

MAHĀPARINIBBĀNASUTTAM (DN 16)
THE DISCOURSE ABOUT THE GREAT EMANCIPATION

EDITED AND TRANSLATED BY

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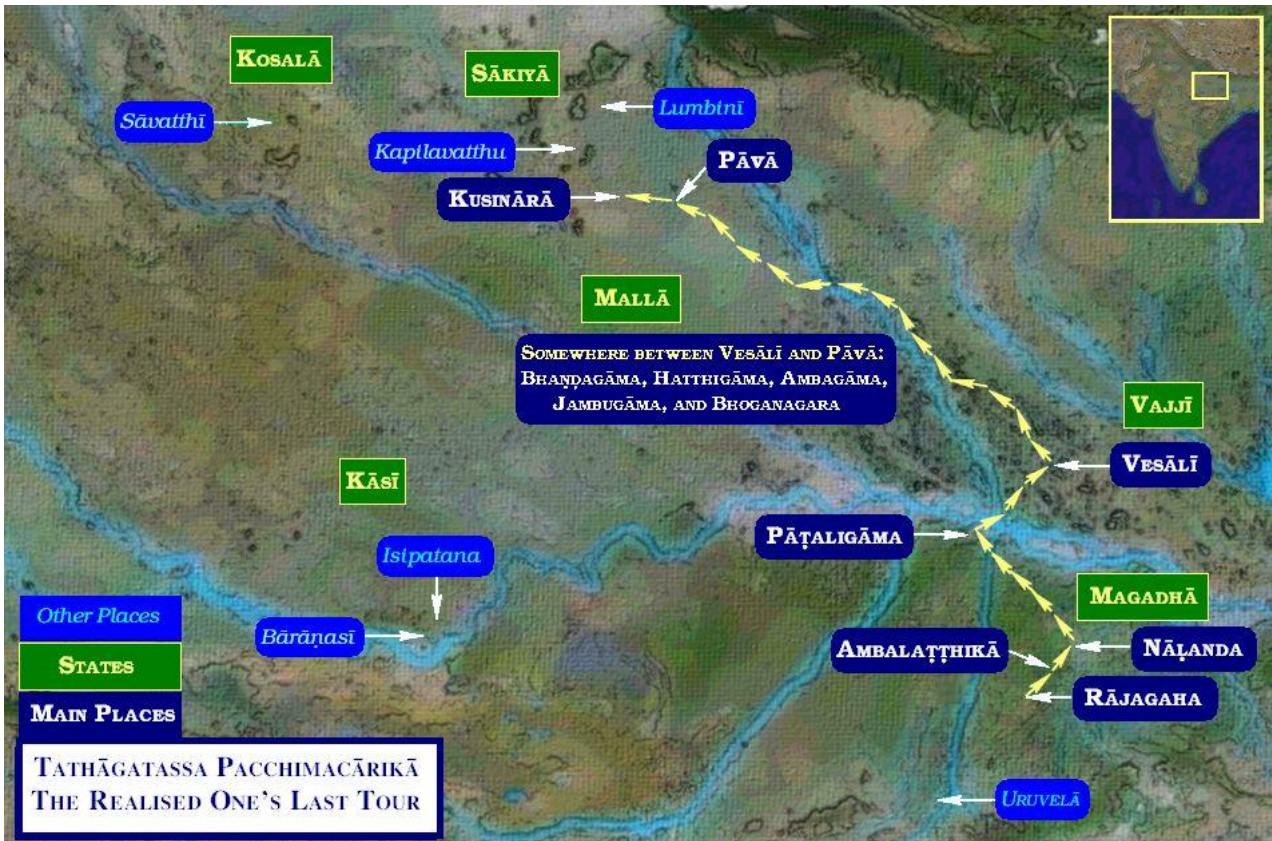
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MAP OF THE REALISED ONE'S LAST TOUR



TEXTS

(BJT): Śrī Lamkan edition, from the Buddha Jayanti Tripitaka Series, Volume VIII (Colombo, 1976/2519, reprinted with corrections 2005).

(Thai): Thai edition, as found on Budsir for Windows CD-ROM (version 2.0, Bangkok, 1996).

(ChS): Burmese edition, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3), Igatpuri (no date, but = 1999).

(PTS): European edition, The Dīgha Nikāya, ed. T.W. Rhys Davids and J. Estlin Carpenter, (1903, reprinted 1995).

* * *

(Comm): Mahāparinibbānasuttavaṅṅā, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3), Igatpuri (no date, but = 1999).

TRANSLATIONS CONSULTED

The Book of the Great Decease, in Dialogues of the Buddha, Vol II, by T.W. and C.A.F. Rhys Davids (Pali Text Society, 1910, 4th edition reprinted 1995, Oxford).

The Buddha's Last Days, from The Long Discourses of the Buddha, a translation of the Dīgha Nikāya, by Maurice Walshe (Wisdom Publications, Boston, 1995).

Last Days of the Buddha, translated from the Pali by Sister Vajira & Francis Story (Buddhist Publication Society, Kandy, Sri Lanka, 2007).

* * *

The Buddha's Last Days, Buddhaghosa's Commentary on the Mahāparinibbāna Sutta, translated by Yang-Gyu An (Pali Text Society, 2005, Oxford).

PREFACE

In preparing this text and translation for publication I have divided it into a number of versions. In the Buddhist Texts and Studies section will be found the Pāli text together with the variant readings. This is a more technical work dealing with the establishment of the text, and considers the text from the point of view of its grammar, prosody, and how the material has been collected.

In the Texts and Translations section I present the full text and translation with annotations which help to explain matters that may not be clear from the text itself. I have therefore translated sections from the Commentary, added notes on the history and geography, and explained points of doctrine whenever it seemed necessary.

In the English section there is the translation only, with somewhat less notes than in the Text and Translations section, which is intended for the casual reader who wants a reliable translation but is not interested in the technical matters concerning the original text itself.

I am very grateful to Dhammacārī Chittapāla for reading through the translation and making many valuable corrections and suggestions for improvement, his knowledge of Pāli and the teaching, and his willingness to help with this work, are greatly appreciated. If anyone else has any corrections please let me know at anandajoti@gmail.com.

Ānandajoti Bhikkhu
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INTRODUCTION

The Mahāparinibbānasutta is a carefully crafted record of the events and Teachings that took place in the last year of the Lord Buddha's life, but as it stands it is lengthy, repetitious, and has suffered from additions which break up the narrative. Therefore I will give a summary of the main events here, which will give an overview of the discourse and help to orientate the reader.

RĀJAGAHA TO VESĀLĪ (CHAPTERS 1-2)

The discourse opens in a very historical setting, with the Magadhan King Ajātasattu, who is in his capital Rājagaha, declaring that he intends to destroy the Vajjian Republic, which lay on the lands on the opposite bank of the River Gaṅgā, which formed the Northern boundary of his own Kingdom.

According to the Commentary there had been a long-running dispute over the trade that was being conducted along the Gaṅgā, which the Vajjians had won out on, but which was making the Magadhan King more and more hostile. Ajātasattu, reflecting that it is not wise to enter into war without hearing what the wise have to say on the matter, sent one of his Chief Ministers, Vassakāra, to inform the Buddha of his plans, and to listen to whatever he says.

