

The Standard Pāli scheme on breath meditation (*ānāpānasatisamādhi*) and the Pāli *Buddhābhiseka* scheme

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A complete standard mindful in-breathing and out-breathing meditation development schema, *ānāpānasatisamādhi*, appears throughout the Pāli Canon and classical Pāli commentaries, such as the *Visuddhimagga* (Vism VIII 266-293), etc. The *ānāpānasatisutta* (M III 82) seems to contain not only a detailed textual interpretation of this practice, but it also explicates how this practice enables the practitioner to advance in a gradual way towards personal liberation. The development schema of *ānāpānasati* also appears in other places in the Pāli Canon, such as the *ekadhammasutta* (S V 311), *girimānandasutta* (A V 111) and *mahārāhulovādasutta* (M I 425), etc. Most of these textual elaborations on breath meditation appear in the teacher-to-practitioner form, or as a third person explanation. However, two Pāli *Buddhābhiseka* (Ba) texts in palm-leaf manuscript present an abbreviated formula in the first person in which the historical Gotama Bodhisatta himself elaborates upon the practice just before the stages of jhānic absorption. The *Buddhābhiseka*, apparently paraphrases the standard schema on the development of the *ānāpānasati* meditation as if the historical Gotama Bodhisatta was speaking, which also suggests that the copyist(s) may have potentially intervened in the text critical-editing. In the regular text, the schema includes 16 stages of mindful in-breathing and out-breathing meditation. The *Buddhābhiseka* schema is concise yet still presents all sixteen stages of breath meditation. This paper attempts to present the *Buddhābhiseka* version of *ānāpānasati* meditation development as it appears in the two palm-leaf manuscripts, and compares it with the standard application of mindful in-breathing and out-breathing meditation as handed down in the Pāli Canonical material. The two *Buddhābhisekas* present the exact same text, except that fact there are some occasional orthographical variations and some accidental text omissions. The paper discusses the editorial intervention in mindful in-breathing and out-breathing meditation textual schema made by Siamese Pāli experts and also discusses briefly the *Buddhābhiseka* text and intentions of its composition.

Keywords: *Buddhābhiseka*, in-breathing and out-breathing meditation development, Siamese Pāli texts.

1. An overview of the Pāli *Buddhābhiseka* (พุทธราชาภิเษก) text¹

The *Buddhābhiseka* (S. *Buddhābhiseka*) is a text from circa the 16th century CE; it was chanted in Pāli text in the Siamese Buddha image consecration rituals. The Pāli text of the *Buddhābhiseka* appears in multiple versions. The fact that there is a recitation element at the Buddha image consecration ceremony implies that the recited text is an integral part of the broad rituality of *Buddhābhiseka*. The text attempts to present the account of the historical *Gotama* (S. *Gautama*) Buddha and some of his major philosophical tenets found in the corpus of Pāli literature such as, the dependent origination, the four noble truths, etc. In doing so, some versions of this text occasionally attempt text-critical intervention such as, paraphrasing some original citations, redacting textual material and adopting repetitive passages while borrowing both canonical and noncanonical material.

The textual tradition of *Buddhābhiseka* has been handed down in various pre-modern and modern scripts in Siamese Pāli literature. The palm-leaf manuscripts appear in the monolingual Pāli tradition, i.e. in Khmer script (ภาษามาลีอักษรขอม *phasāpāliaksornkhom*) and Tham Lanna script (ภาษามาลีอักษรธรรมล้านนา *phasāpāliaksornthamlannā*), and bilingual text in Pāli-Lanna (ภาษามาลีและล้านนา) or Pāli-Tai Yuan (ภาษามาลีและไทยชวณ *phasāpālileathaiyuan*). Both Lanna and Tai Yuan are two words used for the same vernacular language of the Northern Thailand. The text also has some commentarial literature in the modern Thai language (ภาษาไทย *phasāthai*) apart from the Pāli printed edition produced in modern Thai script (อักษรไทย *aksornthai*) in 1968. My research here is based upon circa 24 palm-leaf manuscripts of the *Buddhābhiseka* which are catalogued and preserved at the National Library, Bangkok (NLT), and digitized at the Digital Library of Northern Thai Manuscripts (DLNTM) and the Chiang Mai University Library (CMUL) Digital Heritage Collection.

The Pāli sources help us to understand the use of the Pāli word *abhiseka* (S. *abhiṣeka*) in different contexts² even though the compound word *Buddhābhiseka* does not appear as such in the Pāli source material. Pāli sources refer to inauguration of king, prince and queen³ rather than any inauguration of

¹ One of the Pāli *Buddhābhiseka* versions has been funded for research which aims to produce a critical edition and English translation. The project is fully funded by the Robert H.N. Ho Family Foundation Translation Grants in Buddhist Studies, the American Council of Learned Societies 2024/2025. I would like to thank for the American Council of Learned Societies for their huge support.

² Dictionary of Pāli, 224-225.

³ Pāli sources abundantly use the term *abhiseka* in order to convey the meaning of inauguration of king etc. some such paragraphs include: *Tassāgatabhāvaṃ ñatvā kumārā amaccaparivutā uyyānaṃ gantvā Sitaṃ aggamaheṣiṃ katvā ubhinnam pi abhisekaṃ akaṃsu* (Ja IV 130), *Evaṃ abhisekappatto mahāsatto alaṃkatarathe ṭhatvā mahantena parivārena nagaraṃ pavisitvā* (Ja IV 130).

Buddha (image). However, when the Pāli compound word *Buddhābhiseka* is deconstructed (Rajapaksha (2021: 280), it may potentially produce two literal meanings, one of which, *Buddhassa+abhisekaṃ (chaṭṭhī tappurisa samāsa)*, may contain the meaning ‘worthy of inauguration of Buddha (image)’ or ‘inauguration of Buddha (image).’ The fact that the making of new Buddha image and then making it ceremoniously available for worship perhaps represents some elements of *inauguration of Buddha (image)*. Making a newly constructed Buddha image officially available for worship by lay people may contain some elements of the semantic meaning of ‘inauguration.’ In other words this literal meaning appropriately fits *inauguration of Buddha image* which presents some elements of the ritual ceremony if it is taken literally rather than ‘worthy of inauguration of Buddha’ or ‘inauguration of Buddha.’ The second of which, *Buddhassa+abhisekaṃ (catutthī tappurisa samāsa)*, is ‘that which is sprinkling to Buddha.’ Although the compound word *Buddhābhiseka* is unknown to the body of Pāli literature in relation to watering of the Buddha (image) which is based on canonical and noncanonical textual investigation, the ritual of watering of other idols such as tree deities, etc. is prevalent and appears relatively frequently in particular in classical Pāli commentaries. The following is one of the case studies⁴ which suggests that the practice of sprinkling water on sacred objects is known to Pāli classical commentaries:

Ja IV 259, 25-28

so rathā oruyha taṃ rukkhāṃ upasaṃkamitvā gandhapupphehi pūjetvā udakena abhisekaṃ katvā
rukkhāṃ padakkhiṇaṃ katvā... devataṃ namassitvā rathaṃ abhiruyha nagaraṃ eva pāvīsi

Having descended from the chariot, he approached the TREE, and paid respect with incense and flowers, sprinkled water (at the foot of the tree), circumambulated it, worshipped the tree deity, and got back into the chariot, and then entered the city.

Any ritual form for the Buddha image in the Pāli literature is probably relatively almost unknown even though some other ritual practices are abundantly known in the body of Pāli literature. An example of the latter would be the above case study in the *Jātaka-aṭṭhakathā*. Yet the 16th century Pāli *Buddhābhiseka*-s are ideal textual evidence for the practice of ritual form for the Buddha image (s) and are exclusively devoted to the Buddha image ritual. In the Northern Thai Buddhist culture, the ritual is known as consecration of the Buddha image. The ritual aims to transform a Buddha image into something sacred by performing various rites and duties. The ritual includes making the Buddha image prior to the ritual, the opening of the eyes of the Buddha image and chanting some Pāli texts or *Suat*

⁴ *Jātaka aṭṭhakathā*, IV 259.

