

## 6. Sīhasuttavaṇṇanā (SN 22.78)

78. *Chaṭṭhe sīhoti cattāro sīhā–tiṇasīho kālasīho paṇḍusīho kesarasīho* 'ti. In the sixth sutta sīho means the four [types] of lions such as '*tiṇasīho kālasīho paṇḍusīho kesarasīho*'.

*tiṇasīho kālasīho paṇḍusīho kesarasīho* = grass-lion (moose), dark lion, yellow-lion, maned-lion (hairy lion).

*Tesu tiṇasīho kapotavaṇṇagāvisadiso tiṇabhakkho ca hoti*. Among those, *tiṇasīho* is the [moose] that eats grass resembles cow with pigeon-color.

*kapotavaṇṇagāvi-sadiso* [*kapotavaṇṇa*+*gāvi* + *sadiso*] = pigeon-appearance + cow + resemblance  
*sadisa* 1 adj. (+abl or +gen) similar (to); same (as); resembling; like [*sa* + √*dis* + *a*] ✓  
*kapotavaṇṇagāvi* = *kammadhāreyya sāmāsa*; *kapotavaṇṇa* = *bahubbīhi sāmāsa*, referring to a cow and it has nothing to do with *kapota*.  
*tatiya tapurisa sāmāsa* because *sadisa* goes with 3<sup>rd</sup> form?  
*tiṇabhakkho* [*tiṇa* + *bhakkha*] = grass-feeding-on.

*Kālasīho kālagāvisadiso tiṇabhakkhoyeva*. *Kālasīho* means just a grass-eater [bison] that resembles a cow with dark color.

*kālagāvisadiso* = *kāla* + *gāvi* + *sa* + *diso* = black + cow + resemblance.

*Paṇḍusīho paṇḍupalāsavaṇṇagāvisadiso maṃsabhakkho*. *Paṇḍusīho* is a meat-eater [lion] that looks like a cow with yellow-leaf colored.

*paṇḍupalāsa* 1 masc. yellow leaf; pale leaf; withered leaf [*paṇḍu* + *palāsa*].

*Kesarasīho* [*lākhārasaparikkamateneva mukhena agganamaṅguṭṭhena catūhi ca pādapariyantehi samannāgato*], [*matthakato* 'pi' ssa *paṭṭhāya lākhātūlikāya katā viya tisso rājiyo piṭṭhimajjhena gantvā antarasatthimhi dakkhiṇāvattā hutvā ṭhitā*], [*khandhe panassa satasahassagghanikakambalaparikkhepo viya kesarabhāro hoti*], *avasesaṭṭhānaṃ parisuddhaṃ sālipiṭṭhasamkhacunṇapicuvanṇaṃ hoti*. *Kesarasīho* is endowed with four legs with surrounded marks, with a plume tail and with a mouth like lac-colouring; Also, beginning from his head as if it 3 strikes were painted with *lākhā*, gone through the middle of the back until ended in between the thigh, winding to the right; and there is a mane around his neck like being encircled by a fur coat worth 100,000 dollars. The remaining part of the body looks like cotton of pure *sāli* or conch shell powder.

*lākhārasaparikkamateneva* [*lākhārasa* + *parikkamatena* + *iva*] = like red-colouring  
*lākhārasaparikkamakata* [*lākhārasa*+*parikkama*+*katena*] = lit. made arrangement with lac-colouring.  
*lākhā* 1 fem. lac; red dye  
*parikkamakata* [*parikkama* + *kata*] 1 adj. arranged; prepared; lit. made arrangements

*mukhena* = with the mouth

*agganaṅguṭṭhena* [*agga* + *naṅguṭṭha*] = with a plume (beautiful) tail.

*catūhi ca pādapariyantehi samannāgato* = one that possesses **four bounded feet**.

*pariyanta* 1 adj. (+instr) surrounded (by); encircled (by); bounded (by) [*pari* + *anta*] ✓

*matthakato 'pi'ssa paṭṭhāya* = starting from the head

*matthakato 'pi'ssa paṭṭhāya lākhātūlikāya katā viya tisso rājiyo piṭṭhimajjhena gantvā antarasatthimhi dakkhiṇāvattā hutvā ṭhitā*. Also, beginning from his head as if it 3 stripe were painted with *lākhā*, gone through the middle of the back until ended in between the thigh, winding to the right.

*matthaka* 1 masc. top; head; crown [*mattha* + *ka*] ✓

*lākhātūlikāya* = *lākhā* + *tūlikāya*

*Lākhā*: The "Lac tree" or "Lacquer tree" (scientific name: *Kerria lacca*). The Lac tree is native to India and other parts of South Asia. The resinous substance secreted by female Lac insects, which feed on the sap of the Lac tree, is used to produce a reddish dye called lac dye or lacquer. This dye is widely used in India and other countries for coloring various objects, such as textiles, woodwork, and handicrafts. Lac tree (*Kerria lacca*), and its resinous secretion is used to produce the reddish dye known as lac dye.

*tūlikā* 2 fem. painter's brush

*piṭṭhimajjhena* = *piṭṭhi*, back + *majjha*, middle.

*antarasatthimhi*, nt. between the thighs [*antara* + *satthi*].

*ṭhitā*, stood, ended.

*khandhe panassa satahassagghanikakambalaparikkhepo viya kesarabhāro hoti*. And (*pana*) there is a mane around his neck which is like being encircled by a fur coat worth 100,000 dollars.

*satahassagghanikakambalaparikkhepo* = *satahassaggha* (*sata* + *hassa*) (*hassa* = wool) *parikkhepo* (encircling)

*kesarabhāro* = *kesara* + *bhāro*, mane loaded=mane

*satahassa* 1 card. one hundred thousand (100,000) [*sata* + *sahassa*] or 1,100.

*agghanaka* adj. having the value of; worth [*aggh* + *ana* + *ka*] ✓

*avasesaṭṭhānaṃ parisuddhaṃ sālipiṭṭhasaṃkhacunṇapicuvanṇaṃ hoti*. The remaining part of the body looks like cotton of pure *sāli* or conch shell powder.

*avasesa* + *ṭṭhānaṃ*, remaining place=remaining part of the body

*sālipiṭṭhasaṃkhacunṇapicuvanṇaṃ* = *sālipiṭṭha* + *sāli* + *saṅkha*, + *cunṇa* + *picu* + *vanṇaṃ*

*sālipiṭṭha*, *sāli* powder

*saṅkha*, conch shell horn powder

*cunṇa*, powder

*picu*, cotton

*vanṇaṃ*, appearance, beauty

*parisuddha* 1 adj. clean; pure; bright; perfect; lit. cleaned all around [*pari* + *√sudh* + *ta*] ✓

*Imesu catūsu sīhesu ayaṃ kesarasīho idha adhippeto*. Among these four types of lion this *kesarasīho* is meant here. (*atthudhāra/athuddesa*-selected/selection or *samaṇa/visesa*-general/specific).

***Migarājāti*** *migagaṇassa rājā*. *Migarājā* means the king of all wild animals.

*Miga* = *migagaṇassa*; *Migarājā* is *tapurissa sāmāsa*.

*Āsayāti* ‘*vasanaṭṭhānato suvaṇṇaguhato* vā *rajatamaṇiphalikamanosilāguhato* vā *nikkhamatī*’*ti vuttaṃ hoti.* *Āsaya* is said ‘it comes out from a place of residence that is a golden cave or a cave with silver etc..’

Motive: *āsaya* means dwelling place and not tendency. By this sentence the commentator defines *āsaya* as 5<sup>th</sup> form by using suffix ‘to’ in *vasanaṭṭhānato, suvaṇṇaguhato* etc..

*vasanaṭṭhāna* nt. place of residence [*vasana* + *ṭhāna*].

*suvaṇṇaguhā* [*suvaṇṇa* + *guhā*] fem. golden cave.

*rajatamaṇiphalikamanosilāguhato* [*rajata* + *maṇi* + *phalika* + *manosilā* + *guhato*], silver, gem stone, crystal, red gray, cave.

*Nikkhamamāno panesa catūhi kāraṇehi nikkhamati andhakārapīlito* vā *ālokatthāya, uccārapassāvapīlito* vā *tesaṃ vissajjanatthāya, jighacchāpīlito* vā *gocaratthāya, sambhavapīlito* vā *assaddhammapaṭisevanatthāya.* Furthermore, the lion, when coming out, he comes out because of four purposes, troubled by darkness he comes out to get light or troubled by the urge to urinate and defecate he comes out to relieve himself or troubled by hunger he comes out for food or being oppressed by desire for reproduction (sexual desire) he comes out for the purpose of impure nature (sex).

*panesa* = *pana* + *esa*; *pana*=for further elaboration; *esa* = *eso sīho*.

*catūhi kāraṇehi nikkhamati*: The use of 3<sup>rd</sup> form has 4 cases<sup>1</sup>; here it’s used as *hetu* (for the reason of).

*andhakārapīlito* = *andhakāra* + *pīlito*, pp. (+instr) harassed (by); tormented (by); oppressed (by); troubled (by) [√*pīl* + *ita*] ✓

*uccārapassāva* masc. excrement and urine [*uccāra* + *passāva*] ✓

*pīlita* 1 pp. (+instr) harassed (by); tormented (by); oppressed (by); troubled (by) [√*pīl* + *ita*] ✓

*uccārapassāva* masc. excrement and urine [*uccāra* + *passāva*] ✓

*vissajjana* 2 nt. releasing; letting go.

*jighacchā* fem. hunger; lit. wanting to eat [√*ghas* + *cha* + *ā*] ✓

*sambhava* ??

*assaddhammapaṭisevanatthāya*;

*saddhamma*, nature of the saint; *assaddhamma* 1 masc. untrue teaching; false doctrine [*na* + *sat* + *dhamma*] ~

*paṭisevana* nt. using; making use of; taking [*pati* + √*sev* + *ana*] ✓

*Idha pana gocaratthāya nikkhanto*’*ti adhippeto.* Here the intended meaning is ‘coming out for food’. (*adhippāyattha*)

*Vijambhatī* *suvaṇṇatale* vā *rajatamaṇiphalikamanosilātalānaṃ* vā *aññatarasmiṃ dve pacchimapāde samaṃ patiṭṭhāpetvā purimapāde purato pasāretvā sarīrassa pacchābhāgaṃ ākaḍḍhitvā purimabhāgaṃ abhiharitvā piṭṭhiṃ nāmetvā gīvaṃ ukkhipitvā asanisaddaṃ karonto viya nāsapuṭāni pothetvā sarīralaggaṃ rajaṃ vidhunanto vijambhati.*

*suvaṇṇatale* vā *rajatamaṇiphalikamanosilātalānaṃ* vā *aññatarasmiṃ dve pacchimapāde samaṃ patiṭṭhāpetvā*, having planted the two hind legs evenly on the golden flat surface or on a certain one among those silver, gemstone, crystal and read arsenic flat surfaces.

<sup>1</sup> Instrumental, companionship, *hetu*, *kattā* for passive verb.

*patiṭṭhāpetvā* 1 abs. (+acc) having put down; having placed; having planted; *lit.* having caused to stand before [*pati* + √*ṭhā* + \**āpe* + *tvā*] ✓

*suvannatale*, beautiful paw

*rajatamaṇiphalikamanosilātālānaṃ* [*rajata* + *maṇi* + *phalika* + *manosilā* + *talā*], silver, gemstone, crystal, red arsenic, even ground.