Vassakāra therefore approaches the Buddha, who was living on the nearby Vulture's Peak Mountain, and explains the King's intentions. The Buddha doesn't answer Vassakāra direct, but instead turns to his faithful attendant Ānanda, and asks whether the Vajjians '*assemble regularly and frequently, carry out their Vajjian duties unanimously, do not establish new laws or cut off old laws, honour their elders, do not coerce their women and girls, honour the Vajjian shrines, and have made good arrangements in regard to the lawful protection of the Worthy Ones*'.¹ Ānanda replies that they do all these things, and the Buddha declares that as long as they do '*growth is to be expected for the Vajjians and not decline*'.

Vassakāra understands through this that the Vajjians cannot be defeated through war but '*only through diplomacy or the breaking of the alliance*', and he thereupon withdraws. It appears from the Commentary that within 4 years the Magadhan King did in fact manage to divide the Vajjians and overcome them, mainly thanks to the intrigues of his Minister Vassakāra.

After his departure the Buddha asks Ānanda to assemble all the monks living around Rājagaha, and when they have come he instructs them with a parallel teaching to the one he had given regarding the Vajjians:² the Saṅgha should '*assemble regularly and frequently, carry out their Community duties unanimously, not establish new laws or cut off old laws, honour the elder monks, not come under the influence of craving, have desire for forest dwellings, and attend to the ways of mindfulness*'. In which case '*growth is to be expected for the Saṅgha and not decline*'. It is noticeable that throughout the discourse the Buddha shows concern time and again that the Sāsana and Saṅgha which he has founded are well-established and will be able to survive his passing.

¹ This is an edited paraphrase. All the words placed in single quotation marks in the Introduction are either direct quotes or close paraphrases.

² Notice that both the Vajjians and the Saṅgha were living under a Republican type of Government, so the conditions that apply to the one were easy to transfer to the other.

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The Buddha then enumerates five more sets of conditions that will have the same effect. I have argued elsewhere³ that these conditions do not appear to be original to the text, so there is no need to list them again here. At the end of this section though it is said the Buddha taught in summary form Virtue, Concentration and Wisdom. The details are not set out, but this statement is inserted at the end of his stay in each of the places he visited, and may be taken as a summary of the kind of teachings the Buddha gave everywhere, but which have not been recorded in detail here.

The Buddha then leaves the Magadhan capital and begins his final tour of the Middle Country. He passes through Ambalaṭṭhikā,⁴ and on to Nālanda, where he meets with one of his Chief Disciples Ven. Sāriputta. Although we shall have to discuss this matter later, it appears that this is the last recorded meeting between the two of them. Here Ven. Sāriputta roars his lion's roar (*sīhanāda*), and proclaims his faith in the Buddha and his teaching.

The Buddha then moves on to Pāṭaligāma, which was at that time being built up by the Magadhan Ministers Sunīdha and Vassakāra to ward off the Vajjians. The site was situated on the bank of the Gaṅgā, facing the rival nation who were just over the waters.⁵ After instructing the householders of Pāṭaligāma in the benefits of virtue, and accepting a meal prepared by the Chief Ministers, the Buddha crossed over the Gaṅgā, entered the Vajjian lands, and made his way up to Koṭṭigāma where he taught the Four Noble Truths.

From there he went to Nādika where Ānanda questioned him at length about the people, lay and monastic, who had attained Path and Fruit in that small village. The Buddha answers, and also teaches a way in which anyone can be sure he has attained at least the first stage of Stream-Entry (*Sotāpatti*). After leaving Nādika the Buddha walked on to the Vajjian capital Vesālī, where he took up residence in the pleasure park of the courtesan Ambapālī.

When she hears that the Buddha is residing there she comes and invites him and the Saṅgha for a meal on the morrow, which the Buddha accepts. The Licchavīs, who were the largest clan in the Vajjian Republic, also try to invite the Buddha to a meal, but are distressed to find that the meal has already been given to the courtesan. At the end of the meal Ambapālī donates the park to the Buddha for the use of the Community.

By this time the Rainy season is approaching, and the Buddha withdraws from the immediate vicinity of Vesālī, to the nearby village of Beluvā, which is where he spent his last Rains Retreat. It is here that the Buddha fell seriously ill,⁶ but he determined to suppress it until he has had time to address the Community on various matters.

The Buddha then rises from the illness and gives his famous teaching that he has no esoteric and exoteric teaching and that Ānanda⁷ should *'live with yourself as an island, yourself as a refuge, with no other refuge, with the Teaching as an island, the Teaching as a refuge, with no other refuge'*, and explains that this means attending to the ways of mindfulness.

³ See the introduction to the establishment of the text of this discourse in the Buddhist Texts and Studies section of this website.

⁴ Where interestingly enough no teaching or events are recorded except the summary.

⁵ This settlement eventually became a city, and was known as Pāṭaliputta. Some two centuries later it was the center of administrative affairs for the Emperor Asoka. Today it is known as Patna and is still an important city in the modern Indian State of Bihar.

⁶ We are not told the exact nature of the illness, but we can perhaps infer that it was dysentery, as the Commentary notes that, after the illness was suppressed it did not arise again until 10 months later, and that illness is said in the discourse to have been dysentery.

⁷ And implicitly all his followers.

THE MISSING MONTHS

At this point we come to the end of the second chapter for recitation (*bhāṇavāra*). We now come to a problem in the narrative, which has been progressing smoothly so far. As noted above, according to the Commentary, the Buddha fell ill about 10 months before the Vesākha Full Moon day, which is the traditional date for the Final Emancipation.

In the next Chapter we find the Buddha entering Vesālī for alms, and immediately afterwards going to Cāpāla Shrine with Ven. Ānanda, which is where the Buddha gives up the life-process (*āyusāṅkhāra*), and announces that in 3 months he will attain Final Emancipation. We therefore have a lacuna in the history of about 7 months.

The Commentary inserts here another itinerary of the Buddha, unrecorded in this discourse, whereby he goes to Sāvattihī and has a last meeting with Ven. Sāriputta, who returns to his home village of Nāḷaka and dies of dysentery in the room of the house where he was born. The Buddha then travelled down to Nāḷaka and had a Shrine (*Cetiya*) built for the relics.

The Commentary says he then went to Rājagaha where Ven. Mahāmoggallāna had attained Final Emancipation after being murdered by bandits, and the Buddha had a Shrine built for his relics in the Great Monastery (*Veluvana*) in Rājagaha.

After that he is said to have gone to Ukkācelā in the Vajjian lands⁸ which is where the Ukkācelasutta was delivered,⁹ From there he is said to have walked back to Vesālī, which is where the following episode in the discourse takes place.

I believe the reason for this proposed itinerary is the need to reconcile the material found in the discourses. In the Satipaṭṭhānaśāmyutta (SN 47.13) it is recorded that following Ven. Sāriputta's Final Emancipation his attendant novice Cunda took his bowl and robes back to Sāvattihī and presented them to the Buddha; in the following discourse (Ukkācelasutta) the Buddha speaks about the Community being empty (*asuññā*) now that his two Chief Disciples had passed away.

