

# 16

## Gavesī Sutta

The Discourse on Gavesī | A 5.180

Theme: Keeping the precepts leads to spiritual fulfillment

Translated & annotated by Piya Tan ©2008, 2014

### 1 Sutta summary

**1.1** On one of his wanderings, the Buddha stops at a large sal-grove, and smiles [§§1-3]. When Ānanda asks why the Buddha smiles, he is told a story of the past in connection with that place [§§4-5].

**1.2** In the time of the Buddha just before our own, there was a lay follower named Gavesī who inspired 500 others to become lay followers, too [§§6-7]. However, neither Gavesī nor the 500 lay followers cultivated moral virtue [§§8-9].

**1.3** Then follows what may be called a “progressive emulation”: Gavesī himself sets a good example which is emulated by the 500 lay followers:

Gavesī decides to undertake moral conduct [§§10-12].

The 500 lay followers, too, emulate him [§§13-14]. This progression continues *pari passu*:

Gavesī undertakes celibacy [§§15-17], and so do the 500 lay followers [§§18-19].

Gavesī undertakes one meal a day [§§20-22], and so do the 500 lay followers [§§23-24].

Gavesī renounces the world [§§25-28], and, in due course, becomes an arhat [§§28-31].

The 500 lay followers, too, renounce the world [§§32-35], and then become arhats [§§36-41].

**1.4** At the close of the Sutta, the Buddha exhorts Ānanda to train himself in the same way [§§42-43].

### 2 Progressive emulation

**2.1 The Gavesī Sutta** (A 5.180) is a discourse on how the Buddha invokes the past to teach us in the present. This cross-time invocation of an ancient story from the time of Kassapa, the Buddha just before our own, is an effort by the Buddha to show the “timelessness,” or “timeless” relevance of the Dharma. This is *the* truth that liberates in the past, in the present, and in the future. This is an interesting aspect of the Dharma being “timeless” (*akālikā*).

**2.2** The Gavesī story is a didactic narrative to remind us that, at least in religion and spirituality, charisma alone is not enough for personal transformation. Gavesī, himself a lay follower of the Buddha, inspires 500 friends to be lay followers, too. From the way that the 500 lay followers emulate each example of Gavesī, we must surmise that he is indeed a highly respected, even charismatic, leader of the group of 500 lay followers.

Having inspired his 500 friends to be lay followers, he learns that like him, they, too, do not live a morally virtuous life. We are not told what brought this observation and sense of urgency in Gavesī. We could say that Gavesī is not a self-centred crowd-dependent attention-seeking leader. Surely, he must have some admirable qualities to have his 500 friends following his every example [§§10-11].

**2.3** What the Sutta tells us is sufficiently instructive. Gavesī realizes that he and the 500 lay followers are not leading a morally virtuous life [§8], and his 500 friends, too, are mirroring him, and realizes that this is not right [§9]. He realizes, “We are on the same level, in no way do I surpass them.” So he decides to “do something more” [§11], that is, to keep the precepts.

So Gavesī announces to the 500 lay followers: ‘From this day forth, venerables, remember me as one who fulfills moral conduct’ [§12]. And they emulate his example [§14]. In short, Gavesī notices that his life is, in a sense, no more private: how he conducts himself affects his 500 friends. We can see this as an interesting example of wholesome group karma.<sup>1</sup>

**2.4** Gavesī leads a moral life, keeping the precepts, and the 500 lay followers, too, do the same. Gavesī then feels that he is not progressing any further than his own friends. There is “something more” (*atir-eka*) to be done.

<sup>1</sup> See **Group karma?** SD 39.1.

Gavesī then lives a celibate life [§19], followed by taking only one meal a day [§22]. This suggests that Gavesī is preparing himself for the practice of meditation leading to the dhyanas. The 500 lay disciples, too, follow suit at every step [§§21+24]. The drift of such a lifestyle is clearly of one that is heading for renunciation, since celibacy<sup>2</sup> and taking one meal a day<sup>3</sup> are basic rules for monastics.

**2.5** Indeed, Gavesī in due course renounces the world [§§25-28], goes into solitary retreat for personal practice [§29] and attains arhathood [§§30-31]. This time, however, Gavesī does not announce his spiritual attainment to the 500 lay followers. Learning of Gavesī's arhathood, they renounce the world [§§32-35], go into solitary practice, and attain arhathood, too [§§39-40].

