

The sleep of the good

Meditation on *buddho* in the Sudattasutta and its *aṭṭhakathā*

Giuliano Giustarini

This paper addresses the Sudattasutta of the Pāli Yakkhasaṃyutta 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 Tipiṭaka 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:

*suppabuddhaṃ pabujjhanti sadā gotamasāvakaḥ |
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.¹ 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).² The commentary (*Paramatthadīpanī*) 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).³

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.⁴

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 (*sammāsamādhi*) 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 *mālā*, along with the recitation of “Dhammo” and “Saṅgho” performed in the same way (Tiyavanich 1997: 325).

¹ On the lexicon of awakening in the Pāli Canon, cf. Anālayo (2021) and Giustarini (2012).

² This stanza also occurs verbatim in the *Sanditthatherāpadāna* (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: Paṭiś CST4 I.161-162, PTS I.173; MNidd CST4 162, PTS II.457-458, and Sadd CST4 Dhātumālā 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 *Dhammayuttika Nikāya* (*Thammayut*) and the *Mahā Nikāya*, see e.g. Swearer (2010), Tiyanich (1997) and Thanissaro (2005).

The application of these methods within the Thai tradition can be traced back to Ajahn Sao Kantasīlo (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) Ñāṇasampanno (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 somanassaṃ pavedayiṃ ||
 Having heard the word *Buddha*, joy arose in me at once.
 By reciting *Buddho Buddha*, I experienced happiness.
 J-a st. 52, PTS I.12

These verses are quoted in an Abhidhamma commentary, the *Aṭṭhasālinī*, with *vacanaṃ* (“word”) instead of *mama* (“to me” or “in me”).⁵ The *Jātaka* commentary, a few verses below the stanza above cited, ascribes the quality of purification to this practice:

adaṃsu te mam’ okāsa sodhetuṃ añjasam tadā |
buddho buddho ’ti cintento maggaṃ sodhem’ ahaṃ tadā ||
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. *Anussatiṭṭhānasutta*, 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/saññā/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 (*bojjhaṅga*) and in the standard definitions of the

⁵ Dhs-a CST4 Be 43, intentionally omitted in PTS 32—with the reference to the J-a verses. The words *vacanaṃ* 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.⁷ 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:⁸

One hundred thousand⁹ 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,

⁷ Bodhi (2000: 311): “on some business.” Some terms and passages are translated by Bhikkhu Bodhi in the light of the commentary. Here I choose a more literal translation for the root text and the clarification of the commentary, so to show how the earlier needs the latter.

⁸ The term *sadda* here stresses the sound of the voice of the *yakkha*, a sound that is described in the commentary. On the figure and role of the *yakkhas* in Pāli Buddhism, see Giustarini (2021: 896).

⁹ See Bodhi (2000: 482, n. 586).

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 *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. 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 brahmaṇ¹⁰, the one who is completely extinguished (*parinibbuto*),

The one who does not soil himself in sense-pleasures, cooled down (*sītibhūto*), 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.

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 *Vasethasutta* (M 98). Cf. Neri-Pontillo (2014).

5. Translation of the Sudattasuttavaṇṇanā (*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 Sāvatti; 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 Sāvatti. 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 Sāvatti 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

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 *ṭīkā* has some passages corresponding to those in this *aṭṭhakathā*.

¹³ The *ṭīkā* explains the expression “fivefold bliss” (*pañcavaṇṇaṃ pitim*) 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,¹⁴ 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 conviction¹⁵ 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,¹⁶ [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 saṅgha; 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 *ṭikā* 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: *pasādaṃ*; CST4 reads *papādaṃ*, possibly a typo: the term does not occur anywhere else and is not found in dictionaries; the parallel passage, in the *Vinaya-ṭikā* (*Sāratthadīpanī-ṭ* CST4 III.304), reads *pamādaṃ*.