Mon (สวดมนต์), etc. Both literal senses of the compound word *Buddhābhiseka* ‘inauguration of Buddha (image)’ and ‘that which is sprinkling to Buddha (image)’ carry some elements of the ritual or part of *Buddhābhiseka*. In other words, the compound word *Buddhābhiseka* in its word to word meaning conveys some elements of the wider ritual. The combination of sprinkling water or anointing water at the king’s inauguration has another embedded meaning which is derived from *abhiseka*. It seems based on the usage of water at the king’s inauguration, the act of pouring water occupies a unique position in the privileged and elite class of the society. Therefore, by looking at the close connection between anointing water at the king’s inauguration and sprinkling water on tree deities, etc., we may come up with two theories—one is that the *Buddhābhiseka* compiler(s) may have adopted and formulated compound word *Buddhābhiseka* by looking at some Pāli classical commentarial sources which touched upon this act of water usage i.e. anointing water at the king’s inauguration, etc. and sprinkling water on tree deities, etc. are very specific and sacred.

Secondly the origin of compound word perhaps comes from Mahayana tradition, or more precisely from *Buddhābhisekasūtra*⁵ as some Mahayana elements are found in the ceremony such as consecration of *Bodhisattva* image which generally takes place in Far Eastern cultures. The worshipping of the Buddha image and the rituals associated with it are very common in both Theravada and Mahayana Buddhism. Even within the context of Theravada Buddha image worshipping ritual some Siamese elements of practice are uniquely salient in particular by ascribing specific Pāli texts at the recitation ceremony. The Sinhalese practice of *netrapraṭiṣṭhāpanamaṅgalya* ‘eye-opening ritual (of Buddha image)’ does not have its unique Pāli text; rather, it has a common *paritta* text such as *mahāparitta* being recited prior to the ritual or even after the ritual (Swearer 2004: 213) in order to invoke blessing on laypeople.

Donald Swearer speculates that, initially, a Northern Thai vernacular text was known to have been recited as *thesanā* (เทศนา) or preaching and then a Pāli *Buddhābhiseka* text was probably introduced at the recitation ceremony and the Northern Thai vernacular text probably appeared as early as the fifteenth century (Swearer 2004: 95). The appearance of Pāli *Buddhābhiseka* might have occurred afterwards. However, the exact date of the Pāli *Buddhābhiseka* is not known.

The *Buddhābhiseka* ritual chanting of a Pāli text⁶ is exclusive to the Siamese Pāli literature. The Pāli *Buddhābhiseka* is unknown to other Theravada countries such as Burma and Sri Lanka. Unlike other

⁵ Catalogue des Livres Chinois (1910: 399).

⁶ Chanting text is known in Pāli as *paritta* or *rakkha* which is a type of Pāli literature not independently composed rather borrowed from canonical material and these texts are used mainly for chanting at various events in Theravāda ritual contexts.

Theravāda ritual chanting Pāli texts, The Pāli *Buddhābhiseka* is distinctive in many ways. In the first place, in palm-leaf manuscripts, Ba is extremely variable which means Ba text has multiple versions.

Buddhābhiseka (Pāli:พุทธชาภิเสก) or Thai script Pāli *Phutthaphisek* (พุทธชาภิเสก), which is a distinctive Pāli text handed down in Siam Pāli corpus (Rajapaksha 2021: 279) which falls into the *paritta*⁷ genre (Bulletin de l'École française d'Extrême-Orient, Tome XVII. – 1917: 58). The text, which is chanted by monks especially in Northern Thai culture at the Buddha image consecration, bears some unique textual features in comparison to some other *paritta* or *rakkha* texts in Theravada cultures. These distinctive features include various schemata such as *pārami* pefections, *Bodhisatta's* rebirth in *Tusita* heaven, the first word of the Buddha (*paṭhamabuddhavacana*), multiple repetitions of the *paṭiccasamuppāda* formula in forward and reverse order, breathing-in and breathing-out meditation formula, etc. None of such schemata appear in other Theravada *paritta* texts such as in *sattaparitta*, *dvādasaparitta* and *catubhāṇavara*. Further some *Buddhābhiseka* Pāli versions present schemata like Buddha's thirty-two major bodily characteristics (*dvattiṃsamahāpurisalakkhaṇa*) and the eighty secondary characteristics (*asītyānubyañjana*). Apart from its Pāli textual transmission, Ba does exist in bilingual manuscript culture too which is apparently more popular and widely distributed than Pāli tradition particularly in Northern Thai culture. The bilingual textual tradition appears in Pāli- Lanna (ภาษาบาลีและล้านนา) or Pāli-Tai Yuan (ภาษาบาลีและไทยยวน) languages.

This type of bitext literature is known as *sanna*, *gāṭapada* and *pada-ānuma* in Sinhalese literature, and, even and even in pre-Pāli classical commentaries, the genre was called as *Sīhaḷaṭṭikā* and in Burmese, it is called *nissaya* while Tham Lanna, Khmer and Siamese collectively have some terms such as *nissaya*, *nāmasap*, etc. These bitexts appear in combination of some Indic citations and their corresponding vernacular translation or with some expanded interpretations. However there is no Pāli-Khmer or Pāli-modern Thai tradition being transmitted for *Buddhābhiseka* though it has some commentarial literature written in modern Thai language. There is also *Buddhābhiseka* ritual-associated subsidiary literary tradition being handed down side by side with *Buddhābhiseka*. These texts appear in both Pāli and vernacular translation. *Buddhābhiseka* appears in various generic terms in Siamese Pāli literature such as *Phra buddhābhiseka* 'noble *Buddhābhiseka*,' *Buddhābhisekapakaraṇa* '*Buddhābhiseka* commentary,' *Buddhābhisekagāthā* '*Buddhābhiseka* verses,' *Buddharūpābhiseka* 'consecration of Buddha image,' *Phra gāthābuddhābhiseka* 'noble *Buddhābhiseka* verses,' and *buddhābhisekamaṅgalaḡāthā* '*Buddhābhiseka* auspicious verses.'

⁷ *Paritta* (S. *paritra*) or *rakkha* (S. *rakṣa*) text is a type of Pāli literature which is not independent composition rather borrowed from canonical material and these texts are used mainly for chanting at various events in Theravada ritual contexts.

The two sibilants in *Buddhābhiseka*, i.e. *Buddhābhiseka* (พุทธาภิเสก) with alveolar /s/ and *Buddhābhiseka* (พุทธาภิเยก) with ‘cerebral’ (i.e., retroflex) /ṣ/ are both used interchangeably in Thai language. However *Buddhābhiseka* (พุทธาภิเยก) with the retroflex is more prevalent and popular in Thai culture than *Buddhābhiseka* (พุทธาภิเสก) with the alveolar. The Thai printed edition of Pāli *Buddhābhiseka* prefers its title to be *Buddhābhiseka* (พุทธาภิเยก)⁸ rather than *Buddhābhiseka* (พุทธาภิเสก). The secondary literature often uses *Buddhābhiseka* (พุทธาภิเยก)⁹ while day to day interaction with Thai people when writing, the preferable term is *Buddhābhiseka* (พุทธาภิเยก). The Sanskrit cognate, *-abhiseka* (-อภิเยก)¹⁰ is more prevalent and rooted in Thai culture than its Pāli counterpart, *-abhiseka* (-อภิเสก).