Interestingly, it is also recorded that Gavesī, on learning of the 500 lay followers' renunciation, reflected that it would be good if they, too, like him "would obtain at will, easily obtain, without any difficulty obtain this joy of liberation" [§§36-37]. This should be understood as a cultivation of lovingkindness by Gavesī towards the 500 lay followers.<sup>4</sup>

**2.6** It is greatly significant here that Gavesī does not, at any point, think that charisma or social might is right. Many of us today would be elated that we have a following who loyally mirrors our ideas and conduct, so that we have a euphoric sense, even hubris, that we are truly religious and righteously good, and go about defining Buddhism in our own image. So we become a guru and our following a cult.

Gavesī, for his part, keep noticing that he needs to "do more" in terms of spiritual practice, that it is not enough to be merely the first amongst equals. In a sense, he feels that his friends, too, deserves better, at least in spiritual terms. And he leads them spiritual by his own example. They all happily end up as arhats.

**2.7** The progressive emulation of Gavesī's by his 500 friends echoes the Buddha's instructions to the monks in **the Mahā Assa.pura Sutta** (M 39), where the Buddha first speaks of the various aspects of the training in moral virtue, but then declares each time that "there is still more to be done" (*sati uttarim karanīye*).<sup>5</sup> His teaching then progresses into details of the trainings in mental cultivation and in wisdom, with the same refrain. "There is still something to be done." Only with the attaining of arhathood, "There is nothing further beyond this."<sup>6</sup>

A similar teaching is given by Ānanda, in **the (Ānanda) Subha Sutta** (D 10), to the brahmin youth Subha, where he regards each of the 3 trainings (in moral virtue, in mental cultivation, and in wisdom) as being complete in itself, but Ānanda declares, after each training, that "there is still something (*uttari*) to be done."<sup>7</sup> Only when arhathood has been attained, which is the climax of the "aggregate of wisdom," that is, the training in wisdom, that "there is nothing more to be done."<sup>8</sup>

**2.8** The Sutta closes with the Buddha bringing us all back into his own time, and our own, by reminding Ānanda that he, too, should train himself to strive ever higher, in the ever subtler, to realize the unsurpassed liberation" [§42]. In other words, we are also exhorted to do the same, each in our own way, both as monastic renunciants and as lay practitioners.

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<sup>2</sup> A life of full celibacy, ie, with total abstinence from any sexual act, for monastics, is prescribed in **Pārājika 1** (V 3:23,33-36) for monks; the same rules applies to the nuns (*bhikkhunī*).

<sup>3</sup> Ie, the practice of taking only one meal daily, which is to be taken at the proper time (any time between dawn and noon). The rule of taking only one meal a day, or "eating at one sitting (*ek'āsanik'aṅga*)," is a voluntary ascetic practice, even for monastics: see eg **(Tad-ah') Uposatha S** (A 3.70,14/1:212), SD 4.18. On the 13 ascetic practices, see SD 3.15 (2.1). The rule regarding monastics (incl novices) not taking food outside the proper time is laid out in **Pācittiya 37** (V 4:85,33 f), which also applies to nuns, novices and postulants.

<sup>4</sup> For the nature and position of prayer and wishes in early Buddhism, see **(Pañcaka) It̐tha S** (A 5.43), SD 47.2.

<sup>5</sup> M 39,3.4-3.5 @ SD 10.13.

<sup>6</sup> *Nāparam itthatāya*, which is the closing line of the arhathood pericope: M 39,21.3 @ SD 10.13.

<sup>7</sup> D 10,1.31 @ SD 40a.13.

<sup>8</sup> D 10,2.38 @ SD 40a.13.

## The Discourse on Gavesī

A 5.180

### The Buddha smiles

1 At one time, the Blessed One was walking on a tour of [peregrinating] Kosala with a large community of monks.

2 The Blessed One, while travelling along the highroad, saw a large sal-grove in a certain place. Seeing it, he came down from the road.<sup>9</sup>

3 The Blessed One approached the sal-grove, entered it, and when he reached a certain place, smiled.<sup>10</sup>

4 Then it occurred to the venerable Ānanda:

“What, now, is the reason for the Blessed One’s smiling?<sup>11</sup> The Tathagatas do not smile without a reason.”<sup>12</sup>

5 Then, the venerable Ānanda [215] said this to the Blessed One:

“What, now, bhante, is the reason for the Blessed One’s smiling? The Tathagatas do not smile without a reason.”

