

Mahāparinibbānasuttam

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 [ucchejjāmi (syā. pī.), ucchijjāmi (ka.)] vajjī, vināsessāmi vajjī, anayabyasanaṃ āpādessāmi vajjī”ti

1. Thus have I heard. Once the Blessed One [1] dwelt at Rajagaha, on the hill called Vultures' Peak. At that time the king of Magadha, Ajatasattu, son of the Videhi queen, [2]desired to wage war against the Vajjis. He spoke in this fashion: "These Vajjis, powerful and glorious as they are, I shall annihilate them, I shall make them perish, I shall utterly destroy them."

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 appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – ‘rājā, bhante, māgadho ajātasattu vedehiputto bhagavato pāde sirasā vandati, appābādham appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’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 sādhuṃ uggahetvā mama āroceyyāsi. Na hi tathāgatā vitathaṃ bhaṇanti”ti.

And Ajatasattu, the king of Magadha, addressed his chief minister, the brahman Vassakara, saying: "Come, brahman, go to the Blessed One, pay homage in my name at his feet, wish him good health, strength, ease, vigour, and comfort, and speak thus: 'O Lord, Ajatasattu, the king of Magadha, desires to wage war against the Vajjis. He has spoken in this fashion: "These Vajjis, powerful and glorious as they are, I shall annihilate them, I shall make them perish, I shall utterly destroy them." And whatever the Blessed One should answer you, keep it well in mind and inform me; for Tathagatas [3] do not speak falsely."

Vassakārabrāhmaṇo

133. “Evaṃ, bho”ti kho vassakāro brāhmaṇo magadhamahāmatto rañño māgadhassa ajātasattussa vedehiputtassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi rājagahamhā niyyāsi, yena gijjhakūṭo pabbato tena pāyāsi. Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikova yena bhagavā tenupasaṅkama; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca – “rājā, bho gotama, māgadho ajātasattu vedehiputto bhoto gotamassa pāde sirasā vandati, appābādham appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Rājā [evañca vadeti rājā (ka.)], bho gotama, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo. So evamāha – ‘ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve ucchecchāmi vajjī, vināsessāmi vajjī, anayabyasanaṃ āpādessāmi”ti.

3. "Very well, sire," said the brahman Vassakara in assent to Ajatasattu, king of Magadha. And he ordered a large number of magnificent carriages to be made ready, mounted one himself, and accompanied by the rest, drove out to Rajagaha towards Vultures' Peak. He went by carriage as far as the carriage could go, then dismounting, he approached the Blessed One on foot. After exchanging courteous greetings with the Blessed One, together with many pleasant words, he sat down at one side and addressed the Blessed One thus: "Venerable Gotama, Ajatasattu, the king of Magadha, pays homage at the feet of the Venerable

Gotama and wishes him good health, strength, ease, vigour, and comfort. He desires to wage war against the Vajjis, and he has spoken in this fashion: "These Vajjis, powerful and glorious as they are, I shall annihilate them, I shall make them perish, I shall utterly destroy them."

Rājaaparihāniyadhammā

134. Tena kho pana samayena āyasmā ānando bhagavato piṭṭhito ṭhito hoti bhagavantam bījāyamāno [vījāyamāno (sī.), vījāyamāno (syā.)]. Atha kho bhagavā āyasmantam ānandam āmantesi – “kinti te, ānanda, sutam, ‘vajjī abhiñham sannipātā sannipātabahulā’ti? “Sutam metam, bhante – ‘vajjī abhiñham sannipātā sannipātabahulā’ti. “Yāvakīvañca, ānanda, vajjī abhiñham sannipātā sannipātabahulā bhavissanti, vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni.

4. At that time the Venerable Ananda [\[4\]](#) was standing behind the Blessed One, fanning him, and the Blessed One addressed the Venerable Ananda thus: "What have you heard, Ananda: do the Vajjis have frequent gatherings, and are their meetings well attended?"

"I have heard, Lord, that this is so."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

“Kinti te, ānanda, sutam, ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī’ti? “Sutam metam, bhante – ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī’ti. “Yāvakīvañca, ānanda, vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā vajjikaraṇīyāni karissanti, vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni.

"What have you heard, Ananda: do the Vajjis assemble and disperse peacefully and attend to their affairs in concord?" – "I have heard, Lord, that they do." – "So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

“Kinti te, ānanda, sutam, ‘vajjī apaññattam na paññapenti, paññattam na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī’”ti? “Sutam metam, bhante – ‘vajjī apaññattam na paññapenti, paññattam na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī’”ti. “Yāvakīvañca, ānanda, ‘vajjī apaññattam na paññapessanti, paññattam na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti, vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni.

"What have you heard, Ananda: do the Vajjis neither enact new decrees nor abolish existing ones, but proceed in accordance with their ancient constitutions?" – "I have heard, Lord, that they do." – "So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

“Kinti te, ānanda, sutam, ‘vajjī ye te vajjīnam vajjimahallakā, te sakkaronti garum karonti [garukaronti (sī. syā. pī.)] mānenti pūjenti, tesañca sotabbam maññanti’”ti? “Sutam metam, bhante – ‘vajjī ye te vajjīnam vajjimahallakā, te sakkaronti garum karonti mānenti pūjenti, tesañca sotabbam maññanti’”ti. “Yāvakīvañca, ānanda, vajjī ye te vajjīnam vajjimahallakā, te sakkarissanti garum karissanti mānessanti pūjessanti, tesañca sotabbam maññissanti, vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni.

"What have you heard, Ananda: do the Vajjis show respect, honor, esteem, and veneration towards their elders and think it worthwhile to listen to them?" – "I have heard, Lord, that they do." – "So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

“Kinti te, ānanda, sutam, ‘vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsentī’”ti? “Sutam metam, bhante – ‘vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī’”ti. “Yāvakaivañca, ānanda, vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsessanti, vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni.

"What have you heard, Ananda: do the Vajjis refrain from abducting women and maidens of good families and from detaining them?" – "I have heard, Lord, that they refrain from doing so." – "So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

“Kinti te, ānanda, sutam, ‘vajjī yāni tāni Vajjīnam vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti, tesañca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī’”ti? “Sutam metam, bhante – ‘vajjī yāni tāni vajjīnam vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti tesañca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī’”ti. “Yāvakaivañca, ānanda, vajjī yāni tāni vajjīnam vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesañca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpessanti, vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni.

"What have you heard, Ananda: do the Vajjis show respect, honor, esteem, and veneration towards their shrines, both those within the city and those outside it, and do not deprive them of the due offerings as given and made to them formerly?" – "I have heard, Lord, that they do venerate their shrines, and that they do not deprive them of their offerings." – "So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

“Kinti te, ānanda, sutam, ‘vajjīnam arahantesu dhammikā rakkhāvaraṇagutti susamvhitā, kinti anāgatā ca arahanto vijitam āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyu’”nti? “Sutam metam, bhante ‘vajjīnam arahantesu dhammikā rakkhāvaraṇagutti susamvhitā kinti anāgatā ca arahanto vijitam āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyu’”nti. “Yāvakaivañca, ānanda, vajjīnam arahantesu dhammikā rakkhāvaraṇagutti susamvhitā bhavissati, kinti anāgatā ca arahanto vijitam āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyunti. Vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni’”ti.

"What have you heard, Ananda: do the Vajjis duly protect and guard the arahats, so that those who have not come to the realm yet might do so, and those who have already come might live there in peace?" – "I have heard, Lord, that they do." – "So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

135. Atha kho bhagavā vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ āmantesi – “ekamidāhaṃ, brāhmaṇa, samayaṃ vesāliyaṃ viharāmi sārandaḍe [sānandare (ka.)] cetiye. Tatrāhaṃ vajjīnam ime satta aparihāniye dhamme desesiṃ. Yāvakaivañca, brāhmaṇa, ime satta aparihāniyā dhammā vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu vajjī sandississanti, vuddhiyeva, brāhmaṇa, vajjīnam pāṭikañkhā, no parihāni’”ti.

5. And the Blessed One addressed the brahman Vassakara in these words: "Once, brahman, I dwelt at Vesali, at the Sarandada shrine, and there it was that I taught the Vajjis these seven conditions leading to (a nation's) welfare. [5] So long, brahman, as these endure among the Vajjis, and the Vajjis are known for it, their growth is to be expected, not their decline."

Evam vutte, vassakāro brāhmaṇo magadhamahāmatto bhagavantam etadavoca – “ekamekenapi, bho gotama, aparihāniyena dhammena samannāgatānaṃ vajjīnaṃ vuddhiyeva pāṭikaṅkhā, no parihāni. Ko pana vādo sattahi aparihāniyehi dhammehi. Akaraṇīyāva [akaraṇīyā ca (syā. ka.)], bho gotama, vajjī [vajjīnaṃ (ka.)] raññā māgadhena ajātasattunā vedehiputtana yadidaṃ yuddhassa, aññatra upalāpanāya aññatra mithubhedā. Handa ca dāni mayaṃ, bho gotama, gacchāma, bahukiccā mayaṃ bahukaraṇīyā”ti. “Yassadāni tvaṃ, brāhmaṇa, kālaṃ maññasī”ti. Atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmi.

Thereupon the brahman Vassakara spoke thus to the Blessed One: "If the Vajjis, Venerable Gotama, were endowed with only one or another of these conditions leading to welfare, their growth would have to be expected, not their decline. What then of all the seven? No harm, indeed, can be done to the Vajjis in battle by Magadha's king, Ajatasattu, except through treachery or discord. Well, then, Venerable Gotama, we will take our leave, for we have much to perform, much work to do."

"Do as now seems fit to you, brahman." And the brahman Vassakara, the chief minister of Magadha, approving of the Blessed One's words and delighted by them, rose from his seat and departed.

Bhikkhu-aparihāniyadhammā

136. Atha kho bhagavā acirapakkante vassakāre brāhmaṇe magadhamahāmatte āyasmantaṃ ānandaṃ āmantesi – “gaccha tvaṃ, ānanda, yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi”ti. “Evam, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho āyasmā ānando bhagavantam etadavoca – “sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṃ mañnatī”ti.

6. Then, soon after Vassakara's departure, the Blessed One addressed the Venerable Ananda thus: "Go now, Ananda, and assemble in the hall of audience as many bhikkhus as live around Rajagaha." – "Very well, Lord." And the Venerable Ananda did as he was requested and informed the Blessed One: "The community of bhikkhus is assembled, Lord. Now let the Blessed One do as he wishes."

Atha kho bhagavā uṭṭhāyāsanā yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “satta vo, bhikkhave, aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evam, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “Yāvakīvañca, bhikkhave, bhikkhū abhiṇhaṃ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Thereupon the Blessed One rose from his seat, went up to the hall of audience, took his appointed seat there, and addressed the bhikkhus thus: "Seven conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say." – "So be it, Lord." – "The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they assemble frequently and in large numbers;

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

"The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they assemble frequently and in large numbers; meet and disperse peacefully and attend to the affairs of the Sangha in concord;

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

“Yāvakīvañca, bhikkhave, bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesañca sotabbaṃ maññissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū uppanāya taṇhāya ponobbhavikāya na vasaṃ gacchissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

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

“Yāvakīvañca, bhikkhave, bhikkhū paccattaññeva satim upaṭṭhapessanti – ‘kinti anāgatā ca pesalā sabrahmacārī āgaccheyyūṃ, āgatā ca pesalā sabrahmacārī phāsu [phāsuṃ (sī. syā. pī.)] vihareyyu’nti. Vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

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

so long as they appoint no new rules, and do not abolish the existing ones, but proceed in accordance with the code of training (Vinaya) laid down; so long as they show respect, honor, esteem, and veneration towards the elder bhikkhus, those of long standing, long gone forth, the fathers and leaders of the Sangha, and think it worthwhile to listen to them; so long as they do not come under the power of the craving that leads to fresh becoming; so long as they cherish the forest depths for their dwellings; so long as they establish themselves in mindfulness, so that virtuous brethren of the Order who have not come yet might do so, and those already come might live in peace; so long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus and the bhikkhus are known for it, their growth is to be expected, not their decline.

137. “Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosūṃ. Bhagavā etadavoca – “Yāvakīvañca, bhikkhave, bhikkhū na kammārāmā bhavissanti na kammaratā na kammārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

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

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

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

7. "Seven further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say." – "So be it, Lord." – "The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they do not delight in, are not pleased with, and are not fond of activities, talk, sleep, and company;

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

“Yāvakīvañca, bhikkhave, bhikkhū na pāpamittā bhavissanti na pāpasahāyā na pāpasampavaṅkā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

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

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

so long as they do not harbor, do not come under the spell of evil desires; have no bad friends, associates, or companions; and so long as they do not stop halfway on account of some trifling achievement. So long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus and the bhikkhus are known for it, their growth is to be expected, not their decline.

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

8. "Seven further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say." – "So be it, Lord." – "The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they shall have faith, so long as they have moral shame and fear of misconduct, are proficient in learning, resolute, mindful, and wise. So long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus, and the bhikkhus are known for it, their growth is to be expected, not their 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 bhāvevanti...pe... dhammavicayasambojjhaṅgaṃ bhāvevanti... vīriyasambojjhaṅgaṃ bhāvevanti... pītisambojjhaṅgaṃ bhāvevanti... passaddhisambojjhaṅgaṃ bhāvevanti... samādhisambojjhaṅgaṃ bhāvevanti... upekkhāsambojjhaṅgaṃ bhāvevanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. “Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā no parihāni.

9. "Seven further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say." – "So be it, Lord." – "The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they cultivate the seven factors of enlightenment, that is: mindfulness, investigation into phenomena, energy, bliss, tranquillity, concentration, and equanimity. So long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus, and the bhikkhus are known for it, their growth is to be expected, not their 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 – "Yāvākīvañca, bhikkhave, bhikkhū aniccaaññaṃ bhāvevanti...pe... anattasaññaṃ bhāvevanti... asubhasaññaṃ bhāvevanti... ādīnavaaññaṃ bhāvevanti... pahānasaññaṃ bhāvevanti... virāgasaññaṃ bhāvevanti... nirodhasaññaṃ bhāvevanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

"Yāvākīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattu aparīhāniyesu dhammesu bhikkhū sandissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

10. "Seven further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say." – "So be it, Lord." – "The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they cultivate the perception of impermanence, of egolessness, of (the body's) impurity, of (the body's) wretchedness, of relinquishment, of dispassion, and of cessation. So long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus, and the bhikkhus are known for it, their growth is to be expected, not their decline.

141. "Cha, vo bhikkhave, aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi"ti. "Evaṃ, bhante"ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – "Yāvākīvañca, bhikkhave, bhikkhū mettaṃ kāyakammaṃ paccupaṭṭhāpessanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

"Yāvākīvañca, bhikkhave, bhikkhū mettaṃ vacīkammaṃ paccupaṭṭhāpessanti ...pe... mettaṃ manokammaṃ paccupaṭṭhāpessanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

11. "Six further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say." – "So be it, Lord." – "The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they attend on each other with loving-kindness in deed, word, and thought, both openly and in private;

"Yāvākīvañca, bhikkhave, bhikkhū, ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī bhavissanti sīlavantehi sabrahmacārīhi sādharmañbhogī, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

"Yāvākīvañca, bhikkhave, bhikkhū yāni kāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujjissāni viññūpasatthāni [viññūppasatthāni (sī.)] aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpesu sīlesu sīlasamaññagatā 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.

so long as in respect of what they receive as due offerings, even the contents of their alms bowls, they do not make use of them without sharing them with virtuous members of the community; so long as, in company with their brethren, they train themselves, openly and in private, in the rules of conduct, which are complete and perfect, spotless and pure, liberating, praised by the wise, uninfluenced (by mundane concerns), and favorable to concentration of mind; and in company with their brethren, preserve, openly and in private, the insight that is noble and liberating, and leads one who acts upon it to the utter destruction of suffering. So long, bhikkhus, as these six conditions leading to welfare endure among the bhikkhus, and the bhikkhus are known for it, their growth is to be expected, not their decline.

142. Tatra sudaṃ bhagavā rājagahe viharanto gijjhakūṭe pabbate etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti – “iti sīlaṃ, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisamsa. Samādhiparibhāvita paññā mahapphalā hoti mahānisamsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā”ti.

12. And the Blessed One, living at Rajagaha, at the hill called Vultures' Peak, often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. [9] Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints [10] of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

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 sudaṃ bhagavā ambalaṭṭhikāyaṃ viharati rājāgārake. Tatrāpi sudaṃ bhagavā ambalaṭṭhikāyaṃ viharanto rājāgārake etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti – “iti sīlaṃ iti samādhi iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisamsa. Samādhiparibhāvita paññā mahapphalā hoti mahānisamsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā”ti.

13. When the Blessed One had stayed at Rajagaha as long as he pleased, he addressed the Venerable Ananda thus: "Come, Ananda, let us go to Ambalattika." – "So be it, Lord." And the Blessed One took up his abode at Ambalattika, together with a large community of bhikkhus. At Ambalattika the Blessed One came to stay in the king's rest house; and there, too, the Blessed One often gave counsel to the bhikkhus thus: – "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

144. Atha kho bhagavā ambalaṭṭhikāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, 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.

15. When the Blessed One had stayed at Ambalathika as long as he pleased, he addressed the Venerable Ananda thus: "Come, Ananda, let us go to Nalanda." – "So be it, Lord." And the Blessed One took up his abode at Nalanda together with a large community of bhikkhus, and came to stay in the mango grove of Pavarika.

Sāriputtasīhanādo

145. Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantam etadavoca – “evaṃ pasanno ahaṃ, bhante, bhagavati; na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiya”nti. “Uḷārā kho te ayaṃ, sāriputta, āsabhī vācā [āsabhivācā (syā.)] bhāsītā, ekamso gahito, sīhanādo nadito – ‘evaṃpasanno ahaṃ, bhante, bhagavati; na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiya’nti.

16. Then the Venerable Sariputta went to the Blessed One, respectfully greeted him, sat down at one side, and spoke thus to him: "This faith, Lord, I have in the Blessed One, that there has not been, there will not be, nor is there now, another recluse or brahman more exalted in Enlightenment than the Blessed One." – "Lofty indeed is this speech of yours, Sariputta, and lordly! A bold utterance, a veritable sounding of the lion's roar!

“Kiṃ te [kiṃ nu (syā. pī. ka.)], sāriputta, ye te ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā – ‘evaṃsīlā te bhagavanto ahesuṃ itipi, evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī’”ti? “No hetam, bhante”.

“Kiṃ pana te [kiṃ pana (syā. pī. ka.)], sāriputta, ye te bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā – ‘evaṃsīlā te bhagavanto bhavissanti itipi, evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto bhavissanti itipī’”ti? “No hetam, bhante”.

“Kiṃ pana te, sāriputta, ahaṃ etaṛahi aṛahaṃ sammāsambuddho cetasā ceto paricca vidito – ‘evaṃsīlo bhagavā itipi, evaṃdhammo evaṃpañño evaṃvihārī evaṃvimutto bhagavā itipī’”ti? “No hetam, bhante”.

But how is this, Sariputta? Those Arahants, Fully Enlightened Ones of the past — do you have direct personal knowledge of all those Blessed Ones, as to their virtue, their meditation, [\[12\]](#) their wisdom, their abiding, and their emancipation?" [\[13\]](#) – "Not so, Lord." – "Then how is this, Sariputta? Those Arahants, Fully Enlightened Ones of the future — do you have direct personal knowledge of all those Blessed Ones, as to their virtue, their meditation, their wisdom, their abiding, and their emancipation?" – "Not so, Lord." – "Then how is this, Sariputta? Of me, who am at present the Arahant, the Fully Enlightened One, do you have direct personal knowledge as to my virtue, my meditation, my wisdom, my abiding, and my emancipation?" – "Not so, Lord."

“Ettha ca hi te, sāriputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ [cetopariññāyaññaṃ (syā.), cetasā cetopariyāyaññaṃ (ka.)] natthi. Atha kiṅcārahi te ayaṃ, sāriputta, uḷārā āsabhī vācā bhāsītā, ekamso gahito, sīhanādo nadito – ‘evaṃpasanno ahaṃ, bhante, bhagavati; na

cāhu na ca bhavissati na cetarahi vijjati añño samaño vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiya”nti?

"Then it is clear, Sariputta, that you have no such direct personal knowledge of the Arahats, the Fully Enlightened Ones of the past, the future, and the present. How then dare you set forth a speech so lofty and lordly, an utterance so bold, a veritable sounding of the lion's roar, saying: 'This faith, Lord, I have in the Blessed One, that there has not been, there will not be, nor is there now another recluse or brahman more exalted in Enlightenment than the Blessed One'?"

146. “Na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ atthi, api ca me dhammanvayo vidito. Seyyathāpi, bhante, rañño paccantimaṃ nagaraṃ daḷhuddhāpaṃ daḷhapākāratoraṇaṃ ekadvāraṃ, tatrassa dovāriko paṇḍito viyatto medhāvī aññātānaṃ nivāretā ñātānaṃ pavesetā. So tassa nagarassa samantā anupariyāyapathaṃ [anucariyāyapathaṃ (syā.)] anukkamaṃ na passeyya pākārasandhiṃ vā pākāravivaraṃ vā, antamaso biḷāranikkhamaṃ mattampi. Tassa evamassa [na passeyya tassa evamassa (syā.)] – ‘ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te imināva dvārena pavisanti vā nikkhamanti vā’ti. Evameva kho me, bhante, dhammanvayo vidito –

17. "No such direct personal knowledge, indeed, is mine, Lord, of the Arahants, the Fully Enlightened Ones of the past, the future, and the present; and yet I have come to know the lawfulness of the Dhamma. Suppose, Lord, a king's frontier fortress was strongly fortified, with strong ramparts and turrets, and it had a single gate, and there was a gatekeeper, intelligent, experienced, and prudent, who would keep out the stranger but allow the friend to enter. As he patrols the path that leads all around the fortress, he does not perceive a hole or fissure in the ramparts even big enough to allow a cat to slip through. So he comes to the conclusion: 'Whatever grosser living things are to enter or leave this city, they will all have to do so just by this gate.' In the same way, Lord, I have come to know the lawfulness of the Dhamma.

‘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 anāgamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe catūsu satipaṭṭhānesu supatiṭṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho”ti.

"For, Lord, all the Blessed Ones, Arahants, Fully Enlightened Ones of the past had abandoned the five hindrances, [14] the mental defilements that weaken wisdom; had well established their minds in the four foundations of mindfulness; [15] had duly cultivated the seven factors of enlightenment, and were fully enlightened in unsurpassed, supreme Enlightenment. And, Lord, all the Blessed Ones, Arahants, Fully Enlightened Ones of the future will abandon the five hindrances, the mental defilements that weaken wisdom; will well establish their minds in the four foundations of mindfulness; will duly cultivate the seven factors of enlightenment, and will be fully enlightened in unsurpassed, supreme Enlightenment. And the Blessed One too, Lord, being at present the Arahant, the Fully Enlightened One, has abandoned the five hindrances, the mental defilements that weaken wisdom; has well established his mind in the four foundations of mindfulness; has duly cultivated the seven factors of enlightenment, and is fully enlightened in unsurpassed, supreme Enlightenment."

147. Tatrapi sudaṃ bhagavā nāḷandāyaṃ viharanto pāvārikambavane etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti – “iti sīlaṃ, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāviṭaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā”ti.

18. And also in Nalanda, in the mango grove of Pavarika, the Blessed One often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

Dussīlaādīnavā

148. Atha kho bhagavā nāḷandāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, 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 tenupasaṅkamiṃsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho pāṭaligāmikā upāsakā bhagavantaṃ etadavocum – “adhivāsetu no, bhante, bhagavā āvasathāgāra”nti. Adhivāsesi bhagavā tuṅhībhāvena.

19. When the Blessed One had stayed at Nalanda as long as he pleased, he addressed the Venerable Ananda thus: "Come, Ananda, let us go to Pataligama." – "So be it, Lord." And the Blessed One took up his abode at Pataligama together with a large community of bhikkhus. Then the devotees of Pataligama came to know: "The Blessed One, they say, has arrived at Pataligama." And they approached the Blessed One, respectfully greeted him, sat down at one side, and addressed him thus: "May the Blessed One, Lord, kindly visit our council hall." And the Blessed One consented by his silence.

Atha kho pāṭaligāmikā upāsakā bhagavato adhvāsanaṃ viditvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena āvasathāgāraṃ tenupasaṅkamiṃsu; upasaṅkamtivā sabbasanthariṃ [sabbasanthariṃ satthataṃ (syā.), sabbasanthariṃ santhataṃ (ka.)] āvasathāgāraṃ santharivā āsanāni paññapetvā udakamaṇikaṃ patiṭṭhāpetvā telapadīpaṃ āropetvā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho pāṭaligāmikā upāsakā bhagavantaṃ etadavocum – “sabbasantharisanthataṃ [sabbasanthariṃ santhataṃ (sī. syā. pī. ka.)], bhante, āvasathāgāraṃ, āsanāni paññattāni, udakamaṇiko patiṭṭhāpito, telapadīpo āropito; yassadāni, bhante, bhagavā kālaṃ maññatī”ti.