The distribution of Pāli palm-leaf manuscripts for *Buddhābhiseka* in Siamese manuscript culture appears in two major scripts i.e. Tham Lanna script (อักษรธรรมล้านนา) and Khmer script (อักษรขอม). Ba textual tradition has Indic-vernacular bitext literature as well as secondary literature written in modern Thai language. The two palm-leaf manuscripts from Wat Lai Hin Luang (วัดไหล์หินหลวง) and Wat Ban Luk Tai (วัดบ้านหลุกไค้) have been chosen for the present study. The digitized files were obtained via the Digital Library of Northern Thai Manuscripts.¹¹

2. The text: form, content and context

2.1. The Pāli *Buddhābhiseka* redefines *paritta* text in Theravada Buddhist ritual contexts

One of the main aims of the Pāli *Buddhābhiseka* text(s) are to infuse the Buddha’s biography and some of his teachings into the Buddha image(s) in order to signify that the historical *Gotama* Buddha is present in the Buddha image-s. This act of the infusion onto Buddha image is done through a repeated recitation of the Pāli *Buddhābhiseka* text. A distinctive set of Pāli verses is exclusively composed and devoted for this purpose.¹² This is probably a new development in the ritual contexts of the Theravada Buddhist countries as most of the *paritta* texts in Theravada countries is not independent composition rather borrowed texts from the Pāli canon. Conversely, the Pāli *Buddhābhiseka* as a *paritta* text holds some distinctive textual features over the other Theravada *paritta* texts. The Pāli *suttas* like the *āṭṭhāṅṅiya*, the *ratana* and the *maṅgala*, etc. are borrowed from the Pāli canon and placed under the genre

⁸ *Buddhābhiseka* book (หนังสือพุทธาภิเยก).

⁹ Life ceremonies (พิธีชีวิต).

¹⁰ Dictionary of Pāli, 224.

¹¹ The images of manuscript can be obtained from the Digital Library of Northern Thai Manuscripts at <http://lannamanuscripts.net/en/search/results>.

¹² The Wat Phumin Pāli palm-leaf manuscript version and Mahāmakut Printed Edition.

of *paritta* unedited. Yet the Pāli *Buddhābhiseka* does not borrow any of such *suttas* in Theravada tradition rather the Pāli *Buddhābhiseka-s* has its own textual identity. The text-s includes the account of the historical Gotama Buddha's biography and some of his teachings as appear in the Pāli canon as well as in the non-Pāli canon materials. Occasionally some of the texts borrowed comes under editorial intervention. One such major schema appears in the Wat Lai Hin Luang (วัดไหล่หินหลวง) and the Wat Ban Luk Tai (วัดบ้านหลุกใต้ *watbanlukthai*) Pāli versions which is the central research topic in this article. In these two versions, the Pāli *Buddhābhiseka* editors have presented an altered mindful in-breathing and out-breathing meditation schema. The standard Pāli textual elaborations on breath meditation appears in the teacher-to-practitioner form, or as a third person explanation. However, two *Buddhābhiseka* texts in palm-leaf manuscript present a text formula in the first person in which the *Gotama Bodhisatta* himself elaborates upon the practice just before the stages of *jhānic* absorption. By presenting a text on breath meditation development, the Pāli *Buddhābhiseka* apparently attempts to seek the presence of the historical *Gotama Buddha* at the Buddha image consecration ceremony. The idea of presenting such text probably is that a text which is spoken by *Bodhisatta* himself, *Bodhisattavacana* holds more power than it is heard from a third person. Thereby empowering the rituality by reciting and preaching as it is uttered by the very historical *Gotama Bodhisatta* just before the Full Enlightenment. The Pāli *Buddhābhiseka* text-s, in its entirety not necessarily on breath meditation, innovates and potentially intervenes such textual schemata.

The Wat Phumin (Wp) Pāli palm-leaf manuscript version¹³ uniquely presents some Pāli verses which intend to infuse the Buddha's biography and some of his teachings to the Buddha image(s). The elaborations of infusion on the Buddha's biography and some of his teachings in Pāli language only appears in the Wat Phumin Pāli palm-leaf manuscript version and the Mahamakut printed edition (Mpe). The following Pāli verses present the act of infusion and each Pāli verse is followed by its corresponding English translation.¹⁴

The infusion of the Buddha's noble qualities into Buddha image:

*yo seṭṭho bhagavā buddho tassa guṇā*¹⁵ *anantakā*¹⁶

¹³ This Pali version is currently under English translation which is fully funded by the Robert H.N. Ho Family Foundation Translation Grants in Buddhist Studies, the American Council of Learned Societies.

¹⁴ My own translation.

¹⁵ *guṇā* Wp; *guṇo* Mpe.

¹⁶ *anantakā* Wp; *anantako* Mpe

*sabbe guṇā samūhantu*¹⁷ *buddharūpamhi*¹⁸ *tādino*. (1)

When one becomes Buddha, the blessed one and the excellent one.¹⁹ His (noble) qualities are infinite. Let all such qualities amass in the Buddha image. (1)

*yadā sabbaññutapatto*²⁰ *tassa ñāṇaṃ anantakaṃ*
*taṃ sabbaṃ buddharūpamhi*²¹ *tiṭṭhatu yāva sāsanaṃ*. (2)

When the Buddha becomes an omniscient. His knowledge is infinite. Let all that knowledge remain in the Buddha image until the teaching of Buddha lasts. (2)

*paṭisambhidā catasso sā*²² *ca*²³ *sādhāraṇāni ca*
*vesārajjāni cattāri cattārisavattukāni*²⁴ (3)

(Buddha possesses) fourfold analytical knowledge, fourfold self-confidence, and fortyfold *vattuka* which are common qualities in Buddha. (3)

*lokavivaraṇanāma-accheraṃ*²⁵ *pāṭihāriyaṃ*
*dassesi ñāṇatejēna devasārighe samānusse*²⁶
*yena ñāṇena taṃ ñāṇaṃ buddharūpe*²⁷ *patiṭṭhātu*.²⁸ (4)

Buddha- by his power of knowledge- exhibited deities, monk community and human beings a wonderful miracle which is named the unveiling of the universe. The knowledge by which Buddha performed it. Let that knowledge remain in the Buddha image. (4)

*pañcattālīsavassāni yattha yattha*²⁹ *ca jantunaṃ*

¹⁷ Em *samūhantu*; *samūhantā* Wp; *mahantā* pi Mpe.

¹⁸ *buddharūpamhi* Wp; *buddharūpesu* Mpe.

¹⁹ The blessed one (*bhagavā*) the excellent one (*seṭṭho*) are some of the epithets which are used to describe the Buddha.

²⁰ Em *sabbaññutapatto*; *sabbaññutaṃ patto* Wp; *sabbaññutam patto* Mpe.

²¹ *buddharūpamhi* Wp; *buddharūpesu* Mpe.

²² *sa* Wp; *sā* Mpe.

²³ Omit *ca* Wp; *ca* Mpe

²⁴ *cattārisavattukāni* Wp; *cattālīsavattukā* Mpe.

²⁵ *lokavivaraṇanāma-accheraṃ* Wp; *lokavivaraṇaṃ nāma accheraṃ* Mpe.

²⁶ *samānusse* Wp; *samānuse* Mpe.

²⁷ *buddharūpe* Wp; *buddharūpesu* Mpe.

²⁸ *patiṭṭhātu* Wp; *tiṭṭhatu* Mpe.

²⁹ Omit *yattha* Wp.

*hitāya ca sukhāya ca*³⁰ *yaṃ yaṃ dhammam adesayi*
*so sabbo buddharūpasmiṃ*³¹ *tiṭṭhatu yāva sāsanaṃ. (5)*

Buddha preached Dhamma for the benefit and happiness of the sentient rational beings for forty five years. Let all that remain in the Buddha image until the teaching of Buddha lasts. (5)

2.2. The heterogeneity of the Pāli *Buddhābhiseka* versions

Most of the Pāli literature in Theravada countries both canonical and classical commentaries remain to hold homogeneous textual nature in which a Pāli text in Theravada Pāli literature is extremely less variable among each tradition and across traditions. For an example, the *Sīlakkhandha vagga* of the *Dīghanikāya* both in the palm-leaf manuscript form and printed edition form in Theravada countries, such as in Sri Lanka, Burma, Cambodia and Laos traditions are almost similar in text and content despite the fact there are a few variations in orthography.³² However, the Pāli *Buddhābhiseka* holds heterogenous character in palm-leaf manuscripts both in the text and content. I have surveyed and examined more than 23 palm-leaf manuscripts for the Pāli *Buddhābhiseka*, and found four independent Pāli versions for the Pāli *Buddhābhiseka*. Each version is found to be dissimilar in text significantly. Occasionally the content of some versions is similar to the other versions.