[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 *yakkha*] uttered a speech” means that [the *yakkha*] 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 “*pappuyya*” (having reached) is just another word for *patvā* (having reached).¹⁷ This said, the Teacher gave a gradual talk;¹⁸ 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 *Sāvatti*, he made build and donated forty-five *vihāras* in the hundred thousand of *yojanas* between *Rājagaha* and *Sāvatti*; then he went to *Sāvatti* 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

]	lemma
	daṇḍa
cf.	confer / compare with

¹⁷ Along with *pāpuṇivā*, they are two forms of the *tvādiyantapada* of the verb *pāpuṇāti*, Skt. *prāpnoti* (PED, s.v. *pāpuṇāti*).

¹⁸ See Gethin 2003: 208.

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

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

ekaṃ samayaṃ bhagavā rājagahe viharati sītavane | tena kho pana samayena anāthapiṇḍiko gahapati rājagahaṃ anuppatto hoti kenacid eva¹⁹ karaṇīyena | assosi kho anāthapiṇḍiko gahapati buddho kira²⁰ loke uppanno ti | tāvad eva²¹ ca pana bhagavantam dassanāya upasaṅkamtukāmo ahosi²² | [211] ath'assa²³ anāthapiṇḍikassa gahapatissa etad ahosi²⁴ | akālo kho ajja bhagavantam dassanāya upasaṅkamtum | sve dān' āham²⁵ kālena bhagavantam dassanāya upasaṅkamissām' itī²⁶ buddhagatāya satiyā nipajji | rattiyā sudam tikkhattum vuṭṭhāsi pabhātan ti²⁷ maññamāno | atha kho anāthapiṇḍiko gahapati yena sīvathikadvāram²⁸ ten'upasaṅkami²⁹ | amanussā dvāram vivariṃsu | atha kho anāthapiṇḍikassa gahapatissa nagaramhā nikkhamantassa āloko antaradhāyi andhakāro pātur ahosi³⁰ bhayaṃ chambhitattam lomahaṃso udapādi | tatova³¹ puna nivattitukāmo ahosi | atha kho sivako³² yakkho antarahito saddam anussāvesi³³ |

¹⁹ kenacid eva SsPTS_{ED}] kenacideva SsCST4_{ED}.

²⁰ kira SsCST4_{ED}] kiro SsPTS_{ED}.

²¹ tāvad eva SsPTS_{ED}] tāvadeva SsCST4_{ED}.

²² ahosi SsPTS_{ED}] hoti SsCST4_{ED}.

²³ ath'assa] em. athassa SsPTS_{ED} athassa SsCST4_{ED}.

²⁴ etad ahosi] SsPTS_{ED}] etadahosi SsCST4_{ED}.

²⁵ sve dān' āham] em. sve dānāham SsCST4_{ED} svedānāham SsPTS_{ED}.

²⁶ upasaṅkhamissām' itī] em. upasaṅkhamissāmīti SsPTS_{ED} gamissāmīti SsCST4_{ED}.

²⁷ pabhātan ti SsPTS_{ED}] SsCST4_{ED} pabhātanti.

²⁸ sīvathikadvāram SsPTS_{ED}] SsCST4_{ED} sīvathikadvāram.

²⁹ ten'upasaṅkhami SsPTS_{ED}] tenupasaṅkhami SsCST4_{ED}.

³⁰ pātur ahosi SsPTS_{ED}] pāturahosi SsCST4_{ED}.

³¹ tato ca SsPTS_{ED}] tatova SsCST4_{ED}.

³² sīvako SsPTS_{ED}] sivako SsCST4_{ED}.

³³ saddam anussāvesi SsPTS_{ED}] saddamanussāvesi SsCST4_{ED}.

sataṃ hatthī sataṃ assā | sataṃ assatarīrathā³⁴ |
sataṃ kaññāsahassāni | āmukkamaṇikuṇḍalā |
ekassa padavītiḥārassa | kalam nāgghanti soḷasiṃ |
abhikkama gahapati | abhikkama gahapati |
abhikkamanan te seyyo | na³⁵ paṭikkamanan ti |

atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi āloko pātur ahoṣi³⁶ | yaṃ ahoṣi bhayaṃ
chambhitattaṃ lomahaṃso so paṭippassambhi | dutiyam pi kho anāthapiṇḍikassa gahapatissa āloko
antaradhāyi andhakāro pāturahosi bhayaṃ chambhitattaṃ lomahaṃso udapādi | tato ca³⁷ puna
nivattitukāmo ahoṣi | dutiyam pi kho sīvako yakkho antarahito saddam anussāvesi |