*purimapāde purato pasāretvā*, having stretched out the front legs to the front

*sarīrassa pacchābhāgaṃ ākaḍḍhitvā*, having pulled down the lower part of the body

*purimabhāgaṃ abhiharitvā*, having pushed forward the front portion

*piṭṭhiṃ nāmetvā gīvaṃ ukkhipitvā*, having bent the back, having lifted up the neck

*asanisaddaṃ karonto viya nāsapuṭāni pothetvā*, like making a thundering sound blowing the tip of the nose.

*Vijambhanabhūmiyañca pana taruṇavacchako viya aparāparaṃ javati. Javato pan'assa sarīraṃ andhakāre paribbhamantaṃ alātaṃ viya khāyati.* And at the stretching place it runs back and forth like a young calf. When running, his body spinning around in the dark, appears like a burning piece of wood.

*Vijambhanabhūmiyañca pana* - at the stretching place

*taruṇa* + *vacchako viya* – like a young calf

*aparāparaṃ* - back and forth. *aparāparaṃ* ind. one after the next; successively; constantly; continuously [*apara* + *apara* + *am*].

*javati* - it runs.

*javato (anta) pan'assa sarīraṃ andhakāre paribbhamantaṃ* - when running his body spinning around in the dark.

*paribbhamati* 1 pr. (+loc) revolves around (in); turns around (in); spins about (in) [*pari* + √*bham* + *a* + *ti*]

*alātaṃ viya khāyati* [his body] appears as a burning piece of wood.

*alāta* nt. firebrand; burning piece of wood ✓

***Anuviloketi*** *kasmā anuviloketi? Parānuddayatāya. Tasmim kira sīhanādaṃ nadante papātāvāṭādisu visamaṭṭhānesu carantā hatthigokaṇṇamahimsādayo pāṇā papātepi āvātepi patanti, tesam anuddayāya anuviloketi.* Why it looks around? [it is] for the purpose of compassion. It's said when it roars the lion's roar, animals such as elephant, antelope, buffalo who are wandering on uneven places such as cliff, pit etc... fall into the pit or in the cliff. So it looks around for the compassion to them.

***Anuviloketi*** *kasmā anuviloketi?* why it looks around?

*Parānuddayatāya* for the purpose of compassion.

*parānuddayatāya* = *para* + *anuddayatāya* = for the compassion to others. *Anuddayatā* fem. compassion; sympathy; lit. compassion state [*anu* + √*day* + *ā* + *tā*] ✓

*hatthigokaṇṇamahimsādayo* = *hatthi* + *gokaṇṇa* + *mahimsa* + *ādayo*

*Tasmim kira sīhanādaṃ nadante* it's said when it roars the lion's roar (locative absolute)

*papātāvāṭādisu visamaṭṭhānesu carantā* [*pāṇā*, animals] wandering on uneven places such as cliff, pit etc...

*papāta* nt. cliff; *āvāta* 2 masc. pit.

*visamaṭṭhāna* nt. uneven place [*visama* + *ṭṭhāna*]

*hatthigokaṇṇamahimsādayo pāṇā papātepi āvātepi patanti* - animals such as elephant, antelope, buffalo fall into the pit or in the cliff.

*hatthigokaṇṇamahimsādayo* = *hatthi* + *gokaṇṇa* + *mahimsa* + *adayo* = elephant, antelope, buffalo etc...

*tesam anuddayāya anuviloketi.* it looks around for the compassion to them.

*anuddayā* fem. (+loc) compassion (for); sympathy (for) [*anu* + √*day* + *ā*] ✓

*tesaṃ* 6<sup>th</sup> form because *anudāya* is bhāva voice and it takes 6<sup>th</sup> form kamma.

*Kiṃ pan'assa luddakamassa paramaṃsakhādino anuddayā nāma atthīti? Āma atthi.* Is there (*kiṃ atthi*) the so-called compassion of that (*assa*) cruel meat-eater? Yes, there is.

*paramaṃsakhādī* = *para* + *maṃsa* + *khādī*, eater of other's flesh.  
*luddakamma* = *ludda* + *kamma*, bahubbīhi refers to someone who has cruel actions.

*Tathā hesa "Kiṃ me bahūhi ghātitehī"ti attano gocarathāyapi khuddake pāṇe na gaṇhāti. Evaṃ anuddayaṃ karoti. Vuttampicetaṃ "Māhaṃ kho [khuddake pāṇe visamagata] saṃghātaṃ āpādesin"ti.* In that way it does not catch small animals for its purpose of feeding thinking 'what is the purpose for me with the many killed?'. In this way he makes (has) compassion. It is also said "I don't cause harm to troubled small beings standing on uneven place".

*Tathā*, refers to something mentioned previously, in that way

*hesa* = *hi eso*

*Kiṃ me bahūhi ghātitehī*: *kiṃ* + dative (*me*) + instrument (*bahūhi ghātitehī*): structure to express 'what is [the purpose] for me with the many killed?'

*ghātita* pp. wounded; killed [*√ghaṭ* + \**e* + *ita*] ~

*visamagata* 1 adj. troubled; distressed; struggling with; lit. uneven going [*visama* + *gata*] ✓

*saṃghāta* masc. slaughter; murder; killing; destruction [*saṃ* + *√ghaṭ* + \**a*].

*āpādesi* 1 aor. (+acc) (of harm of suffering) made happen; caused; generated [*ā* + *√pad* + \**e* + *si*]. Lit.

make [someone] to experience [something]. Here: cause *pāṇe* to experience *saṃghātaṃ*. *āpajjati* pr. experiences; gets (pleasure); suffers (pain).

*Sīhanādaṃ nadatīti tikkhattuṃ tāva abhītanādaṃ nadati.* First of all (*tāva*) it roars three times a fearless roar.

*Sīhanādaṃ* = *sīha* means *abhīta*; fearless.

*tāva* 3 ind. firstly; to begin with.

*Evañca pan'assa vijambhanabhūmiyaṃ thatvā nadantassa saddo samantā tiyojanapadesaṃ ekaninnādaṃ karoti. Tamassa ninnādaṃ sutvā tiyojanabbhantara gatā dvipadacatuppadaṅgaṇā yathāṭhāne thātuṃ na sakkonti.* Furthermore (*ca pana*), the sound of one (*assa*) who is roaring, standing at the stretching place, makes a solid echo all around three yojanas. Having heard that echoing roar of him, 2-leg and 4-leg animals walking (*gatā*) within 3 yojanas are not able to stand up where they are.

Main phrase: *Evañca pan'assa saddo ekaninnādaṃ karoti.* Furthermore the sound of one who is roaring makes a solid echo.

*samantā tiyojana* + *padesaṃ*, area = all around an area of three yojanas

*ca pana* = let me continue, furthermore

*ninnāda* 1 masc. noise; sound; reverberation, echo [*nī* + *√nad* + \**a*] ✓

*abbhantara*, within, internal; domestic; lit. inside [*abhi* + *anta* + *ra*] ✓

*Gocarāya pakkamatīti āhāratthāya gacchati.* He goes for [the purpose of] food.

*gocarāya* = *āhāra*

*āya = atthāya*  
*pakkamatī = gacchati*

*Katham?*how [does he go]? *So hi vijambhanabhūmiyaṃ thatvā* (standing on the stretching place) *dakkhiṇato* (from the right/south) *vā vāmato* (from the left) *vā uppatanto* (rising up) *usabhamattaṃ thānaṃ* (a place one usabha away) *gaṇhāti* (it takes), *uddhaṃ uppatanto* (rising up on top) *cattāripi aṭṭhapi usabhāni uppatati* (it jumps up 4 or 8 usabhas high), *samaṭṭhāne ujukaṃ* (straight up at an even place) *pakkhandanto* (leaping) *soḷasausabhamattampi vīsatiusabhamattampi thānaṃ* (to a place 16 or 20 usabha) *pakkhandati* (it flies/leaps), *thalā vā pabbatā vā* (from a highland or from a hill) *pakkhandanto* (jumping down) *saṭṭhiusabhamattampi* (60 usabhama away or) *asītiusabhamattampi* (80 usabha away) *thānaṃ* (to a place) *pakkhandati* (it jumps down), *antarāmagge* (on the way) *rukkaṃ vā pabbataṃ* (a tree or a hill) *vā disvā* (having seen) *taṃ pariharanto* (looking after that) *vāmato vā dakkhiṇato vā usabhamattampi apakkamati* (it goes sideways (goes around something to avoid)).

*usabha*=bull or distance where we could still hear the bull making noise.

*Tatiyaṃ pana sīhanādaṃ naditvā* (having roared a lion roar for the third time) *teneva saddhiṃ tiyojane thāne paññāyati* (it appears in the place three yojanas away along with that very roar). *Tiyojanaṃ gantvā* (having gone three yojanas) *nivattitvā* (having turned around) *thito* (being stood) *attanova nādassa anunādaṃ suṇāti* (he hears the echo of his own roar). *Evaṃ sīghena javena pakkamatīti*. In this way he departs in such a fast speed.

*anunādaṃ = anu+nāda*, subsequent roar ie. echo.

*Yebhuyyenāti pāyena*. *pāyena* is also *nipāta*.

*yebhuyya* (*Nip.*) = **pāya** (motive: not to take it as *yebhuyya*, adjective).

*Bhayaṃ saṃvegaṃ santāsanti sabbam cittutrāsasseva nāmaṃ*. All is just the name of mental fright.

*Cittutrāsasseva = citta + utrāsa*, fear +*ssa + eva*;

*Utrāsa* masc. fear; terror; dread; lit. shaking up [*ud + √tras + \*a*].

*Bhayaṃ* (danger, enemy external thing) *saṃvegaṃ santāsan* (*tāsa* same as *bhaya*) could mean danger, etc... but here animals don't have sense of urgency. *√tas* 1 root. *√tas* 1 a (tremble, fear).

*Sīhassa hi saddaṃ sutvā bahū sattā bhāyanti, appakā na bhāyanti*. Indeed, Having heard the sound of the lion many beings are frightened, a few are not frightened.

*Ke pana te 'ti?* *samasīho hatthājānīyo assājānīyo usabhājānīyo purisājānīyo khīṇāsavoṭi*. Let me continue, who are they? That is the question (*iti*). A similar lion, a heroic elephant, a heroic horse, a heroic bull, a heroic man, an arahant, this is the answer (*iti*).

*Ke pana te 'ti?* (let me continue (*pana*), who are they? This is the question (*iti*)) *Samasīho* (a similar lion) *hatthājānīyo* (a heroic elephant) *assājānīyo* (a heroic horse) *usabhājānīyo* (a heroic bull) *purisājānīyo* (a heroic man) *khīṇāsavo 'ti* (one whose taints are destroyed= an arahant) this is the answer (*iti*).

*hatthājānīya* masc. thoroughbred elephant [*hatthī* + *ājānīya*]. *Ājānīya*= thoroughbred but in this context it means heroic.

*Kasmā panete na bhāyantī 'ti?* (why they are not frightened? This is the question) *Samasīho nāma* “*Jātigottakulasūrabhāvehi samānosmī*” *ti na bhāyati* (the so-called equivalent lion is not frightened thinking ‘I am equal in terms birth, ancestry, family and courage), *hatthājānīyādayo attano sakkāyadiṭṭhi balavatāya na bhāyanti* (heroic elephant and so on are not afraid because of their strong sense of ego), *khīṇāsavo sakkāyadiṭṭhi pahīnattā na bhāyati* (taint-destroyer is not afraid because having abandoned *sakkāyadiṭṭhi*).

*samānosmī* = *samāno* + *asmi*, I’m the same or I’m equal.

*Jātigottakulasūrabhāvehi* = *jāti* + *gotta* + *kula* + *sūrabhāvehi*, state of a courageous person=courage.