Buddhābhiseka editor (s) paraphrases canonical and non-canonical material occasionally. While the editor (s) of the Pāli *Buddhābhiseka* presenting distinctive Pāli texts the editor (s) potentially has intervened in the text critical-editing in his work. Some Pāli textual schemata, such as the application of mindful in-breathing and out-breathing meditation schema and 80 secondary bodily characteristics of the Buddha, etc. being paraphrased by using the Pāli language skill and expertise. Apparently this text critical-editing technique is one of the uniquely understandable textual features in the Pāli *Buddhābhiseka*. The current topic on breath meditation is an ideal reflection as to potentially its editorial intervention techniques and but also helps to understand the unique textual features of the Pāli *Buddhābhiseka*.

The Wat Ban Luk Tai Pāli palm-leaf manuscript version and how it infuses the Buddha's biography and some of his teachings to Buddha image.

One of the Pāli *Buddhābhiseka* versions selected for the present study is originally stationed at the Wat Ban Luk Tai temple. The Pāli text presents the historical Gotama Buddha's biography and some of

³⁰ Omit *hitāya ca sukhāya ca* Wp.

³¹ *buddharūpasmiṃ* Wp; *buddharūpesu* Mpe.

³² Pilot version of the Dhammachai Tipitaka Project.

his teachings briefly and repetitively. Unlike the Wat Phumin Pāli palm-leaf manuscript version, the Wat Ban Luk Tai Pāli version does not mention in Pāli text about the act of infusion to the Buddha image. Rather the version intends to presents its Pāli text and be repeated in order to infuse to the Buddha image-s. The following is the content of the Wat Ban Luk Tai Pāli edition. The breath meditation is one of the textual contents presented in the both the Wat Lai Hin Luang manuscript (B) and the Wat Ban Luk Tai (B1) edition.

2.3. The contents of the Pāli *Buddhābhiseka* versions

The Wat Ban Luk Tai edition contains:

1. Salutation to the Buddha
2. The pre-enlightenment life of historical Gotama Buddha in brief
3. The practice of mindful in-breathing and out-breathing meditation
4. Gradual attainment of four Jhānic absorptions
5. The first phase of the night of the full-enlightenment
6. The *paṭiccasamuppāda* formula in forward and reverse order
7. Reflection of three characteristics
8. Becoming a Buddha
9. The first words of the Buddha
10. The second phase of the night
 - I. Remembrance of Buddha's former births
 - II. Recollection of births and deaths of all sentient beings
 - III. Destruction of defilements
11. Multiple repetitions of the *paṭiccasamuppāda* formula in forward and reverse order
12. Reflection of three characteristics
13. Four noble truths
14. The first word of the Buddha
15. The last phase of the night
16. Multiple repetitions of the *paṭiccasamuppāda* formula in forward and reverse order
17. Reflection of three characteristics
18. Four noble truths
19. The first word of the Buddha
20. The first phase of the night
21. Multiple repetitions of the *paṭiccasamuppāda* formula in forward and reverse order

22. The second phase of the night
23. Multiple repetitions of the *paṭiccasamuppāda* formula in forward and reverse order
24. Inspirational utterances of the Gotama Buddha

2.4. The application of breath meditation in two palm-leaf manuscripts against parallel occurrences

The presentation of the development of mindful in-breathing and out-breathing meditation in the two *Buddhābhiseka* texts is exactly the same as the standard schema. The standard schema explicates how the meditation practitioner should develop and cultivate breath meditation gradually in sixteen stages.³³ Yet the text presentation in Ba appears in the first person while the regular schema appears in the third person. In other words, Ba attempts to present it as if it were the very own words of the *Gotama Bodhisatta* concerning his own meditative experience. The Buddha guides practitioner monks in various contexts as monks practice and train by themselves. The historical Buddha as *Bodhisatta* himself originally practiced and experienced these 16 stages just before his *Full Awakening*. The texts disclose that it was this meditation development which enabled him to achieve Buddhahood and that he had attempted several other means before and yet had failed.

The standard schema elaborates the type of environment which is most conducive to meditation, such as a forest, at the foot of tree, a quiet place, *etc.* *Buddhābhiseka* presents the *Bodhisatta*'s preparation of certain conditions just before the meditation. The preceding paragraph elaborates how the *Bodhisatta* settles in a secluded locality just before he begins his meditation.

2.5. The prerequisite just before the on breath meditative practice as in *Buddhābhiseka*

B and B1:

sāyaṇhasamaye sotthiyena dinnaṃ aṭṭhatīṇamuṭṭhiṃ gahetvā jayaṭhānaṃ bodhirukkhamūlaṃ upagantvā tiṇāni santharivāna... pācīnadisābhimukho nisīditvā suriye anattaṅgamite yeva mārabalaṃ vidhamitvā pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā

[I], Having taken eight handfuls of grass, which was given to me by Sotthiya in the evening time, reached the victorious place, the foot of the Bodhi tree and, having spread out the grasses..., when the Sun was disappearing, having sat down facing the East, having crushed the power of Evil One, crossed legged, keeping body straight, having established mindfulness in front of (me).

³³ See the comparative table in 2.7.

The prerequisite just before the on breath meditative practice as in the standard text:

*araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujumṃ kāyaṃ paṇidhāya
parimukhaṃ satimṃ upaṭṭhapetvā*

Having gone into the forest, or having gone into the root of a tree, or having gone into an empty place, he sits down crossed legged, keeping his body straight, having established mindfulness in front of him.

The explanation of the prerequisite conditions necessary for breath meditation in the *Buddhābhiseka* seems to have been loosely based on commentarial material. Afterwards Ba fits the prerequisite account directly into the sixteen stages on breath meditative practice schema (Rajapaksha 2021: 293-294). In other words, Ba attempts to integrate the commentarial account with the Canonical material, thereby making a single textual reconstruction relying on multiple materials. In fact throughout the text presentation in Ba, evidently it attempts to present the Buddha's biographical accounts relying on source material, such as the *atthasālinī*, *Dhammapada*, *Jinacarita*, etc. (Rajapaksha 2021) and thereby presents a conflated text. Then the practitioner has to undertake the sixteen stages as part of the schema as it appears in the regular text. The sixteen stages come in pairs. Just before beginning his meditation, the practitioner has to be ever mindful about his breath as is stated in the following phrase: *He breathes in mindfully (so sato va assasati); he breathes out mindfully (sato [va] passasati)*, and apparently *being ever mindful* has to be applied in each single stage. This particular phrase appears in all occurrences of the standard schema while the Ba schema has omitted this phrase in all two of their palm-leaf manuscripts probably because of the *Bodhisatta's* ever present mindfulness on the breath meditation throughout all sixteen stages is assumed.

It is also interesting to note that the first tetrad says that the practitioner should be fully aware of on the in-breath, both long and short, and the long and short out-breath, and also in the remaining stages, in which the practitioner trains. However, these details are abbreviated in *Buddhābhiseka* texts probably the editors might have redacted given the fact that the *Bodhisatta* is already fully aware of on the breath.

