

The Buddhavaṃsa and Cariyāpiṭaka: Buddha-vacana and the First Council

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The *Buddhavaṃsa* commentary records that the Buddha taught it at Nigrodhārāma, identifies it as the utterance of the Fully Awakened Buddha alone, and places Ānanda's recitation of its opening verse at the First Great Recitation. The *Cariyāpiṭaka* commentary records that the Buddha taught the work to Sāriputta at Nigrodhārāma, places it in the Suttanta Piṭaka and Khuddaka Nikāya, and describes it as that “which the great sages, the compilers of the Teacher's Dhamma, recited in the Khuddaka Nikāya.” Both books are included in the Theravāda Khuddaka Nikāya; the Majjhima reciters explicitly name them in the Suttanta Piṭaka, and the *Saddhammasaṅgaha* names both in the fifteen-book Khuddaka rehearsed by the five hundred arahants.¹

The Buddhavaṃsa was recited at the First Council

The *Madhuratthavilāsinī*, the commentary on the *Buddhavaṃsa*, asks when its opening verse was spoken:

Paṭhamamahāsaṅgītikāle vuttā.

“It was uttered at the time of the First Great Recitation.”²

After the Buddha's parinibbāna, Ānanda sat on the Dhamma seat in the council hall at the entrance to the Sattapaṇṇi Cave near Rājagaha and uttered the verse before the assembled elders.

The Buddha's own utterance

It next asks whose utterance the *Buddhavaṃsa* is:

Kassa vacananti? Sāvaka paccekabuddhānaṃ asādhāraṇaṃ sammāsambuddhasseva vacanaṃ.

“Whose utterance is it? It is the utterance of the Fully Awakened Buddha alone, not shared by disciples or Paccekabuddhas.”³

The discourse was taught for the crossing of the four floods. The opening verses also describe its benefit:

Pasādanaṃ buddhagūṇe ratānaṃ, pavāhanaṃ pāpamahāmalassa.

“It gives confidence to those devoted to the qualities of the Buddhas and washes away the great stain of evil.”⁴

The text and commentary came down together

Kenābhatoti? Ācariyaparamparāya ābhato.

“By whom was it brought down? It was brought down through the succession of teachers.”

The next verse:

Yāvajjakālā avināsayantā, pāḷikkamañceva ca pāḷiyatthaṃ;

Kathānusandhiṃ sugatassa puttā, yathāsutaṃyeva samāharimṣu.

The text, its meaning, and the connections of the discourse were transmitted together “just as heard.” Buddhadatta's *Madhuratthavilāsinī* is the surviving Pāli form of that inherited commentary; not every sentence of Buddhadatta's final wording need have been recited at the First Council.⁵

The Buddhavaṃsa Commentary

The following translation gives the *Ganthārambhakathā*, the external *nidāna*, and the opening internal *nidāna* through the First Great Recitation. The translation was completed with AI assistance and checked against the Pāli text; Horner's *The Clarifier of the Sweet Meaning* was also consulted. I have divided the paragraphs for readability. The Pāli is reproduced in Appendix B.

Opening verses

I bow to the Buddha of infinite knowledge, the abode of compassion, the destroyer of defilement, perfectly composed and beneficent; to the excellent Dhamma, the restraint of becoming; and to the stainless Saṅgha, the mine of virtues.

Sāriputta, foremost in wisdom among the disciples of the Conqueror, the General of the Dhamma, asked the Dhamma King, the Teacher who had reached the farther shore, the Stainless One, in the midst of his company of relatives.

Here the Buddhavaṃsa was made known by the Guide of the pure and fully awakened lineage, the Tathāgata in whom the defilements found no opening and who dwelt in concentration.

Preserving it from destruction until the present day, the sons of the Sugata brought together the sequence of the Pāli, the meaning of the Pāli, and the connections of the discourse exactly as they had heard them.

Since this exposition proceeds in due order concerning that excellent lineage of Fully Awakened Ones, which is nectar to hear and always gives rise to confidence and wisdom in people, I shall begin its explanation.

For a long time I was requested by the Buddha-lion, devoted with care to the True Dhamma and radiant with the qualities beginning with virtue; therefore I shall begin this explanation.

I do so for the continual destruction of people's evils, for the long endurance of the Conqueror's Dispensation, for the increase of my own arising merit, and for the confidence of the great multitude.

Relying upon the method of the Pāli handed down in the Mahāvihāra, free from the fault of corrupt admixture, this concise explanation of the Buddhavaṃsa will contain the essential meaning.

There is nothing else here more worthy of being heard than the account of the Buddhavaṃsa: it gives confidence to those devoted to the qualities of the Buddhas and washes away the great stain of evil.

Therefore, with careful concentration, abandoning distraction and attending to nothing else, place your ear to this golden exposition and listen to its sweetness.

Leaving aside every other task, a wise person should always listen to it carefully and should also teach it, for this account is exceedingly difficult to obtain.

What is meant by Buddhavaṃsa

Since it has been said that this explanation of the Buddhavaṃsa will contain the essential meaning, the Buddhavaṃsa itself must first be defined. It is the detailed account of the lineage of the twenty-five Buddhas who arose during the four incalculables and one hundred thousand aeons preceding the present, arranged by the aeons in which they arose and by the other divisions belonging to each Buddha.

The canonical text defines each Buddha under twenty-two headings: the aeon, name, clan, birth, city, father, mother, Bodhi tree, setting in motion of the Wheel of Dhamma, penetrations of the Dhamma, assemblies of disciples, chief male disciples, attendant, chief female disciples, following of bhikkhus, extent of radiance, bodily height, the Bodhisatta's act of service, the prediction, the Bodhisatta's striving, lifespan, and parinibbāna.

Several further particulars not included in the canonical verses must also be brought in: the household life, the three palaces, the female musicians, the chief queen, the son, the vehicle used for the Great Renunciation, the renunciation itself, the period of striving, the attendant, and the monastery. These ten matters will be shown briefly in their appropriate places.

We shall bring in those additional matters at their proper places and show them briefly wherever they occur.

By whom was this taught, and where? For whose benefit was it taught? For what purpose, when, and whose utterance was it? By whom was it brought down?

Having first stated all these matters briefly, I shall afterwards explain the meaning of the Buddhavaṃsa.

Who taught it, where, for whom, and why

By whom was this Buddhavaṃsa taught? It was taught by the Ten-powered One, whose range of knowledge is unobstructed concerning all dhammas; by the one secure in the four confidences; by the Dhamma King, the Lord of Dhamma, the Tathāgata, the Omniscient One, the Fully Awakened Buddha.

Where was it taught? It was taught in the great monastery of Nigrodhārāma at the great city of Kapilavatthu, while the Buddha walked upon the jewelled walkway, supremely beautiful to behold and the meeting place of the eyes of devas and human beings.

For whose benefit was it taught? It was taught for the benefit of eighty-two thousand members of the Buddha's Sakyan family and of many crores of devas and human beings.

For what purpose was it taught? It was taught so that beings might cross the four floods.

When it was taught

During the first twenty years after his awakening the Blessed One had no fixed residence. He stayed wherever conditions were suitable. In the first rains he dwelt at Isipatana in the Deer Park near Bārāṇasī, after setting the Wheel of Dhamma in motion and causing eighteen crores of Brahmās to drink the deathless. In the second rains he lived in the great Veḷuvana monastery near Rājagaha, and he remained there for the third and fourth rains as well.

For the fifth rains he lived in the hall with the peaked roof in the Great Wood near Vesālī; for the sixth, on Mount Makula; for the seventh, in the Tāvatiṃsa realm; for the eighth, in the Bhesakalā Grove near Suṃsumāragiri among the Bhaggas; for the ninth, at Kosambī; for the tenth, in the Pālileyyaka forest; for the eleventh, at the brahmin village of Nālā; for the twelfth, at Verañjā; for the thirteenth, on Mount Cāliya; for the fourteenth, at the great Jetavana monastery; and for the fifteenth, at the great city of Kapilavatthu.

For the sixteenth rains, after taming Ālavaka and causing eighty-four thousand living beings to drink the deathless, he lived at Ālavī. He spent the seventeenth rains at Rājagaha, the eighteenth again on Mount Cāliya, and the nineteenth and twentieth at Rājagaha. Thereafter he ordinarily lived near Sāvattihī, using the great monasteries of Jetavana and the Eastern Park as his regular residences.

The Buddhavaṃsa was taught on the Buddha's first return to Kapilavatthu after his awakening. Having spent the first rains at Isipatana, he went to Uruvelā, remained there for three months, and tamed the three Kassapa brothers and their matted-hair ascetic followers. Surrounded by one thousand bhikkhus, he reached Rājagaha on the full-moon day of Phussa and remained there for two months. Five months had then passed since he left Bārāṇasī, and the whole cold season was over.

Seven or eight days after the arrival of the Elder Udāyin, the Elder reflected on the full-moon day of Phagguṇa: "The cold season has passed, spring has arrived, and it is time for the Tathāgata to go to Kapilavatthu." To encourage the Teacher to return to the city of his family, he praised the journey in about sixty verses.

Hearing him, the Teacher wished to show favour to his relatives. He left Rājagaha surrounded by twenty thousand arahants whose influxes were destroyed: ten thousand sons of good families from Aṅga and Magadha and ten thousand from Kapilavatthu. Travelling one yojana each day, he covered the sixty yojanas from Rājagaha to Kapilavatthu in two months. There he performed the Twin Miracle so that his relatives would pay homage. At that time the Buddhavaṃsa was taught.

Whose utterance it is and how it was transmitted

Whose utterance is it? It is the utterance of the Fully Awakened Buddha alone, not shared by disciples or Paccekabuddhas.

By whom was it brought down? It was brought down through the succession of teachers. It was transmitted by the Elder Sāriputta, Bhaddaji, Tissa, Kosiya-putta, Siggava, Moggaliputta, Sudatta, Dhammika, Dāsaka, Soṇaka, Revata, and others down to the time of the Third Council. After that it was carried on by their pupils and their pupils' pupils. Thus it should be understood to have been brought down through the teacher lineage until the present day.

This explains the questions: by whom it was taught, where, for whose benefit, for what purpose, when, whose utterance it is, and by whom it was brought down.

The three nidānas

The explanation of the work is now to be given. It is properly explained only after the three nidānas have been shown: the distant nidāna, the not-so-distant nidāna, and the proximate nidāna. Those who hear the exposition understand it well when they know the course of events from the beginning; therefore these nidānas are first set out.

The account beginning with the Great Being's aspiration at the feet of Dīpaṅkara Buddha and extending to his departure from the life of Vessantara and rebirth in the Tusita realm is called the distant nidāna. The account beginning with his departure from Tusita and extending to the attainment of omniscient knowledge at the seat of awakening is called the not-so-distant nidāna. The places where the Blessed One dwelt between his attainment of omniscient knowledge and his bed of parinibbāna form the proximate nidāna. This completes the external nidāna in brief.

The internal nidāna

The internal nidāna begins with the verse: "Brahmā Sahampati, ruler of the world, with joined hands requested the Peerless One: 'There are beings here with little dust in their eyes. Teach the Dhamma out of compassion for this generation.'"

Why does the text not begin in the ordinary sutta manner, "At one time the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodhārāma. Then the Venerable Sāriputta approached the Blessed One and asked him about the Buddhavaṃsa"? It begins instead with Brahmā Sahampati's

request in order to show the request to teach the Dhamma made by Brahmā, which was the occasion for all the Blessed One's teaching of Dhamma.

When was the Conqueror requested by Brahmā to teach the Dhamma? When, where, and by whom was this verse uttered?

The answer is that, in the eighth week after the Blessed One became a Buddha, Brahmā requested the Teacher to teach the Dhamma. The sequence of events was as follows.

From the Great Renunciation to awakening

On the day of the Great Renunciation, the Great Man saw the palace women asleep with their coverings displaced and their appearance exposed and repulsive. His heart was filled with urgency. He called Channa and ordered him to bring the excellent horse Kaṇḍaka, the subduer of enemy warriors. Mounted on the horse with Channa as companion, he left the city when the deity dwelling at the gate opened it, and before the night was over he crossed three kingdoms.

At the bank of the river Anomā he dismissed Channa, telling him to take the ornaments that were not shared by others and the noble horse back to Kapilavatthu. With his sword, dark like a black serpent or a blue lotus, he cut off the topknot of his hair and cast it into the sky. Receiving the bowl and robes provided by a deity, he went forth by himself.

Travelling in stages, he crossed the unobstructed Ganges, its waves broken by the force of the wind, and entered Rājagaha, radiant with the rays of its jewels. With serene faculties and mind, looking only a yoke's length ahead, he went for alms through the city. His bodily beauty, adorned with the thirty-two marks of a Great Man, drew the eyes and hearts of the people.

After receiving enough mixed food to sustain him, he left the city and sat in a secluded and delightful place on the side of Mount Paṇḍava, provided with shade and water. King Bimbisāra came to him, asked his name and family, and offered him a share of the kingdom. The Great Man replied: "Enough, great king. I have no need of a kingdom. Having abandoned kingship, I have gone forth to strive for the welfare of the world and to become a Buddha who removes the covering from the world." At the king's request, he promised that, when he became a Buddha, he would first visit Bimbisāra's realm.

He then approached Ālāra and Uddaka. Finding no essence in their teachings, he departed and practised severe austerities at Uruvelā for six years. When this did not bring the deathless, he restored his body by taking substantial food.

Sujātā's offering and the seat of awakening

At Senānigama near Uruvelā, Sujātā, the daughter of the householder Senāni, had made a vow at a banyan tree: if she married into a family of equal rank and bore a son as her first child, she would make an offering. Her wish was fulfilled. On the full-moon day of Vesākha she prepared exceptionally sweet milk-rice for the offering. That morning the Bodhisatta, having attended to his body and awaiting the time for alms, went and sat at the foot of that banyan tree facing east.

Sujātā's nurse Puṇṇā went to clean the ground beneath the tree. She saw the Bodhisatta seated there, his body like a golden mountain peak coloured by the evening glow, dispelling darkness like the sun emerging through a break in the clouds. The light from his body made the entire tree appear golden. She thought that the tree deity had descended to receive the offering in person and hurried back to tell Sujātā.

Sujātā, filled with confidence, adorned herself, filled a golden bowl worth one hundred thousand with the sweet milk-rice, covered it with another golden bowl, placed it on her head, and went to the banyan tree. Seeing the Bodhisatta from a distance, she approached with repeated bows, thinking him the tree deity, placed the bowl in his hands, paid homage with the fivefold prostration, and said: "As my wish has been fulfilled, so may yours be fulfilled." Then she departed.