*sakkāyadiṭṭhi balavatāya* (5<sup>th</sup> form *heru?*) = *sakkāyadiṭṭhi*, self confidence + *balavatā*, very strong ego illusion

*Bilāsayāti bile sayantā bilavāsino ahinakulagodhādayo*. Those who live in hole are hole-dwellers such as snake, mongoose lizard etc...

*ahinakulagodhādayo* = *ahi*, snake + *nakula*, mongoose + *godha*, lizard + *ādayo*.

*bilavāsī* (NG-15, *danḍī*) *ahinakulagodhādi* (NG-13, *aggi*)

*Dakāsayāti udakavāsino macchakacchapādayo*. Those who live in the water such as fish, turtle etc...

*dakāsayā* 1 adj. who lives in water; living underwater [*daka* + *āsaya*]

*macchakacchapādayo* = *maccha*, fish + *kacchapa*, turtle + *ādayo*

*Vanāsayāti vanavāsino hatthiassagokaṇṇamigādayo*.

*hatthiassagokaṇṇamigādayo* = *hatthi*, elephant + *assa*, horse + *gokaṇṇa*, antelope + *miga*, deer + *ādayo*

*Pavisantīti* “*Idāni āgantvā gaṇhissatī*” *ti maggam oloketā* ‘*va pavisanti*. [Animals] enter into their dwellings seeing the path thinking “now coming and [the lion] will catch [us]”.

*Daḷhehīti thirehi*.

*Thira* adj. firm; solid; stable; reliable [*ṭhā* + *ira*] ✓

*Varattehīti cammarajjūhi*.

*cammarajju* = *camma* + *rajju*; *camma* 2 nt. hide; animal skin; leather; *rajju* fem. rope; cord; line ✓

*Mahiddhikotiādāsu vijambhanabhūmiyaṃ **ṭhatvā** **dakkhiṇapassādīhi usabhamattaṃ**, ujukaṃ vīsatiusabhamattādilaṃghanavasena **mahiddhikatā**, sesamigānaṃ **adhipatibhāvena mahesakkhatā**, samantā tiyojane saddaṃ **sutvā palāyantānaṃ** vasena **mahānubhāvatā** (mighty power) **veditabbā**. Regarding *mahiddhiko* and so on, *mahiddhikatā* should be understood in terms of [the ability of] jumping straight ahead 20 usabhamatta, etc; *mahesakkhatā* should be understood in terms of of being the chief over other animals; *mahānubhāvatā* should be understood in terms of running away having heard the sound throughout three yojanas.*

Complicated sentence should be split as follow:

1. *ujukaṃ vīsatiusabhamattādilaṃghanavasena mahiddhikatā veditabbā*.
2. *adhipatibhāvena mahesakkhatā veditabbā*.
3. *samantā tiyojane saddaṃ sutvā palāyantānaṃ vasena mahānubhāvatā veditabbā*.

*ṭhatvā* connects to **laṃghana as pubbakāla kriyā viśesana?**

*vīsatiusabhamattādilaṃghanavasena* = *vīsati* (20) + *usabhamattādi* + *laṃghana* (jumping) + *vasena mahiddhikatā fem.* great supernatural ability; magical power; lit. great power state [*mahā* + *iddhi* + *ka* + *tā*].

*adhipatibhāvena*, being the chief; *adhipati* 1 masc. master; ruler; person in charge [*adhi* +  $\sqrt{\text{pat}}$  + *i*]. *mahesakkhatā* (*mahesakkha*+*tā*) = great ruler.

*Palāyanta prp.* (+acc) running away; fleeing; trying to escape [ $\sqrt{\text{palā}}$  + *\*aya* + *nta*] ✓

*Mahānubhāvatā fem.* mighty power; mighty splendour; great majesty; great magnificence; lit. great splendour state [*mahā* + *ānubhāva* + *tā*] ✓

*Evameva khoti Bhagavā tesu tesu suttesu tathā tathā attānaṃ kathesi*. Lit. In such such suttas the Blessed One described himself as such and such way. Meaning: In different sermons the Buddha described himself differently.

“*Sīho*’ti *kho bhikkhave Tathāgatassetam adhivacanam<sup>2</sup> arahato sammāsambuddhassā*”ti *imasmim tāva sutte sīhasadisam attānaṃ kathesi*. At first (*tāva*), in this sutta (AN 10.21) He described himself as like a lion describing “Monks! this *sīho* is the name (*adhivacanam*) of *Tathāgata arahat sammāsambuddha*.”

“*Sīhoti etaṃ = this sīho [is]*.”

*Iti imasmim sutte*, in this sutta such as; here, *iti* is connected to *imasmim* as adjective but actually they are the same.

*Tathāgatassa* and so on are in 6<sup>th</sup> form.

<sup>2</sup> **Samaṇasutta** (AN 8.85): 85. "**Samaṇo**"ti bhikkhave Tathāgatassetam adhivacanam Arahato Sammāsambuddhassa. "**Brāhmaṇo**"ti bhikkhave Tathāgatassetam adhivacanam Arahato Sammāsambuddhassa. "**Vedagū**"ti bhikkhave Tathāgatassetam adhivacanam Arahato Sammāsambuddhassa. "**Bhisakko**"ti bhikkhave Tathāgatassetam adhivacanam Arahato Sammāsambuddhassa. "**Nimmalo**"ti bhikkhave Tathāgatassetam adhivacanam Arahato Sammāsambuddhassa. "**Vimalo**"ti bhikkhave Tathāgatassetam adhivacanam Arahato Sammāsambuddhassa. "**Ñāṇī**"ti bhikkhave Tathāgatassetam adhivacanam. Arahato Sammāsambuddhassa. "**Vimutto**"ti bhikkhave Tathāgatassetam adhivacanam Arahato Sammāsambuddhassāti.

**Sīhanādasutta** (AN 10.21): 21. ..."**Sīho**"ti *kho bhikkhave Tathāgatassetam adhivacanam Arahato Sammāsambuddhassa*. The name for Tathāgata who is an arahant, a fully enlightened one is ‘*sīho*’.

“*Bhisakko sallakatto ’ti kho sunakkhatta Tathāgatassetam adhivacanan*”*ti imasmiṃ [sutte] vejjasadisam [attānaṃ kathesi].* In this sutta (MN 3.65) He described himself as like a physician saying “*Sunakkhatta!* this ‘physician surgeon’ is the name (*adhivacanam*) for *Tathāgata*.”

*Bhisakka* masc. doctor; physician; healer ✓

*sallakatta* masc. doctor; field surgeon; lit. cut the arrow [*salla + katta*] ✓

*Sunakkhatta* 1 nt. Name of a monk

“*Brāhmaṇoti bhikkhave Tathāgatassetam adhivacanan*”*ti imasmiṃ [sutte] brāhmaṇasadisam [attānaṃ kathesi].* In this sutta (AN 8.85) He described himself as like a brahmin by saying “*Monks! Brahmin is the name for Tathāgata*”.

“*Puriso maggakusaloti kho Tissa Tathāgatassetam adhivacanan*”*ti imasmiṃ maggadesakapurisasadisam.* In this sutta (SN 3.84) He described himself as like a person who points the way saying “*Tissa!* ‘a person who knows the road well’ is the name for *Tathāgata*”.

*Maggakusala* adj. who knows the road well. In the old days without GPS people rely on *maggakusalo* to show you the way.

*Maggadesaka* adj. who points the way; who shows the way [*magga + desaka*] ✓

“*Rājāhamasmi Selā*”*ti imasmiṃ rājasadisam.* In this sutta (SuNi 559) He described himself as like a king saying “*Selā!* I’m a king”

“*Sīhoti kho Tathāgatassetam adhivacanan*”*ti imasmiṃ pana sutte sīhasadisameva katvā attānaṃ kathento evamāha.* In this sutta (AN 10.21), comparing himself (making himself, mentioning himself) just like a lion He said thus: “‘*sīho*’ is the name of *Tathāgata*”.

*Tatrāyaṃ sadisatā –sīhassa kañcanaguhādīsu vasanakālo viya hi Tathāgatassa Dīpaṃkarapādamūle katābhinihārassa aparimitakālaṃ pāramiyo pūretvā pacchimabhava paṭisandhiggahaṇena ceva mātukucchito nikkhamanena ca dasasahasilokadhātum kampetvā vuddhimanvāya dibbasampattisadisam sampattiṃ anubhavamānassa tīsu pāsādesu nivāsakālo daṭṭhabbo.* Here is the similarity – like the living time of the lion in the shining cave and so on, it should be understood that the living time of the *Tathāgata* is the time He made the aspiration [for buddhahood] at the foot of *Dīpaṃkara Buddha*, having fulfilled His perfections in immeasurable time, having shaken ten thousands world systems as soon as going out of His mother’s womb, by taking rebirth in His final existence, enjoying according to His age the heaven bliss fulfilment, the dwelling time of the *Tathāgata* in the three palaces.

*Tatrāyaṃ sadisatā* (here this is the similarity) –*sīhassa kañcanaguhādīsu* (in the shining cave of the lion and so on) *vasanakālo* (the time of living) *viya*<sup>3</sup> *hi Tathāgatassa* (of the *Tathāgata*) *Dīpaṃkarapādamūle* (at the foot of *Dīpaṃkara Buddha*) *katābhinihārassa* (aspiring) *aparimitakālaṃ pāramiyo pūretvā* (having fulfilled perfections in immeasurable time) *pacchimabhava* (in the final existence) *paṭisandhiggahaṇena* (taking rebirth) *ceva mātukucchito* (mother’s womb) *nikkhamanena* (as soon as going out) *ca dasasahasilokadhātum* (10,000 world systems) *kampetvā* (having shaken) *vuddhimanvāya* (according to his age)

<sup>3</sup> *Upamāna*=simile; *upameyya*; *upamā*. You (*upameyya*) are like a monk (*upamāna*), your calm facial expression (*upamā*). There are 3 parts, when commentators uses simile to explain something they always use 3 parts like this.

*dibbasampattisadisam* (heavenly bliss like) *sampattim* (the fulfilment) *anubhavamānassa* (enjoying) *tīsu pāsādesu* (in the three palaces) *nivāsakālo* (time of dwelling) *daṭṭhabbo* (should be understood).

**Main Sentence:** *sīhassa kañcanaguhādīsu vasanakālo viya hi Tathāgatassa tīsu pāsādesu nivāsakālo daṭṭhabbo* - the time of living of the lion in the shining cave and so on is like like time of dwelling of the Tathāgata in the three palaces should be understood.

*Tathāgatassa... anubhavamānassa tīsu pāsādesu nivāsakālo* - dwelling time of the *Tathāgata* in three palaces who enjoying... *Tathāgatassa* connects to *nivāsakālo* as genitive, *anubhavamānassa*, *katābhinihārassa* as *kattā*.

*katābhinihārassa* = *kata* + *abhinihāra*, making the aspiration

*mātukucchito* = *mātu* + *kucchito*, belly

*vuddhimanvāya* = *vuddhim*, the growth + *anvāya*, following = according to the age.