2.6. The English translation of the *Buddhābhiseka* scheme and the standard scheme

The Buddhābhiseka scheme:

(Having sat down) crossed legged, keeping body straight, having established mindfulness in front of (me), I breathe in a long breath, I breathe out a long breath; I breathe in a short breath, I breathe out a short breath; I shall breathe in feeling in the entire body, I shall breathe out feeling in the

entire body; I shall breathe in calming down layers of bodily formation, I shall breathe out calming down layers of bodily formation; I shall breathe in experiencing happy feeling, I shall breathe out experiencing happy feeling; I shall breathe in experiencing pleasure, I shall breathe out experiencing pleasure; I shall breathe in experiencing mental formation, I shall breathe out experiencing mental formation; I shall breathe in calming down mental formation, I shall breathe out calming down mental formation; I shall breathe in experiencing the mind, I shall breathe out experiencing the mind; I shall breathe in pleasing the mind, I shall breathe out pleasing the mind; I shall breathe in concentrating the mind, I shall breathe out concentrating the mind; I shall breathe in liberating the mind, I shall breathe out liberating the mind; I shall breathe in reflecting impermanence, I shall breathe out reflecting impermanence; I shall breathe in reflecting on the absence of passion, I shall breathe out reflecting on the absence of passion; I shall breathe in reflecting cessation, I shall breathe out reflecting cessation; I shall breathe in reflecting upon renouncing, I shall breathe out reflecting upon renouncing.

The standard scheme:

How, monks, is breathing in and breathing out applied? Here, monks, a monk, having gone into the forest, or having gone to the root of a tree, or having gone into an empty place, and having sat down crossed legged, keeping body straight, having established mindfulness in front of (him).

He breathes in mindfully, he breathes out mindfully;

breathing in a long breath, he knows “I shall breathe in a long breath;”

breathing out a long breath, he knows “I shall breathe out a long breath;”

breathing in a short breath, he knows “I shall breathe in a short breath;”

breathing out a short breath, he knows “I shall breathe out a short breath;”

he trains (by himself) “I shall breathe in feeling in the entire body;”

he trains (by himself) “I shall breathe out feeling in the entire body;”

he trains (by himself) “I shall breathe in calming down layers of bodily formation;”

he trains (by himself) “I shall breathe out calming down layers of bodily formation;”

he trains (by himself) “I shall breathe in experiencing happy feeling;”

he trains (by himself) “I shall breathe out experiencing happy feeling;”

he trains (by himself) “I shall breathe in experiencing pleasure;”

he trains (by himself) “I shall breathe out experiencing pleasure;”

he trains (by himself) “I shall breathe in experiencing mental formation;”

he trains (by himself) “I shall breathe out experiencing mental formation;”

he trains (by himself) “I shall breathe in calming down mental formation;”

he trains (by himself) “I shall breathe out calming down mental formation;”

he trains (by himself) “I shall breathe in experiencing the mind;”

he trains (by himself) “I shall breathe out experiencing the mind;”

he trains (by himself) “I shall breathe in pleasing the mind;”

he trains (by himself) “I shall breathe out pleasing the mind;”

he trains (by himself) “I shall breathe in concentrating the mind;”

he trains (by himself) “I shall breathe out concentrating the mind;”

he trains (by himself) “I shall breathe in liberating the mind;”

he trains (by himself) “I shall breathe out liberating the mind;”
 he trains (by himself) “I shall breathe in reflecting impermanence;”
 he trains (by himself) “I shall breathe out reflecting impermanence;”
 he trains (by himself) “I shall breathe in reflecting on the absence of passion;”
 he trains (by himself) “I shall breathe out reflecting on the absence of passion;”
 he trains (by himself) “I shall breathe in reflecting cessation;”
 he trains (by himself) “I shall breathe out reflecting cessation;”
 he trains (by himself) “I shall breathe in reflecting upon renouncing;”
 he trains (by himself) “I shall breathe out reflecting upon renouncing.”

2.7. A comparison between the *Buddhābhiseka* and the standard formula

The *Buddhābhiseka* presents in first person and the standard text presents in third person.

16 stages spoken by the <i>Bodhisatta</i> himself as in <i>Buddhābhiseka</i> (First Person)	16 stages in standard formula as Buddha guides practitioner (Third Person)
	He breathes in mindfully (<i>so sato va assa</i>) He breathes out mindfully (<i>sato va passasati</i>)
I breathe in a long breath (<i>dīghaṃ assasāmi</i>) I breathe out a long breath [1] (<i>dīghaṃ passasāmi</i>)	Breathing in a long breath, he knows “I breathe in a long breath” (<i>dīghaṃ vā assasanto, dīghaṃ assasāmi ti pajānāti</i>) Breathing out a long breath, he knows “I breathe out a long breath” [1] (<i>dīghaṃ vā passasanto, dīghaṃ passasāmi ti pajānāti</i>)
I breathe in a short breath (<i>rassaṃ assasāmi</i>) I breathe out a short breath [2] (<i>rassaṃ passasāmi</i>)	Breathing in a short breath, he knows “I breathe in a short breath” (<i>rassaṃ vā assasanto, rassaṃ assasāmi ti pajānāti</i>) Breathing out a short breath, he knows “I breathe out a short breath” [2] (<i>rassaṃ vā passasanto rassaṃ passasāmi ti</i>)
I shall breathe in feeling in the entire body (<i>sabbakāyapaṭisaṃvedī assasissāmi</i>)	He trains (by himself) “I shall breathe in feeling in the entire body”

<p>I shall breathe out feeling in the entire body [3] (sabbakāyapaṭisaṃvedī passasissāmi)</p>	<p>(sabbakāyapaṭisaṃvedī assasissāmi ti sikkhati)</p> <p>He trains (by himself) “ I shall breathe out feeling in the entire body” [3]</p> <p>(sabbakāyapaṭisaṃvedī passasissāmi ti sikkhati)</p>
<p>I shall breathe in calming down layers of bodily formation (passambhayaṃ kāyasaṅkhāraṃ assasissāmi)</p>	<p>He trains (by himself) “I shall breathe in calming down layers of bodily formation”</p> <p>(passambhayaṃ kāyasaṅkhāraṃ assasissāmi ti sikkhati)</p>
<p>I shall breathe out calming down layers of bodily formation [4] (passambhayaṃ kāyasaṅkhāraṃ passasissāmi)</p>	<p>He trains (by himself) “I shall breathe out calming down layers of bodily formation”[4]</p> <p>(passambhayaṃ kāyasaṅkhāraṃ passasissāmi ti sikkhati)</p>
<p>I shall breathe in experiencing happy feeling, (pītipaṭisaṃvedī assasissāmi)</p> <p>I shall breathe out experiencing happy feeling [5] (pītipaṭisaṃvedī passasissāmi)</p>	<p>He trains (by himself) “I shall breathe in experiencing happy feeling”</p> <p>(pītipaṭisaṃvedī assasissāmi ti sikkhati)</p> <p>He trains (by himself) “I shall breathe out experiencing happy feeling” [5]</p> <p>(pītipaṭisaṃvedī passasissāmi ti sikkhati)</p>
<p>I shall breathe in experiencing pleasure (sukhapāṭisaṃvedī assasissāmi)</p> <p>I shall breathe out experiencing pleasure[6] (sukhapāṭisaṃvedī passasissāmi)</p>	<p>He trains (by himself) “I shall breathe in experiencing pleasure”</p> <p>(sukhapāṭisaṃvedī assasissāmi ti sikkhati)</p> <p>He trains (by himself) “I shall breathe out experiencing pleasure” [6]</p> <p>(sukhapāṭisaṃvedī passasissāmi ti sikkhati)</p>
<p>I shall breathe in experiencing mental formation (cittasaṅkhārapaṭisaṃvedī assasissāmi)</p> <p>I shall breathe out experiencing mental formation[7] (cittasaṅkhārapaṭisaṃvedī passasissāmi)</p>	<p>He trains (by himself) “I shall breathe in experiencing mental formation”</p> <p>(cittasaṅkhārapaṭisaṃvedī assasissāmi ti sikkhati)</p>

