0.0.1 Sela

selasuttaṃ

1. Thus was heard by me. At one time the Auspicious One while wandering on tour in Anguttarapa with a large Sangha of bhikkhus, with one thousand, two hundred and fifty bhikkhus, arrived at a market town of Anguttarapa called Apana. Keniya, the matted hair ascetic, heard: “The Master Gotama, son of the Sakyans, having gone forth from the Sakyan clan, has arrived at Apana. Now a good reputation has been spread about that Auspicious Gotama thus: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious.” Having realized this world with its devas, maras and brahmas, together with the population of samanas and brahmanas, devas and humans, he causes to make it known. He teaches the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing, making known the life of purity that is utterly perfect and pure. Now good is the sight of such arahants.”

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi, yena āpaṇaṃ nāma aṅguttarāpānaṃ nigamo tadavasari. assosi kho keṇiyo jaṭilo samaṇo khalu bho

gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi āpaṇaṃ anuppatto. taṃ kho pana bhagavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: 'itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti. so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. so dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī'ti.

2. Then Keniya, the matted hair ascetic, visited with the Auspicious One. Upon arrival, he exchanged friendly greetings with the Auspicious One. Having exchange friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the Auspicious One instructed, aroused, energized, gladdened Keniya, the matted hair ascetic, with a Dhamma talk. Then Keniya, the matted hair ascetic, having been instructed, aroused, energized, gladdened with a Dhamma talk, said this to the Auspicious One. "May Master Gotama, together with the bhikkhu sangha, consent to [accepting] tomorrow's meal from me." When thus was said, the Auspicious One said this to Keniya, the matted hair ascetic: "Large,

O Keniya, is the bhikkhu sangha, one thousand, two hundred and fifty, and you place higher faith in the brahmins." Also for a second time, Keniya, the matted hair ascetic, said this to the Auspicious One. "May Master Gotama, together with the bhikkhu sangha, consent to [accepting] tomorrow's meal from me." Also for a second time, the Auspicious One said this to Keniya, the matted hair ascetic: "Large, O Keniya, is the bhikkhu sangha, one thousand, two hundred and fifty, and you place higher faith in the brahmins." Also for a third time, Keniya, the matted hair ascetic, said this to the Auspicious One. "May Master Gotama, together with the bhikkhu sangha, consent to [accepting] tomorrow's meal from me." The Auspicious One consented by silence.

atha kho keṇiyo jaṭilo yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavatā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho keṇiyo jaṭilo bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantaṃ etadavoca: 'adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā'ti. evaṃ vutte bhagavā keṇiyaṃ jaṭilaṃ etadavoca: mahā kho keṇiya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni. tvañca kho brāhmaṇesu abhippasanno'ti. dutiyampi kho keṇiyo jaṭilo bhagavantaṃ etadavoca: 'kiñcāpi bho go-

tama, mahā bhikkhusaṅgho, aḍḍhateḷasāni bhikkhusatāni, ahañca brāhmaṇesu abhippasanno, adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā'ti. dutiyampi kho bhagavā keṇiyaṃ jaṭilaṃ etadavoca: 'mahā kho keṇiya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni. tvañca kho brāhmaṇesu abhippasanno'ti. tatiyampi kho keṇiyo jaṭilo bhagavantaṃ etadavoca: 'kiñcāpi bho gotama mahā bhikkhusaṅgho, aḍḍhateḷasāni bhikkhusatāni. ahañca brāhmaṇesu abhippasanno, adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā'ti. adhivāsesi bhagavā tuṇhībhāvena.