*dibbasampattisadisam* = *dibba*, heavenly + *sampatti*, bliss + *sadisam*, like heavenly bliss like

*anubhavamānassa* = *anubhava*, experience + *mānassa* - experiencing

*Sīhassa kañcanaguhādīto nikkhantakālo viya Tathāgatassa ekūnatimse samvacchare vivaṭena dvārena Kaṇḍakam āruyha channasahāyassa nikkhamitvā tīni rajjāni atikkamitvā Anomānadītīre brahmunā dinnāni kāsāyāni paridahitvā pabbajitassa; satteme divase Rājagaham gantvā tattha piṇḍāya caritvā Paṇḍavagiriṇipabbhāre katabhattakiccassa sammāsambodhiṃ patvā paṭhamameva Magadharatṭham āgamanatthāya yāva rañño paṭiññādānakālo [nikkhantakālo daṭṭhabbo].* Like the departing time of the lion from the golden cave it should be understood that the departing time of the Tathāgata [is the time the Tathāgata], at the age of 29, with the company of Chanda, mounted the horse Kaṇḍaka, departed through the open gate [of the palace], passed by 3 kingdoms, ordained, dressed the brown robe offered by brahma<sup>4</sup> at the river bank Anomā, went to Rājagaha for food on the 7<sup>th</sup> day<sup>5</sup>, finished His meal at

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<sup>4</sup> Ref: Great Chronicle of Buddhas: Becoming A Recluse with The Requisites offered by Ghaṭikāra Brahmā Again, the Bodhisatta reflected: “These garments of mine, made in the country of *Kāsi*, are priceless. They are not proper to one who is an ascetic.” Then *Ghaṭikāra Brahmā*, who happened to be an old friend in the lifetime of Buddha *Kassapa*, considered with his genuine and noble *mettā* that had remained throughout the whole *Buddhantara-kappa*: “Ah, today my friend the Bodhisatta, seeing danger in such miserable phenomena as birth, etc., has gone forth on noble *renunciation* (*mahābhiniikkhamana*). I shall go, taking the requisites of a recluse for this old friend of mine, the Bodhisatta Prince.” So he brought the eight requisites, namely, (1) a big robe, (2) an upper robe called *ekacci*, (3) a lower robe, (4) a girdle, (the four requisites that are close to and go along with the body) (5) a needle and thread, (6) an adze, a kind of knife for making teeth-cleaning sticks and for peeling sugarcane), (7) a bowl with its bag, and (8) a water-strainer, (the four external requisites) and offered them to the Bodhisatta.

Thereupon, the Bodhisatta assumed the appearance of a noble recluse by putting on the robes properly - the robes which may be termed the banner of *arahatta-phala* and which were offered by the Brahmā. Then he threw up also the set of his (lay man’s) garments into the sky. (<https://www.wisdomlib.org/buddhism/book/the-great-chronicle-of-buddhas/d/doc364441.html>)

<sup>5</sup> After becoming a recluse, the Bodhisatta, after spending seven full days in ascetic bliss in the nearby mango grove called *Anupiya*, travelled a journey of thirty *yojanas* on foot in one single day and entered the city of *Rājagaha*. (This is the statement made in the *Buddhavaṃsa* Commentary and the *Jātaka* Commentary.) (According to the *Sutta Nipāta* Commentary, however,) the Bodhisatta, after becoming a recluse, observed the *Ājīvattamaka sīla*, the Precepts with pure livelihood as the eighth, and journeyed to Rājagaha, thirty *yojanas* away from the banks of Anomā in seven days.

the Paṇḍava valley up to the time of giving the promise to the king of the Tathāgata to first visit the Magadha kingdom after His enlightenment.

**Main sentence:** *Sīhassa kañcanaguhādito nikkhantakālo viya Tathāgatassa rañño paṭiññādānakālo - like the time of departing of the lion from the golden cave it should be understood that the departing time of the Tathāgata ... up to the time of giving the promise to the king of the Tathāgata to first visit the Magadha kingdom after His enlightenment.*

*Sīhassa kañcanaguhādito nikkhantakālo* (the time of departing of the lion from the golden cave) *viya Tathāgatassa ekūnatimse samvacchare* (in the 29<sup>th</sup> year i.e. at the age of 29) *vivaṭena dvārena [nikkhamitvā]* (through the opened gate) *Kaṇḍakam* (horse Kaṇḍaka) *āruyha* (having mounted) *channasahāyassa* (the company of Channa); *nikkhamitvā* (having left) *tīṇi rajjāni atikkamitvā* (having passed by 3 kingdoms) *Anomānadītīre* (at the river bank of Anomā) *brahmunā dinnāni* (offered by brahma) *kāsāyāni* (the brown robe) *paridahitvā* (having dressed) *pabbajitassa; satteme divase* (on the seventh day) *Rājagaham gantvā* (having gone to Rājagaha) *tattha piṇḍāya caritvā* (having wandered for food there) *Paṇḍavagiripabbhāre* (at the Paṇḍava valley) *katabhattakiccassa* (completed taking food); *sammāsambodhim* (the perfect enlightenment of) *patvā* (after having reached) *paṭhamameva* (first) *Magadharattham āgamanatthāya* (to come (first) to Magadha kingdom) *yāva* (up to, until) *rañño* (to the king) *paṭiññādānakālo* (the time of giving the promise).

Motive: The commentary wants to explain the similarity of the departing time (*nikkhantakālo*) of the lion and that of the Buddha. In the simile: *upama = nikkhantakālo; upamāna=sīha; upameyya =tathāgata; upama-jotaka = viya.*

*Yāva* is connected to *paṭiññādānakālo* that should be *paṭiññādānakālasamā* but it also needs to connect to *viditabbo* so it's 1<sup>st</sup> form singular. *Yāva* always to be followed by 5<sup>th</sup> form (*mariyāda*, excluding the boundary versus *abhidhi*, including the boundary).

*paṭiññādāna = paṭiññā, promise + dāna, giving.*

*atikkamitvā* 2 abs. (+acc) having gone beyond; having crossed over [*ati + kam + itvā*].

*vivaṭena dvārena nikkhamitvā*, having left through the open gate

*kañcanaguhādito = kañcana, gold + guha, cave + ādito*

*channasahāyassa = channa + sahāyassa*

*anomānadītīre = anomā + nadītīre*

*Paṇḍavagiripabbhāre = Paṇḍava, name of a mountain near Rājagaha + giri, mountain + pabbhāre, valley.*

*katabhattakiccassa = kata + bhattakiccassa, finished eating a meal; completed taking food; lit. finished food duty.*

*Sīhassa vijambhanakālo viya Tathāgatassa dinnapatiññassa* (who has given promise [to the king]) *Ālārakālāmaupasamkamanam ādim katvā yāva Sujātāya dinnapāyāsassa ekūnapañāsāya piṇdehi paribhuttakālo [vijambhanakālo] veditabbo*. Like the stretching time of the lion it should be understood that the stretching time of the Tathāgata who has given promise [to the king] is starting from (*ādim*) the time He approached *Ālāra Kālāma* up to His time of eating with the 49 morsels of milk porridge offered by Sujātā.

**Main sentence:** *Sīhassa vijambhanakālo viya Tathāgatassa paribhuttakālo veditabbo*. Like the stretching time of the lion it should be understood that the stretching time of the Tathāgata.

*Sīhassa vijambhanakālo* (the stretching time of the lion) *viya Tathāgatassa dinnapatiññassa* how to fit in the sentence? (confirming the offering) *Ālārakālāmaupasamkamanam* (having approached *Ālārakālāma*) *ādim katvā* (starting from having approached *Ālārakālāma*) *yāva* (up to) *Sujātāya dinnapāyāsassa ekūnapañāsāya* (on) *piṇdehi paribhuttakālo* (the enjoyment time with the 49 morsels of milk porridge offered by Sujātā) *veditabbo*.

upama = vijambhanakālo; upamāna=sīha; upameyya = Tathāgata; upama-jotaka=viya  
 Main sentence: Sīhassa vijambhanakālo viya Tathāgatassa Sujātāya dinnapāyāsassa ekūnapañāsāya  
 piṇḍehi paribhuttakālo veditabbo –

dinnapaṭiñṇassa = dinna, the giving + paṭiñṇassa, promising – giving the promise.  
 dinnapāyāsassa = dinna + pāyāsassa, the offering of milk porridge. Dinnapāyāsa (bahubbīhi  
 sāmāsa=someone pāyāsa is given to.  
 Ālārakālāmaupasaṃkamaṇaṃ = Ālāra Kālāma<sup>6</sup> + upasaṃkamaṇaṃ, approaching.

Paribhuttakālo = paribhutta + kālo, the time of enjoying the meal, made use by (+instr.)

Sīhassa kesaravidhunaṇaṃ viya [tathāgatassa] sāyanhasamaye Sottiyena dinnā aṭṭha  
 tiṇamuṭṭhiyo gahetvā dasasahassacakkavāḷadevatāhi thomiyamānassa (thometi) gandhādīhi  
 pūjyamānassa tikkhattuṃ bodhiṃ padakkhiṇaṃ katvā bodhimaṇḍaṃ āruya  
 cuddasahatthubbedhe thāne tiṇasantharaṃ santharivā caturaṅgavīriyaṃ adhiṭṭhāya nisinnassa  
 taṃkhaṇaṃyeva mārabalaṃ vidhamivā tīsu yāmesu tisso vijjā visodhetvā anulomapaṭilomaṃ  
 paṭiccasamuppādamahāsamuddaṃ yamakañāṇamanthanena manthentassa (mantheti)  
 sabbaññutaññāṇe paṭividdhe tadanubhāvena dasasahassilokadhātukampanaṃ veditabbaṃ.

The shaking of the 10,000 world systems of the Buddha should be understood like the mane-  
 shaking of the lion [like this]: [the Buddha.] in the evening having taken 8 handful of grass  
 offered by Sottiya, being praised by the deities of 10,000 universes and being honored with  
 fragrances and so on, paid respect to the bodhi tree by going around it 3 times, ascended the  
 special enlightenment place, spread out a layer of grass at a place 14-ft high, established the four-  
 factor determination<sup>7</sup>, having destroyed Māra's army at that moment of sitting, having attained 3  
 special knowledges during the three watches of the night, analyzed in terms of the pair-  
 knowledge analysis the great ocean of paṭiccasamuppāda in direct and reversed order, when  
 Sabbaññutaññāṇe was attained the shaking of 10,000 universes occurs because of the power of  
 that [omniscient knowledge].

upama = vidhunaṇaṃ/kampanaṃ; upamāna=sīha; upameyya = Tathāgata; upama-jotaka=viya.  
 Sīhassa kesaravidhunaṇaṃ (shaking noise of the mane) viya [tathāgatassa] sāyanhasamaye Sottiyena  
 dinnā aṭṭha tiṇamuṭṭhiyo (offered by Sottiya) gahetvā (taken 8 handful of grass)  
 dasasahassacakkavāḷadevatāhi thomiyamānassa (praised) gandhādīhi pūjyamānassa (being honored)  
 tikkhattuṃ bodhiṃ padakkhiṇaṃ katvā (by going around the bodhi tree 3 times) Bodhimaṇḍaṃ āruya  
 (ascending the special enlightenment place) cuddasahatthubbedhe thāne (?) tiṇasantharaṃ santharivā  
 (having spread out the grass cushion) caturaṅgavīriyaṃ adhiṭṭhāya (established four factor effort)  
 nisinnassa taṃkhaṇaṃyeva (at that moment of sitting) mārabalaṃ vidhamivā (having destroyed Māra's  
 army) tīsu yāmesu tisso vijjā visodhetvā (having attained 3 special knowledges during the 3 watches of the  
 night) anulomapaṭilomaṃ paṭiccasamuppādamahāsamuddaṃ (the great ocean of paṭiccasamuppāda)  
 yamakañāṇamanthanena (in terms of the pair knowledge analysis) manthentassa (analyzed)  
 Sabbaññutaññāṇe paṭividdhe (when Sabbaññutaññāṇe was penetrated) tadanubhāvena (because of the  
 power of that) dasasahassilokadhātukampanaṃ (shaking noise of 10,000 universe) veditabbaṃ.  
 Main sentence: Sīhassa kesaravidhunaṇaṃ viya [tathāgatassa] dasasahassilokadhātukampanaṃ

<sup>6</sup> the first teacher of Gautama Buddha.

