8.2⟩ tadā [p. 130] sakalajambudīpo nīlamanībhūmi viya catur-  
 aṅgularharitatiṇasañchanno<sup>8</sup> niccakālasupphitalatāgumba-  
 pādapa[2:ghai:a]sambharito kukkuṭasampātikagāmanigama-  
 samākiṇṇo<sup>9</sup> corakaṇṭhakavirahito apagatadiṭṭhigahaṇo  
 rājadhānīsamujjalito Uttarakuru-Ālakamandā visālā  
 rājadhānī viya ramaṇīyo sabbaratanasampanno<sup>10</sup> subhikko  
 samatittikanadīṭāḷākādiyutto khemo bahu-annapānakhajjabh  
 ojanaleyyapeyyamacchamaṃsa-surodako<sup>11</sup> vatthābharaṇādi-  
 upabhogaparibhogasamiddho bherisaddena saṅkhasaddena  
 paṇḍavasaddena tālasaddena<sup>12</sup> hatthisaddena assasaddena  
 rathasaddena ekanigghoso ekaninnādo bhavissati.  
 sakalapaṭhavimaṇḍalam ugghositachāṇam iva devanagaraṃ  
 susajjitam iva nandanavanuyyānaṃ pāricchattakanakkhattamissitā

<sup>1</sup> bahvannāpānā || M L N; bahū annāpānā P<sub>4</sub> P<sub>1(2)</sub>; bahuannāpānā Ed<sub>Th</sub>;  
 bahunnapānā P<sub>2</sub> P<sub>3</sub>; bahunnapāṇo P<sub>1</sub>; annāpānā khādanīyā M<sub>B</sub>

<sup>2</sup> bahubhakkhā || P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; bahū<sup>o</sup> P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub>

<sup>3</sup> bahumaṃsasurodakā || P<sub>2</sub> P<sub>3</sub> M L N; bahū<sup>o</sup> P<sub>1</sub>; bahūmaṃsaṃ surodakā P<sub>4</sub>;  
<sup>o</sup>maṃsā surodakā P<sub>1(2)</sub>; bahumaṃsaṃ surodakā Ed<sub>Th</sub>

<sup>4</sup> Ālakamandā va || M L N; Ālakamaṇḍā va; P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub>; āddakapandā va P<sub>2</sub>;  
 Āḷhakamaṇḍā va Ed<sub>Th</sub>; Ālakamandā M<sub>C</sub>

<sup>5</sup> rājadhāni ca || P<sub>4</sub> P<sub>1(2)</sub>; <sup>o</sup>dhānī ca Ed<sub>Th</sub>; <sup>o</sup>dhāni va P<sub>1</sub> P<sub>2</sub> L N; <sup>o</sup>dhānīva P<sub>3</sub> M;  
<sup>o</sup>dhānī M<sub>B</sub>

<sup>6</sup> ramaṇīyo va || M L N; va rammaṇīyo P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub>; va rammaṇīyo P<sub>3</sub> Ed<sub>Th</sub>; va  
 rammaṇīye P<sub>2</sub>

<sup>7</sup> Jambūḍīpo || P<sub>3</sub> M L N; Jambūḍīpo P<sub>2</sub> P<sub>4</sub> P<sub>1</sub>; Jambudīpo P<sub>1(2)</sub>; Jambudīpo Ed<sub>Th</sub>

<sup>8</sup> <sup>o</sup>laharitatīṇasañchanno || P<sub>4</sub> P<sub>1(2)</sub>; <sup>o</sup>luttataharitatīṇasañchanno P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>  
<sup>o</sup>luttaggaharitatīṇasañchanno Ed<sub>Th</sub>; In the instances of P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> we should  
 read <sup>o</sup>uggata<sup>o</sup>.

<sup>9</sup> <sup>o</sup>sampātika<sup>o</sup> || P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub>; <sup>o</sup>sappātika<sup>o</sup> P<sub>4</sub> Ed<sub>Th</sub>; <sup>o</sup>sampatika<sup>o</sup> P<sub>2</sub>

<sup>10</sup> sabbaratanasampanno || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ratanasampunṇo P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>11</sup> <sup>o</sup>odako || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; <sup>o</sup>odano P<sub>4</sub> P<sub>1(2)</sub>

<sup>12</sup> saṅkhasaddena paṇḍavasaddena tālasaddena || P<sub>4</sub>; saṅkhasaddena tālasaddena  
 P<sub>1(2)</sub>; P<sub>1</sub> P<sub>3</sub> *add* mudiṅgasaddena; P<sub>2</sub> *adds* mudiṅgasaddena *and* samasaddena;  
*om.* Ed<sub>Th</sub>

viya sudhammā devasabhā ativiya<sup>1</sup> sassirikasirisobhaggaṃ pattam  
sakalalokato sirim ānetvā, sampiṇḍitam iva bhavissati ti.

|| Jambudī[2:ghai:b]pavaṇṇanākathā ||

⟨9.1⟩ evaṃ Jambudīpasiriṃ dassetvā, tatth‘ eva ’dāni Metteyyassa  
bhagavato uppattiṃ dassento satthā āha:

“**Ajito nāma nāmena Metteyyo dipaduttamo<sup>2</sup>**  
**anubyañjanasampanno<sup>3</sup> dvattiṃsavarakkhaṇo** (43)

**suvaṇṇavaṇṇo<sup>4</sup> vigatarajo<sup>5</sup> suppbhāso<sup>6[cz]</sup> jutindharo**  
**yasaggappatto sirimā abhirūpo sudassano** (44)

**mahānubhāvo asamo jāyissati brahmaṇakule.<sup>7</sup>**  
**mahaddhano mahābhogo mahā ca kulamuttamo<sup>8</sup>**  
**akkhitto<sup>9</sup> jātivādēna<sup>10</sup> jāyissati brāhmaṇakule.”<sup>11[da]</sup> ti (45)**  
(...)<sup>[db]</sup>

⟨9.2.1⟩ yam pana vuttam<sup>12</sup> “jāyissati brāhmaṇakule” ti, kadā pana so  
brāhmaṇakule uppajjissati ti? atha tasmiṃ Metteyyamahābodhisatte<sup>13</sup>

<sup>1</sup> ativiya || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; viya P<sub>4</sub> P<sub>1(2)</sub>

<sup>2</sup> dipaduttamo || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; dvipaduttamo M; dvipad‘uttamo L N;  
dīpaduttamo Ed<sub>Th</sub>

<sup>3</sup> anubyañjanasam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N; anubyañjanasam M; anubyañjanasam<sup>o</sup>  
Ed<sub>Th</sub>

<sup>4</sup> suvaṇṇavaṇṇo || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; suvaṇṇo M<sub>B</sub>

<sup>5</sup> °rajo || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °rajho P<sub>4</sub> P<sub>1(2)</sub>

<sup>6</sup> suppbhāso || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; supbhāso M L N; sappbhāso P<sub>1(2)</sub>.

<sup>7</sup> brahmaṇakule || M L N; brāhmaṇakule P<sub>4</sub> P<sub>1(2)</sub>; brāhmaṇe kule P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>;  
brāhmaṇesu kule P<sub>3</sub>; brahmaṇe kule M<sub>(ABC)</sub>;

<sup>8</sup> mahā ca kulamuttamo || P<sub>1</sub> P<sub>3</sub> M L N; mahākulasamuttamo P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>;  
mahāmakulamuttamo P<sub>2</sub>

<sup>9</sup> akkhitto || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; akkhito P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>10</sup> jātivādēna || P<sub>1</sub> P<sub>3</sub> M L N; jotivedena P<sub>4</sub>; jātivendhena P<sub>1(2)</sub>; jātivēdena Ed<sub>Th</sub>;  
jotivedena P<sub>3</sub>

<sup>11</sup> jāyissati brāhmaṇakule || P<sub>4</sub>; jāyissati brāhmaṇe kule P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; jāyissatīti  
brāhmaṇe P<sub>2</sub>; jāyissati brahmaṇakule M L N; jāyissati brahmaṇe kule M<sub>A</sub>;  
bhavissati brahmaṇakule M<sub>B</sub>.

<sup>12</sup> vuttam || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; vattam P<sub>1(2)</sub>; yuttam P<sub>2</sub>

<sup>13</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; pubbe P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

vuttanayena <sup>[de]</sup>tusitapure vasante yeva anantare anantarakappe<sup>1</sup>  
asītivassasahassāyukesu manussesu buddhahalāhalam<sup>2[dd]</sup> nāma  
uppajjissati. [2:gho:a] lokasmiṃ hi tīṇi halāhalāni uppajjissanti:  
“kappahalāhalam buddhahalāhalam cakkavattihalāhalan” ti. [p. 131]

⟨9.2.2⟩ “tattha vassasatasahassa-accayena<sup>3</sup> kappavutthānam<sup>4</sup> bhavissati”  
ti Lokabyūhā nāma kāmāvacaradevā muttasirā (...) <sup>[de]</sup> vikiṇṇakesā  
rudamukhā assūni hatthehi puñchamānā rattavatthanivatthā ativiya  
virūpavesadhāro hutvā, manussapathe vicarantā evaṃ ārocenti:  
“mārisā mārisā!”<sup>5</sup> ito vassasatasahassa-accayena<sup>6</sup> pana kappuṭṭhānam<sup>7</sup>  
bhavissati. ayaṃ loko vinassissati. mahāsamuddo pi sussissati.<sup>8</sup> ayaṃ ca  
mahāpathavī Sineru ca pabbatarājā<sup>9</sup> uddayhissanti<sup>10</sup> vinassissanti. yāva  
brahmalokā lokavināso<sup>11</sup> bhavissati. mettaṃ, mārisā, bhāvētha! karuṇaṃ  
muditāṃ upekkhāṃ, mārisā, bhāvētha! mātaraṃ upaṭṭhahatha! pitaraṃ  
upaṭṭhahatha!<sup>12</sup> kulajeṭṭhāpacāyino hothā” ti! idaṃ<sup>13</sup> kappahalāhalam  
nāma.

<sup>1</sup> anantare antarakappe || P<sub>4</sub> P<sub>3</sub>; anantare ntarakappe P<sub>1</sub>; anantare anantarakappe  
P<sub>1(2)</sub> P<sub>2</sub>; annatare annatarakappe Ed<sub>Th</sub>

<sup>2</sup> °halāhalam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; kolāhalam Ed<sub>Th</sub>.

<sup>3</sup> °sahassa-accayena || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; °sahassassa accayena P<sub>2</sub>

<sup>4</sup> kappuṭṭhānam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub>; kappavutthānam P<sub>2</sub> P<sub>3</sub>; kappavutthānam Ed<sub>Th</sub>

<sup>5</sup> mārisā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>2</sub>

<sup>6</sup> vassasatasahassa-accayena || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vassasahassaccayena P<sub>4</sub> Ed<sub>Th</sub>

<sup>7</sup> kappuṭṭhānam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub>; kappavutthānam P<sub>3</sub>; kappavutthānam Ed<sub>Th</sub>;  
kappavutthā P<sub>2</sub>

<sup>8</sup> sussissati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (I) Ap-a Bv-a; uddayhissati ° P<sub>4</sub> P<sub>1(2)</sub>; om. Ed<sub>Th</sub>

<sup>9</sup> ayaṃ ca mahāpathavī sineru ca pabbatarājā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (I) Ap-a Bv-a;  
om. Ed<sub>Th</sub>

<sup>10</sup> uddayhissati || P<sub>4</sub> P<sub>1(2)</sub>; uḍḍayhissati Ed<sub>Th</sub>; uyhissati P<sub>1</sub> P<sub>3</sub>; ubbayhissati P<sub>2</sub>

<sup>11</sup> lokavināso || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (I) Ap-a Bv-a; lokālokavināso P<sub>4</sub>

<sup>12</sup> pitaraṃ upaṭṭhahatha || P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> Ed<sub>Th</sub>

<sup>13</sup> hothā ti idaṃ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; hotha itidaṃ Ed<sub>Th</sub>

⟨9.2.3⟩ “vassasahassa-accayena<sup>1</sup> uddho [2:gho:b] loke uppajjissatī” ti<sup>2</sup> lokapāladevatā yeva: “ito mārisā vassasahassa-accayena<sup>3</sup> buddho loke uppajjissatī” ti ugghosentiyo āhiṇḍanti. idaṃ buddhahalāhalāma nāma.<sup>4</sup>

⟨9.2.4⟩ “vassasatassa<sup>5</sup> pana<sup>6</sup> accayena loke<sup>7</sup> cakkavattirājā uppajjissatī” ti devatā yeva: “ito, mārisā, vassasatassa<sup>8</sup> accayena cakkavattiko rājā<sup>9</sup> loke uppajjissatī” ti ugghosentiyo āhiṇḍanti. idaṃ cakkavattihalāhalāma nāma.

⟨9.3⟩ imāni tīṇi halāhalāni mahantāni honti. tesu buddhahalāhalasaddaṃ sutvā, sakaladasasahassacakkavāḷe devatā ekato sannipativā, “asuko nāma satto buddho bhavissatī” ti ṇatvā, taṃ upasaṅkamtivā, āyācanti. āyācamānā ca pañcasu pubbanimittesu<sup>10</sup> uppannesu āyācanti. tadā pana sabbā pi tā ekekacakkavāḷe<sup>11</sup> cātumahārājikasakkasuyāmasantu[2:ghau:a]sitaparanimmitvasavattimahābrahmehi saddhimi ekacakkavāḷe sannipativā, tusitabhavane bodhisattassa santikaṃ gantvā, “mārisa, tumhehi dasapāramiyo pūrentehi na sakkasampattiṃ patthentehi pūritā,<sup>12</sup> na mārabrahmacakkavattisampattiṃ patthentehi pūritā,<sup>13</sup>[dfr] lokanittaraṇatthāya pana sabbaññuttaṃ patthentehi

<sup>1</sup> vassasahassa° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vassasatasahassa° P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub> • om. || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; sabbaññū P<sub>1</sub> P<sub>3</sub>; sabbaññū P<sub>2</sub>

<sup>2</sup> uppajjissatī ti || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (I) Ap-a Bv-a; uppajjissatī ti P<sub>1(2)</sub>; uppajjissatī Ed<sub>Th</sub>

<sup>3</sup> vassasahassa° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vassasatasahassa° P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>4</sup> nāma || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>5</sup> vassasatassa || P<sub>1</sub> P<sub>3</sub>; vassasatasahassa-assa P<sub>4</sub> P<sub>1(2)</sub>; vassasahassa P<sub>2</sub> Ed<sub>Th</sub>

<sup>6</sup> pana || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>1</sub>

<sup>7</sup> loke || P<sub>1</sub> P<sub>3</sub>; om. P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>8</sup> vassasatassa || P<sub>1</sub> P<sub>3</sub>; vassasatasahassa P<sub>4</sub> P<sub>1(2)</sub>; vassasahassa P<sub>2</sub> Ed<sub>Th</sub>

<sup>9</sup> cakkavattiko rājā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> Ed<sub>Th</sub>; cakkavattirājā P<sub>1</sub> P<sub>3</sub>; cakkavattirājā Ja-a (I) Ap-a Bv-a

<sup>10</sup> pañcasu pubbanimittesu || P<sub>4</sub> P<sub>1(2)</sub> P<sub>3</sub>; pubbanimittesu P<sub>1</sub> Ed<sub>Th</sub>; pañcasu supubbacittesu P<sub>2</sub>

<sup>11</sup> ekekacakkavāḷe || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (I) Ap-a Bv-a Bv-a<sub>PTS</sub>; sakalacakkavāḷe P<sub>4</sub> Ed<sub>Th</sub>

<sup>12</sup> patthentehi pūritā || P<sub>3</sub>; pūritā P<sub>2</sub>; om. P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> Ed<sub>Th</sub>

<sup>13</sup> na mārabrahmacakkavattisampattiṃ patthentehi pūritā || reg.; na mārabrahmacakkavattisampattiṃ patthentehi pūritā P<sub>4</sub> P<sub>1(2)</sub>; na mārabrahmacakkavattisampattiṃ patthentehi pūritā Ed<sub>Th</sub>; na mārasampattiṃ patthentehi pūritā

pūritā.<sup>1</sup> tasmā so vo idāni paripuṇṇo kālo, mārisa, buddhattāya<sup>2</sup> samayo, mārisa, buddhattāyā” ti<sup>3</sup> yācissanti. atha mahāsatto devatānaṃ paṭiññaṃ adatvā va, kāladīpadesakulajanetti-āyuparicchedavasena pañcamahāviloکانāṃ nāma vilokessati.<sup>4</sup>

⟨9.4.1⟩ “tattha kālo nu kho akālo?” ti paṭhamam kālam vilokessati. tattha vassasatasahassato uddham vaḍḍhita-āyukālo<sup>5</sup> nāma kālo<sup>6</sup> [p. 132] na hoti.<sup>7</sup> kasmā? tadā hi sattānaṃ jātijarāmarāṇāni na paññāyanti. buddhānaṃ ca dhammadesanā tilakkhaṇamu[2:ghau:b]ittā<sup>8</sup> natthi. tesam buddhānaṃ “aniccam dukkham anattā” ti kathentānaṃ, “kiṃ nām’ etaṃ kathenti?” ti n’ eva sotabbaṃ na saddahitabbaṃ<sup>9</sup> maññanti. tato abhisamayo na hoti. tasmim asati aniyyānikam sāsanaṃ<sup>10</sup> hoti. tasmā so akālo nāma.<sup>11</sup> vassasatato<sup>12</sup> ūnaṃ āyukālo pi<sup>13</sup> kālo<sup>14</sup> na hoti. kasmā? tadā sattā ussannakilesā honti. ussannakilesānaṃ ca dinno ovādo ovādaṭṭhāne na tiṭṭhati, uduke daṇḍarāji viya khippaṃ vigacchati. tasmā so pi akālo. vassasatasahassato pana paṭṭhāya<sup>15</sup>

na brahmasampattiṃ paṭṭhenti pūritā na cakkavattisampattiṃ paṭṭhenti pūritā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>1</sup> lokanītharaṇatthāya pana sabbaññuttam patthentehi pūritā || *reg.*; ... sabbaññuttam paṭṭhenti... P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ...sabbaññatanaṇaṃ... P<sub>4</sub>; ...pūritā P<sub>1(2)</sub>; *om.* Ed<sub>Th</sub>

<sup>2</sup> buddhattāya || P<sub>2</sub> P<sub>3</sub>; buddhatāya P<sub>1</sub>; buddhatthāya P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>3</sup> buddhattāyā ti || P<sub>1</sub> P<sub>3</sub>; buddhatāyā ti P<sub>2</sub>; buddhatthāyā ti P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>4</sup> *om.* || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; kālam desaṇ ca dīpaṇ ca kulam mataram eva ca | ete pañca viloketvā uppajjissati mahāyaso ti P<sub>1</sub> P<sub>3</sub>; kāladesaṇ...mahāyaso ti P<sub>2</sub>

<sup>5</sup> vaḍḍhita° || Ed<sub>Th</sub>; vaḍḍhitam P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vuddhita° P<sub>4</sub> P<sub>1(2)</sub>

<sup>6</sup> kālo || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>; *om.* P<sub>3</sub> P<sub>1(2)</sub>

<sup>7</sup> na hoti || P<sub>1</sub> P<sub>3</sub> Ja-a (I) Ap-a Bv-a; nāhosī ti P<sub>4</sub> Ed<sub>Th</sub>; nāhosi ti P<sub>1(2)</sub>; hoti P<sub>2</sub>

<sup>8</sup> °muttā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; °mattā P<sub>2</sub>

<sup>9</sup> saddahitabbaṃ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; saddhātabbaṃ Ja-a (I) Ap-a Bv-a; sadhātabbaṃ P<sub>2</sub>

<sup>10</sup> aniyyānikam sāsanaṃ || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; aniyānikam sāsanaṃ P<sub>1</sub> P<sub>3</sub>; aniyānikasāsanaṃ P<sub>2</sub>

<sup>11</sup> so akālo nāma || P<sub>1</sub> P<sub>3</sub>; so akālo P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; akālo P<sub>2</sub>

<sup>12</sup> vassasatato || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; satato P<sub>2</sub>

<sup>13</sup> ūnaṃ āyukālo || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; onam āyukālo Ed<sub>Th</sub>; unaāyukālo P<sub>4</sub>; ūnaāyukālo Ja-a (I) Ap-a Bv-a

<sup>14</sup> *om.* || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; nāma P<sub>1(2)</sub> adds nāma

<sup>15</sup> paṭṭhāya || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (I) Ap-a Bv-a; *om.* P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

heṭṭhā, vassasatato paṭṭhāya<sup>1</sup> uddham āyukālo kālo<sup>2</sup> nāma. tadā ca asītivassasahassāyukālo,<sup>3</sup> atha mahāsatto “nibbattitabbakālo” ti kālam passissati.<sup>4</sup>

⟨9.4.2⟩ tato<sup>5</sup> dīpaṃ<sup>6</sup> vilokento, saporivāre cattāro dīpe oloketvā, “tīsu dīpesu buddhā na nibbattanti,<sup>7</sup> Jambudīpe yeva buddhā<sup>8</sup> nibbattanti” ti dīpaṃ passissati.

⟨9.4.3⟩ tato “Jambudīpo nā[2:gham:a]ma mahā dasayojanasahassaparimāṇo.<sup>9</sup> katarasmiṃ nu kho padese buddhā nibbattanti?” ti desaṃ vilokento<sup>10</sup> Majjhimapadesaṃ<sup>11</sup> passissati.<sup>12[dlg]</sup> “Majjhimadeso<sup>13</sup> nāma āyāmato tīṇi yojanasatāni vitthārato aḍḍhateyyāni yojanasatāni<sup>14</sup> parikkhepatō nava yojanasatāni. etasmiṃ padese buddhā, paccekabuddhā, aggasāvaka, asītimahāsāvaka, cakkavattirājāno, aññe ca mahesakkhā khattiyabrāhmaṇagahapatim ahāsālā uppajjanti. idam ettha Ketumatī nāma nagaraṃ tattha mayā nibbattitabban” ti niṭṭham gamissati.<sup>15</sup>

⟨9.4.4⟩ tato kulam<sup>16</sup> vilokento, “buddhā nāma vessakule vā suddakule vā na nibbattanti. lokasammate<sup>17</sup> pana khattiyakule vā brāhmaṇakule

<sup>1</sup> paṭṭhāya || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (I) Ap-a Bv-a; om. P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>2</sup> āyukālo kālo || P<sub>4</sub> Ed<sub>Th</sub>; kālo āyukālo P<sub>1</sub> P<sub>3</sub>; āyukālo P<sub>1(2)</sub> P<sub>2</sub>

<sup>3</sup> °āyukālo || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; °āyuko kālo P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>4</sup> kālam passissati || Ed<sub>Th</sub>; passissati P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; passati P<sub>1(2)</sub>

<sup>5</sup> tato || P<sub>1</sub> P<sub>3</sub> Ja-a (I) Ap-a Bv-a; om. P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>6</sup> dīpaṃ || P<sub>1</sub> P<sub>3</sub>; Jambūdīpaṃ P<sub>4</sub>; Jambūdīpaṃ P<sub>1(2)</sub>; Jambūdīpaṃ Ed<sub>Th</sub>; imaṃ P<sub>2</sub>

<sup>7</sup> buddhā na nibbattanti || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; buddā naṃ nibbanitanti P<sub>1</sub>

<sup>8</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (I) Ap-a Bv-a; buddhā na nibbattanti Ed<sub>Th</sub>

<sup>9</sup> mahā dasa° || P<sub>4</sub> P<sub>1(2)</sub>; mahādesa° P<sub>2</sub>; dasa° P<sub>1</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>10</sup> desaṃ vilokento || P<sub>4</sub> P<sub>1(2)</sub>; okāsaṃ oloketō P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Bv-a; om. Ed<sub>Th</sub>

<sup>11</sup> Majjhimapadesaṃ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub>; Majjhimadesaṃ P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>12</sup> tato... passissati || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>13</sup> Majjhimadeso || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> P<sub>3</sub>; Majjhimapadeso P<sub>1</sub> Ja-a (I) Ap-a; majjhimapadeso Ed<sub>Th</sub>

<sup>14</sup> aḍḍhateyyāni yojanasatāni || reg.; aḍḍhatiyāni yojanasatāni P<sub>1</sub> P<sub>3</sub>; aḍḍhateyyāni P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; aḍḍhatiyaseyājanāni P<sub>2</sub>

<sup>15</sup> gamissati || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub>; gamissati ti Ed<sub>Th</sub>; gimissati P<sub>2</sub>

<sup>16</sup> kulam || P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; kula P<sub>4</sub>; om. P<sub>2</sub>

<sup>17</sup> lokasammate || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ap-a Bv-a Ja-a (I); lokasammato Ed<sub>Th</sub>

vā dvīsu yeva kulesu nibbattanti. idāni ca brāhmaṇakulaṃ<sup>[dh]</sup> lokasammatam, tattha nibbattissāmi. Subrahmā nāma Saṅkharāṇṇo purohito me pitā [2:gham:b] bhavissati” ti kulaṃ passissati.

(9.4.5) tato mātaram vilokento, “buddhamātā nāma lolā surādhuttā<sup>1</sup> na hoti. kappasatasahassam pana<sup>2</sup> pūritapāramī jātito paṭṭhāya akhaṇḍapañcasilā yeva hoti. ayaṃ Brahmavatī nāma brāhmaṇī edisī ayaṃ me mātā bhavissati” ti mātaram passissati.<sup>3</sup> “kittakam pan’ assā āyun?” ti dasannaṃ māsānam<sup>4</sup> upari satta divasāni passissati.

(9.5) iti imaṃ pañcamahāvilocanam<sup>5</sup> [p. 133] viloketvā, “kālo me, mārisā, buddhabhāvāyā” ti. devatānaṃ saṅghaṃ karonto paṭiññaṃ datvā, “gacchatha tumhe” ti tā<sup>6</sup> devatāyo<sup>7</sup> uyyojetvā, tusitadevatāhi parivuto Tusitapure nandavanam<sup>8</sup> pavisissati.<sup>9</sup> sabbadevalokesu hi nandavanam<sup>10</sup> atthi yeva. tath’ eva<sup>11</sup> nam<sup>12</sup> devatā “ito cuto sugatiṃ gacchā” ti pubbe katakusalakammokāsam sārāyamānā<sup>13</sup> vicarissanti. so evaṃ devatāhi kusalaṃ sārāyamānāhi parivuto tattha vicaranta<sup>14</sup> [2:ghah:a] cavitvā, <sup>[di]</sup>Ketumatīyā rājadhāniyā Saṅkharāṇṇo atthadhammānusāsakaṃ ubhato sujātam addham<sup>15</sup> mahaddhanaṃ mahābhogaṃ aparimitayasasampannaṃ sakalalokapaññātam sabbasattapūjitaṃ katarājasakkārasammānaṃ pūritapāramiṃ

<sup>1</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (I) Ap-a Bv-a; buddhā na nibbattanti Ed<sub>Th</sub>

<sup>2</sup> kappasatasahassasam pana || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; °sahassasampanna P<sub>4</sub> ; °sahassampanna P<sub>1(2)</sub>

<sup>3</sup> mātaram passissati || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub> P<sub>1</sub> P<sub>2</sub> Ap-a Bv-a Ja-a (I); om. P<sub>3</sub>

<sup>4</sup> māsānam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ap-a Bv-a Ja-a (I); om. Ed<sub>Th</sub>

<sup>5</sup> pañcamahāvilocanam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub>; pañcamahālokanam Ed<sub>Th</sub>; pañca-vilocanam P<sub>2</sub>

<sup>6</sup> tā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ap-a, Bv-a, Ja-a (I); tāva Ed<sub>Th</sub>

<sup>7</sup> devatāyo || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> Ed<sub>Th</sub>; devatā P<sub>1</sub> P<sub>3</sub> Ap-a, Bv-a, Ja-a (I);

<sup>8</sup> nandavanam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; nandanavanam Ap-a Bv-a Ja-a (I)

<sup>9</sup> pavisissati || P<sub>1(2)</sub> P<sub>2</sub> Ed<sub>Th</sub>; pavisati P<sub>1</sub>; pavississati P<sub>4</sub> P<sub>3</sub>

<sup>10</sup> nandavanam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; nandanavanam Ap-a Bv-a Ja-a (I); nandānam Ed<sub>Th</sub>

<sup>11</sup> tath’ eva || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; tatr’ eva P<sub>2</sub>; tatra Bv-a; tattha Ap-a Ja-a (I)

<sup>12</sup> nam || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; pana P<sub>1</sub> P<sub>2</sub>; ca P<sub>3</sub>

<sup>13</sup> sārāyamānā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; saṃsaramānā Ed<sub>Th</sub>

<sup>14</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ap-a Bv-a Ja-a (I); yeva Ed<sub>Th</sub>

<sup>15</sup> addham || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>



ussannakusalamūlaṃ Subrahmaṃ<sup>1</sup> nāma pacchimabhavikam  
 purohitabrāhmaṇaṃ<sup>2</sup> paṭicca tādisāya eva<sup>3</sup> Brāhmatiyā nāma  
 brāhmaṇiyā kucchismim āsāḥpaṇṇamuposathe paccūse  
 paṭisandhim gaṇhissati.<sup>4</sup> <sup>[d]</sup>evaṃ bodhisattassa mātukucchiyaṃ<sup>5</sup>  
 paṭisandhigaṇhanakkhaṇe<sup>6</sup> ekappahāren<sup>4</sup> eva sakaladasasahasā  
 lokadhātu<sup>7</sup> kampissati sampakampissati<sup>8</sup> sampavedhissati. dasasu<sup>9</sup>  
 cakkavālasahasessu<sup>10</sup> appamāṇo olāro obhāso pharissati. taṃ sirim  
 daṭṭhukāmā viya andhā cakkhūni paṭilabhissanti. badhirā saddam  
 suñissanti. mūgā<sup>11</sup> samālapissanti.<sup>12</sup> khujjā ujugatā bhavissanti.<sup>13</sup>  
 paṅgulā padasā gamanam paṭilabhissanti.<sup>14</sup> bandhana[2:ghaḥ:b]gatā<sup>15</sup>  
 sabbasattā<sup>16</sup> aṭṭabandhanādīhi<sup>17</sup> muñcissanti. sabbanarakesu<sup>18</sup> aggī<sup>19</sup>  
 nibbāyissanti. petavisaye khuppiṭṭāsā vūpasamessanti. tiracchānānaṃ  
 bhayaṃ na bhavissati. sabbasattānaṃ rogo vūpasamessati. sabbasattā

<sup>1</sup> subrahmaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; subrahmā P<sub>1(2)</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>2</sup> pacchimabhavikam purohitabrāhmaṇaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pacchimabhavikapurohitam  
 brāhmaṇaṃ P<sub>4</sub> Ed<sub>Th</sub>; pacchimaggabhavikam purohitam brāhmaṇaṃ P<sub>1(2)</sub>

<sup>3</sup> eva || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; evaṃ P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>4</sup> gaṇhissati || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; gaṇhassati Ed<sub>Th</sub>

<sup>5</sup> mātukucchiyaṃ || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; mātukucchimhi P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>6</sup> paṭisandhigaṇhanakkhaṇe || P<sub>4</sub> P<sub>1(2)</sub>; paṭisandhiggahaṇakkhaṇe Ja-a (I);  
 paṭisandhiggahaṇakkhaṇe yeva Ap-a; paṭisandhiggahaṇakkhaṇo Ed<sub>Th</sub>;  
 paṭisandhim gaṇhinakkhaṇe P<sub>2</sub>; paṭisandhim gaṇhitakkhaṇe P<sub>1</sub> P<sub>3</sub>

<sup>7</sup> sakaladasasahasā lokadhātu || P<sub>2</sub> Ap-a Ja-a (I); sakaladasasahasā lokadhātu P<sub>4</sub> P<sub>1(2)</sub>  
 P<sub>1</sub> Ed<sub>Th</sub>; sakaladasasahasā lokadhātu P<sub>3</sub>

<sup>8</sup> sampakampissati || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; saṅkampissati P<sub>1(2)</sub>; om. P<sub>2</sub>

<sup>9</sup> dasasu || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; dassasu P<sub>1(2)</sub>; dassu Ap-a Ja-a (I); dassa Ed<sub>Th</sub>

<sup>10</sup> sahasessu || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sahasusesa Ed<sub>Th</sub>

<sup>11</sup> mūgā || P<sub>3</sub> Ap-a Ja-a (I); mūggā Ed<sub>Th</sub> P<sub>2</sub>; muggā P<sub>4</sub>; mugā P<sub>1</sub>; muttā P<sub>1(2)</sub>

<sup>12</sup> samālapissanti || P<sub>4</sub>; sammālapissanti P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; supālapissanti Ed<sub>Th</sub>;  
 samālapimsu Ap-a Ja-a (I); sahasā lapissanti P<sub>1(2)</sub>

<sup>13</sup> bhavissanti || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>14</sup> paṅgulā padasā gamanam paṭilabhissanti || reg.; piṅgalā padasā gamanam  
 paṭilabhissanti P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; paṅgulā padasā gamanam paṭilabhimsu Ap-a  
 Ja-a (I); om. Ed<sub>Th</sub>

<sup>15</sup> bandhanagatā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub>; bandhamagatā Ed<sub>Th</sub>; nibaddhandhanagato P<sub>2</sub>

<sup>16</sup> sabbasattā || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sattā P<sub>4</sub>

<sup>17</sup> aṭṭabandhanādīhi || P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; aṭṭabandhanādīhi P<sub>4</sub>; andubandhanādīhi Ap-  
 a, Ja-a (I); addhabandhanādīhi P<sub>2</sub>

<sup>18</sup> sabbanarakesu || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; Ja-a (I) sabbanirayesu Ap-a Ed<sub>Th</sub>

<sup>19</sup> aggī || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> P<sub>3</sub> Ap-a Ed<sub>Th</sub>; aggī P<sub>1</sub> Ja-a (I)

piyaṃvadā<sup>1</sup> bhavissanti. madhusarenākārena<sup>2</sup> assā hasisanti. vāraṇā gajjissanti. sabbaturiyāni sakalaninnādam<sup>3</sup> muñcissanti aghaṭṭitāni<sup>4</sup> c<sup>5</sup> eva.<sup>5</sup> manussānaṃ hatthupagādīni<sup>6</sup> ābharaṇāni viravissanti.<sup>7</sup> sabbadisā vipassannā bhavissanti. sattānaṃ sukhaṃ uppādayamāno<sup>8</sup> mudusītaḷo vāto vāyissati. akālamegho vassissati. paṭhavito pi udakaṃ ubbhijjivā vissandissati.<sup>9</sup> pakkhino ākāsagamanam<sup>10</sup> vijahissanti. nadiyo asandamānā ṭhassanti. mahāsamudde<sup>11</sup> madhuraṃ udakaṃ<sup>12</sup> bhavissati. sabbattha pañcavaṇṇehi padumehi sañchannatalo bhavissati. thalajalajādīni sabba[3.na:a]pupphāni pupphissanti. rukkhānaṃ khandhesu khandapadumāni, sākḥāsu sākḥāpadumāni, latāsu latāpadumāni pupphissanti. puthulasilātalāni<sup>13</sup> bhindivā, uparupari<sup>14</sup> satta satta<sup>15</sup> hutvā, daṇḍapadumāni nāma nikkhamissanti. ākāse olambakapadumāni nibbattissanti. samantato pupphavassam<sup>16</sup>

<sup>1</sup> piyaṃvadā || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; piyavadā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>2</sup> madhusarenākārena || P<sub>4</sub>; madhurenākārena P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; madhusarenākārena P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>3</sup> sakalaninnādam || P<sub>4</sub> Ed<sub>Th</sub>; sakalakaninnādam P<sub>1(2)</sub>; sakasakaninnādam P<sub>1</sub>; sakalasakaninnādam P<sub>2</sub>; sakalakaninnādam P<sub>3</sub>; sakaṃ sakaṃ ninnādam Ap-a Ja-a (I)

<sup>4</sup> aghaṭṭitāni || P<sub>2</sub> Ap-a Ja-a (I); aghaṭṭitāni Ed<sub>Th</sub>; aghaṭṭikāni P<sub>1</sub>; aghaṭṭitāni P<sub>4</sub> P<sub>1(2)</sub> P<sub>3</sub>

<sup>5</sup> ceva || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; yeva P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ap-a Ja-a (I)

<sup>6</sup> hatthupagādīni || P<sub>4</sub> Ed<sub>Th</sub>; hatthupagāni P<sub>1</sub> P<sub>3</sub>; hatthupaggādīni P<sub>1(2)</sub>; hatthapagāni P<sub>2</sub>

<sup>7</sup> viravissanti || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ravissanti P<sub>1(2)</sub>; viramissanti P<sub>4</sub>; viravaṃsu Ap-a Ja-a (I); vivarissanti Ed<sub>Th</sub>

<sup>8</sup> sattānaṃ sukhaṃ uppādayamāno || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; ...uppādamāno P<sub>4</sub> P<sub>1(2)</sub>; sattā uppādahamāno P<sub>2</sub>

<sup>9</sup> ubbhijjivā vissandissati || P<sub>1</sub>; ubbhijjivā visandissati P<sub>2</sub> P<sub>3</sub>; bhijjivā va sandissati P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; ubbhijjivā visandī Ap-a Ja-a (I)

<sup>10</sup> ākāsagamanam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ap-a Ja-a (I); ākāse gamanaṃ P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>11</sup> mahāsamudde || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ja-a (I); mahāsamuddo P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub> Ap-a

<sup>12</sup> madhuraṃ udakaṃ || P<sub>1</sub> P<sub>3</sub> Ja-a (I); madhura-udakaṃ P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> Ed<sub>Th</sub>; madhurodako Ap-a

<sup>13</sup> puthulasilātalāni || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; thalasilā° P<sub>4</sub>; thalasilā° P<sub>2</sub>; thale silātalāni Ja-a (I); ghanasilātalāni Ap-a

<sup>14</sup> uparupari || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; uparūpari Ap-a Ja-a (I)

<sup>15</sup> satta satta || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Ja-a (I); satta P<sub>1(2)</sub>; satapattāni Ap-a

<sup>16</sup> °vassam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; °vassāni Ap-a; °vassā Ja-a (I); °vassa P<sub>2</sub>

vassissati. ākāse dibbaturiyāni vajjissanti.<sup>1</sup> [p. 134] sakalalokadhātu dasasahassalokadhātuṃ<sup>2</sup> vajjetvā,<sup>3</sup> visaṭṭhamālāguḷā<sup>4</sup> viya uppīletvā,<sup>5</sup> bandhamālākālāpo<sup>6</sup> viya alaṅkatapaṭiyattaṃ mālāsanam<sup>7</sup> viya ca ekamālāmālinī<sup>8</sup> vippharantī vālavijjanī<sup>9</sup> pupphadhūpagandhaparivāsītā paramasobhagapattā bhavissati.

(9.6) evaṃ gahitapaṭisandhikassa bodhisattassa paṭisandhito paṭṭhāya, bodhisattassa c' eva bodhisattamātuyā ca upaddavanivāraṇatthaṃ imasmiṃ cakkavāḷe cattāro mahārājāno catūsu koṇesu sirigabbhe<sup>10</sup> khaggahatthā ārakkhaṃ gaṇhissanti. na<sup>11</sup> kevalaṃ te yeva. a[3:na:b] tha kho dasasu cakkavāḷasahassesu ekekasmiṃ cattāro cattāro ti<sup>12</sup> cattāḷīsamahārājasahassāni<sup>13</sup> gabbhadvārato pāsādadvārato nagaradvārato paṭṭhāya yāva cakkavāḷapabbatā, samantā khaggahatthā ārakkhaṃ gaṇhissanti.<sup>[dk]</sup> bodhisattamātu purisesu rāgacittaṃ n'

<sup>1</sup> om. || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sakalalokadhātu dasasahassalokadhātuṃ ākāse dibbaturiyāni vajjissanti Ed<sub>Th</sub>

<sup>2</sup> sakalalokadhātu dasasahassalokadhātuṃ || reg.; sakalalokadhātu dasasahassilokadhātuṃ P<sub>1</sub> P<sub>3</sub>; sakalalokadhātu dasasahassalokadhātu P<sub>4</sub> P<sub>1(2)</sub>; lokadhātu dasasahassilokadhātu P<sub>2</sub>; sakalalokadhātu dasasahassilokadhātuṃ Ed<sub>Th</sub>; sakaladasasahassī lokadhātu Ap-a; sakaladasasahassilokadhātu Ja-a (I)

<sup>3</sup> vajjetvā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; vaṭṭetvā Ap-a Ja-a (I); vajetvā P<sub>1</sub>

<sup>4</sup> visaṭṭhamālāguḷā || P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; °mālāguḷā P<sub>4</sub>; °mālā P<sub>1(2)</sub>; vīssaṭṭhamālāguḷo Ap-a Ja-a (I); vīssaṭṭhamālāguḷā P<sub>1</sub>

<sup>5</sup> uppīletvā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; uppīletvā Ed<sub>Th</sub>

<sup>6</sup> bandhamālākālāpo || P<sub>4</sub> P<sub>1(2)</sub>; bandhamālākālāpā P<sub>2</sub> P<sub>3</sub>; bandhamālākālāpā P<sub>1</sub> Ed<sub>Th</sub>; baddhamālākālāpā Ja-a (I) Ap-a

<sup>7</sup> alaṅkatapaṭiyattaṃ mālāsanam || P<sub>2</sub> P<sub>3</sub>; °yattamālāsanam P<sub>4</sub> P<sub>1(2)</sub>; alaṅkatapaṭiyattaṃ mālāsanam P<sub>1</sub>; mālāsanam alaṅkatapaṭiyattamālāsanam Ed<sub>Th</sub>

<sup>8</sup> ekamālāmālinī || reg. after Ja-a (I) Ap-a; °mālāmālini P<sub>4</sub>; °mālāmālini P<sub>1(2)</sub>; °mālāmālini Ed<sub>Th</sub>; °mālini P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>9</sup> vippharantī vālavijjanī || Ed<sub>Th</sub>; vippharanti vālavijjani P<sub>4</sub>; vippharanti bālavijjani P<sub>1</sub>; vippharanti vālavijjini P<sub>1(2)</sub> P<sub>2</sub>; vippharantī bālavijjani P<sub>3</sub>; vipphurantavālabijjanī Ap-a Ja-a (I)

<sup>10</sup> imasmiṃ cakkavāḷe cattāro... koṇesu sirigabbhe || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; cattāro... kālesu sirigabbhe P<sub>2</sub>; om. Ap-a Ja-a (I)

<sup>11</sup> na || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>12</sup> cattāro cattāro ti || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; cattāro ti P<sub>4</sub>; cattāro cattāro hi Ed<sub>Th</sub>

<sup>13</sup> cattāḷīsa || P<sub>1</sub> P<sub>3</sub>; cattāri<sup>o</sup> P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; cattāḷīsa<sup>o</sup> P<sub>2</sub>

upajjissati.<sup>1</sup> sukhinī akilantakāyā<sup>2</sup> bodhisattam antokucchigatam vippasanne<sup>3</sup> mañiratane āvutapañḍarasuttam<sup>4</sup> viya passissati. yasmā ca bodhisattena vasitakucchi nāma cetiyagabbhasadisā na sakkā hoti aññena sattena āvasitum vā paribhuñjitum vā tasmā bodhisattassa mātā sattāhajāte bodhisatte<sup>5</sup> kālam katvā, tusitapure nibbattati. yathāpi aññā itthiyo dasamāse appatvā pi atikkamitvā, nisinnā pi nipannā pi<sup>6</sup> vijāyanti, na evam bodhisattamātā. sā pana bodhisattam dasamāse kucchinā pariharitvā, ʃhitā eva<sup>7</sup> vijāyati. ayaṃ bodhisatta[3:nā:a]mātu dhammatā. <sup>[dml]</sup>Brahmavatī pi brāhmaṇī pattena telam viya dasamāse kucchinā bodhisattam pariharitvā, paripuṇṇagabbhā uyyānam gantukāmā bhavissati. <sup>[dml]</sup>tadā uyyānagamanam maggam<sup>8</sup> samam kāretvā, nānāvividhakusumadhūpagandhacuṇṇa-kadalidhajapaṭākā-puṇṇaghaṭapūṇṇapāṭi-ādīhi sajjetvā, bodhisattamātaram suvaṇṇasivikāya nisīdāpetvā, mahantena parivārena mahantena sirisobhaggena campakāsokanāgapuṇṇāgamuccalinda-candanādineka-dumasamākiṇṇam<sup>9</sup> mūlato yāva aggā pabhāsasampannam surabhi-gandhpupphehi supupphitam nīlādivaṇṇam pañcavidhabhamaragaṇehi sākḥāpattapupphantarādīsu anusañcaritam nānāvividhamattamorakokilādivihaṅga-saṅghehi<sup>10</sup> abhiruditam nandavanato parigalitvā,<sup>11</sup> bhūmiyam nipatitam<sup>12</sup> iva mahānubhāvassa rañño susajjitam āpāṇamaṇḍalam iva ativiya sassirikam Isipatanam

<sup>1</sup> om. || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; lābhaggayasaggappattā ca ahosi Ap-a Ja-a (I)

<sup>2</sup> akilantakāyā || P<sub>1(2)</sub> Ed<sub>Th</sub> P<sub>1</sub> P<sub>3</sub>; akilantakāyo P<sub>2</sub>; akilantakā P<sub>4</sub>

<sup>3</sup> vippasanne || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; vippasannam P<sub>4</sub> P<sub>1(2)</sub>

<sup>4</sup> āvutapañḍarasuttam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> Ed<sub>Th</sub>; āvutapañḍarasuttam Ap-a Ja-a (I); āvutapañḍarasuttam P<sub>2</sub>; āvutapañḍarasuttam P<sub>3</sub>

<sup>5</sup> bodhisattassa mātā sattāhajāte bodhisatte || P<sub>1</sub> P<sub>3</sub>; bodhisattassa mātā sattāham jāte bodhisatte P<sub>2</sub>; bodhisatte mātā sattāhajāte P<sub>4</sub> P<sub>1(2)</sub>; bodhisatte sattāhajāte mātā Ed<sub>Th</sub>

<sup>6</sup> nipannā pi || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; nipapannā pi P<sub>1(2)</sub>; nisinnā pi P<sub>4</sub>

<sup>7</sup> ʃhitā eva || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; ʃhitā evam P<sub>1(2)</sub> Ed<sub>Th</sub>; evam P<sub>1</sub>; ʃhitāva Ap-a Ja-a (I);

<sup>8</sup> uyyānagamanamaggam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; uyyānagamanam maggam Ed<sub>Th</sub>

<sup>9</sup> °muccalindacandanādinekadumagaṇasamākiṇṇam || P<sub>1</sub> P<sub>3</sub>; °dumasamākiṇṇam Ed<sub>Th</sub> °muccalindanādikadumasamākiṇṇam P<sub>4</sub>; °muccalindanādikam dumasamākiṇṇam P<sub>1(2)</sub>; °ālokanāgapannācamuccalindacandanādikenakaduma gaṇasamākiṇṇam P<sub>2</sub>

<sup>10</sup> ānāvividhamatta° || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ānāvividhapatta° Ed<sub>Th</sub>

<sup>11</sup> parigalitvā || reg.; parigalitvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pagalitvā P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>12</sup> nipatitam iva || P<sub>4</sub> P<sub>1(2)</sub>; patitam iva P<sub>1</sub> P<sub>3</sub>; nipattitam iva Ed<sub>Th</sub>; mipajitam iva P<sub>2</sub>

nāma nāgavanam nēssanti. sā suvaṇṇasivikā[3:nā:b]ya oruyha attano parivārena uyyānam anuvicarantī supupphitaruvaram upagantvā, sabbābharanapaṭimaṇḍitā dakkhiṇena hatthena [p. 135] nāgapupphasākhā gahetvā, pācīnalokadhātuṃ olokayamānā<sup>1</sup> ṭhitā bodhisattam vijāyissati. yathā pana aññe sattā mātukucchito nikkhamantā paṭikūlena asucinā makkhitā nikkhamanti, na evaṃ bodhisatto. so pana dhammāsanato oṭaranto mahādharmakathiko viya pasāritahatthapādo <sup>[dñ]</sup>kāsikavatthanikkhittam maṇiratanam<sup>2</sup> viya jotanto<sup>3</sup> mātukucchito nikkhamissati. atha nam pahīnakāmarāgā suddhāvāsino cattāro mahābrahmāno āgantvā, suvaṇṇajālena paṭiggahetvā, mātu purato ṭhapetvā, “attamanā hohi. bhoti mahesakkho te putto uppanno” ti vadissanti. tesam hatthato cattāro mahārājāno maṅgalasammattāya sukhasamphassāya ajinappaveṇiyā gaṇhissanti. [3:nī:a] tesam hatthato amaccā dukūlacumbāṭakena<sup>4</sup> gaṇhissanti. tesam hatthato muñcitvā, samehi pādehi paṭhaviyam paṭiṭṭhāya, puratthimadisam olokayamāno<sup>5</sup> ṭhassati. tasmim khaṇe visuddhakāyassā pi mahāsattassa<sup>6</sup> mātuyā ca sakkārattam ākāsato phalikaṇṇā dve udakadhārā āgantvā,<sup>7</sup> ubhinnam pi<sup>8</sup> sarīre utum gāhāpessanti. na kevalam udakadhārā va pātubhāvissanti. heṭṭhā vuttappakārāni paṭhavīkampaṇāḍimi dvattiṃsapubbanimittāni ca. so evam pātubhūta-aneka-acchariyō<sup>9</sup> puratthimadisam olokayamāno,<sup>10</sup> “mayā samo vā adhiko vā loke<sup>11</sup> atthi nu kho?”<sup>12</sup> ti āvajjessati. atha anekāni cakkavāḷakoṭisatasahassāni

<sup>1</sup> olokayamānā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; olokiyamānā P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>2</sup> kāsikavatthanikkhittam maṇiratanam || P<sub>1(2)</sub>; kāsivattha° P<sub>4</sub> Ed<sub>Th</sub>; °nikkhitamaṇiratanam P<sub>1</sub>; kāsikavatthanikkhamaṇiratanam P<sub>2</sub>; kāsikavatthanikkhitamaṇiratanam P<sub>3</sub>

<sup>3</sup> jotanto || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; jotayanto P<sub>1(2)</sub>; jotento Ed<sub>Th</sub>

<sup>4</sup> dukūlacumbāṭakena || Ap-a Ja-a (I); dukulacumbitakena P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; dukulacumbiṭakena P<sub>1</sub> P<sub>3</sub>; dukullam cumbiṭakena P<sub>2</sub>

<sup>5</sup> olokayamāno || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; olokiyamāno P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>6</sup> visuddhakāyassā pi mahāsattassa || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; bodhisattassa Ap-a Ja-a (I)

<sup>7</sup> āgantvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; nikkhamitvā Ap-a Ja-a (I)

<sup>8</sup> ubhinnam pi || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ubhinnapi Ed<sub>Th</sub>; bodhisattassa ca mātuyā ca Ap-a Ja-a (I)

<sup>9</sup> pātubhūta° || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub>; pātubhūtam° P<sub>2</sub> Ed<sub>Th</sub>

<sup>10</sup> olokayamāno || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; olokiyamāno P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>11</sup> loke || em.; loko P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>12</sup> atthi nu kho || P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; atthi kho P<sub>4</sub>

ekaṅgaṇāni<sup>1</sup> pātubhavissanti. tattha devā manussā gandhamālādīhi pūjayamānā: “mahāpurisa, idha tumhehi sadiso pi natthi. kuto ettha uttaritaro?” ti sāvayissanti.<sup>2</sup> evaṃ “catasso [3.nī:a] disā catasso anudisā heṭṭhā pari” ti dasadisā anuvilokentvā, tatthā pi attano sadisaṃ<sup>3</sup> kañci<sup>4</sup> adisvā, “ayaṃ uttarā disā” ti sattapadavītiḥārena gamissati. mahābrahmā setachattam<sup>5</sup> dhāressati. Suyāmo vālavījanim<sup>6</sup> eko devaputto sattaratanakhacittam<sup>7</sup> maṅgalakhaggam<sup>8</sup> eko suvaṇṇapādukaṃ eko dibbamayaṃ unḥisaṃ<sup>9</sup> gahetvā, gamissati. bodhisatto pana sayam<sup>10</sup> taruṇakumāro soḷasavassiko viya sayam naggo<sup>11</sup> kāsikavatthanivattho<sup>12</sup> viya analaṅkato yeva cakkavattī<sup>13</sup> alaṅkārena alaṅkato viya bhūmiyaṃ<sup>14</sup> gacchanto ākāseṇa gacchanto viya paññāyissati.<sup>15</sup> [do] tatthā pi anekāni cakkavāḷakoṭisatasahassāni ekagaṇāni<sup>16</sup> bhavissanti. atha tattha mahābrahmā ābharaṇapaṭiṃaṇḍito brahmadukūlam<sup>17</sup> ekaṃsaṃkatvā, [p. 136] dakkhiṇajānumaṇḍalaṃ paṭhaviyaṃ haritvā,<sup>18</sup> vāmajānumaṇḍalaṃ ukkhipitvā, ekā[3.nī:a]ya aṅguliya ekacakkavāḷasahassaṃ dasahi aṅgulīhi dasacakkavāḷasahassāni obhāsetuṃ samattho mahānubhāvo anekasatasahassabrahmagāṇa-parivuto sirasi añjaliṃ patitṭhāpetvā, “mārisa, kiṃ payojaṇaṃ sabbadisā vilokanena? avīcīto yāva bhavaggā tiriyaṃ apariyantāsu lokadhātūsu tumhehi samo vā adhiko vā koci satto

<sup>1</sup> ekaṅgaṇāni || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub>; ekagaṇāni Ed<sub>Th</sub>; ekahāgaṇāni P<sub>2</sub>

<sup>2</sup> sāvayissanti || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; sāvanissanti P<sub>4</sub> P<sub>1(2)</sub>; sāyissanti P<sub>2</sub>

<sup>3</sup> attano sadisaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; attasadisam P<sub>4</sub> Ed<sub>Th</sub>; attanā sadisaṃ P<sub>1(2)</sub>

<sup>4</sup> kañci || Ja-a (I); om. P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>5</sup> setacchattam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> Ap-a Ja-a (I); sottachattam Ed<sub>Th</sub> setanattam P<sub>1</sub> P<sub>3</sub>

<sup>6</sup> vālavījanim || reg.; vālabījanim Ap-a Ja-a (I); bālavījanim P<sub>4</sub> P<sub>1(2)</sub>; bālavījanim Ed<sub>Th</sub>; vālavījanim P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>7</sup> sattaratanakhacittam || P<sub>1</sub> P<sub>4</sub> P<sub>1(2)</sub>; sattaratanakhacittam P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>8</sup> maṅgalakhaggam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; khaggam P<sub>1(2)</sub>

<sup>9</sup> unḥisaṃ || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; unḥisaṃ PED

<sup>10</sup> sayam || P<sub>4</sub> P<sub>1(2)</sub> P<sub>2</sub> P<sub>3</sub>; samayaṃ Ed<sub>Th</sub>; yasaṃ yaṃ P<sub>1</sub>

<sup>11</sup> sayam naggo || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sayanaggo Ed<sub>Th</sub>

<sup>12</sup> kāsikavattha° || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; kāsikavattham° Ed<sub>Th</sub>

<sup>13</sup> cakkavattī || reg.; cakkavattī P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>14</sup> bhūmiyaṃ || P<sub>4</sub> P<sub>1(2)</sub>; bhūmiyā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bhūmiṃ Ed<sub>Th</sub>

<sup>15</sup> paññāyissati || em.; paññāyi P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>16</sup> ekaṅgaṇāni || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub>; ekagaṇāni P<sub>2</sub> Ed<sub>Th</sub>

<sup>17</sup> dukūlam || reg.; dukulam P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; dukullam P<sub>2</sub>

<sup>18</sup> nihantvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; nihanitvā P<sub>4</sub> P<sub>1(2)</sub>; haritvā Ed<sub>Th</sub>

nāma natthī” ti vadissati. tadā bodhisatto sabbabuddhacāritabhūtaṃ<sup>1</sup>  
 āsabbhivācāsaṅkhātāṃ<sup>2</sup> sīhanādaṃ nadanto sakalalokam ekaninnādaṃ  
 katvā,

“aggo ’ham asmi lokasmiṃ seṭṭho jeṭṭho anuttaro  
 ayam antimā me<sup>3</sup> jāti natthi ’dāni punabbhavo.” ti<sup>4</sup>[dp]

bhāssissati. atha devamanussā bodhisattaṃ aparimāṇena sakkāreṇa  
 sirisobhaggena mahantena ussavena Ketumatinaḡaram eva nessanti.  
 mātā pana sattame divase kālaṃ katvā, tusitapure mahesakkho  
 devaputto hutvā, nibbattissati. [3:nī:b] evaṃ Metteyyo bodhisatto  
 brāhmaṇamahāsālakule uppajjitvā, anantena parivāreṇa anantena  
 yasena mahantena sirisobhaggena devakumāro viya vaḡḡhitvā,  
 viññutaṃ pāpuṇissati. tena vuttaṃ: “jāyissati brāhmaṇakule” ti.

|| Bodhisattuppattikathā ||

(10.1) evaṃ mahāpurisass’ uppattiṃ dassetvā, idāni tassa  
 pāsādasampatti-ādayo dassento satthā āha:

“Sirivaḡḡdho<sup>5</sup> Vaḡḡdhamāno<sup>6</sup> Siddhattho<sup>7</sup> c’ eva Candako<sup>8</sup>  
 Ajitatthāya<sup>9</sup> uppannā pāsādā ratanāmayā.<sup>10</sup> (46)

<sup>1</sup> °cāritabhūtaṃ || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; °cāritabhūtaṃ P<sub>1(2)</sub>; °vāritabhūtaṃ P<sub>1</sub>; °cāritabhūtaṃ  
 Ed<sub>Th</sub>

<sup>2</sup> āsabbhivācāsaṅkhātāṃ || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; āsabbhivācāsaṅkhātāṃ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>;

<sup>3</sup> me || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>4</sub> P<sub>1(2)</sub>

<sup>4</sup> aggo ‘ham...punabbhavo ti || P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>.

<sup>5</sup> sirivaḡḡdho || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; sirivaddho P<sub>4</sub> P<sub>1(2)</sub>

<sup>6</sup> vaḡḡdhamāno || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; vaddhamāno P<sub>4</sub> P<sub>1(2)</sub>

<sup>7</sup> siddhattho || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pasiddhittho P<sub>4</sub>; pasiddhattho P<sub>1(2)</sub> Ed<sub>Th</sub>; ca siddhattho  
 M L N

<sup>8</sup> candako || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; nandako P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>9</sup> ajit’atthāya || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; ajjitassatthāya P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>

<sup>10</sup> ratanāmayā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N Ed<sub>Th</sub>; ratanamayā P<sub>4</sub> P<sub>1(2)</sub> M

**nāriyo<sup>1</sup> sabbaṅgasampannā sabbābharāṇabhūsitā<sup>2</sup>  
mahāmajjhimakā<sup>3</sup> cūḷā<sup>4</sup> Ajitassa paricārikā<sup>5</sup> [p. 137] (47)**

**anūnā satasahassā<sup>6</sup> nāriyo samalaṅkatā.  
Candamukhī nāma nārī. putto so Brahmavaḍḍhano.<sup>7</sup>” ti (48)**  
(...)<sup>[dq]</sup>

(10.2) ath<sup>c</sup> assa puññānubhāvena paṭhavim bhinditvā, uṭṭhitesu catūsu ratanapāsādesu ekeko sattasattabhūmi[3:nu:ajko]<sup>[dr]</sup> bhavissati. ekekissā bhūmikāya suvaṇṇamayā<sup>8</sup> rūpiyamayā pabālamayā<sup>9</sup> phalikamayā lohitaṅkamayā<sup>10</sup>[ds] masāragallamayā sabbaratanamayā satasahassakūṭāgārā bhavissanti. ekeko pāsādo sattaḥ ratanapākārehi parikkhitto bhavissati. tesu eko pākāro kanakamayo eko rajatamayo eko pabālamayo<sup>11</sup> eko phalikamayo eko lohitaṅkamayo eko masāragallamayo eko<sup>12</sup> sabbaratanamayo. tesu sattasattatorāṇapantiyo bhavissanti. kanakamayapākāradvāre rajatamayā torāṇapanti rajatamayapākāradvāre kanakamayā torāṇapanti. pabālamayapākāradvāre phalikamayā torāṇapanti<sup>13</sup> phalikamayapākāradvāre pabālamayā torāṇapanti. lohitaṅkamayapākāradvāre masāragallamayā torāṇapanti<sup>14</sup> masāragallapākāradvāre lohitaṅkamayā torāṇapanti. sa[3:nu:b]

<sup>1</sup> nāriyo || P<sub>4</sub> M L N Ed<sub>Th</sub>; nāri P<sub>1</sub> P<sub>2</sub>; nārī P<sub>3</sub> M<sub>B</sub>; nāriṇoyā P<sub>1(2)</sub>

<sup>2</sup> °bhūsitā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °bhūsitā P<sub>1(2)</sub>; °vibhūsitā M<sub>B</sub>

<sup>3</sup> mahāmajjhimakā || P<sub>4</sub> M L N Ed<sub>Th</sub>; °majjhimikā P<sub>1</sub> P<sub>3</sub>; °majjikā P<sub>1(2)</sub>; mahantā majjihimā M<sub>B</sub>; °majjhikāma P<sub>2</sub>

<sup>4</sup> cūḷā || M L N; cūḷā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; cuddā P<sub>1(2)</sub> P<sub>1</sub>

<sup>5</sup> paricārikā || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; pariccārikā P<sub>2</sub>; parivārikā P<sub>4</sub>; parivākā P<sub>1(2)</sub>

<sup>6</sup> anūnā satasahassā || P<sub>2</sub> M L N; anuna satasahassā P<sub>1</sub> P<sub>3</sub>; anunā satasahassāni P<sub>4</sub> P<sub>1(2)</sub> Ed<sub>Th</sub>; °ssāni M<sub>B</sub>

<sup>7</sup> brahmavaḍḍhano || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; brahmavaddhano P<sub>4</sub> P<sub>1(2)</sub> M L N

<sup>8</sup> suvaṇṇamayā || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; suvaṇṇakamayā P<sub>2</sub>

<sup>9</sup> pabālamayā || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; pabālamayā P<sub>4</sub> P<sub>1(2)</sub>; pabhālamayā P<sub>2</sub>

<sup>10</sup> lohitaṅkamayā || *reg.*; lohitaṅgamayā P<sub>4</sub> Ed<sub>Th</sub>; lohitaṅgamayā P<sub>1(2)</sub>; lohitaṅkamayā P<sub>1</sub>; lohitaṅgamayā P<sub>2</sub> P<sub>3</sub>.

