

PUBBAKAMMAPILOTIKA-BUDDHĀPADĀNĀM

APADĀNA 39.10 AND THEIR

COMMENTARY IN VISUDDHAJANAVILĀSINĪ

EDITED BY ĀNANDAJOTI BHIKKHU



Pubbakammapilotika-Buddhāpadānam
Apadāna 39.10

and their commentary in
Visuddhajanavilāsiṇī

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Introduction

In preparing this text and translation for publication I have divided it into a number of versions. In the Buddhist Texts and Studies section will be found the Pāḷi Text together with the variant readings. This is a more technical work dealing with the establishment of the text, and considers the text from the point of view of its grammar and prosody, and gives a metrical analysis of the verses.

In the Texts and Translations section I present the full Text and Translation with annotations which help to explain matters that may not be clear from the text itself. I have retained variants that give a significantly different reading in this edition, together with their translation, including verses and lines found only in one edition. The translation here follows the text quite closely to allow for reading and study of the latter.

In the English section there is the Translation Only, with somewhat less notes than in the Text and Translations section, which is intended for the casual reader who wants a reliable translation but is not interested in the technical matters concerning the original text itself. Here the sentence structure, which has many sub-clauses and the like in the Pāḷi, has been simplified to present a more natural flow in English.

Although the verses have been translated before,¹ this is the first time that the commentary has been brought over into English, and as

¹ In Peter Masefield, *The Udāna Commentary* (PTS, 1994-5), pp. 633-635. Masefield also gives a summary of the commentarial stories in his notes, pp. 714-721.

far as I know the first time any section of the Apadāna commentary has been translated.²

1. Texts and Variations

The texts presented have been established through a comparison of the four standard editions, for the verses from the Apadāna:

BJT: Sri Lankan Edition, from Apadānapāḷi, Buddha Jayanti Tripiṭika Granthamālā, volume XXXVI. 1961, reprinted Colombo, 2005 with corrections.

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

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

PTS: European edition, from The Apadāna, Part 1, edited by Mary E. Lilley, Pali Text Society, Oxford, 2000.

and for the commentary:

BJT: Sri Lankan Edition, from Visuddhajanavilāsiṇī, Part 1. Simon Hewavitarne Bequest Series, volume XXIX. date unknown.

² The material presented here has been discussed by Jonathon S. Walters, 'The Buddha's Bad Karma: A Problem in the History of Theravāda Buddhism' *Numen*, 37/1 (1990); 70-95; Sally Mellick Cutler: 'Still Suffering after All These Aeons,' in Peter Connelly and Sue Hamilton (eds), *Indian Insights: Buddhism, Brahmanism and Bhakti* (London 1997); and more recently by Naomi Appleton, as part of her book *Jātaka Stories in Theravāda Buddhism*, pp. 27-28, (Farnham, 2010).

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

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

PTS: European edition, from Visuddhajanavilāsiṇī nāma Apadānaṭṭhakathā, edited by C. E. Godakumbara, Pali Text Society, London, 1954.

As the notes to the edition clearly show there is a close relationship between ChS and Thai on the one hand; and SHB and PTS on the other. Indeed in each case the latter text appears to be taking the former as its model and only correcting it occasionally.

2. The Relationship between the Text and the Commentary

The Apadāna is organised into four sections: *Buddhāpadāna* (81³ verses); *Paccekabuddhāpadāna* (58 verses); *Therāpadāna* (6311 verses, 559 Theras) and *Therī-Apadāna* (1336 verses, 40 Therīs).⁴

The texts which are translated here describe the previous deeds of the Buddha which led in his last life to various kinds of suffering: from spending a long time in the wasteland of severe austerities; to receiving slander at various hands; to physical ailments of various kinds: being attacked and cut by rocks and scalpels; and getting headaches, backaches and dysentery.

³ Verse numbers are as in the Sri Lankan edition.

⁴ Note that the last section has no commentary on it.

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We may have expected them to be presented therefore in the Traditions about the Buddha (*Buddhāpadāna*), which begins the book. Instead we find them tucked away in a very odd place: right in the middle of the verses which are otherwise concerned with the Elders, as No. 390 of that collection.

Why they are there is hard to explain, and it almost looks like someone was trying to hide them. There is a very short commentary on the opening verses at that place,⁵ but the main commentary occurs at the end of the Traditions about the Buddha (*Buddhāpadānasamvāṇanā*), which suggests that either the verses were once there, or the commentator wanted to draw attention to them.

The commentary on these verses is curious as it is unlike other sections of the same work which only provide a word commentary (*vāṇṇanā*). Here though, we get the stories explaining the deeds the Buddha-to-be had performed in the past,⁶ which were finding their fulfilment, even when he was Buddha.

Also it should be mentioned that the commentary doesn't take the verses in the order they appear in the text, but has them in roughly chronological order. To give an example, although the text treats the austerities that the Buddha-to-be underwent last, in the commentary it is dealt with first.⁷

Another problem is that there is some confusion in the commentary to verse two, as the story doesn't fit in with the verse it is supposed to

⁵ Not translated here as it is basically a word-commentary (*vāṇṇanā*), and is separated from the rest of the commentary.

⁶ As in, for instance, the *Jātakatṭhakathā*.

⁷ The commentary treats them in the order: 12, 2, 1, 3, 4, 5, 6, 7, 8, 9, 10, 11.

explain.⁸ The story at the beginning is about a scoundrel called Munāḷi, who slandered the Independent Buddha Surabhi. The verse, however, says that the Buddha-to-be had accused a disciple of the Buddha Sabbābhibhu called Nanda, and it was for this reason that the maiden Ciñcā slandered him. On the other hand the story of Munāḷi is told again, but in different words, to explain the next verse, where it does fit in with what he is trying to explain.

Another anomaly: the very next story tells of a time when the Bodhisatta was a teacher of five hundred students who slandered a seer. His students, following him, did the same. The verses, however, only mention that his disciples were slandered by Sundarī, and do not mention the Buddha's suffering.

Again, story no. 6 says that the Buddha's foot was cut as a result of throwing a splinter at an Independent Buddha; the verses, however, tell about the time the Buddha was attacked by bandits or archers sent by Devadatta, who were overcome by the Buddha's loving-kindness, and failed though to cause him any harm. The time that his foot was cut was when Devadatta threw a rock from on high, as reported in story no. 5.

It is worthy of notice that in the preface to his work, the unnamed commentator has this to say about the text he was working with:

Purā Sīhaḷabhāsāya porāṇaṭṭhakathāya ca

Setting aside the ancient commentary in the Sinhala language

⁸ Masfield noted this in his comments to the verses in the Udāna Commentary.

Ṭhapitaṃ taṃ na sādheti, sādhūnaṃ icchiticchitaṃ,

Which does not make things clear, longing for what is profitable,

Tasmā tam-upaniṣāya porāṇatṭhakathānayaṃ,

Having forsaken reliance on that ancient commentary, therefore,

Vivajjetvā viruddhatthaṃ, visesatthaṃ pakāsayāṃ,

Which hinders (the true) meaning, (and) explaining the true meaning,

Visesavaṇṇanaṃ seṭṭhaṃ karissāmatthavaṇṇanaṃ-ti.

I will make a true and good explanation, which explains the meaning (well).

We know precious little about the commentator, not even his name, or who instigated his work, which is normally mentioned, but a couple of things seem to indicate that he was unfamiliar with northern India: he has the King of Magadha say that he would be present at the double-miracle, but that event took place in another Kingdom, that of Kosala, and there is no indication that foreign Kings were present at the time;⁹ he also says that Anuruddha and the other Sakyans were near to Rājagaha when they went forth, but in fact they were at Anupiya in the Malla country when that happened about 10 days, or 250 km, walk away.

Given that he has declared his intention to put aside the Mahāvihāra commentary and write his own, which almost certainly would not have been possible if he had been resident there, this makes me believe that he was either from the Indian mainland, somewhere remote from the Middle Lands, perhaps in somewhere like Andhra;

⁹ See commentarial story no. 2 below; and for the next instance story no. 5.

or that he was connected with another fraternity, perhaps the Abhayagiri; and there are other considerations which might help substantiate this.

3. Relationship with Other Traditions

The compound used to describe the verses, *kammapilotika* (or in some editions *kammapiloti*) doesn't occur anywhere else in the Pāli texts except in connection with these verses; however, it does occur in Buddhist Sanskrit works¹⁰ like *Divyāvadāna*,¹¹ *Avadānaśataka* and *Laṅkāvatārasūtra*; and there are parallels to the text in the *Mūlasarvāstivāda Anavataptagāthā*,¹² and in *Gandhārī*.¹³

What is more, one of the stories is told, in even more detail in the *Mahāvastu*.¹⁴ In the verses here it only says that through slandering a disciple of the Buddha *Sabbābhibhu* called *Nanda*, the (unnamed) Buddha-to-be transmigrated through hell for a long time, and in his last existence was slandered in turn by the maiden *Ciñcā*; and as noted above the commentary doesn't provide an appropriate story here.

The *Mahāvastu*, however, has a long story about a monk called *Abhiya* who, being of a jealous nature, slandered the disciple called *Nanda* accusing him of sexual relations with a wife of a rich

¹⁰ There the compounds are *karmaplotika* and *karmaploti*.

¹¹ Cf. *Divyāvadāna* p. 150, where one of the 10 indispensable deeds (*daśāvaśyakaraṇīyāni*) is listed as: *Anavatapte mahāsarasi śrāvakaiḥ sārđham pūrvikā karmaplotir vyākṛtā bhavati*; explaining the connection with former deeds with his disciples near the great lake *Anavatapta* (*Anotatta* in Pāli).

¹² See Bechert, *Die Anavataptagāthā und die Sthaviragāthā*, Berlin 1961.

¹³ See http://gandhari.org/a_manuscript.php?catid=CKM0001.

¹⁴ See Senart's edition: pg. 34-45. I hope to translate this text at some point.

merchant. The interesting conclusion has Abhiya realising his fault, asking forgiveness from Nanda, and confessing his wrong-doing to the Buddha. He then makes an offering to the Buddha and makes an aspiration to become a Buddha himself, which is confirmed by Buddha Sarvābhibhū.

The idea of the connection of past deeds was also known to the Upāyakausalya also,¹⁵ where it is said the Buddha only told these stories as part of his skill-in-means, but not because he actually ever did anything wrong, which the text categorically denies he could have done, which represents another view on the subject altogether.

It is not within the scope of this introduction to examine all these continuities and discontinuities, but one thing is clear: the idea that the Buddha-to-be had done unwholesome deeds that came to fruition in the Buddha's lifetime was clearly known to the early traditions, even when it was rejected.

4. The Bodhisatta's Bad Deeds

That the Buddha-to-be should have done bad deeds should not surprise us, as it is recorded openly in the Jātaka stories that the Buddha-to-be many times did bad, unwholesome deeds. He is, of course, still pursuing the perfections, and has no claim to having completed them as yet, and so is bound to make misjudgements like everybody else.

For instance, in Jā 128 the Buddha-to-be is reborn as a rat and springs at a jackal's throat and kills him; in Jā 318 he is born in a

¹⁵ But there the compound is *karmasantati*, and the list is not twelve items, but ten. Most of them are the same as is recorded here, however, so that it is clear we are dealing with the same tradition.

robber's family and practices his craft; in Jā 431 he engages in sexual misconduct with a queen – interestingly in the same Jātaka, though, it denies that the Buddha-to-be can tell lies:

**Bodhisattassa hi ekaccesu ṭhānesu pāṇātipāto pi
adinnādānam-pi kāmesumicchācāro pi
surāmerayamajjapānam-pi hoti yeva,
atthabhedakaviśaṃvādanam¹⁶ purakkhatvā,
musāvādo nāma na hoti;** the Buddha-to-be on certain
occasions may kill, steal, engage in sexual misconduct
and drink intoxicants; but he cannot, preferring to hurt
the welfare (of others) by lying, speak falsely.

and the reason for this is clearly stated:

**Ujjhitasaccā hi Bodhimūle nisīditvā, Bodhim
pāpuṇitum na sakkonti;** even if one who has forsaken
the truth has sat at the root of the Bodhi tree he is (still)
unable to attain Awakening.

This statement is questionable, though, as it appears he was lying when he slandered the Independent Buddha Surabhi, the disciple of the Buddha Sabbābhibhu named Nanda and the seer (ṛṣi) Bhīma; and the repercussion was that in turn he was slandered by Ciñcā and Sundarī.

¹⁶ This is translated by Francis and Neill (Jā trans. Vol III, pg. 296): *he may not tell a lie, attended by deception that violates the reality of things*; although it has a wide range of meanings I do not find anywhere where *attha* means *the reality of things*; its primary meaning is (PED, s.v.): *interest, advantage, gain; (moral) good, blessing, welfare; profit, prosperity, well-being*.

