

Mahāparinibbānasuttam PĀLI - ENGLISH

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Preface (first edition)

“Handa dāni bhikkhave āmantayāmi vo:
vayadhammā saṅkhārā, appamādena sampādettha.”

“Monks, now I declare to you:
conditioned things are subject to decay.
Strive on with heedfulness.”

Many Buddhists are familiar with this final exhortation of the Buddha before His Parinibbāna. Yet few know the circumstances in which it was spoken, or how profound these two sentences truly are. What are the *saṅkhāras* the Buddha referred to as being subject to decay? And what is the *heedfulness* He urged us to cultivate?

The answers to these questions are found in the **Mahāparinibbāna Sutta**, a discourse compiled by Venerable Ānanda, the Buddha’s close attendant, who carefully recorded the events of nearly the final year of the Buddha’s life—from shortly before the Parinibbāna until the distribution of the relics—within a single, continuous sutta.

The sutta begins with King Ajātasattu’s intention to wage war against the city of Vesālī. He sends his trusted minister, Vassakāra the Brahmin, to sound out the Buddha as to whether such a campaign might succeed. In response, the Buddha expounds the **Aparihāniya-dhamma**—the principles that prevent decline. Vesālī, governed by concord and unity, could not be destroyed so long as that harmony remained intact.

Here, *saṅkhāra* first appears in a **social sense**: things constructed and maintained collectively. Correspondingly, *heedfulness* at this level is communal harmony itself. After giving this teaching, the Buddha spends His final rains retreat at Vesālī, as though to remind the Licchavīs continually of the principles He had taught. King Ajātasattu dared not attack openly; instead, he employed subterfuge, gradually eroding their unity. Soon after the Buddha’s Parinibbāna, Vesālī fell.

Vesālī had flourished almost in parallel with the rise of the Buddha’s dispensation. Earlier before the city knew about the Buddha, it suffered a devastating plague. The people invited the Buddha, who compassionately came and taught the **Ratana Sutta**, instructing Venerable Ānanda to sprinkle consecrated water throughout the city. Vesālī recovered and prospered even more than before, sustained by the Dhamma itself. The Buddha once remarked that those who wished to see the devas of Tāvātimsa heaven should look upon the Licchavīs.

With omniscient knowledge, the Buddha surely foresaw the eventual disintegration of their unity and the city’s decline. A great metropolis with seven layers of walls ultimately fell through heedlessness. Extending that vision further, the Buddha would also have foreseen the eventual disappearance of the Buddha’s dispensation from the Indian subcontinent itself. His final glance at Vesālī—described as the **nāgāvalokana**, the elephant-like gaze that turns without twisting the neck—beautifully conveys His deep compassion care and concern for the people of that land.

The sutta also reveals the Buddha’s resolve in refusing Māra’s invitation to enter Parinibbāna until the fourfold Buddhist community had matured sufficiently to preserve the Teaching. We see clearly the conditioned nature of the Buddha’s own body: at eighty years of age, He likened it to an old cart held together with bamboo splints. He endured illness, fatigue, hunger, and thirst—yet remained ever concerned for the future of the Saṅgha. Repeatedly, He emphasized the **Dhamma and Vinaya**, especially the **Bodhipakkhiya-dhammas**, the factors leading to enlightenment.

Here, *saṅkhāra* refers to the **five aggregates**, while *heedfulness* becomes the **Noble Eightfold Path**—harmony at the level of Dhamma—leading to the abandonment of craving and the realization of Nibbāna.

A Concise Pāli Summary of the Four Noble Truths

- **Dukkha / Samudaya** → *Mata / Mada* (Death / Intoxication)
- **Nirodha / Magga** → *Amata / Appamāda* (*The Deathless / Heedfulness*)

Intoxication gives rise to death; heedfulness leads to the Deathless.

The first three truths are realities to be **known, abandoned, and realized**.

The final truth is an ethical path that must be **practiced**.

The **Mahāparinibbāna Sutta** is the longest discourse in the entire Canon, consisting of **six recitation sections (bhāṇavāra)**. When chanted continuously in Pāli, it takes about fifty minutes, requiring six pauses for rest. (By comparison, the Mahāsatipaṭṭhāna Sutta and the Dasuttara Sutta contain only two bhāṇavāras each.)

This book presents the Pāli text alongside its translation to facilitate both recitation and study.

Acknowledgements

Gratitude is extended to Wat Chak Daeng for the primary Pāli–Thai source text used in this volume; to a venerable monk who kindly provided the 143rd Nibbāna verse and the two **Dhammānussati** reflections appended here for contemplation of Nibbāna and the Four Noble Truths; to Venerable Chaiyos for the elegant cover design; to the Kalyāṇadhamma for curating Dhamma books as trusted companions; and to the devoted lay supporters whose generosity made this publication possible.

Any errors are humbly acknowledged, and readers are invited to offer corrections for future editions at: dhirapanno@gmail.com

Closing Verse

Not-self reveals the wound of birth,
Impermanence returns all forms to earth.
Faith sets the feet to strive and stay,
Wisdom lights the clear and certain way.

Cessation cools where craving ceased,
The inner fires fade into peace.
Through patient practice, fruit made whole—
Full-moon Nibbāna crowns the soul.

Nibbānaṃ paramaṃ sukhaṃ

Nibbāna is the supreme bliss.

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Preface (second edition)

An Invitation to Recite Mahāparinibbāna Sutta and Discover the Meaning of Life

In all the books I have compiled, I have never written a second preface. Once a book is released, I consider it to belong to the reader, no longer to the author. There is therefore no need to add further explanations.

This time, however, feels different.

After distributing the book of the *Mahāparinibbāna Sutta*, I noticed that most people admired the beauty of the cover—and then placed it on a shelf. Few seemed to open it, read it carefully, or recite it aloud. So I would like to make one more invitation, in the hope that it may change at least a few minds. This essay is written for that purpose.

Why the Mahāparinibbāna Sutta Matters Today

Today, we are lacking **stories of quality**—stories that can inspire people through example, stories whose lessons can actually be practiced, even if only in part. We lack stories that bind people together rather than divide them by class, status, or even species—stories in which no being must be sacrificed as a scapegoat for the benefit of the many.

We lack stories that do not create external enemies in order to manufacture internal unity, that do not divide “us” from “them.” Such stories are truly universal.

We also lack stories that do not rely on blind belief in supernatural intervention beyond cause and condition, beyond what human beings can reasonably access.

The *Mahāparinibbāna Sutta* is such a story.

It is told from the perspective of one human being—Venerable Ānanda—who witnessed the great resolve of another human being—the Buddha—who tirelessly devoted himself to leading beings out of the cycle of suffering. However difficult, however long it took, he did not give up, until that resolve was fulfilled.

A Story Few Buddhists Truly Know

The *Mahāparinibbāna Sutta* is one of the most important narratives in the Buddhist tradition. It recounts the final rains retreat of the Buddha, the last year of his life, and the events leading up to his Parinibbāna.

Yet surprisingly few Buddhists have ever recited it, or read it attentively enough to notice its rich details, such as:

- Why was the city of Vesālī spared from King Ajātasattu’s invasion for three more years, despite his determination to attack?
- Why did the Buddha accept Māra’s invitation to pass into Parinibbāna at the age of eighty?
- Why did the Buddha travel so far to Kusinārā to enter Parinibbāna?
- Where were the Buddha’s relics distributed, and who preserved them—clear historical evidence that the Buddha truly existed?

Those who recite the sutta aloud will experience the beauty of the Pāli sounds and gain insight into the Buddha’s intention: that he entrusted the **path of the holy life** and the **continuity of the Saṅgha** to all Buddhists, collectively, to carry forward.

A Timely Moment

This year’s **Vesākha Pūjā**, on 11 May, marks the transition from **B.E. 2567 to 2568**, a year of symbolic transformation in the Buddha’s life—where “seven” becomes “eight”:

1. **Birth:** seven steps → the Eight Worldly Conditions
2. **Enlightenment:** seven factors of awakening → the Noble Eightfold Path
3. **Parinibbāna:** seven principles of non-decline → the Eighth Day Commemoration (*Aṭṭhamī Pūjā*)

The transition from the **Seven Principles of Non-Dcline** to the **Eighth Day after Parinibbāna** is described in detail in the *Mahāparinibbāna Sutta*.

This year is also the **Year of the Snake**, marking **214 cycles since the Buddha’s Anupādisesa-Nibbāna** ($12 \times 214 = 2568$). At the same time, the Buddha’s Tooth Relic has been ceremonially brought from Beijing to Sanam Luang in Thailand.

Symbolically, it is as if the **Great Dragon (Mahāyāna)** and the **Nāga (Theravāda)** have met.

To recite the *Mahāparinibbāna Sutta* during this auspicious convergence—at the right time, recalling events that truly occurred—is an opportunity for Buddhists to come together in unity and renew the task entrusted to us by the Buddha himself.

This is no trivial matter. It is the work of Dhamma that must continue to turn for many cycles yet, until the full five thousand years are complete.

If we miss the opportunity this year, we may have to wait another **twelve years** for the Year of the Snake to return—and by then, how many of us will still remain? And if we remain, may we not be lost, but still able to raise our voices in recitation.

For All Thais—and Beyond

These reasons alone should be enough to encourage Buddhists to recite and study the *Mahāparinibbāna Sutta* together.

Thai culture has been intertwined with Buddhism for so long that the two are almost inseparable. Anyone who studies Thai culture without understanding Buddhism will find it difficult to grasp the Thai way of thinking and feeling.

Therefore, I invite **all Thai people**, even those who are not Buddhists, to study, recite, and reflect on the *Mahāparinibbāna Sutta*. It offers deep insight into Thai civilization and may inspire people of any faith to practice more earnestly within their own traditions.

For Thai Buddhists in particular, the responsibility is even greater. Through this sutta, we come to understand the Buddha's resolve before he accepted Māra's invitation to pass away—having seen that the fourfold Buddhist community was ready to preserve the Dhamma.

He entrusted us with the task of keeping the **Wheel of Dhamma** turning—
for the welfare, benefit, and happiness of devas and humans,
so that the gate of learning leading to the Deathless, Nibbāna, may remain open for those with little dust in their eyes, for a very long time to come.

The Duty of Dhamma

Straight — the ordinary truth, clear
Cut — the lower nature away
Plant — the original element
Awaken — the turning of the Dhamma wheel

*(Duties toward the Four Noble Truths:
Suffering, Origin, Cessation, Path)*

Editorial Notes (Second Edition)

In this second printing, certain translations have been refined for accuracy and tone—for example, softening “wrongdoing” to “moment of inattention” and “transgression” to “lapse of mindfulness” regarding Ānanda's missed opportunity to request the Buddha to remain for an aeon. Another revision concerns the term *āyasa*, traditionally translated as “iron,” which—following the commentary—is here rendered as “gold,” referring to the royal funeral rites.

We have also added information on the current locations of the four Tooth Relics to connect the ancient narrative with present reality.

Gratitude

Deep appreciation is extended to **Dr. Nareerat Methiyawong** and family for their wholehearted effort, time, and resources in making this second printing possible—for recitation at the sacred sites in India and temples throughout Thailand. Gratitude is also offered to the many senior monks who recognized the importance of this undertaking on the auspicious Vesākha full-moon of B.E. 2568.

May the true Dhamma of the Fully Enlightened Buddha endure alongside the Buddhist community for all time.

Three Colors — One Refuge

So many stories fill the air,
Choose with care—let truth be there.
Lose the thread, the path grows dim;
Keep the true, the heart grows still.

Stories of the Buddha rise—
Gather minds, let faith arise.
Stories of Nibbāna told
Still the gears the world once rolled.

Stories of the Saṅgha show
Lives kept clean, a measured flow.
Stories of the Dhamma gleam—
Threefold light, the Triple Gem.

Many hues, yet one retreat:
Bow the head, the refuge meets.
When the tale is true and right,
Mind and world dissolve in light.

— *Papañca*

*The human world is not built from stardust,
but from the stories we choose to tell.*

I am a servant of the Buddha.
The Buddha is my master—
free beyond me.

— **Phra Mahā Keyrati Dhirapañño**
Wat Pah Boonlorm
9 March B.E. 2568 (2025)

We Are Losing Our Stories

Dhirapañño

Today we are living in what might be called a **post-narrative age**. This may be one reason why many people now feel lost and unfamiliar to themselves. For when there is no story, everything that happens appears accidental—unconnected, unrelated. There are only drifting fragments, confusion, noise, instead of a shared narrative with a stable spine.

What we have instead is something else: **information**—and a great deal of it. Information has replaced story. Yet information does not help us understand the meaning or direction of life. We may receive endless data, but it does not help us see who we are or where we should go—because the information we accumulate has **no conclusion**. It grows without end, without closure, without a place to rest.

As technology becomes more complex, information multiplies. But it does not give us greater clarity. It does not help us rank what matters, draw boundaries, or find a steady orientation. It offers no firm ground, no guiding thread for living. Above all, it does not offer a refuge where the human heart can pause and breathe. The more the great waves of information crash upon us, the more we become fascinated—almost intoxicated—by a formless sea where nothing has edges, nothing stands out, nothing is distinctly important anymore.

This is why **storytelling matters**. A story selects what is essential and discards what is not. A story leaves space for the unexpected—space for what may yet occur. A story can transform what looks like mere coincidence into something that feels intentional, directional, meaningful. It can turn explanation into narration—keeping a certain mystery alive, inviting us to step in and search for answers.

Religion is one example of meaningful storytelling that still survives in contemporary society. Many modern people regard religion as something for the past, something we have outgrown. Yet even modern people still need some **shared narrative**—something that can bind a society together. The urgent question of our age is this: **How will we live if there is no common story within which people can find meaning together?**

What Does Religion Do as Story?

Religion treats time as a **cycle**. When significant moments return, the community gathers: rituals are performed; holidays are observed; festivals are celebrated. Life becomes anchored to something greater than the ordinary flow of daily routine. In other words, religious narrative gives life more than an endless calendar of appointments that never truly ends.

A life without story cannot arrive at a complete conclusion. But a world shaped by story—such as the religious world—can become a world filled with meaning: rich with value,

symbols, and shared rites. Religion functions as a landmark: it ties life into a community, gives direction, and offers the possibility of a coherent ending.

Information vs. Story

What is the crucial difference between **information** and **narrative**, and why must we separate them?

A narrative differs from information because it has been **chosen**. It remembers certain events and links them together—meaning that other events are left out. As a result, gaps remain. By contrast, information tries to record everything, as much as possible, about everything. It seeks to eliminate all gaps by exhaustive accumulation—capturing endless details, then using the total dataset to produce “facts.”

But notice what disappears in this process: there is no selection, no reflection, no contemplation—only accumulation. There is no story, no thread. Only infinite reports of unconnected events.

Camus and the Artist’s Refusal of Randomness

Albert Camus speaks about this process in *The Rebel*. In that book, he has a striking chapter on art. He suggests that the highest art uses style to express reality. Put differently: the artist resists the randomness and disorder of life, and reconstructs a world through deliberate selection.

Consider a novel. The novelist does not write every detail of a character’s life. He does not attempt to describe reality in total completeness—because that would no longer be art. It would become merely an endless inventory, a boundless report.

Storytelling is precisely this artistic act: choosing some things and letting other things go. Writers do this to give their work unity—something that pure description could never provide. What a story offers is a kind of revision of the world we inhabit: it gives us a universe in which life belongs; it gives us a destiny we must face—so that we may accept what must be accepted, and overcome what must be overcome.

Quantity Is Not Identity

Another distinction we must learn is the difference between **quantity** and **quality** of a life.

Take the popular health-monitoring projects of our time. Devices and sensors track blood pressure, heart rate, sleep patterns—collecting physiological data, and even translating

mental states into measurable waves. Then the data is compiled into charts and graphs, and we begin to believe that this is what “self-knowledge” means today.

In this view, the “self” becomes the sum of numbers, measurements, and quantities.

But this has nothing to do with truly knowing ourselves—because the self is not a matter of quantity. It is a matter of **quality**.

In other words, genuine self-knowledge must pass through narration and reflection, not through explanation and numerical calculation. Contemporary capitalist society often seems obsessed with optimization, measuring human worth by productivity alone. But our stories have value in themselves; they are not something that can be endlessly optimized or increased in volume. Quantity, by itself, says nothing about the quality of a life—just as the number in your bank account cannot guarantee that you live well, or that you are truly successful.

Death in a World That Never Ends

Even death appears differently in modern life. What does death mean in a technological capitalism driven by competition?

In such a world, there is always someone waiting to surpass us. In materialism, there is always something else waiting to be possessed. In a culture of progress, there is always another target to achieve. So when does it become complete? It never does.

In a world dominated by craving for endless advancement, when can we say: “enough”? The answer is simple: **never**. And because it never becomes enough, life cannot become complete. It is never sufficient unto itself. This is why death becomes nothing but a problem for modern people.

For many younger people, death looks like an imperfection—something terrible because it prevents them from becoming more, doing more, achieving more. But in earlier generations, death was not always seen that way. Grandparents who had strong faith could live simply, accept life when its time came, and die with a sense of fullness. They could be old and satisfied, because they saw themselves as part of a cycle, not separate from it.

This is a deeper wisdom: in the end, death can carry the meaning of completion. Life becomes complete precisely because it ends. Therefore death is not always something only to mourn. We may even rejoice for someone who has lived fully and laid down the burden. Whatever important work remains unfinished becomes the duty of those still living—to carry it forward.

Why Story Gives What Information Cannot

Returning to the theme that began this essay: we cannot reach such completeness without story. For story is not like information. Information has no limits; story has limits. It has a clear beginning and a clear end.

And so story gives something that information cannot: it ties life back to reality—and within reality there is always a remaining openness, a gap. A space where wonder can still appear: something other than the self.

Since the self must arise and pass away, that which does not arise and does not pass away—true peace—can appear only when our life has reached its fullness and has ended in complete completion.

*Note: This essay draws on ideas from **Byung-Chul Han's** book **Crisis of Narration**.*

The Duty of Dhamma

Straight—
the common truth made clear;
Seen as it is,
the weight of suffering here.

Cut—
the lower roots that bind;
Craving severed,
origin left behind.

Plant—
the element once lost;
Peace set firm,
cessation's ground the cost.

Awaken—
the Wheel begins to turn;
Step by step,
the Path is lived, not learned.

Four truths, four tasks—
not to believe, but do;
When duty ends,
the Dhamma carries you.

— *Papañca*

Mahāparinibbānasuttaṃ

Pali - English

Wat Pah Boonlorn

Content

Rājā māgadho ajātasattu, The king of Magadha, Ajātasattu	3
Vassakārabrahmaṇo, The Brahmin Vassakāra	3
Rājaaparīhāniyadhammā, The State's Conditions of Non-Decline	4
Bhikkhuaparīhāniyadhammā, The Monks' Conditions of Non-Decline	7
Sāriputtasīhanādo, Sāriputta's Lion's Roar	13
Dussīlāādīnavā, The Dangers of Immorality	16
Sīlavanttanīsaṃsā, The Benefits of the Virtuous	18
Pāṭaliputtanagaramāpanaṃ, The Building of Pāṭaliputta	19
Ariyasaccakathā, The Teaching on the Noble Truths	22
Anāvattidhammasambodhiparāyaṇā, Those of the Non-Returning Dhamma	24
Dhammādāsadhammapariyāyā, The Mirror of Dhamma Teaching	26
Ambapālīgaṇikā, The Courtesan Ambapali	28
Veḷuvagāmaṃvassūpagamaṃ, Entering the Rains Retreat at Beluva Village	31
Nimittobhāsakathā, The Discussion of Signs and Portents	33
Mārayācanakathā, Māra's Request	35
Āyusaṅkhāraossajjanaṃ, The Relinquishment of the Life-Formation	38
Mahābhūmicālahetu, The Causes of a Great Earthquake	38
Aṭṭha parisā, The Eight Assemblies	40
Aṭṭha abhibhāyatanāni, The Eight Bases of Mastery	41
Aṭṭha vimokkhā, The Eight Liberations	43
Ānandayācanakathā, The Account of Ānanda's Request	46
Nāgāpalokitaṃ, The Elephant Look	52
Catumahāpadesakathā, The Talk on the Four Great References	54
Kammāraputtacundavatthu, The Story of Cunda the Smith's Son	56
Pāṇiyāharaṇaṃ, The Bringing of Drinking Water	58
Pukkusamallaputtavatthu, The Story of Pukkusa the Malla Prince	60
Yamakasālā, Twin Sal Trees	66
Upavāṇatthero, Elder Upavana	68
Catusaṃvejanīyatṭhānāni, The Four Places That Inspire Urgency in Life	69
Ānandapucchākathā, Ananda's Questions	70
Thūpārahapuggalo, Persons Worthy of a Monument	71
Ānandaacchariyadhammo, Ananda's Wonderful Qualities	72
Mahāsudassanasuttadesanā, The Teaching of the Great Sudassana Discourse	75
Mallānaṃ vandanā, The Mallas' Homage	76
Subhaddaparibbājakavatthu, The Story of the Wanderer Subhadda	77
Tathāgatapacchimavācā, The Tathagata's Final Words	81
Parinibbutakathā, The Account of the Parinibbana	83
Buddhasarīrapūjā, The Honoring of the Buddha's Body	87
Mahākassapattheravatthu, The Story of Elder Mahākassapa	90
Sarīradhātuvibhājanaṃ, Distribution of the Bodily Relics	92
Dhātuthūpapūjā, Worship at the Relic Stupas	95
33 Nibbāna, Here — Nibbāna , Nibbāna Gāthā 143	96,102
Mahāparinibbāna Summery , HAiku	106,122

Mahāparinibbānasuttam

Rājā māgadho ajātasattu
The king of Magadha, Ajātasattu

131. Evaṃ me sutam— ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Tena kho pana samayena rājā māgadho ajātasattu vedehiputto vajjī abhiyātukāmo hoti. So evamāha “Ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve ucchecchāmi vajjī vināsessāmi vajjī anayabyasanaṃ āpādessāmi vajjī”ti.

Thus by me [it was] heard— at one time the Blessed One was dwelling at Rājagaha on Vulture’s Peak Mountain. Now at that time the king of Magadha, Ajātasattu, son of Videhi, was desirous of attacking the Vajjians. He said thus: “I will cut off these Vajjians who are so mighty, so powerful; I will cause the Vajjians to perish; I will bring the Vajjians to ruin and disaster.”

132. Atha kho rājā māgadho ajātasattu vedehiputto vassakāraṃ brāhmaṇaṃ magadhamahāmatam āmantesi “Ehi tvam brāhmaṇa yena bhagavā tenupasaṅkama; upasaṅkamtivā mama vacanena bhagavato pāde sirasā vandāhi appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha ‘Rājā bhante māgadho ajātasattu vedehiputto bhagavato pāde sirasā vandati appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’ti. Evañca vadehi ‘Rājā bhante māgadho ajātasattu vedehiputto vajjī abhiyātukāmo. So evamāha “Ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve ucchecchāmi vajjī vināsessāmi vajjī anayabyasanaṃ āpādessāmi”ti. Yathā te bhagavā byākaroti taṃ sādhuṅkaṃ uggahetvā mama āroceyyāsi. Na hi tathāgatā vitathaṃ bhaṇanti”ti.

Then indeed King Ajātasattu of Magadha, son of Videhi, addressed the brahmin Vassakāra, the chief minister of Magadha: “Come, you brahmin, approach where the Blessed One is; having approached, bow down with your head at the feet of the Blessed One on my behalf [and] inquire about [his] freedom from sickness, freedom from affliction, lightness [of body], strength, [and] comfortable dwelling: ‘The king, venerable sir, Ajātasattu of Magadha, son of Videhi, bows down with his head at the feet of the Blessed One [and] inquires about [your] freedom from sickness, freedom from affliction, lightness, strength, [and] comfortable dwelling.’ And say thus: ‘The king, venerable sir, Ajātasattu of Magadha, son of Videhi, is desirous of attacking the Vajjians. He said thus: “I will cut off these Vajjians who are so mighty, so powerful; I will cause the Vajjians to perish; I will bring the Vajjians to ruin and disaster.”’ Whatever the Blessed One explains to you, having learned that well, you should report to me. For indeed the Tathāgatas do not speak falsely.”

Vassakārabrahmaṇo
The Brahmin Vassakāra

133. “Evaṃ bho”ti kho vassakāro brāhmaṇo magadhamahāmatto rañño māgadhasa ajātasattussa vedehiputtassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddhehi bhaddhehi yānehi rājagahamhā niyyāsi yena gijjhakūṭo pabbato tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho

vassakāro brāhmaṇo magadhamahāmatto bhagavantam etadavoca “Rājā bho gotama māgadho ajātasattu vedehiputto bhoto gotamassa pāde sirasā vandati appābādham appātāṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Rājā bho gotama māgadho ajātasattu vedehiputto vajjī abhiyātukāmo. So evamāha ‘Ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve ucchecchāmi vajjī vināsessāmi vajjī anayabyasanaṃ āpādessāmi’”ti.

“Yes, sir,” indeed the brahmin Vassakāra, chief minister of Magadha, having assented to King Ajātasattu of Magadha, son of Videhi, having prepared fine vehicles, having mounted a fine vehicle, departed from Rājagaha with fine vehicles [and] went to where Vulture’s Peak Mountain [was]. As far as the ground was passable for vehicles, having gone by vehicle, having descended from the vehicle, on foot only he approached to where the Blessed One [was]; having approached, he exchanged greetings with the Blessed One. Having concluded pleasant, courteous conversation, he sat down to one side. Seated to one side indeed, the brahmin Vassakāra, chief minister of Magadha, said this to the Blessed One: “The king, sir Gotama, Ajātasattu of Magadha, son of Videhi, bows down with his head at the feet of sir Gotama [and] inquires about [your] freedom from sickness, freedom from affliction, lightness, strength, [and] comfortable dwelling. The king, sir Gotama, Ajātasattu of Magadha, son of Videhi, is desirous of attacking the Vajjians. He said thus: ‘I will cut off these Vajjians who are so mighty, so powerful; I will cause the Vajjians to perish; I will bring the Vajjians to ruin and disaster.’”

Rājaaparihāṇiyadhammā The State’s Conditions of Non-Decline

134. Tena kho pana samayena āyasmā ānando bhagavato piṭṭhito ṭhito hoti bhagavantam bijayamāno. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi “Kinti te ānanda sutam ‘Vajjī abhiṅhaṃ sannipātā sannipātabahulā’ti?

“Sutam metaṃ bhante ‘Vajjī abhiṅhaṃ sannipātā sannipātabahulā’”ti. “Yāvakiṅvaṅca ānanda vajjī abhiṅhaṃ sannipātā sannipātabahulā bhavissanti vuddhiyeva ānanda vajjīnaṃ pāṭikaṅkhā no parihāni.

“Kinti te ānanda sutam ‘Vajjī samaggā sannipatanti samaggā vuṭṭhahanti samaggā vajjikaraṇīyāni karonti’”ti? “Sutam metaṃ bhante ‘Vajjī samaggā sannipatanti samaggā vuṭṭhahanti samaggā vajjikaraṇīyāni karonti’”ti. “Yāvakiṅvaṅca ānanda vajjī samaggā sannipatissanti samaggā vuṭṭhahissanti samaggā vajjikaraṇīyāni karissanti vuddhiyeva ānanda vajjīnaṃ pāṭikaṅkhā no parihāni.

“Kinti te ānanda sutam ‘Vajjī apaññattaṃ na paññapenti paññattaṃ na samucchindanti yathāpaññatte porāṇe vajjidhamme samādāya vattanti’”ti? “Sutam metaṃ bhante ‘Vajjī apaññattaṃ na paññapenti paññattaṃ na samucchindanti yathāpaññatte porāṇe vajjidhamme samādāya vattanti’”ti. “Yāvakiṅvaṅca ānanda “Vajjī apaññattaṃ na paññapessanti paññattaṃ na samucchindissanti yathāpaññatte porāṇe vajjidhamme samādāya vattissanti vuddhiyeva ānanda vajjīnaṃ pāṭikaṅkhā no parihāni.

“Kinti te ānanda sutam ‘Vajjī ye te vajjīnaṃ vajjimahallakā te sakkaronti garuṃ karonti mānenti pūjenti tesaṅca sotabbaṃ maññanti’”ti? “Sutam metaṃ bhante ‘Vajjī ye te vajjīnaṃ vajjimahallakā te sakkaronti garuṃ karonti mānenti pūjenti tesaṅca sotabbaṃ maññanti’”ti. “Yāvakiṅvaṅca ānanda vajjī ye te vajjīnaṃ vajjimahallakā te sakkarissanti

garuṃ karissanti mānessanti pūjessanti tesaṅca sotabbaṃ maññissanti vuddhiyeva ānanda vajjīnaṃ pāṭikaṅkhā no parihāni.

“Kinti te ānanda sutamaṃ ‘Vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī’”ti?

“Sutamaṃ metamaṃ bhante ‘Vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī’”ti. “Yāvakaivaṅca ānanda vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsessanti vuddhiyeva ānanda vajjīnaṃ pāṭikaṅkhā no parihāni.

“Kinti te ānanda sutamaṃ ‘Vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca tāni sakkaronti garuṃ karonti mānenti pūjenti tesaṅca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī’”ti?

“Sutamaṃ metamaṃ bhante ‘Vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca tāni sakkaronti garuṃ karonti mānenti pūjenti tesaṅca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī’”ti. “Yāvakaivaṅca ānanda vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca tāni sakkarissanti garuṃ karissanti mānessanti pūjessanti tesaṅca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpessanti vuddhiyeva ānanda vajjīnaṃ pāṭikaṅkhā no parihāni.

“Kinti te ānanda sutamaṃ ‘Vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā kinti anāgatā ca arahanto vijitaṃ āgaccheyyumaṃ āgatā ca arahanto vijite phāsu vihareyyu’”nti?

“Sutamaṃ metamaṃ bhante ‘Vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā kinti anāgatā ca arahanto vijitaṃ āgaccheyyumaṃ āgatā ca arahanto vijite phāsu vihareyyu’”nti.

“Yāvakaivaṅca ānanda vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā bhavissati kinti anāgatā ca arahanto vijitaṃ āgaccheyyumaṃ āgatā ca arahanto vijite phāsu vihareyyunti. Vuddhiyeva ānanda vajjīnaṃ pāṭikaṅkhā no parihāni”ti.

Now at that time the venerable Ānanda was standing behind the Blessed One, fanning the Blessed One. Then indeed the Blessed One addressed the venerable Ānanda: “What, Ānanda, have you heard: ‘The Vajjians [hold] frequent assemblies, abound in assemblies?’” “This has been heard by me, venerable sir: ‘The Vajjians [hold] frequent assemblies, abound in assemblies.’”

“As long as, Ānanda, the Vajjians will [hold] frequent assemblies, will abound in assemblies, only growth, Ānanda, is to be expected for the Vajjians, not decline.

“What, Ānanda, have you heard: ‘The Vajjians assemble in harmony, rise in harmony, conduct Vajjian business in harmony?’”

“This has been heard by me, venerable sir: ‘The Vajjians assemble in harmony, rise in harmony, conduct Vajjian business in harmony.’”

“As long as, Ānanda, the Vajjians will assemble in harmony, will rise in harmony, will conduct Vajjian business in harmony, only growth, Ānanda, is to be expected for the Vajjians, not decline.

“What, Ānanda, have you heard: ‘The Vajjians do not decree what has not been decreed, do not abolish what has been decreed, [and] undertake and conduct themselves according to the ancient Vajjian principles as they have been decreed?’”

“This has been heard by me, venerable sir: ‘The Vajjians do not decree what has not been decreed, do not abolish what has been decreed, [and] undertake and conduct themselves according to the ancient Vajjian principles as they have been decreed.’”

“As long as, Ānanda, the Vajjians will not decree what has not been decreed, will not abolish what has been decreed, [and] will undertake and conduct themselves according to

the ancient Vajjian principles as they have been decreed, only growth, Ānanda, is to be expected for the Vajjians, not decline.

“What, Ānanda, have you heard: ‘The Vajjians honor those who are Vajjian elders, respect [them], esteem [them], venerate [them], and consider [their words] worth listening to?’”

“This has been heard by me, venerable sir: ‘The Vajjians honor those who are Vajjian elders, respect [them], esteem [them], venerate [them], and consider [their words] worth listening to.’”

“As long as, Ānanda, the Vajjians will honor those who are Vajjian elders, will respect [them], will esteem [them], will venerate [them], and will consider [their words] worth listening to, only growth, Ānanda, is to be expected for the Vajjians, not decline.

“What, Ānanda, have you heard: ‘The Vajjians do not dwell [with] those women and girls of good families, having abducted [them] by force?’”

“This has been heard by me, venerable sir: ‘The Vajjians do not dwell [with] those women and girls of good families, having abducted [them] by force.’”

“As long as, Ānanda, the Vajjians will not dwell [with] those women and girls of good families, having abducted [them] by force, only growth, Ānanda, is to be expected for the Vajjians, not decline.

“What, Ānanda, have you heard: ‘The Vajjians honor those Vajjian shrines, both internal and external, respect [them], esteem [them], venerate [them], and do not neglect the righteous offerings given before, done before to them?’”

“This has been heard by me, venerable sir: ‘The Vajjians honor those Vajjian shrines, both internal and external, respect [them], esteem [them], venerate [them], and do not neglect the righteous offerings given before, done before to them.’”

“As long as, Ānanda, the Vajjians will honor those Vajjian shrines, both internal and external, will respect [them], will esteem [them], will venerate [them], and will not neglect the righteous offerings given before, done before to them, only growth, Ānanda, is to be expected for the Vajjians, not decline.

“What, Ānanda, have you heard: ‘For the Vajjians, righteous protection, shelter, and guard is well-established regarding arahants, [thinking]: ‘How might unarrived arahants come to the realm, [and] arrived arahants dwell comfortably in the realm?’”

“This has been heard by me, venerable sir: ‘For the Vajjians, righteous protection, shelter, and guard is well-established regarding arahants, [thinking]: ‘How might unarrived arahants come to the realm, [and] arrived arahants dwell comfortably in the realm?’”

“As long as, Ānanda, for the Vajjians righteous protection, shelter, and guard will be well-established regarding arahants, [thinking]: ‘How might unarrived arahants come to the realm, [and] arrived arahants dwell comfortably in the realm?’ only growth, Ānanda, is to be expected for the Vajjians, not decline.”

135. Atha kho bhagavā vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ āmantesi “Ekamidāhaṃ brāhmaṇa samayaṃ vesāliyaṃ viharāmi sārandaḍe cetiye. Tatrāhaṃ vajjīnaṃ ime satta aparihāniye dhamme desesiṃ. Yāvakiṅvañca brāhmaṇa ime satta aparihāniyā dhammā vajjīsu ṭhassanti imesu ca sattasu aparihāniyesu dhammesu vajjī sandissanti vuddhiyeva brāhmaṇa vajjīnaṃ pāṭikaṅkhā no parihāni”ti.

Evam vutte vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca “Ekamekenapi bho gotama aparihāniyena dhammena samannāgatānaṃ vajjīnaṃ vuddhiyeva pāṭikaṅkhā no parihāni ko pana vādo sattihi aparihāniyehi dhammehi. Akaraṇiyāva bho gotama vajjī raññā māgadhenā ajātasattunā vedehiputtana yadidaṃ yuddhassa aññatra upalāpanāya aññatra mithubhedā. Handa ca dāni mayaṃ bho gotama

gacchāma bahukiccā mayam bahukaraṇīyā”ti. “Yassadāni tvaṃ brāhmaṇa kālaṃ maññasī”ti. Atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ pakkāmi.

Then indeed the Blessed One addressed the brahmin Vassakāra, chief minister of Magadha: “Once, brahmin, I was dwelling at Vesālī at the Sārāndada shrine. There I taught these seven conditions of non-decline to the Vajjians. As long as, brahmin, these seven conditions of non-decline will stand among the Vajjians, and as long as the Vajjians will be seen [practicing] these seven conditions of non-decline, only growth, brahmin, is to be expected for the Vajjians, not decline.”

When this was said, the brahmin Vassakāra, chief minister of Magadha, said to the Blessed One: “Even possessed of one single condition of non-decline, sir Gotama, only growth is to be expected for the Vajjians, not decline—what [then] to say of seven conditions of non-decline! The Vajjians are not to be conquered, sir Gotama, by King Ajātasattu of Magadha, son of Videhi, through war, except through diplomacy, except through breaking alliances. Well then, now we, sir Gotama, will go; we are very busy, we have much to do.”

“Now is the time, brahmin, for what you think [appropriate].”

Then indeed the brahmin Vassakāra, chief minister of Magadha, having delighted in [and] rejoiced at the word of the Blessed One, having risen from his seat, departed.

Bhikkhuaparihāniyadhammā The Monks’ Conditions of Non-Decline

136. Atha kho bhagavā acirapakkante vassakāre brāhmaṇe magadhamahā matte āyasmantaṃ ānandaṃ āmantesi “Gaccha tvaṃ ānanda yāvatikā bhikkhū rājagahaṃ upanissāya viharanti te sabbe upaṭṭhānasālāyaṃ sannipātehi”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū rājagahaṃ upanissāya viharanti te sabbe upaṭṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ t̥hito kho āyasmā ānando bhagavantaṃ etadavoca “Sannipatito bhante bhikkhusaṅgho yassadāni bhante bhagavā kālaṃ maññati”ti.

Atha kho bhagavā uṭṭhāyāsanaṃ yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi “Satta vo bhikkhave aparihāniye dhamme desessāmi taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi”ti.

“Evaṃ bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca—

“Yāvakīvaṅca bhikkhave bhikkhū abhiṅhaṃ sannipātā sannipātabahulā bhavissanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

“Yāvakīvaṅca bhikkhave bhikkhū samaggā sannipatissanti samaggā vuṭṭhahissanti samaggā saṅghakaraṇīyāni karissanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

“Yāvakīvaṅca bhikkhave bhikkhū apaññattaṃ na paññapessanti paññattaṃ na samucchindissanti yathāpaññattesu sikkhāpadesu samādāya vattissanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

“Yāvakīvaṅca bhikkhave bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyaka te sakkarissanti garuṃ karissanti mānessanti pūjessanti tesaṅca sotabbaṃ maññissanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

“Yāvakīvaṅca bhikkhave bhikkhū uppannāya taṇhāya ponobbhavikāya na vasaṃ gacchissanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

“Yāvakīvañca bhikkhave bhikkhū āraññakesu senāsanesu sāpekkhā bhavissanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave bhikkhū paccattaññeva satim upaṭṭhapessanti ‘Kinti anāgatā ca pesalā sabrahmacārī āgaccheyyūṃ āgatā ca pesalā sabrahmacārī phāsu vihareyyu’nti. Vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

Then indeed the Blessed One, not long after the departure of the brahmin Vassakāra, chief minister of Magadha, addressed the venerable Ānanda: “Go, Ānanda, whatever monks are dwelling dependent on Rājagaha, have them all assemble in the assembly hall.”

“Yes, venerable sir,” indeed the venerable Ānanda, having assented to the Blessed One, having assembled all the monks dwelling dependent on Rājagaha in the assembly hall, approached to where the Blessed One [was]; having approached, having paid homage to the Blessed One, he stood to one side. Standing to one side indeed, the venerable Ānanda said this to the Blessed One: “The community of monks has assembled, venerable sir; now, venerable sir, the Blessed One may do what he thinks [is the right] time [for].”

Then indeed the Blessed One, having risen from his seat, approached to where the assembly hall [was]; having approached, he sat down on the prepared seat. Having sat down indeed, the Blessed One addressed the monks: “I will teach you, monks, seven conditions of non-decline; listen to that, attend carefully, I will speak.”

“Yes, venerable sir,” indeed those monks assented to the Blessed One. The Blessed One said this:

“As long as, monks, the monks will [hold] frequent assemblies, will abound in assemblies, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will assemble in harmony, will rise in harmony, will conduct Sangha business in harmony, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will not decree what has not been decreed, will not abolish what has been decreed, [and] will undertake and conduct themselves according to the training rules as they have been decreed, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will honor those monks who are elders, long-standing, long gone forth, fathers of the Sangha, leaders of the Sangha, will respect [them], will esteem [them], will venerate [them], and will consider [their words] worth listening to, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will not come under the control of arisen craving [that] leads to renewed existence, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will desire forest dwelling places, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will establish mindfulness individually [thinking]: ‘How might unrivaled virtuous fellow practitioners in the holy life come, [and] arrived virtuous fellow practitioners in the holy life dwell comfortably?’ only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, these seven conditions of non-decline will stand among the monks, and as long as the monks will be seen [practicing] these seven conditions of non-decline, only growth, monks, is to be expected for the monks, not decline.

137. “Aparepi vo bhikkhave satta aparihāniye dhamme desessāmi taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi”ti. “Evaṃ bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca—

“Yāvakīvañca bhikkhave bhikkhū na kammārāmā bhavissanti na kammaratā na kammārāmatamanuyuttā vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave bhikkhū na bhassārāmā bhavissanti na bhassaratā na bhassārāmatamanuyuttā vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave bhikkhū na niddārāmā bhavissanti na niddāratā na niddārāmatamanuyuttā vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave bhikkhū na saṅgaṇikārāmā bhavissanti na saṅgaṇikaratā na saṅgaṇikārāmatamanuyuttā vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave bhikkhū na pāpicchā bhavissanti na pāpikānaṃ icchānaṃ vasaṃ gatā vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave bhikkhū na pāpamittā bhavissanti na pāpasahāyā na pāpasampavañkā vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave bhikkhū na oramattakena visesādhigamena antarāvosaṇaṃ āpajjissanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“I will teach you, monks, seven further conditions of non-decline; listen to that, attend carefully, I will speak.”

“Yes, venerable sir,” indeed those monks assented to the Blessed One. The Blessed One said this:

“As long as, monks, the monks will not be delighting in work, delighted in work, devoted to the delight in work, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will not be delighting in talk, delighted in talk, devoted to the delight in talk, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will not be delighting in sleep, delighted in sleep, devoted to the delight in sleep, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will not be delighting in company, delighted in company, devoted to the delight in company, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will not have evil desires*, [and] will not have come under the control of evil desires, only growth, monks, is to be expected for the monks, not decline.

(* *Pāpicchā*: the desire for others to believe that one possesses certain virtues or goodness, **even though one does not actually have them.**)

“As long as, monks, the monks will not have evil friends, will not have evil companions, will not have evil associates, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will not fall into stopping halfway with some inferior attainment of distinction, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, these seven conditions of non-decline will stand among the monks, and as long as the monks will be seen [practicing] these seven conditions of non-decline, only growth, monks, is to be expected for the monks, not decline.

138. “Aparepi vo bhikkhave satta aparihāniye dhamme desessāmi.... “Yāvakīvañca bhikkhave bhikkhū saddhā bhavissanti.pe. hirimanā bhavissanti... ottappī bhavissanti... bahussutā bhavissanti... āraddhavīriyā bhavissanti... upaṭṭhitassatī bhavissanti... paññavanto bhavissanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. Yāvakīvañca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“I will teach you, monks, seven further conditions of non-decline...”

“As long as, monks, the monks will be faithful... will have moral shame... will have moral dread... will be learned... will have aroused energy... will have established mindfulness... will be wise, only growth, monks, is to be expected for the monks, not decline. As long as, monks, these seven conditions of non-decline will stand among the monks, and as long as the monks will be seen [practicing] these seven conditions of non-decline, only growth, monks, is to be expected for the monks, not decline.

139. “Aparepi vo bhikkhave satta aparihāniye dhamme desessāmi taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi”ti. “Evaṃ bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca—

“Yāvakīvañca bhikkhave bhikkhu satisambojjhaṅgaṃ bhāvēssanti...dhammavicaya sambojjhaṅgaṃ bhāvēssanti... vīriyasambojjhaṅgaṃ bhāvēssanti... pītisambojjhaṅgaṃ bhāvēssanti... passaddhisambojjhaṅgaṃ bhāvēssanti... samādhisambojjhaṅgaṃ bhāvēssanti... upekkhāsambojjhaṅgaṃ bhāvēssanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“I will teach you, monks, seven further conditions of non-decline; listen to that, attend carefully, I will speak.”