### STORY OF THE PAST: GĀVESĪ AND KASSAPA BUDDHA

### Gavesī and his 500 friends

6 “Once upon a time, Ānanda, there was at this place a city, densely populated, its people wealthy and prosperous.<sup>13</sup>

7 Now, Ānanda, the Blessed One, Kassapa, the worthy [arhat], fully self-awakened one, lived depending on that city.

8 Now, Ānanda, there was a lay follower [upasaka] of that Blessed One, Kassapa, the worthy [arhat], fully self-awakened one, but he did not keep [fulfill] moral conduct.

9 Ānanda, on account of the lay follower **Gavesī**,<sup>14</sup> 500 lay followers were inspired to confess (faith), but they, too,<sup>15</sup> did not keep moral conduct.<sup>16</sup>

### Gavesī keeps the precepts

10 Then, Ānanda, it occurred to the lay follower Gavesī:

<sup>9</sup> These 2 lines: *Addasā kho bhagavā addhāna, magga-p,paṭipanno aññatarasmim padese mahantaṃ sāla, vanam, disvāna* [Be Se so; Ce Ee disvā] *maggā okkamma* [v1 *ukamma*].

<sup>10</sup> *Yena taṃ sāla, vanam ten’ upasaṅkami, upasaṅkamitvā taṃ sālavanam ajjhogāhetvā aññatarasmim padese sitam pātvākāsi*. The Buddha also smiles in **Ghaṭikāra S** (M 81,2/2:45), **Makha,deva S** (M 83,2/2:74); cf Moggallāna’s milse (V 3:105; S 19.1/2:254). While the Buddha’s smile is a prelude to a story of past spiritual glory, Moggallāna smiles on seeing the manifestations of past karma in the preta visions. Comy note that while worldlings smack their bellies when they laugh and voice out, Ha ha, the Buddha only shows the tips of his teeth (*haṭṭha, pahatṭh’ākāra, mattam eva hoti*) (AA 3:304).

<sup>11</sup> *Ko nu kho hetu ko paccayo bhagavato sitassa pātukammāya*.

<sup>12</sup> *Na akāraṇena tathāgatā sitam pātukarontīti*.

<sup>13</sup> *Bhūta, pubbam ānanda imasmim padese nagaram ahosi iddhañ c’eva phitañ ca bahunam ākiṇṇa, manussam*. The phrase, “densely populated, its people wealthy and prosperous,” *iddhañ c’eva phitañ ca bahu, janam*, is stock: **D 11,1/1:211** (Nālandā), **16,5.18/2:146** (Kusā,vatī); **M 56,13/1:377**, **82,41/2:71**; **S 12.65/2:107** (fig, of the holy life); **A 5.180,6/3:215**; **J 462/4:135**, **544/6:227**, **546/6:355+361**, **547/6:517**.

<sup>14</sup> Be Ce Ee so; Se *bhavesī* throughout. Gavesī or Bhavesī appears only in this story and nowhere else.

<sup>15</sup> *Kho*.

<sup>16</sup> *Gavesinā kho ānanda upāsakena pañca, mattāni upāsaka, satāni paṭidesitāni samādapitāni [samādāpitāni] ahesuṃ sīlesu aparipūra, kāriṇo*.

‘Indeed, I have been of great benefit to these 500 lay followers, leading and inspiring them.’<sup>17</sup>

**11** But because I myself do not fulfill moral conduct, these 500 lay followers, too, do not do so.<sup>18</sup> Thus, we are on the same level, in no way do I surpass them.<sup>19</sup> Now, let’s do something more!<sup>20</sup>

**12** Then, Ānanda, the lay follower Gavesī approached the 500 lay followers and said to them:

‘From this day forth, venerables, remember me as **one who fulfills moral conduct.**’<sup>21</sup>

### The 500 lay followers, too, keep the precepts

**13** Then, Ānanda, it occurred to the 500 lay followers:

‘The noble Gavesī is indeed of great benefit to us, leading and inspiring us!

Now that the noble Gavesī will fulfill *moral conduct*, how much more for our part!’<sup>22</sup>

**14** Then, Ānanda, the 500 lay followers approached the lay follower Gavesī, and said this to him:

‘From this day forth, noble Gavesī, please remember these 500 lay followers, too, are those who fulfill moral conduct!’