<sup>11</sup> eko rajatamayo eko pabālamayo || P<sub>1</sub> P<sub>3</sub>; eko rajatamayo eko pabālamayo P<sub>2</sub>; eko ratanamayo eko rajatamayo eko pabālamayo P<sub>4</sub> P<sub>1(2)</sub>; *om.* Ed<sub>Th</sub>

<sup>12</sup> eko || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; *om.* Ed<sub>Th</sub>

<sup>13</sup> rajatamayapākāradvāre... phalikamayā torāṇapanti || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; *om.* Ed<sub>Th</sub>

<sup>14</sup> *om.* || P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; maṃsāragallamayā torāṇapanti Ed<sub>Th</sub>



bbaratanamayapākāradvāre sabbaratanamayā toraṇapanti bhavissati. samantato sattaratanamayesu yaṭṭhagesu<sup>1</sup> nānavaṇṇavicittā<sup>2</sup> dhajapaṭākā lambamānā pāsāde alaṅkarontā ṭhassanti. sabbaratanamayā kiṃkaṇikajālā samantato ratanamukhavaṭṭīsu<sup>3</sup> lambamānā dibbasāṅgītipaṭibhāgaravaṃ muñcamānā ṭhassanti. nesaṅ ca dhajapaṭākaghaṅṭikānaṅ<sup>4</sup> ca saddena sakalanagaravāsino rattindivamaṃ dibbagandhabbanighosena viya āmoditapamoditā abhiramissanti. tehi pana pāsādehi nigacchanto obhāso ravikiraṇajālā<sup>5</sup> va bhāso<sup>6</sup> viya pajjalanto bhavissati. ten<sup>4</sup> obhāsena pāsādā atipajjalita-tālvanaṇaḷavanasaravanādīni<sup>7</sup> viya vijotamānā ṭhassanti. pabāla-indanīlaphalikalohitaṅkādimayehi kuṭāgārasahashehi indacāpasatasahassavinaddharatanagirivarasikharā viya siriya virocāmānā<sup>8</sup> bhavissanti. tesamaṃ pana bhittīsu samantato nīlamaṇivicitatālapanti<sup>9</sup> sa[3:nū:a]bbaratanamayā maṅkarapantī sīhapantī byagghapantī<sup>9</sup> hatthipantī assapantī vālapantī rathapantī<sup>10</sup> mayurapantī haṃsapantī koṅcapantī balāhakapantī gijjhapantī garuḷapantī nāgapantī devapantī brahmapantī latāpantī pādapapantī gaggapantī<sup>11</sup> nadīpantī sarapantī samuddapantī nāvāpantī nagarapantī maṅcapīṭhakāpantī ādayo ca suvibhattā bhavissanti. niraṇṭaramaṃ dibbapupphavassaṃ vassissati. tesu pana pāsādesu ekekissā bhūmiyā sattasattasahassāni gabbhāni susajjitāni veḷuriyamayāni sattasattapallāṅkasahassāni<sup>12</sup> ratanaṇiṇḍikāni<sup>13</sup> sattaratanamayāni [p. 138]sattasattasetacchattasahassāni

<sup>1</sup> yaṭṭhagesu || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; yaṭaṭhiggesu Ed<sub>Th</sub>; yattheggesu P<sub>2</sub>; koṭṭhakesu P<sub>1(2)</sub>

<sup>2</sup> °vicittā || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; °vicitrā P<sub>2</sub>; °vicittā P<sub>4</sub> P<sub>1(2)</sub>

<sup>3</sup> °vaṭṭīsu || P<sub>1</sub> P<sub>3</sub>; °vaṭaṭīsu Ed<sub>Th</sub>; °vattīsu P<sub>4</sub>; °vaṭīsu P<sub>1(2)</sub>; °vaṭṭīsu P<sub>2</sub>

<sup>4</sup> °ghaṅṭikānaṅ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °ghaṭikānaṅ P<sub>4</sub> EdTh; °ghaṭīkānaṅ P<sub>1(2)</sub>

<sup>5</sup> ravikiraṇajālā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; rucikiraṇajālā P<sub>2</sub>; vikiraṇajālā P<sub>1(2)</sub>

<sup>6</sup> bhāso || P<sub>4</sub> P<sub>1(2)</sub>; P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; bhāsā P<sub>2</sub>

<sup>7</sup> atipajjalitatālvanaṇaḷavanasaravanādīni || *em.*; abhipajjalita°ādi Ed<sub>Th</sub> abhipajjalita°ādīni P<sub>4</sub>; abhipajjalitatāvavana°ādīni ;attipajjalita°ādīni P<sub>1</sub>; atipajjalitatāvana°ādīni P<sub>2</sub>; attipajjalitatāyavana°ādīni P<sub>3</sub>

<sup>8</sup> virocāmānā || P<sub>4</sub> P<sub>1(2)</sub>; virājamānā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; virojamānā Ed<sub>Th</sub>

<sup>9</sup> byagghapantī || *em.*; byagghapanti P<sub>4</sub> P<sub>1(2)</sub>; P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bayagghapanti Ed<sub>Th</sub>

<sup>10</sup> rathapantī || *em.*; rathapanti P<sub>4</sub> Ed<sub>Th</sub>; *om.* P<sub>1(2)</sub>; P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>11</sup> gaggapantī || *em.*; gaggapanti P<sub>4</sub>; natapanti P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; *om.* Ed<sub>Th</sub>

<sup>12</sup> sattasattapallāṅkasahassāni || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; sattasattasahassāni P<sub>1</sub>; sattasattapallāṅgasahassāni Ed<sub>Th</sub>

<sup>13</sup> ratanaṇiṇḍikāni || P<sub>1</sub> P<sub>3</sub>; rajatāṇiṇḍikāni P<sub>4</sub>; rojatāṇiṇḍikāni Ed<sub>Th</sub>; tenaṇiṇḍikāni P<sub>2</sub>

kanakaphalikapajjalitāni<sup>1</sup> mahagghattharaṇatthātāni<sup>2</sup> aneka-  
vaṇṇasamujjalāni sattasattasayanasaḥassāni ratanavicitta-  
daṇḍāni sattasattakuntasahassāni bhavissanti. ekekasmim pāsāde  
samantā chaddantanāgarājapamukhā sattasattasahassāvāraṇā  
sabbālaṅkārahūsitā ukkhittaratanamayasoṇṇadhajā<sup>3</sup>  
hema[3.ñū:b]jālāparicchinā sannaddhacammā hutvā, ṭhassanti.  
balāhaka-assarājapamukhā<sup>[du]</sup> ājānīyasovaṇṇālaṅkāravibhūsitā  
paṭimukkasattaratanacammā sattasatta-assasaḥassā ṭhassanti.  
tathā sattaratanamayā<sup>4</sup> ussidadhajā sabbālaṅkārahūsitā  
taruṇaravisamānavañṇā attappabhāsamudayena sakalapāsādaṃ  
nimujjāpayamānā sattasattasahassā<sup>5</sup> rathā ca thassanti. ekekissā  
bhūmikāya devaccharapaṭibhāgā<sup>6</sup> sabbālaṅkārahūsitā<sup>7</sup>  
naccagītavādītādisu kusalā hāsabhāvādivilāsayuttā<sup>8</sup> gahita-  
pañcāṅgikaturiyahatthā visuddhajātisambhūtā sattasattasahassā  
nāṭakitthiyo<sup>9</sup> bhavissanti. tasmaṃ sabbajettakā aggamaheṭī  
candamukhī nāma bhavissati abhirūpā dassanīyā pāsādikā  
paramāya vaṇṇapokkharatāya samannāgatā nātīdīghā nātirassā  
nātikisā<sup>10</sup> nātīthulā nātikālā<sup>11</sup> nāccodātā atikkantā manussavaṇṇaṃ  
appattā<sup>12</sup> dibbavaṇṇaṃ. tassā pana sarīrato candanagandho vāyati  
mukhato uppalagandho sarīrapabhā dvādasahatthappamāṇā  
bhavissati.<sup>13</sup> kappāsātūlapicusamphassaṭṭapaṭibhāgo sarīrasamphasso  
pañcakalyāṇī pacchimabhavikā bhavissati. putto pan<sup>4</sup> assā

<sup>1</sup> °pajjalitāni || P<sub>2</sub>; °pajjalikādi P<sub>4</sub> Ed<sub>Th</sub>; °pajjalikādi P<sub>1</sub> P<sub>3</sub>

<sup>2</sup> °attharaṇatthātāni || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; °attharaṇāni P<sub>4</sub>; °attharaṇatāni P<sub>2</sub>

<sup>3</sup> °sovaṇṇadhajā || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; sovaṇṇadhajjā P<sub>2</sub>; °sovaṇṇadhajā P<sub>4</sub>

<sup>4</sup> sattaratanamayā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sattaratanamaya P<sub>4</sub> Ed<sub>Th</sub>

<sup>5</sup> sattasattasahassā || P<sub>1</sub> P<sub>3</sub>; sattasattasahassā P<sub>2</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>6</sup> devaccharapaṭibhāgā || P<sub>1</sub> P<sub>3</sub>; accharapaṭibhāgā P<sub>2</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>7</sup> taruṇaravisamānavañṇā... sabbālaṅkārahūsitā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>8</sup> hāsabhāvādivilāsayuttā || P<sub>3</sub>; bhāvādivilāsayuttā P<sub>4</sub> Ed<sub>Th</sub>; hāsibhāvādivilāsayuttā  
P<sub>1</sub> P<sub>2</sub>

<sup>9</sup> sattasattasahassā nāṭakitthiyo || P<sub>1</sub> P<sub>2</sub>; sattasattasahassā nāṭakitthiyo P<sub>3</sub>;  
sattasattanāṭakitthiyo Ed<sub>Th</sub>; sattasahassā nāṭakitthiyo P<sub>4</sub>

<sup>10</sup> °kisā || P<sub>4</sub> P<sub>2</sub>; °kisā P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>11</sup> °kāḷā || P<sub>4</sub>; °kāḷikā P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; kāḷi P<sub>2</sub>

<sup>12</sup> apattā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; na pattā P<sub>4</sub> Ed<sub>Th</sub>

<sup>13</sup> dvādasahatthappamāṇā bhavissati || P<sub>1</sub> P<sub>3</sub>; dvādasahattham ganāti P<sub>4</sub> Ed<sub>Th</sub>  
dvādasahattham ganhāti P<sub>2</sub>

[3:ñe:a] Brahmavaḍḍhanakumāro<sup>1</sup> nāma so pi Rāhulakumāro viya pūritapāramī pacchimabhaviko. tappamukhā parosahassaputtā<sup>2</sup> bhavissanti. ekekasmim pāsāde yojanayojanappamāṇā<sup>3</sup> cattāro cattāro<sup>4</sup> nidhikumbhā<sup>5</sup> uggirantasattaratanā<sup>6</sup> ṭhassanti. catūsu<sup>7</sup> catūsu koṇesu<sup>8</sup> cattāro cattāro<sup>9</sup> kapparukkā paṭhaviṃ bhinditvā utṭhissanti, nānāvattā nānālankārādīhi upakaraṇehi samujjalāmānā. ekekasmim pāsāde sayam devā viya alaṅkatapaṭiyatto sabbālankārahūsito anopamarūpasampadāsamaṅgī nārīgaṇaparivuto<sup>10</sup> aṭṭhavassasahasasampattiṃ anubhavamāno vasissati.<sup>11</sup>

<10.3> tadā mahāsattasapuññānubhāvena<sup>12</sup> codiyamānāsakalajambudīpe Ketumatinagarapamukhesu caturāsītinagarasahassesu rājāno Saṅkharaññā cakkavattinā saddhim devamanussā ca mahāsattaṃ upasaṅkamtivā, “mārisa mayam tumhākaṃ veyyāvaccam<sup>13</sup> kātum paccā[3:ñe:b]sissāmā” ti mukhaṃ olokayamānā<sup>14</sup> ṭhassanti. mahāsatto “atthi amhākaṃ veyyāvaccakarā. gacchatha tumhe sakasakabhavanan<sup>15</sup>” ti te uyyojessati. tadā bodhisattena devalokato ānetvā,<sup>16</sup> Ketumatīyā rājadhāniyā tasmim tasmim uttamakule nibbattā aṭṭharasakoḍidevaputtā bodhisattassa amaccamaṅḍalā bhavissanti ti.

|| Pāsādasampadādīkathā || [p. 139]

<sup>1</sup> °vaḍḍhana° || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; °vaddhana° P<sub>2</sub>; °vaddha° P<sub>4</sub>

<sup>2</sup> paro° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; pare° P<sub>4</sub>

<sup>3</sup> yojanayojanappamāṇā || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; yojanayojanapamāṇā P<sub>4</sub>; yojanappamāṇā P<sub>2</sub>

<sup>4</sup> cattāro || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>5</sup> nidhikumbhā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; nidhibhumbhā Ed<sub>Th</sub>

<sup>6</sup> uggirantasattaratanā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ubbhiranti sattaratanā Ed<sub>Th</sub>

<sup>7</sup> catūsu || P<sub>4</sub> Ed<sub>Th</sub> P<sub>1</sub> P<sub>3</sub>; om. P<sub>2</sub>

<sup>8</sup> koṇesu || P<sub>4</sub> Ed<sub>Th</sub>; kaṅgesu P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>;

<sup>9</sup> cattāro || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>4</sub> P<sub>2</sub>

<sup>10</sup> nārī° || P<sub>3</sub> Ed<sub>Th</sub>; nārī° P<sub>1</sub> P<sub>2</sub>; nānā° P<sub>4</sub>

<sup>11</sup> vasissati || P<sub>1</sub> Ed<sub>Th</sub>; vassissati P<sub>2</sub> P<sub>3</sub>; vasīti P<sub>4</sub>

<sup>12</sup> puññā° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; paññā° Ed<sub>Th</sub>

<sup>13</sup> veyyāvaccam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vyāvaccam Ed<sub>Th</sub>

<sup>14</sup> olokayamānā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; olokiyamānā P<sub>4</sub> Ed<sub>Th</sub>

<sup>15</sup> sakasakabhavanan || Ed<sub>Th</sub>; sakabhavanan P<sub>3</sub> sakasakabhavan P<sub>4</sub>; sakabhavan P<sub>2</sub>

<sup>16</sup> ānetvā || Ed<sub>Th</sub>; āgantvā P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; gantvā P<sub>2</sub>

⟨11.1⟩ evaṃ pāsādanāṭakaparivārasampadaṃ dassetvā, idāni tassa mahābhinikkhamaṇaṃ dassento satthā āha:

“ramissati ratisampanno<sup>1</sup> modamāno mahāsukhe<sup>2</sup>  
anubhutvā<sup>3</sup> yasaṃ<sup>4</sup> sabbam Nandane Vāsavo yathā. (49)

aṭṭha vassasahassāni agāramhi vasissati.  
kadāci ratimatthāya<sup>5</sup> gacchaṃ<sup>6</sup> uyyāne kīlītuṃ<sup>7</sup> (50)

kāmesv ādīnavaṃ dhīro<sup>8</sup> bodhisattāna<sup>9</sup> dhammatā<sup>10</sup>  
nimitte caturo disvā kāmarativināsane<sup>11</sup> (51)

jīṇṇaṃ ca<sup>12</sup> byādhitāṃ<sup>13</sup> c<sup>4</sup> eva matañ ca  
gatamāyukaṃ<sup>14</sup>  
sukhitaṃ pabbajitaṃ<sup>15</sup> disvā [3:nai:a]  
sabbabhūtānukampako (52)

<sup>1</sup> rati° || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; ratti° P<sub>4</sub> P<sub>2</sub>

<sup>2</sup> mahāsukhe || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; mahādukkhe P<sub>4</sub>

<sup>3</sup> anubhutvā || M L N; anubhavitvā P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; abhi bhavitvā taṃ sabbam M<sub>B</sub>

<sup>4</sup> yasaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; sayam sabbam P<sub>4</sub>

<sup>5</sup> °tthāya || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; rattimatthāya P<sub>4</sub> P<sub>2</sub>; °ttāya M<sub>B</sub>

<sup>6</sup> gacchaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; gacchanta P<sub>4</sub> Ed<sub>Th</sub>; gaccha M<sub>B</sub>

<sup>7</sup> uyyāne kīlītuṃ || M L N; uyyānaṃ kīlītuṃ P<sub>2</sub>; uyyānakīlītuṃ P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; uyyānakīlītuṃ Ed<sub>Th</sub>

<sup>8</sup> kāmesv ādīnavaṃ dhīro || M L N; kāmesv ādīnavaṃ disvā P<sub>4</sub>; kāmesv ādīnavaṃ disvā Ed<sub>Th</sub>; kāme disvā ādīnavaṃ dhīro P<sub>1</sub>; kāme disvā ādīnavaṃ dhīro P<sub>2</sub>; kāme disvā ādīnavaṃ dhīro P<sub>3</sub>; kāmesv ādīnavaṃ viro M<sub>B</sub>

<sup>9</sup> bodhisattāna || L N Ed<sub>Th</sub>; bodhisattānaṃ P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M; °ttānuddha° M<sub>B</sub>

<sup>10</sup> dhammatā || P<sub>4</sub> M L N Ed<sub>Th</sub>; dhammataṃ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>11</sup> °vināsane || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °vināsane P<sub>4</sub>; °sano M<sub>B</sub>; nāsane M<sub>C</sub>

<sup>12</sup> jīṇṇaṃ ca || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M Ed<sub>Th</sub>; jīṇṇaṃ L N; jīṇṇa M<sub>B</sub>

<sup>13</sup> byādhitāṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; vyādhitāṃ M; vyādhitakaṇ L N; byādhitakaṇ M<sub>B</sub>

<sup>14</sup> gatamāyukaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; katayuttakaṃ M<sub>B</sub>

<sup>15</sup> pabbajitaṃ || P<sub>1</sub> P<sub>3</sub> L N M<sub>B</sub> Ed<sub>Th</sub>; pabbajitaṃ P<sub>2</sub>; pabbajjam P<sub>4</sub> M; ojjitam M<sub>C</sub>

**nibbiṇṇo<sup>1</sup> kāmaratīyā anapekkho mahāsukhe<sup>2</sup>  
anuttaraṃ santipadaṃ<sup>3</sup> esamāno<sup>4</sup> ’bhinikkhamī.” ti <53>  
(...)<sup>[dv]</sup>**

<11.2> evaṃ susamiddhe mahāyuge<sup>5</sup> puṇṇapāramī Ajitakumāro agāramajjhe mahantaṃ sampattiṃ mahantaṃ yasaṃ aparimitasiriṃ anubhavanto aṭṭhavassasahassāni vasitvā, Candamukhiyā aggamahesiyā putte paṭiladdhe paripākagate ñāṇe kāle pariṇuṇṇe ekadivasaṃ mahantena ānubhāvena dibbavimānasassirikaṃ rathavaram āruya, uyyānaṃ gacchanto devatāhi nimmitaṃ<sup>6</sup> jarājiṇṇarūpaṃ disvā, yobbanam<sup>7</sup> pahāya nibbinnamānaso<sup>8</sup> nivattitvā, pun<sup>4</sup> ekadivasaṃ uyyānaṃ gacchanto tatth<sup>4</sup> eva byādhirūpaṃ disvā, ārogyapadaṃ pahāya, tato nivattitvā, puna ekadivasaṃ uyyānaṃ gacchanto tatth<sup>4</sup> eva matarūpaṃ<sup>9</sup> disvā, jīvitapadaṃ pahāya, diṭṭhajajjaro viya vajirapabbate diṭṭhanissiriko viya<sup>10</sup> abhinavasamphulle kanakavarapadume<sup>11</sup> diṭṭhandhakāro viya ādiccabhavane diṭṭhasomabhāvo<sup>12</sup> viya saradapa[3:nai-b] ripuṇṇacande diṭṭhasarīranissandako<sup>13</sup> viya devabrahmavimāne attano sirisampattiyam<sup>14</sup> paṭiladdhavippaṭisārī nandavane<sup>15</sup>

<sup>1</sup> nibbiṇṇo || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N; nibbiṇṇo P<sub>4</sub>; nibbindo M; nibbinno Ed<sub>Th</sub> M<sub>C</sub>

<sup>2</sup> mahāsukhe || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; mahāsukho P<sub>4</sub> P<sub>2</sub> M<sub>B</sub>

<sup>3</sup> santipadaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M<sub>B</sub> Ed<sub>Th</sub>; santa<sup>o</sup> M L N; sandhi<sup>o</sup> M<sub>C</sub>

<sup>4</sup> esamāno || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; esamānā M<sub>B</sub>

<sup>5</sup> mahāyuge || P<sub>3</sub>; mahāyugge P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>6</sup> devatāhi nimmitaṃ || P<sub>3</sub>; devatāhi nimittaṃ P<sub>1</sub>; devatāhi nimittaṃ P<sub>2</sub>; devatānimittaṃ Ed<sub>Th</sub>; devatānimittaṃ P<sub>4</sub>

<sup>7</sup> yobbanapadaṃ || P<sub>1</sub> P<sub>3</sub>; yovanapadaṃ P<sub>2</sub>; yobbanam P<sub>4</sub> Ed<sub>Th</sub>

<sup>8</sup> nibbiṇṇamānaso || P<sub>1</sub> P<sub>3</sub>; nibbinna<sup>o</sup> P<sub>4</sub> Ed<sub>Th</sub>; nibbiṇṇamāsā P<sub>2</sub>

<sup>9</sup> matarūpaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; mattharūpaṃ P<sub>4</sub>

<sup>10</sup> diṭṭhanissiriko viya || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; diṭṭhanissiko viya P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>11</sup> abhinavasamphulle kanakavarapadume || P<sub>4</sub>; abhinavasamphullakanakavarapadume P<sub>1</sub> P<sub>3</sub>; abhinavassamphallakanakavarapadume P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>12</sup> somabhāvo || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; somo Ed<sub>Th</sub>; āsoma P<sub>4</sub>

<sup>13</sup> nissandako || em.; nisandako P<sub>4</sub> Ed<sub>Th</sub>; nassako P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>14</sup> sirisampattiyam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sirisampatti Ed<sub>Th</sub>

<sup>15</sup> vipaṭisārī nandavane vipaṭisārī nandanavane || reg.; vipaṭisārī nandanavane P<sub>1</sub> P<sub>3</sub>; ppaṭisārī nandanavane P<sub>2</sub>; vipaṭisārī nandanavane P<sub>4</sub> Ed<sub>Th</sub>; ppaṭisārī nandanavane P<sub>2</sub>

ukkaṅṭhitadevaputto<sup>1</sup> viya attano sirivibhave ukkaṅṭhitvā, puna ekadivasam uyyānaṃ gacchanto<sup>2</sup> ākāse devatādassitaṃ<sup>3</sup> samaṇarūpaṃ disvā, pabbajjāya ruciyā uppādetvā, uyyānakīḷaṃ anubhavitvā, devatāhi alaṅkato nagaraṃ pavisitvā, pāsādaṃ abhiruyha,<sup>4</sup> santaṃ padaṃ nibbānaṃ pariyesanto mahābhinnikkhamaṇaṃ nikkhamissatī ti.  
 || Mahābhinnikkhamaṇakathā || [p. 140]

⟨12.1⟩ evaṃ Metteyyassa bhagavato abhinikkhamaṇaṃ dassetvā, idāni tassa pabbajjaṃ dassento satthā āha:

**“sattāhaṃ padhānacāraṃ caritvā purisuttamo  
 pāsāden’ eva nekkhammaṃ<sup>5</sup> nikkhamissati so jino. ⟨54⟩**

**mittāmaccaśahāyehi nātisālohitehi ca  
 caturaṅginisenāya<sup>6</sup> parisāhi<sup>7</sup> catuvaṇṇibhi<sup>8</sup> ⟨55⟩**

**caturāsītisahasāhi<sup>9</sup> rājakaññāhi purakkhito<sup>10</sup>  
 mahatā janakāyena Ajito [3:ño:a] pabbajjissatī.”<sup>11</sup> ti ⟨56⟩<sup>[ldw]</sup>  
 (...)<sup>[dx]</sup>**

⟨12.2⟩ so pana osānadivase pabbajjitarūpaṃ disvā, sañjātapabbajjābhilāso “siriramme pabbajituṃ samattho no” ti vīmaṃsanatthaṃ kālānurūpaṃ pabbajjānurūpaṃ<sup>12</sup> kiñci dukkhaṃ anubhavanto sattāhaṃ

<sup>1</sup> °devaputto || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °devaputtā Ed<sub>Th</sub>

<sup>2</sup> gacchanto || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; gacchanamto Ed<sub>Th</sub>

<sup>3</sup> ākāse devatāhi dassitaṃ || P<sub>1</sub> P<sub>3</sub>; ākāse devatādassitaṃ Ed<sub>Th</sub> P<sub>2</sub>; ākāseṇa devatādassitaṃ P<sub>4</sub>

<sup>4</sup> abhiruyha || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; abhiruyhitvā P<sub>4</sub> Ed<sub>Th</sub>

<sup>5</sup> nekkhammaṃ || P<sub>4</sub> Ed<sub>Th</sub>; laṅghitvā M L N; nikkhammaṃ P<sub>1</sub> P<sub>3</sub>; nikkhamuṃ P<sub>2</sub>

<sup>6</sup> caturaṅginisenāya || L N; °aṅgini° M; °aṅginiyā senāya P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; catturaṅgiyā senāya P<sub>2</sub>

<sup>7</sup> parisāhi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; parisāca M<sub>B</sub>

<sup>8</sup> catuvaṇṇibhi || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; catuvaṇṇīhi M; catuvaṇṇīhi L N; catuvaṇṇībhi P<sub>4</sub> P<sub>2</sub>

<sup>9</sup> °sahasāhi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; °sahasēhi M L N

<sup>10</sup> purakkhito || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M<sub>B</sub> Ed<sub>Th</sub>; purekkhato M L N; parikkhito M<sub>C</sub>

<sup>11</sup> pabbajjissatī || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; pabbajjissati P<sub>4</sub> P<sub>2</sub> M<sub>BC</sub>

<sup>12</sup> pabbajjānurūpaṃ || Ed<sub>Th</sub>; pabbajjanarūpaṃ P<sub>4</sub>; pabbajjitānurūpaṃ P<sub>1</sub> P<sub>3</sub>; pabbajitonurūpaṃ P<sub>2</sub>

padhānacariyaṃ caritvā, maṇiguhāyam hi ukkaṅṭhitakesarasīharājā<sup>1</sup>  
 viya vuttappakārasampattisiri-sampunṇesu<sup>2</sup> ratanapāsādesu  
 ukkaṅṭhitarūpo mahābhinikkhamanaṃ nikkhamitukāmo bhavissati.  
 atha<sup>3</sup> assa cittuppādassā<sup>4</sup> ānubhāvena<sup>3</sup> sakaladasasahassacakkavāḷe  
 devatā tasmim̐ khāṇe ekekasmim̐ cakkavāḷe sannipattissanti.  
 sakalarājadhānī Jambudīpo ca ekakolāhalaṃ bhavissati: “Ajitakumāro  
 ajja mahābhinikkhamanaṃ nikkhamissati” ti.

(12.3) tasmim̐ khāṇe Saṅkharājā caturāsītināṭakasahasādhī parivuto  
 pāsādaṃ parivāretvā, ṭhassati. sesakhattiyabrāhmaṇā<sup>4</sup> upāsakā<sup>5</sup>  
 upāsikā nāgarā jānapadā vuttappakāraparisā<sup>6</sup> gahitagandha-  
 mālādhūpakaddalidhajapunṇaghaṭa-puṇṇapātīkusumapātī[3:ño:b]  
 ādihatthā<sup>7</sup> parivāressanti. ākāse devatā gahitachāvesā  
 dibbakusumagandhādihatthā sādhu-kāranigghosena dibba-  
 gandhabbanigghosena<sup>8</sup> yāva akaniṭṭhā ekaninnādaṃ kurumānā  
 ṭhassanti. cakkavāḷapabbata-akaniṭṭhabhavanādīsu ṭhitāhi devatāhi  
 suvaṇṇarajatamaṇipabāḷaphalīkakañcana-lohitāṅkamasāragallādi-  
 mayacañkoṭakehi visaṭṭhakusumagandhacūṇṇādīhi sakalamedinī<sup>9</sup>  
 nīrantarapupphavassaghanamahāmegha-dhārājhotthatā<sup>10</sup> viya  
 bhavissati. tasmim̐ khāṇe ratanapāsādo paṭhavito ākāsaṃ  
 uppattamāno<sup>11</sup> viya suvaṇṇahaṃsarājā bodhisattassa [p. 141]  
 aggamaheśināṭakādīhi sampunṇo yeva ākāsaṃ ullaṅghissati. tasmim̐  
 khāṇe sakalaparīsā mahāsattassa puññānubhāvena cakkavattino  
 puññānubhāvena devatānubhāvena ākāsaṃ ullaṅghissanti. ye

<sup>1</sup> ukkaṅṭhitakesarasīharājā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °siharājā P<sub>4</sub>; ukkiṅṭhitakesarasīharājā Ed<sub>Th</sub>

<sup>2</sup> vuttappakārasampattisirisampunṇesu || P<sub>1</sub> P<sub>3</sub>; vuttappakārasirisampunṇesu P<sub>4</sub>  
 P<sub>2</sub> Ed<sub>Th</sub>

<sup>3</sup> cittuppādassānubhāvena || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; cittuppādānubhāvena P<sub>4</sub>

<sup>4</sup> sesakhattiyabrāhmaṇā || ??; sesakhattiyā brāhmaṇā P<sub>4</sub> Ed<sub>Th</sub>

<sup>5</sup> upāsakā

P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; upāsaka Ed<sub>Th</sub>

<sup>6</sup> vuttappakāraparisā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; vuttappakārā purīsā P<sub>4</sub>

<sup>7</sup> °puṇṇaghaṭapūṇṇapātīkusumapātī-ādihatthā || P<sub>4</sub>; °puṇṇaghaṭā° Ed<sub>Th</sub>;  
 °puṇṇaghaṭapūṇṇapātīkusumagghika-kusumapātī-ādāyo heṭṭhā P<sub>1</sub> P<sub>3</sub>; °puṇṇa-  
 ghaṭapūṇṇapātīkusumagghikakusumapātī-ādāyo heṭṭhā P<sub>2</sub>

<sup>8</sup> dibbagandhabbanigghosena || P<sub>3</sub> Ed<sub>Th</sub>; dibbanigghosena P<sub>4</sub>; dibbagandha-  
 nigghosena P<sub>1</sub>; om. P<sub>2</sub>

<sup>9</sup> medinī || em.; medanī P<sub>3</sub> Ed<sub>Th</sub>; medani P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>

<sup>10</sup> °ajjhotthatā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ajotanā P<sub>4</sub>; °ajottanā Ed<sub>Th</sub>

<sup>11</sup> uppattamāno || P<sub>2</sub> P<sub>3</sub>; uppattamāno P<sub>4</sub>; upattamāno P<sub>1</sub>; uppattano Ed<sub>Th</sub>

mahāsattena saddhiṃ gantukāmā bhavissanti te ākāse attānaṃ passissanti.<sup>1</sup> Mahābrahmā [3:nau:a] tiyojanikaṃ setacchattaṃ dhāressati. Sakko saṅkhaṃ dhamamāno ṭhassati. Suyāmo vālavījaṇiṃ gahetvā, Santusito maṇitālapaṇṇaṃ gahetvā, Pañcasikho velupaṇḍuvīṇaṃ vādayamāno catūsu disāsu khaggahatthā mahārājāno dibbakusumādibharitasuvaṇṇa-caṅkoṭakahatthā devakumāriyo nānādisāsu khaggahatthā yakkhasenāpatino samantā dibbadhajahatthā asurā maṇidaṇḍadīpakahatthā nāgarājāno silokagandhabbaṃ kurumānā supaṇṇā varagītena gāyantā kinnarā dibbanaccantā gandhabbagaṇā devadhītā dasadisāsu ṭhassanti. evaṃ evarūpāya sirisobhaggasampannāya dibbamanussakāya dibbaparisāya parivuto pabbatānaṃ naccena vāraṇānaṃ koṅcanādena turaṅgānaṃ<sup>2</sup> hasanena<sup>3</sup> sīhānaṃ sīhanādena byagghānaṃ vijimhanena haṃsānaṃ tuṭṭhivādena devatānaṃ sādhuḥkārena asurānaṃ thutighosena brahmānaṃ apphoṭānaṃ<sup>4</sup> ekani[3:ṅo:b]nnādaṃ ekanigghosaṃ jātaṃ ākāsaṃ alaṅkārayamāno<sup>5</sup> pāsādena gantvā, bodhimaṇḍalasaṃpānaṃ upagamissati. pāsādo bodhimaṇḍalasaṃpānaṃ ākāsaṃ otarivā, ramaṇīye bhūmibhāge patiṭṭhahissati. tasmim̐ khaṇe mahābrahmā dibbamaye aṭṭhaparikkhāre gahetvā, taṃ thānaṃ sampāpuṇissati. atha mahāsatto ratanamayakhaggena samolikesakalāpaṃ<sup>6</sup> chinditvā, ākāse khipitvā, brahmahatthato parikkhāre gahetvā, pabbajissati ti.<sup>7</sup>

⟨12.4⟩ evaṃ mahāpurisassa pabbajjaṃ dassetvā, idāni tassa anupabbajite dassento satthā āha:

“caturāsītisahassāni brāhmaṇā<sup>8</sup> vedapāragū<sup>9</sup>[dy] Metteyyasmiṃ pabbajite<sup>10</sup> pabbajissanti<sup>11</sup>[dz] te tadā (57)

<sup>1</sup> passissanti || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; passanti P<sub>4</sub>

<sup>2</sup> turaṅgānaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; turagānaṃ Ed<sub>Th</sub>; tarudānaṃ P<sub>2</sub>

<sup>3</sup> hasanena || P<sub>4</sub>; ghosanena P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sahasanena Ed<sub>Th</sub>

<sup>4</sup> apphoṭānaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; apoṭānaṃ Ed<sub>Th</sub>

<sup>5</sup> alaṅkārayamāno || P<sub>4</sub> P<sub>2</sub>; alaṅkariyamāno P<sub>3</sub> P<sub>1</sub> Ed<sub>Th</sub>

<sup>6</sup> kesakalāpaṃ || P<sub>4</sub> P<sub>3</sub>; kekesakalāpaṃ P<sub>1</sub>; kesakalāpaṃ; kalāpaṃ Ed<sub>Th</sub>

<sup>7</sup> om. || P<sub>4</sub> Ed<sub>Th</sub>; pabbajākathā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>8</sup> brāhmaṇā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; brahmaṇā M L N

<sup>9</sup> pāragū || P<sub>4</sub> M L N Ed<sub>Th</sub>; pāragā P<sub>1</sub> P<sub>3</sub>; pārago P<sub>2</sub>.

<sup>10</sup> pabbajite || P<sub>4</sub> M L N Ed<sub>Th</sub>; jissanti P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M<sub>BC</sub>

<sup>11</sup> pabbajissanti || P<sub>3</sub> M L N Ed<sub>Th</sub>; jissanti P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> M<sub>BC</sub>.



**Isidatto<sup>1</sup> [p. 142] Purāṇo ca ubhayo te pi<sup>2</sup> bhātaro  
caturāsītisahassehi<sup>3</sup> pabbajissanti te tadā.** <58>

**Jītamitto<sup>4</sup> ca Vijayo yugā<sup>5</sup>[<sup>ea</sup>] amitabuddhino<sup>6</sup>  
paccupessanti sambuddhaṃ caturāsītisahassato.** <59>  
[3:nām:a]

**Siddhattho<sup>7</sup> nāma gahapati Sudhanā ca<sup>8</sup> upāsikā  
paccupesanti sambuddhaṃ caturāsītisahassato.** <60>

**Saṅgho<sup>9</sup> nāma upāsako Saṅghā<sup>10</sup> nāma upāsikā  
paccupesanti sambuddhaṃ caturāsītisahassato.** <61>

**Sudhano<sup>11</sup>[<sup>eb</sup>] nāma gahapati ‘Sudatto’ iti vissuto  
paccupesanti<sup>12</sup> sambuddhaṃ caturāsītisahassato.** <62>[<sup>ec</sup>]

**itthī<sup>13</sup> Yasavatī nāma ‘Visākhā’<sup>14</sup> iti vissutā  
caturāsītisahassehi naranārīhi<sup>15</sup> purakkhitā<sup>16</sup>  
nikkhamissati<sup>17</sup> nekkhammaṃ<sup>18</sup> Metteyyassānūsāne.** <63>[<sup>ed</sup>]

<sup>1</sup> isidatto || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; isidattho P<sub>4</sub>; isidato P<sub>2</sub>

<sup>2</sup> ubhayo te pi || P<sub>4</sub> P<sub>2</sub> M L N; ubhaye te pi Ed<sub>Th</sub> P<sub>1</sub> P<sub>3</sub>

<sup>3</sup> caturāsītisahassehi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; caturāsītisahassāni M L N

<sup>4</sup> jītamitto || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; jītacitto P<sub>4</sub>; jātimitto M L N

<sup>5</sup> vijayo yugā || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; vijjayo yuggā P<sub>4</sub>; javijayo puttā P<sub>2</sub> vijayo sūyuggā M<sub>C</sub>.

<sup>6</sup> amitabuddhino || P<sub>4</sub> P<sub>3</sub> M L N; amittabuddhino Ed<sub>Th</sub> P<sub>2</sub> M<sub>B</sub>

<sup>7</sup> siddhattho || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M<sub>B</sub>; suddhano P<sub>4</sub> Ed<sub>Th</sub>; Suddhiko M L N

<sup>8</sup> sudhanā ca || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N M<sub>B</sub>; suddhā nāma P<sub>4</sub> Ed<sub>Th</sub>; suddhanā ca M

<sup>9</sup> saṃgho || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M; saṅkho L N Ed<sub>Th</sub>

<sup>10</sup> saṃghā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; saṅkhā L N Ed<sub>Th</sub>; saṃgha M; saṃkha M<sub>B</sub>

<sup>11</sup> sudhano || P<sub>3</sub> P<sub>3</sub> L N; saddharo M; om. P<sub>4</sub> Ed<sub>Th</sub> P<sub>2</sub>.

<sup>12</sup> paccupesanti || L M N; paccupesati P<sub>1</sub> P<sub>3</sub>; om. P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>13</sup> itthī || P<sub>3</sub> L M N Ed<sub>Th</sub>; itthi P<sub>1</sub> P<sub>2</sub>; iti P<sub>4</sub>

<sup>14</sup> Visākhā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; visāra M<sub>B</sub>

<sup>15</sup> naranārīhi || P<sub>4</sub> P<sub>3</sub>; naranārīhi P<sub>1</sub>; naranādīhi P<sub>2</sub>; naranārīhi M L N Ed<sub>Th</sub>; nānārīhi M<sub>B</sub>

<sup>16</sup> purakkhitā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M<sub>B</sub> Ed<sub>Th</sub>; purekkhitā M L N; pūrakkhito M<sub>C</sub>

<sup>17</sup> nikkhamissati || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; nikkhamissanti M L N

<sup>18</sup> nekkhammaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; nikkhammaṃ M<sub>B</sub>; nikkhama M<sub>C</sub>

**aññe nāgarikā c’ eva tato jānapadā bahū<sup>1</sup>  
khattiyā brāhmaṇā<sup>2</sup> vessā<sup>3</sup> suddā<sup>4</sup> c’ eva anappakā** (64)<sup>5</sup>

**nekkhammābhimukhā<sup>6</sup> hutvā nānājaccā mahājanā  
Metteyyassānupabbajjāṃ<sup>7</sup> pabbajissanti<sup>8</sup> te tadā.” ti** (65)<sup>9</sup>  
(...)<sup>[ee]</sup>

|| Pabbajjākathā ||<sup>10</sup>

⟨13.1⟩ evaṃ mahāpurisassa pabbajjañ<sup>11</sup> ca anupabbajite ca dassetvā,  
idāni tassābhisambodhiṃ dassento satthā āha:

**“yasmim ca divase dhīro<sup>12</sup> nekkhammaṃ abhinikkhami<sup>13</sup>  
nikkhamantadvase yeva bodhimaṇḍaṃ upehiti.<sup>14</sup>** (66)

**a[3:nām:b]parājitanisabhaṭṭhāne<sup>15</sup> bodhipallaṅkamuttame  
pallaṅkena nisīditvā bujjhissati mahāyaso.” ti** (67)  
(...)<sup>[ef]</sup>

<sup>1</sup> bahū || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; bahu P<sub>2</sub>; mahā M<sub>B</sub>

<sup>2</sup> brāhmaṇā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; brahmaṇā M L N

<sup>3</sup> vessā || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; vesā P<sub>4</sub> P<sub>2</sub>

<sup>4</sup> suddā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> M L N Ed<sub>Th</sub>; sūdā P<sub>3</sub>

<sup>5</sup> 64 || M L N; 63 Ed<sub>Th</sub>

<sup>6</sup> nekkhammābhimukhā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; nekkhamā° P<sub>2</sub>; nikkhamā° M<sub>B</sub>

<sup>7</sup> metteyyassānupabbajjāṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; metteyyānupabbajjāṃ P<sub>4</sub> Ed<sub>Th</sub>

<sup>8</sup> pabbajissanti || P<sub>3</sub> M L N; °jji° P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> M<sub>B</sub>

<sup>9</sup> 65 || M L N; 64 Ed<sub>Th</sub>

<sup>10</sup> Pabbajjākathā || *corr.*; Pabbajākathā P<sub>4</sub>; Anupabbajākathā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; *om.* Ed<sub>Th</sub>

<sup>11</sup> pabbajjañ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pabbajjā P<sub>4</sub> Ed<sub>Th</sub>

<sup>12</sup> dhīro || P<sub>3</sub> M L N Ed<sub>Th</sub>; dhiro P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>; viro M<sub>B</sub>

<sup>13</sup> nekkhammaṃ abhinikkhami || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; nekkhammaṃ abhinikkhami  
P<sub>2</sub>; nikkhama abhinikkhamanaṃ M<sub>B</sub>

<sup>14</sup> upehiti || P<sub>3</sub> M L N Ed<sub>Th</sub>; upehīti P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>

<sup>15</sup> aparājitanisabhaṭṭhāne || P<sub>4</sub> L Ed<sub>Th</sub>; aparājite nisabhaṭṭhāne P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; aparājite  
nisabhaṇḍāne M; aparājite mahāṭṭhāne M<sub>B</sub>

⟨13.2⟩ mahāpuriso pabbajitvā, saṃvarasamādānaṃ katvā, salilavāhiniyā gattāni<sup>1</sup> utuṃ gāhāpetvā,<sup>2</sup> Candamukhiyā deviyā dinnam dibbojapakkhitam khīramadhupāyasaṃ paribhuñjitvā, nadiyā [p. 143] nāgabhanagāminim suvaṇṇapāṭim visajjetvā, kusumapallavasamalaṅkate vanasaṅde divāvihāraṃ katvā, sāyaṇhasamaye surabhiḅandhakusumesu vaṇṭato<sup>3</sup> omuñcitvā,<sup>4</sup> cīvarassa upari pavattamānesu nāgasupaṇṇāḍīsu dibbapupphagandhāḍīhi pūjayāmānesu dasasahassalokadhātūsu kampamānesu devatāhi alaṅkatena maggena devabrahmagāṇaparivuto gantvā, dakkhiṇidisābhāgena nāgarukkham upagantvā, tikkhattuṃ padakkhiṇaṃ katvā, uparikkhite<sup>5</sup> avijahite acalaṭṭhāne aññatarena puri[3:nah:a]sena upanītāni tiṇāni agge gahetvā khippāpetvā, tattha jātaṃ<sup>6</sup> aparājītapallaṅkavaram āruya supupphitaṃ bodhirukkham piṭṭhito katvā, puratthābhimukho caturāṅgaviriyaṃ adhiṭṭhāya, nisīdissati.

⟨13.3⟩ tasmim samaye va Vasavattimāro attano devaloke ṭhito yeva mahāsattaṃ bodhipallaṅkam āruya, sabbaññutaṃ apāpuṇitvā, “imaṃ pallaṅkam na vijahissāmi” ti nisinnaṃ disvā, “Ajītakumāro mayhaṃ visayaṃ visayaṃ atikkamitukāmo na ’dāni visayaṃ mama atikkamituṃ dassāmi” ti. mārabalaṃ ādāya cakkavālamukhavatṭiyaṃ otaritvā, olovento mahāpurisassa mettānubhāvena nivattitvā, palāyissati. tasmim khaṇe paññāsayojanappamāṇaṃ ramsisahassa-upasobhitaṃ suriyamaṇḍalaṃ nemiyaṃ gahetvā, mahāsamudde nimujjāpiyamānaṃ<sup>7</sup> suvaṇṇacakkaṃ viya atthaṅgacchantaṃ ṭhassati. ekūnapaññāsayojanappamāṇaṃ pabhāsamuda[3:nah:b]yaṃ<sup>8</sup> visajjentam candamaṇḍalaṃ cakkavālagabbhe<sup>9</sup> khīrasāgare

<sup>1</sup> salilavāhiniyā gattāni || *em.*; salilavāhaniyā gattāni P<sub>3</sub>; salilavāhīni yāgūbhattāni P<sub>4</sub>; salilavāhīti yāgubhattāni Ed<sub>Th</sub>; salilavāhaniyā bhattāni P<sub>1</sub>; sallilavāhaniyā gutthāni P<sub>2</sub>

<sup>2</sup> gāhāpetvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; kāpāhetvā Ed<sub>Th</sub>

<sup>3</sup> vaṇṭato || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vaṇaṭato Ed<sub>Th</sub>

<sup>4</sup> omuñcitvā || P<sub>4</sub> Ed<sub>Th</sub>; P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>5</sup> *om.* || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; avikite P<sub>4</sub>

<sup>6</sup> jātaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; jāta P<sub>4</sub>

<sup>7</sup> nimujjāpiyamānaṃ || Ed<sub>Th</sub>; nimujāpiyamānaṃ P<sub>4</sub>; nimujjāpayamānaṃ P<sub>1</sub> P<sub>3</sub>; nipujjāyaghamānaṃ P<sub>2</sub>

<sup>8</sup> pabhāsamudayaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pabhāsamudvayaṃ P<sub>4</sub> Ed<sub>Th</sub>

<sup>9</sup> cakkavālagabbhe || P<sub>4</sub> Ed<sub>Th</sub>; cakkavālagabbhaṃ P<sub>2</sub> P<sub>3</sub>; cakkavālagabbhakhīrasāgare P<sub>1</sub>

nimujjāpiyamānaṃ<sup>1</sup> viya nemiyaṃ gahetvā, anilapathe ullaṅghāpiyamānaṃ<sup>2</sup> rajatacakkam viya<sup>3</sup> pācīnadisāmukhato<sup>4</sup> uggacchantam<sup>5</sup> ṭhassati. cakkavāḷamajjhe attano suvaṇṇavaṇṇāya sarīrappabhāya<sup>6</sup> taṃ padesaṃ suvaṇṇarasena<sup>7</sup> nimujjāpayamāno<sup>8</sup> viya mahāpuriso virocissati.

<13.4> brahmasakkasuyāmasantusitādayo mahābhinnikkhamane<sup>9</sup> viya setacchattaviijayuttarasāṅkhadibbacāmaramaṇi-tālavaṇṭāḍṇi gahetvā, ṭhassanti. ekacce devā ratanatoraṇamālā gahetvā, ekacce ratanagghikamālā ekacce suvaṇṇakaddalimālā ekacce sabbaratanamayamālā<sup>10</sup> ekacce sirivacchamālā ekacce pupphaghaṭamālā ekacce dhūpakaṭacchumālā<sup>11</sup> ekacce maṇidaṇḍadīpamālā ekacce suvaṇṇadāsamālā ekacce rajatadāsamālā ekacce maṇidāsamālā ekacce rata[3:ca:a]nadāsamālā ekacce maṇipadīpamālā<sup>12</sup>||e|| ekacce dhajapaṭākamālā ekacce kapparukkha-mālā gahetvā parivāretvā, ṭhassanti. sakaladasasahassacakkavāḷa-devatā chaṇavesam gahetvā, devanāṭakasāṅgītiyo [p. 144] pavattayissanti. dibbapupphagandhacūṇṇādīhi pūjissanti. sakalagagaṇatalam mahāmeghavuṭṭhidhārāparikiṇṇam<sup>13</sup> viya dibbapupphavassehi niraṇṭaram bhavissati.

<sup>1</sup> nimujjāpiyamānaṃ || P<sub>4</sub> Ed<sub>Th</sub>; nimujjāpayamānaṃ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>;

<sup>2</sup> ullaṅghāpiyamānaṃ || Ed<sub>Th</sub>; ulaṅghāpiyamānaṃ P<sub>4</sub>; ulaṅghāpiyamānaṃ P<sub>2</sub> P<sub>3</sub>; upalaṅghāpiyamānaṃ P<sub>1</sub>

<sup>3</sup> om. || P<sub>4</sub> P<sub>3</sub> Ed<sub>Th</sub>; ca P<sub>1</sub> P<sub>2</sub>

<sup>4</sup> pācīnadisāmukhato || Ed<sub>Th</sub>; pācīnadisāmukhato P<sub>4</sub>; pācīnadisābhimukhato P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>5</sup> uggacchantam || Ed<sub>Th</sub>; ugacchantam P<sub>4</sub>; upagacchantam P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>6</sup> suvaṇṇavaṇṇāya sarīrappabhāya || P<sub>1</sub> P<sub>3</sub>; suvaṇṇasarīrappabhāya P<sub>4</sub>; suvaṇṇam sarīrappabhāya Ed<sub>Th</sub>; suvaṇṇavaṇṇāya parippabhāya P<sub>2</sub>

<sup>7</sup> suvaṇṇaramse || P<sub>2</sub>; suvaṇṇarase P<sub>1</sub> P<sub>3</sub>; suvaṇṇarasena P<sub>4</sub> Ed<sub>Th</sub>

<sup>8</sup> nimujjāpayamāno || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; nimujjāpiyamānaṃ P<sub>4</sub> Ed<sub>Th</sub>

<sup>9</sup> mahābhinnikkhamane || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; mahābhinnikkhamane P<sub>2</sub>; mahābhinnikkhame Ed<sub>Th</sub>

<sup>10</sup> om. || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ekacce sabbaratanamayamālā Ed<sub>Th</sub>; This is a dittography in Ed<sub>Th</sub>.

<sup>11</sup> dhūpakaṭacchumālā || P<sub>2</sub> Ed<sub>Th</sub>; dhūma° P<sub>3</sub>; dhuma° P<sub>4</sub> P<sub>1</sub>

<sup>12</sup> ekacce suvaṇṇadāsamālā... ekacce maṇipadīpamālā || P<sub>4</sub>; om. Ed<sub>Th</sub>.

<sup>13</sup> sakalagagaṇatalam mahāmeghavuṭṭhidhārāparikiṇṇam || P<sub>3</sub>; sakalagagaṇatalamahā° P<sub>4</sub> P<sub>2</sub> sakalagagaṇatalam mahāmeghavuṭṭhidhārā parikiṇṇā P<sub>1</sub>; sakalagagaṇatalamahāmeghavuṭṭhidhārā parikiṇṇā Ed<sub>Th</sub>

(13.5) atha mahāpuriso cakkavāḷagirivalayasāṇipākāra-parikkhite tārāmaṇikhacita-ākāsavitāne<sup>1</sup> sakalarajanijalamāna-candanapadīpe cakkavāḷagabbharatanamaṇḍapamajjhe<sup>2</sup> bodhidume varamaṇichatte pallanke sarājikāya parisāya parivāretvā nisinno yeva, purimayāme pubbenivāsaṃ anussaritvā, majjhimayāme dibbacakkhūṃ visodhetvā, pacchimayāme paccayākāraṃ anulomapaṭilomādivasena sammasanto aruṇuggamane yeva dasa[3:ca:b]sahassalokadhātuṃ unnādetvā,<sup>3</sup> dasabalacatuvesārajjādisabba-guṇapaṭimaṇḍitaṃ sabbaññutaññaṃ paṭivijjhissati. tasmim khane paṭisandhiyaṃ viya dvattiṃsapubbanimittāni pātubhavissanti. sakaladasasahassalokadhātu<sup>4</sup> vajjetvā,<sup>5</sup> viṣaṭṭhamālāgulā viya ghanabandhapupphakalāpo viya<sup>6</sup> susajjitapupphāsaṇaṃ viya ca alaṅkatapaṭiyattā<sup>7</sup> bhavissati.<sup>8</sup> evaṃ<sup>9</sup> sakaladasasahassalokadhātuṃ ekaninnādaṃ ekanigghosaṃ ekasādhukāraṃ ekacchanaṃ<sup>10</sup> ekasirisobhaggapattaṃ katvā, paṭividdhasabbaññutaññaṃ aneka-jātiśamsāranti-ādikaṃ udānaṃ<sup>11</sup> udānessatī ti.

|| Paramābhisambodhikathā ||

(14.1) evaṃ Metteyyassa bhagavato abhisambodhiṃ dassetvā, idāni tassa dhammacakkappavattanaṃ dassento sathā āha:

**“upetvā<sup>12</sup> uyyānavaram<sup>13</sup> phullam<sup>14</sup> nāgavanaṃ jino  
anuttaraṃ dhammacakkaṃ evaṃ so vattayissati: (68)**

<sup>1</sup> °ākāsavitāne || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °ākāse vitāne Ed<sub>Th</sub>

<sup>2</sup> °maṇḍapamajjhe || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °maṇḍape majjhe Ed<sub>Th</sub>

<sup>3</sup> unnādetvā || P<sub>3</sub> Ed<sub>Th</sub>; unṇādetvā P<sub>1</sub>; uṇādetvā P<sub>4</sub> P<sub>2</sub>

<sup>4</sup> °dhātu || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; °dhātuṃ P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>5</sup> vajjetvā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; vattetvā P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>6</sup> ghanabandhapupphakalāpo viya || P<sub>1</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>; ghanu° P<sub>2</sub>

<sup>7</sup> alaṅkatapaṭiyattā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>8</sup> bhavissati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bhavissanti P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>9</sup> sakaladasasahassalokadhātu... | evaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>10</sup> ekacchanaṃ || Ed<sub>Th</sub>; ekachanaṃ P<sub>1</sub>; ekachanaṃ P<sub>3</sub>; ekacalam P<sub>2</sub>; ekacchantam P<sub>4</sub>

<sup>11</sup> udānaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>4</sub>

<sup>12</sup> upetvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; upeto M<sub>(ABC)</sub>

<sup>13</sup> °varam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; °vanam Ed<sub>Th</sub>

<sup>14</sup> phullam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; phulla Ed<sub>Th</sub>; phula P<sub>4</sub>

**‘dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ  
ariya[3:cā:a]tṭhaṅgikaṃ<sup>1</sup> maggaṃ  
dukkhūpasamagāmiṇaṃ.’** (69)<sup>[eh]</sup>

**tadā manussā hessanti<sup>2</sup> samantā satayoJane  
parisā lokanāthassa dhammacakkappavattane.<sup>3</sup>** (70)<sup>[ei]</sup>

**tato bhiiyo bahū devā upessanti tahiṃ jinaṃ<sup>4</sup>  
tesaṃ<sup>5</sup> mocessati<sup>6</sup> tadā bandhanā  
satasahassakoṭiṇaṃ.<sup>7</sup>” ti** (71)  
(...)<sup>[ej]</sup>

|| Dhammacakkapavattanakathā ||<sup>8</sup> [p. 145]

(15.1) evaṃ dhammacakkappavattanaṃ dassetvā, idāni Saṅkharāñño  
pabbajjaṃ dassento satthā āha:

**“tadā so Saṅkharājā ca<sup>9</sup> pāsādaṃ ratanāmayam<sup>10</sup>  
jīnapāmokkhasaṅghassa<sup>11</sup> niyyādetvā punāparaṃ** (72)

<sup>1</sup> ariyatṭhaṅgikaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M Ed<sub>Th</sub>; ariyaṃ atṭhaṅgikaṃ L N M<sub>B</sub>

<sup>2</sup> °ssā hessanti || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °ssupessanti M<sub>B</sub>

<sup>3</sup> dhammacakkappavattane || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; dhammacakkapavattane P<sub>4</sub> M L N

<sup>4</sup> tahiṃ jinaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; bahūjanaṃ P<sub>2</sub>; tahiṃ janaṃ M<sub>B</sub>

<sup>5</sup> tesaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; nesaṃ M L

<sup>6</sup> mocessati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; mocissati P<sub>4</sub> Ed<sub>Th</sub> M<sub>B</sub>

<sup>7</sup> satasahassakoṭiṇaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> L N M<sub>C</sub> Ed<sub>Th</sub>; satasahassakoṭiṇaṃ P<sub>2</sub> M;  
sahassakoṭiṇaṃ M<sub>B</sub>

<sup>8</sup> Dhammacakkapavattanakathā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>9</sup> °rājā ca || P<sub>4</sub> M L N Ed<sub>Th</sub>; °rājā pi P<sub>1</sub> P<sub>3</sub>; °rājā P<sub>2</sub>; °rājāno M<sub>B</sub>

<sup>10</sup> ratanāmayam || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> L N M<sub>C</sub> Ed<sub>Th</sub>; ratanamayaṃ M; ratanāmayu P<sub>2</sub>

<sup>11</sup> °pāmokkha° || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °pamukha° M<sub>B</sub>

**mahādānaṃ daditvāna<sup>1</sup> kapaṇaddhikavaṇibbake<sup>2</sup>  
taramānarūpo<sup>3</sup> sambuddhaṃ<sup>4</sup> deviyā sahaṃekato<sup>5</sup>** (73)

**mahārājānubhāvena<sup>6</sup> anantabalabāhano<sup>7</sup>  
navutikoṭisahasseehi<sup>8</sup> saddhiṃ jinam upehiti.** (74)

**tadā hanissati sambuddho dhammabheriṃ<sup>9</sup> varuttamaṃ  
[<sup>ek</sup>]amatadundubhinigghosaṃ<sup>10</sup> catusaccapākāsaṃ.** (75)

**rañño 'nucarā<sup>11</sup> janatā tadā navutikoṭiyo<sup>12</sup>  
sabbe [<sup>el</sup>] te niravasesā [3:cā:b] bhavissant<sup>13</sup>  
ehibhikkhukā."<sup>13</sup> ti (76)**

(...)<sup>[em]</sup>

|| Saṅkharañño Pabbajjākathā ||<sup>14</sup>

<sup>1</sup> daditvāna || P<sub>3</sub> M L N; ca datvāna Ed<sub>Th</sub>; dadatvāna P<sub>2</sub>; ca datvā P<sub>4</sub>; datvāna M<sub>B</sub>; om. P<sub>1</sub>

<sup>2</sup> kapaṇaddhikavaṇibbake || L N; kapaṇaddhikavaṇibbake P<sub>4</sub>; kapaṇaddhikavaṇibbake Ed<sub>Th</sub>; kapaṇaddhikavaṇibbake P<sub>1</sub>; kapaṇaddhikavaṇibbake P<sub>3</sub>; kapaṇaddhikavaṇibbake M; kapaṇaddhikavaṇibbake M<sub>B</sub>; kapaṇaddhikavaṇibbake P<sub>2</sub>

<sup>3</sup> taramānarūpo || P<sub>4</sub> P<sub>3</sub> M L N; °nurūpo P<sub>1</sub>; taramānataramāna° P<sub>2</sub>; paramānarūpo Ed<sub>Th</sub>; om. M<sub>B</sub>

<sup>4</sup> sambuddhaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; sambuddhaṃ samānarūpaṃ M<sub>B</sub>

<sup>5</sup> °ekato || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °āgato M<sub>B</sub>

<sup>6</sup> mahā° || M L N; mahatā° P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; mahanta° Ed<sub>Th</sub>

<sup>7</sup> °vāhano || M L N; °bāhano P<sub>4</sub> P<sub>3</sub> Ed<sub>Th</sub>; °bāhanā P<sub>1</sub>; °kehano P<sub>2</sub>

<sup>8</sup> navutikoṭisahasseehi || P<sub>3</sub> M L N; navutti° P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>9</sup> dhammabheriṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; dhammabheri P<sub>4</sub>; dhammabheri Ed<sub>Th</sub>

<sup>10</sup> amatadundubhinigghosaṃ || P<sub>3</sub> Ed<sub>Th</sub>; °duddabhi° P<sub>4</sub>; °duddabhi° P<sub>1</sub>; amatadundubhi° P<sub>2</sub>; amata-dudrabhi-nigghosaṃ L N; amatam dudrabhinigghosaṃ M

<sup>11</sup> nucarā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; anucarā P<sub>4</sub> M L N;

<sup>12</sup> tadā navutikoṭiyo || P<sub>3</sub>; tadā navuttikoṭiyo P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; tadā navuttikoṭiyo P<sub>1</sub>; navutisahasseehi L N; navutisahasseehi M

<sup>13</sup> bhavissant° ehibhikkhukā || L N; bhavissantehibhikkhukā Ed<sub>Th</sub>; bhavissantehi bhikkhukā M

<sup>14</sup> Saṅkharañño Pabbajjākathā || P<sub>1</sub> P<sub>3</sub>; Saṅkharañño Pabbajjākathā P<sub>2</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

⟨16.1⟩ evaṃ Saṅkharaṅṅo pabbajjaṃ dassetvā, idāni avasesena sadevamanussānaṃ abhisamayāṃ dassento satthā āha:

**“tato devā manussā<sup>1</sup> ca upetvā<sup>2</sup> lokanāyakaṃ  
arahattavaram<sup>3</sup> ārabha pañhaṃ pucchissare jinaṃ. (77)**

**tesaṃ jino byākareyya arahattavarapattiyā  
asītikoṭisahashehi tatiyābhisamayo bhava.” ti (78)**  
(...)<sup>[lep]</sup>

⟨16.2⟩ evaṃ tatiye abhisamaye<sup>4</sup> visuṃ visuṃ dassetvā, idāni tesaṃ samodhānavasena dassento satthā āha:

**“khīṇāsavānaṃ vimalānaṃ santacittāna<sup>5</sup> tādinaṃ<sup>6</sup>  
koṭisatasahasānaṃ paṭhamo hessati  
samāgamo [p. 146] (79)**

**vassaṃ vuṭṭhassa<sup>7</sup> bhagavato abhiguṭṭhe pavāraṇe  
navuttikoṭisahashehi<sup>8</sup> pavāressati so jino. (80)**

**yadā ca Himavantamhi pabbate Gandhamādane  
hemarajatapabbhāre pavivekagato<sup>9</sup> muni (81)**

**asītikoṭisahashehi santacittehi tādihi<sup>10</sup>  
khīṇāsavehi vimalehi [3:ci:a] kīṭissati jhānakīṭitaṃ.”<sup>11</sup> ti (82)<sup>[leol]</sup>**  
(...)<sup>[lep]</sup>

|| Sāvakasannipātakathā ||<sup>12</sup>

<sup>1</sup> devā manussā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; devamanussā Ed<sub>Th</sub>; devatā manussā M<sub>C</sub>

<sup>2</sup> upetvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; uppētvā P<sub>4</sub> Ed<sub>Th</sub>

<sup>3</sup> arahattavaram || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; arahattavāram Ed<sub>Th</sub>

<sup>4</sup> tatiye abhisamaye || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; abhisamaye P<sub>4</sub>; abhisamayā Ed<sub>Th</sub>

<sup>5</sup> santacittāna || P<sub>2</sub> P<sub>3</sub> L N Ed<sub>Th</sub>; santacittānaṃ P<sub>4</sub> P<sub>1</sub> M

<sup>6</sup> tādinaṃ || P<sub>1</sub> P<sub>3</sub> L N M<sub>B</sub> Ed<sub>Th</sub>; tādīnaṃ P<sub>4</sub> M; tādīna P<sub>2</sub>

<sup>7</sup> vassaṃ vuṭṭhassa || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M L; vassavuttṭhassa P<sub>2</sub> Ed<sub>Th</sub>

<sup>8</sup> navuttikoṭisahashehi || P<sub>3</sub> M L; navuttikoṭisahashehi P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>9</sup> pavivekagato || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; pavivekarato P<sub>4</sub>

<sup>10</sup> tādihi || P<sub>3</sub> L N M<sub>C</sub> Ed<sub>Th</sub>; tādīhi P<sub>4</sub> P<sub>1</sub> M; saddhim bhikkhu P<sub>2</sub>

<sup>11</sup> jhānakīṭitaṃ || P<sub>3</sub> M L N Ed<sub>Th</sub>; jhānakīṭitaṃ P<sub>1</sub> P<sub>2</sub>; jhānaṃ kīṭitaṃ P<sub>4</sub>

<sup>12</sup> sāvakasannipātakathā || P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sāvakā<sup>o</sup> P<sub>4</sub>; <sup>o</sup> sannipātakathā P<sub>1</sub>



⟨17.1⟩ evaṃ tayo sāvakasannipāte<sup>1</sup> dassetvā, idāni tassa bhagavato parivārikādayo dassento sathhā āha:

**“koṭṭisatasahassāni chaḷabhiññā mahiddhikā  
Metteyyaṃ lokanāthaṃ hi<sup>2</sup> parivāressanti sabbadā.** ‹83›

**paṭisambhidāsu kusalā niruttipadakovidā  
bahussutā<sup>3</sup> dhammadharā viyattā saṅghasobhanā  
sudantā soratā<sup>4</sup> dhīrā<sup>5</sup> parivāressanti<sup>6</sup> taṃ jinaṃ.** ‹84›<sup>[eq]</sup>

**purakkhito<sup>7</sup> tehi bhikkhūhi nāgo nāgehi tādihi<sup>8</sup>  
tiṇṇo tiṇṇehi dantehi santehi santam āgato<sup>9</sup>[<sup>er</sup>]** ‹85›

**saddhiṃ sāvakasāṅghehi parivāretvā<sup>10</sup> mahāmuni<sup>11</sup>  
anukampako kāruṇiko Metteyyo dipaduttamo<sup>12</sup>** ‹86›

**uddharanto bahusatte<sup>13</sup> nibbāpento sadevake  
gāmanigamarājadhāniyo<sup>14</sup> carissati cārikaṃ jino.** ‹87›

<sup>1</sup> tayo sāvakasannipāte || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sāvakasannipātaṃ P<sub>4</sub> Ed<sub>Th</sub>

<sup>2</sup> metteyyaṃ lokanāthaṃ hi || *em.*; °yyalokanāthīhi P<sub>4</sub>; °yyalokanāthaṃ hi Ed<sub>Th</sub>; °yyaṃ lokanāthaṃ P<sub>1</sub> P<sub>3</sub>; °yyalokanāthaṃ P<sub>2</sub>; °yyaṃ lokanāthaṃ taṃ M L N

<sup>3</sup> bahussutā || P<sub>1</sub> P<sub>3</sub> M L N; bahusutā P<sub>4</sub>; bahūsūtā P<sub>2</sub>; bahūsūtā Ed<sub>Th</sub>

<sup>4</sup> soratā || P<sub>1</sub> P<sub>3</sub> M L N; sorattā P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>5</sup> dhīrā || P<sub>3</sub> M L N Ed<sub>Th</sub>; dhīrā P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>; virā M<sub>C</sub>

<sup>6</sup> parivāressanti || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; pavāressanti M<sub>C</sub>

<sup>7</sup> purakkhito || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; pure° M L N; para° M<sub>C</sub>

<sup>8</sup> tādihi || P<sub>1</sub> L N Ed<sub>Th</sub>; tādīhi P<sub>4</sub> P<sub>3</sub> M; tādībhi P<sub>2</sub>

<sup>9</sup> dantehi santehi santam āgato || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>10</sup> parivāretvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N Ed<sub>Th</sub>; parivāressati M<sub>(AC)</sub>

<sup>11</sup> °muni || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> L N Ed<sub>Th</sub>; °muni P<sub>3</sub>; °munim M<sub>(AC)</sub>

<sup>12</sup> dvīpaduttamo || M L N; dipaduttamo P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; dīpaduttamo Ed<sub>Th</sub>

<sup>13</sup> bahusatte || P<sub>2</sub> P<sub>3</sub> M L N; bahūsatte P<sub>4</sub> P<sub>1</sub> Ed<sub>Th</sub>

<sup>14</sup> °nigamarājadhāniyo || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; °nigamarājadhāniyo P<sub>2</sub>; °nigamarājadhānim M L N

**āhanam dhammabheriṃ so<sup>1</sup> dhammasaṅkhapaḷāsanam<sup>2</sup>  
dhammayāgam<sup>3</sup> [3:ci:b] pakittento  
dhammadhajasamussayam<sup>4</sup> (88)**

**nadanto sīhanādakam<sup>5</sup> vattento<sup>6</sup> cakkam uttamam  
rasuttamam saccapānam pāyento<sup>7</sup> naranāriṇam<sup>8</sup> [p. 147] (89)**

**hitāya sabbasattānam nāthānātham mahājanam<sup>9</sup>  
bodhento bodhaneyyānam<sup>10</sup> carissati carikam jino. (90)**

**kassaci saraṇāgamane nivesessati<sup>11</sup> cakkhumā  
kassaci pañcasīlesu kassaci kusale dasa. (91)**

<sup>1</sup> āhanam dhammabheriṃ so || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>: (this reading is affirmed by the commentarial *pratīkas* of P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>: āhanam dhammabherin ti bodhipakkhiyadhammabheriṃ paharanto); ahaṭam dhammabheriṃ so P<sub>4</sub>; ahaṭam dhammabheriṃ so Ed<sub>Th</sub>; āhanitvā dhammabheriṃ M L N; āharitvā dhammabheriṃ M<sub>C</sub>

<sup>2</sup> °paḷāsanam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M<sub>C</sub>: (this reading is affirmed by the commentarial *pratīkas* of P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>: dhammasaṅkhapaḷāsanam ti catusaccadhammasaṅkhasaddam pavattento); °palāsanam P<sub>4</sub> Ed<sub>Th</sub>; °palāpanam M L N

<sup>3</sup> dhammayāgam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; dhammayāga P<sub>4</sub>

<sup>4</sup> dhammadhajasamussayam || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>: (this reading is affirmed by the commentarial *pratīkas* of P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>: dhammadhajasamussayan ti paropaññāsakusaladhammadhaje ussāpento); dhammadhajam samussayam P<sub>4</sub> P<sub>2</sub> M L N

<sup>5</sup> nadanto sīhanādakam || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>: (this reading is affirmed by the commentarial *pratīkas* of P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>: nadanto sīhanādakan ti sīhassa nādasadisam nādam nadanto); nadanto sīhanādam va M L; nadento sīhanādam va P<sub>4</sub>; nadanto sīhanādam va P<sub>2</sub>

<sup>6</sup> vattento || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; vattanto P<sub>4</sub> Ed<sub>Th</sub>

<sup>7</sup> pāyento || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; pāyanto P<sub>2</sub> M L N

<sup>8</sup> naranāriṇam || P<sub>1</sub> P<sub>3</sub> L N M<sub>C</sub> Ed<sub>Th</sub>; naranāriṇam P<sub>4</sub> P<sub>2</sub> M

<sup>9</sup> nāthānātham mahājanam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °amahājanam P<sub>4</sub>; nāthānātham mahājanam M<sub>C</sub>

<sup>10</sup> bodhaneyyānam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; bodhaneyyā P<sub>4</sub>

<sup>11</sup> nivesessati || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; nivesassati Ed<sub>Th</sub>

**kassaci dassati<sup>1</sup> sāmaññaṃ caturo phalamuttame.<sup>2</sup>**  
**kassaci asame dhamme dassati<sup>3</sup> paṭisambhidā.** (92)

**kassaci varasamāpattī<sup>4</sup> aṭṭha dassati<sup>5</sup> cakkhumā.**  
**kassaci tisso vijjāyo chaḷabhiññā<sup>6</sup> paveccati.<sup>7</sup>** (93)

**tena yogena janakāyaṃ ovaḍissati so jino.**  
**tadā vitthārikaṃ hessati<sup>8</sup> Metteyyajinasānaṃ.** (94)

**bodhaneyyaṃ janam<sup>9</sup> disvā satasahassee pi yojane**  
**khaṇena upagantvāna bodhayissati<sup>10</sup> so munī.” ti<sup>11</sup>** (95)<sup>||eu||</sup>  
 (...)<sup>||ev||</sup>

(17.2) evaṃ gacchanto sabbattha amoghaṃ gamano <sup>||ew||</sup>attano santike kammaṭṭhānaṃ ga[3:ct:a]hetvā, yathāphāsukaṭṭhāne viharante<sup>12</sup> bhikkhumhi manasikaroti: “asuko<sup>13</sup> mama santike kammaṭṭhānaṃ gahetvā, gato asakkhi nu kho visesaṃ nibbattetuṃ no” ti. atha naṃ<sup>14</sup> passatikammaṭṭhānaṃ<sup>15</sup> visajjetvā, akusalavitakkaṃ vitakkayamānaṃ<sup>16</sup>

<sup>1</sup> dassati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; dasseti P<sub>4</sub>

<sup>2</sup> phalamuttame || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; phalamuttamaṃ P<sub>4</sub> Ed<sub>Th</sub>

<sup>3</sup> dassati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; dasseti P<sub>4</sub>

<sup>4</sup> varasamāpattī || P<sub>3</sub>; (this reading is affirmed by the commentarial pratīkas of P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>); varasamāpattī P<sub>1</sub> Ed<sub>Th</sub>; varasamāpattim P<sub>2</sub>; varasampattī varasamāpattiyō P<sub>4</sub>; varasamāpattiyō Bv Bv-a (II.191); varasampattī M L N.

<sup>5</sup> dassati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; dasseti P<sub>4</sub>

<sup>6</sup> chaḷabhiññā || P<sub>4</sub> M L N Ed<sub>Th</sub> Bv (II.191): (this reading is affirmed by the commentarial pratīkas of P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>); chaḷabhiññāyō P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Bv-a (II.191)

<sup>7</sup> paveccati || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Bv Bv-a (II.191); pavacchati M L N: On this reading, see Leumann 1919, p. 218.