The Bodhisatta carried the golden bowl to the bank of the Nerañjarā River, set it down at the landing place called Suppatiṭṭhita, bathed, and then ate the milk-rice in forty-nine mouthfuls. He cast the bowl into the stream with the determination: "If I am to become a Buddha today, let this bowl go against the current." It travelled upstream, entered the dwelling of the nāga king Kāla, struck and lifted the bowls of the three former Buddhas, and came to rest beneath them.

He spent the day in the nearby forest. In the evening a grass-cutter named Sotthiya, recognising the marks of the Great Man, gave him eight handfuls of grass. The Bodhisatta ascended the place of awakening. The ground on the south, west, and north sides shook like a drop of water on a lotus leaf, unable to support his virtue; but on the eastern side a place the size of a seat remained motionless.

Deciding that this was the place for the destruction of the defilements, he spread the grass, which arranged itself as though trimmed by a painter's brush. He sat cross-legged facing east with the Bodhi

tree behind him and made the fourfold resolution of energy: “I will not break this posture before attaining awakening.”

Māra, the enemy of the whole world, created a thousand arms, mounted the great elephant Girimekhala, one hundred and fifty yojanas high like a Himalayan peak, and came against the Great Being surrounded by a vast army armed with bows, swords, axes, arrows, and spears. Before the sun had set, the Great Man dispersed Māra’s tumultuous host.

As red shoots from the Bodhi tree fell upon his robe like coral sprouts and seemed to honour him, he attained the knowledge of former lives in the first watch, purified the divine eye in the middle watch, and in the last watch directed knowledge to dependent origination. Examining the round and the escape from the round, he became a Buddha at dawn and uttered:

“Through many births in saṃsāra I wandered, seeking the builder of this house but not finding him; birth again and again is suffering. House-builder, you are seen! You shall build no house again. All your rafters are broken, the ridgepole is shattered. The mind has reached the unconditioned; the destruction of craving has been attained.”

The seven weeks after awakening

The Buddha spent the first week experiencing the happiness of liberation. On the eighth day, knowing that the deities had doubts, he rose into the air and performed the Twin Miracle to dispel them. He then stood slightly to the north-east of the seat and gazed for seven days with unblinking eyes at the seat and Bodhi tree where the fruit of the perfections fulfilled through four incalculables and one hundred thousand aeons had been attained. That place became known as the Shrine of the Unblinking Gaze.

For the next week he walked back and forth on a jewelled walkway stretching east and west between the seat and the place where he had stood. That place became the Shrine of the Jewelled Walkway. Then the deities created the Jewel House to the west. Sitting cross-legged there, he spent a week examining the Abhidhamma Piṭaka, especially the Samantapaṭṭhāna of infinite methods. That place became the Shrine of the Jewel House.

Having spent four weeks near the Bodhi tree, he went in the fifth week to the Ajapāla banyan. There he examined the Dhamma and experienced the happiness of liberation for seven days. He spent the next week at Mucalinda. As soon as he sat there, a great untimely storm filled the world-system. The nāga king Mucalinda thought that the Teacher needed shelter. Though able to create a divine mansion, he chose instead to render bodily service: he enlarged his form, coiled seven times around the Buddha, and held his great hood above him. Within the shelter the Blessed One remained as though in a fragrant chamber beneath garlands of flowers.

The Buddha spent the seventh week at the Rājāyatana tree, still experiencing the happiness of liberation. At the end of the seven weeks he wished to wash his face. Sakka, lord of the devas, brought a medicinal myrobalan, a tooth-stick from a nāga vine, and water from Lake Anotatta. After washing, the Buddha received from the merchants Tapussa and Bhallika a meal of roasted flour and honey-balls in new stone bowls offered by the Four Great Kings. He ate and then returned to sit beneath the Ajapāla banyan.

Brahmā Sahampati’s request

Seated there, the Buddha reflected on the profundity of the Dhamma he had attained. The thought customary to all Buddhas arose: “This Dhamma attained by me is deep, difficult to see, difficult to understand, peaceful, sublime, beyond reasoning, subtle, and to be known by the wise.” His mind inclined towards not teaching it to others.

Brahmā Sahampati knew the Buddha’s thought with his own mind and cried: “The world is lost! The world is destroyed!” Surrounded by Brahmās from ten thousand world-systems and followed by Sakka, Suyāma, Santusita, and Vasavatti, he appeared before the Blessed One. Creating ground on which to kneel, he placed his right knee upon it, raised his joined hands to his head, and requested: “Let the Blessed One teach the Dhamma; let the Sugata teach the Dhamma. There are beings with little dust in their eyes. Through not hearing the Dhamma they are declining; there will be those who understand.”

“In Magadha there formerly appeared an impure teaching devised by those who were stained. Open the door to the Deathless. Let them hear the Dhamma understood by the Stainless One.”

“As one standing on a mountain peak might see the people all around, so, O Wise One, having ascended the palace made of Dhamma, O All-seeing One, look upon the people sunk in sorrow, yourself free from sorrow, overcome by birth and ageing.”

“Rise, hero, victor in battle, caravan-leader free from debt; travel through the world. Let the Blessed One teach the Dhamma. There will be those who understand.”

Brahmā reminded the Blessed One that he had made the aspiration, “Awakened, I shall awaken others; crossed over, I shall lead others across; liberated, I shall liberate others,” and had fulfilled the perfections and attained omniscience for that purpose. He asked who else would teach the Dhamma if the Buddha did not, and what other refuge, protection, shelter, or final resort the world would have. In these and many other ways he requested the Buddha to teach. Thus it is said that, in the eighth week after becoming a Buddha, the Teacher was requested by Brahmā to teach the Dhamma.

The First Great Recitation

The questions now arise: when was the opening verse spoken, where was it spoken, and by whom? It was spoken at the time of the First Great Recitation. The First Great Recitation is to be understood according to the account in the chapter on the communal recitation in the Cullavagga.

Where and by whom was it spoken? After the Blessed One had attained parinibbāna, King Ajātasattu of Magadha, conqueror of his enemies, caused a pavilion to be built for the communal recitation of the Dhamma at the entrance to the Sattapaṇṇi Cave on the side of Mount Vebhāra near Rājagaha. The pavilion was like the full disc of the moon and possessed a beautiful central hall. Seated there upon the Dhamma seat, the Venerable Elder Ānanda uttered the verse beginning, “Brahmā Sahampati, ruler of the world.” This is the connection of the verse.

This explains the questions: when the Conqueror was requested by Brahmā to teach the Dhamma, and when, where, and by whom the opening verse was uttered. The commentary then proceeds to explain the words of the verse. ⁶

The Cariyāpiṭaka was recited at the First Council

The opening verses:

Imasmiṃ bhaddakappasmiṃ, sambhatā yā sudukkarā;

Ukkaṃsapāramippattā, dānapāramitādayo.

Tāsaṃ sambodhicariyānaṃ, ānubhāvavibhāvanaṃ;

Sakkesu nigrodhārāme, vasantena mahesinā.

Yaṃ dhammasenāpatino, sabbasāvakaṭṭhuno;

Lokaṇāthena cariyā-piṭakaṃ nāma desitaṃ.

Yaṃ khuddakanikāyasmiṃ, saṅgāyimsu mahesayo;

Dhammasaṅgāhakā satthu, hetusampattidīpanaṃ.

“In this Fortunate Aeon, the perfections beginning with giving—exceedingly difficult to fulfil—were accumulated and reached their highest point. To reveal the power of those courses of conduct leading to Perfect Awakening, the Lord of the World, while dwelling among the Sakyans at Nigrodhārāma, taught the work called the Cariyāpiṭaka to the General of the Dhamma, the standard-bearer of all disciples. The great sages, the compilers of the Teacher’s Dhamma, recited it in the Khuddaka Nikāya, showing the fulfilment of the causes [of Buddhahood].” ⁷

Elsewhere the compilers of the Teacher’s Dhamma are identified as “the Elder Mahākassapa and the others”—*Dhammasaṅgāhakā mahākassapaṭṭherādayo*.⁸

Its place in the Canon

The introduction gives the book’s formal place in the Canon:

Taṃ panetaṃ cariyāpiṭakaṃ vinayapiṭakaṃ, suttantapiṭakaṃ, abhidhammapiṭakanti

tīsu piṭakesu suttantapiṭakapariyāpannaṃ. Dīghanikāyo, majjhimanikāyo,

saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti pañcasu nikāyesu

khuddakanikāyapariyāpannaṃ. Suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ,

itivuttakaṃ, jātakāṃ, abbhutaḍḍhammaṃ, vedallanti navasu sāsanaṅgesu

gāthāsaṅgahaṃ.

“This Cariyāpiṭaka is included in the Suttanta Piṭaka among the three Piṭakas. Among the five Nikāyas it is included in the Khuddaka Nikāya. Among the nine limbs of the Dispensation it is included under gāthā, verse.” ⁷

It also counts the work among the traditional eighty-four thousand aggregates of Dhamma and gives its three chapters and thirty-five cariyās.

Dhammapāla follows the ancient commentary

Saha saṃvaṇṇanaṃ yasmā, dharate satthu sāsaṇaṃ;

Pubbācariyasihāṇaṃ, tiṭṭhateva vinicchayo.

Tasmā taṃ avalambitvā, ogāhitvā ca sabbaso;

Jātakānupanissāya, porāṇaṭṭhakathānaṃ.

Nissitaṃ vācanāmaggaṃ, suvisuddhamanākulam;

Mahāvihāravāsīnaṃ, nipuṇatthavinicchayaṃ.

Nītaneyyatthabhedā ca, pārami paridīpayam;

Karissāmi taṃ cariyā-piṭakassatthavaṇṇanaṃ.

“Since the Teacher’s Dispensation endures together with its commentary, and the determination of the lion-like former teachers still stands, therefore, relying on it and penetrating it completely, taking the Jātakas as support, following the method of the ancient commentary, relying on the pure and unconfused recitational tradition and the refined determination of meaning of the residents of the Mahāvihāra, distinguishing meanings already made explicit from those requiring interpretation, and illuminating the perfections, I shall compose this explanation of the Cariyāpiṭaka.”⁷

The Buddhavaṃsa was followed by the Cariyāpiṭaka

The account from the Bodhisatta’s aspiration at the feet of Dīpaṅkara to his rebirth in Tusita is called the distant *nidāna*; from Tusita to awakening, the not-so-distant *nidāna*; and from awakening to the present occasion at Nigrodhārāma, the proximate *nidāna*.

When the Buddha returned to Kapilavatthu, the Sakyans prepared Nigrodhārāma for him and the Saṅgha. He came with twenty thousand arahants. Some of the Sakyans, proud of their seniority in the clan, would not bow to their younger relative, so the Buddha rose into the air, performed the Twin Miracle and the Opening of the Worlds, and made a jewelled walkway before the Sakyans, devas, and Brahmās.

From Vulture Peak Sāriputta saw the display with the divine eye and came through the air with five hundred bhikkhus. He asked about the Buddha’s great aspiration and the fulfilment of the perfections, and the Buddha answered with the *Buddhavaṃsa*:

Evaṃ bhagavatā buddhavaṃse desite āyasmā dhammasenāpati “aho buddhānaṃ

hetusampadā, aho samudāgamasampatti, aho mahābhinihārasamijjhanā, dukkaraṃ

vata bhagavatā kataṃ ettakaṃ kālaṃ evaṃ pāramiyo pūrentena, evaṃvidhassa

bodhisambhārasambharaṇassa anucchavikameva cetam phalaṃ, yadidaṃ sabbaññutā

balesu ca vasībhāvo evaṃmahiddhikatā evaṃmahānubhāvatā”ti

buddhaguṇārammaṇaṃ ñāṇaṃ pesesi.

“When the Buddhavaṃsa had thus been taught by the Blessed One, the venerable General of the Dhamma reflected: ‘Ah, the fulfilment of the causes of the Buddhas! Ah, the excellence of their arising! Ah, the success of the great aspiration! Difficult indeed was what the Blessed One did, fulfilling the perfections for so long. This fruit is entirely fitting for such an accumulation of the requisites of enlightenment: omniscience, mastery of the powers, such great psychic potency, and such great might.’ He directed his knowledge towards the qualities of the Buddha.”

He then asked:

Katamāsu nu kho, bhante, jātisu ime buddhakārakā dhammā paripācitā, kathaṃ vā

paripākaṃ gatā?

“In which births, venerable sir, were these qualities issuing in Buddhahood brought to maturity, and how did they reach maturity?”⁹

The Buddha answered:

“Sāriputta, mayhaṃ buddhakāraṇā dhammā samādānato paṭṭhāya niraṇṭaraṃ
sakkaccakāritāya vīriyūpatthambhena ca sabbesu kappesu bhavato bhavaṃ jātito jātiṃ
paripaccantāyeva ahesuṃ, imasmim̐ pana bhaddakappe imāsu jātisu te paripakkā
jātā”ti dassento “kappe ca satasahassee”tiādinā cariyāpiṭakaṃ buddhāpadāniyanti
dutiyaḥbhiddhānaṃ dhammapariyāyaṃ abhāsi.

“To show him: ‘Sāriputta, from the time I undertook the qualities issuing in Buddhahood, through uninterrupted careful performance and supported by energy, they continued to ripen from existence to existence and from birth to birth through all the aeons; but in this Fortunate Aeon, in these births, they became fully mature,’ he spoke the Dhamma discourse beginning ‘In a hundred thousand aeons and four incalculables,’ called the Cariyāpiṭaka and also known by the second name Buddhāpadāniya.”⁹

The Cariyāpiṭaka Commentary

The following translation gives the *Ganthārambhakathā* and *Nidānakathā* in full. The translation was completed with AI assistance and checked against the Pāli text. Bodhi’s established renderings are followed where the same Pāli expressions recur. I have divided the paragraphs for readability. The Pāli is reproduced in Appendix C.

Homage Verses

I pay homage to the Leader of the World, the Great Sage whose conduct is for the welfare of the entire world, whose power is inconceivable.

I pay homage to that supreme Dhamma, honoured by the Perfectly Enlightened One, by which those endowed with knowledge and conduct are led out of the world.

I pay homage to that Noble Saṅgha, endowed with the qualities beginning with virtue, established in the paths and fruits, the unsurpassed field of merit.

May the merit produced by this homage to the Triple Gem remove all obstacles for me everywhere through its power.

In this Fortunate Aeon the perfections beginning with the perfection of giving, which are extremely difficult to fulfil, were accumulated and reached their highest peak.

In order to reveal the power of those conducts leading to Perfect Awakening, while the Great Sage was dwelling among the Sakyans at Nigrodhārāma,

The Lord of the World taught the work called the Cariyāpiṭaka to the General of the Dhamma, the standard-bearer of all disciples.

The great sages, the compilers of the Teacher’s Dhamma, recited it in the Khuddaka Nikāya as an illumination of the fulfilment of the causes of Buddhahood.