“Yes, venerable sir,” indeed those monks assented to the Blessed One. The Blessed One said this:

“As long as, monks, the monks will develop the mindfulness factor of awakening... will develop the investigation-of-states factor of awakening... will develop the energy factor of awakening... will develop the joy factor of awakening... will develop the tranquility factor of awakening... will develop the concentration factor of awakening... will develop the equanimity factor of awakening, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, these seven conditions of non-decline will stand among the monks, and as long as the monks will be seen [practicing] these seven conditions of non-decline, only growth, monks, is to be expected for the monks, not decline.

140. “Aparepi vo bhikkhave satta aparihāniye dhamme desessāmi taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi”ti. “Evaṃ bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca—

“Yāvakīvañca bhikkhave bhikkhū aniccasaññaṃ bhāvevessanti... anattasaññaṃ bhāvevessanti... asubhasaññaṃ bhāvevessanti... ādinavasāññaṃ bhāvevessanti... pahānasaññaṃ bhāvevessanti... virāgasāññaṃ bhāvevessanti... nirodhasaññaṃ bhāvevessanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“I will teach you, monks, seven further conditions of non-decline; listen to that, attend carefully, I will speak.”

“Yes, venerable sir,” indeed those monks assented to the Blessed One. The Blessed One said this:

“As long as, monks, the monks will develop the perception of impermanence... will develop the perception of non-self... will develop the perception of the unattractive... will develop the perception of danger... will develop the perception of abandoning... will develop the perception of dispassion... will develop the perception of cessation, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, these seven conditions of non-decline will stand among the monks, and as long as the monks will be seen [practicing] these seven conditions of non-decline, only growth, monks, is to be expected for the monks, not decline.

141. “Cha vo bhikkhave aparihāniye dhamme desessāmi taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi”ti. “Evaṃ bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca—

“Yāvakīvañca bhikkhave bhikkhū mettaṃ kāyakammaṃ paccupaṭṭhāpessanti sabrahmacārīsu āvi ceva raho ca vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave bhikkhū mettaṃ vacīkammaṃ paccupaṭṭhāpessanti ... mettaṃ manokammaṃ paccupaṭṭhāpessanti sabrahmacārīsu āvi ceva raho ca vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave bhikkhū ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī bhavissanti sīlavantehi sabrahmacārīhi sādharmaṇabhogī vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave bhikkhū yāni kāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpesu sīlesu sīlasāmaññagatā viharissanti sabrahmacārīhi āvi ceva raho ca vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave bhikkhū yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagatā viharissanti sabrahmacārīhi āvi ceva raho ca vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

“Yāvakīvañca bhikkhave ime cha aparihāniyā dhammā bhikkhūsu ṭhassanti imesu ca chasu aparihāniyesu dhammesu bhikkhū sandississanti vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni”ti.

“I will teach you, monks, six conditions of non-decline; listen to that, attend carefully, I will speak.”

“Yes, venerable sir,” indeed those monks assented to the Blessed One. The Blessed One said this:

“As long as, monks, the monks will maintain loving bodily action toward [their] fellow practitioners in the holy life, both openly and in private, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will maintain loving verbal action... will maintain loving mental action toward [their] fellow practitioners in the holy life, both openly and in private, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will be sharers of gains, not having divided use of those gains that are righteous, righteously obtained, even as much as [what is] received in the almsbowl, with such gains [they will be] common sharers with virtuous fellow practitioners in the holy life, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will dwell with virtue-commonality regarding those virtues that are unbroken, without holes, unspotted, without blemish, liberating, praised by the wise, unattached [to views], leading to concentration, with [their] fellow practitioners in the holy life, both openly and in private, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, the monks will dwell with view-commonality regarding that view that is noble, leading out, [that] leads the doer [of it] to the complete destruction of suffering, with such a view, with [their] fellow practitioners in the holy life, both openly and in private, only growth, monks, is to be expected for the monks, not decline.

“As long as, monks, these six conditions of non-decline will stand among the monks, and as long as the monks will be seen [practicing] these six conditions of non-decline, only growth, monks, is to be expected for the monks, not decline.”

142. Tatra sudam̐ bhagavā rājagahe viharanto gijjhakūṭe pabbate etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti

“Iti sīlaṃ iti samādhi itī paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitam̐ cittam̐ sammadeva āsavehi vimuccati seyyathidaṃ— kāmāsavā bhavāsavā avijjāsavā”ti.

There indeed the Blessed One, while dwelling at Rājagaha on Vulture’s Peak Mountain, frequently gave this very Dhamma-talk to the monks:

“Such is virtue, such is concentration, such is wisdom. Concentration perfected by virtue is of great fruit, of great benefit. Wisdom perfected by concentration is of great fruit, of great benefit. The mind perfected by wisdom is completely freed from the taints, that is: the taint of sensual desire, the taint of existence, the taint of ignorance.”

143. Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi “Āyāmānanda yena ambalaṭṭhikā tenupasaṅkamissāmā”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena ambalaṭṭhikā tadavasari. Tatra sudam̐ bhagavā ambalaṭṭhikāyaṃ viharati rājāgārake. Tatrāpi sudam̐ bhagavā ambalaṭṭhikāyaṃ viharanto rājāgārake etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti “Iti sīlaṃ iti samādhi itī paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā

mahapphalā hoti mahānisamsā. Paññāparibhāvitam cittam sammadeva āsavehi vimuccati seyyathidaṃ— kāmāsavā bhavāsavā avijjāsavā”ti.

Then indeed the Blessed One, having dwelt at Rājagaha as long as he liked, addressed the venerable Ānanda: “Come, Ānanda, let us approach to where Ambalaṭṭhikā [is].”

“Yes, venerable sir,” indeed the venerable Ānanda assented to the Blessed One. Then indeed the Blessed One together with a great community of monks arrived at where Ambalaṭṭhikā [was]. There indeed the Blessed One dwelt at Ambalaṭṭhikā at the King’s Rest-house. There too indeed the Blessed One, while dwelling at Ambalaṭṭhikā at the King’s Rest-house, frequently gave this very Dhamma-talk to the monks: “Such is virtue, such is concentration, such is wisdom. Concentration perfected by virtue is of great fruit, of great benefit. Wisdom perfected by concentration is of great fruit, of great benefit. The mind perfected by wisdom is completely freed from the taints, that is: the taint of sensual desire, the taint of existence, the taint of ignorance.”

144. Atha kho bhagavā ambalaṭṭhikāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi “Āyāmananda yena nālandā tenupasaṅkamissāmā”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nālandā tadavasari tatra sudam bhagavā nālandāyaṃ viharati pāvārikambavane

Then indeed the Blessed One, having dwelt at Ambalaṭṭhikā as long as he liked, addressed the venerable Ānanda: “Come, Ānanda, let us approach to where Nālandā [is].”

“Yes, venerable sir,” indeed the venerable Ānanda assented to the Blessed One. Then indeed the Blessed One together with a great community of monks arrived at where Nālandā [was]. There indeed the Blessed One dwelt at Nālandā in Pāvārika’s Mango Grove.

Sāriputtasīhanādo Sāriputta’s Lion’s Roar

145. Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ etadavoca

“Evaṃ pasanno ahaṃ bhante bhagavati; na cāhu na ca bhavissati na cetaahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiya”nti. “Uḷārā kho te ayaṃ sāriputta āsabhi vācā bhāsītā ekaṃso gahito sīhanādo nadito ‘Evaṃpasanno ahaṃ bhante bhagavati; na cāhu na ca bhavissati na cetaahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiya’nti.

“Kiṃ te sāriputta ye te ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā sabbe te bhagavanto cetasā ceto paricca viditā ‘Evaṃsīlā te bhagavanto ahesuṃ itipi evaṃdhammā evaṃpañña evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī”ti? “No hetam bhante”.

“Kiṃ pana te sāriputta ye te bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā sabbe te bhagavanto cetasā ceto paricca viditā ‘Evaṃsīlā te bhagavanto bhavissanti itipi evaṃdhammā evaṃpañña evaṃvihārī evaṃvimuttā te bhagavanto bhavissanti itipī”ti? “No hetam bhante”.

“Kiṃ pana te sāriputta ahaṃ etarahi ahaṃ sammāsambuddho cetasā ceto paricca vidito ‘Evaṃsīlo bhagavā itipi evaṃdhammo evaṃpañño evaṃvihārī evaṃvimutto bhagavā itipī”ti? “No hetam bhante”.

“Ettha ca hi te sārīputta atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṃ natthi. Atha kiñcaraḥi te ayaṃ sārīputta uḷārā āsabhi vācā bhāsītā ekaṃso gahito sīhanādo nadito ‘Evaṃpasanno ahaṃ bhante bhagavati; na cāhu na ca bhavissati na cetaḥāhi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiya’”nti?

Then indeed the venerable Sārīputta approached to where the Blessed One [was]; having approached, having paid homage to the Blessed One, he sat down to one side. Seated to one side indeed, the venerable Sārīputta said this to the Blessed One:

“Thus confident am I, venerable sir, in the Blessed One: there has not been, there will not be, nor is there now found another ascetic or brahmin more knowledgeable than the Blessed One regarding awakening.”

“Lofty indeed, Sārīputta, is this bull-like speech of yours that has been spoken, a categorical statement has been taken up, a lion’s roar has been roared: ‘Thus confident am I, venerable sir, in the Blessed One: there has not been, there will not be, nor is there now found another ascetic or brahmin more knowledgeable than the Blessed One regarding awakening.’

“What [then], Sārīputta, those who were in the past period, [all] those Blessed Ones, arahants, perfectly awakened ones, have all those Blessed Ones been known by you, having encompassed [their] minds with mind: ‘Thus virtuous were those Blessed Ones, or thus of such qualities, thus wise, thus dwelling, thus liberated were those Blessed Ones?’”

“No indeed, venerable sir.”

“What then, Sārīputta, those who will be in the future period, arahants, perfectly awakened ones, have all those Blessed Ones been known by you, having encompassed [their] minds with mind: ‘Thus virtuous will those Blessed Ones be, or thus of such qualities, thus wise, thus dwelling, thus liberated will those Blessed Ones be?’”

“No indeed, venerable sir.”

“What then, Sārīputta, I [who am] at present, an arahant, a perfectly awakened one, [am I] known by you, having encompassed mind with mind: ‘Thus virtuous is the Blessed One, or thus of such qualities, thus wise, thus dwelling, thus liberated is the Blessed One?’”

“No indeed, venerable sir.”

“Here then, Sārīputta, regarding the past, future, and present arahants, perfectly awakened ones, you do not have knowledge through encompassing minds. Why then, Sārīputta, is this lofty bull-like speech of yours spoken, a categorical statement taken up, a lion’s roar roared: ‘Thus confident am I, venerable sir, in the Blessed One: there has not been, there will not be, nor is there now found another ascetic or brahmin more knowledgeable than the Blessed One regarding awakening?’”

146. “Na kho me bhante atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṃ atthi api ca me dhammanvayo vidito. Seyyathāpi bhante rañño paccantimaṃ nagaraṃ daḷhuddhāpaṃ daḷhapākāraṇaṃ ekadvāraṃ tatrassa dovāriko paṇḍito viyatto medhāvī aññātānaṃ nivāretā ñātānaṃ pavesetā. So tassa nagarassa samantā anupariyāyapathaṃ anukkamaṃāno na passeyya pākārasandhiṃ vā pākāra-vivaraṃ vā antamaso bilāranikkhamanamattampi. Tassa evamassa

‘Ye kho keci oḷārikā paṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā sabbe te imināva dvārena pavisanti vā nikkhamanti vā’ti. Evameva kho me bhante dhammanvayo vidito ‘Ye te bhante ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe catūsu satipaṭṭhānesu

supatiṭṭhitacittā sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissu. Yepi te bhante bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipaṭṭhānesu supatiṭṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissanti. Bhagavāpi bhante etarahi arahāṃ sammāsambuddho pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipaṭṭhānesu supatiṭṭhitacitto satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho”ti.

“I do not have, venerable sir, knowledge through encompassing minds regarding the past, future, and present arahants, perfectly awakened ones, but I have understood the succession of the Dhamma. Just as, venerable sir, there might be a king’s border city with strong ramparts, strong walls and gateways, with one gateway, [and] there might be a gatekeeper [who is] wise, skilled, intelligent, [who] keeps out the unknown, [and] admits the known. He, going around the surrounding path all around that city, might not see a joint in the wall or an opening in the wall, not even [as much as] the size of a cat’s exit. He would think thus: ‘Whatever large creatures enter or leave this city, all of them enter or leave by this gateway alone.’ In just the same way, venerable sir, the succession of the Dhamma has been understood by me: ‘Those, venerable sir, who were in the past period, arahants, perfectly awakened ones, all those Blessed Ones, having abandoned the five hindrances, defilements of mind, weakeners of wisdom, with minds well-established in the four establishments of mindfulness, having developed the seven factors of awakening as they really are, awakened to the unsurpassed perfect awakening. Those too, venerable sir, who will be in the future period, arahants, perfectly awakened ones, all those Blessed Ones, having abandoned the five hindrances, defilements of mind, weakeners of wisdom, with minds well-established in the four establishments of mindfulness, having developed the seven factors of awakening as they really are, will awaken to the unsurpassed perfect awakening. The Blessed One too, venerable sir, at present, an arahant, a perfectly awakened one, having abandoned the five hindrances, defilements of mind, weakeners of wisdom, with mind well-established in the four establishments of mindfulness, having developed the seven factors of awakening as they really are, has awakened to the unsurpassed perfect awakening.’”

147. Tatrapi sudaṃ bhagavā nālandāyaṃ viharanto pāvārikambavane etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti “Iti sīlaṃ iti samādhi itī paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati seyyathidaṃ—kāmāsavā bhavāsavā avijjāsavā”ti.

There too indeed the Blessed One, while dwelling at Nālandā in Pāvārika’s Mango Grove, frequently gave this very Dhamma-talk to the monks: “Such is virtue, such is concentration, such is wisdom. Concentration perfected by virtue is of great fruit, of great benefit. Wisdom perfected by concentration is of great fruit, of great benefit. The mind perfected by wisdom is completely freed from the taints, that is: the taint of sensual desire, the taint of existence, the taint of ignorance.”

Dussīlāādīnavā
The Dangers of Immorality

148. Atha kho bhagavā nālandāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi “Āyāmananda yena pāṭaligāmo tenupasaṅkamissāmā”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāṭaligāmo tadavasari. Assosum kho pāṭaligāmikā upāsakā “Bhagavā kira pāṭaligāmaṃ anuppatto”ti. Atha kho pāṭaligāmikā upāsakā yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisidimṣu. Ekamantaṃ nisinnā kho pāṭaligāmikā upāsakā bhagavantaṃ etadavocum “Adhivāsetu no bhante bhagavā āvasathāgāra”nti. Adhivāsesi bhagavā tuṅhībhāvena. Atha kho pāṭaligāmikā upāsakā bhagavato adhivāsanam viditvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇam katvā yena āvasathāgāraṃ tenupasaṅkamimṣu; upasaṅkamitvā sabbasanthariṃ āvasathāgāraṃ santharitvā āsanāni paññapetvā udakamaṇikaṃ patiṭṭhāpetvā telapadīpaṃ āropetvā yena bhagavā tenupasaṅkamimṣu upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhamṣu. Ekamantaṃ tṭhitā kho pāṭaligāmikā upāsakā bhagavantaṃ etadavocum “Sabbasantharisanthataṃ bhante āvasathāgāraṃ āsanāni paññattāni udakamaṇiko patiṭṭhāpito telapadīpo āropito; yassadāni bhante bhagavā kālaṃ maññati”ti. Atha kho bhagavā sāyanhasamayam. Nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena āvasathāgāraṃ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā āvasathāgāraṃ pavisitvā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi. Bhikkhusaṅghopi kho pāde pakkhāletvā āvasathāgāraṃ pavisitvā pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi bhagavantameva purakkhatvā. Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ pavisitvā puratthimaṃ bhittiṃ nissāya pacchimābhimukhā nisidimṣu bhagavantameva purakkhatvā.

Then indeed the Blessed One, having dwelt at Nālandā as long as he liked, addressed the venerable Ānanda: “Come, Ānanda, let us approach to where Pāṭaligāma [is].”

“Yes, venerable sir,” indeed the venerable Ānanda assented to the Blessed One. Then indeed the Blessed One together with a great community of monks arrived at where Pāṭaligāma [was]. The lay followers of Pāṭaligāma heard: “The Blessed One, it is said, has arrived at Pāṭaligāma.” Then indeed the lay followers of Pāṭaligāma approached to where the Blessed One [was]; having approached, having paid homage to the Blessed One, they sat down to one side. Seated to one side indeed, the lay followers of Pāṭaligāma said this to the Blessed One: “May the Blessed One, venerable sir, consent [to come] to our rest-house.” The Blessed One consented by silence. Then indeed the lay followers of Pāṭaligāma, having understood the consent of the Blessed One, having risen from their seats, having paid homage to the Blessed One, having circumambulated [him] keeping [him on their] right, approached to where the rest-house [was]; having approached, having spread the rest-house all over with spreadings, having arranged seats, having set up a water-pot, having hung an oil-lamp, they approached to where the Blessed One [was]; having approached, having paid homage to the Blessed One, they stood to one side. Standing to one side indeed, the lay followers of Pāṭaligāma said this to the Blessed One: “The rest-house is spread all over with spreadings, venerable sir, the seats are arranged, the water-pot is set up, the oil-lamp is hung; now, venerable sir, the Blessed One may do what he thinks [is the right] time [for].” Then indeed the Blessed One, in the evening time, having dressed, having taken bowl and robe, together with the community of monks

approached to where the rest-house [was]; having approached, having washed [his] feet, having entered the rest-house, he sat down against the middle pillar facing east. The community of monks too indeed, having washed [their] feet, having entered the rest-house, sat down against the western wall facing east, having the Blessed One at the front. The lay followers of Pāṭaligāma too indeed, having washed [their] feet, having entered the rest-house, sat down against the eastern wall facing west, having the Blessed One at the front.

149. Atha kho bhagavā pāṭaligāmike upāsake āmantesi

“Pañcime gahapatayo ādīnavā dussīlassa sīlavipattiyā. Katame pañca?

Idha gahapatayo dussīlo sīlavipanno pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati. Ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā.

“Puna caparaṃ gahapatayo dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati. Ayaṃ dutiyo ādīnavo dussīlassa sīlavipattiyā.

“Puna caparaṃ gahapatayo dussīlo sīlavipanno yaññadeva parisam upasaṅkamati— yadi khattiyaparisaṃ yadi brāhmaṇaparisaṃ yadi gahapatiparisaṃ yadi samaṇaparisaṃ— avisārado upasaṅkamati maṅkubhūto. Ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā.

“Puna caparaṃ gahapatayo dussīlo sīlavipanno sammūḷho kālaṅkaroti. Ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā.

“Puna caparaṃ gahapatayo dussīlo sīlavipanno kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā. Ime kho gahapatayo pañca ādīnavā dussīlassa sīlavipattiyā.

Then indeed the Blessed One addressed the lay followers of Pāṭaligāma:

“There are these five, householders, dangers for the immoral one [who has] failure in virtue. What five?

“Here, householders, the immoral one [who has] failed in virtue, due to negligence, falls into great loss of wealth. This is the first danger for the immoral one [who has] failure in virtue.

“Furthermore, householders, an evil reputation of fame arises for the immoral one [who has] failed in virtue. This is the second danger for the immoral one [who has] failure in virtue.

“Furthermore, householders, the immoral one [who has] failed in virtue, whatever assembly he approaches—whether an assembly of nobles, or an assembly of brahmins, or an assembly of householders, or an assembly of ascetics—he approaches without confidence, embarrassed. This is the third danger for the immoral one [who has] failure in virtue.

“Furthermore, householders, the immoral one [who has] failed in virtue dies confused. This is the fourth danger for the immoral one [who has] failure in virtue.

“Furthermore, householders, the immoral one [who has] failed in virtue, at the breaking up of the body, after death, is reborn in a state of deprivation, in a bad destination, in the lower realms, in hell. This is the fifth danger for the immoral one [who has] failure in virtue.

“These, householders, are the five dangers for the immoral one [who has] failure in virtue.

Sīlavanttaānisamsā
The Benefits of the Virtuous

150. “Pañcime gahapatayo ānisamsā sīlavato sīlasampadāya. Katame pañca?
Idha gahapatayo sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ
adhigacchati. Ayaṃ paṭhamo ānisamsō sīlavato sīlasampadāya.
“Puna caparaṃ gahapatayo sīlavato sīlasampanna kalyāṇo kittisaddo abbhuggacchati.
Ayaṃ dutiyo ānisamsō sīlavato sīlasampadāya.
“Puna caparaṃ gahapatayo sīlavā sīlasampanno yaññadeva pariṣaṃ upasaṅkamati— yadi
khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ yadi gahapatipariṣaṃ yadi samaṇapariṣaṃ
visārado upasaṅkamati amaṅkubhūto. Ayaṃ tatiyo ānisamsō sīlavato sīlasampadāya.
“Puna caparaṃ gahapatayo sīlavā sīlasampanno asammūlho kālaṅkaroti. Ayaṃ catuttho
ānisamsō sīlavato sīlasampadāya.
“Puna caparaṃ gahapatayo sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugatiṃ
saggaṃ lokaṃ upapajjati. Ayaṃ pañcama ānisamsō sīlavato sīlasampadāya.
Ime kho gahapatayo pañca ānisamsā sīlavato sīlasampadāyā”ti.

“There are these five, householders, benefits for the virtuous one [who has] accomplishment in virtue. What five?

“Here, householders, the virtuous one [who has] accomplishment in virtue, due to diligence, attains a great mass of wealth. This is the first benefit for the virtuous one [who has] accomplishment in virtue.

“Furthermore, householders, a beautiful reputation of fame arises for the virtuous one [who has] accomplishment in virtue. This is the second benefit for the virtuous one [who has] accomplishment in virtue.

“Furthermore, householders, the virtuous one [who has] accomplishment in virtue, whatever assembly he approaches—whether an assembly of nobles, or an assembly of brahmins, or an assembly of householders, or an assembly of ascetics—he approaches with confidence, not embarrassed. This is the third benefit for the virtuous one [who has] accomplishment in virtue.

“Furthermore, householders, the virtuous one [who has] accomplishment in virtue dies unconfused. This is the fourth benefit for the virtuous one [who has] accomplishment in virtue.

“Furthermore, householders, the virtuous one [who has] accomplishment in virtue, at the breaking up of the body, after death, is reborn in a good destination, in a heavenly world. This is the fifth benefit for the virtuous one [who has] accomplishment in virtue.

“These, householders, are the five benefits for the virtuous one [who has] accomplishment in virtue.”

151. Atha kho bhagavā pāṭaligāmike upāsake bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi “Abhikkantā kho gahapatayo ratti yassadāni tumhe kālaṃ maññathā”ti. “Evaṃ bhante”ti kho pāṭaligāmikā upāsakā bhagavato paṭissutvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. Atha kho bhagavā acirapakkantesu pāṭaligāmikesu upāsakesu suññāgāraṃ pāvīsi.

Then indeed the Blessed One, for much of the night, having instructed, having urged, having roused, having gladdened the lay followers of Pāṭaligāma with Dhamma-talk,

dismissed [them]: “The night has passed, householders; now you may do what you think [is the right] time [for].”

“Yes, venerable sir,” indeed the lay followers of Pāṭaligāma, having assented to the Blessed One, having risen from their seats, having paid homage to the Blessed One, having circumambulated [him] keeping [him on their] right, departed. Then indeed the Blessed One, not long after the departure of the lay followers of Pāṭaligāma, entered an empty dwelling.

Pāṭaliputtanagaramāpanaṃ The Building of Pāṭaliputta

152. Tena kho pana samayena sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṃ māpentī vajjīnaṃ paṭibāhāya. Tena samayena sambahulā devatāyo sahasseva

pāṭaligāme vatthūni pariggaṇhanti. Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena tā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo. Atha kho bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya āyasmantaṃ ānandaṃ āmantesi “Ke nu kho ānanda pāṭaligāme nagaraṃ māpentī”ti?

“Sunidhavassakārā bhante magadhamahāmattā pāṭaligāme nagaraṃ māpentī vajjīnaṃ paṭibāhāya”ti. “Seyyathāpi ānanda devehi tāvatimsehi saddhiṃ mantetvā evameva kho ānanda sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṃ māpentī vajjīnaṃ paṭibāhāya. Idhāhaṃ ānanda addasaṃ dibbena cakkhunā visuddhena atikkanta mānusakena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo. Yasmiṃ ānanda padese mahesakkhā devatā vatthūni pariggaṇhanti mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yāvatā ānanda ariyaṃ āyatanāṃ yāvatā vaṇippatho idaṃ agganagaraṃ bhavissati pāṭaliputtaṃ puṭabhedanaṃ pāṭaliputtassa kho ānanda tayo antarāyā bhavissanti— aggitto vā udakato vā mithubhedā vā”ti.

Now at that time indeed Sunīdha and Vassakāra, the chief ministers of Magadha, were building a city at Pāṭaligāma to ward off the Vajjians. At that time many thousands of deities were taking possession of building sites at Pāṭaligāma. In whatever region great deities of great power took possession of building sites, there the minds of great kings [and] royal chief ministers inclined to build dwellings. In whatever region middling deities took possession of building sites, there the minds of middling kings [and] royal chief ministers inclined to build dwellings. In whatever region inferior deities took possession of building sites, there the minds of inferior kings [and] royal chief ministers inclined to build dwellings.

The Blessed One indeed saw with the divine eye, purified, surpassing human [vision], those many thousands of deities taking possession of building sites at Pāṭaligāma. Then

indeed the Blessed One, having risen at the dawn time of night, addressed the venerable Ānanda: “Who now, Ānanda, are building a city at Pāṭaligāma?”

“Sunīdha and Vassakāra, venerable sir, the chief ministers of Magadha, are building a city at Pāṭaligāma to ward off the Vajjians.”

“Just as if, Ānanda, having consulted together with the Tāvatiṃsa gods, even so indeed, Ānanda, Sunīdha and Vassakāra, the chief ministers of Magadha, are building a city at Pāṭaligāma to ward off the Vajjians. Here, Ānanda, I saw with the divine eye, purified, surpassing human [vision], many thousands of deities taking possession of building sites at Pāṭaligāma. In whatever region, Ānanda, great deities of great power take possession of building sites, there the minds of great kings [and] royal chief ministers incline to build dwellings. In whatever region, Ānanda, middling deities take possession of building sites, there the minds of middling kings [and] royal chief ministers incline to build dwellings. In whatever region, Ānanda, inferior deities take possession of building sites, there the minds of inferior kings [and] royal chief ministers incline to build dwellings. As far as, Ānanda, the noble realm [extends], as far as the trade routes [extend], this will be the foremost city: Pāṭaliputta, the opening place [for goods]. For Pāṭaliputta, Ānanda, there will be three dangers: from fire, or from water, or from breaking of alliances.”

153. Atha kho sunidhavassakārā magadhamahāmattā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavatā saddhiṃ sammodiṃsu sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ aṭṭhaṃsu ekamantaṃ ṭhitā kho sunidhavassakārā magadhamahāmattā bhagavantaṃ etadavocaṃ “Adhivāsetu no bhavaṃ gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti. Adhivāsesi bhagavā tuṅhibhāvena. Atha kho sunidhavassakārā magadhamahāmattā bhagavato adhivāsanaṃ viditvā yena sako āvasatho tenupasaṅkamiṃsu; upasaṅkamitvā sake āvasathe paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesuṃ “Kālo bho gotama niṭṭhitaṃ bhatta”nti.

Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena sunidhavassakārānaṃ magadhamahāmattānaṃ āvasatho tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho sunidhavassakārā magadhamahāmattā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesuṃ sampavāresuṃ. Atha kho sunidhavassakārā magadhamahāmattā bhagavantaṃ bhuttāviṃ onītapattapaṇiṃ aññātaraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho sunidhavassakāre magadhamahāmatte bhagavā imāhi gāthāhi anumodi—

“Yasmiṃ padese kappeti
sīlavantettha bhojetvā

“Yā tattha devatā āsuṃ
tā pūjitā pūjayanti mānitā

“Tato naṃ anukampanti
devatānukampito poso

vāsaṃ paṇḍitajātiyo.
saññate brahmacārayo .

tāsaṃ dakkhiṇamādise.
mānayaṃti naṃ.

mātā puttaṃva orasaṃ.
sadā bhadraṇi passatī”ti.

atha kho bhagavā sunidhavassakāre magadhamahāmatte imāhi gāthāhi anumoditvā utṭhāyāsanaṃ pakkāmi.

Then indeed Sunīdha and Vassakāra, the chief ministers of Magadha, approached to where the Blessed One [was]; having approached, they exchanged greetings with the

Blessed One; having concluded pleasant, courteous conversation, they stood to one side. Standing to one side indeed, Sunīdha and Vassakāra, the chief ministers of Magadha, said this to the Blessed One: “May the honorable Gotama consent to [accept] today’s meal together with the community of monks.”

The Blessed One consented by silence. Then indeed Sunīdha and Vassakāra, the chief ministers of Magadha, having understood the consent of the Blessed One, approached to where their own rest-house [was]; having approached, having had excellent hard food and soft food prepared at their own rest-house, they had the time announced to the Blessed One: “It is time, honorable Gotama, the meal is ready.”

Then indeed the Blessed One, in the forenoon time, having dressed, having taken bowl and robe, together with the community of monks approached to where the rest-house of Sunīdha and Vassakāra, the chief ministers of Magadha, [was]; having approached, he sat down on the prepared seat. Then indeed Sunīdha and Vassakāra, the chief ministers of Magadha, with their own hands served and satisfied the community of monks headed by the Buddha with excellent hard food and soft food. Then indeed Sunīdha and Vassakāra, the chief ministers of Magadha, when the Blessed One had eaten [and had] removed hand from bowl, having taken a certain low seat, sat down to one side. To Sunīdha and Vassakāra, the chief ministers of Magadha, seated to one side, the Blessed One gave thanks with these verses:

“In whatever place he establishes dwelling, the wise ones [being of good] birth,
Having fed the virtuous ones there, the restrained, [those who] live the holy life.

“Whatever deities were there, to them he should offer a gift.
They, honored, honor [him]; respected, they respect him.

“Then they have compassion for him, as a mother for her own son.
A person for whom deities have compassion always sees auspicious things.”

Then indeed the Blessed One, having given thanks to Sunīdha and Vassakāra, the chief ministers of Magadha, with these verses, having risen from his seat, departed.

154. Tena kho pana samayena sunidhavassakārā magadhamahāmattā bhagavantam piṭṭhito piṭṭhito anubandhā honti “Yenajja samaṇo gotamo dvārena nikkhamissati taṃ gotamadvāraṃ nāma bhavissati. Yena titthena gaṅgaṃ nadiṃ tarissati taṃ gotamatitthaṃ nāma bhavissati”ti. Atha kho bhagavā yena dvārena nikkhami taṃ gotamadvāraṃ nāma ahosi. Atha kho bhagavā yena gaṅgā nadī tenupasaṅkami. Tena kho pana samayena gaṅgā nadī pūrā hoti samatittikā kākapeyyā. Appekacce manussā nāvaṃ pariyesanti appekacce uḷumpaṃ pariyesanti appekacce kullaṃ bandhanti apārā pāraṃ gantukāmā. Atha kho bhagavā— seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samiñjeyya evameva— gaṅgāya nadiyā orimatīre antarahito pārimatīre paccuṭṭhāsi saddhiṃ bhikkhusaṅghena. Addasā kho bhagavā te manusse appekacce nāvaṃ pariyesante appekacce uḷumpaṃ pariyesante appekacce kullaṃ bandhante apārā pāraṃ gantukāme. Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi—

“Ye taranti aṇṇavaṃ saraṃ setuṃ
kullañhi jano bandhati

katvāna visajja pallalāni.
tiṇṇā medhāvino janā”ti.

Now at that time indeed Sunīdha and Vassakāra, the chief ministers of Magadha, were following close behind the Blessed One: “By whatever gate today the ascetic Gotama will go out, that will be named the **Gotama Gate**. By whatever ford he will cross the river Ganges, that will be named the **Gotama Ford**.”

Then indeed by whatever gate the Blessed One went out, that became named the Gotama Gate. Then indeed the Blessed One approached to where the river Ganges [was]. Now at that time indeed the river Ganges was full, level with its banks, [such that] crows could drink [from it]. Some people were searching for a boat, some were searching for a raft, some were binding a float, desiring to go from the near shore to the far shore.

Then indeed the Blessed One—just as a strong man might extend a bent arm or bend an extended arm—even so, having disappeared from the near bank of the river Ganges, appeared on the far bank together with the community of monks. The Blessed One indeed saw those people, some searching for a boat, some searching for a raft, some binding a float, desiring to go from the near shore to the far shore. Then indeed the Blessed One, having understood this matter, at that time uttered this inspired utterance:

“Those who cross the ocean [or] lake,
having made a bridge,
leaving behind the marshes,
While [ordinary] people bind floats,
the wise people have crossed.”

paṭhamabhāṇavāro
End of the First Recitation Section

Ariyasaccakathā
The Teaching on the Noble Truths

155. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi “Āyāmānanda yena koṭigāmo tenupasaṅkamissāmā”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena koṭigāmo tadavasari. Tatra sudaṃ bhagavā koṭigāme viharati. Tatra kho bhagavā bhikkhū āmantesi—

“Catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Katamesaṃ catunnaṃ? Dukkhasa bhikkhave ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Dukkhasamudayassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Dukkhanirodhassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Dukkhanirodhagāminiyā paṭipadāya bhikkhave ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Tayidaṃ bhikkhave dukkhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ dukkhasamudayaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ dukkhanirodhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ ucchinnā bhavataṅhā khīṇā bhavanetti natthidāni punabbhavo”ti. Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā—

“Catunnaṃ ariyasaccānaṃ
saṃsitāṃ dīghamaddhānaṃ
tāni etāni diṭṭhāni
ucchinnaṃ mūlaṃ dukkhassa

yathābhūtaṃ adassanā.
tāsu tāsveva jātisu.
bhavanetti samūhatā.
natthi dāni punabbhavo”ti.

tatrapī sudama bhagavā koṭigāme viharanto etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti “Iti sīlaṃ iti samādhi itī paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisamsa. Samādhiparibhāvitā paññā mahapphalā hoti mahānisamsā. Paññā paribhāvitaṃ cittaṃ sammadeva āsavehi vimuccati seyyathidaṃ— kāmāsavā bhavāsavā avijjāsavā”ti.

Then indeed the Blessed One addressed the venerable Ānanda: “Come, Ānanda, let us approach to where Koṭigāma [is].”

“Yes, venerable sir,” indeed the venerable Ānanda assented to the Blessed One. Then indeed the Blessed One together with a great community of monks arrived at where Koṭigāma [was]. There indeed the Blessed One dwelt at Koṭigāma. There indeed the Blessed One addressed the monks:

“Through not understanding, monks, through not penetrating four Noble Truths, thus this long course has been run through and wandered through by me and also by you. What four? Through not understanding, monks, through not penetrating the Noble Truth of suffering, thus this long course has been run through and wandered through by me and also by you. Through not understanding, monks, through not penetrating the Noble Truth of the origin of suffering, thus this long course has been run through and wandered through by me and also by you. Through not understanding, monks, through not penetrating the Noble Truth of the cessation of suffering, thus this long course has been run through and wandered through by me and also by you. Through not understanding, monks, through not penetrating the Noble Truth of the path leading to the cessation of suffering, thus this long course has been run through and wandered through by me and also by you.

“But this, monks, [when] the Noble Truth of suffering has been understood, has been penetrated; [when] the Noble Truth of the origin of suffering has been understood, has been penetrated; [when] the Noble Truth of the cessation of suffering has been understood, has been penetrated; [when] the Noble Truth of the path leading to the cessation of suffering has been understood, has been penetrated—cut off is the craving for existence, exhausted is the conduit to existence, now there is no more renewed existence.”

This the Blessed One said. Having said this, the Well-Gone One, the Teacher, said this further:

“Through not seeing as they really are the four Noble Truths,
[We have] wandered for a long course through various births.

Those [truths] having been seen, the conduit to existence is uprooted,
Cut off is the root of suffering, now there is no more renewed existence.”

There too indeed the Blessed One, while dwelling at Koṭigāma, frequently gave this very Dhamma-talk to the monks: “Such is virtue, such is concentration, such is wisdom. Concentration perfected by virtue is of great fruit, of great benefit. Wisdom perfected by concentration is of great fruit, of great benefit. The mind perfected by wisdom is

completely freed from the taints, that is: the taint of sensual desire, the taint of existence, the taint of ignorance.”

Anāvattidhammasambodhiparāyaṇā
Those of the Non-Returning Dhamma, Bound for Awakening

156. Atha kho bhagavā koṭigāme yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi “Āyāmānanda yena nātikā tenupaṅkamissāmā”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nātikā tadavasari. Tatrapi sudantaṃ bhagavā nātike viharati giṅjakāvasathe. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā ānando bhagavantaṃ etadavoca “Sāḷho nāma bhante bhikkhu nātike kālaṅkato tassa kā gati ko abhisamparāyo? Nandā nāma bhante bhikkhunī nātike kālaṅkatā tassā kā gati ko abhisamparāyo? Sudatto nāma bhante upāsako nātike kālaṅkato tassa kā gati ko abhisamparāyo? Sujātā nāma bhante upāsikā nātike kālaṅkatā tassā kā gati ko abhisamparāyo? Kukkuṭo nāma bhante upāsako nātike kālaṅkato tassa kā gati ko abhisamparāyo? Kāḷimbo nāma bhante upāsako.pe. nikaṭo nāma bhante upāsako... kaṭissaho nāma bhante upāsako... tuṭṭho nāma bhante upāsako... santuṭṭho nāma bhante upāsako... bhaddo nāma bhante upāsako... subhaddo nāma bhante upāsako nātike kālaṅkato tassa kā gati ko abhisamparāyo”ti?

Then indeed the Blessed One, having dwelt at Koṭigāma as long as he liked, addressed the venerable Ānanda: “Come, Ānanda, let us approach to where Nādika [is].”

“Yes, venerable sir,” indeed the venerable Ānanda assented to the Blessed One. Then indeed the Blessed One together with a great community of monks arrived at where Nādika [was]. There too indeed the Blessed One dwelt at Nādika at the Brick House. Then indeed the venerable Ānanda approached to where the Blessed One [was]; having approached, having paid homage to the Blessed One, he sat down to one side. Seated to one side indeed, the venerable Ānanda said this to the Blessed One:

“A monk named Sāḷha, venerable sir, has died at Nādika; what is his destination, what is his future state? A nun named Nandā, venerable sir, has died at Nādika; what is her destination, what is her future state? A male lay follower named Sudatta, venerable sir, has died at Nādika; what is his destination, what is his future state? A female lay follower named Sujātā, venerable sir, has died at Nādika; what is her destination, what is her future state? A male lay follower named Kakkāṭa, venerable sir, has died at Nādika; what is his destination, what is his future state? A male lay follower named Kāḷimba, venerable sir... a male lay follower named Nikaṭa, venerable sir... a male lay follower named Kaṭissaha, venerable sir... a male lay follower named Tuṭṭha, venerable sir... a male lay follower named Santuṭṭha, venerable sir... a male lay follower named Bhadda, venerable sir... a male lay follower named Subhadda, venerable sir, has died at Nādika; what is his destination, what is his future state?”

157. “Sāḷho ānanda bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayama abhiññā sacchikatvā upasampajja vihāsi. Nandā ānanda bhikkhunī pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhaya opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā. Sudatto ānanda upāsako tiṇṇaṃ saṃyojanānaṃ parikkhaya rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokama āgantvā dukkhassantaṃ karissati. Sujātā ānanda upāsikā tiṇṇaṃ saṃyojanānaṃ

parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā. Kukkuṭo ānanda upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā. Kālimbo ānanda upāsako.pe. nikaṭo ānanda upāsako... kaṭissaho ānanda upāsako... tuṭṭho ānanda upāsako ... santuṭṭho ānanda upāsako... bhaddo ānanda upāsako... subhaddo ānanda upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā paropaññāsaṃ ānanda nātike upāsakā kālaṅkatā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā. Sādhikā navuti ānanda nātike upāsakā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti. Sātirekāni ānanda pañcasatāni nātike upāsakā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

“Sālha, Ānanda, the monk, through the destruction of the taints, having realized for himself by direct knowledge the taintless liberation of mind, liberation by wisdom, in this very life, entered and dwelt [in it].

“Nandā, Ānanda, the nun, through the complete destruction of the five lower fetters, is spontaneously reborn [in the Pure Abodes], will there attain final Nibbāna, [is] of the non-returning dhamma from that world.

“Sudatta, Ānanda, the male lay follower, through the complete destruction of three fetters, through the attenuation of greed, hatred, and delusion, is a once-returner; having come to this world only once more, he will make an end of suffering.

“Sujātā, Ānanda, the female lay follower, through the complete destruction of three fetters, is a stream-enterer, [is] of the dhamma of not falling [into the lower realms], is certain, bound for awakening.

“Kakkaṭa, Ānanda, the male lay follower, through the complete destruction of the five lower fetters, is spontaneously reborn [in the Pure Abodes], will there attain final Nibbāna, [is] of the non-returning dhamma from that world.

“Kālimba, Ānanda, the male lay follower... Nikaṭa, Ānanda, the male lay follower... Kaṭissaha, Ānanda, the male lay follower... Tuṭṭha, Ānanda, the male lay follower... Santuṭṭha, Ānanda, the male lay follower... Bhadda, Ānanda, the male lay follower... Subhadda, Ānanda, the male lay follower, through the complete destruction of the five lower fetters, is spontaneously reborn [in the Pure Abodes], will there attain final Nibbāna, [is] of the non-returning dhamma from that world.

“More than fifty, Ānanda, male lay followers who have died at Nādika, through the complete destruction of the five lower fetters, are spontaneously reborn [in the Pure Abodes], will there attain final Nibbāna, [are] of the non-returning dhamma from that world.

“More than ninety, Ānanda, male lay followers who have died at Nādika, through the complete destruction of three fetters, through the attenuation of greed, hatred, and delusion, are once-returners; having come to this world only once more, they will make an end of suffering.

“More than five hundred, Ānanda, male lay followers who have died at Nādika, through the complete destruction of three fetters, are stream-enterers, [are] of the dhamma of not falling [into the lower realms], are certain, bound for awakening.

Dhammādāsadhammapariyāyā
The Mirror of Dhamma Teaching

158. “Anacchariyaṃ kho panetaṃ ānanda yaṃ manussabhūto kālaṅkareyya. Tasmimyeva kālaṅkate tathāgataṃ upasaṅkamitvā etamatthaṃ pucchissatha vihesā hesā ānanda tathāgatassa. Tasmātihānanda dhammādāsaṃ nāma dhammapariyāyaṃ desessāmi yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya ‘Khīṇanirayomhi khīṇatiracchānayani khīṇapettivisayo khīṇāpāyaduggativinipāto sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’ti.

“It is no wonder, Ananda, that a human being should die. But if every time someone dies, you come to the Tathagata and ask about this matter, that would be troublesome for the Tathagata. Therefore, Ananda, I will teach a dhamma exposition called the Mirror of Dhamma, possessed of which a noble disciple, if he wishes, can declare of himself: ‘Hell is exhausted for me, the animal realm is exhausted, the realm of hungry ghosts is exhausted, the plane of misery and bad destination is exhausted. I am a stream-enterer, not subject to downfall, fixed in destiny, bound for full awakening.’”

159. “Katamo ca so ānanda dhammādāso dhammapariyāyo yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya ‘Khīṇanirayomhi khīṇatiracchānayani khīṇapettivisayo khīṇāpāyaduggativinipāto sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’ti?