At another time he told the Buddha Phussa that he should eat barley, with the result that in his final life he had to do the same for three months during one Rains Retreat; he also questioned the possibility of the Buddha Kassapa being Awakened, and had to undergo six years of austerities on the wrong path.

In previous lives as here recorded he also killed his half-brother, threw a stone at an Independent Buddha, and struck another with an elephant; for which he had to suffer his brother-in-law Devadatta throwing stones at him, hiring assassins and driving the elephant Nālāgiri at him.

Because he laughed at some fish being killed he later got a headache (and the people who were doing the killing, being reborn in the Sakyan clan, were wiped out by King Viḍūḍabha); when he was a King he killed people with his sword, and because of that not only did a shard of stone cut his foot, but also the surgeon had to lance an abscess that developed on it; and when he was a wrestler he broke an opponents back,¹⁷ and therefore had to suffer backache.

Each time he is said to have suffered greatly for a long time in various hells, and it is really only the residue of the deeds that came to fruition causing these problems for the Buddha in his last life.

Although the Buddha-to-be is said to have committed all these unwholesome acts, they are, of course, presented as examples of what *not* to do, as the repercussions are so dire, that even upon the attainment of Buddhahood they cannot be escaped, so that in the end

¹⁷ Though according to the commentary he fixed it again soon after, see story no 11 below.

the moral is clear. Towards the end of the commentary it is indeed stated emphatically:

Kammapiṭṭikāṃ nāma Buddhāpi na muñcati.¹⁸

The Buddha was surely not free from the connection with that deed.

Kammapiṭṭikāṃ evarūpaṃ Lokattayasāmiṃpi na vijahati.

The Lord of the Three Worlds surely could not abandon the connection with that deed.

And the moral is, of course, that neither can we, so we had better be careful about the deeds we choose to perform.

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¹⁸ Just before the verses in story No 11 below; the next quote appears before the verses in story No 12.

Pubbakammapilotika-Buddhāpadānaṃ¹⁹

---|---||---|--- pathyā²⁰
 Anotattasarāsanne,²¹ ramaṇīye silātale,
 ---|---||---|---
 Nānāratanaṇṇajjote, nānāgandhavanantare, [64]

---|---||---|---
 Mahatā bhikkhusaṅghena, pareto Lokanāyako,
 ---|---||---|---
 Āsīno byākari²² tattha pubbakammāni attano: [65]

---|---||---|---
 Suṇātha²³ bhikkhavo²⁴ mayham²⁵ yaṃ kammaṃ pakataṃ²⁶ mayā,²⁷
 ---|---||---|---
 Pilotikassa²⁸ kamassa Buddhatte²⁹ pi vipaccati.³⁰ [66]

¹⁹ BJT: *Pubbakammapilotikāpadānaṃ*; PTS: *Pubbakammapiloti*; Thai: *Dasamaṃ Pubbakammapiloti nāma Buddhāpadānaṃ*.

²⁰ All the lines are Siloka, and should be presumed to be pathyā unless otherwise marked.

²¹ The text is reproduced word for word in the Udānaṭṭhakathā, being quoted from here.

²² BJT, PTS: *vy-*, and similarly throughout; orthographical variant only; Thai *byākari*.

²³ PTS: *suṇoṭha*; alternative form.

²⁴ Thai: *bhikkhave*; a different form of the vocative.

²⁵ PTS: *mayham*, by mistake.

²⁶ PTS: *pakataṃ*; variation in sandhi.

²⁷ Thai adds the following verse: *Ekam araṇṇikaṃ bhikkhum disvā dinnam pilotikaṃ, patthitaṃ paṭhamam Buddhā Buddhattāya mayā tadā; Having seen one forest monk, I gave a rag-robe, the first wish for Buddhahood, was then (made) by me*. Lines c & d hardly make sense in the Pāḷi, and I have omitted *Buddham* in the translation and added a word for *made*, perhaps we should read: *patthitaṃ paṭhamam kataṃ*; which would give a Anuṭṭhubha variation.

²⁸ Thai, PTS: *pilotiyassa*; showing the *k/y* variation found in the texts.

[1]

Munāḷi³¹ nāmaḥaṃ dhutto pubbe aññāsu jātisu,
 Paccekabuddhaṃ Surabhiṃ abbhācikkhiṃ adūsakaṃ; [67]

Tena kammavipākena Niraye saṃsariṃ ciraṃ,
 Bahūvassasahassāni, dukkhaṃ vedesi³² vedanaṃ. [68]

Tena kammāvasesena, idha pacchimake bhave,
 Abbhakkhānaṃ mayā laddhaṃ, Sundarikāya³³ kāraṇā. [69]

²⁹ PTS: *Buddhatthe*; PTS seems to waver between *Buddhatta* and *Buddhattha*, it seems the former is correct.

³⁰ Thai adds these two verses: *Gopālako pure āsiṃ gāviṃ pājeti gocaraṃ, Pivantiṃ udakaṃ āvilaṃ gāviṃ disvā nivārayiṃ; tena kammavipākena idha pacchimake bhava pipāsito yathicchakaṃ na hi pātum labhāmahaṃ; before when I was a cow-herder I drove cows to their pasture, having seen a cow drink from clear water I prevented him; through that deed and its result here in my last existence (when) thirsty and desiring the same I did not get (anything) to drink.*

³¹ PTS: *Munāli*; and so throughout; common *ll* variation; Thai: *Punāli*.

³² SHB, PTS: *vedesiṃ*; against the metre.

³³ PTS: *Sundarikāya*; perhaps to correct the metre, but it seems from these verses that light syllables were allowed in 2nd and 3rd places, as they occur without any variations twice below also.

[2]

---|---||---|---
 Sabbābhibhussa Buddhassa Nando nāmāsi sāvako,
 ---|---||---|--- navipulā
 Taṃ abbhakkhāya³⁴ Niraye ciraṃ saṃsaritaṃ mayā, [70]
 ---|---||---|---
 Dasavassasahassāni Niraye saṃsariṃ ciraṃ,
 ---|---||---|--- mavipulā
 Manussabhāvaṃ³⁵ laddhāhaṃ, abbhakkhānaṃ bahuṃ labhiṃ, [71]

 ---|---||---|---
 Tena kammāvasesena Cīṇcamānavikā mamaṃ
 ---|---||---|---
 Abbhācikkhi³⁶ abhūtena janakāyassa agгато.³⁷ [72]

[3]

---|---||---|---
 Brāhmaṇo Sutavā āsiṃ ahaṃ sakkatapūjito,
 ---|---||---|--- bhavipulā
 Mahāvane pañcasate mante vācesi³⁸ māṇave. [73]

³⁴ Thai: *abbhācikkhāya*; against the metre.

³⁵ Thai: *Manussalābham*; which hardly makes sense.

³⁶ BJT, PTS: *abbhācikkhāsi*; same meaning.

³⁷ Thai: *aggatā*?

³⁸ All texts are against this reading, but comm. is for it, and it fits better to have an aorist here, rather than a present tense.

---|---||---|---
 Tatthāgato isi³⁹ Bhīmo,⁴⁰ pañcābhiñño⁴¹ mahiddhiko,
 ---|---||---|---
 Taṃ cāhaṃ⁴² āgataṃ disvā, abbhācikkhim⁴³ adūsakaṃ, [74]

---|---||---|---
 Tatohaṃ avacaṃ sisse: ‘Kāmabhogī ayaṃ isi’.
 ---|---||---|---
 Mayham-pi bhāsamānassa⁴⁴ anumodimsu māṇavā. [75]

---|---||---|---
 Tato māṇavakā sabbe bhikkhamānaṃ⁴⁵ kulākule,⁴⁶
 ---|---||---|---
 Mahājanassa āhaṃsu:⁴⁷ ‘Kāmabhogī ayaṃ isi’; [76]

---|---||---|---
 Tena kammavipākena pañcabhikkhusatā ime
 ---|---||---|---
 Abbhakkhānaṃ labhuṃ sabbe Sundarikāya kāraṇā. [77]

³⁹ SHB, PTS, ChS: *isi*, but savipulā is very rare in late texts, and pathyā is to be preferred.

⁴⁰ PTS: *Isigaṇo*, this seems to be taken it as a proper name.

⁴¹ PTS: *pañcābhiññā*-, in compound with the next word.

⁴² BJT: *Tañ-cāham*; alternative sandhi.

⁴³ BJT: *abbhācikkhim*-; alternative sandhi.

⁴⁴ PTS: *Mayhaṃ vibhāsamānassa*; no proper meaning.

⁴⁵ Thai, PTS: *bhikkhamānā*, plural form with *sabbe*, which takes either singular or plural.

⁴⁶ BJT, ChS, Thai: *kule kule*; *in family after family*.

⁴⁷ PTS: *ahaṃsu*, the correct form appears to be as in the text.

[4]

--○--|○---||○○-○|○-○-
Vemātubhātaraṃ⁴⁸ pubbe dhanahetu haniṃ ahaṃ,
--○-○|○---||○-○○|○-○-
Pakkhipiṃ giriduggasmiṃ,⁴⁹ silāya ca apiṃsayiṃ, [78]

--○-○|○---||--○--|○-○-
Tena kammavipākena Devadatto silaṃ khipi,
----|○---||○○--|○-○-
Aṅguṭṭhaṃ piṃsayī pāde mama pāsāṇasakkharā. [79]

[5]

○---|○---||--○--|○-○-
Purehaṃ dārako hutvā, kīḷamāno mahāpathe,
--○-|○---||--○○|○-○- mavipulā
Paccekabuddhaṃ disvāna magge sakalikaṃ khipiṃ;⁵⁰ [80]

--○-○|○---||○○-○|○-○-
Tena kammavipākena idha pacchimake bhava
○---|○---||○○--|○-○- ravipulā
Vadhatthaṃ maṃ Devadatto abhimāre⁵¹ payojayi. [81]

[6]

----|○---||--○○|○-○-
Hatthāroho pure āsiṃ, Paccekamunim-uttamaṃ,
--○○|○---||----|○-○-
Piṇḍāya vicarantaṃ taṃ,⁵² āsādesiṃ gajenahaṃ; [82]

⁴⁸ PTS: *Dvemātā-bhātaro*; *brothers of two mothers (and same father)*.

⁴⁹ PTS: *giriduggesu*; another form of the locative; Thai: *gariduggesu*?

⁵⁰ Thai, PTS: *dahiṃ*; perhaps *placed*, which doesn't give a good meaning.

⁵¹ Thai: *atimāre*; I cannot find this word in the dictionaries.

—○—○|○—||—○—○—

Tena kammavipākena bhanto Nāḷāgirī gajo

—○—○|○○—||—○—|○—○— navipulā

Giribbaje puravare dāruṇo maṃ upāgami.⁵³ [83]

[7]

—○—○|○—||—○—○|○—○—

Rājāhaṃ pattiko⁵⁴ āsiṃ sattiyā⁵⁵ purise⁵⁶ hanim;

—○—○|○—||○○—|○—○—

Tena kammavipākena Niraye paccisiṃ⁵⁷ bhusaṃ, [84]

—○—○|○—||○○○○|○—○—

Kammuno⁵⁸ tassa sesena, idāni⁵⁹ sakalaṃ mama

—○—○|○—||○○—|○—○—

Pāde chaviṃ pakappesi,⁶⁰ na hi kammaṃ vinassati.⁶¹ [85]

⁵² Thai: *vicarantaṃ pi*.

⁵³ ChS, Thai: *samupāgami*.

⁵⁴ BJT, PTS, ChS: *patthivo*; which means *king*, as does *Rāja*, in PTS (at least) it is not used as a proper name, as one might have expected, and therefore makes little sense.

⁵⁵ BJT: *sattinā*; taking it as a masculine noun.

⁵⁶ BJT, PTS: *purisaṃ*; *a man*, singular.

⁵⁷ Thai, BJT, ChS: *paccisaṃ*, unexpected form.

⁵⁸ PTS: *kammuno*; unexpected form.

⁵⁹ Thai: *so dāni*.

⁶⁰ PTS: *c'ādiṇṇaṃ sakalaṃ mama pāde chaviṃ pakopesi*; *he angrily cut the skin on my entire foot*; BJT also reads: *pakopesi*, but then omits a word for cutting, which would seem to be required.

⁶¹ PTS: *panassati*; *(deeds) are not lost*.

[8]

U---|U---||U---|U---
 Ahaṃ kevaṭṭagāmasmiṃ ahuṃ⁶² kevaṭṭadārako
 -U---|U---||U---|U---
 Macchake ghātite⁶³ disvā janayim somanassakam; [86]

-U-U|U---||-U---|U---
 Tena kammavipākena sīsadukkham⁶⁴ ahū mama,
 ---|U---||U-U|U---
 Sabbe Sakkā ca haññimsu⁶⁵ yadā hani Viḍuḍabho.⁶⁶ [87]

[9]

---|U-U||-U-U|U--- bhavipulā
 Phussassāhaṃ pāvacane sāvake paribhāsayaṃ:
 U-U|U-U||-U-U|U--- Anuṭṭubha
 “Yavaṃ khādatha bhuñjatha, mā ca bhuñjatha sālayo”;⁶⁷ [88]

-U-U|U---||---|U---
 Tena kammavipākena temāsaṃ khāditaṃ yavaṃ
 U-U|U---||---|U--- ravipulā
 Nimantito brāhmaṇena Verañjāyaṃ⁶⁸ vasiṃ tadā. [89]

⁶² Thai: *ahu*.