Although it is difficult to compose an explanation of its meaning according to the method of analysing the requisites of enlightenment, yet because the Teacher’s Dispensation continues together with its commentaries, and the decisions of the lion-like former teachers still stand,

Therefore, relying on that, diving into it completely, taking the Jātakas as support and following the method of the ancient commentaries,

Relying on the pure and untroubled path of recitation of the residents of the Mahāvihāra, and their refined determination of meaning,

Distinguishing meanings already made explicit from meanings requiring interpretation and illuminating the perfections, I shall compose this explanation of the meaning of the Cariyāpiṭaka.

Listen, good people, to him who, desiring the long duration of the True Dhamma, analyses its meaning.

Explanation of the Title

Why is it called Cariyāpiṭaka?

Because it is the scriptural collection that reveals the power of the Teacher’s conduct in past births, it is called Cariyāpiṭaka. Here the word piṭaka has the sense of a scriptural collection, as in the phrase “not by mere transmission of the piṭaka” (Aṅguttara 3.66).

Or else, because that scriptural collection itself becomes the vessel that reveals the power of the Teacher’s conducts in his former births, it is also called Cariyāpiṭaka. For the word piṭaka is also explained in the sense of a vessel, as in the phrase “Then a man would come, taking a spade and basket...” (Majjhima 1.228; Aṅguttara 3.70).

This Cariyāpiṭaka is included in the Suttanta Piṭaka among the three Piṭakas (Vinaya, Suttanta, Abhidhamma). Among the five Nikāyas it is included in the Khuddaka Nikāya. Among the nine limbs of the Dispensation it is classified under the verse (gāthā) collection.

Among the 84,000 units of Dhamma acknowledged by the Treasurer of the Dhamma (“I received 82,000 from the Buddha and 2,000 from the bhikkhus; these 84,000 units of Dhamma are current in me” – Theragāthā 1027), it comprises a certain number of those units.

By chapter (vagga) it consists of three: the Akitti chapter, the Hatthināga chapter, and the Yudhañjaya chapter. By conduct (cariyā) it comprises thirty-five: ten in the Akitti chapter, ten in the Hatthināga chapter, and fifteen in the Yudhañjaya chapter.

Among the three chapters the Akitti chapter comes first; among the conducts the Akitti conduct comes first. And of that the first verse is:

“Whatever was practised during a hundred thousand aeons and four incalculables—all that was for the ripening of Awakening.”

From this point the explanation of the meaning proceeds in order.

End of the Introduction to the Treatise (Ganthārambhakathā).

Nidānakathā

This explanation of the meaning, when presented after first showing these three nidānas — the distant nidāna, the not-so-distant nidāna, and the proximate nidāna — is properly understood by the listeners from the very beginning of the arising [of the Bodhisatta’s career]. Therefore this division of the nidānas should be understood as follows:

The account from the Bodhisatta’s aspiration at the feet of Dīpaṅkara to his rebirth in Tusita is called the distant nidāna; from Tusita to awakening, the not-so-distant nidāna; and from awakening to the present occasion at Nigrodhārāma, the proximate nidāna. Of these three, the distant and not-so-distant nidānas are common to all [Jātaka literature], and therefore they should be understood in detail according to the method fully explained in the Jātaka-aṭṭhakathā. But in the proximate nidāna there is a distinction. Therefore a brief account of all three nidānas is given here from the beginning.

The Bodhisatta, the Lord of the World, who had made his aspiration at the feet of the Blessed One Dīpaṅkara, fulfilled the thirty perfections in accordance with that aspiration, brought the requisites for omniscience to their culmination, and was reborn in the Tusita heaven, waiting for the time of his arising as a Buddha. After remaining there for the full span of life, he passed away and took rebirth in the Sakyan royal family. Growing up with infinite care and great splendour and fortune, he in due course reached youth. In his twenty-ninth year he made the Great Renunciation, strove for six years with great effort, and on the full-moon day of Vesākha, seated at the foot of the Bodhi tree, while the sun had not yet set, he scattered the forces of Māra. In the first watch he recollected previous lives; in the middle watch he purified the divine eye; in the last watch he destroyed the one-and-a-half thousand defilements and awakened to the unsurpassed Perfect Enlightenment.

Then, after spending seven weeks right there, on the full-moon day of Āsālha he went to Bārāṇasī and in the Deer Park at Isipatana caused eighteen crores of Brahmās headed by Aññā-Koṇḍañña to drink the nectar of the Dhamma, set rolling the Wheel of the Dhamma, established Yasa and others among the trainable beings in arahatship, and sent all sixty arahants out for the welfare of the world. On the way to Uruvelā he established the thirty Bhaddavaggiya youths in the fruit of stream-entry and higher, went to Uruvelā, displayed three and a half thousand miracles, converted the three matted-hair brothers headed by Uruvelā-Kassapa together with their thousand followers, and, accompanied by them, sat in the Laṭṭhivana grove near Rājagaha. There he established in the Dispensation twelve nahutas of brahmins and householders headed by Bimbisāra, and dwelt in the Veḷuvana monastery built by the king of Magadha.

While the Blessed One was thus dwelling in Veḷuvana, after Sāriputta and Moggallāna had been established in the position of chief disciples and an assembly of disciples had arisen, King Suddhodana heard: “My son, they say, after practising austerities for six years, attained the highest Perfect Enlightenment, set rolling the excellent Wheel of the Dhamma, and is dwelling in Veḷuvana near Rājagaha.” He successively sent ten ministers, each with a retinue of a thousand men, saying “Bring my son here and show him to me.” When they had gone to Rājagaha and been established in arahatship by the Teacher’s teaching of the Dhamma, and when the Elder Kāludāyī had informed the king of his intention, the Blessed One left Rājagaha accompanied by twenty thousand arahants whose cankers were destroyed and reached Kapilavatthu, a distance of sixty yojanas, in two months.

The Sakyan kings, thinking “We shall see the chief of our relatives,” gathered, prepared the Nigrodhārāma as a suitable residence for the Blessed One and the Saṅgha of bhikkhus, went out to meet him with perfume and flowers in their hands, and brought the Teacher into the Nigrodhārāma. There the Blessed One, accompanied by twenty thousand arahants whose cankers were destroyed, sat

down on the excellent Buddha-seat that had been prepared. The Sakyans, stiff with pride, did not pay homage to the Teacher. The Blessed One, observing their disposition, in order to break their pride and make them vessels for the teaching of the Dhamma, entered the fourth jhāna that is the basis for the higher knowledges, rose from it, rose into the air, and performed the Twin Miracle similar to the one performed at the foot of the Kaṇḍamba tree, raining down foot-dust upon their heads as it were. When the king saw that wonder he paid homage, thinking “This is the foremost person in the world.” When the king had paid homage, the others could not remain standing; all the Sakyans paid homage.

At that time, while performing the Twin Miracle, the Blessed One also performed the Miracle of the Opening of the Worlds. While it was occurring, human beings, remaining just as they were standing or sitting in the human world, saw with their own fleshly eyes all the deities from the Cātumahārājika realm up to the Akaniṭṭha realm, playing in their respective heavens, shining with divine power, experiencing great divine splendour, and enjoying peaceful attainments, and discussing the Dhamma with one another. Likewise they saw beings experiencing great suffering in the eight great hells, the sixteen secondary hells, and the interstitial hells below the earth. Deities from the ten-thousand world-systems, filled with wonder and amazement at the Tathāgata’s power, approached with their great divine majesty, paid homage with joined hands, attended upon him, uttered verses connected with the Buddha’s qualities, praised him, snapped their fingers, laughed, and manifested joy and gladness. Referring to this it is said:

“The earth-deities, the Great Kings, the Tāvatiṃsa, the Yāma gods, the Tusita, the Nimmānarati, the Paranimmitavasavatti, and also those belonging to the Brahma-group — all rejoiced and made a vast sound.” (Buddhavaṃsa 1.6)

Then the Ten-powered One, aroused by great compassion and thinking “I shall display my unequalled Buddha-power,” created a walkway in the air in the assembly of the ten-thousand world-systems, stood on the jewelled walkway twelve yojanas wide made of all kinds of jewels, and displayed the wonder that was the single landing-place for the eyes of gods and humans, a wonder not shared by others, revealing the power of the Buddhas’ concentration and knowledge. Then, walking back and forth on that walkway, he taught the Dhamma with the inconceivable power and incomparable Buddha-grace that accorded with the dispositions of those who were capable of being led. Therefore it is said:

“Neither gods nor humans know what kind of supreme man this Buddha is, what kind of power of psychic potency and power of wisdom he has, what kind of Buddha-power the one who works for the welfare of the world has.

Neither gods nor humans know that this Buddha is such a supreme man, that he has such power of psychic potency and power of wisdom, that the one who works for the welfare of the world has such Buddha-power.

Come, I shall display the unsurpassed Buddha-power; I shall create a walkway in the sky adorned with jewels.” (Buddhavaṃsa 1.3–5)

While the Tathāgata was thus teaching the Dhamma after displaying the miracle that revealed his own Buddha-power, the Elder Sāriputta, the General of the Dhamma, standing on the Vulture Peak near Rājagaha, saw it with the divine eye. Filled with wonder and amazement at the display of the Buddha’s power, he thought: “Come, I shall make the Buddha’s power even more evident to the world.” He informed the five hundred bhikkhus who were his retinue of the matter, came at once through the air by psychic power, approached the Blessed One with his retinue, paid homage with the fivefold prostration, raised his brightly shining joined hands to his head, and asked the Tathāgata about his great aspiration and the fulfilment of the perfections. The Blessed One, making him a personal witness, taught the Buddhavaṃsa, revealing his own Buddha-power to the human beings assembled there and to the deities and Brahmās of the ten-thousand world-systems. Therefore it is said:

“Sāriputta of great wisdom, skilled in concentration and jhāna, who has reached the perfection of wisdom, asks the Leader of the World:

‘What was your aspiration, O great hero, supreme among men? At what time, O wise one, did you aspire to the highest Awakening?

What were your giving, virtue, renunciation, wisdom, and energy like? What were your patience, truth, determination, loving-kindness, and equanimity like?

What were the ten perfections like for you, O wise Leader of the World? How were the intermediate perfections fulfilled? How the ultimate perfections?’

Questioned by him, he replied with a voice sweet as the karavīka bird, cooling the heart and delighting the world with its gods.” (Buddhavaṃsa 1.74–78)

When the Blessed One had thus taught the Buddhavaṃsa, the Elder, the General of the Dhamma, reflected: “Ah, the fulfilment of the causes of the Buddhas! Ah, the excellence of the arising! Ah, the success of the great aspiration! Difficult indeed was what the Blessed One did, fulfilling the perfections for so long a time. This fruit — omniscience and mastery over the powers, such great psychic potency and such great power — is entirely fitting for one who has thus accumulated the requisites for Awakening.” He directed his knowledge to the object of the Buddha’s qualities.

He followed by way of inference and recollected the inconceivable powers of the Buddha’s qualities, beginning with the Buddha’s unique virtue, concentration, wisdom, liberation, and knowledge and vision of liberation, shame and fear of wrongdoing, faith and energy, mindfulness and clear comprehension, purity of virtue and purity of view, calm and insight, the three wholesome roots, the three kinds of good conduct, the three right thoughts, the three blameless perceptions, the three elements, the four foundations of mindfulness, the four right efforts, the four bases of psychic power, the four noble paths, the four noble fruits, the four analytical knowledges, the knowledges that discriminate the four kinds of birth, the four noble lineages, the four knowledges of self-confidence, the five factors of striving, the five-factored right concentration, the five faculties, the five powers, the five elements of escape, the five knowledges of the bases of liberation, the five dhammas that ripen liberation, the six memorable dhammas, the six bases of recollection, the six respects, the six elements of escape, the six constant abidings, the six unsurpassed things, the six perceptions connected with penetration, the six higher knowledges, the six unique knowledges, the seven non-decline dhammas, the seven noble treasures, the seven factors of enlightenment, the seven dhammas of a good person, the seven bases of purity, the seven perceptions, the seven kinds of person worthy of offerings, the seven powers of one whose cankers are destroyed, the eight causes for obtaining wisdom, the eight rightnesses, the eight transcendings of worldly dhammas, the eight bases of initiative, the eight inopportune times, the eight thoughts of a great man, the eight bases of mastery, the eight liberations, the nine dhammas rooted in careful attention, the nine factors of purity and striving, the nine abodes of beings, the nine ways of overcoming anger, the nine kinds of wisdom, the nine teachings on diversity, the nine successive abidings, the ten protective dhammas, the ten kasiṇa bases, the ten courses of wholesome action, the ten rightnesses, the ten noble abidings, the ten dhammas of one beyond training, the ten jewels, the ten powers of a Tathāgata, the eleven benefits of loving-kindness, the twelve aspects of the Wheel of the Dhamma, the thirteen qualities of the ascetic practices, the fourteen Buddha-knowledges, the fifteen dhammas that ripen liberation, the sixteenfold mindfulness of breathing, the sixteen successive dhammas, the eighteen Buddha-dhammas, the nineteen knowledges of reviewing, the forty-four bases of knowledge, the fifty knowledges of rise and fall, the fifty-five wholesome dhammas, the seventy-seven bases of knowledge, the great diamond knowledge that ranges through twenty-four crores of hundreds of thousands of attainments, the knowledges of investigation, reviewing and teaching that thoroughly examine the infinite methods of the Paṭṭhāna, and the knowledges that reveal the dispositions and so on of infinite beings in infinite world-systems — and he found neither end nor measure of them.

For the Elder, even when attending to the end or measure of his own qualities, does not see it; how then could he see the measure of the Blessed One’s qualities? Whoever has great wisdom and clear knowledge believes the more strongly in the greatness of the Buddha’s qualities. Thus the Elder, not seeing any measure or limit to the Blessed One’s qualities, concluded: “Even for one such as I, standing in the knowledge of a disciple’s perfection, the Buddha’s qualities cannot be delimited by knowledge, still less for others. Ah, the inconceivable, immeasurable, and powerfully majestic qualities of the Omniscient One! These are the complete domain of only one Buddha-knowledge; they are not the domain of others. Even Perfectly Enlightened Buddhas cannot describe them in full.” For it is said:

“Even if a Buddha were to speak in praise of a Buddha for an aeon, speaking of nothing else, the aeon might come to an end in that long period, but the praise of the Tathāgata would not come to an end.” (Dīgha-aṭṭhakathā 1.304; 3.141; Udāna-aṭṭhakathā 53)

Filled with strong joy and gladness arising from the greatness of the Buddhas’ qualities, he thought again: “The perfections, the qualities issuing in Buddhahood and the causes of such Buddha-qualities, are of great power. In which births were the perfections brought to maturity? How did they come to maturity? Come, by asking this question I shall make the power of the Buddhas even more evident to this world with its deities, beginning from the very arising [of the career].”