<sup>7</sup> ya refers to the fourfold exertion or the fourfold power of exertion. It is said that the Buddha exerted himself  
 in four ways: to prevent unwholesome states from arising, to abandon unwholesome states that have arisen, to  
 develop wholesome states that have not arisen, and to maintain and increase wholesome states that have arisen.

veditabbam.

upama = vidhunanam; upamāna=sīha; upameyya = Tathāgata; upama-jotaka=viya.

tiṇamuṭṭhiyo = tiṇa + muṭṭhiyo, handful. muṭṭhi 2 fem. handful; bunch ✓

kesaravidhunanam = kesara + vidhunanam

pūjyamāna prp. (+instr) being worshipped (by); being honoured (by); being respected (by) [√pūj + iya + māna] ✓

cuddasahatthubbedhe = cuddasa, fourteen + hattha + ubbedhe, height.

caturamgavīriyam = flesh, bone, marrow, blood ...

*Sīhassa catuddisāvilokanam viya [Tathāgatassa] patividdhasabbaññutaññānassa sattasattāhaṃ bodhimaṇḍe viharitvā paribhuttamadhupindikāhārassa ajapālanigrodhamūle mahābrahmuno Dhammadesanāyācanam paṭiggahetvā tatha viharantassa ekādasame divase; “Sve āsālhipuṇṇamā bhavissatī”ti paccūsasamaye “Kassa nu kho ahaṃ paṭhamam dhammam deseyyan”ti Ālārudakānam kālaṃkatabhāvaṃ ñatvā dhammadesanattāya pañcavaggiyānam olokanam daṭṭhabbam.*

This looking of the group of five to teach the dhamma of the Tathagata should be understood like to the looking in four directions of the lion, [the Tathagata] who realized the omniscient knowledge, **having dwelled** at the special enlightenment place for 7 weeks, who has eaten the madhu food [offered by 2 merchants], **having accepted** the request to teach the dhamma of the mighty brahma<sup>8</sup> at the foot of the goatherd’s banyan tree<sup>9</sup>, He dwelled there on the 11<sup>th</sup> day [after accepting the request]; in the early morning thinking “tomorrow will be the full moon of āsālha<sup>10</sup>” **having known** the death of Ālāra and Udaka<sup>11</sup> thinking “to whom should I teach the dhamma first?” He looks at the group of five bhikkhus to teach the dhamma.

*Sīhassa catuddisāvilokanam viya [Tathāgatassa] patividdhasabbaññutaññānassa* (who realized the omniscient knowledge) *sattasattāhaṃ bodhimaṇḍe viharitvā* (having dwelled at the special enlightenment place for seven weeks) *paribhuttamadhupindikāhārassa* (who has eaten the madhu food [offered by 2 merchants]) *ajapālanigrodhamūle* (at the foot of the goatherd’s banyan tree) *mahābrahmuno Dhammadesanāyācanam* (the request to teach the dhamma of the mighty brahma) *paṭiggahetvā* (having accepted) *tatha viharantassa ekādasame divase* (dwelled there on the 11<sup>th</sup> day [after accepting the request]) “Sve āsālhipuṇṇamā bhavissatī”ti (tomorrow will be the full moon night of āsālha) *paccūsasamaye* (in the early morning) “Kassa nu kho ahaṃ paṭhamam dhammam deseyyan”ti (to whom should I teach the dhamma first?) *Ālārudakānam kālaṃkatabhāvaṃ ñatvā* (having known the death of

<sup>8</sup> Brahma Sahampati

<sup>9</sup> The Nigrodha tree is a banyan tree which is famous in Buddhist literature. It was in Uruvelā, on the banks of the Nerañjara, near the Bodhi tree, and a week after the Enlightenment the Buddha went there and spent a week cross-legged at the foot of the tree. Several etymologies are suggested for the name:

(a) in its shadow goatherds (ajapālā) rest; (b) old brahmins, incapable of reciting the Vedas, live here in dwellings protected by walls and ramparts (this derivation being as follows: na japantī ti =ajapā, mantānam anajjhāyakā=ajapā, ālenti arīyanti nivāsam etthāti=Ajapālo ti); (c) it shelters the goats that seek its shade at midday (UdA.51).

<sup>10</sup> 1. Citta (April), 2. Vesākha (May), 3. Jeṭṭha (June), 4. Āsālha (July), 5. Sāvaṇa (August), 6. Bhadda (September), 7. Assayuja (October), 8. Kattika (November), 9. Māgasira (December), 10. Phussa (January), 11. Māgha and 12. Phagguṇa (March). Reference from Summarized Pali Grammar.

<sup>11</sup> Ālāra Kālāma and Uddaka Rāmaputta were two teachers of Gautama Buddha. The Bodhisatta took instruction from Ālāra and Udaka, and thereafter gained eight jhānas.

*Ālāra and Udaka*) *dhammadesanatthāya pañcavaggiyānaṃ olokanam* (looking [at] the group of five to teach the dhamma) *daṭṭhabbam*.

*upama* = *vilokanam*; *upamāna*=*sīha*; *upameyya* = *Tathāgata*; *upama-jotaka*=*viya*.  
*sattasattāham* = *satta* + *sattāham*, ind. for a week; for seven days [*satta* + *aha* + *aṃ*].  
*dhammadesanāyācanam* = *dhammadesanā*, dhamma teaching + *yācanam*, begging.  
*mahābrahmuno* (NG-8, attā), mighty brahmā.  
*paṭividdhasabbaññutaññānassa* = *paribhutta*, enjoyed + *madhupiṇḍika*, honey sweet + *āhārassa*, food.  
*ajapālanigrodhamūla* nt. [*ajapāla* + *nigrodhamūla*] foot of the goatherd's banyan tree .  
*kālaṅkatabhāvaṃ* = *kālaṅkata*, dead + *bhāvaṃ*, state.

*Sīhassa* *gocarathāya tiyojanam gamanakālo viya [Tathāgatassa]* *attano pattacīvaramādāya* “*Pañcavaggiyānaṃ Dhammacakkaṃ pavattessāmi*”*ti pacchābhatte ajapālanigrodhato vutthitassa aṭṭhārasayojanamaggaṃ gamanakālo [daṭṭhabbam]*.

The time of going 18-yojana journey of the Tathagata should be understood like the travelling time for 3 yojanas to get food of the lion [like this]: **having taken** his bowl and outer robe thinking “I will roll forward the dhamma wheel for the group of five”, after the meal he got up from the root of the goatherd’s banyan tree and set out for the 18-yojana journey.

*Sīhassa* *gocarathāya tiyojanam gamanakālo* (the travelling time for 3 yojanas to get food) *viya [Tathāgatassa]* *attano pattacīvaramādāya* (having taken his bowl and outer robe) “*Pañcavaggiyānaṃ Dhammacakkaṃ pavattessāmi*”*ti* (I will roll forward the dhamma wheel for the group of five) *pacchābhatte* (after the meal) *ajapālanigrodhato vutthitassa* (getting up from the root of the goatherd’s banyan tree) *aṭṭhārasayojanamaggaṃ gamanakālo* (the time of going 18-yojana journey).

*upama* = *gamanakālo*; *upamāna*=*sīha*; *upameyya* = *Tathāgata*; *upama-jotaka*=*viya*.  
*tiyojanam* (2<sup>nd</sup> form distance adverb)  
*aṭṭhārasayojanamaggaṃ* = *aṭṭhārasa* + *yojana* + *maggam*; *aṭṭhārasa* = eighteen (18) [*aṭṭha* + *dasa* + \**a*].

*[sīhassa]* *Sīhanādakālo viya Tathāgatassa aṭṭhārasayojanamaggaṃ gantvā pañcavaggiye saññāpetvā acalapallamke nisinnassa dasahi cakkavālasahasseehi sannipatitena devagaṇena parivutassa* “*Dveme bhikkhave antā pabbajitena na sevittabbā*”*tiādinā nayena Dhammacakkappavattanakālo veditabbo*.

The time of setting the dhamma wheel in motion of the Tathāgata should be understood like the time of the lion’s roar: the Buddha, having gone 18 yojana road, having taught the group of five, he sat cross-legged, surrounded by a group of deities gathered from ten thousands universes, setting the dhamma wheel in motion in this way starting with ‘these two extremes, monks!, should not be pursued by a monastic person’.

*[sīhassa]* *Sīhanādakālo* (the occasion of the lion’s roar) *viya Tathāgatassa aṭṭhārasayojanamaggaṃ gantvā* (having gone 18 yojana road) *pañcavaggiye saññāpetvā* (having taught the group of five) *acalapallamke nisinnassa* (He sat cross-legged) *dasahi cakkavālasahasseehi sannipatitena devagaṇena parivutassa* (surrounded by a group of gathered deities from ten thousands universes) “*Dveme bhikkhave antā pabbajitena na sevittabbā*”*tiādinā* (starting with ‘these two extremes, monks!, should not be pursued by a monastic person’ *nayena Dhammacakkappavattanakālo* (the time of setting the dhamma wheel in motion should be understood in this way) *veditabbo*.

*upama* = *nādakālo/ Dhammacakkappavattanakālo*; *upamāna*=*sīha*; *upameyya* = *Tathāgata*; *upama-*

jotaka=viya.

acalapallaṃke = *acala*, unshakable + *pallaṅka*, cross-legged

*Imasmiṅca pana pade desiyamāne Tathāgatasīhassa dhammaghoso heṭṭhā Avīciṃ upari bhavaggaṃ gahetvā dasasahasilokadhātum paṭicchādesi.*

*Imasmiṅca pana pade desiyamāne* (when this sentence was taught ) *Tathāgatasīhassa dhammaghoso* (the dhamma sound of the lion-like Tathāgata or Tathāgata-lion) *heṭṭhā Avīciṃ upari bhavaggaṃ gahetvā* (having seized Avīci hell below and the highest existence above) *dasasahasilokadhātum paṭicchādesi* (covered over 10,000 world system).

*dhammaghoso* = *dhamma* + *ghoso*, the sound.

*heṭṭhā* 1 ind. (+gen or +abl) below; under; underneath.

*Sīhassa saddena khuddakapāṇānaṃ santāsaṃ āpajjanakālo viya Tathāgatassa tīṇi lakkhaṇāni dīpetvā cattāri saccāni soḷasahākārehi saṭṭhiyā ca nayasahasseehi vibhajivā dhammaṃ kathentassa dīghāyukadevatānaṃ ṇānasantāsassa uppattikālo veditabbo.*

The time of occurrence of the insightful-fear of long lifespan deities of the Tathāgata should be understood like the time of falling into fear of small beings because of the sound of the lion: the Buddha having explained the three characteristics, he analyzed the four noble truths in 16 ways and by 60,000 methods, He taught the dhamma.

*Sīhassa saddena* (by the sound of the lion) *khuddakapāṇānaṃ* (of small beings) *santāsaṃ āpajjanakālo* (the time of falling into fear) *viya Tathāgatassa tīṇi lakkhaṇāni dīpetvā* (having explained the three characteristics) *cattāri saccāni soḷasahākārehi* (16 ways)<sup>12</sup> *saṭṭhiyā* (60) *ca nayasahasseehi* (by 60,000 methods) *vibhajivā* (analyzing the four noble truths) *dhammaṃ kathentassa* (He taught the dhamma) *dīghāyukadevatānaṃ ṇānasantāsassa uppattikālo* (the time of occurrence of the insightful-fear of long lifespan deities) *veditabbo*.

*khuddakapāṇānaṃ santāsaṃ āpajjanakālo* - the time small beings fall into fear.

