

PUBBAKAMMAPILOTIKA-BUDDHĀPADĀNAM

APADĀNA 39.10 AND THEIR

COMMENTARY IN VISUDDHAJANAVILĀSINĪ

EDITED BY ĀNANDAJOTI BHIKKHU



Pubbakammapiṭṭika-Buddhāpadānaṃ
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 Pāli 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 Pāli, 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

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.

as 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 (*Buddhāpadānasamvaṇṇanā*), 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 (*vaṇṇanā*). 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

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

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

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

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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 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 Masefield noted this in his comments to the verses in the Udāna Commentary.

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Ṭhacitaṃ taṃ na sādheti, sādhūnaṃ icchiticchitaṃ,

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

Tasmā tam-upanissāya porāṇaṭṭhakathānayaṃ,

Having forsaken reliance on that ancient commentary, therefore,

Vivajjetvā viruddhatthaṃ, visesatthaṃ pakāsayāṃ,

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

Visesavaṇṇanaṃ seṭṭhaṃ karissāmatthavaṇṇanan-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

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

like Andhra; 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 Anavatapta-gāthā*,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 Anavatapta-gāthā 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 Sarvābhīhū.

The idea of the connection of past deeds was also known to the Upāyakaśalya 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 *karmasāntati*, 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,
atthabhedakavisamvādanam¹⁶ 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 Sabbābhīhu 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.*

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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

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

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

Kammapilotikaṃ nāma Buddham-api na muñcati.¹⁸

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

Kammapilotikaṃ evarūpaṃ Lokattayasāmim-pi 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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January 2012

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

Pubbakammapilotika-Buddhāpadānam¹⁹

- - - - | - - - - || - - - - | - - - - 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 kammaṃ 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: *pakatam*; variation in sandhi.

²⁷ Thai adds the following verse: *Ekam araṇṇikaṃ bhikkhum disvā dinnam pilotikaṃ, patthitaṃ paṭhamaṃ Buddhāṃ 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 paṭhamaṃ kataṃ*; which would give a Anuṭṭhubha variation.

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

[1]

Munāli³¹ nāmaḥaṃ dhutto pubbe aññāsu jātisu,
 bhavipulā
 Paccekabuddhaṃ Surabhiṃ abbhācikkhiṃ adūsakaṃ; [67]

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

Tena kammāvasesena, idha pacchimake bhave,
 Abbhakkhānaṃ mayā laddhaṃ, Sundarīkāya³³ 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 bhave pipāsito yathicchakaṃ na hi pātuṃ labhāmaḥ; 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: *Sundarīkāya*; 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]

---|---||---|---
 Sabbābhīhussa Buddhassa Nando nāmāsi sāvako,
 ---|---||---|--- navipulā
 Taṃ abhakkhāya³⁴ Niraye ciraṃ saṃsaritaṃ mayā, [70]
 ---|---||---|---
 Dasavassasahassāni Niraye saṃsariṃ ciraṃ,
 ---|---||---|--- mavipulā
 Manussabhāvaṃ³⁵ laddhāhaṃ, abhakkhānaṃ bahuṃ labhiṃ, [71]

---|---||---|---
 Tena kammāvasesena Ciñcamānavikā mamaṃ
 ---|---||---|---
 Abbhācikkhi³⁶ abhūtena janakāyassa aggato.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: *abhākkhāsi*; 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,
 ---|---||---|---
 Tam cāham⁴² āgataṃ disvā, abbhācikkhim⁴³ adūsakaṃ, [74]

---|---||---|---
 Tatoham avacaṃ sisse: ‘Kāmabhogī ayaṃ isi’.
 ---|---||---|---
 Mayham-pi bhāsamānassa⁴⁴ anumodiṃsu 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: *Mayham 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]

---|---||---|---
Vemātubhātaram⁴⁸ pubbe dhanahetu haniṃ ahaṃ,
---|---||---|---
Pakkhipiṃ giriduggasmim,⁴⁹ silāya ca apimsayim, [78]

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

[5]

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

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

[6]

---|---||---|---
Hatthāroho pure āsim, Paccekamunim-uttamaṃ,
---|---||---|---
Piṇḍāya vicarantaṃ taṃ,⁵² āsādesiṃ gajenaṃ; [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: *dahim*; 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 kevaṭṭadāraḷo
 -U---|U---||U---|U---
 Macchake ghāṭite⁶³ disvā janayim somanassakam; [86]

-U---|U---||-U---|U---
 Tena kammavipākena sīsadukkhāṃ⁶⁴ ahū mama,
 ----|U---||U---|U---
 Sabbe Sakkā ca haññimsu⁶⁵ yadā hani Viḍḍabho.⁶⁶ [87]

[9]

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

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

⁶² Thai: *ahu*.

