

### 0.0.1 Sarakani (1)

1. At one time the Auspicious One resided at the Sakkian [town of] kapilavatthu in Nigrodha's park. At that time Sarakani the Sakkian had passed away. The Auspicious One declared him [to be] "a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening." There, so many Sakkians, having assembled, having met together, protesting, being dejected, speaking in dispraise [said]: "It is marvellous indeed, Sir, it is unprecedented indeed, Sir. Now who here will not be a sotapanna, in as much as the Auspicious One has declared Sarakani, the Sakkian [who] passed away, [to be] a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening." "Sarakani, the Sakkian

### 0.0.1 sarakānisuttaṃ

ekam samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. tena kho panasamayena sarakāni<sup>1</sup> sakko kālakato hoti. so bhagavatā vyākato sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti. tatra sudam sambahulā sakkā saṅgamma samāgamma ujjhāyanti, khiyanti, vipācenti: "acchariyaṃ vata bho abbhutaṃ vata bho, etthadāni ko na sotāpanno bhavissati, yatra hi nāma sarakāni sakko kālakato so bhagavatā vyākato sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti. sarakāni sakko sikkhā-dubbalyamāpādi, maj-

<sup>1</sup>saraṇāni-machasaṃ. ■

endured weakness in the discipline, a drinker, one [fond] of drinking strong drinks.”

2. So then, by which way [led to] the Auspicious One, by that way Mahanama the Sakkian, approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, Mahanama the Sakkian, ever said this to the Auspicious One: “Here Bhante, Sarakani the Sakkian has passed away. The Auspicious One has declared him “a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.” There, so many Sakkians, having assembled, having met together, protesting, being dejected, speaking in dispraise [said]: “It is marvellous indeed, Sir, it is unprecedented indeed, Sir. Now who here will not be a sotapanna, in

japānaṃ apāyī”ti.

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavan-taṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahānāmo sakko bhagavantaṃ etadavoca: “idha bhante, sarakāni sakko kālakato. so bhagavatā vyākato sotāpanno avinipāta-dhammo niyato sambodhiparāyaṇo’ti tatra sudaṃ bhante, sambahulā sakkā saṅgama samāgama ujjhāyanti khīyanti vipācenti: “acchariyaṃ vata bho, abbhutaṃ vata bho, etthadāni ko na sotāpanno bhavissati. yatra hi nāma sarakāni sakko kālakato,

as much as the Auspicious One has declared Sarakani, the Sakkian [who] passed away, [to be] a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.” “Sarakani, the Sakkian endured weakness in the discipline, a drinker, one [fond] of drinking strong drinks.”

3. Mahanama, he [was] the male lay disciple who for a long time had gone to the Buddha as refuge, gone to the Dhamma as refuge, gone to the Sangha as refuge, [so] how could he go to the woeful plane? Indeed Mahanama, that which [one] correctly saying would say, “for a long time a male lay disciple has gone to the Buddha as refuge, gone to the Dhamma as refuge, gone to the Sangha as refuge,” [it would be of] Sarakani the Sakkian [that one] correctly saying

so bhagavatā vyākato "sotāpanno avinipāta-dhammo niyato sambodhiparāyaṇo"ti, sarakāni sakko sikkhā-dubbalyamāpādi, majjānaṃ apāyī"ti.

yo so mahānāma, dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato so kathaṃ vinipātaṃ gaccheyya. yaṃ hi taṃ mahānāma, sammāvadamaṇo vadeyya, dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato'ti sarakāniṃ sakkaṃ sammā vadamāno vadeyya sarakāni mahānāma, sakko dīgha-

would say this. Mahanama, Sarakani the Sakkian [was] the male lay disciple who for a long time had gone to the Buddha as refuge, gone to the Dhamma as refuge, gone to the Sangha as refuge, so how could he go to the woeful plane?