*soḷasahākārehi*= *soḷasa*, sixteen + *ākāra*, way, manner. (16 ways as described in Dhammacakkappavattana sutta). Each noble truth was explained in 4 perspectives, hence 16 total.

*saṭṭhiyā nayasahasseehi* (*sambandha samkhyā*) OR *saṭṭhisahasseehi nayehi* (*guṇita sankhyā*) - by 60,000 methods.

*nayasahasseehi* = *naya*, method + *sahassa*, 1,000 + *ehi*.

*Tathāgatassa dhammaṃ kathentassa* – 6<sup>th</sup> form *anadhāra* (unexpected reaction)

*dīghāyukadevatānaṃ* = *dīgha* + *āyuka* + *devatānaṃ*, long lifespan deities.

*vibhajivā* 1: abs. (+acc) having dissected; having cut up; lit. having divided [*vi* + *√bhaj* + *itvā*].

***Yadāti yasmim kāle.*** *Yadā* means at which time.

*Yadā* = *Ya* + *dā*; *ya*= *yasmi*, *dā*=*kāle*

***Tathāgatoti aṭṭhahi kāraṇehi Bhagavā Tathāgato Bhagavā*** is [called] *Tathāgato* for eight reasons:

<sup>12</sup> May be explained in Visuddhimagga.

–*tathā āgato ’ti Tathāgato, Tathāgato* is ‘one who came in the same way’ (the same way as previous Buddhas or future Buddhas).

*tathā gato ’ti Tathāgato, Tathāgato* is ‘one who went in the same way’ (He carries out the same functions ie. teaching all the sermons etc...).

*tathalakkhaṇaṃ āgato ’ti Tathāgato, Tathāgato* is ‘one who came (reach to) *tatha*-nature (not affected by desire and discontent).

*Tathā*= *tathalakkhaṇaṃ*, lit. characteristic of sameness, his mind is never agitated, never affected by the changes in life.

*tathadhamme yāthāvato abhisambuddho ’ti Tathāgato, Tathāgato* is ‘one who realized correctly/perfectly that dhamma’

*Tathā*= *tathadhamme* = four noble truths. *tatha* / adj. true; real; actual [*tathā* + *a*] ✓

*gato*= *yāthāvato abhisambuddho*, realized as they really are, correctly. *Yāthāva* adj. perfectly true; real; definite; certain [*yathā* + *vant* + *a*]. *yāthāvato* connects to *abhisambuddho ’ti* as 3<sup>rd</sup> form adverb?

*tathadassitāya Tathāgato*, He is called *Tathāgato* because He sees things as they really are.

*tathāvāditāya Tathāgato*, He is called *Tathāgato* because He speaks as he does.

*tathā* ind. so; thus; in such a way; likewise; similarly [*ta* + *thā*]

*tathākāritāya Tathāgato*. He is called *Tathāgato* because He does as he speaks.

*Abhibhavanaṭṭhena Tathāgato ’ti*. He is called *Tathāgato* because He is superior (being above [others])

*abhibhavanaṭṭhena* = *abhibhavana* + *aṭṭhena*

*Tesaṃ vitthāro brahmajālavaṇṇanāyampi mūlapariyāyavaṇṇanāyampi vuttoyeva*.

The details of those are explained in *Brahmajāla* commentary (DN 1) and also in *Mūlapariyāya* commentary (MN 1 – Root of all Things).

*mūlapariyāyavaṇṇanāyampi* = *mūlapariyāya* + *vaṇṇanāyaṃ* (7<sup>th</sup> form) + *api*,

**Loketi sattaloke.** World of living beings.

3 types: *sattaloka*, *saṅkhāraloka*, *okāsaloka*.

**Uppajjati abhinīhārato** (from the aspiration) **paṭṭhāya** (starting) **yāva bodhipallaṃkā vā Arahattamaggañāṇā vā uppajjati nāma**; **Arahattaphale pana patte uppanno nāma**.

*Uppajjati* (He appears, present tense) is considered as appearing starting from the aspiration until sitting at the Bodhi throne or until attaining the arahatta path; At the moment of the attainment of arahatta fruition he is considered *uppanno* (has appeared, present perfect).

*Arahaṃ sammāsambuddhoti ādīni Visuddhimagge Buddhānussatiniddese vitthāritāni.*  
*Arahaṃ sammāsambuddho* and so on is explained in details in the *Buddhānussati Niddesa* of *Visuddhimagga*. (To be studied).

*vitthārita* 1 pp. explained in detail; specified at length; lit. caused to spread out [vi + √thar + \*e + ita].

*Iti rūpanti idaṃ rūpaṃ ettakaṃ rūpaṃ* (*idaṃ rūpaṃ* means *rūpaṃ* is this much), *na ito bhīyyo rūpaṃ atthīti* (there is no *rūpa* more (*bhīyyo*) than this (*ito*)).

*Iti rūpan = idaṃ rūpaṃ = ettakaṃ rūpaṃ.*

*Ettāvataṃ sabhāvato sarasato pariyaṇṭato paricchedato paricchindanato yāvataṃ cattāro ca mahābhūtā catunnaṅga mahābhūtānaṃ upādāyarūpaṃ, taṃ sabbaṃ dassitaṃ hoti.*

*Ettāvataṃ* (by this much, to this extent) *sabhāvato* (in terms of their own characteristics) *sarasato* (in own-function) *pariyaṇṭato* (as limitation) *paricchedato* (classification) *paricchindanato* (as division) *yāvataṃ* (to certain extent) *cattāro ca mahābhūtā catunnaṅga mahābhūtānaṃ upādāyarūpaṃ* (the four great elements and the dependent properties of the four great elements), *taṃ sabbaṃ dassitaṃ hoti* (that all is shown from the *sabhāva* aspect, *sarasato* aspect,... to a certain degree there are four elements and the dependent matters of those four elements).

*Sabhāvato*... connect to *dassitaṃ hoti* as *tatiya kriyā visesana*.

**END HERE 7/30**

*Iti rūpassa samudayoti ayaṃ rūpassa samudayo nāma.* This is the origin of *rūpa*.

*iti* means *ayaṃ*.

*Ettāvataṃ hi “Āhārasamudayā rūpasamudayo”tiādi sabbaṃ dassitaṃ hoti.* By this much, [the Buddha] has shown all such as ‘from where āhāra arises [there] rūpa arises’.

*Sabbaṃ* refers *rūpa, vedanā, saññā, sankharā, viññāṇaṃ*. OR

*Sabbaṃ* refers to the quote ‘*Āhārasamudayā rūpasamudayo*’.

*Iti rūpassa atthaṅgamoti ayaṃ rūpassa atthaṅgamo. Imināpi “Āhāranirodhā rūpanirodho”tiādi sabbaṃ dassitaṃ hoti.* This is the disappearance of *rūpa*. By this [phrase] too, the Buddha shows *everything* such as ‘from where of āhāra ceases [there] rūpa ceases’.

*Iti vedanātiādīsipi eseva nayo [veditabbo].* The same way should be understood in the case of ‘*iti vedanā*’ and so on.

*Vaṇṇavantoti sarīravāṇṇena vaṇṇavanto.* Someone who has *vaṇṇa* in terms of bodily appearance.

*vaṇṇa* often means reputation. masc. praise; approval; value [√vaṇṇ + a]

***Dhammadesanaṃ sutvāti imaṃ pañcasu khandhesu paṇṇāsakkhaṇapaṭimaṇḍitaṃ*** (decorated with 50 characteristics regarding 5 aggregates) *Tathāgatassa dhammadesanaṃ sutvā.*

*paṇṇāsakkhaṇapaṭimaṇḍitaṃ*

***Yebhuyyenāti idha ke ṭhabeti?*** (who are set aside?) *ariyasāvake deve [ṭhabeti]* (noble disciple deities). *Tesaṅhi* (to them) *khīṇāsavattā cittutrāsabhayampi na uppajjati* (mental fear does not arise in them because they have destroyed taints; *saṃviggassa* (someone who is frightened) *yoniso padhānena* (with the correct practice) *pattabbam pattatāya* (achieved what should be achieved) *ñāṇasaṃvegopi*, (insightful fear) *itaresaṃ (other) pana devānaṃ “tāso heso bhikkhū”ti* (that fear bhikkhus!) *aniccataṃ manasikarontānaṃ* (who contemplate anicca) *cittutrāsabhayampi* (mental fear), *balavavipassanākāle* (at the time of strong Vipassanā) *ñāṇabhayampi* (insightful fright) *uppajjati*.

*khīṇāsavattā* has double t and ā so it's a hetu.

*devānaṃ* is connected to *cittutrāsabhayam*, *ñāṇabhayam* as possessive and to *manasikarontānaṃ* as adjective.

**'tāso heso bhikkhu'** is in sutta Udānasutta (SN 22.55)

***Bhoti dhammālapanaṃ mattametaṃ.*** Mere vocative like 'oh my god!' 'holy cow!'

*puggalālapana*, addressing someone vs *dhammālapana*, addressing something in general, just an exclamation.

*matta*, mere.

***Sakkāyapariyāpannāti pañcakkhandhāpariyāpannā. Iti tesam sammāsambuddhe*** (when the Buddha [taught] to them as such) *vaṭṭadosaṃ dassetvā* (pointing out the defect of the cycle<sup>13</sup>) *tilakkhaṇāhataṃ katvā* (explaining the affliction of the three characteristics) *dhammaṃ desente* (when the *sammāsambuddhe* teaches the dhamma to them) *ñāṇabhayaṃ nāma okkamati* (the so called insightful fear happens).

[PM] *sakkāya* = *pañcakkhandha*. Sa=*santa*, existing or real; *kāya*=compound. Something that is really existing. Abhidhattha samvaṇṇanā, what *sakkāya* refer to.

*pañcakkhandhāpariyāpannā* = *pañcakkhandha* + *pariyāpannā*, included, contained in. We are not special we are just represent the 5 aggregates.

*vaṭṭadosaṃ*, the defect of the 3 cycles. Here *dosa* means defect not hatred.

*tilakkhaṇāhata* adj. afflicted by the three characteristics [*tilakkhaṇa* + *āhata*] ~

<sup>13</sup> You may be reborn as a deva but there are still defects in the 3 cycles. (old age, death, reborn again in lower realms).

**Abhiññāyāti jānitvā.**

Root definition (*dhātvattha samvaṇṇanā*) and suffix tvā definition (*paccayattha*). It also implies that *abhi* has no meaning, just for decoration (*vacaralāṅkara*).

**Dhammacakkanti paṭivedhaññāṇampi desanāññāṇampi.** penetrative knowledge and also teaching wisdom. (from Abhidhamma's perspective, teaching means to arouse in yourself 2 kinds of knowledge).

**Paṭivedhaññāṇaṃ** nāma **yena** ñāṇena bodhipallaṅke nisinno cattāri saccāni soḷasahākārehi (16 ways) saṭṭhiyā (60) ca nayasahasseehi (1000 methods) paṭivijjhi (penetrated). The so called *paṭivedhaññāṇaṃ* means the ñāṇa by which [the Tathāgato] penetrated the four noble truth by 16 ways and 60,000 methods while sitting on the enlightenment throne.

**yena ñāṇena = by which. How to connect ñāṇena?**

*pallaṅke*, cross legged or throne; *bodhipallaṅke*=enlightenment throne.