### Gavesī undertakes celibacy

**15** Then, Ānanda, it occurred to the lay follower Gavesī:

‘Indeed, I have been of great benefit to these 500 lay followers, leading and inspiring them.

**16** But because I myself fulfill moral conduct, these 500 lay followers, **[216]** too, do so.

Thus, we are on the same level, in no way do I surpass them. Now, let’s do something more!’

**17** Then, Ānanda, the lay follower Gavesī approached the 500 lay followers, and said this to them:

‘From this day forth, venerables, remember me as **a brahmachari** [a celibate practitioner], living apart, abstaining from coupling [from sexual intercourse], the way of the village!’<sup>23</sup>

### The 500 lay followers, too, undertake celibacy

**18** Then, Ānanda, it occurred to the 500 lay followers:

‘The noble Gavesī is indeed of great benefit to us, leading and inspiring us!

Now that the noble Gavesī will be a *brahmachari*, living apart, abstaining from coupling, the way of the village, how much more for our part!’

**19** Then, Ānanda, the 500 lay followers approached the lay follower Gavesī, and said this to him:

<sup>17</sup> *Ahaṃ kho imesaṃ pañcannaṃ upāsaka, satānaṃ bahūpakāro pubbaṅ, gamo samādapetā* [v] *samādāpetā*].

<sup>18</sup> *Ahañ c’ amhi sīlesu aparipūra, kārī, imāni ca pañca upāsaka, satāni sīlesu aparipūra, kārino.*

<sup>19</sup> *Icc’ etaṃ sama, samaṃ n’ atthi kiñci atirekaṃ.* The cpd *iccetam* is resolved as *iti*, “thus” + *etaṃ*, “this.”

<sup>20</sup> *Handāhaṃ atirekāyāti.*

<sup>21</sup> *Ajja-t-agge maṃ āyasmanto sīlesu paripūra, kāriṃ dhārethāti.* Note here that Gavesī addresses his followers as “Venerables” (*āyasmanto*), which is simply a polite mode of address.

<sup>22</sup> *Ayyo hi nāma gavesī sīlesu paripūra, kārī bhavissati, kim aṅgaṃ\* pana mayan’ ti\*\** [\*Se so; Ce Ee *kiṃ aṅga*. \*\*Ee so; Ce AA *pana na mayan’ ti*]. The phrase, “How much more for our part!” *kim aṅgaṃ pana (na) mayan’ (with v] kim aṅga)*, or “Why not we, too?” lit “What about on our part?” or “Why not for our part?” This is an interesting sentence where whether *na* is used or not, the sense is the same! The phrase *kim aṅga(m) pana mayan’* is stock: D 2:30, 42; M 3:181; A 3:215, 216×2, 217. Elsewhere, the phrase *kim aṅga(m) pana...* refers to a different subject: V 2:258, 3:147, 148×2, 4:6; S 5:377, 380; Tha 280 (“how much less...”; Thī 450; Miln 23.

<sup>23</sup> *Ajja-t-agge maṃ āyasmanto brahma, cāriṃ dhāretha ārā, cāriṃ virataṃ methunā gāma, dhammāti.* On *brahma, cāriṃ...ārā, cāriṃ*. The fuller stock is *abrahma, cāriya pahāya brahma, cāri (hoti, ahosi, ahosiṃ, etc) ārā, cāri virato methunā gāma, dhammā* is stock: **D 1, 8/1:4, 2, 43/1:63; M 27, 13(3)/1:179, 27, 38, 33(3)/1:268, 2, 51, 14(3)/1:345, 9, 94, 17(3)/2:162, 101, 32(3)/2:226, 112, 13(3)/3:33, 23; A 3.70.11/1:211×2, 4.198/2:209, 2, 5.180, 17-21/3:215×5, 25/-3:217, 6.44/3:348, 1+26, 8.41, 5/4:249×2, 10.75/5:138, 3, 5:139, 1, 10.99/5:204, 32; Pug 4.24/57, 27.** The phrase, “way of the village,” *gāma, dhamma* (more freely, “the way of the masses (the world),” DA 1:72 = MA 2:206), also as syn *gamma*, “vulgar,” qualifying sensual pleasures in general, esp in the stock “low, vulgar, worldly, ignoble, not connected with the goal [unprofitable]” (*hīno gammo puthujjaniko anariyo anatta, samhito*), **Dhamma, cakka Pavattana S** (S 56.11, 3) + SD 1.1 (3.1).