	<p>He trains (by himself) “I shall breathe out experiencing mental formation” [7] (<i>cittasaṅkhārapāṭisaṃvedī passasissāmi ti sikkhati</i>)</p>
<p>I shall breathe in calming down mental formation (<i>passambhayaṃ cittasaṅkhāraṃ assasissāmi</i>) I shall breathe out calming down mental formation[8] <i>passambhayaṃ cittasaṅkhāraṃ passasissāmi</i></p>	<p>He trains (by himself) “I shall breathe in calming down mental formation” (<i>passambhayaṃ cittaṃkhāraṃ assasissāmi ti sikkhati</i>)</p> <p>He trains (by himself) “I shall breathe out calming down mental formation” [8] (<i>passambhayaṃ kāyasaṅkhāraṃ passasissāmi ti sikkhati</i>)</p>
<p>I shall breathe in experiencing the mind (<i>cittapaṭisaṃvedī assasissāmi</i>) I shall breathe out experiencing the mind[9] <i>cittapaṭisaṃvedī passasissāmi</i></p>	<p>He trains (by himself) “I shall breathe in experiencing the mind” (<i>cittapaṭisaṃvedī assasissāmi ti sikkhati</i>)</p> <p>He trains (by himself) “I shall breathe out experiencing the mind” [9] (<i>cittapaṭisaṃvedī passasissāmi ti sikkhati</i>)</p>
<p>I shall breathe in pleasing the mind (<i>abhippamodayaṃ cittaṃ assasissāmi</i>) I shall breathe out pleasing the mind [10] (<i>abhippamodayaṃ cittaṃ passasissāmi</i>)</p>	<p>He trains (by himself) “I shall breathe in pleasing the mind” (<i>abhippamodayaṃ cittaṃ assasissāmi ti sikkhati</i>)</p> <p>He trains (by himself) “I shall breathe out pleasing the mind” [10] (<i>abhippamodayaṃ cittaṃ passasissāmi ti sikkhati</i>)</p>
<p>I shall breathe in concentrating the mind (<i>samādahaṃ cittaṃ assasissāmi</i>) I shall breathe out concentrating the mind [11] (<i>samādahaṃ cittaṃ passasissāmi</i>)</p>	<p>He trains (by himself) “I shall breathe in concentrating the mind” (<i>samādahaṃ cittaṃ assasissāmi ti sikkhati</i>)</p> <p>He trains (by himself) “I shall breathe out concentrating the mind” [11] (<i>samādahaṃ cittaṃ passasissāmi ti sikkhati</i>)</p>

<p>I shall breathe in liberating the mind (<i>vimocayaṃ cittaṃ assasissāmi</i>)</p> <p>I shall breathe out liberating the mind <i>vimocayaṃ cittaṃ passasissāmi</i> [12]</p>	<p>He trains (by himself) “I shall breathe in liberating the mind” (<i>vimocayaṃ cittaṃ assasissāmi ti sikkhati</i>)</p> <p>He trains (by himself) “I shall breathe out liberating the mind” [12] (<i>vimocayaṃ cittaṃ passasissāmi ti sikkhati</i>)</p>
<p>I shall breathe in reflecting impermanence <i>aniccānupassī assasissāmi</i></p> <p>I shall breathe out reflecting impermanence[13] <i>aniccānupassī passasissāmi</i></p>	<p>He trains (by himself) “I shall breathe in reflecting impermanence” (<i>aniccānupassī assasissāmi ti sikkhati</i>)</p> <p>He trains (by himself) “I shall breathe out reflecting impermanence” [13] (<i>aniccānupassī passasissāmi ti sikkhati</i>)</p>
<p>I shall breathe in reflecting on the absence of passion (<i>virāgānupassī assasissāmi</i>)</p> <p>I shall breathe out reflecting on the absence of passion[14] (<i>virāgānupassī passasissāmi</i>)</p>	<p>He trains (by himself) “I shall breathe in reflecting on the absence of passion” (<i>virāgānupassī assasissāmi ti sikkhati</i>)</p> <p>He trains (by himself) “I shall breathe out reflecting on the absence of passion” [14] (<i>virāgānupassī passasissāmi ti sikkhati</i>)</p>
<p>I shall breathe in reflecting cessation (<i>nirodhānupassī assasissāmi</i>)</p> <p>I shall breathe out reflecting cessation[15] (<i>nirodhānupassī passasissāmi</i>)</p>	<p>He trains (by himself) “I shall breathe in reflecting cessation” (<i>nirodhānupassī assasissāmi ti sikkhati</i>)</p> <p>He trains (by himself) “I shall breathe out reflecting cessation” [15] (<i>nirodhānupassī passasissāmi ti sikkhati</i>)</p>
<p>I shall breathe in reflecting upon renouncing (<i>paṭinissaggānupassī assasissāmi</i>)</p>	<p>He trains (by himself) “I shall breathe in reflecting upon renouncing” (<i>paṭinissaggānupassī assasissāmi ti sikkhati</i>)</p>

<p>I shall breathe out reflecting upon renouncing [16] (<i>paṭinisaggānupassī passasissāmī ti</i>)</p>	<p>He trains (by himself) “I shall breathe out reflecting upon renouncing” [16] (<i>paṭinissaggānupassī passasissāmī ti sikkhati</i>)</p>
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2.8. Synoptic table of the standard formula together with the Pāli *Buddhābhiseka* versions

The presentation of the standard schema in Pāli Canonical texts.³⁴

M III 82, 22-36; 83, 1-17 (as in *ānāpānasatisutta*)

Katham bhāvitā ca, bhikkhave, ānāpānasati? Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā. So sato va assasati, sato passasati; dīgham vā assasanto: Dīgham assasāmī ti pajānāti; dīgham vā passasanto: Dīgham passasāmīti pajānāti; rassam vā assasanto: Rassam assasāmī ti pajānāti; rassam vā passasanto: Rassam passasāmīti pajānāti; Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati; Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati; Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati; Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati; Pītipaṭisaṃvedī assasissāmīti sikkhati; Pītipaṭisaṃvedī passasissāmīti sikkhati; Sukhapaṭisaṃvedī assasissāmīti sikkhati; Sukhapaṭisaṃvedī passasissāmīti sikkhati; Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati; Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati; Passambhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati; Passambhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati; Cittapaṭisaṃvedī assasissāmīti sikkhati; Cittapaṭisaṃvedī passasissāmīti sikkhati; Abhippamodayaṃ cittaṃ assasissāmīti sikkhati; Abhippamodayaṃ cittaṃ passasissāmīti sikkhati; Samādahaṃ cittaṃ assasissāmīti sikkhati; Samādahaṃ cittaṃ passasissāmīti sikkhati; Vimocayaṃ cittaṃ assasissāmīti sikkhati; Vimocayaṃ cittaṃ passasissāmīti sikkhati; Aniccānupassī assasissāmīti sikkhati; Aniccānupassī passasissāmīti sikkhati; Virāgānupassī assasissāmīti sikkhati; Virāgānupassī passasissāmīti sikkhati; Nirodhānupassī assasissāmīti sikkhati; Nirodhānupassī passasissāmīti sikkhati; Paṭinissaggānupassī assasissāmīti sikkhati; Paṭinissaggānupassī passasissāmīti sikkhati;

S V 311, 5-18; 312, 1-20 (as in *Ekadhammasutta*)