sataṃ hatthī sataṃ assā | sataṃ assatarīrathā³⁸ |
sataṃ kaññāsahassāni | āmukkamaṇikuṇḍalā |
ekassa padavītiḥārassa | kalam nāgghanti soḷasiṃ |
abhikkama gahapati | abhikkama gahapati |
abhikkamanan te seyyo | na³⁹ paṭikkamanan ti |

atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi āloko pātur ahoṣi | yaṃ ahoṣi bhayaṃ
chambhitattaṃ lomahaṃso so paṭippassambhi | tatiyam pi kho anāthapiṇḍikassa gahapatissa āloko
antaradhāyi andhakāro pāturahosi bhayaṃ chambhitattaṃ lomahaṃso udapādi | tato ca⁴⁰ puna
nivattitukāmo ahoṣi | tatiyam pi kho sīvako yakkho antarahito saddam anussāvesi |

sataṃ hatthī sataṃ assā | sataṃ assatarīrathā⁴¹ |
sataṃ kaññāsahassāni | āmuttamaṇikuṇḍalā⁴² |
ekassa padavītiḥārassa | kalam n'āgghanti soḷasiṃ |
abhikkama gahapati | abhikkama gahapati |

³⁴ assatarīrathā SsCST_{4ED}] assasarī rathā SsPTS_{ED}.

³⁵ na SsPTS_{ED}] no SsCST_{4ED}.

³⁶ pātur ahoṣi SsPTS_{ED}] pāturahosi SsCST_{4ED}.

³⁷ tato ca SsPTS_{ED}] tatova SsCST_{4ED}.

³⁸ assatarīrathā SsCST_{4ED}] assasarī rathā SsPTS_{ED}.

³⁹ na SsPTS_{ED}] no SsCST_{4ED}.

⁴⁰ tato ca SsPTS_{ED}] tatova SsCST_{4ED}.

⁴¹ assatarīrathā SsCST_{4ED}] assasarī rathā SsPTS_{ED}.

⁴² āmuttamaṇikuṇḍalā SsPTS_{ED}] āmukkamaṇikuṇḍalā SsCST_{4ED}.

abhikkamanan te seyyo | na⁴³ paṭikkamanan ti |
 atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi āloko pātur ahosi⁴⁴ | yaṃ ahosi bhayaṃ
 chambhitattam lomahaṃso so paṭippassambhi | atha kho anāthapiṇḍiko gahapati yena sītavanam yena
 bhagavā tenupasaṅkami |

tena kho pana samayena bhagavā rattiyā paccūsasamayam paccuṭṭhāya abbhokāse caṅkamati |
 addasā kho bhagavā anāthapiṇḍikam gahapatim dūrato va⁴⁵ āgacchantam | disvāna caṅkamā orohitvā
 paññatte āsane nisīdi | nisajja kho bhagavā anāthapiṇḍikam gahapatim etad avoca | ehi sudattā 'ti | atha
 kho anāthapiṇḍiko gahapati nāmena maṃ bhagavā ālapatīti haṭṭho udaggo tatth'eva bhagavato pādesu
 sirasā nipatitvā bhagavantam etad avoca | kacci bhante bhagavā sukham asayitthā 'ti⁴⁶ |

sabbadā ve sukham seti | brāhmaṇo parinibbuto |
 yo na limpanti kāmesu | sītibhūto nirūpadhi⁴⁷ |
 sabbā āsattiyo chetvā | vineyya hadaye darām |
 upasanto sukham seti | santim pappuyya cetaso⁴⁸ 'ti ||

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

aṭṭhame kenacid eva⁴⁹ karaṇīyenā 'ti vāṇijjakammaṃ adhippetam | anāthapiṇḍiko ca rājagahasetṭhi ca
 aññamaññaṃ bhaginipatikā⁵⁰ honti | yadā rājagahe uṭṭhānakabhaṇḍakam mahaggham hoti tadā
 rājagahasetṭhi⁵¹ tam gahetvā [312] pañcasakaṭasatehi sāvattim gantvā yojanamatte ṭhito attano
 āgatabhāvam jānāpeti | anāthapiṇḍiko paccuggantvā tassa mahāsakkāram katvā ekayānam āropetvā
 sāvattim pavisati | so sace bhaṇḍam lahukam vikkiṇīyati⁵² vikkiṇāti | no ce bhagiṇīghare⁵³ ṭhapetvā

⁴³ na SsPTS_{ED}] no SsCST4_{ED}.