‘From this day forth, noble Gavesī, please remember these 500 lay followers, too, as brahmacharis, living apart, abstaining from coupling, the way of the village!’

### Gavesī takes only a single daily meal

**20** Then, Ānanda, it occurred to the lay follower Gavesī:

‘Indeed, I have been of great benefit to these 500 lay followers, leading and inspiring them.

And I am one who fulfills moral conduct—so, too, these 500 lay followers fulfill *moral conduct*.

And I am a brahmachari, living apart, abstaining from coupling, the way of the village—so, too, are these 500 lay followers *brahmacharis*, living apart, abstaining from coupling, the way of the village

**21** Thus, we are on the same level, in no way do I surpass them. Now, let’s do something more!’

**22** Then, Ānanda, the lay follower Gavesī approached the 500 lay followers, and said this to them:

‘From this day forth, venerables, remember me as a **single-meal-taker**, who abstains from food at night, refrains from taking food at the wrong time.<sup>24</sup>

### The 500 lay followers, too, take only a single daily meal

**23** Then, Ānanda, it occurred to the 500 lay followers:

‘The noble Gavesī is indeed of great benefit to us, leading and inspiring us!

Now that the noble Gavesī will be a *single-meal-taker*, who abstains from food at night, refrains from taking food at the wrong time, how much more for our part!’

**24** Then, Ānanda, the 500 lay followers approached the lay follower Gavesī, [217] and said this to him:

‘From this day forth, noble Gavesī, please remember these 500 lay followers, too, as single-meal-takers, who abstain from food at night, refrain from taking food at the wrong time.

### Gavesī renounces the world

**25** Then, Ānanda, it occurred to the lay follower Gavesī:

‘Indeed, I have been of great benefit to these 500 lay followers, leading and inspiring them.

And I am one who fulfills moral conduct—so, too, are these 500 lay followers fulfill *moral conduct*.

And I am a brahmachari, living apart, abstaining from coupling, the way of the village—so, too, are these 500 lay followers fulfill *moral conduct*.

And I am a single-meal-taker, who abstain from food at night, refrain from taking food at the wrong time—so, too, are these 500 lay followers *single-meal takers*.

**26** Thus, we are on the same level, in no way do I surpass them. Now, let’s do something more!’

**27** Then, Ānanda, the lay follower Gavesī approached the Blessed One, Kassapa, the worthy [arhat], fully self-awakened one, and said this to the Blessed One, Kassapa, the worthy [arhat], fully self-awakened one:

**28** ‘May I, bhante, receive the going-forth in the Blessed One’s presence, and receive the ordination.’<sup>25</sup>

So, Ānanda, the lay follower Gavesī received the going-forth in the presence of the Blessed One, Kassapa, the worthy [arhat], fully self-awakened one, and received the ordination.

### Gavesī becomes an arhat<sup>26</sup>

**29** THE RIGHT GOING-FORTH PERICOPE. Then, Ānanda, the monk Gavesī, not long after he was ordained,

dwelling alone, aloof, diligent, exertive, and resolute,

<sup>24</sup> *Ajja-t-agge maṃ āyasmanto eka, bhattikaṃ dhāretha rattūparataṃ virataṃ vikāla, bhojanā’ti.* “At the wrong time,” *vikāla*, ie “after noon has passed until sunrise” (V 4:86).

<sup>25</sup> *Labheyāham bhante bhagavato santike pabbajjāṃ, labheyāṃ upasampadan’ti.*

<sup>26</sup> This is the right going-forth pericop: see **Poṭṭhapāda S** (D 9,56.2/1:203) n, SD 7.14.

in no long time at all, right here and now, having realized it for himself through direct knowledge, attained and dwelled in the supreme goal of the holy life, for the sake of which sons of family rightly go forth from the household life into homelessness.

**30** THE ARHAT’S REVIEW KNOWLEDGE. He directly knew:

“Birth is destroyed,	<i>khīṇa,jāti</i>
the holy life has been lived,	<i>vusitam brahma,cariyaṃ</i>
done what is to be done,	<i>kataṃ karaṇīyaṃ</i>
there is no more of this state of being.” <sup>27</sup>	<i>nāparam itthattāyāti</i>

**31** Indeed, Ānanda, the venerable Gavesī became one of the arhats.

### The 500 lay followers renounce the world

**32** Then, Ānanda, it occurred to these 500 lay followers:

‘The noble Gavesī is indeed of great benefit to us, leading and inspiring us!’

