The sleep of the good
Meditation on buddho in the Sudattasutta and its aṭṭhakathā

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This paper addresses the Sudattasutta of the Pāli Yakkhasamīyutta and its direct commentary (aṭṭhakathā), both extremely significant in outlining meditative techniques that entail the figure of the Buddha as their object in order to arouse and cultivate wholesome factors of the path to liberation, such as faith and joy. These practices, applied to a variety of meditative techniques, have become popular in contemporary South-East Asia and, to some extent, in contemporary Theravāda worldwide. The examination of the Sudattasutta and its aṭṭhakathā—with the original translation of the latter—will shed light upon the dawn of this contemplative practice and of the cultural background behind it.

Keywords: Buddhist studies; mindfulness meditation; recitation of the buddho; Pāli commentaries.

1. The practice of buddhagatā sati

A major characteristic of the Sudattasutta (S CST4 I.242, PTS I.210-212) is the presence of the rare and significant locution buddhagatā sati (“mindfulness turned to the Buddha”), similar to the more frequent kāyagatā sati (“mindfulness turned to the body,” i.e., the first application of mindfulness in the satipaṭṭhāna-method) and to the compound buddhanussati (recollection of the Buddha, being it the first of the six recollections). Elsewhere in the Tipitaka the locution buddhagatā sati occurs only in the Anāthapiṇḍikavatthu of the Vinaya (Vin Cv, CST4 304, PTS II.155), which presents verbatim the same story and teaching of the Sudattasutta, and in the stanza 296 of the Dhammapada:

suppabuddham pabujjhanti sadā gotamasāvākā |
yesaṃ divā ca ratto ca niccaṃ buddhagatā sati ||

The disciples of Gotama always wake up to a good awakening,
[for] there is in them, night and day, continuously, mindfulness turned to the Buddha.

Here buddhagatā sati appears in a sequence that includes not only kāyagatā sati (the last in the sequence), but also dhammagatā sati and saṅghagatā sati. The linguistic choices of this stanza obviously hint to the
double meaning of awakening-awakened, viz., literal and with regard to the final liberation. In the Sandhitattheragāthā there is a reference to the practice of buddhagatā saññā (cognition turned to the Buddha), clearly equivalent of buddhagatā sati (Th st. 217, PTS 27). The commentary (Paramatthadipani) describes it as a practice of cognition/perception (saññā) accompanied with the recollection of the Buddha (buddha-anussati), consisting in remembering the qualities of a/the Buddha (Th-a PTS II.82).

2. The recitation of buddho in South-East Asia

In the last four-five decades, teachings of several renowned Thai monks have become extremely popular in Buddhist circles and have reached an international audience. The foundation and thriving of monasteries of Ajahn Chah’s Forest Saṅgha tradition throughout Europe and America, the translations of Thai Buddhist texts by Bhikkhu Thanissaro and his account on the Forest Saṅgha tradition, but also, from a more general perspective, the spread of the Vipassanā movement in the world attracted many Buddhist meditators to the teachings and anecdotes of Thai forest monks who practiced and taught in the past two centuries.

These teachings include a meditative technique consisting in reciting the word Buddho uninterruptedly, or in combining the repetition of its two separate syllables “bud” and “dho” with the rhythm of the breath in ānāpānasati (mindfulness of the in- and out-breath) exercises (Lei 2023: 3) or with the raising and lowering the foot in caṅkama (walking) meditation (Chah 2007: 79; Akiñcano 2006: 13), but also in integrating it into any kind of activity (Chah 2007: 309; Thate 1988: 2). This technique is indicated either as a prerequisite to concentration or as a direct way to good or correct concentration (sammāsambhāti) for its role in motivating, focusing, and calming the mind (Maha Boowa 2012: 47), or also as a strategy to develop mindfulness and insight (Chah 2007: 448). It was also practiced by counting the beads of a māla, along with the recitation of “Dhammo” and “Saṅgho” performed in the same way (Tiyavanich 1997: 325).

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2 This stanza also occurs verbatim in the Sanditthattherāpadāna (Ap CST4 I st. 27, PTS I.210) and is quoted in the Nettipakaraṇa (Netti CST4 95, PTS 138).
3 On the meanings, etymologies, and synonyms of buddha, see for instance: Paṭiss CST4 I.161-162, PTS I.173; MNidd CST4 162, PTS II.457-458, and Sadd CST4 Dāhatumāla 230, PTS 483,24–29 (§1133). Occasionally, like in the Brāhmaṇasutta (Udāna CST4 I.5, PTS 3), the term buddha refers not only to Gotama or the sammāsambuddhas of the past and future, but more generally to all the arahants, i.e. those who have destroyed the poisons (āsava) and reached final liberation, nibbāna.
4 About the rise and development of the Kammaṭṭhāna Forest movement and its relationship with the two official monastic orders in Thailand, viz., the Dhammayuttiya Nikāya (Thammayut) and the Mahā Nikāya, see e.g. Swearer (2010), Tiyavanich (1997) and Thanissaro (2005).
The application of these methods within the Thai tradition can be traced back to Ajahn Sao Kantasilo (1859-1942) who transmitted it to Ajahn Man (or Mun, 1870-1949) before the latter was instructed in Burma (Tiyavanich 1997: 63, 71; Lei 2023: 3). It should be kept in mind that Ajahn Man is widely perceived as the founder of the Thai Forest tradition (Swearer 2010: 12), which in turn represents a significant shift in Thai Buddhism and in the history of Theravāda as a whole. The repetition of buddho was relatively common at the beginning of the twentieth century (Tiyavanich 1997: 65).

The combination of buddho with standard meditative practices was taught by other Thai Forest monks like Ajahn Man, Ajahn Fan Ajaro (1898-1977), Ajahn Li (o Lee) Dhammadharo (1907-1961), Ajahn Thate Desaransi (1902-1994), Ajahn Maha Boowa (o Mahabua) Nāṇasampanno (1913-2011), Ajahn Chah (1918-1992), and also by the most prominent Western disciple of the latter, Ajahn Sumedho (1934-), who presented it as a “reflection on the way things are” (2012: 35-39: cf. 2004a: 120; 2004b: 2). In Thailand it was not restricted to the monastics: it is reported that Ajahn Fan and Ajahn Man, to name two major preachers of the buddho recitation, recommended it to villagers to ward off [the fear of] ghosts (Tiyavanich 1997: 163, 279). Although it is difficult (and beyond the scope of this article) to trace the origins of the practice of reciting buddho in post-modern Thailand, it is noteworthy that there are canonical and post-canonical precedents.