⁴⁴ pātur ahosi SsPTS_{ED}] pāturahosi SsCST4_{ED}.

⁴⁵ dūrato va SsPTS_{ED}] duratova SsCST4_{ED}.

⁴⁶ sukham asayitthā 'ti SsPTS_{ED}] sukhamasayitthā'ti SsCST4_{ED}.

⁴⁷ nirupadhi SsPTS_{ED}] nirūpadhi SsCST4_{ED}.

⁴⁸ cetaso] cetasā SsPTS_{ED} SsCST4_{ED} (cf. A CST4 III.35, PTS I.138; see Bodhi 2000: 482, n. 589).

⁴⁹ kenacid eva SsaPTS_{ED}] kenacideva SsaCST4_{ED}.

⁵⁰ aññamaññabhaginipatikā SsaPTS_{ED}] aññamaññaṃ bhaginipatikā SsaCST4_{ED}.

⁵¹ rājagahasetṭhi SsaPTS_{ED}] rājagahasetṭhi SsaCST4_{ED}.

⁵² vikkiṇīyati SsaPTS_{ED}] vikkīyati SsaCST4_{ED}.

⁵³ bhagiṇīghare SsaPTS_{ED}] bhaginighare SsaCST4_{ED}.

pakkamati | anāthapiṇḍiko 'pi tath' eva karoti | svāyaṃ tadāpi teneva karaṇīyena agamāsi | taṃ sandhāy' etaṃ vuttaṃ |

taṃ divasaṃ pana rājagahaseṭṭhi⁵⁴ yojanamatte t̥hitena anāthapiṇḍikena āgatabhāvajānan' atthaṃ⁵⁵ pesitaṃ paṇṇaṃ na suṇi. dhammassavan' atthāya⁵⁶ vihāraṃ agamāsi | so dhammakathaṃ sutvā svātanāya buddhappamukhaṃ⁵⁷ bhikkhusaṅghaṃ nimantetvā attano ghare uddhanakhaṇāpanadāruruphālanādīni kāresi | anāthapiṇḍiko 'pi idāni mayhaṃ paccuggamaṇaṃ karissati idāni karissatī' ti gharadvārepi paccuggamaṇaṃ alabhitvā antogharaṃ pavitt̥ho paṭisanthāraṃ 'pi na bahuṃ alattha | kiṃ mahāseṭṭhi⁵⁸ kusalaṃ dārakarūpānaṃ | nasi magge kilanto 'ti ettako va paṭisanthāro ahosi | so tassa mahābyāpāraṃ disvā kiṃ nu kho⁵⁹ te gahapati āvāho vā vivāho vā⁶⁰ bhavissatī' ti khandhake āgatanayen' eva kathaṃ pavattetvā tassa mukhato buddhasaddaṃ sutvā pañcavaṇṇaṃ pītiṃ paṭilabhi | sā tassa sīsena ut̥thāya yāva pādapiṭṭhiyā pādapiṭṭhiyā ut̥thāya yāva sīsā gacchati ubhato ut̥thāya majjhe osarati majjhe ut̥thāya ubhato gacchati | so pītiyā nirantaraṃ phuṭṭho buddho 'ti tvaṃ gahapati vadesi | buddho' t' āhaṃ gahapati vadāmi' ti⁶¹ evaṃ tikkhattuṃ pucchitvā kho eso dullabho lokasmiṃ yadidaṃ buddho 'ti āha | idaṃ sandhāya vuttaṃ assosi kho anāthapiṇḍiko gahapati buddho kira loke uppanno 'ti |