Having thought thus, he asked the Blessed One this question: “In which births, venerable sir, were these qualities issuing in Buddhahood brought to maturity? Or how did they come to maturity?”

Then the Blessed One, seated on that jewelled walkway in the cross-legged posture with the three bends, shining like the young sun on Mount Yugandhara, showed him: “Sāriputta, my qualities issuing in Buddhahood, from the time of undertaking them onwards, through continuous careful performance and with the support of energy, kept ripening from existence to existence and from birth to birth in all aeons. But in this Fortunate Aeon, in these births, they became fully matured.” And he

spoke the Dhamma-discourse called the Cariyāpiṭaka, also known as Buddhāpadāniya, beginning with the words “In a hundred thousand aeons and four incalculables...”.

Others, however, say that the Blessed One, while walking on the jewelled walkway and being honoured by the gods headed by the king of the gods and by Brahmās, descended to the Nigrodhārāma, sat down on the excellent Buddha-seat that had been prepared, accompanied by twenty thousand arahants whose cankers were destroyed, and, when asked in the manner already described by the Elder Sāriputta, taught the Cariyāpiṭaka.

To this extent the distant and not-so-distant nidānas have been shown in brief, and the proximate nidāna of the Cariyāpiṭaka has been set forth in detail. The distant nidāna will become clear in the explanation of the incalculables. ¹⁰

Buddhadatta and Dhammapāla

The surviving *Buddhavaṃsa* commentary, the *Madhuratthavilāsinī*, was composed in Pāli by Ācariya Buddhadatta; the surviving *Cariyāpiṭaka* commentary, *Paramatthadīpanī VII*, by Ācariya Dhammapāla.

Ācariya Buddhadatta was a South Indian Theravāda elder of about the fifth century. His colophons call him “Buddhadatta of Uragapura” and place his work in the Chola country; the *Madhuratthavilāsinī* records that he undertook it at the request of the Elder Buddhasiha.¹¹

Ācariya Dhammapāla was a South Indian Theravāda commentator, of about the sixth century. The colophon identifies him as a resident of Badaratittha Vihāra; the *Cariyāpiṭaka-aṭṭhakathā* is the seventh of the *Paramatthadīpanī* commentaries.¹²

Buddhadatta writes:

Mahāvihārāgatapālimaggasannissitā saṅkaradosahinā;

Samāsatoyaṃ pana buddhavaṃsasamvannaṇā hessati sārabbhūtā.

“Relying upon the method of the Pāli handed down in the Mahāvihāra and free from the fault of corrupt admixture, this concise commentary on the Buddhavaṃsa will contain the essential meaning.”¹¹

Dhammapāla writes:

Saha samvannaṇaṃ yasmā, dharate satthu sāsaṇaṃ;

Pubbācariyasihānaṃ, tiṭṭhateva vinicchayo.

Tasmā taṃ avalambitvā, ogāhitvā ca sabbaso;

Jātakānupanissāya, porāṇaṭṭhakathānayaṃ.

Nissitaṃ vācanāmaggaṃ, suvisuddhamanākulam;

Mahāvihāravāsinaṃ, nipuṇatthavinicchayaṃ.

“Since the Teacher’s Dispensation endures together with its commentary and the determination of the lion-like former teachers still stands, I shall rely upon it, take the Jātakas as support, follow the method of the ancient commentary, and use the purified recitational tradition and precise determination of meaning of the residents of the Mahāvihāra.”¹²

The Khuddakapāṭha Commentary

The *Khuddakapāṭha* commentary lists the Khuddaka Nikāya through the *Apadāna*, *Buddhavaṃsa*, and *Cariyāpiṭaka*, as Buddha-word outside the four main Nikāyas.¹³

The bhāṇaka lists

The Dīgha commentary preserves two reciter lists in its First Council account. The Majjhima-bhāṇakas:

Majjhimbhāṇakā pana “cariyāpiṭakabuddhavaṃsehi saddhiṃ sabbampetaṃ

khuddakaganthaṃ nāma suttantapiṭake pariyāpanna”nti vadanti.

“The Majjhima reciters, however, say that this entire collection of minor texts, together with the Cariyāpiṭaka and Buddhavaṃsa, belongs to the Suttanta Piṭaka.”¹⁴

The Dīgha-bhāṇaka list in the same passage is shorter and does not name the two books separately; it does not state that they were absent, composed later, or admitted at another council.

The fifteen-book Khuddaka at the First Council

In its First Council account, the *Saddhammasaṅgaha* ends the fifteen books with the *Apadāna*, *Buddhavaṃsa*, and *Cariyāpiṭaka*:

... *Apadāna Buddhavaṃsa Cariyāpiṭakavasena paṇṇarasappabhedaṃ Khuddakanikāyaṃ*

saṅgāyitvā: “Idaṃ Suttantapiṭakaṃ nāmā”ti ṭhapesuṃ.

“... having recited the fifteenfold Khuddaka Nikāya, including the *Apadāna*, *Buddhavaṃsa*, and *Cariyāpiṭaka*, they established: ‘This is called the Suttanta Piṭaka.’”¹⁵

The Abhayagiri witness

Peter Skilling has identified a Tibetan citation from a *Buddhavaṃsa* associated with the Ārya Sthaviras of the Abhayagiri, evidence that the text was transmitted outside the Mahāvihāra.¹⁶

Conclusion

Together the two books preserve the Theravāda account of the long preparation for Buddhahood: the *Buddhavaṃsa* gives the aspiration, predictions, and lineage; the *Cariyāpiṭaka* shows the pāramīs in the Bodhisatta’s conduct.¹⁷

RobertK

Notes

1. The principal primary passages are in the Buddhavaṃsa-aṭṭhakathā (Madhuratthavilāsini) and the Cariyāpiṭaka-aṭṭhakathā (Paramatthadīpanī VII). The council and canonical-list evidence is cited separately below.
2. Direct First Council passage in the Buddhavaṃsa commentary; see also I. B. Horner, The Clarifier of the Sweet Meaning, her complete English translation of the Madhuratthavilāsini.
3. Madhuratthavilāsini, opening questions on the speaker and authorship: *Kassa vacananti? ... sammāsambuddhasseva vacanam*. The same introductory section gives the Nigrodhārāma setting and the Rājagaha council recitation.
4. Madhuratthavilāsini, introductory verses on the purpose and benefit of the work; Horner, *Clarifier of the Sweet Meaning*, Introduction and opening commentary.
5. Madhuratthavilāsini, on *ācariyaparamparāya ābhato*, the preservation of the Pāli sequence and meaning *yathāsutamāyeva*, and reliance on the Mahāvihāra textual method.
6. Buddhavaṃsa-aṭṭhakathā, opening sections through the First Council. The translation was completed with AI assistance and checked against the Pāli reproduced in Appendix B; Horner's *The Clarifier of the Sweet Meaning* was also consulted.
7. Cariyāpiṭaka-aṭṭhakathā, Ganthārambhakathā: opening verses, title explanation, canonical classification, and Mahāvihāra recitational method. The translations in the essay are from the Pāli. For the pāramī treatise, see Bhikkhu Bodhi, A Treatise on the Pāramīs.
8. Vinaya subcommentary identifying the compilers of the Teacher's Dhamma with Mahākassapa and the other elders: Dhammasaṅgāhaka mahākassapaṭṭherādayo.
9. Nigrodhārāma was the monastery near Kapilavatthu prepared by the Sakyan rulers as a residence for the Buddha and the Saṅgha when he returned to the Sakyan country. Cariyāpiṭaka-aṭṭhakathā, Nidānakathā: the three nidānas, Śāriputta's two questions, the Buddha's teaching of the Buddhavaṃsa and Cariyāpiṭaka (Buddhāpadāniya), and the two versions of the immediate setting.
10. Cariyāpiṭaka-aṭṭhakathā, Ganthārambhakathā and Nidānakathā. The translation was completed with AI assistance and checked against the Pāli reproduced in Appendix C. Bhikkhu Bodhi's Part IV, "A Treatise on the Pāramīs," in *The Discourse on the All-Embracing Net of Views*, translates the pāramī treatise found later in the commentary rather than these introductory sections. Where the same terms recur, his renderings are followed where suitable: bodhisambhāra, "requisites of enlightenment"; buddhakārakā dhammā, "qualities issuing in Buddhahood"; and upapāramī, "intermediate perfection." P. Masefield's *The Anthology of Undertakings with Dhammapāla's Commentary* (Pali Text Society, 2024) is a complete English translation of the Cariyāpiṭaka and its commentary.
11. Madhuratthavilāsini, Ganthārambhakathā. Buddhadatta states that he undertook the commentary after repeated requests from the Elder Buddhasiha and that it follows the Pāli method transmitted through the Mahāvihāra. On Buddhadatta's own colophons—"Buddhadatta of Urugapura," his residence at Bhūṭamaṅgala, and the composition of the Abhidhammāvatāra and Buddhavaṃsa commentary at Kāverīpaṭṭana—see A. P. Buddhadatta, "The Great Author of Summaries—Contemporary of Buddhaghosa," *University of Ceylon Review* (1944), esp. pp. 35–39. The Pali Text Society lists his Abhidhammāvatāra, Rūpārūpavibhāga, Vinayavinicchaya, and UttaraVinicchaya and places him about the fifth century.
12. Cariyāpiṭaka-aṭṭhakathā, Ganthārambhakathā and colophon. The closing colophon reads: *Iti badaratitthavīhāravāsīnā ācariyadhammapālena katā Cariyāpiṭakavaṇṇanā niṭṭhitā* — "Thus the explanation of the Cariyāpiṭaka, composed by Ācariya Dhammapāla, resident at Badaratittha Vihāra, is finished." Dhammapāla identifies his authorities as the former teachers, the Jātakas, the ancient commentary, and the purified recitational and interpretative tradition of the Mahāvihāra. The Pali Text Society describes the Cariyāpiṭaka commentary as Dhammapāla's and tentatively dates it to the sixth century. Malalasekera's *Dictionary of Pāli Proper Names* notes that several authors bore the name Dhammapāla; the attribution of later *ṭīkā*s therefore requires separate examination.
13. Khuddakapāṭha-aṭṭhakathā canonical inventory, listing the Apadāna, Buddhavaṃsa, and Cariyāpiṭaka within the Khuddaka Nikāya.
14. Dīgha commentary passage containing the bhāṇaka lists. The Majjhima-bhāṇaka statement expressly includes the Cariyāpiṭaka and Buddhavaṃsa in the Suttanta Piṭaka.
15. Saddhammasaṅgaha, First Council passage, listing the fifteen-book Khuddaka Nikāya and the joint recitation by the five hundred arahants. For the work's date and edition, see the Pali Text Society description of the Saddhammasaṅgaha.
16. Peter Skilling, "A Citation from the Buddhavaṃsa of the Abhayagiri School", on a Tibetan citation associated with the Ārya Sthaviras of Abhayagiri.
17. See Appendix A for the full resource guide. The conclusion rests on the Theravāda sources cited above.

Appendix A. Comprehensive Resource Guide

A.1 Essential Working Collection

- [Buddhavaṃsa: Pāli and English at the Edinburgh Jātaka Stories database](#) — PTS text and I. B. Horner’s translation, chapter by chapter.
- [Cariyāpiṭaka: Pāli and English at the Edinburgh Jātaka Stories database](#) — PTS text and Horner’s translation presented together.
- [Buddhavaṃsa at SuttaCentral](#) — Searchable Pāli, modern translation, parallels, and downloadable formats.
- [Cariyāpiṭaka at SuttaCentral](#) — Searchable Pāli and modern translation.
- [Buddhavaṃsa-aṭṭhakathā at VRI](#) — Complete Roman-script Pāli commentary.
- [Cariyāpiṭaka-aṭṭhakathā at VRI](#) — Complete Roman-script Pāli commentary.
- [Mingun Sayadaw, The Great Chronicle of Buddhas](#) — The largest traditional Theravāda exposition in English.
- P. Masefield, *The Anthology of Undertakings with Dhammapāla’s Commentary* — Complete English translation of the Cariyāpiṭaka and its commentary, Pali Text Society, 2024.

A.2 Pāli Canonical Texts

Pali Text Society Editions

- N. A. Jayawickrama, ed., *Buddhavaṃsa and Cariyāpiṭaka* — The principal modern PTS Pāli edition; first issued in 1974.
- [Pariyatti listing for the PTS Pāli edition](#)
- Richard Morris, ed., *The Buddhavaṃsa and the Cariyā-piṭaka* — Historical PTS edition, 1882.
- [Alternative Internet Archive scan of the Morris edition](#)

Searchable Electronic Pāli

- [Buddhavaṃsa — GRETIL plain Roman Pāli](#)
- [Buddhavaṃsa — GRETIL annotated version](#)
- [Cariyāpiṭaka — GRETIL plain Roman Pāli](#)
- [GRETIL Pāli collection](#)
- [Chatṭha Saṅgāyana Tipiṭaka](#)
- [VRI Tipiṭaka search engine](#)
- [Roman-script PDF and ZIP downloads](#)
- [VRI texts in multiple Asian scripts](#)

A.3 Complete English Translations

I. B. Horner

- [PTS: The Chronicle of Buddhas and The Basket of Conduct](#) — Complete translation of both canonical works; originally Minor Anthologies III.
- [Horner’s Buddhavaṃsa translation — PDF mirror](#)
- [Horner’s Cariyāpiṭaka translation — PDF mirror](#)

B. C. Law

- B. C. Law, *The Minor Anthologies of the Pāli Canon, Part III* — The first complete English translation of both works, 1938.

Bhikkhu Mahinda and Other Modern Editions

- [Internet Archive Theravāda Tipiṭaka English collection](#)

A.4 The Buddhavaṃsa Commentary

The commentary is the Madhurattavilāsini, also called the Buddhavaṃsa-aṭṭhakathā, composed by Ācariya Buddhaddatta.

- [Complete Buddhavaṃsa-aṭṭhakathā at VRI](#)
- [PTS edition: Buddhavaṃsa Commentary](#)
- [VRI Khuddaka Nikāya commentaries index](#)
- [Theravada.vn Pāli PDF scan](#)
- I. B. Horner, *The Clarifier of the Sweet Meaning* — Complete English translation of the Madhurattavilāsini.
- [The Clarifier of the Sweet Meaning — PDF mirror](#)
- The complete introductory passage used in this essay is translated in the main text; the corresponding Pāli is reproduced in Appendix B.

A.5 The Cariyāpiṭaka Commentary

The commentary is Paramatthadīpanī VII, also called the Cariyāpiṭaka-aṭṭhakathā and in some catalogues Vimalavilāsinī, composed by Ācariya Dhammapāla.