⁶³ Thai: *Macchopaghātite*; implying a verb *upaghāṭeti*, which is otherwise not found.

⁶⁴ PTS: *dukkham*-; alternative sandhi.

⁶⁵ Thai, PTS: *Sakkesu haññamānesu*; taking it as a locative absolutive construction?

⁶⁶ PTS: *Viḍuḍabho*; ChS: *Viṭaṭubho*; Thai: *Viṭaṭubho*; and similarly throughout. The correct form of the name, which is said to have formed through a confusion anyway, is lost now.

⁶⁷ Thai, PTS: *sāliyo*; taking the word as a feminine.

⁶⁸ PTS: *Verañjāyaṃ*; showing the *ñj/jj* alternation.

[10]

-----|-----||-----|-----
Nibbuddhe vattamānamhi mallaputtaṃ niheṭṭhayim;⁶⁹
-----|-----||-----|-----
Tena kammavipākena piṭṭhidukkhaṃ ahū⁷⁰ mama.⁷¹ [90]

[11]

-----|-----||-----|-----
Tikicchako ahaṃ āsiṃ seṭṭhiputtaṃ virecayim;
-----|-----||-----|-----
Tena kammavipākena hoti pakkhandikaṃ⁷² mama. [91]

[12]

-----|-----||-----|----- ravipulā
Avacāhaṃ Jotipālo Sugataṃ Kassapaṃ tadā:
-----|-----||-----|-----
“Kuto nu Bodhi muṇḍassa?⁷³ Bodhi paramadullabhā!” [92]
-----|-----||-----|-----
Tena kammavipākena acarim dukkaraṃ bahum,
-----|-----||-----|-----
Chabbassān-Uruvelāyaṃ⁷⁴ tato Bodhim-apāpuṇim. [93]

⁶⁹ Thai, PTS: *nisedhayim*; *I fought off*.

⁷⁰ Thai, PTS: *ahu*, against the metre.

⁷¹ BJT: *mamaṃ ahu*.

⁷² BJT, ChS, PTS: *pakkhandikā*; nominative.

⁷³ Thai: *Bodhimaṇḍassa*?

⁷⁴ BJT, ChS, PTS: *Uruvelāyaṃ*; showing the common *l/!* variation.

-----|-----||-----|-----
Nāhaṃ etena maggena pāpuṇiṃ Bodhim-uttamaṃ,
-----|-----||-----|-----
Kummaggena gavesissaṃ pubbakammena vārito.⁷⁵ [94]

-----|-----||-----|-----
Puññapāparikkhīṇo,⁷⁶ sabbasantāpavajjito,
-----|-----||-----|-----
Asoko anupāyāso, nibbāyissam-anāsavo. [95]

-----|-----||-----|-----
Evaṃ Jino viyākāsi bhikkhusaṅghassa aggato,⁷⁷
-----|-----||-----|-----
Sabbābhiññābalappatto, Anotatte mahāsare.” ti⁷⁸ [96]

Itthaṃ sudam Bhagavā attano pubbacaritaṃ
pubbakammapilotikaṃ⁷⁹ nāma Buddhāpadānaṃ⁸⁰
Dhammapariyāyaṃ abhāsittha.⁸¹

Pubbakammapilotikaṃ⁸² nāma Buddhāpadānaṃ Samattaṃ⁸³

⁷⁵ PTS: *kārito*; the form is causative, and doesn't really fit here; Thai: *codito*; *reproved (by that past deed)*?

⁷⁶ PTS: *-khīṇo*; where we would expect gemination.

⁷⁷ Thai: *atthato*?

⁷⁸ BJT omits *ti*.

⁷⁹ ChS omits *pubba-*; PTS: *pubbakammapiloti*; Thai: *pubbakammapilotiṃ*.

⁸⁰ BJT omits *Buddhāpadānaṃ*; ChS: *Buddhāpadānadhammapariyāyaṃ*; sandhi form.

⁸¹ SHB, PTS: *abhāsi*; aorist, *abhāsittha* appears to be an imperfect.

⁸² Thai, PTS: *Pubbakammapiloti*.

⁸³ SHB, ChS: *Dasamaṃ*; *the Tenth*.

Buddha-Apadānavaṇṇanāto

... Buddhāpadānaṃ kusalāpadānavasena niṭṭhāpetvā, tad-eva akusalāpadānavasena vitthāretuṃ idaṃ pañhakammaṃ.

Dukkaraṇ-ca abbhakkhānaṃ, abbhakkhānaṃ punāparaṃ,
Abbhakkhānaṃ, silāvedho, sakalikāpi ca vedanā.

Nāḷāgiri,⁸⁴ sattacchedo,⁸⁵ sīsadukkhāṃ, yavakhādanāṃ,
Piṭṭhidukkhāṃ-atīsāro,⁸⁶ ime akusalakāraṇā. ti

[1. Dukkarakārikā]

Tattha,⁸⁷ paṭhamapañhe dukkaraṇ-ti, chabbassāni dukkarakārikā.

Atīte Kassapasammāsambuddhakāle, Bodhisatto Jotipālo nāma brāhmaṇamaṇavo hutvā, nibbatto brāhmaṇajātivāsena Sāsane appasanno tassa Bhagavato, pilotikakammanissandena: “Kassapo Bhagavā” ti sutvā, “Kuto muṇḍakassa samaṇassa Bodhi? Bodhi paramadullabhā” ti āha.

⁸⁴ SHB: *Nālāgiri*; and so throughout, showing the *l/l* alternation in the texts.

⁸⁵ PTS: *sattha-*; (*cut with*) *a knife*.

⁸⁶ *-ī-* is m.c. to give pathyā cadence.

⁸⁷ ChS: *Atha*; *Then*.

So tena kammanissandena anekajātisatesu Narakādīsu⁸⁸ dukkham-anubhavitvā,⁸⁹ tasseva⁹⁰ Bhagavato anantaram teneva⁹¹ laddhabyākaraṇena,⁹² kammena jātisaṃsāraṃ khepetvā, pariyosāne Vessantarattabhāvaṃ patvā, tato cuto Tusitabhavane nibbatto.

Devatāyācanena tato cavitvā, Sakyakule nibbatto, ñāṇassa paripākattā, sakala-Jambudīparajjaṃ pahāya, Anomānadītīre sunisitenāsinā samakūṭakesakalāpaṃ⁹³ chinditvā, Brahmunā ānīte iddhimaye kappassa saṇṭhānakāle,⁹⁴ padumagabbhe nibbatte aṭṭhaparikkhāre paṭiggahetvā pabbajitvā, Bodhiñāṇadassanassa tāva aparipakkattā, Buddhabhāvāya maggāmaggaṃ ajānitvā, chabbassāni Uruvelajanapade ekāhāra-ekālopa-ekapuggala-ekamagga-⁹⁵ekāsanabhojanavasena aṭṭhicammanahārusesaṃ nimmaṃsarudhirapetarūpasadisasarīro,⁹⁶ Mahāpadhānasutte⁹⁷ vuttanayeneva padhānaṃ, mahāviriyaṃ⁹⁸ dukkarakārikaṃ akāsi.

⁸⁸ SHB omits: *Narakādīsu*.

⁸⁹ ChS, Thai: *Narakādi*-; in compound, but compare elsewhere.

⁹⁰ SHB: *tasmeva*; *therefore*.

⁹¹ PTS: *anantariten' eva*?

⁹² PTS, SHB: *vyā*-, PTS, SHB always write with the *v* before *y*; this seems to be an orthographical variation in the texts. SHB has a different construct: *Bhagavatā laddhavyākaraṇo anantaram teneva*; which gives the same meaning.

⁹³ Thai, PTS: *-kuṭa*-; a variation in the spelling of the word.

⁹⁴ PTS: *kappasaṇṭhānakāle*; same words in compound.

⁹⁵ PTS adds *-ekataṇḍula*-; *one rice-grain*; SHB omits *ekamagga*.

⁹⁶ PTS has these two words in compound.

⁹⁷ DN 14, which hardly touches on the subject of the striving, but with the process of Awakening; ChS, Thai: *Padhānasutte*, and identifies it with Suttanipāta, 3.2, but that also deals not so much with the striving as with the fight with Māra. Perhaps a better reference would have been to MN 26, Ariyapariyesanasuttaṃ, which does deal in detail with the striving.

⁹⁸ ChS, Thai: *-vīriyaṃ*; Thai and ChS always spell the word this way.

So imaṃ dukkarakārikaṃ Sambodhiyā maggaṃ na hotī ti cintetvā,
gāmanigamarājadhānīsu paṇītāhāraṃ paribhuñjitvā, pīṇindriyo⁹⁹
paripuṇṇadvattiṃsa-Mahāpurisalakkhaṇo, kamena¹⁰⁰
Bodhimaṇḍam-upagantvā pañca Māre jinitvā Buddho jāto. ti

Avacāhaṃ Jotipālo Sugataṃ Kassapaṃ¹⁰¹ tadā:
“Kuto nu Bodhi muṇḍassa? Bodhi paramadullabhā!” [92]

Tena kammavipākena acarim dukkaram bahum,
Chabbassān-Uruvelāyaṃ¹⁰² tato Bodhim-apāpuṇim. [93]

Nāhaṃ¹⁰³ etena maggena pāpuṇim Bodhim-uttamaṃ,
Kummaggena gavesissaṃ¹⁰⁴ pubbakammena vārito.¹⁰⁵ [94]

Puññapāpaparikkhīṇo, sabbasantāpavajjito,
Asoko anupāyāso, nibbāyissam-anāsavo. ti [95]

⁹⁹ SHB, ChS, Thai: *pīṇindriyo*.

¹⁰⁰ SHB: *tam-enam*; it would mean: *the same (person)*.

¹⁰¹ SHB, PTS: *Kassapaṃ Sugataṃ*.

¹⁰² SHB: *Chabbassam-Uruvelāya*; alternative forms; ChS, Thai, PTS:
Uruvelāyaṃ; note the *ll* alternation again.

¹⁰³ SHB, PTS: *So 'ham*; which reverses the meaning.

¹⁰⁴ SHB, PTS write: *kummagge na gavesissam*; which again reverses the meaning.

¹⁰⁵ SHB, PTS: *kārito*; giving a meaning for the verse: *I attained the supreme wisdom through this path, I did not seek along the wrong path because I was a maker of past deeds?* I do not understand this choice of readings.

[2. Abbhakkhānaṃ]

Dutiyapañhe, abbhakkhānaṃ-ti abhi akkhānaṃ paribhāsaṃ.

Atīte kira Bodhisatto suddakule jāto apākaṭo appasiddho Munāli¹⁰⁶
nāma dhutto hutvā paṭivasati. Tadā mahiddhiko mahānubhāvo
Surabhi nāma Paccekabuddho, kenaci karaṇīyena tassa
samīpaṭṭhānaṃ pāpuṇi. So taṃ disvā va: “Dussīlo pāpadhammo
ayaṃ samaṇo!” ti-ādinā¹⁰⁷ abbhācikkhi.

So tena akusalanissandena Narakādīsu¹⁰⁸ anekavassasahassāni
dukkham-anubhavitvā, imasmim pacchimattabhāve, yadā titthiyā
paṭhamataraṃ – Bhagavato Tusitabhavane vasanasamaye va¹⁰⁹ –
pākaṭā hutvā, sakalajanaṃ¹¹⁰ vañcetvā dvāsattḥiditṭhiyo dīpetvā
vicariṃsu.¹¹¹

Tadā Tusitapurā cavitvā, Sakyarājakule¹¹² nibbattitvā kamena
Buddho jāto. Titthiyā sūriyuggamane khajjopanakā viya
vihatalābhasakkārā Bhagavati āghātaṃ bandhitvā vicaranti.

Tasmim samaye Rājagahasetṭhi¹¹³ Gaṅgāya, jālaṃ bandhitvā,
kīḷanto rattacandanaghaṭikāṃ¹¹⁴ disvā “Amhākāṃ gehe candanāni

¹⁰⁶ SHB: *Munāli*; throughout.

¹⁰⁷ SHB: *ty-ādinā*; applying sandhi rules.

¹⁰⁸ SHB again omits: *Narakādīsu*.

¹⁰⁹ ChS, Thai: *ca*.

¹¹⁰ SHB: *sakajanaṃ*; *their own people*? Or perhaps a printer's error for:
sakalajanaṃ.