3. Then, Keniya, the matted hair ascetic, having known of the Auspicious One's consent, having risen up from his seat, stopped by his own hermitage. Upon arrival, he addressed his friends and colleagues, family and blood relations: "Hear me honorable friends and colleagues, family and blood relations. The samana Gotama, together with the bhikkhu sangha, have been invited by me for tomorrow's meal. You may provide me with physical assistance." "Yes Sir," those friends and colleagues, family and blood relations of Keniya, the matted hair ascetic, having replied, some dug out ovens, some splitted firewood, some washed pots, some set in place water vessels, some prepared seats, and Keniya, the matted hair ascetic himself, arranged a circular pavilion.

atha kho keṇiyo jaṭilo bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanā yena sako assamo tenupasaṅkami. upasaṅkamitvā mittāmacce ñātisālohite āmantesi: suṇantu me bhonto mittāmaccā ñātisālohitā, samaṇo me gotamo nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena. yena me kāyaveyyāvaṭikaṃ1 kareyyāthā'ti. evaṃ bho'ti kho keṇiyassa jaṭilassa mittāmaccā ñātisālohitā keṇiyassa jaṭilassa paṭissutvā appekacce uddhanāni khaṇanti, appekacce kaṭṭhāni phālenti, appekacce bhājanāni dhovanti, appekacce udakamaṇikaṃ patiṭṭhāpenti, appekacce āsanāni paññāpenti. keṇiyo pana jaṭilo sāmaññeva maṇḍalamālaṃ paṭiyādeti.

4. At that time the brahmin Sela was living at Apana, a knowledge master of the three vedas, of the vocabularies and the rituals, of the phonology and the etymology with the legends as the fifth, master of the verses and the grammer, well versed in the materialistic phylosophy and the auspicious marks of a great man, and he taught the mantras to three hundred brahmin students. At that time Keniya, the matted hair ascetic, placed higher faith in the brahmin Sela. Then the brahmin Sela while walking and wandering about, accompanied by three hundred brahmin students, walking along back and forth, stopped by Keniya, the matted hair ascetic's hermitage. The brahmin Sela saw some people digging out ovens at Keniya, the matted hair ascetic's hermitage, some splitting firewood, some washing pots, some setting in place water

vessels, some preparing seats, and Keniya, the matted hair ascetic himself, arranging a circular pavilion. Having seen, he said this to Keniya, the matted hair ascetic: "Is there going to be an engagement for you, Master Keniya, or is there going to be a marriage, or an offering of a great sacrifice, or is Seniya Bimbisara, the king of Magadha, together with his army invited for tomorrow?" "No, Master Sela, there is not going to be an engagement for me, nor is there going to be a marriage, nor an offering of a great sacrifice, nor is Seniya Bimbisara, the king of Magadha, together with his army invited for tomorrow." Rather, [there will be] an offering of a great sacrifice by me. There is, Master, the samana Gotama, son of the Sakyans, having gone forth from the Sakyan clan, while wandering on tour in Anguttarapa with a large Sangha of bhikkhus, with one thousand, two hundred and fifty bhikkhus, has arrived at Apana. Now a good reputation has been spread about that Auspicious Gotama thus: "Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious." He has been invited by me, together with the bhikkhu sangha, for tomorrow's meal." Do you say "Buddha," Master Keniya? I say "Buddha," Master Sela? Do you say "Buddha," Master Keniya? I say "Buddha," Master Sela? Do you say "Buddha," Master Keniya? I say "Buddha," Master Sela?

tena kho pana samayena selo brāhmaṇo āpaṇe

paṭivasati tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo. tīṇi ca māṇavakasatāni mante vāceti. tena kho pana samayena keṇiyo jaṭilo sele brāhmaṇe abhippasanno hoti. atha kho selo brāhmaṇo tīhi māṇavakasatehi parivuto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena keṇiyassa jaṭilassa assamo tenupasaṅkami. addasā kho selo brāhmaṇo keṇiyassa jaṭilassa assame appekacce uddhanāni khaṇante, appekacce kaṭṭhāni phālente, appekacce bhājanāni dhovante, appekacce udakamaṇikaṃ patiṭṭhāpente, appekacce āsanāni paññāpente2, keṇiyaṃ pana jaṭilaṃ sāmaññeva maṇḍalamālaṃ paṭiyādentaṃ. disvāna keṇiyaṃ jaṭilaṃ etadavoca: kinnu bhoto keṇiyassa āvāho vā bhavissati, vivāho vā bhavissati, mahāyañño vā paccupaṭṭhito, rājā vā māgadho seniyo bimbisāro nimantito svātanāya saddhiṃ balakāyenā’ti. na me bho sela āvāho bhavissati, napi vivāho bhavissati, napi rājā māgadho seniyo bimbisāro nimantito svātanāya saddhiṃ balakāyena. api ca kho me mahāyañño paccupaṭṭhito. atthi bho samaṇo gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi āpaṇaṃ anuppatto. taṃ kho pana bhagavantaṃ3 gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anut-