etad ahosi akālo kho ajjāti so kira taṃ seṭṭhiṃ pucchi | kuhiṃ gahapati satthā viharatī 'ti | ath' assa so [313] buddhā nāma durāsadā āsivisasadisā honti | satthā sivathikāya vasati | na sakkā tattha tumhādisehi imāya velāya gantun' ti ācikkhi | ath' assa etad ahosi | buddhagatāya satiyā nipajjī 'ti taṃ divasaṃ kir' assa bhaṇḍasakaṭesu vā upaṭṭhākesu vā cittaṃ 'pi na uppajji sāyamāsam 'pi na akāsi | sattabhūmikaṃ pana pāsādaṃ āruyha supaññatt' ālaṅkatavarasayane buddho buddho 'ti sajjhāyaṃ karonto va nipajjitvā niddaṃ okkami | tena vuttaṃ buddhagatāya satiyā nipajjī 'ti |

rattiyā sudaṃ tikkhattuṃ ut̥thāsi pabhātan 'ti maññamāno 'ti paṭhamayāme tāva vītivatte ut̥thāya buddhaṃ anussari ath' assa balavappasādo udapādi pītiāloko ahosi sabbatamaṃ vigacchi

⁵⁴ rājagahaseṭṭhi SsaPTS_{ED}] rājagahaseṭṭhi SsaCST4_{ED}.

⁵⁵ āgatabhāvajānan' atthaṃ SsaPTS_{ED}] āgatabhāvajānanatthaṃ SsaCST4_{ED}.

⁵⁶ dhammassavan' atthāya SsaPTS_{ED}] dhammassavanatthāya SsaCST4_{ED}.

⁵⁷ buddhappamukhaṃ SsaPTS_{ED}] buddhappamukhaṃ SsaCST4_{ED}.

⁵⁸ mahāseṭṭhi SsaPTS_{ED}] mahāseṭṭhi SsaCST4_{ED}.

⁵⁹ kiṃ nu kho] kiṃ nu SsaCST4_{ED}, kinnu kho SsaPTS_{ED}.

⁶⁰ āvāho vā vivāho vā SsaPTS_{ED}] āvāho vā SsaCST4_{ED}.

⁶¹ buddho' t' āhaṃ gahapati vadāmi' ti] buddho' t' āhaṃ, gahapati, vadāmi' ti SsaPTS_{ED}, buddho tāhaṃ, gahapati, vadāmi' ti SsaCST4_{ED}.

dīpasahassujjalam viya canduṭṭhānam sūriyuṭṭhānam⁶² viya ca jātam | so papādam āpanno vatamhi sūriyo uggato 'ti uṭṭhāya ākāsatāle ṭhitam candam ulloketvā eko va yāmo gato aññe dve atthi 'ti puna pavisitvā nipajji | eten' upāyena majjhimayāmāvasāne 'pi pacchimayāmāvasāne 'pī 'ti tikkhattum uṭṭhāsi⁶³ | pacchimayāmāvasāne pana balavapaccūseyeva uṭṭhāya ākāsatālam āgantvā mahādvārābhimukhova ahosi sattabhūmikadvāram sayam eva vivaṭam ahosi | so pāsādā oruyha antaravīthim paṭipajji |

vivarimsū 'ti ayam mahāseṭṭhi buddh' upaṭṭhānam gamissāmī 'ti nikkhanto paṭhamadassanen' eva sotāpattiphale paṭiṭṭhāya tiṇṇam ratanānam aggupaṭṭhāko hutvā asadisam saṅghārāmaṃ katvā cātuddisassa ariyagaṇassa anāvaṭadvāro bhavissati | na yuttamassa dvāram pidahitun 'ti cintetvā vivarimsu | antaradhāyī 'ti rājagahaṃ kira ākiṇṇamanussaṃ antonagare nava koṭiyo bahinagare navā 'ti | tam upanissāya aṭṭhārasa manussakoṭiyo vasanti | avelāya matamanusse bahi nīharitum asakkontā aṭṭālake ṭhatvā bahidvāre khipanti | mahāseṭṭhi nagarato bahinikkhantamattova allasarīram pādena akkama | aparam 'pi piṭṭhipādena pahari | makkhikā uppatitvā parikirimsu | duggandho nāsapuṭam abhihani | buddhappasādo tanuttaṃ gato⁶⁴ | ten' [314] assa āloko antaradhāyī andhakāro pāturahosi | saddam anussāvesī 'ti seṭṭhissa ussāham janessāmī 'ti suvaṇṇakīṇikam ghaṭṭento viya madhurassarena saddam anussāvesi |