**Desanāññāṇaṃ** nāma **yena** ñāṇena tiparivaṭṭaṃ dvādasākāraṃ dhammacakkaṃ pavattesi. The so called *desanāññāṇaṃ* means the ñāṇa by which [the Tathāgato] set in motion the dhamma wheel which is of 12 modes and 3 rounds. 3 rounds: *dukkhasacca* is *dukkha* (*saccañāṇa*), *dukkhasacca* is to be known as it is (*kiccañāṇa*), *dukkhasacca* are well understood by the Tathāgata (*kattañāṇa*). The Buddha repeats each truth 3 times ie. *tiparivaṭṭaṃ*; *dvādasākāraṃ*, 12 modes: 3 kinds of *pariñña X 4 truths* .

*tiparivaṭṭaṃ* and *dvādasākāraṃ* refer to *dhammacakkaṃ* something different than themselves so they are *bāhubbhīhī* (much rice = village).

**Ubhayampi taṃ dasabalassa ure jātaññāṇameva.** That both the ñāṇa is unique to (born in the chest of) the Buddha (10-power-person).

**Tesu idha desanāññāṇaṃ gahetabbaṃ.** Here among those two ñāṇas, *desanāññāṇaṃ*- the teaching knowledge should be taken. (Ex: in daily language, 'go' means going action but in Abhidhamma language 'go' could mean dosa, lobha, metta etc...).

**Taṃ [dhammacakkaṃ] panesa [eso=tathāgato] yāva aṭṭhārasahi brahma<sup>koṭi</sup>hi saddhiṃ aññāsikoṇḍaññattherassa sotāpattiphalaṃ uppajjati, tāva pavatteti nāma.** The Tathāgata (*esa=eso*) is considered to turn (*pavatteti nāma*) this dhamma wheel (*taṃ*) until sotapattiphala of Koṇḍañña Thera arises along with 18 (*aṭṭhārasahi*) koṭi brahmas.

**Taṃ [dhammacakkaṃ] panesa [eso=tathāgato] pavatteti nāma** - The Tathāgata is considered to turn this dhamma wheel.

*yāva... tāva*: for measurement in time, distance, intensity, and so on.

**Taṃ [dhammacakkaṃ] panesa [eso=tathāgato] pavatteti nāma** (present tense), *Tasmiṃ uppanne 'pavattitaṃ nāma* (past tense) *hoti'ti veditabbaṃ*. When that happened (*tasmiṃ uppanne*) it should be understood that the Buddha has turned the dhamma wheel.

*Appaṭipuggaloti sadisapuggalarahito. Appaṭipuggalo* mean devoid of counterpart or peerless.

*a= rahito*, devoid of; *ppaṭi= sadisa*, equal, counterpart; *puggalo*, ie. peerless.

*Yasassinoti (NG-15) parivārasampannā.*

*Yassa*=fame or follower, here it means follower.

*Tādinoti lābhālābhādīhi ekasadisassa.* Whether gain or loss He is always seen that way i.e. the same way.

*lābhālābhādīhi = lābha + alābha + adīhi*, because of gain or loss and so on (pleasant or unpleasant).

### Digital Pāli Dictionary

- **sīhasutta 1:** nt. **Samyutta Nikāya 22.78 (SN22.78)**
- **sīhasutta 2:** nt. **Ānguttara Nikāya 4.33 (AN4.33)**
- **sīhasutta 3:** nt. **Ānguttara Nikāya 5.99 (AN5.99)**
- **sīhasutta 4:** nt. **Ānguttara Nikāya 8.12 (AN8.12)**

### Sīhasuttavaṇṇanā (AN 4.33 or 4.4.3)

33. *Tatiye sīhoti cattāro sīhā–tiṇasīho kālasīho paṇḍusīho kesarasīhoti. Tesu tiṇasīho kapotavaṇṇagāvisadiso tiṇabhakkho ca hoti. Kālasīho kālagāvisadiso tiṇabhakkhoyeva. Paṇḍusīho paṇḍupalāsavaṇṇagāvisadiso maṃsabhakkho. Kesarasīho lākhā parikkammakateneva mukhena agganamaṅguṭṭhena catūhi ca pādapariyantehi samannāgato, matthakatopissa paṭṭhāya lākhātūlikāya katā viya tisso rājiyo piṭṭhimajjhena gantvā antarasatthimhi dakkhiṇāvattā hutvā ʿhitā, khandhe panassa satasahassagghanikakambalaparikkhepo viya kesarabhāro hoti, avasesaṭṭhānam parisuddhasālipiṇḍasamkhacūṇṇapiṇḍavaṇṇam hoti. Imesu catūsu sīhesu ayaṃ kesarasīho idha adhippeto.*

*Migarājāti sabbamigagaṇassa rājā. Āsayāti vasanaṭṭhānato, suvaṇṇaguhato vā rajatamaṇiphalikamanosilāguhato vā nikkhamatīti vuttaṃ hoti. Nikkhamamāno panesa catūhi kāraṇehi nikkhamati andhakārapīlito vā ālokatthāya, uccārapassāvapīlito vā tesam vissajjanatthāya, jighacchāpīlito vā gocaratthāya, sambhavapīlito vā assaddhammapaṭi sevanatthāya. Idha pana gocaratthāya nikkhamanto adhippeto.*

*Vijambhatīti suvaṇṇatale vā rajatamaṇiphalikamanosilātalānaṃ vā aññatarasmim dve pacchimapāde samam patiṭṭhāpetvā purimapāde purato pasāretvā sarīrassa pacchābhāgam ākaddhitvā purimabhāgam abhiharitvā piṭṭhim nāmetvā gīvaṃ ukkhipitvā asanisaddam karonto viya nāsapuṭāni pothetvā sariralaggam rajam vidhunanto vijambhati. Vijambhanabhūmiyaṅca*

pana taruṇavacchako viya aparāparam javati, javato panassa sarīram andhakāre paribbhamantaṃ alātaṃ viya khāyati.

**Anuviloketīti** kasmā anuviloketi? Parānuddayatāya. Tasmim kira sīhanādaṃ nadante papātāvāṭṭādīsu visamaṭṭhānesu carantā hatthigokaṇṇamahim sādāyo pāṇā papātepi āvātepi patanti, tesam anuddayāya anuviloketi. Kim panassa luddassa paramamaṃsakhādino anuddayā nāma atthīti? Āma atthi. Tathā hi “Kim me bahūhi ghātitehī”ti attano gocarattāyāpi khuddake pāṇe na gaṇhāti. Evaṃ anuddayaṃ karoti, vuttampi cetam “Māhaṃ khuddake pāṇe visamagate saṃghātaṃ āpādesin”ti.

**Sīhanādaṃ nadatīti** tikkhattuṃ tāva atītanādaṃ nadati. Evañca panassa vijambhanabhūmiyaṃ thatvā nadantassa saddo samantā tiyojanapadesaṃ ekaninnādaṃ karoti, tamassa ninnādaṃ sutvā tiyojanabbhantaragatā dvipadacatuppadaḡaṇā yathāṭṭhāne ṭhātuṃ na sakkonti. **Gocarāya pakkamatīti** āhāratthāya gacchati. Kathaṃ? So hi vijambhanabhūmiyaṃ thatvā dakkhiṇato vā vāmato vā uppatanto usabhamattaṃ ṭhānaṃ gaṇhāti, uddhaṃ uppatanto cattāripi aṭṭhapi usabhaṭṭhānāni uppatati, same ṭhāne ujukaṃ pakkhandanto saḡasausabhamattampi vīsatiusabhamattampi ṭhānaṃ pakkhandati, thalā vā pabbatā vā pakkhandanto saṭṭhiusabhamattampi asītiusabhamattampi ṭhānaṃ pakkhandati, antarāmagge rukkhaṃ vā pabbataṃ vā disvā taṃ pariharanto vāmato vā dakkhiṇato vā uddhaṃ vā usabhamattaṃ apakkamati. Tatiyaṃ pana sīhanādaṃ naditvā teneva saddhim tiyojane ṭhāne paññāyati, tiyojanaṃ gantvā nivattitvā ṭhito attanova nādassa anunādaṃ suṇāti. Evaṃ sīghena javena pakkamati.

**Yebhuyyenaṭīti** pāyena. **Bhayaṃ santāsaṃ saṃveganti** sabbam cittutrāsasseva nāmaṃ. Sīhassa hi saddam sutvā bahū bhāyanti, appakā na bhāyanti. Ke pana teti? Samasīho hatthajānīyo assājānīyo usabhājānīyo purisājānīyo Khīṇāsavoti. Kasmā panete na bhāyantīti? Samasīho tāva “Jātigottakulasūrabhāvehi samānosmi”ti na bhāyati, hatthā jānīyādayo attano sakkāyaditṭhibalavatāya na bhāyanti, Khīṇāsavo sakkāyaditṭhiyā pahīnattā na bhāyati.

**Bilāsayāti** bile sayantā bilavāsino ahinakulagodhādayo. **Udakāsayāti** udakavāsino macchakacchapādayo. **Vanāsayāti** vanavāsino hatthiassagokaṇṇamigādayo. **Pavi santīti** “Idāni āgantvā gaṇhissatī”ti maggaṃ oloketvā pavisanti. **Dalhehīti** thirehi. **Vara ttehīti** cammarajjūhi. **Mahiddhikoti**ādīsu vijambhanabhūmiyaṃ thatvā dakkhiṇapassā dīhi usabhamattaṃ, ujum vīsatiusabhamattādilaṃghanavasena mahiddhikatā, sesami gānaṃ adhipatibhāvena mahesakkhatā, samantā tiyojanaṭṭhāne saddam sutvā palāya ntānaṃ vasena mahānubhāvataṃ veditabbā.

**Evameva khoti** Bhagavā tesu tesu suttantesu tathā tathā attānaṃ kathesi. “Sīhoti kho bhikkhave Tathāgatassetam adhivacanaṃ arahato Sammāsambuddhassā”ti imasmim tāva sutte sīhasadisam attānaṃ kathesi. “Bhisakko sallakattoti kho sunakkhatta Tathāgatassetam adhivacanaṃ”ti<sup>4</sup> imasmim vejjasadisam, “Brāhmaṇoti kho bhikkhave Tathāgatassetam adhivacanaṃ”ti<sup>5</sup> imasmim brāhmaṇasadisam, “Puriso maggakusaloti kho tissa Tathāgatassetam adhivacanaṃ”ti<sup>6</sup> imasmim maggadesakapurisasadisam, “Rājāhamasmi selā”ti imasmim rājasadisam. Imasmim pana sutte sīhasadisameva katvā attānaṃ kathento evamāha.