taro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti. so me nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā'ti. buddhoti bho keṇiya vadesi, buddhoti bho sela vadāmi. buddhoti bho keṇiya vadesi, buddhoti bho sela vadāmi. buddhoti bho keṇiya vadesi, buddhoti bho sela vadāmī'ti.

5. Then for the brahmin Sela, this occurred: "Even this utterance is rare in the world, namely, "Buddha." Moreover the thirty two auspicious marks of a great man has been handed down in our mantras, by which for the person endowed with those great marks, there are only two destinies, no other. If he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic, crushing the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword. If however, he goes forth from the home life into homelessness, then he becomes an arahant, a supremely awakened one, who rolls back the veil in the world. But where, O Master Keṇiya, is Master Gotama, the Arahant, the Supremely Awakened One, dwelling at present?" When thus was said, Keniya,

the matted hair ascetic, having stretched forth his arm downwards, said this to the brahmin Sela: “By this role of dark green forest, O Master Sela.”

atha kho selassa brāhmaṇassa etadahosi: ghosopi kho eso dullabho lokasmiṃ yadidaṃ buddhoti. āgatāni kho panasmākaṃ mantesu dvattiṃsa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva4 gatiyo bhavanti anaññā. sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni satta ratanāni bhavanti. seyyathidaṃ: cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati. sace pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchado1 kahaṃ pana bho keṇiya, etarahi so bhavaṃ gotamo viharati arahaṃ sammāsambuddho’ti. evaṃ vutte keṇiyo jaṭilo dakkhiṇaṃ bāhuṃ paggahetvā selaṃ brāhmaṇaṃ etadavoca: yenesā bho sela nīlavanarājī’ti.

6. Then the brahmin Sela, together with three hundred brahmin students, visited with the Auspicious One. Then the brahmin Sela addressed those students: “Be quiet,

venerables. Approach putting your feet down step by step. Indeed difficult to meet with are those Auspicious Ones, like lions, faring alone, and when I am discussing with the samana, Master Gotama, do not you, venerable ones, interrupt us in the middle of our conversation. The venerable ones should wait for me to finish the conversation."

atha kho selo brāhmaṇo tīhi māṇavakasatehi saddhiṃ yena bhagavā tenupasaṅkami. atha kho selo brāhmaṇo te māṇavake āmantesi: appasaddā bhonto āgacchantu pāde pādaṃ2 nikkhipantā, durāsadā hi te bhagavanto sīhāva ekacarā, yadā cāhaṃ bho samaṇena gotamena saddhiṃ manteyyaṃ, mā me bhonto antarantarā kathaṃ opātetha, kathāpariyosānaṃ me bhavanto āgamentū'ti.

7. Then the brahmin Sela, approached the Auspicious One. Upon arrival, he exchanged friendly greetings with the Auspicious One. Having exchange friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the brahmin Sela looked for the thirty two auspicious marks of a great man on the Auspicious One's body. The brahmin Sela saw on the Auspicious One's body most of the thirty two auspicious marks of a great man except for two. Among these two auspicious marks of a great man he had perplexity, doubt, indecision, uncertainty, "the male organ enclosed in sheath, and the largeness of the tongue." Then for the Auspicious

One this occurred: This brahmin Sela sees most of the thirty two auspicious marks of a great man on me except for two. Among these two auspicious marks of a great man he has perplexity, doubt, indecision, uncertainty, "the male organ enclosed in sheath, and the largeness of the tongue." So then the Auspicious One perform such an exhibition of superhuman powers that the brahmin Sela saw the Auspicious One's male organ enclosed in a sheath. Then the Auspicious One, having put out his tongue, touched and stroked both ear holes and also touched and stroked both nostrils. He also covered the entire forehead with his tongue.