sataṃ kaññāsahassāni 'ti purimapaḍāni 'pi iminā va saḥassapaḍena saddhim sambandhanīyāni | yath' eva hi sataṃ kaññāsahassāni sataṃ saḥassāni hatthi sataṃ saḥassāni assā sataṃ saḥassāni rathā 'ti ayam ettha attho. iti ekekaṃ sataḥassam eva⁶⁵ dīpitaṃ | padavītiḥārassā 'ti padavītiḥāro nāma samagamane dvinnam paḍānam antare muṭṭhiratanamattaṃ | kalam n' āgghanti soḷasin' ti tam ekaṃ padavītiḥāram soḷasabhāge katvā tato eko koṭṭhāso puna soḷasadhā tato eko soḷasadhā 'ti evam soḷasavāre soḷasadhā bhinnassa eko koṭṭhāso soḷasikalā nāma tam soḷasikalam etāni cattāri sataḥassāni na agghanti | idaṃ vuttaṃ hoti sataṃ hatthisaḥassāni sataṃ assasaḥassāni sataṃ rathasaḥassāni sataṃ kaññāsahassāni tā ca kho āmukkamaṇikuṇḍalā sakalajambudīparājadhītarō vā 'ti | imasmā ettakā lābhā vihāram gacchantassa tasmim soḷasikalasaṅkhāte padese pavattacetanāva uttaritarā 'ti | idaṃ pana vihāragamaṃ kassa vasena gahitaṃ 'ti | vihāram gantvā anantarāyena

⁶² dīpasahassujjalam viya canduṭṭhānam sūriyuṭṭhānam SsaCST4_{ED}] dīpasahassujjalam viya canduṭṭhānam sūriyuṭṭhānam SsaPTS_{ED}.

⁶³ eten' upāyena majjhimayāmāvasāne 'pi pacchimayāmāvasāne 'pī 'ti tikkhattum uṭṭhāsi] eten' upāyena majjhimayāmāvasāne pi tikkhattum uṭṭhāsi SsaPTS_{ED} eten' upāyena majjhimayāmāvasānepi pacchimayāmāvasānepīti tikkhattum uṭṭhāsi SsaCST4_{ED}.

⁶⁴ buddhappasādo tanubhūto SsaPTS_{ED}] buddhappasādo tanuttaṃ gato SsaCST4_{ED}.

⁶⁵ ekekaṃ sataḥassam eva SsaPTS_{ED}] ekekasatasahassameva SsaCST4_{ED}.

sotāpatti-phale patiṭṭhahantassa | gandhamālādīhi pūjaṃ karissāmi cetiyaṃ vandissāmi dhammaṃ
sossāmi dīpapūjaṃ karissāmi saṅghaṃ nimantetvā dānaṃ dassāmi sikkhāpadesu vā saraṇesu vā
patiṭṭhahissāmi 'ti gacchato' pi vasena vaṭṭati yeva |

andhakāro antaradhāyī 'ti so kira cintesi ahaṃ ekako 'ti saññaṃ karomi | anuyuttā 'pi me atthi |
kasmā bhāyāmī 'ti sūro ahosi | ath' assa balavā buddhappasādo⁶⁶ udapādi | tasmā andhakāro
antaradhāyī 'ti | sesavāresu 'pi es' eva nayo | api ca purato purato⁶⁷ gacchanto bhīṃsanake susānamagge
aṭṭhikasāṅkhalikasamaṃsalohitantiādīni 'pi⁶⁸ anekavidhāni kuṇapāni [315] addasa soṇasiṅgālādīnaṃ⁶⁹
saddaṃ assosi | taṃ sabbaṃ parissayaṃ punappunaṃ buddhagataṃ pasādaṃ vaḍḍhetvā maddanto
agamāsi yeva |