Katham bhāvitā ca bhikkhave ānāpānasati || Idha bhikkhave bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā so sato va assasati sato va passasati || || Dīgham vā assasanto Dīgham assasāmī ti pajānāti|| dīgham vā passasanto Dīgham passasāmī ti pajānāti|| Rassam vā assasanto Rassam assasāmī ti pajānāti|| rassam vā passasanto Rassam passasāmī ti pajānāti|| || Sabbakāyapaṭisaṃvedī Assasissāmī ti sikkhati || sabbakāyapaṭisaṃvedī Passasissāmī ti sikkhati|| || Passambhayaṃ kāyasaṅkhāraṃ Assasissāmī ti sikkhati|| || passambhayaṃ kāyasaṅkhāraṃ Passasissāmī ti sikkhati|| || Pītipaṭisaṃvedī Assasissāmīti sikkhati|| || pītipaṭisaṃvedī Passasissāmīti sikkhati|| || Sukhapaṭisaṃvedī Assasissāmīti sikkhati|| || sukhappaṭisaṃvedī Passasissāmīti sikkhati|| || Cittasaṅkhārapaṭisaṃvedī Assasissāmīti sikkhati|| || cittasaṅkhārapaṭisaṃvedī Passasissāmīti sikkhati|| || Passambhayaṃ cittasaṅkhāraṃ Assasissāmīti sikkhati|| || passambhayaṃ cittasaṅkhāraṃ Passasissāmīti sikkhati|| || Cittapaṭisaṃvedī Assasissāmī ti sikkhati|| || cittappaṭisaṃvedī Passasissāmīti sikkhati|| || Abhippamodayaṃ cittaṃ Assasissāmīti sikkhati|| || abhippamodayaṃ cittaṃ

³⁴ Editions adopt different diacritical signs and orthography; I leave them as they appear.

Passasissāmīti sikkhati|| || Samādahaṃ cittaṃ Assasissāmīti sikkhati || samādahaṃ cittaṃ Passasissāmīti sikkhati|| || Vimocayaṃ cittaṃ Assasissāmīti sikkhati || vimocayaṃ cittaṃ Passasissāmīti sikkhati|| || Aniccānupassī Assasissāmīti sikkhati|| aniccānupassī Passasissāmīti sikkhati|| || Virāgānupassī Assasissāmīti sikkhati|| Virāgānupassī Passasissāmīti sikkhati || || Nirodhānupassī Assasissāmīti sikkhati || nirodhānupassī Passasissāmīti sikkhati|| || Paṭinissaggānupassī Assasissāmīti || paṭinissaggānupassī passasissāmīti sikkhati ||

A V 111, 11-30; 112, 1-7 (as in *Girimānandasutta*)

Katamā c' Ānanda ānāpānasati? Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. so sato 'va assasati, sato passasati, dīghaṃ vā assasanto 'dīghaṃ assasāmīti pajānāti, dīghaṃ vā passasanto 'dīghaṃ passasāmīti ti pajānāti, rassaṃ vā assasanto 'rassaṃ assasāmīti ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmīti ti pajānāti, 'sabbakāyapaṭisaṃvedī assasissāmīti ti sikkhati, 'sabbakāyapaṭisaṃvedī passasissāmīti ti sikkhati, 'passambhayaṃ kāyasaṅkhāraṃ assasissāmīti ti sikkhati, 'passambhayaṃ kāyasaṅkhāraṃ passasissāmīti ti sikkhati, 'pītipaṭisaṃvedī assasissāmīti ti sikkhati, 'pītipaṭisaṃvedī passasissāmīti ti sikkhati, 'sukhapaṭisaṃvedī assasissāmīti ti sikkhati. 'sukhapaṭisaṃvedī passasissāmīti ti sikkhati, 'cittasaṅkhārapaṭisaṃvedī assasissāmīti ti sikkhati, 'cittasaṅkhārapaṭisaṃvedī passasissāmīti ti sikkhati, 'passambhayaṃ cittasaṅkhāraṃ assasissāmīti ti sikkhati, 'passambhayaṃ cittasaṅkhāraṃ passasissāmīti ti sikkhati, 'cittapaṭisaṃvedī assasissāmīti ti sikkhati, 'cittapaṭisaṃvedī passasissāmīti ti sikkhati, 'abhippamodayaṃ cittaṃ assasissāmīti ti sikkhati 'abhippamodayaṃ cittaṃ passasissāmīti ti sikkhati, 'samādahaṃ cittaṃ...pe... vimocayaṃ cittaṃ...pe... aniccānupassī...pe... virāgānupassī...pe... nirodhānupassī...pe... paṭinissaggānupassī assasissāmīti ti sikkhati, 'paṭinissaggānupassī passasissāmīti ti sikkhati.

M I 425, 5-34 (as in *Mahārāhulovādasutta*)

Kathaṃ bhāvitā ca Rāhula ānāpānasatiIdha Rāhula bhikkhu araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So satova assasati, sato passasati; Dīghaṃ vā assasanto: dīghaṃ assasāmīti pajānāti, dīghaṃ vā passasanto: dīghaṃ passasāmīti pajānāti; rassaṃ vā assasanto: rassaṃ assasāmīti pajānāti. rassaṃ vā passasanto: rassaṃ passasāmīti pajānāti; Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati, sabbakāyapaṭisaṃvedī passasissāmīti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti ti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati. Pītipaṭisaṃvedī assasissāmīti sikkhati, pītipaṭisaṃvedī passasissāmīti sikkhati. Sukhapaṭisaṃvedī assasissāmīti sikkhati, sukhapaṭisaṃvedī passasissāmīti sikkhati. Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati, cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati, Passambhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati. Cittapaṭisaṃvedī assasissāmīti sikkhati, cittapaṭisaṃvedī passasissāmīti sikkhati. abhippamodayaṃ cittaṃ assasissāmīti sikkhati. abhippamodayaṃ cittaṃ passasissāmīti sikkhati. Samādahaṃ cittaṃ assasissāmīti sikkhati, samādahaṃ cittaṃ passasissāmīti sikkhati, vimocayaṃ cittaṃ assasissāmīti sikkhati, vimocayaṃ cittaṃ passasissāmīti sikkhati. Aniccānupassī assasissāmīti sikkhati, aniccānupassī passasissāmīti sikkhati. Virāgānupassī assasissāmīti sikkhati, virāgānupassī passasissāmīti sikkhati. Nirodhānupassī assasissāmīti sikkhati, nirodhānupassī passasissāmīti sikkhati. Paṭinissaggānupassī assasissāmīti sikkhati, paṭinissaggānupassī passasissāmīti sikkhati.

The Pāli *Buddhābhiseka* schema on breath meditation.

Wat Lai Hin Luang (วัดไผ่ล้อมหลวง) palm-leaf manuscript (B).

pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ pañidhāya parimukhaṃ satim upatthapetvā dīghaṃ assasāmi dīghaṃ passasāmi rassaṃ assasāmi rassaṃ passasāmi ti pajānanto sabbakāyapaṭisaṃvedī assasissāmi sabbakāyapaṭisaṃvedī passasissāmi passambhayaṃ kāyasaṅkhāraṃ assasissāmi passambhayaṃ kāyasaṅkhāraṃ passasissāmi pītipaṭisaṃvedī assasissāmi pītipaṭisaṃvedī passasissāmi sukhapaṭisaṃvedī assasissāmi sukhapaṭisaṃvedī passasissāmi citta-saṅkhāra³⁵ >paṭisaṃvedī assasissāmi citta-saṅkhāra³⁶ >paṭisaṃvedī passasissāmi passambhayaṃ cittasaṅkhāraṃ assasissāmi passambhayaṃ cittasaṅkhāraṃ passasissāmi cittaapaṭisaṃvedī assasissāmi cittaapaṭisaṃvedī passasissāmi abhippamodayaṃ cittaṃ assasissāmi abhippamodayaṃ cittaṃ passasissāmi samādahaṃ cittaṃ assasissāmi samādahaṃ cittaṃ passasissāmi vimocayaṃ cittaṃ assasissāmi vimocayaṃ cittaṃ passasissāmi aniccānupassī assasissāmi aniccānupassī passasissāmi virāgānupassī assasissāmi virāgānupassī passasissāmi nirodhānupassī assasissāmi nirodhānupassī passasissāmi paṭinissaggānupassī assasissāmi paṭinissaggānupassī passasissāmi ti.