3. Joy and purification by reciting buddho according to Pāli sources

In the aṭṭhakathā of the Sudattasutta (S-a CST4 I.242, PTS I.309-311), the recitation of buddho precedes and favors the sleep of Anāthapiṇḍika, who couldn’t see the Buddha after a long journey. The same commentary describes the practice of buddhagatā sati as consisting in the recitation of the word buddho, a specific practice that is still taught in South-East Asian Theravāda monasteries. This description matches an illustration in verses found in the commentary of the Jātaka:

*buddho ’ti mama sutvāna pīti uppajji tāvade |
buddho buddho ’ti kathayanto somanassām pavedayīṃ ||*  
Having heard the word Buddha, joy arose in me at once.  
By reciting Buddha Buddha, I experienced happiness.  
J-a st. 52, PTS I.12
These verses are quoted in an Abhidhamma commentary, the Aṭṭhasālini, with vacanām (“word”) instead of mama (“to me” or “in me”). The Jātaka commentary, a few verses below the stanza above cited, ascribes the quality of purification to this practice:

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\begin{align*}
\text{adamsu te mam’ okāsa sodhetum aṇjasam tadā} \\
\text{buddho buddho ’ti cintento maggaṃ sodhemi’ ahaṃ tadā} \}
\end{align*}
\]

Then, they offered me an opportunity, a road to purify. Then, by thinking buddho buddho, I purified the path.\(^6\)

This practice clearly echoes the buddhānussati presented in various Suttas as the first of the six recollections, viz., buddhānussati, dhammānussati, saṅghānussati, silānussati, cāgānussati, and devatānussati (e.g. Anussatiṭṭhasutta, A CST4 VI.9, PTS III.284). The association of joy (pīti) with the recollection of the Buddha is explicitly asserted by the commentator Dhammapāla (M-pṭ CST4 II.385, Be II.175) and is also found in other schools, like the Mūlasarvāstivāda (e.g. Av 64).

The commentary of the Sudattasutta, besides enhancing the virtue of practicing the buddhānussati by reciting the word buddho, uses the locution buddhagata-pasāda, meaning the bright conviction or confidence in the Buddha, a brightness in the heart so powerful that resembles daylight (see the translation of the Sudattasuttavaṇṇanā below). The commentary is crucial in identifying the recitation of buddho before sleeping as a specific practice and not merely an edifying episode. Whether the aṭṭhakathās are to be considered as complementary to the canonical material or later works by Buddhaghosa (a matter still debated and not addressed in the present article), they represent the historical continuation of concepts and practices throughout the centuries following the death of the Buddha. In the specific case of the recitation of buddho, the aṭṭhakathā may be identified as a plausible (and pivotal) source for some meditative techniques still popular in contemporary Theravāda.

In conclusion, the Sudattasutta and its aṭṭhakathā reveal an unusual angle to teach and practice the buddhagatā sati/saṅnahā/anussati, with an explicit emphasis on its contribution to the arising not only of faith or conviction (saddhā and pasāda), but also of joy, enthusiasm (pīti), which is an essential element in the list of the factors of awakening (bojjaṅga) and in the standard definitions of the

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\(^5\) Dhs-a CST4 Be 43, intentionally omitted in PTS 32—with the reference to the J-a verses. The words vacanām and mama are alternated throughout the occurrences of this verse in Pāli literature, whether in CST4 or PTS editions (e.g. Bv CST4 v. 41, PTS st. 42, p. 8).

\(^6\) J-a st. 55, PTS I.13. Repetitions of words or phrases are quite common in Pāli texts, as instrumental to stress a word or a concept, like in the case of loko loko (S CST4 IV.68, PTS IV.39).
meditative stages (jhāna). This approach strikes as the most probable precursor of the recitation of buddho in modern South-East Asia.

4. Translation of the Sudattasutta

One time the Bhagavant was living at Rājagaha in the Cool Wood. Meanwhile, the householder Anāthapiṇḍika had reached Rājagaha because he had something to do. The householder Anāthapiṇḍika heard this: “Apparently a Buddha has arisen in the world.” He was yearning to go and see the Bhagavant when this came to the mind of the householder Anāthapiṇḍika: “Today is not the time to go and see the Bhagavant. At this point, I will go to see the Bhagavant tomorrow.” Then he went to sleep with mindfulness turned to the Buddha. That night he got up three times thinking that it was dawning. At some point the householder Anāthapiṇḍika moved to the gate of the cemetery; non-humans opened the gate. At some point, light vanished and darkness came about, and fear, terror, goosebumps arose in the householder Anāthapiṇḍika who was leaving the city, and he desired to go back. Then the yakkha Sivaka uttered a speech:

One hundred thousand elephants, one hundred thousand horses, one hundred thousand carts pulled by she-mules,

One hundred thousand girls are not worthy one sixteenth part of taking one step forward.

Progress, householder, progress!

Progressing is better than regressing.

At that point, darkness vanished and light came about, and fear, terror, goosebumps quietened in the householder Anāthapiṇḍika. And for a second time, light vanished and darkness came about, and fear, terror, goosebumps arose in the householder Anāthapiṇḍika who was leaving the city, and he desired to go back. And for a second time, the yakkha Sivaka uttered a speech:

One hundred thousand elephants, one hundred thousand horses, one hundred thousand carts pulled by she-mules,
One hundred thousand girls are not worthy one sixteenth part of taking one step forward.
Progress, householder, progress!
Progressing is better than regressing.