“Idhānanda ariyasāvako buddhe aveccappasādena samannāgato hoti ‘Itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadamma sārathi satthā devamanussānaṃ buddho bhagavā’ti.

“Dhamme aveccappasādena samannāgato hoti ‘Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi’ti.

“Saṅghe aveccappasādena samannāgato hoti ‘Suppaṭipanno bhagavato sāvakaṅgho ujuppaṭipanno bhagavato sāvakaṅgho ñāyappaṭipanno bhagavato sāvakaṅgho sāmīcippaṭipanno bhagavato sāvakaṅgho yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ti.

“Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūpasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.

“Ayaṃ kho so ānanda dhammādāso dhammapariyāyo yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya ‘Khīṇanirayomhi khīṇatiracchānayani khīṇapettivisayo khīṇāpāyaduggativinipāto sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.

Tatrapī sudaṃ bhagavā nātike viharanto giṅjakāvasathe etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti—

“Iti sīlaṃ iti samādhi itī paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati seyyathidaṃ— kāmasavā bhavāsavā avijjāsavā”ti.

“And what, Ananda, is that Mirror of Dhamma teaching, possessed of which a noble disciple, if he wishes, can declare of himself: ‘Hell is exhausted for me, the animal realm is exhausted, the realm of hungry ghosts is exhausted, the plane of misery and bad destination is exhausted. I am a stream-enterer, not subject to downfall, fixed in destiny, bound for full awakening’?”

“Here, Ananda, a noble disciple possesses unwavering confidence in the Buddha: ‘Indeed, the Blessed One is an Arahant, perfectly enlightened, accomplished in knowledge and conduct, well-gone, knower of worlds, unsurpassed trainer of persons to be tamed, teacher of gods and humans, awakened, blessed.’

“He possesses unwavering confidence in the Dhamma: ‘The Dhamma is well-proclaimed by the Blessed One, visible here and now, immediate, inviting inspection, leading onward, to be experienced by the wise for themselves.’

“He possesses unwavering confidence in the Sangha: ‘The Sangha of the Blessed One’s disciples is practicing well, practicing uprightly, practicing methodically, practicing properly—that is, the four pairs of persons, the eight types of individuals—this Sangha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.’

“He possesses virtues dear to the noble ones, unbroken, without defect, unblemished, untarnished, liberating, praised by the wise, ungrasped, leading to concentration.

“This, Ananda, is the Mirror of Dhamma teaching, possessed of which a noble disciple, if he wishes, can declare of himself: ‘Hell is exhausted for me, the animal realm is exhausted, the realm of hungry ghosts is exhausted, the plane of misery and bad destination is exhausted. I am a stream-enterer, not subject to downfall, fixed in destiny, bound for full awakening.’”

And there too, while the Blessed One was staying at Natika in the Brick Hall, he spoke this dhamma talk frequently to the monks:

“Such is virtue, such is concentration, such is wisdom. Concentration developed through virtue brings great fruit and benefit. Wisdom developed through concentration brings great fruit and benefit. The mind developed through wisdom is completely liberated from the taints—namely, the taint of sensuality, the taint of becoming, and the taint of ignorance.”

160. Atha kho bhagavā nātike yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi “Āyānanda yena vesālī tenupasaṅkamissāmā”ti.

“Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena vesālī tadavasari. Tatra sudaṃ bhagavā vesāliyaṃ viharati ambapālivane. Tatra kho bhagavā bhikkhū āmantesi—

“Sato bhikkhave bhikkhu vihareyya sampajāno ayaṃ vo amhākaṃ anusāsani. Kathaṅca bhikkhave bhikkhu sato hoti? Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanānupassī.pe. citte cittānupassī.pe. dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Evaṃ kho bhikkhave bhikkhu sato hoti.

“Kathaṅca bhikkhave bhikkhu sampajāno hoti? Idha bhikkhave bhikkhu abhikkante paṭikkante sampajānakārī hoti ālokite vilokite sampajānakārī hoti samiñjite pasārite sampajānakārī hoti saṅghāṭipattacivaradhāraṇe sampajānakārī hoti asite pīte khāyite sāyite sampajānakārī hoti uccārapassāvakamme sampajānakārī hoti gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti. Evaṃ kho bhikkhave bhikkhu sampajāno hoti. Sato bhikkhave bhikkhu vihareyya sampajāno ayaṃ vo amhākaṃ anusāsani”ti.

Then the Blessed One, having stayed at Natika as long as he wished, addressed the Venerable Ananda: “Come, Ananda, let us go to Vesali.”

“Yes, venerable sir,” the Venerable Ananda replied to the Blessed One.

Then the Blessed One with a large community of monks went to Vesali. There the Blessed One stayed at Vesali in Ambapali's Grove. There the Blessed One addressed the monks:

“Monks, a monk should dwell mindful and clearly comprehending. This is our instruction to you. And how, monks, is a monk mindful? Here, monks, a monk dwells observing body in body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells observing feelings in feelings... mind in mind... dhamma phenomena in dhamma phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Thus, monks, a monk is mindful.

“And how, monks, does a monk clearly comprehend? Here, monks, a monk acts with clear comprehension when going forward and returning; acts with clear comprehension when looking ahead and looking aside; acts with clear comprehension when bending and stretching; acts with clear comprehension when carrying his outer robe, bowl, and robes; acts with clear comprehension when eating, drinking, chewing, and tasting; acts with clear comprehension when defecating and urinating; acts with clear comprehension when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. Thus, monks, a monk clearly comprehends. Monks, a monk should dwell mindful and clearly comprehending. This is our instruction to you.”

Ambapālīgaṇikā The Courtesan Ambapali

161. Assosi kho ambapālī gaṇikā “Bhagavā kira vesāliṃ anuppatto vesāliyaṃ viharati mayhaṃ ambavane”ti. Atha kho ambapālī gaṇikā bhaddāni bhaddāni yānāni yojāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyaṃ niyyāsi. Yena sako ārāmo tena pāyāsi. Yāvaticā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ambapālīṃ gaṇikaṃ bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ etadavoca “Adhivāsetu me bhante bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti. Adhivāsesī bhagavā tuṅhībhāvena. Atha kho ambapālī gaṇikā bhagavato adhivāsaṇaṃ viditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Assosum kho vesālikā licchavī “Bhagavā kira vesāliṃ anuppatto vesāliyaṃ viharati ambapālīvane”ti. Atha kho te licchavī bhaddāni bhaddāni yānāni yojāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyaṃ niyyiṃsu. Tatra ekacce licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālaṅkāṛā ekacce licchavī pītā honti pītavaṇṇā pītavatthā pītālaṅkāṛā ekacce licchavī lohitaṃ honti lohitaṇṇā lohitaṇṇā lohitaṇṇā lohitaṇṇā ekacce licchavī odātā honti odātavaṇṇā odātavatthā odātālaṅkāṛā. Atha kho ambapālī gaṇikā daharānaṃ daharānaṃ licchavīnaṃ akkhena akkhaṃ cakkena cakkaṃ yugena yugaṃ paṭivaṭṭesi. Atha kho te licchavī ambapālīṃ gaṇikaṃ etadavocum “Kiṃ je ambapālī daharānaṃ daharānaṃ licchavīnaṃ akkhena akkhaṃ cakkena cakkaṃ yugena yugaṃ paṭivaṭṭesi”ti? “Tathā hi pana me ayyaputtā bhagavā nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti. “Dehi je ambapālī etaṃ bhattaṃ satahassenā”ti. “Sacepi me ayyaputtā vesāliṃ sāhāraṃ dassatha evamaṃ taṃ bhattaṃ na dassāmi”ti. Atha kho te licchavī aṅgulīṃ phoṭesum “Jitamha vata bho ambakāya jitamha vata bho ambakāyā”ti.

Atha kho te licchavī yena ambapālivanaṃ tena pāyimsu. Addasā kho bhagavā te licchavī dūratova āgacchante. Disvāna bhikkhū āmantesi “Yesaṃ bhikkhave bhikkhūnaṃ devā tāvatimsā aditṭhapubbā oloketha bhikkhave licchavipariṣaṃ; apaloketha bhikkhave licchavipariṣaṃ; upasaṃharatha bhikkhave licchavipariṣaṃ— tāvatimsasadisa”nti. Atha kho te licchavī yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te licchavī bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho te licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantam etadavocaṃ “Adhivāsetu no bhante bhagavā svātanāya bhattam saddhiṃ bhikkhusaṅghenā”ti. Atha kho bhagavā te licchavī etadavoca “Adhivuttham kho me licchavī svātanāya ambapāliyā gaṇikāya bhatta”nti. Atha kho te licchavī aṅgulim phoṭesum “Jitamha vata bho ambakāya jitamha vata bho ambakāyā”ti. Atha kho te licchavī bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkamimsu.

The courtesan Ambapali heard: “The Blessed One has arrived at Vesali and is staying at Vesali in my mango grove.” Then the courtesan Ambapali had splendid carriages harnessed, mounted a splendid carriage, and went out from Vesali with splendid carriages toward her own park. She went by carriage as far as the ground was passable, then descended from the carriage and approached the Blessed One on foot. Having approached and paid homage to the Blessed One, she sat down to one side. As she sat to one side, the Blessed One instructed, inspired, enthused, and gladdened the courtesan Ambapali with a dhamma talk. Then the courtesan Ambapali, having been instructed, inspired, enthused, and gladdened by the Blessed One’s dhamma talk, said to the Blessed One: “May the Blessed One consent to accept my meal tomorrow together with the community of monks.” The Blessed One consented by silence. Then the courtesan Ambapali, understanding the Blessed One’s consent, rose from her seat, paid homage to the Blessed One, circumambulated him keeping him to her right, and departed.

The Licchavis of Vesali heard: “The Blessed One has arrived at Vesali and is staying at Vesali in Ambapali’s Grove.” Then those Licchavis had splendid carriages harnessed, mounted splendid carriages, and went out from Vesali with splendid carriages. Some Licchavis were blue—blue in color, with blue clothing and blue ornaments. Some Licchavis were yellow—yellow in color, with yellow clothing and yellow ornaments. Some Licchavis were red—red in color, with red clothing and red ornaments. Some Licchavis were white—white in color, with white clothing and white ornaments.

Then the courtesan Ambapali drove axle to axle, wheel to wheel, and yoke to yoke with the young Licchavis. Then those Licchavis said to the courtesan Ambapali: “Why, Ambapali, do you drive axle to axle, wheel to wheel, and yoke to yoke with the young Licchavis?”

“Because, noble sons, the Blessed One has been invited by me for tomorrow’s meal together with the community of monks.”

“Give up this meal, Ambapali, for one hundred thousand!”

“Even if you would give me Vesali together with its revenues, noble sons, I would not give up that meal.”

Then those Licchavis snapped their fingers: “We have been defeated by the mango woman! We have been outdone by the mango woman!”

Then those Licchavis went on to Ambapali’s Grove. The Blessed One saw those Licchavis coming from afar. Seeing them, he addressed the monks: “Monks, those monks who have

not seen the Thirty-Three Gods, look at this assembly of Licchavis; gaze at this assembly of Licchavis; compare this assembly of Licchavis—similar to the assembly of the Thirty-Three!”

Then those Licchavis went by carriage as far as the ground was passable, then descended from their carriages and approached the Blessed One on foot. Having approached and paid homage to the Blessed One, they sat down to one side. As they sat to one side, the Blessed One instructed, inspired, enthused, and gladdened those Licchavis with a dhamma talk. Then those Licchavis, having been instructed, inspired, enthused, and gladdened by the Blessed One’s dhamma talk, said to the Blessed One: “May the Blessed One consent to accept our meal tomorrow together with the community of monks.”

Then the Blessed One said to those Licchavis: “I have already consented to tomorrow’s meal with the courtesan Ambapali.”

Then those Licchavis snapped their fingers: “We have been defeated by the mango woman! We have been outdone by the mango woman!” Then those Licchavis, having delighted and rejoiced in the Blessed One’s words, rose from their seats, paid homage to the Blessed One, circumambulated him keeping him to their right, and departed.

162. Atha kho ambapālī gaṇikā tassā rattiyā accayena sake ārāme paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi “Kālo bhante niṭṭhitaṃ bhatta”nti. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena ambapāliyā gaṇikāya nivesanaṃ tenupasaṅkami; upasaṅkamtvā paññatte āsane nisīdi. Atha kho ambapālī gaṇikā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho ambapālī gaṇikā bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho ambapālī gaṇikā bhagavantaṃ etadavoca “Imāhaṃ bhante ārāmaṃ buddhappamukhassa bhikkhusaṅghassa dammi”ti. Paṭiggahesi bhagavā ārāmaṃ. Atha kho bhagavā ambapāliṃ gaṇikaṃ dhammiyā kathāya sandassetvā samādāpetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmi. Tatrapi sudaṃ bhagavā vesāliyaṃ viharanto ambapālivane etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti “Iti silaṃ iti samādhi itī paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati seyyathidaṃ— kāmāsavā bhavāsavā avijjāsavā”ti.

Then the courtesan Ambapali, when that night had passed, had excellent food and drink prepared in her own park and had the time announced to the Blessed One: “It is time, venerable sir, the meal is ready.” Then the Blessed One, having dressed in the morning and taken his bowl and robe, went together with the community of monks to the dwelling of the courtesan Ambapali. Having gone, he sat down on the seat prepared. Then the courtesan Ambapali with her own hands served and satisfied the community of monks headed by the Buddha with excellent food and drink. Then when the Blessed One had finished eating and had removed his hand from the bowl, the courtesan Ambapali took a low seat and sat down to one side. Sitting to one side, the courtesan Ambapali said to the Blessed One: “Venerable sir, I give this park to the community of monks headed by the Buddha.” The Blessed One accepted the park. Then the Blessed One, having instructed, inspired, enthused, and gladdened the courtesan Ambapali with a dhamma talk, rose from his seat and departed.

And there too, while the Blessed One was staying at Vesali in Ambapali’s Grove, he spoke this dhamma talk frequently to the monks: “Such is virtue, such is concentration, such is wisdom. Concentration developed through virtue brings great fruit and benefit. Wisdom developed through concentration brings great fruit and benefit. The mind developed through wisdom is completely liberated from the taints—namely, the taint of sensuality, the taint of becoming, and the taint of ignorance.”

Veḷuvagāṃavassūpagamaṇaṃ
Entering the Rains Retreat at Beluva Village

163. Atha kho bhagavā ambapālīvane yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi “Āyāmaṇanda yena veḷuvagāṃako tenupasaṅkamaṇissāma”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena veḷuvagāṃako tadavasari. Tatra sudamṃ bhagavā veḷuvagāṃake viharati. Tatra kho bhagavā bhikkhū āmantesi “Etha tumhe bhikkhave samantā vesāliṃ yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upetha. Ahaṃ pana idheva veḷuvagāṃake vassaṃ upagacchāmi”ti. “Evaṃ bhante”ti kho te bhikkhū bhagavato paṭissutvā samantā vesāliṃ yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upagacchiṃsu. Bhagavā pana tattheva veḷuvagāṃake vassaṃ upagacchi.

Then the Blessed One, having stayed at Ambapali’s Grove as long as he wished, addressed the Venerable Ananda: “Come, Ananda, let us go to Beluva village.”

“Yes, venerable sir,” the Venerable Ananda replied to the Blessed One.

Then the Blessed One with a large community of monks went to Beluva village. There the Blessed One stayed at Beluva village. There the Blessed One addressed the monks: “Come, monks, enter the rains retreat around Vesali with friends, acquaintances, and intimates. I will enter the rains retreat right here at Beluva village.”

“Yes, venerable sir,” those monks replied to the Blessed One, and entered the rains retreat around Vesali with friends, acquaintances, and intimates. The Blessed One entered the rains retreat right there at Beluva village.

164. Atha kho bhagavato vassūpagatassa kharo ābādho uppajji bālḥā vedanā vattanti māraṇantikā. Tā sudamṃ bhagavā sato sampajāno adhvāsesi avihaṇṇamaṇo. Atha kho bhagavato etadahosi “Na kho metaṃ patirūpaṃ yvāhaṃ anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ parinibbāyeyyaṃ. Yaṃnūnāhaṃ imaṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya vihareyya”nti. Atha kho bhagavā taṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya vihāsi. Atha kho bhagavato so ābādho paṭipassambhi. Atha kho bhagavā gilānā vuṭṭhito aciravuṭṭhito gelaṇṇā vihārā nikkhamma vihārapacchāyāyaṃ pañṇatte āsane nisīdi. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca “Diṭṭho me bhante bhagavato phāsu; diṭṭhaṃ me bhante bhagavato khamanīyaṃ api ca me bhante madhurakajāto viya kāyo. Disāpi me na pakkhāyanti; dhammāpi maṃ na paṭibhanti bhagavato gelaṇṇena api ca me bhante ahosi kācīdeva assāsamattā ‘Na tāva bhagavā parinibbāyissati na yāva bhagavā bhikkhusaṅghaṃ ārabba kiṅcīdeva udāharati’”ti.

Then, after the Blessed One had entered the rains retreat, a severe illness arose, and sharp pains came upon him, close to death. But the Blessed One endured them mindfully and

clearly comprehending, without being troubled. Then this occurred to the Blessed One: “It would not be proper for me to attain final nibbāna without having addressed my attendants, without having taken leave of the community of monks. Let me suppress this illness with energy, sustain the life-formation, and continue living.” Then the Blessed One suppressed that illness with energy, sustained the life-formation, and continued living. Then that illness of the Blessed One subsided.

Then the Blessed One, having recovered from that illness, soon after recovering from the illness, came out from his dwelling and sat down on a seat prepared in the shade of the dwelling. Then the Venerable Ananda approached the Blessed One. Having approached and paid homage to the Blessed One, he sat down to one side. Sitting to one side, the Venerable Ananda said to the Blessed One: “I have seen the Blessed One’s comfort, venerable sir; I have seen the Blessed One’s endurance, venerable sir. Yet my body became as if drugged, and the directions were unclear to me, and the dhammas were not clear to me because of the Blessed One’s illness. Still, venerable sir, I had some small comfort with the thought: ‘The Blessed One will not attain final nibbāna until he has made some statement concerning the community of monks.’”

165. “Kiṃ panānanda bhikkhusaṅgho mayi paccāsīsi? Desito ānanda mayā dhammo anantaraṃ abāhiraṃ karitvā. Natthānanda tathāgatassa dhammesu ācariyamuttḥi. Yassa nūna ānanda evamassa ‘Ahaṃ bhikkhusaṅghaṃ pariharissāmi’ti vā ‘Mamuddesiko bhikkhusaṅgho’ti vā so nūna ānanda bhikkhusaṅghaṃ ārabba kiñcideva udāhareyya. Tathāgatassa kho ānanda na evaṃ hoti ‘Ahaṃ bhikkhusaṅghaṃ pariharissāmi’ti vā ‘Mamuddesiko bhikkhusaṅgho’ti vā. Sakiṃ ānanda tathāgato bhikkhusaṅghaṃ ārabba kiñcideva udāharissati. Ahaṃ kho panānanda etarahi jiṇṇo vuddho mahallako addhagato vayoanuppatto. Āsītiko me vayo vattati. Seyyathāpi ānanda jajjarasakaṭaṃ veṭhamissakena yāpeti evameva kho ānanda veṭhamissakena maññe tathāgatassa kāyo yāpeti. Yasmiṃ ānanda samaye tathāgato sabbanimittānaṃ amanasikārā ekaccānaṃ vedanānaṃ nirodhā animittaṃ cetosamādhim upasampajja viharati phāsutaro ānanda tasmim samaye tathāgatassa kāyo hoti. Tasmātihānanda attadīpā viharatha attasaraṇā anaññasaraṇā dhammadīpā dhammasaraṇā anaññasaraṇā. Kathañcānanda bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo? Idhānanda bhikkhu kāye kāyānupassī viharati atāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu.pe. citte.pe. dhammesu dhammānupassī viharati atāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Evaṃ kho ānanda bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo ye hi keci ānanda etarahi vā mama vā accayena attadīpā viharissanti attasaraṇā anaññasaraṇā dhammadīpā dhammasaraṇā anaññasaraṇā tamatagge me te ānanda bhikkhū bhavissanti ye keci sikkhākāmā”ti.

“What more does the community of monks expect from me, Ananda? I have taught the dhamma without making a distinction between inner and outer. There is nothing, Ananda, of a teacher’s closed fist in the Tathagata regarding the dhammas. If anyone thinks, ‘I will lead the community of monks’ or ‘The community of monks is under my direction,’ then let him make some statement concerning the community of monks. But the Tathagata does not think, ‘I will lead the community of monks’ or ‘The community of monks is under my direction.’ Why should the Tathagata make some statement concerning the community of monks?

“I, Ananda, am now old, aged, advanced in years, having come to the last stage of life. I am eighty years old. Just as an old cart is kept going with the help of straps, so too the Tathagata’s body is kept going with the help of straps. Whenever, Ananda, by not attending to all signs, by the cessation of certain feelings, the Tathagata enters and dwells in the signless concentration of mind, at that time, Ananda, the Tathagata’s body is more comfortable.

“Therefore, Ananda, dwell with yourselves as your own island, with yourselves as your own refuge, with no other refuge; with the dhamma as your island, with the dhamma as your refuge, with no other refuge. And how, Ananda, does a monk dwell with himself as his own island, with himself as his own refuge, with no other refuge; with the dhamma as his island, with the dhamma as his refuge, with no other refuge?”

“Here, Ananda, a monk dwells observing body in body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells observing feelings in feelings... mind in mind... dhamma phenomena in dhamma phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Thus, Ananda, a monk dwells with himself as his own island, with himself as his own refuge, with no other refuge; with the dhamma as his island, with the dhamma as his refuge, with no other refuge.

“Those monks, Ananda, either now or after my passing, who dwell with themselves as their own island, with themselves as their own refuge, with no other refuge; with the dhamma as their island, with the dhamma as their refuge, with no other refuge—these monks of mine, Ananda, will be foremost among those who are keen on the training.”

dutiyabhāṇavāro

End of the Second Recitation Section

Nimittobhāsakathā

The Discussion of Signs and Portents

166. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisi. Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto āyasmantaṃ ānandaṃ āmantesi “Gaṇhāhi ānanda nisīdanaṃ yena cāpālaṃ cetiyaṃ tenupa saṅkamissāma divā vihārāyā”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Atha kho bhagavā yena cāpālaṃ cetiyaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Āyasmāpi kho ānando bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Then the Blessed One, having dressed in the morning and taken his bowl and robe, entered Vesali for alms. Having wandered for alms in Vesali, after the meal, on return from the alms round, he addressed the Venerable Ananda: “Take up your sitting cloth, Ananda. We will go to the Capala shrine for the day’s abiding.”

“Yes, venerable sir,” the Venerable Ananda replied to the Blessed One, took up his sitting cloth, and followed close behind the Blessed One. Then the Blessed One went to the Capala shrine. Having gone, he sat down on the seat prepared. The Venerable Ananda also, having paid homage to the Blessed One, sat down to one side.

167. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca “Ramaṇīyā ānanda vesālī ramaṇīyaṃ udenaṃ cetiyaṃ ramaṇīyaṃ gotamakaṃ cetiyaṃ ramaṇīyaṃ

sattambaṃ cetiyaṃ ramaṇiyaṃ bahuputtaṃ cetiyaṃ ramaṇiyaṃ sārandaḍaṃ cetiyaṃ ramaṇiyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci ānanda cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā so ākaṅkhamāno kappamā vā tiṭṭheyya kappāvasesamā vā. Tathāgatassa kho ānanda cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā so ākaṅkhamāno ānanda tathāgato kappamā vā tiṭṭheyya kappāvasesamā vā”ti. Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum; na bhagavantamā yāci “Tiṭṭhatu bhante bhagavā kappamā tiṭṭhatu sugato kappamā bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna”nti yathā tamā mārena pariyaṭṭhitacitto. Dutiyampi kho bhagavā.pe. tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi “Ramaṇiyā ānanda vesālī ramaṇiyaṃ udenamā cetiyaṃ ramaṇiyaṃ gotamakamā cetiyaṃ ramaṇiyaṃ sattambaṃ cetiyaṃ ramaṇiyaṃ bahuputtaṃ cetiyaṃ ramaṇiyaṃ sārandaḍaṃ cetiyaṃ ramaṇiyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci ānanda cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā so ākaṅkhamāno kappamā vā tiṭṭheyya kappāvasesamā vā. Tathāgatassa kho ānanda cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā so ākaṅkhamāno ānanda tathāgato kappamā vā tiṭṭheyya kappāvasesamā vā”ti. Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum na bhagavantamā yāci “Tiṭṭhatu bhante bhagavā kappamā tiṭṭhatu sugato kappamā bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna”nti yathā tamā mārena pariyaṭṭhitacitto. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi “Gaccha tvaṃ ānanda yassadāni kālamā maññasi”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paṭissutvā uṭṭhāyāsānā bhagavantamā abhivādetvā padakkhiṇamā katvā avidūre aññatarasmimā rukkhamūle nisīdi.

As he was sitting to one side, the Blessed One said to the Venerable Ananda: “Delightful, Ananda, is Vesali; delightful is the Udena shrine; delightful is the Gotamaka shrine; delightful is the Sattamba shrine; delightful is the Bahuputta shrine; delightful is the Sarandada shrine; delightful is the Capala shrine. Whoever, Ananda, has developed and cultivated the four bases of spiritual power, made them a vehicle, made them a basis, established them, consolidated them, and properly undertaken them—he, if he wishes, could remain for the full life-span or a little beyond. The Tathagata, Ananda, has developed and cultivated the four bases of spiritual power, made them a vehicle, made them a basis, established them, consolidated them, and properly undertaken them. The Tathagata, Ananda, if he wished, could remain for the full life-span or a little beyond.” But even though such an obvious hint was given by the Blessed One, such an obvious sign was given, the Venerable Ananda was unable to penetrate it. He did not request the Blessed One: “May the Blessed One remain for the full life-span; may the Well-Gone One remain for the full life-span, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the good, welfare, and happiness of gods and humans”—as if his mind was possessed by Māra.

A second time the Blessed One... A third time the Blessed One said to the Venerable Ananda: “Delightful, Ananda, is Vesali; delightful is the Udena shrine; delightful is the Gotamaka shrine; delightful is the Sattamba shrine; delightful is the Bahuputta shrine; delightful is the Sarandada shrine; delightful is the Capala shrine. Whoever, Ananda, has developed and cultivated the four bases of spiritual power, made them a vehicle, made them a basis, established them, consolidated them, and properly undertaken them—he, if

he wishes, could remain for the full life-span or a little beyond. The Tathagata, Ananda, has developed and cultivated the four bases of spiritual power, made them a vehicle, made them a basis, established them, consolidated them, and properly undertaken them. The Tathagata, Ananda, if he wished, could remain for the full life-span or a little beyond.”

But even though such an obvious hint was given by the Blessed One, such an obvious sign was given, the Venerable Ananda was unable to penetrate it. He did not request the Blessed One: “May the Blessed One remain for the full life-span; may the Well-Gone One remain for the full life-span, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the good, welfare, and happiness of gods and humans”—as if his mind was possessed by Māra.

Then the Blessed One addressed the Venerable Ananda: “Go now, Ananda, at whatever time you think fit.”

“Yes, venerable sir,” the Venerable Ananda replied to the Blessed One, and rising from his seat, having paid homage to the Blessed One and circumambulated him keeping him to his right, he sat down not far away at the foot of a certain tree.

Mārayācanakathā Māra’s Request

168. Atha kho māro pāpimā acirapakkante āyasmante ānande yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho māro pāpimā bhagavantaṃ etadavoca “Parinibbātudāni bhante bhagavā parinibbātu sugato parinibbānakālo dāni bhante bhagavato. Bhāsītā kho panesā bhante bhagavatā vācā ‘Na tāvāhaṃ pāpima parinibbāyissāmi yāva me bhikkhū na sāvakā bhavissanti viyattā vinitā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānī karissanti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti’ti etarahi kho pana bhante bhikkhū bhagavato sāvakā viyattā vinitā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānikaronti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti. Parinibbātudāni bhante bhagavā parinibbātu sugato parinibbānakālodāni bhante bhagavato.

“Bhāsītā kho panesā bhante bhagavatā vācā ‘Na tāvāhaṃ pāpima parinibbāyissāmi yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinitā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti’ti etarahi kho pana bhante bhikkhuniyo bhagavato sāvikā viyattā vinitā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānikaronti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti. Parinibbātudāni bhante bhagavā parinibbātu sugato parinibbānakālodāni bhante bhagavato.

“Bhāsītā kho panesā bhante bhagavatā vācā ‘Na tāvāhaṃ pāpima parinibbāyissāmi yāva me upāsakā na sāvakā bhavissanti viyattā vinitā visāradā bahussutā dhammadharā

dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaḥetvā sappāṭihāriyaṃ dhammaṃ desessanti'ti. Etarahi kho pana bhante upāsakā bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānikaronti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaḥetvā sappāṭihāriyaṃ dhammaṃ desenti. Parinibbātudāni bhante bhagavā parinibbātu sugato parinibbānakālodāni bhante bhagavato.

“Bhāsītā kho panesā bhante bhagavatā vācā ‘Na tāvāhaṃ pāpima parinibbāyissāmi yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaḥetvā sappāṭihāriyaṃ dhammaṃ desessanti'ti. Etarahi kho pana bhante upāsikā bhagavato sāvikā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānikaronti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaḥetvā sappāṭihāriyaṃ dhammaṃ desenti. Parinibbātudāni bhante bhagavā parinibbātu sugato parinibbānakālodāni bhante bhagavato.

“Bhāsītā kho panesā bhante bhagavatā vācā ‘Na tāvāhaṃ pāpima parinibbāyissāmi yāva me idaṃ brahmacariyaṃ na iddhaṃ ceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsita'nti. Etarahi kho pana bhante bhagavato brahmacariyaṃ iddhaṃ ceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ. Parinibbātudāni bhante bhagavā parinibbātu sugato parinibbānakālodāni bhante bhagavato”ti

evaṃ vutte bhagavā māraṃ pāpimantaṃ etadavoca “Apposukko tvaṃ pāpima hohi na ciram tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati”ti.

Then Māra the Evil One, not long after the Venerable Ananda had departed, approached the Blessed One. Having approached, he stood to one side. Standing to one side, Māra the Evil One said to the Blessed One:

“Let the Blessed One attain final nibbāna now, venerable sir; let the Well-Gone One attain final nibbāna; now is the time for the Blessed One’s final nibbāna, venerable sir. For this word was spoken by the Blessed One, venerable sir: ‘I will not attain final nibbāna, Evil One, until my monk disciples are accomplished, trained, confident, learned, upholders of the dhamma, practicing according to the dhamma, practicing properly, conducting themselves accordingly, and having learned their own teacher’s doctrine, will teach it, proclaim it, establish it, expound it, analyze it, make it clear, and having well refuted with dhamma any opposing doctrines that arise, will teach the dhamma with its marvels.’ But now, venerable sir, the Blessed One’s monk disciples are accomplished, trained, confident, learned, upholders of the dhamma, practicing according to the dhamma, practicing properly, conducting themselves accordingly, and having learned their own teacher’s doctrine, they teach it, proclaim it, establish it, expound it, analyze it, make it clear, and having well refuted with dhamma any opposing doctrines that arise, they teach the

dhamma with its marvels. Let the Blessed One attain final nibbāna now, venerable sir; let the Well-Gone One attain final nibbāna; now is the time for the Blessed One's final nibbāna, venerable sir.

“And this word was spoken by the Blessed One, venerable sir: ‘I will not attain final nibbāna, Evil One, until my nun disciples are accomplished, trained, confident, learned, upholders of the dhamma, practicing according to the dhamma, practicing properly, conducting themselves accordingly, and having learned their own teacher's doctrine, will teach it, proclaim it, establish it, expound it, analyze it, make it clear, and having well refuted with dhamma any opposing doctrines that arise, will teach the dhamma with its marvels.’ But now, venerable sir, the Blessed One's nun disciples are accomplished, trained, confident, learned, upholders of the dhamma, practicing according to the dhamma, practicing properly, conducting themselves accordingly, and having learned their own teacher's doctrine, they teach it, proclaim it, establish it, expound it, analyze it, make it clear, and having well refuted with dhamma any opposing doctrines that arise, they teach the dhamma with its marvels. Let the Blessed One attain final nibbāna now, venerable sir; let the Well-Gone One attain final nibbāna; now is the time for the Blessed One's final nibbāna, venerable sir.

“And this word was spoken by the Blessed One, venerable sir: ‘I will not attain final nibbāna, Evil One, until my male lay disciples are accomplished, trained, confident, learned, upholders of the dhamma, practicing according to the dhamma, practicing properly, conducting themselves accordingly, and having learned their own teacher's doctrine, will teach it, proclaim it, establish it, expound it, analyze it, make it clear, and having well refuted with dhamma any opposing doctrines that arise, will teach the dhamma with its marvels.’ But now, venerable sir, the Blessed One's male lay disciples are accomplished, trained, confident, learned, upholders of the dhamma, practicing according to the dhamma, practicing properly, conducting themselves accordingly, and having learned their own teacher's doctrine, they teach it, proclaim it, establish it, expound it, analyze it, make it clear, and having well refuted with dhamma any opposing doctrines that arise, they teach the dhamma with its marvels. Let the Blessed One attain final nibbāna now, venerable sir; let the Well-Gone One attain final nibbāna; now is the time for the Blessed One's final nibbāna, venerable sir.

“And this word was spoken by the Blessed One, venerable sir: ‘I will not attain final nibbāna, Evil One, until my female lay disciples are accomplished, trained, confident, learned, upholders of the dhamma, practicing according to the dhamma, practicing properly, conducting themselves accordingly, and having learned their own teacher's doctrine, will teach it, proclaim it, establish it, expound it, analyze it, make it clear, and having well refuted with dhamma any opposing doctrines that arise, will teach the dhamma with its marvels.’ But now, venerable sir, the Blessed One's female lay disciples are accomplished, trained, confident, learned, upholders of the dhamma, practicing according to the dhamma, practicing properly, conducting themselves accordingly, and having learned their own teacher's doctrine, they teach it, proclaim it, establish it, expound it, analyze it, make it clear, and having well refuted with dhamma any opposing doctrines that arise, they teach the dhamma with its marvels. Let the Blessed One attain final nibbāna now, venerable sir; let the Well-Gone One attain final nibbāna; now is the time for the Blessed One's final nibbāna, venerable sir.

“And this word was spoken by the Blessed One, venerable sir: ‘I will not attain final nibbāna, Evil One, until this spiritual life of mine has become successful, prosperous, widespread, popular, extensive, until it is well proclaimed among gods and humans.’ But

now, venerable sir, the Blessed One’s spiritual life is successful, prosperous, widespread, popular, extensive, well proclaimed among gods and humans. Let the Blessed One attain final nibbāna now, venerable sir; let the Well-Gone One attain final nibbāna; now is the time for the Blessed One’s final nibbāna, venerable sir.”

When this was said, the Blessed One said to Māra the Evil One: “Be at ease, Evil One. The final nibbāna of the Tathagata will not be long. Three months from now the Tathagata will attain final nibbāna.”

Āyusañkhāraossajjanam The Relinquishment of the Life-Formation

169. Atha kho bhagavā cāpāle cetiye sato sampajāno āyusañkhāram ossaji. Ossatthe ca bhagavatā āyusañkhāre mahābhūmicālo ahosi bhīṃsanako salomaḥmaṃso devadundubhiyo ca phaliṃsu atha kho bhagavā etamattham veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi

—
“Tulamatañca sambhavam
ajjhatarato samāhito

bhavaśaṅkhāramavassaji muni.
abhindi kavacamivattasambhava”nti.

Then the Blessed One, mindfully and clearly comprehending, relinquished the life-formation at the Capala shrine. When the Blessed One relinquished the life-formation, a great earthquake occurred, frightening and terrifying, and the thunder of drums sounded in the sky. Then the Blessed One, understanding the meaning of this, at that time uttered this inspired utterance:

“The measurable and immeasurable continuity of existence,
The sage relinquished the life-formation.
With inner joy and concentrated,
He broke through his own being’s armor like a coat of mail.”

Mahābhūmicālahetu The Causes of a Great Earthquake

170. Atha kho āyasmato ānandassa etadahosi “Acchariyaṃ vata bho abbhutaṃ vata bho mahā vatāyaṃ bhūmicālo; sumahā vatāyaṃ bhūmicālo bhīṃsanako salomaḥmaṃso; devadundubhiyo ca phaliṃsu. Ko nu kho hetu ko paccayo mahato bhūmicālassa pātubhāvāya”ti?

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca “Acchariyaṃ bhante abbhutaṃ bhante mahā vatāyaṃ bhante bhūmicālo; sumahā vatāyaṃ bhante bhūmicālo bhīṃsanako salomaḥmaṃso; devadundubhiyo ca phaliṃsu. Ko nu kho bhante hetu ko paccayo mahato bhūmicālassa pātubhāvāya”ti?

Then this occurred to the Venerable Ananda: “Wonderful indeed! Marvelous indeed! This great earthquake is indeed great; this great earthquake is frightening and terrifying; and the thunder of drums sounded in the sky. What is the cause, what is the reason for the manifestation of a great earthquake?”

Then the Venerable Ananda approached the Blessed One. Having approached and paid homage to the Blessed One, he sat down to one side. Sitting to one side, the Venerable

Ananda said to the Blessed One: “Wonderful, venerable sir! Marvelous, venerable sir! This great earthquake is indeed great, venerable sir; this great earthquake is frightening and terrifying, venerable sir; and the thunder of drums sounded in the sky. What is the cause, venerable sir, what is the reason for the manifestation of a great earthquake?”

171. “Aṭṭha kho ime ānanda hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāya. Katame aṭṭha? Ayaṃ ānanda mahāpathavī udake patiṭṭhitā udakaṃ vāte patiṭṭhitaṃ vāto ākāsaṭṭho. Hoti kho so ānanda samayo yaṃ mahāvātā vāyanti. Mahāvātā vāyantā udakaṃ kampenti. Udakaṃ kampitaṃ pathaviṃ kampeti.

Ayaṃ paṭhamo hetu paṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

“Puna caparaṃ ānanda samaṇo vā hoti brāhmaṇo vā iddhimā cetovasippatto devo vā mahiddhiko mahānubhāvo tassa parittā pathavisaññā bhāvitā hoti appamañā āposaññā. So imaṃ pathaviṃ kampeti saṅkampeti sampakampeti sampavedheti.

Ayaṃ dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya.

“Puna caparaṃ ānanda yadā bodhisatto tusitakāyā cavitvā sato sampajāno mātukucchiṃ okkamati tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Ayaṃ tatiyo hetu tatiyo paccayo mahato bhūmicālassa pātubhāvāya.

“Puna caparaṃ ānanda yadā bodhisatto sato sampajāno mātukucchismā nikkhamati tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Ayaṃ catuttho hetu catuttho paccayo mahato bhūmicālassa pātubhāvāya.

“Puna caparaṃ ānanda yadā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Ayaṃ pañcama hetu pañcama paccayo mahato bhūmicālassa pātubhāvāya.

“Puna caparaṃ ānanda yadā tathāgato anuttaraṃ dhammacakkaṃ pavatteti tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Ayaṃ chaṭṭho hetu chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya.

“Puna caparaṃ ānanda yadā tathāgato sato sampajāno āyusaṅkhāraṃ ossajjati tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Ayaṃ sattamo hetu sattamo paccayo mahato bhūmicālassa pātubhāvāya.

“Puna caparaṃ ānanda yadā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Ayaṃ aṭṭhamo hetu aṭṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

Ime kho ānanda aṭṭha hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāyā”ti.

“There are, Ananda, these eight causes, eight reasons for the manifestation of a great earthquake. What eight?

“This great earth, Ananda, is established on water, water is established on wind, wind is established in space. There comes a time, Ananda, when great winds blow. When great winds blow, the water is agitated. When the water is agitated, the earth is agitated. This is the first cause, the first reason for the manifestation of a great earthquake.

“Again, Ananda, there is a recluse or brahmin of great psychic power, one who has mastered his mind, or a deity of great power and might—he has developed a limited perception of earth and a boundless perception of water. He makes this earth shake, tremble, and quake. This is the second cause, the second reason for the manifestation of a great earthquake.

“Again, Ananda, when the Bodhisatta passes away from the Tusita realm and mindfully and clearly comprehending enters his mother’s womb, then this earth shakes, trembles,

and quakes. This is the third cause, the third reason for the manifestation of a great earthquake.

“Again, Ananda, when the Bodhisatta, mindfully and clearly comprehending, emerges from his mother’s womb, then this earth shakes, trembles, and quakes. This is the fourth cause, the fourth reason for the manifestation of a great earthquake.

“Again, Ananda, when the Tathagata awakens to unsurpassed perfect enlightenment, then this earth shakes, trembles, and quakes. This is the fifth cause, the fifth reason for the manifestation of a great earthquake.

“Again, Ananda, when the Tathagata sets in motion the unsurpassed wheel of dhamma, then this earth shakes, trembles, and quakes. This is the sixth cause, the sixth reason for the manifestation of a great earthquake.

“Again, Ananda, when the Tathagata, mindfully and clearly comprehending, relinquishes the life-formation, then this earth shakes, trembles, and quakes. This is the seventh cause, the seventh reason for the manifestation of a great earthquake.

“Again, Ananda, when the Tathagata attains final nibbāna in the nibbāna-element without residue remaining, then this earth shakes, trembles, and quakes. This is the eighth cause, the eighth reason for the manifestation of a great earthquake.

“These, Ananda, are the eight causes, the eight reasons for the manifestation of a great earthquake.”

Aṭṭha parisā The Eight Assemblies

172. “Aṭṭha kho imā ānanda parisā. Katamā aṭṭha? Khattiyaparisā brāhmaṇaparisā gahapatiparisā samaṇaparisā cātumahārājikaparisā tāvatimsaparisā māraparisā brahmaparisā. Abhijānāmi kho panāhaṃ ānanda anekasataṃ khattiyapariṣaṃ upasaṅkamtā. Tatrapi mayā sannisinnapubbaṃ ceva sallapitapubbaṅca sākacchā ca samāpajjitapubbā tattha yādisako tesam vaṇṇo hoti tādisako mayham vaṇṇo hoti. Yādisako tesam saro hoti tādisako mayham saro hoti. Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṃsemi. Bhāsamānaṅca maṃ na jānanti ‘Ko nu kho ayaṃ bhāsati devo vā manusso vā’ti? Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. Antarahitaṅca maṃ na jānanti ‘Ko nu kho ayaṃ antarahito devo vā manusso vā’ti? Abhijānāmi kho panāhaṃ ānanda anekasataṃ brāhmaṇapariṣaṃ.pe. gahapatipariṣaṃ... samaṇapariṣaṃ... cātumahārājikapariṣaṃ... tāvatimsapariṣaṃ... mārapariṣaṃ... brahmapariṣaṃ upasaṅkamtā. Tatrapi mayā sannisinnapubbaṃ ceva sallapitapubbaṅca sākacchā ca samāpajjitapubbā. Tattha yādisako tesam vaṇṇo hoti tādisako mayham vaṇṇo hoti. Yādisako tesam saro hoti tādisako mayham saro hoti. Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṃsemi. Bhāsamānaṅca maṃ na jānanti ‘Ko nu kho ayaṃ bhāsati devo vā manusso vā’ti? Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. Antarahitaṅca maṃ na jānanti ‘Ko nu kho ayaṃ antarahito devo vā manusso vā’ti? Imā kho ānanda aṭṭha parisā.

“There are, Ananda, these eight assemblies. What eight? The assembly of nobles, the assembly of brahmins, the assembly of householders, the assembly of recluses, the assembly of the Four Great Kings, the assembly of the Thirty-Three Gods, the assembly of Māra, the assembly of Brahma.