**33** Indeed, the noble Gavesī, having shaven off hair and beard, having donned the saffron robe,<sup>28</sup> went forth from the home into homelessness—how much more for our part!<sup>29</sup>

**34** Then, Ānanda, the 500 lay followers approached the Blessed One, Kassapa, the worthy [arhat], fully self-awakened one, [218] and said this to the Blessed One, Kassapa, the worthy [arhat], fully self-awakened one:

**35** ‘May we, bhante, receive the going-forth in the Blessed One’s presence, and receive the ordination.’<sup>30</sup>

So, Ānanda, the 500 lay followers received the going-forth in the presence of the Blessed One, Kassapa, the worthy [arhat], fully self-awakened one, and received the ordination.

### The 500 monks attain arhathood

**36** Then, Ānanda, it occurred to the monk Gavesī:

‘I can obtain at will, easily obtain, without any difficulty obtain this joy of liberation.’<sup>31</sup>

**37** Oh that these 500 monks, too, would obtain at will, easily obtain, without any difficulty obtain this joy of liberation!’

**38** THE FULL ARHATHOOD PERICOPE.<sup>32</sup> Then, Ānanda, these 500 monks, dwelling alone, aloof, diligent, exertive, and resolute,

in no long time at all, right here and now, having realized it for themselves through direct knowledge,

attained and dwelled in the supreme goal of the holy life,

for the sake of which sons of family rightly go forth from the household life into homelessness.

**39** THE ARHAT’S REVIEW KNOWLEDGE. They directly knew:

“Birth is destroyed,	<i>khīṇa,jāti</i>
the holy life has been lived,	<i>vusitam brahma,cariyaṃ</i>
done what is to be done,	<i>kataṃ karaṇīyaṃ</i>

<sup>27</sup> On this para and the next (the attainment of arhathood), see **Poṭṭhapāda S** (D 9,56.2/1:203) n, SD 7.14.

<sup>28</sup> “The saffron robe” or “saffron-coloured robe,” *kāsāya*. This is cloth, traditionally made from collected rags and discarded cloth (incl shrouds) which are stitched together, and then dyed, usually in water boiled with tree-bark, giving it a colour ranging from saffron to yellowish red to ochre. Urban monastics’ robes tend to be of a bright yellowish-red hew, while forest monks’ robes tend to be a shade of brown or ochre. Sometimes the word *kāsāva* is also used, usu in ref to the religious garbs of outside sectarians, and in the expression, *kāsāva,kaṇṭha*, “yellow-neck,” a pejorative term for false monastics.

<sup>29</sup> *Ayyo hi nāma gavesī kesa.massuṃ ohāretvā kāsāyaṃ vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissati, kim aṅgaṃ pana mayan’ti.*

<sup>30</sup> *Labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan’ti*

<sup>31</sup> *Ahaṃ kho imassa anuttarassa vimutti,sukhassa nikāma,lābhī homi akiccha,lābhī akasira,lābhī,*

<sup>32</sup> See **Poṭṭhapāda S** (D 9,56.2/1:203) n, SD 7.14.

there is no more of this state of being.”

*nāparam itthattāyāti*

40 In this way, Ānanda, these 500 monks, with Gavesī as their leader, striving ever higher, in the ever subtler, realized the unsurpassed bliss of liberation.<sup>33</sup>

### The Buddha's exhortation

41 Therefore, Ānanda, you should train yourself, thus:

‘I shall strive ever higher, in the ever subtler, to realize the unsurpassed liberation.’<sup>34</sup>

42 Thus, Ānanda, you should train yourself.”

— evaṃ —

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<sup>33</sup> *Iti kho ānanda tāni pañca bhikkhu, satāni gavesī, pamukhāni uttar'uttari\* paṇīt'apaṇītāṃ vāyamamānā anuttar-  
am vimutti, sukham\*\* sacchākāmsu.* [\*Be Po uttar'uttari; Ce Ee Se uttar'uttarim; Be Ce vimutti, sukham; Ee Se  
vimuttimi.]

<sup>34</sup> *Uttar'uttari paṇīt'apaṇītāṃ vāyamamānā anuttaram vimuttiṃ sacchikarissāmāti.* So Be Ee Se reading simply  
*vimuttiṃ; Ce vimutti, sukham.*