⁶³ Thai: *Macchopaghāṭite*; 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: *Viḍḍabho*; ChS: *Viṭṭubho*; Thai: *Viṭṭubho*; 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 nihethayim;⁶⁹
-----|-----||-----|-----
Tena kammavipākena piṭṭhidukkaṃ ahū⁷⁰ mama.⁷¹ [90]

[11]

-----|-----||-----|-----
Tikicchako ahaṃ āsim setṭhiputtaṃ 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 *ll* variation.

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

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

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

Itthaṃ sudaṃ Bhagavā attano pubbacaritaṃ
pubbakammapiḷotikaṃ⁷⁹ nāma Buddhāpadānaṃ⁸⁰
Dhammapariyāyaṃ abhāsittha.⁸¹

Pubbakammapiḷotikaṃ⁸² 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: *athato*?

⁷⁸ BJT omits *ti*.

⁷⁹ ChS omits *pubba-*; PTS: *pubbakammapiḷoti*; Thai: *pubbakammapiḷotiṃ*.

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

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

⁸² Thai, PTS: *Pubbakammapiḷoti*.

⁸³ SHB, ChS: *Dasamaṃ*; *the Tenth*.

Buddha-Apadānavañṇanāto

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

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

Nālāgiri,⁸⁴ sattacchedo,⁸⁵ sīsadukkhaṃ, yavakhādanaṃ,
Piṭṭhidukkham-atīsāro,⁸⁶ ime akusalakāraṇā. ti

[1. Dukkarakārikā]

Tattha,⁸⁷ paṭhamapañhe dukkaran-ti, chabbassāni dukkarakārikā.

Atīte Kassapasammāsambuddhakāle, Bodhisatto Jotipālo nāma brāhmaṇamaṇavo hutvā, nibbatto brāhmaṇajātivasena 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 *ll!* 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 anantaraṃ teneva⁹¹ laddhavyākaraṇena,⁹² kammena jātisamsāraṃ khepetvā, pariyoṣāne Vessantarattabhāvaṃ patvā, tato cuto Tusitabhavane nibbatto.

Devatāyācanena tato cavitvā, Sakyakule nibbatto, nāṇassa paripākattā, sakala-Jambudīparajjāṃ pahāya, Anomānadītīre sunisitenāsinā samakūṭakesakalāpaṃ⁹³ chinditvā, Brahmunā ānīte iddhimaye kappassa saṅṭhānakāle,⁹⁴ padumagabbhe nibbatte aṭṭhaparikkhāre paṭiggahetvā pabbajitvā, Bodhiñāṇadassanassa tāva aparipakkattā, Buddhabhāvāya maggāmaggaṃ ajānitvā, chabbassāni Uruvelajanapade ekāhāra-ekālopa-ekapuggala-ekamagga-⁹⁵ ekāsanabhojanavasena 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 anantaraṃ teneva*; which gives the same meaning.

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

⁹⁴ PTS: *kappasaṅṭhānakāle*; 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 dukkarakārikāṃ Sambodhiyā maggaṃ na hotī ti cintetvā,
gāmanigamarājadhānīsu paṇītāhāraṃ paribhuñjivā, pīṇitindriyo⁹⁹
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 bahuṃ,
Chabbassān-Uruvelāyaṃ¹⁰² tato Bodhim-apāpuṇim. [93]

Nāhaṃ¹⁰³ etena maggena pāpuṇim Bodhim-uttamaṃ,
Kummaggena gavesissam¹⁰⁴ pubbakammena vārito.¹⁰⁵ [94]