¹¹¹ ChS, Thai, PTS: *vicaranti*; present tense.

¹¹² SHB: *Sakka*-; alternative form.

¹¹³ PTS: *-seṭṭhī*, plural?

¹¹⁴ SHB, PTS: *-ghaṭakāṃ*; alternative spelling.

bahūni,” imaṃ bhamam āropetvā, tena¹¹⁵ bhamakārehi pattam likhāpetvā, veḷuparamparāya laggetvā, “Ye imaṃ pattam iddhiyā āgantvā gaṇhanti tesam bhattiko¹¹⁶ bhavissāmi” ti bherim carāpesi.

Tadā titthiyā: “Naṭṭhamhā dāni, naṭṭhamhā dānī!” ti mantesuṃ,¹¹⁷ nigaṇṭho Nāṭaputto¹¹⁸ sakaparisam evam-āha: “Aham veḷusamīpaṃ gantvā, ākāse ullaṅganākāram karomi, tumhe: ‘Chavadārumayaṃ pattam paṭicca mā iddhiṃ karoṭhā’ ti maṃ khandhe gahetvā vārethā” ti, te tattha¹¹⁹ gantvā tathā akaṃsu.

Tadā Piṇḍolabhāradvājo ca¹²⁰ Moggallāno ca, tigāvute selapabbatamatthake ṭhatvā, piṇḍapātagaṇhanatthāya¹²¹ cīvaram pārupantā, tam kolāhalaṃ suṇiṃsu. Tesu Moggallāno Piṇḍolabhāradvājaṃ: “Tvaṃ ākāseṇa gantvā, tam pattam gaṇhāhi” ti āha. So: “Bhante, tumhe yeva Bhagavatā iddhimantānaṃ aggaṭṭhāne ṭhapitā, tumheva gaṇhathā” ti āha.

Tathā pi: “Mayā āṇatto¹²² tvam-eva gaṇhāhi” ti āṇatto, attanā ṭhitaṃ, tigāvutaṃ selapabbatam pādātaḥ laggetvā, ukkhaliyā pidhānaṃ viya sakala-Rājagahanagaraṃ chādesi, tadā nagaravāsino phaḷikapabbate āvutaṃ rattasuttam-iva tam Theram passitvā, “Bhante Bhāradvāja, amhe rakkhathā!” ti ugghosayiṃsu,¹²³ bhītā suppādini sīse akaṃsu.

¹¹⁵ SHB omits: *tena*.

¹¹⁶ PTS: *bhatiko*?

¹¹⁷ ChS, Thai, PTS: *mantetvā*; *having thought*.

¹¹⁸ SHB: *Nigaṇṭhanāṭaputto*; PTS: *Nigaṇṭhanāṭaputto*; both in compound; the spelling of the name is unsure.

¹¹⁹ ChS, Thai, PTS: *tathā*; *and so*.

¹²⁰ SHB omits: *ca*.

¹²¹ SHB: *piṇḍapātaṃ gamayamānā*; *while going on alms round*.

¹²² PTS: *āṇatte*; *orders*, plural.

¹²³ SHB: *ugghosimiṃsu*; as though to a verb *ugghosati*, which doesn't appear in the Dictionaries.

Tadā Thero, taṃ pabbataṃ ṭhitaṭṭhāne vissajjetvā, iddhiyā gantvā, taṃ pattaṃ aggahesi, tadā nagaravāsino mahākolāhalam-akaṃsu.

Bhagavā Veḷuvanārāme nisinno, taṃ saddaṃ sutvā, “Kiṃ eso saddo?” ti Ānandaṃ pucchi.

“Bhāradvājena,¹²⁴ Bhante, pattassa gahitattā santuṭṭhā nagaravāsino ukkuṭṭhisaddam-akaṃsū” ti āha.

Tadā Bhagavā, āyatiṃ parūpavādamocanattaṃ, taṃ pattaṃ āharāpetvā¹²⁵ bhedāpetvā¹²⁶ añjanupapisaṇaṃ¹²⁷ katvā, bhikkhūnaṃ dāpesi, dāpetvā ca pana “Na, bhikkhave, iddhivikubbanā kātabbā, yo kareyya, āpatti dukkaṭassā” ti sikkhāpadaṃ paññāpesi.

Tato titthiyā: “Samaṇena kira Gotamena, sāvakānaṃ sikkhāpadaṃ paññattaṃ, te jīvitahetu pi taṃ nātikkamanti, mayaṃ iddhipāṭihāriyaṃ karissāmā,” ti tattha tattha rāsibhūtā kolāhalam-akaṃsu.

Atha Rājā Bimbisāro taṃ sutvā, Bhagavato santikaṃ gantvā vanditvā ekam-antaṃ nisinno Bhagavantam-evam-āha: “Titthiyā, Bhante, ‘Iddhipāṭihāriyaṃ karissāmā’ ti¹²⁸ ugghosentī.” ti

“Aham-pi, Mahārāja, karissāmī.” ti

“Nanu, Bhante, Bhagavatā sāvakānaṃ sikkhāpadaṃ paññattan?”-ti

¹²⁴ PTS: *Bhārd-*; printer's error.

¹²⁵ PTS: *āharāpetvā*; wrong verb.

¹²⁶ SHB: *bhañjāpetvā*; *having broken*.

¹²⁷ Thai: *upavisanaṃ*? PTS: *-ū-*.

¹²⁸ PTS: *karissāmī ti*; singular verb where a plural is needed.

“Tvam-eva,¹²⁹ Mahārāja, pucchissāmi: tavuyyāne ambaphalādīni khādantānaṃ ‘Ettako daṇḍo’ ti daṇḍaṃ ṭhapento tavāpi¹³⁰ ekato katvā ṭhapesī?” ti

“Na mayhaṃ, Bhante, daṇḍo.” ti

“Evaṃ, Mahārāja, na mayhaṃ sikkhāpadaṃ paññattaṃ atthī.” ti

“Kattha, Bhante, pāṭihāriyaṃ bhavissatī?” ti

“Sāvattiyā samīpe Gaṇḍambarukkhamaṇḍale,¹³¹ Mahārāja.” ti¹³²

“Sādhu, Bhante, taṃ passissāmā.” ti

Tato titthiyā: “Gaṇḍambarukkhamaṇḍale kira pāṭihāriyaṃ bhavissatī” ti sutvā, nagarassa sāmantaṃ ambarukkhe chedāpesuṃ.

Nāgarā mahā-aṅgaṇaṭṭhāne mañcātimañcaṃ aṭṭādayo¹³³ bandhiṃsu, sakala-Jambudīpavāsino rāsibhūtā puratthimadisāyam-eva dvādasayojanāni pharitvā aṭṭhaṃsu, sesadisāsu pi tad-anurūpenākārena sannipatiṃsu.

¹²⁹ ChS, Thai: *Tam-eva*; (*I ask*) *this*.

¹³⁰ SHB, PTS: *taṃ vā pi*; *but is that (applied)*.

¹³¹ ChS: *Kaṇḍa*-, and so throughout.

¹³² PTS adds here: *Evaṃ vatvā kamena Sāvattim patvā rañño Kosalassa taṃ pavattim ārocesi. Rājā*; *having said that and gradually reached Savatthī he informed the King of Kosala. The King said...* this effectively changes the scene from Rājagaha to Sāvattī, which is perhaps inserted to avoid the fact that the King of Magadha doesn't appear later in Kosala.

¹³³ SHB, PTS: *mañcātimañca-aṭṭālādayo*; *terraced stands and watch-towers and so on*.

Bhagavā pi kāle sampatte Āsālhipuṇṇamāsiyaṃ,¹³⁴ pāto va kattabbakiccaṃ niṭṭhāpetvā, taṃ ṭhānaṃ gantvā nisīdi. Tasmim̐ khaṇe Gaṇḍo¹³⁵ nāma uyyānapālo, kipillikapuṭesu¹³⁶ pakkam̐¹³⁷ ambaphalaṃ disvā, “Sacāhaṃ imaṃ Rañño dadeyyaṃ kahāpaṇādisāraṃ labheyyaṃ, Bhagavato upanāmite pana idhalokaparalokesu sampatti¹³⁸ bhavissatī!” ti Bhagavato upanāmesi.

Bhagavā taṃ paṭiggahetvā Ānandattheraṃ āṇāpesi: “Imaṃ phalaṃ maddetvā,¹³⁹ pānaṃ¹⁴⁰ dehī.” ti Thero tathā akāsi. Bhagavā ambarasaṃ pivitvā ambaṭṭhiṃ uyyānapālassa datvā: “Imaṃ ropehī” ti āha. So vālukaṃ viyūhitvā¹⁴¹ taṃ ropesi, Ānandatthero kuṇḍikāya udakaṃ āsiñci. Tasmim̐ khaṇe ambaṅkuro uṭṭhahitvā mahājanassa¹⁴² passantasseva sākāhaviṭapapupphaphalappallavabharito¹⁴³ paññāyittha. Patitaṃ¹⁴⁴ ambaphalaṃ khādantā sakala-Jambudīpavāsino khayāṃ pāpetum̐ nāsakkhimsu.

Atha Bhagavā, puratthimacakkavāḷato yāva pacchimacakkavāḷaṃ tāva imasmim̐ cakkavāḷe Mahāmerumuddhani ratanacaṅkamaṃ

¹³⁴ PTS: *-māsiyaṃ*; alternative form of the locative.

¹³⁵ SHB: *Gaṇḍabbo*.

¹³⁶ PTS: *kipilla-*; this form is not listed in the Dictionaries.

¹³⁷ PTS: *pakkam̐*.

¹³⁸ SHB: *nipphatti*; more or less same meaning.

¹³⁹ ChS, Thai: *madditvā*, non-causative, indicating that Ānanda was expected to do it himself.

¹⁴⁰ SHB, PTS: *pānakam̐*; same meaning.

¹⁴¹ SHB: *vīyūhāpetvā*; *having had (the sand) removed*.

¹⁴² SHB, PTS: *janassa*; more or less same meaning.

¹⁴³ SHB: *sākāhaviṭapasampanno pupphaphalabharito*; *it was seen to be endowed with branches and aerial-roots; and (become) heavy with flowers and fruits*. PTS: *sākāhaviṭapasampanno puppha-*; *it was seen to be endowed with branches and aerial-roots; and (become) heavy with flowers, fruits and fresh leaves*.

¹⁴⁴ SHB: *Patita*; perhaps a printer's error.

māpetvā anekaparisāhi Sihanādaṃ nadāpento,
Dhammapadaṭṭhakathāyaṃ vuttanayena.

Mahā-iddhipāṭihāriyaṃ katvā, titthiye madditvā, te vippekāraṃ
pāpetvā, pāṭihīrāvasāne purima-Buddhāciṇṇavasena,
Tāvatisabhavanaṃ gantvā, tattha Vassaṃvuṭṭho, nirantaraṃ
temāsaṃ Abhidhammaṃ desetvā, Mātuppamukhānaṃ¹⁴⁵
anekadevatānaṃ¹⁴⁶ Sotāpattimaggādhigamaṃ¹⁴⁷ katvā,
Vuṭṭhavasso devorohanaṃ katvā, anekadevabrahmagāṇaparivuto
Saṅkassapuradvāraṃ oruyha lokānuggahaṃ akāsi. Tadā Bhagavato
lābhasakkāro Jambudīpaṃ-ajjhottharamāno,¹⁴⁸ pañcamahāgaṅgā
viya ahosi.

Atha titthiyā, parihīnalābhasakkārā, dukkhī dummanā,¹⁴⁹
pattakkhandhā adhomukhā nisīdimasu. Tadā tesāṃ upāsikā,
Ciñcamāṇavikā nāma, ativiya rūpaggappattā te tathā nisinne disvā,
“Kiṃ, Bhante, evaṃ dukkhī dummanā nisinnā?” ti pucchi.

“Kiṃ pana tvaṃ, Bhagini, appossukkāsī” ti?

“Kiṃ, Bhante?” ti

“Bhagini,¹⁵⁰ samaṇassa Gotamassa uppādakālato paṭṭhāya mayaṃ
hatalābhasakkārā, nagaravāsino amhe na kiñci maññantī.” ti

“Mayā ettha kiṃ katabban?”-ti

¹⁴⁵ PTS: single -*p*-; without the expected gemination.

¹⁴⁶ SHB, PTS: -*devānaṃ*; same meaning.

¹⁴⁷ SHB: *Sotāpannādimaggādhigamaṃ*; more or less same meaning.

¹⁴⁸ SHB: *ajjhottharamāno va*; PTS adds *va*.

¹⁴⁹ SHB, PTS: *dukkhidummanā*; same words in compound, same below.

¹⁵⁰ SHB omits: *Bhagini*.