<sup>8</sup> hessati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; hessaṃ P<sub>4</sub> L N M<sub>AC</sub> Ed<sub>Th</sub>; hessā M

<sup>9</sup> bodhaneyyaṃ janam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; bodhaneyyajanam M L N

<sup>10</sup> bodhayissati || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; bodhiyissati P<sub>4</sub> P<sub>2</sub>

<sup>11</sup> munī ti || P<sub>2</sub>; muni ti P<sub>1</sub> P<sub>3</sub>; muni P<sub>4</sub> Ed<sub>Th</sub>

<sup>12</sup> viharante || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Sv; harante Ed<sub>Th</sub>

<sup>13</sup> om. || P<sub>4</sub> P<sub>3</sub> P<sub>2</sub> Ed<sub>Th</sub> Sv; bhikkhu P<sub>1</sub>

<sup>14</sup> naṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> Sv; na P<sub>2</sub>

<sup>15</sup> kamma° || P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Sv; sabbakamma° P<sub>4</sub> P<sub>1</sub>

<sup>16</sup> akusalavitakkaṃ vitakkayamānaṃ || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> Sv; akusalavitakkayamānaṃ P<sub>2</sub>; akusalavitakkayamānaṃ P<sub>4</sub>

tato “kathaṃ hi nāma <sup>[ex]</sup>mādisassa<sup>1</sup> satthu santike kammaṭṭhānaṃ gahetvā, viharantaṃ imaṃ kulaputtaṃ<sup>2</sup> akusalavitakkā abhibhavitvā<sup>3</sup> anamatagge vattadukkhe saṃsāressanti” ti.<sup>4</sup> tassānuggahaṇatthaṃ tathā<sup>5</sup> eva attānaṃ dassetvā, taṃ kulaputtaṃ ovaḍḍissati: “kathaṃ hi nāma tvaṃ, sappurisa, mayā kāmabyāpādavihiṃsāpagamāya dhamme desiyamāne vitakkavasiko bhavasi? anamatagge saṃsāre tayā vitakkavasikena kāyaduccaritādīni caritvā, ananta-attabhāvasahassesu ghoratarakaṭukanarakadukkham<sup>5</sup> anubhūtaṃ. yadi idāni vitakkavasiko bhavasi, bahūni vassasahassāni dāruṇataranarakadukkham<sup>6</sup> anubhavanto chabbidhajā[3:cf:b]lāmālākule<sup>7</sup> bahalānalāvicaṃḍale<sup>8</sup> pajjalitasarīro hutvā, aṭṭasarena<sup>9</sup> ‘aho dukkhaṃ’ ti paridevamāno mahantaṃ dukkham anubhavissasi. api ca imasmiṃ saṃsāre [p. 148] <sup>[ey]</sup>caturaṅgasamannāgatimiraṇikara-bhūtesu dhammadīpavirahitesu dvāsaṭṭhīdīṭṭhigahaṇesu buddhasuññesu kappakoṭisatesu<sup>10</sup> vītivattesu eko dasabaladivasakaro<sup>11</sup> pātubhavati atidullabho. etena nayena samuppannesu anekakoṭisatasahassesu<sup>12</sup> tathāgatesu sakalaṃ janasamuhaṃ saṃsārasindhuto<sup>13</sup> uttāretvā, nibbānaphale patiṭṭhāpitesu. tuvam<sup>14</sup> ajja saṃsārapayonidhinimuggo<sup>15</sup> ‘si kalyāṇaṇasampadāpagat

<sup>1</sup> mādisassa || P<sub>1</sub> P<sub>3</sub> Sv; mādisassa P<sub>4</sub>; mādisa Ed<sub>Th</sub>; om. P<sub>2</sub>

<sup>2</sup> kulaputtaṃ || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> Sv; kusalaputtaṃ P<sub>4</sub>; om. P<sub>2</sub>

<sup>3</sup> abhibhavitvā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> Sv; om. P<sub>2</sub>

<sup>4</sup> saṃsāressanti ti || P<sub>1</sub> P<sub>3</sub> Sv<sub>ChS</sub>; saṃsādessanti Sv<sub>PTS</sub>; saṃsāre dasseti P<sub>4</sub> Ed<sub>Th</sub>; om. P<sub>2</sub>

<sup>5</sup> ghoratarakaṭukanarakadukkham || P<sub>1</sub> P<sub>3</sub> P<sub>2</sub>; ghorataraṃ kaṭukaṃ niraya-dukkham Ed<sub>Th</sub>; ghorataraṃ kaṭukaṃ dukkham P<sub>4</sub>

<sup>6</sup> °naraka° || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °niraya° Ed<sub>Th</sub>

<sup>7</sup> chabbidhajālāmālākule || P<sub>4</sub> P<sub>3</sub>; chabbidhajālāmālākule P<sub>2</sub>; chabbidhajālāmālākule P<sub>1</sub>; chabbidhajālāmālāgutele Ed<sub>Th</sub>

<sup>8</sup> bahalānalāvicaṃḍale || em.; bahalānalāvicaṃḍale P<sub>1</sub> P<sub>3</sub>; bahalānalāvicaṃḍape P<sub>2</sub>; bahūlānalāvicaṃḍale P<sub>4</sub>; bahulānalāvicaṃḍale Ed<sub>Th</sub>

<sup>9</sup> aṭṭasarena || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; aṭṭasarena P<sub>4</sub> Ed<sub>Th</sub>

<sup>10</sup> buddhasuññesu kappakoṭisatesu || P<sub>1</sub> P<sub>1</sub> P<sub>3</sub>; buddhasuññakappakoṭisatesu Ed<sub>Th</sub>; buddhasuññesu kappakoṭisatesu P<sub>2</sub>

<sup>11</sup> °divasakaro || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; °divākaro P<sub>4</sub>

<sup>12</sup> °satasahassesu || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; °sahassesu P<sub>4</sub> P<sub>2</sub>

<sup>13</sup> °sindhuto || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Upās; °sinduto Ed<sub>Th</sub>

<sup>14</sup> tuvam || P<sub>4</sub> Ed<sub>Th</sub>; tvaṃ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>15</sup> °payonidhinimuggo || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; °payonadinimuggo P<sub>4</sub>; °payonidhīnamuggo P<sub>2</sub>

apubbabhāgattā.<sup>1</sup> sac<sup>4</sup> etarahi vassasataccayena samuggamanasīso vā yuvegacañcalakalolacapalajalasalilanidhissa<sup>2</sup> upari paribbhamana-ekacchiggaḷayuggacchidda-saṃghaṭṭitamattako<sup>3</sup> kāṇakacchapo viya paramadullabhaṃ manussattam paṭila[3:cu:a]bhittvā, kenaci subhena aṭṭha-akkhaṇavinimuttam khaṇasampadam<sup>4</sup> sampādetvā, ṭhito te na hitam<sup>5</sup> sādhasasi, ediso pana tava<sup>6</sup> kadā hessati<sup>7</sup> sambhavo? api ca yadi tvam vividhamañiganappabhābhāsura-ratanākaram<sup>8</sup> pavisitvā, kuṭīkathalasañcayam viya karonto, idam accantadullabhadhammarata nujjalavarasāsanam pavisitvā,<sup>9</sup> vitakkavasiko ahosi. atha mama sāsana cuto<sup>10</sup> bhavaḡaḡaḡanam pavisitvā, tantākulakajāto<sup>11</sup> guṇaḡuṇṭhikajāto<sup>12</sup>[ez] muṇḡapabbajabhūto<sup>13</sup> anāḡatatathāḡatānam dassanamattam pi na labhitvā, dvāsattḡhidiṭṭhiyo<sup>14</sup> gaṇhitvā, apāyaduggatiṃ vinipātam saṃsāram nāṭikkammanto ‘cutīto paṭisandhiṃ paṭisandhito cutin’ tī evaṃ punappunam cutipaṭisandhiyo gaṇḡhayamāno tīsu bhavesu catīsu yonīsu pañcasu gaṭīsu sattasu viññānesu navasu sattāvāsesu

<sup>1</sup> °sampadāpagata° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Upās; °samuppādo pagatapabbabhāgatā P<sub>4</sub>; °samuppādo pagata° Ed<sub>Th</sub>

<sup>2</sup> °salilanidhissa || em.; °salilanadhissa P<sub>1</sub> P<sub>3</sub>; °salinidhissa P<sub>2</sub>; °saliladhissa Ed<sub>Th</sub>; vāyuegaccañcalakullopan careyyajalanadissa P<sub>4</sub>

<sup>3</sup> paribbhamanaekacchiggaḷayuggacchiddasamghaṭṭitamattako || P<sub>3</sub>; paribbhamanaekacchiggaḷayuggacchiddasamghaṭṭitamattako P<sub>1</sub>; pabbapanaekacchiggaḷayuggacchiddasamghaṭṭitamattako P<sub>2</sub>; paribbhamanam ekacchiggaḷayuggacchiddasamghaṭṭitamattako P<sub>4</sub>; paribbhamanam ekacchiggaḷayuggacchiddasamghaṭṭitamattako Ed<sub>Th</sub>

<sup>4</sup> khaṇasampadam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Upās; khaṇam P<sub>4</sub>

<sup>5</sup> te na hitam || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; te na hi P<sub>2</sub> ratanahitam P<sub>4</sub>; tumhe tam na Upās

<sup>6</sup> pana tava || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub> Upās

<sup>7</sup> hessati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; hessasi P<sub>4</sub>; om. Upās

<sup>8</sup> °ppabhābhāsuraratanākaram || Upās; °ppabhātāsu ratanākaram P<sub>4</sub>; °ppabhāsu ratanākaram Ed<sub>Th</sub>; °ppabhābhāsaratanaākaram P<sub>1</sub>; °mpabhābhāsuraratanākaram P<sub>3</sub>; °ppagāsuattanākara P<sub>2</sub>

<sup>9</sup> kuṭīkathalasañcayam... pavisitvā || om. P<sub>4</sub>

<sup>10</sup> sāsana cuto || P<sub>3</sub> Ed<sub>Th</sub>; sāsana cuto P<sub>1</sub>; sāsamam suto P<sub>4</sub>; sāsana to P<sub>2</sub>

<sup>11</sup> tantākulakajāto || P<sub>1</sub> P<sub>3</sub>; gantvākulakajāto P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>12</sup> guṇaḡuṇṭhikajāto || P<sub>1</sub> P<sub>3</sub>; gaṇaḡaṇṭhipaṭisandhikajāto P<sub>4</sub>; guṇaḡuṇṭhipaṭisandhikajāto Ed<sub>Th</sub>; guṇaḡuṇṭhakajāto P<sub>2</sub>.

<sup>13</sup> muṇḡapabbajabhūto || P<sub>1</sub> P<sub>3</sub> Upās; muṇḡapabbajja° Ed<sub>Th</sub>; maṇḡapabbajja° P<sub>4</sub>; puṇḡapabbajja° P<sub>2</sub>

<sup>14</sup> dvāsattḡhidiṭṭhiyo || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; dvādasattḡhidiṭṭhiyo Ed<sub>Th</sub>; dvāsattḡhidiṭṭhicayo P<sub>2</sub>; dvāsattḡhidiṭṭhiyo Upās

gambhīraghorasāgaresu<sup>1</sup> pakkhittanāvā viya yantayuttagoṇo [3:cu:b] viya ca paribbhamasi yeva. api ca<sup>2</sup> idāni yaṃ yaṃ duccharitam acarasi tvam nibbattanibbattaṭṭhāne vāsanāvegena taṃ anukaronto<sup>3</sup> dīghassa addhuno<sup>4</sup> accayena kenaci vidhinā anāgatasugatassa<sup>5</sup> sammukho<sup>6</sup> hessasi. tattha so taṃ tathāgato nigaṇhitvā, lajjāpento narāmaraparisamajjhe tava vāsanādosam āvikarissati. Gotamassa bhavagato sāsane mahallakabhikkhusaṅghassa ca dvinnam daharānaṃ ca vāsanādosam viya ca Upanandakamakkhikāvadhaka-vāruṇīdūsaka-kuṭīdūsaka-ārāmadūsakambagopaka-dubbaccaka-kuhakādīnam<sup>7[fa]</sup> vāsanādosam viya tena te<sup>8</sup> bhavissati mahati nindā. api ca sādhu, sappurisa, soka-parideva-dukkhadomanassupāyāsāsalila-sampunṇe jātijarābyādhimaraṇataraṅgabhaṅge lobhadosaṃhamadamaṇamaccherādi-caṇḍamacchakulākule<sup>9</sup> bālarakkhasādhivāse<sup>10</sup> taṇhāsavantipaṭṭiggahe<sup>11</sup> kāmavaṭṭe agādhāpārasamsārasāgare<sup>12</sup> ummu[3:cū:aj]jivā nimujjivā, vitakkavīcivegabbhāhato<sup>13</sup> vicaranto etarahi sīlasamādhipaṇṇāvimuttiñāṇa-dassanādikkaddalisāla-sahakāraṇāḷikerādhīpalapādapa-

<sup>1</sup> °sāgaresu || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; °sāgare P<sub>4</sub>

<sup>2</sup> api ca || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; apiya ca P<sub>4</sub>

<sup>3</sup> anukaronto || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; manasikaronto P<sub>4</sub> Ed<sub>Th</sub>; anukarontā Upās

<sup>4</sup> addhuno || P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>; addhano P<sub>3</sub>; attano P<sub>4</sub>

<sup>5</sup> anāgatasugatassa || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Upās; anāgatassa Ed<sub>Th</sub>; anāgata P<sub>4</sub>

<sup>6</sup> sammukho || P<sub>2</sub> P<sub>3</sub>; sammukhā Upās; samukho P<sub>4</sub> P<sub>1</sub> Ed<sub>Th</sub>

<sup>7</sup> upanandakamakkhikāvadhakavāruṇīdūsakakuṭīdūsaka-ārāmadūsakambagopaka-dubbaccaka-kuhakādīnam || P<sub>1</sub> P<sub>3</sub>; °dubbaccakuḥakā° P<sub>4</sub>; °mattikāvadhaka° Ed<sub>Th</sub>; upanandamakkhikāvadhaka-karorūṇīdūsakakuṭīdūsaka-ārāmadūsaka-ambagopakadūsakadubbaccakuḥakādīnam ° P<sub>2</sub>.

<sup>8</sup> te || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; tena P<sub>4</sub> Ed<sub>Th</sub>; tumhākaṃ Upās

<sup>9</sup> °madamaccherādicāṇḍamacchakulākule || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; °maccherādicāṇḍamacchakulākule Ed<sub>Th</sub>; °madamaccherāpaṇḍamacchakulākule P<sub>2</sub>; lobhādicāṇḍamacchākule Upās

<sup>10</sup> bālarakkhasādhivāse || P<sub>1</sub> P<sub>3</sub>; gahaṇarakkhasādhivāse P<sub>4</sub> Ed<sub>Th</sub>; bālarakkhasādhirāse P<sub>2</sub>; gaharakkhasādhivāse Upās

<sup>11</sup> taṇhāsavantipaṭṭiggahe || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Upās; taṇhāvasavantipaṭṭiggahe Ed<sub>Th</sub>; taṇhāsamvantipaṭṭiggahe P<sub>2</sub>

<sup>12</sup> agādhā° || Upās; āgādhā° P<sub>3</sub>; agāha° P<sub>4</sub>; āghātā° Ed<sub>Th</sub>; āgādhamaṇārasamsāgare P<sub>2</sub>; ābādha° P<sub>1</sub>

<sup>13</sup> °vīcivegabbhāhato || em.; °vīcivegam abbhāhato P<sub>1</sub> P<sub>3</sub>; °vīcivegabbhāhato Ed<sub>Th</sub>; °vipivegabbhāhato P<sub>2</sub>; vīcivegabbhāhato P<sub>4</sub>; °vīci-abbhātā Upās

sampannam<sup>1</sup> sattatiṃsabodhipakkhiyadhamma-ratanākaram<sup>2</sup>  
 saggāpavaggasukhadāyakam<sup>3</sup> manāpam mama sāsanaṃ dīpaṃ [p.  
 149] patvā<sup>4</sup> samadhigatapatiṭṭho<sup>5</sup> bhavasalilaniḍḍisamuggatena<sup>6</sup>  
 kilesasaliloghena gantvā, apāyavaḷavāmukhe<sup>7[fb]</sup> apatanatthāya cara<sup>8</sup>  
 brahmacariyam. api ca tvaṃ hi, sappurisa, saṃsārasāgaratalārūlham<sup>9</sup>  
 avijjāmahāmūlam<sup>10</sup> visālabahalasāra-saṅkhārakkhandham<sup>11</sup>  
 bhavagga-saṃghaṭṭitajarāmarāṇasikharam<sup>12</sup> sakalabhūvanatala-  
 vippakiṇṇatanaḥāsākham<sup>13</sup> visayavisakusumapupphitam<sup>14</sup>  
 dukkhaṃvisaphalabhārabbharitam<sup>15</sup> tebhūmikavaṭṭaṭṭavisarukkham  
 kammaṭṭhānamanasikārapharasunā chinditvā, saṃkhepato  
 catunnam mahābhūtānam manasikārena khaṇḍākhāṇḍikam katvā,  
 dvācattāḷisāya<sup>[fc]</sup> koṭṭhāsesu<sup>16</sup> vitthāramanasikārena<sup>17</sup> phāletvā,<sup>18</sup>  
 nāmarūpariggahena sakalikaṃ sakalikaṃ katvā, [3:cū:b] tass<sup>c</sup>

<sup>1</sup> °kaddalisālasahakāranāḷi° || P<sub>1</sub> P<sub>3</sub>; °kadalīsālisahakāranāḷi° P<sub>1</sub>; °kaladisāli-  
 sahakāranāḷi° Ed<sub>Th</sub>; °kandalīlālahakāra° P<sub>2</sub> °kadalīsahakāratālanāḷi° Upās

<sup>2</sup> ratanākaram || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Upās; ratanākara P<sub>4</sub>

<sup>3</sup> °pavaggasukhadāyakam || P<sub>3</sub> Upās; °pavaggasukhadāyaka P<sub>4</sub> P<sub>2</sub>; °pavatta-  
 sukhadāyakam Ed<sub>Th</sub>; °cavaggasukhadāyakam P<sub>1</sub>

<sup>4</sup> patvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Upās; katvā Ed<sub>Th</sub>

<sup>5</sup> samadhigatapatiṭṭho || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Upās; samādhigatapatiṭṭho Ed<sub>Th</sub>; samadhigatapa  
 P<sub>4</sub>

<sup>6</sup> bhavasalilaniḍḍi° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Upās; vanasalinadi° P<sub>4</sub>

<sup>7</sup> apāyavaḷavāmukhe || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; apāyavaḷabhāmukhe Upās; apāyam  
 vaddavāmukhe P<sub>2</sub>.

<sup>8</sup> cara || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; caratha P<sub>4</sub>; om. Upās

<sup>9</sup> °talārūlham || P<sub>3</sub>; °talāruyham P<sub>4</sub>; °talārūlha P<sub>1</sub>; °talāruyham Ed<sub>Th</sub>;  
 saṃsārasātalapatta Upās; saṃsārasārenarūlha P<sub>2</sub>

<sup>10</sup> avijjāmahāmūlam || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; avijjāmahāmūllam P<sub>2</sub>; avijjāmūlam Upās

<sup>11</sup> °sārasaṅkhāra° || conj. after P<sub>4</sub> and Upās; °sārasaṃsāra° P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>;  
 °corasaṃkhāra° P<sub>4</sub>; saṅkhāra° Upās

<sup>12</sup> °sikharam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub> Upās; °sikhara P<sub>4</sub>

<sup>13</sup> °bhūvana° || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> Upās; °bhavana° P<sub>4</sub>; °bhavanam° P<sub>2</sub>

<sup>14</sup> visayavisa° || P<sub>1</sub> P<sub>3</sub> Upās; visaya° Ed<sub>Th</sub>; visa° P<sub>4</sub> P<sub>2</sub>

<sup>15</sup> °bhārabbharitam || Upās; °bhārabhāritam P<sub>1</sub> P<sub>3</sub>; °bhārabhāvitam Ed<sub>Th</sub>;  
 °bhāribhāritam P<sub>4</sub>; °bhābhāritam P<sub>2</sub>

<sup>16</sup> koṭṭhāsesu || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; koṭṭhāsesa P<sub>2</sub>

<sup>17</sup> vitthāramanasikārena || P<sub>4</sub> Upās; vitthāresu manasikārena P<sub>3</sub>; vitthāresu  
 manasikārena P<sub>1</sub>; manasikārena Ed<sub>Th</sub>; manasikāretvā P<sub>2</sub>

<sup>18</sup> phāletvā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>2</sub>

eva nāmarūpassa paccayapariyesanena<sup>1</sup> mūlāni uddharitvā,  
 anupubbavipassanāvātātape<sup>2</sup> sosetvā,<sup>3</sup> aggaphalasampatti-agginā<sup>4</sup>  
 jhāpehi. tasmā 'dhunā yeva<sup>5</sup> pabhinnakaṇḍam<sup>6</sup> sandamānamedajalam<sup>7</sup>  
 mukharānanam<sup>8</sup> kuñjaram<sup>9</sup> vajiraṅkusena viya nigaṇhāhi  
 visayalolacittam.<sup>10</sup> ñāṇaṅkusena sukaram yeva<sup>11</sup> te cittam nigaṇhitum.<sup>12</sup>  
 katham?<sup>13</sup> atītam cittam atikkantaṃ. anāgataṃ cittam asampattam.  
 paccuppannam cittakkhaṇam eva rakkha. tam vattati<sup>14</sup> hitāya  
 dīgharattan<sup>15</sup> ti. evamādinā nayena anekavidhena ovaditvā, padumam  
 viya vikāsetvā, ākāsam uppativā,<sup>15</sup> khaṇe yeva<sup>16</sup> āgamissati. tena vuttam:

“bodhaneyyam janam<sup>17</sup> disvā satahasse pi yojane  
 khaṇena <sup>[id]</sup>upagantvāna bodhayissati<sup>18</sup> so munī.” ti

<17.3> tadā pana Metteyyo sammāsambuddho anukampako kāruṇiko  
 dipaduttamo<sup>19</sup> mahāmunisayaṃchaḷabhiñño<sup>20</sup> chaḷabhiññehimahiddhiko

<sup>1</sup> paccayapariyesanena || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; paccayapariyosānena P<sub>4</sub>; paccayapariyenena Ed<sub>Th</sub>; paccaye pariyesantā Upās

<sup>2</sup> āvātātape || P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; āvātātapena P<sub>4</sub> P<sub>1</sub>

<sup>3</sup> sosetvā || P<sub>4</sub> Ed<sub>Th</sub>; sosāpetvā P<sub>1</sub> P<sub>3</sub> Upās; sosāpetvā P<sub>2</sub>

<sup>4</sup> aggaphalasampatti<sup>o</sup> || Ed<sub>Th</sub> Upās; aggaphaluppatti<sup>o</sup> P<sub>4</sub>; maggaphalappatta<sup>o</sup> P<sub>3</sub>  
 P<sub>1</sub> maggaphalappattham<sup>o</sup> P<sub>2</sub>

<sup>5</sup> tasmā dhunā yeva || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>6</sup> pabhinnakaṇḍam || P<sub>1</sub> P<sub>3</sub>; pabhindagaṇḍasapāna P<sub>2</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>7</sup> sandamānamedajalam || P<sub>1</sub> P<sub>3</sub>; madajjalam P<sub>2</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>8</sup> mukharānanam || Ed<sub>Th</sub>; mukharānana P<sub>4</sub>; padūsipālakharānanam P<sub>1</sub>;  
 padūlihasukharānanam P<sub>3</sub>; madhulicāsukharānaṃna P<sub>2</sub>

<sup>9</sup> kuñjaram || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; kuñjara P<sub>4</sub>

<sup>10</sup> visayalolacittam || P<sub>1</sub> P<sub>3</sub>; visamalobhacittam P<sub>4</sub> Ed<sub>Th</sub>; visamālolacittam P<sub>2</sub>

<sup>11</sup> yeva || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; viya Ed<sub>Th</sub>

<sup>12</sup> nigaṇhitum || Ed<sub>Th</sub>; niggaṇhitum P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; nigaṇhitvā P<sub>4</sub>

<sup>13</sup> katham || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>14</sup> rakkha tam te vattati || P<sub>2</sub> P<sub>3</sub>; rakkha ta te vattati P<sub>1</sub>; rakkhitum vaṭṭati P<sub>4</sub> Ed<sub>Th</sub>

<sup>15</sup> uppativā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; upatitvā P<sub>4</sub> Ed<sub>Th</sub>

<sup>16</sup> khaṇe yeva || P<sub>4</sub> Ed<sub>Th</sub>; khaṇe<sup>c</sup> eva P<sub>1</sub> P<sub>3</sub>; khaṇena va P<sub>2</sub>

<sup>17</sup> bodhaneyyam janam || Ed<sub>Th</sub>; bodhaneyyajanam P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bodhaneyyajinam P<sub>4</sub>

<sup>18</sup> bodhayissati || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; bodhiyissati P<sub>4</sub> P<sub>2</sub>

<sup>19</sup> dipaduttamo || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; dīpaduttamo Ed<sub>Th</sub>

<sup>20</sup> chaḷabhiñño || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>



mahiddhikehi adhigatapaṭisambhido adhigatapaṭisambhidehi<sup>1</sup>  
 niruttipadakusalo niruttipadakusalehi bahussuto [3:ce:a] bahussutehi  
 dhammadharo dhammadharehi byatto byattehi saṅghasobhano  
 saṅghasobhanehi sudanto sudantehi sorato soratehi dhīro dhīrehi nāgo  
 nāgehi tādito tāditehi tinṇo tinṇehi santo santehi appiccho appicchehi  
 santuṭṭho santuṭṭhehi pavivitto pavivittehi<sup>2</sup> sallekho sallekhehi<sup>3</sup>  
 āradbhaviriyo āradbhaviriyehi sīlasampanno sīlasampannehi  
 samādhisampanno samādhisampannehi paññāsampanno paññā-  
 sampannehi vimuttisampanno vimuttisampannehi<sup>4</sup> vimutti-  
 ñāḍassanasampanno vimuttiñāḍassanasampannehi codako  
 codakehi pāpāgarahito pāpāgarahitehi vattāro vattārehi bhinnakileso  
 bhinnakilesehi<sup>5</sup> vijaṭṭajāto<sup>6</sup> vijaṭṭajatehi patitamānadhajo  
 patitamānadhajehi viddhamsitasamsārako viddhamsitasamsārakehi<sup>7</sup>  
 abbuḥhesiko abbuḥhesi[3:ce:b]kehi [p. 150] koṭṭisatasahassabhikkhūhi  
 parivuto. migaparivārīto viya migarājā<sup>8</sup> pattaparivāritam<sup>9</sup> viya  
 kesaram kesaraparivārītā<sup>10</sup> viya kaṇṇikā paribhaṇḍaparivārīto  
 viya sinerugirirājā pabāḷavedikāparikkhito<sup>11</sup> viya kanakapāsādo  
 anekasahassadaṇḍadīpamajjhagato viya pajjalitamahā-  
 dīparukkho<sup>12</sup> supupphitarattapadumavanasaṇḍam-ajjhagato<sup>13</sup> viya

<sup>1</sup> adhigatapaṭisambhidehi || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; adhigatapaṭisambhidāhi P<sub>4</sub> Ed<sub>Th</sub>

<sup>2</sup> pavivitto pavivittehi || *em.*; vitito vivitehi P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pavicito pavicitehi P<sub>4</sub>; pavidhito pavidhitehi Ed<sub>Th</sub>

<sup>3</sup> sallekhehi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; *om.* Ed<sub>Th</sub>

<sup>4</sup> vimuttisampanno vimuttisampannehi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; *om.* Ed<sub>Th</sub>

<sup>5</sup> bhinnakilesehi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bhinnakilese sehi Ed<sub>Th</sub>

<sup>6</sup> vijaṭṭajāto || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; vijjati P<sub>2</sub>; *om.* P<sub>4</sub>

<sup>7</sup> viddhamsitasamsārako viddhamsitasamsārakehi || P<sub>4</sub> Ed<sub>Th</sub>; viddhamsita-  
 samsāracārako viddhamsitasamsāracārakehi P<sub>1</sub> P<sub>3</sub>; viddhamsitasamsāracāko  
 viddhamsitasamsāracākehi P<sub>2</sub>

<sup>8</sup> migaparivārīto viya migarājā || *em.*; migaparivāritam viya migarājam Ed<sub>Th</sub>;  
 migaparivāritam viya rājam P<sub>4</sub>; *om.* P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>9</sup> pattaparivāritam viya || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; *om.* P<sub>4</sub> Ed<sub>Th</sub>

<sup>10</sup> kesaraparivārītā || P<sub>1</sub> P<sub>3</sub>; kesaparivāritam P<sub>4</sub> Ed<sub>Th</sub>; kesaraparivārītā P<sub>2</sub>.

<sup>11</sup> °parikkhito || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; °parikkhitā P<sub>4</sub>

<sup>12</sup> pajjalita° || Ed<sub>Th</sub> P<sub>1</sub> P<sub>3</sub>; pajjalitam° P<sub>4</sub>; palita° P<sub>2</sub>

<sup>13</sup> °ratatā° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °ratana° P<sub>4</sub> Ed<sub>Th</sub>; °saṇḍamajjhagato || P<sub>1</sub> P<sub>3</sub>; °saṇḍe majjhagato  
 P<sub>4</sub>; °saṇḍamajjhagatā Ed<sub>Th</sub>; °saṇḍamajjhagatā P<sub>2</sub>

kokanudo<sup>1</sup> suvaṇṇanāvāgaṇamajjhagatā<sup>2</sup> mahāsuvaṇṇanāvā<sup>3</sup>  
 navutisahasasāgaṇaparivuto viya suvaṇṇahaṃsarājā  
 usabhagaṇaparivuto<sup>4</sup> viya usubharājā<sup>5</sup> byaggahaṇaparivuto viya  
 byaggharājā sīhagaṇaparivuto viya kesarasīharājā<sup>6</sup> vāraṇaparivuto  
 viya chaddantanāgarājā turāṅgaṇaparivuto viya balāhaka-assarājā  
 tārāgaṇaparivuto viya puṇṇacando ramsisahassaparivuto viya  
 saradasuriyo chattimsayojanaparivuto viya cakkavattirājā  
 marugaṇaparivuto viya Sakko devarājā brahmaṇaparivuto  
 viya Mahābrahmā tisatahasatanavasatayojanaparimāṇe[3:cai:a]  
 su antomajjhimamahāmaṇḍalesu cārikaṃ caranto dhammabheriṃ  
 paharanto dhammasaṅkhaṃ dhamanto dhammadhajaṃ  
 dhammakuntaṃ<sup>7</sup> ussāpento sīhanādaṃ nadanto<sup>8</sup> dhammacakkaṃ  
 pavattento uttamarasaṃ sabbapānaṃ pāyento veneyyamahāgaṅgaṃ  
 ca dhammavassena<sup>9</sup> pūrento dhammanisṇiṃ ukkhipanto  
 dhammasopāṇaṃ<sup>10</sup> bandhanto dhammamahādvāraṃ yojento  
 dhammamahānāvaṃ sibbento bodhaneyyakamalākaraṃ viya bodhento  
 kesaṅci saraṇagamanesu kesaṅci pañcaśīlesu pabbajjāya upasampadāya  
 patiṭṭhāpento kesaṅci rūpajjhānaṃ kesaṅci arūpajjhānaṃ kesaṅci  
 vipassanaṃ kesaṅci maggaphalaṃ paṭisambhidā varasamāpattiyo<sup>11</sup>  
 tisso vijjā chaḷabhiññā<sup>12</sup> dadamāno sakalapaṭhavimaṇḍale sāsanaṃ  
 pattharamāno saṃsāradukkhato sabbe satte uddharanto sattavinayaṃ<sup>13</sup>  
 karissatī ti.

|| Parivārasampadādīkathā ||<sup>14</sup>

<sup>1</sup> kokanudo || P<sub>3</sub>; kekenudo P<sub>1</sub>; om. P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>2</sup> suvaṇṇanāvāgaṇamajjhagatā || P<sub>1</sub> P<sub>3</sub>; om. P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>3</sup> mahāsuvaṇṇanāvā || P<sub>1</sub> P<sub>3</sub>; suvaṇṇanāvā P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>4</sup> usabha° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; P<sub>4</sub> Ed<sub>Th</sub>

<sup>5</sup> usabha° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; P<sub>4</sub> Ed<sub>Th</sub>

<sup>6</sup> sīhagaṇaparivutto viya kesarasīharājā || P<sub>1</sub> P<sub>3</sub>; sīhagaṇaparivutto kesarasīharājā P<sub>2</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>7</sup> kuntaṃ || P<sub>1</sub> P<sub>3</sub>; kuṭaṃ P<sub>4</sub>; kunnaṃ P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>8</sup> dhammadhajaṃ... nadanto || om. Ed<sub>Th</sub>

<sup>9</sup> dhammavassena || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; dhammavassena P<sub>2</sub>; dhammarasena P<sub>4</sub>

<sup>10</sup> °sopāṇaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °sopāsāṇaṃ Ed<sub>Th</sub>

<sup>11</sup> °samāpattiyo || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °sāmpattiyo Ed<sub>Th</sub>

<sup>12</sup> chaḷabhiññā || P<sub>1</sub> P<sub>3</sub>; cha abhiññā P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>13</sup> sattavinayaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sattaviyaṃ P<sub>4</sub>

<sup>14</sup> parivārasampadādīkathā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; parivārasampadānakathā P<sub>4</sub> Ed<sub>Th</sub>

(18.1) evaṃ Metteyyassa bhagavato parivārasampadaṃ cārikāgamaṇāṇ<sup>1</sup> ca [3:cai:b] dassetvā, idāni tassa mātāpitu-aggasāvaka-aggasāvika-upaṭṭhāka-upaṭṭhāyikābodhirukkhasampadaṃ dassento satthā āha:

**“mātā Brahmavatī nāma Subrahmā nāma so pitā  
purohito<sup>2</sup> Saṅkharaṇṇo Metteyyassa tadā bhave.** (96)<sup>[fml]</sup>

**Asoko Brahmadevo ca aggā hessanti sāvakā.  
Siho nāma upaṭṭhāko upaṭṭhissati taṃ jinaṃ.** (97)

**Padumā c<sup>3</sup> eva<sup>3</sup> Sumanā ca aggā<sup>4</sup> hessanti sāvikā.  
Sudhano<sup>5</sup> c<sup>3</sup> eva Saṅgho<sup>6</sup> ca bhavissant<sup>4</sup>  
aggupaṭṭhakā.<sup>7</sup> [p. 151] (98)**

**Yasavatī<sup>8</sup> ca Saṅghā<sup>9</sup> ca bhavissant<sup>4</sup> aggupaṭṭhikā.<sup>10</sup>  
bodhi tassa<sup>11</sup> bhagavato nāgarukkho bhavissati** (99)

**vīśahatthasatakkhandho<sup>12</sup> sākḥā vīśasatāni ca  
pavellitaggā<sup>13</sup> lalitā<sup>14</sup> morahattho<sup>15</sup> va sobhati.** (100)<sup>[fml]</sup>

<sup>1</sup> cārikāgamaṇāṇ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; cārikāya gamaṇāṇ P<sub>4</sub>

<sup>2</sup> purohito || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; parohito P<sub>4</sub> P<sub>2</sub>

<sup>3</sup> c<sup>3</sup> eva || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; om. M<sub>B</sub>

<sup>4</sup> ca aggā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; aggā P<sub>4</sub> Ed<sub>Th</sub>; ceva M<sub>B</sub>

<sup>5</sup> Sudhano || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; Sumano M L N

<sup>6</sup> Saṅgho || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M Ed<sub>Th</sub>; Saṅkho L N M<sub>B</sub>

<sup>7</sup> bhavissant<sup>4</sup> aggupaṭṭhakā || P<sub>1</sub> P<sub>3</sub> M L N; bhavissant<sup>4</sup> aggupaṭṭhākā P<sub>2</sub>; bhavissanti aggupaṭṭhākā P<sub>4</sub>; bhavissanti aggupaṭṭhakā Ed<sub>Th</sub>

<sup>8</sup> Yasavatī || P<sub>3</sub> M L N; Yasavatī P<sub>1</sub>; Yasavatti P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>9</sup> Saṅghā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M; Saṅgho P<sub>4</sub> Ed<sub>Th</sub>; Saṅkhā L N Ed<sub>B</sub>

<sup>10</sup> bhavissant<sup>4</sup> aggupaṭṭhakā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; bhavissanti aggupaṭṭhakā Ed<sub>Th</sub>

<sup>11</sup> bodhi tassa || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N Ed<sub>Th</sub>; bodhitassa M

<sup>12</sup> vīśahatthasatakkhandho || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; viśa<sup>o</sup> P<sub>2</sub>; viśahatthasatākh<sup>o</sup> P<sub>4</sub>; viśa hassassa<sup>o</sup> M<sub>C</sub>

<sup>13</sup> pavellitaggā || M<sub>BC</sub>; pavelitaggā P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; pavelitaggā P<sub>1</sub>; pavellitaggā P<sub>3</sub>; samvellitaggā M L N

<sup>14</sup> lalitā || M Ed<sub>Th</sub>; lalitā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; lulitā L N M<sub>B</sub>; salitā P<sub>4</sub>

<sup>15</sup> morahattho || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; morapiñcho M<sub>BC</sub>

**supupphitaggā satataṃ surabhidevagandhikā<sup>1</sup>  
nālipūrā<sup>2</sup> bhave reṇū<sup>3</sup> suphullā cakkamattakā.** (101)

**anuvātapatiṅvātaṃ<sup>4</sup> vāyati dasayoJane.<sup>5</sup>  
ajjhokirissanti<sup>6</sup> pupphāni bodhimaṇḍe<sup>7</sup> samantato.** (102)

**samāgatā<sup>8</sup> jānapadā ghāyitvā<sup>9</sup> gandham uttamaṃ  
vākyam<sup>10</sup> ni[3:co:a]cchārayissanti<sup>11</sup> tena gandhena moditā:** (103)

**‘sukho vipāko puññānaṃ buddhaseṭṭhassa tādino  
yassa<sup>12</sup> tejena pupphānaṃ acinteyyo pavāyati.’” ti** (104)  
(...)<sup>[fth]</sup>

(18.2) so pana nāgabodhirukkho suparisuddhasiniddharajatakkhandha-ṭṭhiṃhāsajāta-suvaṭṭa-ujunigaṇṭhikavīsuttarasataratanasamuggatakkhandho.<sup>13</sup> tappamāṇā<sup>14</sup> yeva pañcamahāsākhā mūlato yāva aggasākhā. ettha cattāḷisaratanādhikaratanasata-

<sup>1</sup> °gandhikā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °sugandhikā P<sub>4</sub>

<sup>2</sup> nālipūrā || em.; nālipūrā M L N; nālipuram P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; nālipuri P<sub>2</sub>; °ra M<sub>B</sub>

<sup>3</sup> reṇū || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>; reṇu P<sub>3</sub> M L N

<sup>4</sup> anuvātapatiṅvātaṃ || P<sub>4</sub> M<sub>B</sub> Ed<sub>Th</sub>; anuvātapatiṅvātaṃbhi P<sub>2</sub> P<sub>3</sub>; anuvātapatiṅvātaṃhi P<sub>1</sub> M L N

<sup>5</sup> °Jane || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °janam M<sub>BC</sub>

<sup>6</sup> ajjhokirissanti || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M Ed<sub>Th</sub>; °issati L N; ajjo °; P<sub>2</sub> °kiranti M<sub>B</sub>

<sup>7</sup> °maṇḍe || P<sub>4</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °maṇḍale P<sub>1</sub> P<sub>2</sub>; °maṇḍa M<sub>B</sub>

<sup>8</sup> samāgatā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M<sub>BC</sub> Ed<sub>Th</sub>; samāgantvā M L N

<sup>9</sup> ghāyitvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; ghayitvā P<sub>4</sub>

<sup>10</sup> vākyam || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; vākyā P<sub>2</sub>

<sup>11</sup> nicchārayissanti || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N Ed<sub>Th</sub>; nicchāressanti M

<sup>12</sup> yassa || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N M<sub>C</sub> Ed<sub>Th</sub>; tassa M

<sup>13</sup> suparisuddhasiniddharajatakkhandhapaṭiṃhāsajātasuvaṭṭa-ujunigaṇṭhikavīsuttarasataratana-samuggatakkhandho || conj.; suparisuddhasiniddharajatakkhandhapaṭiṃhāsajātasuvaṭṭa-ujunigaṇṭhikam visuttarasattaratanasamuggatakkhandho P<sub>4</sub>; suparisuddhasiniddharajatakkhandhapaṭiṃhāga-sujātasuvaṭṭa-ujunigaṇṭhikam visuttarasattaratanasamuggatakkhandho Ed<sub>Th</sub>; suparisuddhasiniddharajatakkhandhapaṭiṃhāsajātasuvaṭṭa-ujunigaṇṭhikavīsuttarasattaratanasamuggatakkhandho P<sub>1</sub> P<sub>3</sub>; suparisuddham siniddhamdham rajjātakkhandhapaṭiṃhāsajātam savajjakhajjandikam visattarasattaratatanam samuggatakkhandho P<sub>2</sub>

<sup>14</sup> tappamāṇā || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; tappamāṇā P<sub>2</sub>; gattappamāṇā P<sub>4</sub>

dvayam bhavissati. tathā pacchimasākhaggato pācīnasākhaggam dakkhiṇasākhaggato uttarasākhaggam samantato vīsātīratanādhi-  
kasattasataratanaparimaṇḍalo<sup>1</sup> ghanabandhamorapiñchakalāpa-  
maṇḍalam<sup>2</sup> viya muddhani nīlamaṇipabbate rajatakkhandho  
pariṭhapito viya<sup>3</sup> ca sobhamāno sakalapaṭhavimaṇḍalam alaṅkaronto  
viya ṭhassati. papaṭikapaṇḍupalāsā<sup>4</sup> vaṇṭato parigaḷanapattā ca  
na bhavissanti.<sup>5</sup> niccakālanīlapatto antarantarā pabāḷaṅkuradala-  
sannibhalaḷamānarattapallava-saṅcha[3:co:b]nno<sup>6</sup> bhavissati.  
indanīlamaṇivaṇṇasākhantare gahitaṃ ekekaṃ nāgamakulaṃ  
dvādasanāḷiudakagaṇhanappamāṇaṃ pupphitapupphaṃ<sup>7</sup>  
rathacakkappamāṇaṃ; ekekasmim pupphe nāḷināḷireṇu<sup>8</sup> bhavissati.  
tassa sabbaññutaññāpaṭilābhadvise pupphitāni pupphāni  
asītivassasahassāni ṭhatvā, dasabalassa parinibbānadivase vaṇṭato  
parigaḷitvā,<sup>9</sup> reṇuyo muñcamānāni sabbagandhadārusamissa-  
candanacittakamatthake patissanti. mahābodhisamantato  
tiyojanatṭhāne nānāvaṇṇā kusumaggararukkhā<sup>10</sup> bodhirukkhāṃ  
parivāretvā, bodhi-abhimukhā ṭhassanti. nānāvaṇṇā [p. 152]  
pupphalatā surabhigandhā nānāvaṇṇasamujjalapuppha-saṅchannā  
dakkhiṇāvaṭṭā<sup>11</sup> muttāpākāramaṇipākāraparivārasadisā<sup>12</sup> hutvā,

<sup>1</sup> °ādhikasattasataratanaparimaṇḍalo || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °ādhikasataratanaparimaṇḍalo P<sub>4</sub>; °ādhikaṃ sataratanaparimaṇḍalo Ed<sub>Th</sub>

<sup>2</sup> °kalāpa° || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °kalāpaṃ° Ed<sub>Th</sub>

<sup>3</sup> muddhani nīlamaṇipabbate rajatakkhandho pariṭhapito viya || P<sub>1</sub>; muddhani nīlamaṇipabbato rajatakkhandhūpari ṭhapito viya P<sub>2</sub>; muddhani nīlamaṇipabbato rajatakkhandhupariṭhapito viya P<sub>3</sub>; muddhanīlamaṇipabbato viya rajatakkhandho pariṭhapito viya; muddhanīlamaṇipabbato viya rajatakkhandho pariṭhapito viya Ed<sub>Th</sub>

<sup>4</sup> papaṭikapaṇḍupalāsā || P<sub>1</sub> P<sub>3</sub>; papaṭikapaṇḍupalāso Ed<sub>Th</sub>; campakamaṇḍapalāso P<sub>4</sub>; om. P<sub>2</sub>

<sup>5</sup> papaṭika°...na bhavissanti || om. P<sub>2</sub>

<sup>6</sup> °laḷamānarattapallavasāṅchanno || P<sub>1</sub> P<sub>3</sub>; °laḷamānarattapallavasajjito Ed<sub>Th</sub>; °ddamānarattapallavasajjito P<sub>4</sub>; °laddamānarattapallavasajjito P<sub>2</sub>

<sup>7</sup> pupphitapupphaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; pupphitapupphi P<sub>4</sub>

<sup>8</sup> nāḷināḷireṇu || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; nāḷireṇu P<sub>4</sub>; nāḷireṇū Ed<sub>Th</sub>

<sup>9</sup> parigaḷitvā || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; parigaḷitā P<sub>4</sub>; cariggaḷitvā P<sub>2</sub>

<sup>10</sup> kusumaggararukkhā || P<sub>4</sub> Ed<sub>Th</sub>; kusumatattararukkhā Ed<sub>Th</sub>; kusuma-  
missakarukkhā P<sub>2</sub> P<sub>3</sub>; kusupamisakarukkhā P<sub>1</sub>

<sup>11</sup> dakkhiṇāvaṭṭā || P<sub>2</sub> P<sub>3</sub>; dakkhiṇāvaṭṭā P<sub>1</sub> Ed<sub>Th</sub>; dakkhiṇāvatā P<sub>4</sub>

<sup>12</sup> muttāpākāramaṇipākāraparivārasadisā || P<sub>2</sub> P<sub>3</sub>; muttāmaṇipākārasadisā Ed<sub>Th</sub>; muttāmaṇipākārasadisāni P<sub>4</sub>; muttāmaṇipākārasadisam P<sub>2</sub>

ṭhassanti. samantato bodhirukkhasa<sup>1</sup> aḍḍhayaḷjanappamānā bhūmiratanabālukāsāñchannā bhavissati. tasmim̄ bālukapiṭṭhe nānāvīdhavaṇṇagandhasampannathalajajalajapupphasaṅṭhāro<sup>2</sup> bhavissati. tattha nirantaram̄ [3:cau:a] anojasindhuvāramallikāsumanapāṭalicam̄ pakanīpasalalanāga-punnāgamañjusādīpupphavassāni<sup>3</sup> vassissanti. samantānīluppala-rattuppala-setuppala-rattakumudasetakumudarattapadumasetapadumapupphehi<sup>4</sup> pūritasuvāṇṇaghaṭapantiyo bhavissanti. catūsu dvāresu yantayuttā ratanapadīpikā bhavissanti. bodhirukkhamatthake olambakapadumāni mālavītānañ ca ākāse ṭhassanti. ākāseṇa gacchantā nānāvāṇṇā vihaṅgagaṇā<sup>5</sup> madhurasaddena pūjetvā, padakkhiṇam̄ katvā, gamissanti.<sup>6</sup> sākḥapaṇṇaviṭapantare nilīyamānā dījagaṇā<sup>7</sup> nāma na bhavissanti. <sup>[6]</sup>verambavātasadisavātehi<sup>8</sup> pattāni na calissanti.<sup>9</sup> brahmānam̄ puññānubhāvenasambhūtemañichattesirīmañhibhavamānoviyasiriyā sobhaggappatto bhavissati. niccam̄ sadevakena lokena pūjito sakkato garukato bhavissati. nāgasupaṇṇa-asuragandhabbadevabrahmāno nirantaram̄ olokeyyamānā<sup>10</sup> pi tittim̄ [3:cau:b] na gamissanti. evarūpo acchariyo sirisobhaggappatto mahābodhirukkho bhavissati.

|| Mātusampadādīkathā ||

<sup>1</sup> samantato || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; samanta Ed<sub>Th</sub>

<sup>2</sup> nānāvīdhavaṇṇagandhasampannathalajajalajapupphasaṅṭhāro || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; nānāvīdhavaṇṇasampannathalajapupphasaṅṭhāro P<sub>4</sub>; nānāvīdhavaṇṇagandha sampannathalajapuppha-saṅṭhāte P<sub>2</sub>

<sup>3</sup> °sindhuvāra °nipasalala °mañjusādīpupphavassāni || P<sub>1</sub> P<sub>3</sub>; °sindhuvāra °nimulaṃṭṭha- °mañjusādīpupphavassāni P<sub>2</sub> °sindhuvāra °nīluppalasalīla °mañjasādīpupphāni Ed<sub>Th</sub>; °sindhavā °niluppalasalīla °mañjasādīpupphāni P<sub>4</sub> (om. nāga)

<sup>4</sup> °rattakumudasetakumudarattapaduma-setapadumapupphehi || em.; °rattakumudasetakumudarattapaduma-setapadumapupphehi P<sub>4</sub>; °rattakumudasetakumudarattapadumasetapadumamahatthehi P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °rattakumudasetapaduthamapupphehi Ed<sub>Th</sub>

<sup>5</sup> vihaṅgagaṇā || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; vihaṅgagaṇā P<sub>2</sub>; vihaṅgaṇā P<sub>4</sub>

<sup>6</sup> gamissanti || P<sub>1</sub> P<sub>3</sub>; gacchanti P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>7</sup> nilīyamānā || Ed<sub>Th</sub>; niliyamānā P<sub>4</sub>; niliyana P<sub>1</sub> P<sub>2</sub>; nīlīyana P<sub>3</sub>

<sup>8</sup> verambavāta ° || Ed<sub>Th</sub>; verambhata ° P<sub>4</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>9</sup> veramba...calissanti || om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>10</sup> olokayamānā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; olokeyyamānā Ed<sub>Th</sub>

(19.1.1) evaṃ mātāpituaggasāvaka-aggasāvikā-upaṭṭhāka-upaṭṭhāyikābodhirukkha-sampadaṃ dassetvā, idāni tassa bhagavato rūpakāyappamāṇasampadaṃ<sup>1</sup> dassento satthā āha:

**“aṭṭhāsīti<sup>2</sup> bhave hattho āyāmen<sup>3</sup> eva so jino.  
uram bhave paṇṇavīsaṃ vikkhambhen<sup>4</sup> assa<sup>3</sup>  
satthuno.” ti<sup>4</sup> (105)**

(...)<sup>[5]</sup>

(19.1.2) tassa ca pana bhagavato sarīraṃ aṭṭhāsītihatthubbedhaṃ bhavissati. supatiṭṭhitapādatalato paṭṭhāya yāva jāṇu dvāvīsiratanaṃ. jānumaṇḍalato paṭṭhāya yāva nābhi dvāvīsiratanaṃ. nābhito paṭṭhāya yāva akkhakaṃ dvāvīsiratanaṃ. akkhato paṭṭhāya yāva uṇhisāsisaṃ dvāvīsiratanaṃ bhavissati. dvinnaṃ bāhānaṃ antaraṃ pañcavīsiratanaṃ. ubho kaṇṇā sattasattaratanappamāṇā<sup>5</sup> kaṇṇavallīnaṃ sañcalanakālo vijjulātasañcalana[3:caṃ:a]kālo viya [p. 153] bhavissati. ekekaṃ akkhikā pañcaratanā kanakapabbatanipatitanīlā-indadhanū<sup>6</sup> sassirikā yugalabhamukā pañcaratanāyatā.<sup>7</sup> dvinnaṃ<sup>8</sup> bhamukānaṃ antaraṃ pañcaratanaṃ. kanakakūṭapaṭibhāgā<sup>9</sup> tuṅgaṇāsā sattaratanā dīghā.<sup>10</sup> pañcaratanasurattabimbaphala-paṭibhāgaṃ oṭṭhamamsaṃ. dasahatthā siniddhamudutanusurattapahutajivhā. āvaṭṭato<sup>11</sup> pañcavīsatihatthaṃ uṇhisāsisaṃ.<sup>12</sup> tathā suvaṇṇakkhandhasadisāṃ mahāmukhaṃ pañcavīsiratanaṃvaṭṭaṃ.

<sup>1</sup> °ppamāṇasampadaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °pamāṇasampadaṃ Ed<sub>Th</sub>; °pamānādi-asampadaṃ P<sub>4</sub> P<sub>2</sub>

<sup>2</sup> aṭṭhāsīti || P<sub>4</sub> L N Ed<sub>Th</sub>; aṭṭhasīti M

<sup>3</sup> vikkhambhen<sup>4</sup> assa || P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; vikkhambhe tassa M L N; vikkhambhentaṃ P<sub>1</sub> (*later comments*: vikkhambhenā ti); vikambhentaṃ P<sub>4</sub>

<sup>4</sup> ti || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>2</sub>

<sup>5</sup> sattasatta° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; satta° P<sub>4</sub>

<sup>6</sup> °nipatitanīlāindadhanū || *em.*; °nipatitanīlāindadhanu P<sub>1</sub>; °nipātitanīlāindadhanū Ed<sub>Th</sub>; °nipatitanīlāindadhanu P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>

<sup>7</sup> °ratanāyatā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °ratanāya P<sub>2</sub>; °ratanā Ed<sub>Th</sub>

<sup>8</sup> dvinnaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>9</sup> kanakakūṭapaṭibhāgā || Ed<sub>Th</sub>; °paṭibhāgā P<sub>4</sub>; kanakakūṭapaṭibhāgā P<sub>1</sub> P<sub>3</sub>; kanakakūṭapaṭibhāgā P<sub>2</sub>

<sup>10</sup> °ratnā dīghā || P<sub>4</sub>; °ratanādiyā Ed<sub>Th</sub>; °rattanaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °ratanādiyā Ed<sub>Th</sub>

<sup>11</sup> āvaṭṭato || P<sub>4</sub> Ed<sub>Th</sub>; āvalīto P<sub>1</sub> P<sub>3</sub>; āvalitā P<sub>2</sub>

<sup>12</sup> uṇhisāsisaṃ || *reg.*; uṇhisāsisaṃ P<sub>1</sub> Ed<sub>Th</sub>; uṇhisāsisaṃ P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>

suvanṇāliṅgasadisā samavattagīvā<sup>1</sup> pañcdasaratanāvattā.  
hatthayugā<sup>2</sup> cattāḷisacattāḷisaratanaṅyatā<sup>3</sup> jālavaddham paṇitalam  
ekekam pañcaratanam bhavissati.<sup>4</sup>

⟨19.2⟩ evam rūpakāyappamāṇam dassetvā, idāni tassa bhagavato  
nayanasampadam dassento sathā āha:

“visālanetto aḷārakkhi<sup>4</sup> visuddhanayano<sup>5</sup> isi<sup>6</sup>  
animisaṃ<sup>7</sup> divāratim aṇuthūlam<sup>8</sup> maṃsacakkhunā<sup>9</sup> (106)

anāvaraṇam passeyya<sup>10</sup> sama<sup>[3:cam:b]</sup>ntā  
dvādasayojanam.” ti<sup>11</sup> (107a)

(...)<sup>[fm]</sup>

⟨19.3.1⟩ <sup>[fm]</sup>evam nayanasampadam dassetvā, idāni tassa bhagavato  
raṃsisampadam dassento sathā āha:

“pabhā niddhāvati<sup>12</sup> tassa yāvatā paṇṇavīsati. (107b)

<sup>1</sup> samavattagīvā || *reg.*; samavattagīvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; samavattagīvā P<sub>4</sub>;  
masamavattagīvā Ed<sub>Th</sub>.

<sup>2</sup> hatthayugā || P<sub>1</sub> P<sub>3</sub>; hatthayuggā P<sub>4</sub> P<sub>2</sub>; hatthā yu Ed<sub>Th</sub>.

<sup>3</sup> cattāḷisacattāḷisā° || P<sub>1</sub> P<sub>3</sub>; cattāḷisacattāḷisā° P<sub>4</sub>; cattalisacattalīsa° P<sub>2</sub>;  
ttāḷisacattāḷisā° Ed<sub>Th</sub>;

<sup>4</sup> aḷārakkhi || P<sub>1</sub> P<sub>2</sub> L N; ulārakkhi P<sub>4</sub>; ulārakkhi Ed<sub>Th</sub> āḷārakkhi M

<sup>5</sup> °nayano || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °yano P<sub>4</sub>

<sup>6</sup> isi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> M L; asi Ed<sub>Th</sub>

<sup>7</sup> animisaṃ || P<sub>4</sub> P<sub>1</sub> L N; animissaṃ P<sub>2</sub> P<sub>3</sub>; animissaṃ M Ed<sub>Th</sub>

<sup>8</sup> aṇu thūlam || L N; anu thūlam P<sub>4</sub> P<sub>1</sub>; aṇu thūlam M; aṇu thūlam Ed<sub>Th</sub>; aṇu  
thūlam P<sub>2</sub> P<sub>3</sub>

<sup>9</sup> cakkhunā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; cakkhu P<sub>4</sub>

<sup>10</sup> passeyya || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; passe P<sub>4</sub>

<sup>11</sup> dvādasayojanam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; dvādasajanan Ed<sub>Th</sub>

<sup>12</sup> niddhāvati || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; nidhāvati P<sub>2</sub>; nidhāvanti P<sub>4</sub>



**sobhati vijjulaṭṭhī va<sup>1</sup> dīparukkho va<sup>2</sup> so jino  
ratanagghikasāṅkāso<sup>3</sup> bhāṇumā<sup>4</sup> viya bhāsati.<sup>5</sup>** ‹108›

**lakkhaṇā byañjanā raṃsā<sup>6</sup> dissanti sabbakālikā.  
patanti<sup>7</sup> vividhā raṃsā<sup>8</sup> anekasatasahassiyo.<sup>9</sup> ti** ‹109›  
(...)<sup>[f6]</sup>

(19.3.2) tassa pana bhagavato byāmapabhāsāṅkhātaghana-  
raṃsimaṇḍalaṃ yāvatāyukaṃ pañcavīsatiyojanaṭṭhāne pattharivta,  
ṭhassati. so pana nīlambare<sup>9</sup> sañjalamaṇavijjulatākhandho<sup>10</sup> viya  
paggharitaṭṭhālasasahasasamākīṇṇapajjalita-mahādīparukkho<sup>11</sup>  
viya aṭṭhāsītihaṭṭhubbedhappabhāsamudayasamujjala-  
ratanagghiko viya sahasasaraṃsī bhāṇumā viya rocissati. ath<sup>4</sup> assa  
sakalasarīre patiṭṭhitāni [p. 154] dvattiṃsamahāpurisalakkaṇāni  
paṭipāṭiyā ṭhapitānaṃ<sup>12</sup> dvattiṃsacandānaṃ dvattiṃsasuriyānaṃ  
dvattiṃsa[3:caḥ:a]cakkavattīnaṃ dvattiṃsamahārājānaṃ  
dvattiṃsasakkānaṃ dvattiṃsasuyāmānaṃ<sup>13</sup> dvattiṃsasantusitānaṃ<sup>14</sup>  
dvattiṃsanimmānaraṭṭhīnaṃ<sup>15</sup> dvattiṃsaparanimmitavasava-  
vattīnaṃ<sup>16</sup> dvattiṃsamahābrahmānaṃ sirim abhibhavamānāni<sup>17</sup>

<sup>1</sup> vijjulaṭṭhī va || L N Ed<sub>Th</sub>; vijjulaṭṭhi va P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M; vijjasalaṭṭham va P<sub>2</sub>

<sup>2</sup> va || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; ve M<sub>C</sub>

<sup>3</sup> °gghikasāṅkāso || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °gghikasāso P<sub>4</sub>; °ggi° M<sub>C</sub>

<sup>4</sup> bhāṇumā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; bhānumā M L N; bhāsumā M<sub>C</sub>

<sup>5</sup> bhāsati || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; bhāhiti M L N

<sup>6</sup> lakkhaṇābyañjanā raṃsā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; lakkhaṇā byañjanā raṃsā P<sub>4</sub> Ed<sub>Th</sub>;  
lakkhaṇānubyañjanā raṃsī M L N

<sup>7</sup> patanti || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; bhavanti M<sub>C</sub>

<sup>8</sup> vividhā raṃsā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vividharaṃsā Ed<sub>Th</sub>; vividhā raṃsī M L N

<sup>9</sup> nīlambare || P<sub>3</sub>; nīlambare P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>10</sup> sañjala° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sañjāla° P<sub>4</sub>

<sup>11</sup> paggharitaṭṭhālasa° || Ed<sub>Th</sub>; pajjalitaṭṭhālasu° P<sub>4</sub>; pagalitaṭṭhālasa° P<sub>1</sub>; pagalitaṭṭhālasa° P<sub>3</sub>; pajjalitaṭṭhālasu° P<sub>2</sub>

<sup>12</sup> ṭhapitānaṃ || P<sub>1</sub> P<sub>3</sub>; ṭhapitaṃ P<sub>4</sub> P<sub>2</sub>; ṭhapita Ed<sub>Th</sub>

<sup>13</sup> dvattiṃsasuyāmānaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; dvattiṃsa Ed<sub>Th</sub>

<sup>14</sup> °santusitānaṃ || P<sub>4</sub>; °santuss° P<sub>2</sub> P<sub>3</sub>; °santass° P<sub>1</sub>; om. Ed<sub>Th</sub>

<sup>15</sup> °nimmānaraṭṭhīnaṃ || P<sub>1</sub> P<sub>3</sub>; °nimitādināṃ P<sub>4</sub>; °sunimitādināṃ P<sub>2</sub>; om. Ed<sub>Th</sub>

<sup>16</sup> °paranimmitavasavattīnaṃ || reg.; °paranimmitavasavattīnaṃ P<sub>1</sub> P<sub>3</sub>; om. P<sub>4</sub>  
P<sub>2</sub> Ed<sub>Th</sub>

<sup>17</sup> sirim abhibhavamānāni || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; siri abhibhavamāna P<sub>4</sub>

sannipatitāni viya bhavissanti. tehi samujjalantam assa<sup>1</sup> sarīraṃ samuggatātārāgaṇasamujjalantam<sup>2</sup> iva ākāsaṃ suphullakamalujjalakajalatalam<sup>3</sup> iva mahāsaṃ nānāmaṇippabhāvisaravipphārānucaritalam<sup>4</sup> iva ratanākaraṃ ativiya sobhissati. asītyānubyañjanānurañjitaṃ pana taṃ sajjhānurāgasateritāvijjuindacāpānurañjita-kanakadharaṇivarasarikkhakaṃ<sup>5</sup> bhavissati. sarīrito pañca assa sañcāraṇaḥṇachabbaṇṇa-buddharasmiyo indanīlamaṇighaṭato nikkhantaṇīlamaṇirasadhārā viya suvaṇṇaḥṇaṭato nikkhantakusumarasadhārā viya pabāḷaḥṇaṭato nikkhantasupakkalākhārasadhārā viya rajatagaḥṇaṭato nikkhantakhīradhārā viya ca<sup>6</sup> nikkhamitvā, āveḷaveḷā yamakayamakā tālakhandharathacakkādippamaṇā hutvā, [3:caḥ:b] dasasahassacakkavāḷe ekāvattā<sup>7</sup> hutvā, heṭṭhā vātudakapaṭṭhāvī atikkamitvā upari <sup>[fp]</sup> bhavaggaṃ atikkamitvā, yava sāsānantaradhānā niraṇṭaraṃ apariyaṇṭāsu lokadhātūsu pavattissanti ti. <sup>[fq]</sup>

⟨19.4.1⟩ evaṃ raṃsisampadaṃ dassetvā, idāni tassa bhagavato padumasampadaṃ dassento sathā āha:

**“pādudhāre pādudhāre<sup>8</sup> suphullā padumāruha<sup>9</sup>  
tiṃsahattā samā pattā<sup>10</sup> anupattā paṇṇāvisati**                      ⟨110⟩

<sup>1</sup> samujjalantam assa || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; samujjalantassa P<sub>4</sub>

<sup>2</sup> samuggatātārā° || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; samuggatātārā° Ed<sub>Th</sub>; samuggatārā° P<sub>2</sub>

<sup>3</sup> suphullakamalujjalakajalatalam || *em.*; suphallaṃ kammaluḷjalakajalatalam P<sub>4</sub>; °kamaluḷjalatalam P<sub>1</sub> P<sub>3</sub>; °kamalujalatalam P<sub>2</sub>; °kamalajjalatalam Ed<sub>Th</sub>

<sup>4</sup> °ppabhāvisaravipphārānucaritalam || *em.*; ppabhāvisaravipphārānucaritalam P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °ppabhāvasirivipphalitalam P<sub>4</sub>; °ppabhāvisaravippharitalam Ed<sub>Th</sub>

<sup>5</sup> sajjhānurāgasateritāvijjuindacāpānurañjitakanakadharaṇivarasarikkhakaṃ || P<sub>1</sub> P<sub>3</sub>; sañjānurāgasateritāvijjullatā-indacāpānurañjitakanakadharaṇisarikkhakaṃ Ed<sub>Th</sub>; sañghānurāgaṃ sateritā vijjullaindacāpānurañjitakanadharaṇisarikkhakaṃ P<sub>4</sub>; °vijjaindapānurañjitakanakadharaṇisarikkhakaṃ P<sub>2</sub>

<sup>6</sup> ca || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; *om.* P<sub>4</sub>

<sup>7</sup> ekāvattā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; ettāvattā P<sub>4</sub>

<sup>8</sup> pādudhāre pādudhāre || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; pādudhāre pādudhāre P<sub>4</sub>

<sup>9</sup> padumāruhā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; padumaruhā M N; paduma ruhā L (Leumann suggests reading padumā ruhe and Norman concurs); padumārahā P<sub>4</sub>

<sup>10</sup> samā pattā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N; samāpattā M; sahapattā P<sub>4</sub> Ed<sub>Th</sub>

**kesarā vīsati hatthā kaṇṇikā soḷasam bhave  
surattareṇubharitā padumā kokāsamantare.” ti<sup>1</sup>** (111)  
(...)<sup>[fr]</sup>

⟨19.4.2⟩ tassa pana bhagavato akkanta-akkantapadavāre cakkāṅkitapādatalāni<sup>2</sup> sampatiṅcchamānā mahāpadumā paṭhavim bhinditvā, uṭṭhahissanti. tesu ekekasmim tiṃsahatthā dhurapattā pañcavīsatihatthā anupattā vīsatihatthā kesarā soḷasahatthā kaṇṇikā bhavissanti. ekekasmim pupphe dasadasa-ambaṇareṇū<sup>3</sup> bhavissanti.<sup>4</sup> akkanta-akkantakāle<sup>5</sup> hiṅgulapuṇṇasarikkhakā<sup>6</sup> surattareṇuvaḷī yāva<sup>7</sup> ketumālāsamalaṅkata[3:cha:a]nīlamuddhaniruhaṃ<sup>8</sup> [p. 155] uggantvā, lākhārasadhārā hemaṇṇaḍḍimbe viya<sup>9</sup> assa sarīre upatitvā, alaṅkurumānā pādāmūle vikirissanti. antarantarā setapadumā ca<sup>10</sup> uṭṭhahissanti. so evaṃ anupamāya buddhasiriyā anantāya buddhalīlāya sakalaloke buddharajjaṃ kāressatī ti.

|| Rūpakāyappamāṇādīkathā ||

⟨20.1⟩ evaṃ rūpakāyappamāṇanayananasampadaṃ rasmisampadaṃ padumasampadaṃ dassetvā, idāni tassa kāmavacaradevatādīhi kayiramānaṃ suvaṇṇagghikādīpūjāvīsesaṃ dassento satthā āha:

**“kāmāvacarikā<sup>11</sup> devā nimminissanti agghike.<sup>12</sup>  
Nāgarājā<sup>13</sup> supaṇṇā ca tadā te ’laṅkarissare.** (112)

<sup>1</sup> kokāsa-m-antare || L N; kokasamantare P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M Ed<sub>Th</sub>; kosamantare P<sub>4</sub>

<sup>2</sup> °aṅkita° || P<sub>3</sub>; °aṅkitta° P<sub>4</sub> Ed<sub>Th</sub>; °alaṅkata° P<sub>1</sub>; °akita° P<sub>2</sub>

<sup>3</sup> dasadasa-ambaṇa° || P<sub>4</sub> Ed<sub>Th</sub>; ambaṇa-ambaṇā° P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>4</sup> om. || P<sub>4</sub> Ed<sub>Th</sub>; ambaṇaṃ nāma catudonikaṃ. ettha ca catupasato pattho. cattāro patthā āḷhakā. cattāro āḷhakā doṇo. cattāro doṇā ambaṇaṃ. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>5</sup> akkanta-akkantakāle || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>6</sup> hiṅgulapuṇṇasarikkhakā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sarikkhakā Ed<sub>Th</sub>

<sup>7</sup> surattareṇuvaḷī yāva || em.; surattareṇuvaḷī yāva P<sub>4</sub> Ed<sub>Th</sub>; surattareṇuvaḷī yāva P<sub>2</sub> P<sub>3</sub>; surattareṇuvajji yāva P<sub>1</sub>

<sup>8</sup> ruhaṃ || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; °ruha P<sub>4</sub>; °ruhi P<sub>2</sub>

<sup>9</sup> viya || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; om. Ed<sub>Th</sub>

<sup>10</sup> ca || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; om. P<sub>2</sub> Ed<sub>Th</sub>

<sup>11</sup> °carikā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °carakā P<sub>4</sub>

<sup>12</sup> agghike || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; aggike M<sub>C</sub>

<sup>13</sup> om. || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; ca M L N

**aṭṭha sovaṇṇamayā<sup>1</sup> agghī<sup>2</sup> aṭṭha rūpiyamayā pi<sup>3</sup> ca  
aṭṭha maṇimayā agghī<sup>4</sup> aṭṭha pavālamayā pi ca.<sup>5</sup>** (113)

**anekaratanavicittadhajamālāvibhūsitā<sup>6</sup>  
palambamānā<sup>7</sup> kīlanti<sup>8</sup> dhajā nekasatā bahū.** (114)

**maṇimuttādāmabhūsitā<sup>9</sup> vitānā hemaṣaṅṭhitā<sup>10</sup>  
parikkhittakiṅkaṇikajālā<sup>11</sup> vaṭaṃsakā  
ratanā<sup>[3:cha:b]yutā.<sup>12</sup></sup>** (115)

**nānāpuppā vikirissanti<sup>13</sup> surabhiḡandhagandhikā<sup>14</sup>  
vividhā nānācuṇṇāni dībbamānussakāni<sup>15</sup> ca.** (116)

**vicittā nānādussāni pañcavaṇṇikasobhanā  
abhīpasannā<sup>16[is]</sup> buddhasmim<sup>17</sup> kīlissanti samantato.** (117)

<sup>1</sup> sovaṇṇamayā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sovaṇṇayā M L N

<sup>2</sup> agghī || M L; agghī P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>

<sup>3</sup> rūpimayā pi || P<sub>1</sub>; rupimayā pi P<sub>2</sub> P<sub>3</sub>; rūpiyamayā pi P<sub>4</sub> Ed<sub>Th</sub>; rūpimayāni M L N; piyamahāni M<sub>C</sub>

<sup>4</sup> agghī || P<sub>3</sub> M L N; agghī P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>; atghī Ed<sub>Th</sub>

<sup>5</sup> pavālamayā pi ca || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pavālamayāni ca M L N; pabālamayā piya P<sub>4</sub>; bālamayā pi ca Ed<sub>Th</sub>

<sup>6</sup> °vicittadhaja° || P<sub>1</sub> P<sub>3</sub>; °vicittā dhaja P<sub>4</sub> Ed<sub>Th</sub>; °vicitte dhaja° P<sub>2</sub>; °saṃcittā dhaja° M; °saṃcittā dhaja L N M<sub>C</sub>; °saṃcittā dhaja M

<sup>7</sup> palambamānā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; lambamānā M L N

<sup>8</sup> kīlanti || Ed<sub>Th</sub> P<sub>3</sub>; kilanti P<sub>4</sub>; kīlanti P<sub>1</sub> P<sub>2</sub>; kīlissanti M L N

<sup>9</sup> °muttādāma° || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; °muttādāma° M L N; muttādāme° P<sub>2</sub>; °muttā dāma° Ed<sub>Th</sub>

<sup>10</sup> hemaṣaṅṭhitā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; somasannibhā M L N; momasaṅṭhitā M<sub>C</sub>

<sup>11</sup> parikkhittakiṅkaṇikajālā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; parikkhittā kiṅ° M L N; parikkhittā kiṅkaṇikajālā P<sub>4</sub>; parikkhittā kīkaṇikajālā Ed<sub>Th</sub> (Norman suggests we read *parikhi*° to resolve the meter.)