Puññapāparikkhīṇo, 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 Munāḷi¹⁰⁶
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 Narakādīsū¹⁰⁸ anekavassasahassāni
dukkham-anubhavitvā, imasmiṃ pacchimattabhāve, yadā titthiyā
paṭhamataraṃ – Bhagavato Tusitabhavane vasanasamaye va¹⁰⁹ –
pākaṭā hutvā, sakalajanaṃ¹¹⁰ vañcetvā dvāsaṭṭhiḍṭhiyo dīpetvā
vicariṃsu.¹¹¹

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

Tasmiṃ samaye Rājagahaseṭṭhi¹¹³ Gaṅgāya, jālaṃ bandhitvā,
kīḷanto rattacandanaghaṭikam¹¹⁴ disvā “Amhākaṃ gehe candanāni

¹⁰⁶ SHB: *Munāli*; throughout.

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

¹⁰⁸ SHB again omits: *Narakādīsū*.

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: *-ghaṭakam*; alternative spelling.

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

Tadā titthiyā: “Naṭṭhamhā dāni, naṭṭhamhā dānī!” ti mantesuṃ,¹¹⁷ nigaṇṭho Nāṭaputto¹¹⁸ sakaparisaṃ evam-āha: “Aham veḷusamīpaṃ gantvā, ākāse ullaṅganākāram karomi, tumhe: ‘Chavadārumayaṃ pattam paṭicca mā iddhiṃ karoṭhā’ ti maṃ khandhe gahetvā vārethā” ti, te tatha¹¹⁹ gantvā tathā akaṃsu.

Tadā Piṇḍolabhāradvājo ca¹²⁰ Moggallāno ca, tigāvute selapabbatamatthake ṭhatvā, piṇḍapātagaṇhanatthāya¹²¹ cīvaram pārupantā, taṃ kolāhalaṃ suṇimsu. Tesu Moggallāno Piṇḍolabhāradvājam: “Tvam ākāseṇa gantvā, taṃ pattam gaṇhāhī” ti āha. So: “Bhante, tumhe yeva Bhagavatā iddhimantānam aggaṭṭhāne ṭhapitā, tumheva gaṇhathā” ti āha.

Tathā pi: “Mayā āṇatto¹²² tvam-eva gaṇhāhī” ti āṇatto, attanā ṭhitam, tigāvutam selapabbatam pādātale laggetvā, ukkhaliyā pidhānam viya sakala-Rājaganagaraṃ chādesi, tadā nagaravāsino paḷikapabbate āvutam rattasuttam-iva taṃ Theram passivā,

¹¹⁵ SHB omits: *tena*.

¹¹⁶ PTS: *bhatiko*?

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

¹¹⁸ SHB: *Nigaṇṭhanāṭhaputto*; 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: *piṇḍapātam gamayamānā*; *while going on alms round*.

¹²² PTS: *āṇatte*; *orders*, plural.

“Bhante Bhāradvāja, amhe rakkhathā!” ti ugghosayimsu,¹²³ bhītā
suppādīni sīse akaṃsu.

Tadā Thero, taṃ pabbataṃ ṭhitaṭṭhāne vissajjtvā, iddhiyā gantvā,
taṃ pattāṃ aggahesi, tadā nagaravāsino mahākolāhalaṃ-akaṃsu.

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

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

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

Tato titthiyā: “Samaṇena kira Gotamena, sāvakānaṃ sikkhāpadaṃ
paññattaṃ, te jīvītahe tu pi taṃ nātikkamanti, mayaṃ
iddhipāṭihāriyaṃ karissāmā,” ti tattha tattha rāsibhūtā kolāhalaṃ-
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

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

¹²⁴ PTS: *Bhārd-*; printer's error.

¹²⁵ PTS: *āharāpetvā*; wrong verb.

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

¹²⁷ Thai: *upavisaṇaṃ*? PTS: *-ū-*.

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

“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 Gaṇḍambarukkhamaḷe,¹³¹ Mahārājā.” ti¹³²

“Sādhu, Bhante, taṃ passissāmā.” ti

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

Nāgarā mahā-aṅgaṇaṭṭhāne mañcātimañcaṃ aṭṭādayo¹³³ bandhiṃsu, sakala-Jambudīpavāsino rāsibhūtā puratthimadisāyam-eva

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

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 Savattī 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*.

dvādasayojanāni pharitvā aṭṭhaṃsu, sesadisāsu pi tad-anurūpenākārena sannipatimsu.