atha kho selo brāhmaṇo yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavatā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho selo brāhmaṇo bhagavato kāye dvattiṃsa mahāpurisalakkhaṇāni sammannesi3. addasā kho selo brāhmaṇo bhagavato kāye dvattiṃsa mahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve. dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati, kosohite ca vatthaguyhe pahūtajivhatāya cā'ti. atha kho bhagavato etadahosi: passati kho me ayaṃ selo brāhmaṇo dvattiṃsa mahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve. dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati, kosohite ca vatthaguyhe, pahūtajivhatāya cāti. atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhi-

saṅkhāsi yathā addasa selo brāhmaṇo bhagavato kosohitaṃ vatthaguyhaṃ. atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi parimasi4 ubhopi nāsikāsotāni5 anumasi parimasi. kevalampi6 lalāṭamaṇḍalaṃ7 jivhāya chādesi.

8. So then this occurred to the brahmin Sela: "The samana Gotama is endowed with the thirty two auspicious marks of a great man, fully complete, not incomplete, but I don't know if he is a Buddha or not. But I have heard this said by brahmins of old, of ancient times, teachers of teachers: Those arahants, the supremely awakened ones, manifest themselves when their own praises are being expounded. What if I were to praise the samana Gotama in his presence with fitting verses?"

atha kho selassa brāhmaṇassa etadahosi: samannāgato kho samaṇo gotamo dvattiṃsa mahāpurisalakkhaṇehi paripuṇṇehi, no aparipuṇṇehi, no ca kho naṃ jānāmi buddho vā no vā. sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ. ye te bhavanti arahanto sammāsambuddhā, te sake vaṇṇe bhaññamāne attānaṃ pātukaronti. yannūnāhaṃ samaṇaṃ gotamaṃ sammukhā sāruppāhi gāthāhi abhitthaveyya'nti.

9. So then the brahmin Sela praised the Auspicious One in his presence with fitting verses.

atha kho selo brāhmaṇo bhagavantaṃ sammukhā sāruppāhi gāthāhi abhitthavi.

With a perfect body, handsome, well-born, lovely to behold,
with a golden-colored complexion, the Auspicious One is heroic, with extremely white teeth.

paripuṇṇakāyo suruci sujāto cārudassano,

suvaṇṇavaṇṇosi bhagavā susukkadāṭhosi viriyavā1

Indeed for a man who is well born, those to whom distinctive marks come to be,
all those auspicious marks of a great man are on your body.

narassa hi sujātassa ye bhavanti viyañjanā,
12sabbe te tava kāyasmiṃ mahāpurisalakkhaṇā.

With bright eyes, handsome face, broad, straight, majestic,
amidst the sangha of samanas, you shine like the sun.

pasannanetto sumukho brahā3 uju patā-

pavā,
majjhe samaṇasaṅghassa ādiccova virocasi.

A bhikkhu good to gaze upon, with skin like gold,
what have you to do with being a samana, with such supreme complexion?

kalyāṇadassano bhikkhu kañcanasannibhattaco,
kinte samaṇabhāvena evaṃ uttamavaṇṇino.

You are worthy to be a king, a wheel turning monarch, the foremost leader,
victorious ruler of the earth bounded by the four oceans.

rājā arahasi bhavituṃ cakkavattī rathesabho,
cāturanto vijitāvī jambusaṇḍassa4 issaro.

A khattiya enjoying sovereinty, let them be your vassals,
king of kings, lord of men, Gotama, claim your kingdom.

khattiyā bhogī rājāno5 anuyuttā6 bhavantu te,

rājābhirājā manujindo rajjaṃ kārehi gotama.

“A king am I, O Sela,” the king of Dhamma unsurpassed,
I roll the wheel of Dhamma, the wheel that cannot be rolled back.

rājāhamasmi selā’ti dhammarājā anuttaro,

dhammena cakkaṃ vattemi cakkaṃ appativattiyaṃ7.