“Tayā samaṇassa Gotamassa avaṇṇaṃ uppādetuṃ vaṭṭatī.” ti

Sā: “Mayhaṃ¹⁵¹ bhāro” ti vatvā, tattha ussāhaṃ karontī, vikāle Jetavanavihāraṃ gantvā, titthiyānaṃ upassaye vasitvā, pāto¹⁵² nagaravāsīnaṃ gandhādīni gahetvā, Bhagavantaṃ vandanaṭṭhāya gamanasamaye Jetavanā viya nikkhantā.

“Kattha sayitā?” ti puṭṭhā “Kiṃ tumhākaṃ mama sayitaṭṭhānenā?” ti vatvā pakkāmi. Sā kamena gacchante kāle pucchitā “Samaṇenāhaṃ Gotamena ekagandhakuṭiyāṃ sayitvā nikkhantā” ti āha. Taṃ bālaputhujjanā saddahim̐su, paṇḍitā Sotāpannādayo na saddahim̐su.

Ekadivasaṃ sā dārumaṇḍalaṃ udare bandhitvā, upari rattapaṭaṃ paridahitvā, gantvā Sarājikāya parisāya Dhammadesanaṭṭhāya, nisinnaṃ Bhagavantaṃ evaṃ-āha: “Bho samaṇa,¹⁵³ tvaṃ Dhammaṃ desesi, tuyhaṃ paṭicca uppannadārakagabbhiniyā mayhaṃ lasuṇamaricādīni na vicāresi?” ti

“Tathābhāvaṃ, Bhagini, tvañ-ceva¹⁵⁴ pajānāsi, ahañ-cā.” ti

Sā: “Evam-eva¹⁵⁵ methunasamsaggasamayaṃ dve yeṇa jānanti, na aññe” ti āha.

Tasmiṃ khaṇe Sakkassa paṇḍukambalasilāsaṇaṃ uṇhākāraṃ dassesi. Sakko āvajjento taṃ kāraṇaṃ ṇatvā dve devaputte āṇāpesi:

¹⁵¹ Thai and ChS inexplicably have *na mayhaṃ bhāro*, *that is not my duty*!

¹⁵² SHB, PTS add: *va*.

¹⁵³ SHB: *Mahāsamaṇa*; *great ascetic*.

¹⁵⁴ Thai: *tvañ-ñeva*?

¹⁵⁵ SHB: *Evam̐*.

“Tumhesu eko mūsikavaṇṇaṃ māpetvā tassā¹⁵⁶ dārumaṇḍalassa bandhanaṃ chindatu, eko vātamaṇḍalaṃ samuṭṭhāpetvā pārutapaṇaṃ uddhaṃ khipatū.” ti Te gantvā tathā akaṃsu.

Dārumaṇḍalaṃ patamānaṃ tassā pādapiṭṭhiṃ¹⁵⁷ bhindi.
Dhammasabhāyaṃ sannipatitā puthujjanā sabbe “Are, duṭṭhacori, tvaṃ evarūpassa Lokattayasāmino¹⁵⁸ evarūpaṃ abbhakkhānaṃ akāsi!” ti uṭṭhahitvā ekekamuṭṭhippahāraṃ¹⁵⁹ datvā, sabhāya nīharim̐su, dassanātikkaṇṭhāya pathavi¹⁶⁰ vivaram-adāsi.

Tasmim̐ khaṇe Avīcito jālā uṭṭhahitvā kuladattikena rattakambaleneva taṃ acchādetvā Avīcimhi pakkhipi, Bhagavato lābhasakkāro atirekataro ahosi.

Tena vuttaṃ:

Sabbābhībhussa Buddhassa Nando¹⁶¹ nāmāsi sāvako,
Taṃ abbhakkhāya Niraye ciraṃ saṃsaritaṃ mayā, [70]

Dasavassasahassāni Niraye saṃsarim̐ ciraṃ,
Manussabhāvaṃ¹⁶² laddhāhaṃ,¹⁶³ abbhakkhānaṃ bahuṃ labhim̐,
[71]

Tena kammāvasesena Ciñcamānavikā mamaṃ

¹⁵⁶ SHB: *tassa*; PTS: *tayā*?

¹⁵⁷ SHB: *pādapiṭṭhi*; nominative, where an accusative is needed.

¹⁵⁸ SHB: *Lokanāthassa sāmīno*; *Lord of the World and Ruler*.

¹⁵⁹ ChS, Thai: single *-p-*; without the expected gemination.

¹⁶⁰ SHB, PTS: *paṭhavī*; alternative spelling.

¹⁶¹ SHB: *Nanto*.

¹⁶² SHB, PTS: *Manussayonim̐*; meaning would be more or less the same, but I don't find this compound listed in the Dictionaries.

¹⁶³ SHB, PTS: *patvā 'haṃ*; (*when*) *I attained*.

Abbhācikkhi¹⁶⁴ abhūtena janakāyassa aggato. ti [72]

[3. Abbhakkhānaṃ]

Tatiyapañhe, abbhakkhānaṃ-ti abhi akkhānaṃ akkosanaṃ.

Atīte kira Bodhisatto apākaṭajāṭiyaṃ, uppanno Munāli¹⁶⁵ nāma dhutto hutvā, dujjanasaṃsaggabalena Surabhiṃ¹⁶⁶ nāma Paccekabuddhaṃ: “Dussīlo pāpadhammo ayaṃ bhikkhū” ti akkosi.

So tena akusalena vacīkammena, bahūni vassasahassāni Niraye paccitvā,¹⁶⁷ imasmiṃ pacchimattabhāve, dasapāramitāsaṃsiddhibalena, Buddho jāto, lābhaggayasaggappatto ahosi.

Puna titthiyā ussāhajātā: “Kathaṃ nu kho samaṇassa Gotamassa ayaṃ upādēssāma?” ti dukkhī dummanā nisīdimsu.

Tadā Sundarī nāmekā, paribbājikā te upasaṅkamitvā vanditvā ṭhitā, tuṇḥībhūte¹⁶⁸ kiñci avadante disvā,¹⁶⁹ “Kiṃ mayhaṃ doso” ti pucchi.

“Samaṇena Gotamena¹⁷⁰ amhe viheṭṭhiyamāne¹⁷¹ tvaṃ appossukkā viharissasi, idaṃ tava doso.” ti

¹⁶⁴ PTS: *Abbhācikkhiṃ*; 1st person?

¹⁶⁵ SHB, PTS: *Munāli* here; PTS *Munāli* elsewhere.

¹⁶⁶ SHB, PTS: *Surabhi*; nominative, where an accusative is needed.

¹⁶⁷ SHB, PTS: *pacitvā*; active form, as though he was boiling something, rather than being boiled.

¹⁶⁸ SHB: *te tuṇḥībhūte*.

¹⁶⁹ SHB omits: *disvā*.

¹⁷⁰ SHB, PTS: *Samaṇo Gotamo*; *the ascetic Gotama (harasses us)*.

¹⁷¹ PTS: *viheṭṭhiyamāne*; perhaps an alternative form.

“Evam-ahaṃ tattha¹⁷² kiṃ karissāmī?” ti

“Tvaṃ samaṇassa Gotamassa avaṇṇaṃ uppādetuṃ sakkhissasī?” ti

“Sakkhissāmi, ayyā” ti vatvā, tato paṭṭhāya vuttanayena diṭṭhadiṭṭhānaṃ “Samaṇena Gotamena ekagandhakuṭiyaṃ sayitvā nikkhantā” ti vatvā, akkosati paribhāsati.

Titthiyā pi: “Passatha, bho, samaṇassa Gotamassa kamman!”-ti akkosanti paribhāsanti.

Vuttañ-hetaṃ.¹⁷³

Munāḷi nāmaḥaṃ dhutto pubbe aññāya jātiyā,¹⁷⁴
Paccekabuddhaṃ Surabhiṃ abbhācikkhiṃ adūsakaṃ; [67]

¹⁷² SHB, PTS read: ...*karissāmī ti evam-āha. Tattha...*

¹⁷³ SHB, PTS: *cetaṃ*.

¹⁷⁴ ChS, Thai: *aññāsu jātisū*; apparently taking *jāti* as a masculine noun.

Tena kammavipākena Niraye saṃsariṃ ciraṃ,¹⁷⁵
Bahū¹⁷⁶ vassasahassāni, dukkhaṃ vedesi¹⁷⁷ vedanaṃ. [68]

Tena kammāvasesena, idha pacchimake bhave,
Abbhakkhānaṃ mayā laddhaṃ, Sundarikāya kāraṇā. ti [69]

[4. Abbhakkhānaṃ]

Catutthapañhe, abbhakkhānaṃ-ti¹⁷⁸ abhi visesena akkosanaṃ
paribhāsaṃ.

Atīte kira Bodhisatto Brāhmaṇakule uppanno, bahussuto bahūhi
sakkato pūjito. Tāpasapabbajjaṃ pabbajitvā, Himavante
vanamūlaphalāhāro, bahumāṇave mante vācento vāsaṃ kappesi.

Eko pañcābhiññā-aṭṭhasamāpattilābhī tāpaso¹⁷⁹ tassa santikaṃ
agamāsi. So taṃ disvā va, issāpakato, taṃ adūsakaṃ¹⁸⁰ isiṃ:
“Kāmabhogī kuhako¹⁸¹ ayaṃ isi” ti abbhācikkhi, attano sisse ca āha:
“Ayaṃ isi evarūpo anācārako.” ti Te pi tam-eva¹⁸² akkosimsu
paribhāsimsu.¹⁸³

¹⁷⁵ SHB, PTS: *aham*; omit: *for a long time*, in the translation.

¹⁷⁶ SHB, PTS: *Bahūni*; against the metre.

¹⁷⁷ SHB, ChS, Thai: *vedesiṃ*; against the metre.

¹⁷⁸ ChS: *abbhakkhānaṃ*; without the quotation marker, which is inconsistent.

¹⁷⁹ SHB, PTS: *-lābhitāpaso*; in compound.

¹⁸⁰ SHB: *adusakaṃ*; printer's error.

¹⁸¹ SHB, PTS: *-bhogikuhako*; in compound.

¹⁸² ChS, Thai: *tatheva*; *right there*.

¹⁸³ SHB omits: *paribhāsimsu*.

So tena akusalakammavipākena, vassasahassāni¹⁸⁴ Niraye dukkham-anubhavitvā, imasmiṃ pacchimattabhāve Buddhō hutvā, lābhaggayasaggappatto, ākāse puṇṇacando viya pākaṭo jāto.

Tatheva¹⁸⁵ titthiyā abbhakkhānena pi asantuṭṭhā, puna pi¹⁸⁶ Sundarikā¹⁸⁷ abbhakkhānaṃ kāretvā, surādhutte pakkosāpetvā lañjaṃ¹⁸⁸ datvā: “Tumhe Sundariṃ māretvā, Jetavanadvārasamīpe mālakacavarena chādetthā” ti¹⁸⁹ āṇāpesuṃ. Te tathā karīṃsu.¹⁹⁰

Tato titthiyā: “Sundariṃ¹⁹¹ na passāmā” ti Rañño ārocesuṃ. Rājā: “Pariyesathā” ti āha. Te attanā pātitaṭṭhānato¹⁹² gahetvā, mañcakam āropetvā rañño dassetvā, “Passatha, bho, samaṇassa Gotamassa sāvakānaṃ kamman!”-ti

Bhagavato bhikkhusaṅghassa ca, sakalanagare avaṇṇaṃ ugghosentā¹⁹³ vicarīṃsu, Sundariṃ āmakasusāne aṭṭake ṭhapesuṃ. Rājā: “Sundariṃārake pariyesathā!” ti¹⁹⁴ āṇāpesi.

Tadā dhuttā sūraṃ¹⁹⁵ pivitvā, “Tvam Sundariṃ¹⁹⁶ māresi, tvam māresi” ti kalaham karīṃsu.

¹⁸⁴ SHB, PTS: *anekavassasahassāni*; *for countless thousands of years*.

¹⁸⁵ PTS: *Tam eva*?

¹⁸⁶ SHB, PTS add: *sā*.

¹⁸⁷ ChS, Thai: *Sundariyā*; dative?

¹⁸⁸ PTS: *lañchaṃ*; showing the *j/ch* alternation found in the texts.

¹⁸⁹ PTS: *chādetvā ṭhāpethā ti*; an awkward phrase, *having thrown her near the rubbish tip, place (her) aside*?

¹⁹⁰ PTS: *karīṃcu*, printer's error.

¹⁹¹ SHB: *Sundarī*; nominative, where accusative is needed.

¹⁹² SHB, PTS: *patitaṭṭhānato*.

¹⁹³ SHB, PTS: *ugghosento*; singular with *vicarīṃsu*, plural.

¹⁹⁴ SHB, PTS adds: *purise*; (*gave his*) *men (an order)*.

¹⁹⁵ SHB: *suraṃ*; printer's error.

¹⁹⁶ SHB: *Sundari*; printer's error?