- [Complete Cariyāpiṭaka-aṭṭhakathā at VRI](#)
- Ganthārambhakathā and Nidānakathā — Exact Pāli opening, canonical place, and account of the occasion; a full translation appears in the main text and the corresponding Pāli in Appendix C.
- [PTS edition: Cariyāpiṭaka Commentary, Paramatthadīpanī VII](#)
- P. Masefield, *The Anthology of Undertakings with Dhammapāla's Commentary* — Complete English translation of the Cariyāpiṭaka and its commentary, Pali Text Society, 2024.

A.6 Subcommentaries and Rare Texts

The following are bibliographically attested:

- Buddhavaṃsa-ṭīkā
- Cariyāpiṭaka-ṭīkā
- Buddhavaṃsajātakaya
- Buddhavaṃsagāthā
- Buddhavaṃsasannaya
- [Nyanatusita, Reference Table of Pāli Literature](#)
- [Critical Pāli Dictionary bibliography](#)
- [Ancient Buddhist Texts, The Pāli Canon and Its Commentaries](#)

Current online gap. The existence of both ṭīkā is clearly recorded, but a securely identified, complete, independently published online Roman edition of either was not located. Large combined ṭīkā collections and inconsistent cataloguing make identification difficult.

A.7 Traditional Theravāda Explanations

Mingun Sayadaw

- [The Great Chronicle of Buddhas — complete online text](#)
- [Complete consolidated PDF](#)
- [Internet Archive edition](#)
- [Volume I, Part 2: Chronicle of the Twenty-Four Buddhas](#)
- [Alternative multi-volume download page](#)

This work combines the canonical Buddhavaṃsa, its commentary, later Burmese explanations, and traditional material concerning the aspiration, qualifications of a bodhisatta, perfections, and careers of the Buddhas.

Works on the Ten Pāramīs

- [Thānissaro Bhikkhu, The Ten Perfections: A Study Guide](#)
- [Ajahn Sucitto, Pāramī: Ways to Cross Life's Floods](#)
- [Amaravati edition of Ajahn Sucitto's Pāramī](#)
- [Ajahn Sucitto's books page](#)
- [Nārada Mahāthera, The Buddha and His Teachings](#)
- [BPS anthology, The Bodhisatta Ideal](#)

A.8 Selected Supporting Studies

Bibliographical and Canonical Surveys

- [Russell Webb, An Analysis of the Pāli Canon](#)

The Theravāda Bodhisatta Ideal

- [Jeffrey Samuels, "The Bodhisattva Ideal in Theravāda Buddhist Theory and Practice"](#)
- [Shanta Ratnayaka, "The Bodhisattva Ideal of Theravāda"](#)

A.9 Sinhala Resources

- [Buddha Jayanti Buddhavaṃsa and Cariyāpiṭaka volume at Tipitaka.lk](#)
- [Tipitaka.lk main portal](#)
- [Pitaka.lk searchable Pāli-Sinhala Tipiṭaka](#)
- [University of Sri Jayewardenepura: Sinhala Tripitaka downloads](#)

The Sinhala bibliographical tradition also includes the Buddhavaṃsasannaya, Buddhavaṃsagāthā, and Buddhavaṃsajātakaya, although dependable complete digitizations of all three were not located.

A.10 Thai Resources

- [Thai Royal Tipiṭaka, volume 33](#) — Contains the Buddhavaṃsa and Cariyāpiṭaka.
- [Mahamakut Thai edition and commentary material](#)
- [Thai Tipiṭaka volume with audio and text](#)
- [Ninety-one-volume Thai Tipiṭaka and commentary collection](#)

A.11 Manuscripts and Bibliographical Tools

- [Royal Asiatic Society Cariyāpiṭaka palm-leaf manuscript](#)
- [PTS overview of non-PTS editions of Pāli texts](#)
- [PTS manuscript and canonical-text projects](#)
- [Critical Pāli Dictionary bibliography](#)
- [PTS Pāli-English Dictionary](#)
- [Malalasekera, Dictionary of Pāli Proper Names: Buddhavaṃsa](#)
- [Pāli Studies textual reference portal](#)

A.12 Strongest Core Bibliography for Academic Citation

1. Jayawickrama's PTS Pāli edition of both canonical works.
2. Horner's complete translation of both canonical works.
3. Horner's complete translation of the Madhurattavilāsini.
4. The complete Pāli Cariyāpiṭaka-aṭṭhakathā.
5. Masfield's complete translation of the *Cariyāpiṭaka* and its commentary.
6. Bhikkhu Bodhi's translation of its pāramī treatise.
7. Mingun Sayadaw's traditional synthesis.
8. The Dīgha-aṭṭhakathā bhāṇaka list and the Khuddakapāṭha-aṭṭhakathā canonical inventory.
9. The Saddhammasaṅgaha account of the First Council and its fifteen-book Khuddaka Nikāya.
10. Peter Skilling, "A Citation from the Buddhavaṃsa of the Abhayagiri School," for evidence of a Buddhavaṃsa tradition beyond the Mahāvihāra.

Appendix B. Pāli Text of the Buddhavaṃsa Commentary Introduction

This is the Roman-script Pāli corresponding to the complete translation in the main essay: the Ganthārambhakathā, the Bāhiranidāna, and the opening Abbhantarānidāna through the account of Ānanda's recitation at the First Great Recitation. Source text: Vipassana Research Institute, Chaṭṭha Saṅgāyana Tipiṭaka, Roman-script file s0511a.att.xml, checked against the TipitakaPali display of s0511a.att0 and the opening of s0511a.att1. Editorial page markers (¶) have been omitted; the Pāli wording, spelling, quotations, and source references are retained.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Buddhavaṃsa-aṭṭhakathā

Ganthārambhakathā

Anantañāṇaṃ karuṇālayaṃ layaṃ, malassa buddhaṃ susamāhitaṃ hitaṃ;
Namāmi dhammaṃ bhavaśaṃvaraṃ varaṃ, guṇākarañceva niraṅgaṇaṃ gaṇaṃ.
Paññāya seṭṭho jinasāvakānaṃ, yaṃ dhammasenāpati dhammarājaṃ;
Apucchi satthāramapārapāraguṃ, niraṅgaṇaṃ ñātigaṇassa majjhe.

Subuddhavaṃsenidha buddhavaṃso, visuddhavaṃsena vināyakena;
Hatāvakāsenā pakāsito yo, samādhivāsenā tathāgatena.

Yāvajjakālā avināsayantā, pālikkamañceva ca pāliyatthaṃ;
Kathānusandhiṃ sugatassa puttā, yathāsutaṃyeva samāharimṣu.

Tasseva sambuddhavarānvayassa, sadā janānaṃ savanāmatassa;
Pasādapaññājananassa yasmā, saṃvaṇṇanānukkamato pavattā.

Sakkaccasaddhammaratena buddhasīhena sīlādiguṇoditena;
Āyācitohaṃ sucirampi kālaṃ, tasmāssa saṃvaṇṇanamārabbhissaṃ.

Sadā janānaṃ kalināsanassa, ciraṭṭhitatthaṃ jinasāsanassa;
Mamāpi puññodayavuddhiyatthaṃ, pasādanatthañca mahājanassa.

Mahāvihārāgatapāḷimaggasannissitā saṅkaradosahīnā;
Samāsatoyaṃ pana buddhavaṃsasamvaṇṇanā hessati sārabhūtā.

Sotabbarūpaṃ pana buddhavaṃsakathāya aññaṃ idha natthi yasmā;
Pasādanāṃ buddhaguṇe ratānaṃ, pavāhanaṃ pāpamahāmalassa.

Tasmā hi sakkaccasamādhivyuttā, vihāya vikkhepamaññacittā;
Saṃvaṇṇanaṃ vaṇṇayato suvaṇṇaṃ, nidhāya kaṇṇaṃ madhuraṃ suṇātha.

Sabbampi hitvā pana kiccamaññaṃ, sakkacca maccenidha niccakālaṃ;
Sotum kathetumpi budhena yuttā, kathā panāyaṃ atidullabhāti.

Tattha “buddhavaṃsasamvaṇṇanā hessati sārabhūtā”ti vuttattā buddhavaṃso
tāva vavatthapetabbo. Tatridaṃ vavatthānaṃ - ito heṭṭhā
kappasatasahassādhikesu catūsu asaṅkhyeyyesu uppannānaṃ pañcavīsatiyā
buddhānaṃ uppannakappādi-paricchedavasena pavenivithārakathā
“buddhavaṃso nāmā”ti veditabbo.

Svāyaṃ kappaparicchedo nāmaparicchedo gottaparicchedo jātiparicchedo
nagaraparicchedo pituparicchedo mātuparicchedo bodhirukkhaparicchedo
dhammacakkappavattanaparicchedo abhisamayaparicchedo
sāvakasannipātaparicchedo aggasāvakaparicchedo upaṭṭhākaparicchedo
aggasāvikāparicchedo parivārabhikkhuparicchedo raṃsiparicchedo
sarīrappamāṇaparicchedo bodhisattādhikāraparicchedo byākaraṇaparicchedo
bodhisattapadhānaparicchedo āyuparicchedo parinibbānaparicchedoti imehi
pāliyā āgatehi bāvisatiyā paricchedehi paricchinnā vavatthito.

Pāḷianārulho pana sambahulavāropettha ānetabbo. So agāravāsaparicchedo
pāsādattayaparicchedo nāṭakithiparicchedo aggamahesiparicchedo

puttaparicchedo yānaparicchedo abhinikkhamanaparicchedo
padhānaparicchedo upaṭṭhākaparicchedo vihāraparicchedoti dasadhā vavatthito
hoti.

Taṃ sambahulavārampi, yathātṭhāne mayam pana;
Dassetvāva gamissāma, tattha tattha samāsato.

So evaṃ vavatthito pana -

Kenāyaṃ desito kattha, kassatthāya ca desito;
Kimatthāya kadā kassa, vacanaṃ kena cābhato.

Sabbametaṃ vidhiṃ vatvā, pubbameva samāsato;
Pacchāhaṃ buddhavaṃsassa, karissāmatthavaṇṇananti.

Tattha kenāyaṃ desitoti ayaṃ buddhavaṃso kena desito? Sabbadhammesu
appaṭihatañānacārena dasabalena catuvesārajjavisāradena dhammarājena
dhammassāminā tathāgatena sabbaññunā sammāsambuddhena desito.

Kattha desitoti? Kapilavatthumahānagare nigrodhārāmamahāvihāre
paramarucirasandassane devamanussanayanānipātabhūte ratanacaṅkame
caṅkamantena desito.

Kassatthāya ca desitoti? Dvāsītiyā ñātisahassānaṃ anekakoṭīnañca
devamanussānaṃ atthāya desito.

Kimatthāya desitoti? Caturroghanittharaṇatthāya desito.

Kadā desitoti bhagavā hi paṭhamabodhiyaṃ vīsativassāni anibaddhavāso hutvā
yattha yattha phāsukaṃ hoti, tattha tattheva gantvā vasi. Kathaṃ? Paṭhamam
vassaṃ isipatane dhammacakkaṃ (saṃ. ni. 5.1081; mahāva. 13 ādayo; paṭi. ma.
2.30) pavattetvā atṭhārasa brahmakoṭīyo amatapānaṃ pāyetvā bārāṇasiṃ
upanissāya isipatane migadāye vasi. Dutiyam vassaṃ rājagahaṃ upanissāya
veḷuvane mahāvihāre. Tatiyacatutthānīpi tattheva. Pañcamam vesāliṃ
upanissāya mahāvane kūṭāgārasālāyaṃ. Chaṭṭham makulapabbate.

Sattamam tāvatimsabhavane. Atṭhamam bhaggesu saṃsumāragiriṃ upanissāya
bhesakalāvane. Navamam kosambiyaṃ. Dasamam pālileyyakavanasaṇḍe.
Ekādasamam nālāyaṃ brāhmaṇagāme. Dvādasamam verañjāyaṃ. Terasamam
cāliyaṃpabbate. Cuddasamam jetavanamahāvihāre. Pañcadasamam
kapilavatthumahānagare. Soḷasamam ālavakaṃ dametvā
caturāsītipāṇasahassāni amatapānaṃ pāyetvā ālaviyaṃ. Sattarasamam
rājagaheya. Atṭhārasamam cāliyaṃpabbateya. Tathā ekūnavīsatiyaṃ
vīsatiyaṃ pana vassaṃ rājagaheya vasi.

Tena vuttaṃ - “bhagavā hi paṭhamabodhiyaṃ vīsativassāni anibaddhavāso
hutvā yattha yattha phāsukaṃ hoti, tattha tattheva gantvā vasi”ti. Tato paṭṭhāya
pana sāvattiyaṃ upanissāya jetavanamahāvihāre ca pubbārāme ca
dhuvaparibhogavasena vasi.

Yadā pana satthā buddho hutvā bārāṇasiyaṃ isipatane migadāye paṭhamam
vassaṃ vasi tvā vutthavasso pavāretvā uruvelam gantvā tattha tayo māse
vasanto tebhātīkajaṭile dametvā bhikkhusahashehi kataparivāro
phussamāsapunnāmayam rājagahaṃ gantvā dve māse tattheva vasi, tadā
bārāṇasito nikkhantassa panassa pañca māsā jātā. Sakalo hemanto atikkanto.
Udāyittherassa āgatadivasato sattaṭṭhadivasā vītivattā.

So pana phaggunīpunṇamāsiyaṃ cintesi - “atikkanto hemanto, vasantakālo
anupatto, samayo tathāgatassa kapilapuraṃ gantu”nti. So evaṃ cintetvā
kulanagaragamanatthāya satṭhimattāhi gāthāhi gamanavaṇṇam vaṇṇesi.

Atha satthā cassa vacanaṃ sutvā ñātisaṅgahaṃ kātukāmo hutvā
aṅmagadhavāsīnaṃ kulaputtānaṃ dasahi sahassehi kapilavattuvāsīnaṃ
dasahi sahassehīti sabbeheva vīsatiyā khīṇāsavasahashehi parivuto rājagahato
nikkhamitvā divase divase yojanaṃ gacchanto rājagahato satṭhiyojanaṃ

kapilavatthupuram dvīhi māsehi sampāpunitvā tattha ñātinaṃ vandāpanattham yamakapāṭihāriyaṃ akāsi. Tadāyaṃ buddhavaṃso desito.

Kassa vacananti? Sāvaka paccekabuddhānaṃ asādhāraṇaṃ sammāsambuddhasseva vacanaṃ.

Kenābhatoti? Ācariyaparamparāya ābhato. Ayañhi sārīputtatthero bhaddajī tisso kosiya putto siggavo moggaliputto sudatto dhammiko dāsako soṇako revatoti evamādihi yāva tatiya saṅgītikālā ābhato, tato uddhampi tesameva sissānussishehīti evaṃ tāva ācariyaparamparāya yāvajjakālā ābhatoti veditabbo.