However, the Commentarial account is difficult to reconcile with the traditional dates. According to the Commentary Ven. Sāriputta attained Final Emancipation on the Full Moon night of Kattika (November), which is one month after the first Rains Retreat closes. There is no reason to believe that the Buddha broke his last Rains Retreat, so the time-scale would be at most one month for the Buddha to walk to Sāvattihī, about 400 kilometres from Vesālī, and for Ven. Sāriputta to walk back to Nāḷaka, just north of Rājagaha, about 500 kilometres from there. Given the great distances involved this doesn't seem to be possible.

Because of this I make here what I hope is a more plausible suggestion. We can imagine that the Buddha completed the Rains Retreat in mid-October, and that he would have stayed in the vicinity of Vesālī for the Kathina celebrations. Indeed, it is almost certain that he would not have left before these were concluded.

He may then have heard that Ven. Sāriputta had passed away and decided to walk back to Nāḷaka, about 90 kilometres away. This may have taken more than a fortnight, so it may be that even on the way he heard that Ven. Mahāmoggallāna had also passed away. After the burial and the building of the Shrines the Buddha started to return to Vesālī, stopping at Ukkācelā where he spoke the above mentioned discourse.

⁸ Now identified with Hajipur, across the river from Patna.

⁹ Satipaṭṭhānaśāmyuttaṃ, SN 47.14.

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The distance from Ukkācelā to Vesālī is only about 40 kilometres, and wouldn't have taken more than a week to walk, but we cannot say that the Buddha proceeded there straight after the discourse. This would therefore be quite a reasonable way to account for the missing months, and it could account for the discourse given at Ukkācelā, but unfortunately not for the one about the novice Cunda bringing the bowl and robes to Sāvattihī.

Other possible ways to account for the missing months would be if the traditional dates of either the Buddha or his two Chief Disciples (or both) were incorrect, or if the Buddha didn't leave Beluva until February, but this hardly solves the problem as there would still be a gap of a number of months in the story at this point, which can not be accounted for.

There is a difficulty, however, even with the revised itinerary proposed above because it is difficult to understand why such important events as the passing away of the two Chief Disciples and the building of Shrines for them would have been left out of the discourse, which it appears is intended to trace the last year of the Buddha's life, if they had been remembered by the Elders at the First Council. It is unfortunate indeed that the events that took place during that time seem to have been lost by the tradition forever, as we have no sure way of reconstructing the events now.

AT VESĀLĪ (CHAPTER 3)

If the tradition that the Buddha attained Final Emancipation at Vesākha is correct the next Chapter opens around the time of Māgha Full Moon day in January-February. The Buddha, after returning from alms-round in Vesālī, tells Ānanda that they will go to the Cāpāla Shrine for the day. Here the Buddha three times tells Ānanda that anyone who had developed the four Paths to Power could live on for the lifespan, but Ānanda doesn't understand that this is an opportunity to request the Buddha to do so, and lets the chance go by.

Next the Buddha is visited by the wicked Māra, who reminds the Buddha that previously¹⁰ he had stated that he would attain Final Emancipation once his Community and lay-disciples were established in the teaching, and Māra assures him that that now is the case, and urges him to pass away. Eventually the Buddha tells Māra not to be concerned about this, he has already determined that he will attain Final Emancipation in three months time.

With that declaration there is an earthquake and Ānanda approaches the Buddha and asks him what it is that has occasioned the great quake? The Buddha explains the eight reasons for earthquakes, which include his relinquishment of the life-process and, anticipating what is to come, his attainment of Final Emancipation.¹¹

The Buddha then explains to Ānanda the whole story of his meetings with Māra, and his giving up the life-process that day, at which Ānanda tries to persuade the Buddha to live on. The Buddha asks him why he makes the request, and Ānanda responds that he has heard the Buddha saying that anyone who had developed the four Paths to Power could live on for the lifespan. The Buddha then blames him for not making the request earlier and says that it is not possible for him to do so now, and reminds him of just how many times he had told him, both in the Vajjian lands and in Magadhā about this, but at each occasion Ānanda had failed to make the request.¹²

¹⁰ In the eighth week after the Awakening according to the Commentary.

¹¹ Following this teaching there are some more teachings which I omit here as I do not think they belong to the original rescension of the discourse. See the introduction to the establishment of the text of this discourse in the Buddhist Texts and Studies section of this website

¹² I have questioned the extraordinary length and repetitiousness of this section in the above mentioned introduction.

VESĀLĪ TO KUSINĀRĀ (CHAPTERS 4-5)

The Buddha and Ānanda return to Vesālī and to the Great Wood (*Mahāvana*), where the Buddha asks his attendant to gather together all the monks who are living in the vicinity of the city, and after they have assembled he teaches them what later came to be known as the 37 Things on the Side of Awakening (*Bodhipakkhiyadhammā*). He then announces to the Community that he will attain Final Emancipation in three months time.

The Buddha and Ānanda, together with a great Community of monks then set out from Vesālī and travel by stages to Bhaṇḍagāma, where he teaches the Four Noble Things which, because they have not been penetrated both the Buddha and everyone else have been wandering along in Saṃsāra for so long.¹³

From Bhaṇḍagāma they travel on to Hatthigāma, Ambagāma, Jambugāma, and Bhoganagara.¹⁴ There the Buddha taught the Four Great Referrals and how to distinguish what was his real Teaching and Discipline from what has been wrongly remembered by examining the consistency of the teaching with what is known to have been taught by him.

After leaving Bhoganagara they travel up to Pāvā where the Buddha stays in Cunda the Smith's Mango Wood. When he hears that the Buddha has arrived Cunda goes, hears an unreported Teaching from the Buddha, and invites him and the Saṅgha to a meal of the following day, which the Buddha accepts.

It is after this meal that the Buddha goes down with dysentery again. Even though he was ill still he decides to press on to Kusinārā, which is a distance of about 7 kilometres from Pāvā. An odd story is inserted here concerning one Pukkusa Mallaputta, who tells how Āḷāra Kālāma was once sitting in meditation when five hundred wagons went by, but he didn't notice them. The Buddha replies that once he was sitting in meditation when a fierce storm blew up but he didn't notice the storm at all. Pukkusa declares that the former faith he had in Āḷāra has been lost and he now places his faith in the Buddha, and he presents the Buddha and Ānanda with a pair of golden robes, but the robes lose their gleam when placed alongside the Buddha's skin, which is glowing unusually bright, as this is the night he will attain Final Emancipation.¹⁵

The narrative continues with the Buddha assuring Ānanda that Cunda is not to be blamed for serving the last meal that the Buddha ever partook off, rather, he states, that that will be for his benefit for a long time.

¹³ These are different from the Four Noble Truths taught at Koṭṭigāma above; they consist of Noble Virtue, Noble Concentration, Noble Wisdom, and Noble Freedom.

¹⁴ None of these villages have been identified, but the route along which they lay is known.

¹⁵ This section occurs in the middle of a discourse that is also recorded in the Udāna (Ud. 8-5), but in the latter collection this story does not occur at all. It strikes me as being apocryphal and probably has little basis in fact.