“I recall, Ananda, having approached many hundreds of assemblies of nobles. There I have sat with them, conversed with them, and engaged in discussion with them. Whatever their appearance was, such was my appearance. Whatever their voice was, such was my voice. I instructed, inspired, enthused, and gladdened them with a dhamma talk. But they did not know me as I was speaking: ‘Who is this speaking, a deity or a human?’ Having instructed, inspired, enthused, and gladdened them with a dhamma talk, I disappeared. And when I disappeared, they did not know: ‘Who is this who disappeared, a deity or a human?’

“I recall, Ananda, having approached many hundreds of assemblies of brahmins... assemblies of householders... assemblies of recluses... assemblies of the Four Great Kings... assemblies of the Thirty-Three Gods... assemblies of Māra... assemblies of Brahma. There I have sat with them, conversed with them, and engaged in discussion with them. Whatever their appearance was, such was my appearance. Whatever their voice was, such was my voice. I instructed, inspired, enthused, and gladdened them with a dhamma talk. But they did not know me as I was speaking: ‘Who is this speaking, a deity or a human?’ Having instructed, inspired, enthused, and gladdened them with a dhamma talk, I disappeared. And when I disappeared, they did not know: ‘Who is this who disappeared, a deity or a human?’

“These, Ananda, are the eight assemblies.”

Aṭṭha abhibhāyatanāni The Eight Bases of Mastery

173. “Aṭṭha kho imāni ānanda abhibhāyatanāni. Katamāni aṭṭha ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.

“Tāni abhibhuyya jānāmi passāmi”ti evaṃsaññī hoti. Idaṃ paṭhamam abhibhāyatanam.

“Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.

“Tāni abhibhuyya jānāmi passāmi”ti evaṃsaññī hoti. Idaṃ dutiyam abhibhāyatanam.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.

“Tāni abhibhuyya jānāmi passāmi”ti evaṃsaññī hoti. Idaṃ tatiyam abhibhāyatanam.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.

“Tāni abhibhuyya jānāmi passāmi”ti evaṃsaññī hoti. Idaṃ catuttham abhibhāyatanam.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpuppham nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam. Seyyathā vā pana taṃ vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.

“Tāni abhibhuyya jānāmi passāmi”ti evaṃsaññī hoti. Idaṃ pañcamaṃ abhibhāyatanam.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathāpi nāma kaṇikārapuppham pītam pītavaṇṇam pītanidassanam pītanibhāsam. Seyyathā vā pana taṃ vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham pītam pītavaṇṇam pītanidassanam pītanibhāsam. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.

“Tāni abhibhuyya jānāmi passāmi”ti evaṃsaññī hoti. Idaṃ chaṭṭham abhibhāyatanam.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṅkāni lohitaṅkavaṇṇāni lohitaṅkanidassanāni lohitaṅkanibhāsāni. Seyyathāpi nāma bandhujīvakapuppham lohitaṅkam lohitaṅkavaṇṇam lohitaṅkanidassanam lohitaṅkanibhāsam. Seyyathā vā pana taṃ vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham lohitaṅkam lohitaṅkavaṇṇam

lohitakanidassanaṃ lohitakanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.

‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ sattamaṃ abhibhāyatanaṃ.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātaṃ odātavaṇṇaṃ odātanidassanaṃ odātanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti.

Idaṃ aṭṭhamaṃ abhibhāyatanaṃ imāni kho ānanda aṭṭha abhibhāyatanaṇi.

“There are, Ananda, these eight bases of mastery. What eight?

“One who is percipient of form internally sees forms externally, limited, beautiful and ugly. ‘Having mastered them, I know, I see’—such is his perception. This is the first base of mastery.

“One who is percipient of form internally sees forms externally, immeasurable, beautiful and ugly. ‘Having mastered them, I know, I see’—such is his perception. This is the second base of mastery.

“One who is percipient of formlessness internally sees forms externally, limited, beautiful and ugly. ‘Having mastered them, I know, I see’—such is his perception. This is the third base of mastery.

“One who is percipient of formlessness internally sees forms externally, immeasurable, beautiful and ugly. ‘Having mastered them, I know, I see’—such is his perception. This is the fourth base of mastery.

“One who is percipient of formlessness internally sees forms externally that are blue, blue in color, blue in appearance, blue in luminosity. Just as the flax flower is blue, blue in color, blue in appearance, blue in luminosity; or just as that cloth from Benares, smoothed on both sides, is blue, blue in color, blue in appearance, blue in luminosity—so too, one who is percipient of formlessness internally sees forms externally that are blue, blue in color, blue in appearance, blue in luminosity. ‘Having mastered them, I know, I see’—such is his perception. This is the fifth base of mastery.

“One who is percipient of formlessness internally sees forms externally that are yellow, yellow in color, yellow in appearance, yellow in luminosity. Just as the kanikara flower is yellow, yellow in color, yellow in appearance, yellow in luminosity; or just as that cloth from Benares, smoothed on both sides, is yellow, yellow in color, yellow in appearance, yellow in luminosity—so too, one who is percipient of formlessness internally sees forms externally that are yellow, yellow in color, yellow in appearance, yellow in luminosity. ‘Having mastered them, I know, I see’—such is his perception. This is the sixth base of mastery.

“One who is percipient of formlessness internally sees forms externally that are red, red in color, red in appearance, red in luminosity. Just as the bandhujivaka flower is red, red in color, red in appearance, red in luminosity; or just as that cloth from Benares, smoothed on both sides, is red, red in color, red in appearance, red in luminosity—so too, one who is percipient of formlessness internally sees forms externally that are red, red in color, red in appearance, red in luminosity. ‘Having mastered them, I know, I see’—such is his perception. This is the seventh base of mastery.

“One who is percipient of formlessness internally sees forms externally that are white, white in color, white in appearance, white in luminosity. Just as the morning star is white,

white in color, white in appearance, white in luminosity; or just as that cloth from Benares, smoothed on both sides, is white, white in color, white in appearance, white in luminosity—so too, one who is percipient of formlessness internally sees forms externally that are white, white in color, white in appearance, white in luminosity. ‘Having mastered them, I know, I see’—such is his perception.

This is the eighth base of mastery. These, Ananda, are the eight bases of mastery.“

Aṭṭha vimokkhā
The Eight Liberations

174. “Aṭṭha kho ime ānanda vimokkhā. Katame aṭṭha? Rūpī rūpāni passati ayaṃ paṭhamo vimokkho. Ajjhataṃ arūpasaññī bahiddhā rūpāni passati ayaṃ dutiyo vimokkho. Subhanteva adhimutto hoti ayaṃ tatiyo vimokkho. Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘Ananto ākāso’ti ākāsaññācāyatanam upasampajja viharati ayaṃ catuttho vimokkho. Sabbaso ākāsaññācāyatanam samatikkamma ‘Anantaṃ viññāṇa’nti viññāṇaññācāyatanam upasampajja viharati ayaṃ pañcama vimokkho. Sabbaso viññāṇaññācāyatanam samatikkamma ‘Natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati ayaṃ chaṭṭho vimokkho. Sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. Ayaṃ sattamo vimokkho. Sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati ayaṃ aṭṭhamo vimokkho. Ime kho ānanda aṭṭha vimokkhā.

“These, Ānanda, are the eight liberations. What eight? Having form, one sees forms—this is the first liberation. Not perceiving form internally, one sees forms externally—this is the second liberation. One is intent only on the beautiful—this is the third liberation. By completely transcending perceptions of form, by the disappearance of perceptions of resistance, by non-attention to perceptions of diversity, aware that ‘space is infinite,’ one enters and dwells in the sphere of infinite space—this is the fourth liberation. By completely transcending the sphere of infinite space, aware that ‘consciousness is infinite,’ one enters and dwells in the sphere of infinite consciousness—this is the fifth liberation. By completely transcending the sphere of infinite consciousness, aware that ‘there is nothing,’ one enters and dwells in the sphere of nothingness—this is the sixth liberation. By completely transcending the sphere of nothingness, one enters and dwells in the sphere of neither-perception-nor-non-perception—this is the seventh liberation. By completely transcending the sphere of neither-perception-nor-non-perception, one enters and dwells in the cessation of perception and feeling—this is the eighth liberation. These, Ānanda, are the eight liberations.

175. “Ekamidāhaṃ ānanda samayaṃ uruvelāyaṃ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho. Atha kho ānanda māro pāpimā yenāhaṃ tenupasaṅkami; upasaṅkamtivā ekamantaṃ aṭṭhāsi. Ekamantaṃ t̥hito kho ānanda māro pāpimā maṃ etadavoca ‘Parinibbātudāni bhante bhagavā; parinibbātu sugato parinibbānakālodāni bhante bhagavato’ti. Evaṃ vutte ahaṃ ānanda mārāṃ pāpimantaṃ etadavocaṃ—

“Na tāvāhaṃ pāpima parinibbāyissāmi yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcip

paṭipannā anudhammacārino sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.

“Na tāvāhaṃ pāpima parinibbāyissāmi yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcip paṭipannā anudhammacāriniyo sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.

“Na tāvāhaṃ pāpima parinibbāyissāmi yāva me upāsakā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcip paṭipannā anudhammacārino sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.

“Na tāvāhaṃ pāpima parinibbāyissāmi yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcip paṭipannā anudhammacāriniyo sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.

“Na tāvāhaṃ pāpima parinibbāyissāmi yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsita’nti.

“Once, Ānanda, I was dwelling at Uruvelā on the bank of the Nerañjarā River at the foot of the goatherd’s banyan tree, just after my first awakening. Then Māra the Evil One approached me; having approached, he stood to one side. Standing to one side, Māra the Evil One said this to me: ‘Let the Blessed One now attain final nibbāna, venerable sir; let the Fortunate One attain final nibbāna. Now is the time, venerable sir, for the Blessed One’s final nibbāna.’ When this was said, I said this to Māra the Evil One:

“I will not attain final nibbāna, Evil One, until my monk disciples are accomplished, trained, confident, learned, upholders of the Dhamma, practicing in accordance with the Dhamma, practicing properly, conducting themselves in accordance with the Dhamma, and having learned their own teacher’s doctrine, will teach it, declare it, establish it, expound it, analyze it, make it clear, and having refuted with good reason any opposing doctrine that has arisen, will teach the Dhamma with its marvelous qualities.

“I will not attain final nibbāna, Evil One, until my nun disciples are accomplished, trained, confident, learned, upholders of the Dhamma, practicing in accordance with the Dhamma, practicing properly, conducting themselves in accordance with the Dhamma, and having learned their own teacher’s doctrine, will teach it, declare it, establish it, expound it, analyze it, make it clear, and having refuted with good reason any opposing doctrine that has arisen, will teach the Dhamma with its marvelous qualities.

“I will not attain final nibbāna, Evil One, until my male lay disciples are accomplished, trained, confident, learned, upholders of the Dhamma, practicing in accordance with the Dhamma, practicing properly, conducting themselves in accordance with the Dhamma, and having learned their own teacher’s doctrine, will teach it, declare it, establish it,

expound it, analyze it, make it clear, and having refuted with good reason any opposing doctrine that has arisen, will teach the Dhamma with its marvelous qualities.

“I will not attain final nibbāna, Evil One, until my female lay disciples are accomplished, trained, confident, learned, upholders of the Dhamma, practicing in accordance with the Dhamma, practicing properly, conducting themselves in accordance with the Dhamma, and having learned their own teacher’s doctrine, will teach it, declare it, establish it, expound it, analyze it, make it clear, and having refuted with good reason any opposing doctrine that has arisen, will teach the Dhamma with its marvelous qualities.

“I will not attain final nibbāna, Evil One, until this holy life of mine has become successful, prosperous, widespread, popular, extensive, well-proclaimed among gods and humans.’

176. “Idāneva kho ānanda ajja cāpāle cetiye māro pāpimā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho ānanda māro pāpimā maṃ etadavoca ‘Parinibbātudāni bhante bhagavā parinibbātu sugato parinibbānakālodāni bhante bhagavato. Bhāsitā kho panesā bhante bhagavatā vācā “Na tāvāhaṃ pāpima parinibbāyissāmi yāva me bhikkhū na sāvaka bhavissanti.pe. yāva me bhikkhuniyo na sāvika bhavissanti.pe. yāva me upāsakā na sāvaka bhavissanti.pe. yāva me upāsikā na sāvika bhavissanti.pe. yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsita”nti. Etarahi kho pana bhante bhagavato brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ. Parinibbātudāni bhante bhagavā parinibbātu sugato parinibbānakālodāni bhante bhagavato’ti.

“Just now, Ānanda, today at the Cāpāla shrine, Māra the Evil One approached me; having approached, he stood to one side. Standing to one side, Māra the Evil One said this to me: ‘Let the Blessed One now attain final nibbāna, venerable sir; let the Fortunate One attain final nibbāna. Now is the time, venerable sir, for the Blessed One’s final nibbāna. For these words were spoken by the Blessed One, venerable sir: “I will not attain final nibbāna, Evil One, until my monk disciples are accomplished... until my nun disciples are accomplished... until my male lay disciples are accomplished... until my female lay disciples are accomplished... until this holy life of mine has become successful, prosperous, widespread, popular, extensive, well-proclaimed among gods and humans.” Now, venerable sir, the Blessed One’s holy life has become successful, prosperous, widespread, popular, extensive, well-proclaimed among gods and humans. Let the Blessed One now attain final nibbāna, venerable sir; let the Fortunate One attain final nibbāna. Now is the time, venerable sir, for the Blessed One’s final nibbāna.’

177. “Evaṃ vutte ahaṃ ānanda māraṃ pāpimantaṃ etadavocaṃ ‘Apposukko tvaṃ pāpima hohi naciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati’ti. Idāneva kho ānanda ajja cāpāle cetiye tathāgatena satena sampajānena āyusaṅkhāro ossaṭṭho”ti.

“When this was said, Ānanda, I said this to Māra the Evil One: ‘Be at ease, Evil One. Before long the Tathāgata’s final nibbāna will occur. Three months from now the Tathāgata will attain final nibbāna.’ Just now, Ānanda, today at the Cāpāla shrine, the Tathāgata, mindful and clearly comprehending, relinquished the life-force.”

Ānandayācanakathā
The Account of Ānanda's Request

178. Evaṃ vutte āyasmā ānando bhagavantam etadavoca “Tiṭṭhatu bhante bhagavā kappam tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna”nti.

“Alaṃdāni ānanda. Mā tathāgataṃ yāci akālodāni ānanda tathāgataṃ yācanāyā”ti. Dutiyampi kho āyasmā ānando.pe. tatiyampi kho āyasmā ānando bhagavantam etadavoca “Tiṭṭhatu bhante bhagavā kappam tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna”nti.

“Saddhasi tvam ānanda tathāgataṃ bodhi”nti? “Evaṃ bhante”. “Atha kiñcarahi tvam ānanda tathāgataṃ yāvatatīyakam abhinippīṣe”ti? “Sammukhā metaṃ bhante bhagavato sutam sammukhā paṭiggahitam ‘Yassa kassaci ānanda cattāro iddhipādā bhāvitā bahulikā yānikā vattukā anuṭṭhitā paricīta susamāradhā so ākaṅkhamāno kappam vā tiṭṭheyya kappāvasesam vā. Tathāgataṃ kho ānanda cattāro iddhipādā bhāvitā bahulikā yānikā vattukā anuṭṭhitā paricīta susamāradhā. So ākaṅkhamāno ānanda tathāgato kappam vā tiṭṭheyya kappāvasesam vā”ti. “Saddhasi tvam ānandā”ti? “Evaṃ bhante”. “Tasmātihānanda tuyhevetam dukkaṃ tuyhevetam aparaddham yaṃ tvam tathāgatenā evaṃ oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum na tathāgataṃ yāci ‘Tiṭṭhatu bhante bhagavā kappam tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna”nti. Sace tvam ānanda tathāgataṃ yāceyyāsi dveva te vācā tathāgato paṭikkhipeyya atha tatiyakam adhivāseyya. Tasmātihānanda tuyhevetam dukkaṃ tuyhevetam aparaddham.

When this was said, the Venerable Ānanda said this to the Blessed One: “May the Blessed One remain for the full life-span, venerable sir; may the Fortunate One remain for the full life-span, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

“Enough now, Ānanda. Do not entreat the Tathāgata. Now is not the time, Ānanda, for entreating the Tathāgata.” A second time, the Venerable Ānanda... A third time, the Venerable Ānanda said this to the Blessed One: “May the Blessed One remain for the full life-span, venerable sir; may the Fortunate One remain for the full life-span, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

“Do you have faith, Ānanda, in the Tathāgata’s awakening?” “Yes, venerable sir.” “Then why, Ānanda, do you persist in pressing the Tathāgata up to the third time?” “I heard this directly from the Blessed One, venerable sir, I received it directly: ‘Whoever, Ānanda, has developed and cultivated the four bases of spiritual power, made them a vehicle, made them a basis, established them, exercised them, and properly undertaken them, could, if he wished, remain for full life-span or a little beyond. The Tathāgata, Ānanda, has developed and cultivated the four bases of spiritual power, made them a vehicle, made them a basis, established them, exercised them, and properly undertaken them. If he wished, Ānanda, the Tathāgata could remain for the full life-span or a little beyond.’” “Do you have faith, Ānanda?” “Yes, venerable sir.” “Therefore, Ānanda, this was your moment of inattention, this was your lapse of mindfulness: that when the Tathāgata was giving such an obvious hint, making such an obvious sign, you were unable to penetrate it and did not entreat the Tathāgata: ‘May the Blessed One remain for the full life-span,

venerable sir; may the Fortunate One remain for the full life-span, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.’ If you had entreated the Tathāgata, Ānanda, the Tathāgata would have refused you twice, but on the third occasion he would have consented. Therefore, Ānanda, this was your moment of inattention, this was your lapse of mindfulness.

179. “Ekamidāhaṃ ānanda samayaṃ rājagahe viharāmi gijjhakūṭe pabbate. Tatrāpi kho tāhaṃ ānanda āmantesiṃ ‘Ramaṇiyaṃ ānanda rājagahaṃ ramaṇiyo ānanda gijjhakūṭo pabbato. Yassa kassaci ānanda cattāro iddhipādā bhāvitā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā susamāradhā so ākaṅkhamāno kappam vā tiṭṭheyya kappāvasesam vā. Tathāgatassa kho ānanda cattāro iddhipādā bhāvitā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā susamāradhā so ākaṅkhamāno ānanda tathāgato kappam vā tiṭṭheyya kappāvasesam vā’ti. Evampi kho tvaṃ ānanda tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ na tathāgataṃ yāci ‘Tiṭṭhatu bhante bhagavā kappam tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti. Sace tvaṃ ānanda tathāgataṃ yāceyyāsi dve te vācā tathāgato paṭikkhipeyya atha tatiyakam adhivāseyya. Tasmātihānanda tuyhevetam dukkaṭam tuyhevetam aparaddham.

“Once, Ānanda, I was dwelling at Rājagaha on Vulture Peak Mountain. There too, Ānanda, I addressed you: ‘Delightful, Ānanda, is Rājagaha; delightful, Ānanda, is Vulture Peak Mountain. Whoever, Ānanda, has developed and cultivated the four bases of spiritual power, made them a vehicle, made them a basis, established them, exercised them, and properly undertaken them, could, if he wished, remain for the full life-span or a little beyond. The Tathāgata, Ānanda, has developed and cultivated the four bases of spiritual power, made them a vehicle, made them a basis, established them, exercised them, and properly undertaken them. If he wished, Ānanda, the Tathāgata could remain for the full life-span or a little beyond.’ Even then, Ānanda, when the Tathāgata was giving such an obvious hint, making such an obvious sign, you were unable to penetrate it and did not entreat the Tathāgata: ‘May the Blessed One remain for the full life-span, venerable sir; may the Fortunate One remain for the full life-span, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.’ If you had entreated the Tathāgata, Ānanda, the Tathāgata would have refused you twice, but on the third occasion he would have consented. Therefore, Ānanda, this was your moment of inattention, this was your lapse of mindfulness.

180. “Ekamidāhaṃ ānanda samayaṃ tattheva rājagahe viharāmi gotamanigrodhe.pe. tattheva rājagahe viharāmi corapapāte... tattheva rājagahe viharāmi vebhārapasse sattapaṇṇiguhāyaṃ... tattheva rājagahe viharāmi isigilipasse kālasilāyaṃ... tattheva rājagahe viharāmi sītavane sappasonḍikapabbhāre... tattheva rājagahe viharāmi tapodārāme... tattheva rājagahe viharāmi veḷuvane kalandakanivāpe... tattheva rājagahe viharāmi jīvākambavane... tattheva rājagahe viharāmi maddakucchismiṃ migadāye tatrāpi kho tāhaṃ ānanda āmantesiṃ ‘Ramaṇiyaṃ ānanda rājagahaṃ ramaṇiyo gijjhakūṭo pabbato ramaṇiyo gotamanigrodho ramaṇiyo corapapāto ramaṇiyā vebhārapasse sattapaṇṇiguhā ramaṇiyā isigilipasse kālasilā ramaṇiyo sītavane sappasonḍikapabbhāro ramaṇiyo tapodārāmo ramaṇiyo veḷuvane kalandakanivāpo ramaṇiyaṃ jīvākambavanaṃ ramaṇiyo maddakucchismiṃ migadāyo. Yassa kassaci ānanda cattāro iddhipādā bhāvitā

bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā.pe. ākaṅkhamāno ānanda tathāgato kappam vā tiṭṭheyya kappāvasesam vā'ti. Evampi kho tvam ānanda tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ na tathāgataṃ yāci 'Tiṭṭhatu bhante bhagavā kappam tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna'nti. Sace tvam ānanda tathāgataṃ yāceyyāsi dveva te vācā tathāgato paṭikkhipeyya atha tatiyakam adhivāseyya. Tasmātihānanda tuyhevetam dukkaṭam tuyhevetam aparaddham.

“Once, Ānanda, I was dwelling right there at Rājagaha at the Goatherd’s Banyan Tree... right there at Rājagaha at Robbers’ Cliff... right there at Rājagaha at the Sattapaṇṇi Cave on the slope of Mount Vebhāra... right there at Rājagaha at the Black Rock on the slope of Isigili... right there at Rājagaha at the Serpents’ Pool Slope in the Cool Grove... right there at Rājagaha at the Tapoda Monastery... right there at Rājagaha in the Bamboo Grove at the Squirrels’ Feeding Ground... right there at Rājagaha in Jīvaka’s Mango Grove... right there at Rājagaha in the Deer Park at Maddakucchi. There too, Ānanda, I addressed you: ‘Delightful, Ānanda, is Rājagaha; delightful is Vulture Peak Mountain; delightful is the Goatherd’s Banyan Tree; delightful is Robbers’ Cliff; delightful is the Sattapaṇṇi Cave on the slope of Mount Vebhāra; delightful is the Black Rock on the slope of Isigili; delightful is the Serpents’ Pool Slope in the Cool Grove; delightful is the Tapoda Monastery; delightful is the Bamboo Grove at the Squirrels’ Feeding Ground; delightful is Jīvaka’s Mango Grove; delightful is the Deer Park at Maddakucchi. Whoever, Ānanda, has developed and cultivated the four bases of spiritual power, made them a vehicle, made them a basis, established them, exercised them, and properly undertaken them... if he wished, Ānanda, the Tathāgata could remain for the full life-span or a little beyond.’ Even then, Ānanda, when the Tathāgata was giving such an obvious hint, making such an obvious sign, you were unable to penetrate it and did not entreat the Tathāgata: ‘May the Blessed One remain for for the full life-span, venerable sir; may the Fortunate One remain for for the full life-span, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.’ If you had entreated the Tathāgata, Ānanda, the Tathāgata would have refused you twice, but on the third occasion he would have consented. Therefore, Ānanda, this was your moment of inattention, this was your lapse of mindfulness.

181. “Ekamidāham ānanda samayaṃ idheva vesāliyaṃ viharāmi udene cetiye. Tatrāpi kho tāham ānanda āmantesiṃ ‘Ramaṇīyā ānanda vesālī ramaṇīyaṃ udenaṃ cetiyaṃ. Yassa kassaci ānanda cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā so ākaṅkhamāno kappam vā tiṭṭheyya kappāvasesam vā. Tathāgatassa kho ānanda cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā so ākaṅkhamāno ānanda tathāgato kappam vā tiṭṭheyya kappāvasesam vā'ti. Evampi kho tvam ānanda tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ na tathāgataṃ yāci 'Tiṭṭhatu bhante bhagavā kappam tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna'nti. Sace tvam ānanda tathāgataṃ yāceyyāsi dveva te vācā tathāgato paṭikkhipeyya atha tatiyakam adhivāseyya tasmātihānanda tuyhevetam dukkaṭam tuyhevetam aparaddham.

“Once, Ānanda, I was dwelling right here at Vesālī at the Udena Shrine. There too, Ānanda, I addressed you: ‘Delightful, Ānanda, is Vesālī; delightful is the Udena Shrine. Whoever, Ānanda, has developed and cultivated the four bases of spiritual power, made them a vehicle, made them a basis, established them, exercised them, and properly undertaken them, could, if he wished, remain for the full life-span or a little beyond. The Tathāgata, Ānanda, has developed and cultivated the four bases of spiritual power, made them a vehicle, made them a basis, established them, exercised them, and properly undertaken them. If he wished, Ānanda, the Tathāgata could remain for the full life-span or a little beyond.’ Even then, Ānanda, when the Tathāgata was giving such an obvious hint, making such an obvious sign, you were unable to penetrate it and did not entreat the Tathāgata: ‘May the Blessed One remain for the full life-span, venerable sir; may the Fortunate One remain for the full life-span, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.’ If you had entreated the Tathāgata, Ānanda, the Tathāgata would have refused you twice, but on the third occasion he would have consented. Therefore, Ānanda, this was your moment of inattention, this was your lapse of mindfulness.

182. “Ekamidāhaṃ ānanda samayaṃ idheva vesāliyaṃ viharāmi gotamake cetiye .pe. idheva vesāliyaṃ viharāmi sattambe cetiye... idheva vesāliyaṃ viharāmi bahuputte cetiye... idheva vesāliyaṃ viharāmi sārandaḍe cetiye... idāneva kho tāhaṃ ānanda ajja cāpāle cetiye āmantesiṃ ‘Ramaṇīyā ānanda vesālī ramaṇīyaṃ udenaṃ cetiyaṃ ramaṇīyaṃ gotamakaṃ cetiyaṃ ramaṇīyaṃ sattambaṃ cetiyaṃ ramaṇīyaṃ bahuputtaṃ cetiyaṃ ramaṇīyaṃ sārandaḍaṃ cetiyaṃ ramaṇīyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci ānanda cattāro iddhipādā bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā so ākaṅkhamāno kappamā vā tiṭṭheyya kappāvasesaṃ vā. Tathāgatassa kho ānanda cattāro iddhipādā bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā so ākaṅkhamāno ānanda tathāgato kappamā vā tiṭṭheyya kappāvasesaṃ vā’ti. Evampi kho tvaṃ ānanda tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakki paṭivijjhitaṃ na tathāgataṃ yāci ‘Tiṭṭhatu bhagavā kappamā tiṭṭhatu sugato kappamā bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti. Sace tvaṃ ānanda tathāgataṃ yāceyyāsi dveva te vācā tathāgato paṭikkhipeyya atha tatiyakaṃ adhvāseyya. Tasmātihānanda tuyhevetamā dukkaṭamā tuyhevetamā aparaddhamā.

“Once, Ānanda, I was dwelling right here at Vesālī at the Gotamaka Shrine... right here at Vesālī at the Sattamba Shrine... right here at Vesālī at the Bahuputta Shrine... right here at Vesālī at the Sārandaḍa Shrine... Just now, Ānanda, today at the Cāpāla Shrine, I addressed you: ‘Delightful, Ānanda, is Vesālī; delightful is the Udena Shrine; delightful is the Gotamaka Shrine; delightful is the Sattamba Shrine; delightful is the Bahuputta Shrine; delightful is the Sārandaḍa Shrine; delightful is the Cāpāla Shrine. Whoever, Ānanda, has developed and cultivated the four bases of spiritual power, made them a vehicle, made them a basis, established them, exercised them, and properly undertaken them, could, if he wished, remain for the full life-span or a little beyond. The Tathāgata, Ānanda, has developed and cultivated the four bases of spiritual power, made them a vehicle, made them a basis, established them, exercised them, and properly undertaken them. If he wished, Ānanda, the Tathāgata could remain for the full life-span or a little beyond.’ Even then, Ānanda, when the Tathāgata was giving such an obvious hint, making such an obvious sign, you were unable to penetrate it and did not entreat the Tathāgata: ‘May the

Blessed One remain for the full life-span, venerable sir; may the Fortunate One remain for the full life-span, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.’ If you had entreated the Tathāgata, Ānanda, the Tathāgata would have refused you twice, but on the third occasion he would have consented. Therefore, Ānanda, this was your moment of inattention, this was your lapse of mindfulness.

183. “Nanu etaṃ ānanda mayā paṭikacceva akkhātaṃ ‘Sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo. Taṃ kutettha ānanda labbhā yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ taṃ vata mā palujjīti netam ṭhānaṃ vijjati’. Yaṃ kho panetaṃ ānanda tathāgatena cattaṃ vantaṃ muttaṃ pahīnaṃ paṭinissaṭṭhaṃ ossaṭṭho āyusaṅkhāro ekamsena vācā bhāsita ‘Na ciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati’ti. Tañca tathāgato jīvitaṃ puna paccāvamissatīti netam ṭhānaṃ vijjati. Āyāmananda yena mahāvanaṃ kūṭāgārasālā tenupasaṅkamissāmā”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena mahāvanaṃ kūṭāgārasālā tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ āmantesi “Gaccha tvaṃ ānanda yāvaticā bhikkhū vesāliṃ upanissāya viharanti te sabbe upaṭṭhānasālāyaṃ sannipātehi”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvaticā bhikkhū vesāliṃ upanissāya viharanti te sabbe upaṭṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho āyasmā ānando bhagavantaṃ etadavoca “Sannipatito bhante bhikkhusaṅgho yassadāni bhante bhagavā kālaṃ maññati”ti.

“Has it not been declared by me beforehand, Ānanda: ‘There is separation, parting, and division from all that is dear and pleasing’? How, Ānanda, could it be obtained here: ‘May that which is born, become, conditioned, subject to dissolution not dissolve’—this is impossible. But that which has been rejected, cast out, released, abandoned, relinquished by the Tathāgata—the life-force—has been definitively declared: ‘Before long the Tathāgata’s final nibbāna will occur. Three months from now the Tathāgata will attain final nibbāna.’ That the Tathāgata would take that back for the sake of life—this is impossible. Come, Ānanda, let us go to the Great Wood, to the Gabled Hall.” “Yes, venerable sir,” replied the Venerable Ānanda to the Blessed One.

Then the Blessed One, together with the Venerable Ānanda, went to the Great Wood, to the Gabled Hall; having arrived, he addressed the Venerable Ānanda: “Go, Ānanda, and assemble in the assembly hall all the monks who are dwelling in dependence on Vesālī.” “Yes, venerable sir,” replied the Venerable Ānanda to the Blessed One, and having assembled in the assembly hall all the monks who were dwelling in dependence on Vesālī, he approached the Blessed One; having approached and paid homage to the Blessed One, he stood to one side. Standing to one side, the Venerable Ānanda said this to the Blessed One: “The community of monks is assembled, venerable sir. Now is the time, venerable sir, for whatever the Blessed One intends.”

184. Atha kho bhagavā yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi “Tasmātiha bhikkhave ye te mayā dhammā abhiññā desitā te vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulikātabbā yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ tadassa bahujaṇahitāya

bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katame ca te bhikkhave dhammā mayā abhiññā desitā ye vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulikātabbā yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Seyyathidaṃ— cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcīndriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo. Ime kho te bhikkhave dhammā mayā abhiññā desitā ye vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulikātabbā yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”nti.

Then the Blessed One went to the assembly hall; having arrived, he sat down on the prepared seat. Sitting down, the Blessed One addressed the monks: “Therefore, monks, those teachings that have been taught by me through direct knowledge should be well learned by you, practiced, developed, and cultivated, so that this holy life may be lasting and enduring; that would be for the welfare of the many, for the happiness of the many, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. And what, monks, are those teachings taught by me through direct knowledge that should be well learned by you, practiced, developed, and cultivated, so that this holy life may be lasting and enduring; that would be for the welfare of the many, for the happiness of the many, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans? Namely: the four foundations of mindfulness, the four right efforts, the four bases of spiritual power, the five spiritual faculties, the five powers, the seven factors of awakening, the noble eightfold path. These, monks, are the teachings taught by me through direct knowledge that should be well learned by you, practiced, developed, and cultivated, so that this holy life may be lasting and enduring; that would be for the welfare of the many, for the happiness of the many, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

185. Atha kho bhagavā bhikkhū āmantesi “Handadāni bhikkhave āmantayāmi vo vayadhammā saṅkhārā appamādena sampādettha. Naciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati”ti.

Idamavoca bhagavā idaṃ vatvāna sugato athāparaṃ etadavoca satthā.—

daharāpi ca ye vuḍḍhā
aḍḍhā ceva daliddā ca
yathāpi kumbhakārassa
khuddakañca mahantañc
sabbam bhedapariyantam

ye bālā ye ca paṇḍitā
sabbe maccuparāyanā
kati mattikabhājanaṃ
yañca pakkaṃ yañca āmakaṃ
evam maccānajivitaṃ

athāparaṃ etadavoca satthā.—

“Paripakko vayo mayham
pahāya vo gamissāmi
“Appamattā satimanto
susamāhitasāṅkappā

parittaṃ mama jivitaṃ.
kataṃ me saraṇamattano.
susilā hotha bhikkhavo.
sacittamanurakkhatha.

“Yo imasmiṃ dhammavinaye
pahāya jātisamsāraṃ

appamatto vihassati.
dukkhassantaṃ karissatī”ti .

Then the Blessed One addressed the monks: “Come now, monks, I address you: all conditioned things are subject to decay—strive on with diligence. Before long the Tathāgata’s final nibbāna will occur. Three months from now the Tathāgata will attain final nibbāna.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“Young and old, foolish and wise,
wealthy and poor—all are subject to death.
Just as the potter’s clay vessels—
small and large, cooked and raw—
all end in breaking,
so too is the life of mortals.”

The Teacher further said this:

“My life is ripe, my lifespan short remaining.
Leaving you, I will go; I have made a refuge for myself.
Be diligent, mindful, and virtuous, monks.
With well-composed intention, guard your own mind.
Whoever in this teaching and discipline dwells diligently
will abandon the round of birth and make an end to suffering.”

tatiyo bhāṇavāro
End of the Third Recitation Section

Nāgāpalokitaṃ
The Elephant Look

186. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvīsi. Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātappaṭikkanto nāgāpalokitaṃ vesāliṃ apaloketvā āyasmantaṃ ānandaṃ āmantesi “Idaṃ pacchimakaṃ ānanda tathāgatassa vesāliyaṃ dassanaṃ bhavissati. Āyāmananda yena bhaṇḍagāmo tenupasaṅkamissāma”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhaṇḍagāmo tadavasari. Tatra sudaṃ bhagavā bhaṇḍagāme viharati. Tatra kho bhagavā bhikkhū āmantesi “Catunnaṃ bhikkhave dhammānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Katamesaṃ catunnaṃ? Ariyassa bhikkhave silassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamaṃ ceva tumhākañca. Ariyassa bhikkhave samādhissa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamaṃ ceva tumhākañca. Ariyāya bhikkhave paññāya ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamaṃ ceva tumhākañca. Ariyāya bhikkhave vimuttiyā ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamaṃ ceva tumhākañca. Tayidaṃ bhikkhave ariyaṃ silaṃ anubuddhaṃ

paṭividdhaṃ ariyo samādhī anubuddho paṭividdho ariyā paññā anubuddhā paṭividdhā ariyā vimutti anubuddhā paṭividdhā ucchinnā bhavataṇhā khīṇā bhavanetti natthi dāni punabbhavo”ti. Idamavoca bhagavā idaṃ vatvāna sugato athāparaṃ etadavoca satthā

“Sīlaṃ samādhī paññā ca
anubuddhā ime dhammā
“Iti buddho abhiññāya
dukkhassantakaro satthā

vimutti ca anuttarā.
gotamena yasassinā.
dhammamakkhāsi bhikkhunaṃ.
cakkhumā parinibbuto”ti.

tatrāpi sudaṃ bhagavā bhaṇḍagāme viharanto etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathāṃ karoti “Iti sīlaṃ iti samādhī iti paññā. Sīlaparibhāvito samādhī mahapphalo hoti mahānisaṃso. Samādhīparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati seyyathidaṃ— kāmasavā bhavāsavā avijjāsavā”ti.

Then the Blessed One, having robed in the morning time, taking bowl and robe, entered Vesali for alms. Having wandered for alms in Vesali, after the meal, returning from the alms round, having looked back at Vesali with an elephant look, addressed the venerable Ananda: “This is the last, Ananda, of the Tathagata’s seeing of Vesali. Come, Ananda, let us approach to Bhandā village.” “Yes, venerable sir,” the venerable Ananda responded to the Blessed One.

Then the Blessed One arrived at Bhandā village with a great community of monks. There indeed the Blessed One dwelt at Bhandā village. There the Blessed One addressed the monks: “Because of not awakening to, not penetrating four things, monks, thus this long course has been run and wandered by me and by you. What four? Because of not awakening to, not penetrating noble virtue, monks, thus this long course has been run and wandered by me and by you. Because of not awakening to, not penetrating noble concentration, monks, thus this long course has been run and wandered by me and by you. Because of not awakening to, not penetrating noble wisdom, monks, thus this long course has been run and wandered by me and by you. Because of not awakening to, not penetrating noble liberation, monks, thus this long course has been run and wandered by me and by you. That now, monks, noble virtue has been awakened to, penetrated; noble concentration has been awakened to, penetrated; noble wisdom has been awakened to, penetrated; noble liberation has been awakened to, penetrated; cut off is craving for existence; destroyed is the conduit to existence; now there is no more renewed existence.” This the Blessed One said. Having said this, the Well-Gone One, the Teacher, said further:

“Virtue, concentration, wisdom, and unsurpassed liberation—
these things have been awakened to by the renowned Gotama.
Thus the Awakened One, having understood through direct knowledge,
taught the teaching to the monks; the Teacher,
the maker of an end to suffering, the one with vision, has attained final nirvana.”

There too indeed the Blessed One, dwelling at Bhandā village, repeatedly gave this teaching on the teaching to the monks: “Thus virtue, thus concentration, thus wisdom. Concentration accompanied by virtue is of great fruit, of great benefit. Wisdom accompanied by concentration is of great fruit, of great benefit. The mind accompanied by

wisdom is completely liberated from the taints, namely: the taint of sensual desire, the taint of existence, the taint of ignorance.”

Catumahāpadesakathā
The Talk on the Four Great References

187. Atha kho bhagavā bhaṇḍagāme yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi “Āyāmananda yena hatthigāmo yena ambagāmo yena jambugāmo yena bhoganagaraṃ tenupasaṅkamissāmā”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhoganagaraṃ tadavasari. Tatra sudaṃ bhagavā bhoganagare viharati ānande cetiye. Tatra kho bhagavā bhikkhū āmantesi “Cattārome bhikkhave mahāpadese desessāmi taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi”ti. “Evaṃ bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca—

Then the Blessed One, having dwelt at Bhandā village as long as he liked, addressed the venerable Ananda: “Come, Ananda, let us approach to Elephant village, to Mango village, to Rose-apple village, to Bhoga city.” “Yes, venerable sir,” the venerable Ananda responded to the Blessed One. Then the Blessed One arrived at Bhoga city with a great community of monks. There indeed the Blessed One dwelt at Bhoga city at the Ananda shrine. There the Blessed One addressed the monks: “These four great references, monks, I will teach. Listen to that, attend carefully, I will speak.” “Yes, venerable sir,” those monks responded to the Blessed One. The Blessed One said this:

188. “Idha bhikkhave bhikkhu evaṃ vadeyya ‘Sammukhā metaṃ āvuso bhagavato suttaṃ sammukhā paṭiggahitaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana’nti. Tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte osāretabbāni vinaye sandassetabbāni. Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti na ca vinaye sandissanti niṭṭhamettha gantabbaṃ ‘Addhā idaṃ na ceva tassa bhagavato vacanaṃ; imassa ca bhikkhuno duggahita’nti. Itihetaṃ bhikkhave chaḍḍeyyātha. Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti vinaye ca sandissanti niṭṭhamettha gantabbaṃ ‘Addhā idaṃ tassa bhagavato vacanaṃ; imassa ca bhikkhuno suggahita’nti. Idaṃ bhikkhave paṭhamaṃ mahāpadesaṃ dhāreyyātha.

“Idha pana bhikkhave bhikkhu evaṃ vadeyya ‘Amukasmīṃ nāma āvāse saṅgho viharati sathero sapāmokkho. Tassa me saṅghassa sammukhā suttaṃ sammukhā paṭiggahitaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana’nti. Tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte osāretabbāni vinaye sandassetabbāni. Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti na ca vinaye sandissanti niṭṭhamettha gantabbaṃ ‘Addhā idaṃ na ceva tassa bhagavato vacanaṃ; tassa ca saṅghassa duggahita’nti. Itihetaṃ bhikkhave chaḍḍeyyātha. Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti vinaye ca sandissanti niṭṭhamettha gantabbaṃ ‘Addhā idaṃ tassa bhagavato vacanaṃ; tassa ca saṅghassa suggahita’nti. Idaṃ bhikkhave dutiyaṃ mahāpadesaṃ dhāreyyātha.

“Idha pana bhikkhave bhikkhu evaṃ vadeyya ‘Amukasmīṃ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā. Tesam

me therānaṃ sammukhā suttaṃ sammukhā paṭiggahitaṃ— ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana’nti. Tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ.pe. na ca vinaye sandissanti niṭṭhamettha gantabbaṃ ‘Addhā idaṃ na ceva tassa bhagavato vacanaṃ; tesaṅca therānaṃ duggahita’nti. Itihetaṃ bhikkhave chaḍḍeyyātha. Tāni ce sutte osāriyamānāni.pe. vinaye ca sandissanti niṭṭhamettha gantabbaṃ ‘Addhā idaṃ tassa bhagavato vacanaṃ; tesaṅca therānaṃ suggahita’nti. Idaṃ bhikkhave tatiyaṃ mahāpadesaṃ dhāreyyātha.

“Idha pana bhikkhave bhikkhu evaṃ vadeyya ‘Amukasmiṃ nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikāddharo. Tassa me therassa sammukhā suttaṃ sammukhā paṭiggahitaṃ— ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana’nti. Tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte osāritabbāni vinaye sandassetabbāni. Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti na ca vinaye sandissanti niṭṭhamettha gantabbaṃ ‘Addhā idaṃ na ceva tassa bhagavato vacanaṃ; tassa ca therassa duggahita’nti. Itihetaṃ bhikkhave chaḍḍeyyātha. Tāni ca sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti vinaye ca sandissanti niṭṭhamettha gantabbaṃ ‘Addhā idaṃ tassa bhagavato vacanaṃ; tassa ca therassa suggahita’nti. Idaṃ bhikkhave catutthaṃ mahāpadesaṃ dhāreyyātha. Ime kho bhikkhave cattāro mahāpadesa dhāreyyāthā”ti.

Tatrapī sudama bhagavā bhoganagare viharanto ānande cetiye etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti “Iti silaṃ iti samādhi iti paññā. Silaparibhāvito samādhi mahapphalo hoti mahānisamsa samādhiparibhāvitā paññā mahapphalā hoti mahānisamsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati seyyathidaṃ— kāmāsavā bhavāsavā avijjāsavā”ti.

“Here, monks, a monk might speak thus: ‘From the presence of the Blessed One, friend, this was heard by me, from the presence received: this is the teaching, this is the discipline, this is the Teacher’s instruction.’ That monk’s speech, monks, should neither be approved nor rejected. Without approving, without rejecting, having learned well those words and phrases, they should be laid down in the discourses, they should be shown in the discipline. If those, being laid down in the discourses, being shown in the discipline, neither lay down in the discourses nor show in the discipline, the conclusion should be reached here: ‘Surely this is not that Blessed One’s word; by this monk it has been badly grasped.’ Thus, monks, you should reject that. If those, being laid down in the discourses, being shown in the discipline, lay down in the discourses and show in the discipline, the conclusion should be reached here: ‘Surely this is that Blessed One’s word; by this monk it has been well grasped.’ This, monks, you should remember as the first great reference.