Ettāvatā -

“Kenāyaṃ desito kattha, kassatthāya ca desito; Kimatthāya kadā kassa, vacanaṃ kena cābhato”ti. -

Ayaṃ gāthā vuttatthā hoti.

Nidānakathā

Bāhiraṇidānaṃ

Evam ābhatassa panassa idāni atthavaṇṇanā hoti, sā panāyaṃ atthavaṇṇanā yasmā dūrenidānaṃ avidūrenidānaṃ santikenidānanti, imāni tīṇi nidānāni dassetvāva vaṇṇitā suvaṇṇitā nāma hoti. Ye ca naṃ suṇanti, tehi samudāgamato paṭṭhāya viññātattā suviññātāva hoti, tasmā tāni nidānāni dassetvāva vaṇṇayissāma.

Tattha ādito paṭṭhāya tāva tesam nidānānaṃ paricchedo veditabbo. Tatrāyaṃ saṅkhepato atthadīpanā - dīpaṅkaradasabalassa pādamūle katābhinihārassa mahāsattassa yāva vessantarattabhāvā cavitvā tusitabhavane nibbatti, tāva pavattā kathā dūrenidānaṃ nāma. Tusitabhavanato cavitvā yāva bodhimaṇḍe sabbaññutaññāṇappatti, tāva pavattā kathā avidūrenidānaṃ nāma.

“Ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme”ti ca, “rājagahe viharati veḷuvane kalandakanivāpe”ti ca, “vesāliyaṃ viharati mahāvane kūṭāgārasālāya”nti ca evaṃ mahābodhimaṇḍe sabbaññutaññāṇappattito yāva parinibbānāmañcā etasmim antare bhagavā yattha yattha vihāsi, taṃ taṃ santikenidānaṃ nāmāti veditabbaṃ. Ettāvatā saṅkhepeneva tiṇṇaṃ dūrāvidūrasantikenidānānaṃ vasena bāhiraṇidānavaṇṇanā samattā hotīti.

Abbhantarānidānaṃ

1. Ratanakaṇkamanakaṇḍavaṇṇanā

Idāni pana -

1.

“Brahmā ca lokādhīpatī sahampatī, katañjalī anadhivaraṃ ayācatha; Santīdha sattappaṇajakkhajātikā, desehi dhammaṃ anukampimaṃ paja”nti. -

Ādinayappavattassa abbhantarānidānassa atthavaṇṇanā hoti.

Ettha “ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe”ti ādisuttantesu viya - “ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmim nigrodhārāme. Atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ buddhavaṃsaṃ apucchi”ti evamādinā nayena nidānaṃ avatvā kasmā “brahmā ca lokādhīpatī sahampatī, katañjalī anadhivaraṃ ayācathā”ti ādinā nayena nidānaṃ vuttanti? Vuccate - bhagavato sabbadhammadesanākāraṇabhūtāya brahmuno dhammadesanāyācanāya sandassanattham vuttanti.

“Kadāyaṃ dhammadesanattham, ajjhittṭho brahmunā jino; Kadā kattha ca kenāyaṃ, gāthā hi samudīritā”ti.

Vuccate - buddhabhūtassa pana bhagavato aṭṭhame sattāhe satthā dhammadesanatthāya brahmunā ajjhittṭho āyācīto.

Tatrāyaṃ anupubbikathā - mahāpuriso kira katābhinihāro mahābhinikkhamanadivase vivaṭapākaṭabībhacchāsayanāsanaceṭikā nāṭakitthiyo disvā atīva saṃviggahadayo paṭekadesāvacchannaṃ channaṃ āmantetvā - “arinaravaramanthakaṃ kaṇḍakaṃ nāma turaṅgavaramāharā”ti kaṇḍakaṃ āharāpetvā channasahāyo varaturaṅgamāruyha nagaradvāre adhivatthāya devatāya nagaradvāre vivāṭe nagarato nikkhamitvā tīni rajjāni tena rattāvasesena atikkamitvā anomasatto anomāya nāma nadiyā tīre ṭhatvā channamevamāha - “channa, tvaṃ mama imāni aññehi asādhāraṇāni ābharaṇāni kaṇḍakañca varaturaṅgamādāya kapilapuraṃ gacchāhi”ti channaṃ vissajjetvā asitoraganīluppalasadisenaṣiṇā sakesamakuṭaṃ chinditvā ākāse ukkhipitvā devadattiyaṃ pattacīvaraṃ gahetvā sayameva pabbajitvā anupubbena cārikaṃ caramāno anilabalasamuddhutatarāṅgabhaṅgaṃ asaṅgaṃ gaṅgaṃ nadiṃ uttaritvā maṇigaṇaramsiṇḍavijjotitarājagahaṃ rājagahaṃ nāma nagaraṃ pavisitvā tattha issariyamadamattaṃ janāṃ parihāseto viya ca uddhatavesassa janassa lajjamuppādayamāno viya ca vayakantihi nāgarajanahadayāni attani bandhanto viya ca dvatimsavaramahāpurisalakkhaṇavirājītāya rūpasiriyā sabbajananayanāni vilumpamāno viya ca rūpīpādasasāncaro puññasāncayo viya ca pabbato viya ca gamanena nissāṅgo santindriyo santamānaso yugamattaṃ pekkhamāno rājagahaṃ piṇḍāya caritvā yāpanamattaṃ bhattaṃ gahetvā nagarato nikkhamitvā paṇḍavapabbatapasse chāyūdakasampanne sucibhūmibhāge paramaramaṇīye pavivitte okāse nisīditvā paṭisaṅkhānabalena missakabhattaṃ paribhuñjitvā paṇḍavagirānusārena bimbisārena magadhamahārājena mahāpurisassa santikaṃ gantvā nāmagottaṃ pucchitvā tena pamuditahadayena “mama rajjabhāgaṃ gaṇhāhi”ti rajjena nimantiyamāno - “alaṃ, mahārāja, na mayhaṃ rajjenattho ahaṃ rajjaṃ pahāya lokahitatthāya padhānamanuyuñjitvā loke vivaṭacchado buddho bhavissāmīti nikkhanto”ti vatvā tena ca “buddho hutvā sabbapaṭhamāṃ mama vijitaṃ osareyyāthā”ti vutto ‘sādhū’ti tassa paṭiññaṃ datvā ālāraṇca udakañca upasaṅkamitvā tesāṃ dhammadesanāya sāraṃ avindanto tato pakkamitvā uruvelāyaṃ chabbassāni dukkarakārikaṃ karontopi amataṃ adhigantaṃ asakkonto oḷārikāhārapaṭisevanena sarīraṃ santappesi.

Tadā pana uruvelāyaṃ senānigame senānigamakuṭumbikassa dhītā sujātā nāma dārikā vayappattā ekasmiṃ nigrodharukkhe patthanamakāsi - “sacāhaṃ samajātikaṃ kulagharaṃ gantvā paṭhamagabbhe puttaṃ labhissāmi, balikammaṃ karissāmi”ti. Tassā sā patthanā samijjhi. Sā vesākhapupphamadivase “ajja balikammaṃ karissāmi”ti pātova pāyāsaṃ anāyāsaṃ paramamadhuraṃ sampaṭipādesi. Bodhisattopi tadaheva katasarīrapaṭijaggano bhikkhācārakālaṃ āgamayamāno pātova gantvā tasmiṃ nigrodharukkhamūle nisīdi.

Atha kho pupphā nāma dāsī tassā dhātī rukkhāmūlasodhanatthāya gatā bodhisattaṃ pācīnalokadhātum olokayamānaṃ nisinnaṃ sañjhāppabhānurañjitavarakanakagirisikharasadisasarīrasobhaṃ timiranikaranidhānakaraṃ kamalavanavikasanakaraṃ ghanavivaramupagataṃ divasakaramiva taruvaramupagataṃ munidivasakaramaddasa. Sarīrato cassa nikkhantāhi pabhāhi sakalañca taṃ rukkhaṃ suvaṇṇavaṇṇaṃ disvā tassā etadahosi - “ajja amhākaṃ devatā rukkhato oruyha sahattheneva baliṃ paṭiggahetukāmā hutvā nisinnā”ti.

Sā vegena gantvā sujātāya etamatthaṃ ārocesi.

Tato sujātā sañjātasaddhā hutvā sabbālaṅkārena alaṅkaritvā satasahassagghanikaṃ suvaṇṇapātiṃ paramamadhurassa madhupāyāsassa pūretvā aparāya suvaṇṇapātiyā pidahitvā sīsenādāya nigrodharukkhābhimukhī agamāsi.

Sā gacchantī dūratova taṃ bodhisattam rukkhadevatamiva sakalam taṃ rukkham sarīrappabhāya suvaṇṇavaṇṇam katvā puññaśāṇḍayamiva rūpavantam nisinnam disvā pītisomanassajāta sujātā “rukkhadevatā”ti saññāya diṭṭhatṭhānato paṭṭhāya onatonatā gantvā sīsato taṃ suvaṇṇapātiṃ otāretvā mahāsattassa hatthe ṭhapetvā pañcapaṭiṭṭhitena vanditvā - “yathā mama manoratho nipphanno, evaṃ tumhākampi nipphajjatū”ti vatvā pakkāmi.

Atha kho bodhisattopi suvaṇṇapātiṃ gahetvā nerañjarāya nadiyā tīraṃ gantvā suppatiṭṭhitassa nāma tiṭṭhassa tīre suvaṇṇapātiṃ ṭhapetvā nhatvā paccuttaritvā ekūnapaññāsapiṇḍe karonto taṃ pāyāsam paribhuñjitvā - “sacāham ajja buddho bhavissāmi, ayaṃ suvaṇṇapāti paṭisotaṃ gacchatū”ti khipi. Sā pāti paṭisotaṃ gantvā kāḷassa nāma nāgarājassa bhavanam pavisitvā tiṇṇam buddhānam thālakāni ukkhipitvā tesam heṭṭhā aṭṭhāsi.

Mahāsatto tattheva vanasaṇḍe divāvihāraṃ vītināmetvā sāyanhasamaye sotthiyena nāma tiṇahārakena mahāpurisassa ākāraṃ ñatvā dinnā aṭṭha tiṇamuṭṭhiyo gahetvā bodhimaṇḍamāruya dakkhiṇadisābhāge aṭṭhāsi. So pana padeso paduminipatte udakabindu viya akampittha. Mahāpuriso - “ayaṃ padeso mama guṇam dhāretum asamatto”ti pacchimadisābhāgamagamāsi. Sopi tattheva kampittha. Puna uttaradisābhāgamagamāsi. Sopi tattheva kampittha. Puna puratthimadisābhāgamagamāsi. Tattha pallaṅkappamāṇaṭṭhānam niccalaṃ ahoṣi.

Mahāpuriso - “idaṃ ṭhānam kilesaviddhamsanatṭhāna”nti sannitṭhānam katvā tāni tiṇāni agge gahetvā cālesi. Tāni tūlikaggena paricchinnāni viya ahesum. Bodhisatto - “bodhiṃ apatvāva imaṃ pallaṅkam na bhindissāmi”ti caturaṅgavīriyaṃ adhiṭṭhahitvā pallaṅkam ābhujitvā bodhikkhandham piṭṭhito katvā puratthābhimukho nisīdi.

Taṅkhaṇaṇṇeva sabbalokābhihāro māro bāhusahassam māpetvā diyaḍḍhayaḍḍhayaṇasatikam himagirisikharasadisam girimekhalam nāma arivaravāraṇam varavāraṇam abhiruya navayojanikena dhanuasipharasusarasattisabalenātibahalena mārabalena samparivuto samantā pabbato viya ajjhottharanto mahāsapattam viya mahāsattam samupāgami.

Mahāpuriso sūriye dharanteyeva atitumūlam mārabalam vidhamitvā vikasitajayasumanakusumasadisassa cīvarassa upari patamānehi rattapavālaṅkurasadisaruciradassanehi bodhirukkhāṅkurehi pītiyā viya pūjiyamāno eva paṭhamayāme pubbenivāsānussatiṇāṇam labhitvā majjhmayāme dibbacakkhuṇāṇam visodhetvā pacchimayāme paṭiccasamuppāde ñāṇam otāretvā vaṭṭavivaṭṭam sammasanto aruṇodaye buddho hutvā -

“Anekajātisaṃsāram, sandhāvissam anibbisam;
Gahakāraṃ gavesanto, dukkhā jāti punappunam.

“Gahakāraka diṭṭhosi, puna geham na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭam visāṅkhatam;
Visāṅkhāragataṃ cittam, taṇhānam khayamajjhagā”ti. (dha. pa. 153-154) -

Imaṃ udānam udānetvā sattāham vimuttisukhapaṭisevanena vītināmetvā aṭṭhame divase samāpattito vuṭṭhāya devatānam kaṅkham ñatvā tāsam kaṅkhāvidhamanattam ākāse uppatitvā yamakapāṭihāriyaṃ dassetvā tāsam kaṅkham vidhamitvā pallaṅkato isakam pācīnanissite uttaradisābhāge ṭhatvā - “imasmiṃ vata me pallaṅke sabbaññutaññāṇam paṭividdha”nti cattāri asaṅkhyeyyāni kappasatasahassaṇca pūritānam pāramīnam phalādhigamaṭṭhānam pallaṅkañceva bodhirukkhāṇca animisehi akkhīhi olokayamāno sattāham vītināmesi, taṃ ṭhānam animisacetiyaṃ nāma jātam.

Atha pallaṅkassa ca ṭhitatṭhānassa ca antare puratthimapacchimoto āyate ratanacaṅkame caṅkamanto sattāham vītināmesi, taṃ ṭhānam ratanacaṅkamacetiyaṃ nāma jātam. Tato pacchimadisābhāge devatā

ratanagharaṃ nāma māpesuṃ, tattha pallaṅkena nisīditvā abhidhammapiṭakaṃ visesato cetha anantanayasamantapaṭṭhānaṃ vicinanto sattāhaṃ vītināmesi. Taṃ ṭhānaṃ ratanagharacetiyaṃ nāma jātaṃ.

Evam bodhisamīpeyeva cattāri sattāhāni vītināmetvā pañcame sattāhe bodhirukkhamulā yena ajapālanigrodho tenupasaṅkami; tatthāpi dhammaṃ vicinantoyeva vimuttisukhaṅca paṭisaṃvedento ajapālanigrodhe sattāhaṃ vītināmesi.

Evam aparaṃ sattāhaṃ mucalinde nisīdi. Tassa nisinnamattasseva bhagavato sakalacakkavālagabbhaṃ pūrento mahāakālamegho udapādi. Tasmim̐ pana uppanne mucalindo nāgarājā cintesi - “ayaṃ mahāmegho satthari mayhaṃ bhavanaṃ pavitṭhamatte uppanno vāsāgāramassa laddhuṃ vaṭṭati”ti.