AT KUSINĀRĀ (CHAPTERS 5-6)

They carry on until they reach Kusinārā and the Sal Wood at Upavattana. There the Buddha lies down on a couch. While lying in the lion's posture the Divinities come and worship him, and the Buddha asks Ven. Upavāṇa to step aside so they can get to see him for the last time. The Buddha tells Ānanda about the four pilgrimage centres¹⁶ that can be visited by those having faith, which is followed by some miscellaneous Teachings, including an instruction on how to deal with his body when he has gone.

The Buddha praises Ānanda's wonderful qualities, and declared that all Buddhas had, and will have, similar attendents. Ānanda requests the Buddha not to attain Final Emancipation in this small town, but the Buddha tells him that Kusināra actually has a glorious past, and relates the Mahāsudassanasuttam̃ at this point.¹⁷ The Buddha then sends Ānanda into Kusinārā to announce to the villagers that he will attain Final Emancipation that very night. Ānanda returns with them and has them worship the Buddha for one last time.

At this point a wanderer Subhadda arrives and asks permission to see the Buddha as he needs to clear his doubts. Ānanda refuses but the Buddha overhears the conversation and tells him to allow Subhadda to come. He initially asks the Buddha about the Teachings of the other famous teachers of his day, but the Buddha puts this aside and assures him about his own Teaching, and Subhadda becomes the last direct disciple of the Buddha.

After giving some last instructions to Ānanda, the Buddha asks if there is anyone in the gathering who has any doubts about the Teaching, but none of them do, as '*even the least among them*' (Ānanda himself) has attained the first Path and Fruit. He then speaks his famous last words, urging his disciples to '*strive on with heedfulness*'.

The Buddha then passes through the various absorptions (*jhāna*) forwards, backwards and forwards again, and after emerging from the fourth absorption he attains Final Emancipation (*parinibbāna*). Ānanda goes and informs the villagers and they come and start to prepare the funeral. The preparations continue for seven days, before they are ready for the cremation.

Eventually they take the body out for cremation, but are unable to do so, because the Divinities will not allow it while Ven. Mahākassapa is still on the way, as he wishes to pay his last respects to the body. Once this is accomplished the pyre catches fire by itself.

The Mahāparinibbānasuttam̃ ends with the story of how the relics were distributed. It is worthy of note here that although the relics were taken to three capital cities, Kapilavatthu, Vesālī, and Rājagaha, none were taken to Sāvattihī, which is where the Buddha had done most of his teaching. It may be that the Kosalans were simply unaware of what had happened in the Mallan country.

¹⁶ The place he was born, Awakened, first taught, and attained Final Emancipation.

¹⁷ In our narrative only the beginning of the story is given, but it appears in other versions the whole lengthy discourse is inserted at this point.

MAHĀPARINIBBĀNASUTTAM (DN 16)
THE DISCOURSE ABOUT THE GREAT EMANCIPATION

[PAṬHAMABHĀṄAVĀRAM]
[THE FIRST CHAPTER FOR RECITATION]

[1: RĀJĀ AJĀTASATTU]¹⁸
[KING AJĀTASATTU]

Evaṃ me sutam:

Thus I heard:

Ekaṃ samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭe pabbate.

At one time the Gracious One was living near Rājagaha on the Vultures' Peak Mountain.¹⁹

Tena kho pana samayena Rājā Māgadho Ajātasattu Vedehiputto,

Now at that time the Magadhan King Ajātasattu,²⁰ the son of Lady Wisdom,

Vajjī abhiyātukāmo hoti.

had a desire to attack the Vajjians.²¹

So evam-āha: “Ahaṃ hime Vajjī evaṃmahiddhike evaṃmahānubhāve ucchecchāmi,

He said this: “I will annihilate these Vajjians, who are so successful, so powerful,

vināsessāmi Vajjī, anayabyasanaṃ āpādessāmi Vajjī” ti.

I will destroy the Vajjians, I will bring about the downfall and destruction of the Vajjians”.

Atha kho Rājā Māgadho Ajātasattu Vedehiputto,

Then the Magadhan King Ajātasattu, the son of Lady Wisdom,²²

Vassakāraṃ brāhmaṇaṃ Magadhamahāmattaṃ āmantesi:

addressed the Magadhan chief minister the brahmin Vassakāra, (saying):²³

¹⁸ cf. AN Bk. 7.22-23. Titles placed in square brackets do not occur in the discourse, but are included to help orientate the reader. BJT and ChS also supply titles, but the divisions and titles often differ from the ones given here.

¹⁹ The discourse opens about one year before the Parinibbāna. Rājagaha was the capital of the Magadhan State, and Vulture's Peak was one of the 7 mountains surrounding the city.

²⁰ Ajātasattu came to power in Magadha about 7 years before the Parinibbāna. His name is an epithet meaning *one with no born enemy*; but after he had starved his Father to death, the good King Bimbisāra, the name was re-interpreted to mean *one who was an enemy (to his Father even) before being born*.

²¹ The Kingdom of Magadha and the Vajjian Republic were neighbouring countries. According to the Commentary they seem to have been in dispute about control of the trade along the Ganges river. The period the Buddha was living in saw the gradual rise of the Monarchies to power, displacing the Republics until a couple of centuries later the whole of India was eventually united under King Asoka.

²² So the meaning of the phrase is interpreted by the Commentary (*Vedehī ti pana paṇḍitādhivacanam-etam*). The lady in question was the daughter of a King of Kosala.

“Ehi tvaṃ brāhmaṇa yena Bhagavā tenupasaṅkama,

“Go, brahmin, and approach the Gracious One,

upasaṅkamitvā mama vacanena Bhagavato pāde sirasā vandāhi,

and after approaching worship the Gracious One’s feet in my name,

appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha:

and ask whether he is free from sickness, free from illness, in good health, and living comfortably, (and say):

‘Rājā Bhante Māgadho Ajātasattu Vedehiputto Bhagavato pāde sirasā vandati,

‘The Magadhan King Ajātasattu, the son of Lady Wisdom, reverend Sir, worships with his head at the Gracious One’s feet,

appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī.’ ti

and asks whether you are free from sickness, free from illness, in good health, and living comfortably.’

Evañ-ca vadehi:

And say this:

‘Rājā Bhante Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo.

‘The Magadhan King Ajātasattu, the son of Lady Wisdom, reverend Sir, desires to attack the Vajjians.

So evam-āha: “Ahaṃ hime Vajjī evaṃmahiddhike evaṃmahānubhāve ucchechāmi,

He says this: “I will annihilate these Vajjians, who are so successful, so powerful,

vināsessāmi Vajjī, anayabyasanaṃ āpādessāmi Vajjī” ti.

I will destroy the Vajjians, I will bring about the downfall and destruction of the Vajjians.”

Yathā ca te Bhagavā byākaroti, taṃ sādhukaṃ uggahetvā, mama āroceyyāsi,

And just what the Gracious One says to you, after learning it well, you must inform me,

na hi Tathāgatā vitathaṃ bhaṇantī.” ti

for the Realised Ones do not speak falsely.”