<sup>12</sup> vaṭaṃsakā ratanāyutā || P<sub>4</sub> P<sub>3</sub> Ed<sub>Th</sub>; āyutā P<sub>1</sub> P<sub>2</sub>; vaṭaṃsakaratanā bahū M L L

<sup>13</sup> vikirissanti || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; vikīrissanti Ed<sub>Th</sub>

<sup>14</sup> surabhiḡandhagandhikā || P<sub>1</sub> P<sub>3</sub>; surabhiḡandhandhikā Ed<sub>Th</sub>; surabhiḡandhasugandhikā M L N; surabhiḡandhikā P<sub>4</sub> P<sub>2</sub>

<sup>15</sup> °mānussakāni || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; °mānussakāni P<sub>4</sub> Ed<sub>Th</sub>

<sup>16</sup> abhīpasannā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M<sub>C</sub> Ed<sub>Th</sub>; atīpasannā P<sub>2</sub>; abhīpasannā M L N.

<sup>17</sup> buddhasmim || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; buddhasmī Ed<sub>Th</sub>

hatthasahassamubbedhā<sup>1</sup> dassaneyyā<sup>2</sup> manoramā  
ratanagghikatoraṇā<sup>3</sup> asambādhā susaṅghitā (118)

sobhamānā<sup>4</sup> padissanti visālā sabbato pabhā.  
tesaṃ<sup>5</sup> majjhagato buddho bhikkhusaṅghapurakkhito<sup>6</sup> (119)

brahmā va pārisajjānaṃ Indo va<sup>7</sup> vimānantare.  
gacchanti buddhe gacchante tiṭṭhamānamhi  
ṭhassare. [p. 156] (120)

nisinne sayite cā pi<sup>8</sup> satthari sahapārise<sup>9</sup>  
catu-iriyāpathe niccaṃ dhārayissanti sabbato.<sup>10</sup> (121)

etā paññā<sup>11</sup> ca pūjāyo dibbamānusakā pi ca  
vividhāni<sup>[fii]</sup> pāṭihīrāni<sup>12</sup> hessanti sabbakālikā  
anantapuññatejena Metteyaṃ abhipūjituṃ.<sup>13</sup> (122)<sup>[fii]</sup>

disvāna taṃ pāṭihīraṃ<sup>14</sup> nānājaccā mahājanā  
saputtadārā pāṇehi<sup>15</sup> saraṇaṃ hessanti satthuno.<sup>16</sup>[fv] (123)

<sup>1</sup> hatthasahassamubbedhā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; tattha sahasamubbedhā M L N; hatthassa pubbedhā P<sub>2</sub>

<sup>2</sup> dassaneyyā || P<sub>1</sub> P<sub>3</sub> M L N; dassanīya Ed<sub>Th</sub>; dassaniya P<sub>4</sub>; dassanaya P<sub>2</sub>

<sup>3</sup> ratanagghikatoraṇā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; ratanagghitoraṇā tassa P<sub>4</sub> Ed<sub>Th</sub>

<sup>4</sup> sobhamānā || P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; sobhanāmānā P<sub>4</sub> P<sub>1</sub>

<sup>5</sup> tesaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; gesaṃ Ed<sub>Th</sub>

<sup>6</sup> °purakkhito || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub> M<sub>C</sub>; purakkhato P<sub>2</sub>; °purekkhato M L N

<sup>7</sup> va || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; ca P<sub>4</sub> Ed<sub>Th</sub>

<sup>8</sup> cā pi || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; vāpi M<sub>C</sub>; vāti P<sub>2</sub>

<sup>9</sup> sahapārise || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; sahapāramise M<sub>C</sub>; saṭa° M<sub>A</sub>

<sup>10</sup> sabbato || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sabbaso Ed<sub>Th</sub>; sabbadā M L N

<sup>11</sup> etā paññā || P<sub>2</sub> P<sub>3</sub>; etā c' aññā M L N; etāmaññā P<sub>1</sub>; etā puññā P<sub>4</sub> Ed<sub>Th</sub>

<sup>12</sup> pāṭihīrāni || M L N; pāṭihīrāni P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pāṭihārāni P<sub>4</sub>; pāṭihāriyaṃ M<sub>C</sub> Ed<sub>Th</sub>

<sup>13</sup> abhipūjituṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> (!); abhipūjit[am] P<sub>4</sub>; abhipūjitaṃ M L N Ed<sub>Th</sub>

<sup>14</sup> pāṭihīraṃ || M L N; pāṭihīraṃ P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pāṭihāriyaṃ P<sub>4</sub> Ed<sub>Th</sub>

<sup>15</sup> saputtadārā pāṇehi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N; saputta-dārā-pāṇehi M; samuttadhārā pāṇehi Ed<sub>Th</sub>; °pi kehi M<sub>C</sub>

<sup>16</sup> satthuno || M L; sahhuno Ed<sub>Th</sub>.

ye brahmacariyaṃ<sup>1</sup> carissanti [3:chā:a] sutvāna  
munino vacaṃ  
te tarissanti samsāraṃ maccudheyyaṃ suduttaraṃ. (124)

bahū gihī<sup>2</sup> dhammacakkhuṃ visodhessanti te tadā  
dasahi puññakiriyaḥi<sup>3</sup> tīhi sucaritehi<sup>4</sup> ca. (125)

āgamādhigamen<sup>5</sup> eva sobhayitvāna<sup>5</sup> sāsanaṃ<sup>6</sup>  
anudhammacārino hutvā bahū saggūpaḡa<sup>7</sup> bhava. (126)

na sakkā sabbaso vattuṃ ‘ettakaṃ’ iti vā yasaṃ.<sup>8</sup>  
accantasukhitā niccaṃ tasmaṃ te<sup>9</sup> kālasampade.” ti (127)  
(...)<sup>[fv]</sup>

⟨20.2⟩ tadā pana Metteyyassa bhagavato gandhakuṭiṃ<sup>10</sup> parivāretvā, samantato kāmāvacaradevalokavāsikā devatā agghike nimminissanti.<sup>11</sup> tesu aṭṭha agghikā suvaṇṇamayā aṭṭha rūpiyamayā aṭṭha maṇimayā aṭṭha pabālamayā anekasatasahasā mālagghikā ca catūsu disāsu ṭhassanti. te pana ubbedhena aṭṭhāsītihatthā bhavissanti. mahānubhāvena<sup>12</sup> nāḡa supaṇṇā gandhabbā nānālaṅkārehi anekaratanavicittadhajehi<sup>13</sup> muttādāmaṇidāmakanakadāmagandhadāmakimkaṇika[3:chā:b] jālāpupphakaṇṇikādīhi samosaritakhacitavicitra-sabbaratanamaya-vitānehi<sup>14</sup> ca te alankarissanti. sabbakālaṃ nānādibbapupphavassāni

<sup>1</sup> brahmacariyaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; brahma P<sub>4</sub>

<sup>2</sup> bahū gihī || *em.*; bahū gihī P<sub>1</sub> P<sub>2</sub>; bahu gīhī P<sub>3</sub>; bahu ggihī L N; bahuggihī M; bahūhi P<sub>4</sub>; bahūtagihi Ed<sub>Th</sub>

<sup>3</sup> puññakiriyaḥi || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> M L N; puññākriyaḥi P<sub>3</sub>; puññākariyaḥi Ed<sub>Th</sub>

<sup>4</sup> sucaritehi || P<sub>1</sub> M L N Ed<sub>Th</sub>; succaritehi P<sub>2</sub> P<sub>3</sub>; suritehi P<sub>4</sub>

<sup>5</sup> sobhayitvāna || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sodhayitvāna M L

<sup>6</sup> sāsanaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sādaraṃ M L

<sup>7</sup> bahū saggūpaḡa || P<sub>1</sub> M L N; bahū saggupagā P<sub>3</sub> Ed<sub>Th</sub>; bahusuttapattā P<sub>4</sub>; bahū sattūpaḡgā P<sub>2</sub>

<sup>8</sup> vā yasaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; sāhasaṃ M<sub>C</sub>

<sup>9</sup> te || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; gate M L N

<sup>10</sup> °kuṭiṃ || P<sub>4</sub> P<sub>3</sub>; °kuṭī P<sub>1</sub> Ed<sub>Th</sub>; °kuṭiṃ P<sub>2</sub>

<sup>11</sup> nimminissanti || P<sub>4</sub>; nimmissanti P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; nimminissanti Ed<sub>Th</sub>

<sup>12</sup> mahānubhāvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; mahānubhāvena Ed<sub>Th</sub>

<sup>13</sup> anekaratanavicittadhajehi || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; anekaratanavicitradhajehi P<sub>4</sub> Ed<sub>Th</sub>

<sup>14</sup> °khacitavicitrasabba° || *reg.*; °khacittavicitrasabba° P<sub>1</sub> P<sub>3</sub>; °khacitrasabba° P<sub>4</sub>

vassissanti. surabhigandhakāni<sup>1</sup> nānāvividhāni dibbamānussikāni<sup>2</sup> cuṇṇāni<sup>3</sup> vippakirissanti. majjhe pana tathāvicitrāni pañcavaṇṇāni nānāpabhāya samujjalantāni dussāni sabbadisāsu jalamānāni ṭhassanti. bhagavati pana pasannā [p. 157] devamanussā kīlissanti. aṅguliyo pothessanti. sādhu-kāraṃ dassanti. samantato ekanigghosaṃ ekaninnādaṃ karissanti. majjhe pana ratanasahassubbedhā<sup>4</sup> manoramā dassanakkhamā ratanagghikā ratanatorañā tāva asambādā supatīṭhitā vilāsamānā vicitradhajavibhūsitā sabbato bhāgena vijjotamānā virocissanti.

<20.3> Metteyyo pana bhagavā bhikkhusaṅghena purakkhitvā parivārito.<sup>5</sup> tesam majjhagato brahmapārisajjabrahmagana-parivuto<sup>6</sup> viya mahābrahmā devaganaparivuto paṇḍukambalasilā[3.chi:a] sanamajjhagato<sup>7</sup> viya devindo virocissati. bhagavato pana nisīdanattham paṭhavim bhinditvā, ratanamaṇḍapo uṭṭhahissati samantato dvādasayojaniko. tassa<sup>8</sup> catūsu kaṇṇesu cattāro tiṃsaranappamāṇā<sup>9</sup> ghaṇṭā<sup>10</sup> olambissanti. yesam vā tesam vā pahatakāle saddo sakalacakkavāḷam pharitvā, ekaninnādam kurumāno bhavissati. maṇḍapamajjhe sabbaratanasamalaṅkato maṇipallaṅko bhavissati. tass<sup>4</sup> upari sabbaratanamayadibbasetacchatto. tasmim pallāṅkamajjhe nisīditvā, Metteyyasammāsambuddho sadevakassa lokassa dhammaṃ desetvā, aggadhammaṃ arahattaṃ dassati.<sup>11</sup> bhagavato pana puññānubhāvena nibbatto so pūjāviseso. bhagavati gacchante gacchati ṭhitakāle nisinnakāle sayitakāle patīṭhāti.

Ed<sub>Th</sub>; °khacitaṃ vicitraṃ sabba° P<sub>2</sub>

<sup>1</sup> °gandhagandhikāni || P<sub>1</sub> P<sub>3</sub>; °gandhikāni P<sub>2</sub>; °gandhakāni P<sub>4</sub> Ed<sub>Th</sub>

<sup>2</sup> °mānussikāni || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; °mānussakāni P<sub>4</sub>

<sup>3</sup> cuṇṇāni || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; puṇṇāni P<sub>4</sub>

<sup>4</sup> ratanasahassubbedhā || P<sub>2</sub> Ed<sub>Th</sub>; rattana° P<sub>1</sub> P<sub>3</sub>; ratanassubbedhā P<sub>4</sub>

<sup>5</sup> purakkhitvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; purakkhita° P<sub>4</sub> Ed<sub>Th</sub>

<sup>6</sup> °gaṇa° || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °gaṇena° Ed<sub>Th</sub>

<sup>7</sup> °silāsana° || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °silā° Ed<sub>Th</sub>

<sup>8</sup> tassa || P<sub>1</sub> P<sub>3</sub>; om. P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>9</sup> tiṃsa° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; tiṃsatīṃsa° P<sub>4</sub>

<sup>10</sup> ghaṇṭā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; ghaṇḍā Ed<sub>Th</sub>; gandhā P<sub>2</sub>

<sup>11</sup> dassati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; padassati Ed<sub>Th</sub>; padissati P<sub>4</sub>

bhagavantam<sup>1</sup> pūjetum āgatā catuvaṇṇasambhūtā<sup>2</sup> mahājanā taṃ  
pāṭihāriyam<sup>3</sup> disvā, pasannā puttadārehi saddhiṃ saraṇaṃ gamissanti.

<20.4> bhagavā maṇipallāṅke ni[3:chi:b]sinno yeva dasasahassamahā-  
sahassilokadhātūhi<sup>4</sup> saddena sāvevassati. ratanamaṇḍape ratanappabhāya  
maṇi-agghikesu<sup>5</sup> maṇippabhāya<sup>6</sup> vitānatorañadussādippabhāya  
dasabalassa raṃsippabhāya vigatappabho divākaro<sup>7</sup>  
rattindivaparicchedaṃ saññāpetum na sakkhissati.<sup>8</sup> nirantaram  
buddhapabhā yeva loke pattharivā,<sup>9</sup> thassati. tatha sāyaṃ pāto  
ravanasakuṇānaṃ<sup>10</sup> saddena pupphitakusumasaññāṇe<sup>11</sup> eva<sup>11</sup>  
loko rattindivaparicchedaṃ jānissati. tassa pana dasabalassa  
atītabhave anekasambuddhānaṃ kataratanaṇḍapanissandena  
agghikanissandena nibbato ratanamaṇḍapo sakalalokasirisannicitam<sup>12</sup>  
iva sassirikam<sup>13</sup> bhavissati. maṇḍapassa tasmim tasmim<sup>14</sup> koṇe  
sugandhapupphagandhehi<sup>15</sup> vāsītā madhurasītāsalilasampunṇa-  
ratanakumbhā ca catujātigandhasampunṇaratanakaraṇḍakā<sup>16</sup> [p. 158]  
ca dibbadhūmaḥcaḥchukā<sup>17</sup> ca gandhatelasambharitarattisañjālan  
aka-ratanapadīparukkhā<sup>18</sup> catūsu disāsu nirantaram paṭipā[3:chī:a]

<sup>1</sup> bhagavantam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; bhagavato P<sub>4</sub> Ed<sub>Th</sub>

<sup>2</sup> catuvaṇṇasambhūtā || P<sub>3</sub>; catumaṇṇasambhūtā Ed<sub>Th</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>3</sup> pāṭihāriyam || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pāṭihiriyam P<sub>4</sub> Ed<sub>Th</sub>

<sup>4</sup> lokadhātūhi || P<sub>4</sub> Ed<sub>Th</sub>; lokadhātumhi P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>5</sup> maṇi-agghikesu || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; maṇigghikesu Ed<sub>Th</sub>

<sup>6</sup> maṇippabhāya || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; maṇipupabhāya Ed<sub>Th</sub>

<sup>7</sup> vigatappabho divākaro || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; vigatappabhādīvākaro P<sub>4</sub>

<sup>8</sup> rattindivaparicchedaṃ saññāpetum na sakkhissati || P<sub>1</sub> P<sub>3</sub>; rattindivam  
saññāpetum na sakkhissati P<sub>2</sub>; rattindivam paññāpetum nāsakkhissati P<sub>4</sub> Ed<sub>Th</sub>

<sup>9</sup> pattharivā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pharivā P<sub>4</sub> Ed<sub>Th</sub>

<sup>10</sup> ravana° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; vana° P<sub>4</sub>

<sup>11</sup> āṇeṇ eva || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; āṇeṇa ca P<sub>4</sub>

<sup>12</sup> sannicitam || P<sub>3</sub> Ed<sub>Th</sub>; sannicitam P<sub>1</sub> P<sub>2</sub>; sannimitam P<sub>4</sub>

<sup>13</sup> sassirikam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sassirakam Ed<sub>Th</sub>

<sup>14</sup> tasmim tasmim || P<sub>1</sub> P<sub>3</sub>; tasmim P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>15</sup> gandhehi vāsītā || em.; gandhehi vāsita Ed<sub>Th</sub>; gaṇehi vāsītā P<sub>4</sub>; gandhihi  
vāsītā P<sub>1</sub>; gandhīhi vāsītā P<sub>3</sub>; gandhīhi vāsītā P<sub>2</sub>

<sup>16</sup> gandhasampunṇa° || P<sub>3</sub> Ed<sub>Th</sub>; gandhasampanna° P<sub>2</sub>; gandhasampanna° P<sub>1</sub>;  
gandhamsampuna° P<sub>4</sub>

<sup>17</sup> kaṭṭhakā || P<sub>4</sub> P<sub>1</sub>; kaṭṭhakā Ed<sub>Th</sub> P<sub>3</sub>; kaṭṭhakā P<sub>2</sub>

<sup>18</sup> sañjālanaka° || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; sañjālanaka° P<sub>4</sub>; sañjālanaka° P<sub>2</sub>



tiyā t̥hitā. padumakumuda-uppalahatthasañchannā rajata-  
maṇipabālahema-lohitaṅkama-sāragallaphalīkakañcanādimayā  
puṇṇaghaṭamālā ca upari vicitrapaṭupāsobhitadhajamālā  
bhavissanti vicitraratanamālālaṅkata-setacchattā ca. Satthuno  
pana nimantitakulagharaṃ gacchantassa ratanamaṇḍapo ākāseṇa  
gantvā, gharadvāre paṭiṭṭhahissati. tattha ghaṇṭāsaddena “dasabalo  
āgacchati” ti jānitvā, manussā paccuggamaṇaṃ karissanti.  
manussānaṃ antare devā ca nāgā ca t̥hatvā, bhattagge parivissanti.  
bhagavato sāvakaśaṅghassa aṭṭhārasavaṇṇasūpapūvakhajjaka-  
gandhasāli-bhojanāni<sup>1</sup> nānaggarasamaṃyuttāni dātum asakkontā na<sup>2</sup>  
bhavissanti. anumodanaṃ karontassa paṇ<sup>3</sup> assa bhagavato saddo<sup>3</sup>  
sakalacakkavāḷaṃ ajjhottharissati. manussā attano attano nivesane  
yeva t̥hitā buddhārammaṇaṃ pītiṃ gahetvā, ratanamaṇḍape  
acchariyapaṭihāriyaṃ agghikaṃ [3:chṛ:b] padumaṃ sabbaññūvilāsaṃ<sup>4</sup>  
ca disvā, anumodanadhammakathaṃ ca sutvā, attano attano<sup>5</sup>  
diṭṭhiṃ vissajjetvā, satthu saraṇaṃ gantvā, sīlesu paṭiṭṭhahitvā,  
uttamaṃ aggadhammaṃ arahattaṃ pāpuṇissanti. sakalaloke aññā  
pāsaṇḍā aññā pabbajjā na bhavissanti. bahū pana janatā dasahi  
puññakiriyāvattūhi<sup>[16]</sup> tīhi sucaritehi āgama adhigamena ca  
sāsaṇaṃ sobhetvā, vipassanaṃ anugantvā, saggesu nibbattissati ti.

|| Pūjāvīsesakathā ||

<21.1> evam assa bhagavato kāmāvacaradevatādīhi kayiramānaṃ  
suvaṇṇagghikādīpūjāvīsesaṃ dassetvā, idāni tasmim̐ yuge manussānaṃ  
yasaṃsukhaāyuvanṇabalasampatti-ādayo dassento satthā āha:

**“mahāyasā sukhena pi āyuvanṇabalena ca  
dibbasampatti vā tesam̐ manussānaṃ<sup>6</sup> bhavissati. (128)**

**anubhuttvā kāmasukhaṃ addhānaṃ yāvaticchakaṃ  
te pacchā sukhitā yeva nibbissant<sup>7</sup> āyusaṅkhayā [p. 159] (129)**

<sup>1</sup> aṭṭhārasavaṇṇa° || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; gandharasavaṇṇa° P<sub>1</sub>

<sup>2</sup> na bhavissati || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; nibhavissati P<sub>4</sub>

<sup>3</sup> saddo || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>; sado Ed<sub>Th</sub>; saddho P<sub>1</sub>;

<sup>4</sup> sabbaññūvilāsaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; sabbavilāsaṃ P<sub>2</sub>

<sup>5</sup> attano attano || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; attano P<sub>4</sub> P<sub>2</sub>

<sup>6</sup> manussānaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; mānussānaṃ M L N mānussā P<sub>2</sub>

<sup>7</sup> nibbissant || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; nibbant P<sub>2</sub>; dibbasant P<sub>4</sub>

**asītivassasahassāni tadā [3:chu:a] āyu bhavissare.  
tāvātā tiṭṭhamāno so tāressati bahūjanam.<sup>1</sup>** (130)<sup>[fyll]</sup>

**paripakkamānase satte bodhayitvāna<sup>2</sup> sabbaso  
avasesādiṭṭhasaccānam<sup>3</sup> maggāmaggam anusāsiya<sup>4</sup>[fz]** (131)

**dhammokaṃ<sup>5</sup> dhammanāvañ ca dhammādāsañ<sup>6</sup>  
ca osadham<sup>7</sup>  
sakkaccena hi so satthā<sup>8</sup> ṭhapetvā āyatimjino<sup>9</sup>** (132)

**saddhiṃ sāvakaṅghena katakiccena tādinā  
jalitvā<sup>10</sup> aggikhandho<sup>11</sup> va nibbāyissati so jino.** (133)

**parinibbutamhi sambuddhe sāsanam tassa hessati<sup>12</sup>  
vassasatasahassāni asītiñ<sup>13</sup> c<sup>c</sup> eva sahasato.<sup>14</sup>  
tato param antaradhānam loke hessati dāruṇam.” ti** (134)<sup>[gall]</sup>  
(...)<sup>[gbl]</sup>

(21.2) tasmim̄ pana satthari parinibbute sāsanam̄  
asītivassasahassādhikavassasata-sahassam̄ ṭhatvā, tato param̄<sup>15</sup>  
antaradhāyissati. <sup>[gcl]</sup>sakaladasasahassalokadhātum<sup>16</sup> ekandhakāram̄

<sup>1</sup> bahūjanam̄ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; jane bahū M L N

<sup>2</sup> bodhayitvāna || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; bodhiyitvāna P<sub>4</sub> P<sub>2</sub>

<sup>3</sup> avasesādiṭṭhasaccānam̄ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; diṭṭhamā° P<sub>4</sub>; °diṭṭhi° M<sub>C</sub>

<sup>4</sup> °am anusāsiya || em.; °ānusāsiya P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; °am anusāsiyā M L N; °ānusāsiya P<sub>4</sub>; maggāmeggāsusāsiya P<sub>2</sub>.

<sup>5</sup> dhammokaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; dhammokaṃ P<sub>2</sub> M L N

<sup>6</sup> dhammādāsañ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; dhammādāsañ P<sub>4</sub> Ed<sub>Th</sub>

<sup>7</sup> osadham̄ || M L N; osatham̄ P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; osatṭham̄ M<sub>C</sub>

<sup>8</sup> so satthā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sattā M; sattānam̄ L

<sup>9</sup> āyatimjino || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> (āyatim̄ jino M Ed<sub>Th</sub>); āyatim̄-jane L N; āyatijino P<sub>2</sub>

<sup>10</sup> jalitvā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; salitvā Ed<sub>Th</sub>

<sup>11</sup> aggikhandho || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; aggikkhandho P<sub>4</sub> M L N

<sup>12</sup> hessati || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; ṭhāhiti M L N;

<sup>13</sup> asītiñ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; asīti M L N

<sup>14</sup> sahasato || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> L N Ed<sub>Th</sub>; sahasako M

<sup>15</sup> tato param̄ || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>4</sub> P<sub>2</sub>

<sup>16</sup> °dasasahassilokadhātum̄ || P<sub>1</sub> P<sub>3</sub>; °dasasahassilokadhātu Ed<sub>Th</sub>; °dasasahassa-  
lokadhātu P<sub>4</sub>; °sahassilokadhātu P<sub>2</sub>

katvā, antarahite sāsane tato param lokasmiṃ dasakusalakammapathe  
parihāyamāne dāruṇaṃ kakkhaḷaṃ dukkhavise[3:chu:b]sanibbattaṃ  
akusalaṃ pātubhaviṣṣatī ti. <sup>[Ed]</sup>

|| Parinibbānakathā ||

⟨22.1⟩ evaṃ Metteyyassa bhagavato parinibbānaṃ dassetvā,  
idāni sabbadhammesu appaṭihatañāñācāro<sup>1</sup> amhākaṃ buddho  
“sabbasetavaravāraṇaṃ sabbālaṅkārena alaṅkaritvā tassa soṇḍaṃ  
chinditvā nipātento<sup>2</sup> viya, sabbaratanamayavarapāsādamatthake<sup>3</sup>  
asanicakkaṃ<sup>4</sup> pātayamāno viya, sunimmitarājabhavanaṃ agginā  
jhāpento viya, evarūpāya buddhasiriyā pi niccasaṅkhārānaṃ<sup>5</sup>  
abhāvā<sup>6</sup> antaradhānaṃ bhaviṣṣati.<sup>7</sup> aho, Sāriputta, aciraṭṭhāyino  
sabbasaṅkhārā” ti dassento satthā āha:

**evaṃ aniccā saṅkhārā addhuvā<sup>8</sup> tāvakālikā  
ittarā<sup>9</sup> bhedanā<sup>10</sup> c’ eva jajjarā<sup>11</sup> rittakā ’bhavā<sup>12</sup>**

⟨135⟩

<sup>1</sup> °ācāro || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; °acāro Ed<sub>Th</sub>; °ācoro P<sub>2</sub>

<sup>2</sup> chinditvā nipātento || P<sub>4</sub> Ed<sub>Th</sub>; chindanto P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>3</sup> °mayavarapāsādamatthake || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; °malayavarapāsādamatthake P<sub>2</sub>;  
°mayapāvarapāsādamatthake P<sub>4</sub>

<sup>4</sup> asanicakkaṃ || P<sub>1</sub> P<sub>3</sub>; asanicakkaṃ P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>

<sup>5</sup> niccasaṅkhārānaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; niccamaṃ saṅkhārānaṃ Ed<sub>Th</sub>

<sup>6</sup> abhāvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>4</sub>

<sup>7</sup> bhaviṣṣati || P<sub>1</sub> P<sub>3</sub>; bhaviṣṣanti P<sub>2</sub>; gamiṣṣati P<sub>4</sub> Ed<sub>Th</sub>

<sup>8</sup> addhuvā || P<sub>1</sub> L N Ed<sub>Th</sub>; adhuvā P<sub>4</sub> P<sub>2</sub> P<sub>3</sub> M

<sup>9</sup> ittarā || M L N; P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M<sub>C</sub> Ed<sub>Th</sub>

<sup>10</sup> bhedanā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; vedanā P<sub>4</sub>

<sup>11</sup> jajjarā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; jājarā P<sub>4</sub>

<sup>12</sup> ’bhavā || punct. after the *pratiṅkas* of P<sub>2</sub> P<sub>3</sub>; abhavā ti (P<sub>1</sub>; abhāvā ti); bhavā  
M L N Ed<sub>Th</sub>

[p. 160] **tucchamuṭṭhisamā<sup>1</sup> suññā saṅkhārā bālalāpanā,<sup>2</sup>  
na kassaci vaso<sup>3</sup> tattha vattati<sup>4</sup> iddhimassa pi  
evam<sup>5</sup> ñatvā yathābhūtaṃ<sup>5</sup> nibbinde sabbasaṅkhate.” ti<sup>6</sup> <136><sup>[ge]</sup>  
(...)<sup>[ge]</sup>**

|| Aniccatāparidīpanakathā ||<sup>7</sup>

<23.1> evaṃ sabbasaṅkhārānaṃ aniccataṃ dassetvā, idāni loke  
[3:chū:a] amataṃ mahānibbānaṃ sampāpakānaṃ uttamapurisānaṃ  
dullabhabhāvaṃ dassento satthā āha:

**“dullabho purisājāṇo na so sabbattha jāyati.  
yattha so jāyati<sup>8</sup> dhīro<sup>9</sup> taṃ<sup>10</sup> kulam sukham edhatī.” ti <137>  
(...)<sup>[ge]</sup>**

<23.2> evaṃ uttamapurisānaṃ dullabhabhāvaṃ dassetvā, idāni  
Metteyyassa bhagavato dassanahetubhūtapuññasampattikaraṇāni  
niyojento<sup>11</sup> satthā āha:

**“tasmā<sup>12</sup> Metteyyabuddhassa<sup>13</sup> dassanatthāya vo idha  
ubbiggamanasā<sup>14</sup> suṭṭhu<sup>15</sup> karotha viriyam<sup>16</sup> daḥham! <138>**

<sup>1</sup> tucchamuṭṭhisamā || L N Ed<sub>Th</sub>; tucchamuṭṭhi samā M

<sup>2</sup> bāla° || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; balal° M<sub>C</sub>

<sup>3</sup> vaso || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; vase P<sub>4</sub>

<sup>4</sup> vattati || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; pavattati M<sub>C</sub>

<sup>5</sup> yathābhūtaṃ || L N Ed<sub>Th</sub>; yathā bhūtaṃ M

<sup>6</sup> °saṅkhate || P<sub>1</sub> P<sub>2</sub> M L N Ed<sub>Th</sub>; °saṅkhāre P<sub>3</sub>; °saṅkhāte P<sub>3</sub>

<sup>7</sup> aniccatāparidīpanakathā || P<sub>3</sub>; °paridīpanakathā P<sub>1</sub> P<sub>2</sub>; °dībbaparidīpanakathā  
P<sub>4</sub>; om. Ed<sub>Th</sub>

<sup>8</sup> yattha so jāyati || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M L N; yattha so jāyatī Ed<sub>Th</sub>; jāyati P<sub>2</sub>

<sup>9</sup> dhīro || P<sub>3</sub> M L N Ed<sub>Th</sub>; dhīro P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>

<sup>10</sup> taṃ || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; taṃ P<sub>2</sub>

<sup>11</sup> dassanahetubhūta°karaṇāni niyojento || em.; dassanahetubhūta°karaṇāni  
yojento P<sub>3</sub>; dassanahetubhūta°karaṇe niyo° Ed<sub>Th</sub>; dassanahetubhūtaṃ°karaṇe  
niyo° P<sub>4</sub>; dassanahetubhūta°kara niyo° P<sub>1</sub>; dassanahetubhūta°karaṇa na yo° P<sub>2</sub>

<sup>12</sup> tasmā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; tassa M<sub>B</sub>

<sup>13</sup> °buddhassa || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °buddham M<sub>B</sub>

<sup>14</sup> ubbiggamanasā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>; ubbiggamānasā P<sub>3</sub> M L N; athubbiggamanasā Ed<sub>Th</sub>

<sup>15</sup> suṭṭhu || P<sub>4</sub> P<sub>3</sub> M<sub>B</sub> Ed<sub>Th</sub>; suṭṭhum M L N; suṭṭha P<sub>1</sub> P<sub>2</sub>

<sup>16</sup> viriyam || P<sub>4</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; vīriyam P<sub>1</sub>

ye v<sup>4</sup> idha<sup>1</sup> katakalyāṇā<sup>[[g]]</sup> appamādavihārino  
bhikkhubhikkhuniyo<sup>2</sup> c<sup>4</sup> eva upāsaka-upāsikā<sup>3</sup> (139)

mahāmahaṃ<sup>4</sup> buddhasakkāraṃ<sup>5</sup> uḷāraṃ abhipūjayam<sup>6</sup>  
dakkhanti<sup>7</sup> bhdrasamitiṃ<sup>8</sup> tasmim kāle sadevakā. (140)

caratha brahmacariyam! detha dānaṃ mahārahaṃ<sup>9</sup>  
uposathaṃ vupavasatha!<sup>10</sup> mettaṃ bhāvetha  
sādhukam! (141)

appamādaratā hotha puññakriyāsu<sup>11</sup> sabbadā!  
idh<sup>4</sup> eva<sup>12</sup> katvā kusalaṃ dukkhass<sup>4</sup> antaṃ  
karissathā!” ti [3:chū:b] (142)<sup>[[g]]</sup>  
(...)<sup>[[g]]</sup>

⟨23.3⟩ <sup>[[g]]</sup>“taṃ pana bhagavantaṃ ke passissanti ke na passissanti”  
ti?<sup>13</sup> “pañcānantariyakammaṃ katvā, avīcimhi nibbattā niyata-  
micchādīṭṭhikā ariyupavādakā<sup>14</sup> aṭṭhakkhaṇa<sup>15</sup> nibbattā ca [p.  
161] na passissanti, niṅaṇṭhā ca saṅghassa hāraḥkā ca saṅghassa  
kappiyavatthukhādakā cā” ti vadanti. “ke passissanti” ti? avasesasattā

<sup>1</sup> vidha || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> Ed<sub>Th</sub>; keci L N M<sub>B</sub>; kecīdha M

<sup>2</sup> bhikkhubhikkhuniyo || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; bhikkhū° P<sub>2</sub> M L N

<sup>3</sup> upāsaka-upāsikā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; upāsakā upāsikā M L N

<sup>4</sup> mahāmahaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; mahantaṃ M L N

<sup>5</sup> °sakkāraṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °sathāraṃ M<sub>B</sub>

<sup>6</sup> abhipūjayam || P<sub>1</sub> P<sub>3</sub> M Ed<sub>Th</sub>; abhipūjayi P<sub>4</sub>; abhipūjayam L N; abhipujāyama  
P<sub>2</sub>

<sup>7</sup> dakkhanti || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M<sub>B</sub> Ed<sub>Th</sub>; dakkhanti M L N

<sup>8</sup> °samitiṃ || P<sub>1</sub> P<sub>3</sub> M L N Ed<sub>Th</sub>; °samiti P<sub>4</sub>; °samatiṃ P<sub>2</sub>; °pamitiṃ M<sub>B</sub>

<sup>9</sup> mahārahaṃ || P<sub>4</sub> P<sub>3</sub> P<sub>1</sub> M<sub>B</sub> Ed<sub>Th</sub>; yathārahaṃ M L N

<sup>10</sup> uposathaṃ vupavasatha || P<sub>1</sub> P<sub>3</sub>; uposathaṃ upavasatha M L N Ed<sub>Th</sub>; upāsathaṃ  
vūpasatha P<sub>2</sub>; uposathaṃ ca vasatha P<sub>4</sub>; uposathaṃ upavasa M<sub>B</sub>

<sup>11</sup> °kriyāsu || P<sub>4</sub> P<sub>1</sub> L N M<sub>BC</sub> Ed<sub>Th</sub>; °kriyāsu P<sub>3</sub> P<sub>2</sub> M

<sup>12</sup> idh<sup>4</sup> eva || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> L N M Ed<sub>Th</sub>; idha va P<sub>3</sub>

<sup>13</sup> ti || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; om. P<sub>4</sub>

<sup>14</sup> ariyupavādakā || P<sub>1</sub> P<sub>3</sub>; ariyupavādakā P<sub>2</sub>; ācariyupavādakā Ed<sub>Th</sub>;  
āriyupavādakā P<sub>4</sub>

<sup>15</sup> aṭṭhakkhaṇe || P<sub>4</sub> P<sub>1</sub>; aṭṭhakkhaṇa Ed<sub>Th</sub>; akkhaṇe P<sub>2</sub> P<sub>3</sub>

dinnadānā rakkhitasīlā upavutthuposathā<sup>1</sup> pūritabrahmacariyā cetiyabodhipatthāpitā āramaropā vanaropā setukārakā sajjitamaggā patitthāpitāsālā khaṇita-udakapānā paggahitabuddhasāsānā. dhammakathikānaṃ dhammamaṇḍapaṃ kāretvā, dhammāsaṃ sajjetvā, vījanī upatthapetvā, dussaratanagandhamālādhūpa-dīpapūjādīhi pūjetvā, sakkaccaṃ dhammaṃ savanappavattakā tath<sup>2</sup> eva āmisādīhi saṅghassa katapūjā. Mātupaṭṭhānaṃ pitupaṭṭhānaṃ kulejēṭṭhāpacāyikakammaṃ katvā, salākapakkhika-uposathabhaddinnakā dasapuññakiriyaṃvatthupūrakā<sup>2</sup> bhagavato [3:che:a] dassanaṃ patthetvā, antamaso muṭṭhimālaṅ ca padīpasikhaṅ ca ālopamattaṅ ca dinnā aññesaṃ katapuññānumoditā ca passissanti. (...)<sup>[6]</sup>

⟨23.4⟩ tadā koṭisatasahassadevamanussā DīpaṅkarādiMetteyya-pariyosānānaṃ chavīsatiyā buddhānaṃ vaṃsaṃ sutvā, arahatte patitthahiṃsu. asaṅkheyyā devamanussā sotāpattisakadāgāmi-anāgāmiṃphalaṃ pāpuṇiṃsū ti.

|| Anusāsana-kathā ||

⟨24.1⟩ aparabhāge bhagavā cakkavattisuttaṃ desento pi Anāgatavaṃsaṃ desesi yeva. kathāṃ? <sup>[6]</sup>ekasmiṃ hi samaye bhagavā māgadhesu cārikaṃ caramāno Mātulaṃ nāma nagaraṃ patvā, avidūre vanasaṅḍe viharanto paccūsakāle mahākaruṇāsamāpattito vuṭṭhāya, lokaṃ olokeno imāya Anāgatavaṃsadīpikāya<sup>3</sup> suttantakathāya<sup>4</sup> Mātulanagaravāsīnaṃ<sup>5</sup> caturāsītiyā<sup>6</sup> pānasahassānaṃ dhammābhisamayāṃ viditvā, pāto va vīsati bhikkhusahassaparivāro Mātulanagaraṃ sampa[3:che:b]tto. Mātulanagaravāsīno khattiyā “bhagavā āgato” ti sutvā, paccuggamaṃ katvā, dasabalaṃ nimantetvā, mahāsakkārena nagaraṃ pavesetvā, nisajjattthānaṃ

<sup>1</sup> upavutthuposathā || P<sub>1</sub> P<sub>3</sub>; upavutthuposathā Ed<sub>Th</sub>; upavutthuposathā P<sub>4</sub>; upavutthuposathā P<sub>2</sub>

<sup>2</sup> dasapuññakiriyaṃvatthupūrakā || P<sub>3</sub>; dasapuññakiriyaṃvatthupūrakā Ed<sub>Th</sub>; dasapuññakiriyaṃvatthupūrakā P<sub>4</sub> P<sub>2</sub>; dasapuññakiriyaṃvatthupūrakā P<sub>1</sub>

<sup>3</sup> dīpikāya || P<sub>1</sub> P<sub>3</sub>; dīpikāya Ed<sub>Th</sub>; dīpikāya P<sub>4</sub> P<sub>2</sub>

<sup>4</sup> suttantakathāya || P<sub>4</sub> Ed<sub>Th</sub>; suttantikathāya P<sub>1</sub>; suttantikathāya P<sub>2</sub>; suttantikathā P<sub>3</sub>

<sup>5</sup> vāsīnaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; vāsīno P<sub>4</sub>

<sup>6</sup> caturāsītiyā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; caturāsītiyā Ed<sub>Th</sub>; catturāsītiyā P<sub>2</sub>

saṃvidhāya, bhagavantam mahārahe<sup>1</sup> pallaṅke nisīdāpetvā, buddhapamukhassa bhikkhusaṅghassa mahādānaṃ adamsu.

⟨24.2⟩ bhagavā bhattakiccaṃ niṭṭhāpetvā,<sup>2</sup> cintesi: “sac<sup>3</sup> āhaṃ imasmiṃ ṭhāne imesaṃ<sup>3</sup> manussānaṃ dhammaṃ desissāmi, ayam padeso sambādho manussānaṃ ṭhātuṃ vā nisīdituṃ vā okāso na [p. 162] bhavissati. mahatā kho pana samāgamena bhavitabban” ti. atha rājakulānaṃ bhattānumodanaṃ akatvā va,<sup>4</sup> pattam<sup>5</sup> gahetvā, nagarato nikkhami. manussā cintayiṃsu: “satthā ambhākaṃ anumodanam pi akatvā va, gacchati. addhā bhattaggaṃ amanāpaṃ ahoṣi. buddhānaṃ nāma na sakkā cittaṃ gahetuṃ. buddhehi saddhiṃ viśāsakaraṇaṃ nāma samussitaphaṇassa āsīvisassa gīvayaṃ gahaṇasadisam<sup>6</sup> hoti.<sup>7</sup> etha, bho, tathāgataṃ khamāpessāmā” ti. sakalanagara[3:chai:a]vāsino bhagavatā sah<sup>8</sup> eva nikkhantā. bhagavā gacchanto va Magadhakhetto<sup>8</sup> ṭhitaṃ sākhaṇīpasampannaṃ sandacchāyaṃ<sup>9</sup> karīsamattaṃ bhūmipatthataṃ<sup>10</sup> ekaṃ Mātularukkhaṃ disvā, “imasmiṃ rukkhamūle nisīditvā, dhamme desiyamāne mahājanassa ṭhānanisajjānaṃ okāso bhavissati” ti nivattitvā, rukkhamūlaṃ upasaṅkamitvā, dhammabhaṇḍāgārikaṃ ānandattheraṃ olokesi. therō olokitasaññāya evaṃ “satthā nisīditukāmo” ti ṇatvā, sugatamahācivaraṃ<sup>11</sup> paññāpetvā adāsi. nisīdi bhagavā paññatte āsane. ath<sup>8</sup> assa purato manussā nisīdiṃsu ubhosu passesu, pacchato ca<sup>12</sup> bhikkhusaṅgho. ākāse devatā aṭṭhamsu.

<sup>1</sup> mahārahe || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; mahārahaṃ P<sub>4</sub> Ed<sub>Th</sub>

<sup>2</sup> niṭṭhāpetvā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; niṭṭhāpetvā va Ed<sub>Th</sub>; niṭṭhāpetvā P<sub>4</sub>

<sup>3</sup> imesaṃ || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; imasmiṃ Ed<sub>Th</sub>

<sup>4</sup> akatvā va || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; akatvā Ed<sub>Th</sub>; katvā va P<sub>2</sub>

<sup>5</sup> pattam || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; maggaṃ Ed<sub>Th</sub>

<sup>6</sup> gīvāyaṃ gahaṇa<sup>o</sup> || P<sub>1</sub> P<sub>3</sub>; gīvāya gahaṇa<sup>o</sup> P<sub>2</sub>; givāgahaṇa<sup>o</sup> P<sub>4</sub>; gīvāgahaṇa<sup>o</sup> Ed<sub>Th</sub>

<sup>7</sup> hoti || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ahoṣi P<sub>4</sub> Ed<sub>Th</sub>

<sup>8</sup> magadha<sup>o</sup> || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; māgadha<sup>o</sup> Ed<sub>Th</sub>

<sup>9</sup> sanda<sup>o</sup> || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; saṇḍa<sup>o</sup> Ed<sub>Th</sub>

<sup>10</sup> bhūmipatthataṃ || P<sub>1</sub> P<sub>3</sub>; bhūmipatiṭṭha P<sub>4</sub>; bhūmipatiṭṭha Ed<sub>Th</sub>; bhānipagataṃ P<sub>2</sub>

<sup>11</sup> sugata<sup>o</sup> || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sagata<sup>o</sup> P<sub>4</sub>

<sup>12</sup> ca || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; va Ed<sub>Th</sub>; om. P<sub>2</sub>

⟨24.3⟩ evaṃ mahāparisamajjhagato<sup>1</sup> satthā dhammapaṭiḡāhake bhikkhū āmantetvā, “attadīpā, bhikkhave, viharatha<sup>2</sup> attasaraṇā anaññasaraṇā dhammadīpā<sup>3</sup> dhammasaraṇā” ti-ādinā<sup>[[en]]</sup> nayena Cakkavattisuttantaṃ desento Anāgatavaṃsam pi desesi. tena vuttaṃ: “asītivassasahassāyukesu, bhikkhave, manussesu Metteyyo nāma bhagavā [3:chai:b] loke uppajjissati arahamaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī<sup>4</sup> satthā devamanussānaṃ buddho bhagavā” ti-ādi.<sup>[[en]]</sup> suttapariyosāne vīsati bhikkhusahassāni arahattaṃ pāpuṃṃsu. caturāsītipāṇasahassāni<sup>5</sup> amatapānaṃ<sup>6</sup> pivīṃsū ti.

⟨24.4⟩ evaṃ ayaṃ Anāgatavaṃso sabbadhammesu <sup>[[ep]]</sup>appaṭihata-nāṇācārena<sup>7</sup> dasabalena catuvesārajjavīsāradena dhammarājena dhammasāminā tathāgatena sabbaññūnā sammāsambuddhena Kapilavatthunagare nigrodhārāme pāṭihiriyakāle attanā nimmite paramaruciradassane ratanacaṅkame caṅkamantena Buddhavaṃsadesanāvāsāne caturōghanittharaṇatthāya dhammase nāpatisāriputtassārādhanena desito ti. [p. 163] ettāvata “kena desito? kattha desito? kadā desito? kimatthāya desito? kassārādhanena desito?” ti ete mahāpañhā visajjitā<sup>8</sup> hontī. tena vuttaṃ:

“dhammarāje<sup>9</sup> pasādena <sup>[[en]]</sup>Metteyyagunaṣāgare |  
lokuttamassa tass’ eva vaṃsam vaṇṇayatā mayā || (24.5.1)

atthabyañjanasampannaṃ [3:cho:a] katvā sotarasāyanaṃ |  
yaṃ yaṃ puññaṃ citan tena<sup>10</sup> anantaṃ gaganopamaṃ ||<sup>11</sup> (24.5.2)

<sup>1</sup> mahāparisa° || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; mahāpurisa° Ed<sub>Th</sub>

<sup>2</sup> viharatha || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; viharath eva P<sub>2</sub>; caratha P<sub>4</sub>

<sup>3</sup> dhammadīpā || P<sub>1</sub> P<sub>3</sub>; dhammadipā P<sub>2</sub>; om. P<sub>4</sub> Ed<sub>Th</sub>

<sup>4</sup> °damma° || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; °dhamma° P<sub>4</sub> P<sub>2</sub>

<sup>5</sup> caturāsītipāṇa° || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; catturāsītipāṇā° P<sub>2</sub>; caturāsītiyā pāṇa° P<sub>4</sub>

<sup>6</sup> °pānaṃ || P<sub>3</sub> Ed<sub>Th</sub>; °pānaṃ P<sub>4</sub>; °pānā P<sub>1</sub>; °pāna P<sub>2</sub>

<sup>7</sup> °ñāṇācārena || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; °ñāṇacārena Ed<sub>Th</sub>

<sup>8</sup> visajjitā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; visajjito P<sub>4</sub>

<sup>9</sup> dhammarāje || P<sub>1</sub> Ed<sub>Th</sub>; dhammarājena P<sub>4</sub> P<sub>2</sub> P<sub>3</sub>

<sup>10</sup> puññaṃ citan tena anantaṃ || P<sub>1</sub> P<sub>3</sub>; puññaṃ citantena anantaṃ Ed<sub>Th</sub>; puññaṃ cittaṇṇatena anantaṃ P<sub>4</sub>; puññaṃ avantaṇṇatena ananta P<sub>2</sub>

<sup>11</sup> gaganopamaṃ || P<sub>2</sub>; gagaṇopamaṃ P<sub>1</sub> P<sub>3</sub>; guṇupamaṃ P<sub>4</sub>; guṇūpamaṃ Ed<sub>Th</sub>



anāgate Ketumatīnagare cakkavattino |  
uppajjitvā kule disvā Metteyyalokanāyakam || (24.5.3)

agāre samupaṭṭhānam katvā tassa yasassino |  
bodhimaṇḍe nisinnassa pūjā<sup>1</sup> katvā anekadhā || (24.5.4)

evam sattasu thānesu dhammacakkappavattane |  
mahantaṃ maṅgalaṃ katvā narāmaramanoharam || (24.5.5)

dhammaṃ sutvā thito tattha vicittena anekadhā |  
gāthāsatasahassena thutī<sup>2</sup> katvā mahesino || (24.5.6)

dvādasayojanaṭṭhāne nānāratanaḥsuram  
pāsādadvārapākāroranaḡghikabhūsitam |<sup>3</sup> (24.5.7)

mālacampakapantīhi<sup>4</sup> vitānamaṇḍapehi<sup>5</sup> ca |  
sabbadā pupphasañchannaṃ pādapehi alaṅkataṃ || (24.5.8)

[p. 164] jalāsayasahashehi suphullakamalehi ca |  
madhurodakapuññehi supatitthehi<sup>6</sup> sobhitam || (24.5.9)

pāsādenābhīrammena sikhāppattamaḥesino |<sup>7</sup>  
pajjalantaṃ<sup>8</sup> ahorattaṃ nānāratanaḥrasminā || (24.5.10)

vihāram<sup>9</sup> sādhu kāretvā<sup>10</sup> anagghasayanāsanam |  
paññāpetvā Jambudīpaṃ<sup>11</sup> ekasaṅgītimaṇḍalam ||<sup>12</sup> (24.5.11)

<sup>1</sup> pūjā || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; pūjam P<sub>4</sub> Ed<sub>Th</sub>

<sup>2</sup> thutī || P<sub>3</sub>; thūtī Ed<sub>Th</sub>; thutiṃ P<sub>4</sub>; thūtiṃ P<sub>1</sub>; thūti P<sub>2</sub>

<sup>3</sup> pāsādadvārapākāra° || P<sub>4</sub>; pāsādadvārapākāram P<sub>2</sub> Ed<sub>Th</sub>; pāsādam dvārapākāram P<sub>1</sub> P<sub>3</sub>

<sup>4</sup> mālacampaka° || em.; mālacampāka° P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; mālam caṅkama° P<sub>4</sub>

<sup>5</sup> vitānamaṇḍapehi || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; latānaṃ maṇḍapehi P<sub>2</sub>; latāna maṇḍapehi P<sub>4</sub>

<sup>6</sup> supatitthehi || P<sub>4</sub> Ed<sub>Th</sub>; supatitthehi P<sub>1</sub> P<sub>3</sub>

<sup>7</sup> sikhā° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; sikkhā° Ed<sub>Th</sub>; sikkha° P<sub>4</sub>

<sup>8</sup> pajjalantaṃ || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; pajjalantaṃ P<sub>4</sub>

<sup>9</sup> vihāram || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; vihāra P<sub>4</sub> Ed<sub>Th</sub>

<sup>10</sup> sādhu kāretvā || P<sub>1</sub> P<sub>3</sub>; sādhum kāretvā P<sub>4</sub> Ed<sub>Th</sub>; sādhum kāretvā Ed<sub>Th</sub>; sādhusākāretvā

<sup>11</sup> jambudīpaṃ || P<sub>1</sub> P<sub>3</sub>; jambudīpa Ed<sub>Th</sub>; jambūdīpaṃ P<sub>4</sub> P<sub>2</sub>

<sup>12</sup> ekasaṅgīti° || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; ekasankiti° P<sub>4</sub>; ekamsatiti° P<sub>4</sub>

katvā [3:cho:b] buddhappadhānassa datvā saṅghassa taṃ tadā |  
pavattetvā mahogho va paṇītaṃ<sup>1</sup> catupaccayaṃ || (24.5.12)

etaṃ<sup>2</sup> dānaṃ dadanto va<sup>3</sup> ante dīghassa addhuno |  
parinibbānato pubbe pabbajitvā mahesino || (24.5.13)

sīlādiguṇasampanno atthadhammasamāhito |  
byākato dhammarājena ‘ayaṃ buddho bhavissati’ || (24.5.14)

icc evaṃ sabbabuddhānaṃ uppannānaṃ tato paraṃ |  
vuttappakārasakkāraṃ<sup>4</sup> katvā niccaṃ manoramaṃ ||<sup>5</sup> (24.5.15)

kapparukkho va sattānaṃ pūretvā<sup>6</sup> sabbapāramī<sup>7</sup> |  
bodhipallaṅkam āruya buddho hutvā anuttaro || (24.5.16)

dhammacakkaṃ pavattetvā suvisuddhaṃ tamonudaṃ ||<sup>8</sup>  
tāreyyaṃ<sup>9</sup> pāṇino sabbe so<sup>10</sup> ’haṃ saṃsārasāgarā’ || (24.5.17)

[p. 165] kusalena anen<sup>11</sup> eva<sup>11</sup> abyāpajjhā averino |  
sattā asesā sukhino khemino hontu sabbadā” ti ||<sup>12</sup> (24.5.18)  
(...) ||<sup>grī</sup>

<sup>1</sup> paṇītaṃ || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; paṇitaṃ P<sub>4</sub>; maṇitaṃ P<sub>2</sub>

<sup>2</sup> etaṃ || P<sub>1</sub> P<sub>3</sub>; evaṃ P<sub>4</sub> Ed<sub>Th</sub>; eva P<sub>2</sub>

<sup>3</sup> va || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; ca P<sub>4</sub> Ed<sub>Th</sub>

<sup>4</sup> vuttappakārasakkāraṃ || P<sub>4</sub> Ed<sub>Th</sub>; vuttapakāraṃ sakkāraṃ P<sub>1</sub> P<sub>3</sub>; vuttapakāraṃ sasakkāraṃ P<sub>2</sub>

<sup>5</sup> niccaṃ manoramaṃ || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; niccamanoramaṃ P<sub>4</sub>; niccaṃ manoramaṃ P<sub>2</sub>

<sup>6</sup> pūretvā || P<sub>3</sub> Ed<sub>Th</sub>; puretvā P<sub>1</sub> P<sub>4</sub>; purito P<sub>2</sub>

<sup>7</sup> pāramī || Ed<sub>Th</sub>; pāraṃ P<sub>4</sub> P<sub>1</sub> P<sub>3</sub>; pāraṃ P<sub>2</sub>

<sup>8</sup> tamonudaṃ || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; tamonuddaṃ P<sub>4</sub>; tamonuddhaṃ P<sub>2</sub>

<sup>9</sup> tāreyyaṃ || P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; tāreyya P<sub>4</sub> P<sub>2</sub>

<sup>10</sup> sabbe so || P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; sabbaso P<sub>4</sub>

<sup>11</sup> anen eva || P<sub>1</sub> P<sub>3</sub>; anekadhā Ed<sub>Th</sub>; anekeva P<sub>2</sub>; kadhā P<sub>4</sub>

<sup>12</sup> ti || P<sub>4</sub> Ed<sub>Th</sub>; om. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

iti Upatissatherena ṭhapitā<sup>1</sup> Amatarasadhārā nāma Anāgatabuddha-  
vaṃsavaṇṇanā<sup>2</sup> niṭṭhitā.

iminā lekhitapuñña<sup>3</sup> buddhapatthanā.<sup>4</sup>[[es]]

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<sup>1</sup> upatissatherena ṭhapitā || P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed<sub>Th</sub>; upatissatheraṭhapitā P<sub>2</sub>

<sup>2</sup> °vaṇṇanā || P<sub>4</sub> P<sub>1</sub> P<sub>2</sub>; °vaṇṇinā Ed<sub>Th</sub>

<sup>3</sup> lekhitā ° || *em.*; lekhitā ° P<sub>4</sub>; lekhata ° Ed<sub>Th</sub>; *om.* P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>

<sup>4</sup> iminā...buddhapatthanā || Ed<sub>Th</sub>; iminā...buddhapatṭhā P<sub>4</sub>; *om.* P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>.

## ENDNOTES

- a. Here, following Ed<sub>1h</sub> P<sub>4</sub>, I omit a brief etymological discussion of the title *Anāgatavaṃsa*, which is present in P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>. This passage can be found at P<sub>1</sub> [1:kā:b2]-[1:ki:a1]; P<sub>2</sub> [1:kā:b1]-[1:ki:a1]; P<sub>3</sub> [1:kā:b2]-[1:ki:a2].
- b. This is a stock list of commentarial questions. A similar set of questions can be found at the beginning of Bv-a, chapter 1, ChS/PTS p. 3, as well as in a number of other commentaries and *vaṃsa* texts.
- c. Here begins a section of the text that is nearly identical with the beginning of Dhp-a 1.8, ChS pp. 49-52, [PTS 83-88].
- d. For a more detailed description of his birth as Sumedho, see Bv-a, chapters 2 and 3 [PTS 64-107].
- e. This verse is found multiple times in the canonical and commentarial literature. See Bv 1.67 [PTS 5]; Bv-a 1.67 [PTS 79 and 273].
- f. See this verse also at Ja-a (I), ChS p. 70 [PTS 60]; Ap-a 1, ChS p. 74 [PTS 65]; Bv-a 27, ChS p. 323 [PTS 280]. In these cases, Ap-a and Bv-a are derived from Ja-a in which the context for this verse is dissimilar to Dhp-a. Likewise, see the *Buddhacarita*, 5.24-5.25, where this verse is partially reproduced in Sanskrit by the famous poet Aśvaghōṣa (Olivelle 2008, p. 132):
- «*sukhitā, bata, nirvr̥tā ca sā strī  
patir idṛkṣa ih'āyat 'ākṣa yasyāḥ!*»  
*iti taṃ samudīkṣya rājakanyā  
praviśantaṃ pathi s'āñjalir jagāda.  
atha ghoṣam imaṃ mah"ābhra|ghoḥaḥ  
pariśuśrāva śamaṃ paraṃ ca lebhe;  
śrutavān sa hi «nirvr̥t"ēti» 'sabdam  
parinirvāṇa|vidhau matiṃ cakāra.*
- On the ambiguity of the term *nibbutā*, see Hildebeitel 2006, p. 253.
- g. Cf. Dhp-a I.8, ChS p. 51 [PTS 86]. At this point in the text our commentary differs from the passage found there.
- h. This *anekajāti* verse can be found at *Dhammapada* 11.153-154, and is also very commonly recited in liturgical practices in Southeast Asia and Sri Lanka.
- i. Here ends the parallelism with Dhp-a I.8, ChS pp. 49-52 [PTS 83-88].
- j. Here begins a section most of which seems to be drawn directly from Bv-a 1.2 [PTS 23-24].
- k. Cf. Gnoli 1977, pp. 183-190. There we find a Northern parallel of this story of Kāḷudāyī within the *Saṅghabedhavadu* of the Mūlasararvāstivādin Vinaya. Likewise cf. Senart 1882, *Le Mahāvastu*, Tome Troisième, pp. 91-106.

- l. Cf. Senart, 1882, *Le Mahāvastu*, Tome Troisieme, p. 93:

*aṅgāriṇo 'dāni (drumā) bhadanta*

*phalesino . . . . |*

*te arcimanto va prabhāsayanti*

*samayo mahāvira bhagī rasānaṃ ||*

The relationship between the final *pāda* of this verse and the various parallel verses found in the Pali canon is noteworthy, particularly considering the fact that the term *aṅgīrasa*, attested in Ed<sub>Th</sub> and common in the ChS editions, is a term usually used as a designation for the Buddha. Here, in our commentator's verse, however, the term is employed in the plural and can thus only be taken as a clan appellation. This usage seems a bit awkward and the seemingly corrupt readings in our four Paris manuscripts suggest that it might be desirable to read with Senart and Ap-a and follow Jones 1978, p. 96, who gives a literal translation of the phrase *bhagī rasānāṃ*: "partakes of sap or juice."

- m. Cf. Bv-aChS 1.2, where all sixty verses are presented. All the verses are in the same *Upajāti* metre and end with the same fourth *pāda*. Only the first and last of the sixty are found in Bv-aPTS.
- n. Both *pāṭihiriya* and *pāṭihāriya* are attested forms. We see them used interchangeably and inconsistently throughout the commentary.
- o. Here ends the parallel with Bv-a 1.2 [PTS 23-24].
- p. This sentence is found at Bv-a 1.5 [PTS 28].
- q. Here begins a section of text that is parallel to Bv-a 1.8 [PTS 31-32].
- r. Cf. Paṭis 1.70.116 [PTS 125-126].
- s. Here P<sub>4</sub> and Ed<sub>Th</sub> abridge a more extended passage found in P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>. The extended version agrees with the extant version of Paṭis. See Appendix B for the passage as it is presented in P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>.
- t. Here the scribe of P<sub>4</sub> puts the term in brackets, perhaps indicating an emendation of the manuscript that he was copying.
- u. *om. | P<sub>4</sub> Ed<sub>Th</sub>; puna "udakadhārāya pavattaṭṭhānato aggikkhandho pavattati. aggikkhandhassa ca pavattaṭṭhānato udakadhārā pavattati" ti dassetuṃ: "heṭṭhimakāyato aggikkhandho uparimakāyato udakadhārā pavattati" ti vuttan ti veditabbaṃ | es' eva nayo sesapadesu pi | aggikkhandho pan' ettha udakadhārāya asammisso va ahosi | tathā udakadhārā aggikkhandhena | rasmīsu pana dutiyadutiya rasmī purimāyapurimāyā yamakā viya ekakkaṇe yeva pavattanti | dvinnaṇ ca cittānaṃ ekakkaṇe pavatti nāma natthi | buddhānaṃ pana bhavaṅgaparivāsassa lahukatāya (lahulakatāya P<sub>3</sub>) pañcahākārehi cinnavasitāya ca tā (piṇṇavisitāya pato P<sub>3</sub>) rasmiyo ekakkaṇe yeva pavattanti | tassā tassā pana rasmiyo āvajjanaparikkammādhiṭṭhānāni visuṃ yeva | nīlarasmi-atthāya hi bhasamāpajjati | pītarasmi-ādinam atthāya pītakasiṇādīni samāpajjati | P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>*

- v. Here ends the section of text that is parallel to Bv-a 1.8 [PTS 31-32]. This description of the twin-miracle is curtailed compared to the more elaborate description in Bv-a.
- w. *atha sathā* ... | This sentence is an expanded version of a much shorter sentence found at Bv-a 1.9 [PTS 33].
- x. Cf. Bv 1.75 [PTS 6].
- y. BvChS 28.18-19, p. 383; BvPTS 27.18-19, p. 101.
- z. Although the reading offered by MB L N is better, our commentator comments on the phrase *eva 'ham*.
- aa. Cf. MvyK 1-4 (a-b); Ishigami 1989, p. 297:  
*chāripuro mahāprajñō dharmasenāpatir vibhuḥ*  
*lokasya anukampārthaṃ śāstāraṃ paripṛcchati ||1||*  
*yo 'śāv anāgato buddho nirdiṣṭo lokanāyakaḥ |*  
*maitreya itī nāmnā 'sau sūtrapūrvāparāntike ||2||*  
*tasyāhaṃ vistaraṇ caivaṃ śrotum icchāmi nāyaka |*  
*rddhiṇ cāsyānubhāvaṇ ca tan me brūhi narottama ||3||*  
*athainam avadac chāstā vyākariṣyāmy ahaṃ tava |*
- ab. Although this is an edition of the short recension of the Amatarasadhārā, I will provide references to the Paris manuscripts for those interested in accessing those sections of the longer recension that are omitted in the short recension. I will also try to include references to omitted sections of the manuscripts when it is relevant to the translation and edition. *Pratīkas* and their commentarial glosses for these first three verses are found at P<sub>1</sub> [1:khā:b5]-[1:khu:b2]; P<sub>2</sub> [1:khā:b4]-[1:khu:a4]; P<sub>3</sub> [1:khi:a1]- [1:khu:b3].
- ac. Cf. MvyK 4 (c-d); Ishigami 1989, p. 297:  
*vistaran tasya buddhasya maitreyasya śṛnohi me ||4||*  
 The differences here and elsewhere between the *Maitreyevyākaraṇa* and the *Anāgatavaṃsa* provides evidence that the relationship between the texts, as we have them today, is most likely not one of direct contact.
- ad. *Pratīkas* and glosses *om*. See P<sub>1</sub> [1:khū:a1]-[1:khū:b4]; P<sub>2</sub> [1:khu:b3-1:khū:b1]; P<sub>3</sub> [1:khū:a1]- [1:khū:b5].
- ae. In the *Maitrīsūtra*, this verse is translated without the negative: *skye ba byed pa'i lo ru ni*. In the Āryamaitrīsūtra, it is translated in a commentarial fashion: *grangs med lo rim gyis bgyad khrir gyur ba'i tshe*. Here one would expect the term *grangs med lo* to represent something like the Pali term *asañkheyyakappe*. However, it is being used to render the phrase *asañjāte vassakoṭṭiye*. It is thus clear here that the Tibetan translator of the Āryamaitrīsūtra was not attempting a literal translation.
- af. *Pratīkas* and glosses *om*. See P<sub>1</sub> [1:khe:a1]-[1:khu:a4]; P<sub>2</sub> [1:khū:b3]-[1:khaṃ:a1]; P<sub>3</sub> [1:khe:a1]- [1:khu:a4]. This extensive passage also includes an account of the destruction of the present *kappa*.
- ag. *Pratīkas* and glosses *om*. See P<sub>1</sub> [1:khu:b1]-[1:khaṃ:b5]; P<sub>2</sub> [1:khaṃ:a3]-[1:khaḥ:a5]; P<sub>3</sub> [1:khu:b1]- [1:khaṃ:b5].