So sattaratanamayaṃ devavimānasadisam̐ dibbavimānaṃ nimminituṃ samatthopi evaṃ kate - “na mayhaṃ mahapphalaṃ bhavissati, dasabalassa kāyaveyyāvaccam̐ karissāmī”ti atimahantaṃ attabhāvaṃ katvā satthāraṃ sattakkhattuṃ bhogehi parikkhipitvā upari mahantaṃ phaṇaṃ katvā aṭṭhāsi. Atha bhagavā parikkhepassa antova mahati okāse sabbaratanamaye paccagghapallaṅke upari viniggalantavividhasurabhikusumadāmavitāne vividhasurabhigandhavāsīte gandhakuṭiyaṃ viharanto viya vihāsi.

Evam bhagavā taṃ sattāhaṃ tattha vītināmetvā tato aparaṃ sattāhaṃ rājāyatane nisīdi. Tatthāpi vimuttisukhapaṭisaṃvediyeva. Ettāvataṃ sattaṣattāhāni paripuṇṇāni ahesuṃ. Etthantare bhagavā jhānasukhena phalasukhena ca vītināmesi.

Athassa sattaṣattāhātikkame - “mukhaṃ dhovissāmī”ti cittaṃ uppajji. Sakko devānamindo agadahaṛitakaṃ āharitvā adāsi. Athassa sakko nāgalatādantakaṭṭhaṅca mukhadhovanaudakaṅca adāsi. Tato bhagavā dantakaṭṭhaṃ khādītva anotattadahodakena mukhaṃ dhovitvā rājāyatanamūle nisīdi. Tasmim̐ samaye catūhi lokapālehi upanīte paccagghe selamaye patte tapussabhallikānaṃ vāṇijānaṃ manthaṅca madhupiṇḍikaṅca paṭiggahetvā paribhuñjitvā paccāgantvā ajapālanigrodharukkhamūle nisīdi.

Athassa tattha nisinnamattasseva attanā adhigatassa dhammassa gambhīrabhāvaṃ paccavekkhantassa sabbabuddhānaṃ āciṇṇo - “adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo”ti (ma. ni. 2.281; saṃ. ni. 1.172; mahāva. 7) paresaṃ dhammaṃ adesetukāmatākārappatto parivitakko udapādi.

Atha brahmā sahampati dasabalassa cetasā cetoparivitakkamaññāya - “nassati vata, bho, loko, vinassati vata, bho, loko”ti (saṃ. ni. 1.172; ma. ni. 1.282; mahāva. 8) vācam̐ nicchārento dasasahassacakkavālabrahmagāṇaparivuto sakkasuyāmasantusitaparanimmitavasavattīhi anugato āgantvā bhagavato purato pāturahosi.

So attano patitṭhānatthāya pathaviṃ nimminitvā dakkhiṇaṃ jāṇumaṇḍalaṃ pathaviyaṃ nihantvā jalajāmalāvikalakamalamakulasadisam̐ dasanakhasamodhānasamujjalamañjaliṃ sirasmim̐ katvā - “desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ, santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro”ti (saṃ. ni. 1.172; mahāva. 8) -

“Pāturahosi magadhesu pubbe, dhammo asuddho samalehi cintito; Apāpuretaṃ amatassa dvāraṃ, suṇantu dhammaṃ vimalenānubuddhaṃ.

“Sele yathā pabbatamuddhaniṭṭhito, yathāpi passe janataṃ samantato; Tathūpamaṃ dhammamayaṃ sumedha, pāsādamāruya samantacakkhu; Sokāvatiṇṇaṃ janatamapetasoko, avekkhassu jātijarābhibhūtaṃ.

“Uṭṭhehi vīra vijitasaṅgāma, satthavāha anaṇa vicara loke;
Desassu bhagavā dhammaṃ, aññātāro bhavissantī”ti. (ma. ni. 1.282; saṃ. ni. 1.172; mahāva. 8) -

“Nanu tumhehi ‘buddho bodheyyaṃ tiṇṇo tāreyyaṃ mutto moceyya’”nti -

“Kiṃ me aññātavesena, dhammaṃ sacchikatenidha;
Sabbaññutaṃ pāpuṇitvā, tārayissaṃ sadevaka”nti. (bu. vaṃ. 2.55) -

Patthanaṃ katvā pāramiyo pūretvā sabbaññubhāvaṃ pattoti ca, “tumhehi dhamme adesiyaṃāne ko hi nāma añño dhammaṃ desessati, kimaññaṃ lokassa saraṇaṃ tāṇaṃ leṇaṃ parāyana”nti ca evamādihi anekehi nayehi bhagavantaṃ dhammadesanattaṃ ayāci. Tena vuttaṃ - “buddhabhūtaṃ pana bhagavato aṭṭhame sattāhe satthā dhammadesanattāya brahmunā āyācito”ti.

Idāni “kadā kattha ca kenāyaṃ, gāthā hi samudīritā”ti imesaṃ pañhānaṃ vissajjanāya okāso anuppatto. Tattha kadā vuttāti? Paṭhamamahāsaṅgītikāle vuttā. Paṭhamamahāsaṅgīti nāmesā saṅgītikkhandaṃ (cūlava. 437) vuttanayeneva veditabbā.

Kattha kena vuttāti? Bhagavati kira parinibbute rājagahanagare vebhārapabbatapasse sattapaṇṇiguhādvāre vijitasabbasattunā ajātasattunā magadhamahārājena dhammasaṅgāyanattaṃ kārīte paripuṇṇacandaṃḍaḥḍalaṃkāse daṭṭhabbasāramaṇḍe maṇḍape dhammāsanagatenāyasmātā ānandattherena “brahmā ca lokādhipatī”ti ayaṃ gāthā vuttāti veditabbā. Ayamettha gāthāsambandho.

Ettāvatā -

“Kadāyaṃ dhammadesanattaṃ, ajjhīṭṭho brahmunā jino;
Kadā kattha ca kenāyaṃ, gāthā hi samudīritā”ti. -

Ayampi gāthā vuttatthā hoti. Evaṃ iminā sambandhena vuttāya panassā anuttānapadavaṇṇanaṃ karissāma.

Appendix C. Pāli Text of the Cariyāpiṭaka Commentary Introduction

This is the Roman-script Pāli corresponding to the complete translation in the main essay: the Ganthārambhakathā and Nidānakathā, including the canonical classification and the complete account of the Nigrodhārāma occasion. Source text: Vipassana Research Institute, Chaṭṭha Saṅgāyana Tipiṭaka, Roman-script file s0512a.att.xml, checked against the TipitakaPali display of s0512a.att0. Editorial page markers (§) have been omitted; the Pāli wording, spelling, quotations, and source references are retained.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Cariyāpiṭaka-aṭṭhakathā

Ganthārambhakathā

Cariyā sabbalokassa, hitā yassa mahesino;
Acinteyyānubhāvaṃ taṃ, vande lokaggaṇāyakaṃ.
Vijjācaraṇasampannā, yena nīyanti lokato;
Vande tamuttamaṃ dhammaṃ, sammāsambuddhapūjitaṃ.
Sīlādiguṇasampanno, ṭhito maggaphalesu yo;
Vande ariyaśaṅghaṃ taṃ, puññakkhettaṃ anuttaraṃ.
Vandanājanitaṃ puññaṃ, iti yaṃ ratanattaye;
Hatantarāyo sabbattha, hutvāhaṃ tassa tejasā.
Imasmiṃ bhaddakappasmiṃ, sambhatā yā sudukkarā;
Ukkaṃsapāramippattā, dānapāramitādayo.
Tāsaṃ sambodhicariyānaṃ, ānubhāvavibhāvanaṃ;
Sakkesu nigrodhārāme, vasantena mahesinā.
Yaṃ dhammasenāpatino, sabbasāvakaketuno;
Lokaṇāthena cariyā-piṭakaṃ nāma desitaṃ.
Yaṃ khuddakanikāyasmīṃ, saṅgāyimsu mahesayo;
Dhammasaṅgāhakā satthu, hetusampattidīpanaṃ.
Tassa sambodhisambhāra-vibhāganayayogato;
Kiñcāpi dukkarā kātuṃ, atthasaṃvaṇṇanā mayā.
Saha saṃvaṇṇanaṃ yasmā, dharate satthu sāsanaṃ;
Pubbācariyasīhānaṃ, tiṭṭhateva vinicchayo.
Tasmā taṃ avalambitvā, ogāhitvā ca sabbaso;
Jātakānupanissāya, porāṇaṭṭhakathānayaṃ.
Nissitaṃ vācaṇāmaggaṃ, suvisuddhamanākulam;
Mahāvihāravāsīnaṃ, nipuṇatthavinicchayaṃ.
Nītaneyyatthabhedā ca, pāramī paridīpayam;
Karissāmi taṃ cariyā-piṭakassatthavaṇṇanaṃ.
Iti ākaṅkhamānassa, saddhammassa ciraṭṭhitaṃ;
Vibhajantassa tassatthaṃ, nisāmayatha sādhevoti.
Tattha cariyāpiṭakanti kenatṭhena cariyāpiṭakaṃ? Atītāsu jātīsu satthu
cariyānubhāvappakāsinī pariyattīti katvā, pariyattiattho hi ayam piṭakasaddo,
“mā piṭakasampadānenā”tiādīsu (a. ni. 3.66) viya. Atha vā yasmā sā pariyatti
tasseva satthu purimajātīsu cariyānaṃ ānubhāvappakāsanena bhājanabhūtā,
tasmāpi “cariyāpiṭaka”nti vuccati, bhājanatthopi hi piṭakasaddo niddiṭṭho “atha
puriso āgaccheyya, kudālapīṭakaṃ ādāyā”tiādīsu (ma. ni. 1.228; a. ni. 3.70)
viya. Taṃ panetaṃ cariyāpiṭakaṃ vinayapiṭakaṃ, suttantapiṭakaṃ,

abhidhammapiṭakanti tīsu piṭakesu suttantapiṭakapariyāpannam. Dīghanikāyo, majjhimānikāyo, saṃyuttānikāyo, aṅguttaranikāyo, khuddakanikāyoti pañcasu nikāyesu khuddakanikāyapariyāpannam. Suttam, geyyam, veyyākaraṇam, gāthā, udānam, itivuttakam, jātakam, abbhutadhammam, vedallanti navasu sāsanaṅgesu gāthasaṅgaham.

“Dvāsīti buddhato gaṇhiṃ, dvesahassāni bhikkhuto;

Caturāsīti sahasāni, ye me dhammā pavattino”ti. (theragā. 1027) -

Evam dhammaḥ paṇḍitāgārikaṇa paṭiññātesu caturāsītiyā dhammakkaḥ sahasāni katipayadhammakkaḥ saṅgaham. Vaggato akittivaggo, hatthināgavaggo, yudhañjayavaggoti vaggattayasāṅgaham. Cariyato akittivagge dasa, hatthināgavagge dasa, yudhañjayavagge pañcadasāti pañcatimsacariyāsaṅgaham. Tīsu vaggesu akittivaggo ādi, cariyāsu akitticariyā. Tassāpi -

“Kappe ca satahasāni, caturāsaṅkhiye;

Etthantare yaṃ caritaṃ, sabbam taṃ bodhipācana”nti. -

Ayam gāthā ādi. Tassa ito pabhūti anukkamena atthasaṃvaṇṇanā hoti.

Ganthārambhakathā niṭṭhitā.

Nidānakathā

Sā paṇāyam atthasaṃvaṇṇanā yasmā dūrenidānam, avidūrenidānam, santikenidānanti imāni tīni nidānāni dassetvā vuccamānā suṇantehi samudāgamato paṭṭhāya suṭṭhu viññātā nāma hoti. Tasmā tesam nidānānam ayam vibhāgo veditabbo.

Dīpaṅkaradasabalassa pādamūlasmiṃhi katābhinihārassa mahābodhisattassa yāva tusitabhavane nibbatti, tāva pavatto kathāmaggo dūrenidānam nāma. Tusitabhavanato paṭṭhāya yāva bodhimāṇe sabbaññutaññāṇappatti, tāva pavatto kathāmaggo avidūrenidānam nāma. Mahābodhimāṇato pana paṭṭhāya yāva paccuppannavatthu, tāva pavatto kathāmaggo santikenidānam nāma. Imesu tīsu nidānesu yasmā dūrenidānaavidūrenidānāni sabbasādhāraṇāni, tasmā tāni jātakatṭhakathāyam (jā. atṭha. 1.dūrenidānakathā) vitthāritanayeneva vitthārato veditabbāni. Santikenidāne pana atthi visesoti tiṇṇampi nidānānam ayamādito paṭṭhāya saṅkhepakathā.

Dīpaṅkarassa bhagavato pādamūle katābhinihāro bodhisattabhūto lokanātho attano abhinihārānurūpaṃ samattimsapāramiyo pūretvā, sabbaññutaññāṇasambhāram matthakam pāpetvā, tusitabhavane nibbatto buddhabhāvāya uppattikālam āgamayamāno, tattha yāvatāyukam tathā tato cuto sakyarājakule paṭisandhiṃ gahetvā anantena parihārena mahantena sirisobhaggena vaḍḍhamāno anukkamena yobbanam patvā ekūnatimsa vayasmiṃ katamahābhiniṅkhamano, chabbassāni mahāpadhānam padahitvā, vesākhaṇapūṇamāyam bodhirukkhamūle nisinnā sūriye anattaṅgamiteyeva mārabalam vidhamitvā purimayāme pubbenivāsam anussaritvā, majjhimayāme dibbacakkhum visodhetvā, pacchimayāme diyaḍḍhakilesasahassam khetvā, anuttaram sammasambodhimabhisambujjhi.

Tato tattheva sattaṣaṭṭhe vītināmetvā, āsālhipūṇamāyam bārāṇasim gantvā isipatane migadāye aññāsikoṇḍaññappamukhā atṭhārasa brahmakoṭiyo dhammāmatam pāyento, dhammacakkam (saṃ. ni. 5.1081; mahāva. 13 ādayo; paṭi. ma. 2.30) pavattetvā, yasādi ke veneyye arahatte paṭiṭṭhāpetvā, te sabbeva saṭṭhi arahante lokānuggahāya vissajetvā, uruvelam gacchanto kappāsikavanasaṇḍe timsa bhaddavaggiye sotāpattiphalādisu paṭiṭṭhāpetvā, uruvelam gantvā aḍḍhuddhāni pāṭihāriyasahassāni dassetvā uruvelakassapādayo sahasajāṭilaparivāre tebhātikajāṭile vinetvā, tehi parivuto rājagahanagarūpacāre laṭṭhivanuyyāne nisinnā bimbisārappamukhe

dvādasanahute brāhmaṇagahapatike sāsane otāretvā, magadharājena kārīte veḷuvanavihāre viharati.

