

### 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 endured weakness in the dis-

sarakānisuttaṃ

ekaṃ 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, khīyanti, vipācenti: "acchariyaṃ vata bho abbhutaṃ vata bho, etthadāni ko na sotāpanno bhavisati, yatra hi nāma sarakāni sakko kālakato so bhagavatā vyākato sotāpanno avinipātadhammo niyato sambodhipa-

<sup>1</sup>saraṇāni-machasaṃ. ■

cipline, a drinker, one [fond] of drinking strong drinks.”

2. So then, Mahanama the Sakkian visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and 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

rāyaṇo'ti. sarakāni sakko sikkhādubbal-yamāpādi, majjapā-naṃ apāyī"ti.

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 sudam bhante, sambahulā sakkā saṅgama samāgama ujjhāyanti khīyanti vipācenti: "acchariyaṃ vata bho, abbhutaṃ vata

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

bho, etthadāni ko na sotāpanno bhavis-sati. yatra hi nāma sarakāni sakko kālakato, so bhagavatā vyākato "sotāpanno avinipātadhammo niyato sambodhipa-rāyaṇo"ti, sarakāni sakko sikkhādubbalyamāpādi, 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 sakkāṃ sammā va-

[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?

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, invit-

damāno vadeyya sarakāni mahānāma, sakko dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato. so kathaṃ vini-pātaṃ 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 ehi-

ing 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,

passiko opanayiko paccattam veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaśaṅgho, ujupaṭipanno bhagavato sāvakaśaṅgho, ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurispuggalā esabhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā'ti hāsupaṇṇo<sup>2</sup> javanapaṇṇo vimuttiyā ca samannāgato. so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ

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

having realized for himself 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 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 Aus-

ditṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tiracchānayaniyā, parimutto pettivisayā, 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 ehi-

picious 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

passiko opanayiko paccattam veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvaka-saṅgho, ujupaṭipanno bhagavato sāvaka-saṅgho, ñāyapaṭipanno bhagavato sāvaka-saṅgho, sāmīcipaṭipanno bhagavato sāvaka-saṅgho, yadidaṃ cattāri purisayugāni aṭṭha-purisapuggalā esa-bhagavato sāvaka-saṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti hāsupaṇṇo javana-paṇṇo na ca vimuttiyā samannāgato. so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti. tat-

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.

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.”

tha parinibbāyī anā-  
vattidhammo tasmā  
<sup>3</sup> lokā. ayampi kho  
mahānāma, puggalo  
parimutto nirayā,  
parimutto tiracchā-  
nayaniyo, parimutto  
pettivisayā, parimutto  
apāyaduggativini-  
pātā.

idha pana mahānāma  
ekacco puggalo bud-  
dhe aveccappasā-  
dena samannāgato  
hoti: "itipi so bha-  
gavā araham sammā  
sambuddho vijjāca-  
raṇasampanno su-  
gato lokavidu anut-  
taro purisadammasā-

<sup>3</sup> asmā lokā-syā. ■

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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

rathī 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 sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurispuggalā esabhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ

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 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

lokassā'ti. " na hāsupañño na javana-  
pañño na ca vimutti-  
tiyā samannāgato.  
so tiṇṇaṃ saṃyoja-  
nānaṃ parikkhayā  
rāgadosamohānaṃ  
tanuttā sakadāgāmī  
hoti sakideva imaṃ  
lokaṃ āgantvā duk-  
khassantaṃ karoti.  
ayampi kho mahā-  
nāma, puggalo pari-  
mutto nirayā, pari-  
mutto tiracchānayo-  
niyo, parimutto pet-  
tivisayā, parimutto  
apāyaduggativini-  
pātā.

idha pana mahānāma  
ekacco puggalo bud-  
dhe aveccappasā-  
dena samannāgato  
hoti: "itipi so bha-  
gavā araham sammā  
sambuddho vijjāca-  
raṇasampanno su-

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

gato lokavidu anuttaro purisadammasā-rathī 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, yadi-daṃ cattāri purisayugāni aṭṭhapurisa-puggalā esabhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añja-

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.