Wat Ban Luk Tai (วัดบ้านหลุกใต้) palm-leaf manuscript (B1).

pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ pañidhāya parimukhaṃ satim upatthapetvā dīghaṃ assasāmi dīghaṃ passasāmi rassaṃ assasāmi rassaṃ passasāmi sabbakāyapaṭisaṃvedī assasissāmi sabbakāyapaṭisaṃvedī passasissāmi passambhayaṃ kāyasaṅkhāraṃ assasissāmi passambhayaṃ kāyasaṅkhāraṃ passasissāmi pītipaṭisaṃvedī assasissāmi pītipaṭisaṃvedī passasissāmi sukhapaṭisaṃvedī assasissāmi sukhapaṭisaṃvedī passasissāmi cittasaṅkhārapaṭisaṃvedī assasissāmi³⁷ cittasaṅkhārapaṭisaṃvedī passasissāmi passambhayaṃ cittasaṅkhāraṃ assasissāmi passambhayaṃ cittasaṅkhāraṃ passasissāmi cittaapaṭisaṃvedī assasissāmi cittaapaṭisaṃvedī passasissāmi abhippamodayaṃ cittaṃ assasissāmi abhippamodayaṃ cittaṃ passasissāmi samādahaṃ cittaṃ assasissāmi samādahaṃ cittaṃ passasissāmi vimocayaṃ cittaṃ assasissāmi vimocayaṃ cittaṃ passasissāmi aniccānupassī assasissāmi <aniccānupassī passasissāmi>³⁸ virāgānupassī assasissāmi virāgānupassī passasissāmi nirodhānupassī assasissāmi nirodhānupassī passasissāmi paṭinissaggānupassī assasissāmi paṭinissaggānupassī passasissāmi ti.

The preceding paragraphs depicting the breath meditation schema in the Ba(s) briefly elaborate upon the journey of Gotama Bodhisatta in the *Saṃsāra*. Then the text presents the details of the *Bodhisatta*'s life as a householder in comparison to his life as a renunciant; as a renouncer, he begins the practice of breath meditation. Just after the breath meditation textual schema, the two *Buddhābhiseka* texts return to the gradual stages of *Jhānic* absorption that the *Bodhisatta* experienced just before his *Full Awakening*. Then the presentation of the dependent origination schema in Pāli appears multiple times in the two texts of Ba. The declaration of the Buddha's first word also appears in the text presentation. Lastly, the

³⁵ Reconstructed based on standard formula.

³⁶ Reconstructed based on standard formula.

³⁷ *cittasaṅkhārapaṭisaṃvedī assasissāmi* appears twice.

³⁸ Reconstructed based on standard formula.

details of the Buddha's deliverance of the maiden discourse to five ascetics has been fitted into the ending of the textual schema in the two texts of Ba.

2.9. Textual nuances the application scheme between the two palm-leaf manuscripts

The two palm-leaf manuscripts share some significant and marked differences in their entirety while maintaining the exact same text in regard to the application schema. The two texts of Ba also share some significant portion of orthographical variations as well as some occasional textual omissions and additions. B makes omission of *saṅkhāra* in the compound word *cittasaṅkhārapaṭisaṃvedī* twice while B1 does not, as it repeats *cittasaṅkhārapaṭisaṃvedī assasissāmi* twice. In B1, *aniccānupassī passasissāmi* has been ignored while in B it seems to have retained. B has added an extra *iti pajānanto* as in *rassaṃ passasāmi ti pajānanto* while B1 omits it. It seems these omissions and additions are textual nuances between the two palm-leaf manuscripts. Additionally, the two palm-leaf manuscripts have plenty of orthographical variation.

3. Conclusion

The complete standard mindful in-breathing and out-breathing meditation development schema which appears throughout the Pāli Canon and classical Pāli commentaries has been consistent and remains to be the same schema irrespective of its country of origin (i.e., Sri Lanka, Burma, Thailand, etc.). On the contrary, the textual variation on breath meditation development in the *Buddhābhiseka*, which seems to be almost unknown to the wider world of Buddhist Studies, shows sign of editorial intervention made to the original standard schema by the Siamese Pāli experts. The present research is able to show this distinctive textual variation with the support of two palm-leaf manuscripts in Tham Lanna script. Based on the textual variation between the standard Pāli schema on breath meditation and the Pāli *Buddhābhiseka* textual presentation it can be assumed that the Pāli *Buddhābhiseka* schema is probably quite distinctive textual presentation which is almost unknown to some other Pāli texts. Hence it is probably a new finding which not only shows innovativeness and experimentation made to the standard textual schema by the Siamese Pāli experts but also it shows a new textual development in relation to breath meditation development.

By presenting a text on breath meditation development as if the text was actually spoken by the historical *Gotama* Buddha, the Pāli *Buddhābhiseka* apparently attempts to seek the presence of the historical *Gotama* Buddha at the Buddha image consecration ceremony. The purpose of presenting the text in this way probably stems from the notion that a text which is spoken by the Buddha himself,

Buddhavacana, holds more power than one that is composed in a third person narrative style. This adds power to the recitation and preaching during the ritual as the recited text is said to have been uttered by the historical *Gotama Bodhisatta* just before his *Full Enlightenment*. The *Buddhābhiseka* text presentation on breath meditation can be interpreted as a new textual development in the field of Pāli studies, and it innovates and potentially intervenes such textual schemata in its entirety.

One purpose of the Pāli *Buddhābhiseka* text presentation seems to be to infuse some of the Buddha's noble qualities and his biographical account into the Buddha image in order to signify that the Buddha is actually present in the Buddha image (s). Some Pāli versions have composed a distinctive set of Pāli verses which are exclusively devoted to this purpose. This is probably a new contribution to Pāli literature, and it does not seem to be well known in the scholarly field of Buddhist Studies.

In the present research, I was also able to notice the act of paraphrasing within the standard schemata found in the canonical material. While the editor(s) of the Pāli *Buddhābhiseka* presented distinctive Pāli texts, the editor(s) also potentially intervened in the text critical-editing in his work. Some Pāli textual schemata, such as the application of mindful in-breathing and out-breathing meditation schema and 80 secondary bodily characteristics of the Buddha, etc. were paraphrased. Apparently this text critical-editing technique is one of the uniquely understandable textual features in the Pāli *Buddhābhiseka*.

The Pāli *Buddhābhiseka* versions are quite heterogenous in their contents and this is probably a recent textual development in Pāli literature. Most of the Pāli literature in Theravada countries is homogeneous. Pāli texts in Theravada Pāli literature are extremely less variable among in each country. For an example, in the *Sīlakkhandha vagga* of the *Dīghanikāya*, both in the palm-leaf manuscript form and printed form in Theravada countries, such as in Sri Lanka, Burma, Cambodia and Laos traditions, are quite similar in wording and content despite the fact there are a few variations in orthography.³⁹ However, the Pāli *Buddhābhiseka* holds heterogenous character in palm-leaf manuscripts both in wording and content. I have surveyed and examined more than 23 palm-leaf manuscripts for the Pāli *Buddhābhiseka*, and found four independent Pāli versions for the Pāli *Buddhābhiseka*. Each version has been found to differ in wording and content significantly. Occasionally the content of some versions is similar to the other versions.

³⁹ Pilot version of the Dhammachai Tipitaka Project.

Abbreviations

B	Wat Lai Hin Luang (วัดไหล่หินหลวง) manuscript
B1	Wat Ban Luk Tai (วัดบ้านหลุกใต้) manuscript
Ba	Buddhābhiseka
Mpe	Mahāmakut Printed Edition
Mn	Majjhimanikāya
Mṭ	Milindaṭṭikā
S	Sanskrit
Wp	Wat Phumin (วัดภูมินทร์) manuscript

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