Then, darkness vanished and light came about, and fear, terror, goosebumps quietened in the householder Anāthapiṇḍika. And for a third time, light vanished and darkness came about, and fear, terror, goosebumps arose in the householder Anāthapiṇḍika who was leaving the city, and he desired to go back. And for a third time, the yakṣa Sivaka uttered a speech:

One hundred thousand elephants, one hundred thousand horses, one hundred thousand carts pulled by she-mules,
One hundred thousand girls are not worthy one sixteenth part of taking one step forward.
Progress, householder, progress!
Progressing is better than regressing.

Then, darkness vanished and light came about, and fear, terror, goosebumps quietened in the householder Anāthapiṇḍika. At that point, the householder Anāthapiṇḍika went to the Cool Wood to see the Bhagavant.

At that very time, the Bhagavant had risen just before dawn and was walking back and forward outdoor. The Bhagavant saw the householder Anāthapiṇḍika coming from quite a distance. After seeing him, he went down from the walking path and took a seat prepared for him. While sitting, the Bhagavant said to the householder Anāthapiṇḍika: “Come, Sudatta.” The householder Anāthapiṇḍika thought, ‘the Bhagavant called me by name!’ and, joyous and elated, immediately prostrated himself with the head at the feet of the Bhagavant. Then he said to the Bhagavant: “O Bhante, did the Bhagavant sleep comfortably?”

Always, indeed, sleeps comfortably the brahmaṇ 10, the one who is completely extinguished (parinibbuto),
The one who does not soil himself in sense-pleasures, cooled down (sīthūto), free from clinging to possessions.
Since he has cut off all the attachments, since he has removed distress from the heart,
Serene, he sleeps comfortably, having reached peace of mind.

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10 In the Suttapiṭaka the Buddha often reinterprets the term brāhmaṇa in a positive light, e.g. in the Dhammapada (v. 388) e in the Vasetthasutta (M 98). Cf. Neri-Pontillo (2014).
5. Translation of the Sudattasuttavanṇanā (aṭṭhakathā)

In the eight [discourse] the phrase “because he had something to do” refers to trading business (vāṇijjakamma). Anāthapiṇḍika and a merchant from Rājagaha were each other’s brothers in law. When there were precious items and products in Rājagaha, the Rājagaha merchant took them and [312] with five-hundred carts went to Sāvatthi; and when he was one yojana away he announced his own arrival. Anāthapiṇḍika went out to meet him, paid him great honors, put [the items] on one vehicle and entered Sāvatthi. If an item could be sold quickly, he sold it; if not, he left it at his sister’s house and went away. Anāthapiṇḍika also did just the same. [in the other direction, travelling from Sāvatthi to Rājagaha]. It was he who went [to Rājagaha] on exactly that business on this occasion. This [phrase above] is said with reference to that.

On that day, however, the Rājagaha merchant did not hear [that] Anāthapiṇḍika, who was staying just a yojana away, had sent a letter to announce his arrival, [and] he went to the vihāra[11] to listen to the Dhamma.

After listening to the Dhamma-talk, he invited the monastic saṅgha in the presence of the Buddha to his own house for the following day and arranged the excavation of a furnace and the splitting of the firewood. Anāthapiṇḍika was thinking, “now they will come to meet me, now they will come to meet me,” but he did not receive the welcome at the gate of the house and once he entered the house was not paid much honor. He was greeted only to this extent: “Which good news on your children? Aren’t you tired for the journey?” The Rājagaha merchant, seeing that Anāthapiṇḍika was so busy, asked “Are you arranging a wedding?” He engaged in a conversation just like it occurs in a section [of the Vinaya],[12] and after hearing the word ‘Buddha’ from his mouth he attained the fivefold bliss.[13] This [bliss] arose from his head to the back of the feet, arose from the back of the feet and reached the head, arose from both and flowed into the center, arose in the center and reached both. After asking three times, “householder, did you say ‘Buddha’?” [and being answered] “I said ‘Buddha,’ householder,” he was immediately touched by bliss. He commented “even the word ‘Buddha’ itself is difficult to find in this world.” With regard to this story, it is told [in the sutta] that “the householder Anāthapiṇḍika heard this: ‘Apparently a Buddha has arisen in this world.” With regard to the passage, “This came to

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[11] Here the term vihāra indicates a Buddhist monastic abode for public meetings and talks (cf. PED, s.v. vihāra).

[12] Vin Cv CST4 304. Here the whole episode is told in detail, and the tīkā has some passages corresponding to those in this aṭṭhakathā.

[13] The tīkā explains the expression “fivefold bliss” (pañcavanṇanā pitiṃ) in terms of the five levels of intensity by which bliss occurs.
the mind [of the householder Anāthapiṇḍika]: ‘Today is not the time’ etc.,” it is told that he had asked to that merchant: “O householder, where does the Teacher live?.” And the latter replied: [313] “Buddhas are difficult to be met with, like poisonous snakes; the Teacher is dwelling in a cemetery, it is impossible for someone like you to go there at the moment.” And then this came to him. The phrase “he went to sleep with mindfulness turned to the Buddha” is explained as that day he had gone to sleep with no thought about the one hundred items or about his attendants and he didn’t even had dinner; instead, he just climbed his seven-storey palace, went to the decorated bed prepared for him, and fell asleep repeating “Buddho, Buddho...” This is the reason why [in the discourse] it is said “he went to sleep with mindfulness turned to the Buddha.” “He even got up three times thinking that it was dawning” means that when the first watch of the night was just passed he got up calling to mind the Buddha (or: remembering [that in the morning he would go to see] the Buddha), and then a strong, bright conviction arose in him, the light of bliss appeared and all the darkness was dispelled, and what happened was like the kindle of one thousand lamps, or the arising of the moon or the arising of the sun. He thought “I have indeed reached brightness, [as it seems to me that] the sun is risen,” but after raising and looking up the moon standing in the sky, he realized “only one watch of the night is passed, and there are still two left” and went back to sleep. In the same way, he got up at the end of the middle wake and at the end of the last wake of the night, totally three times. But at the end of the third watch, when it was early in the morning, he raised, reached the terrace and stood just in front of the great gate: the gate of the seven-storey building was open. He descended the palace and went to walk in the street. “[Non-humans] opened [the gate]” means that [non-humans] opened [the gate] after reflecting thus: “This great merchant, departing in order to go to attend the Buddha, was the attendant of the three gems for the establishment in the fruit of stream-entry, and built an incomparable monastery for the sangha; therefore the gate of the community will be open for him on the four sides: it would not be appropriate to keep the gate closed to him.” “Vanished” (antaradhāyi) implies [the following story]: it is told that Rājagaha was overpopulated, and there were nine crores [of inhabitants] inside the city and nine outside the city; as a result, eighteen crores of people lived there. Many people died untimely, and it was impossible to carry [their bodies] outside; so, they erected a watchtower and threw

14 PTS adds: “in the cool wood.”

15 The term pasāda here refers to the double meaning of pasāda, brightness, clearance, and conviction, serene confidence in the Buddha; the āṭṭikā gives only the latter, but it is clear that this passage refers to inner brightness mistaken for external brightness, i.e. the daylight.