Rājapurisā te dhutte gahetvā, Rañño dassesuṃ. Rājā: “Kiṃ, bhaṇe, tumhehi Sundarī mārītā?” ti

“Āma, devā.” ti

“Kehi āṇattā?” ti

“Titthiyehi, devā.” ti

Rājā titthiye āharāpetvā bandhāpetvā: “Gacchatha, bhaṇe: ‘Buddhassa avaṇṇatthāya amhehi sayam-eva Sundarī mārāpitā, Bhagavā tassa sāvakā ca akārakā’ ti ugghosathā” ti āha. Te tathā akaṃsu.

Sakalanagaravāsino¹⁹⁷ nikkāṅkhā ahesuṃ. Rājā titthiye ca dhutte ca mārāpetvā chaḍḍāpesi.¹⁹⁸ Tato Bhagavato bhīyyosomattāya¹⁹⁹ lābhasakkāro vaḍḍhi.²⁰⁰

Tena vuttaṃ:

Brāhmaṇo Sutavā āsiṃ ahaṃ sakkatapūjito,
Mahāvane pañcasate mante vācesi²⁰¹ māṇave.²⁰² [73]

Tatthāgato isi²⁰³ Bhīmo, pañcābhiñño mahiddhiko,
Taṃ cāhaṃ²⁰⁴ āgataṃ disvā, abbhācikkhiṃ adūsakaṃ, [74]

¹⁹⁷ SHB: *Sakalagāmaṇāsino*; *all the village-dwellers*.

¹⁹⁸ ChS, Thai: *chaḍḍāpeti*; present tense.

¹⁹⁹ SHB: *bhīyyo*; (*grew*) *greatly*.

²⁰⁰ SHB, PTS: *vaḍḍhati*; present tense.

²⁰¹ ChS, Thai: *vācemi*; present tense.

²⁰² PTS: *maṇave*; printer's error.

²⁰³ PTS: *isi*; plural, same below.

²⁰⁴ SHB, PTS: *Taṃ ahaṃ*; same meaning.

Tatohaṃ avacaṃ sisse: ‘Kāmabhogī ayaṃ isi’.²⁰⁵

Mayham-pi bhāsamānassa anumodimsu māṇavā. [75]

Tato māṇavakā sabbe bhikkhamānaṃ²⁰⁶ kulākule,²⁰⁷

Mahājanassa āhaṃsu: ‘Kāmabhogī ayaṃ isi’;²⁰⁸ [76]

Tena kammavipākena pañcabhikkhusatā ime

Abbhakkhānaṃ labhuṃ sabbe Sundarikāya kāraṇā. ti [77]

[5. Silāvedho]

Pañcamapañhe,²⁰⁹ silāvedho ti āhatacitto silaṃ pavijjhi.

Atīte kira Bodhisatto ca kaniṭṭhabhātā ca ekapituputtā ahesuṃ. Te

pitu accayena,²¹⁰ dāse paṭicca kalahaṃ karontā aññaṃ-aññaṃ

viruddhā ahesuṃ. Bodhisatto, attano balavabhāvena

kaniṭṭhabhātaraṃ ajjhottharivā, tassupari pāsāṇaṃ pavijjhesi.²¹¹

So tena kammavipākena, Narakādīsu²¹² anekavassasahassāni²¹³

dukkham-anubhavivā, imasmim pacchimattabhāve Buddho jāto.

²⁰⁵ ChS, Thai PTS: *isi*.

²⁰⁶ SHB, Thai, PTS: *bhikkhamānā*.

²⁰⁷ SHB, PTS: *kule kule*; *in family after family*.

²⁰⁸ SHB: *Kāmabhogī ayaṃ isi*.

²⁰⁹ ChS: *Pañcame pañhe*; but everywhere else the words are in compound.

²¹⁰ SHB, PTS add: *dhane*; (*on account of*) *wealth (and the servants)*.

²¹¹ SHB: *tassa parisā naṃ pavijjhesi*; *threw him (and) his company*.

²¹² SHB, PTS: *-ādisu*; alternative form of the locative.

²¹³ PTS: *anekavassasatasahassāni*; *countless hundreds of thousands of years*.

Devadatto Rāhulakumārassa mātulo pubbe, Serivāṇijakāle
Bodhisattena saddhiṃ vāṇijo ahosi. Te ekaṃ Paṭṭanagāmaṃ patvā:
“Tvaṃ ekavīthiṃ gaṇhāhi, aham-pi ekavīthiṃ gaṇhāmī,” ti dve pi
paviṭṭhā.

Tesu Devadattassa²¹⁴ paviṭṭhavīthiyaṃ jīṇṇasetṭhibhāriyā²¹⁵ ca nattā
ca dve yeva ahesuṃ. Tesaṃ mahantaṃ suvaṇṇathālakaṃ
malaggahitaṃ bhājanantare ṭhapitaṃ hoti, taṃ²¹⁶
suvaṇṇathālakabhāvaṃ ajānanti,²¹⁷ “Imaṃ thālakaṃ gahetvā
piḷandhanaṃ²¹⁸ dethā” ti āha.

So taṃ gahetvā sūciyā lekhaṃ kaḍḍhitvā²¹⁹ suvaṇṇathālakabhāvaṃ
ñatvā, “Thokaṃ datvā gaṇhissāmī” ti cintetvā gato.

Atha Bodhisattaṃ dvārasamīpaṃ āgataṃ disvā: “Nattā, Ayye,
mayhaṃ²²⁰ kacchapuṭaṃ piḷandhanaṃ dethā.” ti

Sā taṃ pakkosāpetvā nisīdāpetvā taṃ thālakaṃ datvā: “Imaṃ²²¹
gahetvā mayhaṃ nattāya kacchapuṭaṃ piḷandhanaṃ dethā.” ti

Bodhisatto taṃ gahetvā suvaṇṇathālakabhāvaṃ ñatvā: “Tena
vañcitā”²²² ti ñatvā attano pasibbakāya,²²³ ṭhapita-atṭhakahāpaṇe,

²¹⁴ SHB: *paviṭṭhāsu Devadattassa*; it seems like there has been conflation here.

²¹⁵ SHB: *jinna-*; SHB, PTS: *-bhariyāya*?

²¹⁶ PTS: *tassa*.

²¹⁷ SHB: *ajānanti*; masculine?

²¹⁸ SHB, PTS: *piḷandhanaṃ*; showing the *l/lī* alternation in the texts, same elsewhere.

²¹⁹ PTS: *kaḍḍhetvā*; causative, but who did the scratching?

²²⁰ SHB, PTS read: *disvāna nattā: ayyo, mayhaṃ...*; *the grand-daughter said: Noble Sir (give) to me...*

²²¹ SHB, PTS omit: *imaṃ*.

avasesabhaṇḍaṇ-ca datvā, kacchapuṭaṃ piḷandhanaṃ²²⁴ kumārikāya hatthe piḷandhāpetvā agamāsi.

So vāṇijo punāgantvā pucchi, “Tāta, tvaṃ na gaṇhittha, mayhaṃ putto idaṇ-cidaṇ-ca datvā taṃ gahetvā gato.” ti So taṃ sutvā va, hadayena phalitena²²⁵ viya, dhāvitvā anubandhi. Bodhisatto nāvaṃ āruya pakkhandi. So: “Tiṭṭha, mā palāyi, mā palāyī!” ti vatvā, “Nibbattanibbattabhava taṃ²²⁶ nāsetuṃ samattho bhaveyyan!”-ti patthanaṃ akāsi.

So patthanāvasena,²²⁷ anekesu jātisatasahassesu aññaṃ-aññaṃ viheṭhetvā, imasmiṃ attabhāve Sakyakule nibbattitvā,²²⁸ kamena Bhagavati sabbaññutaṃ patvā, Rājagahe viharante, Anuruddhādīhi saddhiṃ Bhagavato santikaṃ gantvā pabbajitvā, jhānalābhī hutvā, pākaṭo Bhagavantaṃ varaṃ yāci: “Bhante, sabbo²²⁹ Bhikkhusaṅgho piṇḍapātikādīni terasa²³⁰ dhutaṅgāni samādiyatu,²³¹ sakalo Bhikkhusaṅgho mama bhāro hotū.” ti

Bhagavā na anujāni.

Devadatto, veraṃ bandhitvā, parihīnajjhāno. Bhagavantaṃ māretukāmo, ekadivasaṃ Vebhārapabbatapāde ṭhitassa Bhagavato, upari ṭhito pabbatakūṭaṃ paviddhesi.

²²² SHB, PTS: *vañcitan ti*; masculine form.

²²³ PTS: *pasibbikāya*; but the noun is *pasibbaka*.

²²⁴ SHB, PTS: *kacchapuṭapiḷandhanaṃ*; compound form.

²²⁵ ChS, Thai: *phālitenā*; same meaning.

²²⁶ SHB: *vā*.

²²⁷ PTS: *patthnāvasena*; printer's error.

²²⁸ SHB, PTS: *nibbattetvā*; causative, *made to arise*, which is not the case, he choose to arise.

²²⁹ SHB: *sace*; *if*.

²³⁰ PTS: *piṇḍapātikaṅgādīniterasa*; compound, with *aṅga*, *group of thirteen*.

²³¹ SHB: *samādiyissati*; future tense.

Bhagavato ānubhāvena aparō pabbatakūṭo taṃ patamānaṃ
sampaṭicchi, te saṅghaṭṭana²³² utṭhitā papaṭikā āgantvā Bhagavato
pādapiṭṭhiyaṃ pahari.

Tena vuttaṃ:

Vemātubhātaraṃ²³³ pubbe dhanahetu haniṃ²³⁴ ahaṃ,
Pakkhipiṃ giriduggasmiṃ, silāya ca apimsayim; [78]

Tena kammavipākena Devadatto silaṃ khipi,
Aṅguṭṭhaṃ pimsayī pāde mama pāsāṇasakkharā. ti [79]

[6. Sakalikāvedho]

Chaṭṭhapañhe,²³⁵ sakalikāvedho²³⁶ ti sakalikāya ghaṭṭanaṃ.²³⁷

Atīte kira Bodhisatto ekasmiṃ kule nibbatto, daharakāle
mahāvīthiyaṃ kīlamāno, vīthiyaṃ piṇḍāya caramānaṃ
Pacceka²³⁸buddhaṃ disvā: “Ayaṃ muṇḍako samaṇako²³⁸ kuhiṃ
gacchatī?” ti pāsāṇasakalikaṃ gahetvā, tassa pādapiṭṭhiyaṃ khipi.
Pādapiṭṭhicammaṃ chinditvā ruhiraṃ²³⁹ nikkhami.

²³² ChS, Thai: *Tesaṃ ghaṭṭana*; which is ungrammatical.

²³³ PTS: *Dvemātubhātikaṃ*; same meaning.

²³⁴ SHB, PTS: *bhaṇim*; *quarreled (with)*?

²³⁵ PTS: *Chaṭṭhama*-; another form of the numeral.

²³⁶ PTS: *sakalikāya vedho*; dissolving the compound.

²³⁷ PTS: *ghaṭṭhanaṃ*; misspelling.

²³⁸ ChS, Thai: *samaṇo*.

²³⁹ SHB, PTS: *rudhiraṃ*; alternative form of the word, but see below:
ruhituppādaṃ.

So tena pāpakammena, anekavassasahassāni Niraye mahādukkhaṃ
anubhavitvā, Buddhabhūto pi. Kammapilotikavasena, pādapiṭṭhiyaṃ
pāsāṇasakalikaghaṭṭanena²⁴⁰ ruhiruppādaṃ²⁴¹ labhi.

Tena vuttaṃ:

Purehaṃ dārako hutvā, kīḷamāno mahāpathe,
Paccekabuddhaṃ disvāna magge sakalikaṃ khipim; [80]

Tena kammavipākena idha pacchimake bhava
Vadhatthaṃ maṃ Devadatto abhimāre payojayī. ti²⁴² [81]

[7. Nāḷāgiri]

Sattamapañhe, Nāḷāgirī ti Dhanapālako hatthī māraṇatthāya pesito.

Atīte kira Bodhisatto, hatthigopako hutvā, nibbatto hatthim āruya,
vicaramāno mahāpathe Paccekabuddhaṃ disvā, “Kuto gacchati²⁴³
ayaṃ muṇḍako?” ti āhatacitto khilajāto taṃ²⁴⁴ hatthinā āsādesi.

So tena kammena apāyesu anekavassasahassāni dukkhaṃ
anubhavitvā, pacchimattabhāve Buddho jāto.

²⁴⁰ PTS: -*ghaṭṭhanena*; as above.

²⁴¹ SHB: *ruhiruṃ pādāṃ*.

²⁴² This last verse reads differently in SHB and PTS: *Tena kammavipākena Buddhabhūtaṃ me sato, Paviddhesi silaṃ tattha Devadatto vighaṭṭavā ti* (PTS: *vigāṭavā ti*); *through that deed and its result, when I had become a Buddha, Devadatta who was angry threw a rock (at me) in that place.*

²⁴³ ChS, Thai: *āgacchati*; *coming*.