“Evaṃ bho” ti kho Vassakāro brāhmaṇo Magadhamahāmatto,

“Very well, dear Sir,” and the Magadhan chief minister the brahmin Vassakāra,

Raṅṅo Māgadhasa Ajātasattussa Vedehiputtassa paṭissutvā,

after replying to the Magadhan King Ajātasattu, the son of Lady Wisdom,

bhaddāni bhaddāni yānāni yojāpetvā,²⁴

and having (many) great and august vehicles prepared,

bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā,

and mounting (those) great and august vehicles,

²³ We find later on in this discourse that there were two chief ministers under Ajātasattu: Sunīdha and Vassakāra.

²⁴ Thai, ChS: *yojetvā*, which would mean that they prepared, rather than *had* them prepared.

bhaddehi bhaddehi yānehi Rājagahambhā niyyāsi,
departed with those great and august vehicles from Rājagaha,

yena Gijjhakūṭo Pabbato tena pāyāsi yāvatikā yānassa bhūmi yānena gantvā,
and after approaching by vehicle to the Vultures' Peak Mountain as far as the ground for vehicles
(would allow),

yānā paccorohitvā pattiko va yena Bhagavā tenupasaṅkama,
and descending from the vehicles, he approached the Gracious One by foot,

upasaṅkamitvā Bhagavatā saddhiṃ sammodi,
and after approaching, he exchanged greetings with the Gracious One,

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā, ekam-antaṃ nisīdi.
and after exchanging courteous talk and greetings, he sat down on one side.

Ekam-antaṃ nisinno kho Vassakāro brāhmaṇo Magadhamahāmatto
While sitting on one side, the Magadhan chief minister the brahmin Vassakāra

Bhagavantaṃ etad-avoca:
said this to the Gracious One:

“Rājā bho Gotama Māgadho Ajātasattu Vedehiputto
“The Magadhan King Ajātasattu, the son of Lady Wisdom, dear Gotama,

bhoto Gotamassa pāde sirasā vandati,
worships with his head at dear Gotama's feet,

appābādhaṃ appātankaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati.
and asks whether you are free from sickness, free from illness, in good health, and living
comfortably.²⁵

Rājā bho Gotama Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo.
The Magadhan King Ajātasattu, the son of Lady Wisdom, dear Gotama, desires to attack the
Vajjians.

So evam-āha: ‘Ahaṃ hime Vajjī evaṃmahiddhike evaṃmahānubhāve ucchecchāmi,
He says this: ‘I will annihilate these Vajjians, who are so successful, so powerful,

vināsessāmi Vajjī, anayabyasanaṃ āpādessāmi Vajjī.’” ti
I will destroy the Vajjians, I will bring about the downfall and destruction of the Vajjians”.

²⁵ This is an example of what is called elsewhere: *courteous talk and greetings* (*sammodanīyaṃ kathaṃ sārāṇīyaṃ*). Notice he doesn't wait for a reply because it is a formality, and a reply was not expected.

[2: SATTA VAJJĪ-APARIHĀNIYĀ DHAMMĀ]²⁶
[SEVEN THINGS WHICH PREVENT DECLINE IN THE VAJJIAN]²⁷

Tena kho pana samayena āyasmā Ānando

Now at that time venerable Ānanda

Bhagavato piṭṭhito ṭhito hoti Bhagavantaṃ vījamāno.

was stood behind the Gracious One fanning the Gracious One.²⁸

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

Then the Gracious One addressed venerable Ānanda, (saying):²⁹

1) **“Kin-ti te Ānanda sutam: ‘Vajjī abhiṇhasannipātā sannipātabahulā?’” ti**

“Have you heard, Ānanda: ‘The Vajjians assemble regularly and assemble frequently?’”³⁰

“Sutam metaṃ Bhante: ‘Vajjī abhiṇhasannipātā sannipātabahulā.’” ti

“I have heard this, reverend Sir: ‘The Vajjians assemble regularly and assemble frequently.’”

“Yāvakīvañ-ca Ānanda Vajjī abhiṇhasannipātā sannipātabahulā bhavissanti

“For as long, Ānanda, as the Vajjians will assemble regularly and assemble frequently

vuḍḍhi yeva Ānanda Vajjīnaṃ pāṭikañkhā no parihāni.

surely growth, Ānanda, is to be expected for the Vajjians not decline.

2) **Kin-ti te Ānanda sutam: ‘Vajjī samaggā sannipatanti, samaggā vuṭṭhahanti,**

Have you heard, Ānanda: ‘The Vajjians assemble unanimously, rise unanimously,

samaggā Vajjīkaraṇīyāni karontī?’” ti

and carry out their Vajjian duties unanimously?”

“Sutam metaṃ Bhante Vajjī samaggā sannipatanti samaggā vuṭṭhahanti,

“I have heard this, reverend Sir, that the Vajjians assemble unanimously, rise unanimously,

samaggā Vajjīkaraṇīyāni karontī.’” ti

and carry out their Vajjian duties unanimously.”

“Yāvakīvañ-ca Ānanda Vajjī samaggā sannipatissanti samaggā vuṭṭhahissanti,

“For as long, Ānanda, as the Vajjians will assemble unanimously, rise unanimously,

²⁶ cf. AN Bk. 7.22-23.

²⁷ The seven things which prevent decline for the Vajjians are echoed later in the first of the seven things that prevent decline for the Saṅgha.

²⁸ For the past 25 years Ānanda had been the Buddha’s main attendant, *upaṭṭhāka*, which literally means: *one who stands near*.

²⁹ The Buddha doesn’t reply directly to Vassakāra, but speaks to Ānanda with Vassakāra within listening range, so he can hear and understand.

³⁰ The Commentary explains the importance of meeting regularly and frequently by saying when that is the case they will hear reports affecting the security of the country as they happen and will be able to deal with it there and then.

samaggā Vajjikaraṇīyāni karissanti,
and carry out their Vajjian duties unanimously,

vuḍḍhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no parihāni.
surely growth, Ānanda, is to be expected for the Vajjians not decline.

3) **Kin-ti te Ānanda sutam: ‘Vajjī apaññattaṃ na paññāpentī,**
Have you heard, Ānanda: ‘The Vajjians do not establish (new) laws that were not established,

paññattaṃ na samucchindanti,
(or) cut off (old) laws that were established,

yathāpaññatte porāṇe Vajjidhamme samādāya vattantī.” ti
and carry on with such laws as were accepted in the Ancient Vajjian Constitution?”

“Sutam metaṃ Bhante: ‘Vajjī apaññattaṃ na paññāpentī,
‘I have heard this, reverend Sir: ‘The Vajjians do not establish (new) laws that were not established,

paññattaṃ na samucchindanti,
(or) cut off (old) laws that were established,

yathāpaññatte porāṇe Vajjidhamme samādāya vattantī.” ti
and they carry on with such laws as were accepted in the Ancient Vajjian Constitution.”

“Yāvakīvañ-ca Ānanda Vajjī apaññattaṃ na paññāpessanti,
‘For as long, Ānanda, as the Vajjians do not establish (new) laws that were not established,

paññattaṃ na samucchindissanti,
(or) cut off (old) laws that were established,

yathāpaññatte porāṇe Vajjidhamme samādāya vattissanti
and they carry on with such laws as were accepted in the Ancient Vajjian Constitution

vuḍḍhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no parihāni.
surely growth, Ānanda, is to be expected for the Vajjians not decline.