16 PTS: pasādam; CST4 reads papādam, possibly a typo: the term does not occur anywhere else and is not found in dictionaries; the parallel passage, in the Vinaya-āṭṭikā (Sarathadipani- ā CST4 III.304), reads pamādam.
[the bodies] outside the gate. The merchant went just outside of the city, and since he was walking on feet his body was wet with sweat, and also the back of his feet hurt. Flies were flying and surrounding him. A foul smell struck his nostrils. His bright conviction in the Buddha lessened. Therefore [314] light vanished for him, and darkness came about. “[The yakṣa] uttered a speech” means that [the yakṣa] uttered a speech with a mellifluous voice, like if he was ringing a beautiful bell, with the intention of arousing energy in the merchant. In regard with “one hundred thousand girls,” the previous words [one hundred elephants, one hundred horses, and one hundred carts pulled by she-mules] should be linked to this word “thousand.” The resulting sense would thus be “one hundred thousand elephants, one hundred thousand horses, one hundred thousand carts pulled by she-mules, and one hundred thousand girls;” in other words, it is explained that each one would be one hundred thousand. In “of a stride,” a stride is to say that in the same walk the measure between the two feet should be equal to a fist-gem. “Are not worth the sixteenth part” means that once one stride is divided into sixteen portions, a single fraction of them would be further divided per sixteen, meaning that each one is tenfold, in the same way sixteen footsteps are sixteen-fold, and each portion of this subdivision is called the sixteenth part: those four hundred thousand are not worthy that sixteenth part. It is said that one hundred thousand elephants, one hundred thousand horses, one hundred thousand carts pulled by she-mules, and one hundred thousand girls, and the latter adorned with jeweled earrings, or all princesses of Jambudīpa, such attainment would be counted as the sixteenth part of the more eminent intention occurring when one goes to the vihāra. And in virtue of what this is seized by going to the vihāra? After going to the vihāra, one is immediately established in the fruit of stream-entry, because when one goes [to the vihāra], this [sequence of intentions] goes on [in them]: “I will make a sacred offering of perfumed garlands and so on, I will pay homage to the cetiya, I will listen to the Dhamma, I will make a sacred offering of lights, I will invite the saṅgha and offer gifts to it, I will establish myself either in the bases of training (sikkhāpada) or in the refuges.”

In regard with the phrase “darkness vanished,” they say that when he reflected “I have created the perception that I am alone, and this [perception] is following me; this is the reason why I am scared,” the sun appeared. Indeed, a strong and bright conviction in the Buddha arose in him, and this was the reason why darkness vanished, and it went on the same way for the rest of the track too. Furthermore, when he was passing through the dreadful path of the charnel ground, he saw multiple corpses, with skeleton, flesh, blood etc., and heard verses of dogs, jackals, etc. By increasing the bright conviction again and again, he crushed all that danger (parissaya) and left.

In regard with [the exhortation] “come Sudatta,” they say that the merchant, when he was going [to the vihāra], reflected thus: “In this world there are many sectarians, such as Puraṇa Kassapa and
others, who claim ‘we are buddhas, we are buddhas; how could I be certain about the buddhahood of the Teacher?’ And this [idea] came to his mind: “Many people know me by the name I received because of my qualities, and they don’t know instead the name I received from my family. If [the Teacher will call me by the name I received from my family, he will be a buddha.” The Teacher, by knowing [the merchant’s] mind, thus spoke.

“Completely extinguished” is to be intended as completely extinguished by the complete extinction of the defilements. “Attachments” is tantamount to cravings. “Peace” corresponds to the pacification of the defilements. The term “pappuyu” (having reached) is just another word for patvā (having reached). This said, the Teacher gave a gradual talk; on top of that, he expounded the four authentic conditions. The merchant listened to the Dhamma-teaching, got established in the fruit of stream-entry, he invited the monastic saṅgha in the presence of the Buddha, and from the following day onwards he started offering plenty of gifts to the saṅgha. Bimbisāra and others sent this message to the merchant: “You’re a visitor (āgantuka), demand [even] the impossible (yaṃ na pahoti).” He declined all [these invitations] by saying “you are already too busy,” and in a week he donated plenty of gifts, powerfully carried (ānītavibhavena) by five hundred carts. At the conclusion of the donation, he convinced the Bhagavant to accept a residence for the vassa in Sāvatthi, he made build and donated forty-five vihāras in the hundred thousand of yojanas between Rājagaha and Sāvatthi; then he went to Sāvatthi and there made build the great vihāra of Jeta wood and gave [all of them] to the saṅgha of the bhikkhus, in the presence of the Buddha. [End of the commentary on] the eight [discourse].

Pāli texts

Peyyālas have been replaced with the text elided. On the use of the peyyālas see Gethin 1992: 156 and Wynne 2004: 107.

Punctuation, removal of capital letters, or regularization of the spacing are changed silently.