21. Knowing the Blessed One's consent, the devotees of Pataligama rose from their seats, respectfully saluted him, and keeping their right sides towards him, departed for the council hall. Then they prepared the council hall by covering the floor all over, arranging seats and water, and setting out an oil lamp. Having done this, they returned to the Blessed One, respectfully greeted him, and standing at one side, announced: "Lord, the council hall is ready, with the floor covered all over, seats and water prepared, and an oil lamp has been set out. Let the Blessed One come, Lord, at his convenience.

Atha kho bhagavā sāyanhasamayaṃ [idaṃ padaṃ vinayamahāvagga na dissati]. Nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena āvasathāgāraṃ tenupasaṅkami; upasaṅkamtivā pāde pakkhāletvā āvasathāgāraṃ pavisitvā majjhimaṃ thambaṃ nissāya puratthābhimukho [puratthimābhimukho (ka.)] 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 nisīdiṃsu bhagavantameva purakkhatvā.

22. And the Blessed One got ready, and taking his bowl and robe, went to the council hall together with the company of bhikkhus. After rinsing his feet, the Blessed One entered the council hall and took his seat close to the middle pillar, facing east. The community of bhikkhus, after rinsing their feet, also entered the council hall and took seats near the western wall, facing east, so that the Blessed One was before them. And the devotees of Pataligama, after rinsing their feet and entering the council hall, sat down near the eastern wall, facing west, so that the Blessed One was in front of them.

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 pariyaṃ upasaṅkamati – yadi khattiyapariyaṃ yadi brāhmaṇapariyaṃ yadi gahapatipariyaṃ yadi samaṇapariyaṃ – 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 bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā. Ime kho, gahapatayo, pañca ādīnavā dussīlassa sīlavipattiyā.

23. Thereupon the Blessed One addressed the devotees of Pataligama thus: "The immoral man, householders, by falling away from virtue, encounters five perils: great loss of wealth through heedlessness; an evil reputation; a timid and troubled demeanor in every society, be it that of nobles, brahmins, householders, or ascetics; death in bewilderment; and, at the breaking up of the body after death, rebirth in a realm of misery, in an unhappy state, in the nether world, in hell.

Sīlavanttaānisamsā

150. “Pañcime, gahapatayo, ānisamsā sīlavato sīlasampadāya. Katame pañca? Idha, gahapatayo, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati. Ayaṃ paṭhamo ānisamsa sīlavato sīlasampadāya.

“Puna caparaṃ, gahapatayo, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati. Ayaṃ dutiyo ānisamsa sīlavato sīlasampadāya.

“Puna caparaṃ, gahapatayo, sīlavā sīlasampanno yaññadeva pariyaṃ upasaṅkamati – yadi khattiyapariyaṃ yadi brāhmaṇapariyaṃ yadi gahapatipariyaṃ yadi samaṇapariyaṃ visārado upasaṅkamati amaṅkubhūto. Ayaṃ tatiyo ānisamsa sīlavato sīlasampadāya.

“Puna caparaṃ, gahapatayo, sīlavā sīlasampanno asammūḷho kālaṅkaroti. Ayaṃ catuttho ānisamsa sīlavato sīlasampadāya.

“Puna caparaṃ, gahapatayo, sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati. Ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya. Ime kho, gahapatayo, pañca ānisaṃsā sīlavato sīlasampadāyā”ti.

24. "Five blessings, householders, accrue to the righteous man through his practice of virtue: great increase of wealth through his diligence; a favorable reputation; a confident deportment, without timidity, in every society, be it that of nobles, brahmins, householders, or ascetics; a serene death; and, at the breaking up of the body after death, rebirth in a happy state, in a heavenly world."

151. Atha kho bhagavā pāṭaligāṃhika upāsake bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi – “abhikkantā kho, gahapatayo, ratti, yassadāni tumhe kālaṃ maññathā”ti. “Evaṃ, bhante”ti kho pāṭaligāṃhikā upāsakā bhagavato paṭissutvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. Atha kho bhagavā acirapakkantesu pāṭaligāṃhikesu upāsakesu suññāgāraṃ pāvīsi.

25. And the Blessed One spent much of the night instructing the devotees of Pataligama in the Dhamma, rousing, edifying, and gladdening them, after which he dismissed them, saying: "The night is far advanced, householders. You may go at your convenience. "So be it, Lord." And the devotees of Pataligama rose from their seats, respectfully saluted the Blessed One, and keeping their right sides towards him, departed. And the Blessed One, soon after their departure, retired into privacy.

Pāṭaliputtanagaramāpanaṃ

152. Tena kho pana samayena sunidhavassakārā [sunidhavassakārā (syā. ka.)] magadhamahāmatṭā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibhāyā. Tena samayena sambahulā devatāyo sahasseva [sahasasseva (sī. pī. ka.), sahasseva (ṭikāyaṃ pāṭhantaraṃ), sahasasahasseva (udānaṭṭhakathā)] pāṭaligāme vatthūni pariggaṇhanti. Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmatṭānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmatṭānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmatṭānaṃ cittāni namanti nivesanāni māpetuṃ.

26. At that time Sunidha and Vassakara, the chief ministers of Magadha, were building a fortress at Pataligama in defense against the Vajjis. And deities in large numbers, counted in thousands, had taken possession of sites at Pataligama. In the region where deities of great power prevailed, officials of great power were bent on constructing edifices; and where deities of medium power and lesser power prevailed, officials of medium and lesser power were bent on constructing edifices.

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 [ko nu kho (sī. syā. pī. ka.)], ānanda, pāṭaligāme nagaraṃ māpenti”ti [māpetīti (sī. syā. pī. ka.)]? “Sunidhavassakārā, bhante, magadhamahāmatṭā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibhāyā”ti.

27. And the Blessed One saw with the heavenly eye, pure and transcending the faculty of men, the deities, counted in thousands, where they had taken possession of sites in Pataligama. And rising before the night was spent, towards dawn, the Blessed One addressed the Venerable Ananda thus: "Who is it, Ananda, that is erecting a city at Pataligama?" – "Sunidha and Vassakara, Lord, the chief ministers of Magadha, are building a fortress at Pataligama, in defence against the Vajjis."

“Seyyathāpi, ānanda, devehi tāvatimsehi saddhiṃ mantetvā, evameva kho, ānanda, sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibāhāya. Idhāhaṃ, ānanda, addasaṃ dibbena cakkhunā visuddhena atikkantamānusakena 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 āyatanam yāvatā vaṇippatho idaṃ agganagaraṃ bhavissati pāṭaliputtaṃ puṭabhedanaṃ. Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti – aggito vā udakato vā mithubhedā vā”ti.

28. "It is, Ananda, as if Sunidha and Vassakara had taken counsel with the gods of the Thirty-three. For I beheld, Ananda, with the heavenly eye, pure and transcending the faculty of men, a large number of deities, counted in thousands, that have taken possession of sites at Pataligama. In the region where deities of great power prevail, officials of great power are bent on constructing edifices; and where deities of medium and lesser power prevail, officials of medium and lesser power are bent on constructing edifices. Truly, Ananda, as far as the Aryan race extends and trade routes spread, this will be the foremost city Pataliputta, a trade-center. [\[16\]](#) But Pataliputta, Ananda, will be assailed by three perils — fire, water, and dissension."

153. Atha kho sunidhavassakārā magadhamahāmattā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavatā saddhiṃ sammodimsu, sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ atthaṃsu, ekamantaṃ tthitā kho sunidhavassakārā magadhamahāmattā bhagavantaṃ etadavocuṃ – “adhivāsetu no bhavaṃ gotamo ajjatanāya bhantaṃ saddhiṃ bhikkhusaṅghena”ti. Adhivāsesi bhagavā tuṅhībhāvena. Atha kho sunidhavassakārā magadhamahāmattā bhagavato adhivāsanaṃ viditvā yena sako āvasatho tenupasaṅkamimsu; upasaṅkamtivā sake āvasathe paṇītaṃ khādanīyaṃ bhojanīyaṃ paṇiyādāpetvā bhagavato kālaṃ ārocāpesuṃ – “kālo, bho gotama, niṭṭhitaṃ bhanta”nti.

29. Then Sunidha and Vassakara went to the Blessed One, and after courteous greeting to the Blessed One, and exchanging many pleasant words, they stood at one side and addressed him thus: "May the Venerable Gotama please accept our invitation for tomorrow's meal, together with the community of bhikkhus." And the Blessed One consented by his silence. Knowing the Blessed One's consent, Sunidha and Vassakara departed for their own abodes, where they had choice food, hard and soft, prepared. And when it was time, they announced to the Blessed One: "It is time, Venerable Gotama; the meal is ready."

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena sunidhavassakārānaṃ magadhamahāmattānaṃ āvasatho tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Atha kho sunidhavassakārā magadhamahāmattā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesuṃ sampavāresuṃ. Atha kho sunidhavassakārā magadhamahāmattā bhagavantaṃ bhuttāviṃ onītapattapaṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdīsu. Ekamantaṃ nīsinne kho sunidhavassakāre magadhamahāmatta bhagavā imāhi gāthāhi anumodi –

“Yasmiṃ padese kappeti, vāsaṃ paṇḍitajātiyo;
Sīlavantettha bhojetvā, saññate brahmacārayo [brahmacārino (syā.)].
“Yā tattha devatā āsuṃ, tāsam dakkhiṇamādise;
Tā pūjitā pūjayanti [pūjitā pūjayanti naṃ (ka.)], mānitā mānayanti naṃ.

“Tato naṃ anukampanti, mātā puttama orama;
Devataṇukampito poso, sada bhadrāni passati”ti.

Atha kho bhagavaṃ sunidhavassakāre magadhamahāmatte imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi.

Thereupon the Blessed One got ready in the forenoon, and taking bowl and robe, he went together with the community of bhikkhus to the abode of Sunidha and Vassakara, where he took the seat prepared for him. And Sunidha and Vassakara themselves attended on the community of bhikkhus headed by the Buddha, and served them with choice food, hard and soft. When the Blessed One had finished his meal and had removed his hand from the bowl, they took low seats and sat down at one side. And the Blessed One thanked them with these stanzas:

Wherever he may dwell, the prudent man
Ministers to the chaste and virtuous;
And having to these worthy ones made gifts,
He shares his merits with the local devas.

And so revered, they honor him in turn,
Are gracious to him even as a mother
Is towards her own, her only son;
And he who thus enjoys the devas' grace,
And is by them beloved, good fortune sees.
After this, the Blessed One rose from his seat and departed.

154. Tena kho pana samayena sunidhavassakārā magadhamahāmatte bhagavantaṃ piṭṭhito piṭṭhito anubandhā honti – “yena jja samaṇo gotamo dvārena nikkhamissati, taṃ gotamadvāraṃ nāma bhavissati. Yena titthena gaṅgaṃ nadiṃ tarissati, taṃ gotamatitthaṃ nāma bhavissati”ti. Atha kho bhagavaṃ yena dvārena nikkhami, taṃ gotamadvāraṃ nāma ahosi. Atha kho bhagavaṃ yena gaṅgā nadī tenupasaṅkami. Tena kho pana samayena gaṅgā nadī pūrā hoti samatittikā kākapeyyā. Appekacce manussa nāvaṃ pariyesanti, appekacce uḷumpaṃ pariyesanti, appekacce kullaṃ bandhanti apārā [pārā (sī. syā. ka.), orā (vi. mahāvagga)], pārāṃ gantukāmā. Atha kho bhagavaṃ – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva – gaṅgāya nadiyā orimatīre antarahito pārimatīre paccuṭṭhāsi saddhiṃ bhikkhusaṅghena.

32. Then Sunidha and Vassakara followed behind the Blessed One, step by step, saying: "Through whichever gate the recluse Gotama will depart today, that we will name the Gotama-gate; and the ford by which he will cross the river Ganges shall be named the Gotama-ford." And so it came to pass, where the gate was concerned. But when the Blessed One came to the river Ganges, it was full to the brim, so that crows could drink from it. And some people went in search of a boat or float, while others tied up a raft, because they desired to get across. But the Blessed One, as quickly as a strong man might stretch out his bent arm or draw in his outstretched arm, vanished from this side of the river Ganges, and came to stand on the yonder side, along with the Sangha of monks.

Addasā kho bhagavaṃ te manusse appekacce nāvaṃ pariyesante appekacce uḷumpaṃ pariyesante appekacce kullaṃ bandhante apārā pārāṃ gantukāme. Atha kho bhagavaṃ etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

“Ye taranti añṇavaṃ saraṃ, setuṃ katvāna visajja pallalāni;
kullaṃ hi jano pabandhati (sī. pī. ka.), tiṇṇā medhāvino janā”ti.

34. And the Blessed One saw the people who desired to cross searching for a boat or float, while others were binding rafts. And then the Blessed One, seeing them thus, gave forth the solemn utterance:

They who have bridged the ocean vast,
Leaving the lowlands far behind,
While others still their frail rafts bind,
Are saved by wisdom unsurpassed.

Ariyasaccakathā

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 sandhāviṭṭaṃ saṃsariṭṭaṃ mamañceva tumhākañca. Katamesaṃ catunnaṃ? Dukkhasa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāviṭṭaṃ saṃsariṭṭaṃ mamañceva tumhākañca. Dukkhasamudayassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāviṭṭaṃ saṃsariṭṭaṃ mamañceva tumhākañca. Dukkhanirodhasa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāviṭṭaṃ saṃsariṭṭaṃ mamañceva tumhākañca. Dukkhanirodhagāminiyā paṭipadāya, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāviṭṭaṃ saṃsariṭṭaṃ mamañceva tumhākañca. Tayidaṃ, bhikkhave, dukkhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhasamudayaṃ [dukkhasamudayo (syā.)] ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhanirodhaṃ [dukkhanirodho (syā.)] ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthidāni punabbhavo”ti.

1. Now the Blessed One spoke to the Venerable Ananda, saying: "Come, Ananda, let us go to Kotigama." – "So be it, Lord." And the Blessed One took up his abode at Kotigama together with a large community of bhikkhus. And the Blessed One addressed the bhikkhus, saying: "Bhikkhus, it is through not realizing, through not penetrating the Four Noble Truths that this long course of birth and death has been passed through and undergone by me as well as by you. What are these four? They are the noble truth of suffering; the noble truth of the origin of suffering; the noble truth of the cessation of suffering; and the noble truth of the way to the cessation of suffering. But now, bhikkhus, that these have been realized and penetrated, cut off is the craving for existence, destroyed is that which leads to renewed becoming, and there is no fresh becoming."

Idamavoca bhagavā. Idam vāvāna sugato athāparaṃ etadavoca satthā –

“Catunnaṃ ariyasaccānaṃ, yathābhūtaṃ adassanā;
Saṃsitaṃ dīghamaddhānaṃ, tāsū tāsveva jātisu.
Tāni etāni diṭṭhāni, bhavanetti samūhatā;
Ucchinnā mūlaṃ dukkhasa, natthi dāni punabbhavo”ti.

3. Thus it was said by the Blessed One. And the Happy One, the Master, further said:

Through not seeing the Four Noble Truths,
Long was the weary path from birth to birth.
When these are known, removed is rebirth's cause,
The root of sorrow plucked; then ends rebirth.

Tatrapī sudaṃ bhagavā koṭigāme viharanto etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti –
“iti sīlaṃ, iti samādhi, iti paññā. Silaparibhāvito samādhi mahapphalo hoti mahānisaṃso.
Samādhiparibhāvītā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva
āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā”ti.

4. And also at Kotigama the Blessed One often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

Anāvattidhammasambodhiparāyaṇā

156. Atha kho bhagavā koṭigāme yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi –
“āyāmānanda, yena nātikā [nādikā (syā. pī.)] tenupaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā
ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nātikā
tadavasari. Tatrapī sudaṃ bhagavā nātike viharati giṇṇakāvasathe. Atha kho āyasmā ānando yena
bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ
nisinno 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 [kakudho
(syā.)] nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo? Kālīmbo [kāliṅgo (pī.),
kāraḷimbo (syā.)] nāma, bhante, upāsako...pe... nikaṭo nāma, bhante, upāsako... kaṭissaho [kaṭissabho (sī.
pī.)] nāma, bhante, upāsako... tuṭṭho nāma, bhante, upāsako... santuṭṭho nāma, bhante, upāsako...
bhaddo [bhaṭo (syā.)] nāma, bhante, upāsako... subhaddo [subhaṭo (syā.)] nāma, bhante, upāsako nātike
kālaṅkato, tassa kā gati, ko abhisamparāyo”ti?

5. When the Blessed One had stayed at Kotigama as long as he pleased, he spoke to the Venerable Ananda, saying: "Come, Ananda, let us go to Nadika." – "So be it, Lord." And the Blessed One took up his abode in Nadika together with a large community of bhikkhus, staying in the Brick House. Then the Venerable Ananda approached the Blessed One and, after greeting him respectfully, sat down at one side. And he said to the Blessed One: "Here in Nadika, Lord, there have passed away the bhikkhu Salha and the bhikkhuni Nanda. Likewise there have passed away the layman Sudatta and the laywoman Sujata; likewise the layman Kakudha, Kalinga, Nikata, Katissabha, Tuttha, Santuttha, Bhadda, and Subhadda. What is their destiny, Lord? What is their future state?"

157. “Sāḷho, ānanda, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva
dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi. Nandā, ānanda, bhikkhunī pañcannaṃ
orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā
lokā. Sudatto, ānanda, upāsako tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā
sakadāgāmī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissati. Sujātā, ānanda, upāsikā tiṇṇaṃ
saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā [parāyanā (sī. syā. pī.

ka.]). Kukkuṭo, ānanda, upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

7. "The bhikkhu Salha, Ananda, through the destruction of the taints in this very lifetime has attained to the taint-free deliverance of mind and deliverance through wisdom, having directly known and realized it by himself. [17]

"The bhikkhuni Nanda, Ananda, through the destruction of the five lower fetters (that bind beings to the world of the senses), has arisen spontaneously (among the Suddhavaśa deities) and will come to final cessation in that very place, not liable to return from that world.

"The layman Sudatta, Ananda, through the destruction of the three fetters (self-belief, doubt, and faith in the efficacy of rituals and observances), and the lessening of lust, hatred, and delusion, has become a once-returned and is bound to make an end of suffering after having returned but once more to this world.

"The laywoman Sujata, Ananda, through the destruction of the three fetters has become a stream-enterer, and is safe from falling into the states of misery, assured, and bound for Enlightenment.

"The layman Kakudha, Ananda, through the destruction of the five lower fetters (that bind beings to the world of the senses), has arisen spontaneously (among the Suddhavaśa deities), and will come to final cessation in that very place, not liable to return from that world.

Kāḷiṃgo, 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 [chādhikā navuti (syā.)], ānanda, nātike upāsakā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti. Sātirekāni [dasātirekāni (syā.)], ānanda, pañcasatāni nātike upāsakā kālaṅkatā, tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

"So it is with Kalinga, Nikata, Katissabha, Tuttha, Santuttha, Bhadda, and Subhadda, and with more than fifty laymen in Nadika. More than ninety laymen who have passed away in Nadika, Ananda, through the destruction of the three fetters, and the lessening of lust, hatred, and delusion, have become once-returned and are bound to make an end of suffering after having returned but once more to this world. More than five hundred laymen who have passed away in Nadika, Ananda, through the complete destruction of the three fetters have become stream-enterers, and are safe from falling into the states of misery, assured, and bound for Enlightenment.

Dhammādāsadhammapariyāyā

158. "Anacchariyaṃ kho panetaṃ, ānanda, yaṃ manussabhūto kālaṅkareyya. Tasmim̐yeva [tasmim̐ tasmim̐ ce (sī. pī.), tasmim̐ tasmim̐ kho (syā.)] kālaṅkate tathāgataṃ upasaṅkamtivā etamatthaṃ pucchissatha, vihesā hesā, ānanda, tathāgatassa. Tasmātihānanda, dhammādāsaṃ nāma dhammapariyāyaṃ desessāmi, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya – 'khīṇanirayomhi khīṇatiracchānayoṇi khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti.

8. "But truly, Ananda, it is nothing strange that human beings should die. But if each time it happens you should come to the Tathagata and ask about them in this manner, indeed it would be troublesome to him. Therefore, Ananda, I will give you the teaching called the Mirror of the Dhamma, possessing which the noble disciple, should he so desire, can declare of himself: 'There is no more rebirth for me in hell, nor as an animal or ghost, nor in any realm of woe. A stream-enterer am I, safe from falling into the states of misery, assured am I and bound for Enlightenment.'"

159. "Katamo ca so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya – 'khīṇanirayomhi khīṇatiracchānayoṇi khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti?"

"Idhānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti – 'itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti.

9. "And what, Ananda, is that teaching called the Mirror of Dhamma, possessing which the noble disciple may thus declare of himself "In this case, Ananda, the noble disciple possesses unwavering faith in the Buddha thus: 'The Blessed One is an Arahant, the Fully Enlightened One, perfect in knowledge and conduct, the Happy One, the knower of the world, the paramount trainer of beings, the teacher of gods and men, the Enlightened One, the Blessed One.'

"Dhamme aveccappasādena samannāgato hoti – 'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī'ti.

"He possesses unwavering faith in the Dhamma thus: 'Well propounded by the Blessed One is the Dhamma, evident, timeless, [\[18\]](#) inviting investigation, leading to emancipation, to be comprehended by the wise, each for himself.'

"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.

"He possesses unwavering faith in the Blessed One's Order of Disciples thus: 'Well faring is the Blessed One's Order of Disciples, righteously, wisely, and dutifully: that is to say, the four pairs of men, the eight classes of persons. The Blessed One's Order of Disciples is worthy of honor, of hospitality, of offerings, of veneration — the supreme field for meritorious deeds in the world.'

"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 khīṇatiracchānayoṇi khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti."

"And he possesses virtues that are dear to the Noble Ones, complete and perfect, spotless and pure, which are liberating, praised by the wise, uninfluenced (by worldly concerns), and favorable to concentration of mind. This, Ananda, is the teaching called the Mirror of the Dhamma, whereby the noble disciple may thus know of himself: 'There is no more rebirth for me in hell, nor as an animal or

ghost, nor in any realm of woe. A stream-enterer am I, safe from falling into the states of misery, assured am I and bound for Enlightenment."

Tatrapi sudaṃ bhagavā nātike viharanto giñjakāvasathe etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti – "Iti sīlaṃ iti samādhi iti paññā. Sīlāparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvita paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā"ti.

And also in Nadika, in the Brick House, the Blessed One often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

160. Atha kho bhagavā nātike yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi – "āyāmānanda, 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 ambapālivaṇe. Tatra kho bhagavā bhikkhū āmantesi –

"Sato, bhikkhave, bhikkhu vihareyya sampajāno, ayaṃ vo amhākaṃ anusāsani. Kathañca, 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.

12. When the Blessed One had stayed in Nadika as long as he pleased, he spoke to the Venerable Ananda, saying: "Come, Ananda, let us go to Vesali." – "So be it, O Lord." And the Blessed One took up his abode in Vesali together with a large community of bhikkhus, and stayed in Ambapali's grove. Then the Blessed One addressed the bhikkhus, saying: "Mindful should you dwell, bhikkhus, clearly comprehending; thus I exhort you. And how, bhikkhus, is a bhikkhu mindful? When he dwells contemplating the body in the body, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world; and when he dwells contemplating feelings in feelings, the mind in the mind, and mental objects in mental objects, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world, then is he said to be mindful.

"Kathañca, bhikkhave, bhikkhu sampajāno hoti? Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭṭipattacivaradhāraṇe 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.

15. "And how, bhikkhus, does a bhikkhu have clear comprehension? When he remains fully aware of his coming and going, his looking forward and his looking away, his bending and stretching, his wearing of his robe and carrying of his bowl, his eating and drinking, masticating and savoring, his defecating and urinating, his walking, standing, sitting, lying down, going to sleep or keeping awake, his speaking or being silent, then is he said to have clear comprehension "Mindful should you dwell, bhikkhus, clearly comprehending; thus I exhort you."