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,

likaraṇīyo anutta-  
raṃ puññakkhettaṃ  
lokassā'ti. " na hā-  
supañño na javana-  
pañño na ca vimut-  
tiyā samannāgato.  
so tiṇṇaṃ saṃyoja-  
nānaṃ parikkhayā  
sotāpanno hoti avini-  
pātadhammo niyato  
sambodhiparāyaṇo.  
ayampi kho mahā-  
nāma, puggalo pari-  
muttā nirayā, pari-  
mutto tiracchānayo-  
niyo, parimutto pet-  
tavisayā, parimutto  
apāyaduggativini-  
pātā.

idha pana mahānāma  
ekacco puggalo na  
heva kho buddhe<sup>4</sup>  
aveccappasādena  
samannāgato hoti:  
"itipi so bhagavā

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

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.

araham sammā sambuddho vijjācaraṇa-sampanno sugato lokavidu anuttaro purisadammasāra-thī satthā devamanussānaṃ buddho bhagavā”ti. na heva kho dhamme<sup>5</sup> aveccappasādena samannāgato hoti: "svākhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattam veditabbo viññūhī”ti. na heva kho saṅghe<sup>6</sup> aveccappasādena samannāgato hoti: "supaṭi-panno bhagavato sāvaka-saṅgho, ujupaṭi-panno bhagavato sāvaka-saṅgho, ñāyapa-

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

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

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 with wisdom and submits to 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.

ṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti. " na hāsupaṇṇo na javanapaṇṇo na cavimuttiyā 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 tiracchānayoṇiṃ, agantā pettivi-

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 disci-

sayam, agantā apā-yaduggativinipātaṃ.

idha pana mahānāma ekacco puggalo na heva kho buddhe<sup>7</sup> aveccappasādena samannāgato hoti: "itipi so bhagavā araham sammā sambuddho vijjācaraṇa-sampanno sugato lokavidu anuttaro purisadammasāra-thī satthā devamanussānaṃ buddho bhagavā"ti. na heva kho dhamme<sup>8</sup> aveccappasādena samannāgato hoti: "svākhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccat-

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

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

ples 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

taṃ veditabbo viñ-  
ñūhī"ti. na heva kho  
saṅghe<sup>9</sup> aveccappa-  
sādena samannā-  
gato hoti: "supaṭi-  
panno bhagavato sāvaka-  
saṅgho, ujupaṭi-  
panno bhagavato sāvaka-  
saṅgho, ñāyapa-  
ṭipanno bhagavato  
sāvaka-  
saṅgho, sāmī-  
cipaṭipanno bha-  
gavato sāvaka-  
saṅgho, yadidaṃ cattāri  
purisayugāni aṭṭha-  
purisapuggalā esa-  
bhagavato sāvaka-  
saṅgho āhuneyyo  
pāhuneyyo dakkhi-  
ṇeyyo añjalikaraṇīyo  
anuttaraṃ puññak-  
khettaṃ lokassā'ti.  
" na hāsupaṇṇo na  
javanapaṇṇo na ca  
vimuttiyā saman-  
nāgato, api cassa  
ime dhammā honti

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



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.

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”

saddhindriyaṃ viri-  
yindriyaṃ satindri-  
yaṃ samādhindri-  
yaṃ paññindriyaṃ.  
tathāgate cassa sad-  
dhāmatthaṃ hoti, pe-  
mamattaṃ. ayampi  
kho mahānāma, pug-  
galo agantā nirayaṃ,  
agantā tiracchānayo-  
niṃ, agantā pettivi-  
sayaṃ, agantā apā-  
yaduggativinipātaṃ.

ime cepi mahānāma,  
mahāsālā subhāsi-  
ttaṃ dubbhāsitaṃ  
ājāneyyumaṃ, ime cā-  
haṃ mahāsāle vyā-  
kareyyaṃ: “sotā-  
pannā avinipātadhammā  
niyatā sambodhipa-  
rāyaṇā”ti. kimaṅga  
pana sarakāniṃ sak-  
kaṃ. sarakāni ma-  
hānāma, sakko ma-  
raṇakāle pana sik-

khaṃ<sup>10</sup> samādiyīti.

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