- ah. This is a consistent variation between the Mss. Hereafter, I do not note this variation
- ai. Cf. DN 2.15.95 [PTS II 55], on the term *tantākulakajātaṃ*. This text lists this attribute of *saṃsāra*, along with two others, as descriptions of dependent origination (*paṭiccasamuppāda*). The three terms are: *tantākulakajātā kulagaṇṭhikajātā muñjapabbajabhūtā*.
- aj. As far as I am aware this simile is employed in Pali literature only twice, by Buddhaghosa, and is briefly commented on in the *ṭīkā* to the *Visuddhimagga*.
- ak. Cf. P<sub>3</sub> [3:dai:b1-4]: ... tesu ugghaṭitaññū sammāsambuddhassa santikā catuppadikagāthaṃ suṇanto apariyositesu yeva tīsu padesu chahi abhiññāhi saha paṭisambhidāhi arahattaṃ pattuṃ samatthupanissayo hoti | vipaccitaññū satthu santikā ekaṃ gāthaṃ suṇanto apariyositesu yeva catūsu padesu chahi abhiññāhi saha paṭisambhidāhi arahattaṃ pattuṃ samatthupanissayo hoti | neyyo satthu samukhā catuppadikagāthaṃ sutvā pariyosītāya gāthāya chahi abhiññāhi saha paṭisambhidāhi arahattaṃ pattuṃ samatthupanissayo hoti |
- al. Cf. Māddēgama 1993, pp. 24-26. The Sinhalese version here corresponds quite closely with much of the Pali.
- am. The confusion in the names Sudhano and Sudatto can be explained by recourse to verse 62 of the root text, where Sudhano is said to be well known as Sudatto. Although the names Saṅgho and Saṅghā are strange, the manuscripts are absolutely consistent in this respect. So, I do not follow L and N (against M), who read Saṅkho and Saṅkhā.
- an. Here a large section of text that is present in P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> is absent from P<sub>4</sub> Ed.<sub>h</sub>. This material is drawn largely from Sv-pt or Cp-a. See P<sub>1</sub> [missing *phūk* 2]-[3:ño:b3]; P<sub>2</sub> [ 2:gi:a3 ]-[3:ñai:a2]; P<sub>3</sub> [2:gi:b3]-[3:ñaṃ:a1]. This section deals in detail with the question of the perfections (*pāramī*) and how Maitreya has fulfilled them. The section begins: *kā etā pāramiyo kathaṃ pana tā puretabbā ti... and ends with the phrase ...evaṃ samāsato bodhisattapaṭipatti veditabbā*.
- ao. Cf. MvyK 13-14; Ishigami 1989, p. 298:  
*tadā ketumatī nāma rājadhānī bhaviṣyati |*  
*āvāsah śuddhasatvānām prāṇinām śubhakarminam ||13||*  
*yojanadvādaśāyāmaṃ saptayojanavistaram |*  
*nagaraṃ kṛtapuṇyānām bhaviṣyati manoramam ||14||*
- ap. *Pratīkas* and glosses *om*. See P<sub>1</sub> [3:ño:b2]-[3:ñau:b2]; P<sub>2</sub> [3:ño:b1]-[3:ñau:b1]; P<sub>3</sub> [3:ñah:a1]-[3:ñah:b5].
- aq. Cf. DN 3.3.101 [PTS III 70]. There are several passages there that display similarities to the one cited above, but I can find no place in the canonical or commentarial literature from which this exact quote might be drawn.
- ar. Cf. DN 3.3.103 [PTS III 71]. It is worth emphasizing here that both the long and short recensions of the text present a slightly different version of the canonical text than has come down in the canon today. I have glossed

over this problem to some extent through my editorial choices, which privilege the canonical readings of DN.

- as. Cf. DN 3.3.103 [PTS III 71].
- at. Here begins a passage that is parallel with Sv 3.3.104 [PTS III 854].
- au. Here ends the Parallel with Sv 3.3.104 [PTS III 854].
- av. Cf. DN 3.3.104 [PTS III 73].
- aw. Cf. DN 3.3.105 [PTS III 73].
- ax. Here, our commentator is clearly borrowing from DN 3.3.106 [PTS III 75], but in a different context:  
 “asītivassasahasāyukesu, bhikkhave, manussesu ayaṃ jambudīpo iddho ceva bhavissati phīto ca, kukkuṭasampātikā gāmanigamarājadhāniyo asītivassasahasāyukesu, bhikkhave, manussesu ayaṃ jambudīpo avīci maññe phuṭo bhavissati. manussehi, seyyathāpi naḷavanam vā saravanam vā”.
- ay. I will emend all the following occurrences of this variation in vowel length without further indication.
- az. Cf. DN 3.3.106 [PTS III 75].
- ba. This reading does away with the problems that Collins raises with respect to the readings of M and L. See Collins 1998, p. 362 for a note on the reading *nām’āsi*.
- bb. Cf. MvyK 21-24; Ishigami 1989, p. 299:  
*bhaviṣyati tadā rājā śaṃkho nāma mahādyutiḥ |*  
*mahābalacakraṅgaratī caturdvīpeśvaraḥ prabhuḥ ||21||*  
*caturaṅgabaloṇpetāḥ saptaratnasamanvitaḥ |*  
*pūrṇasahasraputrāṅgāṃ tasya rājño bhaviṣyati ||22||*  
*imāṃ samudraparyantāṃ adaṅḍena vasundharām |*  
*pālayiṣyati dharmeṇa samena sa narādhipaḥ ||23||*  
*mahānidhānāś catvāro ---śatalakṣitāḥ |* (Ishigami’s manuscript reads *nerdhutāśatalakṣitāḥ*.)  
*bhaviṣyanti tadā tasya rājñāḥ śaṃkhasya bhūpateḥ ||24||*
- bc. *Pratīkas* and glosses *om*. See P<sub>1</sub> [3:cī:b3]-[3:cū:a4]; P<sub>3</sub> [3:cū:a5]-[3:cai:a1]; P<sub>2</sub> [3:cī:a5]-[3:cū:a4].
- bd. See DN 3.3.106 [PTS III 75].
- be. The reading I have adopted is unmetrical, and I suppose this is why Leumann emended the text. However, the unanimity of the manuscript tradition militates against such an emendation. Similarly, according to standard grammatical forms, we would expect a long vowel for the causative.
- bf. Cf. MvyK 48-51; Ishigami 1989, pp. 302-303:  
*tataḥ śaikho mahārājā yūpaṃ ucchrāpayiṣyanti |* (read *ucchrāpayiṣyati*)  
*ṣoḍaśavyāmvastīram ūrdhvavyāmasahasrakam ||48||*  
*sa taṃ yūpaṃ narapatir nānāratnavibhūṣitam |*  
*saptaratnasamākīrṇaṃ brāhmaṇebhyaḥ pradāsyati ||49||*  
*tac ca ratnamayaṃ yūpaṃ dattamātraṃ manoramam |*  
*brāhmaṇāṅgāṃ sahasrāṇi vikariṣyanti tatkaṣṇāt ||50||*



- bg. *Pratīkas* and glosses *om*. See P<sub>1</sub> [3:cū:b5]-[3:ce:b1]; P<sub>2</sub> [3:cū:b5]-[3:ce:b1]; P<sub>3</sub> [3:cai:b2]-[3:co:a4].
- bh. *Atīte kira...* | Here follows an extended cosmologized version of a brief narrative found in Sv 3.3.106 [PTS III 856]. This story is also found in a more extended version in Ja-a (IV) 14.6 [489] [PTS IV 314-325] as part of the *Surucijātakavaṇṇanā*. Interestingly, the order of the narrative found in Ja-a is changed here for the sake of chronological consistency. Likewise, our commentary contains an elaboration of detail of the various heavens into which the protagonist is born.
- bi. I have found the use of this wording and symbolism in a narrative from Ja-a (III) 7.2.3[408].89, [PTS III 379]. This *Kumbhakārajātakavaṇṇanā* shares similar wording with the story in our commentary, but treats a different topic. It is not found as a direct parallel in the present narrative.
- bj. This is a consistent difference in readings throughout the following passage. I will emend all later instances of this reading without further note.
- bk. This is a consistent difference in readings throughout the following passage. I will emend all later instances of this reading without further note.
- bl. There is a consistent difference between P<sub>2</sub> and the other manuscripts in this regard. Hereafter, I do not note this difference.
- bm. This aberration of P<sub>2</sub> is clearly a dittography from the line below.
- bn. This verse is found at Vv 1.4.9.804 [PTS 69], and *Netti, Sāsanapaṭṭhānaṃ*, 95 [PTS 139]. See also the short recension of the *Svayambhūpurāna*, where a Sanskrit version of this verse can be found (NGMPP Reel no. E 1372/19, fol. 8b, lines 2-3):  
na hi cittaprasādasya svalpā bhavanti dakṣiṇāḥ |  
tathāgate vā sambuddhe buddhānāṃ śrāvake 'pi vā ||
- bo. The following brief account of the king sending his son to Takkasila is likely drawn from the *Tilamuttḥi-jātakavaṇṇanā*: Ja-a (II) 3.1.2[252] [PTS II 277-278]. This is a bit strange considering the fact that the rest of the story is drawn from Ja-a (IV) 14.6[489] [PTS IV 315-325].
- bp. Here ends the parallelism with Ja-a (II) 3.1.2[252], [PTS II 277-278].
- bq. Beginning here, our text closely follows Ja-a (IV) 14.6[489] [PTS IV 314-325].
- bq. The difference in these two readings seems significant to me because one indicates that reluctance on the part of the parents would be expected and the other indicates that the taking of a single wife becomes something worthy of delight and praise. The differences in these readings may reflect simple orthographic error, or it could be a conscious effort on the part of the redactors of the various texts to read certain social attitudes into the text.
- br. At this point we have an additional witness, *phūk* 2 of P<sub>1</sub>, which corresponds to *phūk* 2 of the short recension of Amat. By accident it seems to have been incorporated into P<sub>1</sub>. From here on out, I will refer to this section of P<sub>1</sub> as P<sub>1(2)</sub>.
- bs. Interestingly, this elaborate sentence is not present in Ja-a (IV). Likewise, our commentary is without the important phrase: “*Sakko tathā gatabhāvaṃ ñātvā tesu ekassa...*”, which Chalmers renders: “perceiving that one

of them would be the Tathāgata [Gotama]...” I am not sure Chalmers’ translation is suitable to the context but, if he is right, the omission of this phrase in our commentary may be essential to the commentator’s intentions. See Cowell 1990 [1895-1907], vol. IV p. 201.

- bt. *navayojanaāyame atthayojanavithhāre Ja-a (IV)*.
- bu. Ja-a (IV) has a less ornate version of this sentence: *soḷasa itthisahassāni hatthe ukkhipimsu*.
- bv. See MN 3.9.258 [PTS III 173-174], and its commentary, in which the terms listed here are employed as descriptions of the woman-treasure (*itthiratana*) of a wheel turning monarch (*cakkavattīrāja*).
- bw. The preceding paragraph, along with those that follow in between the capping verses, represents a prose rendering of fifteen verses from Ja-a (IV) 14.6[489] [PTS IV 319-320], in which the queen praises her own virtues.
- bx. See Ja-a (IV)14:[489]6:102-116ChS; 5-15PTS, p. 320. This verse is a refrain that is recited again and again, as the queen praises her virtues in verse.
- by. The term here for louse, *oka*, is usually attested as *ūka* in lexicographical sources. It is, however, consistently found in Ed<sub>Th</sub> and the Paris manuscripts as *oka*.
- bz. Cf. MN-a 1.5.439 [PTS II 326-327]; Sv 1.3.254 [PTS I 239]; Sn-a 3.4 [PTS II 400-401]. In these passages, the story of Mahāpanāda’s smile is employed as an explanation for why the region of Kosala was named as such.
- ca. Here ends the parallelism with Ja-a (IV) 14.6[489] [PTS IV 315-325].
- cb. For a Sanskrit parallel of the story of Mahāpanāda (Mahāpraṇāda) and Bhaddajitthera (Bhaddālī bhikṣuḥ), see Cowell 1987, pp. 55-66. This section of the *Divyāvadāna* is entitled *Maitreyāvadāna*. There we find a brief version of the story of Maitreya’s birth and of the reign of the wheel turning king Śaṅkha, which corresponds in many ways to much of what we find in our root text and in our commentary.
- cc. Versions of the following story can be found at Ap-a 56.8 [PTS 564-566]; Th-a (I) 2.3.2 [PTS II 38-41]; Ja-a (II) 3..2.4[264] [PTS II 331-333]. The story in our commentary seems to follow the version from Ja-a most closely, but seems to mix in elements from the other versions.
- cd. Ed<sub>Th</sub> reads an apparent dittography after this sentence: *sattā sattāhaṃ adhivāsetvā, kulaputtam ādāya, vihāraṃ gantvā, pabbājetvā upasampadam dāpesi | tassa mātāpitāro sattāhaṃ mahāsakkāraṃ karimsu |*
- ce. Here Ed<sub>Th</sub> seems to read a mixed dittography that includes aspects of the preceding and following sentences. The edition reads: *so ekayojanam dviyojanam yāva tiyojanan ti udakato pāsadam bhinditvā, paññāyi |*
- cf. Here we see what seems to be a truly original set of commentarial statements. Our commentator then goes on to use another story from Dh-pa to support his argument.

- cg. The following narrative is parallel with Dhp-a 18.3, PTS III pp. 341-343.
- ch. The lexicographical attestations of the term *hira* all indicate the spelling *hīra*.
- ci. *om.* | P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; vaṭṭetvā Dhp-a
- cj. *om.* | P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; oloketvā Dhp-a
- ck. Dhp-a adds *satthā āgantvā* “*kāya nuttha, bhikkhave, etarahi kathāya sannisinnā*” *ti pucchitvā* “*imāya nāmā*” *ti vutte*.
- cl. Here ends the parallelism with Dhp-a 18.3 [PTS III 341-343].
- cm. Cf. DN 3.3.108 [PTS III 76]:  
*atha kho, bhikkhave, saṅkha nāma rājā yo so yūpo raññā mahāpanādena kārāpito. taṃ yūpaṃ ussāpetvā ajjhāvasitvā taṃ datvā vissajjitvā samaṇa abrahmaṇakapaṇaddhikavaṇibbakayācakānaṃ dānaṃ datvā metteyyassa bhagavato arahato sammāsambuddhassa santike kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissati.*  
 It is of interest that the quote is modified in order to forestall the moment in the narrative in which Saṅkha goes forth and gives away his palace. Of even more interest is the fact that P<sub>2</sub> and P<sub>3</sub> do not indicate the term *vasissati* as the end of the quote. In these manuscripts, the quote begins with *atha kho* and ends with *patiṭṭhahissati*. This would indicate that, if the quote is a correct one, our author was reading from a different version of the *Cakkavattisutta* than has come down to us today.
- cn. The fourth *pāda* of Ed<sub>Th</sub> does not follow the meter. Cf. the Tibetan translations: *rab tu gnas pa (Maitrīsūtra)*; *tham skas shin du legs par 'gyur (Āryamaitrīsūtra)*. These two different readings seem to follow M and L respectively. Thus it seems likely that the confusion that troubled the Pali scribes was also a problem for the Tibetan translators.
- co. Norman suggests correctly that *ratanaṃmayā* would be a better reading. See Norman 2006, p. 33.
- cp. Cf. MvyK 15-17, 20; Ishigami 1989, pp. 298-299:  
*saptaratnamayās caiva prakārāḥ krośam uccitāḥ |*  
*iṣṭakā dvārakhaṇḍānām nānāratnavibhūṣitāḥ || 15 ||*  
*pariśās ca bhaviṣyanti ratna iṣṭakasañcitāḥ |*  
*padmotpalasamān kīrṇās cakravākopasobhitāḥ || 16 ||*  
*samantataḥ parivr̥tāḥ saptabhi(s) talāpa(n)ktibhiḥ |*  
*catūratnamayās tālāḥ kimkiṇī jālasobhitāḥ || 17 || ...*  
*... puṣkariṇo bhaviṣyanti kumudotpalasañcetāḥ |*  
*udyānavanasampannaṃ bhaviṣyati ca tatpuram || 20 || (read tat puram)*
- cq. Cf. MvyK 9 (a-b); Ishigami 1989, p. 298:  
*akṛṣṭotpadyate śālimadhunās ca sugandhi ca | (read śālir madhunās ca sugandhi ca [?])*
- cr. *Pratīkas* and glosses *om.* See P<sub>1</sub> [4:ja:b3]-[4:jū:a2]; P<sub>2</sub> [4:ja:a1]-[4:ju:a3]; P<sub>3</sub> [4:jā:b3]-[4:jū:a3].
- cs. Cf. MvyK 6, 8; Ishigami 1989, p. 297:  
*daśayojanasāhasrā jambudvīpo bhavaṣyati |*

*ālayaḥ sarvabhūtānām vistareṇa samantataḥ* ||6||...

...*akaṅṭakā vasumatī samāharitaśādvalā* | (read *samā haritaśādvalā*

[suggested by Dragomir Dimitrov])

*unnamantī namantī ca mṛdūtūlapicūpamā* ||8||

- ct. The chosen reading was suggested by Leumann (1919, pp. 202-203).
- cu. L reads the preceding line as the third line of verse 34. Ed<sub>th</sub>, M and N treat it as the first line of verse 35. I have followed Leumann because his reading allows for a more appropriate arrangement of the verses that follow.
- cv. Cf. MvyK 12; Ishigami 1989, p. 298:  
*trayā rogā bhaviṣyanti icchā anaśanam jarā |*  
*pañcavarṣaśatā kanyā svāminam varayiṣyati* ||12||
- cw. The reading offered here by P<sub>1</sub> and P<sub>3</sub> is a bit puzzling. It seems to present a mixture of the other two possible readings *nāti-unhā* and *nāccunhā*. One could also read the -c- here as an intervocalic consonantal glide. In any case, the commentarial *pratīka* confirms that this is what our commentator read.
- cx. Cf. MvyK 7; Ishigami 1989, pp. 297:  
*rddhisphītā janapadā adaṅḍā anupadravāḥ |*  
*tatra kāle bhaviṣyanti narās te śubhakarmīnaḥ* ||7||
- cy. *Pratīkas* and glosses *om*. See P<sub>1</sub> [4:je:a5]-[4:jau:b1]; P<sub>2</sub> [4:jū:b1]-[4:jo:b2]; P<sub>3</sub> [4:jo:a5]-[4:jaṃ:b1]; P<sub>4</sub> [4:jū:b1]-[4:jo:b2].
- cz. The chosen reading was suggested by Leumann (1919, p. 207).
- da. Norman suggests that here the short -a- in the term *brahmaṇa-* stands as such so as to resolve the meter. The Paris manuscripts, however, are consistent in reading *brāhmaṇa(e)-* with a long syllable.
- db. *Pratīkas* with glosses *om*. See P<sub>1</sub> [4:jaṃ:a5]-[5:jhu:b4]; P<sub>2</sub> [4:jau:a5]-[5:jhu:a2]; P<sub>3</sub> [4:jaḥ:a5]-[5:jhū:b4].
- dc. Here begins a passage that is almost directly parallel with the *avidūrenidānakathā* sections of Ap-a (II) ChS pp. 61-68 [PTS 52-58]; Bv-a ChS pp. 313-316 [PTS 272-274]; Ja-a (I) 1.2 ChS pp. 58-64 [PTS I 47-53]. Our commentator merely changes the verbs in the passage to the future tense, and we find some other minor discrepancies. The readings of Ed<sub>th</sub> most closely follow the readings found in Ap-a, a late text that Heinz Bechert (1958) suggests was most likely produced in Burma. See von Hinüber 2000, p. 147.
- dd. The Paris manuscripts are consistent here in their employment of the term *halāhala*. Ed<sub>th</sub>, on the other hand, employs the term *kolāhala* most frequently but also, and less often, *halāhala*. Without further note, I have regularized the text by supplying *halāhala* in all instances.
- de. Here there are a few *pratīkas* and glosses found in P<sub>2</sub> that are not found in the other manuscripts or in the Thai edition. See P<sub>2</sub> [4:jhu:a5]-[5:jhū:b5].
- df. P<sub>1</sub> P<sub>2</sub> Ed<sub>th</sub> read *paṭṭhenteḥi*, while P<sub>4</sub> P<sub>1(2)</sub> P<sub>3</sub> read *patthenteḥi*. Without further indication, I will regularize forms of *patth-/paṭṭh-*, supplying the non-retroflex form, regardless of variations in the manuscripts.

- dg. Here our commentor's narrative seems to diverge from the earlier exemplars. He leaves out a section of text, quoted from the Vinaya, a list of specific names of villages, towns and rivers. It seems that this was a deliberate choice of the commentator. He may very well have wanted to avoid the process of making up a bunch of new names for towns and rivers. Below I reproduce the omitted text from Ja-a (I) 1.2, ChS p. 60 (PTS I 49): *Majjhimadeso nāma "puratthimāya disāya gajaṅgalaṃ nāma nigamo, tassa parena mahāsālā, tato parā paccantimā janapadā, orato majjhe. puratthimadakkhiṇāya disāya sallavatī nāma nadī, tato parā paccantimā janapadā, orato majjhe. dakkhiṇāya disāya setakaṇṇikaṃ nāma nigamo, tato parā paccantimā janapadā, orato majjhe. pacchimāya disāya thūṇaṃ nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. uttarāya disāya usīraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe" ti evaṃ vinaye vutto padeso.*
- Bv-a also omits this passage, but does not reproduce what follows it in Ja-a (I) and Ap-a as our commentator does.
- dh. Although this passage is parallel with those describing the life of the historical Gotama Buddha, Metteyya is a brahmin while the Buddha Gotama was born into the *kṣatriya* (Pali: *khattiya*) or princely caste.
- di. Here our commentator ceases to parallel the other commentaries and renders a description of Metteyya's father.
- dj. Here again, Upatissa leaves out a section of text found in parallel commentarial passages. These segments of text particularly describe the city of Kapilavatthu and the actions of Mahāmāyā, Buddha Gotama's mother, before the birth of Buddha Gotama. Upatissa then resumes with a description of the natural world's responses to the birth of the Bodhisatta Metteyya. Parallels to this passage are found at Ap-a (II), ChS pp. 64-65 [PTS 55] and Ja-a (I) 2 ChS p. 61 [PTS I 51]. The parallel with Bv-a ends here.
- dk. The previous two sentences are not found in Ap-a or Ja-a (I).
- dl. Here, due to the fact that the commentator is describing Metteyya's mother Brahmavati, as opposed to the commentators of Ap-a and Ja-a (I) who describe the story of Mahāmāyā, some of the details of the description differ. Our commentator is prone to long and elaborate compounds and comparisons. This is clearly a part of the text where our commentator is displaying his linguistic abilities, beyond those found in the earlier commentaries.
- dm. The entire following sentence, which is quite elaborate, is lacking a subject. In the parallel passages from Ja-a and Ap-a, the Buddha's father, Suddhodana is the subject and he is sending off the Buddha's mother, Mahāmāyā. Thus, here we might infer Brahmavati's husband as the agent of the sentence.
- dn. *om. I P<sub>4</sub> P<sub>1(2)</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>; kāsivatthapādo Ed<sub>Th</sub>*: This additional word in Ed<sub>Th</sub> appears to be a dittography that incorporates elements of both the preceding and following compounds.

- do. *Paññāyi* is a past tense verb, a more common form to find in the canonical and commentarial literature. This is perhaps an occasion where our commentator was careless, or a scribal error that has found its way into all of the manuscripts.
- dp. This is a versified form of a prose sentence found at DN 2.1.31 [PTS II 15]. P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> read a slightly different, seemingly corrupt, version of this verse in five *pādas*:  
*aggo 'ham asmi lokassa. jeṭṭho 'ham asmi lokassa.*  
*seṭṭho 'ham asmi lokassa. ayam antimā me jāti.*  
*natthi 'dāni punabbhavo. ti.*  
 Also, Cf. MvyK 35-36 (a-b); Ishigami 1989, p. 301:  
*pade pade nidhānañ ca padmaṃ padmaṃ bhaviṣyati /*  
*diśaś catasro udvīkṣya vācaṃ pravayāhariṣyati /*  
*iyam me paścimā jāti nāsti bhūyaḥ punarbhavaḥ // MvyK\_35 // (read jātir)*  
*na punar āgamiṣyāmi ni(r)vāsyāmi nirāśravaḥ /*  
 dq. *Pratīkas* and glosses *om*. See P<sub>1</sub> [5:ñā:b4]-[5:ñā:b2]; P<sub>2</sub> [5:ñā:b4]-[5:ñā:b2]; P<sub>3</sub> [5:ñā:b5]-[5:ñā:b3].
- dr. *sattasatta*° vs. *sattasata*¶ There is inconsistency in the manuscripts as to whether each palace has seven stories, or 700 stories. I am inclined to read *sattasatta*°, and take the number distributively as would be suggested by the distributive use of the term *ekeko* preceding the term in question. This problem runs through the following passage. I read *sattasatta*° in all instances without further comment.
- ds. The use of the term *lohitaka* for what is otherwise normally *lohitanka/lohitaṅga/lohitāṅga* is, except for a few exceptions, consistent throughout P<sub>1</sub> P<sub>2</sub> and P<sub>3</sub>. The use of *lohitāṅga/lohitaṅga* is more common in P<sub>4</sub> P<sub>1(2)</sub>. Despite these readings, I regularize the term to *lohitanka* and emend all further occurrences of this term without further comment. I similarly regularize the terms *pabāḷa*, *rajaṭa*, and *masāragalla*, despite the fact that they are more consistently spelled *pabāḷa*, *rajaṭa* and *maṃsāragalla*.
- dt. °*panti* vs. *pantī* ¶ There is disagreement in the manuscripts as to whether the term *panti* should be read as a singular *panti* or a plural *pantī*. As the location of these *panti*-s is in the plural (*bhittīsu*), I have decided to read all as plural. In this regard, I will not give further indications of the variations in the Mss.
- du. For a reference to the cloud-horse king (*balāha-assarāja*, *bālāho 'śvarāja*) in the northern Indian narrative tradition, see Cowell 1987, pp. 120-123.
- dv. *Pratīkas* and glosses *om*. See P<sub>1</sub> [5:ñū:b5]-[5:ñū:b5]; P<sub>2</sub> [5:ñū:b4]-[5:ñū:b5]; P<sub>3</sub> [5:ñē:a1]-[5:ñāi:a1].
- dw. Cf. MvyK 53; Ishigami 1989, p. 303:  
*aṣītibhiś caturbhiś ca sahasraiḥ saṃpuraskṛtaḥ |*  
*niḥkramiṣyati maitreyaḥ pravrajyārtham agrapudgalaḥ ||53||*
- dx. *Pratīkas* and glosses *om*. See P<sub>1</sub> [5:ñē:b5]-[5:ñāi:b3]; P<sub>2</sub> [5:ñē:b4]-[5:ñāi:b3]; P<sub>3</sub> [5:ñāi:b5]-[5:ñō:b3].

- dy. The *pratīkas* of P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> all read *pāragā*. This indicates that this was likely the original reading read by Upatissa. It is probable that the commonality of the orthographical variant *pāragu* led later scribes to substitute it for the original reading.
- dz. There is inconsistency pertaining to the doubling of vowels for the verbal root *pabbaj*. In this regard I will regularize the text without further comment.
- ea. There is an orthographic tendency in Ed<sub>Th</sub> and the Paris Mss to double consonants, as is clear from the four following variations. There seems to be little rhyme or reason for such variations.
- eb. Cf. MvyK verse 63; Ishigami 1989, p. 304:  
*tato gr̥hapatis tatra sudhano nāma viśrutaḥ |*  
*pravrajīsyati dharmātmā sahasraiḥ parivāritah ||63||*
- ec. This entire verse is omitted from both P<sub>4</sub>, Ed<sub>Th</sub> and P<sub>7</sub>. It is also not commented on in the longer recension. This is perhaps the case because the verse seems repetitive in relation to verse 60, in which the description of the *aggasāvaka* has already taken place. Likewise, the use of the plural in L and M, for what seems to be a single subject, seems to indicate that the verse was not well understood by the scribal tradition.
- ed. Cf. MvyK verse 64; Ishigami 1989, p. 305:  
*strīratnam atha śamkhasya viśākhā nāma viśrutā |*  
*aśītibhiś caturbhiś ca sahasraiḥ sā puraskṛtā |*  
*nārīnāṃ saha niḥkramya pravrajyām upayāsyati ||64||*  
 In Ed<sub>Th</sub> and M this third line of verse 62 is treated as the first line of the following stanza. As the verb is in the singular in all the Paris Mss, and the word order of the sentence seems more suitable when taken with verse 62, I have followed Leumann in reading this line as the last of verse 62.
- ee. *Pratīkas* and glosses *om*. See P<sub>1</sub> [5:ñam:a3]-[5:ñam:b5]; P<sub>2</sub> [5:ñam:a2]-[5:ñam:b4]; P<sub>3</sub> [5:ñah:a3]-[5:ñah:b5].
- ef. *Pratīkas* and glosses *om*. See P<sub>1</sub> [5:ñah:a2]-[5:ñah:b1]; P<sub>2</sub> [5:ñah:a1]-[5:ñah:a5]; P<sub>3</sub> [6:ṭa:a1]-[6:ṭa:b1].
- eg. P<sub>1</sub> P<sub>2</sub> and P<sub>3</sub> additionally present a longer list of different types of *mālās* brought by the devas.
- eh. Cf. MvyK 57; Ishigami 1989, p. 304:  
*duḥkhaṃ duḥkhasamutpādaṃ duḥkhasya samatikramaṃ |*  
*āryāṣṭāṃgikaṃ mārgaṃ kṣemaṃ nirvāṇagāminam ||57||*
- ei. Cf. MvyK 59; Ishigami 1989, p. 304:  
*supuṣpīte ca udyāne sannipāto bhaviṣyati |*  
*saṃpūrṇaṃ yojanaśataṃ parśat tasya bhaviṣyati ||59||*
- ej. *Pratīkas* and glosses *om*. See P<sub>1</sub> [6:ṭi:a4]-[6:ṭi:b2]; P<sub>2</sub> [6:ṭi:a4]-[6:ṭi:b1]; P<sub>3</sub> [6:ṭi:a4]-[6:ṭi:b2].
- ek. I M L N; sutvāna P<sub>4</sub> Ed<sub>Th</sub>; sutvā P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>
- el. *om*. I P<sub>4</sub> Ed<sub>Th</sub>; va P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N Bv-a; pi Bv (note that the Thai edition consulted by the editor of Bv accords with the readings of P<sub>4</sub> Ed<sub>Th</sub>): Cf.

Bv-a (PTS) IV.7, p. 147, pādas c-d: sabbe va te niravasesā, ahesuṃ ehi bhikkhukā.

em. *Pratīkas* and glosses *om*. See P<sub>1</sub> [6:ṭī:b5]-[6:ṭū:a1]; P<sub>2</sub> [6:ṭī:b5]-[6:ṭu:b5]; P<sub>3</sub> [6:ṭu:b5]-[6:ṭe:a2].

en. *Pratīkas* and glosses *om*. See P<sub>1</sub> [6:ṭū:a3]-[6:ṭū:b3]; P<sub>2</sub> [6:ṭū:a3]-[6:ṭū:b3]; P<sub>3</sub> [6:ṭe:a4]-[6:ṭe:b4].

eo. Cf. MvyK 59; Ishigami 1989, p. 306:

*prathamāḥ sannipāto 'sya śrāvakānām bhaviṣyati |*  
*pūrnāḥ ṣaṇnavati koṭyaḥ śrāvakānām bhaviṣyati ||75||*  
*dvitīya(h) sannipāto 'sya śrāvakānām bhaviṣyati |*  
*pūrṇāś caturnavati koṭyaḥ kleśamuktā kṣaṇāt ||76||*  
*ṭṛtīya(h) sannipāto 'sya śrāvakānām bhaviṣyati |*  
*pūrnā dvānavati koṭy muktānām śāntacetāsām ||77||* (read *koṭyo*)

ep. *Pratīkas* and glosses *om*. See P<sub>1</sub> [6:ṭe:a1]-[6:ṭai:a5]; P<sub>2</sub> [6:ṭe:a1]-[6:ṭai:a4]; P<sub>3</sub> [6:ṭai:a2]-[6:ṭo:b1].

eq. In Ed<sub>Th</sub>, M and N this last line of verse 84 is the first line of verse 85. I have followed L as it seems to me that, syntactically, verse 84 needs a verb to complete it and verses 85-87 share a common grammatical formation that takes the “jino” of verse 87 as its subject.

er. This reading is affirmed by the commentarial *pratīkas* of P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> (*channaṃ indriyānaṃ dantattā dantehi*); *santehi saddhiṃ santisamāgato* M L N; *dantehi santo santisamāgato* M<sub>C</sub>

es. On this term, see Leumann 1919, p. 218; Leumann suggests the chosen reading as a conjecture.

et. The *Samantabuddhikā* commentary also contains this reading, as do the commentarial *pratīkas* of P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>. Though unmetrical, it seems likely that this was the original reading;

eu. This is a variation of a verse that is found twice in Bv and at various places in the commentarial literature. See Mil, Ap-a, Bv-a, Ja-a. The verse reads: *bodhaneyyaṃ janaṃ dīsvā, sataśahasā pi yojane khaṇena upagantvāna, bodheti taṃ mahāmuni*. (BvChS 3.7, vol. II p. 307; BvPTS III.194, p. 21)

ev. *Pratīkas* and glosses *om*. See P<sub>1</sub> [6:ṭo:a3]-[6:ṭṭha:a3]; P<sub>2</sub> [6:ṭo:a3]-[6:ṭṭha:a3]; P<sub>3</sub> [6:ṭau:a4]-[6:ṭṭhā:a5].

ew. Here begins a passage that is parallel with a short passage found in Sv 1.4 at Sv I 48-9.

ex. mādisassa...kathaṃ hi nāma | *om*. P<sub>2</sub>

ey. Here begins a passage that is parallel with UpāsPTS 9.11, pp. 353-355.

ez. This term is attested in most lexicons as *gula*°.

fa. Pāp additionally reads the term *puṭadūsaka* between *vāruṇīdūsaka* and *ārāmadūsaka*. Saddhatissa has traced the Jātaka references for each one of these terms. See UpāsPTS, p. 355. cf. Ja-a (III) 7.1.5[400] [PTS III 332-336]; Ja-a (I) 1.5.5[45] [PTS I 248]; Ja-a (I) 1.5.7[47] [PTS I 251]; Ja-a (III) 4.3.1[321] [PTS III 71]; Ja-a (II) 3.3.10[280] [PTS II 390]; Ja-a (I)



- 1.5.6[46] [PTS I 249-251]; Ja-a (III) 4.5.4[344] [PTS III 137-139]; Ja-a (III) 9.1[427] [PTS III 483]; Ja-a (IV) 14.4[487] [PTS IV 297-304].
- fb. The word *vaḷavāmukha* seems to be a Sanskrit Epic form. See PED, p. 603.
- fc. See Vism. (I) 11.306-309 (*catudhātuvavattthānabhāvanā*) [PTS 347-352].
- fd. *om.* P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Bv-a; thatam P<sub>4</sub>; thitam Ed<sub>Th</sub>; See also verse 95 above.
- fe. Cf. Sv I, p. 40 [PTS I 40], where we find a partially parallel passage.
- ff. Cf. MvyK 27 (a-b), 29 (a-b); Ishigami 1989, p. 300:  
*brāhmaṇas tasya rājño 'tha subrahmā nāmnā purohitah | ...*  
*tasya brahmavati nāma tadā bhāryā bhaviṣyati |*  
*fg.* Cf. MvyK 54; Ishigami 1989, p. 303:  
*nāgavṛkṣas tadā tasya bodhivṛkṣo bhaviṣyati |*  
*pañcāśadyojanās tasya ūrddham śākhā bhaviṣyanti | (read ūrdhvam)*  
*ṣaṅkrośaviṭapādyāni vidhūtāni samantataḥ ||54||*
- fh. *Pratīkas* and glosses *om.* See P<sub>1</sub> [6:ṭhū:a5]-[6:ṭhe:b1]; P<sub>2</sub> [6:ṭhū:a5]-[6:ṭhe:b1]; P<sub>3</sub> [6:ṭhe:b3]-[6:ṭhai:b5].
- fi. *om.* I P<sub>4</sub>; na Ed<sub>Th</sub>.
- fj. *Pratīkas* and glosses *om.* See P<sub>1</sub> [6:ṭtho:a1]-[6:ṭtho:a2]; P<sub>2</sub> *om.*; P<sub>3</sub> [6:ṭthau:b2]-[6:ṭthau:b2].
- fk. See the phrase *vaṭṭagīvaṃ anūnakam*, used to describe the Buddha in the late Sinhalese Pali poem, *Sīhaḷavattthūpakaraṇam*, 6.23. For a northern Vaibhāṣika description of the 32 marks and 80 auxiliary marks, see Jaini 1977, p. 191.
- fl. *om.* I P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; rūpakāyapamāṇā kathā P<sub>1</sub> P<sub>3</sub>.
- fm. *Pratīkas* and glosses *om.* See P<sub>1</sub> [6:ṭtho:b4]-[6:ṭthau:a3]; P<sub>2</sub> [6:ṭtho:b3]-[6:ṭthau:a2]; P<sub>3</sub> [6:ṭtham:b1]-[6:ṭtham:b5].
- fn. *om.* I P<sub>4</sub> P<sub>2</sub> Ed<sub>Th</sub>; nayanāsampadādīkathā P<sub>1</sub>; nayanāsampadīkathā P<sub>3</sub>.
- fo. *Pratīkas* and glosses *om.* See P<sub>1</sub> [6:ṭthau:a5]-[6:ṭthau:b3]; P<sub>2</sub> [6:ṭthau:a5]-[6:ṭthau:b3]; P<sub>3</sub> [6:ṭthah:a2]-[6:ṭthah:b1].
- fp. *om.* I P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; yāva P<sub>4</sub>.
- fq. *om.* I P<sub>4</sub> P<sub>2</sub>; rasmisampadākathā P<sub>3</sub>; rasmisampadādīkathā P<sub>1</sub> Ed<sub>Th</sub>.
- fr. *Pratīkas* and glosses *om.* See P<sub>1</sub> [6:ṭtham:b3]-[7:ḍa:a2]; P<sub>2</sub> [6:ṭtham:b4]-[7:ḍa:a2]; P<sub>3</sub> [7:ḍa:b2]-[7:ḍa:b5].
- fs. Both Leumann and Norman suggest that here we read *abhippasannā*, and our manuscripts concur.
- ft. *om.* I P<sub>4</sub> P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> M L N; taṃ Ed<sub>Th</sub>.
- fu. Cf. MvyK 80-91; Ishigami 1989, pp. 307-308. I have broken the verses following Leumann. Both Ed<sub>Th</sub>, M and N read the final line of verse 122 as the first line of verse 123. This reading does not work, as clearly verse 123 and 124, as produced here and in L, represent grammatically self-contained verses. Interestingly, Upatissa notes that the verses can be read in both ways. Thus he writes: *Metteyyam abhipūjitun ti Metteyyam bhagavantaṃ pūjituṃ āgatā devamanussā | atha vā | Metteyyam abhipūjituṃ nānājātikā mahājanā taṃ pāṭihiraṃ disvā, saputtadārā satthuno saraṇaṃ hessanti gaṇhissanti ti attho.* [P<sub>3</sub>:7:khī:b4-5]

- fv. Regarding this somewhat problematic verse, Leumann (1919, p. 223) suggests it is corrupt and that *hessati* is the future form of the verb *jahāti*. Collins (1998, p. 371) translates without rendering the term *pāṇehi*. Norman 2006, p. 35, suggests reading *h'essanti* and translates "they will go with their lives." Upatissa glosses over the problem: *saputtadārā satthuno saraṇaṃ hessanti gaṇhissanti ti attho* [P<sub>3</sub> 7:khī:b5]. As our commentator left the verb *hessati* intact, it seems unlikely that he would agree with Norman. Still, in my opinion Norman's suggestion to read *h'essati* is the best solution. In order to better capture the sense of the passage and the commentarial reading of it. I suggest translating: "will take refuge in the teacher for life."
- fw. *Pratīkas* and glosses *om*. See P<sub>1</sub> [7:ḍā:b3]-[7:ḍī:b5]; P<sub>2</sub> [7:ḍā:b3]-[7:ḍī:b5]; P<sub>3</sub> [7:ḍi:b1]-[7:ḍu:b4].
- fx. See UpāsPTS (Saddhatissa 1965), p. 285:  
 [1] *Idāni "dasapuñṇakiriyavattḥūni pūrentehi" ti etha dasapuñṇakiriyavattḥūni nāma dāna-sīla-bhāvanā-pacāyanaveyyāvaccapatti-dānānumodana-dhammasavaṇa-dhammedasanā-dīṭṭhijjukamma-saṅkhātāni dasadhammāni. Tāni hi puñṇaphalanibbattanato attasantānam punanato ca puñṇāni, kattabbatāya kiriyā, tesam tesam ānisaṃsānaṃ vatthutāya vatthūni cā ti puñṇakiriyavattḥūni. Gaṇanato dasaparimāṇattā dāsa ca tāni puñṇakiriyavattḥūni cā ti dasapuñṇakiriyavattḥūni ti vuccanti.*
- fy. Cf. MvyK 95; Ishigami 1989, p. 309:  
*ṣaṣṭivarṣasahasrāṇi maitreyo dvipadottamaḥ |  
 deśayīṣyati saddharmaṃ sarvabhūtānukampakaḥ ||95||*
- fz. See Vism. 20. Maggāmaggañānavisuddhi [PTS 606-638].
- ga. Cf. MvyK 97; Ishigami 1989, p. 309:  
*parinirvṛtasya tasyaiva maitreyasya mahāmuneḥ |  
 daśavarṣasahasrāṇi saddharmaḥ sthāsyate tadā ||97||*
- gb. *Pratīkas* and glosses *om*. See P<sub>1</sub> [7:ḍai:a5]-[7:ḍo:a5]; P<sub>2</sub> [7:ḍai:a1]-[7:ḍo:a1]; P<sub>3</sub> [7:ḍo:a3]-[7:ḍau:a3].
- gc. *loke hessati dāruṇaṃ ti evaṃ* | P<sub>1</sub> P<sub>3</sub>; *evaṃ* P<sub>2</sub>; *om*. P<sub>4</sub> Ed<sub>Th</sub>
- gd. *om*. | P<sub>4</sub> Ed<sub>Th</sub>; *adhippāyo* P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>;
- ge. Here I again follow Leumann in reading this third line as part of verse 136. M, Ed<sub>Th</sub> and N both label it as the first line of verse 137. Our commentaries indicate that Leumann was correct, as the commentator breaks the verse here for the sake of his exegesis.
- gf. *Pratīkas* and glosses *om*. See P<sub>1</sub> [7:ḍau:a2]-[7:ḍaṃ:a2]; P<sub>2</sub> [7:ḍo:b2]-[7:ḍau:b1]; P<sub>3</sub> [7:ḍau:b4]-[7:ḍaṃ:b5].
- gg. *Pratīkas* and glosses *om*. See P<sub>1</sub> [7:ḍaṃ:a4]-[7:ḍaṃ:b4]; P<sub>2</sub> [7:ḍau:b3]-[7:ḍaṃ:a2]; P<sub>3</sub> [7:ḍaḥ:a2]-[7:ḍaḥ:b1].
- gh. *ye' v idha katakalyāṇā* | Our commentator suggests we construe the first part of this *pāda* as *ye v' idha*. He writes: *ye v' idha katakalyāṇā ti idha imasmim loke ye va katakalyāṇā*. It is, however, possible that I am

misinterpreting the commentary here, as one might also break the phrase differently: *yev' idha katakalyāṇā ti idha imasmim loke yeva katakalyāṇā*. This reading would transgress the rules of enclitic particles, yet I could see a commentator making such a move.

- gi. Ed<sub>Th</sub> reads the final line of the sūtra as verse 143.
- gj. *Pratīkas* and glosses *om*. See P<sub>1</sub> [7:ḍaḥ:a3]-[7:ḍaḥ:b4]; P<sub>3</sub> [7:ḍha:a1]-[7:ḍha:b2]; P<sub>2</sub> [7:ḍam:b1]-[7:ḍaḥ:a2]; P<sub>3</sub> [7:ḍha:a1]-[7:ḍha:b2].
- gk. The final two paragraphs of this section of our commentary correspond in part to the final section of recension B of Minayeff's *Anāgatavaṃsa*, entitled *Metteyyasuttaṃ Anāgatavaṃsam*. See Minayeff 1886, p. 37.
- gl. *Pratīkas* and glosses *om*. See P<sub>1</sub> [7:ḍha:a5]-[7:ḍhā:a5]; P<sub>2</sub> [7:ḍaḥ:b3]-[7:ḍha:b1]; P<sub>3</sub> [7:ḍhā:a3]-[7:ḍhi:a3].
- gm. The story that follows, in §24.1-2, is an adapted version of the introduction to the commentary on the *Cakkavattisutta* found at Sv 3.3.80 [PTS III 845-846].
- gn. This is a direct quotation from the *Cakkavattisutta*: DN 3.3.107 [PTS III 58].
- go. This is a direct quotation from the *Cakkavattisutta*: DN 3.3.107 [PTS III 76].
- gp. *om*. | P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> Ed<sub>Th</sub>; ca P<sub>4</sub>
- gq. *om*. | P<sub>4</sub> Ed<sub>Th</sub>; na P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>
- gr. Here, all three Paris manuscripts of the long recension read an additional verse, not attested in Ed<sub>Th</sub> P<sub>4</sub>, before the colophon:  
*gurūhi dinnanāmena Buddhaghoso ti vissato*  
*kato therena therānaṃ amatapānaṃ buddhagocaro ti* || [P<sub>1</sub>]  
*gurūhi dinnam nāmena Buddhāghoso ti vissuto*  
*ato therana amatapānaṃ buddhagocaro ti* || [P<sub>2</sub>]  
*gurūhi dinnanāmena Buddhaghoso ti vissuto*  
*kato therena therānaṃ amatapānaṃ buddhagocaro ti* || [P<sub>3</sub>]
- gs. Since this additional scribal colophon is not found in the final folios of the partially preserved manuscript of the short recension catalogued by Filliozat (1993) as BN 322 and BN 323, it seems that it is not common to all versions of the short recension and therefore does not tell us anything about the redaction of the text.



PART II  
The Stream of Deathless Nectar:  
A Commentary on the Chronicle of the Future Buddha



The Stream of Deathless Nectar  
A Commentary on the Chronicle of the Future Buddha

Homage to the Blessed One, the Arahāt, the Perfectly Self-Awakened One.

⟨1.1⟩ “I salute the lotus feet, worshipped by Brahma and Indra, of that Conqueror who brings deathless welfare (*amatam hitam*) to the world.

⟨1.2⟩ “I salute the Dharma, revealed by the king of sages, the sun that destroys the darkness of ignorance, awakening lotuses, people to be trained.

⟨1.3⟩ “I salute the *sangha*, the moon beautified by rays of virtue, which perpetually causes the night-blooming lily of faith to awaken in people’s minds.

⟨1.4-6⟩ “Upon bowing in this way to the three objects [of veneration], entirely destroying obstacles through the power of the merit that I have thereby produced, I will comment on The Chronicle of the Future [Buddha], taught by the great sage, the *brahma*-voiced *Tādin*,<sup>1</sup> the Self-arisen One, [when] entreated by the General of the Dharma. [He spoke this chronicle] at the end of the Chronicle of Buddhas<sup>2</sup> while walking up and down on a jeweled promenade in the sky.

⟨1.7⟩ “The earlier commentary on it is inconsistent throughout, contradictory in its views, and its interpretations of the canonical text are manifold.<sup>3</sup>

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<sup>1</sup> The epithet *tādin* is not really translatable. It is an epithet of the Buddha that refers to his state of being as a state of suchness, such as a holy man is. See BHSD, pp. 251-252, on the word *tāyin*.

<sup>2</sup> See Morris 1882 and Jayawickrama 1995.

<sup>3</sup> It remains a question here how to parse the final two *pādas* of this verse. We can read, as I have, *viruddhasamayā pāḷigahaṇā ca anekadhā*. Or we can read *viruddhasamayā pāḷi gahaṇā ca anekadhā*. In the latter instance,

(1.8) “Listen, good people! Removing those faults, I will display clearly the Chronicle of the Buddha Metteyya.”

⟨2.1⟩ “Who taught this Chronicle of the Future [Buddha]? Where was it taught? When was it taught? For what purpose was it taught? At whose instigation was it taught?”

“Who taught it?” It was taught by he whose knowledge and conduct are unobstructed with respect to all *dharmas*, the Ten-powered One, the one who is fearless due to the four self-confidences,<sup>4</sup> the King of the Dharma, the Master of the Dharma, the Tathāgata, the Omniscient One, the Perfectly Self-Awakened One.

“Where was it taught?” It was taught in the great *vihāra* of Nigrodha’s park, in the city of Kapilavatthu, while [the Buddha] was walking up and down on a jeweled promenade that was supremely beautiful to behold.

“When was it taught?” It was taught at the end of the Chronicle of the Buddhas.

“For what purpose was it taught?” For crossing over the four floods.<sup>5</sup>

“At whose instigation was it taught?” At the instigation of the General of the Dharma, the elder Sāriputta.

To this extent the questions “Who taught it?” etc. are perfectly evident. Therefore, the answer[s] to these questions should likewise be understood.

⟨2.2⟩ “By whom was it taught?” [By] the one who, at the beginning of four incalculable aeons and 100,000 aeons before the present, was born in the city of Amaravatī [as] a brahmin youth named Sumedho. Having attained mastery in the arts<sup>6</sup> [of a brahmin], upon the death of his parents he gave up wealth [worth] 800 million and went forth as

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the contradictory views are attributed to the root text and the manifold interpretations would refer to the commentary. In the former instance, the commentary is the only subject of the verse.

<sup>4</sup> The four self-confidences (*catuvesārajjavīsārāde*) are 1. highest knowledge, 2. the *khīṇāsava* state, 3. recognition of obstacles, 4. recognition and preaching of the way to salvation. See PED p. 650.

<sup>5</sup> The four floods (*caturogha*) are representative of the four *āsavas* (mental intoxicants): 1. *kāmāsava*, 2. *bhāvāsava*, 3. *dīṭṭhāsava*, 4. *avijjāsava*.

<sup>6</sup> See AN-a 3.4(14).5-6.135-136, PTS III p. 53: “*hatthismin*” *tiādīhi hatthiassa rathatharudhanulekhamuddāgaṇanādīni soḷasa mahāsippāni dassitāni*.



a renunciant sage. Dwelling in the Himalayas, he attained the super-knowledges and meditative absorptions. [One day], while flying in the sky, he saw the road being cleaned for the ten-powered Dīpaṅkara's arrival from Sudassana monastery to the city of Amaravatī. He himself took a part of the road [to clean], and when the teacher arrived before it was clean, he made a bridge of himself, spread [himself] in the mud, [and] resolved: “[So as] not to walk in the mud, may the Teacher, [along with] the community of monks, walk over me [and] go on his way.” Seeing [him] lying [there], the Teacher made a prophesy: “In the future, after four incalculable aeons and 100,000 aeons, this buddha-sprout will become a buddha by the name of Gotama.” After that teacher, [Dīpaṅkara, came:] Koṇḍañño, Sumaṅgalo, Sumano, Revato, Sobhito, Anomadassī, Padumo, Nārado, Padumuttaro, Sumedho, Sujāto, Piyadassī, Atthadassī, Dhammadassī, Siddhattho, Tisso, Pusso, Vipassī, Sikhī, Vessabhū, Kukkusandho, Konāgamano, and Kassapo. Illuminating the world, after receiving a prophesy in the presence of these twenty-three living buddhas, and after fulfilling all thirty perfections—the ten perfections, the ten higher perfections, and the ten supreme perfections—[Sumedho] was born as Vessantara. After carrying out a great almsgiving that shook the world, he relinquished [his] wife and children [and], at the end of [his] life, was reborn in the Tusita heaven. He dwelt there until the end of his lifespan, [when] the deities of the ten thousand-fold universe assembled, [and said:]

“This is the time for you, great hero! Enter the mother's womb. Carrying [the world] with its deities across [the ocean of *saṃsāra*], may you realize the deathless state.”

Requested by those [deities], [the bodhisatta] made the five great investigations.<sup>7</sup> Then, falling from there, he took rebirth in the family of a Sākyan King. Served with great magnificence, he gradually reached the ripeness of youth. [Dwelling] in three palaces appropriate to the three seasons, he experienced royal splendor that was similar to

<sup>7</sup> These five great investigations (*pañcamahāvīlokanāni*) are: *kāla*, *desa*, *dīpa*, *kula*, *mātā* (the latter as *janetti-āyu* i.e. mother and her time of delivery at Ja-a (I) 2, ChS p. 59, PTS I p. 48) or time (right or wrong), region, continent, family (or clan) and one's (future) mother. See below (10.3-10.4) as well as Ja-a (I), ChS p. 59, PTS I p. 48; Dh-p-a 1.8, ChS p. 50, PTS I p. 84; as eight at Mil 4.4.4, PTS p. 193, viz. *kāla*, *dīpa*, *desa*, *kula*, *janetti-āyu*, *māsa*, *nekkhamma* (i. e. the five plus period of gestation, month of his birthday, and his renunciation).

the splendor of a divine realm. When going to the pleasure park for enjoyment, he saw in succession three divine messengers, embodying old age, sickness and death. He was disturbed [by these visions] and turned back. On the fourth occasion, he saw a renunciate and gave rise to the thought of renunciation: “It is good to renounce.” Going to the grove, he spent the day there, sitting at the edge of the auspicious lotus pond. [Then] the deity Vissukamma,<sup>8</sup> having assumed the form of a barber, announced the birth of the young Rāhula to the [prince], who was finely dressed and adorned.<sup>9</sup> Understanding the great power of affection for a son, he thought: “I will sever this fetter so that it does not bind [me].” Entering the city in the evening, [he thought of the verse:]

“Whoever is the mother, father or wife of such a man,  
they are certainly satisfied.”<sup>10</sup>

This verse [was] spoken by Kisāgotamī to her aunt. [Thinking,] “Because of this [statement], I have heard the word ‘satisfied (*nibbuta*),” he unfastened his pearl necklace and sent it to [Kisāgotamī].<sup>11</sup> After entering his own quarters and lying on the royal bed, he saw the distorted appearance of the palace dancing girls who were sunk in sleep. With a disenchanting heart, he had [his horseman] Channa prepare [his horse,] Kaṅṭhaka. He mounted [the horse] and, accompanied by Channa, surrounded by deities from the ten thousand-

<sup>8</sup> This is an uncommon spelling of the more regular name for the deity *Vissakamma* (Sanskrit: *Viśvakarman*).

<sup>9</sup> The term *alaṅkatapaṭṭiyatto* is an epithet for a one who is adorned in royal attire. Here it seems that its use serves to highlight the remaining worldly attachments of the Bodhisattva.

<sup>10</sup> This verse relies on a word-play with the term *nibbuta*. It alternately means both satisfaction and cessation.

<sup>11</sup> This is a somewhat enigmatic reference to an episode that occurred during the prince Siddhattha’s youth. Kisāgotamī, who later became a nun under the Buddha, saw the prince Siddhattha in public one day. Being impressed by his handsome countenance, she uttered the foregoing verse. The story goes that upon hearing Kisāgotamī’s statement, the young prince first understood the relationship between satisfaction and cessation. As a reward for causing him to understand this truth, the prince sent Kisāgotamī a string of pearls. This episode occurs in Dhp-a, Ap-a, Ja-a, and Bv-a. It is also found in the Thai narrative work *Paṭṭhamasambodhi*.

fold universe, made the great renunciation. Having renounced on the banks of the Anomā river, he eventually reached [the city of] Rājagaha. There, after wandering for alms, he dwelt on the slope of the Paṇḍava mountain. He was invited [to stay in the city] by the sovereign king of Magadha, but refused that [invitation]. [Then he] approached the two matted-haired [teachers], Ālāraka and Udaka, and examined their teachings. His heart disenchanting [with those teachings], he ardently practiced great austerities for six years. On the morning of the full-moon day of Visākha, he ate the sweet milk rice offered [to him] by Sujāta on the bank of the Nerañjara river, released the golden bowl into the river, and spent the day there. In the evening, he accepted the grass offered by Sothiya and, praised by the *nāga* king Kāla, ascended the site of awakening. Having spread the grass, he made a vow: “I will not break this posture until my mind is liberated from fluxes without remainder.” Sitting facing the eastern direction, he destroyed Māra’s army before the sun had set. During the first watch [of the night, he attained] knowledge of his previous lives. During the middle watch, [he attained] the knowledge of the arising and passing away [of beings]. During the final watch, examining the aspects of causation, he entered the fourth absorption by [observing] the in-and-out breaths. Arising from that [absorption, and] applying [his attention] to the five aggregates, he saw all fifty of their characteristics according to [their nature of] arising and passing away.<sup>12</sup> In that way he developed insight into the knowledge [understood by one who has] become [a member of the] clan [of the noble ones].<sup>13</sup> Having destroyed all the defilements by the noble path, he awakened to the knowledge of omniscience at the coming of the dawn. As a result of the power of his rapture, he uttered the ecstatic verse [beginning with] “countless births in the flow [of existence].”<sup>14</sup> [The Chronicle of the Future Buddha] was taught by

<sup>12</sup> See Paṭiṣ (I) 1.6.49-50, PTS I pp. 54-57 (English translation: Ñāṇamoli 1982, pp. 55-58).

<sup>13</sup> *gotrabhuññāṇavipassanaṃ* || This phrase refers to the knowledge that one obtains upon attaining stream-entry.

<sup>14</sup> *anekajāṭisamsāraṇaṃ ti* || This verse can be found at Dhṃ 11.153-154, PTS pp. 43-44, and is also very popular in liturgical practices in South-east Asia and Sri Lanka. The entire verse reads:

*anekajāṭisamsāraṇaṃ sandhāvissaṃ anibbisam |*  
*gahakāraṃ gavesanto dukkhā jāti punappunam | 153 |*  
*gahakāraṇa diṭṭho si, puna gehaṃ na kāhasi |*  
*sabbā te phāsukā bhaggā gahakūtaṃ visankhataṃ |*

that Blessed One, the Arahāt, the Perfectly Self-Awakened One. To this extent, the question “Who taught it?” is answered.

⟨2.3.1⟩ “Where was it taught?” The teacher, who had fully penetrated the knowledge of omniscience, spent seven weeks in the vicinity of the site of awakening. In the eighth week, [while] sitting at the root of an Ajapāla banyan tree absorbed in a state inclined to inaction due to reflecting on the profundity of reality, he was entreated to teach the Dharma by the great Brahma Sahampati, along with his retinue of ten thousand great *brahmas*. Surveying the world with [his] buddha-eye, he consented to the request of the Brahma. [Then he thought:] “To whom shall I first teach the Dharma?” While surveying [the world], he understood that Ālāra and Udaka had died. [Then,] remembering the group of five monks who had done [him] great service, he rose from his seat [and] departed for the Kāsi country.<sup>15</sup> Having spoken with Upaka<sup>16</sup> on the way, he arrived at the dwelling place of the group of five in the deer park of Isipatana on the full moon day of Āsāḷha. He pointed out to them their inappropriate behavior and, on the fifth day of the [waning] fortnight, caused one hundred eighty million *brahmas*, headed by Aññakoṇḍañña, to drink the drink of the deathless [and] established each [of the five monks] in the state of arahatship. On that very same day, when he saw that Yasa, a son of a good family, had the requisite accomplishments [for practice,] the Buddha said: “Come, Yasa!” to him, who had become disenchanted [with the world] and renounced, abandoning his home. On that very night, he caused [Yasa] to achieve the fruit of stream-entry. On the following day [he caused Yasa to achieve] the fruit of arahatship. Then, initiating [Yasa’s] fifty-four companions with the “come, monk” initiation, he caused [them all] to reach the state of arahatship. When there were thus sixty-one arahats in the world, and the rainy season came to an end, [the Buddha said:] “Travel, monks,” [and] sent the sixty monks to wander in [all] directions. On his way to Uruvela, he tamed the group of thirty well-bred young nobles in a cottonwood grove. Among them, the least became stream-enterers and the best non-returners. Initiating

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*visāṅkhāragataṃ cittaṃ taṅhānaṃ khayamajjhagā* | 154|

It is also interesting to note that this verse is found in its entirety in the two Tibetan translations of the *Metteyasutta*, a text that has a clear historical link to the *Anāgatavaṃsa*. See Appendix A, p. 173.

<sup>15</sup> *Kāśikapurāṇ* || The vicinity of modern day Vārāṇasī.

<sup>16</sup> See DPPN, vol. I p. 385.

all of them by the “come, monk” initiation, he sent them in [various] directions and himself proceeded to Uruvela. By displaying thousands of highly accomplished miracles, he tamed the three matted-haired brothers, Uruvelakassapa etc.,<sup>17</sup> who [together] had a retinue of 1,000 matted-haired followers. He ordained [them] with the “come, monk” [formula], assembled [them] at Gayāsīsa, and established [them] in the state of arahatship by teaching the Fire Sermon. [Then], surrounded by those 1,000 arahats, [he thought:] “I will free myself from the promise given to king Bimbisāra.” He went to the cane grove park in the vicinity of Rājagaha. When he heard that the Teacher had come, the king came with twelve *nahutas*<sup>18</sup> of brahmins and householders. [While] giving [them] a sweet talk on the Dharma, he established the king, along with eleven *nahutas* [of brahmins and householders], in the state of stream-entry,<sup>19</sup> [and] established one *nahuta* [of brahmins and householders] in the refuges. On the following day, after having his qualities praised by Sakka, the king of deities, who had taken the form of a young man, he entered the city of Rājagaha. After finishing his meal at the king’s palace, having accepted the Bamboo Grove Park [as a donation], he set up residence there.

(2.3.2) Then the great king Suddhodana heard that his son had attained supreme awakening, had turned the most excellent wheel of Dharma, had reached Rājagaha and was staying in the bamboo grove [there].<sup>20</sup> [He] summoned one of his chief ministers and said: “go to Rājagaha with your retinue of one thousand men and say [to my son] in my

<sup>17</sup> Uruvela Kassapa was one of three fire-worshipping brothers that were among the Buddha’s first converts. His brother’s names were Nadikassapa and Gayākassapa.

<sup>18</sup> It is not exactly clear what a *nahuta* is. It certainly signifies a very large number, perhaps 100,000,000,000. See *Abhidhānappadīpikā* 474, B° p. 39: *sataṃ sahaṣsaṃ niyutaṃ lakkaṃ koṭi pakoṭiyo, koṭippakoṭi nahutaṃ tathā ninnahutam pi ca.*

<sup>19</sup> Here, for the sake of producing a readable translation, I have done considerable violence to the syntax of the Pāli. A more literal translation might read: “Giving a sweet talk on dharma to the king, who had come with twelve *nahutas* of brahmins and householders when they heard that the Teacher had come, [the Buddha] established the king, along with eleven of the *nahutas* [of brahmins and householders] in the state of stream-entry...”

<sup>20</sup> Here the Pāli expresses this passage as a direct quote in the mind of Suddhodhana. For the sake of readability, I translate it as indirect speech.

words: ‘Father Suddhodana, the great king, desires to see [you].’ [Then] you should return, bringing my son along.”

“Certainly,” [the minister] consented to the king and, after travelling sixty *yojanas* with a retinue of one thousand men, entered the monastery [of the Buddha] at the time of a Dharma discourse. [Thinking,] “May the king’s order wait,” he stood at the edge of the assembly and listened to the Dharma discourse. Even as he stood [there], along with the one thousand [others] in [his] assembly, he attained the state of arahatship. He requested initiation, renounced by way of the “come, monk” [formula] and, along with his retinue, joined the followers of the Blessed One. The king [thought:] “The one who has gone does not return, and the order [seems] to have been ignored.” In this way, eight times [the king sent] eight of his great ministers with their retinues. [Each of them] also, having gone [to Rājagaha], attained the state of arahatship. Having renounced [they became] silent. One day [the king] summoned the great minister and confidant by the name of Kāḷudayī, who had been born on the same day as the great man,<sup>21</sup> who had played in the mud [with him as a child and] was very intimate [with him]. Saying: “Good man Udayī, I want to see my son. I have sent nine groups of one thousand men, [and] not even one among them, once left, informs [my son] of the simple order. Will you be able to show [me] my son?”

“I can, lord, if I [also] get the opportunity to renounce.”

When [this] was said, [the king] replied: “Good sir, whether you renounce or not, show me my son.”

[Kāḷudayī replied:] “Indeed, O king,” [and] went to Rājagaha with his retinue. While listening to a teaching on the nature of heaven, he attained the state of arahatship along with his retinue. After he had been installed [as a monk] through the “come, monk” [formula]<sup>22</sup> on the full moon day of Phalguṇa<sup>23</sup> [Kāḷudayī] thought: “Winter is over, spring has arrived. The grove is in full bloom and the road is suitable for travel. [Now] is the time to unite the Ten-powered One with his relatives.” Having approached the Blessed One, [he said:]

<sup>21</sup> “The great man” (*mahāpurisa*) is an epithet of the Buddha. elected Papers. ling in only subject of the P epithet of the Buddha.

<sup>22</sup> Literally: “Installed in the state of a ‘come, monk’” (*ehibhikkhubhāve patiṭṭhāya*).

<sup>23</sup> *Phalguṇa* is the full moon day, falling in February-March, that marks the beginning of spring.

“Good sir, The fruit-bearing trees,  
 having lost their leaves,  
 shine forth like blazing hot coals.  
 Great hero, it is time to partake of [the] nectars [of ripened fruit].”<sup>24</sup>

[In this way Kāḷudayī extolled the journey [to visit family] with sixty verses beginning with the [one] above. The teacher [asked]: “Udāyī, why [this] praise for a journey?”

When this was said, [Kāḷudayī] replied: “Yes, good sir. [Your] father, Suddhodana, desiring to see [you], [asks that] you meet [your] relatives.”

“Udāyī, I will meet [my] relatives. Inform the community of monks.”

When this was said, [Kāḷudayī replied:] “Very well, good sir,” and informed the community of monks. Surrounded by a full twenty thousand monks whose fluxes were exhausted—ten thousand young men from Aṅga and Magadha and ten thousand from Kapilavatthu—the Teacher departed from Rājagaha and, covering one *yojana* each day, reached the city of Kapilavatthu in two months. When the Blessed One arrived, the Sākyans [said]: “We see our excellent kinsman.” Searching for a place for the Blessed One to stay, [they] settled on [the park known as] “the delightful park of Nigrodha the Sākyan.” Having prepared all the roads, [the Sākyans] came out to greet the [Blessed One] with incense, flowers and sandal powder in their hands. Adorned in every way, worshipping [him] with flowers and sandalwood powder etc., they followed behind the Blessed One [and] came to Nigrodha’s park.

(2.3.3) There, surrounded by twenty thousand [monks] whose fluxes were exhausted, the Blessed One sat on the prepared buddha-seat. Those of Sākyan birth, obdurate due to pride, thought: “The very delicate youth Siddhattha is our excellent relative, brother, son,

<sup>24</sup> On the translation “to partake of [the] nectars [of ripened fruit]” (*bhaṅgirasānan*), see endnote 1, on p. 133 of the edition, where we find a variety of different readings for the final *pāda* of this verse. I read *bhaṅgirasānaṃ* after P<sub>4</sub>P<sub>3</sub>, following the pointers of Ap-a, Bv-a<sub>PTS</sub> and Senart 1882.