He acknowledges supreme awakening, the king of Dhamma unsurpassed,
I roll the wheel of Dhamma, thus speaks Gotama.

sambuddho paṭijānāsi dhammarājā anuttaro,
dhammena cakkaṃ vattemi iti bhāsasi gotama.

Who is your general, the venerable disciple who emulates the Teacher,
Who is your successor, that continues to roll the wheel of the Dhamma for you?

ko nu senāpati bhoto sāvako satthuranvayo8,

ko te imaṃ anuvatteti9 dhammacakkaṃ
pavattitaṃ.

By me the wheel is set in motion, the wheel of
Dhamma unsurpassed,
Sariputta keeps it rolling, following the exam-
ple of the Tathagata.

mayā pavattitaṃ cakkaṃ (selāti bhagavā)
dhammacakkaṃ anuttaraṃ,
sāriputto anuvatteti anujāto tathāgataṃ.

What should be supremely known is supremely
known, what should be enculturated is
enculturated,
What should be abandoned is abandoned by
me. Therefore, O brahmin, I am a Bud-
dha.

abhiññeyyaṃ abhiññātaṃ bhāvetabbañca
bhāvitaṃ,
pahātabbaṃ pahīnaṃ me tasmā buddhosmi
brāhmaṇa.

Remove your doubt in me, be decisive, O brah-
min,
always difficult to gain is the sight of the supremely
awakened ones.

vinayassu mayi kaṅkhaṃ adhimuccassu

brāhmaṇa,
dullabhaṃ dassanaṃ hoti sambuddhānaṃ
abhiṇhaso.

Truly of those whose appearance is always
difficult to gain in the world,
that I am, O brahmin, the supremely awakened
one, the unsurpassed surgeon.

yesaṃ ve dullabho loke pātubhāvo abhiṇ-
haso,
sohaṃ brāhmaṇa sambuddho sallakatto
anuttaro.

An embodiment of Brahma, unrivalled, crusher
of Mara's army,
having overpowered all enemies, I rejoice with
nothing to fear from any quarter.

brahmabhūto atitulo mārasenappamad-
dano,
sabbāmitte10 vasī katvā modāmi akuto-
bhayo.

Listen to this, O honorables, as the one en-
dowed with eyes speaks,
the surgeon, the great hero, like a lion roaring
in the forest.

imaṃ bhonto nisāmetha yathā bhāsati

cakkhumā,
sallakatto mahāvīro sīhova nadatī vane.

An embodiment of Brahma, unrivalled, crusher of Mara's army,
who having seen would not gain confidence, except one born of dark [nature].

brahmabhūtaṃ atitulaṃ mārasenappamaddanaṃ,
ko disvā nappasīdeyya api kaṇhābhijātiko.

He who wishes should follow me, he who does not wish should go,
here I will go forth, in the presence of the one with excellent wisdom .

yo maṃ icchati anvetu yo vānicchati gacchatu,
idhāhaṃ pabbajissāmi varapaññassa santike.

If the instructions of this supremely awakened one pleases the master,
we too will go forth, in the presence of the one with excellent wisdom.

etañce12 ruccati bhoto sammāsambuddhasāsanaṃ2,

mayampi pabbajissāma varapaññassa santike.

These three hundred brahmins request with hands in anjali,
we will fare, O Auspicious One, the life of purity in your presence.

brāhmaṇā tisatā ime yācanti pañjalīkatā,

brahmacariyaṃ carissāma bhagavā tava santike.

"Well-proclaimed is life of purity, visible here and now, not involving time,
where the going forth is not empty for one who trains with vigilance."

svākkhātaṃ brahmacariyaṃ (selāti bhagavā) sandiṭṭhikamakālikaṃ,
yattha amoghā pabbajjā appamattassa sikkhatoti.

