

0.0.1 Sarakani (1)

0.0.1 sarakānisuttam

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

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavat-
thusmiṃ nigrodhārāme. tena kho panasamayena sa-
rakāni¹ sakko kālakato hoti. so bhagavatā vyākato so-
tāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti.
tatra sudaṃ sambahulā sakkā saṅgama samāgama
ujjhāyanti, khīyanti, vipācenti: "acchariyaṃ vata bho
abbhutaṃ vata bho, etthadāni ko na sotāpanno bha-
vissati, yatra hi nāma sarakāni sakko kālakato so bha-
gavatā vyākato sotāpanno avinipātadhammo niyato sam-

¹saraṇāni-machasaṃ. ■

bodhiparāyaṇo'ti. sarakāni sakko sikkhādubbalyamā-pādi, majjapānaṃ apāyī"ti.

2. So then, by which way the Auspicious One [had gone], 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 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.”

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahānāmo sakko bhagavantam etadavoca: "idha bhante, sarakāni sakko kālakato. so bhagavatā vyākato sotāpanno

avinipātadhammo niyato sambodhiparāyaṇo'ti tatra su-
 daṃ bhante, sambahulā sakkā saṅgama samāgama
 ujjhāyanti khīyanti vipācenti: "acchariyaṃ vata bho,
 abbhutaṃ vata bho, etthadāni ko na sotāpanno bha-
 vissati. yatra hi nāma sarakāni sakko kālakato, so
 bhagavatā vyākato "sotāpanno avinipātadhammo ni-
 yato sambodhiparāyaṇo"ti, sarakāni sakko sikkhādub-
 balyamāpādi, majjānaṃ apāyī"ti.

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 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?

yo so mahānāma, dīgharattaṃ upāsako buddhaṃ sa-
 raṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ sa-
 raṇaṃ gato so kathaṃ vinipātaṃ gaccheyya. yaṃ hi
 taṃ mahānāma, sammāvadamaṇo vadeyya, dīghara-
 taṃ upāsako buddhaṃ saraṇaṃ gato, dhammaṃ sa-
 raṇaṃ gato, saṅghaṃ saraṇaṃ gato'ti sarakāniṃ sak-
 kaṃ sammā vadamāno vadeyya sarakāni mahānāma,

sakko dīgharattam upāsako buddham saraṇam gato,
dhammam saraṇam gato, saṅgham saraṇam gato. so
katham vinipātaṃ gaccheyya?

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 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, and one who excels in liberation. With the destruction of the asavas, having

realized for himself with direct knowledge, in this very life, the asava-free liberation by state of mind, liberation by wisdom, 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.

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 opāyiko paccattaṃ veditaṃ viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaśaṅgho, ujupaṭipanno bhagavato sāvakaśaṅgho, ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā esabhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti hāsupaṇṇo² javanapaṇṇo vimuttiyā ca samannāgato. so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tiracchānayaniyā, parimutto pettivisayā, parimutto apāyaduggativinipātā.

²hāsapaṇṇo-machasaṃ, syā. ■

5. 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 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. 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.

idha mahānāma, ekacco puggalo buddhe aveccappa-sādena 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 aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaśaṅgho, ujupaṭipanno bhagavato sāvakaśaṅgho, ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā esabhaḡavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa'ti hāsupaṇṇo javanapaṇṇo na ca vimuttiyā samannāgato. so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti. tatha parinibbāyī anāvattidhammo tasmā³ lokā. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tiracchānayaniyo, parimutto pettivisayā, parimutto apāyaduggativinipātā.

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

³asmā lokā-syā. ■

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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 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 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 stilling 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.

idha pana mahānāma ekacco puggalo buddhe avec-
cappasādena samannāgato hoti: "itipi so bhagavā ara-

haṃ 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 aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaśaṅgho, ujupaṭipanno bhagavato sāvakaśaṅgho, ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā esabhaḡavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti. " na hāsupaṇṇo na javanapaṇṇo na ca vimuttiyā samannāgato. so tiṇṇaṃ saṃyojanānaṃ parikkhayā rāḡadosamohānaṃ tanuttā sakadāgāmī hoti sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tiracchānayaṇiyo, parimutto pettivisaṃyā, parimutto apāyaduggativinipātā.