Ambapālīgaṇikā

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 vesāliyā niyyāsī. Yena sako ārāmo tena pāyāsī. Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkami; upasaṅkamitvā 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 bhikkhusaṅghenā”ti. Adhivāsesī bhagavā tuṅhībhāvena. Atha kho ambapālī gaṇikā bhagavato adhivāsaṃ viditvā utṭhāyāsānā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

16. Then Ambapali the courtesan came to know: "The Blessed One, they say, has arrived at Vesali and is now staying in my Mango Grove." And she ordered a large number of magnificent carriages to be made ready, mounted one of them herself, and accompanied by the rest, drove out from Vesali towards her park. She went by carriage as far as the carriage could go, then alighted; and approaching the Blessed One on foot, she respectfully greeted him and sat down at one side. And the Blessed One instructed Ambapali the courtesan in the Dhamma and roused, edified, and gladdened her. Thereafter Ambapali the courtesan spoke to the Blessed One, saying: "May the Blessed One, O Lord, please accept my invitation for tomorrow's meal, together with the community of bhikkhus." And by his silence the Blessed One consented. Sure, then, of the Blessed One's consent, Ambapali the courtesan rose from her seat, respectfully saluted him, and keeping her right side towards him, took her departure.

Assosum kho vesālikā licchavī – “bhagavā kira vesāliṃ anuppatto vesāliyaṃ viharati ambapālivanē”ti. Atha kho te licchavī bhaddāni bhaddāni yānāni yojāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyā niyyiṃsu. Tatra ekacce licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālaṅkāra, ekacce licchavī pītā honti pītavaṇṇā pītavatthā pītālaṅkāra, ekacce licchavī lohitā honti lohitavaṇṇā lohitavatthā lohitālaṅkāra, ekacce licchavī odātā honti odātavaṇṇā odātavatthā odātālaṅkāra. Atha kho ambapālī gaṇikā daharānaṃ daharānaṃ licchavīnaṃ akkhena akkhaṃ cakkena cakkaṃ yugena yugaṃ paṭivaṭṭesi [parivattesi (vi. mahāvagga)]. 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 bhikkhusaṅghenā”ti. “Dehi, je ambapālī, etaṃ [ekaṃ (ka.)] bhattaṃ satahassenā”ti. “Sacepi me, ayyaputtā, vesāliṃ sāhāraṃ dassatha [dajjeyyātha (vi. mahāvagga)], evamaṃ taṃ [evampi mahantaṃ (syā.), evaṃ mahantaṃ (sī. pī.)] bhattaṃ na dassāmi”ti [neva dajjāhaṃ taṃ bhattanti (vi. mahāvagga)]. Atha kho te licchavī aṅgulīṃ phoṭesum – “jitamha [jitamhā (bahūsu)] vata bho ambakāya, jitamha vata bho ambakāyā”ti [“jitamhā vata bho ambapālīkāya vañcitamhā vata bho ambapālīkāyā”ti (syā.)]. Atha kho te licchavī yena ambapālivanānaṃ tena pāyīṃsu.

18. Then the Licchavi of Vesali came to know: "The Blessed One, they say, has arrived at Vesali and is now staying in Ambapali's grove." And they ordered a large number of magnificent carriages to be made ready, each mounted one, and accompanied by the rest, drove out from Vesali. Now, of these Licchavis, some were in blue, with clothing and ornaments all of blue, while others were in yellow, red, and white. And it so happened that Ambapali the courtesan drove up against the young Licchavis, axle by axle, wheel by wheel, and yoke by yoke. Thereupon the Licchavis exclaimed: "Why do you drive up against us in this fashion, Ambapali?" – "Thus it is, indeed, my princes, and not otherwise! For the Blessed One is

invited by me for tomorrow's meal, together with the community of bhikkhus!" – "Give up the meal, Ambapali, for a hundred thousand!" But she replied: "Even if you were to give me Vesali, sirs, together with its tributary lands, I would not give up a meal of such importance." Then the Licchavis snapped their fingers in annoyance: "See, friends! We are defeated by this mango lass! We are utterly outdone by this mango lass!" But they continued on their way to Ambapali's grove.

Addasā kho bhagavā te licchavī dūratova āgacchante. Disvāna bhikkhū āmantesi – “yesaṃ [yehi (vi. mahāvagga)], bhikkhave, bhikkhūnaṃ devā tāvatimaṃsā aditṭhapubbā, oloketha, bhikkhave, licchavipariṣaṃ; apaloketha, bhikkhave, licchavipariṣaṃ; upasaṃharatha, bhikkhave, licchavipariṣaṃ – tāvatimaṃsadasa”nti. Atha kho te licchavī yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkamiṃsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te licchavī bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho te licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ etadavocaṃ – “adhivāsetu no, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti. Atha kho bhagavā te licchavī etadavoca – “adhivutthaṃ [adhivāsitaṃ (syā.)] kho me, licchavī, svātanāya ambapāliyaṃ gaṇikāya bhatta”nti. Atha kho te licchavī aṅguliṃ phoṭesumaṃ – “jitamha vata bho ambakāya, jitamha vata bho ambakāyā”ti. Atha kho te licchavī bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

20. And the Blessed One beheld the Licchavis from afar, as they drove up. Then he spoke to the bhikkhus, saying: "Those of you, bhikkhus, who have not yet seen the Thirty-three gods, may behold the assembly of the Licchavis, and may gaze on them, for they are comparable to the assembly of the Thirty-three gods." Then the Licchavis drove their carriages as far as the carriages could go, then alighted; and approaching the Blessed One on foot, they respectfully greeted him and sat down at one side. The Blessed One instructed the Licchavis in the Dhamma, and roused, edified, and gladdened them. Thereafter the Licchavis spoke to the Blessed One, saying: "May the Blessed One, O Lord, please accept our invitation for tomorrow's meal, together with the community of bhikkhus." – "The invitation for tomorrow's meal, Licchavis, has been accepted by me from Ambapali the courtesan." Then the Licchavis snapped their fingers in annoyance: "See, friends! We are defeated by this mango lass! We are utterly outdone by this mango lass!" And then the Licchavis, approving of the Blessed One's words and delighted with them, rose from their seats, respectfully saluted him, and keeping their right sides towards him, took their departure.

162. Atha kho ambapālī gaṇikā tassā rattiyaṃ accayena sake ārāme paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesī – “kālo, bhante, niṭṭhitaṃ bhatta”nti. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena ambapāliyaṃ gaṇikāya nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Atha kho ambapālī gaṇikā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho ambapālī gaṇikā bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aṅṅataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho ambapālī gaṇikā bhagavantaṃ etadavoca – “imāhaṃ, bhante, ārāmaṃ buddhappamukhassa bhikkhusaṅghassa dammī”ti. Paṭiggahesi bhagavā ārāmaṃ. Atha kho bhagavā ambapāliṃ gaṇikaṃ dhammiyā kathāya sandassetvā samādāpetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmi.

23. Then, after the night had passed, Ambapali the courtesan had choice food, hard and soft, prepared in her park, and announced it to the Blessed One: "It is time, O Lord; the meal is ready." Thereupon the Blessed One got ready in the forenoon, and taking bowl and robe, he went together with the community

of bhikkhus to Ambapali's dwelling, and there he took the seat prepared for him. And Ambapali herself attended on the community of bhikkhus headed by the Buddha, and served them with choice food, hard and soft. And when the Blessed One had finished his meal and had removed his hand from his bowl, Ambapali the courtesan took a low seat, and placing herself at one side, spoke to the Blessed One, saying: "This park, O Lord, I offer to the community of bhikkhus headed by the Buddha." And the Blessed One accepted the park. He then instructed Ambapali in the Dhamma, and having roused, edified, and gladdened her, he rose from his seat and departed.

Tatrapī sudamaṃ bhagavā vesāliyaṃ viharanta ambapālivane etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti – "iti sīlaṃ, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisamsa. Samādhiparibhāvitā paññā mahapphalā hoti mahānisamsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā"ti.

25. And also at Vesali, in Ambapali's grove, the Blessed One often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

Veļuvagāmaṃ assūpagamaṃ

163. Atha kho bhagavā ambapālivane yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi – "āyāmaṇanda, yena veļuvagāmaṃ [beļuvagāmaṃ (sī. pī.)] tenupasaṅkamissāma"ti. "Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena veļuvagāmaṃ tadavasari. Tatra sudamaṃ bhagavā veļuvagāmake viharati. Tatra kho bhagavā bhikkhū āmantesi – "etha tumhe, bhikkhave, samantā vesāliṃ yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upetha [upagacchatha (syā.)]. Ahaṃ pana idheva veļuvagāmake vassaṃ upagacchāmi"ti. "Evaṃ, bhante"ti kho te bhikkhū bhagavato paṭissutvā samantā vesāliṃ yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upagacchiṃsu. Bhagavā pana tattheva veļuvagāmake vassaṃ upagacchi.

164. Atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bāḷhā vedanā vattanti māraṇantikā. Tā sudamaṃ bhagavā sato sampajāno adhvāsesi avihaññaṃāno.

26. When the Blessed One had stayed in Ambapali's grove as long as he pleased, he spoke to the Venerable Ananda, saying: "Come, Ananda, let us go to the village of Beluva." – "So be it, Lord." And the Blessed One took up his abode in the village of Beluva together with a large community of bhikkhus. At that time the Blessed One spoke to the bhikkhus, saying: "Go now, bhikkhus, and seek shelter anywhere in the neighborhood of Vesali where you are welcome, among acquaintances and friends, and there spend the rainy season. As for me, I shall spend the rainy season in this very place, in the village of Beluva." – "So be it, O Lord," the bhikkhus said. But when the Blessed One had entered upon the rainy season, there arose in him a severe illness, and sharp and deadly pains came upon him. And the Blessed One endured them mindfully, clearly comprehending and unperturbed.

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 [gilānavuṭṭhito (saddanīti)] aciravuṭṭhito gelaññā vihārā nikkhamma vihārapacchāyāyaṃ paññatte āsane nisīdi.

29. Then it occurred to the Blessed One: "It would not be fitting if I came to my final passing away without addressing those who attended on me, without taking leave of the community of bhikkhus. Then let me suppress this illness by strength of will, resolve to maintain the life process, and live on." And the Blessed One suppressed the illness by strength of will, resolved to maintain the life process, and lived on. So it came about that the Blessed One's illness was allayed. And the Blessed One recovered from that illness; and soon after his recovery he came out from his dwelling place and sat down in the shade of the building, on a seat prepared for him.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamtīvā 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 gelaṅṅena, api ca me, bhante, ahosi kācideva assāsamattā – 'na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṅghaṃ ārabba kiñcideva udāharati'"ti.

Then the Venerable Ananda approached the Blessed One, respectfully greeted him, and sitting down at one side, he spoke to the Blessed One, saying: "Fortunate it is for me, O Lord, to see the Blessed One at ease again! Fortunate it is for me, O Lord, to see the Blessed One recovered! For truly, Lord, when I saw the Blessed One's sickness it was as though my own body became weak as a creeper, every thing around became dim to me, and my senses failed me. Yet, Lord, I still had some little comfort in the thought that the Blessed One would not come to his final passing away until he had given some last instructions respecting the community of bhikkhus."

165. "Kiṃ panānanda, bhikkhusaṅgho mayi paccāsīsatī [paccāsīmsatī (sī. syā.)]? Desito, ānanda, mayā dhammo anantaraṃ abāhiraṃ karitvā. Natthānanda, tathāgatassa dhammesu ācariyamuṭṭhi. Yassa nūna, ānanda, evamassa – 'ahaṃ bhikkhusaṅghaṃ pariharissāmī'ti vā 'mamuddesiko bhikkhusaṅgho'ti vā, so nūna, ānanda, bhikkhusaṅghaṃ ārabba kiñcideva udāhareyya. Tathāgatassa kho, ānanda, na evaṃ hoti – 'ahaṃ bhikkhusaṅghaṃ pariharissāmī'ti vā 'mamuddesiko bhikkhusaṅgho'ti vā. Sakim [kiṃ (sī. pī.)], ānanda, tathāgato bhikkhusaṅghaṃ ārabba kiñcideva udāharissati.

32. [The Blessed One answered him, saying:] "What more does the community of bhikkhus expect from me, Ananda? I have set forth the Dhamma without making any distinction of esoteric and exoteric doctrine; there is nothing, Ananda, with regard to the teachings that the Tathagata holds to the last with the closed fist of a teacher who keeps some things back. Whosoever may think that it is he who should lead the community of bhikkhus, or that the community depends upon him, it is such a one that would have to give last instructions respecting them. But, Ananda, the Tathagata has no such idea as that it is he who should lead the community of bhikkhus, or that the community depends upon him. So what instructions should he have to give respecting the community of bhikkhus?"

Ahaṃ kho panānanda, etarahi jiṇṇo vuddho mahallako addhagato vayoanuppatto. Āsītko me vayo vattati. Seyyathāpi, ānanda, jajjarasakaṭaṃ veṭhamissakena [veḷumissakena (syā.), veghamissakena (pī.), vedhamissakena, vekhamissakena (ka.)] 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.

"Now I am frail, Ananda, old, aged, far gone in years. This is my eightieth year, and my life is spent. Even as an old cart, Ananda, is held together with much difficulty, so the body of the Tathagata is kept going only with supports. It is, Ananda, only when the Tathagata, disregarding external objects, with the cessation of certain feelings, attains to and abides in the signless concentration of mind, [19] that his body is more comfortable. Therefore, Ananda, be islands unto yourselves, refuges unto yourselves, seeking no external refuge; with the Dhamma as your island, the Dhamma as your refuge, seeking no other refuge.

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.

Dutiyabhāṇavāro.

"And how, Ananda, is a bhikkhu an island unto himself, a refuge unto himself, seeking no external refuge; with the Dhamma as his island, the Dhamma as his refuge, seeking no other refuge? "When he dwells contemplating the body in the body, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world; when he dwells contemplating feelings in feelings, the mind in the mind, and mental objects in mental objects, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world, then, truly, he is an island unto himself, a refuge unto himself, seeking no external refuge; having the Dhamma as his island, the Dhamma as his refuge, seeking no other refuge. Those bhikkhus of mine, Ananda, who now or after I am gone, abide as an island unto themselves, as a refuge unto themselves, seeking no other refuge; having the Dhamma as their island and refuge, seeking no other refuge: it is they who will become the highest, [20] if they have the desire to learn."

Nimittobhāsakathā

166. Atha kho bhagavā pubbaṅhasamayam nivāsetvā pattaṭṭhāpamādaya vesāliṃ piṇḍāya pāvīsi. Vesāliyam piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto āyasmantaṃ ānandaṃ āmantesi – “gaṇhāhi, ānanda, nisīdanaṃ, yena cāpālam cetiyam [pāvālam (cetiyaṃ (syā.))] tenupasaṅkamissāma divā vihārāyā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Atha kho bhagavā yena cāpālam cetiyam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Āyasmāpi kho ānando bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

167. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadvoca – “ramaṇīyā, ānanda, vesālī, ramaṇīyam udenam cetiyam, ramaṇīyam gotamakaṃ cetiyam, ramaṇīyam sattambaṃ [sattambakam (pī.)] cetiyam, ramaṇīyam bahuputtaṃ cetiyam, ramaṇīyam sārandaḍaṃ cetiyam, ramaṇīyam cāpālam cetiyam.

1. Then the Blessed One, getting ready in the forenoon, took bowl and robe and went into Vesali for alms. After the alms round and meal, on his return, he spoke to the Venerable Ananda, saying: "Take up a mat, Ananda, and let us spend the day at the Capala shrine." – "So be it, Lord." And the Venerable Ananda took up a mat and followed behind the Blessed One, step by step. And the Blessed One went to the Capala shrine and sat down on the seat prepared for him. And when the Venerable Ananda had seated

himself at one side after he had respectfully saluted the Blessed One, the Lord said to him: "Pleasant, Ananda, is Vesali; pleasant are the shrines of Udena, Gotamaka, Sattambaka, Bahuputta, Sarandada, and Capala."

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvesesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno [ākaṅkhamāno (?)], ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvesesaṃ vā”ti. Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ; na bhagavantaṃ yāci – “tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna”nti, yathā taṃ mārena pariyaṭṭhitacitto.

3. [And the Blessed One said:] "Whosoever, Ananda, has developed, practiced, employed, strengthened, maintained, scrutinized, and brought to perfection the four constituents of psychic power could, if he so desired, remain throughout a world-period or until the end of it. [21] The Tathagata, Ananda, has done so. Therefore the Tathagata could, if he so desired, remain throughout a world-period or until the end of it." But the Venerable Ananda was unable to grasp the plain suggestion, the significant prompting, given by the Blessed One. As though his mind was influenced by Mara, [22] he did not beseech the Blessed One: "May the Blessed One remain, O Lord!. May the Happy One remain, O Lord, throughout the world-period, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men!"

Dutiyaṃpi kho bhagavā...pe... tatiyaṃpi kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvesesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvesesaṃ vā”ti. Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ; na bhagavantaṃ yāci – “tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna”nti, yathā taṃ mārena pariyaṭṭhitacitto. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “gaccha tvaṃ, ānanda, yassadāni kālaṃ maññasī”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā uṭṭhāyāsānā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā avidūre aññatarasmiṃ rukkhamaṇe nisīdi.

5. And when for a second and a third time the Blessed One repeated his words, the Venerable Ananda remained silent. Then the Blessed One said to the Venerable Ananda: "Go now, Ananda, and do as seems fit to you." – "Even so, O Lord." And the Venerable Ananda, rising from his seat, respectfully saluted the Blessed One, and keeping his right side towards him, took his seat under a tree some distance away.

Mārayācanakathā

168. Atha kho māro pāpimā acirapakkante āyasmante ānande yena bhagavā tenupasaṅkami; upasaṅkamtivā ekamantaṃ atṭhāsī. 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 vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānī [uttāniṃ (ka.), uttāni (sī. pī.)] karissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessantīti.

7. And when the Venerable Ananda had gone away, Mara, the Evil One, approached the Blessed One. And standing at one side he spoke to the Blessed One, saying: "Now, O Lord, let the Blessed One come to his final passing away; let the Happy One utterly pass away! The time has come for the Parinibbana of the Lord. For the Blessed One, O Lord, spoke these words to me: 'I shall not come to my final passing away, Evil One, until my bhikkhus and bhikkhunis, laymen and laywomen, have come to be true disciples — wise, well disciplined, apt and learned, preservers of the Dhamma, living according to the Dhamma, abiding by the appropriate conduct, and having learned the Master's word, are able to expound it, preach it, proclaim it, establish it, reveal it, explain it in detail, and make it clear; until, when adverse opinions arise, they shall be able to refute them thoroughly and well, and to preach this convincing and liberating Dhamma.' [23]

Etarahi kho pana, bhante, bhikkhū bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, 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 vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessantīti. Etarahi kho pana, bhante, bhikkhuniyo bhagavato sāvikā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, 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 vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessantīti. Etarahi kho pana, bhante, upāsakā bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, 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 upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā

sāmīcippaṭṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti'ti. Etarahi kho pana, bhante, upāsikā bhagavato sāvīkā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭṭipannā sāmīcippaṭṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, 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 idaṃ brahmacariyaṃ na iddhaṃ ceva bhavissati phītañca vitthārikaṃ bāhujāññaṃ puthubhūtaṃ yāva devamanussehi suppakāsita’nti. Etarahi kho pana, bhante, bhagavato brahmacariyaṃ iddhaṃ ceva phītañca vitthārikaṃ bāhujāññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ. Parinibbātudāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālodāni, bhante, bhagavato”ti.

8. "And now, O Lord, bhikkhus and bhikkhunis, laymen and laywomen, have become the Blessed One's disciples in just this way. So, O Lord, let the Blessed One come to his final passing away! The time has come for the Parinibbana of the Lord. For the Blessed One, O Lord, spoke these words to me: 'I shall not come to my final passing away, Evil One, until this holy life taught by me has become successful, prosperous, far-renowned, popular, and widespread, until it is well proclaimed among gods and men.' And this too has come to pass in just this way. So, O Lord, let the Blessed One come to his final passing away, let the Happy One utterly pass away! The time has come for the Parinibbana of the Lord."

Evaṃ vutte bhagavā māraṃ pāpimantaṃ etadavoca – “apposukko tvaṃ, pāpima, hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati”ti.

9. When this was said, the Blessed One spoke to Mara, the Evil One, saying: "Do not trouble yourself, Evil One. Before long the Parinibbana of the Tathagata will come about. Three months hence the Tathagata will utterly pass away."

Āyusañkhāra-ossajjanam

169. Atha kho bhagavā cāpāle cetiye sato sampajāno āyusañkhāraṃ ossaji. Ossaṭṭhe ca bhagavatā āyusañkhāre mahābhūmicālo ahoṣi bhīṃsanako salomahaṃso [lomahaṃso (syā.)], devadundubhiyo [devadudrabhiyo (ka.)] ca phaliṃsu. Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

“Tulamatañca sambhavaṃ, bhavaśaṅkhāramavassaji muni;
Ajjhattarato samāhito, abhindi kavacamivattasambhava”nti.

10. And at the Capala shrine the Blessed One thus mindfully and clearly comprehending renounced his will to live on. And upon the Lord's renouncing his will to live on, there came a tremendous earthquake, dreadful and astonishing, and thunder rolled across the heavens. And the Blessed One beheld it with understanding, and made this solemn utterance:

What causes life, unbounded or confined [24] —
His process of becoming [25] — this the Sage
Renounces. With inward calm and joy he breaks,
As though a coat of mail, his own life's cause. [26]

Mahābhūmicālahetu

170. Atha kho āyasmato ānandassa etadahosi – “acchariyaṃ vata bho, abbhutaṃ vata bho, mahā vatāyaṃ bhūmicālo; sumahā vatāyaṃ bhūmicālo bhiṃsanako salomahaṃso; devadundubhiyo ca phaliṃsu. Ko nu kho hetu ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – “acchariyaṃ, bhante, abbhutaṃ, bhante, mahā vatāyaṃ, bhante, bhūmicālo; sumahā vatāyaṃ, bhante, bhūmicālo bhiṃsanako salomahaṃso; devadundubhiyo ca phaliṃsu. Ko nu kho, bhante, hetu ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?

11. Then it came to the mind of the Venerable Ananda: "Marvellous it is indeed, and most wonderful! The earth shakes mightily, tremendously! Dreadful and astonishing it is, how the thunders roll across the heavens! What could be the reason, what the cause, that so mighty an earthquake should arise?" And the Venerable Ananda approached the Blessed One, and respectfully greeting him, sat down at one side. Then he spoke to the Blessed One, saying: "Marvellous it is indeed, and most wonderful! The earth shakes mightily, tremendously! Dreadful and astonishing it is how the thunders roll across the heavens! What could be the reason, what the cause, that so mighty an earthquake should arise?"

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.

13. [Then the Blessed One said:] "There are eight reasons, Ananda, eight causes for a mighty earthquake to arise. What are those eight? "This great earth, Ananda, is established upon liquid, the liquid upon the atmosphere, and the atmosphere upon space. And when, Ananda, mighty atmospheric disturbances take place, the liquid is agitated. And with the agitation of the liquid, tremors of the earth arise. This is the first reason, the first cause for the arising of mighty earthquakes.

“Puna caparaṃ, ānanda, samaṇo vā hoti brāhmaṇo vā iddhimā cetovasippatto, devo vā mahiddhiko mahānubhāvo, tassa parittā pathavīsaññā bhāvitā hoti, appamāṇā āposaññā. So imaṃ pathaviṃ kampeti saṅkampeti sampakampeti sampavedheti. Ayaṃ dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya.

15. "Again, Ananda, when an ascetic or holy man of great power, one who has gained mastery of his mind, or a deity who is mighty and potent, develops intense concentration on the delimited aspect of the earth element, and to a boundless degree on the liquid element, he, too, causes the earth to tremble, quiver, and shake. This is the second reason, the second cause for the arising of mighty earthquakes.

“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 saṅkampi sampakampi sampavedhati. Ayaṃ pañcama hetu pañcama paccayo mahato bhūmicālassa pātubhāvāya.

“Puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ dhammacakkaṃ pavatteti, tadāyaṃ pathavī kampati saṅkampi sampakampi sampavedhati. Ayaṃ chaṭṭho hetu chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya.

“Puna caparaṃ, ānanda, yadā tathāgato sato sampajāno āyusaṅkhāraṃ ossajjati, tadāyaṃ pathavī kampati saṅkampi sampakampi sampavedhati. Ayaṃ sattamo hetu sattamo paccayo mahato bhūmicālassa pātubhāvāya.

“Puna caparaṃ, ānanda, yadā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati, tadāyaṃ pathavī kampati saṅkampi sampakampi sampavedhati. Ayaṃ aṭṭhamo hetu aṭṭhamo paccayo mahato bhūmicālassa pātubhāvāya. Ime kho, ānanda, aṭṭha hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāyā”ti.