Athevaṃ bhagavati veḷuvane viharante sārīputtamoggallānesu aggasāvakaṭṭhāne ṭhapitesu sāvakasannipāte jāte, suddhodanamahārājā “putto kira me chabbassāni dukkarakārikāṃ caritvā paramābhisambodhiṃ patvā pavattitavaradhammacakko rājagahaṃ nissāya veḷuvane viharatī”ti sutvā dasapurisasahassaparivāre, anukkamena dasa amacce pesesi “puttaṃ me idhānetvā dassethā”ti. Tesu rājagahaṃ gantvā satthu dhammadesanāya arahatte patiṭṭhitesu kāludāyittherena rañño adhippāye ārocite bhagavā vīsatisahassakhīṇāsavaparivuto rājagahato nikkhamitvā satṭhiyojanaṃ kapilavatthum dvīhi māsehi sampāpuṇi. Sakyarājāno “amhākaṃ ṇātiseṭṭhaṃ passissāmā”ti sannipatitvā nigrodhārāmaṃ bhagavato ca bhikkhusaṅghassa ca vasanayoggaṃ kāretvā, gandhapupphādihatthā paccuggamaṃ katvā, satthāraṃ nigrodhārāmaṃ pavesesum. Tatra bhagavā vīsatisahassakhīṇāsavaparivuto paññattavarabuddhāsane nisīdi. Sākiyā mānatthaddhā satthu paṇipātaṃ nākaṃsu. Bhagavā tesam ajjhāsayaṃ oloketvā mānaṃ bhañjitvā te dhammadesanāya bhājane kātuṃ abhiññāpādakaṃ catutthajjhānaṃ samāpajjitvā vuṭṭhāya ākāsaṃ abbhuggantvā tesam sīse pādapaṃsum okiramāno viya, kaṇḍambarukkhamūle katapāṭihāriyasadisam yamakapāṭihāriyaṃ akāsi. Rājā taṃ acchariyaṃ disvā “ayaṃ loke aggapuggalo”ti vandi. Rañña pana vandite te ṭhātuṃ nāma na sakkonti, sabbe pi sākiyā vandimṃsu.

Tadā kira bhagavā yamakapāṭihāriyaṃ karonto lokavivaraṇapāṭihāriyampi akāsi – yasmiṃ vattamāne manussā manussaloke yathāṭhitā yathānisinnāva cātumahārājikato paṭṭhāya yāva akaniṭṭhabhavanā sabbe deve tattha tattha attano bhavane kīlante dibbānubhāvena jotante mahatiṃ dibbasampattiṃ anubhavante santāni samāpattisukhāni anubhavante aññamaññaṃ dhammaṃ sākacchante ca buddhānubhāvena attano maṃsacakkhunāva passanti. Tathā heṭṭhāpathaviyaṃ aṭṭhasu mahānirayesu, soḷasasu ca ussanirayesu, lokantarāniraye cāti tattha tattha mahādukkhaṃ anubhavamāne satte passanti. Dasasahassilokadhātuyaṃ devā mahaccadevānubhāvena tathāgataṃ upasaṅkamitvā acchariyabbhutacittajātā pañjalikā namassamānā payirupāsanti, buddhaguṇapaṭisaṃyuttā gāthāyo udāharantā thomenti apphoṭenti hasanti pītisomanassaṃ pavedenti. Yaṃ sandhāya vuttaṃ –

“Bhumma mahārājikā tāvatimsā, yāmā ca devā tusitā ca nimmitā;

Paranimmitā yepi ca brahmakāyikā, ānanditā vipulamakamsu ghosa”nti. (bu. vaṃ. 1.6)

Tadā hi dasabalo “atulaṃ attano buddhabalaṃ dassessāmī”ti mahākaruṇāya samussāhito ākāse dasasahassacakkavāḷasamāgame caṅkamaṃ māpetvā, dvādasayojanavitthate sabbaratanamaye caṅkame ṭhito yathāvuttaṃ devamanussanayanavihaṅgānaṃ ekanipātabhūtamacchariyaṃ anaññasādhāraṇaṃ buddhānaṃ samādhiñāṇānubhāvadīpanaṃ pāṭihāriyaṃ dassetvā, puna tasmīṃ caṅkame caṅkamanto veneyyānaṃ ajjhāsayaṇurūpaṃ acinteyyānubhāvāya anopamāya buddhalīlāya dhammaṃ desesi. Tena vuttaṃ –

“Na hete jānanti sadevamānusa, buddho ayaṃ kīdisako naruttamo;

Iddhibalaṃ paññābalaṃ kīdisaṃ, buddhabalaṃ lokahitassa kīdisaṃ.

“Na hete jānanti sadevamānusa, buddho ayaṃ edisako naruttamo;

Iddhibalaṃ paññābalaṃ edisaṃ, buddhabalaṃ lokahitassa edisaṃ.

“Handāhaṃ dassayissāmi, buddhabalamanuttaraṃ;

Caṅkamaṃ māpayissāmi, nabhe ratanamaṇḍita”nti. (bu. vaṃ. 1.3-5);

Evam tathāgate attano buddhānubhāvadīpanaṃ pāṭihāriyaṃ dassetvā dhammaṃ desente āyasmā dhammasenāpati sārīputto rājagahe

gijjhakūṭapabbate ṭhito dibbacakkhunā passitvā, tena
buddhānubhāvasandassanena acchariyabbhutacittajāto “handāhaṃ
bhiyyosomattāya buddhānubhāvaṃ lokassa pākaṭaṃ karissāmī”ti
sañjātaparivitakko attano parivārabhūtānaṃ pañcannaṃ bhikkhusatānaṃ
tamattaṃ ārocetvā iddhiyā ākāseṇa tāvadeva āgantvā saparivāro bhagavantam
upasaṅkamitvā pañcapatitṭhitena vanditvā
dasanakhasamodhānasamujjalamañjalim sirasi paggayha tathāgatassa
mahābhinihāraṃ pāramiparipūraṇaṃ puṇṇi. Bhagavā taṃ kāyasakkhiṃ katvā
tatha sannipatitamanussānañceva dasasahassacakkavāḷadevabrahmānaṃ
attano buddhānubhāvaṃ paridīpayanto buddhavaṃsaṃ desesi. Tena vuttaṃ -

“Sāriputto mahāpañño, samādhijjhānakovido;

Paññāya pāramippatto, pucchati lokanāyakaṃ.

“Kīdiso te mahāvīra, abhinīhāro naruttama;

Kamhi kālā tayā dhīra, patthitā bodhimuttamā.

“Dānaṃ sīlaṃ nekkhammaṃ, paññā vīriyaṃ kīdisaṃ;

Khanti saccamadhiṭṭhānaṃ, mettupekkha ca kīdisā.

“Dasa pāramī tayā dhīra, kīdisi lokanāyaka;

Kathaṃ upapāramī puṇṇā, paramatthapāramī kathaṃ.

“Tassa puttṭho viyākāsi, karavīkamadhuragiṃ;

Nibbāpayanto hadayaṃ, hāsayanto sadevaka”nti. (bu. vaṃ. 1.74-78);

Evaṃ bhagavatā buddhavaṃse desite āyasmā dhammasenāpati “aho
buddhānaṃ hetusampadā, aho samudāgamasampatti, aho
mahābhinihārasamijjhanā, dukkaraṃ vata bhagavatā kataṃ ettakaṃ kālāṃ
evaṃ pāramiyo pūrentena, evaṃvidhassa bodhisambhārasambharaṇassa
anucchavikameva cetam phalaṃ, yadidaṃ sabbaññutā balesu ca vasībhāvo
evaṃmahiddhikā evaṃmahānubhāvatā”ti buddhaguṇārammaṇaṃ ñāṇaṃ
pesesi. So anaññasādhāraṇaṃ bhagavato sīlaṃ samādhī paññā vimutti
vimuttiñāṇadassanaṃ hiriottappaṃ saddhāvīriyaṃ satisampajaññaṃ
sīlavissuddhi diṭṭhivissuddhi samathavipassanā tīṇi kusalamūlāni tīṇi sucaritāni
tayo sammāvitakkā tisso anavajjasaññāyo tisso dhātuyo cattāro satipatṭhānā
cattāro sammappadhānā cattāro iddhipādā cattāro ariyamaggā cattāri
ariyaphalāni catasso paṭisambhidā catuyoniparicchedakañāṇāni cattāro
ariyavaṃsā cattāri vesārajjāñāṇāni pañca padhāniyaṅgāni pañcaṅgiko
sammāsamādhī pañcīndriyāni pañca balāni pañca nissaraṇiyyā dhātuyo pañca
vimuttāyatanañāṇāni pañca vimutti-paripācāniyyā dhammā cha sārāṇiyyā dhammā
cha anussatiṭṭhānāni cha gāravā cha nissaraṇiyyā dhātuyo cha satatavihārā cha
anuttariyāni cha nibbedhabhāgiyā saññā cha abhiññā cha asādhāraṇañāṇāni
satta aparīhāniyyā dhammā satta ariyadhaṇāni satta bojjhaṅgā satta
sappurisadhammā satta niddasavatthūni satta saññā satta
dakkhiṇeyyapuggaladesanā satta khīṇāsavabaladesanā aṭṭha
paññāpaṭilābhahetudesanā aṭṭha sammattāni aṭṭha lokadhammātikkaṃ aṭṭha
ārambhavatthūni aṭṭha akkhaṇadesanā aṭṭha mahāpurisavitakkā aṭṭha
abhibhāyatanaṇadesanā aṭṭha vimokkha nava yonisomanasikāramūlakā dhammā
nava pārisuddhipadhāniyaṅgāni nava sattāvāsadesanā nava āghātappaṭivīriyā
nava paññā nava nānattadesanā nava anupubbavihārā dasa nāthakaraṇā
dhammā dasa kasīṇāyatanaṇāni dasa kusalakammaṃpathā dasa sammattāni dasa
ariyavāsā dasa asekkaṃ dhammā dasa ratanaṇāni dasa tathāgatabalāni ekādasā
mettānisamsā dvādasā dhammacakkākarā terasā dhutaṅgaguṇā cūddasā
buddhañāṇāni pañcadasa vimutti-paripācāniyyā dhammā soḷasa vidhā
ānāpānassatī soḷasa aparāmpariyā dhammā aṭṭhārasa buddhadhammā
ekūnavīsati paccavekkhaṇaṇāṇāni catucattālīsa ñāṇavatthūni paññāsa
udayabbayañāṇāni paropaññāsa kusalaḍḍhammā sattaṣaṭṭati ñāṇavatthūni

catuvīsati koṭī sata sahaṣṣa samāpattisañcārī tamahāvajiraññāṇaṃ
anantaṇayasamanta paṭṭhānapavīcayapaccavekkhaṇadesanāññāṇāni tathā
anantāsu lokadhātūsu anantānaṃ sattānaṃ āsayādivibhāvanāññāṇāni cāti
evamādi ke acinteyyānubhāve buddhaguṇe dhammanvayato anugacchanto
anussaranto neva antaṃ, na pamāṇaṃ passi. Thero hi attanopi nāma guṇānaṃ
antaṃ vā pamāṇaṃ vā āvajjento na passati, so bhagavato guṇānaṃ pamāṇaṃ
kiṃ passissati? Yassa yassa hi paññā mahatī ñāṇaṃ visadaṃ, so so buddhaguṇe
mahantato saddahati, iti thero bhagavato guṇānaṃ pamāṇaṃ vā paricchedaṃ
vā apassanto “mādisassa nāma sāvaka pāramiññaṇe tṭhassa buddhaguṇā ñāṇena
paricchinditūṃ na sakkā, pāgeva itaresaṃ. Aho acinteyyā aparimeyyabhedā
mahānubhāvā sabbaññuguṇā, kevalaṃ panete ekassa buddhaññāṇasseva
sabbaso gocarā, nāññesaṃ. Kathetūṃ pana sammāsambuddhehi pi vitthārato na
sakkā ye vā” ti nīṭṭha magamāsi. Vuttañhetā -

“Buddhopi buddhassa bhaṇeyya vaṇṇaṃ, kappampi ce añña mabhāsamāno;
Khīyetha kappo ciradīgha mantare, vaṇṇo na khīyetha tathāgatassā” ti. (dī. ni.
aṭṭha. 1.304; 3.141; udā. aṭṭha. 53);

Evam buddhānaṃ guṇamahantataṃ nissāya uppannabalavapītisomanasso puna
cintesi - “evarūpānaṃ nāma buddhaguṇānaṃ hetubhūtā buddhakāra kā
dhammā pāramiyo aho mahānubhāvā. Katamāsu nu kho jātisu pāramitā
paripācitā, kathaṃ vā paripākaṃ gatā, handāhaṃ ima matthaṃ pucchanto
evampi samudāgamato paṭṭhāya buddhānubhāvaṃ imassa sadeva kassa lokassa
pākaṭataraṃ karissāmī” ti. So evaṃ cintetvā bhagavantaṃ imaṃ pañhaṃ
apucchi - “katamāsu nu kho, bhante, jātisu ime buddhakāra kā dhammā
paripācitā, kathaṃ vā paripākaṃ gatā” ti? Athassa bhagavā tasmaṃ
ratanacaṅkame tisandhipallaṅkaṃ ābhujitvā yugandharapabbate bālasūriyo viya
virocamaṇo nisinno “sāriputta, mayhaṃ buddhakāra kā dhammā samādānato
paṭṭhāya niraṇṭaraṃ sakkacca kārītāya vīriyūpatthambhena ca sabbesu kappesu
bhavato bhavaṃ jātito jātiṃ paripaccantāye va ahesuṃ, imasmiṃ pana
bhaddakappe imāsu jātisu te paripakkā jātā” ti dassento “kappe ca
satasahasā” ti ādinā cariyāpiṭakaṃ buddhāpadāniyanti dutiyābhiddhānaṃ
dhammapariyāyaṃ abhāsi. Apare pana “ratanacaṅkame caṅkamanto devātidevo
devabrahmādīhi pūjyamāno nigrodhārāme otaritvā
vīsatisahasakhiṇāsavaparivuto paññattavarabuddhāsane nisinno bhagavā
vuttanayeneva āyasmatā sāriputtena pucchito cariyāpiṭakaṃ desesī” ti vadanti.
Ettāvatā dūrenidānaavidūrenidānāni saṅkhepato dassetvā cariyāpiṭakassa
santikenidānaṃ vitthārato niddiṭṭhanti veditabbaṃ. Dūrenidānaṃ pana
asaṅkhyeyyavibhāvanāyaṃ āvi bhavissatīti.