4. Here Mahanama, a certain individual is endowed with confirmed faith in the Buddha [thus]: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious.” He is endowed with confirmed faith in the Dhamma [thus]: “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading on-

rattam upāsako bud-dham saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato. so kathaṃ vinipātaṃ gaccheyya?

idha mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe

wards, to be comprehended by the wise, each one for one's self." He is endowed with confirmed faith in the Sangha [thus]: "The Sangha of the Auspicious One's disciples has entered upon the good path, the Sangha of the Auspicious One's disciples has entered upon the straight path, the Sangha of the Auspicious One's disciples has entered upon the true path, the Sangha of the Auspicious One's disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." He is one of jubilant wisdom, one of swift wisdom, and one who excels in liberation. With the destruction of the asavas, having realized for himself

aveccappasādena samannāgato hoti: "su-  
paṭipanno bhagavato sāvaka-  
saṅgho, uju-  
paṭipanno bhagavato sāvaka-  
saṅgho, ñāyapa-  
ṭipanno bhagavato sāvaka-  
saṅgho, sāmīcipa-  
ṭipanno bhagavato sāvaka-  
saṅgho, yadidaṃ cattāri purisayugāni  
aṭṭhapurisa-puggalā esabha-  
gavato sāvaka-  
saṅgho āhuneyyo pāhuneyyo  
dakkhiṇeyyo añjalikaraṇīyo  
anuttaram puññakkhettaṃ  
lokassā'ti hāsupaṇṇo  
<sup>2</sup> javanapaṇṇo vimuttiyā  
ca samannāgato. so āsavānaṃ  
khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭheva  
dhamme sayamaṃ abhiññā  
sacchikatvā upasampajja  
viharati. ayampi kho  
mahānāma, puggalo parimutto  
nirayā, pa-

<sup>2</sup>hāsapaṇṇo-machasaṃ, syā. ■

with direct knowledge, in this very life, the asava-free mind liberation, wisdom liberation, and having entered upon it, dwells in it. This individual, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

5. Here Mahanama, a certain individual is endowed with confirmed faith in the Buddha [thus]: “Truly is he the Auspicious One, the Arahan, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious.” He is endowed with confirmed faith in the Dhamma [thus]: “The Dhamma is well-proclaimed by the Auspicious One, visible in this

rimutto tiracchānayo-niyā, parimutto pettivyasā, parimutto apāyaduggativinipātā.

idha mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattam veditabbo

life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one's self." He is endowed with confirmed faith in the Sangha [thus]: "The Sangha of the Auspicious One's disciples has entered upon the good path, the Sangha of the Auspicious One's disciples has entered upon the straight path, the Sangha of the Auspicious One's disciples has entered upon the true path, the Sangha of the Auspicious One's disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." He is one of jubilant wisdom, one of swift wisdom, but not one who excels in liberation.

viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaśaṅho, uju-paṭipanno bhagavato sāvakaśaṅho, ñāyapaṭipanno bhagavato sāvakaśaṅho, sāmīcipaṭipanno bhagavato sāvakaśaṅho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakaśaṅho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti hāsupaṇṇo javanapaṇṇo na ca vimuttiyā samannāgato. so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti. tattha parinibbāyī anāvattidhammo tasmā<sup>3</sup> lokā. ayampi kho mahānāma, puggalo

<sup>3</sup>asmā lokā-syā. ■

From the complete destruction of the five fetters that binds one to the near shore, he comes to be born spontaneously [in the pure abodes]. He is one bound to attained final nibbana in that place, not subject to return from that world. This individual too, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

6. Here Mahanama, a certain individual is endowed with confirmed faith in the Buddha [thus]: "Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious." He is endowed with con-

parimutto nirayā, parimutto tiracchānayo-niyo, parimutto pettivy-sayā, parimutto apāya-duggativinipātā.

idha pana mahānāma ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānam buddho bhagavā"ti. dhamme aveccappa-



firmed faith in the Dhamma [thus]: "The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one's self." He is endowed with confirmed faith in the Sangha [thus]: "The Sangha of the Auspicious One's disciples has entered upon the good path, the Sangha of the Auspicious One's disciples has entered upon the straight path, the Sangha of the Auspicious One's disciples has entered upon the true path, the Sangha of the Auspicious One's disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed

sādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattam veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaśaṅho, uju-paṭipanno bhagavato sāvakaśaṅho, ñāyapaṭipanno bhagavato sāvakaśaṅho, sāmīcipaṭipanno bhagavato sāvakaśaṅho, yadidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā esabhagavato sāvakaśaṅho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā'ti. " na hāsupaṇṇo na javana-paṇṇo na ca vimuttiyā samannāgato. so tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgado-

field of merit for the world.” He is not one of jubilant wisdom, not one of swift wisdom, and not one who excels in liberation. From the complete destruction of the three fetters and reduction of greed, hatred and delusion, he is a sakadagami, who having come back only once to this world, makes the end of suffering. This individual too, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