16-21. "Again, Ananda, when the Bodhisatta departs from the Tusita realm and descends into his mother's womb, mindfully and clearly comprehending; and when the Bodhisatta comes out from his mother's womb, mindfully and clearly comprehending; and when the Tathagata becomes fully enlightened in unsurpassed, supreme Enlightenment; when the Tathagata sets rolling the excellent Wheel of the Dhamma; when the Tathagata renounces his will to live on; and when the Tathagata comes to pass away into the state of Nibbana in which no element of clinging remains — then, too, Ananda, this great earth trembles, quivers, and shakes. These, Ananda, are the eight reasons, the eight causes for a great earthquake to arise. [27]

Aṭṭha parisā

172. “Aṭṭha kho imā, ānanda, parisā. Katamā aṭṭha? Khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā [cātummahārājikaparisā (sī. syā. kaṃ. pī.)], tāvatīṃsaparisā, māraparisā, brahmaparisā. Abhijānāmi kho panāhaṃ, ānanda, anekasataṃ khattiyaparisamaṃ upasaṅkamitā. Tatrapī mayā sannisinnapubbaṃ ceva sallapitapubbañca sākacchā ca samāpajjitapubbā. Tattha yādisako tesamaṃ vaṇṇo hoti, tādisako mayhaṃ vaṇṇo hoti. Yādisako tesamaṃ saro hoti, tādisako mayhaṃ saro hoti. Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṃsemi. Bhāsamānañca maṃ na jānanti – ‘ko nu kho ayaṃ bhāsati devo vā manusso vā’ti? Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. Antarahitañca maṃ na jānanti – ‘ko nu kho ayaṃ antarahito devo vā manusso vā’ti? Abhijānāmi kho panāhaṃ, ānanda, anekasataṃ brāhmaṇaparisamaṃ...pe... gahapatiparisamaṃ... samaṇaparisamaṃ... cātumahārājikaparisamaṃ... tāvatīṃsaparisamaṃ... māraparisamaṃ... brahmaparisamaṃ upasaṅkamitā. Tatrapī mayā sannisinnapubbaṃ ceva sallapitapubbañca sākacchā ca samāpajjitapubbā. Tattha yādisako tesamaṃ vaṇṇo hoti, tādisako mayhaṃ vaṇṇo hoti. Yādisako tesamaṃ saro hoti, tādisako mayhaṃ saro hoti. Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṃsemi. Bhāsamānañca maṃ na jānanti – ‘ko nu kho ayaṃ bhāsati devo vā manusso vā’ti? Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. Antarahitañca maṃ na jānanti – ‘ko nu kho ayaṃ antarahito devo vā manusso vā’ti? Imā kho, ānanda, aṭṭha parisā.

22. "Now there are eight kinds of assemblies, Ananda, that is to say, assemblies of nobles, brahmins, householders, ascetics, of the Four Great Kings, of the Thirty-three gods, of Maras, and of Brahmas. And

I recall, Ananda, how I have attended each of these eight kinds of assemblies, amounting to hundreds. [28] And before seating myself and starting the conversation or the discussion, I made my appearance resemble theirs, my voice resemble theirs. And so I taught them the Dhamma, and roused, edified, and gladdened them. Yet while I was speaking to them thus, they did not know me, and they would enquire of one another, asking: 'Who is he that speaks to us? Is it a man or a god?' – "Then having taught them the Dhamma, and roused, edified, and gladdened them, I would straightaway vanish. And when I had vanished, too, they did not know me, and they would enquire of one another, asking: 'Who is he that has vanished? Is it a man or a god?' – "And such, Ananda, are the eight kinds of assemblies.

Aṭṭha abhibhāyatanāni

173. "Aṭṭha kho imāni, ānanda, abhibhāyatanāni. Katamāni aṭṭha? Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. 'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ paṭhamaṃ abhibhāyatanam.

24. "Now there are eight fields of mastery, [29] Ananda. What are those eight? When one, perceiving forms subjectively, [30] sees small forms, beautiful or ugly, external to himself, [31] and mastering them, is aware that he perceives and knows them as they are — this is the first field of mastery.

"Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. 'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ dutiyaṃ abhibhāyatanam.

"Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. 'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ tatiyaṃ abhibhāyatanam.

"Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. 'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ catutthaṃ abhibhāyatanam.

26. "When one, perceiving forms subjectively, sees large forms, beautiful or ugly, external to himself, and mastering them, is aware that he perceives and knows them as they are — this is the second field of mastery.

27. "When one, not perceiving forms subjectively, [32] sees small forms, beautiful or ugly, external to himself, and mastering them, is aware that he perceives and knows them as they are — this is the third field of mastery.

28. "When one, not perceiving forms subjectively, sees large forms, beautiful or ugly, external to himself, and mastering them, is aware that he perceives and knows them as they are — this is the fourth field of mastery.

"Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇam nīlanidassanam nīlanibhāsam. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇam nīlanidassanam nīlanibhāsam. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. 'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ pañcamaṃ abhibhāyatanam.

29. "When one, not perceiving forms subjectively, sees forms external to himself that are blue, blue in color, of a blue luster like the blossoms of flax, or like fine Benares muslin which, burnished on both sides, is blue, blue in color, of a blue luster — when such a one sees forms external to himself that are blue, and mastering them, is aware that he perceives and knows them as they are — this is the fifth field of mastery.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ chaṭṭhaṃ abhibhāyatanam.

30. "When one, not perceiving forms subjectively, sees forms external to himself that are yellow, yellow in color, of a yellow luster like the Kanikara blossom, or like fine Benares muslin which, burnished on both sides, is yellow, yellow in color, of a yellow luster — when such a one sees forms external to himself that are yellow, and mastering them, is aware that he perceives and knows them as they are — this is the sixth field of mastery.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḥkāni lohitaḥkavaṇṇāni lohitaḥkanidassanāni lohitaḥkanibhāsāni. Seyyathāpi nāma bandhujīvakaḥpupphaṃ lohitaḥkaṃ lohitaḥkavaṇṇaṃ lohitaḥkanidassanaṃ lohitaḥkanibhāsaṃ. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitaḥkaṃ lohitaḥkavaṇṇaṃ lohitaḥkanidassanaṃ lohitaḥkanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḥkāni lohitaḥkavaṇṇāni lohitaḥkanidassanāni lohitaḥkanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ sattamaṃ abhibhāyatanam.

31. "When one, not perceiving forms subjectively, sees forms external to himself that are red, red in color, of a red luster like the Bandhujivaka blossom, or like fine Benares muslin which, burnished on both sides, is red, red in color, of a red luster — when such a one sees forms external to himself that are red, and mastering them, is aware that he perceives and knows them as they are — this is the seventh field of mastery.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni. Seyyathāpi nāma osadhitarakā odātā odātavaṇṇā odātānidassanā odātānibhāsā. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātaṃ odātavaṇṇaṃ odātānidassanaṃ odātānibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ aṭṭhamaṃ abhibhāyatanam. Imāni kho, ānanda, aṭṭha abhibhāyatanāni.

32. "When one, not perceiving forms subjectively, sees forms external to himself that are white, white in color, of a white luster like the morning star, or like fine Benares muslin which, burnished on both sides, is white, white in color, of a white luster — when such a one sees forms external to himself that are white, and mastering them, is aware that he perceives and knows them as they are — this is the eighth field of mastery. These, Ananda, are the eight fields of mastery.

Aṭṭha vimokkhā

174. “Aṭṭha kho ime, ānanda, vimokkhā. Katame aṭṭha? Rūpī rūpāni passati, ayaṃ paṭhama vimokkha. Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati, ayaṃ dutiyo vimokkha. Subhanteva adhimutto hoti, ayaṃ tatiyo vimokkha. Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsaṇāñcāyatanaṃ upasampajja viharati, ayaṃ catuttho vimokkha. Sabbaso ākāsaṇāñcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati, ayaṃ pañcama vimokkha. Sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanaṃ upasampajja viharati, ayaṃ chaṭṭho vimokkha.

Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ayaṃ sattamo vimokkho. Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, ayaṃ aṭṭhama vimokkho. Ime kho, ānanda, aṭṭha vimokkhā.

33. "Now there are eight liberations, Ananda. What are those eight? [33] "Oneself having form, [34] one perceives forms; this is the first liberation. – Being unaware of one's own form, one perceives forms external to oneself; this is the second liberation. – Experiencing loveliness, one is intent upon it; [35] this is the third liberation. – By utterly transcending the perceptions of matter, by the disappearance of the perceptions of sense-reaction, and by giving no attention to diversity-perceptions, one becomes aware of, attains to, and abides in the sphere of infinite space; this is the fourth liberation. – By utterly transcending the sphere of infinite space, one becomes aware of, attains to, and abides in the sphere of infinite consciousness; this is the fifth liberation. – By utterly transcending the sphere of infinite consciousness, one becomes aware of, attains to, and abides in the sphere of nothingness; this is the sixth liberation. – By utterly transcending the sphere of nothingness, one attains to and abides in the sphere of neither-perception-nor-non-perception; this is the seventh liberation. – By utterly transcending the sphere of neither-perception-nor-non-perception, one attains to and abides in the cessation of perception and sensation; this is the eighth liberation. These, Ananda, are the eight liberations.

175. “Ekamidāhaṃ, ānanda, samayaṃ uruvelāyaṃ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho. Atha kho, ānanda, māro pāpimā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, ānanda, māro pāpimā maṃ etadavoca – ‘parinibbātudāni, bhante, bhagavā; parinibbātu sugato, parinibbānakālodāni, bhante, bhagavato’ti. Evaṃ vutte ahaṃ, ānanda, māraṃ pāpimantaṃ etadavocaṃ –

“Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajjissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.

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

“Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajjissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.

“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 vibhajjissanti uttānīkarissanti, 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.

42. "There was a time, Ananda, when I dwelt at Uruvela, on the bank of the Nerañjara River, at the foot of the goatherds' banyan-tree, soon after my supreme Enlightenment. And Mara, the Evil One, approached me, saying: 'Now, O Lord, let the Blessed One come to his final passing away! Let the Happy One utterly pass away! The time has come for the Parinibbana of the Lord.' – Then, Ananda, I answered Mara, the Evil One, saying: 'I shall not come to my final passing away, Evil One, until my bhikkhus and bhikkhunis, laymen and laywomen, have come to be true disciples — wise, well disciplined, apt and learned, preservers of the Dhamma, living according to the Dhamma, abiding by appropriate conduct and, having learned the Master's word, are able to expound it, preach it, proclaim it, establish it, reveal it, explain it in detail, and make it clear; until, when adverse opinions arise, they shall be able to refute them thoroughly and well, and to preach this convincing and liberating Dhamma. I shall not come to my final passing away, Evil One, until this holy life taught by me has become successful, prosperous, far-renowned, popular, and widespread, until it is well proclaimed among gods and men.'

176. “Idāneva kho, ānanda, ajja cāpāle cetiye māro pāpimā yenāhaṃ tenupasaṅkami; upasaṅkamtivā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, ānanda, māro pāpimā maṃ etadavoca – ‘parinibbātudāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālodāni, bhante, bhagavato. Bhāsītā kho panesā, bhante, bhagavatā vācā – “na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti...pe... yāva me bhikkhuniyo na sāvikā bhavissanti...pe... yāva me upāsakā na sāvakā bhavissanti...pe... yāva me upāsikā na sāvikā 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.

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.

45. "And again today, Ananda, at the Capala shrine, Mara, the Evil One, approached me, saying: 'Now, O Lord, bhikkhus and bhikkhunis, laymen and laywomen, have come to be true disciples of the Blessed One — wise, well disciplined, apt and learned, preservers of the Dhamma, living according to the Dhamma, abiding in the appropriate conduct, and having learned the Master's word, are able to expound it, preach it, proclaim it, establish it, reveal it, explain it in detail, and make it clear; and when adverse opinions arise, they are now able to refute them thoroughly and well, and to preach this convincing and liberating Dhamma. And now, O Lord, this holy life taught by the Blessed One has become successful, prosperous, far-renowned, popular and widespread, and it is well proclaimed among gods and men. Therefore, O Lord, let the Blessed One come to his final passing away! Let the Happy One utterly pass away! The time has come for the Parinibbana of the Lord.' – "And then, Ananda, I answered Mara, the Evil One, saying: 'Do not trouble yourself, Evil One. Before long the Parinibbana of the Tathagata will come about. Three months hence the Tathagata will utterly pass away.' – "And in this way, Ananda, today at the Capala shrine the Tathagata has renounced his will to live on."

Ānandayācanakathā

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

“Alaṃ dāni, 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.

48. At these words the Venerable Ananda spoke to the Blessed One, saying: "May the Blessed One remain, O Lord! May the Happy One remain, O Lord, throughout the world-period, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men!" – And the Blessed One answered, saying: "Enough, Ananda. Do not entreat the Tathagata, for the time is past, Ananda, for such an entreaty." – But for a second and a third time, the Venerable Ananda said to the Blessed One: "May the Blessed One remain, O Lord! May the Happy One remain, O Lord, throughout the world-period, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men!"

“Saddahasi tvam, ānanda, tathāgatassa bodhi”nti? “Evaṃ, bhante”. “Atha kiñcarahi tvam, ānanda, tathāgataṃ yāvattiyakam abhinippīlesī”ti? “Sammukhā metam, bhante, bhagavato sutam sammukhā paṭiggahitam – ‘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.

52. [Then the Blessed One said:] "Do you have faith, Ananda, in the Enlightenment of the Tathagata?" And the Venerable Ananda replied: "Yes, O Lord, I do." – "Then how, Ananda, can you persist against the Tathagata even up to the third time?" – Then the Venerable Ananda said: "This, O Lord, I have heard and learned from the Blessed One himself when the Blessed One said to me: 'Whosoever, Ananda, has developed, practiced, employed, strengthened, maintained, scrutinized, and brought to perfection the four constituents of psychic power could, if he so desired, remain throughout a world-period or until the end of it. The Tathagata, Ananda, has done so. Therefore the Tathagata could, if he so desired, remain throughout a world-period or until the end of it.'"

“Saddahasi tvam, ānanda”ti? “Evaṃ, bhante”. “Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham, yam tvam tathāgatena evam oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakki 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 adhvāseyya. Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

54. "And did you believe it, Ananda?" – "Yes, O Lord, I did." – "Then, Ananda, the fault is yours. Herein have you failed, inasmuch as you were unable to grasp the plain suggestion, the significant prompting given by the Tathagata, and you did not then entreat the Tathagata to remain. For if you had done so, Ananda, twice the Tathagata might have declined, but the third time he would have consented. Therefore, Ananda, the fault is yours; herein have you failed.

179. “Ekamidāham, ānanda, samayaṃ rājagahe viharāmi gijjhakūṭe pabbate. Tatrāpi kho tāham, ānanda, āmantesiṃ – ‘ramaṇīyam, ānanda, rājagaham, ramaṇīyo, ānanda, gijjhakūṭo pabbato. Yassa

kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappamā vā tiṭṭheyya kappāvesesam vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappamā vā tiṭṭheyya kappāvesesam vā'ti. Evampi kho tvam, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum, na tathāgataṃ yāci – 'tiṭṭhatu, bhante, bhagavā kappamā, tiṭṭhatu sugato kappamā bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna'nti. Sace tvam, ānanda, tathāgataṃ yāceyyāsi, dve te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya. Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

180. "Ekamidāham, 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 jīvakambavane... tattheva rājagahe viharāmi maddakucchismiṃ migadāye tatrāpi kho tāham, ānanda, āmantesiṃ – 'ramaṇīyaṃ, ānanda, rājagahaṃ, ramaṇīyo gijjhakūṭo pabbato, ramaṇīyo gotamanigrodho, ramaṇīyo corapapāto, ramaṇīyā vebhārapasse sattapaṇṇiguhā, ramaṇīyā isigilipasse kālasilā, ramaṇīyo sītavane sappasonḍikapabbhāro, ramaṇīyo tapodārāmo, ramaṇīyo veḷuvane kalandakanivāpo, ramaṇīyaṃ jīvakambavanaṃ, ramaṇīyo maddakucchismiṃ migadāyo. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā...pe... ākaṅkhamāno, ānanda, tathāgato kappamā vā tiṭṭheyya kappāvesesam vā'ti. Evampi kho tvam, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum, na tathāgataṃ yāci – 'tiṭṭhatu, bhante, bhagavā kappamā, tiṭṭhatu sugato kappamā bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna'nti. Sace tvam, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya. Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

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 bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappamā vā tiṭṭheyya kappāvesesam vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappamā vā tiṭṭheyya kappāvesesam vā'ti. Evampi kho tvam, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum, na tathāgataṃ yāci – 'tiṭṭhatu, bhante, bhagavā kappamā, tiṭṭhatu sugato kappamā bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna'nti. Sace tvam, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya, tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

182. "Ekamidāham, ānanda, samayaṃ idheva vesāliyaṃ viharāmi gotamake cetiye ...pe... idheva vesāliyaṃ viharāmi sattambe cetiye... idheva vesāliyaṃ viharāmi bahuputte cetiye... idheva vesāliyaṃ viharāmi sārandade cetiye... idāneva kho tāham, ānanda, ajja cāpāle cetiye āmantesiṃ – 'ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappamā vā tiṭṭheyya kappāvesesam vā. Tathāgatassa kho,

ānanda, cattāro iddhipādā bhāvītā bahulīkatā 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 paṭivijjhitum, na tathāgataṃ yāci – 'tiṭṭhatu bhagavā kappam, tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna'nti. Sace tvam, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipēyya, atha tatiyakam adhvāseyya. Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

55. "At Rajagaha, Ananda, when dwelling at Vultures' Peak, I spoke to you, saying: 'Pleasant, Ananda, is Rajagaha; pleasant is Vultures' Peak. Whosoever, Ananda, has developed... Therefore the Tathagata could, if he so desired, remain throughout a world-period or until the end of it.' – "So also at the Banyan Grove, at Robbers' Cliff, at the Sattapanni Cave on the Vebhara Mountain, at the Black Rock of Isigili, at the Serpents' Pool in the Cool Forest, at the Tapoda Grove, at the Bamboo Grove in the Squirrels' Feeding-ground, at Jivaka's Mango Grove, and at Small Nook in the Deer Park I spoke to you in the same words, saying: 'Pleasant, Ananda, is Rajagaha, pleasant are these places. Whosoever, Ananda, has developed... Therefore the Tathagata could, if he so desired, remain throughout a world-period or until the end of it.' – "But you, Ananda, were unable to grasp the plain suggestion, the significant prompting given you by the Tathagata, and you did not entreat the Tathagata to remain. For if you had done so, Ananda, twice the Tathagata might have declined, but the third time he would have consented. Therefore, Ananda, the fault is yours; herein you have failed. – So also at Vesali, Ananda, at different times the Tathagata has spoken to you, saying: 'Pleasant, Ananda, is Vesali; pleasant are the shrines of Udena, Gotamaka, Sattambaka, Bahuputta, Sarandada, and Capala. Whosoever, Ananda, has developed... Therefore the Tathagata could, if he so desired, remain throughout a world-period or until the end of it.' – "But you, Ananda, were unable to grasp the plain suggestion, the significant prompting, given you by the Tathagata, and you did not entreat the Tathagata to remain. For if you had done so, Ananda, twice the Tathagata might have declined, but the third time he would have consented. Therefore, Ananda, the fault is yours; herein you have failed.

183. "Nanu etaṃ [evaṃ (syā. pī.)], ānanda, mayā paṭikacceva [paṭigacceva (sī. pī.)] akkhātaṃ – 'sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo. Taṃ kutettha, ānanda, labbhā, yaṃ taṃ jātaṃ bhūtaṃ saṅkhatam palokadhammaṃ, taṃ vata mā palujjīti netam ṭhānam vijjati'. Yaṃ kho panetaṃ, ānanda, tathāgatena cattaṃ vantaṃ muttam pahīnam paṭinissaṭṭham ossaṭṭho āyusaṅkhāro, ekaṃsena vācā bhāsītā – 'na ciraṃ tathāgatassa parinibbānam bhavissati. Ito tiṇṇam māsānam accayena tathāgato parinibbāyissatī'ti. Tañca [taṃ vacanam (sī.)] tathāgato jīvītaṃ puna paccāvamissatīti [paccāgamissatīti (syā. ka.)] netam ṭhānam vijjati. Āyāmānanda, yena mahāvanam kūṭāgārasālā tenupasaṅkamissāmā'ti. "Evaṃ, bhante'ti kho āyasmā ānando bhagavato paccassosi.

58. "Yet, Ananda, have I not taught from the very beginning that with all that is dear and beloved there must be change, separation, and severance? Of that which is born, come into being, is compounded and subject to decay, how can one say: 'May it not come to dissolution!' There can be no such state of things. And of that, Ananda, which the Tathagata has finished with, that which he has relinquished, given up, abandoned, and rejected — his will to live on — the Tathagata's word has been spoken once for all: 'Before long the Parinibbana of the Tathagata will come about. Three months hence the Tathagata will utterly pass away.' And that the Tathagata should withdraw his words for the sake of living on — this is an impossibility. So, then, Ananda, let us go to the hall of the Gabled House, in the Great Forest." And the Venerable Ananda replied: "So be it, Lord."

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena mahāvanam kūtāgārasālā tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ āmantesi – “gaccha tvam, ānanda, yāvatikā bhikkhū vesāliṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā 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.

60. Then the Blessed One, with the Venerable Ananda, went to the hall of the Gabled House, in the Great Forest. And there he spoke to the Venerable Ananda, saying: "Go now, Ananda, and assemble in the hall of audience all the bhikkhus who dwell in the neighborhood of Vesali." – "So be it, Lord." And the Venerable Ananda gathered all the bhikkhus who dwelt in the neighborhood of Vesali, and assembled them in the hall of audience. And then, respectfully saluting the Blessed One, and standing at one side, he said: "The community of bhikkhus is assembled, Lord. Now let the Blessed One do as he wishes."

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

61. Thereupon the Blessed One entered the hall of audience, and taking the seat prepared for him, he exhorted the bhikkhus, saying: "Now, O bhikkhus, I say to you that these teachings of which I have direct knowledge and which I have made known to you — these you should thoroughly learn, cultivate, develop, and frequently practice, that the life of purity may be established and may long endure, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men. And what, bhikkhus, are these teachings? They are the four foundations of mindfulness, the four right efforts, the four constituents of psychic power, the five faculties, the five powers, the seven factors of enlightenment, and the Noble Eightfold Path. These, bhikkhus, are the teachings of which I have direct knowledge, which I have made known to you, and which you should thoroughly learn, cultivate, develop, and frequently practice, that the life of purity may be established and may long endure, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men."

185. Atha kho bhagavā bhikkhū āmantesi – “handadāni, bhikkhave, āmantayāmi vo, veyyadhammā saṅkhārā, appamādena sampādettha. Naciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati”ti. Idamavoca bhagavā, idaṃ vatvāna sugato athāparaṃ etadavoca satthā [ito paraṃ syāmapotthake evaṃpi pāṭho dissati –]dahaṃpi ca ye vuddhā, ye bālā ye ca paṇḍitā. Saḍḍhāceva daliddā ca, sabbe maccuparāyanā. Śyathāpi kumbhakārassa, kataṃ

mattikabhājanaṃ.Ṣkhuddakañca mahantañca, yañca pakkamañca yañca āmakamañca.Ṣsabbaṃ bhedapariyantaṃ, evaṃ maccāna jīvitaṃ.Ṣathāparaṃ etadavoca satthā]. –

“Paripakko vayo mayhaṃ, parittaṃ mama jīvitaṃ;
Pahāya vo gamissāmi, kataṃ me saraṇamattano.

“Appamattā satīmanto, susīlā hotha bhikkhavo;
Susamāhitasañkappā, sacittamanurakkhatha.

“Yo imasmiṃ dhammavinaye, appamatto vihassati;
Pahāya jātisaṃsāraṃ, dukkhassantaṃ karissatī”ti [viharissati (syā.), vihessati (sī.)].

Tatiyo bhāṇavāro.

63. Then the Blessed One said to the bhikkhus: "So, bhikkhus, I exhort you: All compounded things are subject to vanish. Strive with earnestness. The time of the Tathagata's Parinibbana is near. Three months hence the Tathagata will utterly pass away." And having spoken these words, the Happy One, the Master, spoke again, saying:

My years are now full ripe, the life span left is short.
Departing, I go hence from you, relying on myself alone.

Be earnest, then, O bhikkhus, be mindful and of virtue pure!
With firm resolve, guard your own mind!

Whoso untiringly pursues the Dhamma and the Discipline
Shall go beyond the round of births and make an end of suffering.

Third Recitation Section

Nāgāpalokitaṃ

186. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvīsi. Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātappaṭikkanto nāgāpalokitaṃ vesāliṃ apaloketvā āyasmantaṃ ānandaṃ āmantesi – “idaṃ pacchimakaṃ, ānanda, tathāgatassa vesāliyā dassanaṃ bhavissati. Āyāmānanda, yena bhaṇḍagāmo [bhaṇḍugāmo (ka.)] tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

1. Then the Blessed One, getting ready in the forenoon, took bowl and robe and went into Vesali for alms. After the alms round and meal, on his return, he looked upon Vesali with the elephant's look, [\[36\]](#) and said to the Venerable Ananda: "This, Ananda, is the last time that the Tathagata will look upon Vesali. Come, Ananda, let us go to Bhandagama." – "So be it, O Lord."