4) **Kin-ti te Ānanda sutam: ‘Vajjī ye te Vajjīnaṃ Vajjimahallakā te sakkaronti**
Have you heard, Ānanda: ‘The Vajjians honour the elders of the Vajjians,

garukaronti mānenti pūjenti tesañ-ca sotabbaṃ maññantī.” ti
respect, revere, worship and think them worth listening to?”

“Sutam metaṃ Bhante: ‘Vajjī ye te Vajjīnaṃ Vajjimahallakā te sakkaronti
‘I have heard this, reverend Sir: ‘The Vajjians honour the elders of the Vajjians,

garukaronti mānenti pūjenti tesañ-ca sotabbaṃ maññantī.” ti
respect, revere, worship and think them worth listening to.”

“Yāvakīvañ-ca Ānanda Vajjī ye te Vajjīnaṃ Vajjimahallakā te sakkarissanti,
‘For as long, Ānanda, as the Vajjians will honour the elders of the Vajjians,

garukarissanti mānessanti pūjessanti tesañ-ca sotabbaṃ maññissanti,
respect, revere, worship and think them worth listening to,

vuḍḍhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no parihāni.

surely growth, Ānanda, is to be expected for the Vajjians not decline.

5) Kin-ti te Ānanda sutam:

Have you heard, Ānanda:

‘Vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī?’” ti

‘The Vajjians do not coerce and force their women and girls to dwell (with them) against their will?’”³¹

“Sutam metaṃ Bhante:

“I have heard this, reverend Sir:

‘Vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī.’” ti

‘The Vajjians do not coerce and force their women and girls to dwell (with them) against their will.’”

‘Yāvakaṅvañ-ca Ānanda,

‘For as long, Ānanda,

Vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsessanti,

as the Vajjians will not coerce and force their women and girls to dwell (with them) against their will,

vuḍḍhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no parihāni.

surely growth, Ānanda, is to be expected for the Vajjians not decline.

6) Kin-ti te Ānanda sutam:

Have you heard, Ānanda:

‘Vajjī yāni tāni Vajjīnaṃ Vajjicetiyaṇi,

* ‘The Vajjians honour the Vajjian shrines amongst the Vajjians,

abbhantarāni ceva bāhirāni ca tāni sakkaronti,

both within and without (the city),

garukaronti mānenti pūjenti,

respect, revere, and worship (them),

tesañ-ca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī?’” ti

and do not allow the righteous sacrifices that were formerly given, formerly made, to be neglected?’”

“Sutam metaṃ Bhante:

“I have heard this, reverend Sir:

‘Vajjī yāni tāni Vajjīnaṃ Vajjicetiyaṇi,

* ‘The Vajjians honour the Vajjian shrines amongst the Vajjians,

abbhantarāni ceva bāhirāni ca tāni sakkaronti,

both within and without (the city),

³¹ The parallel to this in the following section reads: For as long as the monks do not come under the influence of craving which has arisen for continued existence; which seems a bit tenuous.

garukaronti mānenti pūjenti,
respect, revere, and worship (them),

tesañ-ca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī.” ti
and do not allow the righteous sacrifices that were formerly given, formerly made, to be neglected.”

“Yāvakaivañ-ca Ānanda,
“For as long, Ānanda,

Vajjī yāni tāni Vajjīnaṃ Vajjicetiyaṇi,
* as the Vajjians will honour the Vajjian shrines amongst the Vajjians,

abbhantarāni ceva bāhirāni ca tāni sakkarissanti,
both within and without (the city),

garukarissanti mānessanti pūjessanti,
respect, revere, and worship (them),

tesañ-ca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpessanti
and do not allow the righteous sacrifices that were formerly given, formerly made, to be neglected

vuḍḍhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no parihāni.
surely growth, Ānanda, is to be expected for the Vajjians not decline.³²

7) Kin-ti te Ānanda sutam:
Have you heard, Ānanda:

“Vajjīnaṃ Arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā,
“The Vajjians have made good arrangements in regard to the lawful protection, safety, and guarding of the Worthy Ones,

kin-ti anāgatā ca Arahanto vijitaṃ āgaccheyyūṃ,
so that Worthy Ones in the future can enter the realm,

āgatā ca Arahanto vijite phāsuṃ³³ vihareyyun?”-ti
and having entered the Worthy Ones can live comfortably in the realm?”

“Sutam metaṃ Bhante:
“I have heard this, reverend Sir:

“Vajjīnaṃ Arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā,
“The Vajjians have made good arrangements in regard to the lawful protection, safety, and guarding of the Worthy Ones,

kin-ti anāgatā ca Arahanto vijitaṃ āgaccheyyūṃ,
and that the Worthy Ones in the future can enter the realm,

³² This gives the lie to the belief that the Buddha opposed all forms of sacrifice. It would seem he was only opposed to those that were against moral principles, like animal sacrifices and the like. Similarly with rites and rituals, it was clinging to them and the mistaken notion that these are sufficient in themselves that the Buddha opposed, not their performance entirely.

³³ ChS: *phāsu*, here and below, but we need an accusative.

āgatā ca Arahanto vijite phāsum vihareyyun.”-ti

and having entered the Worthy Ones can live comfortably in the realm.”

“Yāvakīvañ-ca Ānanda,

“For as long, Ānanda,

Vajjīnaṃ Arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā bhavissati,

as the Vajjians will make good arrangements in regard to the lawful protection, safety, and guarding of the Worthy Ones,

kin-ti anāgatā ca Arahanto vijitaṃ āgaccheyyūṃ,

and that the Worthy Ones in the future can enter the realm,

āgatā ca Arahanto vijite phāsum vihareyyūṃ,

and having entered, the Worthy Ones can live comfortably in the realm,

vuḍḍhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no parihānī.” ti

surely growth, Ānanda, is to be expected for the Vajjians not decline.”

Atha kho Bhagavā Vassakāraṃ brāhmaṇaṃ Magadhamahāmattaṃ āmantesi:

Then the Gracious One addressed the Magadhan chief minister the brahmin Vassakāra, (saying):

“Ekam-idāhaṃ brāhmaṇa samayaṃ Vesāliyaṃ viharāmi Sāranda Cetiye

“At one time, brahmin, I was living near Vesālī near to the Sāranda Shrine

tatrāhaṃ Vajjīnaṃ ime satta aparihāniye dhamme desesiṃ.

and there I taught the Vajjians these seven things which prevent decline.³⁴

Yāvakīvañ-ca brāhmaṇa ime satta aparihāniyā dhammā Vajjīsu ṭhassanti,

For as long, brahmin, as the Vajjians maintain these seven things which prevent decline,

imesu ca sattu aparihāniyesu dhammesu Vajjī sandississanti,

and the Vajjians agree with these seven things which prevent decline,

vuḍḍhi yeva brāhmaṇa Vajjīnaṃ pāṭikaṅkhā no parihānī.” ti

surely growth, brahmin, is to be expected for the Vajjians not decline.”