7. Here Mahanama, a certain individual is endowed with confirmed faith in the Buddha [thus]: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed,

samohānaṃ tanuttā sakadāgāmī hoti sa-kideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tiracchānayaniyo, parimutto pettivisayā, parimutto apāyaduggativinipātā.

idha pana mahānāma ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī sat-

teacher of devas and humans, awakened, auspicious.” He is endowed with confirmed faith in the Dhamma [thus]: “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one’s self.” He is endowed with confirmed faith in the Sangha [thus]: “The Sangha of the Auspicious One’s disciples has entered upon the good path, the Sangha of the Auspicious One’s disciples has entered upon the straight path, the Sangha of the Auspicious One’s disciples has entered upon the true path, the Sangha of the Auspicious One’s disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One’s disciples is worthy of gifts, worthy of

thā devamanussānaṃ buddho bhagavā”ti. dhamme aveccappa-sādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī”ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvaka-saṅho, uju-paṭipanno bhagavato sāvaka-saṅho, ñāyapaṭipanno bhagavato sāvaka-saṅho, sāmīcipaṭipanno bhagavato sāvaka-saṅho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvaka-saṅho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā”ti. " na hāsupaṇṇo na javana-paṇṇo na ca vimuttiyā

hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.” He is not one of jubilant wisdom, not one of swift wisdom, and not one who excels in liberation. From the complete destruction of the three fetters, he is a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening. This individual too, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

8. Here Mahanama, a certain individual is not quite endowed with confirmed faith in the Buddha [thus]: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds,

samannāgato. so tiṇ-  
ṇaṃ saṃyojanānaṃ  
parikkhayā sotāpanno  
hoti avinipātadhammo  
niyato sambodhipa-  
rāyaṇo. ayampi kho  
mahānāma, puggalo  
parimuttā nirayā, pa-  
rimutto tiracchānayo-  
niyo, parimutto pettivi-  
sayā, parimutto apāya-  
duggativinipātā.

idha pana mahānāma  
ekacco puggalo na  
heva kho buddhe<sup>4</sup> avec-  
cappasādena samannā-  
gato hoti: "itipi so bha-  
gavā arahamaṃ sammā  
sambuddho vijjācara-

<sup>4</sup>puggalo na heva kho buddhe-  
machasaṃ, puggalo buddhe-  
bjts. ■

incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious.” He is not quite endowed with confirmed faith in the Dhamma [thus]: “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one’s self.” He is not quite endowed with confirmed faith in the Sangha [thus]: “The Sangha of the Auspicious One’s disciples has entered upon the good path, the Sangha of the Auspicious One’s disciples has entered upon the straight path, the Sangha of the Auspicious One’s disciples has entered upon the true path, the Sangha of the Auspicious One’s disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious

ṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanus-sānaṃ buddho bhagavā<sup>5</sup>ti. na heva kho dhamme<sup>5</sup> aveccappa-sādena samannāgato hoti: “svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko pacattaṃ veditabbo viññūhī<sup>6</sup>ti. na heva kho saṅghe<sup>6</sup> aveccappa-sādena samannāgato hoti: “supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri

<sup>5</sup>puggalo na heva kho dhamme-machasaṃ, puggalo buddhe-bjts. ■

<sup>6</sup>puggalo na heva kho saṅghe-machasaṃ, puggalo buddhe-bjts. ■

One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." He is not one of jubilant wisdom, not one of swift wisdom, and not one who is endowed with liberation. But he has a measure of understanding with wisdom and approves of the teachings proclaimed by the Tathagata. And for him, these dhammas too come to be. That is: the faith faculty, the energy faculty, the mindfulness faculty, the samadhi faculty, the wisdom faculty. This individual too, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