“But here, monks, a monk might speak thus: ‘In a certain named dwelling the community dwells with elders, with a head. From the presence of that community I heard, from the presence I received: this is the teaching, this is the discipline, this is the Teacher’s instruction.’ That monk’s speech, monks, should neither be approved nor rejected. Without approving, without rejecting, having learned well those words and phrases, they should be laid down in the discourses, they should be shown in the discipline. If those, being laid down in the discourses, being shown in the discipline, neither lay down in the discourses nor show in the discipline, the conclusion should be reached here: ‘Surely this is not that Blessed One’s word; by that community it has been badly grasped.’ Thus, monks, you should reject that. If those, being laid down in the discourses, being shown in

the discipline, lay down in the discourses and show in the discipline, the conclusion should be reached here: ‘Surely this is that Blessed One’s word; by that community it has been well grasped.’ This, monks, you should remember as the second great reference.

“But here, monks, a monk might speak thus: ‘In a certain named dwelling several elder monks dwell, much-learned, who have acquired the tradition, holders of the teaching, holders of the discipline, holders of the summaries. From the presence of those elders I heard, from the presence I received: this is the teaching, this is the discipline, this is the Teacher’s instruction.’ That monk’s speech, monks, should neither be approved... nor show in the discipline, the conclusion should be reached here: ‘Surely this is not that Blessed One’s word; by those elders it has been badly grasped.’ Thus, monks, you should reject that. If those, being laid down in the discourses... and show in the discipline, the conclusion should be reached here: ‘Surely this is that Blessed One’s word; by those elders it has been well grasped.’ This, monks, you should remember as the third great reference.

“But here, monks, a monk might speak thus: ‘In a certain named dwelling one elder monk dwells, much-learned, who has acquired the tradition, a holder of the teaching, a holder of the discipline, a holder of the summaries. From the presence of that elder I heard, from the presence I received: this is the teaching, this is the discipline, this is the Teacher’s instruction.’ That monk’s speech, monks, should neither be approved nor rejected. Without approving, without rejecting, having learned well those words and phrases, they should be laid down in the discourses, they should be shown in the discipline. If those, being laid down in the discourses, being shown in the discipline, neither lay down in the discourses nor show in the discipline, the conclusion should be reached here: ‘Surely this is not that Blessed One’s word; by that elder it has been badly grasped.’ Thus, monks, you should reject that. If those, being laid down in the discourses, being shown in the discipline, lay down in the discourses and show in the discipline, the conclusion should be reached here: ‘Surely this is that Blessed One’s word; by that elder it has been well grasped.’ This, monks, you should remember as the fourth great reference. These, monks, are the four great references you should remember.”

There too indeed the Blessed One, dwelling at Bhoga city at the Ananda shrine, repeatedly gave this teaching on the teaching to the monks: “Thus virtue, thus concentration, thus wisdom. Concentration accompanied by virtue is of great fruit, of great benefit. Wisdom accompanied by concentration is of great fruit, of great benefit. The mind accompanied by wisdom is completely liberated from the taints, namely: the taint of sensual desire, the taint of existence, the taint of ignorance.”

Kammāraputtacundavatthu The Story of Cunda the Smith’s Son

189. Atha kho bhagavā bhoganagare yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi “Āyāmānanda yena pāvā tenupasaṅkamissāmā”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāvā tadavasari. Tatra sudaṃ bhagavā pāvāyaṃ viharati cundassa kammāraputtassa ambavane. Assosi kho cundo kammāraputto “Bhagavā kira pāvaṃ anuppatto pāvāyaṃ viharati mayhaṃ ambavane”ti. Atha kho cundo kammāraputto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho cundo kammāraputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantaṃ

etadavoca “Adhivāsetu me bhante bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Adhivāsesi bhagavā tuṅhībhāvena. Atha kho cundo kammāraputto bhagavato adhivāsanam viditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

Atha kho cundo kammāraputto tassā rattiyā accayena sake nivesane paṇitam khādanīyam bhojanīyam paṭiyādāpetvā pahūtañca sūkaramaddavam bhagavato kālam ārocāpesi “Kālo bhante niṭṭhitam bhatta”nti. Atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacivaramādāya saddhiṃ bhikkhusaṅghena yena cundassa kammāraputtassa nivesanam tenupasaṅkhami; upasaṅkhamitvā paññatte āsane nisīdi. Nisajja kho bhagavā cundam kammāraputtam āmantesi “Yaṃ te cunda sūkaramaddavam paṭiyattam tena maṃ parivisa. Yaṃ panaññaṃ khādanīyam bhojanīyam paṭiyattam tena bhikkhusaṅgham parivisā”ti. “Evaṃ bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahosi sūkaramaddavam paṭiyattam tena bhagavantam parivisi. Yaṃ panaññaṃ khādanīyam bhojanīyam paṭiyattam tena bhikkhusaṅgham parivisi. Atha kho bhagavā cundam kammāraputtam āmantesi “Yaṃ te cunda sūkaramaddavam avasiṭṭham taṃ sobbhe nikhaṇāhi. Nāham taṃ cunda passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yassa taṃ paribhuttam sammā pariṇāmam gaccheyya aññaṭṭha tathāgatassā”ti. “Evaṃ bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahosi sūkaramaddavam avasiṭṭham taṃ sobbhe nikhaṇitvā yena bhagavā tenupasaṅkhami; upasaṅkhamitvā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinnam 0149kho cundam kammāraputtam bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utṭhāyāsanā pakkāmi.

Then the Blessed One, having dwelt at Bhoga city as long as he liked, addressed the venerable Ananda: “Come, Ananda, let us approach to Pava.” “Yes, venerable sir,” the venerable Ananda responded to the Blessed One. Then the Blessed One arrived at Pava with a great community of monks. There indeed the Blessed One dwelt at Pava in Cunda the smith’s son’s mango grove. Cunda the smith’s son heard: “The Blessed One, it is said, has reached Pava, dwells at Pava in my mango grove.” Then Cunda the smith’s son approached to where the Blessed One was; having approached, having paid homage to the Blessed One, he sat down to one side. To Cunda the smith’s son sitting to one side, the Blessed One pointed out, urged, roused, gladdened with a talk on the teaching. Then Cunda the smith’s son, pointed out, urged, roused, gladdened by the Blessed One with a talk on the teaching, said this to the Blessed One: “May the Blessed One consent, venerable sir, to tomorrow’s meal for me together with the community of monks.” The Blessed One consented by silence. Then Cunda the smith’s son, having understood the Blessed One’s consent, having risen from his seat, having paid homage to the Blessed One, having made a reverential salutation, departed.

Then Cunda the smith’s son, with the passing of that night, having had excellent hard food and soft food prepared in his own residence, and abundant tender pork, had the time announced to the Blessed One: “It is time, venerable sir, the meal is ready.” Then the Blessed One, having robed in the morning time, taking bowl and robe, together with the community of monks approached to Cunda the smith’s son’s residence; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed Cunda the smith’s son: “That tender pork which is prepared by you, Cunda, with that serve me. But that other hard food and soft food which is prepared, with that serve the community of monks.” “Yes, venerable sir,” Cunda the smith’s son, having

agreed to the Blessed One, with what was the tender pork that was prepared, with that served the Blessed One. But that other hard food and soft food that was prepared, with that served the community of monks. Then the Blessed One addressed Cunda the smith's son: "That tender pork which is left over by you, Cunda, that bury in a hole. I do not see, Cunda, in the world with its gods, with its Māra, with its Brahma, in this generation with its ascetics and brahmins, with its deities and humans, anyone for whom that, having been consumed, would go to proper digestion except for the Tathagata." "Yes, venerable sir," Cunda the smith's son, having agreed to the Blessed One, what was the tender pork that was left over, that having buried in a hole, approached to where the Blessed One was; having approached, having paid homage to the Blessed One, he sat down to one side. To Cunda the smith's son sitting to one side, the Blessed One, having pointed out, urged, roused, gladdened with a talk on the teaching, having risen from his seat, departed.

190. Atha kho bhagavato cundassa kammāraputtassa bhattaṃ bhuttāvissa kharo ābādho uppajji lohitapakkhandikā pabāḷhā vedanā vattanti māraṇantikā. Tā sudaṃ bhagavā sato sampajāno adhvāsesi avihaññamāno. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi "Āyāmānanda yena kusinārā tenupasaṅkamissāma"ti. "Evaṃ bhante"ti kho āyasmā ānando bhagavato paccassosi.

cundassa bhattaṃ bhuñjitvā	kammāraṣṣāti me suttaṃ.
ābādhaṃ samphusī dhīro	pabāḷhaṃ māraṇantikaṃ.
bhuttassa ca sūkaramaddaven	byādhippabāḷho udapādi satthuno.
virecamāno bhagavā avoca	gacchāmaṃ kusināraṃ nagaranti.

Then for the Blessed One, after Cunda the smith's son's meal had been eaten, a severe sickness arose, bloody dysentery; strong feelings occurred, deadly ones. Those indeed the Blessed One, mindful, clearly comprehending, endured, not troubled. Then the Blessed One addressed the venerable Ananda: "Come, Ananda, let us approach to Kusinara." "Yes, venerable sir," the venerable Ananda responded to the Blessed One.

"Having eaten Cunda the smith's meal,
so I heard, the wise one contacted a severe sickness, deadly.
For the teacher who had eaten the tender pork, a violent illness arose.
While purging, the Blessed One said: 'I go to Kusinara city.'"

Pānīyāharaṇaṃ The Bringing of Drinking Water

191. Atha kho bhagavā maggā okkamma yena aññataraṃ rukkhamaḷaṃ tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi "Ingha me tvaṃ ānanda catugguṇaṃ saṅghāṭī pañṇapehi kilantosmi ānanda nisīdissāmi"ti. "Evaṃ bhante"ti kho āyasmā ānando bhagavato paṭissutvā catugguṇaṃ saṅghāṭī pañṇapesi. Nisīdi bhagavā pañṇatte āsane. Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi "Ingha me tvaṃ ānanda pānīyaṃ āhara pipāsitosmi ānanda pivissāmi"ti. Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca "Idāni bhante pañcamattāni sakaṭasatāni atikkantāni taṃ cakkacchinnaṃ udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati. Ayaṃ bhante kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā. Ettha bhagavā pānīyaṃ pivissati gattāni ca sītī karissatī"ti.

Dutiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi “Ingha me tvaṃ ānanda pānīyaṃ āhara pipāsitosmi ānanda pivissāmi”ti. Dutiyampi kho āyasmā ānando bhagavantaṃ etadavoca “Idāni bhante pañcamattāni sakaṭasatāni atikkantāni taṃ cakkacchinnaṃ udakaṃ parittaṃ luḷitaṃ āvilāṃ sandati. Ayaṃ bhante kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā. Ettha bhagavā pānīyaṃ pivissati gattāni ca sītīkarissati”ti.

Tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi “Ingha me tvaṃ ānanda pānīyaṃ āhara pipāsitosmi ānanda pivissāmi”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paṭissutvā pattaṃ gahetvā yena sā nadikā tenupasaṅkami. Atha kho sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā āyasmante ānande upasaṅkamante acchā vipasannā anāvilā sandittha. Atha kho āyasmato ānandassa etadahosi “Acchariyaṃ vata bho abbhutaṃ vata bho tathāgatassa mahiddhikatā mahānubhāvātā. Ayañhi sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vipasannā anāvilā sandati”ti. Pattaṃ pānīyaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca “Acchariyaṃ bhante abbhutaṃ bhante tathāgatassa mahiddhikatā mahānubhāvātā. Idāni sā bhante nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vipasannā anāvilā sandittha. Pivatu bhagavā pānīyaṃ pivatu sugato pānīya”nti. Atha kho bhagavā pānīyaṃ apāyi.

Then the Blessed One, having turned aside from the road, approached to where a certain tree root was; having approached, he addressed the venerable Ananda: “Come now, Ananda, spread out for me the outer robe folded in four; I am tired, Ananda, I will sit down.” “Yes, venerable sir,” the venerable Ananda, having agreed to the Blessed One, spread out the outer robe folded in four. The Blessed One sat down on the prepared seat. Having sat down, the Blessed One addressed the venerable Ananda: “Come now, Ananda, bring me drinking water; I am thirsty, Ananda, I will drink.” When this was said, the venerable Ananda said this to the Blessed One: “Just now, venerable sir, about five hundred carts have passed over; that wheel-cut water, small, stirred up, turbid, flows. This, venerable sir, Kakudha river is not far away, with clear water, with pleasant water, with cool water, with transparent water, with good banks, delightful. There the Blessed One will drink drinking water and will cool the limbs.”

A second time the Blessed One addressed the venerable Ananda: “Come now, Ananda, bring me drinking water; I am thirsty, Ananda, I will drink.” A second time the venerable Ananda said this to the Blessed One: “Just now, venerable sir, about five hundred carts have passed over; that wheel-cut water, small, stirred up, turbid, flows. This, venerable sir, Kakudha river is not far away, with clear water, with pleasant water, with cool water, with transparent water, with good banks, delightful. There the Blessed One will drink drinking water and will cool the limbs.”

A third time the Blessed One addressed the venerable Ananda: “Come now, Ananda, bring me drinking water; I am thirsty, Ananda, I will drink.” “Yes, venerable sir,” the venerable Ananda, having agreed to the Blessed One, taking the bowl, approached to where that stream was. Then that stream, wheel-cut, small, stirred up, turbid, flowing, when the venerable Ananda approached, became clear, transparent, not turbid, it flowed. Then to the venerable Ananda this occurred: “Wonderful indeed, sir! Amazing indeed, sir! The Tathagata’s great power, the great might! For this stream, wheel-cut, small, stirred up, turbid, flowing, when I approached, became clear, transparent, not turbid, it flows.” Having taken drinking water with the bowl, he approached to where the Blessed One was; having approached, he said this to the Blessed One: “Wonderful, venerable sir! Amazing,

venerable sir! The Tathagata's great power, the great might! Just now, venerable sir, that stream, wheel-cut, small, stirred up, turbid, flowing, when I approached, became clear, transparent, not turbid, it flowed. May the Blessed One drink the drinking water, may the Well-Gone One drink the drinking water." Then the Blessed One drank the drinking water.

Pukkusamallaputtavatthu
The Story of Pukkusa the Malla Prince

192. Tena rokho pana samayena pikkuso mallaputto ālārassa kālāmassa sāvako kusinārāya pāvaṃ addhānamaggappaṭippanno hoti. Addasā kho pikkuso mallaputto bhagavantam aññatarasmim rukkhamūle nisinnam. Disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho pikkuso mallaputto bhagavantam etadavoca “Acchariyaṃ bhante abbhutaṃ bhante santena vata bhante pabbajitā vihārena viharanti. Bhūtapubbaṃ bhante ālāro kālāmo addhānamaggappaṭippanno maggā okkamma avidūre aññatarasmim rukkhamūle divāvihāraṃ nisīdi. Atha kho bhante pañcamattāni sakaṭasatāni ālāraṃ kālāmaṃ nissāya nissāya atikkamiṃsu. Atha kho bhante aññataro puriso tassa sakaṭasatthassa piṭṭhito piṭṭhito āgacchanto yena ālāro kālāmo tenupasaṅkami; upasaṅkamitvā ālāraṃ kālāmaṃ etadavoca ‘Api bhante pañcamattāni sakaṭasatāni atikkantāni addasā’ti? ‘Na kho ahaṃ āvuso addasa’nti. ‘Kiṃ pana bhante saddaṃ assosī’ti? ‘Na kho ahaṃ āvuso saddaṃ assosī’nti. ‘Kiṃ pana bhante sutto ahoṣī’ti? ‘Na kho ahaṃ āvuso sutto ahoṣī’nti. ‘Kiṃ pana bhante saññī ahoṣī’ti? ‘Evamāvuso’ti. ‘So tvaṃ bhante saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa na pana saddaṃ assosī; apisu te bhante saṅghāti rajena okiṇṇā’ti? ‘Evamāvuso’ti. Atha kho bhante tassa purisassa etadahosi ‘Acchariyaṃ vata bho abbhutaṃ vata bho santena vata bho pabbajitā vihārena viharanti. Yatra hi nāma saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva dakkhati na pana saddaṃ sossatī’ti! ālāre kālāme ulāraṃ pasādaṃ pavedetvā pakkāmi”ti.

Then at that time Pukkusa the Malla prince, a disciple of Alara Kalama, was traveling on the high road from Kusinara to Pava. Pukkusa the Malla prince saw the Blessed One sitting at the foot of a certain tree. Having seen him, he approached the Blessed One; having approached, he paid homage to the Blessed One and sat down to one side. Sitting to one side, Pukkusa the Malla prince said this to the Blessed One: “It is wonderful, venerable sir, it is marvelous, venerable sir, that those who have gone forth dwell with such a peaceful dwelling. Once in the past, venerable sir, Alara Kalama, traveling on the high road, having departed from the road, sat down for a day’s rest at the foot of a certain tree not far away. Then, venerable sir, about five hundred carts passed by, close to, close to Alara Kalama. Then, venerable sir, a certain man coming behind, behind that caravan of carts approached Alara Kalama; having approached, he said this to Alara Kalama: ‘Did you, venerable sir, see about five hundred carts pass by?’ ‘I did not see them, friend.’ ‘But, venerable sir, did you hear the sound?’ ‘I did not hear the sound, friend.’ ‘But, venerable sir, were you asleep?’ ‘I was not asleep, friend.’ ‘But, venerable sir, were you conscious?’ ‘Yes, friend.’ ‘So you, venerable sir, being conscious and awake, neither saw about five hundred carts passing close by, close by, nor heard the sound; indeed, venerable sir, your outer robe is covered with dust?’ ‘Yes, friend.’ Then, venerable sir, it occurred to that man: ‘It is wonderful indeed, sir, it is marvelous indeed, sir, that those who have gone forth dwell with such a peaceful dwelling. Since being conscious and awake, he neither

saw about five hundred carts passing close by, close by, nor heard the sound!’ Having declared great confidence in Alara Kālāma, he departed.”

193. “Taṃ kiṃ maññasi pukkusa katamaṃ nu kho dukkarataraṃ vā durabhisam bhavataṃ vā— yo vā saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva passeyya na pana saddaṃ suṇeyya; yo vā saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya na pana saddaṃ suṇeyyā”ti? “Kiñhi bhante karissanti pañca vā sakaṭasatāni cha vā sakaṭasatāni satta vā sakaṭasatāni aṭṭha vā sakaṭasatāni nava vā sakaṭasatāni sakaṭasahassaṃ vā sakaṭasatasahassaṃ vā. Atha kho etadeva dukkarataraṃ ceva durabhisambhavatarañca yo saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya na pana saddaṃ suṇeyyā”ti.

“Ekamidāhaṃ pukkusa samayaṃ ātumāyaṃ viharāmi bhusāgāre. Tena kho pana samayena deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā avidūre bhusāgārassa dve kassakā bhātaro hatā cattāro ca balibaddā. Atha kho pukkusa ātumāya mahājanakāyo nikkhamitvā yena te dve kassakā bhātaro hatā cattāro ca balibaddā tenupasaṅkami. Tena kho pañāhaṃ pukkusa samayena bhusāgārā nikkhamitvā bhusāgāradvāre abbhokāse caṅkamāmi. Atha kho pukkusa aññataro puriso tamhā mahājanakāyā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitantaṃ kho ahaṃ pukkusa taṃ purisaṃ etadavocaṃ ‘Kiṃ nu kho eso āvuso mahājanakāyo sannipatito’ti? ‘Idāni bhante deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā dve kassakā bhātaro hatā cattāro ca balibaddā. Ettheso mahājanakāyo sannipatito. Tvaṃ pana bhante kva ahoṣī’ti? ‘Idheva kho ahaṃ āvuso ahoṣī’nti. ‘Kiṃ pana bhante addasā’ti? ‘Na kho ahaṃ āvuso addasa’nti. ‘Kiṃ pana bhante saddaṃ assosī’ti? ‘Na kho ahaṃ āvuso saddaṃ assosī’nti. ‘Kiṃ pana bhante sutto ahoṣī’ti? ‘Na kho ahaṃ āvuso sutto ahoṣī’nti. ‘Kiṃ pana bhante saññī ahoṣī’ti? ‘Evamāvuso’ti. ‘So tvaṃ bhante saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva addasa na pana saddaṃ assosī’ti? “Evamāvuso”ti?

“Atha kho pukkusa purisassa etadahosi ‘Acchariyaṃ vata bho abbhutaṃ vata bho santena vata bho pabbajitā vihārena viharanti. Yatra hi nāma saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva dakkhati na pana saddaṃ sossatī’ti. Mayi ulāraṃ pasādaṃ pavedetvā maṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi”ti.

Evamaṃ vutte pukkuso mallaputto bhagavantaṃ etadavoca “Esāhaṃ bhante yo me āḷāre kālāme pasādo taṃ mahāvāte vā ophuṇāmi sīghasotāya vā nadiyā pavāhemi. Abhikkantaṃ bhante abhikkantaṃ bhante! seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūḷhassa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya ‘Cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃ. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata”nti.

“What do you think, Pukkusa, which is more difficult or harder to accomplish—that being conscious and awake, one would neither see about five hundred carts passing close by, close by, nor hear the sound; or that being conscious and awake, when the gods are raining, when the gods are thundering loudly, when lightning is flashing forth, when thunder is crashing, one would neither see nor hear the sound?” “What, venerable sir,

would five hundred carts do, or six hundred carts, or seven hundred carts, or eight hundred carts, or nine hundred carts, or a thousand carts, or a hundred thousand carts? Rather, this is more difficult and harder to accomplish: that being conscious and awake, when the gods are raining, when the gods are thundering loudly, when lightning is flashing forth, when thunder is crashing, one would neither see nor hear the sound.”

“On one occasion, Pukkusa, I was dwelling at Atuma in a threshing barn. At that time, when the gods were raining, when the gods were thundering loudly, when lightning was flashing forth, when thunder was crashing, not far from the threshing barn two farmer brothers were killed and four oxen. Then, Pukkusa, a great crowd of people went out from Atuma and approached where those two farmer brothers were killed and the four oxen. At that time, Pukkusa, having gone out from the threshing barn, I was walking back and forth in the open air at the entrance to the threshing barn. Then, Pukkusa, a certain man from that great crowd approached me; having approached, he paid homage to me and stood to one side. As he was standing to one side, Pukkusa, I said this to that man: ‘Why, friend, has this great crowd assembled?’ ‘Just now, venerable sir, when the gods were raining, when the gods were thundering loudly, when lightning was flashing forth, when thunder was crashing, two farmer brothers were killed and four oxen. For this reason, this great crowd has assembled. But you, venerable sir, where were you?’ ‘I was right here, friend.’ ‘But, venerable sir, did you see?’ ‘I did not see, friend.’ ‘But, venerable sir, did you hear the sound?’ ‘I did not hear the sound, friend.’ ‘But, venerable sir, were you asleep?’ ‘I was not asleep, friend.’ ‘But, venerable sir, were you conscious?’ ‘Yes, friend.’ ‘So you, venerable sir, being conscious and awake, when the gods were raining, when the gods were thundering loudly, when lightning was flashing forth, when thunder was crashing, neither saw nor heard the sound?’ ‘Yes, friend.’

“Then, Pukkusa, it occurred to that man: ‘It is wonderful indeed, sir, it is marvelous indeed, sir, that those who have gone forth dwell with such a peaceful dwelling. Since being conscious and awake, when the gods were raining, when the gods were thundering loudly, when lightning was flashing forth, when thunder was crashing, he neither saw nor heard the sound!’ Having declared great confidence in me, having paid homage to me, having circumambulated me keeping me on the right, he departed.”

When this was said, Pukkusa the Malla prince said this to the Blessed One: “This confidence that I had in Alara Kalama, venerable sir, I blow away as in a great wind or wash away as in a swift-flowing river. Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or show the way to one who was lost, or hold up an oil lamp in the darkness thinking ‘Those with eyes will see forms’; in just this way the Dhamma has been made clear by the Blessed One in many ways. I go for refuge to the Blessed One, and to the Dhamma, and to the community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forward for life.”

194. Atha kho pukkuso mallaputto aññataram purisaṃ āmantesi “Ingha me tvaṃ bhaṇe siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āharā”ti. “Evaṃ bhante”ti kho so puriso pukkusassa mallaputtassa paṭissutvā taṃ siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āhari. Atha kho pukkuso mallaputto taṃ siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato upanāmesi “Idaṃ bhante siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ taṃ me bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti. “Tena hi pukkusa ekena maṃ acchādehi ekena ānanda”nti. “Evaṃ bhante”ti kho pukkuso mallaputto bhagavato paṭissutvā ekena bhagavantaṃ acchādeti ekena āyasmantaṃ ānandaṃ. Atha kho bhagavā pukkusaṃ

mallaputtaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho pukkuso mallaputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then Pukkusa the Malla prince addressed a certain man: “Come now, my good man, bring me a pair of polished golden-colored robes ready to wear.” “Yes, venerable sir,” that man, having replied to Pukkusa the Malla prince, brought that pair of polished golden-colored robes ready to wear. Then Pukkusa the Malla prince offered that pair of polished golden-colored robes ready to wear to the Blessed One: “This pair of polished golden-colored robes ready to wear, venerable sir, may the Blessed One accept from me out of compassion.” “In that case, Pukkusa, clothe me with one and Ananda with one.” “Yes, venerable sir,” Pukkusa the Malla prince, having replied to the Blessed One, clothed the Blessed One with one and the Venerable Ananda with one. Then the Blessed One instructed, inspired, gladdened, and delighted Pukkusa the Malla prince with a Dhamma talk. Then Pukkusa the Malla prince, having been instructed, inspired, gladdened, and delighted by the Blessed One with a Dhamma talk, having risen from his seat, having paid homage to the Blessed One, having circumambulated him keeping him on the right, departed.

195. Atha kho āyasmā ānando acirapakkante pukkuse mallaputte taṃ siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ upanāmesi. Taṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya khāyati. Atha kho āyasmā ānando bhagavantaṃ etadavoca “Acchariyaṃ bhante abbhutaṃ bhante yāva parisuddho bhante tathāgatassa chavivaṇṇo pariyodāto. Idaṃ bhante siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya khāyati”ti. “Evametaṃ ānanda evametaṃ ānanda dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto. Katamesu dvīsu? Yañca ānanda rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati. Imesu kho ānanda dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto. “Ajja kho panānanda rattiyaṃ pacchime yāme kusiṇārāyaṃ upavattane mallānaṃ sālavana antarena yamakasālānaṃ tathāgatassa parinibbānaṃ bhavissati. Āyāmānanda yena kakudhā nadī tenupasaṅkamissāma”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi.

siṅgivaṇṇaṃ yugamaṭṭhaṃ
tena acchādito satthā

pukkuso abhihārayi.
hemavaṇṇo asobhathāti.

Then the Venerable Ananda, not long after Pukkusa the Malla prince had departed, placed that pair of polished golden-colored robes ready to wear on the body of the Blessed One. Placed on the body of the Blessed One, it appeared as if dimmed. Then the Venerable Ananda said this to the Blessed One: “It is wonderful, venerable sir, it is marvelous, venerable sir, how pure, venerable sir, is the color of the skin of the Tathagata, how clear. This pair of polished golden-colored robes ready to wear, venerable sir, placed on the body of the Blessed One appears as if dimmed.” “Just so, Ananda, just so, Ananda. On two occasions the body of the Tathagata becomes extremely pure and the color of his skin becomes extremely clear. On which two? That night, Ananda, when the Tathagata awakens to the unsurpassed perfect enlightenment, and that night when the Tathagata attains final nibbāna in the nibbāna-element without residue remaining. On these two occasions, Ananda, the body of the Tathagata becomes extremely pure and the color of his

skin becomes extremely clear. Now today, Ananda, in the last watch of the night, at Kusinara, in the Mallas' sal-grove at Upavattana, between the twin sal trees, the Tathagata's final nibbāna will occur. Come, Ananda, let us approach the Kakudha River." "Yes, venerable sir," the Venerable Ananda replied to the Blessed One.

A pair of polished golden-colored robes Pukkusa brought.
Clothed with them, the Teacher shone with golden color.

196. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena kakudhā nadī tenupasaṅkami upasaṅkamitvā kakudhaṃ nadim ajjhogāhetvā nhatvā ca pivitvā ca paccuttarivā yena ambavanaṃ tenupasaṅkami. Upasaṅkamitvā āyasmantaṃ cundakaṃ āmantesi "Ingha me tvaṃ cundaka catugguṇaṃ saṅghāṭi^ḥ paññapehi kilantosmi cundaka nipajjissāmi"ti.

"Evaṃ bhante"ti kho āyasmā cundako bhagavato paṭissutvā catugguṇaṃ saṅghāṭi^ḥ paññapesi. Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikarivā. Āyasmā pana cundako tattheva bhagavato purato nisīdi.

gantvāna buddho nadikaṃ kakudhaṃ
acchodakaṃ sātudakaṃ vippasannaṃ.
ogāhi satthā akilantarūpo
tathāgato appaṭimo ca loke.

nhatvā ca pivitvā cudatāri satthā
purakkhato bhikkhugaṇassa majjhe.
vattā pavattā bhagavā idha dhamme
upāgami ambavanaṃ mahesi.

āmantayi cundakaṃ nāma bhikkhuṃ
catugguṇaṃ santhara me nipajjaṃ.
so codito bhāvitattena cundo
catugguṇaṃ santhari khippameva.
nipajji satthā akilantarūpo
cundopi tattha pamukhe nisīdīti.

Then the Blessed One with a large community of monks approached the Kakudha River; having approached, having entered the Kakudha River, having bathed and drunk, having come back out, he approached the mango grove. Having approached, he addressed the Venerable Cundaka: "Come now, Cundaka, prepare a robe folded in four for me; I am weary, Cundaka, I will lie down."

"Yes, venerable sir," the Venerable Cundaka, having replied to the Blessed One, prepared a robe folded in four. Then the Blessed One lay down in the lion's posture on the right side, with one foot placed upon the other, mindful and clearly comprehending, having directed his mind to the perception of rising. And the Venerable Cundaka sat down right there in front of the Blessed One.

Having gone, the Buddha went to the little river Kakudha,
With clear water, pleasant water, limpid.

The Teacher, with unwearied body, descended,
The Tathagata, unequaled in the world.

Having bathed and drunk, the Teacher crossed over,
In front, in the midst of the community of monks.
The speaker, the proclaimer, the Blessed One, the great seer,
Proclaiming the Dhamma here, approached the mango grove.

He addressed the monk named Cundaka:
“Spread out for me a bed folded in four.”
Being urged by the one of developed mind, Cunda
Quickly spread out the robe folded in four.
The Teacher, with unwearied body, lay down;
And Cunda sat there in front.

197. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi “Siyā kho panānanda cundassa kammāraputtassa koci vippaṭṭisāraṃ uppādeyya ‘Tassa te āvuso cunda alābhā tassa te dulladdhaṃ yassa te tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto’ti. Cundassa ānanda kammāraputtassa evaṃ vippaṭṭisāro paṭivinetabbo ‘Tassa te āvuso cunda lābhā tassa te suladdhaṃ yassa te tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto. Sammukhā metaṃ āvuso cunda bhagavato suttaṃ sammukhā paṭiggahitaṃ—dve me piṇḍapātā samasamaphalā samavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca. Katame dve? Yañca piṇḍapātaṃ paribhuñjitvā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati yañca piṇḍapātaṃ paribhuñjitvā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati. Ime dve piṇḍapātā samasama phalā samavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca. Āyusaṃvattanikaṃ āyasmataṃ cundena kammāraputtena kammaṃ upacitaṃ vaṇṇasaṃvattanikaṃ āyasmataṃ cundena kammāraputtena kammaṃ upacitaṃ sukhasaṃvattanikaṃ āyasmataṃ cundena kammāraputtena kammaṃ upacitaṃ yasaṃvattanikaṃ āyasmataṃ cundena kammāraputtena kammaṃ upacitaṃ saggasaṃvattanikaṃ āyasmataṃ cundena kammāraputtena kammaṃ upacitaṃ ādhipateyyasaṃvattanikaṃ āyasmataṃ cundena kammāraputtena kammaṃ upacita’nti. Cundassa ānanda kammāraputtassa evaṃ vippaṭṭisāro paṭivinetabbo”ti. Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi—

“Dadato puññaṃ pavaḍḍhati saṃyamato veraṃ na cīyati.
kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sanibbuto”ti.

Then the Blessed One addressed the Venerable Ananda: “It may be, Ananda, that someone might cause remorse to Cunda the goldsmith’s son: ‘It is your loss, friend Cunda, it is badly gained by you, that the Tathagata, having eaten his last almsfood from you, attained final nibbāna.’ The remorse of Cunda the goldsmith’s son, Ananda, should be dispelled thus: ‘It is your gain, friend Cunda, it is well gained by you, that the Tathagata, having eaten his last almsfood from you, attained final nibbāna. Face to face with the Blessed One, friend Cunda, this was heard by me, face to face it was received: These two almsfoods are of equal fruit, of equal result, much more fruitful and beneficial than other almsfoods. Which two? That almsfood which, having eaten, the Tathagata awakens to unsurpassed perfect enlightenment, and that almsfood which, having eaten, the Tathagata attains final

nibbāna in the nibbāna-element without residue remaining. These two almsfoods are of equal fruit, of equal result, much more fruitful and beneficial than other almsfoods. A deed conducive to long life has been accumulated by Cunda the goldsmith's son, a deed conducive to beauty has been accumulated by Cunda the goldsmith's son, a deed conducive to happiness has been accumulated by Cunda the goldsmith's son, a deed conducive to fame has been accumulated by Cunda the goldsmith's son, a deed conducive to heaven has been accumulated by Cunda the goldsmith's son, a deed conducive to sovereignty has been accumulated by Cunda the goldsmith's son.' The remorse of Cunda the goldsmith's son, Ananda, should be dispelled thus." Then the Blessed One, having understood this matter, on that occasion uttered this inspired utterance:

“The merit of one who gives increases;
 Enmity does not accumulate for one who is restrained.
 The skillful one abandons evil;
 Through the destruction of greed, hatred, and delusion, one is fully quenched.”

catuttho bhāṇavāro
 Fourth recitation section

Yamakasālā
 Twin Sal Trees

198. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi “Āyāmānanda yena hiraññavatiyā nadiyā pārimaṃ tīraṃ yena kusinārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkamissāmā”ti “Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena hiraññavatiyā nadiyā pārimaṃ tīraṃ yena kusinārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkami. Upasaṅkamtivā āyasmantaṃ ānandaṃ āmantesi “Ingha me tvaṃ ānanda antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapehi kilantosmi ānanda nipajjissāmī”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paṭissutvā antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapesi. Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno.

Tena kho pana samayena yamakasālā sabbaphāliphullā honti akālapupphehi. Te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi mandāravapupphāni antalikkhā papatanti tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi candanacuṇṇāni antalikkhā papatanti tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi tūriyāni antalikkhe vājanti tathāgatassa pūjāya. Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.

Then the Blessed One addressed the Venerable Ananda: “Come, Ananda, let us go to the further shore of the Hiranyavati River, to the sal grove of the Mallas at Kusinara in the Upavattana.” “Yes, Blessed One,” the Venerable Ananda replied to the Blessed One. Then the Blessed One, together with a great community of monks, went to the further shore of the Hiranyavati River, to the sal grove of the Mallas at Kusinara in the Upavattana. Having arrived, he addressed the Venerable Ananda: “Come now, Ananda, prepare a bed for me between the twin sal trees with the head to the north. I am weary, Ananda, I will lie down.” “Yes, Blessed One,” the Venerable Ananda replied to the Blessed One, and

prepared a bed between the twin sal trees with the head to the north. Then the Blessed One lay down on his right side in the lion's posture, placing one foot upon the other, mindful and clearly comprehending.

Now at that time the twin sal trees were in full bloom with out-of-season flowers. These scattered, showered, and sprinkled upon the body of the Thus-Gone One in honor of the Thus-Gone One. Divine coral tree flowers fell from the sky; these scattered, showered, and sprinkled upon the body of the Thus-Gone One in honor of the Thus-Gone One. Divine sandalwood powder fell from the sky; this scattered, showered, and sprinkled upon the body of the Thus-Gone One in honor of the Thus-Gone One. Divine musical instruments played in the sky in honor of the Thus-Gone One. Divine songs resounded in the sky in honor of the Thus-Gone One.

199. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi “Sabbaphāliphullā kho ānanda yamakasālā akālapupphehi. Te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi mandāravapupphāni antalikkhā papatanti tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi candanacuṇṇāni antalikkhā papatanti tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya. Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya. Na kho ānanda ettāvata tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā. Yo kho ānanda bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī so tathāgataṃ sakkaroti garuṃ karoti māneti pūjeti apaciyati paramāya pūjāya. Tasmātihānanda dhammānudhammappaṭipannā viharissāma sāmīcippaṭipannā anudhammacārinoti. Evañhi vo ānanda sikkhitabba”nti.

Then the Blessed One addressed the Venerable Ananda: “The twin sal trees are in full bloom with out-of-season flowers, Ananda. These scatter, shower, and sprinkle upon the body of the Thus-Gone One in honor of the Thus-Gone One. Divine coral tree flowers fall from the sky; these scatter, shower, and sprinkle upon the body of the Thus-Gone One in honor of the Thus-Gone One. Divine sandalwood powder falls from the sky; this scatters, showers, and sprinkles upon the body of the Thus-Gone One in honor of the Thus-Gone One. Divine musical instruments play in the sky in honor of the Thus-Gone One. Divine songs resound in the sky in honor of the Thus-Gone One. Yet it is not by this, Ananda, that the Thus-Gone One is honored, respected, revered, venerated, or esteemed. But whatever monk or nun, male lay follower or female lay follower dwells practicing in accordance with the Dhamma, practicing correctly, conducting themselves in accordance with the Dhamma—they honor the Thus-Gone One, respect, revere, venerate, and esteem him with the highest honor. Therefore, Ananda, ‘We will dwell practicing in accordance with the Dhamma, practicing correctly, conducting ourselves in accordance with the Dhamma’—thus, Ananda, you should train yourselves.”

Upavāṇatthero
Elder Upavana

200. Tena kho pana samayena āyasmā upavāṇo bhagavato purato ṭhito hoti bhagavantaṃ bijayamāno. Atha kho bhagavā āyasmantaṃ upavāṇaṃ apasāresi “Apehi bhikkhu mā me purato aṭṭhāsī”ti. Atha kho āyasmato ānandassa etadahosi “Ayaṃ kho āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacaro samīpacārī. Atha ca pana bhagavā

pacchime kāle āyasmantaṃ upavāṇaṃ apasāreti ‘Apehi bhikkhu mā me purato aṭṭhāsī’ti. Ko nu kho hetu ko paccayo yaṃ bhagavā āyasmantaṃ upavāṇaṃ apasāreti ‘Apehi bhikkhu mā me purato aṭṭhāsī’ti? Atha kho āyasmā ānando bhagavantaṃ etadavoca ‘Ayaṃ bhante āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacara samīpacārī. Atha ca pana bhagavā pacchime kāle āyasmantaṃ upavāṇaṃ apasāreti “Apehi bhikkhu mā me purato aṭṭhāsī”ti. Ko nu kho bhante hetu ko paccayo yaṃ bhagavā āyasmantaṃ upavāṇaṃ apasāreti “Apehi bhikkhu mā me purato aṭṭhāsī”ti? “Yebhuyyena ānanda dasasu lokadhātūsu devatā sannipatitā tathāgataṃ dassanāya. Yāvata ānanda kusinārā upavattanaṃ mallānaṃ sālavanaṃ samantato dvādasa yojanāni natthi so padeso vālaggakoṭīnitudanamattopi mahesakkhāhi devatāhi apphuṭo. Devatā ānanda ujjhāyanti ‘Dūrā ca vatamha āgatā tathāgataṃ dassanāya. Kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā. Ajjeva rattiyā pacchime yāme tathāgatassa parinibbānaṃ bhavissati. Ayañca mahesakkho bhikkhu bhagavato purato ṭhito ovārento na mayaṃ labhāma pacchime kāle tathāgataṃ dassanāya”ti.

Now at that time the Venerable Upavana was standing in front of the Blessed One, fanning the Blessed One. Then the Blessed One dismissed the Venerable Upavana: “Move aside, monk, do not stand in front of me.” Then it occurred to the Venerable Ananda: “This Venerable Upavana has long been the Blessed One’s attendant, remaining close by his side, near to him. Yet now in the final hour the Blessed One dismisses the Venerable Upavana: ‘Move aside, monk, do not stand in front of me.’ What is the reason, what is the cause that the Blessed One dismisses the Venerable Upavana: ‘Move aside, monk, do not stand in front of me’?” Then the Venerable Ananda said to the Blessed One: “Blessed One, this Venerable Upavana has long been the Blessed One’s attendant, remaining close by his side, near to him. Yet now in the final hour the Blessed One dismisses the Venerable Upavana: ‘Move aside, monk, do not stand in front of me.’ What is the reason, Blessed One, what is the cause that the Blessed One dismisses the Venerable Upavana: ‘Move aside, monk, do not stand in front of me’?” “Ananda, for the most part, deities from ten world-systems have assembled to see the Thus-Gone One. For twelve yojanas all around the sal grove of the Mallas at Kusinara in the Upavattana, Ananda, there is not a spot even the size of a pricking-point of a hair’s tip that is not occupied by powerful deities. The deities, Ananda, are complaining: ‘We have come from afar to see the Thus-Gone One. Only rarely do Thus-Gone Ones, Worthy Ones, Perfectly Enlightened Ones arise in the world. Tonight in the last watch the Thus-Gone One’s final nibbāna will occur. And this powerful monk is standing in front of the Blessed One, obstructing us, so we cannot see the Thus-Gone One in the final hour.’”

201. “Kathaṃbhūtā pana bhante bhagavā devatā manasikarotī”ti? “Santānanda devatā ākāse pathaviṣaṇṇīniyo kese pakiriya kandanti bāhā paggayha kandanti chinnapātaṃ papatanti āvaṭṭanti vivaṭṭanti ‘Atikhippaṃ bhagavā parinibbāyissati atikhippaṃ sugato parinibbāyissati atikhippaṃ cakkhuṃ loke antaradhamāyissati’ti.

“Santānanda devatā pathaviyaṃ pathaviṣaṇṇīniyo kese pakiriya kandanti bāhā paggayha kandanti chinnapātaṃ papatanti āvaṭṭanti vivaṭṭanti ‘Atikhippaṃ bhagavā parinibbāyissati atikhippaṃ sugato parinibbāyissati atikhippaṃ cakkhuṃ loke antaradhāyissati”ti.

“Yā pana tā devatā vītarāgā tā satā sampajānā adhvāsenti ‘Aniccā saṅkhārā taṃ kutettha labbhā’ti.

“But what kind of deities, Blessed One, does the Blessed One have in mind?” “There are deities in the sky, Ananda, who are percipient of earth, who tear out their hair and weep, who stretch out their arms and weep, who throw themselves down prostrate, who roll back and forth: ‘Too soon the Blessed One will attain final nibbāna! Too soon the Well-Gone One will attain final nibbāna! Too soon the Eye of the World will disappear!’

“There are deities on the earth, Ananda, who are percipient of earth, who tear out their hair and weep, who stretch out their arms and weep, who throw themselves down prostrate, who roll back and forth: ‘Too soon the Blessed One will attain final nibbāna! Too soon the Well-Gone One will attain final nibbāna! Too soon the Eye of the World will disappear!’

“But those deities who are free from passion, mindful and clearly comprehending, endure, thinking: ‘Conditioned things are impermanent—how could it be otherwise?’”