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, sīlassa 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 sīlaṃ anubuddhaṃ paṭividdhaṃ, ariyo samādhi anubuddho paṭividdho, ariyā paññā anubuddhā paṭividdhā, ariyā vimutti anubuddhā paṭividdhā, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti.

And the Blessed One took up his abode at Bhandagama together with a large community of bhikkhus. And the Blessed One addressed the bhikkhus, saying: "Bhikkhus, it is through not realizing, through not penetrating four principles that this long course of birth and death has been passed through and undergone by me as well as by you. What are those four? They are: noble virtue, noble concentration, noble wisdom, and noble emancipation. But now, bhikkhus, that these have been realized and penetrated, cut off is the craving for existence, destroyed is that which leads to renewed becoming, and there is no fresh becoming."

Idamavoca bhagavā, idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

“Sīlaṃ samādhi paññā ca, vimutti ca anuttarā;
Anubuddhā ime dhammā, gotamena yasassinā.
Iti buddho abhiññāya, dhammamakkhāsi bhikkhunaṃ;
Dukkassantakaro satthā, cakkhumā parinibbuto”ti.

3. And having spoken these words, the Happy One, the Master, spoke again, saying:

"Virtue, concentration, wisdom, and emancipation unsurpassed —
These are the principles realized by Gotama the renowned;
And, knowing them, he, the Buddha, to his monks has taught the Dhamma.
He, the destroyer of suffering, the Master, the Seer, is at peace."

Tatrāpi sudaṃ bhagavā bhaṇḍagāme viharanto etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti – “iti sīlaṃ, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvita paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā”ti.

4. And also at Bhandagama the Blessed One often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

Catumahāpadesakathā

187. Atha kho bhagavā bhaṇḍagāme yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, 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 [sānandare (ka.)] cetiye. Tatra kho bhagavā bhikkhū āmantesi –

“cattārome, bhikkhave, mahāpadese desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmī”ti.
“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

6. And when the Blessed One had stayed at Jambugama as long as he pleased, he spoke to the Venerable Ananda: "Come, Ananda, let us go to Bhoganagara." – "So be it, Lord." And the Blessed One took up his abode at Bhoganagara together with a large community of bhikkhus, and stayed in the Ananda shrine. And there the Blessed One addressed the bhikkhus, saying: "Now, bhikkhus, I shall make known to you the four great references. [\[37\]](#) Listen and pay heed to my words." And those bhikkhus answered, saying: "So be it, Lord."

Bhagavā etadavoca –

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 [otāretabbāni], vinaye sandassetabbāni. Tāni ce sutte osāriyamānāni [otāriyamānāni] vinaye sandassiyamānāni na ceva sutte osaranti [otaranti (sī. pī. a. ni. 4.180)], 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, paṭhamam mahāpadesam dhāreyyātha.

“Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – ‘amukasmim 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, dutiyam mahāpadesam dhāreyyātha.

“Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – ‘amukasmim nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā. Tesam me therānam 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; tesañca therānam duggahita’nti. Itihetaṃ, bhikkhave, chaḍḍeyyātha. Tāni ce sutte osāriyamānāni...pe... vinaye ca sandissanti, niṭṭhamettha gantabbaṃ – ‘addhā, idaṃ tassa bhagavato vacanaṃ; tesañca therānam suggahita’nti. Idaṃ, bhikkhave, tatiyam mahāpadesam dhāreyyātha.

“Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – ‘amukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo. 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 sādhuḥkaṃ 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. Iti hetuṃ, 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.

8-11. Then the Blessed One said: "In this fashion, bhikkhus, a bhikkhu might speak: 'Face to face with the Blessed One, brethren, I have heard and learned thus: This is the Dhamma and the Discipline, the Master's Dispensation'; or: 'In an abode of such and such a name lives a community with elders and a chief. Face to face with that community, I have heard and learned thus: This is the Dhamma and the Discipline, the Master's Dispensation'; or: 'In an abode of such and such a name live several bhikkhus who are elders, who are learned, who have accomplished their course, who are preservers of the Dhamma, the Discipline, and the Summaries. Face to face with those elders, I have heard and learned thus: This is the Dhamma and the Discipline, the Master's Dispensation'; or: 'In an abode of such and such a name lives a single bhikkhu who is an elder, who is learned, who has accomplished his course, who is a preserver of the Dhamma, the Discipline, and the Summaries. Face to face with that elder, I have heard and learned thus: This is the Dhamma and the Discipline, the Master's Dispensation.'

"In such a case, bhikkhus, the declaration of such a bhikkhu is neither to be received with approval nor with scorn. Without approval and without scorn, but carefully studying the sentences word by word, one should trace them in the Discourses and verify them by the Discipline. If they are neither traceable in the Discourses nor verifiable by the Discipline, one must conclude thus: 'Certainly, this is not the Blessed One's utterance; this has been misunderstood by that bhikkhu — or by that community, or by those elders, or by that elder.' In that way, bhikkhus, you should reject it. But if the sentences concerned are traceable in the Discourses and verifiable by the Discipline, then one must conclude thus: 'Certainly, this is the Blessed One's utterance; this has been well understood by that bhikkhu — or by that community, or by those elders, or by that elder.' And in that way, bhikkhus, you may accept it on the first, second, third, or fourth reference. These, bhikkhus, are the four great references for you to preserve."

Tatrapī sudaṃ bhagavā bhoganagare viharanto ānande cetiye etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti – “iti sīlaṃ, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisamsa. Samādhiparibhāvita paññā mahapphalā hoti mahānisamsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ – kāmāsavā, bhavāsavā, avijjāsavā”ti.

12. And also at Bhoganagara, at the Ananda shrine, the Blessed One often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

Kammāraputtacundavatthu

189. Atha kho bhagavā bhoganagare yathābhiraṃtaṃ 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 adhivāsanaṃ veditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

13. When the Blessed One had stayed at Bhoganagara as long as he pleased, he spoke to the Venerable Ananda, saying: "Come, Ananda, let us go to Pava." – "So be it, Lord." And the Blessed One took up his abode at Pava together with a great community of bhikkhus, and stayed in the Mango Grove of Cunda, who was by family a metalworker. And Cunda the metalworker came to know: "The Blessed One, they say, has arrived at Pava, and is staying in my Mango Grove." And he went to the Blessed One, and having respectfully greeted him, sat down at one side. And the Blessed One instructed Cunda the metalworker in the Dhamma, and roused, edified, and gladdened him. Then Cunda spoke to the Blessed One, saying: "May the Blessed One, O Lord, please accept my invitation for tomorrow's meal, together with the community of bhikkhus." And by his silence the Blessed One consented. – Sure, then, of the Blessed One's consent, Cunda the metalworker rose from his seat, respectfully saluted the Blessed One, and keeping his right side towards him, took his departure.

Atha kho cundo kammāraputto tassā rattiyaṃ accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā pahūtañca sūkaramaddavaṃ bhagavato kālaṃ ārocāpesi – “kālo, bhante, niṭṭhitaṃ bhatta”nti. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena cundassa kammāraputtassa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho bhagavā cundaṃ kammāraputtaṃ āmantesi – “yaṃ te, cunda, sūkaramaddavaṃ paṭiyattaṃ, tena maṃ parivisa. Yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena bhikkhusaṅghaṃ parivisā”ti. “Evaṃ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahosi sūkaramaddavaṃ paṭiyattaṃ, tena bhagavantaṃ parivisi. Yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena bhikkhusaṅghaṃ parivisi.

17. And Cunda the metalworker, after the night had passed, had choice food, hard and soft, prepared in his abode, together with a quantity of *sukara-maddava*, [38] and announced it to the Blessed One, saying: "It is time, O Lord, the meal is ready." – Thereupon the Blessed One, in the forenoon, having got ready, took bowl and robe and went with the community of bhikkhus to the house of Cunda, and there sat down on the seat prepared for him. And he spoke to Cunda, saying: "With the *sukara-maddava* you have prepared, Cunda, you may serve me; with the other food, hard and soft, you may serve the community of bhikkhus." – "So be it, Lord." And with the *sukara-maddava* prepared by him, he served the Blessed One; and with the other food, hard and soft, he served the community of bhikkhus.

Atha kho bhagavā cundaṃ kammāraputtaṃ āmantesi – “yaṃ te, cunda, sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇāhi. Nāhaṃ taṃ, cunda, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇīyā pajāya sadevamanussāya, yassa taṃ paribhuttaṃ sammā pariṇāmaṃ gaccheyya aññatra tathāgatassā”ti. “Evaṃ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahosi sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇitvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ

bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanā pakkāmi.

19. Thereafter the Blessed One spoke to Cunda, saying: "Whatever, Cunda, is left over of the *sukara-maddava*, bury that in a pit. For I do not see in all this world, with its gods, Maras, and Brahmas, among the host of ascetics and brahmins, gods and men, anyone who could eat it and entirely digest it except the Tathagata alone." – And Cunda the metalworker answered the Blessed One saying: "So be it, O Lord." And what remained over of the *sukara-maddava* he buried in a pit. Then he returned to the Blessed One, respectfully greeted him, and sat down at one side. And the Blessed One instructed Cunda the metalworker in the Dhamma, and roused, edified, and gladdened him. After this he rose from his seat and departed.

190. Atha kho bhagavato cundassa kammāraputtassa bhattaṃ bhuttāvissa kharo ābādho uppajji, lohitaṃ pakkhandikā pabāḷhā vedanā vattanti māraṇantikā. Tā sudaṃ bhagavā sato sampajāno adhvāsesi avihaññamāno. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, yena kusiṇārā tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

Cundassa bhattaṃ bhuñjivā, kammārassāti me suttaṃ;
Ābādhaṃ samphusī dhīro, pabāḷhaṃ māraṇantikaṃ.
Bhuttassa ca sūkaramaddavena,
Byādhippabāḷho udapādi satthuno;
Virecamāno [viriccamāno (sī. syā. ka.), viriñcamāno (?)] bhagavā avoca,
Gacchāmaṃ kusiṇāraṃ nagaranti.

21. And soon after the Blessed One had eaten the meal provided by Cunda the metalworker, a dire sickness fell upon him, even dysentery, and he suffered sharp and deadly pains. But the Blessed One endured them mindfully, clearly comprehending and unperturbed. Then the Blessed One spoke to the Venerable Ananda, saying: "Come, Ananda, let us go to Kusinara." And the Venerable Ananda answered: "So be it, Lord."

23. When he had eaten Cunda's food, I heard,
With fortitude the deadly pains he bore.
From the *sukara-maddava* a sore
And dreadful sickness came upon the Lord.
But nature's pangs he endured. "Come, let us go
To Kusinara," was his dauntless word. [39]

Pāṇiyāharaṇaṃ

191. Atha kho bhagavā maggā okkamma yena aññataraṃ rukkhamūlaṃ tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi – “iṅha me tvaṃ, ānanda, catugguṇaṃ saṅghāṭiṃ paññapehi, kilantosmi, ānanda, nisīdissāmī”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā catugguṇaṃ saṅghāṭiṃ paññapesi. Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “iṅha me tvaṃ, ānanda, pāṇiyaṃ āhara, pipāsitosmi, ānanda, pivissāmī”ti. Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca – “idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnaṃ udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati. Ayaṃ, bhante, kakudhā [kakuthā (sī. pī.)] nadī avidūre acchodakā sātodakā sītodakā setodakā [setakā (sī.)] suppatitthā ramaṇiyā. Ettha bhagavā pāṇiyaṃ pivissati, gattāni ca sītī [sītaṃ (sī. pī. ka.)] karissatī”ti.

24. Now on the way the Blessed One went aside from the highway and stopped at the foot of a tree. And he said to the Venerable Ananda: "Please fold my upper robe in four, Ananda, and lay it down. I am weary and want to rest awhile." – "So be it, Lord." And the Venerable Ananda folded the robe in four and laid it down. – And the Blessed One sat down on the seat prepared for him and said to the Venerable Ananda: "Please bring me some water, Ananda. I am thirsty and want to drink." – And the Venerable Ananda answered the Blessed One: "But just now, Lord, a great number of carts, five hundred carts, have passed over, and the shallow water has been cut through by the wheels, so that it flows turbid and muddy. But the Kakuttha River, Lord, is quite close by, and its waters are clear, pleasant, cool, and translucent. It is easily approachable and delightfully placed. There the Blessed One can quench his thirst and refresh his limbs."

Dutiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi – "īṅha me tvaṃ, ānanda, pānīyaṃ āhara, pipāsitosmi, ānanda, pivissāmi"ti. Dutiyampi kho āyasmā ānando bhagavantaṃ etadavoca – "idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnā udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati. Ayaṃ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramañīyā. Ettha bhagavā pānīyañca pivissati, gattāni ca sītīkarissati"ti.

Tatīyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi – "īṅha me tvaṃ, ānanda, pānīyaṃ āhara, pipāsitosmi, ānanda, pivissāmi"ti.

– But a second time the Blessed One made his request, and the Venerable Ananda answered him as before. And then for a third time the Blessed One said: "Please bring me some water, Ananda. I am thirsty and want to drink."

"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 [sandati (syā.)]. Atha kho āyasmato ānandassa etadahosi – "acchariyaṃ vata, bho, abbhutaṃ vata, bho, tathāgatassa mahiddhikatā mahānubhāvatā. 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 mahānubhāvatā. 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.

30. Then the Venerable Ananda answered, saying: "So be it, Lord." And he took the bowl and went to the stream. And the shallow water, which had been cut through by the wheels so that it flowed turbid and muddy, became clear and settled down, pure and pleasant as the Venerable Ananda drew near. Then the Venerable Ananda thought: "Marvellous and most wonderful indeed is the power and glory of the Tathagata!" – And he took up water in the bowl and carried it to the Blessed One, and said: "Marvellous and most wonderful indeed is the power and glory of the Tathagata! For this shallow water, which had been cut through by the wheels so that it flowed turbid and muddy, became clear and settled down, pure and pleasant as I drew near. Now let the Blessed One drink the water. Let the Happy One drink." And the Blessed One drank the water.

Pukkusamallaputtavattu

192. Tena rokho pana samayena pukkuso mallaputto ājārassa kālāmassa sāvako kusiṇārāya pāvamaṃ addhānamaggappaṭippanno hoti. Addasā kho pukkuso mallaputto bhagavantaṃ aññatarasmiṃ rukkhamūle nisinnaṃ. Disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā

ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pukkuso mallaputto bhagavantaṃ etadavoca – “acchariyaṃ, bhante, abbhutaṃ, bhante, santena vata, bhante, pabbajitā vihārena viharanti. Bhūtapubbaṃ, bhante, ālāro kālāmo addhānamaggappaṭippanno maggā okkamma avidūre aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Atha kho, bhante, pañcamattāni sakaṭasatāni ālāraṃ kālāmaṃ nissāya nissāya atikkamiṃsu.

33. Now it so happened that one Pukkusa of the Malla clan, who was a disciple of Alara Kalama, was passing by on his way from Kusinara to Pava.^[40] And when he saw the Blessed One seated at the foot of a tree, he approached him, respectfully greeted him, and sat down at one side. And he spoke to the Blessed One, saying: "Marvellous it is, Lord, most wonderful it is, O Lord, the state of calmness wherein abide those who have gone forth from the world. For at one time, Lord, Alara Kalama was on a journey, and he went aside from the highway and sat down by the wayside at the foot of a tree to pass the heat of the day. And it came about, Lord, that a great number of carts, even five hundred carts, passed by him, one by one.

Atha kho, bhante, aññataro puriso tassa sakaṭasatthassa [sakaṭasatassa (ka.)] 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 ahosī’ti? ‘Na kho ahaṃ, āvuso, sutto ahosī’nti. ‘Kiṃ pana, bhante, saññī ahosī’ti? ‘Evamāvuso’ti. ‘So tvaṃ, bhante, saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṃ assosī; apisu [api hi (sī. syā. pī.)] te, bhante, saṅghāṭi 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 pakkāmī’ti.

And then, Lord, a certain man who was following behind that train of carts, approached and spoke to him, saying: 'Did you, sir, see a great number of carts that passed you by?' And Alara Kalama answered him: 'I did not see them, brother.' 'But the noise, sir, surely you heard?' 'I did not hear it, brother.' Then that man asked him: 'Then, sir, perhaps you slept?' 'No, brother, I was not sleeping.' 'Then, sir, were you conscious?' 'I was, brother.' Then that man said: 'Then, sir, while conscious and awake you still did not see the great number of carts, even five hundred carts, that passed you by one after another, nor heard the noise? Why, sir, your very robe is covered with their dust!' And Alara Kalama replied, saying: 'So it is, brother.' And to that man, O Lord, came the thought: 'Marvellous it is, most wonderful indeed it is, the state of calmness wherein abide those who have gone forth from the world!' And there arose in him great faith in Alara Kalama, and he went his way."

193. “Taṃ kiṃ maññasi, pukkusa, katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ 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 [vijjutāsu (sī. syā. pī.)] 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 [nava vā sakaṭasatāni dasa vā sakaṭasatāni (sī.)], 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.

37. "Now what do you think, Pukkusa? What is more difficult to do, more difficult to meet with — that a man, while conscious and awake, should not see a great number of carts, even five hundred carts, that passed him by one after another, nor hear the noise, or that one conscious and awake, in the midst of a heavy rain, with thunder rolling, lightning flashing, and thunderbolts crashing, should neither see it nor hear the noise?" – "What, O Lord, are five hundred carts — nay, six, seven, eight, nine hundred, or a thousand or even hundreds of thousands of carts — compared with this?"

“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 [balibaddā (sī. pī.)]. Atha kho, pukkusa, ātumāya mahājanakāyo nikkhamitvā yena te dve kassakā bhātaro hatā cattāro ca balibaddā tenupasaṅkami. Tena kho panāhaṃ, pukkusa, samayena bhusāgārā nikkhamitvā bhusāgāradvāre abbhokāse caṅkamāmi. Atha kho, pukkusa, aññataro puriso tamhā mahājanakāyā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi.

39. "Now one time, Pukkusa, I was staying at Atuma, and had my abode in a barn there. And at that time there was a heavy rain, with thunder rolling, lightning flashing, and thunderbolts crashing. And two farmers who were brothers were killed close to the barn, together with four oxen, and a great crowd came forth from Atuma to the spot where they were killed. Now at that time, Pukkusa, I had come out of the barn and was walking up and down in thought before the door. And a certain man from the great crowd approached me, respectfully greeted me, and stood at one side.

Ekamantaṃ ṭhitam 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 jāgāro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva addasa, na pana saddaṃ assosī’ti? “Evamāvuso”ti?

41. "And I asked him: 'Why, brother, has this great crowd gathered together?' And he answered me: 'Just now, Lord, there was a heavy rain, with thunder rolling, lightning flashing, and thunderbolts crashing. And two farmers who were brothers were killed close by, together with four oxen. It is because of this that the great crowd has gathered. But where, Lord, were you?' – "I was here, brother.' 'Yet, Lord, did you not see it?' 'I did not see it, brother.' 'But the noise, Lord, you surely heard?' 'I did not hear it, brother.' Then that man asked me: 'Then, Lord, perhaps you slept?' 'No, brother, I was not sleeping.' 'Then, Lord, you were conscious?' 'I was, brother.' Then that man said: 'Then, Lord, while conscious and awake, in the midst of a heavy rain, with thunder rolling, lightning flashing, and thunderbolts crashing, you neither saw it nor heard the noise?' And I answered him, saying: 'I did not, brother.'

“Atha kho, pukkusa, purisassa etadahosi – ‘acchariyaṃ vata bho, abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti. Yatra hi nāma saññī samāno jāgāro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva dakkhati, na pana saddaṃ sossatī’ti [suṇissati (syā.)]. Mayi uḷāraṃ pasādaṃ pavedetvā maṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi”ti.

Evam vutte pukkuso mallaputto bhagavantaṃ etadavoca – “esāhaṃ, bhante, yo me āḷāre kālāme pasādo taṃ mahāvāte vā ophuṇāmi sīghasotāya [siṅghasotāya (ka.)] vā nadiyā pavāhemi. Abhikkantaṃ,

bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata”nti.

42. "And to that man, Pukkusa, came the thought: 'Marvellous it is, most wonderful indeed it is, the state of calmness wherein abide those who have gone forth from the world!' And there arose in him great faith in me, and he respectfully saluted me, and keeping his right side towards me, he went his way." When this had been said, Pukkusa of the Malla clan said to the Blessed One: "The faith, Lord, that I had in Alara Kalama I now scatter to the mighty wind, I let it be carried away as by a flowing stream! Excellent, O Lord, most excellent, O Lord! It is as if, Lord, one were to set upright what had been overthrown, or to reveal what had been hidden, or to show the path to one who had gone astray, or to light a lamp in the darkness so that those having eyes might see — even so has the Blessed One set forth the Dhamma in many ways. And so, O Lord, I take my refuge in the Blessed One, the Dhamma, and the Community of Bhikkhus. May the Blessed One accept me as his disciple, one who has taken refuge until the end of life."

194. Atha kho pukkuso mallaputto aññataraṃ purisaṃ āmantesi – “iṅha me tvaṃ, bhane, siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āharā”ti. “Evaṃ, bhante”ti kho so puriso pukkusassa mallaputtassa paṭissutvā taṃ siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āhari [āharasi (ka.)]. 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 sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho pukkuso mallaputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

44. Then Pukkusa of the Malla clan spoke to a certain man, saying: "Bring me at once, friend, two sets of golden-hued robes, burnished and ready for wear." And the man answered him: "So be it, sir." And when the robes were brought, Pukkusa of the Malla clan offered them to the Blessed One, saying: "May the Blessed One, O Lord, out of compassion, accept this from me." And the Blessed One said: "Robe me, then in one, Pukkusa, and in the other robe Ananda." – "So be it, Lord." And he thereupon robed the Blessed One in one, and in the other he robed the Venerable Ananda. And then the Blessed One instructed Pukkusa of the Malla clan in the Dhamma, and roused, edified, and gladdened him. And after that, Pukkusa rose from his seat, respectfully saluted the Blessed One, and keeping his right side towards him, went his way.

195. Atha kho āyasmā ānando acirapakkante pukkuse mallaputte taṃ siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ upanāmesi. Taṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya [vītaccikaṃviya (sī. pī.)] 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. “Evametamaṃ, ānanda, evametamaṃ, 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. “Aja kho,

panānanda, rattiyā pacchime yāme kusinārāyaṃ upavattane mallānaṃ sālavane antarena [antare (syā.)] yamakasālānaṃ tathāgatassa parinibbānaṃ bhavissati [bhavissatīti (ka.)]. Āyāmānanda, yena kakudhā nadī tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

Siṅgivaṇṇaṃ yugamaṭṭhaṃ, pukkuso abhihārayi;
Tena acchādito satthā, hemavaṇṇo asobhathāti.

47. And soon after Pukkusa of the Malla clan had departed, the Venerable Ananda arranged the set of golden-hued robes, burnished and ready for wear, about the body of the Blessed One. But when the set of robes was arranged upon the body of the Blessed One, it became as though faded, and its splendor dimmed. And the Venerable Ananda said to the Blessed One: "Marvellous it is, O Lord, most wonderful indeed it is, how clear and radiant the skin of the Tathagata appears! This set of golden-hued robes, burnished and ready for wear, Lord, now that it is arranged upon the body of the Blessed One seems to have become faded, its splendor dimmed." – "It is so, Ananda. There are two occasions, Ananda, when the skin of the Tathagata appears exceedingly clear and radiant. Which are these two? The night, Ananda, when the Tathagata becomes fully enlightened in unsurpassed, supreme Enlightenment, and the night when the Tathagata comes to his final passing away into the state of Nibbana in which no element of clinging remains. These, Ananda, are the two occasions on which the skin of the Tathagata appears exceedingly clear and radiant. "And now today, in the last watch of this very night, Ananda, in the Mallas' Sala Grove, in the vicinity of Kusinara, between two sala trees, the Tathagata will come to his Parinibbana. So now, Ananda, let us go to the Kakuttha River."

51. Clad in Pukkusa's gift, the robes of gold,
The Master's form was radiant to behold.

196. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena kakudhā nadī tenupasaṅkami; upasaṅkamitvā kakudhaṃ nadīṃ ajjhogāhetvā nhatvā ca pivitvā ca paccuttaritvā yena ambavanaṃ tenupasaṅkami. Upasaṅkamitvā āyasmantaṃ cundakaṃ āmantesi – “iṅha me tvaṃ, cundaka, catugguṇaṃ saṅghāṭiṃ paññapehi, kilantosmi, cundaka, nipajjissāmī”ti.

“Evaṃ, bhante”ti kho āyasmā cundako bhagavato paṭissutvā catugguṇaṃ saṅghāṭiṃ paññapesi. Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikarivā. Āyasmā pana cundako tattheva bhagavato purato nisīdi.