Editorial symbols and abbreviations

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<th>lemma</th>
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<td>cf. confer / compare with</td>
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17 Along with pāpnītvā, they are two forms of the tvādiyantapada of the verb pāpunāti, Skt. prapnoti (PED, s.v. pāpunāti).

em.  emendation
ep  equally possible
om.  omitted in / absent in
SsPTS\textsubscript{ED}  Sudattasutta, Pali Text Society edition
SsCST4\textsubscript{ED}  Sudattasutta, Chaṭṭha Saṅgāyana Tipiṭaka, 4th edition
SsaPTS\textsubscript{ED}  Sudattasutta commentary, Pali Text Society edition
SsaCST4\textsubscript{ED}  Sudattasutta commentary, Chaṭṭha Saṅgāyana Tipiṭaka, 4th edition

Sudattasutta (S CST4 I.242, PTS I.210-212)

ekāṃ samayaṁ bhagavā rājagaha viharati sītavane | tena kho pana samayena anāthapiṇḍiko gaḥapati
rājagahaṁ anuppatto hoti kenacid eva\textsuperscript{19} karaṇiyena | assosi kho anāthapiṇḍiko gaḥapati buddho kira\textsuperscript{20} loke uppanno ti | tāvad eva\textsuperscript{21} ca pana bhagavantaṁ dassanāya upasāṅkamitukāmo ahosi\textsuperscript{22} | [211] ath'assa\textsuperscript{23} anāthapiṇḍikassā gahapatissa etad ahosi\textsuperscript{24} | akālo kho aja bhagavantaṁ dassanāya upasāṅkamitum | sve dān' āham\textsuperscript{25} kālena bhagavantaṁ dassanāya upasāṅkamissām' iti\textsuperscript{26} buddhagatāya satiyā nipajji | rattiṇā sudam tikkhattum vutṭhāsi pabhātan ti\textsuperscript{27} maṇṇamāno | atha kho anāthapiṇḍikiko gaḥapati yena sivathikadvāram\textsuperscript{28} ten'upasāṅkami\textsuperscript{29} | amanussā dvāraṁ vivariṁsu | atha kho anāthapiṇḍikassā gahapatissa nagaramhā nikkhamantassa āloko antaradhiyāi andhakāro pāṭur ahosi\textsuperscript{30} bhayaṁ chambhitattam lomaḥamso udapādi | tatava\textsuperscript{31} puna nivattitukāmo ahosi | atha kho sivako\textsuperscript{32} yakkho antaraihito saddam anussāvesi\textsuperscript{33} |

\textsuperscript{19} kenacid eva SsPTS\textsubscript{ED} ] kenacideva SsCST4\textsubscript{ED}.
\textsuperscript{20} kira SsCST4\textsubscript{ED} ] kiro SsPTS\textsubscript{ED}.
\textsuperscript{21} tāvad eva SsPTS\textsubscript{ED} ] tāvadeva SsCST4\textsubscript{ED}.
\textsuperscript{22} ahosi SsPTS\textsubscript{ED} ] hoti SsCST4\textsubscript{ED}.
\textsuperscript{23} ath'assa ] em. athassa SsPTS\textsubscript{ED} athassa SsCST4\textsubscript{ED}.
\textsuperscript{24} etad ahosi ] SsPTS\textsubscript{ED} ] etadahosi SsCST4\textsubscript{ED}.
\textsuperscript{25} sve dān' āham ] em. sve dānāham SsCST4\textsubscript{ED} svedānāham SsPTS\textsubscript{ED}.
\textsuperscript{26} upasāṅkhamissām' iti ] em. upasāṅkhamissāmiti SsPTS\textsubscript{ED} gamissāmiti SsCST4\textsubscript{ED}.
\textsuperscript{27} pabhātan ti SsPTS\textsubscript{ED} ] SsCST4\textsubscript{ED} pabhātaniti.
\textsuperscript{28} sivathikadvāram SsPTS\textsubscript{ED} ] SsCST4\textsubscript{ED} sivathikadvāram.
\textsuperscript{29} ten'upasāṅkhami SsPTS\textsubscript{ED} ] tenupasāṅkhami SsCST4\textsubscript{ED}.
\textsuperscript{30} pāṭur ahosi SsPTS\textsubscript{ED} ] pāṭurahosi SsCST4\textsubscript{ED}.
\textsuperscript{31} tato ca SsPTS\textsubscript{ED} ] tatava SsCST4\textsubscript{ED}.
\textsuperscript{32} sivako SsPTS\textsubscript{ED} ] sivako SsCST4\textsubscript{ED}.
\textsuperscript{33} saddam anussāvesi SsPTS\textsubscript{ED} ] saddamanussāvesi SsCST4\textsubscript{ED}.
The sleep of the good: Meditation on buddho in the Sudattasutta and its athakathā

sataṃ hatthī sataṃ assā | sataṃ assatarirathā
sataṃ kaññāsahassāni | āmukkamaṇikundalā
ekassa padavīthārassa | kalam nāgghanti solasiṃ
abhikkama gahapati | abhikkama gahapati
abhikkamanan te seyyo | na\textsuperscript{35} paṭikkamanan ti

atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradāhāyi ālōko pātūr ahosi\textsuperscript{36} | yaṃ ahosi bhayaṃ chambhitattamā lomahaṃso so paṭipassambhi | dutiyam pi kho anāthapiṇḍikassa gahapatissa ālōko antaradāhāyi andhakāro pātūrahosi bhayaṃ chambhitattamā lomahaṃso udapādi | tato ca\textsuperscript{37} puna nivatṭitukāmo ahosi | dutiyam pi kho sīvako yakko antarāhito saddam anussāvesi |

sataṃ hatthī sataṃ assā | sataṃ assatarirathā
sataṃ kaññāsahassāni | āmukkamaṇikundalā
ekassa padavīthārassa | kalam nāgghanti solasiṃ
abhikkama gahapati | abhikkama gahapati
abhikkamanan te seyyo | na\textsuperscript{39} paṭikkamanan ti

atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradāhāyi ālōko pātūr ahosi | yaṃ ahosi bhayaṃ chambhitattamā lomahaṃso so paṭipassambhi | tatiyam pi kho anāthapiṇḍikassa gahapatissa ālōko antaradāhāyi andhakāro pātūrahosi bhayaṃ chambhitattamā lomahaṃso udapādi | tato ca\textsuperscript{40} puna nivatṭitukāmo ahosi | tatiyam pi kho sīvako yakko antarāhito saddam anussāvesi |

sataṃ hatthī sataṃ assā | sataṃ assatarirathā
sataṃ kaññāsahassāni | āmuttamaṇikundalā
ekassa padavīthārassa | kalam n’āgghanti solasiṃ
abhikkama gahapati | abhikkama gahapati