Bhagavā pi kāle sampatte Āsāḥipuṇṇamāsiyaṃ,¹³⁴ pāto va kattabbakiccaṃ niṭṭhāpetvā, taṃ ṭhānaṃ gantvā nisīdi. Tasmiṃ khaṇe Gaṇḍo¹³⁵ nāma uyyānapālo, kipillikapuṭesu¹³⁶ pakkam¹³⁷ 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 ropehi” ti āha. So vālukam viyūhitvā¹⁴¹ taṃ ropesi, Ānandatthero kuṇḍikāya udakaṃ āsiñci. Tasmiṃ khaṇe ambaṅkuro uṭṭhahitvā mahājanassa¹⁴² passantasseva sākhāviṭapapupphaphalapallavabharito¹⁴³ paññāyittha. Patitaṃ¹⁴⁴ ambaphalaṃ khādantā sakala-Jambudīpavāsino khayam pāpetum nāsakkhimsu.

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

¹³⁵ SHB: *Gaṇḍabbo*.

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

¹³⁷ PTS: *pakkam*.

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: *pānakam*; same meaning.

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

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

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

Atha Bhagavā, puratthimacakkavāḷato yāva pacchimacakkavāḷaṃ
tāva imasmiṃ cakkavāḷe Mahāmerumuddhani ratanacaṅkamaṃ
māpetvā anekaparisāhi Sīhanādaṃ nadāpento,
Dhammapadaṭṭhakathāyaṃ vuttanayena.

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

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

“Kīṃ pana tvāṃ, Bhagini, appossukkāsī” ti?

“Kīṃ, Bhante?” ti

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

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.

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

“Mayā ettha kiṃ kātābbaṃ?”-ti

“Tayā samaṇassa Gotamassa avaṇṇam uppādetum vaṭṭatī.” ti

Sā: “Mayham¹⁵¹ bhāro” ti vatvā, tattha ussāham karontī, vikāle Jetavanavihāram gantvā, titthiyānam upassaye vasitvā, pāto¹⁵² nagaravāsīnam gandhādīni gahetvā, Bhagavantam vandanatthāya gamanasamaye Jetavanā viya nikkhantā.

“Kattha sayitā?” ti puṭṭhā “Kiṃ tumhākam mama sayitaṭṭhānenā?” ti vatvā pakkāmi. Sā kamena gacchante kāle pucchitā “Samaṇenāham Gotamena ekagandhakuṭṭiyam sayitvā nikkhantā” ti āha. Tam bālaputhujjanā saddahimsu, paṇḍitā Sotāpannādayo na saddahimsu.

Ekadivasam sā dārumaṇḍalam udare bandhitvā, upari rattapaṭam paridahitvā, gantvā Sarājikāya parisāya Dhammadesanattāya, nisinnam Bhagavantam evam-āha: “Bho samaṇa,¹⁵³ tvaṃ Dhammam desesi, tuyham paṭicca uppannadārakagabbhiniyā mayham lasuṇamaricādīni na vicāresī?” ti

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

¹⁵⁰ SHB omits: *Bhagini*.

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

¹⁵² SHB, PTS add: *va*.

¹⁵³ SHB: *Mahāsamaṇa; great ascetic*.

¹⁵⁴ Thai: *tvañ-ñeva?*

Sā: “Evam-eva¹⁵⁵ methunasāmsaggasamayāṃ dve yeva jānanti, na aññe” ti āha.

Tasmim̐ khaṇe Sakkassa paṇḍukambalasilāsanāṃ uṇhākāraṃ dassesi. Sakko āvajjento taṃ kāraṇāṃ ñatvā dve devaputte āṇāpesi: “Tumhesu eko mūsikavaṇṇāṃ māpetvā tassā¹⁵⁶ dārumaṇḍalassa bandhanāṃ chindatu, eko vātamaṇḍalaṃ samuṭṭhāpetvā pārutapaṇaṃ uddham̐ khipatū.” ti Te gantvā tathā akaṃsu.