52. Then the Blessed One went to the Kakuttha River together with a great community of bhikkhus. And he went down into the water and bathed and drank. And coming forth from the water again, he went to the Mango Grove, and there spoke to the Venerable Cundaka, saying: "Please fold my upper robe in four, Cundaka, and lay it down. I am weary and would rest awhile." – "So be it, Lord." And Cundaka folded the robe in four and laid it down. And the Blessed One lay down on his right side, in the lion's posture, resting one foot upon the other, and so disposed himself, mindfully and clearly comprehending, with the time for rising held in mind. And the Venerable Cundaka sat down right in front of the Blessed One.

Gantvāna buddho nadikaṃ kakudhaṃ,
Acchodakaṃ sātudakaṃ vippasannaṃ;
Ogāhi satthā akilantarūpo [sukilantarūpo (sī. pī.)],
Tathāgato appaṭiṃ ca [appaṭimodha (pī.)] loke.

Nhatvā ca pivitvā cudatāri satthā [pivitvā cundakena, pivitvā ca uttari (ka.)],
Purakkhato bhikkhugaṇassa majjhe;

Vattā [satthā (sī. syā. pī.)] 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 [samukhe (ka.)] nisīdīti.

55. The Buddha to Kakuttha's river came,
Where cool and limpid flows the pleasant stream;
There washed in water clear his weary frame
The Buddha — he in all the world supreme!
And having bathed and drank, the Teacher straight
Crossed over, the bhikkhus thronging in his wake.

Discoursing holy truths, the Master great
Towards the Mango Grove his path did take.
There to the elder Cundaka he spoke:
"Lay down my robe, please, folded into four."
Then the elder, swift as lightning stroke,
Hastened the Teacher's bidding to obey.
Weary, the Lord then lay down on the mat,
And Cunda on the ground before him sat.

197. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “siyā kho [yo kho (ka.)], 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 [samā samaphalā (ka.)] samavipākā [samasamavipākā (sī. syā. pī.)], ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisamsatarā ca. Katame dve? Yañca piṇḍapātaṃ paribhuñjitvā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca piṇḍapātaṃ paribhuñjitvā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati. Ime dve piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisamsatarā ca. Āyusaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, vaṇṇasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, sukhasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, yasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, saggasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, ādhipateyyasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacita’nti. Cundassa, ānanda, kammāraputtassa evaṃ vippaṭṭisāro paṭivinetabbo’ti.

56. Then the Blessed One spoke to the Venerable Ananda, saying: "It may come to pass, Ananda, that someone will cause remorse to Cunda the metalworker, saying: 'It is no gain to you, friend Cunda, but a loss, that it was from you the Tathagata took his last alms meal, and then came to his end.' Then, Ananda, the remorse of Cunda should be dispelled after this manner: 'It is a gain to you, friend Cunda, a blessing

that the Tathagata took his last alms meal from you, and then came to his end. For, friend, face to face with the Blessed One I have heard and learned: "There are two offerings of food which are of equal fruition, of equal outcome, exceeding in grandeur the fruition and result of any other offerings of food. Which two? The one partaken of by the Tathagata before becoming fully enlightened in unsurpassed, supreme Enlightenment; and the one partaken of by the Tathagata before passing into the state of Nibbana in which no element of clinging remains. By his deed the worthy Cunda has accumulated merit which makes for long life, beauty, well being, glory, heavenly rebirth, and sovereignty." Thus, Ananda, the remorse of Cunda the metalworker should be dispelled."

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

“Dadato puññaṃ pavaḍḍhati,
Saṃyamato veraṃ na cīyati;
Kusalo ca jahāti pāpakaṃ,
Rāgadosamohakkhayā sanibbuto”ti.

Catuttho bhānavāro.

57. Then the Blessed One, understanding that matter, breathed forth the solemn utterance:

Who gives, his virtues shall increase;
Who is self-curbed, no hatred bears;
Whoso is skilled in virtue, evil shuns,
And by the rooting out of lust and hate
And all delusion, comes to be at peace.

Fourth Recitation Section

Yamakasālā

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 – “iṅgha me tvaṃ, ānanda, antarena yamakasālānaṃ uttarasīsaṅgaṃ mañcakaṃ paññapehi, kilantosmi, ānanda, nipajjissāmī”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā antarena yamakasālānaṃ uttarasīsaṅgaṃ mañcakaṃ paññapesi. Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno.

1. Then the Blessed One addressed the Venerable Ananda, saying: "Come, Ananda, let us cross to the farther bank of the Hiraññavati, and go to the Mallas' Sala Grove, in the vicinity of Kusinara." – "So be it, Lord." And the Blessed One, together with a large company of bhikkhus, went to the further bank of the river Hiraññavati, to the Sala Grove of the Mallas, in the vicinity of Kusinara. And there he spoke to the Venerable Ananda, saying: "Please, Ananda, prepare for me a couch between the twin sala trees, with the head to the north. I am weary, Ananda, and want to lie down." [41] – "So be it, Lord." And the Venerable Ananda did as the Blessed One asked him to do. Then the Blessed One lay down on his right side, in the lion's posture, resting one foot upon the other, and so disposed himself, mindfully and clearly comprehending.

Tena kho pana samayena yamakasālā sabbaphālipullā 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 vajjanti tathāgatassa pūjāya. Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.

4. At that time the twin sala trees broke out in full bloom, though it was not the season of flowering. And the blossoms rained upon the body of the Tathagata and dropped and scattered and were strewn upon it in worship of the Tathagata. And celestial *mandarava* flowers and heavenly sandalwood powder from the sky rained down upon the body of the Tathagata, and dropped and scattered and were strewn upon it in worship of the Tathagata. And the sound of heavenly voices and heavenly instruments made music in the air out of reverence for the Tathagata.

199. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “sabbaphālipullā 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 [idaṃ padaṃ sīsyāipotthakesu na dissati], paramāya pūjāya. Tasmātihānanda, dhammānudhammappaṭipannā viharissāma sāmīcippaṭipannā anudhammacārinoti. Evañhi vo, ānanda, sikkhitabba”nti.

5. And the Blessed One spoke to the Venerable Ananda, saying: "Ananda, the twin sala trees are in full bloom, though it is not the season of flowering. And the blossoms rain upon the body of the Tathagata and drop and scatter and are strewn upon it in worship of the Tathagata. And celestial coral flowers and heavenly sandalwood powder from the sky rain down upon the body of the Tathagata, and drop and scatter and are strewn upon it in worship of the Tathagata. And the sound of heavenly voices and heavenly instruments makes music in the air out of reverence for the Tathagata. Yet it is not thus, Ananda, that the Tathagata is respected, venerated, esteemed, worshipped, and honored in the highest degree. But, Ananda, whatever bhikkhu or bhikkhuni, layman or laywoman, abides by the Dhamma, lives uprightly in the Dhamma, walks in the way of the Dhamma, it is by such a one that the Tathagata is respected, venerated, esteemed, worshipped, and honored in the highest degree. Therefore, Ananda, thus should you train yourselves: 'We shall abide by the Dhamma, live uprightly in the Dhamma, walk in the way of the Dhamma.'"

Upavāṇatthero

200. Tena kho pana samayena āyasmā upavāṇo bhagavato purato ṭhito hoti bhagavantaṃ bījayaṃāno. 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 santikāvācaro 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 santikāvācaro

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?

7. At that time the Venerable Upavana was standing before the Blessed One, fanning him. And the Blessed One rebuked him, saying: "Move aside, bhikkhu, do not stand in front of me." And to the Venerable Ananda came the thought: "This Venerable Upavana has been in attendance on the Blessed One for a long time, closely associating with him and serving him. Yet now, right at the end, the Blessed One rebukes him. What now could be the reason, what the cause for the Blessed One to rebuke the Venerable Upavana, saying: 'Move aside, bhikkhu, do not stand in front of me'?" And the Venerable Ananda told his thought to the Blessed One.

“Yebhuyyena, ānanda, dasasu lokadhātūsu devatā sannipatitā tathāgataṃ dassanāya. Yāvatā, 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 rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati. Ayañca mahesakkho bhikkhu bhagavato purato ṭhito ovārento, na mayaṃ labhāma pacchime kāle tathāgataṃ dassanāya”ti.

The Blessed One said: "Throughout the tenfold world-system, Ananda, there are hardly any of the deities that have not gathered together to look upon the Tathagata. For a distance of twelve yojanas around the Sala Grove of the Mallas in the vicinity of Kusinara there is not a spot that could be pricked with the tip of a hair that is not filled with powerful deities. And these deities, Ananda, are complaining: 'From afar have we come to look upon the Tathagata. For rare in the world is the arising of Tathagatas, Arahants, Fully Enlightened Ones. And this day, in the last watch of the night, the Tathagata's Parinibbana will come about. But this bhikkhu of great powers has placed himself right in front of the Blessed One, concealing him, so that now, at the very end, we are prevented from looking upon him.' Thus, Ananda, the deities complain."

201. “Kathaṃbhūtā pana, bhante, bhagavā devatā manasikarotī”ti [manasi karontīti (syā. ka.)]? “Santānanda, devatā ākāse pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti [chinnapādamaṃviya papatanti (syā.)], āvaṭṭanti, vivaṭṭanti – ‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhūṃ [cakkhūmā (syā. ka.)] loke antaradhamāyissatī”ti.

“Santānanda, devatā pathaviyaṃ pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti – ‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhūṃ loke antaradhāyissatī”ti.

“Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāseṃti – ‘aniccā saṅkhārā, taṃ kutettha labbhā”ti.

11. "Of what kind of deities, Lord, is the Blessed One aware?" – "There are deities, Ananda, in space and on earth, who are earthly-minded; with dishevelled hair they weep, with uplifted arms they weep; flinging themselves on the ground, they roll from side to side, lamenting: 'Too soon has the Blessed One come to his Parinibbana! Too soon has the Happy One come to his Parinibbana! Too soon will the Eye of the World vanish from sight!' But those deities who are freed from passion, mindful and comprehending, reflect in this way: 'Impermanent are all compounded things. How could this be otherwise?'"

Catusamvejanīyaṭṭhānāni

202. “Pubbe, bhante, disāsu vassaṃ vuṭṭhā [vassaṃvutthā (sī. syā. kaṃ. pī.)] bhikkhū āgacchanti tathāgataṃ dassanāya. Te mayaṃ labhāma manobhāvanīye bhikkhū dassanāya, labhāma payirupāsānāya. Bhagavato pana mayaṃ, bhante, accayena na labhissāma manobhāvanīye bhikkhū dassanāya, na labhissāma payirupāsānāyā”ti.

15. "Formerly, Lord, on leaving their quarters after the rains, the bhikkhus would set forth to see the Tathagata, and to us there was the gain and benefit of receiving and associating with those very revered bhikkhus who came to have audience with the Blessed One and to wait upon him. But, Lord, after the Blessed One has gone, we shall no longer have that gain and benefit."

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

16. "There are four places, Ananda, that a pious person should visit and look upon with feelings of reverence.^[42] What are the four? – 'Here the Tathagata was born!'^[43] This, Ananda, is a place that a pious person should visit and look upon with feelings of reverence. – 'Here the Tathagata became fully enlightened in unsurpassed, supreme Enlightenment!'^[44] This, Ananda, is a place that a pious person should visit and look upon with feelings of reverence. – 'Here the Tathagata set rolling the unexcelled Wheel of the Dhamma!'^[45] This, Ananda, is a place that a pious person should visit and look upon with feelings of reverence. – 'Here the Tathagata passed away into the state of Nibbana in which no element of clinging remains!' This, Ananda, is a place that a pious person should visit and look upon with feelings of reverence. These, Ananda, are the four places that a pious person should visit and look upon with feelings of reverence.

“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 kālaṅkarissanti, sabbe te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjissanti”ti.

And truly there will come to these places, Ananda, pious bhikkhus and bhikkhunis, laymen and laywomen, reflecting: 'Here the Tathagata was born! Here the Tathagata became fully enlightened in unsurpassed, supreme Enlightenment! Here the Tathagata set rolling the unexcelled Wheel of the Dhamma! Here the Tathagata passed away into the state of Nibbana in which no element of clinging remains!' And whoever, Ananda, should die on such a pilgrimage with his heart established in faith, at the breaking up of the body, after death, will be reborn in a realm of heavenly happiness."

Ānandapucchākathā

203. “Kathaṃ mayaṃ, bhante, mātugāme paṭipajjāmā”ti? “Adassanaṃ, ānandā”ti. “Dassane, bhagavā, sati kathaṃ paṭipajjitabba”nti? “Anālāpo, ānandā”ti. “Ālapantena pana, bhante, kathaṃ paṭipajjitabba”nti? “Sati, ānanda, upaṭṭhāpetabbā”ti.

204. “Kathaṃ mayaṃ, bhante, tathāgatassa sarīre paṭipajjāma”ti? “Abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāya. Ingha tumhe, ānanda, sāratthe ghaṭṭatha anuyuñjatha [sadatthe anuyuñjatha (sī. syā.), sadatthaṃ anuyuñjatha (pī.), sāratthe anuyuñjatha (ka.)], sāratthe appamattā ātāpino pahittā viharatha. Santānanda, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi tathāgate abhippasannā, te tathāgatassa sarīrapūjaṃ karissanti”ti.

23. Then the Venerable Ananda said to the Blessed One: "How, Lord, should we conduct ourselves towards women?" – "Do not see them, Ananda." – "But, Lord, if we do see them?" – "Do not speak, Ananda." – "But, Lord, if they should speak to us?" – "Then, Ananda, you should establish mindfulness."

24. Then the Venerable Ananda said: "How should we act, Lord, respecting the body of the Tathagata?" – "Do not hinder yourselves, Ananda, to honor the body of the Tathagata. Rather you should strive, Ananda, and be zealous on your own behalf,^[46] for your own good. Unflinchingly, ardently, and resolutely you should apply yourselves to your own good. For there are, Ananda, wise nobles, wise brahmins, and wise householders who are devoted to the Tathagata, and it is they who will render the honor to the body of the Tathagata."

205. “Kathaṃ pana, bhante, tathāgatassa sarīre paṭipajjitabba”nti? “Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabba”nti. “Kathaṃ pana, bhante, rañño cakkavattissa sarīre paṭipajjanti”ti? “Rañño, ānanda, cakkavattissa sarīraṃ ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti. Etenupāyena pañcahi yugasatehi rañño cakkavattissa sarīraṃ [sarīre (syā. ka.)] veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā rañño cakkavattissa sarīraṃ jhāpentī. Cātumahāpathe [cātumahāpathe (sī. syā. ka. pī.)] rañño cakkavattissa thūpaṃ karonti. Evaṃ kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti. Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabbaṃ. Cātumahāpathe tathāgatassa thūpo kātabbo. Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ [vaṇṇakaṃ (sī. pī.)] vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti tesam taṃ bhavissati dīgharattaṃ hitāya sukhāya.

25. Then the Venerable Ananda said: "But how, Lord, should they act respecting the body of the Tathagata?" – "After the same manner, Ananda, as towards the body of a universal monarch."^[47] – "But how, Lord, do they act respecting the body of a universal monarch?" – "The body of a universal monarch, Ananda, is first wrapped round with new linen, and then with teased cotton wool, and so it is done up to five hundred layers of linen and five hundred of cotton wool. When that is done, the body of the universal monarch is placed in an iron^[48] oil vessel, which is enclosed in another iron vessel, a funeral pyre is built of all kinds of perfumed woods, and so the body of the universal monarch is burned; and at a crossroads a stupa is raised for the universal monarch. So it is done, Ananda, with the body of a universal monarch. And even, Ananda, as with the body of a universal monarch, so should it be done with the body of the Tathagata; and at a crossroads also a stupa should be raised for the Tathagata. And whosoever shall bring to that place garlands or incense or sandalpaste, or pay reverence, and whose mind becomes calm there — it will be to his well being and happiness for a long time.

Thūpārahapuggalo

206. “Cattārome, ānanda, thūpārahā. Katame cattāro? Tathāgato arahaṃ sammāsambuddho thūpāraho, paccekasambuddho thūpāraho, tathāgatassa sāvako thūpāraho, rājā cakkavattī [cakkavattī (syā. ka.)] thūpārahoti.

27. "There are four persons, Ananda, who are worthy of a stupa. Who are those four? A Tathagata, an Arahant, a Fully Enlightened One is worthy of a stupa; so also is a Paccekabuddha,[\[49\]](#) and a disciple of a Tathagata, and a universal monarch.

“Kiñcānanda, atthavasam paṭicca tathāgato araham sammāsambuddho thūpāraho? ‘Ayaṃ tassa bhagavato arahato sammāsambuddhassa thūpo’ti, ānanda, bahujanā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavasam paṭicca tathāgato araham sammāsambuddho thūpāraho.

“Kiñcānanda, atthavasam paṭicca paccekasambuddho thūpāraho? ‘Ayaṃ tassa bhagavato paccekasambuddhassa thūpo’ti, ānanda, bahujanā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavasam paṭicca paccekasambuddho thūpāraho.

“Kiñcānanda, atthavasam paṭicca tathāgatassa sāvako thūpāraho? ‘Ayaṃ tassa bhagavato arahato sammāsambuddhassa sāvakassa thūpo’ti ānanda, bahujanā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavasam paṭicca tathāgatassa sāvako thūpāraho.

“Kiñcānanda, atthavasam paṭicca rājā cakkavattī thūpāraho? ‘Ayaṃ tassa dhammikassa dhammarañño thūpo’ti, ānanda, bahujanā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavasam paṭicca rājā cakkavattī thūpāraho. Ime kho, ānanda cattāro thūpārahā”ti.

28-31. "And why, Ananda, is a Tathagata, an Arahant, a Fully Enlightened One worthy of a stupa? Because, Ananda, at the thought: 'This is the stupa of that Blessed One, Arahant, Fully Enlightened One!' the hearts of many people will be calmed and made happy; and so calmed and with their minds established in faith therein, at the breaking up of the body, after death, they will be reborn in a realm of heavenly happiness. And so also at the thought: 'This is the stupa of that Paccekabuddha!' or 'This is the stupa of a disciple of that Tathagata, Arahant, Fully Enlightened One!' or 'This is the stupa of that righteous monarch who ruled according to Dhamma!' — the hearts of many people are calmed and made happy; and so calmed and with their minds established in faith therein, at the breaking up of the body, after death, they will be reborn in a realm of heavenly happiness. And it is because of this, Ananda, that these four persons are worthy of a stupa."

Ānandaacchariyadhammo

207. Atha kho āyasmā ānando vihāraṃ pavisitvā kapisīsam 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 kapisīsam ālambitvā rodamāno ṭhito – ‘ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako’”ti. Atha kho bhagavā aññataraṃ bhikkhum āmantesi – “ehi tvam, bhikkhu, mama vacanena ānandaṃ āmantehi – ‘satthā taṃ, āvuso ānanda, āmanteti’”ti.

32. Then the Venerable Ananda went into the vihara[\[50\]](#) and leaned against the doorpost and wept: "I am still but a learner,[\[51\]](#) and still have to strive for my own perfection. But, alas, my Master, who was so compassionate towards me, is about to pass away!" – And the Blessed One spoke to the bhikkhus, saying: "Where, bhikkhus, is Ananda?" – "The Venerable Ananda, Lord, has gone into the vihara and there stands

leaning against the door post and weeping: 'I am still but a learner, and still have to strive for my own perfection. But, alas, my Master, who was so compassionate towards me, is about to pass away!'" – Then the Blessed One asked a certain bhikkhu to bring the Venerable Ananda to him, saying: "Go, bhikkhu, and say to Ananda, 'Friend Ananda, the Master calls you.'"

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ etadavoca – “satthā taṃ, āvuso ānanda, āmantetī”ti. “Evamāvuso”ti kho āyasmā ānando tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā 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 saṅkhataṃ palokadhammaṃ, taṃ vata tathāgatassāpi sarīraṃ mā palujjī”ti netaṃ ṭhānaṃ vijjati. Dīgharattaṃ kho te, ānanda, tathāgato paccupaṭṭhito mettena kāyakamma hitena sukkena advayena appamāṇena, mettena vacīkamma hitena sukkena advayena appamāṇena, mettena manokamma hitena sukkena advayena appamāṇena. Katapuññosi tvam, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo”ti.

"So be it, Lord." And that bhikkhu went and spoke to the Venerable Ananda as the Blessed One had asked him to. And the Venerable Ananda went to the Blessed One, bowed down to him, and sat down on one side. Then the Blessed One spoke to the Venerable Ananda, saying: "Enough, Ananda! Do not grieve, do not lament! For have I not taught from the very beginning that with all that is dear and beloved there must be change, separation, and severance? Of that which is born, come into being, compounded, and subject to decay, how can one say: 'May it not come to dissolution!?' There can be no such state of things. Now for a long time, Ananda, you have served the Tathagata with loving-kindness in deed, word, and thought, graciously, pleasantly, with a whole heart and beyond measure. Great good have you gathered, Ananda! Now you should put forth energy, and soon you too will be free from the taints." [52]

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 anāgatamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā bhavissanti, seyyathāpi mayhaṃ ānando. Paṇḍito, bhikkhave, ānando; medhāvī, bhikkhave, ānando. Jānāti ‘ayaṃ kālo tathāgataṃ dassanāya upasaṅkamtuṃ bhikkhūnaṃ, ayaṃ kālo bhikkhunīnaṃ, ayaṃ kālo upāsakānaṃ, ayaṃ kālo upāsikānaṃ, ayaṃ kālo rañño rājamahāmatānaṃ titthiyānaṃ titthiyasāvakāna’nti.

36. Then the Blessed One addressed the bhikkhus, saying: "Bhikkhus, the Blessed Ones, Arahants, Fully Enlightened Ones of times past also had excellent and devoted attendant bhikkhus, such as I have in Ananda. And so also, bhikkhus, will the Blessed Ones, Arahants, Fully Enlightened Ones of times to come. Capable and judicious is Ananda, bhikkhus, for he knows the proper time for bhikkhus to have audience with the Tathagata, and the time for bhikkhunis, the time for laymen and for laywomen; the time for kings and for ministers of state; the time for teachers of other sects and for their followers.

209. “Cattārome, bhikkhave, acchariyā abbhutā dhammā [abbhutadhammā (syā. ka.)] 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.

38. "In Ananda, bhikkhus, are to be found four rare and superlative qualities. What are the four? If, bhikkhus, a company of bhikkhus should go to see Ananda, they become joyful on seeing him; and if he then speaks to them of the Dhamma, they are made joyful by his discourse; and when he becomes silent, they are disappointed. So it is also when bhikkhunis, laymen, or laywomen go to see Ananda: they become joyful on seeing him; and if he then speaks to them of the Dhamma, they are made joyful by his discourse; and when he becomes silent, they are disappointed.

“Cattārome, bhikkhave, acchariyā abbhutā dhammā raññe cakkavattimhi. Katame cattāro? Sace, bhikkhave, khattiyaparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, khattiyaparisā hoti. Atha kho rājā cakkavattī tuṅhī hoti. Sace bhikkhave, brāhmaṇaparisā...pe... gahapatiparisā...pe... samaṇaparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, samaṇaparisā hoti, atha kho rājā cakkavattī tuṅhī hoti. Evameva kho, bhikkhave, cattārome acchariyā abbhutā dhammā ānande. 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...pe... upāsakaparisā...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.

39. "In a universal monarch, bhikkhus, are to be found four rare and superlative qualities. What are those four? If, bhikkhus, a company of nobles should go to see the universal monarch, they become joyful on seeing him; and if he then speaks, they are made joyful by his talk; and when he becomes silent, they are disappointed. So it is also when a company of brahmins, of householders, or of ascetics goes to see a universal monarch. And in just the same way, bhikkhus, in Ananda are to be found these four rare and superlative qualities."

Mahāsudassanasuttadesanā

210. Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca – “mā, bhante, bhagavā imasmiṃ khuddakanagaraḥ ujjāṅgalanagaraḥ sākhanagaraḥ parinibbāyi. Santi, bhante, aññāni mahānagarāni, seyyathidaṃ – campā rājagahaṃ sāvatthī sāketaṃ kosambī bārāṇasī; ettha bhagavā parinibbāyatu. Ettha bahū khattiyamahāsālā, brāhmaṇamahāsālā gahapatimahāsālā tathāgate abhippasannā. Te tathāgatassa sarīrapūjaṃ karissanti”ti “māhevaṃ, ānanda, avaca; māhevaṃ, ānanda, avaca – ‘khuddakanagaraḥ ujjāṅgalanagaraḥ sākhanagara’nti.