9. Here Mahanama, a certain individual is not quite endowed with confirmed

purisayugāni atthapurisapuggalā esabha-gavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññaṅkhettaṃ lokassā'ti. " na hāsupaṇṇo na javanapaṇṇo na ca vimuttiyā samannāgato, api cassa ime dhammā honti saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti. ayampi kho mahānāma, puggalo agantā nirayaṃ, agantā tiracchānayo-niṃ, agantā pettivisa-yāṃ, agantā apāyadug-gativinipātaṃ.

idha pana mahānāma ekacco puggalo na

faith in the Buddha [thus]: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious.” He is not quite endowed with confirmed faith in the Dhamma [thus]: “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one’s self.” He is not quite endowed with confirmed faith in the Sangha [thus]: “The Sangha of the Auspicious One’s disciples has entered upon the good path, the Sangha of the Auspicious One’s disciples has entered upon the straight path, the Sangha of the Auspicious One’s disciples has entered upon the true path,

heva kho buddhe<sup>7</sup> avec-  
cappasādena samannā-  
gato hoti: "itipi so bha-  
gavā araham sammā  
sambuddho vijjācara-  
ṇasampanno sugato  
lokavidu anuttaro pu-  
risadammasārathī sat-  
thā devamanussānaṃ  
buddho bhagavā"ti.  
na heva kho dhamme  
<sup>8</sup> aveccappasādena  
samannāgato hoti:  
"svākkhāto bhagavatā  
dhammo sandiṭṭhiko  
akāliko ehipassiko  
opāyiko paccattam  
veditabbo viññūhī"ti.  
na heva kho saṅghe<sup>9</sup>  
aveccappasādena sa-  
mannāgato hoti: "su-  
paṭipanno bhagavato  
sāvaka-saṅgho, uju-

<sup>7</sup>puggalo na heva kho buddhe-  
machasaṃ, puggalo buddhe-  
bjts. ■

<sup>8</sup>puggalo na heva kho dhamme-  
machasaṃ, puggalo buddhe-  
bjts. ■

<sup>9</sup>puggalo na heva kho saṅghe-  
machasaṃ, puggalo buddhe-  
bjts. ■

the Sangha of the Auspicious One's disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." He is not one of jubilant wisdom, not one of swift wisdom, and not one who is endowed with liberation. But he has a measure of faith in the Tathagata and a measure of affection. And for him too, these dhammas come to be. That is: the faith faculty, the energy faculty, the mindfulness faculty, the samadhi faculty, the wisdom faculty. This individual too, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

paṭipanno bhagavato sāvakaśaṅho, ñāyapaṭipanno bhagavato sāvakaśaṅho, sāmīcipaṭipanno bhagavato sāvakaśaṅho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhaḡavato sāvakaśaṅho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti. " na hāsupaṇṇo na javanapaṇṇo na ca vimuttiyā samanāgato, api cassa ime dhammā honti sad-dhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paṇṇindriyaṃ. tathāgate cassa saddhāmatthaṃ hoti, pemamattaṃ. ayampi kho mahānāma, puggalo agantā nirayaṃ, agantā tiracchānayoṇiṃ, agantā pettivisa-yaṃ, agantā apāyadug-gativinipātaṃ.



10. “Mahanama, even if these great sal trees could understand [what is] well-spoken and [what is] badly-spoken, [then] I would declare in these great sal trees [to be] “sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.” But how much more Sarakani the Sakkian. Nevertheless, Mahanama, Sarakani the Sakkian upheld the discipline at the time of death”

ime cepi mahānāma,  
mahāsālā subhāsitaṃ  
dubbhāsitaṃ ājāney-  
yūṃ, ime cāhaṃ ma-  
hāsāle vyākareyyaṃ:  
"sotāpannā avinipāta-  
dhammā niyatā sam-  
bodhiparāyaṇā"ti. ki-  
maṅga pana sarakā-  
niṃ sakkāṃ. sara-  
kāni mahānāma, sakko  
maraṇakāle pana sik-  
khaṃ<sup>10</sup> samādiyīti.

<sup>10</sup>marāṇakāle sikkhaṃ-  
machasaṃ, syā. ■