Dārumaṇḍalaṃ patamānaṃ tassā pādapiṭṭhiṃ¹⁵⁷ bhindi. Dhammasabhāyaṃ sannipatitā puthujjanā sabbe “Are, duṭṭhacori, tvaṃ evarūpassa Lokattayasāmino¹⁵⁸ evarūpaṃ abbhakkhānaṃ akāsī!” ti uṭṭhahitvā ekekamuṭṭhippahāraṃ¹⁵⁹ datvā, sabhāya nīharim̐su, dassanātikkantāya pathavī¹⁶⁰ vivaram-adāsi.

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

Tena vuttaṃ:

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

Dasavassasahassāni Niraye saṃsarim̐ ciraṃ,

¹⁵⁵ SHB: *Evam̐*.

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*.

Manussabhāvaṃ¹⁶² laddhāhaṃ,¹⁶³ abbhakkhānaṃ bahuṃ labhiṃ,
[71]

Tena kammāvasesena Ciñcamānavikā mamaṃ
Abbhācikkhi¹⁶⁴ abhūtena janakāyassa aggato. ti [72]

[3. Abbhakkhānaṃ]

Tatiyapañhe, abbhakkhānaṃ-ti abhi akkhānaṃ akkosanaṃ.

Atīte kira Bodhisatto apākaṭajātiyaṃ, uppanno Munāḷi¹⁶⁵ nāma
dhutto hutvā, dujjanasaṃsaggabalena Surabhiṃ¹⁶⁶ nāma
Paccekaḥuddhaṃ: “Dussīlo pāpadhammo ayaṃ bhikkhū” ti akkosi.

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

Puna titthiyā ussāhajātā: “Kathaṃ nu kho samaṇassa Gotamassa
ayasaṃ uppādessāmā?” ti dukkhī dummanā nisīdimṃsu.

¹⁶² SHB, PTS: *Manussayoniṃ*; 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*.

¹⁶⁴ PTS: *Abbhācikkhiṃ*; 1st person?

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

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

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

Tadā Sundarī nāmekā, paribbājikā te upasaṅkamtivā vanditvā ʃhitā, tuṅhībhūte¹⁶⁸ kiñci avadante disvā,¹⁶⁹ “Kiṃ mayhaṃ doso” ti pucchi.

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

“Evam-ahaṃ tattha¹⁷² kiṃ karissāmī?” ti

“Tvaṃ samaṇassa Gotamassa avaṇṇaṃ uppādetuṃ sakkhissasī?” ti

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

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

Vuttañ-hetaṃ:¹⁷³

Munāli nāmahaṃ dhutto pubbe aññāya jātiyā,¹⁷⁴
Paccekaḥ buddhaṃ Surabhiṃ abbhācikkhiṃ adūsakaṃ; [67]

¹⁶⁸ SHB: *te tuṅhībhūte*.

¹⁶⁹ SHB omits: *disvā*.

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

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

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 viśesena 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: *vedesim*; against the metre.

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

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

¹⁸⁰ SHB: *adusakam*; 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, imasmim pacchimattabhāve Buddho hutvā,
lābhaggayasaggappatto, ākāse puṇṇacando viya pākato jāto.

Tatheva¹⁸⁵ titthiyā abbhakkhānena pi asantuṭṭhā, puna pi¹⁸⁶
Sundarikā¹⁸⁷ abbhakkhānaṃ kāretvā, surādhitte pakkosāpetvā
lañjam¹⁸⁸ datvā: “Tumhe Sundarim māretvā, Jetavanadvārasamīpe
mālakacavarena chādethā” ti¹⁸⁹ āṇāpesum. Te tathā karimṣu.¹⁹⁰

Tato titthiyā: “Sundarim¹⁹¹ na passāmā” ti Rañño ārocesum. Rājā:
“Pariyesathā” ti āha. Te attanā pātitaṭṭhānato¹⁹² gahetvā, mañcakam
āropetvā rañño dassetvā, “Passatha, bho, samaṇassa Gotamassa
sāvakānaṃ kamman!”-ti

Bhagavato bhikkhusaṅghassa ca, sakalanagare avaṇṇam
ugghosentā¹⁹³ vicarimṣu, Sundarim āmakasūāne aṭṭake ṭhapesum.
Rājā: “Sundarimārake pariyesathā!” ti¹⁹⁴ āṇāpesi.