Catusaṃvejanīyatṭhānāni The Four Places That Inspire Urgency in Life

202. “Pubbe bhante disāsu vassaṃ vuṭṭhā bhikkhū āgacchanti tathāgataṃ dassanāya. Te mayaṃ labhāma manobhāvaniye bhikkhū dassanāya labhāma payirupāsanāya. Bhagavato pana mayaṃ bhante accayena na labhissāma manobhāvaniye bhikkhū dassanāya na labhissāma payirupāsanāya”ti.

“Cattārimāni ānanda saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni. Katamāni cattāri? ‘Idha tathāgato jāto’ti ānanda saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ. ‘Idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho’ti ānanda saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ. ‘Idha tathāgatena anuttaraṃ dhammacakkaṃ pavattita’nti ānanda saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ. ‘Idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ti ānanda saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ. Imāni kho ānanda cattāri saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni.

“Āgamissanti kho ānanda saddhā bhikkhū bhikkhuniyo upāsakā upāsikāyo ‘Idha tathāgato jāto’tipi ‘Idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho’tipi ‘Idha tathāgatena anuttaraṃ dhammacakkaṃ pavattita’ntipi ‘Idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’tipi. Ye hi keci ānanda cetiyacārikaṃ āhiṇḍantā pasannacittā kālāṅkarissanti sabbe te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjissanti”ti.

“Previously, Blessed One, when monks had spent the rains retreat in various regions, they would come to see the Thus-Gone One. We would receive those estimable monks for seeing and for attendance. But after the Blessed One’s passing, Blessed One, we will not receive those estimable monks for seeing, we will not receive them for attendance.”

“There are these four places, Ananda, that should be seen, that inspire urgency in a faithful son of good family. What four? ‘Here the Thus-Gone One was born’—this, Ananda, is a place that should be seen, that inspires urgency in a faithful son of good family. ‘Here the Thus-Gone One attained supreme perfect enlightenment’—this, Ananda, is a place that should be seen, that inspires emotion in a faithful son of good family. ‘Here the Thus-Gone One set rolling the unsurpassed wheel of Dhamma’—this, Ananda, is a place that should be seen, that inspires urgency in a faithful son of good family. ‘Here the Thus-Gone One attained final nibbāna without remainder of clinging’—this, Ananda, is a place that should

be seen, that inspires urgency in a faithful son of good family. These, Ananda, are the four places that should be seen, that inspire urgency in a faithful son of good family.

“Faithful monks, nuns, male lay followers, and female lay followers will come, Ananda, thinking: ‘Here the Thus-Gone One was born,’ ‘Here the Thus-Gone One attained supreme perfect enlightenment,’ ‘Here the Thus-Gone One set rolling the unsurpassed wheel of Dhamma,’ ‘Here the Thus-Gone One attained final nibbāna without remainder of clinging.’ And whoever, Ananda, while wandering on pilgrimage to these shrines, should die with a confident mind—all of them, at the breaking up of the body, after death, will be reborn in a good destination, a heavenly world.”

Ānandapucchākathā Ananda’s Questions

203. “Kathaṃ mayam bhante mātugāme paṭipajjāmā”ti? “Adassanam ānandā”ti.

“Dassane bhagavā sati kathaṃ paṭipajjitabba”nti? “Anālāpo ānandā”ti

“Ālapantena pana bhante kathaṃ paṭipajjitabba”nti? “Sati ānanda upaṭṭhāpetabbā”ti.

“How should we conduct ourselves, Blessed One, with regard to women?” “Not seeing, Ananda.” “But when seeing occurs, Blessed One, how should we conduct ourselves?” “Not speaking, Ananda.” “But when speaking, Blessed One, how should we conduct ourselves?” “Mindfulness should be established, Ananda.”

204. “Kathaṃ mayam bhante tathāgatassa sarīre paṭipajjāmā”ti? “Abyāvaṭā tumhe ānanda hotha tathāgatassa sarīrapūjāya. Ingha tumhe ānanda sāratthe ghaṭatha anuyuñjatha sāratthe appamattā ātāpino pahitattā viharatha. Santānanda khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi tathāgate abhippasannā te tathāgatassa sarīrapūjam karissanti”ti.

“How should we conduct ourselves, Blessed One, with regard to the body of the Thus-Gone One?” “Do not be occupied, Ananda, with honoring the body of the Thus-Gone One. Come now, Ananda, strive for the true goal, devote yourselves to the true goal, dwell heedful, ardent, and resolute for the true goal. There are, Ananda, wise nobles, wise brahmins, wise householders who have confidence in the Thus-Gone One—they will perform the honoring of the body of the Thus-Gone One.”

205. “Kathaṃ pana bhante tathāgatassa sarīre paṭipajjitabba”nti?

“Yathā kho ānanda rañño cakkavattissa sarīre paṭipajjanti evam tathāgatassa sarīre paṭipajjitabba”nti. “Kathaṃ pana bhante rañño cakkavattissa sarīre paṭipajjanti”ti? “Rañño ānanda cakkavattissa sarīram ahatena vatthena veṭhenti ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti. Etenupāyena pañcahi yugasatehi rañño cakkavattissa sarīram veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānam citakam karitvā rañño cakkavattissa sarīram jhāpenti. Cātumahāpathe rañño cakkavattissa thūpam karonti evam kho ānanda rañño cakkavattissa sarīre paṭipajjanti. Yathā kho ānanda rañño cakkavattissa sarīre paṭipajjanti evam tathāgatassa sarīre paṭipajjitabbam. Cātumahāpathe tathāgatassa thūpo kātabbo. Tattha ye mālam vā gandham vā cuṇṇakam vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti tesam taṃ bhavissati dīgharattam hitāya sukhāya.

“But how, Blessed One, should they conduct themselves with regard to the body of the Thus-Gone One?” “As they conduct themselves with regard to the body of a wheel-turning monarch, so should they conduct themselves with regard to the body of the Thus-Gone One.” “But how, Blessed One, do they conduct themselves with regard to the body of a wheel-turning monarch?” “They wrap the body of a wheel-turning monarch, Ananda, in new cloth. Having wrapped it in new cloth, they wrap it in teased cotton wool. Having wrapped it in teased cotton wool, they wrap it in new cloth. By this method, having wrapped the body of the wheel-turning monarch in five hundred pairs, they place it in an gold vessel filled with oil and cover it with another gold vessel. Having made a funeral pyre of all kinds of perfumes, they cremate the body of the wheel-turning monarch. They build a monument for the wheel-turning monarch at a crossroads. Thus, Ananda, they conduct themselves with regard to the body of a wheel-turning monarch. As they conduct themselves with regard to the body of a wheel-turning monarch, so should they conduct themselves with regard to the body of the Thus-Gone One. A monument for the Thus-Gone One should be made at a crossroads. And whoever offers a garland or perfume or powder there, or bows down, or inspires confidence in their mind—that will be for their benefit and happiness for a long time.

Thūpārahapuggalo Persons Worthy of a Monument

206. “Cattārome ānanda thūpārahā. Katame cattāro?”

Tathāgato araham̐ sammāsambuddho thūpāraho paccekasambuddho thūpāraho tathāgatassa sāvako thūpāraho rājā cakkavattī thūpārahoti.

“Kiñcānanda atthavasam̐ paṭicca tathāgato araham̐ sammāsambuddho thūpāraho? ‘Ayaṃ tassa bhagavato arahato sammāsambuddhassa thūpo’ti ānanda bahujanā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ param̐ marañā sugatiṃ saggam̐ lokam̐ upapajjanti. Idaṃ kho ānanda atthavasam̐ paṭicca tathāgato araham̐ sammāsambuddho thūpāraho.

“Kiñcānanda atthavasam̐ paṭicca paccekasambuddho thūpāraho? ‘Ayaṃ tassa bhagavato paccekasambuddhassa thūpo’ti ānanda bahujanā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ param̐ marañā sugatiṃ saggam̐ lokam̐ upapajjanti. Idaṃ kho ānanda atthavasam̐ paṭicca paccekasambuddho thūpāraho.

“Kiñcānanda atthavasam̐ paṭicca tathāgatassa sāvako thūpāraho? ‘Ayaṃ tassa bhagavato arahato sammāsambuddhassa sāvakassa thūpo’ti ānanda bahujanā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ param̐ marañā sugatiṃ saggam̐ lokam̐ upapajjanti. Idaṃ kho ānanda atthavasam̐ paṭicca tathāgatassa sāvako thūpāraho.

“Kiñcānanda atthavasam̐ paṭicca rājā cakkavattī thūpāraho? ‘Ayaṃ tassa dhammikassa dhammarañño thūpo’ti ānanda bahujanā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ param̐ marañā sugatiṃ saggam̐ lokam̐ upapajjanti. Idaṃ kho ānanda atthavasam̐ paṭicca rājā cakkavattī thūpāraho. Ime kho ānanda cattāro thūpārahā”ti.

“There are four, Ananda, who are worthy of a monument. What four? A Thus-Gone One, Worthy One, Perfectly Enlightened One is worthy of a monument; a solitary enlightened one is worthy of a monument; a disciple of the Thus-Gone One is worthy of a monument; a wheel-turning monarch is worthy of a monument.

“And for what reason, Ananda, is a Thus-Gone One, Worthy One, Perfectly Enlightened One worthy of a monument? Thinking ‘This is the monument of that Blessed One, Worthy

One, Perfectly Enlightened One,’ many people inspire confidence in their minds, Ananda. Having inspired confidence there, at the breaking up of the body, after death, they are reborn in a good destination, a heavenly world. For this reason, Ananda, a Thus-Gone One, Worthy One, Perfectly Enlightened One is worthy of a monument.

“And for what reason, Ananda, is a solitary enlightened one worthy of a monument? Thinking ‘This is the monument of that Blessed solitary enlightened one,’ many people inspire confidence in their minds, Ananda. Having inspired confidence there, at the breaking up of the body, after death, they are reborn in a good destination, a heavenly world. For this reason, Ananda, a solitary enlightened one is worthy of a monument.

“And for what reason, Ananda, is a disciple of the Thus-Gone One worthy of a monument? Thinking ‘This is the monument of that disciple of the Blessed One, Worthy One, Perfectly Enlightened One,’ many people inspire confidence in their minds, Ananda. Having inspired confidence there, at the breaking up of the body, after death, they are reborn in a good destination, a heavenly world. For this reason, Ananda, a disciple of the Thus-Gone One is worthy of a monument.

“And for what reason, Ananda, is a wheel-turning monarch worthy of a monument? Thinking ‘This is the monument of that righteous king who ruled by Dhamma,’ many people inspire confidence in their minds, Ananda. Having inspired confidence there, at the breaking up of the body, after death, they are reborn in a good destination, a heavenly world. For this reason, Ananda, a wheel-turning monarch is worthy of a monument. These, Ananda, are the four who are worthy of a monument.”

Ānandaacchariyadhammo
Ananda’s Wonderful Qualities

207. Atha kho āyasmā ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamāno aṭṭhāsi “Ahañca vatamhi sekho sakaraṇīyo satthu ca me parinibbānaṃ bhavissati yo mama anukampako”ti. Atha kho bhagavā bhikkhū āmantesi “Kahaṃ nu kho bhikkhave ānando”ti? “Eso bhante āyasmā ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamāno ṭhito ‘Ahañca vatamhi sekho sakaraṇīyo satthu ca me parinibbānaṃ bhavissati yo mama anukampako’”ti. Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi “Ehi tvaṃ bhikkhu mama vacanena ānandaṃ āmantehi ‘Satthā taṃ āvuso ānanda āmanteti’”ti. “Evaṃ bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca “Satthā taṃ āvuso ānanda āmanteti”ti. “Evaṃāvuso”ti kho āyasmā ānando tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca “Alaṃ ānanda mā soci mā paridevi nanu etaṃ ānanda mayā paṭikacceva akkhātaṃ ‘Sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’; taṃ kutettha ānanda labbhā. Yaṃ taṃ jātaṃ bhūtaṃ saṅkhatam palokadhammaṃ taṃ vata tathāgatassāpi sarīraṃ mā palujji”ti netam ṭhānaṃ vijjati. Dīgharattaṃ kho te ānanda tathāgato paccupaṭṭhito mettena kāyakammaena hitena sukkena advayena appamāṇena mettena vacīkammaena hitena sukkena advayena appamāṇena mettena manokammaena hitena sukkena advayena appamāṇena. Katapuññosi tvaṃ ānanda padhānamanuyuñja khippaṃ hohisi anāsavo”ti.

Then the Venerable Ananda entered the dwelling and stood leaning against the door-post, weeping: “Alas, I am still a learner with work yet to do, and my Teacher’s final nibbāna will occur—the one who has compassion for me!” Then the Blessed One addressed the

monks: “Where now, monks, is Ananda?” “There, Blessed One, the Venerable Ananda has entered the dwelling and stands leaning against the door-post, weeping: ‘Alas, I am still a learner with work yet to do, and my Teacher’s final nibbāna will occur—the one who has compassion for me!’” Then the Blessed One addressed a certain monk: “Come, monk, in my name call Ananda, saying: ‘The Teacher calls you, friend Ananda.’” “Yes, Blessed One,” that monk replied to the Blessed One, and went to where the Venerable Ananda was. Having approached, he said to the Venerable Ananda: “The Teacher calls you, friend Ananda.” “Yes, friend,” the Venerable Ananda replied to that monk, and went to where the Blessed One was. Having approached and bowed to the Blessed One, he sat down to one side. As the Venerable Ananda sat to one side, the Blessed One said to him: “Enough, Ananda, do not grieve, do not lament. Haven’t I already told you, Ananda, that we must be separated, parted, severed from all that is dear and beloved? How could it be otherwise, Ananda? That what is born, come to be, conditioned, subject to dissolution—that it should not dissolve—this is impossible. Even the body of the Thus-Gone One cannot avoid dissolution. For a long time, Ananda, you have attended upon the Thus-Gone One with loving bodily action that is beneficial, pleasant, undivided, and immeasurable; with loving verbal action that is beneficial, pleasant, undivided, and immeasurable; with loving mental action that is beneficial, pleasant, undivided, and immeasurable. You have done merit, Ananda. Devote yourself to striving—soon you will be without taints.”

208. Atha kho bhagavā bhikkhū āmantesi “Yepi te bhikkhave ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā ahesuṃ seyyathāpi mayhaṃ ānando. Yepi te bhikkhave bhavissanti anāgamaddhānaṃ arahanto sammāsambuddhā tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā bhavissanti seyyathāpi mayhaṃ ānando. Paṇḍito bhikkhave ānando; medhāvī bhikkhave ānando. Jānāti ‘Ayaṃ kālo tathāgataṃ dassanāya upasaṅkamituṃ bhikkhūnaṃ ayaṃ kālo bhikkhunīnaṃ ayaṃ kālo upāsakānaṃ ayaṃ kālo upāsikānaṃ ayaṃ kālo rañño rājamahā mattānaṃ titthiyānaṃ titthiyasāvakāna’nti.

Then the Blessed One addressed the monks: “Monks, whatever Worthy Ones, Perfectly Enlightened Ones there were in the past, those Blessed Ones too had attendants at most like Ananda is to me. Whatever Worthy Ones, Perfectly Enlightened Ones there will be in the future, those Blessed Ones too will have attendants at most like Ananda is to me. Ananda is wise, monks; Ananda is intelligent, monks. He knows: ‘This is the time for monks to approach to see the Thus-Gone One; this is the time for nuns; this is the time for male lay followers; this is the time for female lay followers; this is the time for kings and royal ministers; this is the time for sectarians and disciples of sectarians.’

209. “Cattārome bhikkhave acchariyā abbhutā dhammā ānande. Katame cattāro? Sace bhikkhave bhikkhuparisā ānandaṃ dassanāya upasaṅkamati dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati bhāsitenapi sā attamanā hoti. Atittāva bhikkhave bhikkhuparisā hoti atha kho ānando tuṅhī hoti. Sace bhikkhave bhikkhunīparisā ānandaṃ dassanāya upasaṅkamati dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati bhāsitenapi sā attamanā hoti. Atittāva bhikkhave bhikkhunīparisā hoti atha kho ānando tuṅhī hoti. Sace bhikkhave upāsakaparisā ānandaṃ dassanāya upasaṅkamati dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati bhāsitenapi sā attamanā hoti. Atittāva bhikkhave upāsakaparisā hoti atha kho ānando tuṅhī hoti. Sace bhikkhave upāsikāparisā ānandaṃ dassanāya upasaṅkamati dassanena sā attamanā hoti. Tatra ce ānando

dhammaṃ bhāsati bhāsitenapi sā attamanā hoti. Atittāva bhikkhave upāsikāparisā hoti atha kho ānando tuṅhī hoti. Ime kho bhikkhave cattāro acchariyā abbhutā dhammā ānande.

“Cattārome bhikkhave acchariyā abbhutā dhammā raññe cakkavattimhi. Katame cattāro sace bhikkhave khattiyāparisā rājānaṃ cakkavattim dassanāya upasaṅkamati dassanena sā attamanā hoti. Tatra ce rājā cakkavattī bhāsati bhāsitenapi sā attamanā hoti. Atittāva bhikkhave khattiyāparisā hoti. Atha kho rājā cakkavattī tuṅhī hoti. Sace bhikkhave brāhmaṇāparisā.pe. gahapatiparisā.pe. samaṇāparisā rājānaṃ cakkavattim dassanāya upasaṅkamati dassanena sā attamanā hoti. Tatra ce rājā cakkavattī bhāsati bhāsitenapi sā attamanā hoti. Atittāva bhikkhave samaṇāparisā hoti atha kho rājā cakkavattī tuṅhī hoti. Evameva kho bhikkhave cattārome acchariyā abbhutā dhammā ānande. Sace bhikkhave bhikkhūparisā ānandaṃ dassanāya upasaṅkamati dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati bhāsitenapi sā attamanā hoti. Atittāva bhikkhave bhikkhūparisā hoti. Atha kho ānando tuṅhī hoti. Sace bhikkhave bhikkhunīparisā.pe. upāsakāparisā.pe. upāsikāparisā ānandaṃ dassanāya upasaṅkamati dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati bhāsitenapi sā attamanā hoti. Atittāva bhikkhave upāsikāparisā hoti. Atha kho ānando tuṅhī hoti. Ime kho bhikkhave cattāro acchariyā abbhutā dhammā ānande”ti.

“There are these four wonderful and marvelous qualities, monks, in Ananda. What four? If, monks, an assembly of monks approaches to see Ananda, they are pleased by the sight. If Ananda then speaks Dhamma, they are pleased by the speech. The assembly of monks is not yet satisfied when Ananda becomes silent. If, monks, an assembly of nuns approaches to see Ananda, they are pleased by the sight. If Ananda then speaks Dhamma, they are pleased by the speech. The assembly of nuns is not yet satisfied when Ananda becomes silent. If, monks, an assembly of male lay followers approaches to see Ananda, they are pleased by the sight. If Ananda then speaks Dhamma, they are pleased by the speech. The assembly of male lay followers is not yet satisfied when Ananda becomes silent. If, monks, an assembly of female lay followers approaches to see Ananda, they are pleased by the sight. If Ananda then speaks Dhamma, they are pleased by the speech. The assembly of female lay followers is not yet satisfied when Ananda becomes silent. These, monks, are the four wonderful and marvelous qualities in Ananda.

“There are these four wonderful and marvelous qualities, monks, in a wheel-turning monarch. What four? If, monks, an assembly of nobles approaches to see the wheel-turning monarch, they are pleased by the sight. If the wheel-turning monarch then speaks, they are pleased by the speech. The assembly of nobles is not yet satisfied when the wheel-turning monarch becomes silent. If, monks, an assembly of brahmins... an assembly of householders... an assembly of ascetics approaches to see the wheel-turning monarch, they are pleased by the sight. If the wheel-turning monarch then speaks, they are pleased by the speech. The assembly of ascetics is not yet satisfied when the wheel-turning monarch becomes silent. In the same way, monks, there are these four wonderful and marvelous qualities in Ananda. If, monks, an assembly of monks approaches to see Ananda, they are pleased by the sight. If Ananda then speaks Dhamma, they are pleased by the speech. The assembly of monks is not yet satisfied when Ananda becomes silent. If, monks, an assembly of nuns... an assembly of male lay followers... an assembly of female lay followers approaches to see Ananda, they are pleased by the sight. If Ananda then speaks Dhamma, they are pleased by the speech. The assembly of female lay followers is

not yet satisfied when Ananda becomes silent. These, monks, are the four wonderful and marvelous qualities in Ananda.”

Mahāsudassanasuttadesanā
The Teaching of the Great Sudassana Discourse

210. Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca “Mā bhante bhagavā imasmiṃ khuddakanagarake ujaṅgalanagarake sākhanagarake parinibbāyi. Santi bhante aññāni mahānagarāni seyyathidaṃ— campā rājagahaṃ sāvattī sāketaṃ kosambī bārāṇasī; ettha bhagavā parinibbāyatu. Ettha bahū khattiyamahāsālā brāhmaṇamahāsālā gahapati mahāsālā tathāgate abhippasannā. Te tathāgatassa sarīrapūjaṃ karissanti”ti “Māhevaṃ ānanda avaca; māhevaṃ ānanda avaca ‘Khuddakanagarakaṃ ujaṅgalana garakaṃ sākhanagaraka’nti.

“Bhūtapubbaṃ ānanda rājā mahāsudassano nāma ahosi cakkavattī dhammiko dhamma rājā cāturato vijitāvī janappadatthāvariyaṃ sattaratanasamannāgato. Rañño ānanda mahāsudassanassa ayaṃ kusinārā kusāvati nāma rājadhānī ahosi puratthimena ca pacchimena ca dvādasayojanāni āyāmena; uttarena ca dakkhiṇena ca sattayojanāni vitthārena. Kusāvati ānanda rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca. Seyyathāpi ānanda devānaṃ ālakamandā nāma rājadhānī iddhā ceva hoti phītā ca bahujanā ca ākiṇṇayakkhā ca subhikkhā ca; evameva kho ānanda kusāvati rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca. Kusāvati ānanda rājadhānī dasahi saddehi avivittā ahosi divā ceva rattiṇca seyyathidaṃ— hatthisaddena assasaddena rathasaddena bherisaddena mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena sammāsaddena pāṇitālasaddena ‘Asnātha pivatha khādathā’ti dasamena saddena.

“Gaccha tvaṃ ānanda kusināraṃ pavisitvā kosinārakānaṃ mallānaṃ ārocehi ‘Ajja kho vāsetṭhā rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati. Abhikkamatha vāsetṭhā abhikkamatha vāsetṭhā. Mā pacchā vippaṭisārino ahuvattha— amhākañca no gāmakkhette tathāgatassa parinibbānaṃ ahosi na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paṭissutvā nivāsetvā pattacīvaramādāya attadutiyo kusināraṃ pāvisi.

When this was said, the Venerable Ananda said to the Blessed One: “Blessed One, may the Blessed One not attain final nibbāna in this small town, this jungle town, this branch town. There are, Blessed One, other great cities such as: Campa, Rajagaha, Savatthi, Saketa, Kosambi, Baranasi—may the Blessed One attain final nibbāna there. There are many wealthy nobles, wealthy brahmins, wealthy householders there who have confidence in the Thus-Gone One. They will perform the honoring of the body of the Thus-Gone One.” “Do not say so, Ananda; do not say so, Ananda: ‘A small town, a jungle town, a branch town.’

“Long ago, Ananda, there was a king named Mahasudassana, a wheel-turning monarch, righteous, a king who ruled by Dhamma, conqueror of the four quarters, who had established security for his realm, endowed with the seven treasures. This Kusinara, Ananda, was the royal capital named Kusavati of King Mahasudassana. To the east and west it measured twelve yojanas in length; to the north and south it measured seven yojanas in width. The royal capital Kusavati, Ananda, was prosperous, flourishing, populous, crowded with people, and supplied with food. Just as, Ananda, the royal capital of the deities named Alakamanda is prosperous, flourishing, populous, crowded with

spirits, and supplied with food, so too the royal capital Kusavati was prosperous, flourishing, populous, crowded with people, and supplied with food. The royal capital Kusavati, Ananda, was never without ten sounds by day and by night, namely: the sound of elephants, the sound of horses, the sound of chariots, the sound of drums, the sound of small drums, the sound of lutes, the sound of singing, the sound of cymbals, the sound of gongs, and the sound of hand-clapping, with ‘Eat, drink, consume!’ as the tenth sound.

“Go, Ananda, enter Kusinara and inform the Mallas of Kusinara: ‘Tonight, Vasetthas, in the last watch, the final nibbāna of the Thus-Gone One will occur. Come forth, Vasetthas, come forth, Vasetthas. Do not be remorseful later, thinking: “The final nibbāna of the Thus-Gone One occurred in the vicinity of our town, and we did not get to see the Thus-Gone One in the final hour.”’” “Yes, Blessed One,” the Venerable Ananda replied to the Blessed One, and having dressed and taken his bowl and robe, with a companion, entered Kusinara.

Mallānaṃ vandanā The Mallas’ Homage

211. Tena kho pana samayena kosinārakā mallā sandhāgāre sannipatitā honti kenacideva karaṇīyena. Atha kho āyasmā ānando yena kosinārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamitvā kosinārakānaṃ mallānaṃ ārocesi “Ajja kho vāsetṭhā rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati. Abhikkamatha vāsetṭhā abhikkamatha vāsetṭhā. Mā pacchā vippaṭisārino ahuvattha ‘Amhākañca no gāmakkhette tathāgatassa parinibbānaṃ ahosi na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā”’ti. Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṅṅisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā appekacce kese pakiriya kandanti bāhā paggayha kandanti chinnaṃ papatanti āvaṭṭanti vivaṭṭanti ‘Atikhippaṃ bhagavā parinibbāyissati atikhippaṃ sugato parinibbāyissati atikhippaṃ cakkhū loke antaradhāyissati’ti. Atha kho mallā ca mallaputtā ca mallasuṅṅisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā yena upavattanaṃ mallānaṃ sālavanaṃ yenāyasmā ānando tenupasaṅkamimṃsu. Atha kho āyasmato ānandassa etadahosi “Sace kho ahaṃ kosinārake malle ekamekaṃ bhagavantaṃ vandāpessāmi avandito bhagavā kosinārakehi mallehi bhavissati athāyaṃ ratti vibhāyissati. Yaṃnūnāhaṃ kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpeyyaṃ ‘Itthannāmo bhante mallo saputto sabhariyo saporiso sāmacco bhagavato pāde sirasā vandati’ti. Atha kho āyasmā ānando kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpesi ‘Itthannāmo bhante mallo saputto sabhariyo saporiso sāmacco bhagavato pāde sirasā vandati’”ti. Atha kho āyasmā ānando etena upāyena paṭhameneva yāmena kosinārake malle bhagavantaṃ vandāpesi.

Now at that time the Mallas of Kusinara were assembled in the council hall on some business. Then the Venerable Ananda went to where the council hall of the Mallas of Kusinara was. Having approached, he informed the Mallas of Kusinara: “Tonight, Vasetthas, in the last watch, the final nibbāna of the Thus-Gone One will occur. Come forth, Vasetthas, come forth, Vasetthas. Do not be remorseful later, thinking: ‘The final nibbāna of the Thus-Gone One occurred in the vicinity of our town, and we did not get to see the Thus-Gone One in the final hour.’” When they heard these words of the Venerable Ananda, the Mallas, their sons, their daughters-in-law, and their wives became stricken

with grief, depressed, with minds overcome by sorrow. Some, tearing out their hair, wept; stretching out their arms, they wept; throwing themselves down prostrate, they rolled back and forth: “Too soon the Blessed One will attain final nibbāna! Too soon the Well-Gone One will attain final nibbāna! Too soon the Eye of the World will disappear!” Then the Mallas, their sons, their daughters-in-law, and their wives, stricken with grief, depressed, with minds overcome by sorrow, went to the sal grove of the Mallas in the Upavattana, to where the Venerable Ananda was. Then it occurred to the Venerable Ananda: “If I have the Mallas of Kusinara pay homage to the Blessed One one by one, the night will have ended before the Mallas of Kusinara have finished paying homage to the Blessed One. Let me now have the Mallas of Kusinara pay homage to the Blessed One having arranged them family by family, family by family: ‘Blessed One, the Malla named so-and-so with his children, wife, retinue, and counselors pays homage at the feet of the Blessed One.’” Then the Venerable Ananda had the Mallas of Kusinara pay homage to the Blessed One having arranged them family by family, family by family: “Blessed One, the Malla named so-and-so with his children, wife, retinue, and counselors pays homage at the feet of the Blessed One.” Then by this method the Venerable Ananda had the Mallas of Kusinara pay homage to the Blessed One in just the first watch.

Subhaddaparibbājakavatthu
The Story of the Wanderer Subhadda

212. Tena kho pana samayena subhaddo nāma paribbājako kusinārāyaṃ paṭivasati. Assosi kho subhaddo paribbājako “Ajja kira rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissatī”ti. Atha kho subhaddassa paribbājakassa etadahosi “Sutaṃ kho pana metaṃ paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ ‘Kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti. Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhādhammo uppanno evaṃ pasanno ahaṃ samaṇe gotame ‘Pahoti me samaṇo gotamo tathā dhammaṃ desetum yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyya’nti. Atha kho subhaddo paribbājako yena upavattanaṃ mallānaṃ sālavanaṃ yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca “Sutaṃ metaṃ bho ānanda paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ ‘Kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti. Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhādhammo uppanno— evaṃ pasanno ahaṃ samaṇe gotame ‘Pahoti me samaṇo gotamo tathā dhammaṃ desetum yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyya’nti. Sādhāhaṃ bho ānanda labheyyaṃ samaṇaṃ gotamaṃ dassanāyā”ti. Evaṃ vutte āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca “Alaṃ āvuso subhadda mā tathāgataṃ viheṭhesi kilanto bhagavā”ti. Dutiyampi kho subhaddo paribbājako.pe. tatiyampi kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca “Sutaṃ metaṃ bho ānanda paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ ‘Kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti. Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhādhammo uppanno— evaṃ pasanno ahaṃ samaṇe gotame ‘Pahoti me samaṇo gotamo tathā dhammaṃ desetum yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyya’nti. Sādhāhaṃ bho ānanda labheyyaṃ samaṇaṃ gotamaṃ dassanāyā”ti. Tatiyampi kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca “Alaṃ āvuso subhadda mā tathāgataṃ viheṭhesi kilanto bhagavā”ti.

Now at that time a wanderer named Subhadda was staying in Kusinara. The wanderer Subhadda heard “Today, they say, in the last watch of the night, the parinibbāna of the ascetic Gotama will occur.” Then this occurred to the wanderer Subhadda: “I have heard this from wanderers, elders, aged ones, teachers and teachers’ teachers, speaking: ‘Rarely, occasionally, Tathagatas arise in the world, arahants, fully enlightened ones.’ Today, in the last watch of the night, the parinibbāna of the ascetic Gotama will occur. And this doubt-state has arisen in me—I am confident thus in the ascetic Gotama: ‘The ascetic Gotama is able to teach me the dhamma in such a way that I might abandon this doubt-state.’” Then the wanderer Subhadda went to the Upavattana, the Mallas’ sal-grove, to where the venerable Ananda was; having approached, he said this to the venerable Ananda: “I have heard this, friend Ananda, from wanderers, elders, aged ones, teachers and teachers’ teachers, speaking: ‘Rarely, occasionally, Tathagatas arise in the world, arahants, fully enlightened ones.’ Today, in the last watch of the night, the parinibbāna of the ascetic Gotama will occur. And this doubt-state has arisen in me—I am confident thus in the ascetic Gotama: ‘The ascetic Gotama is able to teach me the dhamma in such a way that I might abandon this doubt-state.’ It would be good if I, friend Ananda, could obtain sight of the ascetic Gotama.” When this was said, the venerable Ananda said this to the wanderer Subhadda: “Enough, friend Subhadda, do not trouble the Tathagata, the Blessed One is tired.” A second time the wanderer Subhadda... A third time the wanderer Subhadda said this to the venerable Ananda: “I have heard this, friend Ananda, from wanderers, elders, aged ones, teachers and teachers’ teachers, speaking: ‘Rarely, occasionally, Tathagatas arise in the world, arahants, fully enlightened ones.’ Today, in the last watch of the night, the parinibbāna of the ascetic Gotama will occur. And this doubt-state has arisen in me—I am confident thus in the ascetic Gotama: ‘The ascetic Gotama is able to teach me the dhamma in such a way that I might abandon this doubt-state.’ It would be good if I, friend Ananda, could obtain sight of the ascetic Gotama.” A third time the venerable Ananda said this to the wanderer Subhadda: “Enough, friend Subhadda, do not trouble the Tathagata, the Blessed One is tired.”

213. Assosi kho bhagavā āyasmato ānandassa subhaddena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi “Alaṃ ānanda mā subhaddaṃ vāresi labhataṃ ānanda subhaddo tathāgataṃ dassanāya. Yaṃ kiñci maṃ subhaddo pucchissati sabbaṃ taṃ aññāpekkhova pucchissati no vihesāpekkho. Yaṃ cassāhaṃ puṭṭho byākarissāmi taṃ khippameva ājānissati”ti. Atha kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca “Gacchāvuso subhadda karoti te bhagavā okāsa”nti. Atha kho subhaddo paribbājako yena bhagavā tenupasaṅkama; upasaṅkamtivā bhagavatā saddhiṃ sammodi sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subhaddo paribbājako bhagavantaṃ etadavoca “Yeme bho gotama samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammata bahujanassa seyyathidaṃ pūraṇo kassapo makkhali gosālo ajito kesakambalo pakudho kaccāyano saṅcayo belaṭṭhaputto nigaṇṭho nātaputto sabbete sakāya paṭiññāya abbhāññiṃsu sabbeva na abbhāññiṃsu udāhu ekacce abbhāññiṃsu ekacce na abbhāññiṃsū”ti? “Alaṃ subhadda tiṭṭhatetaṃ ‘Sabbete sakāya paṭiññāya abbhāññiṃsu sabbeva na abbhāññiṃsu udāhu ekacce abbhāññiṃsu ekacce na abbhāññiṃsū’ti. Dhammaṃ te subhadda desessāmi; taṃ suṇāhi sādhukaṃ manasikarohi bhāsissāmi”ti. “Evaṃ bhante”ti kho subhaddo paribbājako bhagavato paccassosi. Bhagavā etadavoca—

The Blessed One heard this conversation of the venerable Ananda with the wanderer Subhadda. Then the Blessed One addressed the venerable Ananda: “Enough, Ananda, do not prevent Subhadda, let Subhadda obtain sight of the Tathagata. Whatever Subhadda will ask me, all that he will ask seeking knowledge, not seeking trouble. And what I will answer when asked, that he will quickly understand.” Then the venerable Ananda said this to the wanderer Subhadda: “Go, friend Subhadda, the Blessed One grants you an opportunity.” Then the wanderer Subhadda went to where the Blessed One was; having approached, he exchanged greetings with the Blessed One, having exchanged friendly, courteous talk, he sat down to one side. Sitting to one side, the wanderer Subhadda said this to the Blessed One: “Those, friend Gotama, ascetics and brahmins who are leaders of groups, leaders of assemblies, teachers of groups, well-known, famous, founders of sects, considered good by the multitude, namely Purana Kassapa, Makkhali Gosala, Ajita Kesakambala, Pakudha Kaccayana, Sancaya Belatthaputta, Nigantha Nataputta—did all these attain direct knowledge according to their own doctrine, or did all not attain direct knowledge, or did some attain direct knowledge and some not attain direct knowledge?” “Enough, Subhadda, let this be: ‘Did all these attain direct knowledge according to their own doctrine, or did all not attain direct knowledge, or did some attain direct knowledge and some not attain direct knowledge?’ I will teach you the dhamma, Subhadda; listen to that, pay close attention, I will speak.” “Yes, venerable sir,” the wanderer Subhadda responded to the Blessed One. The Blessed One said this—

214. “Yasmiṃ kho subhadda dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati samaṇopi tattha na upalabbhati. Dutiyopi tattha samaṇo na upalabbhati. Tatiyopi tattha samaṇo na upalabbhati. Catutthopi tattha samaṇo na upalabbhati. Yasmiñca kho subhadda dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati samaṇopi tattha upalabbhati dutiyopi tattha samaṇo upalabbhati tatiyopi tattha samaṇo upalabbhati catutthopi tattha samaṇo upalabbhati. Imasmiṃ kho subhadda dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati idheva subhadda samaṇo idha dutiyo samaṇo idha tatiyo samaṇo idha catuttho samaṇo suññā parappavādā samaṇebhi aññehi. Ime ca subhadda bhikkhū sammā vihareyyuṃ asuñño loko arahantehi assāti.

“Ekūnatimso vayasā subhadda
yaṃ pabbajim kimkusalanuesī.
vassāni paññāsa samādhikāni
yato ahaṃ pabbajito subhadda.

ñāyassa dhammassa padasavattī
ito bahiddhā samaṇopi natthi.

“Dutiyopi samaṇo natthi. Tatiyopi samaṇo natthi. Catutthopi samaṇo natthi. Suññā parappavādā samaṇebhi aññehi. Ime ca subhadda bhikkhū sammā vihareyyuṃ asuñño loko arahantehi assā”ti.

“In whichever dhamma-discipline, Subhadda, the noble eightfold path is not found, an ascetic is also not found there. A second ascetic is also not found there. A third ascetic is also not found there. A fourth ascetic is also not found there. In whichever dhamma-discipline, Subhadda, the noble eightfold path is found, an ascetic is also found there, a

second ascetic is also found there, a third ascetic is also found there, a fourth ascetic is also found there. In this dhamma-discipline, Subhadda, the noble eightfold path is found, here only, Subhadda, is an ascetic, here is a second ascetic, here is a third ascetic, here is a fourth ascetic, empty are the other doctrines of ascetics. If these monks, Subhadda, dwell rightly, the world would not be empty of arahants.

“Twenty-nine years of age, Subhadda,
when I went forth seeking what is skillful.
Fifty years and more
since I went forth, Subhadda.

A wanderer in the domain of the dhamma
of what should be known,
outside of this there is no ascetic.

“Nor is there a second ascetic. Nor is there a third ascetic. Nor is there a fourth ascetic. Empty are the other doctrines of ascetics. If these monks, Subhadda, dwell rightly, the world would not be empty of arahants.”

215. Evaṃ vutte subhaddo paribbājako bhagavantaṃ etadavoca “Abhikkantaṃ bhante abhikkantaṃ bhante. Seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūlhassa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya ‘Cakkhumanto rūpāni dakkhanti’ti evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhu saṅghañca. Labheyyāhaṃ bhante bhagavato santike pabbajjaṃ labheyyaṃ upasampada”nti. “Yo kho subhadda aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ ākaṅkhati upasampadaṃ so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. Api ca mettha puggalavemattatā veditā”ti. “Sace bhante aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhattā pabbajjaṃ ākaṅkhattā upasampadaṃ cattāro māse parivasanti catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. Ahaṃ cattāri vassāni parivasissāmi catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāya”ti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi “Tenahānanda subhaddaṃ pabbājehī”ti. “Evaṃ bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca “Lābhā vo āvuso ānanda; suladdhaṃ vo āvuso ānanda ye ettha satthu sammukhā antevāsikābhisekena abhisittā”ti. Alattha kho subhaddo paribbājako bhagavato santike pabbajjaṃ alattha upasampadaṃ. Acirūpasampanno kho panāyasmā subhaddo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva ‘Yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti’ tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā’ti abbhaññāsi. Aññataro kho panāyasmā subhaddo arahataṃ ahoṣi. So bhagavato pacchimo sakkhisāvako ahoṣīti.

When this was said, the wanderer Subhadda said this to the Blessed One: “Excellent, venerable sir, excellent, venerable sir. Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or show the path to one who

was lost, or hold up an oil lamp in the darkness thinking ‘Those with eyes will see forms,’ just so has the dhamma been made clear by the Blessed One in many ways. I go for refuge to the Blessed One, and to the dhamma, and to the community of monks. May I obtain, venerable sir, going forth in the presence of the Blessed One, may I obtain full ordination.” “Whoever, Subhadda, formerly belonging to another sect, desires going forth in this dhamma-discipline, desires full ordination, dwells on probation for four months. At the end of four months, monks with resolved minds give him going forth, give him full ordination to the state of a monk. But individual variation is known to me in this.” “If, venerable sir, those formerly belonging to another sect, desiring going forth in this dhamma-discipline, desiring full ordination, dwell on probation for four months, at the end of four months monks with resolved minds give them going forth, give them full ordination to the state of a monk, I will dwell on probation for four years, at the end of four years let monks with resolved minds give me going forth, give me full ordination to the state of a monk.”

Then the Blessed One addressed the venerable Ananda: “Well then, Ananda, give Subhadda going forth.” “Yes, venerable sir,” the venerable Ananda responded to the Blessed One. Then the wanderer Subhadda said this to the venerable Ananda: “It is a gain for you, friend Ananda; it is well-gained by you, friend Ananda, that here in the Teacher’s presence you have been consecrated with the disciple’s consecration.” The wanderer Subhadda obtained going forth in the presence of the Blessed One, he obtained full ordination. And not long after full ordination, the venerable Subhadda, dwelling alone, withdrawn, diligent, ardent, resolute, not long after ‘For the sake of which sons of good family rightly go forth from home to homelessness,’ that unsurpassed culmination of the spiritual life, in this very life, having realized it himself with direct knowledge, having attained it, he dwelt. ‘Birth is exhausted, the spiritual life has been lived, what had to be done has been done, there is no more of this state,’ he directly knew. The venerable Subhadda became one of the arahants. He was the Blessed One’s last personal disciple.

pañcamo bhāṇavāro
Fifth Section for Recitation

Tathāgatapacchimavācā
The Tathagata’s Final Words

216. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi “Siyā kho panānanda tumhākaṃ evamassa ‘Atītasatthukaṃ pāvacaṇaṃ natthi no satthā’ti. Na kho panetaṃ ānanda evaṃ daṭṭhabbaṃ. Yo vo ānanda mayā dhammo ca vinayo ca desito paññatto so vo mamaccayena satthā. Yathā kho panānanda etarahi bhikkhū aññamaññaṃ āvusovādena samudācaranti na kho mamaccayena evaṃ samudācaritabbaṃ. Theratarena ānanda bhikkhunā navakataro bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo. Navakatarena bhikkhunā therataro bhikkhu ‘Bhante’ti vā ‘Āyasmā’ti vā samudācaritabbo. Ākaṅkhamāno ānanda saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatu. Channassa ānanda bhikkhuno mamaccayena brahmadaṇḍo dātabbo”ti. “Katamo pana bhante brahmadaṇḍo”ti? “Channo ānanda bhikkhu yaṃ iccheyya taṃ vadeyya. So bhikkhūhi neva vattabbo na ovaditabbo na anusāsitabbo”ti.

Then the Blessed One addressed the venerable Ananda: “It may be, Ananda, that this might occur to you: ‘The word of the Teacher is past, there is no Teacher for us.’ But this,

Ananda, should not be seen thus. Whatever dhamma and discipline has been taught by me, made known, that is your Teacher after my passing. And just as, Ananda, at present monks address each other with the word ‘friend,’ after my passing they should not address each other thus. An elder monk, Ananda, should address a newer monk by name, or by clan, or with the word ‘friend.’ A newer monk should address an elder monk as ‘venerable sir’ or ‘your reverence.’ If it wishes, Ananda, the community may, after my passing, abolish the lesser and minor training rules. After my passing, Ananda, the supreme punishment should be given to the monk Channa.” “But what, venerable sir, is the supreme punishment?” “The monk Channa, Ananda, may say whatever he wishes. He should neither be spoken to by monks, nor advised, nor instructed.”