41. When this had been said, the Venerable Ananda spoke to the Blessed One, saying: "Let it not be, Lord, that the Blessed One should pass away in this mean place, this uncivilized township in the midst of the jungle, a mere outpost of the province. There are great cities, Lord, such as Campa, Rajagaha, Savatthi, Saketa, Kosambi, and Benares — let the Blessed One have his final passing away in

one of those. For in those cities dwell many wealthy nobles and brahmans and householders who are devotees of the Tathagata, and they will render due honor to the remains of the Tathagata." – "Do not say that, Ananda! Do not say: 'This mean place, this uncivilized township in the midst of the jungle, a mere outpost of the province.'

“Bhūtapubbaṃ, ānanda, rājā mahāsudassano nāma ahosi cakkavattī dhammiko dhammarājā cāturato vijitāvī janappadatthāvariyaṃpattato sattaratanaśamannāgato. Rañño, ānanda, mahāsudassanaśa ayaṃ kusinārā kusāvātī nāma rājadhānī ahosi, puratthimena ca pacchimena ca dvādasayojanāni āyāmena; uttarena ca dakkhiṇena ca sattayojanāni vitthārena. Kusāvātī, 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, kusāvātī rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca. Kusāvātī, ānanda, rājadhānī dasahi saddehi avittā ahosi divā ceva rattiṇca, seyyathidaṃ – hatthisaddena assasaddena rathasaddena bherisaddena mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena sammasaddena pāṇitālasaddena ‘asnātha pivatha khādathā’ti dasamena saddena.

In times long past, Ananda, there was a king by the name of Maha Sudassana, who was a universal monarch, a king of righteousness, a conqueror of the four quarters of the earth, whose realm was established in security, and who was endowed with the seven jewels.^[53] And that King Maha Sudassana, Ananda, had his royal residence here at Kusinara, which was then called Kusavati, and it extended twelve yojanas from east to west, and seven from north to south. And mighty, Ananda, was Kusavati, the capital, prosperous and well populated, much frequented by people, and abundantly provided with food. Just as the royal residence of the deities, Alakamanda, is mighty, prosperous, and well populated, much frequented by deities and abundantly provided with food, so was the royal capital of Kusavati. – Kusavati, Ananda, resounded unceasingly day and night with ten sounds — the trumpeting of elephants, the neighing of horses, the rattling of chariots, the beating of drums and tabours, music and song, cheers, the clapping of hands, and cries of 'Eat, drink, and be merry!'

“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 – amhākaṅca no gāmakkhette tathāgatassa parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā’”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nivāsetvā pattacivaramādāya attadutiyo kusināraṃ pāvisi.

45. "Go now, Ananda, to Kusinara and announce to the Mallas: 'Today, Vasetthas, in the last watch of the night, the Tathagata's Parinibbana will take place. Approach, O Vasetthas, draw near! Do not be remorseful later at the thought: "In our township it was that the Tathagata's Parinibbana took place, but we failed to see him at the end!"' – "So be it, Lord." And the Venerable Ananda prepared himself, and taking bowl and robe, went with a companion to Kusinara.

Mallānaṃ vandanā

211. Tena kho pana samayena kosinārakā mallā sandhāgāre [sandhāgāre (sī. syā. pī.)] 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 – ‘amhākaṅca no gāmakkhette tathāgatassa parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā’”ti. Idamāyasmato ānandassa vacanaṃ sutvā mallā ca

mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti vivaṭṭanti – ‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhuṃ loke antaradhāyissatī’ti. Atha kho mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā yena upavattanaṃ mallānaṃ sālavanaṃ yenāyasmā ānando tenupasānkamiṃsu.

46. Now at that time the Mallas had gathered in the council hall for some public business. And the Venerable Ananda approached them and announced: "Today, Vasetthas, in the last watch of the night, the Tathagata's Parinibbana will take place. Approach, Vasetthas, draw near! Do not be remorseful later at the thought: 'In our township it was that the Tathagata's Parinibbana took place, but we failed to see him at the end.'"

47. When they heard the Venerable Ananda speak these words, the Mallas with their sons, their wives, and the wives of their sons, were sorely grieved, grieved at heart and afflicted; and some, with their hair all dishevelled, with arms uplifted in despair, wept; flinging themselves on the ground, they rolled from side to side, lamenting: "Too soon has the Blessed One come to his Parinibbana! Too soon has the Happy One come to his Parinibbana! Too soon will the Eye of the World vanish from sight!"

48. And thus afflicted and filled with grief, the Mallas, with their sons, their wives, and the wives of their sons, went to the Sala Grove, the recreation park of the Mallas, to the place where the Venerable Ananda was.

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 vandatī’ti. Atha kho āyasmā ānando kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpesi – ‘itthannāmo, bhante, mallo saputto sabhariyo saporiso sāmacco bhagavato pāde sirasā vandatī’”ti. Atha kho āyasmā ānando etena upāyena paṭhameneva yāmena kosinārake malle bhagavantaṃ vandāpesi.

49. And the thought arose in the Venerable Ananda: "If I were to allow the Mallas of Kusinara to pay reverence to the Blessed One one by one, the night will have given place to dawn before they are all presented to him. Therefore let me divide them up according to clan, each family in a group, and so present them to the Blessed One thus: 'The Malla of such and such a name, Lord, with his wives and children, his attendants and his friends, pays homage at the feet of the Blessed One.'" – And the Venerable Ananda divided the Mallas up according to clan, each family in a group, and presented them to the Blessed One. So it was that the Venerable Ananda caused the Mallas of Kusinara to be presented to the Blessed One by clans, each family in a group, even in the first watch of the night.

Subhaddaparibbājakavatthu

212. Tena kho pana samayena subhaddo nāma paribbājako kusinārāyaṃ paṭivasati. Assosi kho subhaddo paribbājako – “ajja kira rattiyaṃ 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 rattiyaṃ pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhāhāmmo 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; upasaṅkamtivā āyasmantaṃ ānandaṃ etadavoca – “sutaṃ metaṃ, bho ānanda, paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ – ‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti. Ajjeva rattiyaṃ 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.

51. Now at that time a wandering ascetic named Subhadda was dwelling at Kusinara. And Subhadda the wandering ascetic heard it said: "Today in the third watch of the night, the Parinibbana of the ascetic Gotama will take place." And the thought arose in him: "I have heard it said by old and venerable wandering ascetics, teachers of teachers, that the arising of Tathagatas, Arahants, Fully Enlightened Ones, is rare in the world. Yet this very day, in the last watch of the night, the Parinibbana of the ascetic Gotama will take place. Now there is in me a doubt; but to this extent I have faith in the ascetic Gotama, that he could so teach me the Dhamma as to remove that doubt." Then the wandering ascetic Subhadda went to the Sala Grove, the recreation park of the Mallas, and drew near to the Venerable Ananda, and told the Venerable Ananda his thought. And he spoke to the Venerable Ananda, saying: "Friend Ananda, it would be good if I could be allowed into the presence of the ascetic Gotama."

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 rattiyaṃ 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.

54. But the Venerable Ananda answered him, saying: "Enough, friend Subhadda! Do not trouble the Tathagata. The Blessed One is weary." Yet a second and a third time the wandering ascetic Subhadda made his request, and a second and a third time the Venerable Ananda refused him.

213. Assosi kho bhagavā āyasmato ānandassa subhaddena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “alaṃ, ānanda, mā subhaddaṃ vāresi, labhatam, 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.

57. And the Blessed One heard the talk between them, and he called the Venerable Ananda and said: "Stop, Ananda! Do not refuse Subhadda. Subhadda, Ananda, may be allowed into the presence of the Tathagata. For whatever he will ask me, he will ask for the sake of knowledge, and not as an offence. And the answer I give him, that he will readily understand." – Thereupon the Venerable Ananda said to the wandering ascetic Subhadda: "Go then, friend Subhadda, the Blessed One gives you leave."

Atha kho subhaddo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subhaddo paribbājako bhagavantaṃ etadavoca – “yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇiṇo gaṇācariyā ñātā yasassino tittakaraṃ sādhusammatā bahujanassa, seyyathidaṃ – pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, sañcayo belatthaputto, nigaṇṭho nāṭaputto, sabbete sakāya paṭiññāya abbhaññiṃsu, sabbeva na abbhaññiṃsu, udāhu ekacce abbhaññiṃsu, ekacce na abbhaññiṃsū”ti?

59. Then the wandering ascetic Subhadda approached the Blessed One and saluted him courteously. And having exchanged with him pleasant and civil greetings, the wandering ascetic Subhadda seated himself at one side and addressed the Blessed One, saying: "There are, Venerable Gotama, ascetics and brahmins who are heads of great companies of disciples, who have large retinues, who are leaders of schools, well known and renowned, and held in high esteem by the multitude, such teachers as Purana Kassapa, Makkhali Gosala, Ajita Kesakambali, Pakudha Kaccayana, Saṅjaya Belatthaputta, Nigantha Nataputta. Have all of these attained realization, as each of them would have it believed, or has none of them, or is it that some have attained realization and others not?"

“Alaṃ, subhadda, tiṭṭhatetaṃ – ‘sabbete sakāya paṭiññāya abbhaññiṃsu, sabbeva na abbhaññiṃsu, udāhu ekacce abbhaññiṃsu, ekacce na abbhaññiṃsū’ti. Dhammaṃ te, subhadda, desessāmi; taṃ suṇāhi sādhukaṃ manasikarohi, bhāsissāmi”ti. “Evaṃ, bhante”ti kho subhaddo paribbājako bhagavato paccassosi.

60. "Enough, Subhadda! Let it be as it may, whether all of them have attained realization, as each of them would have it believed, or whether none of them has, or whether some have attained realization and others not. I will teach you the Dhamma, Subhadda; listen and heed it well, and I will speak." – "So be it, Lord."

Bhagavā etadavoca –

214. “Yasmiṃ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati. Dutiyoopi tattha samaṇo na upalabbhati. Tatiyoopi tattha samaṇo na upalabbhati. Catutthopi tattha samaṇo na upalabbhati. Yasmiṃca kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyoopi tattha samaṇo upalabbhati, tatiyoopi 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 [aññe (pī.)]. Ime ca [idheva (ka.)], subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assāti.

61. And the Blessed One spoke, saying: "In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.^[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers. But if, Subhadda, the bhikkhus live righteously, the world will not be destitute of arahats.

“Ekūnatimso vayasā subhadda,
Yaṃ pabbajim̐ kiṃkusalānuesī;
Vassāni paññāsa samādhikāni,
Yato ahaṃ pabbajito subhadda.
Ñāyassa dhammassa padesavattī,
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.

62. "In age but twenty-nine was I, Subhadda,

When I renounced the world to seek the Good;
Fifty-one years have passed since then, Subhadda,
And in all that time a wanderer have I been
In the domain of virtue and of truth,
And except therein, there is no saint
(of the first degree).

"And there is none of the second degree, nor of the third degree, nor of the fourth degree of saintliness. Devoid of true ascetics are the systems of other teachers. But if, Subhadda, the bhikkhus live righteously, the world will not be destitute of arahats."

215. Evaṃ vutte subhaddo paribbājako bhagavantaṃ etadavoca – “abhikkantaṃ, bhante, abhikkantaṃ, bhante. Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, ‘cakkhumanto rūpāni dakkhantī’ti, evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampada”nti.

63. When this was said, the wandering ascetic Subhadda spoke to the Blessed One, saying: "Excellent, O Lord, most excellent, O Lord! It is as if, Lord, one were to set upright what had been overthrown, or to reveal what had been hidden, or to show the path to one who had gone astray, or to light a lamp in the darkness so that those with eyes might see — even so has the Blessed One set forth the Dhamma in many ways. And so, O Lord, I take my refuge in the Blessed One, the Dhamma, and the Community of Bhikkhus. May I receive from the Blessed One admission to the Order and also the higher ordination."

“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 viditā”ti. “Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhantā pabbajjaṃ ākaṅkhantā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. Ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā”ti.

64. "Whoever, Subhadda, having been formerly a follower of another creed, wishes to receive admission and higher ordination in this Dhamma and Discipline, remains on probation for a period of four months. At the end of those four months, if the bhikkhus are satisfied with him, they grant him admission and higher ordination as a bhikkhu. Yet in this matter I recognize differences of personalities."

65. "If, O Lord, whoever, having been formerly a follower of another creed, wishes to receive admission and higher ordination in this Dhamma and Discipline, remains on probation for a period of four months, and at the end of those four months, if the bhikkhus are satisfied with him, they grant him admission and higher ordination as a bhikkhu — then I will remain on probation for a period of four years. And at the end of those four years, if the bhikkhus are satisfied with me, let them grant me admission and higher ordination as a bhikkhu."

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 [satthārā (syā.)] sammukhā antevāsikābhisekena abhisittā”ti. Alatta kho subhaddo paribbājako bhagavato santike pabbajjaṃ, alatta upasampadaṃ. Acirūpasampanno kho panāyasmā subhaddo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – ‘yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti’ tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ 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.

Pañcama bhānavāro.

66. But the Blessed One called the Venerable Ananda and said to him: "Ananda, let Subhadda be given admission into the Order." And the Venerable Ananda replied: "So be it, Lord." – Then the wandering ascetic Subhadda said to the Venerable Ananda: "It is a gain to you, friend Ananda, a blessing, that in the presence of the Master himself you have received the sprinkling of ordination as a disciple." – So it came about that the wandering ascetic Subhadda, in the presence of the Blessed One, received admission and higher ordination. And from the time of his ordination the Venerable Subhadda remained alone, secluded, heedful, ardent, and resolute. And beforelong he attained to the goal for which a worthy man goes forth rightly from home to homelessness, the supreme goal of the holy life; and having by himself realized it with higher knowledge, he dwelt therein. He knew: "Destroyed is birth; the higher life is fulfilled; nothing more is to be done, and beyond this life nothing more remains." And the Venerable Subhadda became yet another among the arahats, and he was the last disciple converted by the Blessed One himself.

Fifth Recitation Section.

Tathāgatapacchimavācā

216. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “siyā kho panānanda, tumhākaṃ evamassa – ‘atītasatthukaṃ pāvacaṇaṃ, natthi no satthā’ti. Na kho panetaṃ, ānanda, evaṃ datṭhabbaṃ. 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 brahmadāṇḍo dātabbo”ti. “Katamo pana, bhante, brahmadāṇḍo”ti? “Channo, ānanda, bhikkhu yaṃ iccheyya, taṃ vadeyya. So bhikkhūhi neva vattabbo, na ovaḍitabbo, na anusāsitabbo”ti.

1. Now the Blessed One spoke to the Venerable Ananda, saying: "It may be, Ananda, that to some among you the thought will come: 'Ended is the word of the Master; we have a Master no longer.' But it should

not, Ananda, be so considered. For that which I have proclaimed and made known as the Dhamma and the Discipline, that shall be your Master when I am gone. – "And, Ananda, whereas now the bhikkhus address one another as 'friend,' let it not be so when I am gone. The senior bhikkhus, Ananda, may address the junior ones by their name, their family name, or as 'friend'; but the junior bhikkhus should address the senior ones as 'venerable sir' or 'your reverence.'[\[55\]](#)

"If it is desired, Ananda, the Sangha may, when I am gone, abolish the lesser and minor rules.[\[56\]](#) – "Ananda, when I am gone, let the higher penalty be imposed upon the bhikkhu Channa."[\[57\]](#) – "But what, Lord, is the higher penalty?" – "The bhikkhu Channa, Ananda, may say what he will, but the bhikkhus should neither converse with him, nor exhort him, nor admonish him."

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.

5. Then the Blessed One addressed the bhikkhus, saying: "It may be, bhikkhus, that one of you is in doubt or perplexity as to the Buddha, the Dhamma, or the Sangha, the path or the practice. Then question, bhikkhus! Do not be given to remorse later on with the thought: 'The Master was with us face to face, yet face to face we failed to ask him.'" – But when this was said, the bhikkhus were silent. And yet a second and a third time the Blessed One said to them: "It may be, bhikkhus, that one of you is in doubt or perplexity as to the Buddha, the Dhamma, or the Sangha, the path or the practice. Then question, bhikkhus! Do not be given to remorse later on with the thought: 'The Master was with us face to face, yet face to face we failed to ask him.'"

And for a second and a third time the bhikkhus were silent. Then the Blessed One said to them: "It may be, bhikkhus, out of respect for the Master that you ask no questions. Then, bhikkhus, let friend communicate it to friend." Yet still the bhikkhus were silent.

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 tvam, 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.

218. Atha kho bhagavā bhikkhū āmantesi – “handā dāni, bhikkhave, āmantayāmi vo, vayadhammā saṅkhārā appamādena sampādethā”ti. Ayaṃ tathāgatassa pacchimā vācā.

7. And the Venerable Ananda spoke to the Blessed One, saying: "Marvellous it is, O Lord, most wonderful it is! This faith I have in the community of bhikkhus, that not even one bhikkhu is in doubt or perplexity as to the Buddha, the Dhamma, or the Sangha, the path or the practice." – "Out of faith, Ananda, you speak thus. But here, Ananda, the Tathagata knows for certain that among this community of

bhikkhus there is not even one bhikkhu who is in doubt or perplexity as to the Buddha, the Dhamma, or the Sangha, the path or the practice. For, Ananda, among these five hundred bhikkhus even the lowest is a stream-enterer, secure from downfall, assured, and bound for enlightenment."

8. And the Blessed One addressed the bhikkhus, saying: "Behold now, bhikkhus, I exhort you: All compounded things are subject to vanish. Strive with earnestness!" [\[58\]](#)

This was the last word of the Tathagata.

Parinibbutakathā

219. Atha kho bhagavā paṭhamam jhānam samāpajji, paṭhamajjhānā vuṭṭhahitvā dutiyam jhānam samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji, tatiyajjhānā vuṭṭhahitvā catuttham jhānam samāpajji. Catutthajjhānā vuṭṭhahitvā ākāsānañcāyatanaṃ samāpajji, ākāsānañcāyatanasamāpattiyā vuṭṭhahitvā viññāṇañcāyatanaṃ samāpajji, viññāṇañcāyatanasamāpattiyā vuṭṭhahitvā ākiñcaññāyatanaṃ samāpajji, ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanaṃ samāpajji, nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā saññāvedayitanirodham samāpajji.

9. And the Blessed One entered the first jhana. Rising from the first jhana, he entered the second jhana. Rising from the second jhana, he entered the third jhana. Rising from the third jhana, he entered the fourth jhana. And rising out of the fourth jhana, he entered the sphere of infinite space. Rising from the attainment of the sphere of infinite space, he entered the sphere of infinite consciousness. Rising from the attainment of the sphere of infinite consciousness, he entered the sphere of nothingness. Rising from the attainment of the sphere of nothingness, he entered the sphere of neither-perception-nor-non-perception. And rising out of the attainment of the sphere of neither-perception-nor-non-perception, he attained to the cessation of perception and feeling.

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

10. And the Venerable Ananda spoke to the Venerable Anuruddha, saying: "Venerable Anuruddha, the Blessed One has passed away." – "No, friend Ananda, the Blessed One has not passed away. He has entered the state of the cessation of perception and feeling." [\[59\]](#)

Atha kho bhagavā saññāvedayitanirodhasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanaṃ samāpajji, nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā ākiñcaññāyatanaṃ samāpajji, ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā viññāṇañcāyatanaṃ samāpajji, viññāṇañcāyatanasamāpattiyā vuṭṭhahitvā ākāsānañcāyatanaṃ samāpajji, ākāsānañcāyatanasamāpattiyā 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, rising from the cessation of perception and feeling, entered the sphere of neither-perception-nor-non-perception. Rising from the attainment of the sphere of neither-perception-nor-non-perception, he entered the sphere of nothingness. Rising from the attainment of the sphere of nothingness, he entered the sphere of infinite consciousness. Rising from the attainment of the sphere of infinite consciousness, he entered the sphere of infinite space. Rising from the attainment of the sphere of infinite space, he entered the fourth jhana. Rising from the fourth jhana, he entered the third jhana. Rising from

the third jhana, he entered the second jhana. Rising from the second jhana, he entered the first jhana. – Rising from the first jhana, he entered the second jhana. Rising from the second jhana, he entered the third jhana. Rising from the third jhana, he entered the fourth jhana. And, rising from the fourth jhana, the Blessed One immediately passed away.

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

“Sabbeva nikkhipissanti, bhūtā loke samussayaṃ;
Yattha etādiso satthā, loke appaṭipuggalo;
Tathāgato balappatto, sambuddho parinibbuto”ti.

12. And when the Blessed One had passed away, simultaneously with his Parinibbana there came a tremendous earthquake, dreadful and astounding, and the thunders rolled across the heavens. And when the Blessed One had passed away, simultaneously with his Parinibbana, Brahma Sahampati[60] spoke this stanza:

All must depart, all beings that have life
Must shed their compound forms. Yea, even one,
A Master such as he, a peerless being,
Powerful in wisdom, the Enlightened One, has passed away.

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

“Aniccā vata saṅkhārā, uppādavayadhammino;
Uppajjitvā nirujjhanti, tesāṃ vūpasamo sukho”ti.

14. And when the Blessed One had passed away, simultaneously with his Parinibbana, Sakka, king of the gods,[61] spoke this stanza:

Transient are all compounded things,
Subject to arise and vanish;
Having come into existence they pass away;
Good is the peace when they forever cease.

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

“Nāhu assāsapassāso, ṭhitacittassa tādino;
Anejo santimārabbha, yaṃ kālamakarī muni.
“Asallīnena cittena, vedanaṃ ajjhavāsaya;
Pajjotasseva nibbānaṃ, vimokkho cetaso ahū”ti.

15. And when the Blessed One had passed away, simultaneously with his Parinibbana, the Venerable Anuruddha spoke this stanza:

No movement of the breath, but with steadfast heart,
Free from desires and tranquil, so the sage
Comes to his end. By mortal pangs unshaken,
His mind, like a flame extinguished, finds release.

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

“Tadāsi yaṃ bhīṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Sabbākāravarūpete, sambuddhe parinibbute”ti.

16. And when the Blessed One had passed away, simultaneously with his Parinibbana, the Venerable Ananda spoke this stanza:

Then there was terror, and the hair stood up, when he,
The All-accomplished One, the Buddha, passed away.

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 adhvāsenti – “aniccā saṅkhārā, taṃ kutettha labbhā”ti.

17. Then, when the Blessed One had passed away, some bhikkhus, not yet freed from passion, lifted up their arms and wept; and some, flinging themselves on the ground, rolled from side to side and wept, lamenting: "Too soon has the Blessed One come to his Parinibbana! Too soon has the Happy One come to his Parinibbana! Too soon has the Eye of the World vanished from sight!" – But the bhikkhus who were freed from passion, mindful and clearly comprehending, reflected in this way: "Impermanent are all compounded things. How could this be otherwise?"

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 saṅkhataṃ palokadhammaṃ, taṃ vata mā palujji’ti, netāṃ thānaṃ vijjati. Devatā, āvuso, ujjhāyanti”ti. “Kathambhūtā pana, bhante, āyasmā anuruddho devatā manasi karoti”ti [bhante anuruddha devatā manasi karontīti (syā. ka.)]?

18. And the Venerable Anuruddha addressed the bhikkhus, saying: "Enough, friends! Do not grieve, do not lament! For has not the Blessed One declared that with all that is dear and beloved there must be change, separation, and severance? Of that which is born, come into being, compounded and subject to decay, how can one say: 'May it not come to dissolution!?' The deities, friends, are aggrieved." – "But, venerable sir, of what deities is the Venerable Anuruddha aware?"

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

"There are deities, friend Ananda, in space and on the earth who are earthly-minded; with dishevelled hair they weep, with uplifted arms they weep; flinging themselves on the ground, they roll from side to side, lamenting: 'Too soon has the Blessed One come to his Parinibbana! Too soon has the Happy One come to his Parinibbana! Too soon has the Eye of the World vanished from sight!' But those deities who are freed from passion, mindful and clearly comprehending, reflect in this way: 'Impermanent are all compounded things. How could this be otherwise?'" – Now the Venerable Anuruddha and the Venerable Ananda spent the rest of the night in talking on the Dhamma.

226. Atha kho āyasmā anuruddho āyasmantaṃ ānandaṃ āmantesi – “gacchāvuso ānanda, kusiṇāraṃ pavisitvā kosiṇārakānaṃ mallānaṃ ārocehi – ‘parinibbuto, vāseṭṭhā, bhagavā, yassadāni kālaṃ maññathā’”ti. “Evaṃ, bhante”ti kho āyasmā ānando āyasmato anuruddhassa paṭissutvā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya attadutiyo kusiṇāraṃ pāvīsi. Tena kho pana samayena kosiṇārakā mallā sandhāgāre sannipatitā honti teneva karaṇīyena. Atha kho āyasmā ānando yena kosiṇārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamtivā kosiṇārakānaṃ mallānaṃ ārocesi – ‘parinibbuto, vāseṭṭhā, bhagavā, yassadāni kālaṃ maññathā’ti. Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṇṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukhasamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti – “atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti.