Tadā dhuttā sūram¹⁹⁵ pivitvā, “Tvaṃ Sundarim¹⁹⁶ māresi, tvaṃ
māresi” ti kalahaṃ karimṣu.

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: *lañcham*; showing the *j/ch* alternation found in the texts.

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

¹⁹⁰ PTS: *karimcu*, printer's error.

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

¹⁹² SHB, PTS: *pātitaṭṭhānato*.

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

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

¹⁹⁵ SHB: *sūram*; printer's error.

¹⁹⁶ SHB: *Sundari*; printer's error?

Rājapurisā te dhutte gaheṭvā, 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
akāṃsu.

Sakalanagaravāsino¹⁹⁷ nikkāṅkhā ahesuṃ. Rājā titthiye ca dhutte ca
mārāpetvā chaḍḍāpesi.¹⁹⁸ Tato Bhagavato bhīyosomattāya¹⁹⁹
lābhasakkāro vaḍḍhi.²⁰⁰

Tena vuttaṃ:

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

Tatthāgato isī²⁰³ Bhīmo, pañcābhiñño mahiddhiko,
Taṃ cāhaṃ²⁰⁴ āgataṃ disvā, abbhācikkhiṃ adūsakaṃ, [74]

¹⁹⁷ SHB: *Sakalagāmaṃvāsino*; 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: *isī*; plural, same below.

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

Tatohaṃ avacaṃ sisse: ‘Kāmaḥogī ayaṃ isi’.²⁰⁵

Mayham-pi bhāsamānassa anumodimsu māṇavā. [75]

Tato māṇavakā sabbe bhikkhamānaṃ²⁰⁶ kulākule,²⁰⁷

Mahājanassa āhaṃsu: ‘Kāmaḥogī 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 pāsānaṃ 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: *Kāmaḥogī ayaṃ isī*.

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: *-ādīsu*; 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 pavitṭhā.

Tesu Devadattassa²¹⁴ pavitṭhavīthiyaṃ jīṇṇasetṭhibhariyā²¹⁵ ca nattā ca dve yeva ahesuṃ. Tesāṃ mahantaṃ suvaṇṇathālakāṃ malaggahitaṃ bhājanantare ṭhapitaṃ hoti, taṃ²¹⁶ suvaṇṇathālakabhāvaṃ ajānanti,²¹⁷ “Imaṃ thālakāṃ 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 thālakāṃ datvā: “Imaṃ²²¹ gahetvā mayhaṃ nattāya kacchapuṭaṃ piḷandhanaṃ dethā.” ti

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

²¹⁴ SHB: *pavitṭhāsu 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 *ll* 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*.

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

So vāṇijo punāgantvā pucchi, “Tāta, tvaṃ na gaṇhittha, mayham putto idaṅ-cidaṅ-ca datvā taṃ gahetvā gato.” ti So taṃ sutvā va, hadayena phalitena²²⁵ viya, dhāvitvā anubandhi. Bodhisatto nāvaṃ āruya pakkhandi. So: “Tiṭṭha, mā palāyi, mā palāyi!” 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, parihīnājjhāno. Bhagavantaṃ māretukāmo, ekadivasaṃ Vebhārapabbatapāde ʈhitassa Bhagavato, upari ʈhito pabbatakūtaṃ 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: *phālītena*; 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 aparo pabbatakūṭo taṃ patamānaṃ
sampaṭicchi, te saṅghaṭṭanaena²³² uṭṭhitā papaṭikā āgantvā
Bhagavato pādapiṭṭhiyaṃ pahari.

Tena vuttaṃ:

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

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

[6. Sakalikāvedho]

Chaṭṭhapañhe,²³⁵ sakalikāvedho²³⁶ ti sakalikāya ghaṭṭanaṃ.²³⁷

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

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

²³³ PTS: *Dvemātubhātikaṃ*; same meaning.

²³⁴ SHB, PTS: *bhaṇiṃ*; *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:
ruhittuppādaṃ.

So tena pāpakammena, anekavassasahassāni Niraye mahādukkhaṃ
anubhavitvā, Buddhabhūto pi. Kammapiḷotikavasena, pādapiṭṭhiyaṃ
pāsāṇasakalikaḥṭṭanena²⁴⁰ ruhiruppādaṃ²⁴¹ labhi.