*Tatrāyaṃ sadisatā-sīhassa kañcanaguhādīsu vasanakālo viya hi Tathāgatassa Dīpaṃkarapādamūle katābhīnīhārassa aparimitakālam pāramiyo pūretvā pacchimabhava paṭisandhiggahaṇena ceva mākukucchito nikkhamanena ca dasasahasilokadhātum kampetvā vuddhimanvāya dibbasampattisadisam sampattim anubhavamānassa tīsu pāsādesu nivāsakālo daṭṭhabbo. Sīhassa kañcanaguhādito nikkhantakālo viya Tathāgatassa ekūnatimsasamvacchare vivaṭena dvārena Kaṇḍakam āruyha Channasahāyassa nikkhamitvā tīṇi rajjāni atikkamitvā Anomānadītīre brahmunā dinnāni kāsāyāni paridahitvā pabbajitassa sattame divase Rājagahaṃ gantvā*

*tattha piṇḍāya caritvā Paṇḍavagiripabbhāre katabhattakiccassa sammāsambodhim patvā paṭhamameva Magadharaṭṭham āgamanatthāya yāva rañño paṭiññādānakālo.*

*Sīhassa vijambhanakālo viya Tathāgatassa dinnapaṭiññassa Ālarakālāmaupasamkamanam ādim katvā yāva Sujātāya dinnapāyāsassa ekūnapaṇṇāsāya piṇḍehi paribhuttakālo veditabbo. Sīhassa sarīravīdhunanam viya sāyanhasamaye Sottiyena dinnā aṭṭha tiṇamutthiyo gahetvā dasasahassacakkavāḷadevatāhi thomiyamānassa gandhādīhi pūjyamānassa tikkhattum bodhim padakkhiṇam katvā Bodhimaṇḍam āruyha cuddasahatthubbedhe thāne tiṇasantharam attharivā caturaṃgavīriyam adhiṭṭhāya nisinnassa taṃkhaṇa ññeva mārabalam vidhametvā tīsu yāmesu tisso vijjā visodhetvā anulomappaṭilomam paṭiccasamuppādamahāsamuddam yamakaññāmanthanena manthentassa Sabbaññutaññāṇe paṭividdhe tadanubhāvena dasasahasilokadhātukampanam veditabbam.*

*Sīhassa catudisāvilokanam viya paṭividdhasabbaññutaññāṇassa sattasattāham Bodhimaṇḍe viharitvā paribhuttamadhupiṇḍikāhārassa ajapālanigrodhamūle mahābrahmuno Dhammadesanāyācanam paṭiggahetvā tattha viharantassa ekādasame divase “Sve āsāhipuṇṇamā bhavissatī”ti paccūsasamaye “Kassa nu kho aham paṭhamam Dhammam deseyyan”ti ālārudakānam kālakatabhāvam ṇatvā Dhammadesanattāya Pañcavaggiyānam olokanam daṭṭhabbam. Sīhassa gocarattāya tiyojanam gamanakālo viya attano pattacīvaram ādāya “Pañcavaggiyānam Dhammacakkaṃ pavattessāmi”ti pacchābhatte Ajapālanigrodhato vuṭṭhitassa aṭṭhārasayojanamaggaṃ gamanakālo.*

*Sīhassa sīhanādakālo viya Tathāgatassa aṭṭhārasayojanamaggaṃ gantvā pañca vaggiye saññāpetvā acalapallaṃke nisinnassa dasahi cakkavāḷasahasseehi sannipatitena devagaṇena parivutassa “Dveme bhikkhave antā pabbajitena na sevitabbā”tiādinā nayena Dhammacakkappavattanakālo veditabbo. Imasmim ca pana pade desiyamāne Tathāgatasīhassa Dhammaghoso heṭṭhā Avīcim upari bhavaggaṃ gahetvā dasasahasilokadhātum paṭicchādesi. Sīhassa saddena khuddakapāṇānam santāsāpajjanakālo viya Tathāgatassa tīṇi lakkhaṇāni dīpetvā cattāri saccāni soḷasahākārehi saṭṭhiyā ca nayasahasseehi vibhajitvā Dhammam kathentassa dīghāyukānam devānam ññānantāsassa uppattikālo veditabbo.*

*Aparo nayo-sīho viya sabbaññutam patto Tathāgato, āsayabhūtāya kanakaguhāya nikkhamanam viya gandhakuṭito nikkhamanakālo, vijambhanam viya dhammasabham upasamkamanakālo, disāvilokanam viya parisāvilokanam, sīhanādanadanam viya Dhammadesanākālo, gocarāya pakkamanam viya paravādanimmaddanattāya gamanam.*

*Aparo nayo–sīho viya Tathāgato, Himavantaniṣṣitāya kañcanaguḥāya nikkhamanaṃ viya ārammaṇavasena Nibbānaniṣṣitāya phalasaṃpattiyā vuṭṭhānaṃ, vijambhanaṃ viya paccavekkhaṇāñānaṃ, disāvilocanaṃ viya veneyyasattavilocanaṃ, sīhanādo viya sampattaparisaṃyā Dhammadesanā, gocarāya pakkamaṇaṃ viya asaṃpattānaṃ veneyyasattānaṃ santikūpasamaṅkamaṇaṃ veditabbaṃ.*

*Yadāti yasmim kāle. Tathāgatoti heṭṭhā vuttehi aṭṭhahi kāraṇehi Tathāgato. Loketi sattaloke. Uppajjati abhinīhārato paṭṭhāya yāva Bodhipallaṃkā vā Arahattamaggañāṇā vā uppajjati nāma, Arahattaphale pana patte uppanno nāma. Arahaṃ Sammāsambuddhotiādīni Visuddhimagge Buddhānussatiniddese vitthāritāni.*

*Iti sakkāyoti ayaṃ sakkāyo, ettako sakkāyo, na ito bhiyyo sakkāyo atthīti. Ettāvataṃ sabhāvato sarasato pariyantato paricchedato parivaṭumato sabbepi pañcupādānakkhandhā dassitā honti. Iti sakkāyasamudayoti ayaṃ sakkāyassa samudayo nāma. Ettā vatā “Āhārasamudayā rūpasamudayo”tiādi sabbam dassitam hoti. Iti sakkāyassa atthaṃgamoti ayaṃ sakkāyassa atthaṃgamo. Imināpi “Āhāranirodhā rūpanirodho”tiādi sabbam dassitam hoti.*

*Vaṇṇavantoti sarīravaṇṇena vaṇṇavanto. Dhammadesanaṃ sutvāti pañcasu khandhesu pañṇāsalaṅkhaṇappaṭimaṇḍitaṃ Tathāgatassa Dhammadesanaṃ sutvā. Yebhuyyenāti idha ke ṭhapeti? Ariyasāvake deve. Tesam hi Khīṇāsavattā cittutrāsabhayaṃ na uppajjati, saṃviggassa yoniso padhānena pattabbaṃ pattatāya ñāṇasaṃvegopi. Itarāsaṃ pana devatānaṃ “Tāso heso bhikkhave aniccan”ti manasikarontānaṃ cittutrāsabhayaṃ, balavavipassanākāle ñāṇabhayaṃ uppajjati. Bhoti dhammālapanaṃmettaṃ. Sakkāyapariyāpannāti pañcakkhandhapariyāpannā. Iti tesam Sammāsambudde vaṭṭadosaṃ dassetvā tilakkhaṇāhatam katvā Dhammaṃ desente ñāṇabhayaṃ nāma okkamati.*

*Abhiññāyāti jānitvā. Dhammacakkanti paṭivedhañāṇampi desanāñāṇampi. Paṭivedhañāṇaṃ nāma yena ñāṇena Bodhipallaṃke nisinnā cattāri saccāni soḷasaḥākārehi saṭṭhiyā ca nayasahasseehi paṭivijjhi. Desanāñāṇaṃ nāma yena ñāṇena tiparivaṭṭam dvādasākāraṃ Dhammacakkaṃ pavattesi. Ubhayaṃpetam Dasabalassa ure jātañāṇameva. Tesu Dhammadesanāñāṇaṃ gahetabbaṃ. Tam panesa yāva aṭṭhārasabrahmaṅkoṭṭhi saddhim Aññākoṇḍaññattherassa Sotāpattiphalaṃ na uppajjati, tāva pavatteti nāma. Tasmim uppanne pavattitaṃ nāma hotīti veditabbaṃ. Appaṭipuggaloti sadisaṃpuggalarahito. Yasassinoti parivārasaṃpannā. Tādinoti lābhālābhādīhi ekasadisassa.*

## About tiṇasīha (grass-eater lion)

*1. tiṇasīho (SNa) tesu tiṇasīho kapotavaṇṇagāvisadiso tiṇabhakkho ca hoti. kālasīho kālagāvisadiso tiṇabhakkhoyeva. paṇḍusīho paṇḍupalāsavaṇṇagāvisadiso maṃsabhakkho. kesarasīho lākhārasaparikkamaṅkateneva mukhena aggaṇaṅguṭṭhena catūhi ca pādapariyantehi samannāgato, matthakatopissa paṭṭhāya lākhātūlikāya katvā viya tisso rājiyo piṭṭhimajjhena gantvā antarasatthimhi dakkhiṇāvattā hutvā ṭhitā, khandhe panassa*

satasahassagghanikakambalaparikkhepo viya kesarabhāro hoti, avasesatṭhānaṃ parisuddhaṃ sālipiṭṭhasaṅkhacūṇṇapicuvaṇṇaṃ hoti.  
saṃyuttanikāye khandhavagga-aṭṭhakathā 1. khandhasaṃyuttaṃ 6. sīhasuttavaṇṇanā

2. **tiṇasīho** (ANa) tesu **tiṇasīho** kapotavaṇṇagāvisadiso tiṇabhakkho ca hoti. **kālasīho** kālagāvisadiso tiṇabhakkhoyeva. **paṇḍusīho** paṇḍupalāsavaṇṇagāvisadiso maṃsabhakkho. **kesarasīho** lākhāparikammakateneva mukhena agganaṅgutṭhena catūhi ca pādapariyantehi samannāgato, matthakatopissa paṭṭhāya lākhātūlikāya katā viya tisso rājiyo piṭṭhimajjhena gantvā antarasatthimhi dakkhiṇāvattā hutvā ṭhitā.  
aṅguttaranikāye dukanipāta-aṭṭhakathā 4. cakkavaggo 3. sīhasuttavaṇṇanā

3. **tiṇasīhoti** (DNt) **tiṇasīhoti** tiṇasadisaharitavaṇṇo sīho. **kālasīhoti** kālavanna sīho. **paṇḍusīhoti** paṇḍuvaṇṇo sīho. **kesarasīhoti** kesaravanto setavaṇṇo, lohitavaṇṇo vā sīho. **ḍīghanikāye pāthikavaggaṭṭhā 1. pāthikasuttavaṇṇanā iddhipāṭihāriyakathāvaṇṇanā**

4. **tiṇasīho'tiādi** (SNt) te idāni nāmato vaṇṇato āhārato dassetvā idhādhippetasīhaṃ nānappakārato vibhāvetuṃ **tiṇasīho'tiādi** āraddhaṃ. tiṇabhakkho sīho **tiṇasīho** purimapade uttarapadalopena yathā sākapatthivo'ti. kālavannaṭāya **kālasīho**. tathā **paṇḍusīho**.  
saṃyuttanikāye khandhavaggaṭṭhā 1. khandhasaṃyuttaṃ 6. sīhasuttavaṇṇanā

5. **tiṇasīho** (SNt) tiṇabhakkho sīho **tiṇasīho** purimapade uttarapadalopena yathā sākapatthivo'ti. kālavannaṭāya **kālasīho**. tathā **paṇḍusīho**. tenāha **kālasīho kālagāvisadiso, paṇḍusīho paṇḍupalāsavaṇṇagāvisadiso'ti**.  
saṃyuttanikāye khandhavaggaṭṭhā 1. khandhasaṃyuttaṃ 6. sīhasuttavaṇṇanā

6. **tiṇasīho'tiādi** (ANt) te idāni nāmato vaṇṇato āhārato dassetvā idhādhippetasīhaṃ nānappakārato vibhāvetuṃ **tiṇasīho'tiādi** āraddhaṃ. tiṇabhakkho sīho **tiṇasīho** purimapade uttarapadalopena yathā sākapatthivo'ti (pāṇini 2.1.60). kālavannaṭāya **kālasīho**. tathā **paṇḍusīho**.  
aṅguttaranikāye dukanipāta-ṭṭhā catukkanipāta-ṭṭhā 3. sīhasuttavaṇṇanā

7. **tiṇasīho** (ANt) tiṇabhakkho sīho **tiṇasīho** purimapade uttarapadalopena yathā sākapatthivo'ti (pāṇini 2.1.60). kālavannaṭāya **kālasīho**. tathā **paṇḍusīho**. tenāha **kālagāvisadiso, paṇḍupalāsavaṇṇagāvisadiso'ti ca**.