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, 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 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.

idha pana 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 aveccappasādena saman-
 nāgato hoti: "supaṭipanno bhagavato sāvakaśaṅgho,
 ujuṭipanno bhagavato sāvakaśaṅgho, ñāyapaṭipanno
 bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato
 sāvakaśaṅgho, yadidaṃ cattāri purisa-yugāni aṭṭhapu-
 risapuggalā esabhaḡavato sāvakaśaṅgho āhuneyyo pā-
 huneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puñ-
 ñakkhettaṃ lokassā'ti. " na hāsupaṇṇo na javanaṇaṇṇo
 na ca vimuttiyā samannāgato. so tiṇṇaṃ saṃyojana-
 naṃ parikkhayā sotāpanno hoti avinipātadhammo ni-
 yato sambodhiparāyaṇo. ayaṃpi kho mahānāma, pug-
 galo parimuttā nirayā, parimutto tiracchānayaṇiyo, pa-
 rimutto pettivisaṃyā, parimutto apāyaduggatavinipātā.

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, 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 dis-
 ciples 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 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 and approves of the teachings proclaimed by the Tathagata for [the sake of] wisdom. 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.

idha pana mahānāma ekacco puggalo na heva kho buddhe⁴ aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇa-sampanno sugato lokavidu anuttaro purisadammasā-rathī satthā devamanussānaṃ buddho bhagavā"ti. na heva kho dhamme⁵ aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. na heva kho saṅghe⁶ aveccappasādena samannāgato hoti:

⁴puggalo na heva kho buddhe-machasaṃ, puggalo buddhe-bjts. ■

⁵puggalo na heva kho dhamme-machasaṃ, puggalo buddhe-bjts. ■

⁶puggalo na heva kho saṅghe-machasaṃ, puggalo buddhe-bjts. ■

"supaṭipanno bhagavato sāvakaśaṅgho, ujupaṭipanno bhagavato sāvakaśaṅgho, ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti. " na hāsupaṇṇo na javanapaṇṇo na ca vimuttiyā samannāgato, apī cassa ime dhammā honti saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti. ayampi kho mahānāma, puggalo agantā nirayaṃ, agantā tiracchānayoṇiṃ, agantā pettivisaṃsaṃ, agantā apāyaduggati-vinipātaṃ.

9. 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, 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 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.

idha pana mahānāma ekacco puggalo na heva kho buddhe⁷ aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇa-sampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. na heva kho dhamme⁸ aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sanditṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. na heva kho saṅghe⁹ aveccappasādena samannāgato hoti:

⁷puggalo na heva kho buddhe-machasaṃ, puggalo buddhe-bjts. ■

⁸puggalo na heva kho dhamme-machasaṃ, puggalo buddhe-bjts. ■

⁹puggalo na heva kho saṅghe-machasaṃ, puggalo buddhe-bjts. ■

"supaṭipanno bhagavato sāvakaśaṅgho, ujupaṭipanno bhagavato sāvakaśaṅgho, ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti. " na hāsupaṇṇo na javanapaṇṇo na ca vimuttiyā samannāgato, api cassa ime dhammā honti saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. tathāgate cassa saddhāmatthaṃ hoti, pemamattaṃ. ayampi kho mahānāma, puggalo agantā nirayaṃ, agantā tiracchānayaṇiṃ, agantā pettivisaṃsaṃ, agantā apāyaduggativinipātaṃ.

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 ājāneyyumaṃ, ime cāhaṃ mahāsāle vyākareyyaṃ: "sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā"ti. kimaṅga pana sarakāṇiṃ sakkamaṃ. sarakāṇi mahānāma, sakko maraṇakāle pana sikkhamaṃ¹⁰ samādiyīti.

¹⁰ maraṇakāle sikkhamaṃ-machasaṃ, syā. ■