Evaṃ vutte Vassakāro brāhmaṇo Magadhamahāmatto Bhagavantaṃ etad-avoca:

After this was said, the Magadhan chief minister the brahmin Vassakāra addressed the Gracious One, (saying):

“Ekam-ekena pi bho Gotama aparihāniyena dhammena samannāgatānaṃ Vajjīnaṃ,

“If the Vajjians, dear Gotama, were endowed with even one or the other of these seven things which prevent decline,

vuḍḍhi yeva pāṭikaṅkhā no parihāni,

surely growth is to be expected not decline,

³⁴ This discourse is preserved at AN Bk 7.21. The Buddha often seems to have stayed at or near Shrines, as we will see later in this discourse.

ko pana vādo sattahi aparihāṇiyehi dhammehi?

what to say about having seven things which prevent decline?

Akaraṇīyā va bho Gotama Vajjī Raññā Māgadhenā Ajātasattunā Vedehiputtena,

The Vajjians cannot be overcome, dear Gotama, by the Magadhan King Ajātasattu, the son of Lady Wisdom,

yad-idaṃ yuddhassa³⁵ aññatra upalāpanāya aññatra mithubhedāya.

by war, but only through diplomacy, or through the breaking of an alliance.³⁶

Handa ca dāni mayāṃ bho Gotama gacchāma bahukiccā mayāṃ bahukaraṇīyā.” ti

And now, dear Gotama, we shall go, as we have many duties, and there is much which ought to be done.”

“Yassa dāni tvaṃ brāhmaṇa kālaṃ maññasī.” ti

“Now is the time, brahmin, for whatever you are thinking.”³⁷

Atha kho Vassakāro brāhmaṇo Magadhamahāmatto,

Then the Magadhan chief minister the brahmin Vassakāra,

Bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ pakkāmi.

after greatly rejoicing and gladly receiving this word of the Gracious One, rose from his seat and departed.

[3: SATTA SAṄGHA-APARIHĀNIYĀ DHAMMĀ]³⁸

[SEVEN THINGS WHICH PREVENT DECLINE IN THE COMMUNITY (1-7)]

Atha kho Bhagavā acirapakkante Vassakāre brāhmaṇe Magadhamahāmatte,

Then the Gracious One, not long after the Magadhan chief minister, the brahmin Vassakāra, had gone,

āyasmantaṃ Ānandaṃ āmantesi:

addressed venerable Ānanda, (saying):

“Gaccha tvaṃ Ānanda yāvaticā bhikkhū Rājagahaṃ upanissāya viharanti,

“Go, Ānanda, and whatever monks there are living in dependence on Rājagaha,³⁹

te sabbe Upaṭṭhānasālāyaṃ sannipātehi.” ti

assemble them in the Attendance Hall.”

³⁵ Comm: *yad-idaṃ*, *nipātamattaṃ*, *yuddhassa* *ti karaṇatthe sāmivacanaṃ*; *yad-idaṃ* (untranslated here) is merely a particle, *yuddhassa* (by war) the genitive has the meaning of the instrumental. *Upalāpanāya* and *mithubhedāya* also appear to be genitives used with instrumental sense.

³⁶ According to the Commentary King Ajātasattu and his chief minister concocted an elaborate plan and did in fact manage to destroy the Vajjians three years after the Buddha’s *parinibbāna*, by sowing dissension and breaking up their unity.

³⁷ This is a polite way of giving permission to leave.

³⁸ cf. AN Bk. 7.23.

³⁹ *Living in dependence* is an idiom which means *subsisting on alms food* (in the city).

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,

“Very well, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One,

yāvatikā bhikkhū Rājagahaṃ upanissāya viharanti

* and assembling whatever monks there were living in dependence on Rājagaha

te sabbe Upaṭṭhānasālāyaṃ sannipātetvā yena Bhagavā tenupasaṅkami,

in the Attendance Hall, he approached the Gracious One,

upasaṅkamtvā Bhagavantam abhivādetvā, ekam-antam aṭṭhāsi.

and after approaching and worshipping the Gracious One, he stood on one side.

Ekam-antam ṭhito kho āyasmā Ānando Bhagavantam etad-avoca:

While standing on one side venerable Ānanda said this to the Gracious One:

“Sannipatito Bhante Bhikkhusaṅgho,

“The Community of monks have assembled, reverend Sir,

yassa dāni Bhante Bhagavā kālam maññasi.” ti

now is the time, Gracious One, for whatever you are thinking.”

Atha kho Bhagavā uṭṭhāyāsanaṃ yena Upaṭṭhānasālā tenupasaṅkami,

Then the Gracious One after rising from his seat approached the Attendance Hall,

upasaṅkamtvā paññatte āsane nisīdi.

and after approaching he sat down on the prepared seat.

Nisajja kho Bhagavā bhikkhū āmantesi:

While sitting the Gracious One addressed the monks, (saying):

“Satta vo bhikkhave aparihāniye dhamme desessāmi,

“I will teach you seven things which prevent decline,

taṃ suṇātha sādhuṃ manasikarotha bhāsissāmi.” ti

listen to it, apply your minds well, and I will speak.”⁴⁰

“Evaṃ Bhante,” ti kho te bhikkhū Bhagavato paccassosum,

“Very well, reverend Sir,” those monks replied to the Gracious One,

Bhagavā etad-avoca:

and the Gracious One said this:

1) **“Yāvakiṃvaṃ-ca bhikkhave bhikkhū**

“For as long, monks, as the monks

abhiṇhasannipātā sannipātabahulā bhavissanti,

will assemble regularly and assemble frequently,

⁴⁰ Here and throughout this discourse we see the Buddha’s concern for the future welfare of the Community after his passing away, it very much looks like the Buddha was spontaneously applying the teaching about the Vajjīs to the Saṅgha here.

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.⁴¹

2) **Yāvakīvañ-ca bhikkhave bhikkhū**
For as long, monks, as the monks

samaggā sannipatissanti samaggā vuṭṭhahissanti,
will assemble unanimously, rise unanimously,

samaggā Saṅghakaraṇīyāni karissanti,
and carry out their Community duties unanimously,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

3) **Yāvakīvañ-ca bhikkhave bhikkhū**
For as long, monks, as the monks

apaññattaṃ na paññāpessanti paññattaṃ na samucchindissanti,
do not establish (new) laws that were not established, (or) cut off (old) laws that were established,⁴²

yathāpaññattesu sikkhāpadesu samādāya vattissanti,
and they carry on with such training-rules as have been accepted,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

4) **Yāvakīvañ-ca bhikkhave bhikkhū ye te bhikkhū therā,**
* For as long, monks, as the monks will honour the elder monks,

rattaññū cirapabbajitā Saṅghapitaro Saṅghaparināyakā te sakkarissanti
those of long-standing, a long time gone-forth, the Fathers of the Community, the Leaders of the Community,

garukarissanti mānessanti pūjessanti tesañ-ca sotabbaṃ maññissanti,
respect, revere, worship and think them worth listening to,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

5) **Yāvakīvañ-ca bhikkhave bhikkhū**
For as long, monks, as the monks

uppannāya taṇhāya ponobhavikāya na vasaṃ gacchissanti,
will not come under the influence of craving which has arisen for continued existence,

⁴¹ The Commentary explains that when they assemble regularly and frequently they will hear of faults in the Community and quickly correct them, and lax monks will soon leave the Community.