*Āṅgīrasa* is a common epithet of the Buddha and a well-known clan name within the Vedic tradition. According to Vedic tradition, the Gautamas, the Buddha’s clan according to tradition, belonged to the Āṅgīrasa tribe. See DPPN, vol. I p. 20.

nephew, and grandson.” They said to the tender youths: “You salute the Blessed One. We will sit behind.” When they sat without paying homage, the Blessed One surveyed their inclinations and thought: “Owing to their conceit of age, these relatives do not salute me. [They think:] ‘What sort of Buddha [is he] really? Of what sort is the power of the Buddha?’ They do not know that: ‘The Buddha is of such a sort, the power of a Buddha is of such a sort.’ Well then, I will display my buddha-power. Displaying miraculous powers, I will perform a miracle. [I will] fashion in the sky a promenade made of all sorts of jewels that extends [throughout] the ten thousand-fold universe. While walking there [and] surveying the inclinations of the crowd, [I] will teach the Dharma.” Then, when the Blessed One was merely thinking [about this], the deities of the earth and so on, inhabitants of the ten thousand universes, gave [their] approval with joyful hearts. Then the Teacher, as soon as he thought [of it], entered upon the attainment of the white *kaṣiṇa*. [He] resolved: “May there be light throughout the ten thousand universes.” Due to that mental resolution alone, light was established from Avīci up to the Akaniṭṭha heaven.<sup>25</sup> Then the Blessed One, pervading the ten thousand universes with light, entered the fourth meditative absorption, which is the foundation of spiritual power. Having risen from that [absorption], he adverted [his mind] by means of mental resolution [and] flew into the sky. As though sprinkling the dust of [his] feet on the heads of [his] relatives, he displayed the twin miracle in the midst of a grand assembly of deities and humans.

(2.3.4) It can be further understood from the Pāli. It is [thus] stated in the *Paṭisambhidamagga*:<sup>26</sup>

“What is the Tathāgata’s knowledge of the twin miracle? Here a Tathāgata performs the twin miracle, which is not common to disciples. A ball of fire issues from the upper part of [his] body [and] a stream of water from the lower part. A ball of fire issues from the lower part of [his] body [and] a stream of water from the upper part. From the front of the body and from the back of the body, from the left eye and from the right eye, from the left ear and from the right ear, from the left nostril and from the right nostril, from the top of the right shoulder and from the top of the left shoulder, from the tops

<sup>25</sup> Akaniṭṭha heaven (*Akaniṭṭhabhavanā*; Sanskrit: *Akaniṣṭhabhavana*) is the highest heaven in the realm of materiality.

<sup>26</sup> See Paṭis (I) 1.70.116, PTS I pp. 125-126; English translation: *Ñāṇamoli* 1982, pp. 126-127.



of both the left and right shoulders, from the right hand and from the left hand, from the right and left hands, from the right side and from the left side, from the left side and from the right side, from the right foot and from the left foot, from the left foot and from the right foot, [a ball of fire and a stream of water issue respectively]. A ball of fire issues from the hair-pores. A stream of water issues from every single hair. With a six-colored halo of blue, yellow, red, white, crimson and gold, the Blessed One walks [while the image of himself that he] has conjured up stands, sits or lies down. The Blessed One stands [while his] conjured image walks, sits or lies down. Then the Blessed One sits [while his] conjured image walks, stands or lies down. The Blessed One lies down [while his] conjured image walks, stands, or sits. This is the Tathāgata's knowledge of the twin miracle.<sup>27</sup> [In this way], walking on that promenade, the Teacher performed this miracle. By the power of the Blessed One's attainment of the fire *kaṣiṇa*, a ball of fire issues from the upper part of [his] body. By the power of the attainment of the water *kaṣiṇa*, a stream of water issues from the lower part of [his] body.<sup>27</sup> In this way, while the Blessed One performed his twin miracle, at that moment it was as though the entire ten thousand-fold universe were adorned.

(2.3.5) Then the Teacher desired to give a Dharma talk in accordance with the inclinations [of his listeners]. While walking there [in the

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<sup>27</sup> Here, in the long recension, we find an extended commentary on the twin miracle that is not present in the short recension. I translate that passage here, and it can be found in endnote u, on page 133 of the edition: “*Likewise, a ball of fire then issues from the place where the stream of water issued and a stream of water issues from the place where the ball of fire issued.*’ In this way one should understand [the passage]: ‘*a ball of fire issues from the lower part of [his] body [and] a stream of water from the upper part.*’ The rest of the passage [is to be understood] in the same way. The ball of fire did not mingle with the stream of water. So also, the stream of water [did not mingle] with the ball of fire. But among the rays, each second ray issued forth at the same moment as the first, in pairs. Yet there was not the functioning of two [separate intentions] of mind in a single moment. Owing to the quickness of the period of the inactive mind (bhavaṅgaparivāsa) of the buddhas, as well as [their] acquisition of mastery over the five [sense faculties], the rays issued forth at the same moment. The advertence [of the mind], the preparation, and the resolution [to produce] each of the rays are separate. For the sake of blue rays, the Blessed One enters into the blue *kaṣiṇa*. For the sake of yellow rays etc., he enters into the yellow *kaṣiṇa* etc. [respectively].”

sky], performing the twin miracle [and] surveying the state of mind of the great crowd, in each of the 10-000 universes [he] created ten thousand jeweled Mount Merus, standing in a row like jeweled pillars. Above them he fashioned a promenade, resplendent and consisting of all sorts of jewels, extending across the ten thousand-fold universe. [It] reached beyond the limit of the edge of the eastern universe at one end, and beyond the farthest limit of the edge of the western universe at the other end. While walking on it and teaching the various and sundry forms of the supremely sweet Dharma— [namely that it is] linked with the three characteristics [and] associated with the four truths – with a masterful, beautiful *brahma*-voice endowed with eight constituents, he performed the twin miracle for the enjoyment of the eyes of deities and humans.

Then the Blessed One, while walking on that jeweled promenade, turned back after reaching each end.<sup>28</sup> He did not turn back in the middle without [first] reaching the end; just as [someone] walking on a promenade measuring four cubits reaches each end and quickly turns back, in that way [he] did not turn back in the middle. [The question arises:] “Did the Blessed One compress the promenade measuring one hundred thousand in length? Or did he first generate an enormous body?” Indeed [he] did not do so. The power of the Buddha is unfathomable. Beginning from the Akaniṭṭha realm and reaching as far as Avīci hell, [the entire universe] became a single conglomeration. Horizontally, the ten thousand universes became single conglomerations. Deities saw humans, and humans also saw deities. And as though [they might] see a normal [person] walking up and down, all deities and humans saw the Blessed One walking up and down [on the jeweled promenade]. In this way, the Blessed One taught [the Anāgatavaṃsa] in the great *vihāra* of Nigrodha’s park, in the city of Kapilavatthu, while walking up and down on a jeweled promenade that was supremely beautiful to behold. To this extent, the question “Where was it taught?” has been answered.

⟨2.4⟩ “When was it taught?” It was taught at the end of the teaching of the Chronicle of the Buddhas, which is the variegated adornment of the chronicles of the [past] twenty-four buddhas.

⟨2.5⟩ “For what purpose was it taught?” It was taught for the purpose of crossing over the four floods.

<sup>28</sup> Literally: “after reaching both ends” (*ubho koṭṭiyo patvā*).

(2.6) “At whose instigation was it taught?” It was taught at the instigation of the elder Sāriputta, the General of the Dharma. How [did it happen]? The venerable elder Sāriputta, while dwelling on the mountain of Vulture’s Peak in Rājagaha, saw that the Blessed One had fashioned a jeweled promenade in the sky over Kapilavatthu. [The Blessed One’s] excellent body was beautified by the thirty-two supreme marks, shone with the eighty auxiliary marks, [and appeared] like the full autumn moon, like a 100-*yojana* *pāricchattaka* tree in full bloom, like a supreme golden mountain with glowing rays spreading in a halo for eighty cubits, like a grove of lotuses alive and in bloom, like a golden archway colored with various types of jewels, like the sky inlaid with glimmering stars. Having seen [the Buddha] roaming here and there in the sky, emitting six-colored Buddha rays [and] glowing in the unparalleled play [and] limitless splendor of a buddha, [Sāriputta] thought: “The entire ten thousand-fold world-system is gathered. There should be a Dharma teaching there for [this] great [assembly]. The Teaching on the Chronicle of the Buddhas is certainly very useful [and] productive of faith. I will ask [about] The Chronicle of the Buddhas, beginning with the aspiration of the Ten-Powered One.” With his own assembly of 500 monks, he approached the Blessed One in the sky. Having saluted him, he raised [his] folded hands to his head, [and] asked:

“Great Hero, of what sort was your aspiration?  
Best of men, when did you aspire to supreme awakening?”

Then, the one who had abandoned all suffering, with his unique [buddha-]knowledge, the self-possessed great sage, the King of Dharma, taught The Chronicle of the Buddhas in [this] way, beginning with:

“Four innumerable aeons and one hundred thousand aeons [in the past],  
there was a beautiful and delightful city by the name of Amara.”

and ending with:

“In this auspicious aeon there were three leaders,  
Kakusandha, Koṇāgamana, and the leader Kassapa.”

I am the present Self-Awakened Buddha, and Metteyya will be so [in the future].

These five buddhas are wise and compassionate towards the world.”<sup>29</sup>

Leaving open the opportunity for the Chronicle of the Future [Buddha], [the Buddha] finished [his discourse]. Then the venerable elder, the general of the Dharma Sāriputta, having understood the inclinations of the deities and humans [that were present], desiring to hear the chronicle of the future existence of the Blessed One Metteyya, approached the Teacher and saluted him. Arranging his upper robe over one shoulder, [he] made a request with folded hands: “Venerable sir, you [say]: ‘Metteyya will be the Buddha [in] the future.’ It would be good, venerable sir, if the Blessed One, out of compassion, would explain [this] extensively.” The Blessed One replied to him. This was stated by the venerable elder Ānanda while sitting on the Dharma seat at the time of the first great council:

**1. Sāriputta of great discernment, the leader Upatissa, the wise general of the Dharma, approached the master of the worlds.**

**2-3. He questioned [the Buddha] as to his personal uncertainty regarding the future Conqueror: “[According] to you, what sort of buddha will the next wise one be? May he who is gifted with vision explain extensively that [which] I desire to hear.” Hearing the words of the elder, The Blessed One spoke.**

|| [Here ends] the discussion of the frame story ||

(3.1) In this way, the excellent sage, who has unhindered knowledge of all *dharma*s, was entreated by the elder Sāriputta, the General of the Dharma. While walking on a jeweled promenade, bellowing like a king of lions roaring a lion’s roar in the tableland of Manosilā,<sup>30</sup> sounding forth [with] the voice of a *brahma*, as though causing the Ganges to

<sup>29</sup> Cf. Bv<sub>ChS</sub> 2.1, p. 293; Bv<sub>PTS</sub> 2.1, p. 9 and Bv<sub>ChS</sub> 28.18-19, p. 383; Bv<sub>PTS</sub> 27.18-19, p. 101.

<sup>30</sup> Manosilātala is a locality in the region of the Himalayas, near to lake Anotatta, where practitioners dried themselves after bathing in the lake. See DPPN I p. 98, p. 292, and p. 442.

ascend from the heavens, [the Buddha] taught the Chronicle of the Future [Buddha, saying:] “Sāriputta, it is not possible to relate in its entirety the great heap of merit of Metteyya, who cannot be vanquished by others.<sup>31</sup> I will explain one part.”

**4. “Ajita’s heap of merit is not small [and is] of great renown. It is not possible for anyone to relate it in its full extent. I will explain it in part; listen to me, Sariputta.”**

⟨3.2⟩ Then, [saying] “I will explain [only] one part,” he spoke, teaching only one part [of] The Chronicle of the Future [Buddha], which he himself fully understood:

**5. “In this auspicious aeon, ten million years in the future, the Self-Awakened Buddha by the name of Metteyya, the best of humans [will appear].”**

⟨3.3⟩ Then, describing his (Metteyya’s) perfection of merit etc., the Teacher said:

**6. The one of great merit, great discernment, great knowledge, great fame, great power and great firmness will appear, gifted with vision.**

**7. That conqueror will appear who reckons, understands, sees, properly touches, penetrates, and grasps all *dharmas*. He [will be] one of great destiny, mindful, steadfast, [and] knowledgeable.**

|| [Here ends the] discussion of one part of [Metteyya’s] qualities ||

⟨4.1⟩ When it is said: “That Conqueror will appear,” [then follows the questions:] “In the presence of which Blessed One will that Conqueror receive the prophecy, and for how long will he fulfill the perfections [before] arising in the future [as a buddha]?” In the past, that Blessed

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<sup>31</sup> Here it appears that our commentator does not take the word *ajita* as a name of Metteyya, but takes the word as an adjective in the sense of unvanquished. In my translation of the root text, I follow Leumann 1919, Levi 1932, and Collins 1998 in reading Ajita as a name of Metteyya. For a discussion of this attribute, see Levi 1932, pp. 360-370.

One Metteyya, while wandering in this wretched flow [of existence] whose beginning and end are unknown, served and honored virtuous friends [such as] buddhas etc. [He] gave wise attention to the hearing of the Dharma in dependence on virtuous men [and did so] at the proper place and time for many billions of births. Practicing the Dharma in accordance with how it was taught, perfecting the accomplishment of a wheel-turner, he was born in Jambudīpa as a wheel-turning king by the name of Pabhāvanta sixteen immeasurable aeons and 100,000 aeons before the present time. Having established beings from the four great islands, each with 2,000 small satellite islands, in the five precepts, he lived protecting [his kingdom].

⟨4.2⟩ [At that time] the Perfectly Self-Awakened Buddha by the name of Mahutto had appeared in the world. After turning the wheel of Dharma, surrounded by a community of many hundreds and thousands of noble [followers], he trained living beings. Then the wheel-turning king heard: “A buddha has appeared in the world.” Surrounded by an assembly [extending] thirty-six *yojanas*, [he] approached the Blessed One, saluted him with the seven treasures [of a wheel-turning king], sat to one side along with his retinue, and listened to the Dharma. Having renounced the glory of a wheel-turner, he went forth in the dispensation of the Blessed One Mahutta and became a monk named Venerable Ratana. Appearing like a full moon in the sky, [he] was endowed with discernment, concentration and morality. He generated meditative absorptions and spiritual attainments. Though desiring to abandon the flow [of existence], he surveyed the world of beings. He saw the great mass of beings [who], having entered the flow [of existence] which is without a known beginning, take up the sixty-two views, which are [like] a tangle of string, a knotted rope, a mesh of grass. [He saw that those beings think: “We] cannot escape from the flow [of existence].” [He saw them] taking rebirth again and again, from birth to death and from death to birth, without transcending the flow [of existence]. [He saw them] wandering like oxen yoked to a plow, devoted to and distributing many sufferings in the three spheres of existence, in the four wombs, in the five destinies, in the seven stations of consciousness, and in the nine abodes of beings. His heart trembling with compassion, he desired to raise beings out of these sufferings. Aspiring for omniscience, accumulating merit, and combining the

teaching and the goal, he became a bodhisatta to be led,<sup>32</sup> with effort as his main attribute. [Since he was] particularly inclined toward giving, [and] delighted in giving, he was eager to give donations, even [to the extent of] relinquishing [his own] life.

Then this occurred to the monks sitting in the Dharma assembly: “This monk, who inclines toward giving, will be either a deity, a *sakka*, a *māra*, a *brahma*, or a buddha in the future.” At that time, the Blessed One Mahutto, [sitting] on the well-prepared Dharma seat in that well-ordered Dharma assembly, glowed with thousands of six-colored buddha-rays. Like the morning sun illuminating the womb of the ocean, it was as though he were sprinkling the entire Dharma assembly with a stream of jewels. [He was] surrounded by a community of

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<sup>32</sup> This reference to ‘a bodhisatta who is to be led’ (*neyyabodhisatta*) alludes to a taxonomy of three types of bodhisatta. These types have been discussed in bibliographic detail by Peter Skilling in Skilling, Peter. 2009 [2002]. “Three types of Bodhisatta in the Theravādin tradition: A bibliographical excursion.” Pp. 90–103 in Skilling, Peter. 2009. *Buddhism and Buddhist Literature of South-East Asia, Selected Papers*. Bangkok and Lumbini: Fragile Palm Leaves Foundation—Lumbini International Research Institute. The oldest expression of this taxonomy of bodhisattas in Pāli is found in Cp-a (see Skilling 2009 [2002], pp. 99–101).

The three categories of bodhisatta are derived from the first three of a list of four types of individuals, which first appears in the Aṅguttaranikāya at AN 3.4(14).3.133 [PTS II 135]. The oldest explanation of this list can be found in the Puggalapaññatti at Pp 148-151 [PTS 41]. There, the *ugghaṭitaññū* individual is one who realizes the Dhamma at the time of hearing it, the *vipa(ñ)citaññū* individual is one who understands the Dhamma through detailed analysis of what is heard in brief, and the *neyya* individual is one who gradually realizes the Dhamma by teachings, questioning, skillful attention, and serving and having faith in one’s guide.

Interestingly, in the *Samantabuddhikā* commentary (EFEO Pali 84 4:jau:b4-5), we find Metteyya referred to as ‘a bodhisatta to be led, with faith as his main attribute’ (*saddhādhiko neyyabodhisatto*), rather than ‘a bodhisatta to be led, with effort as his main attribute’ (*viriyādhiko neyyabodhisatto*).

In the long recension (P<sub>1</sub> 3:cai:1-4) of *Ardh*, we find a discussion of the three types of bodhisattas: 1. *ugghaṭitaññūbodhisatta*, 2. *vipa(ñ)citaññūbodhisatta*, and 3. *neyyabodhisatta*. These three types are connected respectively with the following three qualities: 1. *paññā* (discernment), 2. *saddhā* (faith), and 3. *virīya* (effort). See also EFEO Pali 84 1:ki:a5-b1, where the commentator of the *Samantabuddhikā* commentary outlines the same three types of bodhisattas, but connects them respectively with the following three qualities: 1. *paññā* (discernment), 2. *virīya* (effort), and 3. *saddhā* (faith).

monks, like the full moon surrounded by a multitude of stars. He surveyed the entire assembly with a pair of eyes that were delightful due to their various five colors, like a pair of bees beautified by five colors flying in the midst of a cluster of blooming red lotuses. Having understood the inclinations of those [in the assembly], he opened his lotus mouth, as though opening a jeweled case endowed with four types of fragrances, [and] let forth [his] *brahma*-voice possessed of eight qualities: “Monks, this monk by the name of Venerable Ratana has the understanding of a buddha. Like the sun hidden by clouds, like the full moon hidden by clouds, like fire hidden by ash, like a precious stone covered in mud, like a great treasure [trove] hidden in the earth, [he is] a buddha-sprout hidden in [the realm of] existence. Like the bud of a supreme lotus ready to bloom, like the sphere of the morning sun [rising] near the Yugandhara [mountain], like the great ocean devoid of waves, [he] has approached the knowledge of omniscience [and] is very powerful [and] wise. Having entered my dispensation, [he] is near to me like a golden poop deck to its great jeweled ship, like the white morning star near the moon, like the Yugandhara mountain near mount Sineru, like a baby elephant with the protection of a great six-tusked elephant, like the advisor treasure near to a wheel-turning [king], like a young *brahma* near a great *brahma*. He is not just any being. In the future, at the end of sixteen immeasurable [aeons] and one hundred thousand aeons, he will be [born as] a buddha by the name of Metteyya. In that existence, he will dwell in the city of Ketumatī. His mother will be a brahmin woman by the name of Brahmavatī and his father, with the name Subrahma, will be the advisor of King Saṅkha. Asoka and Brahmadeva will be his two chief disciples. Sīha will be his attendant. His two chief female disciples will be Padumā and Sumanā. The laymen Sudatta and Saṅgha will be [his] chief male supporters, and the two lay disciples, Yasavatī and Saṅghā, will be his two chief female supporters. [His tree of] awakening will be a Nāga tree, [and] his body will be eighty-eight cubits tall. [His] halo of light will extend for twenty-five *yojanas*, and he will live for 80,000 years.” Having described and extolled [the future Buddha, Mahutta] rose from his seat and entered [his] dwelling.

⟨4.3⟩ Then the great man (Ratana), while being worshipped by exhilarated deities and men, contemplating the *dharmas* that lead to buddhahood, discerned the perfections [needed to achieve buddhahood.] Meditating [upon them] in their forward and reverse order etc., [he] caused the



ten thousand world-systems to tremble. [He] understood: “There is no teaching other than this that leads to awakening.” He made a firm resolution: “Henceforth, for the sake of every single being in the entire world, even [if I have to] roast in Niraya hell for an aeon, may I be liberated from suffering.” By the power of compassion that issued forth from such [a thought, he continued:] “May I establish all beings in the kingdom of a wheel-turner.”<sup>33</sup> By the power of sympathy that issued forth from such [a thought, he continued:] “Having liberated all beings from the suffering of the round, may I establish [them] in the state of arahatship.” By the power of empathy that issued forth from such [a thought, he] took up the three undertakings and lived,<sup>34</sup> completing the perfections [during] many measureless billions of lives.

(4.4) Then the bodhisatta Metteyya, after attaining the prophecy in the presence of the Blessed One Mahutta, [while] purifying these perfections in sixteen immeasurable aeons and one hundred thousand aeons, did not relinquish giving even [when] he fell into Avīci hell. Even when the various limbs [of his body] were being crushed like a piece of sugar cane in the mouth of a [cane juice] press, he did not transgress morality. Even after relinquishing lordship in the four island continents, he [continually] practiced detachment. Even [if he had to] tread over a multitude of burning Acacia tree embers filling the entire universe, he approached those endowed with discernment. Even while swimming across a great ocean, tumultuous due to the power of the wind [and] filled with multitudes of sea creatures, [he] did not slacken [his] effort to reach the other shore of *nirvāna*. Even while having his nose and ears etc. cut by those bearing swords, he did not become angry towards them. Even when his head was being cut off with a sword, he did not utter false speech. Even [while] being crushed to bits [and] scattered in [one] existence, he did not abandon [his] resolve. Not bothered (*acchinditvā*) [when another robbed him], he saw the other who had taken [his] kingdom as his own beloved son. Unafraid even when being afflicted by terrible fear due to horrible sights such as many hundreds of sword-wielding men [and] spirits etc., having exhausted hatred and delight for pain and pleasure inflicted by others, he lived everywhere, performing only meritorious [action]. Even

<sup>33</sup> The kingdom of a wheel-turner (*cakkavattirajje*) || It remains a question whether this term refers to the kingdom of wheel-turner or the state of a wheel-turner.

<sup>34</sup> Lived (*āgañchi*) || Literally “came.”

[going as far as] relinquishing [his] life, he did not lapse in [his] efforts towards the perfections. He lived his final existence similar to the existence of Vessantara [and], before the awakening of our Blessed One, after reaching the pinnacle [of] all the perfections, [he] died and was born in Tusita heaven. Experiencing divine pleasure and teaching Dharma to the deities, he made his home [there].

|| [Here ends] the discussion of the requisites for awakening ||

⟨5.1⟩ Now, describing the city that will be the birthplace of that Blessed One, the Teacher said:

**8. “At that time, there will be a royal city by the name of Ketumatī, twenty-two *yojanas* long and seven *yojanas* wide.**

**9. Frequented by pure beings, unvanquishable, protected by Dharma, [the city] will be filled with men and women, and well-adorned with excellent palaces.”**

⟨5.2⟩ “When will the capital city of Ketumatī exist [and] how long will the lifespan of human beings be [at that time]?” [Humans will have] a lifespan of 80,000 years. How? “After the disappearance of this dispensation, which is productive of [rebirth in] heaven, liberation, and happiness, there will be an excess of unwholesome [behavior] in the world. [There will be] immoral desire,<sup>35</sup> excessive greed, deviant practices, unfriendliness, [behavior] unbefitting of recluses, [behavior] unbefitting of brahmins, [and] no respect for clan leaders.” Then, there will be a gradual increase in unwholesome practices, [and] the lifespan of humans will diminish from a maximum of 100 years to ten years. At that time there will be marriages between five-year-old boys and girls. The Blessed One said: “Monks, when humans have a lifespan of ten years, there will be marriage between five-year-old boys and girls.” At that time, all tastes will disappear, [and] the main food will be the *kudrūsa* grain. The Blessed One said: “Monks, when humans have a lifespan of ten years, these tastes will be destroyed: ghee and butter, sesame oil, honey, molasses and salt. Monks, when humans have a lifespan of ten years, the *kudrūsa* grain will be the main food, just as now rice and meat are the main foods.” The ten paths of unwholesome

<sup>35</sup> Immoral desire (*adhammarāgo*) || Walshe translates “incest.”

conduct will be seen, and even the mere word “wholesome” will not exist, let alone the practice of what is wholesome. The Blessed One said: “Monks, When humans have a lifespan of ten years, the ten paths of wholesome conduct will be utterly destroyed, [and] the ten paths of unwholesome conduct will be extremely common. Even the word “wholesome” will not exist. How then [could there be] those who practice [what is] wholesome?” It is said that at that time there will be such people [who] kill mother and father [and] take the life of recluses and brahmins. [People] will not distinguish [that] person from the leaders of the clan. [Saying] “What a man!” they will worship him and praise him. The Blessed One said: “Monks, when humans have a lifespan of ten years, there will be worship and praise for those whose [conduct] is unfriendly, unbecoming of recluses, unbecoming of brahmins, [and] for those who do not honour the chiefs of the clan.” At that time, there will be people who transgress social norms without shame or regret. Not distinguishing [between] the designations “mother,” “daughter” and “sister,” [they] will be shameless like jackals and dogs. The Blessed One said: “Monks, when humans have a lifespan of ten years, there will not be [the designations] ‘mother,’ ‘maternal aunt,’ ‘maternal cousin,’ ‘teacher’s wife,’ and ‘the wives of the elders.’ There will be confused desire, like [that of] goats and sheep, crows and pigs, dogs and jackals.”<sup>36</sup> At that time, people will have fierce hatred for one another. The Blessed One said: “Monks, when humans have a lifespan of ten years, living beings will take up severe hatred towards one another. [There will be] fierce hatred, mental aggression, and thoughts [inclined toward] murder, even between mother and son, son and mother, father and son, son and father, brother and sister, sister and brother.”

<sup>36</sup> Confused desire (*sambhedalobho*) || Walshe translates “promiscuous.”

There is an alternate reading for this sentence that should be noted here. At DN 3.3.103, PTS III p. 72, the passage reads:

“*dasavassāyukesu, bhikkhave, manussesu na bhavissati ‘mātā’ ti vā ‘mātucchā’ ti vā ‘mātulāni’ ti vā ‘ācariyabhariyā’ ti vā ‘garūnaṃ dārā’ ti vā. Sambhedam loko gamissati yathā ajeḷakā kukkuṭasukarā soṇasingālā*” *ti*

“When humans have a lifespan of ten years, there will not be [the designations] ‘mother,’ ‘maternal aunt,’ ‘maternal cousin,’ ‘teacher’s wife,’ and ‘the wives of the elders.’ People will become mixed, like goats and sheep, crows and pigs, dogs and jackals.”

I read *sambhedalobho bhavissati* (P<sub>4</sub> P<sub>1</sub> P<sub>3</sub> Ed.<sub>Th</sub>) against *sambhedam loko gamissati* (DN) because the syntax seems more natural and the reference to desire seems fitting based on the context.

(5.3) At that time there will be a sword-interval. An interval is of three types: a famine-interval, a plague-interval, and a sword-interval. For a population [in which] greed is prominent there is a famine interval; for that [in which] ignorance is prominent, a plague-interval, [and] for that in which hatred is prominent, a sword-interval. Those who perish during a famine-interval are generally [re]born in the realm of hungry ghosts. Why? Because of [their] powerful hunger. Those who die during a plague-interval are generally [re]born in heaven. Why? [Because] of their thought[s] of loving kindness [such as:] “Oh! May there not be such suffering for other beings.” Those who perish during a sword-interval are generally [re]born in Niraya hell. Why? Due to their violent slaughter of one another. Among these three intervals, a sword-interval should be understood [in detail]. At that time, men will consider each other [to be] wild animals. Whatever [they] merely touch with [their] hand[s], even if it is just grass and leaves, [that] will become a weapon. [Then] they [will] kill one another. The Blessed One said: “Monks, when humans have a lifespan of ten years, there will be a sword-interval of seven days. The [people] will mistake each other for wild animals. Sharp swords will appear in their hands. [Thinking:] ‘That is a wild animal,’ they will kill one another with sharp swords.” Among them, those men who are learned, having heard of that destruction beforehand, will think: “The destruction of the world is imminent. It is not possible to stay alive by dwelling in the same place with others.” Storing enough food to sustain [themselves] for seven days in the mountains etc., they will enter the bush, a forest thicket, a mountain [or] a river area, and dwell [there]. The Blessed One said: “Having entered a grass thicket, a forest thicket, a jungle, a remote ford of a river or a steep mountain, they will sustain themselves for seven days with food from the trees [such as] fruits and roots.” Except for them, the remaining living beings will attack one another [and] perish. The entire earth will become a single mass of flesh.

Then, when seven days are over, emerging from their hiding places and embracing one another, they will unite, [saying:] “Fellow being, [I] see that you are alive, fellow being, [I] see that you are alive.” The Blessed One said: “At the end of one week, emerging from a grass thicket, a forest thicket, a jungle, a remote ford of a river, or a steep mountain, having embraced one another, they will commune and feel relieved, [saying:] ‘Fellow being, [I] see that you are alive, fellow being, [I] see that you are alive.’” Having gathered, they [will decide:] “Come, due to the characteristic of excessive unwholesome karma,

our relatives perished. Somehow we survived. Let us perform what is wholesome.” They will desist from killing. Men with ten-year lifespans who desist from killing will have children with twenty-year lifespans. The Blessed One said: “Then, monks, it will occur to those beings: ‘Due to the taking up of unwholesome *dharmas*, we will attain such destruction of family members [again] in the future. Let us perform what is wholesome. Let us desist from killing. Let us take up this wholesome practice and continue [to do so].’ They will desist from killing. Having taking up this wholesome practice (*dhamma*), they will continue [to do so]. Due to the taking up of wholesome practices, [their] lifespan and appearance will improve. Those men whose lifespan and appearance is improving will have children with a twenty-year lifespan.” Then their grandchildren will successively [think:] “Let us desist from stealing, let us desist from sexual misconduct, wrong speech, hateful speech, harsh speech, frivolous speech, anger, covetousness, and wrong views. Let us take up these ten paths of wholesome conduct and continue [to do so]. Let us abandon these three *dharmas*, [namely:] immoral desire, excessive greed, and deviant practices.<sup>37</sup> Let us cultivate loving kindness, paternity, [qualities befitting] of recluses, [qualities befitting] of brahmins, and respect for the leaders of the clan.” They will begin to fulfill *dharmas*.<sup>38</sup> Moreover, among those practicing Dharma, [the children] of those with a twenty-year lifespan will gradually increase [to] thirty, [to] forty, [to] fifty years etc., [reaching] a lifespan of two hundred years. At that time, this Jambudīpa will be endowed with cities, towns and villages, closely bordering [one another, just like] reed thickets [and] cane groves [grow] contiguously. [Its] regions will be safe and will have an abundance of food. At that time, the name of

<sup>37</sup> *adhammarāgo visamalobho micchādhammā* || According to Sv 3.3.101 [PTS III 853], these terms are to be specifically understood. The commentary reads: *adhammarāgo ti mātā mātucchā pitucchā mātulāni ti-ādike ayuttaṭṭhāne rāgo. visamalobho ti paribhogayuttesu pi ṭhānesu atibalavalobho. micchādhammo ti purisānaṃ purisesu itthīnaṃ ca itthīsu chandarāgo.*

“Immoral desire” means desire towards improper objects [such as] one’s paternal aunt, one’s maternal aunt, one’s mother’s brother’s wife, or one’s mother. “Excessive greed” means very powerful greed even for common objects of enjoyment. “Deviant practices” means desirous lust of women for women and men for men.

<sup>38</sup> *dharmas* || It is not exactly clear to what the term *dharmas* here refers. It could be a reference to the perfections. Most likely it refers to the list of qualities in the preceding sentence, i.e. the ten wholesome paths of action etc.

this city of Bārāṇasī will be the same. Then, men with a lifespan of two hundred years, seeing the result of wholesome action, will practice Dharma to an even greater extent. [Human] lifespan will gradually increase to three, four, and then five hundred years. Then [it will increase] to one thousand years, and from there to two, three, four, and five thousand years. [Then it will increase] to ten, twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety thousand years. In the time of a ninety-thousand-year lifespan, the city of Bārāṇasī will change its name [and] will [come to] be called the city of Uppala. It will measure one *yojana*. Then, while men are practicing the Dharma to a very high degree, [the length of] their lifespans will become 100,000 years. At that time, the city of Uppala will become the city of Paduma, measuring seven *yojanas*. Then, while beings are practicing the Dharma to a very high degree, the lifespan of men will become ten million years [long] and then innumerable. Then, after becoming the city Paduma, it will become the city of Maṇḍārava, measuring twelve *yojanas*. At that time, the death and old age of beings [will] not be discernible. Because old age and death are not discernible, beings [will] again enter upon heedlessness. Because people will have a pleasant existence, they will enter upon heedlessness, [saying:] “What are these words ‘hell’<sup>39</sup> and ‘suffering?’” Again unwholesome practices [will] appear. Like the pollution of nectar mixed with deadly poison, when beings enter upon unwholesome practices, they begin to abandon wholesome practices. Just like the diminution of the remaining [corpulence] of the body when there is the diminution of bodily food, upon abandoning [wholesome *dharmas*], the lifespan [of humans will] diminish. Decreasing [from] an innumerable lifespan to ten trillion years, then to 100,000 years, and from there to 90,000, [the lifespan] will decrease [and] remain at 80,000 years.

(5.4) At that time, men will have a lifespan of 80,000 years. Young men of 5,000 years will marry young women of 5,000 years. At that time there will be the noblest beings throughout Jambudīpa, furnished with food and drink, hard and soft edibles, soups, garments, adornments, jewelry, perfumes, garlands, unguents etc., as well as pearls, gems, silver, and unlimited wealth [and] retinue etc. [They will be furnished] with pleasurable requisites that are enjoyable, desirable, and lovely, [and the] five forms of sensual pleasure, [namely:] visual objects,

<sup>39</sup> Hell (*Niraya*) || One of the *duggatis* or bad states of existence outlined in Buddhist cosmology.

sounds, smells, tastes and tangibles [will be] of the caliber of divine forms of sensual pleasure. Every fortnight, every ten days, [and] every fifth day, a deity [will bring] rain, replenishing the earth's sap during the middle watch of the night. At that time, the city of Maṇḍārava, with a length extending twelve *yojanas*, will become the city of Ketumatī, seven *yojanas* in extent and endowed with magnificence as described. The Blessed One said: "Monks, when men have a lifespan of 80,000 years, this Bārāṇasī will be a royal city by the name of Ketumatī. It will be rich, affluent, full of people, and it will have an abundance of food. When men have a lifespan of 80,000 years, monks, there will be 84,000 cities in this Jambudīpa, and the royal city of Ketumatī will be the foremost [among them]." In this way, the royal city of Ketumatī will come into existence when men have a lifespan of 80,000 years.

|| [Here ends] the discussion of the appearance of Ketumatī ||

⟨6.1⟩ Having described the coming into existence of the city of Ketumatī, now, explaining how "in that city an infinitely powerful wheel-turning monarch of the four continents by the name of Saṅkha will appear, endowed with the seven treasures and endowed with great authority," the Teacher said:

**10. "That wheel-turning king named Saṅkha, with an army of unlimited power, endowed with the seven treasures, and of great strength,**

**11. having supernatural powers, fame, and furnished with every desire,  
[will] destroy his adversaries [and] rule peacefully by means of Dharma."**

⟨6.2⟩ The Blessed One said: "Monks, when humans have a lifespan of 80,000 years, a king by the name of Saṅkha will appear in the royal city of Ketumatī. He will be a righteous wheel-turner, a Dharma king, one who has conquered the four corners [of the earth], who has attained stability for the country, and is endowed with the seven treasures. He will possess the seven treasures, namely: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the householder treasure, and the advisor treasure as the seventh. He will have more than 1,000 valiant sons, with powerful bodies, destroyers of [all] neighboring armies. He shall live, having

conquered this sea-girded earth without staff or sword, [but] by means of Dharma.”

⟨6.3⟩ In this way, after explaining the birth of King Saṅkha, now, explaining the magnificence of the palace where [he] lived, the Teacher said:

**12. “Like a divine mansion embellished with many types of jewels,  
a well-made palace will manifest there due to [the king’s] meritorious deeds.**

**13. Encircled by royal platforms, well-proportioned, delightful, tall and resplendant, excellent, difficult to look at [because it] carries away the eye,**

**14. [the palace] built for Mahāpanada,<sup>40</sup> will be made of jewels. Having raised that palace (*yūpaṃ*), King Saṅkha will reside [there].”**

⟨6.4⟩ “How was the palace produced?” Once upon a time, a father and son who were weavers (*naḷakārā*) living in the city of Bārāṇasī, left the city [and] went to a reed grove. At that time, a solitary buddha was living in the Himālayas in the Gandhamādana grove on the Nandamūlaka slope. Desiring to bestow grace upon beings, he arose in the morning, attended to his physical body, washed his mouth with water from the Anotatta [lake], and chewed a stick from a Nāga creeper. He stood on the tableland of Manosilā, sixty *yojanas* in extent, donned [his] robe and, taking up his golden bejeweled [begging] bowl, rose into the sky by means of spiritual power. Driving away rows of five-colored dark clouds [as he proceeded], [when] he came close to Bārāṇasī, he oriented himself towards the city. Seeing him, [the weavers (*naḷakāra*)] propitiated him by touching [their] five limbs to the ground. They took his bowl, brought him to the bank of the Ganges, and fed him. When he had finished eating, they asked: “Venerable sir, where are you going?”

[The *paccekabuddha*] said: “Laymen, now the rainy season has come. I am looking for a place to stay.”

Hearing this, the father and son [said]: “Venerable sir, we will make a dwelling for you.” [They] erected a frame of *udumbara* wood,

<sup>40</sup> See *Mahāpanādayātakavaṇṇanā*, Ja-a (II) 3.2.4[264], PTS II pp. 331-335.



[and] constructed walls out of reeds and sticks. [They] covered [the structure] with grass and leaves, smeared it with clay, built a door [and] offered the leaf-hut to the solitary buddha. They sold [various] winnowing baskets etc., threshed corn, cut straw, and stored enough rice for the rains. [They] took husked rice of pure grains, cooked it, and offered it with pure soups and curries [to the solitary buddha]. In this way they supported [the solitary buddha] for three months. When he departed, having prepared his triple-robe, they saw [him] off. In the same way, for seven rainy seasons they supported seven solitary buddhas with the four requisites, allowing them to stay in that leaf-hut. Having lived as long as their lives would last, they died [and] were born in the heaven of the thirty-three. Experiencing great divine magnificence for 36,000,000 years, [they] finished [their] time there. Because [their] merits were not exhausted, they were born above [the deities of the heaven of the thirty-three], in the company of the Yāma deities. Experiencing great divine pleasure for 144,000,000 years, [they] finished [their] time there. Because [their] merits were not exhausted, they were born above [the Yāma deities], in the company of the deities of Tusita. Experiencing great divine sensual pleasure for 576,000,000 years, they also finished [their] time there. Because [their] merits were not exhausted, they were born above [Tusita], in the company of the deities who delight in creation. Experiencing great divine fame for 2,304,000,000 years, they also finished [their] time there. Because [their] merits were not exhausted, they were born above [the deities who delight in creation], in the company of the deities who wield power over the creations of others. Experiencing great divine lordship for 9,216,000,000 years, they also finished [their] time there. Because [their] merits were not exhausted, they were born below [the deities who wield power over the creations of others], in the presence of the deities who delight in creation. Having experienced divine magnificence there for the extent of [their] lives, they were born below [the deities who delight in creation], in the presence of the deities of Tusita. Having experienced divine pleasure there for the extent of [their] lives, they were born below [Tusita], in the presence of the Yāma deities. Having experienced divine sensual pleasure there for the extent of [their] lives, they were born below [the Yāma deities], in the presence of the deities of the heaven of the thirty-three. There also they experienced divine lordship for the extent of [their] lives. They thus wandered, ascending and descending, in the six worlds of the sensual sphere. Thus it is said:

“In the faithful mind, there is certainly no small amount of respect  
For the self-awakened *Tathāgata* or his disciple.”<sup>41</sup>

(6.5) Then, while [those weavers (*naḷakāra*)] were experiencing the magnificence of heaven, there was a king by the name of Suruci in a well-respected lineage in Mithilā. Having obtained a son, he gave him the name Young Suruci. Though a teacher of the highest caliber might live in their own city, kings of old used to send their sons to distant lands for the sake of attaining an education, [thinking:] “In this way my sons will have their arrogance and conceit humbled. By enduring cold and heat [they] will understand the ways of the world.” Therefore, this king also summoned his sixteen-year-old son, gave him a pair of sandals with a single sole, a leaf umbrella and 1,000 *kahāpanas*,<sup>42</sup> and sent him away, [saying:] “Son, go to Takkasila and get an education.” [Saying:] “Yes sir,” [Young Suruci] saluted his mother and father, went to Takkasila, and sat down in a hall at the gate of the city. [Then] the son of the King of Bārāṇasī, by the name of Young Brahmadata, went to that very place [and] sat on the very same bench [upon which] Young Suruci sat. Questioning one another, they became intimate friends and went together to a teacher. Having paid the teacher’s fee, they studied and, before long, [their] training was finished. With the consent of [their] teacher, they set out together for a short stretch. Standing at a fork in the road, they embraced one another [and], for the sake of maintaining their friendship, made a pact: “If I have a son and you have a daughter, or if you have a son and I have a daughter, we will have them marry.” While they were ruling [their] kingdom[s], the great king Suruci, [who had once been Young Suruci,] had a son, who was also named Young Suruci. Brahmadata had a daughter, and gave her the name Sumedhā. When Young Suruci was of age, he went to Takkasila, got an education and returned. Then [his] father, desiring

<sup>41</sup> *Natthi citte...* || This passage is found in a book in the *Khuddakanikāya*, the *Vimānavatthu*, as well as in an early post-canonical text, the *Nettipakaraṇa*. Both passages, in their respective contexts refer to the great fruit that one can obtain even from a small amount of faith or giving. It seems that the commentator is invoking this verse to indicate that all the divine pleasures of our weavers are the result of their humble offerings to the *paccekabuddhas*. A Sanskrit parallel of this verse can be found in the *Svayambhūpurāṇa*. See footnote 604 on p. 31 of the edition.

<sup>42</sup> *kahāpana* || This was a square copper coin. It seems to have been a coin of the smallest value in ancient India. See PED, p. 202.

to consecrate him as king [thought:] “They say that my friend, the king of Bārāṇasī, has a daughter. I will make her [my son’s] chief queen.” For this reason, he offered many gifts and sent ministers [to Bārāṇasī]. Before [their] coming, the king of Bārāṇasī asked [his] wife: “Good lady, what is the worst misery for a woman?”

“Living with [other] wives is misery, [my] king.”

[The king] said: “Good lady, I will free our only daughter, princess Sumedhā, from such misery. I will give [her] only to a man who will take only one [wife].” Meeting with those ministers, when [his daughter’s] name was mentioned, he said: “Good sirs, indeed I promised my daughter to my friend long ago. But we do not desire to cast her into a crowd of women. We desire to give her to one who takes her and only her.” The [ministers] conveyed the message to the king. The king was displeased [and] said: “Our kingdom is great. The city of Mithilā is seven *yojanas* in extent, and the entire kingdom is 300 *yojanas* in extent. [My son] needs at least 16,000 wives.” But [when] Young Suruci heard of the perfect beauty of Sumedhā, he was entranced by what he heard. He sent [a message] to [his] parents: “I will take only one [wife]. I have no need for a multitude of women. Bring her alone to me.” [His parents] did not refuse his request. They sent great amounts of wealth [to the king of Bārāṇasī] and brought [Sumedhā] with a grand retinue. They made her the chief queen of the Young [Suruci] and [both] were consecrated together [as the rulers of the country]. [Later, Young Suruci] became the great king Suruci and lived with great love for [his wife] while ruling the kingdom according to Dharma. Dwelling in his house for 10,000 years, [Sumedhā] did not attain a daughter or a son.

⟨6.6⟩ Then the citizens gathered in the royal courtyard to complain. “What is this?” said [the king].

[The citizens] said: “Great King, there is no other fault except that you have no son to protect the royal lineage. You have only one wife. Certainly, in the king’s family there ought to be a great multitude of wives, at least 16,000. Certainly, your majesty, one among them who is endowed with merit will produce a son.”

“Subjects, what are you saying? I married her promising: ‘I will not take another.’ I am unable to speak falsely. I do not need a multitude of women.” Rejected by the king, [the citizens] departed. [But] hearing that conversation, Sumedhā [thought:] “The king does not marry any other women because of such [adherence] to speaking the truth. I

myself will bring [other women].” Acting as mother and wife to the king, [Sumedhā] brought 4,000 women that were pleasing to her, namely: 1,000 daughters of *kṣatriyas*, 1,000 daughters of ministers, 1,000 daughters of householders, and 1,000 dancing girls of all kinds. [Though they] lived for 10,000 years in the royal family, they also did not produce either a son or a daughter. In the same way, [Sumedhā] brought another 4,000 women three times. [Though they] lived for 10,000 years in the royal family, they also did not produce either a son or a daughter. Thus there were 16,000 wives, [and] 40,000 years had passed. [In all] fifty thousand years [passed], including the 10,000 years [the king] spent married only to [Sumedhā].

(6.7) Then the citizens gathered again [and] complained. “What is this?” [the king] asked.

“Your majesty, order your dancing girls to pray for a son,” [the citizens] said.

“Very well,” the king consented. He said [to his wives]: “Good ladies, pray for a son.” From that time onward, praying for a son, they propitiated and worshipped various deities. [Still], a son was not produced. Then the king said to Sumedhā: “Good lady, pray for a son.” [Saying:] “Very well,” on the fortnightly *uposatha day*, she took up the *uposatha* [practice] that involves keeping eight precepts. [She] sat on a prepared bed in the royal bedchamber contemplating the virtues. The rest [of the king’s wives] took vows [to sacrifice] a cow or a sheep [and] went to the pleasure park. Because of the power of Sumedhā’s virtue, Sakka’s heaven trembled. Sakka noticed: “Sumedhā is praying for a son. I will give her one. But it is not possible to give her just any son. I will come up with a suitable son for her.” While pondering [this problem], he thought of those *naḷakāra* deities [who], upon dying in city of the deities of the thirty-three, because [their] meritorious deeds were not exhausted, desired to be reborn in a higher heaven. He went to the door of one of their heavenly mansions, saluted the [deity and], standing [there], said: “Good sir, you should continue on to the human world.”

“Great King, the human world is truly disgusting and hateful. Dwelling there, men perform [acts such as] giving etc. [and] pray [to reach] the world of deities. [If I] go there, what will I do?”

“Good sir, in the human world, you will partake of the magnificence that is enjoyed in the divine realm. You will live in a jeweled palace, twenty-five *yojanas* in height. Do consent.” He consented. After

receiving the promise from [the deity,] Sakka went to the king's pleasure park in the guise of a handsome sage. Walking in the sky above those women, he manifested himself [and] said: "To whom shall I give the boon of a son? Who will accept a son as a boon?"

[Saying:] "Venerable sir, give [him] to me," 32,000 hands, adorned with the gemmed bangles of 16,000 women, were thrown up.

Then Sakka said: "I will give a son to one who is virtuous. What virtue do you have? What practice [do you keep]?"

They lowered their raised hands [and] said: "If you desire to give [a son] to one who is virtuous, approach Sumedhā." [Then], traveling through the sky, [Sakka] stood at the palace window. Then [the dancing girls] spoke to [Sumedhā:] "Queen, there is a supreme sage who, having traveled through the sky, is standing at the window. He wants to give you a son." [Sumedhā] left the royal bedchamber [and], with a large assembly, went [and] opened the window. "Is it true what they say, venerable sir, that you will give the boon of a son to one who is virtuous?" she said.

"Indeed, good lady."

"Then give [him] to me."

"Tell me what virtue you possess. If [what you say] pleases me, then I will give you a son as a boon."

**<6.8>** First, displaying her mode of behavior towards [her] husband, she said: "For 50,000 years I have risen before [and] retired after [my husband]. I have consented to whatever was asked of me, acted in a way that was delightful [to my husband, and] spoken [only] what was dear [to him]. While living in this house, I have not rebuked my husband, in public or in private, by body, speech or mind." Having said this, making a proclamation of truth, she spoke a verse:

"O sage, by the power of this truth may a son be born.

If I am speaking falsely, may my head shatter into seven parts."

After making this proclamation of truth, she displayed [her] behavior towards [her] mother and father in-law. She said: "As long as my husband's parents lived, day and night without cease, I respectfully attended to the duties of washing their feet etc." Thus she again made a declaration of truth. Displaying [her] mode of conduct towards her fellow wives, she said: "Along with me, there were 16,000 wives for a single husband. [But] since the beginning, never did I become jealous

or angry with them. [In fact], I am pleased by whatever is beneficial for them. Treating them like sons or daughters at my breast, I am pleased. All of them are dear to me. Not even one among them is not. With a tender heart for the benefit of all, I sympathize with those 16,000 women as if they were myself.” [Thus] she [again] made a declaration of truth. Displaying [her] mode of conduct in guiding the work of the servants, she said: ‘Whatever [a servant] is able to do, I employ him in that job. And when directing [the servants], I always do so with a pleased disposition. Never have I given an order to anyone when I was angry, saying such things as: ‘Hey, you vile servant! Do this!’” Thus again she made a declaration of truth. Displaying her mode of behavior towards brahmins and ascetics, she said: “With outstretched and cleansed hands, I satisfy brahmins and ascetics at all times with an abundance of all sorts of food and drink of the best kind.” Thus she again made a declaration of truth. Displaying [her] observance of the *uposatha*, she said: “Observing the *uposatha* on the eighth [day of the month], [and] on the fourteenth and fifteenth of the waxing and waning fortnight, having taken up the eight precepts, I observe the *uposatha*.” Thus she again made a declaration of truth. Displaying [her] constant [observance of] virtue, she said: “Restrained in the five precepts, I live in a beneficial state of mind. I have never killed [even] a louse because of a mental state [inclined towards] killing. I have never killed [even] a plant due to a mental inclination towards killing. I have never stolen so much as a leaf parasol due to a mental inclination towards stealing. I have never defiled [my] body with a mental inclination of desire towards another man. Even in jest, I have never spoken falsehood. Never has even a snow-flake of alcohol touched the tip of my tongue.” [Then] she spoke this verse:

“O sage, by the power of this truth may a son be born.  
If I am speaking falsely, may my head shatter into seven parts.”

[In this way] she made a proclamation of truth. While she was extolling her good qualities in such a way, Sakka cut short her speech because he himself had much to do [elsewhere].<sup>43</sup> Praising her, [he said:] “Indeed

<sup>43</sup> Cut short (*pacchinditvā*) || In Ja-a, instead of *pacchinditvā* (cutting short), the text reads *acchinditvā* (not cutting short). Thus, the indication in Ja-a is that the list of virtues was complete. Here, in our commentary, the fact that Sakka interrupts Sumedhā indicates that the list of virtues could have continued at great length.

your good qualities are marvelous.” [Then] he spoke [this verse], offering her a son:

“A glorious *ksatriya*, of noble and pure birth,  
king of the Videhans, will be born [as] your son.”

Hearing his words, [Sumedhā] became delighted and questioned him with [this] verse:

“Are you a deity from heaven, or a sage with great power?  
At what [state of existence] have you arrived? Reveal yourself to me.”

Having heard this, the king of the deities spoke to her, saying [these] verse[s]:

“I, who am in your presence, am the thousand-eyed Sakka, to whom the community of deities pays homage when they assemble in the pure assembly.

[There are] women who practice properly (*samacārinī*) in their worldly lives,  
who are wise and virtuous, who have good husbands and keep vows.

Worldly and transcendent deities come to see such women, who are pure in conduct [like you], Sumedhā.

And you, good woman, through good acts practiced in the past,  
have been born here in a royal family, provided with all that [you] desire.

So, princess, you [are blessed] with good fortune now and in the beyond.

[You] have won birth in the world of deities and fame here [in this] life.

Dear Sumedhā, preserve the practice of Dharma for a long time.  
[Now] I [must] return to the triple heaven. Your countenance is dear to me.”

[Then] Sakka [said]: “I have work to do in the world of deities. Therefore I will return there. You should remain diligent.” After giving this advice, [he] departed. The *naḷakāra* deity died the next morning and took rebirth in [Sumedhā’s] womb. When she realized that life had been established in [her] womb, she told the king. The king performed the ceremony for the protection of the embryo. At the end of ten months, [Sumedhā] gave birth to a son. He was named Mahāpanāda. [Then] those who lived in both countries (Videhā and Kāsi) [said]: “[Here is] our milk money for the [young] master,” and they each threw a *kaḥāpana* into the king’s courtyard. There was a great pile of money. The king did not take it. Though the king [tried to] return it, [the people] would not accept it. [Saying:] “It will be the savings of the king’s son when he grows up,” they departed.

⟨6.9⟩ The young boy grew up amidst a large assembly and reached maturity. By the age of sixteen he was perfect in the skills [of a *kṣatriya*]. Seeing the maturity of his son, the king said: “Good lady, it is time for my son’s consecration. After constructing a wonderful palace, we will perform the consecration.”

“Very well, your majesty,” [Sumedhā] agreed.

The king summoned those learned in the art of building [and] said: “Good sirs, build a palace for my son, not far from our residence. He has reached maturity, [so] I will consecrate him as king.”

[Saying:] “Very well, your majesty,” they sought out a tract of land with an even surface. At that moment, Sakka’s throne appeared to heat up. When he understood the reason, [he] sent for the deity Vissukamma and sent him off, [saying]: “Go, good sir, construct a palace eight *yojanas* in length and breadth, twenty-five *yojanas* tall, and with seven stories. [It should be] made of seven [types of] jewels, decorated with windows of sapphire etc., and covered with all sorts of banners.” In the disguise of a builder, [Vissukamma] approached the builders [of Mahāpanāda’s palace and] sent them away, [saying:] “Come back after eating breakfast.” [Then] he struck the ground with [his] staff [and] a seven-story jeweled palace, as described [by Sakka], arose. For Mahāpanāda, the three rites—the palace ceremony, the coronation ceremony<sup>44</sup> and the marriage ceremony—were [performed] in a single ceremony. The people of both countries gathered together at the site of the ceremony [and] spent seven years engaged in festivities. The

<sup>44</sup> *chattamaṅgalam* || Literally “the parasol ceremony.” The parasol stands as the symbol for royal power and protection of the polity.



king never dismissed them. They had all the food and drink, all the adornments and entertainments of the king's family [at their disposal]. After seven years, they [began to] grumble. "What is this?" the great king Suruci asked.

They said: "Great king, we have passed seven years indulging in festivities. When will the festival come to an end?"

"Good sirs, [the festivities have gone on] for such a long time and my son has not yet laughed. Once he laughs, then you can go." Then the crowd beat the drum and assembled performers. [Even when] 6,000 dancers were dancing in seven groups, they could not make the prince smile. Because he had seen the dancing of divine performers for such a long time [in heaven], the dance of these [worldly performers] was not pleasing [to him]. Then two of the leading performers, Paṇḍukaṇṇa and Bhaṇḍukaṇṇa, [said]: "We will make the king laugh" and entered [the festivities]. Having made a great mango tree called "unequaled" grow at the door of the palace, [Bhaṇḍukaṇṇa] threw a ball of string [and], having caught it on a branch, ascended the tree by means of the string. Then the servants of Vessavaṇa<sup>45</sup> cut him to pieces and threw him down. The other performers collected the [pieces and] moistened them with water. Dawning a cloak of flowers, [Bhaṇḍukaṇṇa] arose dancing. Even seeing that, Mahāpanāda did not laugh. Then the performer Paṇḍukaṇṇa had a heap of firewood placed in the palace courtyard and, along with his assembly, entered the fire. When the fire went out, they sprinkled the heap with water. Dawning a cloak of flowers, that man [Paṇḍukaṇṇa] arose dancing. Even seeing that, Mahāpanāda did not laugh. Not being able to make him laugh, the people became troubled. Because he understood why, Sakka sent a divine performer: "Go, good sir, and return [only] after making Mahāpanāda laugh." He arrived with his troop [and], standing in the sky [above] the royal courtyard, performed what is called the half-body dance. Only one hand, one foot, one eye, and one eyebrow move and tremble [while] the rest of the body remains still. Seeing this, Mahāpanāda cracked a tiny smile. The crowd, however, laughed [and] could not restrain their laughter or control their wits. Losing control of their bodies, they flooded the royal courtyard. At that time, the festivities ended.

[Then] the king Mahāpanāda, dwelling in seven places within the palace, surrounded by 6,000 dancing performers, 16,000 wives, and

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<sup>45</sup> *Vessavaṇa* || This is an epithet for Kubera, one of the four great kings who are guardians of the directions. His mango tree is called *atulamba* because it is extremely tall.

many thousands of ministers, experienced great magnificence for an innumerable number of years. At the end of his lifespan, because [his] merit had not been exhausted, he was born in the world of deities. Because no other *naḷakāra* deity was enjoying [it], the palace, which was produced based upon the common action of both [*naḷakāra* deities],<sup>46</sup> was not destroyed, but rose up from the earth and fell into the river Ganges.

⟨6.10⟩ Then the deity Mahāpanāda, as before, experienced divine pleasure in the six [heavenly] realms of sensual existence. While [he was thus] living, our teacher appeared in the world. Carrying beings across the ocean of birth and death, he was dwelling in Jeta's grove. Then the deity Mahāpadāna [thinking:] "I have experienced divine pleasure, [now] I will also experience the pleasure of *nirvāṇa*," fell from the world of deities and was born in the city of Bhaddiya as the son of the wealthy merchant Bhaddiya, whose wealth was worth 8,000,000. He was given the name "Young Bhaddaji." He had three palaces: one for the winter, one for the summer, and one for the rains. Each mansion was like a divine mansion, furnished with all [comforts]. He lived [in each mansion] for four months, surrounded by many thousands of performers skilled in instruments, singing and dancing, decorated with all [sorts of] ornaments, and resembling celestial nymphs. After staying in one palace, he would travel in great glory to another, thronged by performers. At that time, [saying:] "Let's see the glory of the young man," all [the inhabitants of] the city [would become] agitated. People erected tiers of circular platforms and tiers of square platforms between the palaces, [and] would mount them [in order to] see his glorious magnificence. The Blessed One, staying in Jeta's park, [thought:] "I will meet Young Bhaddaji," and went to the city of Bhaddiya on foot surrounded by a group of monks. He spent three months in the Jātiya grove. Understanding that the young man's knowledge had reached maturity, the Teacher, after spending three months there, announced to the city dwellers: "We shall depart." The citizens requested the Teacher: "Venerable sir, leave tomorrow." On the next day, they prepared a great alms-giving for the community of monks with the Buddha at its head. They set up a temporary hall at the center

<sup>46</sup> The common action of both [*naḷakāra* deities] (*ubhinnaṃ sādharmaṇa-kammaṃaccayena*) || This most probably refers to the *karma* produced by the father and son when they were weavers (*naḷakāra*) and made offerings to successive *paccekabuddhas*.

of the city, prepared seats [for the monks], and announced the time [for the alms-giving]. Surrounded by the community of monks, the Teacher went there and sat down. The people offered a great alms-giving to the community of monks with the Buddha at its head. When the Teacher had finished the task of eating, he undertook the rejoicing [in merit] with a sweet voice. At that moment, Young Bhaddaji was traveling from one palace to another. On that day no one had come to see his magnificence. Only his own people thronged him. He asked someone: “At other times the entire city becomes agitated when I am traveling from palace to palace. Mounting circular platforms etc. they observe my glory. Today, however, there is no one except for me. What is the reason?” [The person replied:] “Lord, the Perfectly Self-Awakened One has resorted to this city [and], after staying for three months, is leaving today. He has finished his meal [and] is teaching Dharma to a large crowd. All the city-dwellers are listening to his Dharma talk.” Then, saying: “I also will listen to that teaching,” [Bhaddaji], adorned in all his finery and with a great retinue, approached [the assembly]. Standing at the edge of the assembly he listened to the Dharma, rid [himself] of defilements, and attained the highest fruit of Arahatsip.

⟨6.11⟩ Summoning the merchant of Bhaddiya (Bhaddaji’s father), the Teacher [said]: “The son of the great merchant, even in full royal attire, was established in the state of arahatship while listening to the Dharma. Thus he should renounce today, otherwise he will have to take final *nirvāṇa*.”<sup>47</sup>

“Venerable sir, I do not want my son to have to take final *nirvāṇa*. Take him [with you and] ordain him, [then] come to our house tomorrow [for alms].” The Blessed One consented to the invitation. He took the son of good family (Bhaddaji) [with him], went to the monastery, had him renounce, and gave him the higher ordination. [Then] his mother and father did great service for seven days. After staying [in Bhaddiya] for seven days, the Teacher went to the village of Koṭi by foot, the son of a good family (Bhaddaji), with him. The people of the village of Koṭi offered a great alms-giving to the community of monks with the Buddha at its head. When the Teacher had finished the task of eating, he undertook the rejoicing [in merit]. After the rejoicing [in merit], the son of good family (Bhaddaji) left the village. Sitting at the foot of a tree near a ford of the Ganges, he made a resolution: “I will arise

<sup>47</sup> Have to take final *nirvāṇa* (*vaṭṭati parinibbāyitum*) || This phrase refers to the fact that Bhaddaji will die if he does not become a monk.

at the time of the Teacher's arrival," and entered upon [the trance of] cessation. He did not arise even when various elder monks arrived; [only] when the Teacher arrived did he come out of the attainment [of cessation] and stand up. The worldly monks became angry [saying]: "This one, as though he had renounced before us, does not arise when he sees the great elders coming." The residents of the village of Koṭi constructed rafts [and] the Teacher, standing on one, [said]: "Where is Bhaddaji? [Bhaddaji], ascend a raft with me." The elder (Bhaddaji) arose and stood on the raft. Then, desiring to show those [worldly monks what was] in the palace, the Teacher [said]: "Bhaddaji, where is the palace you lived in at the time of king Mahāpanāda?"

"Venerable sir, it is submerged in this [very] place." Then the worldly monks became irritated. The teacher said [to Bhaddaji]: "Well, Bhaddaji, cut down [their] doubts regarding the holy life." At that moment, the elder saluted the Teacher, flew into the sky, parted the waters in two with [his] spiritual power, seized [one of the] jeweled gables of the palace with his toes, and flew up into the sky with the twenty-five *yojana* tall jeweled palace. And when [he] did so, [he] split the palace from the foundations at its base and displayed [it]. He raised the palace first one *yojana*, then two *yojanas*, then as far as three *yojanas* from [the surface of] the water. Then those who were his relatives in his past existence, [but] who had been born as fish, turtles, water snakes and frogs out of desire for the palace, were disturbed [and] fell into the water as the palace was being lifted. When he saw them falling, the Teacher said: "Your relatives are suffering." Upon hearing the words of the Teacher, the elder released the palace. [Thus] the palace was put [back] in its place.

Due to desire, hatred, and ignorance, beings are born in the lower realms of existence. Due to non-desire, non-hatred and non-delusion, [they are born] in heaven. Therefore one should not desire, hate or be ignorant of anything. Out of desire for garments and cloaks etc., [beings] are born as lice etc. there [in those very garments]. Out of desire for beds and seats, [beings] are born [in those very seats and beds] as fleas etc. Out of desire for land etc., [beings] are born as pigs etc. [in those very tracts of land]. Out of desire for house and requisites etc., [beings] are born as large snakes etc. [within those very houses]. Out of desire for ponds etc., [beings] are born as frogs etc. [in those very ponds]. Out of desire for pleasure parks etc., [beings] are born as cow-dung [dwelling] creatures etc. [in those very parks]. Out of desire for women etc., [beings] are born as amoebas [in those very

women]. Because of hatred, [beings] are born as snakes and demons etc. Because of conceit, [beings] are born as monkeys and dogs etc. And so it is stated:

“Because of anger one becomes snake. Because of hatred one becomes a demon.

Because of conceit one becomes a monkey, because of arrogance a dog etc.”

⟨6.12⟩ How is it that out of desire for garments and cloaks etc., [beings] are born as lice etc. there [in those very garments]? It is said that [once], when the Blessed One was dwelling in Jeta’s grove, a young man of good family who lived in Sāvathī renounced in the dispensation and became known as the elder Tissa when he attained higher ordination. At a later time, he spent the rains at a monastery in the country. After he had attained [a] coarse cloth of eight cubits in length, when the rains were finished [and] the *pavarāṇa* ceremony was over, he went to Sāvathī. He handed over the robe to [his] sister. [Thinking:] “This robe does not seem suitable to me,” she cut it with a sharp knife, made it into small pieces, pounded it, crushed it, beat it and rolled it in a mortar, stiched it with fine thread and wove a finer cloth. The elder arranged thread and needle, assembled young novices responsible for sewing robes, approached [his] sister [and] said: “Give me that cloth, I will make a robe.” She took out a nine-cubit [length of] cloth and placed it in her elder brother’s hand. Having taken it and unfurled it, he said: “My cloth was coarse [and] eight cubits [in length]. This one is fine [and] nine cubits in length. This is not my cloth, it is yours. I have no need for this one. Give me that [other] one.”

[She replied:] “Venerable sir, this is indeed yours. Take it.” But he did not want it. After explaining all the work she had done for him, she gave [him the robe, saying:] “Venerable sir, take it. It is yours.” He took it, went to the monastery and made it into a robe. Then his sister offered rice gruel for those who were making the robes [and], on the day that the robes were finished, she payed extra respect. When he saw the robe, [the elder] developed affection for it. Thinking, “Tomorrow I will wear this,” he set it aside on a robe hanger. That night, not being able to digest the food he had eaten, he died and was born as a louse in that very robe. When his sister heard of [his] death, she lamented, rolling around at the feet of the monks. The monks performed his funeral rites, and, since [Tissa had] no attendant [when he was] sick,

[his belongings] went to the community of monks. They took the robe, [saying:] “We will distribute it.” The louse ran here and there screaming: “They are stealing my cloth.”

Sitting in the *Gandhakuṭi*, the Teacher heard the sound [of the louse] with his divine ear and said [to Ānanda]: “Ānanda, tell [the monks] not to distribute Tissa’s robe, but to put it aside for seven days.” The elder (Ānanda) did so. Living there, [the louse] became free of [his] desire and, having died on the seventh day, was [re]born in a mansion in Tusita. On the eighth day, the Teacher gave the order: “Take and distribute Tissa’s robe.” The monks did so. Having done so, they approached the Blessed One and asked: “Venerable sir, why did you have us put aside Tissa’s robe for seven days and [only] allow us to distribute it on the eighth day?”

[The Blessed One] said: “Monks, Tissa was born as a louse in his own robe. When you took it and were about to distribute it, [he] ran here and there screaming: “They are stealing my cloth.” Since he aroused anger towards you [in his] mind when you were taking the robe, he would have been born in Niraya hell. Thus, I had the robe laid aside. Now, however, he has been born in a mansion in Tusita. Therefore, I allowed you to take the robe.” Thus, out of desire for garments and cloaks etc., [beings] are born as lice etc. there [in those very garments]. In the same way of understanding, other things are to be elaborated upon accordingly. Out of fear of [unnecessary] prolixity, I have not elaborated [upon them] here. Due to desire, hatred, and ignorance, beings are born in the lower [realms of existence]. Due to non-desire, non-hatred and non-delusion, [they are born] in heaven. Therefore, out of desire for a good birth, one should take up the precepts and cease to generate desire towards anything, hatred towards anyone, or delusion about anything. Therefore it was said: “Then those who were his relatives in his past existence were born as fish, turtles, water snakes and frogs out of desire for the palace.”