²⁴⁴ SHB, ChS, Thai: omit *taṃ*.

Devadatto Ajātasatturājānaṃ sahāyaṃ katvā, “Tvaṃ, Mahārāja, Pitaraṃ ghātetvā Rājā hohi, ahaṃ Buddhaṃ māretvā, Buddho bhavissāmī!” ti

Saññāpetvā ekadivasam Rañño anuññātāya, hatthisālaṃ gantvā, “Sve tumhe Nālāgirim²⁴⁵ soḷasasurāghaṭe pāyetvā, Bhagavantam²⁴⁶ piṇḍāya caraṇavelāyaṃ²⁴⁷ pesethā!” ti hatthigopake āṇāpesi.

Sakalanagaraṃ mahākolāhalaṃ ahosi, “Buddhanāgena hatthināgassa yuddham passissāmā!” ti ubhato rājavīthiyaṃ mañcātimañcam bandhitvā, pāto va sannipatiṃsu.

Bhagavā pi katasarīrapaṭijaggano, Bhikkhusaṅghaparivuto Rājagahaṃ piṇḍāya pāvisi.

Tasmiṃ khaṇe vuttaniyāmeneva Nālāgirim²⁴⁸ vissajjesuṃ. So vīthicaccarādayo vidhamento²⁴⁹ āgacchati. Tadā ekā itthi²⁵⁰ dāraḥ gahetvā, vīthito vīthim gacchati, hatthī taṃ itthim disvā, anubandhi.

Bhagavā: “Nālāgiri, na taṃ hanatthāya²⁵¹ pesito, idhāgacchāhī!” ti āha. So taṃ saddaṃ sutvā, Bhagavantābhimukho dhāvi. Bhagavā²⁵² aparimāṇesu cakkavāḷesu anantasattesu pharaṇārahaṃ mettaṃ ekasmiṃ yeva Nālāgirimhi phari. So Bhagavatā²⁵³ mettāya phuṭo,

²⁴⁵ SHB: *Nālāgiri*; nominative, where an accusative is needed.

²⁴⁶ ChS, Thai: *Bhagavato*.

²⁴⁷ SHB adds: *Nālāgirim*.

²⁴⁸ SHB: *Nālāgiri*; nominative, where an accusative is needed.

²⁴⁹ PTS: *vidhamanto*; the non-causative form, *scattering*.

²⁵⁰ ChS, Thai, PTS: *itthī*.

²⁵¹ SHB, PTS: *atthāya*; (*not sent*) *for her*.

²⁵² SHB: *Bhāgavā*; printer's error.

²⁵³ ChS, Thai, PTS: *Bhagavato*.

nibbhayo hutvā, Bhagavato pādamūle nipati. Bhagavā tassa matthake hatthaṃ ṭhapesi.

Tadā devabrahmādayo, acchariyabbhutaajātacittā,
pupphaparāgādīhi²⁵⁴ pūjesuṃ. Sakalanagare jaṇṇukamattā²⁵⁵
dhanarāsayo²⁵⁶ ahesuṃ.

Rājā: “Pacchimadvāre dhanāni nagaravāsīnaṃ hontu,
Puratthimadvāre dhanāni Rājabhaṇḍāgāre hontū!” ti bheriṃ
carāpesi. Sabbe tathā karimṃsu.

Tadā Nālāgiri Dhanapālo nāma ahosi. Bhagavā Veḷuvanārāmaṃ
agamāsi.

Tena vuttaṃ:

Hatthāroho pure āsiṃ, Paccekamunim-uttamaṃ,
Piṇḍāya vicarantaṃ²⁵⁷ taṃ, āsādesiṃ²⁵⁸ gajenahaṃ; [82]

Tena kammavipākena bhanto²⁵⁹ Nālāgirī gajo
Giribbaje puravare dāruṇo maṃ upāgamī. ti²⁶⁰ [83]

²⁵⁴ PTS: *puppharāgādīhi*; it is hard to find a good meaning for it in this form.

²⁵⁵ SHB, PTS: *jannuka*-; showing the *n/ṇ* alternation.

²⁵⁶ SHB, PTS: *-rāsiyo*; taking *rāsi* as a feminine noun.

²⁵⁷ PTS: *vicaramānaṃ*; alternate form of the participle.

²⁵⁸ SHB: *ahāresi*; *removed*?

²⁵⁹ SHB, PTS: *anto*; hard to see the meaning here.

²⁶⁰ SHB, PTS: *samupāgami*; lacking the pronoun.

[8. Satthacchedo]

Aṭṭhamapañhe, satthacchedo ti satthena gaṇḍaphālanam kuṭhārāya satthena chedo.

Atīte kira Bodhisatto paccantadese Rājā²⁶¹ ahoṣi. So²⁶² dujjanasāmsaggavasena paccantadese, vāsavasena²⁶³ ca dhutto sāhasiko, ekadivasam²⁶⁴ khaggahatto pattiko va nagare vicaranto nirāparādhe jane²⁶⁵ khaggena phāleno agamāsi.

So tena pāpakammavipākena, bahūni vassasahassāni Niraye paccitvā,²⁶⁶ tiracchānādīsu dukkham-anubhavitvā, pakkāvasesena pacchimattabhāve Buddhabhūto pi heṭṭhā vuttanayena Devadattena khittapāsāṇasakalikapahārena²⁶⁷ uṭṭhitagaṇḍo ahoṣi. Jīvako mettacittena tam gaṇḍam phālesi.

Veracittassa²⁶⁸ Devadattassa ruhiruppādakammaṃ²⁶⁹ anantarikaṃ²⁷⁰ ahoṣi, mettacittassa Jīvakassa gaṇḍaphālanam puññam-eva²⁷¹ ahoṣi.

²⁶¹ PTS: *paccantadesarājā*; compound form.

²⁶² SHB omits: *So*.

²⁶³ SHB, PTS: *paccantavāsavasena*; another compound.

²⁶⁴ PTS: *so ekadivasam*.

²⁶⁵ SHB, PTS: *nirāparādhajane*; another compound.

²⁶⁶ SHB, PTS: *paccitvā*; active form as noted above.

²⁶⁷ SHB: *khittam pāsāṇasakkhalikapahārena*; PTS: *-sakkhalikappahārena*; (*struck a blow with*) *a slice (of a stone)*.

²⁶⁸ ChS, Thai: *Veri-*.

²⁶⁹ SHB: *rudhir-*.

²⁷⁰ SHB, PTS: *ānantarikaṃ*; same meaning.

²⁷¹ SHB: *puññakammaṃ*.

Tena vuttaṃ:

Rājāhaṃ pattiko āsiṃ sattiyaṃ purise haniṃ;

Tena kammavipākena Niraye paccasiṃ²⁷² bhusaṃ, [84]

Kammuno tassa sesena, idāni²⁷³ sakalaṃ mama

Pāde chaviṃ pakappesi,²⁷⁴ na hi²⁷⁵ kammaṃ vinassatī. ti [85]

[9. Sīsadukkhaṃ]

Navamapañhe,²⁷⁶ sīsadukkhaṃ-ti sīsābādho sīsavedanā.

Atīte kira Bodhisatto kevaṭṭagāme kevaṭṭo hutvā nibbatti. So ekadivasaṃ kevaṭṭapurisehi saddhiṃ, macchamāraṇaṭṭhānaṃ gantvā, macche mārente disvā, tattha somanassaṃ uppādesi, sahaḡatāpi tatheva somanassaṃ uppādayiṃsu.

So tena akusalakammena, caturāpāye²⁷⁷ dukkhaṃ-anubhavitvā, imasmiṃ pacchimattabhāve,²⁷⁸ tehi²⁷⁹ purisehi saddhiṃ,

²⁷² SHB: *pacissaṃ*; ChS, Thai: *paccisaṃ*?

²⁷³ SHB, PTS: *so dāni*.

²⁷⁴ SHB: *Pāde satthapaṇāmesi*; PTS: *Pāde satthaṃ paṇāmesi*; *he stretched out a knife on my foot*?

²⁷⁵ SHB: *taṃ*.

²⁷⁶ SHB, ChS: *Navame pañhe*.

²⁷⁷ SHB: *catuniraye*; I do not know of a classification of four *niraya*; but the four lower worlds: hell (*niraya*), the animal world (*tiracchāna*), hungry ghosts (*peta*) and demons (*asura*) is normal.

²⁷⁸ PTS: *-attha-*.

²⁷⁹ SHB: *dutehi*?

Sakyaṛājakule nibbattitvā,²⁸⁰ kamena Buddhattaṃ patto pi sayāṃ
sīsābādhaṃ paccanubhosi.²⁸¹

Te ca Sakyaṛājāno Dhammapadaṭṭhakathāyaṃ vuttanayena:
Viḍūḍabhasaṅgāme sabbe vināsaṃ pāpuṇiṃsu.

Tena vuttaṃ:

Ahaṃ kevaṭṭagāmasmiṃ²⁸² ahuṃ kevaṭṭadārako,²⁸³
Macchake ghātite²⁸⁴ disvā janayim²⁸⁵ somanassakaṃ; [86]

Tena kammavipākena sīsadukkhaṃ ahū mama,
Sabbe Sakkā ca²⁸⁶ haññiṃsu yadā hani Viḍūḍabho. ti²⁸⁷ [87]

[10. Yavakhādanam]

Dasamapañhe, yavakhādanan-ti Verañjāyaṃ
yavataṇḍulakhādanam.²⁸⁸

Atīte kira Bodhisatto aññatarasmiṃ kule nibbatto, jātivasena ca
andhabālabhāvena ca, Phussassa Bhagavato sāvake
madhurannapāne²⁸⁹ sālībhojanādayo ca bhuñjamāne disvā, “Are

²⁸⁰ PTS: *nibbatitvā*; printer's error?

²⁸¹ PTS: *paccanubhoti*; present tense.

²⁸² SHB, PTS: *-gāmamhi*; alternate form of the locative.

²⁸³ SHB, PTS: *kevaṭṭo āsi dārako*; more or less same meaning.

²⁸⁴ SHB, PTS: *ghātite*; (*having seen*) *the killer*.

²⁸⁵ SHB, PTS: *janesiṃ*; causative form.

²⁸⁶ SHB, PTS: *Sakkā ca sabbe*; same words, different order.

²⁸⁷ SHB, PTS: *Viḍūḍabhenā ti*; *slain by Viḍūḍabha*, but against the metre.

²⁸⁸ SHB: *-taṇḍūla-*; printer's error?

²⁸⁹ SHB: *-aṇṇa-*; alternative form.

muṇḍakasamaṇā yavaṃ khādatha, mā sālibhojanaṃ bhuñjathā!” ti akkosi.

So tena akusalakammavipākena, anekavassasahassāni caturāpāye²⁹⁰
dukkham-anubhavitvā, imasmim̐ pacchimattabhāve,²⁹¹ kamena
Buddhattaṃ patvā, lokasaṅgahaṃ karonto,
gāmaṇigamarājadhānīsu²⁹² caritvā, ekasmim̐ samaye,
Verañjabrāhmaṇagāmasamīpe, sākhāviṭapasampannaṃ
Pucimandarukkhamūlaṃ pāpuṇi.

Verañjabrāhmaṇo Bhagavantaṃ upasaṅkamitvā, anekapariyāyena
Bhagavantaṃ jinituṃ asakkonto, Sotāpanno hutvā, “Bhante, idheva
Vassaṃ upagantuṃ vaṭṭati” ti ārādhesi.²⁹³

Bhagavā tuṇhībhāvena adhivāsesi.

Atha punadivasato paṭṭhāya Māro Pāpimā sakala-
Verañjabrāhmaṇagāmaṃvāsīnaṃ Mārāvaṭṭanaṃ akāsi. Piṇḍāya
paviṭṭhassa²⁹⁴ Bhagavato Mārāvaṭṭanavasena²⁹⁵ eko pi
kaṭacchubhikkhāmattaṃ dātā nāhosi. Bhagavā tucchapatto va
Bhikkhusaṅghaparivuto punāgañchi.²⁹⁶

Tasmim̐ evaṃ āgate tattheva nivuṭṭhā²⁹⁷ assavañijā taṃ divasaṃ
dānaṃ datvā, tato paṭṭhāya Bhagavantaṃ²⁹⁸

²⁹⁰ SHB: *catusu apāyesu*; same meaning.

²⁹¹ PTS: *-attha-*.

²⁹² SHB, PTS: *-dhānisu*; alternative form of the locative.

²⁹³ ChS, Thai: *ārocesi*; *addressed (him)*.

²⁹⁴ SHB: *paviṭṭhāya*; alternative form.

²⁹⁵ SHB: *Mārāvesavasena*; *because of Māra in disguise*?