217. Atha kho bhagavā bhikkhū āmantesi “Siyā kho pana bhikkhave ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā pucchatha bhikkhave mā pacchā vippaṭisārino ahuvattha ‘Sammukhībhūto no satthā ahoṣi na mayaṃ sakkhimhā bhagavantaṃ sammukhā paṭipucchitu’”nti. Evaṃ vutte te bhikkhū tuṅhī ahesuṃ. Dutiyampi kho bhagavā. pe. tatiyampi kho bhagavā bhikkhū āmantesi “Siyā kho pana bhikkhave ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā pucchatha bhikkhave mā pacchā vippaṭisārino ahuvattha ‘Sammukhībhūto no satthā ahoṣi na mayaṃ sakkhimhā bhagavantaṃ sammukhā paṭipucchitu’”nti. Tatiyampi kho te bhikkhū tuṅhī ahesuṃ. Atha kho bhagavā bhikkhū āmantesi “Siyā kho pana bhikkhave satthugāravenapi na puccheyyātha. Sahāyakopi bhikkhave sahāyakassa ārocetū”ti. Evaṃ vutte te bhikkhū tuṅhī ahesuṃ. Atha kho āyasmā ānando bhagavantaṃ etadavoca “Acchariyaṃ bhante abbhutaṃ bhante evaṃ pasanno ahaṃ bhante imasmiṃ bhikkhusaṅghe ‘Natthi ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā’”ti. “Pasādā kho tvaṃ ānanda vadesi ñāṇameva hettha ānanda tathāgatassa. Natthi imasmiṃ bhikkhusaṅghe ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā. Imesañhi ānanda pañcannaṃ bhikkhusatānaṃ yo pacchimako bhikkhu so sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.

Then the Blessed One addressed the monks: “It may be, monks, that even one monk might have doubt or uncertainty about the Buddha, or about the dhamma, or about the community, or about the path, or about the practice—ask, monks, do not later be remorseful thinking ‘The Teacher was present before us and we were not able to question the Blessed One in his presence.’” When this was said, those monks were silent. A second time the Blessed One... A third time the Blessed One addressed the monks: “It may be, monks, that even one monk might have doubt or uncertainty about the Buddha, or about the dhamma, or about the community, or about the path, or about the practice—ask, monks, do not later be remorseful thinking ‘The Teacher was present before us and we were not able to question the Blessed One in his presence.’” A third time those monks were silent. Then the Blessed One addressed the monks: “It may be, monks, that out of respect for the Teacher you do not ask. Let a friend, monks, inform a friend.” When this was said, those monks were silent. Then the venerable Ananda said this to the Blessed One: “Wonderful, venerable sir, marvelous, venerable sir, I am confident thus, venerable sir, in this community of monks: ‘There is not even one monk who has doubt or uncertainty about the Buddha, or about the dhamma, or about the community, or about the path, or about the practice.’” “You speak from confidence, Ananda, but the Tathagata has knowledge in this, Ananda. There is not in this community of monks even one monk

who has doubt or uncertainty about the Buddha, or about the dhamma, or about the community, or about the path, or about the practice. For of these five hundred monks, Ananda, the last monk is a stream-enterer, of non-declining nature, certain, bound for enlightenment.”

218. Atha kho bhagavā bhikkhū āmantesi “Handa dāni bhikkhave āmantayāmi vo vayadhammā saṅkhārā appamādena sampādeṭhā”ti. Ayaṃ tathāgatassa pacchimā vācā.

Then the Blessed One addressed the monks: “Come now, monks, I address you: conditioned things are subject to decay, strive on with diligence.” This was the Tathagata’s final word.

Parinibbutakathā The Account of the Parinibbāna

219. Atha kho bhagavā paṭhamam jhānam samāpajji paṭhamajjhānā vuṭṭhahitvā dutiyam jhānam samāpajji dutiyajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji tatiyajjhānā vuṭṭhahitvā catuttham jhānam samāpajji. Catutthajjhānā vuṭṭhahitvā ākāsaṇācāyatanaṃ samāpajji ākāsaṇācāyatanaṃ samāpattiyā vuṭṭhahitvā viññāṇācāyatanaṃ samāpajji viññāṇācāyatanaṃ samāpattiyā vuṭṭhahitvā ākiñcaññāyatanaṃ samāpajji ākiñcaññāyatanaṃ samāpattiyā vuṭṭhahitvā nevaṣaṇṇānāsaṇṇāyatanaṃ samāpajji nevaṣaṇṇānāsaṇṇāyatanaṃ samāpattiyā vuṭṭhahitvā saññāvedayitanirodham samāpajji.

Atha kho āyasmā ānando āyasmantaṃ anuruddham etadavoca “Parinibbuto bhante anuruddha bhagavā”ti. “Nāvuso ānanda bhagavā parinibbuto saññāvedayitanirodham samāpanno”ti.

Atha kho bhagavā saññāvedayitanirodhasamāpattiyā vuṭṭhahitvā nevaṣaṇṇānāsaṇṇāyatanaṃ samāpajji nevaṣaṇṇānāsaṇṇāyatanaṃ samāpattiyā vuṭṭhahitvā ākiñcaññāyatanaṃ samāpajji ākiñcaññāyatanaṃ samāpattiyā vuṭṭhahitvā viññāṇācāyatanaṃ samāpajji viññāṇācāyatanaṃ samāpattiyā vuṭṭhahitvā ākāsaṇācāyatanaṃ samāpajji ākāsaṇācāyatanaṃ samāpattiyā vuṭṭhahitvā catuttham jhānam samāpajji catutthajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji tatiyajjhānā vuṭṭhahitvā dutiyam jhānam samāpajji dutiyajjhānā vuṭṭhahitvā paṭhamam jhānam samāpajji paṭhamajjhānā vuṭṭhahitvā dutiyam jhānam samāpajji dutiyajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji tatiyajjhānā vuṭṭhahitvā catuttham jhānam samāpajji catutthajjhānā vuṭṭhahitvā samanantarā bhagavā parinibbāyi.

Then the Blessed One entered the first absorption, having emerged from the first absorption he entered the second absorption, having emerged from the second absorption he entered the third absorption, having emerged from the third absorption he entered the fourth absorption. Having emerged from the fourth absorption he entered the base of infinite space, having emerged from the attainment of the base of infinite space he entered the base of infinite consciousness, having emerged from the attainment of the base of infinite consciousness he entered the base of nothingness, having emerged from the attainment of the base of nothingness he entered the base of neither-perception-nor-non-perception, having emerged from the attainment of the base of neither-perception-nor-non-perception he entered the cessation of perception and feeling.

Then the venerable Ananda said this to the venerable Anuruddha: “The Blessed One has attained parinibbāna, venerable sir Anuruddha.” “The Blessed One has not attained parinibbāna, friend Ananda, he has entered the cessation of perception and feeling.”

Then the Blessed One, having emerged from the attainment of the cessation of perception and feeling, entered the base of neither-perception-nor-non-perception, having emerged from the attainment of the base of neither-perception-nor-non-perception he entered the base of nothingness, having emerged from the attainment of the base of nothingness he entered the base of infinite consciousness, having emerged from the attainment of the base of infinite consciousness he entered the base of infinite space, having emerged from the attainment of the base of infinite space he entered the fourth absorption, having emerged from the fourth absorption he entered the third absorption, having emerged from the third absorption he entered the second absorption, having emerged from the second absorption he entered the first absorption, having emerged from the first absorption he entered the second absorption, having emerged from the second absorption he entered the third absorption, having emerged from the third absorption he entered the fourth absorption, having emerged from the fourth absorption, immediately after, the Blessed One attained parinibbāna.

220. Parinibbute bhagavati saha parinibbānā mahābhūmicālo ahosi bhiṃsanako salomaḥṃso. Devadundubhiyo ca phaliṃsu. Parinibbute bhagavati saha parinibbānā brahmāsahampati imaṃ gāthaṃ abhāsi—

“Sabbeva nikkhipissanti
yattha etādiso satthā
tathāgato balappatto

bhūtā loke samussayaṃ.
loke appaṭipuggalo.
sambuddho parinibbuto”ti.

When the Blessed One attained parinibbāna, simultaneously with the parinibbāna there was a great earthquake, frightening, hair-raising. And the divine drums resounded. When the Blessed One attained parinibbāna, simultaneously with the parinibbāna, Brahma Sahampati spoke this verse—

“All beings in the world will lay down
their compounded existence,
where such a Teacher in the world,
incomparable,
the Tathagata endowed with power,
the fully enlightened one, has attained parinibbāna.”

221. Parinibbute bhagavati saha parinibbānā sakko devānamindo imaṃ gāthaṃ abhāsi —

“Aniccā vata saṅkhārā
uppajjitvā nirujjhanti

uppādavayadhammino.
tesaṃ vūpasamo sukho”ti.

When the Blessed One attained parinibbāna, simultaneously with the parinibbāna, Sakka, lord of the gods, spoke this verse—

“Impermanent indeed are conditioned things,
of the nature to arise and pass away.

Having arisen, they cease,
their calming is happiness.”

222. Parinibbute bhagavati saha parinibbānā āyasmā anuruddho imā gāthāyo abhāsi—

“Nāhu assāsapassāso
anejo santimārabha

ṭhitacittassa tādino.
yaṃ kālamakarī muni.

“Asallīnena cittena
pajjotasseva nibbānaṃ

vedanaṃ ajjhavāsaya.
vimokkho cetaso ahū”ti.

When the Blessed One attained parinibbāna, simultaneously with the parinibbāna, the venerable Anuruddha spoke these verses—

“There was no breathing in or out
for one of steady mind, such as he.
Free from desire, attaining peace,
the sage passed away at his time.

“With unshaken mind
he endured feeling.
Like the extinguishing of a flame
was the liberation of his mind.”

223. Parinibbute bhagavati saha parinibbānā āyasmā ānando imaṃ gāthaṃ abhāsi—

“Tadāsi yaṃ bhimsanakaṃ
sabbākāravaruṇete

tadāsi lomahaṃsanaṃ.
sambuddhe parinibbute”ti.

When the Blessed One attained parinibbāna, simultaneously with the parinibbāna, the venerable Ananda spoke this verse—

“Then there was what was frightening,
then there was what was hair-raising,
when the fully enlightened one,
endowed with all good qualities, attained parinibbāna.”

224. Parinibbute bhagavati ye te tattha bhikkhū avītarāgā appekacce bāhā paggayha kandanti chinnapātaṃ papatanti āvaṭṭanti vivaṭṭanti “Atikhippaṃ bhagavā parinibbuto atikhippaṃ sugato parinibbuto atikhippaṃ cakkhuṃ loke antarahito”ti. Ye pana te bhikkhū vītarāgā te satā sampajānā adhivāsenti “Aniccā saṅkhārā taṃ kutettha labbhā”ti.

When the Blessed One attained parinibbāna, those monks there who were not free from passion, some raising their arms wept, throwing themselves down they rolled about crying “Too quickly the Blessed One has attained parinibbāna, too quickly the Well-gone One has attained parinibbāna, too quickly the eye of the world has disappeared.” But those monks who were free from passion, mindful and clearly comprehending, endured thinking “Conditioned things are impermanent, how could it be obtained otherwise here?”

225. Atha kho āyasmā anuruddho bhikkhū āmantesi “Alaṃ āvuso mā socittha mā paridevittha. Nanu etaṃ āvuso bhagavatā paṭikacceva akkhātaṃ ‘Sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’. Taṃ kutettha āvuso labbhā. ‘Yaṃ taṃ jātaṃ bhūtaṃ saṅkhatāṃ palokadhammaṃ taṃ vata mā palujji’ti netāṃ ṭhānaṃ vijjati devatā āvuso ujjhāyanti”ti. “Kathambhūtā pana bhante āyasmā anuruddho devatā manasi karoti”ti?

“Santāvuso ānanda devatā ākāse pathaviṣaṅṅiniyo kese pakiriya kandanti bāhā paggayha kandanti chinnaṃ papatanti āvaṭṭanti vivaṭṭanti ‘Atikhippaṃ bhagavā parinibbuto atikhippaṃ sugato parinibbuto atikhippaṃ cakkhuṃ loke antarahito’ti. Santāvuso ānanda devatā pathaviyā pathaviṣaṅṅiniyo kese pakiriya kandanti bāhā paggayha kandanti chinnaṃ papatanti āvaṭṭanti vivaṭṭanti ‘Atikhippaṃ bhagavā parinibbuto atikhippaṃ sugato parinibbuto atikhippaṃ cakkhuṃ loke antarahito’ti. Yā pana tā devatā vītarāgā tā satā sampajānā adhiṅgāyanti ‘Aniccā saṅkhārā taṃ kutettha labbhā’ti. Atha kho āyasmā ca anuruddho āyasmā ca ānando taṃ rattāvasesaṃ dhammiyā kathāya vītināmesuṃ.

Then the venerable Anuruddha addressed the monks: “Enough, friends, do not sorrow, do not lament. Was this not previously declared by the Blessed One, friends: ‘From all that is dear and pleasant there is separation, division, difference.’ How, friends, could this be obtained: ‘May that which is born, become, conditioned, subject to dissolution, not dissolve’—this situation does not exist. The deities, friends, are complaining.” “But what kind of deities, venerable sir, does the venerable Anuruddha have in mind?” “There are, friend Ananda, deities in the sky perceiving earth, who with disheveled hair weep, raising their arms they weep, throwing themselves down they roll about crying ‘Too quickly the Blessed One has attained parinibbāna, too quickly the Well-gone One has attained parinibbāna, too quickly the eye of the world has disappeared.’ There are, friend Ananda, deities on the earth perceiving earth, who with disheveled hair weep, raising their arms they weep, throwing themselves down they roll about crying ‘Too quickly the Blessed One has attained parinibbāna, too quickly the Well-gone One has attained parinibbāna, too quickly the eye of the world has disappeared.’ But those deities who are free from passion, mindful and clearly comprehending, endure thinking ‘Conditioned things are impermanent, how could it be obtained otherwise here?’” Then the venerable Anuruddha and the venerable Ananda spent the rest of that night in talk about the dhamma.

226. Atha kho āyasmā anuruddho āyasmantaṃ ānandaṃ āmantesi “Gacchāvuso ānanda kusināraṃ pavisitvā kosinārakānaṃ mallānaṃ ārocehi ‘Parinibbuto vāseṭṭhā bhagavā yassadāni kālaṃ maññathā’”ti. “Evaṃ bhante”ti kho āyasmā ānando āyasmato anuruddhassa paṭissutvā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya attadutiyo kusināraṃ pāvisi. Tena kho pana samayena kosinārakā mallā sandhāgāre sannipatitā honti teneva karaṇīyena. Atha kho āyasmā ānando yena kosinārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamtvā kosinārakānaṃ mallānaṃ ārocesi ‘Parinibbuto vāseṭṭhā bhagavā yassadāni kālaṃ maññathā’ti. Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṅṅisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā appekacce kese pakiriya kandanti bāhā paggayha kandanti chinnaṃ papatanti āvaṭṭanti vivaṭṭanti “Atikhippaṃ bhagavā parinibbuto atikhippaṃ sugato parinibbuto atikhippaṃ cakkhuṃ loke antarahito”ti.

Then the venerable Anuruddha addressed the venerable Ananda: “Go, friend Ananda, having entered Kusinara, inform the Mallas of Kusinara: ‘The Blessed One has attained

parinibbāna, Vasetthas, now you may think it is time.” “Yes, venerable sir,” the venerable Ananda, having replied to the venerable Anuruddha, in the morning time, having dressed, taking bowl and robe, with a companion entered Kusinara. At that time the Mallas of Kusinara were assembled in the council hall for that very business. Then the venerable Ananda went to where the council hall of the Mallas of Kusinara was; having approached, he informed the Mallas of Kusinara: “The Blessed One has attained parinibbāna, Vasetthas, now you may think it is time.” Having heard this word of the venerable Ananda, the Mallas and the sons of Mallas and the daughters-in-law of Mallas and the wives of Mallas, afflicted, sad, with minds overcome by sorrow, some with disheveled hair wept, raising their arms they wept, throwing themselves down they rolled about crying “Too quickly the Blessed One has attained parinibbāna, too quickly the Well-gone One has attained parinibbāna, too quickly the eye of the world has disappeared.”

Buddhasarīrapūjā
The Honoring of the Buddha’s Body

227. Atha kho kosinārakā mallā purise āṇāpesuṃ “Tena hi bhaṇe kusinārāyaṃ gandhamālañca sabbañca tāḷāvacaraṃ sannipātethā”ti. Atha kho kosinārakā mallā gandhamālañca sabbañca tāḷāvacaraṃ pañca ca dussayugasatāni ādāya yena upavattanaṃ mallānaṃ sālavanaṃ yena bhagavato sarīraṃ tenupasaṅkamimṃsu; upasaṅkamtivā bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāle paṭiyādentā ekadivasaṃ vītināmesuṃ.

Atha kho kosinārakānaṃ mallānaṃ etadahosi “Atvikālo kho ajja bhagavato sarīraṃ jhāpetuṃ sve dāni mayā bhagavato sarīraṃ jhāpessāmā”ti. Atha kho kosinārakā mallā bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāle paṭiyādentā dutiyampi divasaṃ vītināmesuṃ tatiyampi divasaṃ vītināmesuṃ catutthampi divasaṃ vītināmesuṃ pañcamampi divasaṃ vītināmesuṃ chaṭṭhampi divasaṃ vītināmesuṃ.

Atha kho sattamaṃ divasaṃ kosinārakānaṃ mallānaṃ etadahosi “Mayā bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā dakkhiṇena dakkhiṇaṃ nagarassa haritvā bāhirena bāhiraṃ dakkhiṇato nagarassa bhagavato sarīraṃ jhāpessāmā”ti.

Then the Mallas of Kusinara ordered men: “Then, good sirs, gather in Kusinara perfumes and garlands and all musical instruments.” Then the Mallas of Kusinara, taking perfumes and garlands and all musical instruments and five hundred pairs of garments, went to the Upavattana, the Mallas’ sal-grove, to where the Blessed One’s body was; having approached, honoring, respecting, venerating, worshipping the Blessed One’s body with dances, songs, music, garlands, perfumes, making canopies of cloth, preparing pavilions, they spent one day. Then this occurred to the Mallas of Kusinara: “It is too late today to cremate the Blessed One’s body, tomorrow now we will cremate the Blessed One’s body.” Then the Mallas of Kusinara, honoring, respecting, venerating, worshipping the Blessed One’s body with dances, songs, music, garlands, perfumes, making canopies of cloth, preparing pavilions, spent also a second day, also a third day, also a fourth day, also a fifth day, also a sixth day. Then on the seventh day this occurred to the Mallas of Kusinara: “We, honoring, respecting, venerating, worshipping the Blessed One’s body with dances,

songs, music, garlands, perfumes, having carried it by the south to the south of the city, by the outside to the outside, south of the city we will cremate the Blessed One's body."

228. Tena kho pana samayena aṭṭha mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā "Mayaṃ bhagavato sarīraṃ uccāressāma"ti na sakkonti uccāretuṃ. Atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocuṃ "Ko nu kho bhante anuruddha hetu ko paccayo yenime aṭṭha mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā 'Mayaṃ bhagavato sarīraṃ uccāressāma'ti na sakkonti uccāretu"nti? "Aññathā kho vāsetṭhā tumhākaṃ adhippāyo aññathā devatānaṃ adhippāyo"ti. "Kathaṃ pana bhante devatānaṃ adhippāyo"ti? "Tumhākaṃ kho vāsetṭhā adhippāyo 'Mayaṃ bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā dakkhiṇena dakkhiṇaṃ nagarassa haritvā bāhirena bāhiraṃ dakkhiṇato nagarassa bhagavato sarīraṃ jhāpessāma"ti; devatānaṃ kho vāsetṭhā adhippāyo 'Mayaṃ bhagavato sarīraṃ dibbehi naccehi gītehi vāditehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā uttarena uttaraṃ nagarassa haritvā uttarena dvārena nagaraṃ pavesetvā majjhena majjhaṃ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ ettha bhagavato sarīraṃ jhāpessāma"ti. "Yathā bhante devatānaṃ adhippāyo tathā hotū"ti.

Now at that time eight chief Mallas, with washed heads, wearing new garments, thinking "We will lift the Blessed One's body," were not able to lift it. Then the Mallas of Kusinara said this to the venerable Anuruddha: "What now, venerable sir Anuruddha, is the cause, what is the reason why these eight chief Mallas, with washed heads, wearing new garments, thinking 'We will lift the Blessed One's body,' are not able to lift it?" "Your intention, Vasetthas, is one thing, the intention of the deities is another." "But what, venerable sir, is the intention of the deities?" "Your intention, Vasetthas, is: 'We, honoring, respecting, venerating, worshipping the Blessed One's body with dances, songs, music, garlands, perfumes, having carried it by the south to the south of the city, by the outside to the outside, south of the city, we will cremate the Blessed One's body'; the intention of the deities, Vasetthas, is: 'We, honoring, respecting, venerating, worshipping the Blessed One's body with divine dances, songs, music, perfumes, having carried it by the north to the north of the city, having entered the city by the northern gate, having carried it through the middle of the city, having gone out by the eastern gate, east of the city at the Mallas' shrine called Makuta-bandhana, there we will cremate the Blessed One's body.'" "As, venerable sir, is the intention of the deities, so let it be."

229. Tena kho pana samayena kusinārā yāva sandhisamalasaṃkaṭṭirā jaṇṇumattena odhinā mandāravapupphehi santhatā hoti. Atha kho devatā ca kosinārakā ca mallā bhagavato sarīraṃ dibbehi ca mānusakehi ca naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā uttarena uttaraṃ nagarassa haritvā uttarena dvārena nagaraṃ pavesetvā majjhena majjhaṃ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ ettha ca bhagavato sarīraṃ nikkhipiṃsu.

Now at that time Kusinara, as far as the rubbish heaps and dirt heaps in the streets and lanes, was strewn knee-deep with divine coral tree flowers. Then the deities and the Mallas of Kusinara, honoring, respecting, venerating, worshipping the Blessed One's body with divine and human dances, songs, music, garlands, perfumes, having carried it by the

north to the north of the city, having entered the city by the northern gate, having carried it through the middle of the city, having gone out by the eastern gate, east of the city at the Mallas' shrine called Makuta-bandhana, there they laid down the Blessed One's body.

230. Atha kho kosinārakā mallā āyasmantaṃ ānandaṃ etadavocum “Kathaṃ mayam bhante ānanda tathāgatassa sarīre paṭipajjāma”ti? “Yathā kho vāsetṭhā rañño cakkavattissa sarīre paṭipajjanti evaṃ tathāgatassa sarīre paṭipajjitabba”nti. “Kathaṃ pana bhante ānanda rañño cakkavattissa sarīre paṭipajjanti”ti? “Rañño vāsetṭhā cakkavattissa sarīraṃ ahatena vatthena veṭhenti ahatena vatthena veṭhetvā vihatena kappāsenā veṭhenti vihatena kappāsenā veṭhetvā ahatena vatthena veṭhenti. Etena upāyena pañcahi yugasatehi rañño cakkavattissa sarīraṃ veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā rañño cakkavattissa sarīraṃ jhāpenti. Cātumahāpathe rañño cakkavattissa thūpaṃ karonti evaṃ kho vāsetṭhā rañño cakkavattissa sarīre paṭipajjanti. Yathā kho vāsetṭhā rañño cakkavattissa sarīre paṭipajjanti evaṃ tathāgatassa sarīre paṭipajjitabbaṃ. Cātumahāpathe tathāgatassa thūpo kātabbo. Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti tesam taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti. Atha kho kosinārakā mallā purise āṇāpesum “Tena hi bhāṇe mallānaṃ vihatam kappāsam sannipātethā”ti.

Atha kho kosinārakā mallā bhagavato sarīraṃ ahatena vatthena veṭhetvā vihatena kappāsenā veṭhesum vihatena kappāsenā veṭhetvā ahatena vatthena veṭhesum. Etena upāyena pañcahi yugasatehi bhagavato sarīraṃ veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā bhagavato sarīraṃ citakaṃ āropesum.

Then the Mallas of Kusinara said this to the venerable Ananda: “How, venerable sir Ananda, should we conduct ourselves toward the Tathagata's body?” “As, Vasetthas, they conduct themselves toward the body of a wheel-turning king, so should you conduct yourselves toward the Tathagata's body.” “But how, venerable sir Ananda, do they conduct themselves toward the body of a wheel-turning king?” “The body of a wheel-turning king, Vasetthas, they wrap with new cloth, having wrapped it with new cloth they wrap it with teased cotton, having wrapped it with teased cotton they wrap it with new cloth. By this method, having wrapped the body of a wheel-turning king with five hundred pairs, having placed it in an iron oil-vessel, having covered it with another iron vessel, having made a pyre of all perfumes, they cremate the body of a wheel-turning king. At a crossroads they make a monument for a wheel-turning king; thus, Vasetthas, they conduct themselves toward the body of a wheel-turning king. As, Vasetthas, they conduct themselves toward the body of a wheel-turning king, so should you conduct yourselves toward the Tathagata's body. At a crossroads a monument for the Tathagata should be made. There, whoever offers a garland or perfume or powder, or makes salutation, or establishes confidence of mind, that will be for their benefit and happiness for a long time.” Then the Mallas of Kusinara ordered men: “Then, good sirs, gather the Mallas' teased cotton.”

Then the Mallas of Kusinara, having wrapped the Blessed One's body with new cloth, wrapped it with teased cotton, having wrapped it with teased cotton, they wrapped it with new cloth. By this method, having wrapped the Blessed One's body with five hundred

pairs, having placed it in an iron oil-vessel, having covered it with another iron vessel, having made a pyre of all perfumes, they placed the Blessed One's body on the pyre.

Mahākassapaṭṭheravatthu
The Story of Elder Mahākassapa

231. Tena kho pana samayena āyasmā mahākassapo pāvāya kusināraṃ addhānamaggap paṭippanno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Atha kho āyasmā mahākassapo maggā okkamma aññatarasmiṃ rukkhamaṇe nisīdi. Tena kho pana samayena aññataro ājīvako kusinārāya mandāravapupphaṃ gahetvā pāvaṃ addhānamaggappaṭippanno hoti. Addasā kho āyasmā mahākassapo taṃ ājīvakaṃ dūratova āgacchantaṃ disvā taṃ ājīvakaṃ etadavoca “Apāvuso amhākaṃ sathāraṃ jānāsī”ti? “Āmāvuso jānāmi ajja sattāhapariniḥḥuto samaṇo gotamo. Tato me idaṃ mandāravapupphaṃ gahita”nti. Tattha ye te bhikkhū avītarāgā appekacce bāhā paggayha kandanti chinnapātaṃ papatanti āvaṭṭanti vivaṭṭanti “Atikhippaṃ bhagavā pariniḥḥuto atikhippaṃ sugato pariniḥḥuto atikhippaṃ cakkhuṃ loke antarahito”ti. Ye pana te bhikkhū vītarāgā te satā sampajānā adhiḥḥenti “Aniccā saṅkhārā taṃ kutettha labbhā”ti.

Now at that time the venerable Mahākassapa was traveling on the road from Pāvā to Kusinārā with a great assembly of monks, together with about five hundred monks. Then the venerable Mahākassapa, having turned aside from the road, sat down at the foot of a certain tree. Now at that time a certain Ājīvaka, having taken a coral tree flower from Kusinārā, was traveling on the road to Pāvā. The venerable Mahākassapa saw that Ājīvaka coming from afar, having seen him, he said this to that Ājīvaka: “Friend, do you know our Teacher?” “Yes, friend, I know. Today, seven days ago, the ascetic Gotama attained final nibbāna. From there I took this coral tree flower.” There, those monks who were not free from passion, some raising their arms, wept, falling down prostrate, rolling about and writhing: “Too quickly the Blessed One has attained final nibbāna, too quickly the Fortunate One has attained final nibbāna, too quickly the Eye has disappeared from the world.” But those monks who were free from passion, mindful and clearly comprehending, endured it: “Formations are impermanent, how could it be obtained here otherwise?”

232. Tena kho pana samayena subhaddo nāma vuddhapabbajito tassaṃ parisāyaṃ nisinno hoti. Atha kho subhaddo vuddhapabbajito te bhikkhū etadavoca “Alaṃ āvuso mā socittha mā paridevittha sumuttā mayaṃ tena mahāsamaṇena. Upaddutā ca homa ‘Idaṃ vo kappati idaṃ vo na kappati’ti. Idāni pana mayaṃ yaṃ icchissāma taṃ karissāma yaṃ na icchissāma na taṃ karissāmā”ti. Atha kho āyasmā mahākassapo bhikkhū āmantesi “Alaṃ āvuso mā socittha mā paridevittha. Nanu etaṃ āvuso bhagavatā paṭikacceva akkhātaṃ ‘Sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’. Taṃ kutettha āvuso labbhā. ‘Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ taṃ tathāgatassāpi sarīraṃ mā palujji’ti netaṃ ṭhānaṃ vijjati”ti.

Now at that time Subhadda by name, one who had gone forth when old, was sitting in that assembly. Then Subhadda who had gone forth when old said this to those monks: “Enough, friends, do not grieve, do not lament. We are well rid of that great ascetic. We were troubled: ‘This is allowable for you, this is not allowable for you.’ But now we will do what we wish, we will not do what we do not wish.” Then the venerable Mahākassapa

addressed the monks: “Enough, friends, do not grieve, do not lament. Has this not, friends, been declared beforehand by the Blessed One: ‘From all that is dear and pleasant there is separation, parting, and alteration’? How, friends, could it be obtained here: ‘May that which is born, become, conditioned, subject to dissolution, even the body of the Tathāgata, not dissolve’? That possibility does not exist.”

233. Tena kho pana samayena cattāro mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā “Mayaṃ bhagavato citakaṃ ālīmpessāmā”ti na sakkonti ālīmpetuṃ. Atha kho kosiṇārakā mallā āyasmantaṃ anuruddhaṃ etadavocuṃ “Ko nu kho bhante anuruddha hetu ko paccayo yenime cattāro mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā ‘Mayaṃ bhagavato citakaṃ ālīmpessāmā’ti na sakkonti ālīmpetu”nti? “Aññathā kho vāseṭṭhā devatānaṃ adhippāyo”ti. “Kathaṃ pana bhante devatānaṃ adhippāyo”ti? “Devatānaṃ kho vāseṭṭhā adhippāyo ‘Ayaṃ āyasmā mahākassapo pāvāya kusiṇāraṃ addhānamaggappaṭippanno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Na tāva bhagavato citako pajjalissati yāvāyasmā mahākassapo bhagavato pāde sirasā na vandissatī”ti. “Yathā bhante devatānaṃ adhippāyo tathā hotū”ti.

Now at that time four Malla chiefs, having washed their heads, having put on new clothes: “We will light the Blessed One’s funeral pyre,” were not able to light it. Then the Mallas of Kusiṇārā said this to the venerable Anuruddha: “What, venerable Anuruddha, is the reason, what is the cause why these four Malla chiefs, having washed their heads, having put on new clothes: ‘We will light the Blessed One’s funeral pyre,’ are not able to light it?” “The intention of the deities is otherwise, Vāseṭṭhas.” “But how, venerable sir, is the intention of the deities?” “The intention of the deities, Vāseṭṭhas, is this: ‘This venerable Mahākassapa is traveling on the road from Pāvā to Kusiṇārā with a great assembly of monks, together with about five hundred monks. The Blessed One’s funeral pyre will not blaze up until the venerable Mahākassapa has paid homage with his head to the Blessed One’s feet.’” “As is the intention of the deities, venerable sir, so let it be.”

234. Atha kho āyasmā mahākassapo yena kusiṇārā maḷḷabandhanaṃ nāma mallānaṃ cetiyaṃ yena bhagavato citako tenupasaṅkami; upasaṅkamitvā ekaṃsaṃ cīvaram katvā añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā bhagavato pāde sirasā vandī. Tānipi kho pañcabhikkhusatāni ekaṃsaṃ cīvaram katvā añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā bhagavato pāde sirasā vandimṃsu. Vandite ca paṇāyasmataṃ mahākassapena tehi ca pañcahi bhikkhusatehi sayameva bhagavato citako pajjali.

Then the venerable Mahākassapa approached Kusiṇārā, the Mallas’ shrine called Maḷḷabandhana, approached the Blessed One’s funeral pyre; having approached, having arranged his robe on one shoulder, having raised his joined palms, having circumambulated the pyre three times to the right, he paid homage with his head to the Blessed One’s feet. And those five hundred monks too, having arranged their robes on one shoulder, having raised their joined palms, having circumambulated the pyre three times to the right, paid homage with their heads to the Blessed One’s feet. And when homage had been paid by the venerable Mahākassapa and by those five hundred monks, the Blessed One’s funeral pyre blazed up by itself.

235. Jhāyamānassa kho pana bhagavato sarīrassa yaṃ ahosi chavīti vā cammanti vā maṃsanti vā nhārūti vā lasikāti vā tassa neva chārikā paññāyittha na masi; sarīrāneva

avasissim̐su. Seyyathāpi nāma sappissa vā telassa vā jhāyamānassa neva chārikā paññāyati na masi; evameva bhagavato sarīrassa jhāyamānassa yaṃ ahosi chavīti vā cammanti vā maṃsanti vā nhārūti vā lasikāti vā tassa neva chārikā paññāyittha na masi; sarīrāneva avasissim̐su. Tesañca pañcannaṃ dussayugasatānaṃ dveva dussāni na ḍayhim̐su yañca sabbaabbhantarimaṃ yañca bāhiraṃ. Daḍḍhe ca kho pana bhagavato sarīre antalikkhā udakadhārā pātubhavitvā bhagavato citakaṃ nibbāpesi. Udakasālatopi abbhunnamitvā bhagavato citakaṃ nibbāpesi. Kosinārakāpi mallā sabbagandhodakena bhagavato citakaṃ nibbāpesuṃ. Atha kho kosinārakā mallā bhagavato sarīrāni sattāhaṃ sandhāgāre sattipañjaraṃ karitvā dhanupākāraṃ parikkhipapetvā naccehi gītehi vāditehi mālehi gandhehi sakkariṃsu garuṃ kariṃsu mānesuṃ pūjesuṃ.

Now of the Blessed One's body as it burned, whether there was skin or hide or flesh or sinews or synovial fluid, of that neither ash appeared nor soot; only the bodily relics remained. Just as, indeed, of ghee or oil as it burns, neither ash appears nor soot; even so, of the Blessed One's body as it burned, whether there was skin or hide or flesh or sinews or synovial fluid, of that neither ash appeared nor soot; only the bodily relics remained. And of those five hundred pairs of cloths, only two cloths were not burned, the innermost and the outermost. And when the Blessed One's body had been burned, a stream of water appearing from the sky extinguished the Blessed One's funeral pyre. And the water-sala tree, bending down, extinguished the Blessed One's funeral pyre. And the Mallas of Kusinārā extinguished the Blessed One's funeral pyre with all kinds of scented water. Then the Mallas of Kusinārā, having made an enclosure of spears in the council hall, having had a fence of bows placed around it, for seven days honored, respected, revered, and venerated the Blessed One's bodily relics with dancing, singing, music, garlands, and perfumes.

Sarīradhātuvibhājanaṃ Distribution of the Bodily Relics

236. Assosi kho rājā māgadho ajātasattu vedehiputto “Bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho rājā māgadho ajātasattu vedehiputto kosinārakānaṃ mallānaṃ dūtaṃ pāhesi “Bhagavāpi khattiyo ahampi khattiyo ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ ahampi bhagavato sarīrānaṃ thūpañca mahañca karissāmi”ti.

Assosuṃ kho vesālikā licchavī “Bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho vesālikā licchavī kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ “Bhagavāpi khattiyo mayampi khattiyā mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

Assosuṃ kho kapilavatthuvāsī sakyā “Bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho kapilavatthuvāsī sakyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ “Bhagavā amhākaṃ ñātiseṭṭho mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

Assosuṃ kho allakappakā bulayo “Bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho allakappakā bulayo kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ “Bhagavāpi khattiyo mayampi khattiyā mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti

assosuṃ kho rāmagāmakā koḷiyā “Bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho rāmagāmakā koḷiyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ “Bhagavāpi khattiyo

mayampi khattiyā mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

Assosi kho veṭṭhadīpako brāhmaṇo “Bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho veṭṭhadīpako brāhmaṇo kosinārakānaṃ mallānaṃ dūtaṃ pāhesi “Bhagavāpi khattiyō ahaṃ pismi brāhmaṇo ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ ahampi bhagavato sarīrānaṃ thūpañca mahañca karissāmī”ti.

Assosum kho pāveyyakā mallā “Bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho pāveyyakā mallā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum “Bhagavāpi khattiyō mayampi khattiyā mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

Evam vutte kosinārakā mallā te saṅghe gaṇe etadavocum “Bhagavā amhākaṃ gāmakkhette parinibbuto na mayaṃ dassāma bhagavato sarīrānaṃ bhāga”nti.

King Ajātasattu Vedehiputta of Magadha heard: “The Blessed One, it is said, has attained final nibbāna at Kusinārā.” Then King Ajātasattu Vedehiputta of Magadha sent a messenger to the Mallas of Kusinārā: “The Blessed One was a warrior, I too am a warrior, I too am worthy of a share of the Blessed One’s bodily relics, I too will make a great stupa for the Blessed One’s bodily relics.”

The Licchavis of Vesālī heard: “The Blessed One, it is said, has attained final nibbāna at Kusinārā.” Then the Licchavis of Vesālī sent a messenger to the Mallas of Kusinārā: “The Blessed One was a warrior, we too are warriors, we too are worthy of a share of the Blessed One’s bodily relics, we too will make a great stupa for the Blessed One’s bodily relics.”

The Sakyans dwelling at Kapilavatthu heard: “The Blessed One, it is said, has attained final nibbāna at Kusinārā.” Then the Sakyans dwelling at Kapilavatthu sent a messenger to the Mallas of Kusinārā: “The Blessed One was the greatest of our kinsmen, we too are worthy of a share of the Blessed One’s bodily relics, we too will make a great stupa for the Blessed One’s bodily relics.”

The Bulis of Allakappa heard: “The Blessed One, it is said, has attained final nibbāna at Kusinārā.” Then the Bulis of Allakappa sent a messenger to the Mallas of Kusinārā: “The Blessed One was a warrior, we too are warriors, we too are worthy of a share of the Blessed One’s bodily relics, we too will make a great stupa for the Blessed One’s bodily relics.”

The Koliyas of Rāmagāma heard: “The Blessed One, it is said, has attained final nibbāna at Kusinārā.” Then the Koliyas of Rāmagāma sent a messenger to the Mallas of Kusinārā: “The Blessed One was a warrior, we too are warriors, we too are worthy of a share of the Blessed One’s bodily relics, we too will make a great stupa for the Blessed One’s bodily relics.”

The brahmin of Veṭṭhadīpa heard: “The Blessed One, it is said, has attained final nibbāna at Kusinārā.” Then the brahmin of Veṭṭhadīpa sent a messenger to the Mallas of Kusinārā: “The Blessed One was a warrior, I am a brahmin, I too am worthy of a share of the Blessed One’s bodily relics, I too will make a great stupa for the Blessed One’s bodily relics.”

The Mallas of Pāvā heard: “The Blessed One, it is said, has attained final nibbāna at Kusinārā.” Then the Mallas of Pāvā sent a messenger to the Mallas of Kusinārā: “The Blessed One was a warrior, we too are warriors, we too are worthy of a share of the Blessed One’s bodily relics, we too will make a great stupa for the Blessed One’s bodily relics.”

When this was said, the Mallas of Kusinārā said this to those assemblies and groups: “The Blessed One attained final nibbāna in our village territory, we will not give a share of the Blessed One’s bodily relics.”

237. Evaṃ vutte doṇo brāhmaṇo te saṅghe gaṇe etadavoca—

“Suṇantu bhonto mama ekavācaṃ
amhāka. Buddho ahu khantivādo.
na hi sādhu yaṃ uttamapuggalassa
sarīrabhāge siyā sampahāro.

sabbeva bhonto sahitā samaggā
sammodamānā karomaṭṭhabhāge.
vitthārikā hontu disāsu thūpā
bahū janā cakkhumato pasannā”ti.

When this was said, Doṇa the brahmin said this to those assemblies and groups:

“Let the venerable ones hear my one word,
our Buddha was a teacher of forbearance.
It is not good that there should be a fight
over a share of the body of the highest person.

Let all the venerable ones be united and harmonious,
rejoicing together, let us make eight shares.
Let there be stupas spread in the directions,
let many people have faith in the one with vision.”

238. “Tena hi brāhmaṇa tvaññeva bhagavato sarīrāni aṭṭhadhā samaṃ savibhattaṃ vibhajāhī”ti. “Evaṃ bho”ti kho doṇo brāhmaṇo tesam saṅghānaṃ gaṇānaṃ paṭissutvā bhagavato sarīrāni aṭṭhadhā samaṃ suvibhattaṃ vibhajitvā te saṅghe gaṇe etadavoca “Imaṃ me bhonto tumbaṃ dadantu ahampi tumbassa thūpañca mahañca karissāmī”ti. Adāṃsu kho te doṇassa brāhmaṇassa tumbaṃ.

Assosum kho pippalivaniyā moriyā “Bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho pippalivaniyā moriyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum “Bhagavāpi khattiyō mayampi khattiyā mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti. “Natthi bhagavato sarīrānaṃ bhāgo vibhattāni bhagavato sarīrāni. Ito aṅgāraṃ harathā”ti. Te tato aṅgāraṃ hariṃsu.

“Then, brahmin, you yourself divide the Blessed One’s bodily relics into eight equal, well-divided shares.” “Yes, sirs,” the brahmin Doṇa, having agreed to those assemblies and groups, having divided the Blessed One’s bodily relics into eight equal, well-divided shares, said this to those assemblies and groups: “Give me, venerable sirs, this urn, I too will make a great stupa for the urn.” They gave the urn to the brahmin Doṇa.

The Moriyas of Pippalivana heard: “The Blessed One, it is said, has attained final nibbāna at Kusinārā.” Then the Moriyas of Pippalivana sent a messenger to the Mallas of Kusinārā: “The Blessed One was a warrior, we too are warriors, we too are worthy of a share of the Blessed One’s bodily relics, we too will make a great stupa for the Blessed One’s bodily relics.” “There is no share of the Blessed One’s bodily relics, the Blessed One’s bodily relics have been divided. Take the embers from here.” They took the embers from there.

Dhātuthūpapūjā
Worship at the Relic Stupas

239. Atha kho rājā māgadho ajātasattu vedehiputto rājagahe bhagavato sarīrānaṃ thūpañca mahañca akāsi. Vesālikāpi licchavī vesāliyaṃ bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Kapilavatthuvāsīpi sakyā kapilavatthusmiṃ bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Allakappakāpi bulayo allakappe bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Rāmagāmakāpi koḷiyā rāmagāme bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Veṭṭhadīpakopi brāhmaṇo veṭṭhadīpe bhagavato sarīrānaṃ thūpañca mahañca akāsi. Pāveyyakāpi mallā pāvāyaṃ bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Kosinārakāpi mallā kusinārāyaṃ bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Doṇopi brāhmaṇo tumbassa thūpañca mahañca akāsi. Pippalivaniyāpi moriyā pippalivane aṅgārānaṃ thūpañca mahañca akaṃsu. Iti atṭha sarīrathūpā navamo tumbathūpo dasamo aṅgārathūpo. Evametam bhūtapubbanti.

Then King Ajātasattu Vedehiputta of Magadha made a great stupa for the Blessed One's bodily relics at Rājagaha. The Licchavis of Vesālī too made a great stupa for the Blessed One's bodily relics at Vesālī. The Sakyans dwelling at Kapilavatthu too made a great stupa for the Blessed One's bodily relics at Kapilavatthu. The Bulis of Allakappa too made a great stupa for the Blessed One's bodily relics at Allakappa. The Koliyas of Rāmagāma too made a great stupa for the Blessed One's bodily relics at Rāmagāma. The brahmin of Veṭṭhadīpa too made a great stupa for the Blessed One's bodily relics at Veṭṭhadīpa. The Mallas of Pāvā too made a great stupa for the Blessed One's bodily relics at Pāvā. The Mallas of Kusinārā too made a great stupa for the Blessed One's bodily relics at Kusinārā. The brahmin Doṇa too made a great stupa for the urn. The Moriyas of Pippalivana too made a great stupa for the embers at Pippalivana. Thus there were eight stupas for the bodily relics, the ninth was the urn-stupa, the tenth was the ember-stupa. Thus it was in former times.