⟨6.13⟩ After having [Bhaddaji] revolve the rising palace, [after] seeing Bhaddaji’s past relatives being afflicted while falling into the water, and after having [Bhaddaji] set down the palace, the Teacher went to the other side of the Ganges. They prepared his seat on the bank of the Ganges. He sat on the prepared seat, like the morning sun emanating rays [of light]. Then the monks asked him: “Venerable sir, at what time did the elder Bhaddaji live in that palace?” [Saying:] “At the time of Mahāpanāda,” the Teacher described what had happened previously

in the way described [above in the story of Suruci]. [Then], having illuminated the [four] truths, he caused many thousands of deities and humans to attain the path and the fruit. [Saying:] “At that time Bhaddaji was Mahāpanāda, Viśākhā was Sumedhā, Ananda was the deity Vissukamma, and I was Sakka the lord of deities,” he finished his teaching, arose from his seat and went to Jeta’s grove thronged by a group of noble [disciples]. The elder Bhaddaji lived out his life. Having experienced the pleasure of attaining the highest fruit, at the end of his life he abandoned the suffering of *samsāra*, and took final *nirvāna* in the sphere of *nirvāna* without any remaining aggregates. The other *naḷakāra* deity, due to his distinction of merit, will roam up and down throughout the six heavenly realms of the sense sphere, experiencing divine attainments until the Blessed One Metteyya appears. In the future, when men have a lifespan of 80,000 years, he will fall from the heavens and be born in a royal family, an unbroken *kṣatriya* lineage. Growing up with a great retinue, he will become the wheel-turning king by the name of Saṅkha. He will have the jeweled palace that was the dwelling of king Mahāpanāda raised [from the Ganges] and will live there. [Thus] it was said by the Blessed One in the Discourse on the Wheel-turner: “Then, monks, a king named Saṅkha will raise up that palace that was constructed by the king Mahāpanāda.” By the power of King Saṅkha’s merit, that palace will arise from the Ganges, fly through the sky, and be established at the center of the city of Ketumatī. With reference to such an establishment [the phrase] “having raised up (*ussāpetvā*)” is used. That palace [will] arise by the power of his merit. Therefore it is stated that “it is raised.”

king Saṅkha will have 84,000 dancing ladies accomplished in various skills—eloquent, playful, skilled in instrumental music, dancing and singing—and as beautiful as celestial nymphs. [His] eldest son, named Young Ajita, will be the first of 1,000 sons [and] will become the advisor treasure. He [will have] a stockpile of the five types of weapons, 48,000 *yojanas* [in extent] and decorated with all [sorts of] decorations. He will have a retinue of people, ninety *yojanas* [in extent], [consisting of] ministers wearing various types of garb. He will have an army of unlimited reach, [dwelling in] a hall inlaid with jewels [and] extending for 500 *yojanas*. In all four directions, there will be powerful platoons numbering 84,000. At that time, there will be 84,000 cities in Jambudīpa, [and in those cities] there will be 900 billion *kṣatriya* kings. All of them will continuously throng king Saṅkha. He will rule the entire earth, living in the palace and

endowed with magnificence as though he were experiencing divine magnificence.”

|| [Here ends] the discussion of the appearance of the wheel-turning king Saṅkha ||

⟨7.1⟩ Then, describing the lotus ponds amidst the streets in that city and the wealth of adornments etc. on the rows of wishing trees, the Teacher said:

**15. “Then there will be various streets in this city, here and there, delightful, well-built, and easily accessible lotus ponds,**

**16. whose still translucent water will be pleasantly cool and fragrant, with sand strewn on their even banks and filled to the brim.**

**17. [The ponds will be] covered with red and blue lotuses [and] accessible in all seasons. There will be seven rows of palm trees and ramparts of seven colors,**

**18. made of precious materials [and] surrounding the city on all sides. The royal city, [now called] Kusāvātī, will be Ketumatī at that time.**

**19. There will be a glistening wishing tree at [each of] the four city gates, [one] blue, [one] yellow, [one] red and [one] white.**

**20. Divine clothes and ornaments will come into existence, [and] all [kinds of] wealth and possessions will hang there.**

**21. Then, in the city center, there will be a square with four halls, facing the four directions. There will be a wishing tree, produced by meritorious deeds.**

**22. Cotton, silk, linen and fine *kodumbara* cloth, produced by meritorious deeds, will hang on those wishing trees.**

**23. Musical instruments, tambourines, hand drums and thundering drums, produced by meritorious deeds, will hang on those wishing trees.**



24. Bracelets, arm-rings and necklaces made of precious things, produced by meritorious deeds, will hang on the wishing trees.
25. Tiaras, diadems, bracelets and jeweled girdles, produced by meritorious deeds, will hang on those wishing trees.
26. All manner of jewelry and ornaments, produced by meritorious deeds, will hang on those wishing trees.
27. Through beings' meritorious action, people will eat pure, fragrant rice, which will grow all by itself, without husk powder, without husks, and will ripen without cultivation, ready to eat.
28. 2,270 cartloads will be [as easily had as] a sixteenth of an *ambāna* [is now].
29. And at that time, what is called two *tumbas* of husked rice will grow from a single seed through people's meritorious action.
30. At that time, the people who live in Ketumatī, Saṅkha's realm, will wear armor and bracelets.
31. With [every] wish fulfilled, they will be beautiful, donning heavy earrings, smeared with yellow sandalwood paste, wearing the finest Kāsi cloth.
32. Rich and prosperous, [they] will awaken to the sound of *vīṇās* and drumming; they will constantly be extremely happy in both body and mind."

⟨7.2⟩ "At that time, the men and women living in the kingdom of Ketumatī, being born in various places, will bathe as they desire in lotus ponds. [The ponds will be] filled with still, sweet, cool water, [and their] banks will be covered with outcroppings of pure white flowers. [They] will be free of mud, possessing beautiful entrances fashioned out of jeweled staircases, with waters that resound with [the cries] of various birds such as cranes and swans etc. [They] will be filled with all different types of lotuses such as white night lotuses and blue lotuses etc. [People] will smear themselves with divine perfumes, wear divine

flowers, put on agreeable divine garments that are produced from wish-fulfilling trees according to their wishes, adorn themselves with divine ornaments, enjoy food [with] fragrant rice of the type described [above], and lie in fancy beds that are arranged [like] divine beds and covered in various types of coverings. They will fall asleep happily while listening to musicians that are of the caliber of celestial musicians [and while] watching dancing etc. Waking to the sound of musicians, they will see their own wealth (*sampatti*) by means of fragrant oil lamp(s). They will be reminded of [their] attainment of workers—such as horses, elephants, female and male slaves— and be delighted and pleased because of [their] abundant wealth. Ever engaged in bodily and mental pleasure, they will experience perpetual pleasure.”

|| The discussion of the description of the city of Ketumatī is complete ||

⟨8.1⟩ After describing the splendor of the city of Ketumatī in this way, the Teacher then spoke these verses describing the splendor of Jambudīpa:

**33. “Jambudīpa will be ten thousand *yojanas* [long], free from danger and confusion, [and] with even, green grass.<sup>48</sup>**

**34. There will be only three diseases: desire, hunger and old age. Women will marry at the age of 500, and [people] will live constantly in harmony and friendship, without quarreling.**

**35. Creepers, bushes and trees will be full of fruit and flowers, [and] there will be four-inch [tall] grass, as soft as cotton.**

**36. There will be gentle breezes, neither too cold nor too hot, [that bring] regular rainfall. The rivers and lakes will be full, and there will always be good weather.**

**37. Smooth, pure sand will be strewn here and there in certain areas, like pearls the size of peas and lentils.**

**38. [The country] will be like a beautiful pleasure park, filled throughout with towns and villages, very close [to one another].**

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<sup>48</sup> Here I follow Norman (who follows Leumann) in reading *samo harita*°, whereas Collins, apparently following Minayeff, reads *samoharita*° and translates “with grass in abundance.”

**39. Like a thicket of reeds and bamboo, they will be [only] a cock's flight [apart] and as full of people, one would think, as the Avīci hell.**

**40. [There will be cities] densely packed with people, rich, prosperous and safe, free from disease and calamity.**

**41. There will be constant pleasure and amusement, and people will wander around delightedly, [as if] at a festival, in a constant state of rapture and joy.**

**42. Jambudīpa will be supplied with much food and drink, much feasting, much meat and liquor, and will be as pleasant as Ālakamandā, the expansive capital of the Kurus.”**

⟨8.2⟩ “At that time, all of Jambudīpa will be like a land of sapphires, covered with blue grass four inches in height. [It will be] full of thick trees and creepers in constant bloom. It will be full of towns and villages a mere cock's call away [from one another].<sup>49</sup> It will be free from the affliction of thieves and free from the confusion of wrong views. It will have vibrant cities, as pleasant as the expansive royal city of Uttarakuru, Ālakamandā, full of jewels, with plenty of food, endowed with rivers and pools etc. with even banks. [It will be] secure [with an abundance of] rice, drinks, hard and soft food, soups and curries, fish, meat, and liquor. Rich with the enjoyments and entertainments of ornaments and possessions, with the [mingling of the] sounds of drums, conches, instruments, cymbals, elephants, horses and chariots, there will be a single thrum, a single resonance. Like the city of the deities resounding with festival [sounds], like a well-endowed pleasure grove, like an assembly of good-natured deities assembled in a constellation around the *pārichattaka* tree in Indra's heaven, the entire sphere of the earth will be radiant with splendid auspiciousness, as though composed from the splendor of the entire world.”

|| The discussion of the description of Jambudīpa ||

⟨9.1⟩ After describing the splendor of Jambudīpa, the Teacher described the birth of the Blessed One Metteyya:

<sup>49</sup> A mere cock's call away [from one another] (*kukkuṭasampātika*°) || That is, the distance from which one can hear the call of a cock. This refers to the idea that villages will be very close to one another.

**43. “The one whose name is Ajita will be named Metteyya, best of [all] humans, endowed with the thirty-two [major] characteristics, as well as the [eighty] minor marks.**

**44. With a golden complexion, free from stain, very brilliant, shining with the utmost glory, splendid, attractive, pleasing to see,**

**45. mighty, unequaled, he will be born into a brahmin family, with great wealth, great possessions, of supreme lineage. Blameless in regard to birth, he will be born into a brahmin family.”**

(9.2.1) In regard to the statement: “He will be born into a brahmin family,” [there arises the question:] “When will he be born into a brahmin family?” When the bodhisatta Metteyya is dwelling in the heaven of Tusita as previously described, after many intermediary aeons, when men have a lifespan of eighty thousand years, the announcement (*halāhalaṃ*)<sup>50</sup> of [the appearance of] a buddha will come about. There are three announcements that will come about in the world: [1.] the announcement of a [new] epoch, [2.] the announcement of [the appearance of] a buddha, [3.] the announcement of [the appearance of] a wheel-turning monarch.

(9.2.2) [Realizing:] “After 100,000 years, a [new] epoch (*kappa*) will come about,” the deities of the sense-sphere known as the “array of the world [deities]” will go about on the roads of men with heads uncovered, loose hair, and lamenting faces. Wiping away tears with [their] hands and wearing extremely coarse garments, red upper and lower robes, [they] will announce: “Good sirs, good sirs, 100,000 years from this time, a new epoch will come about. This world will perish. Even the great ocean will dry up. [Likewise,] the great earth and Sineru, the king of mountains, will burn up and perish. The destruction of the world up to the *brahma* realm will take place. Cultivate loving kindness, good sirs! Cultivate compassion, equanimity and sympathetic joy, good sirs! Support [your] mother! Support [your] father! Be respectful to the head of the family!” This is called the announcement of a [new] epoch.

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<sup>50</sup> Announcement (*halāhalaṃ*) || Literally “commotion.” That is, the stir created when people are informed of the events referred to here.

⟨9.2.3⟩ [Realizing:] “After 1,000 years, a buddha will appear in the world,” the world-guardian deities wander about, proclaiming: “Good sirs, 1,000 years from now, a buddha will appear in the world.” This is the announcement of [the appearance of] a buddha.

⟨9.2.4⟩ [Realizing:] “After 100 years a wheel-turning [monarch] will appear,” deities [will] wander about, proclaiming: “Good sirs, 100 years from now, a wheel-turning monarch will appear in the world.” This is called the announcement of [the appearance of] a wheel-turning monarch.

⟨9.3⟩ These are the three great announcements. Of these three, the sound of the announcement of [the appearance of] a buddha, [will cause] the deities from the entire 10,000-fold universe to gather together and ascertain: “The being by the such and such a name will become a buddha.” [They] will approach him and request [that he be born as a human], doing so when the five signs [of his impending death] arise. At that time, all of them will gather together in a single universe, along with [the rulers] of each universe, [namely:] the Four Great Kings, Sakka, Suyāma, Santusita, Vasavatti and the Great Brahmas. They will go to the bodhisatta in Tusita heaven and plead: “Good sir, you perfected the ten perfections not by aspiring after the magnificence [of the position of a] *sakka*, *māra*, *brahma*, or the magnificence of [the position of] a wheel-turning [monarch]. Rather, [you] perfected [them] by aspiring for omniscience, for the transcendence of the world. Thus, good sir, now the time is ripe for you [to strive] for buddhahood, now is the opportunity for buddhahood.” Then the great being, without giving his consent, will investigate the five great investigations, according to the divisions of time, continent, region, family and mother’s lifespan.<sup>51</sup>

⟨9.4.1⟩ [Thinking:] “Is this the [right] occasion or the wrong occasion,” he first investigates the time. If the time of [a human] lifespan has increased beyond 100,000 years, it is not the [right] occasion. Why? At that time, beings cannot discern their birth, old age, and death. The teachings of the buddhas are not without the three characteristics [of impermanence, suffering and not-self]. While the buddhas are teaching

<sup>51</sup> In the long recension (P<sub>1</sub> P<sub>2</sub> P<sub>3</sub>), here we find a summary verse that is omitted in the short recension. For the Pāli of this verse, see footnote 1114 on p. 55 of the edition: “Time, region, continent, family and mother; after investigating these five, he of great fame will be born.”

impermanence, suffering, [and] not-self, [people think:] “What is this that he teaches?” [and] do not consider it worthy of attention or faith. Therefore, there is no realization. When there is no [realization], the dispensation [of the Buddha] does not lead anyone out [of *samsāra*]. Therefore, this is not the time. A time [when the human] lifespan is less than 100 years is also not the [right] time. Why? At that time beings have an excess of defilement. What is given and taught to those who have an excess of defilement does not get established where it is taught, [but] disappears quickly, like a line [drawn] in water with a stick. Therefore that is also not the [right] time. The [right] time is when [a human] lifespan is between 100,000 and 100 years. At that time,<sup>52</sup> the [human] lifespan [being] 80,000 years, the great being will survey the time [and say:] “It is time to be reborn.”

(9.4.2) Then, investigating Jambudīpa and surveying [all] four continents with their satellite [islands], he will see [the proper] continent. [He will think:] “buddhas are not born in three of these continents. buddhas are born only in Jambudīpa.”

(9.4.3) Then [he will think:] “Jambudīpa is 10,000 *yojanas* in extent. In what region are buddhas born?” While investigating the regions, he will see the middle country. [Then he will think:] “Certainly, [this] middle country is 300 *yojanas* in length, 250 [*yojanas*] in breadth, and 900 *yojanas* in circumference. In this region buddhas, solitary buddhas, chief disciples and eighty great disciples, wheel-turning kings and other wealthy *kṣatriyas*, brahmins, and householders with large retinues appear. He will decide: “Here is the city of Ketumatī. There I shall be born.”

(9.4.4) Then, investigating the [possibility of a] family, he will see a [proper] family [and think:] “Certainly buddhas are not born in the families of slaves or merchants. [A buddha] is born in only two [types of] families, in a well-respected *kṣatriya* family or brahmin family.

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<sup>52</sup> The parallel passages in other, earlier, commentaries deal with Gotama Buddha and not Metteyya. Therefore they read: *vassasatakālo* (at the time of one hundred year [life span]). Thus our commentator has employed the same material that describes the historical Buddha’s decision to be born in his description of Metteyya’s decision. Here we see a very obvious display of a single paradigmatic story that applies to all Buddhas, those of the past and those of the future.

Now, I will be born in a well-respected brahmin family.<sup>53</sup> The Purohit of King Saṅkha by the name of Subrahmā will be my father.”

⟨9.4.5⟩ Then, investigating [the possibility of] a mother, he will see a mother [and think:] “Certainly the mother of a buddha is neither fickle nor a drunkard. For 100,000 aeons she has fulfilled the perfections [and], from her birth, has not broken [her] moral precepts. Brahmavati, a brahmin lady of this sort, will be my mother.” [Asking:] “How long then is her lifespan?” he will see that [her lifespan] is ten months and seven days.

⟨9.5⟩ Having investigated these five great investigations in this way, he will meet with the deities [and] promise: “Good sirs, it is the time for my existence as a buddha.” [Saying:] “You may go,” he will dismiss those deities and, surrounded by the Tusita deities, will enter the pleasure park in the heaven of Tusita. There is a pleasure park in all celestial realms. In that very place, the [Tusita] deities [will say] to him: “[When you have] fallen from here, may you go to a good destination.” [They] will stroll about reminding him of a previous occasion when he had performed wholesome acts. While strolling, surrounded by deities reminding him of [his] wholesome [acts], he will die and take rebirth in the city of Ketumatī, in the womb of a brahmin woman named Brahmavati, on the morning of the full moon fast day of *āsāḥa*. Just such [a woman will live] in dependence upon a brahmin purohit by the name of Subrahmā. Living his final existence, [he will be] an advisor to King Saṅkha about modes of gain, a wealthy and prosperous [man], well-born on both [sides of his family], endowed with immeasurable fame, one whose perfections are fulfilled and whose wholesome roots are developed.<sup>54</sup> At the very moment when the bodhisatta takes rebirth in his mother’s womb, all at once the entire 10,000-fold world-system will tremble, quake, and shake violently. A lofty and immeasurable light will pervade the 10,000 universes. As though desiring to see that radiance, blind people will attain sight. Deaf people will hear sounds. Mute people will speak. The bodies of Hunchbacks [will become]

<sup>53</sup> Although this passage is parallel with those describing the life of the historical Gotama Buddha, Metteyya is a brahmin while the Buddha Gotama was born into the kṣatriya (Pāli: khattiya) or princely caste.

<sup>54</sup> The previous three sentences render a single, very long, sentence in the Pāli text. Due to the length and difficulty of this sentence, I have been forced to alter the syntax and order of the adjectives in the sentence.

erect. Cripples will be able to walk. All beings who are locked up will be freed from their bonds and afflictions etc. The fires will be extinguished in all the hell realms. In the realm of the hungry ghosts, hunger and thirst will be quenched. Animals will be without fear. The disease[s] of all beings will be cured. All beings will become friendly [towards one another]. Horses will neigh sweetly. Elephants will trumpet. All musical instruments, even those that are not played, will let forth all [kinds of] sounds. People's bangles and other ornaments will jingle. All the directions will be clear. A soft, cool wind will blow, bringing pleasure to beings. Unseasonal clouds will [bring forth] rain. Water will gush forth from cracks in the earth. Birds will leave the sky. The rivers will stop flowing [and] stand still. The [water of the] great ocean will become sweet. Everywhere land will be covered with lotuses of five [different] colors. All flowers, whether growing in earth or in water etc., will bloom. On the trunks and branches of trees, trunk and branch buds [will bloom]. On creepers, creeper buds will bloom. Broad rock surfaces will break and, in groups of seven, stalk-lotuses will emerge. Hanging lotuses will appear in the sky, [and] in all directions it will rain flowers. Divine instruments will sound in the sky. The entire world-system, encompassing the 10,000-fold world-system, will become supremely auspicious, scented by perfumes, incense and flowers, compressed like a pile of garlands, like a bouquet of garlands bound together, like a well-adorned throne [made] of garlands, a fan spreading out in a single arc of garlands.

(9.6) For the sake of warding off disturbances for him and his mother, as soon as the bodhisatta is reborn, the four great kings of this universe, with swords in hand, will stand guard at the four corners of the royal bedchamber. Not only them; every one of the four great kings from each of the ten thousand universes, with sword in hand, will stand guard in all directions, beginning at the door of the bed chamber, [then] at the door of the palace, [then] at the city gate, and [like this] as far as the mountains [that circumscribe] the universe. A desirous mind will not arise among the retinue of the bodhisatta's mother. Happy and energetic in body, [she] will see the bodhisatta within her womb as [one sees] a white thread threaded in a transparent gem. And because the womb in which the bodhisatta stays, like the inner sanctum of a *stūpa*, cannot be used or enjoyed by another being, seven days after the birth of the bodhisatta, [his] mother will die and be reborn in Tusita heaven. While other women are not pregnant for ten months or more, and give



birth sitting down, the bodhisatta's mother carried the bodhisatta in [her] womb for ten months and gave birth [while] standing. This is the quality of the bodhisatta's mother. The brahmin lady Brahnavatī also, as oil [is carried] in a pot, will carry the bodhisatta in [her] womb for ten months and, when her pregnancy is complete, will desire to go to the pleasure park. At that time [Subrahmā]<sup>55</sup> will have the path leading to the pleasure park levelled [and] adorned with various and sundry flowers, incense, scents, powders, banana trees, flags and banners, pots and vessels brimming [with flowers]. Seating the bodhisatta's mother on a golden palanquin, [Subrahmā] will send [her], with a grand assembly and in grand splendid auspiciousness, to a *nāga* grove by the name of Isipatana (the place of sages). [The grove will be] filled with *campaka* trees, *asoka* trees, *nāga* trees, *punnāga* trees, *mucalinda* trees, sandalwood trees and many others. Glowing from [their] roots to their tips [the trees will be] in full bloom with sweet smelling colorful flowers. Swarms of five types of bees will frequent the branches, leaves and blossoms [of the trees] in the grove, and [it] will resound with [the cries] of flocks of various and sundry joyous birds such as peacocks, cuckoos and others. [The grove will be] extremely resplendent, as though having fallen to the earth after descending from [Indra's] Nanda grove, [or] like the well furnished drinking hall of a king of great power. Having mounted the golden palanquin, preceded by her own retinue, [she] will reach the best of blooming trees. Adorned with all her ornaments, she will grasp the flowering branch of the *nāga* tree with her right hand [and], looking in the eastern direction, will give birth to the bodhisatta [while] standing. While other beings emerge soiled from the mother's womb in an impure and disgusting manner, the bodhisatta is not [born] in such a way. Like a great Dharma-preacher descending from the seat of Dharma, he will emerge from [his] mother's womb with hands and feet extended, glowing like a gem placed on Kāsi cloth. Then four great Brahmas from the pure abodes, devoid of craving and desire, will approach [and] receive the [bodhisatta] in a golden net. Standing before [his] mother, [they] will say: "Be joyful, good lady! You have given birth to a prodigious son." From the hands of those [Brahmas], the four great kings will receive [the bodhisatta] in a black antelope

<sup>55</sup> The entire following sentence, which is quite elaborate, is lacking a subject. In the parallel passages from Ja-a and Ap-a, the Buddha's father, Suddhodana is the subject and he is sending off the Buddha's mother, Mahāmāyā. Thus, here we might infer Brahnavatī's husband as the subject of the sentence.

skin, soft to the touch [and] employed on holy occasions. From the hands of those [great kings], ministers will receive [the bodhisatta] with a silken pillow. Being released from the hands of those [ministers], establishing himself with even feet on the earth, he will stand looking in the eastern direction. Though the great being and his mother will be pure in body, for the sake of homage, two crystal-colored streams of water will come from the sky and refresh both of their bodies at that moment. And not only streams of water will appear, [but] the shaking of the earth etc. as described above and the thirty-two signs preceding [the birth of the bodhisatta]. Being born in this way [amidst] many marvels, [the bodhisatta] will look in the eastern direction and inquire: “Is there anyone who is equal or better than me in the world?” Then many billions of universes will manifest in a single [vision]. Deities and men, performing *pūja* with scents and garlands etc., will say: “O great man, there is no one equal to you here. How then [could there be] another who is greater?” Then, after looking in [all] ten directions— [namely] the four primary directions, the four intermediate directions, the nadir and the zenith— and not seeing anyone who is his equal, he will take seven steps, [saying:] “This is the higher direction.”<sup>56,57</sup> The great Brahma will hold a white parasol [over him]. Suyāma will come carrying a royal fan, another deity will come carrying a royal sword inlaid with seven jewels, another will come carrying a royal golden slipper, and another will come carrying a royal turban.

On that occasion, though a tender child, the bodhisatta will appear like a tender youth of sixteen. Though naked, [he will appear] as though adorned with Kāsi cloth. Though unadorned, [he will appear] like a wheel-turning king adorned in finery. Though traversing the earth [he will appear] as though moving through the sky. Then the many billions of universes will become a single aggregate [universe]. There, [in that single aggregate universe], the great Brahma, decked out in finery, will arrange his *brahma*-robe over one shoulder, place [his] right knee on the earth, and raise [his] left knee. Surrounded by a great throng of many hundreds of thousands of *brahmas*, the one of great power, with the capacity to illuminate a single universe with one finger and

<sup>56</sup> He will take seven steps... (*sattapadavīṭihārena gamissati*) || Literally “he will go by the overtaking of seven steps.”

<sup>57</sup> “This is the higher direction” (*ayaṃ uttarā disā*) || This is an enigmatic statement. The idea seems to be that the bodhisatta knows that his position in the world is supreme and therefore wherever he himself stands becomes the ‘higher direction.’

10,000 universes with ten fingers, will place [his] folded hands to his head [and] say: “Good sir, what is the purpose of looking in all the directions? From the Avīci hell to the highest [state of] existence, throughout this unlimited universe, there is certainly no being that is equal to or greater than you.” Then the bodhisatta, in the manner of all buddhas, will sound the lion’s roar, which is likened to the voice of a bull. Spreading his voice through the entire world-system, [he] will say:

“I am the best in the world, chief, senior, supreme.  
This is my final birth. Now there is no further becoming.”

[Showing] immeasurable respect with splendidous auspiciousness [and] great pomp, deities and men will bring the bodhisatta to the city of Ketumatī. [His] mother will die after seven days and be born as a deity with a great retinue in Tusita heaven. In this way, the bodhisatta Metteyya, being born in a brahmin family, will grow up like a young deity. Amidst an infinite retinue, with infinite glory and great splendidous auspiciousness, he will grow up to be wise. Therefore [the text] states: “He will be born in a brahmin family.”

|| [Here ends] the discussion of the bodhisatta’s birth ||

⟨10.1⟩ Having thus described the birth of the great man, then, describing the magnificence of the [bodhisatta’s] palace etc., the Teacher said:

**“46. [Four] palaces made of jewels will have come into existence for Ajita:  
Sirivaḍḍha, Vaḍḍhamāna, Pasiddhattha, and Candaka.**

**47. Ajita [will] have a retinue of women, with perfect bodies,  
large, medium and small, adorned in all [sorts of] ornaments.**

**48. [His retinue will be] no less than 100,000 women.  
His [chief] wife will be named Candamukhī, and his son  
Brahmavaḍḍhana.”**

⟨10.2⟩ “Then, by the power of his merit, the earth will split and four jeweled palaces will arise, each with seven stories. Each floor will have 100,000 gables made of gold, silver, coral, crystal, ruby, emeralds, and all [types of] jewels. Each palace will be surrounded by seven ramparts

made of jewels. Among them, one rampart [will be] made of gold, one of silver, one of coral, one of crystal, one of ruby, one of emerald, [and] one of all [types of] jewels. On each of these [ramparts] there will be seven rows of arches. On the gate of the rampart made of gold there [will be] an arch made of silver. On the gate of the rampart made of silver there [will be] an arch made of gold. On the gate of the rampart made of coral there [will be] an arch made of crystal. On the gate of the rampart made of crystal there [will be] an arch made of coral. On the gate of the rampart made of ruby there [will be] an arch made of emerald. On the gate of the rampart made of emerald there [will be] an arch made of ruby. On the gate of the rampart made of all [types of] jewels there [will be] an arch made of all [types of] jewels. All around, hanging on the tips of poles made of seven [types of] jewels [and] adorning the palaces, flags and banners will stand, painted in many colors. Hanging everywhere along the edges of the jeweled [flags] will be a network of bells made of all [types of] jewels, emitting sound[s] similar to those of a celestial choir. All the citizens [of Ketumatī], pleased and delighted, will enjoy the sound of these bells, [affixed to] the flags and banners, as though [enjoying] the voice[s] of celestial musicians. Light will radiate from those palaces, like light blazing forth from the rays of the sun. Because of that light, the [four] palaces will stand shining like a burning grove of palm trees, [a burning] thicket of reeds, [a burning] thicket of rushes etc. With 1,000 gables made of coral, sapphire, crystal, ruby etc., [the palaces] will glow with splendor, like the peaks of supreme jeweled mountains surrounded by rainbows. All around on the walls of the [palaces] there will be well-distributed stands of palm trees inlaid with sapphires, rows of adornments made of all [types of] jewels, herds of lions, tigers, elephants, horses, snakes, chariots, peacocks, swans, herons, cranes, vultures, *garuḍas*, *nāgas*, assemblies of deities and *brahmas*, stands of creepers and trees, whirlpools, rivers, lakes, oceans, boats, cities, beds and seats etc. It will constantly rain divine flowers. On every floor of each palace will be seven thousand well-prepared bedchambers fashioned out of topaz, seven thousand couches made out jewels [and] consisting of jewels of seven types, seven thousand white canopies covered with very valuable coverings, glittering with gold and crystal [and] blazing forth with many colors, seven thousand beds with posts decorated with jewels, and seven thousand curlews. Everywhere in each palace there will stand seven thousand elephants, led by a six-tusked king elephant, decorated with all [types of] adornments, festooned with golden flags made of jewels,

restricted by golden nets [and] covered in hide. [In each palace] will stand seven thousand horses, led by a cloud-horse king,<sup>58</sup> well-bred, adorned with golden ornaments, [and] clothed in hide of seven [types of] jewels. So also there will stand one thousand chariots in each of the seven palaces. Made of the seven jewels, with banners mounted [on them], decorated with all [types of] adornments, with the color of the morning sun, [their resplendence] will engulf the palace[s]. On every floor of each palace there will be one thousand dancing women, similar to celestial nymphs, decorated with all [types of] adornments, skilled in dancing, singing and instrumentation etc., engaged in the coquetry of emotional arousal such as laughter etc., holding the five types of instruments in their hands,<sup>59</sup> [and] of pure birth. The eldest among them will be the chief queen, Candamukhī. [She will be] beautiful, attractive, pleasant, endowed with a supreme lotus-like complexion. Neither too tall nor too short, neither too thin nor too fat, neither too dark nor too light, [she will have] a complexion surpassing that of humans but not [quite] reaching that of deities. The scent of sandalwood [will] waft from her body, the scent of lotuses from [her] mouth, [and] the halo [around her] body [will] measure twenty-two cubits. The touch of [her] body [will be] similar to the touch of cotton on cotton, she [will be] a beauty [due to] five [criteria<sup>60</sup> and] will be in her final birth. Her son will be named Young Brahmavaḍḍhana. He, like Young Rāhula, will be one who has fulfilled the perfections [and] is in his final birth. There will be another 1,000 sons with glowing faces. In each palace, there will be four treasure houses, each measuring one *yojana* [and] bursting forth with the seven [types of] treasure. At the four corners [of each treasure house] a wishing tree will arise, breaking through the earth. [The trees will produce] many garments and blaze forth with requisites [such as] many types of ornaments etc. In each palace, himself fully adorned, [the bodhisatta] will live as deities [do], decorated in all

<sup>58</sup> Cloud-horse king (*Balāhaka-assarāja*) || Interestingly, in the *Supriyāvādāna*, we find a reference to Maitreya being born in the past as *Bālāho'svarāja*. It seems that this position is one that has cosmological significance. See Cowell 1886, pp. 120-123.

<sup>59</sup> The five types of instruments || These are *ātata*, *vitata*, *ātata-vitata*, *ghana*, *susira*. See PED, p. 305.

<sup>60</sup> A beauty [due to] five [criteria] (*pañcakalyāṇī*) || These five characteristics are 1. the characteristic of her hair (*kesa*), 2. the characteristic of her flesh (*mamsa*), 3. the characteristic of her bones (*aṭṭhi*), 4. the characteristic of her skin (*chavi*), and 5. the characteristic of her youth (*vayo*).

[types of] ornaments, endowed with the attainment of incomparable beauty, surrounded by a throng of women and experiencing [royal] magnificence for 8,000 years.

⟨10.3⟩ Then, inspired by the power of the great being's merit, the kings from the 84,000 cities of Jambudīpa with the city of Ketumatī as the foremost, along with the wheel-turning king Saṅkha and [a retinue of] deities and men, will approach the great being. They will stand, looking at [his] face, [and say:] "Good sir, we request to serve you."

The great being will dismiss them [saying:] "I have servants. Depart to your respective dwellings." Then, having been brought from the world of deities by the bodhisatta, 800 million deities will be born in various supreme families in the royal city of Ketumatī and will become his advisors."

|| [Here ends] the discussion of the attainment of palaces etc. ||

⟨11.1⟩ Having thus described the attainment of a retinue of dancing women and [the attainment of four] palaces, then, describing the great departure, the Teacher said:

**49. Endowed with delight, [Metteyya] will enjoy [himself], rejoicing in great pleasure. Experiencing all [forms of] fame, [he will be] like Vāsava<sup>61</sup> in the Nandana grove.**

**50. He will dwell at home for eight thousand years. [Then] one day, going to the pleasure park to enjoy [himself],**

**51. [he] will see the danger in sensual pleasures, [as is] the nature of bodhisattas, [when] he sees the four signs that destroy all enjoyment in sensual pleasures.**

**52. Seeing an old person, a sick person, a corpse bereft of life, and a happy renunciate, he will feel compassion for all beings.**

**53. Disenchanted with the enjoyments of sensual pleasure, disinterested in great pleasure, he will leave home, seeking the supreme state of peace."**

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<sup>61</sup> Vāsava || This is an epithet for *Indra* (*Inda*) or *Śakra* (*Sakka*), the king of *devas* who presides over the heaven of the thirty-three. His pleasure park is named Nanda or Nandana.

⟨11.2⟩ In this way, in that prosperous epoch, the youth Ajita, having fulfilled the perfections, will live in a house for 8,000 years experiencing great magnificence, great glory, [and] immeasurable splendor. When he has attained a son from his chief wife, Candamukhī, [and] when [his] knowledge has come to fruition and the time is ripe, [he will] one day mount a supreme chariot, glowing like a divine mansion, [and] go to a pleasure park. He will see the form of an old person there [and] turn back with [world]-wearied mind, renouncing youth. Going again to the park on another day, he will see the form of a sick person there [and] turn back, renouncing the state of health. Going again to the park on another day, he will see a corpse there [and] renounce the state of life. Like one who discerns decay in a diamond mountain, like one who discerns the fading of an excellent golden lotus in full bloom, like one who discerns darkness in the daylight sky, like one who sees the moon [about to start waning] on a full moon day in autumn, like one who discerns bodily discharge<sup>62</sup> in a divine mansion of a *brahma* or a deity, like a forlorn deity [awaiting death] in his own pleasure grove, remorseful about [the impending loss of] his splendor, [the bodhisatta] will become forlorn about the [necessary] disappearance of [his] splendor. Going again to the park on another day, [he] will see the form of an ascetic displayed in the sky by deities [and] will give rise to the inclination to renounce. After enjoying the pleasure park, he will enter the city surrounded by deities, ascend the palace, and will perform the great and complete departure, seeking the state of peace, *nirvāṇa*.”

|| [Here ends] the discussion of the great departure ||

⟨12.1⟩ Having thus described the departure of the Blessed Metteyya, then, describing his renunciation, the Teacher said:

**54. Practicing exertion for seven days, the supreme man, the conqueror, will depart in the palace itself.**<sup>63</sup>

<sup>62</sup> Like one who discerns bodily discharge in a divine mansion of a *brahma* or a deity... (*diṭṭhasarīranissandako viya devabrahmavimāne...*) || This simile is a reference to the fact that *brahmas* and deities do not experience bodily decay or aging until just before their death. Thus, the discernment of bodily discharge for a *brahma* or a deity is supposed to be a shocking and abrupt reminder of mortality, a reminder that is often difficult to accept.

<sup>63</sup> In the palace itself (*pāsāden'eva*) || Norman suggests that we should read *pāsādena* here as an ablative. However, the description in the commentary below makes it clear that Metteyya in fact departs in the palace, as it flies

**55-56. At the head of a great crowd of his companions and ministers, his family and relatives, a four-flanked army, assemblies of the four castes, and eighty-four thousand princesses, Ajita will renounce.**

⟨12.2⟩ On the final day, after seeing the form of a renunciate, when the desire for renunciation [has] arisen in him, [he will think:] “Is it possible for me to renounce in royal splendor?”<sup>64</sup> For the sake of discrimination, experiencing as much suffering as is suitable to the time and suitable for renunciation, he will practice exertion for seven days. Like a forlorn lion in a jeweled cave, [the bodhisatta] will become forlorn about [his] jeweled palaces, perfect in magnificence and splendor as previously described. [He] will desire to perform the great and complete departure. Then, because of the power of that thought, at that moment the deities from the entire 10,000-fold universe will gather in a single universe. There will be a single outcry [through] the entire city and [throughout] Jambudīpa:<sup>65</sup> “Today the youth Ajita will perform the great departure.”

⟨12.3⟩ At that moment, king Saṅkha and his retinue of 84,000 performers will stand surrounding the palace. The remaining *ksatriyas*, brahmins, laymen, laywomen, townspeople, country-folk [and] the assemblies mentioned before will surround [the palace], carrying perfumes, garlands, incense, palm leaves, flags, full pots and vessels, flower vessels etc. in hand. All the way up to the Akaniṭṭha [heaven], deities will stand in the sky, dressed in festival garb, with divine flowers and scents in their hands, generating a single resonance by way of divine musicians and words of praise. [Because] the deities

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through the sky to the site of awakening. Therefore, it is most certainly an instrumental usage, and could be translated literally as “by palace,” as most earlier scholars have indeed suggested.

<sup>64</sup> “Is it not possible for me to renounce in royal splendor?” (*“siriramma pabbajitum samattho no”*) || The particle *no* here can be interpreted in several different ways. It is either a negation, or indicates a question. Its location at the end of the sentence suggests the latter interpretation. However, based on the discussion of austerity that follows, it seems likely that the bodhisatta would renounce his royal splendor. It could also be a plural possessive pronoun, rendering the sentence entirely positive.

<sup>65</sup> There will be a single outcry [through] the entire city and [throughout] Jambudīpa (*sakalarājadhānī Jambudīpa ca ekakolāhalaṃ bhavissati*) || Literally: “the entire city and Jambudīpa will become a single uproar.”



living in the mountains ringing the universe, the abode of Akaniṭṭha, and elsewhere [will release] scents and powders etc. from pots made of gold, silver, gems, coral, crystal, gold, ruby, emerald etc., it will be as though the entire earth is overspread by a dense thunder cloud [emitting] a constant shower of flowers. At that moment, like a golden royal swan [leaving] the earth [and] flying up into the sky, the jeweled palace will fly up into the sky, complete with the bodhisatta's chief wife and dancing girls etc. At that moment, due to the power of the merit of the great being, the power of the merit of the wheel-turning king, [and] the power of the deities, the entire assembly will rise into the sky. Those with the desire to go with the great being will find<sup>66</sup> themselves in the sky. The great Brahma will carry a white parasol, three *yojanas* [in circumference]. Sakka will stand blowing a conch shell. Suyāma [will stand] holding an ox-tail fan. Santusita [will stand] holding a palm-leaf fan. Pañcasikha [will stand] playing a *vīṇa* made of yellow *veluva* wood. The kings of the four directions [will stand] with swords in hand. Deities [will stand] holding golden vessels bearing divine flowers etc. The generals of the *yakkhas* from all the directions [will stand] with swords in [their] hands and, all around, *asuras* [will stand] holding divine banners. The kings of the *nāgas* [will stand] holding jeweled sticks and lamps. *Supannas* [will stand] playing music of praise. *Kinnaras* [will stand] singing with excellent voice[s]. Groups of celestial musicians [performing] divine dances and young female deities will stand in the ten directions. Surrounded by such a splendorously auspicious assembly, divine and human, he will fly into the sky, adorning it with [his] palace, and approach the vicinity of the site of awakening. [While doing so,] a single thrum, a single resonance, [will be] produced by the dancing of mountains, the trumpeting of elephants, the neighing of horses, the roar of lions, the purring of tigers, the joyous cry of swans, the approval of deities, words of praise of the *asuras*, and the applauding of *brahmas*. Descending from the sky near the site of awakening, the palace will settle on an attractive section of land. At that moment, bringing divinely produced requisites of eight types, the great Brahma will arrive at that [very] place. Then the great being, using a divinely produced sword to cut off his mass of hair and top-knot, will throw [the hair] into the sky, accept the requisites from the hands of Brahma, [and] renounce.”

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<sup>66</sup> Find (*passissati*) || Literally “will see.”

⟨12.4⟩ Having thus described Metteyya’s renunciation, then, describing those who renounced after him, the Teacher said:

**57. “At the time that Metteyya goes forth, 84,000 brahmins, learned in the Vedas, will go forth [after him].**

**58. The two brothers, Isidatta and Purāṇa, will also go forth at that time, along with [assemblies of] 84,000 [others].**

**59. From [among the] 84,000, Jitamitta and Vijaya, a pair of immeasurable intelligence, will serve the Self-Awakened One.**

**60. From [among the] 84,000, the householder Siddhattha and the laywoman Sudhanā will serve the Self-Awakened One.**

**61. From [among] these 84,000, the layman Saṅgha and the laywoman Saṅghā will serve the Self-Awakened One.**

**62. From [among] the 84,000, the layman Sudhana, who is famous as ‘Sudatta,’ will serve the Self-Awakened One.**

**63. A woman by the name of Yasavatī, who is famous as ‘Visākhā,’ will leave home in Metteyya’s dispensation at the head of 84,000 men and women.**

**64. Many other townspeople and countryfolk, *kṣatriyas*, brahmins, merchants and slaves in no small measure,**

**65. a great crowd of all different castes, will at that time become disposed towards leaving home [and] renounce in emulation of Metteyya.”**

|| [Here ends] the discussion of the renunciation ||

⟨13.1⟩ Having thus described the renunciation of the great man and [his] followers, then, describing his supreme awakening, the Teacher said:

**66. “On the very day the resolute one departs, he will approach the site of awakening.**

**67. Sitting cross-legged at the site of the unvanquished leader, the supreme throne of awakening, the one of great fame will awaken [to the truth].”**

⟨13.2⟩ The great man will renounce [and] undertake to strive for restraint [by means of fasting]. After cleaning [his] body in the river, he will eat the sweet rice milk, imbued with divine energy and offered by queen Candamukhī. [He] will release a golden bowl into the river [and it will] end up in the realm of the *nāgas*. [He] will spend the day in a jungle thicket adorned with budding flowers. In the evening, as sweet-smelling flowers are falling from [their] stems, and *nāgas* and *supaṇṇas* are arranging their upper robes and worshipping [him] with divine flowers and scents etc., the 10,000-fold world-system will tremble, and [the bodhisatta], surrounded by a throng of deities and *brahmas*, will walk down a path adorned by deities. He will approach a *nāga* tree from the southern direction, circumambulate [it] three times, take the grass brought by some person and spread it over the bestrewn, invariable,<sup>67</sup> immovable site. [He] will mount the unvanquishable seat that will appear there, turn [his] back to the fully blooming tree of awakening [and], looking eastward, sit down after making a strong determination for the fourfold effort.

⟨13.3⟩ At that time, the Vasavattimāra, residing in his own heaven, will see the great being sitting [there], having mounted the throne of awakening. Having not yet attained omniscience, [the bodhisatta will make a vow:] “I will not leave this posture [until I am awakened].” [Vasavatti will think:] “Young Ajita desires to transcend every sphere of my [influence]. I will not allow him to transcend my sphere.” By means of the power of Māra, [he] will descend to the brim of the universe. After looking down, he will flee, being repelled by the power of the great being’s loving-kindness. At that moment, [Māra] will stand, eclipsing to its circumference the sphere of the setting sun, which is beautified by thousands of rays and measures fifty *yojanas*. [It will be] as though a golden disc were being submerged in the great ocean. He will stand eclipsing the forty-nine-*yojana* sphere of the moon, as it is sending out a fluctuating halo of light [while] rising from the edge

<sup>67</sup> Invariable (*avijahite*) || Literally: “unabandoned.” The idea behind this term is that the site of awakening is the same for all buddhas. Therefore, it is never abandoned in that it is invariably visited by the buddhas when they arrive at the final stage of awakening.

of the eastern direction. [It will be] as though [the moon] were being immersed in the ocean of milk, the womb of the universe, [or] like a silver disc being raised into the sky. At the center of the universe, the great man will glow as though immersing that place in golden nectar with the golden glow of his body.

⟨13.4⟩ Brahma, Sakka, Suyāma and Santusita, as during the great departure, will stand holding a white parasol, a conch of supreme victory, a divine ox-tail fan, a gemmed palm fan etc. Some deities will bring rows of jeweled arches, some [will bring] jeweled pillars, some [will bring] golden plantain trees, some [will bring] garlands made of all types of jewels, some [will bring] radiant plants, some [will bring] flower pots, some [will bring] spoonfuls of incense, some [will bring] lamps with jewel-inlaid handles, some [will bring] golden slaves, some [will bring] silver slaves, some [will bring] jeweled slaves, some [will bring] gemmed slaves, some [will bring] jeweled lamps, some [will bring] flags and banners, and some [will bring] wishing trees. [They will all] stand surrounding [the site of awakening]. Deities from all the 10,000 universes will don festival garb and make themselves into bands of dancing deities. They will worship [the bodhisatta] with divine flowers, scents, and powders etc. Like a sky filled with giant rain-bearing clouds, [the sky] will be [filled] constantly with a rain of divine flowers.

⟨13.5⟩ Then the great man, surrounded by a magnificent assembly, will sit cross-legged, enclosed by the ramparts of the mountains ringing the universe, under a canopy of sky inlaid with gem-[like] stars, under the light of the moon illuminating the entire night, in the middle of a gemmed awning at the womb of the universe, under the tree of awakening, under a supreme gemmed parasol. In the first watch [of the night], he will recall his previous lives. In the middle watch [of the night] he will purify the divine eye. In the final watch [of the night] he will comprehend the aspects of interdependence in terms of production and cessation (*anulomapaṭilomādivasena*). Just as the sun is rising, he make the entire 10,000-fold world-system resound [and] penetrate the knowledge of omniscience, [knowledge] that is adorned with the quality of the four self-confidences and the ten powers. At that moment, just as at [his] birth, the thirty-two preceding signs will appear. The entire 10,000-fold world-system will revolve, and be royally adorned like a mass of garlands, like a dense bouquet

of garlands bound together, like a well-adorned throne [made] of garlands. In this way, making the entire 10,000-fold world-system [resonate with] a single thrum, a single resonance, a single approval, a single festival, a single perfection of splendor and auspiciousness, the one who has penetrated the knowledge of omniscience will exclaim the ecstatic verse beginning with [the words:] ‘for many births in the flow [of existence].’”

|| [Here ends] The discussion of the supreme and complete awakening ||

⟨14.1⟩ Having thus described the complete awakening of the Blessed One Metteyya, then, describing his turning of the wheel of Dharma, the Teacher said:

**68. “Going to a blossoming *nāga* grove in a pleasure park, the conqueror will thus turn the supreme wheel of Dharma:**

**69. “Suffering, the arising of suffering, the transcendence of suffering, and the eight-fold path leading to the stilling of suffering.”**

**70. At that time, when the lord of the world is turning the wheel of Dharma, there will be an assembly [of] men on all sides, [stretching] for one hundred *yojanas*.**

**71. Beyond that, many devas will approach that conqueror there.**

**At that time, [he] will release hundreds of billions of them from [their] bonds.”**

|| [Here ends] the discussion of the turning of the wheel of Dharma ||

⟨15.1⟩ Having thus described the turning of the wheel of Dharma, then, describing the renunciation of king Saṅkha, the Teacher said:

**72. “Then king Saṅkha will offer [his] palace, made of jewels, to the community of monks headed by the conqueror. What’s more,**

**73. [he] will offer a great alms-giving to the poor, to wayfarers and to merchants,<sup>68</sup> hurrying to the Self-Awakened One together with [his] queen.**

**74. With an army of limitless power, due to the power of his great majesty, [he] will approach the conqueror with [a retinue of] 900 billion.**

**75. Then the Self-Awakened One will beat the unexcelled supreme drum of the Dharma, which sounds the beat of the deathless and illuminates the four truths.**

**76. At that time, the king's entire retinue, all 900 billion without exception, will become monks through the 'come monk' formula."**

|| [Here ends] the discussion of king Sāṅkha's renunciation ||

⟨16.1⟩ Having thus described the renunciation of king Sāṅkha, then, giving a complete description of the realization of deities and humans, the Teacher said:

**77. "Then, deities and humans will approach the lord of the world [and] will ask the conqueror a question regarding the excellent state of arahatship.**

**78. The conqueror will teach them [and], when 800 billion have attained the supreme state of arahatship, there will be the third realization."**

⟨16.2⟩ Having thus described separately the third realizations [of deities and men], then, describing the coming together of [disciples], the Teacher said:

**79. "The first assembly will be of one trillion, [all] with fluxes exhausted, pure, peaceful in mind, [and] excellent.**

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<sup>68</sup> To the poor, to wayfarers and to merchants (*kaṇaṇaddhikavaṇibbake*) || I follow Norman (who follows Leumann 1919, pp. 212-213) in reading this compound as a locative singular *dvandva*.

**80. After the Blessed One has finished the rains retreat and proclaimed the *pavāraṇā*, he will celebrate it with 900 billion [deities and humans].**

**81. When the sage will go into seclusion on the golden-silver slope of the Gandhamādana mountain in the Himālayas,**

**82. [then he will] enjoy the play of meditative absorption with 800 billion [disciples], who are peaceful in mind, excellent, pure, [and] whose fluxes are exhausted.”**

|| [Here ends] the discussion of the assemblies of disciples ||

⟨17.1⟩ Having thus described the assembly of disciples, then, describing the retinue etc. of the Blessed One, the Teacher said:

**83. One trillion [beings], who have attained the six super-knowledges [and] have great powers, will at all times throng Metteyya, the lord of the world.**

**84. [Those who are] skilled in the discriminations, adept in words and [their] explanation, greatly learned, expert in the Dharma, accomplished ornaments of the community, well tamed, happy [and] wise will surround the conqueror.**

**85. At the head of those monks, [Metteyya will be] a *nāga* [at the head] of excellent *nāgas*; one who has crossed over [at the head of] those who have crossed over; one who has reached peace [at the head] of those who are tamed and peaceful.**

**86. Surrounded by [his] community of disciples, the compassionate and sympathetic great sage, Metteyya, best of humans,**

**87. the conqueror, will wander the villages, towns and cities, uplifting many beings [and] causing [them], along with deities, to attain *nirvāṇa*.**

**88. Beating the drum of the Dharma, sounding the conch of the Dharma, proclaiming the Dharma sacrifice, raising the banner of the Dharma,**

**89. roaring the lion's roar, turning the supreme wheel [of the Dharma],  
offering to men and women the supremely tasty drink of truth,**

**90. the conqueror will wander for the benefit of all beings, awakening the great mass of those capable of awakening, be they rich or poor.**

**91. He who has insight will establish one in going for refuge, one in the five precepts, [and] one in the ten [paths] of skilful [action].**

**92. To one he will teach recluseship [and] the four supreme fruits, to another he will teach discrimination in regard to the unequalled Dharma.**

**93. He who has insight will teach the eight supreme attainments to one, [and] to another he [will] bestow the three knowledges and the six super-knowledges.**

**94. In this way, the conqueror will instruct [his] audience [and] at that time the dispensation of the conqueror Metteyya will be extensive.**

**95. Seeing people who are capable of awakening, the sage will approach them, even from 100 thousand *yojanas*, [and] awaken [them].**

⟨17.2⟩ In this way, going everywhere and walking the beneficial way, [Metteyya] will give attention to a monk who has received a meditation object in his presence and is dwelling in a place that accords with his desires. [Metteyya will think:] “After receiving a meditation object from me and departing, such and such a monk was not able to bring about attainment.” Then he will investigate that [monk, who] has given up all meditation objects [and] is thinking unskillful thoughts. Then [Metteyya will think:] “How indeed [is it that], after receiving a



meditation object from a teacher such as me, this son of good family, dwelling overpowered by unskillful thoughts, will continue to fare on in the beginningless cycle of suffering?” Out of compassion for that [monk], he will manifest himself there [and] teach that son of good family: “Good man, how [is it that] while I am teaching the Dharma for the removal of desire, hatred, and violence, you are under the influence of [distracting] thoughts?, Having performed wrong bodily acts etc., under the influence of [such] thoughts while in the flow [of existence] without known beginning, you have experienced the very terrifying, severe suffering of hell in countless thousands of existences. If now you remain under the influence of [distracting] thoughts, you will experience great suffering in the future, undergoing even fiercer suffering in hell for many thousands of years. With body burnt up in the dense conflagration of Avīci, which is engulfed in flames of six types,<sup>69</sup> [you will] lament in an afflicted voice: ‘Oh [what] suffering!’ Furthermore, when a billion aeons in this flow [of existence]—devoid of buddhas, endowed with the fourfold great darkness, devoid of the lamp of Dharma [and] obscured by the sixty-two [wrong] views—have passed, a single and extremely rare ten-powered sun will appear. In this way, when many thousands of billions of Tathāgatas are born, they raise the entire mass of people from the flood of the flow [of existence and] establish [them] in the fruit of *nirvāṇa*. Because [you have] previously lost [your] attainment of auspicious qualities, you are now sunk in the ocean of the flow [of existence]. If now, after obtaining a very rare human existence, accomplishing release from the eight unfortunate [states of existence] and attaining a fortunate [existence] by some good action—like a blind tortoise raising his head after one hundred years to encounter the single opening in a yoke floating on the surface of an ocean whose water is agitating, billowing [and] writhing due to a fierce wind—you [yet] do not bring about benefit for yourself, when then will there be a chance of this sort for you [in the future]? It is as if you had entered a mine resplendent with the glow of various types of jewels, and were treating it like a pile of potsherds in a small hut. [In the same way, even though you have] entered this dispensation of the supremely resplendent jewel of Dharma, which is extremely difficult to obtain, you are under the influence of [distracting] thoughts. [You have] fallen from my teaching and entered the thicket of becoming. [You have] become [like] a tangle of string, a knotted rope, a mesh of grass, not

<sup>69</sup> Engulfed in flames of six types (*chabbidhajālāmālākule*). || This is perhaps an epithet for the hells in general.

attaining even the sight of a Tathāgata, taking up the sixty-two [wrong] views, not transcending the flow [of existence and] the suffering of the bad destination of the lower realm. ‘From death to rebirth, from rebirth to death,’ [you] take rebirth and die again and again in this way. You wander in the three existences, the four wombs, the five destinies, the seven [stations of] consciousness, the nine abodes of beings, like a boat thrown about in a deep and terrifying ocean, like an ox yoked to a plow.

“Then, because of the power of [your past] inclinations [you] continue to practice whatever wrong action you did in various births. Due to some proper act, you come face to face with the future Buddha. Then the Tathāgata will criticize that [inclination and], shaming [you] in the midst of an assembly of deities and men, will destroy your fault of inclination. Just as in the dispensation of the Blessed One Gotama, when [he destroyed] the fault of inclination of two young men of the Mahallaka community of monks, or as [he reproached] the fault of the inclinations of [others in the past such as] Upanandaka, the mosquito killer, the liquor drinker, the destroyer of huts, the cowherd, the heedless one, the fraudulent one etc.,<sup>70</sup> so he will reproach you. Furthermore, good man, [you are] afflicted by the power of the tide of [distracting] thoughts, rising and sinking in the cycle of desire, the deep uncrossed ocean of the flow [of existence]. [This ocean] is full of the water of sorrow, lamentation, pain, torment and despair, with breaking waves of birth, sickness and death, violent schools of fish [that are] greed, hatred, delusion, conceit, stinginess etc., inhabited by fools and demons, a receptacle for the torrent of craving. While wandering [in this deep ocean], you [should] attain the lamp of my delightful teaching, which is a jewel-mine of the thirty-seven factors leading to awakening, conducive to the happiness of heaven and liberation, [and] endowed with trees and [their] fruit: the palm tree of morality, the *sal* tree of concentration, the mango tree of discernment, the coconut tree of knowledge and vision by liberation etc. Established in the realization [of the truths and] faring on by rising from the ocean of existence through the flood of [mental] defilements, you should practice well the holy life so that [you] do not fall into the snake’s mouth<sup>71</sup> of the lower realms. Furthermore, good man, use the axe of attention to [your] meditation subject in order to cut the poisonous

<sup>70</sup> Each of these persons is depicted in a specific Jātaka tale. See endnote fa, on p. 145 of the edition for specific references to these Jātaka tales.

<sup>71</sup> The snake’s mouth (*vaḷavāmukhe*). || This is perhaps the name of a specific purgatory. I have rendered the phrase literally. See PED p. 603.

tree of the round of the three levels [of existence]. [That tree] has grown up in the soil of the ocean of the flow [of existence], with its great root of ignorance, its thick and broad trunk whose heartwood is mental constructions, its tips of decay and death that converge at the pinnacle of existence, [and] its branches of craving spreading over the entire surface of the earth. [It] blooms with the poisonous flowers of the sense spheres [and is] heavy with the poisonous fruit of suffering. In brief: by attention to the four great elements, discriminate [them] into constituents. By attention to the constituents in their full extent, break [them] into forty-two [parts]. Break [them] into pieces by their relation to mentality and materiality. Uproot the [unwholesome] roots by seeking out the conditions of that very mentality and materiality. Dry [them] up in the winds and heat [of the practice] of gradual insight [and] burn [them up] with the fire of the attainment of the supreme fruit. Therefore, just as you might use a diamond goad [to restrain] a trumpeting elephant in rut with juices running from its temple, [in the same way you must] immediately restrain the mind that lolls [amidst] the senses. With the goad of knowledge it is easy to restrain your mind. How is that? The mind of the past is gone. The mind of the future is yet to come. Simply observing the momentary, presently arisen, mind leads to benefit for a very long time.” Continuing in this way, [Metteyya] will teach by various methods. Having made [his student] bloom like a lotus, [he] will fly into the sky and, in a moment, will return [from where he came]. Thus it was said:

Seeing people who are capable of awakening, the sage will approach [that] place, even from 100,000 *yojanas*, [and] awaken [them].

⟨17.3⟩ This should be understood in the following way. At that time the sympathetic, compassionate Metteyya, the best of men, the great sage, will be surrounded by a billion monks. Having Himself attained the six superknowledges, [he will be surrounded by disciples] endowed with the six superknowledges. [In the same way, he will be] one with great supernatural powers [surrounded by disciples] endowed with great supernatural powers, one who has attained discrimination [surrounded by disciples] who have attained discrimination, one skilled in words and their explanation [surrounded by disciples] who are skilled in words and their explanation, one of great learning [surrounded by disciples] of great learning, an expert in Dharma [surrounded by disciples] who are experts in Dharma, an experienced

one [surrounded by disciples] who are experienced, an ornament of the community of monks [surrounded by disciples] who are ornaments of the community of monks, one who is well-tamed [surrounded by disciples] who are well-tamed, a gentle man [surrounded] by gentle [disciples], a wise man [surrounded] by wise [disciples]; an elephant [surrounded] by elephant-[disciples], an excellent man [surrounded] by excellent [disciples], one who has crossed over [the flow of existence surrounded by disciples] who have crossed over [the flow of existence], one who is at peace [surrounded by disciples] who are at peace, one with few desires [surrounded by disciples] with few desires, a contented one [surrounded] by contented disciples, one who is aloof [from sense pleasures surrounded by disciples] who are aloof, an austere one [surrounded by] austere [disciples], an energetic person [surrounded] by energetic [disciples], one who is perfect in the precepts [surrounded by disciples] who are perfect in the precepts, one who is perfect in concentration [surrounded by disciples] who are perfect in concentration, one who is perfect in discernment [surrounded by disciples] who are perfect in discernment, one who is perfect in liberation [surrounded by disciples] who are perfect in liberation, one who is perfect in the knowledge and vision by liberation [surrounded by disciples] who are perfect in the knowledge and vision by liberation, one who exhorts [others surrounded by disciples] who exhort others, one who sees evil as blameworthy [surrounded by disciples] who see evil as blameworthy, an orator [surrounded] by orator [disciples], one who has destroyed the defilements [surrounded by disciples] who have destroyed the defilements, one who is of pure<sup>72</sup> birth [surrounded by disciples] of pure birth, one whose banner of conceit has fallen [surrounded by disciples] whose banners of conceit have fallen, one for whom the flow [of existence] is destroyed [surrounded by disciples] for whom the flow [of existence] is destroyed, one who has removed [the thorn of suffering surrounded by disciples] who have removed [the thorn of suffering].

Like a king of deer thronged by deer, like a [flower's] filament surrounded by petals, like a [flower's] pericarp surrounded by filaments, like the king of mountains Sineru encircled by a surrounding wall [of mountains], like a golden palace inlaid with coral platforms, like a blazing chandelier amidst many thousands of torches, like a white *kokanuda* lotus in a grove of blooming red lotuses, like a great golden boat amidst a fleet of golden boats, like a golden royal swan surrounded

<sup>72</sup> Pure (*vijatita*) || Literally “disentangled.”

by a flock of ninety thousand swans, like a king of bulls surrounded by a herd of bulls, like a king of tigers surrounded by a troop of tigers, like a king of lions surrounded by a pride of lions, like a six-tusked king of elephants surrounded by elephants, like the cloud-horse king surrounded by a team of horses, like the full moon surrounded by a retinue of stars, like the autumn sun thronged by thousands of rays, like a wheel-turning king surrounded by an assembly [stretching for] thirty-six *yojanas*, like Sakka surrounded by a throng of deities, like a Great Brahma surrounded by a throng of *brahmas*, [Metteyya] will wander in the inner, middle and larger regions, measuring 300, 600 and 900 *yojanas* respectively, beating the drum of the Dharma, blowing the conch of the Dharma, raising the banner of the Dharma, the standard of the Dharma, roaring the lion's roar, turning the wheel of the Dharma, offering [to people] all [sorts of Dharma] drinks with supreme taste, filling the great Ganges of [beings] worthy of training with Dharma rain, setting up the ladder of the Dharma, hinging the great door of the Dharma, sealing the great boat of the Dharma, as though causing to bloom the lotus pond of beings to be awakened. [Metteyya] will train beings [by] establishing some in the refuges, some in the five precepts, and some in the going forth and higher ordination. To some [he will] give [the meditation object for] the meditative absorptions of the material sphere, to some the meditative absorptions of the immaterial sphere, to some [the practice] of insight, to some the path and the fruit, [the path of] discrimination, the supreme attainment, the three knowledges, [and] the six super-knowledges. [He will] spread the teaching across the entire earth and raise all beings out of suffering.

|| [Here ends] the discussion of the attainment of retinue ||

⟨18.1⟩ Having thus described the attainment of retinue and the way of wandering of the Blessed One Metteyya, then, describing his attainment with respect to mother, father, chief male disciples, chief female disciples, [chief] male supporter, [chief] female supporter, [and] tree of awakening, the Teacher said:

**96. “At that time, Metteyya’s mother will be named Brahmavati. [His] father, the advisor of king Saṅkha, will be named Subrahmā.**

**97. Asoka and Brahmadeva will be his chief disciples [and] an attendant by the name of Siṃha will attend to the conqueror.**

98. Padumā and Sumanā will be [his] chief female disciples and Sudhana and Saṅgha will be [his] chief [lay] supporters.

99. Yasavatī and Saṅghā will be [his] chief female [lay] supporters [and] that Blessed One's tree of awakening will be a *nāga* tree.

100. With a trunk [that reaches] 120 cubits and swaying branches with trembling tips [that reach] an additional 120, [the tree] will shine like a peacock's fan.

101. [The tree's] buds will be constantly in full bloom, fragrant with the sweet scents of heaven, with sweet blossoms as large as wheels whose stalks are full of pollen.

102. [Its scent] will waft in all directions for ten *yojanas*, its flowers will be strewn all around at the site of awakening.

103. Having gathered, the people of the country will smell the supreme scent [and], delighted with it, will utter words [of praise].

104. 'Pleasant is the ripening of merit of the excellent outstanding Buddha, by whose majesty this unimaginable floral scent wafts forth.'

⟨18.2⟩ That *nāga* tree of awakening will have a glowing trunk of pure and glossy silver. Well-shaped, upright and free from knots, it will rise 120 cubits [from the ground].<sup>73</sup> [The tree will have] five large branches of the [same] size, and so, from the roots to the uppermost tips [the tree will extend] 240 cubits.<sup>74</sup> Similarly, [the length] from the tip of [its] westernmost branch to the tip of [its] easternmost branch [and]

<sup>73</sup> A glowing trunk ... 120 cubits [from the ground] (*suparisuddhasiniddharajāt akkhandhapaṭibhāsa-jātasuvaṭṭa-ujuanigaṇṭhikavīsuttarasataratanasamugga takkhandho*) || This large compound presents some difficulties. See the edition for the various divergent readings that are found in the Mss.

<sup>74</sup> From the roots to the uppermost tips [the tree will extend] 240 cubits (*cattāḷisa-ratanādhikaratanasatadvayam*). || This compound presents some difficulties of interpretation. It may describe the relationship between the length of the five branches and their reach.

from the tip of [its] southernmost branch to the tip of [its] northernmost branch [will measure] 720 cubits in circumference. Shining like the circumference of a thickly bound fan of peacock feathers, like a pile of silver placed at the peak of a sapphire mountain, [the tree of awakening] will stand as though adorning the entire sphere of the earth. There will be no young white shoots for foliage, nor will there be leaves withering from the stalk. With permanently green leaves, [the tree] will be constantly furnished with swaying red buds as though its leaves and shoots were made of coral. Amidst the branches, which are the color of sapphire, every single *nāga* bud will be the size of a receptacle that can hold twelve *nālis* of water. [Its] blooming flowers will be the size of chariot wheels, [and] in each flower there will be a *nāli* of pollen. The flowers that bloom on the day of [Metteyya's] attainment of the knowledge of omniscience will remain for 80,000 years. On the day of the Ten-Powered One's final *nirvāna*, they will wilt [and] fall from their stalk[s], releasing [their] pollen, consisting of sandalwood mixed with all [types of] scented wood, [as] a mark on the forehead [of the Blessed One].

Everywhere around the great site of awakening, extending for three *yojanas*, trees of various colors overflowing with flowers will stand, surrounding [and] facing the tree of awakening. Sweetly scented, multicolored flowering creepers, covered with brilliant multicolored flowers [and] winding to the right, will stand, like surrounding ramparts of pearls and gems. [A region] measuring half a *yojana* around the tree of awakening will be covered with a layer of sand and jewels. And on this bed of sand, there will be a layer of flowers, of the types grown in earth and in water, endowed with many and various colors and scents. In that place it will constantly rain *anoja* flowers, *sindhuvāra* flowers, jasmine flowers, *sumana* flowers, *pātali* flowers, *campaka* flowers, *nipa* flowers, *salala* flowers, *nāga* flowers, *punnāga* flowers, *mañjusa* flowers etc. In every direction there will be rows of golden pots filled with blue red and white water lilies, red and white *kumuda* flowers, and red and white lotus flowers. At four gates there will be mechanical jeweled lamps. Above the tree of awakening, hanging lotuses and a canopy of garlands will stand in the sky. Flying through the sky, flocks of various colored birds will worship and circumambulate [the site] with sweet song. No flocks of birds will be lingering among the branches, leaves and limbs [of the tree]; nor will [its] leaves be moved by strong winds. As though surpassing the splendor of a gemmed parasol produced by the power of the merit of [many] *brahmas*, [the

tree] will be auspicious because of [its] splendor. It will constantly be praised, respected and worshipped by the world and its deities. *Nāgas*, *supannas*, *asuras*, celestial musicians, deities, and *brahmas*, though constantly watching [the tree of awakening], will not get enough [of it]. The great tree of awakening will be marvelous and splendorously auspicious in this way.

|| [Here ends] the discussion of the attainment of a mother etc. ||

⟨19.1.1⟩ Having thus described the perfection of mother, father, chief male disciples, chief female disciples, male attendants, female attendants and tree of awakening, then, describing the attainment and size of the Blessed One's physical body, the Teacher said:

**105. The conqueror [will] be eighty-eight cubits tall [and] the Teacher's chest will be twenty-five [cubits] in diameter.**

⟨19.1.2⟩ The body of the Blessed One will be eighty-eight cubits (*hatthā*) tall. [The distance] from the solidly established sole of [his] foot to [his] knee [will measure] twenty-two cubits (*ratanā*). [The distance] from the sphere of his knee to [his] belly-button [will measure] twenty-two cubits. [The distance] from [his] belly-button to [his] collar bone [will measure] twenty-two cubits. [The distance] from [his] collar bone to [the top of his] *uṣṇīṣa* [will measure] twenty-two cubits. The space between [his] two arms will be twenty-five cubits. Each of his ears will measure seven cubits [and] when the lobes of [his] ears shake, it will be like a flash of lightning. Both of his eyes will have majestic eyebrows, five cubits long, [two] blue rainbows falling over golden mountains. The space between [his] eyebrows will be five cubits [wide]. Like a golden peak, [his] prominent nose [will be] seven cubits etc. The flesh of [his] lips [will be] like a very red five-cubit *bimba* fruit. [His] large, glistening, soft, slender, red tongue [will be] ten cubits long. [His] *uṣṇīṣa* [will be] twenty-five cubits in circumference.<sup>75</sup> [So also his] great face, like a ball of gold, will have a circumference of twenty-five cubits. [His] perfectly round neck, like a golden *āliṅga* [drum], will be fifteen cubits around. Each of [his] hands will be forty cubits, [and] the webbed palm [of each hand] will be five cubits wide.

<sup>75</sup> [His] *uṣṇīṣa* [will be] 25 cubits in circumference (*āvattato pañcaviṣatihattham uṅhīsaṣīsam*) || It is not exactly clear to me what aspect of an *uṣṇīṣa* a "circumference" would refer to.