Tena vuttaṃ:

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

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

[7. Nāḷāgiri]

Sattamaṇhe, Nāḷāgiriṃ ti Dhanapālako hatthī māraṇatthāya pesito.

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

So tena kamma 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 vigahṭṭavā ti* (PTS: *vigātavā 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 Ajātasatturājānam sahāyam katvā, “Tvaṃ, Mahārāja, Pitaraṃ ghātetvā Rājā hohi, ahaṃ Buddhaṃ māretvā, Buddho bhavissāmī!” ti

Saññāpetvā ekadivasam Rañño anuññātāya, hatthisālam gantvā, “Sve tumhe Nāḷāgirim²⁴⁵ soḷasasurāghaṭe pāyetvā, Bhagavantam²⁴⁶ piṇḍāya caraṇavelāyam²⁴⁷ pesethā!” ti hatthigopake āṇāpesi.

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

Bhagavā pi katasarīrapaṭijaggano, Bhikkhusaṅghaparivuto Rājagahaṃ piṇḍāya pāvisi.

Tasmiṃ khaṇe vuttaniyāmeneva Nāḷāgirim²⁴⁸ vissajjesuṃ. So vīthicaccarādayo vidhamento²⁴⁹ āgacchati. Tadā ekā itthi²⁵⁰ dāraḃam gahetvā, vīthito vīthiṃ gacchati, hatthī taṃ itthiṃ disvā, anubandhi.

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

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

²⁴⁶ ChS, Thai: *Bhagavato*.

²⁴⁷ SHB adds: *Nāḷāgirim*.

²⁴⁸ SHB: *Nāḷāgiri*; 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 hattham̐ ṭhapesi.

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

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

Tadā Nālāgiri Dhanapālo nāma ahosi. Bhagavā Veḷuvanārāmaṃ
agamāsi.

Tena vuttam̐:

Hatthāroho pure āsim̐, Paccekamunim-uttamaṃ,
Piṇḍāya vicarantaṃ²⁵⁷ taṃ, āsādesim̐²⁵⁸ gajenamaṃ; [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 gaṇḍaphālanāṃ kuṭṭhārāya satthena chedo.

Atīte kira Bodhisatto paccantadesse Rājā²⁶¹ ahoṣi. So²⁶² dujjanasāṃsaggavasena paccantadesse, vāsavasena²⁶³ ca dhutto sāhasiko, ekadivasāṃ²⁶⁴ khaggahattho 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 taṃ gaṇḍaṃ phālesi.

Veracittassa²⁶⁸ Devadattassa ruhiruppādakammaṃ²⁶⁹ anantarikaṃ²⁷⁰ ahoṣi, mettacittassa Jīvakassa gaṇḍaphālanāṃ puññaṃ-eva²⁷¹ ahoṣi.

²⁶¹ PTS: *paccantadesarājā*; compound form.

²⁶² SHB omits: *So*.

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

²⁶⁴ PTS: *so ekadivasāṃ*.

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

²⁶⁶ SHB, PTS: *pacitvā*; 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. Sīsadukkhāṃ]

Navamapañhe,²⁷⁶ sīsadukkhāna-ti sīsābādhō sīsavedanā.

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

So tena akusalakammaena, caturāpāye²⁷⁷ dukkhāna-anubhavitvā,
imasmīṃ pacchimattabhāve,²⁷⁸ tehi²⁷⁹ purisehi saddhiṃ,

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

²⁷³ SHB, PTS: *so dāni*.

²⁷⁴ SHB: *Pāde satthapaṇāmesi*; PTS: *Pāde sattham 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 (*petā*) and demons (*asura*) is normal.

²⁷⁸ PTS: *-attha-*.

²⁷⁹ SHB: *dutehi*?

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

Te ca Sakyaṛājāno Dhammapadaṭṭhakathāyaṃ vuttanayena:
Viḍūḍabhasaṅgāme sabbe vināsaṃ pāpuṇṇiṃsu.