\textsuperscript{34} assatarirathā SsCST\textsubscript{40} ] assasari rathā SsPTS\textsubscript{40} 
\textsuperscript{35} na SsPTS\textsubscript{40} ] no SsCST\textsubscript{40} .
\textsuperscript{36} pātūr ahosi SsPTS\textsubscript{40} ] pātūrahosi SsCST\textsubscript{40} .
\textsuperscript{37} tato ca SsPTS\textsubscript{40} ] tatova SsCST\textsubscript{40} .
\textsuperscript{38} assatarirathā SsCST\textsubscript{40} ] assasari rathā SsPTS\textsubscript{40} .
\textsuperscript{39} na SsPTS\textsubscript{40} ] no SsCST\textsubscript{40} .
\textsuperscript{40} tato ca SsPTS\textsubscript{40} ] tatova SsCST\textsubscript{40} .
\textsuperscript{41} assatarirathā SsCST\textsubscript{40} ] assasari rathā SsPTS\textsubscript{40} .
\textsuperscript{42} āmuttamaṇikundalā SsPTS\textsubscript{40} ] āmukkamaṇikundalā SsCST\textsubscript{40} .
abhikkamanan te seyyo | na43 paṭikkamanan ti |
atha kho anāthapiṇḍikassa gahapatissa andhakāro antarad̄hāyī āloko pātur ahosi44 | yaṁ ahosi bhayaṁ chambhitattam lomahamso so paṭīppassambhi | atha kho anāthapiṇḍiko gahapati yena sītavanaṁ yena bhagavā tenupasaṅkami |
tena kho pana samayena bhagavā rattiyā paccūsasaṁyāṁ paccuṭṭhāya abbhokāse caṅkamati | addasā kho bhagavā anāthapiṇḍikaṁ gahapatiṁ dūrato va45 āgacchantaṁ | disvāna caṅkamā orolloṭvā paññatte āsane nisiddi | nisaṁja kho bhagavā anāthapiṇḍikaṁ gahapatiṁ etad avoca | ehi sudattā ’ti | atha kho anāthapiṇḍiko gahapati nāmeṇa maṁ bhagavā ālapatīti haṭṭho udaggo tatth’eva bhagavato pādesu sīrasā nipatītvā bhagavantaṁ etad avoca | kaccī bhante bhagavā sukkham asayitthā ’ti46 |
sabbadā ve sukham seti | brāhmaṇo parinibbuto |
yo na limpati kāmesu | sitibhūto nirūpadhi47 |
sabbā āsattiyō chetvā | vineyya hadaye daramī |
upasanto sukham seti | santiṁ pappuyya cetaso48 ’ti ||

Sudattasuttavaṅnanā (Aṭṭhakathā; S-a CST4 I.242, PTS I.309-311)

aṭṭhame kenacid eva49 karaṇiyenā ’ti vāniṭṭhakammanā adhippetam | anāthapiṇḍiko ca rājagahaseṭṭhi ca ānāmaṇīṇaṁ bhaginipatikā50 honti | yadda rājagaha utṭhānakabhaṅḍakam mahaggham hoti tadā rājagahaseṭṭhi51 taṁ gahetvā [312] paṅcasakatasaṭehi sāvatthiṁ gantvā yojanamatteṅhi attano āgataṁ jānāpeti | anāthapiṇḍiko paccuṅgantvā tassa mahāsakkaram katvā ekayānaṁ āropetvā sāvatthiṁ pavisati | so sace bhāṇḍaṁ lahucaṁ viṅkiniyati52 viṅkiniṭi | no ce bhaginighare53 ṭhapetvā

41 na SsPTS13 | no SsCST414
42 paṭṭahesu SsPTS13 ] pāṭṭahesi SsCST414.
43 dūrato va SsPTS13 ] duratova SsCST414.
44 sukkham asayitthā ’ti SsPTS13 ] sukkhamasayitthā’’ti SsCST414.
45 nirūpadhi SsPTS13 ] nirūpadhi SsCST414.
47 kenacid eva SsaPTS13 ] kenacidadeva SsaCST414.
pakkamatī | anāthapiṇḍiko 'pi tathā eva karoti | svāyaṁ tadāpi teneva karaṇiyena agamāsi | taṁ sandhāyā' eva tām vuttaṁ |

taṁ divasāṁ pana rājagahaseṭṭhī 54 yojanamatte thitena anāthapiṇḍikena āgatabhāvajānan' atthamā 55 pesitaṁ paṇṇam na suñī. dhammassavan' athāyā 56 vihāraṁ agamāsī | so dhammakathāṁ sutvā svātānaṁ buddhappamukham 57 bhikkhusaṅgham nimantetvā attano ghare uddhanakahāpanadāruphālanādīni kāresi | anāthapiṇḍiko 'pi idāni mayham paccuggamanāṁ karissati idāni karissattī ti gharadvārepi paccuggamanāṁ alabhītvā antogharaṁ paviṭṭho paṭiṣanṭhāram 'pi na bahuṁ alattha | kiṁ mahāseṭṭhī 58 kusalam dārakarūpānaṁ | nasi magge kilantō 'ti ettako va paṭiṣanṭhāro ahosi | so tassa mahāyāpāraṁ disvā kiṁ nu ko 59 te gahapati āvāho vā vivāho vā 60 bhavissati ti khandhake āgatanayen' eva kathām pavattetvā tassa mukhato buddhasaddāṁ sutvā paṅca vānāṁ pītiṁ paṭilabhī | sā tassa sīsena uṭṭhāya yāva pādapīṭhiyā pādapīṭhiyā uṭṭhāya yāva sīsā gacchati ubhato uṭṭhāya majjhī osarati majjhī uṭṭhāya ubhato gacchati | so pītiyā nirantarāṁ phuṭṭho buddho 'ti tvam gahapati vadesi | buddho 'tī āhaṁ gahapati vaḍāmi' ti 61 evam tikkhattum pucchitvā kho eso dullabhō lokasmiṁ yadidam buddho 'ti āha | idam sandhāya vuttaṁ assosi kho anāthapiṇḍiko gahapati buddho kira loke uppanna 'ti |