⟨19.2⟩ Having thus described the measure of [Metteyya's] physical body, then, describing the Blessed One's perfect eyes, the Teacher said:

**106-7a. The sage [will be] wide eyed, illustrious eyed, pure eyed. Unblinking day and night, [he] will see [any object], be it large or small, his physical eye unobstructed for twelve *yojanas* in all directions.**

⟨19.3.1⟩ Having thus described the attainment of [his] eyes, then, describing the attainment of the Blessed One's halo, the Teacher said:

**107b. His glow will radiate for twenty-five [yojanas].**

**108. Beautiful like a shaft of lightning [or] a chandelier, resembling a garland of jewels, the conqueror will shine like the sun.**

**109. At all times, the rays of the major and minor marks will appear [and] a multitude of many hundreds of thousands of rays [will] descend [from Metteyya].**

⟨19.3.2⟩ The Blessed One's thick sphere of rays, a halo of light measuring a fathom, will spread for twenty-five *yojanas* for his entire life. He will shine like a ball of blazing lightning in the dark sky, like a great blazing chandelier replete with thousands of flickering flames, like a glittering garland of jewels with its glow rising eighty-eight cubits, like the sun with its thousands of rays. The thirty-two marks of a great man, imprinted upon his entire body in proper order, will together surpass the splendor of the presence of thirty-two moons, thirty-two suns, thirty-two wheel-turning kings, thirty-two great kings [of the directions], thirty-two *sakkas* and thirty-two great *brahmas*. His body will be very beautiful. Shining [with the rays of the thirty-two marks], [it will be] like the sky, in which a host of glittering stars have arisen, like a great lake with its surface of water blazing with blooming lotuses, like a jewel mine with its surface pervaded by the extensive emanation of the aura of various gems. Furthermore, that [body], beautified by the eighty auxiliary marks, will be like the earth beautified by hundreds of silvery flashing lightning bolts and rainbows. Thick, oscillating buddha-rays of six colors will emerge from his body, like a stream of sapphire nectar issuing from a sapphire pot, like a stream of flower

nectar issuing from a golden pot, like a stream of ripened lac essence issuing from a coral pot, like a stream of milk issuing from a silver pot. [The Buddha's rays] will radiate in pairs, as large as the trunk of a palm tree or a chariot wheel etc. In a single round, they will extend through the 10,000-fold universe, reaching below the wind, water and earth, and beyond the highest point of existence. [In this way they will] continuously radiate across the unbounded world-systems until the destruction of [the Buddha's] dispensation.

⟨19.4.1⟩ Having thus described the attainment [of Metteyya's] rays, then, describing the attainment of lotuses, the Teacher said:

**110. Every time [Metteyya] raises his foot, fully blooming lotuses will grow [there]. [These lotuses] will have thirty-cubit leaves, [all] equal [in size], and inner leaves of twenty-five [cubits].**

**111. Within the lotuses, [there will be] filaments of twenty cubits [and] pericarps of sixteen [cubits] filled with red pollen.**

⟨19.4.2⟩ With each supreme step of the Blessed One, great lotuses will break through the earth and spring up, receiving the wheel-marked soles of [his] feet. The primary leaves of each one [will be] thirty cubits [long], [their] inner leaves twenty-five cubits [long], and [their] filaments twenty cubits [long]. [Their] pericarps will be sixteen cubits [long and] in each flower there will be ten *ambāṇas* of pollen.<sup>76</sup> Every time [the Buddha] takes a step, streaks of red pollen, like a cloud of vermilion, will rise all the way up to [his] rich, dark, well-adorned hair, and land on his body like a stream of lac on a golden image, adorning [it] and spreading to the soles of his feet. In each of his footprints white lotuses will spring up. In this way, through the unparalleled splendor of the Buddha, the infinite play of the Buddha, he will make the entire world his buddha-kingdom.

|| [Here ends] the discussion of the measure of [Metteyya's] physical body etc. ||

<sup>76</sup> Here in P<sub>1</sub> P<sub>2</sub> P<sub>3</sub> we find a short discussion of measures that is not present in the short recension. See footnote 1782 on p. 87 of the edition: "An *ambāṇa* is four *doṇikas*. In that regard, four *pasatas* is a *pattha* [and] four *pathas* an *āḷhakā*. Four *āḷhakās* make a *doṇa* [and] four *doṇas* an *ambāṇa*." (*ambāṇaṃ nāma catudōṇikaṃ. ettha ca catupāsato pattho. cattāro pathā āḷhakā. cattāro āḷhakā doṇo. cattāro doṇā ambāṇaṃ.*)

⟨20.1⟩ Having thus described the attainment of [Metteyya's] eyes, the measure of [his] body, the attainment of [his] rays and [his] attainment of lotuses, then, describing particular [modes] of worship— [i.e. worship] with golden garlands etc.— performed by the deities of the sensual sphere and others, the Teacher said:

**112. “Deities from the sensual sphere will construct pillars, [and] at that time *nāga* kings and *supaṇṇas* will decorate them.**

**113. [There will be] eight pillars made of gold, eight made of silver, eight made of gems, and eight made of coral.**

**114. [Theses pillars will be] inlaid with many jewels, decorated with flags and garlands, [and] many hundreds of flags will hang [on them], playing [in the breeze].**

**115. [The pillars will have] canopies inlaid with gold, decorated with gems and strings of pearls, surrounded by networks of bells, [and] furnished with ornaments and jewels.**

**116. Various [types of] sweetly scented flowers [and] many and various divine and worldly powders will be scattered around,**

**117. [along with] various dyed cloths, beautiful with five colors. [These deities], with complete faith in the Buddha, will celebrate all around.**

**118. Attractive and delightful jeweled archways, unobstructed [and] 1,000 cubits in height, [will be] set up**

**119. [and] will appear shining, broad and luminous on all sides. In the midst of them, the Buddha [will sit] at the head of the community of monks.**

**120. Like Brahma or Indra in their celestial mansions [amidst their] assemblies, when the Buddha walks, [his disciples] will walk. When he stands, [his disciples] will stand.**

**121. When the Teacher sits or lies down, so will his assembly, [and] they will perpetually, in every way, observe the four bodily postures.**

**122. There will be these discernments and [forms of] worship, performed by deities and humans, [as well as] various miracles at all times in order to worship Metteyya with the power of infinite merit.<sup>77</sup>**

**123. Seeing this miracle, a great crowd of people from various castes, along with [their] wives and children, will take refuge in the Teacher for life.<sup>78</sup>**

**124. After hearing the teaching of the sage, those who practice the holy life will cross over the flow [of existence], which leads to [repeated] death and is difficult to cross.**

**125. At that time, many householders will purify the eye of Dharma by means of the ten meritorious acts and the three good practices.**

**126. Beautifying the dispensation through [knowledge of] the teachings and realization [of their contents], there will be many who attain heaven by practicing in accordance with Dharma.**

**127. It is not possible to fully describe [their] glory, saying: ‘It is just this much.’ Those [people] will be constantly and infinitely happy upon the attainment of that occasion [of Metteyya’s dispensation].”**

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<sup>77</sup> This translation of verse 122 remains exceedingly awkward, and this is difficult to avoid as I follow the commentators reading of the text. He reads *pūjitaṃ* instead of the preferred *pūjitaṃ*, which would yield a straightforward translation: “There will be these discernments and [forms of] worship, performed by deities and humans. There will be various miracles at all times [and] Metteyya will be worshipped due to the power of [his] infinite merit.”

<sup>78</sup> Collins and Leumann struggle to translate this passage (verse 123). For a brief discussion of this verse, see Leumann 1919, p. 223; Collins 1998, p. 371, note 55; Norman 2006, p. 35. Also see footnote 1827 on p. 89 of the edition of the Pāli text.

⟨20.2⟩ At that time, surrounding the Blessed Metteyya's scented hut on all sides, deities from the heavens of the sensual sphere will construct pillars. Among them, eight will be made of gold, eight of silver, eight of gems, and eight of coral, and hundreds of thousands of garland pillars will stand in the four directions. They will be eighty-eight cubits in height. With [their] great power, *nāgas*, *supaṇṇas* and celestial musicians will decorate [the pillars] with various adornments [such as] many jewel-inlaid flags, strings of pearls, strings of gems, strings of gold, strings of scents, networks of bells, flower ornaments etc. and with canopies made of and inlaid with all [types] of jewels. At all times, a shower of various [types] of divine flowers will rain down. Many and various divine and worldly sweet-smelling powders will be scattered around. In the midst [of all this], there will be cloths of five colors decorated in such a way [that they will] shine with all sorts of radiance and blaze forth in all directions. Deities and men with great faith in the Blessed One will celebrate [there]. They will snap their fingers and show respect, making a single resonance, a single thrum. At the center [of this assembly], will be a delightful 1,000-cubit jeweled pillar with a jeweled arch. Unobstructed, beautifully fashioned, and charmingly decorated with various flags, [it] will shine, radiating in all directions.

⟨20.3⟩ The Blessed One Metteyya will shine at the center of [his assembly]. Thronged and honored by the community of monks, [he will be] like a great Brahma surrounded by a host of *brahmas* of the Brahma assembly, like the king of deities surrounded by a host of deities [and sitting] at the center of a white quartz throne. So that the Blessed One can sit down, the earth will split and a jeweled hall will arise, [measuring] twelve *yojanas* around. At [its] four corners, four bells measuring thirty cubits [each] will hang down. Whenever any [instrument] is beaten, [its] sound will pervade the entire universe, making a single resonance. In the middle of the hall there will be a gemmed couch, adorned with all [types] of jewels [and] above it will be a divine white umbrella made of all [types] of jewels. Sitting in the middle of that gemmed couch [and] teaching Dharma to the world and its deities, the Perfectly Self-Awakened Metteyya will offer the supreme Dharma, the state of arahatship. By the power of the Blessed One's merit, a distinct [form] of worship [will be] produced: when the Blessed One is walking, [his assembly will] walk; when [he] stands, sits or lies down, [his assembly also] establishes [those postures]. A great crowd of people from [all] four castes will come to worship the

Buddha [and], seeing this miracle, will faithfully go [to the Buddha] for refuge along with [their] wives and children.

⟨20.4⟩ Just sitting on the gemmed couch, the Blessed One will make [his] words heard in millions of world-systems (*dasasahassamahāsahassi*<sup>o</sup>). Due to the glow of the jewels of the jeweled hall, the glow of gems on the gemmed pillars, the glow of the canopies, arches and cloths etc. and the glow of the Ten-Powered One, the sun will lose its glow so that it will not be possible to discern the divisions of day and night. The glow of the Buddha will remain, constantly radiating people. People will [only] know the division of day and night by the sounds of singing birds and the sign of blooming flowers in the morning and the evening. Because the Ten-Powered One made a jeweled hall [and] pillars for many self-awakened buddhas in past existence(s), [therefore his] jeweled hall will be radiant, like all the splendor of the entire world gathered [in one place]. At each corner of the hall will be jeweled pots filled with sweet, cool water, and scented with the scents of sweet smelling flowers. [There will be] jeweled pots filled with scents of four types and spoons with divine incense. Jeweled chandeliers, full of scented oil [and] blazing through the night, [will] stand in uninterrupted rows in the four directions. There will be rows of full pots made of silver, gems, coral, gold, iron, ruby, crystal, and gold etc. [They will be] covered in clusters of lotuses of various types.<sup>79</sup> [Above these pots will be] rows of flags, beautified by various [types] of cloth, and white parasols adorned with various jeweled garlands. When the Teacher is going to the house of a family that has invited him [for a meal], the jeweled hall will fly through the sky and land at the door of [that] house. Then, because of the sound of [the hall's] bells, people will know: “The Ten-Powered One is coming,” and will come out to meet [him]. Deities and *nāgas* will stand among the men and will serve [him] the finest food. They will not be unable to offer food of eighteen types—soups, cakes, chewables and fragrant rice endowed with various supreme tastes—to the Blessed One's community of disciples. When the Blessed One is performing the rejoicing [in merit], his word[s] will spread through the entire universe. Staying in their own houses, people will take the rapturous meditation object of the Buddha. [They] will see the amazing miracle, the pillar[s], lotuse[s] and charm of the omniscient one in the jeweled hall. [They] will hear the Dharma benediction, discard their own views [and] go to the Teacher

<sup>79</sup> Lotuses of various types (*paduma-kumuda-uppala*<sup>o</sup>).

for refuge. After establishing [themselves] in the moral precepts, they will attain the highest, supreme *dharma* of arahatship. In the entire world there will be no other sects, no other renunciates [than those who follow Metteyya]. Many people will beautify the dispensation by means of the ten foundations of meritorious action and the three good acts, by [knowledge] of the scriptures and experiential realization. Having practiced insight, they will be [re]born in the heavens.

|| [Here ends] the discussion of particular [modes] of worship ||

⟨21.1⟩ Having thus described the particular [modes] of worship—with golden pillars etc.—that will be performed towards the Blessed One by the deities of the sensual sphere etc., then, describing the fame, lifespan, luster, power and magnificence etc. of people in that age, the Teacher said:

**128. “Because of [their] great fame, happiness, long life and strength, humans will experience divine magnificence.**

**129. After experiencing the happiness of sensual pleasures for as long as they wish, those happy people will attain *nirvāṇa* at the end of [their] lives.**

**130. At that time, 80,000 years will be the lifespan [of humans]. Living that long, the [Buddha] will ferry many people [across the ocean of birth and death].**

**131-133. Having completely awakened those beings whose minds are ripe, [and] having taught what is and is not the path to the rest, who have not realized the four truths, that teacher, the future conqueror, will carefully establish the house of Dharma, the boat of Dharma, the mirror of Dharma, the medicine of Dharma and, along with the excellent community of disciples who have accomplished [their] duties, will be extinguished after burning up like a bonfire.**

**134. When the Self-Awakened One is finally extinguished, his dispensation will exist for another 180,000 years. After it disappears, there will [again] be cruelty in the world.”**

⟨21.2⟩ Once the Teacher is fully extinguished, [his] dispensation will last for 180,000 years [and], after that, will disappear. When the dispensation disappears, the entire 10,000-fold world-system will be plunged into darkness. After that, when the ten paths of wholesome conduct are perishing, cruel and harsh unwholesome [behaviour], yielding extreme suffering, will appear in the world.

|| [Here ends] the discussion of [Metteyya's] final extinguishment ||

⟨22.1⟩ Having thus described the final extinguishment of the Blessed Metteyya, then our Buddha, who is unhindered in his knowledge of all *dharmas* [said]: “Like a supreme white elephant, adorned with all [types of] adornments, falling [to the ground] after its trunk has been cut off, like a bolt of lightning striking the zenith of a supreme palace made of all [types] of jewels, like a well-fashioned king's palace burning with fire, because there are no permanent conditioned things, even such buddha-splendor will disappear. Indeed, Sāriputta, all conditioned things do not last long!” Describing [this quality of conditioned things], the Teacher said:

**135. “In this way, conditioned things are impermanent, unstable, momentary, passing, [subject to] destruction, decaying, empty, non-existent.**

**136. Conditioned things are like an empty fist, void, [like] the speech of a fool. No one has power over them, even one with [supernatural] powers. Understanding this [truth] as it really is, [one] should find disgust with all that is conditioned.”**

|| [Here ends] the discussion illuminating impermanence ||

⟨23.1⟩ Having thus described the impermanence of all conditioned things, then, describing the rare existence of supreme men who are capable of leading [others to] the deathless [state], the great *nirvāṇa*, the Teacher said:

**137. “A well-bred man is rare; he is not born just anywhere. Wherever that wise one is born, [his] happy family prospers.”**



⟨23.2⟩ Having thus described the rare existence of supreme men, then, enjoining accomplishments of merit that will become the cause for seeing the Blessed Metteyya, the Teacher said:

**138. “Therefore, for the sake of seeing the Buddha Metteyya, you must now strive properly, diligently, with a mind incited [by spiritual urgency].**

**139-140. Whoever performs auspicious acts and lives heedfully—be they monks, nuns, laymen or laywomen—performing a great devotion that is lofty and replete with respect for the Buddha, [they] will, along with deities, see the auspicious gathering at the time [of Metteyya].**

**141. Practice the holy life! Offer donations of great worth! Observe the *uposatha* day [vows]! Properly cultivate loving-kindness!**

**142. Be diligent in meritorious deeds at all times! By practicing wholesome [actions] here, you will make an end of suffering!”**

⟨23.3⟩ “Now who will see the Blessed One and who will not see him [in the future]? They say: ‘[Those who] have performed the five actions with immediate retribution and are reborn in Avīci, those who are fixed upon wrong views, those who revile noble persons, and those who are born at one of the eight inopportune moments will not see him. Jains, those who destroy the community of monks, and those who eat what is prepared for the community of monks [will] also [not see Metteyya in the future].’ ‘Who will see [him]?’ The remaining beings—[those who] give donations, observe the *uposatha* [vows], fulfill the holy life, erect *cetiya*s and *bodhi* [trees], plant gardens and groves, build bridges and streets, erect halls, dig wells, [and] support the dispensation [of the Buddha will see Metteyya in the future]. [Those who] bring about the hearing of the Dharma and pay homage to the community of monks with material [requisites] by building Dharma halls for Dharma discussants, making ready the Dharma seat [in those halls], setting up fans, and making offerings of robes, jewels, scents, garlands, incense and lamps, [will see Metteyya in the future]. [Those who] perform the duties of the eldest son for the service of mother and father, [those

who] offer food on the fortnightly *uposatha* day by means of meal tickets, [those who] purify the ten bases of meritorious action, [those who] pray to see the Blessed One, [those who] offer even a handful of earth, the wick of a lamp or a mere morsel [of food], [and those who] delight in the merit performed by others will see [Metteyya in the future].

⟨23.4⟩ At that time, after hearing the chronicle of the twenty-six buddhas—beginning with Dīpaṅkāra and ending with Metteyya—ten trillion deities and men were established in the state of arahatship. Innumerable deities and men attained the fruits of the stream-winner, once-returner, and non-returner.

|| [Here ends] the discussion of exhortation ||

⟨24.1⟩ At a later time, even while teaching the Discourse on the Wheel-turner,<sup>80</sup> the Blessed One [Gotama] again taught the Chronicle of the Future [Buddha]. How? At one time the Blessed One was wandering among the Māgadhans.<sup>81</sup> Having reached a city by the name of Mātula, he spent [the night] in a grove not too far [from town]. At sunrise, after arising from the [meditative] attainment of great compassion, he surveyed the world. Understanding that by [teaching] a discourse illuminating the Chronicle of the Future [Buddha] 84,000 living beings in the city of Mātula could realize the Dharma, [the Buddha] entered the city in the morning, with a retinue of 20,000 monks. The *kṣatriyas* living in the city of Mātula, hearing that the Blessed One had arrived, came out to meet him [and] invited him [for a meal]. Welcoming him to the city with great respect, they arranged a place for him to sit, seated the Blessed One on a couch of great worth, and gave a great alms-giving to the community of monks with the Buddha as its leader.

⟨24.2⟩ After finishing his meal, the Blessed One thought: “If I teach the Dharma in this place, the area will become crowded and there will not be the opportunity for people to stand or sit. There ought to be a large assembly.” Then, without rejoicing [in the merit earned by the offering] of food by the royal families, he took to the road and left the city. People thought: “The teacher left without even rejoicing [in

<sup>80</sup> *Cakkavattisuttaṃ* || See DN 3.3 [PTS III 58-79]. In the PTS edition, the title of the *sutta* is given as *Cakkavatti-sīhanāda-suttantaṃ*.

<sup>81</sup> The story that follows, in §24.1-2, is an adapted version of the introduction to the commentary on the *Cakkavattisutta* found at Sv 3.3.80 [PTS III 845-846].

merit]. Perhaps the excellent food was not pleasing [to him]. Indeed, it is not possible to fathom the mind of the buddhas. The reason for trusting the Buddha is similar to [the reason for trusting] a poisonous snake with an expanded hood being held by the neck. Good sir, let us beg forgiveness of the Blessed One.” [Then] all of the inhabitants of the city departed with the Blessed One. As he was walking, the Blessed One saw a Mātulan tree<sup>82</sup> standing in a Māgadhan field. [The tree] measured a *karīṣa*<sup>83</sup> [and], endowed with branches and limbs, was thick with shade. [Thinking:] “[If] I sit at the root of this tree and teach the Dharma, many people will have a place to sit,” [the Blessed One] turned, approached the tree, [and] looked at [his] brother in the Dharma, the elder Ānanda. By the sign of [the Blessed One’s] glance, the elder understood: “The Teacher desires to sit [here].” He prepared the great robe of the Blessed One [and] offered [him a seat]. The Blessed One sat on the prepared seat. The people sat in front of him on both sides, while the community of monks [sat] behind [him]. Deities stood [above] in the sky.

⟨24.3⟩ In this way, in the midst of a great assembly, the Teacher exhorted the monks who had understood Dharma: “Monks, dwell as islands unto yourselves, with the self as a refuge, nothing else. [Be] an island of Dharma, with Dharma as [your] refuge” etc.<sup>84</sup> In this way, while teaching the Discourse on the Wheel-turner, he also taught the Chronicle of the Future [Buddha]. Thus it was stated: “Monks, when human beings have a lifespan of 80,000 years, the Blessed One by the name of Metteyya will appear. [He will be] an Arahat, a Perfectly Self-Awakened One, perfect in knowledge and conduct, sublime, a knower of the universe, a supreme charioteer of men to be trained, a teacher of deities and men, a Buddha, a Blessed One” etc.<sup>85</sup> At the end of the discourse, 20,000 monks attained arahatship [and] 84,000 living beings drank the drink of the deathless.

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<sup>82</sup> Mātulan tree (*Mātularukkha*) || It is not clear whether this compound refers to the fact that the tree belonged to the city of Mātula, or whether it is a miswriting of *mātuluṅgarukkha*, the citron tree.

<sup>83</sup> *karīṣa* || This is a measure that indicates the size of a field in which a *karīṣa* of grain can be sown. See PED p. 196.

<sup>84</sup> This is a direct quotation from the Cakkavattisutta: DN 3.3.107 [PTS III 58].

<sup>85</sup> This is a direct quotation from the Cakkavattisutta: DN 3.3.107 [PTS III 76].

⟨24.4⟩ In this way, this Chronicle of the Future [Buddha] was taught by the one who has unobstructed knowledge regarding all *dharmas*, by the Ten-Powered One, by the one who is fearless due to the four self-confidences, by the King of the Dharma, the Master of the Dharma, the *Tathāgata*, the Omniscient One, the Perfectly Self-Awakened One. [He taught this chronicle] at the time of [the twin]-miracle, at the end of the Chronicle of the Buddhas. [He did so] in the great monastery of Nigrodha's park in the city of Kapilavatthu, while walking up and down on a supremely beautiful jeweled promenade that he himself generated. [He taught it] at the instigation of the elder Sārīputra for the sake of leading [beings] across the four floods. To this extent these great questions have been answered: "Who taught it? Where was it taught? When was it taught? For what purpose was it taught? At whose instigation was it taught?" Therefore it is stated:

⟨24.5.1⟩ "Out of faith in Metteyya, the king of the Dharma, the ocean of [good] qualities, I have commented on the chronicle of that one who is supreme in the world.

⟨24.5.2⟩ "Having composed [this] elixir for the ear, which is perfect [in both] form and meaning, by the merit [I have] accumulated, which is infinite like the sky,

⟨24.5.3⟩ "I will be born in the future into the family of a wheel-turner in the city of Ketumatī, [and will] see Metteyya, the lord of the world.

⟨24.5.4⟩ "I will serve the one of great fame [while living] at home, and pay homage to him in many ways [while he is] sitting at the site of awakening.

⟨24.5.5⟩ "I will make a great prayer, pleasing to humans and deities, at seven places [around the site of awakening] for the turning of the wheel of Dharma.

⟨24.5.6⟩ "I will hear the Dharma—in manifold and variegated [forms]—[while] standing there, [and] will recite hymns of praise in 100,000 [verses] for the great sage.

⟨24.5.7⟩ “I will construct a fine monastery, at a distance of twelve *yojanas* [from Ketumatī], resplendent with various [types] of jewels, with the rampart and doors of a palace, and adorned with arches and pillars.

⟨24.5.8⟩ “[It will be adorned] with rows of *campaka* garlands, awnings and pavilions, covered in flowers at all times, [and] decorated with trees.

⟨24.5.9⟩ “[It will be] beautified by thousands of water tanks with beautiful banks, filled with sweet water and blooming lotuses.

⟨24.5.10⟩ “Blazing day and night with the rays of various jewels, [it will be beautified] by the delightful palace of the great sage who has attained insight.

⟨24.5.11⟩ “[Having constructed that monastery, and] prepared priceless residences, I will make [all] of Jambudīpa into a single assembly hall,

⟨24.5.12⟩ “and offer it at that time to the community of monks who aspire to buddhahood. I will thus cause the increase of the supreme four requisites,<sup>86</sup> as though [bringing about] a great flood.

⟨24.5.13⟩ “Offering donations in this way, at the end of a long period I will renounce before the final *nirvāṇa* of the great sage.

⟨24.5.14⟩ “[I will be] perfect in moral precepts, [concentration, and discernment] and [will have] united the teaching and its meaning. The King of the Dharma [will] prophesy [my buddhahood, saying]: ‘This one will be a Buddha.’

⟨24.5.15⟩ “In this way, I will constantly and delightfully extol all of the living buddhas in the way described, and afterwards,

⟨24.5.16⟩ “like a wishing tree for beings, [I] will fulfill the perfections, mount the seat of awakening, and become an unexcelled Buddha.

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<sup>86</sup> The four requisites of a monk are 1. robes (*cīvara*), 2. alms (*piṇḍapāta*), 3. beds and seats (*sayanāsana*) and 4. medicines (*glānapaccayabhesajja*).

(24.5.17) “I will turn the extremely pure, darkness-destroying, wheel of Dharma [and] ferry all beings across the ocean of the flow [of existence].

(24.5.18) “By this good [act], may all beings be free from hatred and enmity, happy and safe at all times.”

In this way, the explanation of the Chronicle of the Future [Buddha], which goes by the name “The Stream of Deathless Nectar” [and was] composed by the Elder Upatissa, is finished.

By the merit of writing this [text, there is] the aspiration for buddhahood.<sup>87</sup>

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<sup>87</sup> By the merit ... buddhahood || This sentence is not found in all versions of the *Amatarasadhārā*, and is likely a scribal addition that has come down only in certain manuscripts of the short recension.

## APPENDICES





## APPENDIX A

### The *Maitrīsūtra* and The *Āryamaitrīsūtra*

As mentioned briefly in the introduction, two Tibetan translations of an *Anāgatavaṃsa* text, most likely titled \**Metteyyasutta*, were made at the beginning of the fourteenth century.<sup>1</sup> The \**Metteyyasutta* was brought to Tibet by a Sri Lankan monk named Ānandaśrī. This text is a narrative, in prose and verse, describing the decay of Buddha Gotama's dispensation and the coming of the future Buddha Metteyya. Ānandaśrī brought this text to Tibet along with twelve other Pāli texts that were also translated into Tibetan in collaboration with the Tibetan Thar pa lotsawa Nyi ma rgyal mtshan dPal bzang po. It was translated under the title *Maitrīsūtra* or *Byams pa'i mdo*.<sup>2</sup> Ānandaśrī and Nyi ma rgyal mtshan dPal bzang po translated the thirteen texts and they were incorporated into the *Kanjur*, the Tibetan canon. Only a decade later, they were described by Bu ston Rin chen grub in 1322 or 1323 as *gsar du 'gyur ba*, “newly translated [texts].”<sup>3</sup> It is of particular interest—especially with respect to the study of the *Anāgatavaṃsa*—that of the thirteen texts brought to Tibet by Ānandaśrī, only the \**Metteyyasutta* was translated more than once. A second translation of this text was made by Ānandaśrī in collaboration with a second Tibetan translator, Kun dga' rgyal mtshan Thub bstan dPal bzang po.<sup>4</sup> This translation comes down to us under the title *Āryamaitrīsūtra* or '*Phags pa'i byams pa'i mdo*.<sup>5</sup> Although the two Tibetan translations differ significantly in their use of language, it is highly likely that they are translations of the very same text. The two translations are almost identical in their structure and content and even a cursory comparison of the two texts leads one to believe that, despite their differences, they are attempts

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<sup>1</sup> See Introduction §1, p. viii.

<sup>2</sup> D 0035, sher phyin shes rab sna tshogs, ka 263a4-270a1; Q 0751, sher phyin, tsi 278b6-286a4 (vol. 21, p. 297).

<sup>3</sup> Skilling 1993, p. 73.

<sup>4</sup> Skilling 1993, p. 94.

<sup>5</sup> Q 1010, mdo sna tshogs, shu 304a5-312a3 (vol. 40, p. 123); N mdo sde, sa (vol. 74) 467a1-477b4.

to render the same Pāli text. For the purposes of the study of the *Anāgatavaṃsa*, I have extracted the metrical sections of the text—many of which have parallels in the *Anāgatavaṃsa*— and present them below in a comparative table. A comparison of the two Tibetan translations with the extant Pāli text is useful for many reasons. Firstly, comparing the differences in the two Tibetan translations displays the dynamic and creative modes of interpretation that the translators used. Secondly, a comparison of the translations with the extant Pāli text can help us look into the differences between the verses as we have them today and the verses as they were in the fourteenth century. A detailed analysis and comparison of the two Tibetan translations remains an important project for future scholarship.

While working on these texts, I have employed the Derge (D) and Peking (Q) *Kanjurs*. What is presented in the table below is more or less a transcription of the texts as they come down in these two *Kanjurs*. Additionally, I now and again suggest corrections or conjectures when deemed necessary. I did consult the Narthang (N) version of the *Āryamaitrīsūtra* (*'Phags pa byams pa'i mdo*) when the Peking readings proved problematic. However, I did not attempt a comprehensive treatment of that version, as the visual quality of the print accessible to me is very poor.<sup>6</sup> The *Maitrīsūtra* (*Byams pa'i mdo*) can be found in both the Derge and Peking *Kanjurs*. The *Āryamaitrīsūtra* (*'Phags pa byams pa'i mdo*) is not found in the Derge edition of the *Kanjur*. For a detailed discussion of the place of the *gsar du 'gyur ba* within the various versions of the *Kanjur*, see Skilling 1993. As for the Pāli text, I present it as I have edited it in the present volume. There may be instances, however, when the Tibetan translations correspond more closely with other editions of the text. The reader is therefore advised to consult the critical apparatus of my edition of the *Amatarasadhārā* for possible variant readings that may correspond more closely to the Tibetan translations. I also number the Tibetan verses according to the numbering of the verses in the *Anāgatavaṃsa*.

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<sup>6</sup> N mdo sde, sa (vol. 74) 467a1-477b4.

<i>Anāgatavaṃsa</i>	<i>Maitrisūtra</i>	<i>Āryamaitrīsūtra</i>
anāgatam jin' ārabha āpucchi kaṅkham attano: tuyh' ānantariko dhīro buddho kīdisako bhave? (2)	[Q 278b7] [D 263a5] de nas tshe dang ldan pa shA ri bus' ma ongs pa'i rgyal ba de'i phyir bcom ldan 'das la zhus pa/ <sup>2</sup> khyed kyī rjes bstan blo brtan ni/ ci 'dra'i sangs rgyas su 'gyur bar/2/	[Q 304a7] [N 4767a3 (937.3)] ma 'ongs dus na 'byung ba yi/ rgyal ba ji lta bu zhig lags/ nyid kyī rjes la rab brtan pa'i <sup>51</sup> sangs rgyas ji ltar 'byung ba lags/2/
vitthāren' eva 'ham sotum icchāṃ', ācikkha cakkhumā! therassa vacanaṃ sutvā bhagavā etad abravi: (3)	spyan ldan yongs su rgyas par <sup>3</sup> ni/ bdag ni rab tu nyan par <sup>4</sup> 'dod/ gnas brtan zhus pa gsan nas <sup>5</sup> ni/ bcom ldan 'das kyis 'di skad gsungs <sup>6</sup> /3/	rgya cher bdag ni nyan par 'tshal/ spyan dang ldan pas gsung du gsol/ gnas brtan gyi ni tshig gsan nas/ bcom ldan 'das kyis bka' stsal pa/3/
anappakaṃ puññarāsiṃ Ajitassa mahāyasaṃ na sakkā sabbaso vattum vitthārena eva kassaci. ekadesena vakkhāmi, Sāriputta, suṇohi me! (4)	bsod nams phung po mi nyung ba'i/ grags pa chen po mi pham pa'i/ yon tan thams cad brjod mi nus/ mdor bsdus nas ni legs bshad pa/ phyogs gcig tsam ni bstan par bya/ shA ri'i bu nyon nga yi tshig/4/	bsod nams dpag med phung po <sup>52</sup> ni/ a dzi ta zhes ye shes che/ de yi <sup>53</sup> yon tan thams cad ni/ bshad par mi nus cung zad cha/ shA ri'i bu yis 'di la nyon/4/

<p>imamhi bhaddake kappe asañjāte vassakoṭiye Metteyyo nāma nāmena s a m b u d d h o dipaduttamo. (5)</p>	<p>‘di ni bskal pa bzang po ste/ skye ba byed ba’i lo ru ni/ byams pa zhes pa’i ming nyid kyis/ rkang gnyis mchog gi sangs rgyas so/5/</p>	<p>bskal bzang ‘di las grangs med lo/ rim gyis brgyad khrir gyur pa’i tshe/ byams pa zhes bya’i mtshan ldan pa’i/ rkang gnyis mchog gyur rdzogs sangs ‘byung/5/</p>
	<p>[Q 281a6] [D 265b1] dri zhim pa yi char ‘bab cing/ shun can shun med ‘bras kyi char/ gos dang rgyan gi char ‘bab ba/<sup>7</sup> de ltar dga’ tshal mdzes pa bzhin//<sup>8</sup></p>	<p>[Q 306b7] [N 470b1 (944.1)] dri bzang char pa rab ‘bab cing/ ‘bru rnams dang ni ‘bras rnams dang/ gos dang rgyan rnams sna tshogs ‘bab/ de’i tshe dga’ tshal yid ‘od snang//<sup>54</sup></p>
	<p>rin chen sna bdun ma lus pa’i/ de yi gnas su char ‘bab po/ gnas kun gang bar byas nas ni/ de tshe<sup>9</sup> dga’ tshal mdzes pa bzhin//<sup>10</sup></p>	<p>de tshe rin chen sna bdun mang/ de tshe der ni ‘bab gyur te/ de tshe sa kun gang bar ‘gyur/ de tshe dga’ tshal yid ‘od ‘gyur //<sup>55</sup></p>
<p>atho pi tasmim nagare nānāvīthī tahiṃ tahiṃ sumāpitā pokkharanī ramaṇiyā sūpatiṭṭhā (15)</p>	<p>[Q 281b5-283a1] [D 265b7-267a2] de nas de yi grong khyer ni/ sna tshogs tshong ‘dus so so dang/ legs par rab byung rdzing bu dang/ dga’ zhing rab tu gnas pa dang/15/</p>	<p>[Q 307a6-308b2] [N 471a3-472b5] gzhan yang de yi grong khyer du/ sna tshogs sna tshogs mang ba’i srang/ mngon par grub pa’i rdzing bu la/ them skas shin tu<sup>56</sup> legs par ‘byung/15/</p>

<p>acchodakā vippasanā sāduṣṣīṭā sugandhikā samatiṭṭhā kākaṭṭhā atho vālukasaṅṅhīṭā (16)</p>	<p>dri ma med pa'i chu chen po/ shin tu grang zhing dri bzang ldan/ rnyog med mnyam zhing chim pa dang/ de nas rnyog ma yang dag gnas/16/</p>	<p>chu chen shin tu dri ma med/ bsil zhing dri zhim yid 'ong ldan/ bde mnyam dad pa du mar bcas/ bye ma mu tig mdog 'dra ba/16/</p>
<p>padumuppalasañchannā sabbotukamañvaṭā. satt' eva tālapantiyo sattavaṅṅikapakārā (17)</p>	<p>pad ma ud pal gyis gang zhing/ rba rlabs<sup>11</sup> dang ni rnyog pa med/ ta la'i phreng ba<sup>12</sup> bdun gnas shing/ rin chen rang bzhin gyis khebs pa<sup>13</sup>/17/</p>	<p>ut pal pad mo'i me tog 'khrigs/ dus rnams kun tu rnyings ma 'khrungs/ rin po che yi<sup>57</sup> rang bzhin gyi/ ta la'i ra ba bdun gyi bskor/17/</p>
<p>ratanāmayā parikkhittā nagarasmim samantato. Kusāvati rājadhānī tadā Ketumatī bhavē. (18)</p>	<p>lcags ri bdun dang ldan pa dang/ grong khyer thams cad 'brel ba dang/ rtswa can<sup>14</sup> rgyal po'i pho brang ni/ de tshe tog dang ldan par 'gyur/18/</p>	<p>de yi<sup>58</sup> grong khyer thams cad la/ rin chen lcags ri bdun gyis bskor/ de tshe rtswa mchog grong khyer 'dir/ grong khyer rgyal mtshan blo gros 'gyur/18/</p>
<p>catukke nagaradvāre kapparukkho bhavissare nīlam pītam lohitaṅṅam odātañ ca pabhassaraṅṅam. (19)</p>	<p>grong khyer phyogs kyi sgo bzhi ru/ dpag bsam shing ni skye bar 'gyur/<sup>15</sup> sngon po ser po dmar po<sup>16</sup> dang/ dkar po rab tu gsal ba'i 'od/19/</p>	<p>grong khyer zur bzhi dang ni bskor/ dpag bsam ljon shing<sup>59</sup> rab tu skye/ sngon po ser po dmar po dang/ kha dog sna tshogs 'od zer can/19/</p>
<p>nibbattā dibbadussāni dibba c' eva pasādhana upabhogaparibhogā ca sabbe tatthūpalambare. (20)</p>	<p>lha yi<sup>17</sup> gos ni skye bar 'gyur/ lha yi drin gyis rgyan dang ni/ longs spyod nye bar spyod pa rnams/ thams cad steng nas 'phyang ba yin/20/</p>	<p>lha yi gos ni de las skye/ lha yi rgyan rnams de las 'byung/ gzhan yang dgos 'dod sna tshog pa/ thams cad de las rab tu 'byung/20/</p>

<p>tato nagaramajjhamhi catusālaṃ catumukhaṃ puññakammābhiniḃbattā kapparukkho bhavissati. (21)</p>	<p>de nas grong khyer dbus su ni/ khang dmig bzhi<sup>18</sup> dang ldan pa yin/ bsod nams las kyis grub pa ni/ dpag bsam shing gi steng nas 'byung/21/</p>	<p>grong khyer de yi dbus su yang/ sgo bzhi bzhi ldan khang bzangs bzhi/ bsod nams las las rab tu 'grub/ dpag bsam ljon shing mang po 'khrigs/21/</p>
<p>kappāsikañ ca koseyyaṃ khomakodumbarāni ca puññakammābhiniḃbattā kapparukkesu lambare. (22)</p>	<p>ras bal ras ni bzang po dang/ ko ma u dum ba ra'i ras/<sup>19</sup> bsod nams las kyis grub pa ni/ dpag bsam shing gi steng nas 'byung/22/</p>	<p>ka shi'i gos dang ka ba pas/ la ma u dum ba ra'i<sup>60</sup> gos/ bsod nams las las rab grub pa'i/ dpag bsam shing las rab tu 'byung/22/</p>
<p>pāṇissarā mudiṅgā ca murajālambarāni ca puññakammābhiniḃbattā kapparukkesu lambare. (23)</p>	<p>mri daM ga ni<sup>20</sup> lag pas rdung/<sup>21</sup> mu ra rdza dang a lam bha/ bsod nams las las byung ba ni/ dpag bsam shing gi steng nas 'byung/23/</p>	<p>lag rnga dang ni rdza rnga dang/ rnga zlum dag ni phug rnga<sup>61</sup> yang/ bsod nams las las rab grub pa'i/ dpag bsam shing las rab tu 'byung/23/</p>
<p>pārihārañ ca kāyuraṃ gīveyyaṃ ratanāmayam puññakammābhiniḃbattā kapparukkesu lambare. (24)</p>	<p>dpung rgyan dag gi rgyan dang ni/ dpung rgyan dang ni do shal dang/ rin chen rang bzhin mgul pa'i rgyan/ bsod nams las las byung ba ni/ dpag bsam shing gi steng nas 'byung/24/</p>	<p>rin chen phreng ba mgul rgyan dang/ rin chen phreng ba'i do shal yang/ bsod nams las las rab grub pa'i/ dpag bsam shing<sup>62</sup> las rab tu 'byung/24/</p>

<p>uṇṇataṃ mukhaphullaṃ ca aṅgaḍā maṇimekhalā puññakammābhiniḅattā kapparuḅkhesu lambare. (25)</p>	<p>dpral ba kha yi rgyan dang ni/ nor bu 'og pag lus la ldan/ bsod nams las las byung ba ni/ dpag bsam shing gi steng nas 'byung/25/</p>	<p>gtsug rgyan mdzod spu'i rgyan dang ni/ dpung rgyan nor bu'i sked rgyan dang/ bsod nams las las rab grub pa'i/ dpag bsam shing las rab tu 'byung/25/</p>
<p>aññe ca nānāvividhā sabbābhāraṇabhūsanā puññakammābhiniḅattā kapparuḅkhesu lambare. (26)</p>	<p>gzhan yang rnam pa sna tshogs pa'i/ rgyan rnams kun gyis rnam par brgyan/ bsod nams las las grub pa ni/ dpag bsam shing ki steng nas 'byung/26/</p>	<p>gzhan yang sna tshogs du ma yi/ rgyan mang legs po<sup>63</sup> thams cad ni/ bsod nams las las rab grub pa'i<sup>64</sup> dpag bsam shing las rab tu 'byung<sup>65</sup>/26/</p>
<p>aropitaṃ sayañjātam p u ṇ ñ a k a m m e n a jantunaṃ akaṇaṃ athusaṃ suddhaṃ s u g a n d h a ṃ taṇḅulaphalaṃ akaṭṭhapākimaṃ sāliṃ paribhuñjanti mānūsā. (27)</p>	<p>ma rmos ma btab rang byung ba'i/ bsod nams las kyis skyes pa ni/ ma zhig sbun med dri ma med/ 'bras kyi 'bras bu dri zhim ldan/ 'bras rnams bde bar<sup>22</sup> btsos pa na/ mi rnams yongs su longs spyod do/27/</p>	<p>bsod nams las can sems can la/ ma grub skogs med<sup>66</sup> dri med dkar/ dri zhim 'bras kyi snye ma 'grub/ ma rmos ma btab rab byung la/ ma g.yos ma bskol 'bras kyi zas/ mi rnams thams cad legs par za/27/</p>
	<p>de yi 'bras la zel zel<sup>23</sup> med/ stong phrag brgya ni 'byung ba yin/ 'bras kyi myu gu skye ba ni/ thams cad du ni khyab par gnas/<sup>24</sup></p>	<p>der ni rtsa ba<sup>67</sup> gcig las kyang/ 'bras kyi yal ga 'bum phrag skye/ sdong bu kun la myu gu<sup>68</sup> rnams/ thams cad re res kun nas bskor/<sup>69</sup></p>

	'bras snye re re skye ba la/ phul ni re re 'byung bar 'gyur/ mi rnams kyi <sup>25</sup> ni 'bras kyi dri/ thams cad du ni longs spyod du// <sup>26</sup>	'bras rnams snye ma re re la/ de tshe bre ni re re 'byung/ dus kun dri zhim ldan pa'i 'bras/ mi kun la ni 'byung ba yin// <sup>70</sup>
dve sakaṭasahassāni dve sakaṭasatāni ca sakaṭā sattati c' eva ambañam soḷasaṃ bhava. (28)	stong phrag gnyis kyi shing rta'i tshad/ shing rta brgya yi tshad tsam dang/ shing rta sum bcu rtsa dgu <sup>27</sup> dang/ bre chen bcu drug pa yi khal/28/	'khor lo gnyis pa'i <sup>71</sup> shing rta ni/ nyis stong dang ni nyi brgya dang/ shing rta bdun bcu rtsa gnyis dang/ khal ni bcu drug de bzhin du/28/
atho pi dve ca tumbāni taṇḍulāni pavuccare ekabṭje samuppannā p u ṅ ñ a k a m e n a jantunam. (29)	de nas yang ni ku ba gnyis/ de lta bu yi 'bras 'byung ngo/ sa bon gcig la skye ba ni/ skye bo rnams kyi bsod nams las/29/	ku ba gnyis dang bcas pa'i 'bras/ sems can bsod nams ldan pas na/ sa bon gcig las de snyed 'byung/29/
ye Ketumatiyā viharanti Saṅkhassa vijjite narā tadā pi te bhavissanti guṅikāyuradhārino (30)	gang shig tog dang ldan par gnas/ dung gi rgyal po mi yi bdag/ <sup>28</sup> de yi tshe na de ltar 'gyur/ yon tan gyi ni dpung rgyan 'dzin/30/	rgyal po dung gi grong khyer ni/ rgyal mtshan blo gros der gnas mi/ thams cad ma lus de kun kyang/ yon tan kun ldan rgyan rnams 'dzin/30/
sampuṅṅamanasāṅkappā sumukhā thūlakunḍalā haricandanalittaṅgā kasikuttamadhārino (31)	bsam pa thams cad yongs su rdzogs/ bzhin legs ma ba'i rgyan dang ldan/ ha ri tsan da na lus la byugs/ ka shi'i gos ni mchog tu gyon/31/	yid la gang bsam bde bar 'byor/ gzugs bzang me tog rgyan la sogs/ ha ri tsan dan lus la byugs/ ka shi ka yi gos mchog gyon/31/



<p>bahūtacittā dhanino vīṇātālappabodhanā accantasukhitā niccama kāyacetasikena te. (32)</p>	<p>nor ni rgya cher mang ba<sup>29</sup> dang/ ting cag pi wang gis sad byed/ rtag tu shin tu skyed pa dang/ de yi lus dang sems bde shing /32/</p>	<p>gnyen gshin nor mang dbang phyug ldan/ pi wang ting ting shags kyis rtse/ lus dang de bzhin yid rnams kyang/ nyin mtshan med par shin tu skyid<sup>22</sup>/32/</p>
<p>dasayojanasahassāni Jambūḍīpo bhavissati akaṅṅako agahaṇo samo haritasaddalo. (33)</p>	<p>dpag tshad stong phrag bcu ru ni/ 'jam bu gling ni gnas pa yin/ tsher ma med cing shing med pa/ mnyam zhing 'jam la sngo bsangs<sup>30</sup> gnas/33/</p>	<p>'dzam gling 'di yi rgya khyon yang/ dpag tshad stong phrag bcu yin te/ tsher ma can dang mtha' 'khob med/ khad mnyam ljang khu'i rtsa gsar ldan/33/</p>
<p>tayo rogā bhavissanti icchā anasanañ jarā. pañcavassasatitthīnam vivāho ca bhavissati. samaggā sakhilā niccama avivādā bhavissare. (34)</p>	<p>de la nad ni gsum 'byung ste/ 'dod dang zhen dang rgas pa'o/ lnga brgya'i lo lon bud med ni/ rgan dang gzhon pa bag mar len/ gtan du gnyis ka bde ba yin/ tsod pa med par 'gyur ba yin/34/</p>	<p>'dod dang rgas dang mthar 'chi ste/ nad gsum tsam ni de tshe yod/ bu mo lnga brgya'i lo lon tshe/ khyim thab la ni 'gro bar byed/ kun du sems 'thun bde dang ldan/ 'thab dang rtsod pa med par gnas/34/</p>
<p>s a m p a n n ā phalapupphehi latā gumbavanā dumā. caturāṅgulā tiṅajāti mudukā tūlasannibhā. (35)</p>	<p>'bras bu lo tog phun sum tshogs/ 'khri shing gel pa shing gi tshal/ rtswa ni sor bzhi pa ru skye/ shin tu 'jam pa'i shing bal 'dra/35/</p>	<p>me tog 'bras bu mang po dang/ 'khri shing shing thog yod pa'i tshal/ sor bzhi'i dpang tsam rtswa rnams rigs/ shing bal lta bur rig bya 'jam/35/</p>

<p>nāṭisītā nāticuṣhā ca s a m a v a s s ā mandamālūtā sabbadā utusampannā anunā taḷākā nadī. (36)</p>	<p>ha cang mi grang mi dro zhing<sup>31</sup> char ni mnyam par ‘bab pa dang/ rlung ni shin tu chung ba dang/ dus tshod mnyam par ldan pa dang/ chu klung tAla mi dman zhing/36/</p>	<p>bsil drod shin tu snyoms pa ste/ char dang rlung yang shin tu snyoms/ de tshe dbyar dgun ston yang snyoms/ mtsho dang ‘bab chu rlabs med cing/36/</p>
<p>tahim tahim bhūmibhāge akharā suddhavālūkā kalāyamuggamattiyō vikiṇṇā muttasādisā. (37)</p>	<p>de dang de yi sa yi cha/ sa la rdo ni chung ldan la/ sran nag sran chung tshad tsam mo/ mu tig ‘dra bas yongs su gang/37/</p>	<p>sa kun de dang de ru ni/ gseg ma bye ma dkar po yang/ sran ma dang ni sran dkar tsam/ mu tig lta bu mang pos mdzes/37</p>
<p>alaṅkatuyyānam iva ramaṇīyo bhavissati. ākṇṇā gāmanigamā accāsannā tahim tahim (38)</p>	<p>rgyan rnams skyed mos tshal dang ‘dra/ dga’ zhing yid du ‘ong bar ‘gyur/ grong dang grong rdal mang pos gang/ de dang de ni nye ba ru/38/</p>	<p>legs par brgyan pa’i tshal bzhin du/ kun nas bzang po ‘byung ba yin/ grong dang grong rdal ‘dab ‘brel ba/ de der nye zhing shin tu nye/38/</p>
<p>naḷaveḷuvanam iva brahā kukkuṭasampati Avīci maññe va phuṭṭhā manussehi bhavissare (39)</p>	<p>‘od ma smyug phran tshal bzhin no/ bya gag ‘phur ba tsam nyid do/39(a/b)/</p>	<p>snyug ma’i tshal dang ‘od ma’i tshal/ kun du<sup>73</sup> khyim bya mang po rgyu/39(a/b)<sup>74</sup></p>
<p>pagāḷhā naranārīhi sambuṇṇā phuṭabhedanā iddhā phītā ca khemā ca anīti-anupaddavā. (40)</p>	<p>dag zhing rgyas la rdzu ‘phrul<sup>32</sup> ldan/ lugs la nye bar ‘tshe ba med/40(c/d)/</p>	<p>nor mang phyug cing ‘jigs pa med/ kun du<sup>75</sup> khrims bzang gnod med ldan/40(c/d)<sup>76</sup></p>

<p>sadāratī sadākhiḍḍā ekantasukhasamappitā nakkhatte vicarissanti tuṭṭhahaṭṭhā pamoditā. (41)</p>	<p>rtaḡ tu rtse zhiḡ dga' ba dang/ gcig tu bde bas tshim pa dang/ rgyu skar bde bas bskor ba dang/ dga' zhiḡ tshim la rab tu dga'/41/</p>	<p>nyin mtshan 'dod yon lḡa yis rtse/ gcig tu bde bar ḡnas pa yin/ skar ma'i 'od kyi mda' ltar 'gro/ yid rab dang shiḡ bde dḡas ḡnas/41/</p>
<p>b a h v a n n ā p ā n ā bahubhakkhā bahumaṃsasuṛodakā Ālakamanda va devānaṃ visālā rājadhāni ca Kurūnaṃ ramaṇīyo va Jambudīpo bhavissati. (42)</p>	<p>bza' dang btung ba mang po za/ sha chang chu bzhiḡ mang ba ni/ lha yi pho brang lchang lo bzhiḡ/ khang bzangs rgyal po'i pho brang ni/ nyams dga' sgra mi snyan bzhiḡ no/ 'dzam bu'i gliḡ yang de bzhiḡ gyur/42/</p>	<p>bza' dang btung ba bzang zhiḡ mang/ sha dang chang sogs pa mang ldan/ byang gi sgra mi snyan dang ni/ lha yi grong khyer lchang lo can/ yangs pa can gyi grong khyer bzhiḡ/ 'dzam gliḡ kun nas bzang por 'gyur/42/</p>
<p>vīśahatthasatakkhandho sākhā vīśasatāni ca pavellitaggā lalitā morahattho va sobhati. (100)</p>	<p>[Q 283b5] [D 267b5] khrū brgya nyi shu yal ga'i bar/ yal ga'i mtho tshad de dang mnyam/ 'khril nas steng nas 'og tu 'phyang/ rma bya'i gdugs bzhiḡ mdzes pa'o/100/</p>	<p>[Q 309a6] [N473b5] shing sdong khrū brgya nyi shu ste/ yal ga'ng khrū brgya nyi shu sring/ rlung gis dal bur bskyod pa na/ rma bya'i<sup>77</sup> gar gyi gdugs ltar snang/100/</p>
<p>supupphitaggā satataṃ surabhīdevagandhikā nāḷipūrā bhavē reṇū suphullā cakkamattakā. (101)</p>	<p>rtaḡ tu rtse<sup>33</sup> mor me tog gsal/ lha yi<sup>34</sup> dri bzang bsung ldan zhiḡ<sup>35</sup> ge sar phul lu gang tsam mo/ me tog bzang po 'khor lo tsam/101/</p>	<p>dus kun lha yi me tog ni/ shin tu legs par rgyas pa yang/ 'khor lo tsam kyi ste ba la/ ge sar dri bzang bre gang tsam/101/</p>

<p>anuvātapāṭivātaṃ vāyati dasayojane. ajjhokirissanti pupphāni bodhimāṇḍe samantato. (102)</p>	<p>phyogs phyogs rlung gis 'khyer bar byed/ dpag tshad bcu ru khyab pa'o/ steng gi me tog 'og tu lhung/ byang chub snying por me tog brtsegs/102/</p>	<p>rlung gis phyogs bcur bskyong ba ni/ dpag tshad bcu na<sup>78</sup> dri yis byab/ me tog sa la bab pa yang/ byang chub shing drung nyid du gnas/102/</p>
<p>caturāsītisahasāni brāhmaṇā vedapāragū Metteyyasmim̐ pabbajite pabbajissanti te tadā. (57)</p>	<p>[Q 284a1] [D 268a1] stong phrag brgyad bcu<sup>36</sup> rtsa bzhi yis/ bram ze'i rig byed mchog shes shing/ byams pa rab tu byung bar gyur/ de dang de ni rab tu byung/57/</p>	<p>[Q 309b2] [N 474a3] brgyad khri bzhi stong grangs snyed kyī/ bram ze rig byed rab mkhas pa<sup>79</sup> de yi rjes su rab tu 'byung/ 'khor rnam kun kyang rab tu 'byung/57/</p>
	<p>[Q 284a4] [D 268a3] 'khor ba'i skye bo ma lus pa/ dug med pa ni btsal ba'i phyir<sup>37</sup> dug med khyim ni byed pa ni<sup>38</sup> yang yang skye ba sdug bsngal ba<sup>39</sup> khyim ni byed pa mthong bar 'gyur/ khyim ni gzhan ni byed pa med/ sdug bsngal thams cad gzhiḡ pa dang/ dug ldan khyim ni gzhiḡ pa'o<sup>40</sup> sems kyī dug ni spong ba dang/ sred pa zad nas grol bar 'gyur/ ched du brjod pa gsungs pa'o<sup>41</sup></p>	<p>[Q 309b5] [N 474a7] 'khor ba'i skye ba mang por ni/ dug med pa'i don gyī phyir/ gnas bzang kun du<sup>80</sup> btsal byas kyang/ yang yang skye ba'i sdug bsngal byung/ da ni gnas bzang mchog thob pas<sup>81</sup> dag thong<sup>82</sup> gnas gzhan mi 'gro ste/ dug khyim sdug bsngal thams cad bcas/ rab bcom tho bas bshig pa<sup>83</sup> yin/ nyon mongs dug bcas 'dod pa yi/ yid ni rnam par dag par byas<sup>84</sup></p>

<p>pādudhāre pādudhāre suphullā padumāruhā tiṃsahatthā samā pattā anupattā paṇṇavīsati. (110)</p>	<p>[Q 284a6] [D 268a5] Zhabṣ ni bteḡ dang bzhag pa na/ me tog pad ma skyes par gyur/ 'dab mnyam khru ni sum bcu pa/<sup>42</sup> 'dab chung khru ni nyi shu lṅga /110/</p>	<p>[Q 309b8] [N 474b3] Zhabṣ ni bskyod mi skyod pa yang/ shing du rgyas pa'i pad steng gshegs/ 'dab mar khru ni sum bcur bcas/ bar gyi 'dab ma nyi shu lṅga/110/</p>
<p>kesarā vīsati hatthā kaṇṇikā soḷasam bhavē surattareṇubharitā padumā kokāsamantare. (111)</p>	<p>ge sar<sup>43</sup> khru ni nyi shu pa/ lte ba khru ni bcu drug pa/ ge sar<sup>44</sup> rnamṣ ni khyab par ḡnas/ pad ma'i<sup>45</sup> mdzod spu thams cad du'o/111/</p>	<p>ge sar nyi shu'i khru dang ldan/<sup>85</sup> ze 'brus la ni bcu drug ste/ ge sar kha dog shin tu dmar/ me tog pad mo chen po 'byung/111/</p>
	<p>[Q 284b1] [D 268a7] 'od<sup>46</sup> dang 'od zer tshad rnamṣ ni/ dbyangṣ dang dbyangṣ<sup>47</sup> ki tshad tsam mo/ gzi brjid gzi yi tshad rnamṣ ni/ bsod namṣ bsod namṣ kyi ni tshad/unidentified/</p>	
	<p>shes rab shes rab kyi ni tshad/ grags pa grags pa yi ni tshad/ kha dog kha dog kyi ni tshad/ chos ni chos rnamṣ kyi ni tshad/unidentified/</p>	

<p>ye brahmacariyaṃ carissanti sutvāna munino vacaṃ te tarissanti saṃsāraṃ m a c c u d h e y a ṃ suduttaraṃ. (124)</p>	<p>[Q 286a1] [D 269b4] gang zhiḡ tshangs par spyod pa spyod thub pa'i gsung rab thos pa dang de nmams 'khor ba las grol zhing bla med mchog gyur 'chi ba med/124/48</p>	<p>[Q 311a8] [N 476b4] thub pa'i gsung rab thos gyur nas/ tshangs par spyod par grab byed pa/ de nmams 'khor ba'i pha rol phyin/ 'chi med thar pa thob par 'gyur/124/</p>
<p>caratha brahmacariyaṃ! detha dānaṃ mahārahaṃ! uposathaṃ vupavasatha! mettaṃ bhāvetha sādhukaṃ! (141)</p>	<p>tshangs par spyod pa spyod byed cing/49 mchod 'os nmams la ster pa dang/50 gso spyod nmams la gnas pa dang/ legs par byams pa bsgom par bgyis/141/</p>	<p>tshangs spyod yang dag sgrub byed cing/ sbyin gnas mchog la sbyin byed dang/ bsnyen gnas bslab pa lcogs<sup>86</sup> srung dang/ byams pa'i sgom la legs gnas pa/141/</p>
<p>appamādaratā hotha puññakriyāsu sabbadā! idh' eva katvā kusalaṃ dukkhass' antaṃ karissathā!" (142)</p>	<p>bag yod par ni 'gyur ba dang/ rtag tu bsod nams bya ba byed/ dge ba 'di nmams byas pa yis/ sdug bsngal mthar ni byed pa'o/142/</p>	<p>rtse gcig pa yis bsgrub par gyis/ nyin mtshan bsod nams rab sgrub gyis/ 'di ru dag pa sgrub byed<sup>87</sup> na/ sdug bsngal zad par byed par 'gyur/142/</p>

- 1 shA ri'i bus || D; sha ri'i bus Q
- 2 de nas... bcom ldan 'das la zhus pa || *This sentence of prose represents pādas a and b of verse two of the Anāgatavaṃsa.*
- 3 yongs su rgyas par || Q; yongs su rgyas bar D
- 4 nyan par || D; nyal bar Q
- 5 gsan nas || D; gnas nas Q
- 6 'di skad gsungs || D; la ge gsungs pa Q
- 7 char 'bab ba || Q; char 'bab pa Q
- 8 Unidentified.
- 9 de tshe || D; ci she de che Q
- 10 Unidentified.
- 11 rba rlabs || Q; dang ba rlabs D
- 12 ta la'i phreng ba || Q; tA la'i phreng ba D
- 13 khebs pa || D; khyebs pa Q
- 14 rtswa can || D; rcwa can Q
- 15 skye bar 'gyur || D; skyes par 'gyur Q
- 16 dmar po || D; dmar ljang Q
- 17 lha yi || D; lha Q
- 18 bzhi || D; zhi Q
- 19 ko ma u dum ba ra'i ras || *em.*; ko ma u dum bA ra'i ras D; ko ma u dum pa ra'i ras/ ge ma u dum ba ra'i ras Q
- 20 mri daM ga ni || D; mri da ga [g]i Q
- 21 rdung || D; rdu Q
- 22 bde bar || Q; bde par D
- 23 zel zel || *conj.*; zal zel D; zil zol Q
- 24 Unidentified.
- 25 kyis || Q; kyi D
- 26 Unidentified.
- 27 sum bcu rtsa dgu || Q; sum cu rtsa dgu D
- 28 mi yi bdag || D; mi yi dag Q
- 29 ba || D; pa Q
- 30 sngo bsangs || D; sngo bsang Q
- 31 zhing || Q; zha'i D
- 32 rdzu 'phrul || D; rju 'phrul Q
- 33 rtse || D; rce Q
- 34 lha yi || D; lha'i Q
- 35 bsung ldan zhing || D; gsung ldan zhing Q
- 36 brgyad bcu || Q; brgyad cu D
- 37 btsal ba'i phyir || Q; btsal pa'i phyir D
- 38 dug med khyim ni byed pa ni || D; dug med pa na byed pa ni Q;
- 39 sdug bsngal ba || D; sdug bsngal pa Q
- 40 gzhiḡ pa'o || D; gzhog pa'o Q
- 41 *This is a translation of the well-known Anekajātigāthā. Cf. Dhammapada II.153-154.*

- 42 sum bcu pa || Q; sum cu pa D  
 43 ge sar || D; ke sar Q  
 44 ge sar || D; ke sar Q  
 45 pad ma'i || Q; pad ma D  
 46 'od || Q; om. D  
 47 dbyang || D; byang Q  
 48 bla med mchog gyur 'chi ba med || *"The supreme deathless [state]."*  
*It seems that here our translator either mistranslated the Pāli or read something quite different than what is attested in our Pāli witnesses. The phrase maccudheyyaṃ suduttaraṃ in the Pāli means "leads to death, difficult to cross." These two words are adjectives of the term saṃsāra. The phrase in the Tibetan, however, suggests a meaning opposite to that of the Pāli terms, and seemingly describes the state of nirvāṇa.*  
 49 spyod byed cing || D; rab spyod cing Q  
 50 mchod 'os rnam la ster pa dang || *This passage translates the Pāli injunction detha dānaṃ mahārahaṃ!, which I translate as "give gifts of great worth!" This Tibetan translation, however, offers the injunction: "give offerings to arhats," taking the phrase mahārahaṃ as a noun rather than an adjective and reading the sentence as a double accusative construction.*  
 51 rab brtan pa'i || em.; rab bstan pa'i Q N  
 52 phung po || corr.; phung bo Q; phung p[o]  
 53 de yi || em. for the sake of metrical regularity; de'i Q N  
 54 Unidentified.  
 55 Unidentified.  
 56 shin tu || N; shin du Q: *There is consistent orthographic variation between Q and N in the writing of the adverbial particle tu as du. I adopt the more common orthography of N and do not note such variations hereafter.*  
 57 rin po che yi || em. for the sake of metrical regularity; rin po che'i Q N  
 58 de yi || em. for the sake of metrical regularity; de'i Q N  
 59 dpag bsam ljon shing || N; dbag bsam ljon shing Q  
 60 u dum ba ra'i || corr.; u dum 'ba' ra'i Q N  
 61 phug rnga || conj.?.; brag snga Q; phrag snga N  
 62 dpag bsam shing || N; bag sar shing Q  
 63 legs po || em.; legs bo Q; legs pa N (possibly read legs p[o])  
 64 rab grub pa'i || em.; grub pa'i Q; rA grub pa'i N  
 65 'byung || em. after parallel readings above; byung Q N  
 66 skogs med || em.; slkogs med Q N  
 67 rtsa ba || N; rca ba Q  
 68 myu gu || em.; myug gu Q N  
 69 Unidentified.  
 70 Unidentified.  
 71 gnyis pa'i || N; gnyis ba'i Q  
 72 shin tu skyid || N; shin tu sked Q



- 73 kun du || Q; kun tu N  
 74 snyug ma'i...mang po rgyu || *These two lines correspond to pādas a and b of verse 39 of the Anāgatavaṃsa.*  
 75 kun du || Q; kun tu N  
 76 nor mang...gnod med ldan || *These two lines correspond to pādas c and d of verse 40 of the Anāgatavaṃsa.*  
 77 rma bya'i || N; ma bya'i Q  
 78 bcu na || *em.*; btsun na Q; bcu[r na] N  
 79 rab || N; dap Q  
 80 kun du || Q; kun tu N  
 81 thob pas || N; zob pas Q  
 82 dag thong || N; dag zong Q  
 83 tho bas bshig pa || N; thobs pa shig pa Q  
 84 *This is a translation of the well-known Anekajātīgāthā. Cf. Dhammapada II.153-154.*  
 85 dang ldan || N; ngad ldan Q  
 86 lcogs || *em.?*; scogs Q N  
 87 dag pa sgrub byed || Q; dag bsgrub byed N



## APPENDIX B

“uparimakāyato aggikkhandho pavattati. heṭṭhimakāyato udakadhārā. heṭṭhimakāyato aggikkhandho pavattati. uparimakāyato udakadhārā. puratthimakāyato aggikkhandho pacchimakāyato udakadhārā. pacchimakāyato aggikkhandho puratthimakāyato udakadhārā. dakkhiṇakāyato aggikkhandho vāmakāyato udakadhārā vāmakāyato aggikkhandho dakkhiṇakāyato udakadhārā. dakkhiṇakkhito aggikkhandho vāmakkhito udakadhārā. vāmakkhito aggikkhandho dakkhiṇakkhito udakadhārā. dakkhiṇakaṇṇasotato aggikkhandho vāmaṇṇasotato udakadhārā. vāmaṇṇasotato aggikkhandho dakkhiṇakaṇṇasotato udakadhārā. dakkhiṇanāsikasotato aggikkhandho vāmanāsikasotato udakadhārā. vāmanāsikasotato aggikkhandho dakkhiṇanāsikasotato udakadhārā. dakkhiṇa-aṃsakūṭato aggikkhandho vāma-aṃsakūṭato udakadhārā. vāma-aṃsakūṭato aggikkhandho dakkhiṇa-aṃsakūṭato udakadhārā. dakkhiṇahatthato aggikkhandho vāmahatthato udakadhārā. vāmahatthato aggikkhandho dakkhiṇahatthato udakadhārā. dakkhiṇapassato aggikkhandho vāmapassato udakadhārā. vāmapassato aggikkhandho dakkhiṇapassato udakadhārā. dakkhiṇapādato aggikkhandho vāmapādato udakadhārā. vāmapādato aggikkhandho dakkhiṇapādato udakadhārā. aṅgulīhi [aṅguli-aṅgulīhi P<sub>2</sub>] aggikkhandho aṅgulantarikāhi [aṅgulikāhi P<sub>2</sub>] udakadhārā. aṅgulantarikāhi aggikkhandho aṅgulīhi udakadhārā. ekekalomato [ekekalomakupato P<sub>2</sub>] aggikkhandho ekekalomakupato [ekekalomakupato P<sub>1</sub> P<sub>3</sub>; lomakupato P<sub>2</sub>] udakadhārā, ekekalomkupato aggikkhandho pavattati ekekalomato udakadhārā pavattati.



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sabbapāpassa akaraṇaṃ  
kusalassūpasampadā  
sacittapariyodapanāṃ  
etaṃ buddhāna sāsanaṃ

ye dhammā hetuppabhavā  
tesaṃ hetuṃ tathāgato āha  
tesaṃ ca yo nirodho ca  
evaṃvādi mahāsamaṇo

maṅgalaṃ lekhakānaṃ ca  
pāṭhakānaṃ ca maṅgalaṃ  
maṅgalaṃ sabbabhūtānaṃ  
bhūmibhūpatimaṅgalaṃ

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