Then the Venerable Anuruddha spoke to the Venerable Ananda, saying: "Go now, friend Ananda, to Kusinara, and announce to the Mallas: 'The Blessed One, Vasetthas, has passed away. Do now as seems fitting to you.'" – "So be it, venerable sir." And the Venerable Ananda prepared himself in the forenoon, and taking bowl and robe, went with a companion into Kusinara. – At that time the Mallas of Kusinara had gathered in the council hall to consider that very matter. And the Venerable Ananda approached them and announced: "The Blessed One, Vasetthas, has passed away. Do now as seems fitting to you." – And when they heard the Venerable Ananda speak these words, the Mallas with their sons, their wives, and the wives of their sons, were sorely grieved, grieved at heart and afflicted; and some, with their hair all dishevelled, with arms upraised in despair, wept; flinging themselves on the ground, they rolled from side to side, lamenting: "Too soon has the Blessed One come to his Parinibbana! Too soon has the Happy One come to his Parinibbana! Too soon has the Eye of the World vanished from sight!"

Buddhasarīrapūjā

227. Atha kho kosiṇārakā mallā purise āṇāpesuṃ – “tena hi, bhaṇe, kusiṇārāyaṃ gandhamālaṅca sabbaṅca tālāvacaraṃ sannipātethā”ti. Atha kho kosiṇārakā mallā gandhamālaṅca sabbaṅca tālāvacaraṃ paṅca ca dussayugasatāni ādāya yena upavattanaṃ mallānaṃ sālavanaṃ, yena bhagavato sarīraṃ tenupasaṅkamiṃsu; upasaṅkamtivā bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā celavitānāni karontā maṅḍalamāle paṭiyādentā ekadivasaṃ vītināmesuṃ.

21. Then the Mallas of Kusinara gave orders to their men, saying: "Gather now all the perfumes, flower-garlands, and musicians, even all that are in Kusinara." And the Mallas, with the perfumes, the flower-garlands, and the musicians, and with five hundred sets of clothing, went to the Sala Grove, the recreation park of the Mallas, and approached the body of the Blessed One. And having approached, they paid homage to the body of the Blessed One with dance, song, music, flower-garlands, and perfume, and erecting canopies and pavilions, they spent the day showing respect, honor, and veneration to the body of the Blessed One.

Atha kho kosiṇārakānaṃ mallānaṃ etadahosi – “atvikālo kho ajja bhagavato sarīraṃ jhāpetuṃ, sve dāni mayaṃ bhagavato sarīraṃ jhāpessāmā”ti. Atha kho kosiṇārakā mallā bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā celavitānāni karontā maṅḍalamāle paṭiyādentā dutiyampi divasaṃ vītināmesuṃ, tatiyampi divasaṃ vītināmesuṃ, catutthampi divasaṃ vītināmesuṃ, pañcamampi divasaṃ vītināmesuṃ, chaṭṭhampi divasaṃ vītināmesuṃ.

And then the thought came to them: "Now the day is too far spent for us to cremate the body of the Blessed One. Tomorrow we will do it." – And for the second day, and a third, fourth, fifth, and sixth day, they paid homage to the body of the Blessed One with dance, song, music, flower-garlands, and perfume, and erecting canopies and pavilions, they spent the day showing respect, honor, and veneration to the body of the Blessed One.

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

But on the seventh day the thought came to them: "We have paid homage to the body of the Blessed One with dance, song, music, flower-garlands, and perfume, and have shown respect, honor, and veneration; let us now carry the body of the Blessed One southward to the southern part of the town and beyond, and let us there cremate the body of the Blessed One south of the town."

228. Tena kho pana samayena aṭṭha mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā “mayamaṃ 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 ‘mayamaṃ bhagavato sarīraṃ uccāressāma’ti na sakkonti uccāretu”nti?

Then eight Mallas of the foremost families, bathed from the crown of their heads and wearing new clothes, with the thought: "We will lift up the body of the Blessed One," tried to do so but they could not. Then the Mallas spoke to the Venerable Anuruddha, saying: "What is the cause, Venerable Anuruddha, what is the reason that these eight Mallas of the foremost families, bathed from the crown of their heads and wearing new clothes, with the thought: 'We will lift up the body of the Blessed One,' try to do so but cannot?"

“Aññathā kho, vāsetṭhā, tumhākaṃ adhippāyo, aññathā devatānaṃ adhippāyo”ti. “Kathaṃ pana, bhante, devatānaṃ adhippāyo”ti? “Tumhākaṃ kho, vāsetṭhā, adhippāyo – ‘mayamaṃ 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 – ‘mayamaṃ 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.

"You, Vasetthas, have one purpose, the deities have another." – "Then what, venerable sir, is the purpose of the deities?" – "Your purpose, Vasetthas, is this: 'We have paid homage to the body of the Blessed One with dance, song, music, flower-garlands, and perfume, and have shown respect, honor, and veneration; let us now carry the body of the Blessed One southward to the southern part of the town and beyond, and let us there cremate the body of the Blessed One south of the town.' But the purpose of the deities, Vasetthas, is this: 'We have paid homage to the body of the Blessed One with heavenly dance, song, music, flower-garlands, and perfume, and have shown respect, honor, and veneration; let us now carry the body of the Blessed One northward to the northern part of the town; and having carried it through the northern gate, let us go through the center of the town, and then eastward to the east of the town; and

having passed through the east gate, let us carry it to the cetiya of the Mallas, Makuta-bandhana, and there let us cremate the body of the Blessed One." – "As the deities wish, venerable sir, so let it be."

229. Tena kho pana samayena kusinārā yāva sandhisamalasamkaṭṭirā jaṇṇumattena odhinā mandāravapupphehi santhatā [saṅṭhitā (syā.)] 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.

23. Thereupon the whole of Kusinara, even to the dust heaps and rubbish heaps, became covered knee-deep in *mandarava* flowers.^[62] And homage was paid to the body of the Blessed One by the deities as well as the Mallas of Kusinara. With dance, song, music, flower-garlands, and perfume, both divine and human, respect, honor, and veneration were shown. And they carried the body of the Blessed One northward to the northern part of the town; and having carried it through the northern gate, they went through the center of the town, and then eastward to the east of the town; and having passed through the east gate, they carried the body of the Blessed One to the cetiya of the Mallas, Makuta-bandhana, and there laid it down.

230. Atha kho kosinārakā mallā āyasmantaṃ ānandaṃ etadavocuṃ – “kathaṃ mayaṃ, 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 kappāsena veṭhenti, vihatena kappāsena 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.

24. Then the Mallas of Kusinara spoke to the Venerable Ananda, saying: "How should we act, Venerable Ananda, respecting the body of the Tathagata?" – "After the same manner, Vasetthas, as towards the body of a universal monarch." – "But how, venerable Ananda, do they act respecting the body of a universal monarch?" – "The body of a universal monarch, Vasetthas, is first wrapped round with new linen, and then with teased cotton wool. And again it is wrapped round with new linen, and again with teased cotton wool, and so it is done up to five hundred layers of linen and five hundred of cotton wool. When that is done, the body of the universal monarch is placed in an iron oil-vessel, which is enclosed in another iron vessel and a funeral pyre is built of all kinds of perfumed woods, and so the body of the universal monarch is burned. And at a crossroads a stupa is raised for the universal monarch. So it is done, Vasetthas, with the body of a universal monarch. – "And even, Vasetthas, as with the body of a universal monarch, so should it be done with the body of the Tathagata; and at a crossroads also a stupa should be raised for the Tathagata. And whoever shall bring to that place garlands or incense or sandalwood paste, or pay reverence, and whose mind becomes calm there — it will be to his well being and happiness for a long time."

Atha kho kosinārakā mallā purise āṇāpesuṃ – “tena hi, bhaṇe, mallānaṃ vihatāṃ kappāsaṃ sannipātethā”ti.

Atha kho kosinārakā mallā bhagavato sarīraṃ ahatena vatthena veṭhetvā vihatena kappāseṇa veṭhesuṃ, vihatena kappāseṇa veṭhetvā ahatena vatthena veṭhesuṃ. Etena upāyena pañcahi yugasatehi bhagavato sarīraṃ veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā bhagavato sarīraṃ citakaṃ āropesuṃ.

25. Then the Mallas gave orders to their men, saying: "Gather now all the teased cotton wool of the Mallas!" And the Mallas of Kusinara wrapped the body of the Blessed One round with new linen, and then with teased cotton wool. And again they wrapped it round with new linen, and again with teased cotton wool, and so it was done up to five hundred layers of linen and five hundred of cotton wool. When that was done, they placed the body of the Blessed One in an iron oil-vessel, which was enclosed in another iron vessel, and they built a funeral pyre of all kinds of perfumed woods, and upon it they laid the body of the Blessed One.

Mahākassapattheravatthu

231. Tena kho pana samayena āyasmā mahākassapo pāvāya kusināraṃ addhānamaggappaṭippanno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Atha kho āyasmā mahākassapo maggā okkamma aññatarasmiṃ rukkhamaṅgule 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 satthāraṃ jānāsi”ti? “Āmāvuso, jānāmi, ajja sattāhāparinibbuto samaṇo gotamo. Tato me idaṃ mandāravapupphaṃ gahita”nti. Tattha ye te 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 adhiṅgāsi – “aniccā saṅkhārā, taṃ kutettha labbhā”ti.

26. Now at that time the Venerable Maha Kassapa^[63] was journeying from Pava to Kusinara together with a large company of five hundred bhikkhus. And on the way, the Venerable Maha Kassapa went aside from the highway and sat down at the foot of a tree. – And a certain Ajivaka came by, on his way to Pava, and he had taken a *mandarava* flower from Kusinara. And the Venerable Maha Kassapa saw the Ajivaka coming from a distance, and as he drew close he spoke to him, saying: "Do you know, friend, anything of our Master?" – "Yes, friend, I know. It is now seven days since the ascetic Gotama passed away. From there I have brought this *mandarava* flower." – Thereupon some bhikkhus, not yet freed from passion, lifted up their arms and wept; and some, flinging themselves on the ground, rolled from side to side and wept, lamenting: "Too soon has the Blessed One come to his Parinibbana! Too soon has the Happy One come to his Parinibbana! Too soon has the Eye of the World vanished from sight!"

232. Tena kho pana samayena subhaddo nāma vuddhapabbajito tassaṃ parisāyaṃ nisinna hoti. Atha kho subhaddo vuddhapabbajito te bhikkhū etadavoca – “alaṃ, āvuso, mā socittha, mā paridevittha, sumuttā mayaṃ tena mahāsamaṇeṇa. Upaddutā ca homa – ‘idaṃ vo kappati, idaṃ vo na kappatī’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 aññāthābhāvo’. Taṃ kutettha, āvuso, labbhā. ‘Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ tathāgatassāpi sarīraṃ mā palujjī’ti, netāṃ thānaṃ vijjatī”ti.

28. Now at that time, one Subhadda, who had renounced only in his old age, was seated in the assembly. [64] And he addressed the bhikkhus, saying: "Enough, friends! Do not grieve, do not lament! We are well rid of that great ascetic. Too long, friends, have we been oppressed by his saying: 'This is fitting for you; that is not fitting for you.' Now we shall be able to do as we wish, and what we do not wish, that we shall not do." – But the Venerable Maha Kassapa addressed the bhikkhus, saying: "Enough friends! Do not grieve, do not lament! For has not the Blessed One declared that with all that is dear and beloved there must be change, separation, and severance? Of that which is born, come into being, compounded, and subject to decay, how can one say: 'May it not come to dissolution!'"

233. Tena kho pana samayena cattāro mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā – “mayam bhagavato citakam ālīmpessāmā”ti na sakkonti ālīmpetuṃ. Atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocuṃ – “ko nu kho, bhante anuruddha, hetu ko paccayo, yenime cattāro mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā – ‘mayam bhagavato citakam ālīmpessāmā’ti na sakkonti ālīmpetu’nti? “Aññathā kho, vāsetṭhā, devatānaṃ adhippāyo”ti. “Katham pana, bhante, devatānaṃ adhippāyo”ti? “Devatānaṃ kho, vāsetṭhā, adhippāyo – ‘ayaṃ āyasmā mahākassapo pāvāya kusināraṃ addhānamaggappaṭippanno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Na tāva bhagavato citako pajjalissati, yāvāyasmā mahākassapo bhagavato pāde sirasā na vandissati”ti. “Yathā, bhante, devatānaṃ adhippāyo, tathā hotū”ti.

29. Now at that time four Mallas of the foremost families, bathed from the crown of their heads and wearing new clothes, with the thought: "We will set alight the Blessed One's pyre," tried to do so but they could not. And the Mallas spoke to the Venerable Anuruddha, saying: "What is the cause, Venerable Anuruddha, what is the reason that these four Mallas of the foremost families, bathed from the crown of their heads and wearing new clothes, with the thought: 'We will set alight the Blessed One's pyre,' try to do so but cannot?" – "You, Vasetthas, have one purpose, the deities have another." – "Then what, venerable sir, is the purpose of the deities?" – "The purpose of the deities, Vasetthas, is this: 'The Venerable Maha Kassapa is on his way from Pava to Kusinara together with a large company of five hundred bhikkhus. Let not the Blessed One's pyre be set alight until the Venerable Maha Kassapa has paid homage at the feet of the Blessed One.'" – "As the deities wish, venerable sir, so let it be."

234. Atha kho āyasmā mahākassapo yena kusiṇārā makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ, yena bhagavato citako tenupasaṅkami; upasaṅkamtivā ekaṃsaṃ cīvaram katvā añjaliṃ paṇāmetvā tikkhattuṃ citakam padakkhiṇam katvā bhagavato pāde sirasā vandi. Tānipi kho pañcabhikkhusatāni ekaṃsaṃ cīvaram katvā añjaliṃ paṇāmetvā tikkhattuṃ citakam padakkhiṇam katvā bhagavato pāde sirasā vandimsu. Vandite ca panāyasmatā mahākassapena tehi ca pañcahi bhikkhusatehi sayameva bhagavato citako pajjali.

30. And the Venerable Maha Kassapa approached the pyre of the Blessed One, at the cetiya of the Mallas, Makuta-bandhana, in Kusinara. And he arranged his upper robe on one shoulder, and with his clasped hands raised in salutation, he walked three times round the pyre, keeping his right side towards the Blessed One's body, and he paid homage at the feet of the Blessed One. And even so did the five hundred bhikkhus. And when homage had been paid by the Venerable Maha Kassapa and the five hundred bhikkhus, the pyre of the Blessed One burst into flame 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 avasissimsu. 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 ḍayhiṃsu yañca sabbaabbhantarimaṃ yañca bāhiraṃ. Daḍḍhe ca kho pana bhagavato sarīre antalikkhā udakadhārā pātubhavitvā bhagavato citakaṃ nibbāpesi. Udakasālatopi [udakaṃ sālatoṇi (sī. syā. kaṃ.)] abbhunnamitvā bhagavato citakaṃ nibbāpesi. Kosinārakāpi mallā sabbagandhodakena bhagavato citakaṃ nibbāpesuṃ.

31. And it came about that when the body of the Blessed One had been burned, no ashes or particles were to be seen of what had been skin, tissue, flesh, sinews, and fluid; only bones remained. Just as when ghee or oil is burned, it leaves no particles or ashes behind, even so when the body of the Blessed One had been burned, no ashes or particles were to be seen of what had been skin, tissue, flesh, sinews, and fluid; only bones remained. And of the five hundred linen wrappings, only two were not consumed, the innermost and the outermost. – And when the body of the Blessed One had been burned, water rained down from heaven and extinguished the pyre of the Blessed One, and from the sala trees water came forth, and the Mallas of Kusinara brought water scented with many kinds of perfumes, and they too extinguished the pyre of the Blessed One.

Atha kho kosinārakā mallā bhagavato sarīrāni sattāhaṃ sandhāgāre sattipañjaraṃ karitvā dhanupākāraṃ parikkhipāpetvā [parikkhipitvā (syā.)] naccehi gītehi vāditehi mālehi gandhehi sakkarim̐su garuṃ karim̐su mānesuṃ pūjesuṃ.

And the Mallas of Kusinara laid the relics of the Blessed One in their council hall, and surrounded them with a lattice-work of spears and encircled them with a fence of bows; and there for seven days they paid homage to the relics of the Blessed One with dance, song, music, flower-garlands, and perfume, and showed respect, honor, and veneration to the relics of the Blessed One.

Sarīradhātuvibhājanam̐

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 karissāmi”ti.

Assosuṃ kho kapilavattuvāsī sakyā – “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho kapilavattuvāsī sakyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ – “bhagavā amhākaṃ ñātiseṭṭho, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmi”ti.

33. Then the king of Magadha, Ajatasattu, son of the Videhi queen, came to know that at Kusinara the Blessed One had passed away. And he sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and I am too. I am worthy to receive a portion of the relics of the Blessed One. I will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

34. And the Licchavis of Vesali came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

35. And the Sakyas of Kapilavatthu came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was the greatest of our clan. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

Assosum kho allakappakā bulayo [thūlayo (syā.)] – “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho allakappakā bulayo kosinārakānaṃ mallānaṃ dūtaṃ pāhesum – “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīraṇaṃ bhāgaṃ, mayampi bhagavato sarīraṇaṃ thūpañca mahañca karissāmā”ti.

Assosum kho rāmagāmakā koḷiyā – “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho rāmagāmakā koḷiyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum – “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīraṇaṃ bhāgaṃ, mayampi bhagavato sarīraṇaṃ thūpañca mahañca karissāmā”ti.

Assosi kho veṭṭhadīpako brāhmaṇo – “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho veṭṭhadīpako brāhmaṇo kosinārakānaṃ mallānaṃ dūtaṃ pāhesi – “bhagavāpi khattiyo ahaṃ pismi brāhmaṇo, ahampi arahāmi bhagavato sarīraṇaṃ bhāgaṃ, ahampi bhagavato sarīraṇaṃ thūpañca mahañca karissāmī”ti.

36. And the Bulis of Allakappa came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

37. And the Kolis of Ramagama came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

38. And the Vethadīpa brahman came to know that at Kusinara the Blessed One had passed away. And he sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and I am a brahman. I am worthy to receive a portion of the relics of the Blessed One. I will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

Assosum kho pāveyyakā mallā – “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho pāveyyakā mallā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum – “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīraṇaṃ bhāgaṃ, mayampi bhagavato sarīraṇaṃ thūpañca mahañca karissāmā”ti.

Evaṃ vutte kosinārakā mallā te saṅghe gaṇe etadavocum – “bhagavā amhākaṃ gāmakkhette parinibbuto, na mayaṃ dassāma bhagavato sarīraṇaṃ bhāga”nti.

39. And the Mallas of Pava came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor." – But when they heard these words, the Mallas of Kusinara addressed the assembly, saying: "The Blessed One has passed away in our township. We shall not part with any portion of the relics of the Blessed One."

237. Evaṃ vutte doṇo brāhmaṇo te saṅghe gaṇe etadavoca –

“Suṇantu bhonto mama ekavācaṃ,
Amhāka [chandānurakkhaṇatthaṃ niggaḥitalo]; 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.

Then the brahman Dona spoke to the assembly, saying:

One word from me, I beg you, sirs, to hear!
Our Buddha taught us ever to forbear;
Unseemly would it be should strife arise
And war and bloodshed, over the custody
Of his remains, who was the best of men!
Let us all, sirs, in friendliness agree
To share eight portions — so that far and wide
Stupas may rise, and seeing them, mankind
Faith in the All-Enlightened One will find!

238. “Tena hi, brāhmaṇa, tvaññeva bhagavato sarīrāni aṭṭhadhā samaṃ savibhattaṃ vibhajāhī”ti.
“Evaṃ, bho”ti kho doṇo brāhmaṇo tesaṃ saṅghānaṃ gaṇānaṃ paṭissutvā bhagavato sarīrāni aṭṭhadhā
samaṃ suvibhattaṃ vibhajitvā te saṅhe gaṇe etadavoca – “imaṃ me bhonto tumbaṃ dadantu ahampi
tumbassa thūpaṇca mahaṇca karissāmī”ti. Adaṃsu kho te doṇassa brāhmaṇassa tumbaṃ.

"So be it, brahman! Divide the relics into eight equal portions yourself." And the brahman Dona said to the assembly: "So be it, sirs." And he divided justly into eight equal portions the relics of the Blessed One, and having done so, he addressed the assembly, saying: "Let this urn, sirs, be given to me. Over this urn I will erect a stupa, and in its honor I will hold a festival." And the urn was given to the brahman Dona.

Assosum kho pippalivaniyā [pippalivaniyā (syā.)] 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
thūpaṇca mahaṇca karissāmā”ti. “Natthi bhagavato sarīrānaṃ bhāgo, vibhattāni bhagavato sarīrāni. Ito
aṅgāraṃ harathā”ti. Te tato aṅgāraṃ hariṃsu [āhariṃsu (syā. ka.)].

Then the Moriyas of Pippalivana came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor." – "There is no portion of the relics of the Blessed One remaining; the relics of the Blessed One have been divided. But take from here the ashes." And they took from there the ashes.

Dhātuthūpapūjā

239. Atha kho rājā māgadho ajātasattu vedehiputto rājagahe bhagavato sarīrānaṃ thūpaṇca mahaṇca akāsi. Vesālikāpi licchavī vesāliyaṃ bhagavato sarīrānaṃ thūpaṇca mahaṇca akaṃsu. Kapilavatthuvāsīpi

sakyā kapilavatthusmiṃ bhagavato sarīraṇaṃ thūpañca mahañca akaṃsu. Allakappakāpi bulayo allakappe bhagavato sarīraṇaṃ thūpañca mahañca akaṃsu. Rāmagāmakāpi koḷiyā rāmagāme bhagavato sarīraṇaṃ thūpañca mahañca akaṃsu. Veṭṭhadīpakopi brāhmaṇo veṭṭhadīpe bhagavato sarīraṇaṃ thūpañca mahañca akāsi. Pāvēyyakāpi mallā pāvāyaṃ bhagavato sarīraṇaṃ thūpañca mahañca akaṃsu. Kosinārakāpi mallā kusinārāyaṃ bhagavato sarīraṇaṃ thūpañca mahañca akaṃsu. Doṇopi brāhmaṇo tumbassa thūpañca mahañca akāsi. Pippalivaniyāpi moriyā pippalivane aṅgārānaṃ thūpañca mahañca akaṃsu.

42. And the king of Magadha, Ajatasattu, son of the Videhi queen, erected a stupa over the relics of the Blessed One at Rajagaha, and in their honor held a festival. The Licchavis of Vesali erected a stupa over the relics of the Blessed One at Vesali, and in their honor held a festival. The Sakyas of Kapilavatthu erected a stupa over the relics of the Blessed One at Kapilavatthu, and in their honor held a festival. The Bulis of Allakappa erected a stupa over the relics of the Blessed One at Allakappa, and in their honor held a festival. The Kolis of Ramagama erected a stupa over the relics of the Blessed One at Ramagama, and in their honor held a festival. The Vethadīpa brahman erected a stupa over the relics of the Blessed One at Vethadīpa, and in their honor held a festival. The Mallas of Pava erected a stupa over the relics of the Blessed One at Pava, and in their honor held a festival. The Mallas of Kusinara erected a stupa over the relics of the Blessed One at Kusinara, and in their honor held a festival. The brahman Dona erected a stupa over the urn, and in its honor held a festival. And the Moriyas of Pippalivana erected a stupa over the ashes at Pippalivana, and in their honor held a festival.

Iti aṭṭha sarīrathūpā navamo tumbathūpo dasamo aṅgārathūpo. Evametaṃ bhūtapubbanti.

So it came about that there were eight stupas for the relics, a ninth for the urn, and a tenth for the ashes. And thus it was in the days of old.

240. Aṭṭhadoṇaṃ cakkhumato sarīraṃ, sattadoṇaṃ jambudīpe mahenti.
Ekañca doṇaṃ purisavaruttamassa, rāmagāme nāgarājā maheti.
Ekāhi dāṭhā tīdivehi pūjita, 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 [taṃ taṃ vandatha (syā.)] pañjalikā labhitvā,
Buddho have kappasatehi dullabhoti.
Cattālīsa samā dantā, kesā lomā ca sabbaso;
Devā hariṃsu ekekaṃ, cakkavāḷaparamparāti.

43. Eight portions there were of the relics of him,
The All-Seeing One, the greatest of men.
Seven in Jambudīpa are honored, and one
In Ramagama, by kings of the Naga race.

One tooth is honored in the Tavatimsa heaven,

One in the realm of Kalinga, and one by the Naga kings.
Through their brightness this bountiful earth
With its most excellent gifts is endowed.

For thus the relics of the All-Seeing One are best honored
By those who are worthy of honor — by gods and Nagas
And lords of men, yea, by the highest of mankind.
Pay homage with clasped hands! For hard indeed it is
Through hundreds of ages to meet with an All-Enlightened One![\[65\]](#)