²⁹⁶ PTS: *punāgacchi*; showing the *ñch/cch* alternation seen in the texts.

²⁹⁷ SHB: *nivutthā*; showing the *tth/ṭṭh* alternation seen in the texts.

pañcasatabhikkhuparivāraṃ nimantetvā, pañcannaṃ assasatānaṃ
bhattato²⁹⁹ vibhāgaṃ katvā,³⁰⁰ yavaṃ koṭṭetvā, bhikkhūnaṃ pattesu
pakkhipiṃsu.³⁰¹

Sakalasadasahassacakkavāḷadevatā³⁰² sujātāya pāyāsapacanadivase
viya dibbojaṃ pakkhipiṃsu.³⁰³ Bhagavā paribhuñji,³⁰⁴ evaṃ
temāsaṃ yavaṃ paribhuñji.

Temāsaccayena, Mārāvattane vigate, Pavāraṇādivase,³⁰⁵ Verañjo
brāhmaṇo³⁰⁶ saritvā mahāsaṃvegappatto, Buddhappamukhassa³⁰⁷
Bhikkhusaṅghassa³⁰⁸ mahādānaṃ datvā, vanditvā khamāpesi.

Tena vuttaṃ:³⁰⁹

Phussassāhaṃ pāvacane sāvake paribhāsayaṃ:

“Yavaṃ khādatha bhuñjatha, mā ca bhuñjatha sālāyo”,³¹⁰ [88]

Tena kammavipākena temāsaṃ khāditāṃ yavaṃ

Nimantito brāhmaṇena Verañjāyaṃ vasim tadā. ti [89]

²⁹⁸ SHB: *vassaṃ nivutthassa pañcasatabhikkhuparivārassa Bhagavato*; (and inviting) the Fortunate One surrounded by five-hundred monks to dwell for the Rains Retreat.

²⁹⁹ SHB: *vetanato*; (a share of) the wages?

³⁰⁰ SHB, PTS add: *temāsaṃ posemā ti mantetvā*; after pronouncing: we will support (you) for three months.

³⁰¹ SHB: *patte pakkhīpanti*; present tense.

³⁰² ChS, Thai: *Sakalassa sasahassa*-; ungrammatical.

³⁰³ SHB: *pakkhīpanti*; present tense.

³⁰⁴ SHB: *paribhuñjati*; present tense.

³⁰⁵ SHB, PTS: *Pavāraṇa*-; taking it as a masculine?

³⁰⁶ SHB: *Verañjabrāhmaṇo*; in compound.

³⁰⁷ SHB, PTS: *-p-*; not showing the expected gemination.

³⁰⁸ SHB: *saṅghassa*.

³⁰⁹ ChS, Thai omit: *tena vuttaṃ*.

³¹⁰ SHB, Thai, PTS: *sālīyo*; taking the word as a feminine.

[11. Piṭṭhidukkhaṃ]

Ekādasamapañhe, piṭṭhidukkhaṃ-ti piṭṭhi-ābādho.

Atīte kira Bodhisatto gahapatikule nibbatto thāmasampanno, kiñci rassadhātuko ahosi. Tena samayena eko mallayuddhayodho sakala-Jambudīpe gāmanigamarājadhānīsu, mallayuddhe vattamāne purise pātetvā, jayappatto, kamena Bodhisattassa vasananagaraṃ patvā, tasmim-pi jane pātetvā, gantum-āraddho.

Tadā Bodhisatto: “Mayhaṃ vasanaṭṭhāne esa jayaṃ³¹¹ patvā, gacchatī,” ti tattha nagaramaṇḍalam-āgama, appoṭetvā³¹² āgaccha, “Mayā saddhiṃ yujjhivā, gacchā.” ti³¹³ So hasitvā: “Ahaṃ³¹⁴ mahante purise pātesim!³¹⁵ Ayaṃ rassadhātuko³¹⁶ vāmanako, mama ekahatthassāpi nappahotī,” ti appoṭetvā naditvā āgañchi.³¹⁷

Te ubho pi aññaṃ-aññaṃ hatthaṃ parāmasiṃsu, Bodhisatto taṃ ukkhipitvā ākāse bhamitvā, bhūmiyaṃ pātentō khandhaṭṭhiṃ bhinditvā pātesi. Sakalanagaravāsino ukkuṭṭhiṃ karontā,³¹⁸ appoṭetvā³¹⁹ vatthābharaṇādīhi Bodhisattaṃ pūjesuṃ.

³¹¹ PTS: *ayaṃ*; (*Having achieved*) *this*.

³¹² SHB, PTS: *appoṭhetvā*; perhaps a variant form, also below.

³¹³ SHB, PTS: *gacchāhi ti*; alternate form of the imperative.

³¹⁴ PTS adds: *ettake*; *such (huge men)*.

³¹⁵ SHB reads: *Āha ettake mahāpurise pātetvā...*

³¹⁶ PTS: *rasa*-?

³¹⁷ ChS, Thai: *āgacchi*; showing the *ñch/cch* alternation.

³¹⁸ SHB, PTS: *ukkuṭṭhasaddaṃ karonto*; *made a sound of acclamation*.

³¹⁹ PTS: *appoṭhetvā vaggantā*; as above; SHB: *appoṭhento vaggantā*; *slapping their arms and jumping*.

Bodhisatto taṃ mallayodhaṃ ujum sayāpetvā,³²⁰ khandhaṭṭhiṃ ujukaṃ katvā, “Gaccha ito, paṭṭhāya evarūpaṃ mā karosī” ti³²¹ vatvā uyyojesi.

So tena kammavipākena, nibbattanibbattabhāve sarīrasīsādi³²² dukkham-anubhavitvā, imasmiṃ pacchimattabhāve, Buddhabhūto pi³²³ piṭṭhirujādīdukkham-anubhosi.

Tasmā kadāci piṭṭhidukkhe uppanne, Sāriputtamoggallāne: “Ito paṭṭhāya Dhammaṃ desethā” ti vatvā, sayam Sugatacīvaraṃ paññāpetvā sayati: kammapiṭtikaṃ nāma Buddhaṃ-api³²⁴ na muñcati.

Vuttañ-hetaṃ:

Nibbuddhe³²⁵ vattamānamhi mallaputtaṃ niheṭṭhayiṃ,³²⁶
Tena kammavipākena piṭṭhidukkhaṃ ahū³²⁷ mamā. ti [90]

³²⁰ PTS: *gāhāpetvā*; *after seizing (that wrestler straight)?*

³²¹ SHB, PTS: *mā evarūpaṃ karohī ti*; coupling the prohibitive with an imperative, whereas it is normally found with an aorist.

³²² SHB, PTS: *sarīrasīsāni*; *perhaps suffering in his body and head?*

³²³ PTS: *Buddhabhūtassa pi ca*; *for the one who had become a Buddha.*

³²⁴ SHB, PTS: *pi*; alternative form.

³²⁵ SHB: *Nībbuddhe*; printer's error.

³²⁶ SHB, PTS: *nisedhayiṃ*; *restrained*, which doesn't seem strong enough. The word *niheṭṭhayiṃ* seems only to occur here and in parallel passages, I translate it as an emphatic of *heṭṭhayiṃ*, which makes sense contextually.

³²⁷ SHB: *ahu*; printer's error.

[12. Atisāro]

Dvādasamapañhe, atisāro ti lohitaṭṭakhandikā virecanaṃ.

Atīte kira Bodhisatto gahapatikule nibbatto, vejjakammena jīvikam kappesi.³²⁸ So ekaṃ seṭṭhiputtaṃ rogena pīlitaṃ³²⁹ tikicchanto bhesajjaṃ katvā tikicchitvā,³³⁰ tassa deyyadhammadāne pamādam-āgamma, aparaṃ osadham datvā, vamanavirecanaṃ akāsi. Seṭṭhi³³¹ bahudhanaṃ adāsi.

So tena kammavipākena, nibbattanibbattabhava lohitapakkhandikābādhena virecito³³² ahosi. Imasmim-pi pacchimattabhāve,³³³ Parinibbānasamaye, Cundena Kammāraputtana pacitasūkaramaddavassa – sakalacakkavāḷadevatāhi³³⁴ pakkhittadibbojena āhārena saha – bhuttakkhaṇe lohitapakkhandikā virecanaṃ ahosi, koṭisatasahassānaṃ hatthīnaṃ³³⁵ balaṃ khayam-agamāsi.

Bhagavā Visākhapuṇṇamāyaṃ, Kusinārāyaṃ Parinibbānatthāya³³⁶ gacchanto, anekesu ṭhānesu nisīdanto pipāsito, pānīyaṃ pivitvā,

³²⁸ SHB, PTS: *vejjakamme cheko*; so (SHB omits) *vejjakammena jīvikam kappesi*; was clever in medical treatment; and (he) earned his living through medical treatment.

³²⁹ I cannot find the word *vicchita* in any of the dictionaries, but the context demands this meaning.

³³⁰ SHB: *tikicchātassa*?

³³¹ PTS: *Seṭṭhi*, plural, where a singular is needed.

³³² ChS, Thai, PTS: *vicchito*.

³³³ SHB: *-bhāvene*?

³³⁴ SHB, PTS: *sakalacakkavāḷe devatāhi*; dissolving the compound.

³³⁵ SHB: *koṭisatahatthīnaṃ*; PTS: *koṭisatasahassahatthīnaṃ*; in compound.

³³⁶ SHB, PTS: *Nibbānatthāya*; however, he wasn't going for his *Nibbāna*, but for his *Parinibbāna*; complete Emancipation.

mahādukkhena Kusināraṃ³³⁷ patvā, paccūsasamaye Parinibbāyi.
Kammapilotikaṃ evarūpaṃ Lokattayasāmim-pi na vijahati.³³⁸

Tena vuttaṃ:

Tikicchako ahaṃ āsiṃ³³⁹ seṭṭhiputtaṃ virecayim;³⁴⁰
Tena kammavipākena hoti pakkhandikaṃ³⁴¹ mama. [91]

Evaṃ Jino viyākāsi Bhikkhusaṅghassa aggato,
Sabbābhiññābalappatto, Anotatte mahāsare.” ti³⁴²

Evaṃ paṭiññātapañhānaṃ, mātikāṭhapanavasena³⁴³ akusalāpadānaṃ
samattaṃ nāma hotī ti vuttaṃ. **Itthaṃ sudan**-ti itthaṃ³⁴⁴ iminā
pakārena heṭṭhā³⁴⁵ vuttanayena. **Sudan**-ti nipāto padapūraṇatthe
āgato. Bhagavā bhāgyasampanno pūritapāramī Mahāsatto:³⁴⁶

Bhāgyavā bhaggavā³⁴⁷ yutto, bhagehi ca vibhattavā,
Bhattavā³⁴⁸ vantagamano bhavesu Bhagavā tato. ti

³³⁷ SHB: *Kusinārāyaṃ gantvā*; PTS: *Kusinārāyaṃ patvā*.

³³⁸ SHB, PTS: *vijahāti*; which appears to be a mistake.

³³⁹ SHB, PTS: *pure āsi*; *when he was (a physician) before*, but we would expect the Buddha to be speaking in the first person.

³⁴⁰ SHB, PTS: *virecayī*; again a 3rd person verb.

³⁴¹ SHB, PTS: *pakkhandikā*; nominative, where an accusative is needed.

³⁴² SHB, PTS: *mahāsane ti*; *on the seat (at Anotatta)*.

³⁴³ SHB: *mātikaṭhapanavasena*.

³⁴⁴ SHB omits: *itthaṃ*.

³⁴⁵ PTS: *heṭṭhā pakārena*.

³⁴⁶ ChS, Thai: *pūritapāramimahāsatto*; in compound.

³⁴⁷ SHB: *bhagavā*.

³⁴⁸ SHB: *Bhaggavā*; PTS: *atha vā*; *and then*.

Evam-ādiguṇayutto Devātidevo Sakkātisakko Brahmātibrahmā
Buddhātibuddho, so Mahākāruṇiko Bhagavā, attano Buddhacariyaṃ
Buddhakāraṇaṃ,³⁴⁹ sambhāvayamāno pākaṭaṃ kurumāno,
Buddhāpadāniyaṃ nāma Buddhakāraṇapakāsakaṃ nāma
Dhammapariyāyaṃ Dhammadesanaṃ suttaṃ abhāsitha³⁵⁰ kathesī.
ti

Iti Visuddhajanaṇīyā Apadāna-Aṭṭhakathāya,³⁵¹
Buddha-Apadānaṣaṃvaṇṇanā³⁵² Samattā

³⁴⁹ SHB, PTS adds: *dhammaṃ*.

³⁵⁰ SHB, PTS: *nāma vuttaṃ abhāsithā ti*.

³⁵¹ SHB, Thai, PTS: *Apadānaṭṭhakathāya*; in sandhi.

³⁵² SHB, PTS: *Buddhāpadānaṣaṃvaṇṇanā*; in sandhi.