etad ahosi akālo kho ajjīti so kira taṁ seṭṭhiṁ pucchi | kuhīṁ gahapati satthā viharati 'ti | ath' assa so [313] buddhā nāma durāsadal āsīsasadisā hontī | satthā sivathikkāya vasati | na sakkā tattha tumhādisehi imāya velāya gantun' ti ācikkhī | ath' assa etad ahosi | buddhagatāya satiyā nipajjī 'ti taṁ divasam kīr assa bhaṇḍasakatesu vā upaṭṭhākesu vā cittam 'pi na uppaṇi sāyamāsam 'pi na akāsi | sattabhūmikam pana pāsādāṁ āruhya suṇaṁnaṭtā śānīkatavarasayane buddho buddho 'ti sajīhaṁ karonto vā nipajjīvā niddāṁ okkami | tena vuttaṁ buddhagatāya satiyā nipajjī 'ti |

rattiyā sudām tikkhattum uṭṭhāsi pabhātān 'ti maññamāno 'ti paṭhamayāme tāva vitivatte uṭṭhāya buddhāṁ anussari ath' assa balavappasādo udapādi pitiāloko ahosi sabbatamāṁ vigacchi

54 rājagahaseṭṭhī SsaPTS ā ṭ rājagahaseṭṭhī SsaCST 4 ā ṭ.
55 āgatabhāvajānan' atthamā SsaPTS ā ṭ āgatabhāvajānanatthamā SsaCST 4 ā ṭ.
56 dhammassavan' athāyā SsaPTS ā ṭ dhammassavanatthāya SsaCST 4 ā ṭ.
57 buddhappamukham SsaPTS ā ṭ buddhappamukham SsaCST 4 ā ṭ.
58 mahāseṭṭhī SsaPTS ā ṭ mahāseṭṭhī SsaCST 4 ā ṭ.
59 kiṁ nu ko  kiṁ nu SsaCST 4 ā ṭ, kiṁnu ko SsaPTS ā ṭ.
60 āvāho vā vivāho vā SsaPTS ā ṭ āvāho vā SsaCST 4 ā ṭ.
61 buddho 'tī āhaṁ gahapati vaḍāmi' ti  j buddho 'tī āhaṁ, gahapati, vaḍāmi' ti SsaPTS ā ṭ buddho tāhaṁ, gahapati, vaḍāmi ti SsaCST 4 ā ṭ.
dipasahassujjalaṁ viya canduṭṭhānaṁ sūriyuṭṭhānaṁ viya ca jātaṁ | so papādaṁ āpanno vatamhi sūriyo uggato 'ti uṭṭhāya ākāsatale ṭhitam candam ulloketvā eko va yāmo gato aṇṇe deve atthī 'ti puna pavītuttā nipajjī | eten' upāyena majjhiyamāvasāne 'pi pacchimayamāvasāne 'pi 'ti tikkhatten uṭṭhāsi 63 | pacchimayamāvasāne pana balavapaccūseyeva uṭṭhāya ākāsatalam āgantvā mahādāvābhimukhova ahosi sattabhūmikadvāraṁ sayam eva vivaṭṭaṁ ahosi | so pāsāda oruyha antaravīthim paṭipajjī |

vivariṁsū 'ti ayam mahāseṭṭhi buddhī upaṭṭhānam gamissāmi 'ti nikkhanto paṭhamadassanena' eva sotāpattipphale patiṭṭhāya tiṇṇam ratanānaṁ aggupāṭṭhāko huttvā asadisaṁ saṅghārāmaṁ katvā cātuddissa saṅghāgaccha anāvatuṭṭvā bhavissati | na yuttamassā đvāraṁ pidahitun 'ti cintetvā vivariṁsu | antaradhāyi 'ti rājagaheṁ kira akiṃṭhāmaṇussaṁ antonagare nava koṭiyō bahinagare navā 'ti | tama upanissāya aṭṭhārasa manussakoṭiyō vasanti | avelāya matamanusse bahi niharitum asakkontā aṭṭālaka ṭhatvā bahidvāre khįpanti | mahāseṭṭhi nagarato bahinikkhantamattovvā allasāriṁ pādana akkami | aparaṁ 'pi piṭṭhipādena pahari | makkhiṁ upaṭṭipāva parikiriṁsu | duggandho nāsaṭṭhān abhihāni | buddhappasādo tanuttām gato64 | 'ten' [314] assa āloko antaradhāyi andhakāro pāṭurahosi | sāddam anussāvesi 'ti seṭṭhissā usāhaṁ janessāmi 'ti suvaṃṭkakīniṁkāṁ ghaṭṭento viya mahdurassareṇa sāddam anussāvesi |

sataṁ kaññāsahassāni 'ti purimapadāni 'pi iminā va sahaṣpadenā sathdham sambandhāniyāni | yathā eva hi sataṁ kaññāsahassāni sataṁ sahaṣsāni hatthī sataṁ sahaṣsāni assa sataṁ sahaṣsāni rathā 'ti ayam ettha atttho. iti ekękaṁ satasahassam eva65 dipitaṁ | padavītihiṁsā 'ti padavītihiṁsā nāma samagamane dvinnam padanāṁ antare muṭṭhiratanaṁmatam | kalam n' ṣagghanti sosalin' ti tam ekam padavītihiṁsā sosalabhage katvā tato ekso koṭṭhāso puna sōḷasadhā tato ekso sōḷasadhā 'ti evaman sōḷasavāre sōḷasadhā bhinnassa ekso koṭṭhāso sosalakālā nāma tama sosalakalam etāni cattāri sataṣsahassāni na ṣagghanti | idama vuttaṁ hoti sataṁ hatthiḥasassāni sataṁ assaḥassāni sataṁ rathḥasahassāni sataṁ kaññāsahassāni tā ca kho āmuṭkamaṇāṁkuṇḍāla sakalajambudgiriṇādhitavo 'ti | imasā ettakā lābha vihaṛam gacchantassa tasmiṁ sosalakasankhāte padese pavattacetanāva uttaritara 'ti | idama pana vihaṛagamanam kassa vasena gahita 'ti | vihaṛam gantvā anantarāyaṇa