240. Atṭhadoṇaṃ cakkhumato sarīraṃ
sattadoṇaṃ jambudīpe mahenti.
ekañca doṇaṃ purisavaruttamassa
rāmagāme nāgarājā maheti.

ekāhi dāṭhā tidivehi pūjitā
ekā pana gandhārapure mahīyati.
kāliṅgarañño vijite punekaṃ
ekaṃ pana nāgarājā maheti.

tasseva tejena ayaṃ vasundharā
āyāgasetṭhehi mahī alaṅkatā.
evaṃ imaṃ cakkhumato sarīraṃ
susakkataṃ sakkatasakkatehi.

devindanāgindanarindapūjito
manussindasetṭhehi tatheva pūjito.
taṃ vandatha pañjalikā labhitvā
buddho have kappasatehi dullabhoti.

cattālīsa samā dantā
devā hariṃsu ekekaṃ

kesā lomā ca sabbaso.
cakkavāḷaparamparāti.

The body of the one with vision, eight measures,
seven measures they honor in the Rose-apple continent.
And one measure of the supreme person
the serpent king honors at Rāmagāma.

One tooth (upper right) is honored by the-thirty three-gods,
and one (upper left) is honored in the city of Gandhāra.

*(Presently enshrined at the Great Pagoda of Lingguang Temple in Beijing, China,
Northern (Uttara) school, Mahāyāna transmission.)*

In the conquered territory of the king of Kaliṅga, another one (lower right),
*(Presently enshrined at the Temple of the Sacred Tooth Relic, Kandy, Sri Lanka—
Southern (Dakkhiṇa) school, Theravāda transmission.)*

and one(lower left) the serpent king honors.

By its glory this earth
is adorned with the best shrines.
Thus this body of the one with vision
is well honored by those worthy of honor.

Honored by the lord of gods, lord of serpents, and lord of men,
likewise honored by the lord and best of humans.
Worship that with joined palms, having obtained it,
for indeed a Buddha is hard to obtain in hundreds of eons.

Forty even teeth, hairs and body-hairs, all
the gods took, each one,
throughout the cosmos-spheres.

mahāparinibbānasuttaṃ niṭṭhitaṃ.
The Great Discourse on the Final Nibbāna is finished

Nibbāna 33

Asaṅkhatam¹ Anataṃ² Anāsavaṃ³
Saccam⁴ Pāram⁵ Nipuṇam⁶ Sududdasaṃ⁷
Ajajjaram⁸ Dhuvam⁹ Apalokitaṃ¹⁰
Anidassanam¹¹ Nippapañcam¹² Santam¹³

Amataṃ¹⁴ Paṇītam ca¹⁵ Sivam ca¹⁶ Khemaṃ¹⁷
Taṇhakkhaya¹⁸ Acchariyaṃ¹⁹ Abbhutaṃ²⁰
Anītikaṃ²¹ Anītikadhammaṃ²²
Nibbānam etaṃ²³ Sugatena desitaṃ

Abyāpajjho²⁴ Virāgo²⁵ ca
Suddhi²⁶ Mutti²⁷ Anālayaṃ²⁸
Dīpo²⁹ Lenam³⁰ Tāṇam³¹
Saraṇam³² Parāyanam³³

The 33 Synonyms of Nibbāna

These are **33 designations of Nibbāna**.

Each term may be analyzed by **root and affix**, and its meaning studied as follows:

1. Asaṅkhatam

The Unconditioned — that which is not fabricated or constructed by causes and conditions.

2. Anataṃ

The Uninclined — that which is not bent or drawn by craving.

3. Anāsavaṃ

Without Defilements — that which is not an object of the taints (āsavas).

4. Saccam

The Truth — ultimate reality (paramattha-sacca), the true state that ends suffering.

5. Pāram

The Far Shore — that which lies beyond saṃsāra, quelling the burning of cyclic suffering.

6. Nipunaṃ

The Subtle — exceedingly refined, beyond the knowing of ordinary persons.

7. Sududdasam

Very Hard to See — extremely difficult to perceive.

8. Ajajaram

Unaging — not subject to decay or deterioration.

9. Dhuvam

The Stable — firm, constant, and unshakable.

10. Apalokitam

Undecaying — not subject to disappearance, loss, or disintegration.

11. Anidassanam

Non-manifest — not visible to the physical eye; known directly by wisdom.

12. Nippapañcam

Free from Proliferation — beyond conceptual elaborations that delay beings in saṃsāra.

13. Santam

The Peaceful — completely calmed from all defilements.

14. Amataṃ

The Deathless — where death no longer occurs.

15. Paṇītam

The Sublime — leading to the highest excellence.

16. Sivam

The Auspicious — worthy of being cultivated and entered.

17. Khemaṃ

The Secure — free from danger, from defilements and saṃsāric suffering.

18. Taṇhakkhayo

The Destruction of Craving — the complete exhaustion of thirst, the root of suffering.

19. Acchariyaṃ

The Wondrous — astonishing, calling for the highest practice.

20. Abbhutaṃ

The Unprecedented — never before encountered in conditioned existence.

21. Anītikaṃ

Without Affliction — free from the “pests” of the five aggregates.

22. Anītikadhammaṃ

That Which Causes No Affliction — the principle that removes all affliction.

23. Nibbānaṃ

Extinguishment — freedom from the binding “vāna,” the weaving of craving.

24. Abyāpajjho

Harmless — incapable of being afflicted or harmed.

25. Virāgo

Dispassion — complete fading away of lust and attachment.

26. Suddhi

Purity — the cleansing of all stains, beginning with lust.

27. Mutti

Liberation — release from the three realms of existence.

28. Anālayaṃ

Without Clinging — devoid of attachment or dwelling.

29. Dīpo

An Island / A Lamp — a refuge, a place of reliance.

30. Lenaṃ

A Shelter — a hiding place from danger in saṃsāra.

31. Tāṇaṃ

Protection — that which safeguards beings from falling back into the round.

32. Saraṇaṃ

Refuge — that which subdues defilements and removes suffering.

33. Parāyanaṃ

The Final Destination — the goal and future course of all Noble Ones.

Closing Sense

These thirty-three names
are not thirty-three things,
but **thirty-three ways of pointing**
to the one unconditioned peace.

Here — Nibbāna

Here is the stillness, the one, the end,
Here is the goal, where all beings tend.
Here is the limit of Dhamma's way,
Here is the place to prove within, and stay.

Here long sought, through endless years,
Here is the certain, unmoved by fears.
Here floods of Māra are swept aside,
Here in the heart, true beauty abides.

Here faith is laid, devotion complete,
Here men and women find refuge sweet.
Here depth profound, so hard to see,
Here is the casting of vanity.

Here is one within Noble Truths four,
Here the sole, the only shore.
Here reached by Eightfold Path entire,
Here I let go of time's desire.

Here unmade, no shaping hand,¹
Here the ceasing of craving's demand.
Here no stirring of taints arise,
Here truth fulfills: all sorrow dies.

Here the far shore of Saṃsāra's round,
Here subtle beyond what thought has found.
Here vision rare, so hard to spy,
Here no withering, no old age nigh.

Here not lost, nor faded, nor gone,
Here is seen with wisdom's dawn.
Here kilesa are cast away,
Here all is calmed in perfect stay.

Here no death to come again,
Here is joy beyond domain.
Here the bliss, serene, complete,
Here all longing falls in defeat.

Here a wonder, none compares,
Here no burden of clinging bears.
Here no five heaps, no foul decay,
Here no cause of foul dismay.

Here bonds are cut, all chains undone,
Here suffering's shadow is overrun.
Here lust and stain are vomited out,
Here purity shines without a doubt.

Here is release from the triple frame,
Here no longing, no worldly claim.
Here a refuge, firm, secure,
Here no peril may endure.

Here withstands the cycle's snare,
Here a shelter, beyond despair.
Here the end of the murky way,³³
Here the heart is Nibbāna's stay.

—Nippapañca

the Truth of Suffering

- *Pīḷanattho*: because it is oppression,
- *Saṅkhatattho*: because it is conditioned,
- *Santāpanattho*: because it is burning,
- *Vipariṇāmattho*: because it is subject to change.

the Truth of Origin

- *Āyūhanattho*: it amasses the round of birth,
- *Nidānattho*: it is the ground from which
suffering springs,
- *Samyogattho*: it binds beings to the mass of
suffering,
- *Palibodhattho*: it entangles beings in the world.

the Truth of Cessation

- *Nissaraṇattho*: it is escape from suffering,
- *Vivekattho*: it is seclusion from all acquisitions,
- *Asaṅkhatattho*: it is the unconditioned,
- *Amatattho*: it is the Deathless.

the Truth of the Way

- *Niyyānattho*: it is the vehicle leading out of the
round of rebirth,
- *Hetvattho*: it is the cause of the cessation of
suffering,
- *Dassanattho*: it gives the vision of Nibbāna,
- *Adhipateyyattho*: it holds supremacy over all
conditioned things.

Nekkhamma Sukha :
Renunciation Bliss

"sukho viveko tuṭṭhassa,
sutadhammassa passato,
abyāpajjaṃ sukhaṃ loke,
pāṇabhūtesu saṃyamo.
"sukhā virāgatā loke,
kāmaṇaṃ samatikkamo,
asmimānassa yo vinayo,
etaṃ ve paramaṃ sukha"nti.

mucalinda kathā

Blissful Is Detachment

Blissful is solitude for one who's content,
who has heard the Dhamma, who sees.
Blissful is non-affliction with regard for the world,
restraint for living beings.
Blissful is dispassion with regard for the world,
the overcoming of sensuality.
But the subduing of the conceit "I am"
That is truly the ultimate bliss.

There is an Unborn,

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhatam

There is an Unborn, Unoriginated, Uncreated and Unformed.

No cetam bhikkhave abhaviṣṣa ajātaṃ abhūtaṃ akataṃ asaṅkhatam

If there was not this Unborn, this Unoriginated, this Uncreated, this Unformed,

Na yidaṃ jātaṃ bhūtaṃ kataṃ saṅkhatassa nissaraṇaṃ paññāyetha

Freedom from the world of the born, the originated,

the created, the formed would not be possible.

Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṅkhatam

But since there is an Unborn, Unoriginated, Uncreated and Unformed,

Tasmā jātaṃ bhūtaṃ kataṃ saṅkhatassa nissaraṇaṃ paññāyati

Therefore is freedom possible from the world of the born, the originated,

the created and the formed.

Nibbāna Gāthā 143

- | | |
|---|---|
| 1. Mokkho nirodho nibbānaṃ
Tānaṃ leṇaṃ' marūpañca | dīpo taṇhakkhayo paraṃ
santaṃ sacca' manālayaṃ |
| 2. Asaṃkhatamaṃ siva' mamataṃ sududdasaṃ
anāsavaṃ dhuva' manidassanā katā- | parāyaṇaṃ saraṇa' manītikaṃ tathā
palokitaṃ nipuṇa' mananta' makkharaṃ |
| 3. Dukkakkhaya' byābajjhañca
apavaggo virāgo ca | vivaṭṭaṃ khema kevalaṃ
paṇīta' maccutaṃ padaṃ. |
| 4. Yogakkhemo pāra' mapi
vimutya' saṃkhatadhātu | mutt-santi-visuddhiyo
suddhi nibbutiyo siyumaṃ |
| (abhidhānagāthā 6-9) | |
| 5. Sītibhāvo visaṃkhāro
rāgakkhaya abyāpajjho | appamāṇaṃ akiñcanaṃ
appapañcaṃ ajajjaraṃ |
| 6. Dosakkhaya anuppādo
mohakkhaya' nimittañca | appavattaṃ anaṃgaṇaṃ
nippapañcaṃ anuttaraṃ |
| 7. Nimokkho paṭinissaggo
vimokkho anupāyāsaṃ | pamokkho atidullabho
asādhāraṇa' mabbhūtaṃ |
| 8. Appaṭisandhi duppassaṃ
atakkāvacaro cāgo | anupaddava' muttaraṃ
ajarāmaraṇaṃ sukhaṃ |
| 9. Madanimmadano niccaṃ
nāmaṃ anupasaṭṭhataṃ | pipāsavinayo varaṃ
ayaṃ anupapatti ca |
| 10. Attho agati gambhīraṃ
akācaṃ araṇaṃ jeṭṭhaṃ | patiṭṭhā asaṃaṃ' jaraṃ
santipadaṃ parāyaṇaṃ |
| 11. Anūpasaggametañca
sabbūpadhipaṭinissaggo | seṭṭhaṃ abyādhi suññato
nissaraṇaṃ ajātavimalañca |
| 12. Rāgavirāgo ca viveko
appaṇihitaṃ anāyūhanaṃ | anataṃ duranubodho ca
anupasaggadhammapi hoti |
| 13. Appaṭisamaṃ anītika-
so'sesanirodho' sesa- | dhammaṃ ālayasamugghāto
virāgo ca saupādisesampi |
| 14. Vaṭṭūpacchedo apari-
paṇḍitavedanīyo ca | devamanupādisesañca
sabbasaṃkhārasamatho |
| 15. Appabhavaṃ visokañca
acchariyañcupasamo | asokaṃ abhūtaṃ siyumaṃ
lokuttaraṃ adassanaṃ |
| 16. Virajaṃ asamuppannaṃ
appaccayā paṭisotaṃ | paramattho nirāmisamaṃ
nekkhammaṃ paramasaccaṃ |
| 17. Nibbānasampatti sāro
asaṃkiliṭṭhaṃ dhammo ca | saṃkhārūpasamo siyumaṃ
tetāḷīsādhikaṃ satamaṃ. |

Dhammānussati Contemplation of the Dhamma

1. Homage to the Dhamma — the Nibbāna that ends all craving

I pay homage and reverent salutation
to the Dhamma which is Nibbāna,
made manifest by the Victor over Māra.

It is the Dhamma that sobers the intoxicated,
that quenches thirst,
that uproots attachment,
that cuts the round of wandering-on.

It is the end of craving,
the cessation of all suffering,
the state with no fetters binding,
quiet from every substrate (upadhi).

It surpasses all dangers in a wondrous way;
it is the complete cessation
of the causes of suffering.

2. Nibbāna — the Supreme Peace, the Noble Deliverance

I pay homage to the Dhamma which is Nibbāna,
made known by the Conqueror of Māra.

It is the Dhamma that casts off all suffering,
the supreme abode of peace,
the noble emancipation (mokha).

It is a refuge like an island in the flood;
a strong rampart against fear;
the state that cannot be destroyed;
the sanctuary beyond death.
It guards against all peril,
is peaceful from all formations,
the truth that is utterly real,
and the Dhamma whose nature is only safety and bliss.

3. Nibbāna — Unconditioned, Deathless, Beyond Vision

I pay homage to the Dhamma which is Nibbāna,
made manifest by the Supreme Sage.

It is the Dhamma without attachment,
without conditioning causes,
difficult indeed to behold.

It does not know death;
it is the foremost destination;
free from all defilements and taints;
untouched by corruption.

It is invisible to the physical eye,
yet realized as the stable, everlasting state.
It has no limit,
and brings the cycle of becoming to a halt.

4. Nibbāna — Subtle, Unchanging, Harmless — the Cool Extinction

I pay homage to the Dhamma which is Nibbāna,
declared by the Victor over Māra.

It is the consummation of all suffering,
a most subtle reality,
untouchable by conditions.

It brings no harm,
does not alter or decay;
it is utterly secure,
unentangled with any formation.
It is the bulwark and the shield,
the state of deep tranquility,
the cool extinguishment of all fires.

5. Nibbāna — the Unmade Element, the Far Shore

I pay homage to the Dhamma which is Nibbāna,
revealed by the Perfect Buddha.

It is the element unconditioned (asaṅkhata-dhātu),
the realm free from formations,
the exquisitely refined Dhamma.

It is unmoving,
the purifier that vomits out all defilements,
the freedom from all bonds (yoga-khema).

It is the further shore beyond all becoming,
the stainless purity,
the full fading of lust,
the cessation without residue,
the ultimate, unsurpassed release.

6. Nibbāna — Renunciation, Letting Go, Non-Occurrence

I pay homage to the Dhamma which is Nibbāna,
made manifest by the Blessed One.

It is relinquishment,
the giving back,
the letting go,
the freedom from entanglement.

It is the end of lust,
the end of hatred,
the end of delusion.
It is the non-arising,
the non-becoming,
the markless state,
the condition where nothing is accumulated.

7. Nibbāna — Without Basis, Without Birth, Without Sorrow

I pay homage to the Dhamma which is Nibbāna,
revealed by the Fully Enlightened One.

It is the state without foundation (appatitṭhita),
the non-continuation of the round,
the realm without manifestation,
without destiny or rebirth.

There is no birth, no aging, no sickness, no death;
no sorrow, no lamentation,
no anguish of heart,
no grief or darkening of mind.

Such is Nibbāna.

Mahāparinibbāna

Vajji — The Seven Principles of Non-Decline

Meet often—begin and end in peace,
Let every rightful duty increase.
Forge no new law from empty show,
Nor tear down ways the elders know.

Revere, bow down, give honor due
To elders wise, to virtues true.
Seize not, force not, break not the vow—
No woman's will be violated now.

Keep rightful offerings—Dhamma-gifts bright;
Abandon not the shrines of light.
Let true arahants dwell at ease,
In dignity, in quiet peace.

When these **Seven** are held sincerely,
Vesālī thrives—no falling, clearly:
Only growth in concord's way—
No decline can take its prey.

Bhikkhus — The Seven Principles of Non-Decline

Meet often—begin and end in peace,
Let all the rightful duties increase.
Forge no new rule from ego's guise,
Nor drop the old that made you wise.

Revere the Theras, elder-seers,
Not led by power, lust, or fears.
Delight in forest-dwelling, spare;
Let holy friends come settle there.

When these **Seven** are kept in mind,
The bhikkhu's heart stays clear, refined:
Only growth in Dhamma's way—
No decline can seize the day.

Do Not Drift: The Seven that Guard Growth

Build not your life on outward toil,
Nor chase vain talk that churns the soil.
Love not the bed, the dreamy spell,
Nor cling to crowds you know too well.

Crave not the low, the lustful claim;
Befriend not those who feed the flame.
Stop not at edge-of-skill, half-high—
Let the **Seven** lift you skyward, dry.

Seven Inner Treasures

Faith; modest shame; dread of wrong-doing;
Much learning—truthful, patient viewing;
Energy proved; mindfulness bright;
Wisdom that opens hidden sight.

When these **Seven** are found within,
The heart grows strong, untouched by din:
Only growth in Dhamma's way—
No decline can take its sway.

Seven Perceptions that End Decline

Impermanent, not-self, not fair—
A mass of fault when grasped as “there.”
Practice letting-go; grow dispassion;
Learn cessation—not mere fashion.

When these **Seven** live in perception,
Meditation gains protection:
Only growth in Dhamma's way—
No decline can make you prey.

Six Principles of Harmony

With body, speech, and mind be kind—
Metta practiced, well-defined.
To comrades near or far away,
Let loving thoughts not drift or fray.

Share gains received—let Dhamma guide;
Keep equal virtue, side by side.
Equal view with noble friends—
Six bright laws where conflict ends.

All “Non-decline” in every part
Means only growth—no falling heart.

Sāriputta’s Lion’s Roar

No monk or brahmin, none alive,
Knows more than Buddha can derive—
Of where they came, where they will go,
What path they walked, what they will know.

“Sāriputta, words like a lion!
Do you speak from all Buddhas’ insight?
Have you scanned each mind, each store—
Of every Buddha evermore?”

“Not so, Lord Buddha—hear me plain:
I know the Dhamma’s single vein.
Like border-town a king has walled,
One gate alone for all who’ve called.

A gate-keeper, keen and wise,
Lets none slip in with foreign lies;
So tight the fence, so firm the bound,
Not even a cat can slip around.

Whatever enters, enters there—
One gate of truth, one faithful care.
So every Buddha, past and new,
Drives out the hindrances five through;

Establishes the Satipaṭṭhāna,
Brings forth the factors of awakening—seven;
Thus wins the unsurpassed insight:
One Dhamma-line—my certainty, my light.”

The Five Dangers of Broken Virtue (Sīla-vipatti)

Who breaks the precepts—virtue torn—
Their wealth declines, their peace is worn.
Bad fame spreads wide, like leaking dye;
In any company they shy.

At death they die confused, astray;
Beyond, they fall in ruin's clay.
Five harms of broken virtue bite—
Flee far from sīla's shattered plight.

The Blessings of Kept Virtue (Sīla-sampatti)

The one who guards the Five, sincere,
Gains wealth and safety without fear.
Good fame rings out, a radiant sound;
They move with ease in any ground.

At death they die without delusion;
Ahead is heaven—bright conclusion.
Virtue's the start of holy life—
Hold it firm; end inner strife.

Building Patāliputta

"yasmim padese kappeti
sīlavantettha bhojetvā

vāsaṃ paṇḍitajātiyo
saññate brahmacārayo.

"yā tattha devatā āsuṃ
tā pūjitā pūjayanti

tāsaṃ dakkhiṇamādise
mānitā mānayanti naṃ.

"tato naṃ anukampanti
devatānukampito poso

mātā puttamaṃva orasaṃ
sadā bhadraṇi passatī"ti

Wherever the wise choose well to dwell,
Their hearts incline to those of virtue—
Keepers of precept, chaste and restrained,
Worthy to serve, to honor, to sustain.

To spirits guarding that very land
Let offerings be rightly given;
Honored in turn, they honor back,
Revered, they guard with kindly hands.

With tender care they watch him still,
As mothers love their own-born child;
Blessed by devas' gentle grace,
He walks a path where good appears.

Gothama's Ford (Crossing the Flood)

**"ye taranti añṇavaṃ saraṃ
setuṃ katvāna visajja pallalāni
kullañhi jano bandhati
tiṇṇā medhāvino janā"ti**

Who means to cross the ocean wide,
Must build a bridge, not trust the tide.
While common folk tie rafts with twine,
The wise cross over—line by line.

The Four Noble Truths

**"Catunnaṃ ariyasaccānaṃ
saṃsitaṃ dīghamaddhānaṃ**

**yathābhūtaṃ adassanā
tāsu tāsveva jātisu.**

**Tāni etāni diṭṭhāni
ucchinnaṃ mūlaṃ dukkhassa**

**bhavanetti samūhatā
natthi dāni punabbhavo"ti.**

Not seeing Truths as they are true,
We roam long ages, born anew.
But when these Truths are clearly seen,
Craving's "leading-line" is cut, unseen.

The root of suffering—severed clean;
A way is cleared for those who flee.
No new becoming waits for me—
So train, so haste—don't linger, be!

The Dhamma Mirror (Dhammādāsa)

A mirror of the heart reveals
The road beyond—no guesswork steals.
Look: faith in Triple Gem stands sure—
Buddha-warmth makes courage pure.

Dhamma-warmth guards the inner land;
Saṅgha-warmth—near, helping hand.
Virtue noble—unbroken, bright;
No views or cravings steal delight.

Not torn, not stained, not cracked in part,
Free, praised by those with knowing heart.
Such virtue leads to samādhi clear—
Out of hell-realms, toward Nibbāna near.

Buddha—heart; Dhamma—turning womb;
Saṅgha—place where vows resume.
Three jewels within—each morning see;
Hold faith; keep sīla; grow bhāvanā free.

The Final Rains: “My body is an old cart”

Now my formations—like an old cart’s frame,
Kept moving only, propped with bamboo’s claim.
How many years can this body endure?
Make a refuge—train the heart secure.

Māra’s Invitation (and the Three-Month Notice)

Once Māra came where I abode,
Near Ajapāla’s banyan road.
“Now enter Nibbāna—leave the fight.”
But I refused that tempting night.

“Not yet—while disciples lack the skill,
Not trained in Dhamma, not steadfast in will;
Not fluent, fearless, clear to speak,
To crush false views the world would wreak.

But now the time has come to be:
The four assemblies stand complete.
Three months from now—know this is true—
The Tathāgata will pass from view.”

Eight Causes for Earthquakes

At Cāpāla shrine the earth shook—why?
Eight causes make the ground reply:
Earth on water, water on wind,
Wind on air—when storms unwind;

Or mighty ones with psychic power
Shake the ground in chosen hour;
When Bodhisatta leaves Tusita,
Mindful entering the womb;

When Bodhisatta is born to light,
The earth responds with awe and might;
When Buddha wins Enlightenment,
When Dhamma-wheel is firmly sent;

When life-force is renounced by will,
When Parinibbāna comes—earth thrills.

A Simile for Parinibbāna

**"tulamatulañca sambhavam
bhavasañkhāramavassaji muni
ajjhatarato samāhito
abhindi kavacamivattasambhava"nti**

Weighed and unweighed—
all birth-becoming laid down;
The sage lets go
of formations that bind the round.

Delighting within,
collected, clear, and calm,
He breaks becoming's armor—
shattered like a useless charm

Three Months More: The Buddha's Last Admonition

**"Paripakko vayo mayham
Pahāya vo gamissāmi**

**parittam mama jīvitam.
katam me saraṇamattano.**

**Appamattā satīmanto
Susamāhitasāṅkappā**

**sīlā hotha bhikkhavo.
cittamanurakkhatha.**

Yo imasmim dhammavinaye
Pahāya jātiṣaṃsāraṃ

appamatto vihassati.
dukkhassantaṃ karissatī”ti

My age is ripe; my life is small;
I leave you soon—beyond your call.
I’ve made my refuge—self-reliant:
So monks, be heedful, clear, compliant.

Be mindful, virtuous, steady, bright;
Guard well the mind, keep aims in sight.
Who dwells heedful in Dhamma-Vinaya
Cuts off rebirth—ends dukkha’s array.

Nāgāvalokana: The Last Look at Vesālī

Vesālī—bright capital of Vajji’s land,
Once plagued and saved by the Master’s hand.
The fifth rains He stayed, through heat and flame,
Sprinkled blessed water in the Triple Gem’s name.

The Ratana Sutta—a refuge then taught,
Where strength for the fearful was sacredly wrought.
Here, the first Mother found the Path’s door;
Mahāvana bloomed with the Dhamma’s deep lore.

Yet He knew the shadow of royalty’s spite,
He stayed His last rains, a beacon of light.
Though knowing the walls of the city would bend,
And unity’s cord was approaching its end.

Upon the path where golden dust would rise,
The Teacher stopped beneath the silent skies.
No mere turn of the head to bid a farewell,
But like a mighty tusker, under peace’s spell.

Nāgāvalokana—firm and steadfast,
One final vision, the greatest and last.
He turned His whole body with elephant grace,
To look once more upon that hallowed place.

O Vesālī, with towers proud and high,
Reflected in the Buddha’s tranquil eye.
No heavy chains of sorrow held His heart,
No bitter sting of grief that they must part.

His gaze was mercy, vast as the sea,
A tender warning to set the spirit free:
"How fair this realm," the silent vision said,
"Yet transient as the morning dew we tread."

He saw the beauty, and He saw the end,
The broken path that every soul must mend.
"Keep non-decline," His last blessing stays,
"Live long in the Dhamma, and live long in praise."

With one last look cast upon the still air,
He left the great city to the Dhamma's own care.
Beyond the gates of birth and slow decay,
The Lion of the Shakyas walked softly away.

The Four Noble Dhammas at Pandagāma

**“Sīlaṃ samādhi paññā ca
anubuddhā ime dhammā**

**vimutti ca anuttarā
gotamena yasassinā.**

**“Iti buddho abhiññāya
dukkhassantakaro satthā**

**dhammamakkhāsi bhikkhunaṃ
cakkhumā parinibbuto”ti.**

Virtue, concentration, wisdom clear,
And freedom unsurpassed, beyond all fear—
These truths the Blessed Gotama awoke,
The Glorious One, by insight spoke.

Thus Buddha, fully knowing, taught the way,
Proclaimed the Dhamma to the monks' array:
The Seer who ends all suffering's stream,
The Teacher now has quenched—Parinibbāna serene.

The Four Great Standards (Mahāpadesa)

The Dhamma–Vinaya stands as guiding light,
The measure true to judge both wrong and right.
If one declares, “From Buddha's lips I heard,”
Be not too quick to trust a single word.

Compare each claim with Sutta, line by line,
With Vinaya where discipline aligns.
If found outside what Buddha once defined,
That is not his—leave such a claim behind.

Though elders speak, or teachers learned and old,
Or groups of monks their memories unfold—
Test every word by standards set of old;
By Dhamma-Vinaya, firm and bold.

The Final Meal

Cundassa bhattaṃ bhuñjitvā
kammārassāti me suttaṃ
ābādhaṃ samphusī dhīro
pabāḷhaṃ māraṇantikaṃ.

Bhuttassa ca sūkaramaddavena
byādhippabāḷho udapādi satthuno
virecamāno bhagavā avoca
gacchāmaḥ kusināraṃ nagaranti

Having eaten Cunda's offering—so heard,
The smith's last gift, in faithferred word—
A grievous illness seized the Sage,
Sharp pains that marked life's closing page.

From tender pork the sickness grew severe,
Yet calmly spoke the Blessed One, sincere:
“Bury the rest—no being here or there,
God, man, or spirit, this can bear.

Come, Ānanda—let us depart at last,
To Kusinārā—our final past.”

The Final Robe

siṅgivaṇṇaṃ yugamaṭṭhaṃ
tena acchādito satthā

pukkuso abhihārayi
hemavaṇṇo asobhathāti.

Pukkusa brought a golden pair,
Bright as fire refined and rare.
When robed therein the Blessed One shone,
Like burnished gold, his body glowed.

The Journey to Kusinārā

Gantvāna buddho nadikaṃ kakudhaṃ
acchodakaṃ sātudakaṃ vipasannaṃ
ogāhi satthā akilantarūpo
tathāgato appaṭimo ca loke.

Nhatvā ca pivitvā cudatāri satthā
purakkhato bhikkhugaṇassa majjhe
vattā pavattā bhagavā idha dhamme
upāgami ambavanaṃ mahesi.

Āmantayi cundakaṃ nāma bhikkhuṃ
catugguṇaṃ santhara me nipajjaṃ
so codito bhāvitattena cundo
catugguṇaṃ santhari khippameva.
Nipajji satthā akilantarūpo
cundopi tattha pamukhe nisīdīti

The Buddha crossed the Kakuttha stream,
Its waters clear, cool, calm, pristine.
Unwearied still, the Peerless One
Bathed, drank, and walked till rest was done.

At Mango Grove he softly said:
“Cunda, prepare my resting bed—
Fold the robe fourfold on the ground.”
At once the cloth was spread around.

The Teacher lay, fatigue undone;
Cunda sat near—the task was done.

Compassion for Cunda

“Ānanda,” said the Buddha mild,
“Let not Cunda be distressed, my child.
Two offerings bear the greatest gain:

The meal before Enlightenment’s reign,
And this last gift before release—
The final, stainless Nibbāna peace.

Tell Cunda this: his karma’s pure,
Bearing joy long and secure.”

"dadato puññaṃ pavaḍḍhati
saṃyamato veraṃ na cīyati
kusalo ca jahāti pāpakaṃ
rāgadosamohakkhayā sanibbuto"ti

Merit increases when we give;
In restraint, no feuds will live.
The skillful drop all evil deeds;
With greed, hate, delusion—cut at roots—
One cools to peace, as freedom leads.

The Last Disciple: Subhadda

"ekūnatimso vayasā subhadda
yaṃ pabbajim kiṃkusalānesī
vassāni paññāsa samādhikāni
yato ahaṃ pabbajito subhadda.
Ñāyassa dhammassa padesaṃvattī
ito bahiddhā samaṇopi natthi.

Subhadda, twenty-nine in age,
Went forth to seek the wholesome way.
For fifty years in jhāna's range,
I've trained since leaving home to stray.

Outside this Dhamma-Vinaya,
No true ascetic stands today;
Here only is the path made plain—
Beyond this, search is search in vain.

Words of Farewell

"sabbeva nikkhipissanti yattha etādiso satthā tathāgato balappatto	bhūtā loke samussayaṃ loke appaṭipuggalo sambuddho parinibbuto"ti —Mahābrahma
--	--

"aniccā vata saṅkhārā uppajjitvā nirujjhanti	uppādavayadhammino tesaṃ vūpasamo sukho"ti —Sakka
---	---

"nāhu assāsapassāso anejo santimārabbha	ṭhitacittassa tādino yaṃ kālamakarī muni.
--	--

"asallīnena cittena pajjotasseva nibbānaṃ	vedanaṃ ajjhavāsaya vimokkho cetaso ahū"ti —Anuruddha
--	---

**"tadāsi yaṃ bhīṃsanakaṃ tadāsi lomahaṃsanaṃ
sabbākāravārūpete sambuddhe parinibbute"ti**
—Ānanda

All beings must lay down their frame—
So even He, the peerless one,
The Tathāgata, power-gained,
The Fully Awakened—has gone on.
— *Mahābrahmā*

Formations are impermanent—
They rise and fall by nature's law;
Arising, they are quenched again—
Their calming is true bliss, we saw.
— *Sakka*

No in-breath now, no out-breath flows
For him whose mind stands still, thus-gone;
Unshaken, he has met his time—
Like lamp-flame out when fuel is done.
— *Anuruddha*

Then dread arose, and wonder too—
A shiver running through the land;
When the All-Awakened passed away,
The world stood stunned, unable to stand.
— *Ānanda*

The Triple Gem Still Stands

When Saṅgha holds the virtues whole,
Buddha shines bright in waking soul.
Dhamma—Nibbāna—quiet, deep:
All things arise and cease—don't keep.

Gathering for the Funeral Fire

Mahākassapa with the great Saṅgha came,
Hurrying from Pāvā's road—no slower pace.
An Ājīvaka, bearing mandārava blooms,
Was met—Kassapa asked with urgent face:

“Venerable sir, do you know the news?
What of the Buddha—what has come to pass?”

“We know indeed: the Blessed One is gone.
Seven days ago—this very morn—alas.
These mandārava flowers I bear
Are from the rites—the final flare.”

Some monks, still bound by passion, cried,
Lamenting loud on every side;
But those released from craving's chain
Declared: "All formations break again."

Subhadda—newly gone forth, grown old—
Blurted: "At last! We're free, I'm told.
No more that Great One's strict refrain—
Now do as we like, without his rein!"

Mahākassapa steadied the mind:
"Do not drown in grief—be kind.
He taught: from all we love, we part;
This is the law that breaks the heart.

To wish that what is dear won't change,
Won't fade, won't leave—how strange, how strange!
No place exists where that holds true—
So train in Dhamma, as he knew."

Makutabandhana Shrine: Waiting for Kassapa

At Makutabandhana, Mallas stood,
Prepared the pyre—yet fire would not take.
The devas willed: "Wait—this is good—
Till Kassapa arrives for homage' sake."

When Kassapa came with five hundred monks,
Robes worn in proper, single-shoulder style,
They raised their hands in añjali,
And circled the pyre in reverent file.

Three times around, then bowed in full;
And then—astonishing and clear—
The Blessed One's feet appeared to touch,
As if to grant a final blessing near.

When the body burned, no ash arose,
No soot remained, no charred repose—
Like ghee or oil on heated flame,
It vanished clean—beyond all name.
Five hundred cloth-pairs wrapped Him tight;
All burned away—save two in sight,
The inner cloth, the outer fold—
Unburnt, untouched, still bright as gold.

Then waters burst from sāla trees,
And quenched the pyre with gentle ease;
Thus ended fire, thus ended rite—
In marvel, terror, hushed delight.

Doṇa Divides the Relics

"suṇantu bhonto mama ekavācaṃ
amhāka, buddho ahu khantivādo
na hi sādhu yaṃ uttamapuggalassa
sarīrabhāge siyā sampahāro.

Sabbeva bhonto sahitā samaggā
sammodamānā karomaṭṭhabhāge
vitthārikā hontu disāsu thūpā
bahū janā cakkhumato pasannā”ti.

Ekañca doṇaṃ purisavaruttamassa
rāmagāme nāgarājā maheti.

Ekāhi dāṭhā tidivehi pūjitā
ekā pana gandhārapure mahiyati.
Kāliṅgarañño vijite punekaṃ
ekaṃ pana nāgarājā maheti.

Tasseva tejena ayaṃ vasundharā
āyāgasetṭhehi mahī alaṅkatā
evaṃ imaṃ cakkhumato sarīraṃ
susakkataṃ sakkatasakkatehi.

Devindanāgindanarindapūjito
manussindasetṭhehi tatheva pūjito
taṃ vandatha pañjalikā labhitvā
buddho have kappasatehi dullabhoti.

Cattālīsa samā dantā
kesā lomā ca sabbaso
devā harīṃsu ekekaṃ
cakkavāḷaparamparāti.

“Listen, lords, to this one word:
Our Buddha taught forbearance—heard.
It is not good, not good at all,
To fight where the Supreme One fell.

For that peerless one's relic share,
Let no one strike, let no one tear.
United, joyful, in one mind,
Divide in eight—be gentle, kind.

Let stūpas rise in every land,
And faith be spread by many hands;
So countless people, seeing, bow—
May find the path, beginning now.”

So relics were divided eight,
To end dispute, to seal debate.
Let shrines be built in regions wide—
Where Dhamma's light may still abide.

A measure of the relics too
Was kept by Doṇa—his due.
At Rāmagāma, Nāga-kings
Guarded one share with jeweled rings.

One Tooth in Tāvatiṃsa shone,
Adored by devas on their throne;
One Tooth in Gandhāra stayed,
Where kings and crowds their homage paid.

One more was honored in Kalinga's reign,
And one the Nāgas cherished again.
By that radiance, earth itself was dressed—
By noble donors' gifts, made blessed.

God-kings, Nāga-kings, human kings all,
Paid worship at the Buddha's call;
Hands joined, heads bowed, with hearts made whole—
For Buddhas are rare through aeons' roll.

The forty teeth were once all there;
Hair of head and body—without compare.
Devas took them, one by one,
Across the wheel of worlds—they're gone.

Mahāparinibbāna — hAiku

Aparihāniya (Non-Dcline)

Meet together.
Rise together.
Act in concord.

Add no false rule.
Drop no old way.

Honor elders.
Guard the weak.
Force none.
Harm none.

Keep the shrines.
Shelter the pure.

Seven upheld—
The city grows.
No falling.

Bhikkhu Aparihāniya

Meet in harmony.
Begin—end—in peace.

No craving rules.
No power bends.

Forest dwelling.
Holy friends.

Seven kept—
The robe is bright.
No decline.

Seven Inner Guards

Faith.
Shame.
Moral fear.

Learning.
Effort.
Mindfulness.
Wisdom clear.

Seven within—
The heart ascends.

Perception Practice

Impermanent.
Not-self.
Unsound.

Let go.
Fade.
Cease.

Seven perceived—
The mind is free.

Six Harmonies

Body kind.
Speech kind.
Mind kind.

Shared gain.
Equal virtue.
Right view aligned.

Six in place—
The Saṅgha stands.

Sāriputta's Roar

Not by names.
Not by time.
Not by place.

One gate only—
Dhamma gate.

Hindrances gone.
Foundations set.
Factors bloom.

All Buddhas—
One way.

Broken Virtue

Virtue torn—
Wealth declines.
Name darkens.
Fear grows.

Death confused.
Fall below.

Avoid the tear.

Kept Virtue

Virtue whole—
Wealth steady.
Name bright.
Mind clear.

Death unlost.
Path ascends.

Guard the root.

Crossing the Flood

Crowds bind rafts.
The wise build bridges.

Crossed—
They go beyond.

Four Noble Truths

Not seen—
Long wandering.

Seen—
Craving cut.

Root severed.
No return.

Train now.

Dhamma Mirror

Faith sure.
Virtue clean.
View straight.

No tear.
No stain.

This mind—
Bound for peace.

Last Rains

This body—
An old cart.

Propped.
Passing.

Find refuge—
Now.

Māra's Call

“Go now.”
“Not yet.”

Disciples mature—
Now.

Three months—
The Thus-Gone rests.

Earth Trembles

Birth.
Awakening.
Teaching.

Renunciation.
Passing.

The ground knows.

Final Admonition

Life is brief.
Be heedful.

Virtue.
Mindfulness.
Collected mind.

End birth.
End pain.

Nāgāvalokana

Last look—
No sorrow.

Only warning:
Guard concord.

Parinibbāna

Breath stilled.
Mind unmoved.

Like a lamp—
Gone.

Voices

All formed things fall.
Their calming—bliss.

Cremation

Fire waits.
Devotion arrives.

Feet appear.
Fire consumes.

No ash.
No trace.

Relics

No strife.
Divide with peace.

Stūpas rise.
Faith spreads.

Buddhas are rare.

Closing

Buddha—awakened heart.
Dhamma—cool peace.
Saṅgha—living path.

Arise.
Cease.

Do not cling.

End of Buddha's teaching 5000 years

Birth



Marry / Coronation

Jarā Maranam
Old age & Death

Avijjā
Ignorance

Sankhārā
Formations

Conception
Enlightenment

Jāti
Birth

Viññāṇam
Consciousness



Bhavo
Existence

Paticcasamuppāda
The Wheel
of Rebirth

..and The Way Out

Nāmarūpaṃ
Mind-Material



Renunciation
Abhidhamma
In Heaven

Upādānaṃ
Clinging

Chinese Zodiac

Salāyatanam
Six sense
spheres



Turning the Wheel
(Return from
Heaven)

Tanhā
Craving

Vedanā
Feeling

Phasso
Contact

Parinibbāna



The Way Out

“Kukkuṭe gabbhasaṃvāso
Barsbhe rājasampatti
Kukkuṭe sabbaññūsambuddho
nibbānagamaṇaṃ Sappe

Soṇe cudaranikkhami
Sase pabbajito jino
Nāge cakkamaṃ pavattayi
pañca sahassa Mūsike”

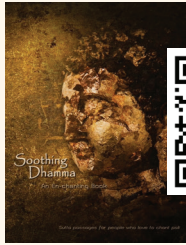
Ñāṇodaya by Buddhaghosa

Prince Siddhattha Gotama descended into the mother's womb in the year of the Rooster. Born from the mother's womb in the year of the Dog. Received the throne from King-Suddhodana in the year of the Ox. Great renunciation in the year of the Rabbit. Attain the supreme enlightenment in the year of the Rooster. Turning the Dhammacakka wheel in the year of the Dragon. Passed into Nibbāna in the year of the Snake. Buddhism will be 5,000 years old in the year of the Rat.

Dhamma books by Dhirapañño



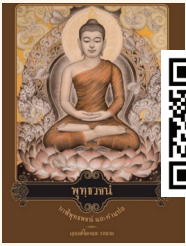
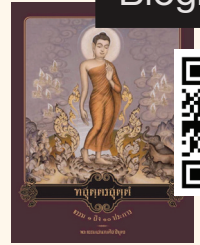
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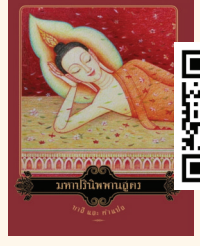
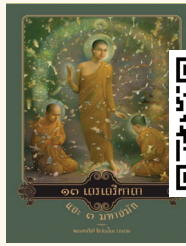
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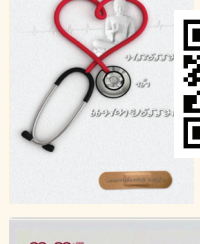
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“Venerable Sir, Now this holy life of the Blessed One has been fulfilled—
complete and comprehensive, widely spread and well known,
firmly established, proclaimed clearly among devas and humans alike.

May the Blessed One now attain Parinibbāna.

May the Fortunate One now attain Parinibbāna.

Now is the time for the Parinibbāna of the Blessed One.”

“Māra, you evil one, be at ease.

The Parinibbāna of the Tathāgata will not be long delayed.

Three months from now, the Tathāgata will attain Parinibbāna.”