12. Then the brahmin Sela together with his assembly gained the going forth in the presence of the Auspicious One, they gained the higher ordination. Then with the passing of the night, Keniya, the matted hair ascetic, having prepared excellent hard foods and soft foods in his own hermitage, announced to the Auspicious One: "It is time Master Gotama, the meal is ready." So then in

the morning, the Auspicious One having dressed, having taken bowl and robe, approached Keniya, the matted hair ascetic's hermitage. Upon arrival, he sat down on a prepared seat with the bhikkhu sangha.

alattha kho selo brāhmaṇo sapariso bhagavato santike pabbajjaṃ, alattha upasampadaṃ. atha kho keṇiyo jaṭilo tassā rattiyā accayena sake assame paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi: 'kālo bho gotama, niṭṭhitaṃ bhatta'nti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena keṇiyassa jaṭilassa assamo tenupasaṅkami. upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena.

13. So then Keniya, the matted hair ascetic, with his own hands, served and satisfied the community of bhikkhus headed by the Buddha with excellent hard foods and soft foods. Then, when the Auspicious One had eaten and removed his hand from the bowl, Keniya, the matted hair ascetic, having taken a certain lower seat, sat down to one side. Having sat down to one side, the Auspicious One rejoiced in Keniya, the matted hair ascetic's [generosity] with these verses.

atha kho keṇiyo jaṭilo buddhapamukhaṃ3 bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. atha kho ke-

ṇiyo jaṭilo bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā imāhi gāthāhi anumodi.

"The fire-oblation is the cheif of sacrifices, the
metre is the chief of verses,
the king is the chief of humans, the ocean is
the chief of rivers.

aggihuttamukhā yaññā sāvittī chandaso
mukhaṃ,
rājā mukhaṃ manussānaṃ nadīnaṃ sā-
garo mukhaṃ.

The moon is the cheif of the constellation, the
sun is the chief of luminaries,
for those seeking merits, the sangha is indeed
the chief of [recipients of] sacrifice."

nakkhattānaṃ mukhaṃ cando ādicco ta-
pataṃ mukhaṃ,
puññaṃ ākaṅkhamānānaṃ saṅgho ve ya-
jataṃ mukha'nti.

14. Then the Auspicious One, having rejoiced in [the generosity of] Keniya, the matted hair ascetic, with these verses, having risen up from his seat, departed. Then the venerable Sela, together with his assembly, dwelling alone, withdrawn, vigilant, ardent, resolute, not long

entered upon and dwelled in that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with their own supreme knowledge in just this very life. They understood: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is nothing else [to do] for thusness.” And the venerable Sela, together with his assembly, all became one of the arahants.

atha kho bhagavā keṇiyaṃ jaṭilaṃ imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi. atha kho āyasmā selo sapariso eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti. tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti abbhaññāsi. aññataro ca kho panāyasmā selo sapariso arahataṃ ahosi.

15. Then the venerable Sela, together with his assembly, approached the Auspicious One. Having approached, having arranged his robe on one shoulder, having stretched out his hands in anjali towards the Auspicious One, addressed the Auspicious One in verses.

atha kho āyasmā selo sapariso yena bhagavā te-

nupasaṅkami, upasaṅkamitvā ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjalimpaṇāmetvā bhagavantaṃ gāthāya ajjhabhāsi.

“It is the eighth day since having gone to the
one endowed with eyes as refuge.
For seven days, we have been tamed by your
instructions, O Auspicious One.

yantaṃ saraṇamāgamma ito aṭṭhamī cakkhumā1,
sattarattena2 bhagavā dantamhā3 tava sāsane.

You are the Buddha, you are the Teacher, you
are the sage, vanquisher of Mara,
you having cut the underlying tendencies, crossed,
you lead the population across.

tuvaṃ buddho tuvaṃ satthā tuvaṃ mārābhibhū muni,
tuvaṃ anusaye chetvā tiṇṇo tāresimaṃ pajaṃ.

Those who overcome ownership, those who
split asunder the asavas,
like a lion without undertakings, having abandoned fear and dread.

upadhī te samatikkantā āsavā te padā-

litā,
sīhova anupādāno pahīnabhayabheravo.

These three hundred bhikkhus, stand with hands in anjali,
stretch out your feet, O hero, [let them] pay homage to the Teacher, the Naga."

bhikkhavo tisatā ime tiṭṭhanti pañjalīkatā,

pāde vīra pasārehi nāgā vandantu satthuno'ti.