Tena vuttaṃ:

Ahaṃ kevaṭṭagāsmim²⁸² ahuṃ kevaṭṭadārako,²⁸³
Macchake ghātite²⁸⁴ disvā janayim²⁸⁵ somanassakam; [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 aññatarasmim kule nibbato, jātivasena ca
andhabālabhāvena ca, Phussassa Bhagavato sāvake
madhurannapāne²⁸⁹ sālībhojanādayo ca bhuñjamāne disvā, “Are

²⁸⁰ PTS: *nibbativā*; 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: *janesim*; 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, imasmim pacchimattabhāve,²⁹¹ kamena
Buddhattaṃ patvā, lokasaṅgahaṃ karonto,
gāmanigamarājadhānīsu²⁹² caritvā, ekasmim samaye,
Verañjabrāhmaṇaḡāmasamīpe, sākhaviṭṭapasampannaṃ
Pucimandarukkhamūlaṃ pāpuṇi.

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

Bhagavā tuṅhībhāvena adhivāsesi.

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

Tasmim evaṃ āgate tattheva nivuṭṭhā²⁹⁷ assavāñijā 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: *nivuṭṭhā*; showing the *tth/ṭṭh* alternation seen in the texts.

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

Sakalasdassasahassacakkavāḷadevatā³⁰² sujātāya pāyāsapacanaḍivase
viya dibbojaṃ pakkhipiṃsu.³⁰³ Bhagavā paribhuñji,³⁰⁴ evaṃ
temāsaṃ yavaṃ paribhuñji.

Temāsaccayena, Mārāvattāne 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 sālayo”;³¹⁰ [88]

Tena kammavipākena temāsaṃ khāditaṃ yavaṃ

Nimantito brāhmaṇena Verañjāyaṃ vasim tadā. ti [89]

²⁹⁸ SHB: *vassam nivutthassa pañcasatabhikkhuparivārassa Bhagavato; (and inviting) the Gracious 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 pakkhipanti*; present tense.

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

³⁰³ SHB: *pakkhipanti*; 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: *sāliyo*; taking the word as a feminine.

[11. Piṭṭhidukkhaṃ]

Ekādasamaṇhe, piṭṭhidukkhaṃ-ti piṭṭhi-ābādhō.

Atīte kira Bodhisatto gahapatikule nibbatto thāmasampanno, kiñci rassadhātuko ahoṣi. 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 parāmasimsu, Bodhisatto taṃ ukkhipivā ākāse bhavitvā, bhūmiyaṃ pātentō khandhaṭṭhiṃ bhindivā 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 piṭṭhirujādidukkham-anubhosi.

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

Vuttañ-hetaṃ:

Nibbuddhe³²⁵ vattamānamhi mallaputtaṃ niheṭṭhayiṃ,³²⁶
Tena kammavipākena piṭṭhidukkham ahu³²⁷ 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: *sārīrasīsāni*; perhaps suffering in his body and head?

³²³ PTS: *Buddhabhūtaṃ 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 lohitapakkhandikā virecanaṃ.

Atīte kira Bodhisatto gahapatikule nibbatto, vejjakammena jīvikam kappesi.³²⁸ So ekaṃ seṭṭhiputtam rogena pīḷitam³²⁹ tikicchanto bhesajjam katvā tikicchitvā,³³⁰ tassa deyyadhammadāne pamādam-āgamma, aparaṃ osadham datvā, vamanavirecanaṃ akāsi. Seṭṭhi³³¹ bahudhanaṃ adāsi.

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

Bhagavā Visākhapuṇṇamāyaṃ, Kusinārāyaṃ Parinibbānatthāya³³⁶ gacchanto, anekesu ṭhānesu nisīdanto pipāsito, pāṇiyam 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: *Seṭṭhī*, 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.
Kammapiḷḷitikaṃ evarūpaṃ Lokattayasāmiṃ-pi na vijahati.³³⁸

Tena vuttaṃ:

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

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

Evaṃ paṭiññātapañhānaṃ, mātikaṭṭhapanavasena³⁴³ 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: *virecayi*; 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: *mātikaṭṭhapanavasena*.

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 Visuddhajanavilāsiniyā Apadāna-Aṭṭhakathāya,³⁵¹
Buddha-Apadānasamvaṇṇanā³⁵² Samattā*

³⁴⁹ SHB, PTS adds: *dhammaṃ*.

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

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

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