62 dipasahassujjalaṁ viya canduṭṭhānaṁ sūriyuṭṭhānaṁ SsaCST4d | dipasahassujjalaṁ viya canduṭṭhānaṁ sūriyuṭṭhānaṁ SsaPTS4d.
63 eten' upāyena majjhiyamāvasāne 'pi pacchimayamāvasāne 'pi 'ti tikkhatten uṭṭhāsi | eten' upāyena majjhiyamā' āvasāne 'pi tikkhatten uṭṭhāsi SsaPTS4d eten' upaṭṭena majjhiyamāvasānepi pacchimayamāvasānepi tikkhatten uṭṭhāsi SsaCST4d.
64 buddhappasādo tanuṭṭhuto SsaPTS4d | buddhappasādo tanuṭṭtām gato SsaCST4d.
65 ekękaṁ satasahassam eva SsaPTS4d | ekekasatasahassameva SsaCST4d.
sotāpattiphalo patiṭṭhahantassa | gandhamālādihi pūjāṃ karissāmi cetiyāṃ vandissāmi dhammaṃ sossāmi dipāpujāṃ karissāmi saṅghaṃ nimantetvā dānaṃ dassāmi sikkhāpadesu vā saraṇesu vā patiṭṭhahissāmi 'ti gacchato' pi vasena vaṭṭāti yeva |

andḥakāro antaradhāyī 'ti so kira cintesi aham ekako 'ti saṅṇaṃ karomi | anuyuttā ‘pi me atthi | kasmā bhāyāmi 'ti sūro ahosi | ath’ assa balavā buddhappasādo 66 udāpādi | tasmā andḥakāro antaradhāyī 'ti | sesavāresu ‘pi es’ eva nayo | api ca purato purato67 gacchanto bhīṃsanake susānamagge aṭṭhikasaṅkhilakasamāṃsalohintantādīnī 'pi68 anekavidhāni kuṇappāni [315] addasa soṇasāṅgālādīnāṃ69 saddaṃ assosi | taṃ sabbāṃ parissayaṃ punappunamaṃ buddhagataṃ pasādaṃ vaṭṭhetvā maddanto agamāsi yeva |

ēhi sudatta ‘ti so kira setṭhi70 gacchamāno va cintesi | imasmiṃ loke bāhu pūraṇaṃkassapādayo titthiyā mayaṃ buddhā mayaṃ buddhā ‘ti vadanti | kathāṃ nu kho aham satthu buddhabhāvam jāneyyan ‘ti | ath’ assa etad ahosi mayhaṃ guṇavasena uppannaṃ nāmaṃ mahājano jānati | kuladattiyaṃ pana me nāmaṃ aṅnatra mayā na koci jānati | sace buddho bhavissati kuladattikānamena maṃ ālapissati 'ti | satthātā tassa cittaṃ nātvā evam āha |

parinibbuto ‘ti kilesaparinnābānaṃ parinibbuto | āsattiko ‘ti taṅhāyo | santin ‘ti kilesavāpasamaṃ | pappuyā ‘ti patvā | idaṃ ca pana vatvā satthātā tassa anupubbikathāṃ kathetvā matṭhake cattāri saccāni pakāsesi | setṭhi dhammasaṃnānaṃ sutvā sotāpattiphalo patiṭṭhāya buddhappamukhoṃ bhikkhusaṅghoṃ nimantetvā punadivasato paṭṭhāya mahādānaṃ dātuṃ ārabhi | bimbisārādayo setṭhissa sāsanaṃ pesenti | tvaṃ āgantuko | yaṃ na pahoti71 taṃ ito āharāpehi ‘ti | so alaṃ tumhe bahuṅkicca ‘ti sabbe paṭṭhakkhipitvā paṇcahi sakaṭasatehi āṇītavibhavena sattāhaṃ mahādānaṃ adāsi | dānapariyoʿsane ca bhagavantāṃ sāvatthiyaṃ vassāvāsaṃ paṭṭijāpethāṃ rājagahassa ca sāvatthiyaṃ ca antare yojane yojane satasaḥsasam datvā paṇcacakattālisa vihāre kārento sāvatthiṃ gantvā jetavanamahāvihāram kāretya buddhappamukhoṃ bhikkhusaṅghoṃ sīyādesi72 |

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66 buddhappasādo SsaCST4Ed | buddha-pasādo SsaPTSEd.
67 parato parato SsaPTSEd | purato purato SsaCST4Ed.
68 ‘pi SsaPTSEd | om. SsaCST4Ed.
69 soṇasāṅgālādīnāṃ SsaCST4Ed | soṇasāṅgālādīnāṃ ca SsaPTSEd.
70 setṭhi setṭhi SsaPTSEd | setṭhi SsaCST4Ed.
71 na pahoti | na pahoti SsaPTSEd nappahoti SsaCST4Ed.
72 sīyādesi SsaPTSEd | sīyādesi SsaCST4Ed.
Conflicts of Interest: The author declares no conflict of interest.

Abbreviations

Ap Apadāna
Av Adhikaraṇavastu
Be Burmese edition
Bv Buddhavaṃsa
CST4 Chaṭṭha Saṅgāyana Tipiṭaka, 4th edition (VRI digital edition)
J-a Jātaka-aṭṭhakathā
M Majjhima Nikāya
MNidd Mahāniddesa
Netti Nettipakaraṇa
Paṭīs Paṭisambhidāmagga
S Saṃyutta Nikāya
S-a Sāratthappakāsini (Saṃyutta Nikāya-aṭṭhakathā)
Sadd Saddaniti
st. stanza, strophe
Th Theragāthā
Th-a Paramatthadipani (Theragāthā-aṭṭhakathā)
Vinaya Cūlavagga Vin Cv

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