ehi sudattā 'ti so kira seṭṭhī⁷⁰ gacchamāno va cintesi | imasmiṃ loke bahū pūraṇakassapādayo
titthiyā mayaṃ buddhā mayaṃ buddhā 'ti vadanti | kathaṃ nu kho ahaṃ satthu buddhabhāvaṃ
jāneyyaṃ 'ti | ath' assa etad ahosi mayhaṃ guṇavasena uppannaṃ nāmaṃ mahājano jānāti |
kuladattiyāṃ pana me nāmaṃ aññatra mayā na koci jānāti | sace buddho bhavissati kuladattikaṇāmena
maṃ ālapissati 'ti | satthā tassa cittaṃ ṇatvā evaṃ āha |

parinibbuto 'ti kilesaparinibbānena parinibbuto | āsattiyo 'ti taṇhāyo | santin' ti kilesavūpasamaṃ
| pappuyyā 'ti patvā | idaṃ ca pana vatvā satthā tassa anupubbikathaṃ kathetvā matthake cattāri
saccāni pakāsesi | seṭṭhi dhammadesanaṃ sutvā sotāpatti-phale patiṭṭhāya buddhappamukhaṃ
bhikkhusaṅghaṃ nimantetvā punadivasato paṭṭhāya mahādānaṃ dātuṃ ārabhi | bimbisārādayo
seṭṭhissa sāsanaṃ pesenti | tvaṃ āgantuko | yaṃ na pahoti⁷¹ taṃ ito āharāpehi 'ti | so alaṃ tumhe
bahukiccā 'ti sabbe paṭikkhipitvā pañcahi sakaṭasatehi ānītavibhavana sattāhaṃ mahādānaṃ adāsi |
dānapariyosāne ca bhagavantaṃ sāvattiyaṃ vassāvāsaṃ paṭijānāpetvā rājagahassa ca sāvattiyaṃ ca
antare yojane yojane satahassaṃ datvā pañcacattālīsa vihāre kārento sāvattiyaṃ gantvā
jetavanamahāvihāraṃ kāretvā buddhappamukhassa bhikkhusaṅghassa niyyādesi⁷² |

⁶⁶ buddhappasādo SsaCST4_{ED}] buddha-pasādo SsaPTS_{ED}.

⁶⁷ parato parato SsaPTS_{ED}] purato purato SsaCST4_{ED}.

⁶⁸ 'pi SsaPTS_{ED}] om. SsaCST4_{ED}.

⁶⁹ soṇasiṅgālādīnaṃ SsaCST4_{ED}] soṇasiṅgālādīnaṃ ca SsaPTS_{ED}.

⁷⁰ seṭṭhī seṭṭhi SsaPTS_{ED}] seṭṭhi SsaCST4_{ED}.

⁷¹ na pahoti] na ppahoti SsaPTS_{ED} nappahoti SsaCST4_{ED}.

⁷² niyyādesi SsaPTS_{ED}] niyyādesīti SsaCST4_{ED}.

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	Mahāniddeśa
Netti	Nettipakaraṇa
Paṭis	Paṭisambhidāmagga
S	Saṃyutta Nikāya
S-a	Sāratthappakāsinī (Saṃyutta Nikāya-aṭṭhakathā)
Sadd	Saddanīti
st.	stanza, strophe
Th	Theragāthā
Th-a	Paramatthadīpanī (Theragāthā-aṭṭhakathā)
Vinaya Cūlavagga	Vin Cv

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Giuliano Giustarini (Mahidol University) focuses his research on the Buddhist Suttapiṭaka and Abhidhammapiṭaka with their commentaries. Among his recent publications: (2024) 'The concept of *pariyogāhaṇa* in the epistemology of the Paṭisambhidāmagga: An immersion in knowledge and liberation' in Chiara Neri e Francesco Sferra (eds.). *Teaching Awareness in the Buddhist Tradition - Essays in Honour of Professor Corrado Pensa*. Sheffield: Equinox Publishing, United Kingdom. pp. 14-28. ISBN 9781800503311. (2023) 'Notes on the satipaṭṭhānas in the Vibhaṅga Mūlaṭikā', *Journal of Indian Philosophy*, 51 (2-3): 77-95, DOI: 10.1007/s10781-022-09529-x. Giuliano can be contacted at: giulianogiustarini@gmail.com