⁴² The Commentary gives as an example of the latter the 10 practices that the Vesālī monks tried to change which eventually caused the 2nd Council (see Vin. II, p. 293ff). However, later in the discourse the Buddha will allow the monks to abrogate the minor rules (see 39: The Final Advice, below).

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

6) Yāvakīvañ-ca bhikkhave bhikkhū
For as long, monks, as the monks

āraññakesu senāsanesu sāpekkhā bhavissanti,
will have desire for forest dwellings,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

7) Yāvakīvañ-ca bhikkhave bhikkhū paccattañ-ñeva satim upaṭṭhapessanti,
For as long, monks, as the monks individually will attend to the ways of mindfulness,

kin-ti anāgatā ca pesalā sabrahmacārī āgaccheyyūṃ,
so that their fellow celibates, who are well-behaved, in the future can come,

āgatā ca pesalā sabrahmacārī phāsuṃ vihareyyūṃ,
and having come to their fellow celibates, who are well-behaved, can live comfortably,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

Yāvakīvañ-ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti,
For as long, monks, as the monks will maintain these seven things which prevent decline,

imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandissanti,
and the monks will agree with these seven things which prevent decline,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

[4: APARE SATTA SAṄGHA-APARIHĀNIYĀ DHAMMĀ]⁴³

[SEVEN FURTHER THINGS WHICH PREVENT DECLINE IN THE COMMUNITY (8-14)]

Apāre pi vo bhikkhave satta aparihāniye dhamme desessāmi,
I will teach you a further seven things which prevent decline,

taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi ti.”
listen to it, apply your minds well, and I will speak.”

“Evaṃ Bhante,” ti kho te bhikkhū Bhagavato paccassosūṃ,
“Very well, reverend Sir,” those monks replied to the Gracious One,

Bhagavā etad-avoca:
and the Gracious One said this:

⁴³ cf. AN Bk. 7.24. I believe this and the next four sections are additions. See the Introduction.

1) **“Yāvakīvañ-ca bhikkhave bhikkhū na kammārāmā bhavissanti,**

* “For as long, monks, as the monks are not devoted to the pleasure in work,

na kammaratā na kammārāmataṃ anuyuttā,

the delight in work, and are not attached to work,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.⁴⁴

2) **Yāvakīvañ-ca bhikkhave bhikkhū na bhassārāmā bhavissanti,**

For as long, monks, as the monks are not devoted to the pleasure in speech,

na bhassaratā, na bhassārāmataṃ anuyuttā,

the delight in speech, and are not attached to speech,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.⁴⁵

3) **Yāvakīvañ-ca bhikkhave bhikkhū na niddārāmā bhavissanti**

For as long, monks, as the monks are not devoted to the pleasure in sleep,

na niddāratā na niddārāmataṃ anuyuttā,

the delight in sleep, and are not attached to sleep,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.

4) **Yāvakīvañ-ca bhikkhave bhikkhū na saṅgaṇikārāmā bhavissanti**

For as long, monks, as the monks are not devoted to the pleasure of company,

na saṅgaṇikāratā na saṅgaṇikārāmataṃ anuyuttā,

the delight in company, and are not attached to company,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.

5) **Yāvakīvañ-ca bhikkhave bhikkhū na pāpicchā bhavissanti,**

For as long, monks, as the monks do not have evil wishes,

na pāpikānaṃ icchānaṃ vasaṃ gatā,

do not go under the influence of evil wishes,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.

⁴⁴ The Commentary explains that the monks should, of course, do their duties at at the proper time, and devote themselves to study and meditation at other times.

⁴⁵ The sort of speech meant is frivolous talk. Talking about Dhamma is encouraged. In the Udāna the Buddha said monks should either talk about the Dhamma or maintain noble silence (e.g. Ud. 2-2).

6) **Yāvakīvañ-ca bhikkhave bhikkhū na pāpamittā bhavissanti,**

For as long, monks, as the monks do not have wicked friends,

na pāpasahāyā na pāpasampavañkā,

do not have wicked companions, do not have wicked comrades,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.⁴⁶

7) **Yāvakīvañ-ca bhikkhave bhikkhū**

For as long, monks, as the monks

na oramattakena visesādhigamena antarā vosānaṃ āpajjissanti,

do not achieve only mundane or incomplete attainment,⁴⁷

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.

Yāvakīvañ-ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti,

For as long, monks, as the monks will maintain these seven things which prevent decline,

imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti,

and the monks will agree with these seven things which prevent decline,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.

[5: APARE SATTA SAṄGHA-APARIHĀNIYĀ DHAMMĀ]⁴⁸

[SEVEN FURTHER THINGS WHICH PREVENT DECLINE IN THE COMMUNITY (15-21)]

Apāre pi vo bhikkhave satta aparihāniye dhamme desessāmi,

I will teach you a further seven things which prevent decline,

taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi ti.”

listen to it, apply your minds well, and I will speak.”

“Evaṃ Bhante,” ti kho te bhikkhū Bhagavato paccassosūṃ,

“Very well, reverend Sir,” those monks replied to the Gracious One,

Bhagavā etad-avoca:

and the Gracious One said this:

⁴⁶ Having a good friend, a good companion, a good comrade (*kalyāṇamitta*, *kalyāṇasahāyo*, *kalyāṇasampavañko*) is said to be helpful for those who are not yet mature in the monk's life (Ud. 4-1).

⁴⁷ Any attainments that fall short of *Arahatta*.

⁴⁸ cf. AN Bk. 7.25.

1) **“Yāvakīvañ-ca bhikkhave bhikkhū saddhā bhavissanti,**

“For as long, monks, as the monks will have faith,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.⁴⁹

2) **Yāvakīvañ-ca bhikkhave bhikkhū hirimanā bhavissanti,**

For as long, monks, as the monks will have a conscientious mind,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.

3) **Yāvakīvañ-ca bhikkhave bhikkhū ottappī bhavissanti,**

For as long, monks, as the monks will have a sense of shame,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.

4) **Yāvakīvañ-ca bhikkhave bhikkhū bahussutā bhavissanti,**

For as long, monks, as the monks will be learned,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.⁵⁰

5) **Yāvakīvañ-ca bhikkhave bhikkhū āraddhaviriya bhavissanti,**

For as long, monks, as the monks will be strenuous,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.

6) **Yāvakīvañ-ca bhikkhave bhikkhū upaṭṭhitassatī bhavissanti,**

For as long, monks, as the monks will attend to mindfulness,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.

7) **Yāvakīvañ-ca bhikkhave bhikkhū paññavanto bhavissanti,**

For as long, monks, as the monks will possess wisdom,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.

Yāvakīvañ-ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti,

For as long, monks, as the monks will maintain these seven things which prevent decline,

⁴⁹ This and the following things which prevent decline are known as the Seven Good Qualities (*Sattasaddhammā*), see Saṅgītisuttam (DN 33).

⁵⁰ The Commentary explains that learning here means specifically *pariyatti* (knowledge of scripture).

imesu ca sattasu aparihānīyesu dhammesu bhikkhū sandississanti,
and the monks will agree with these seven things which prevent decline,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

[6: APARE SATTA SAṄGHA-APARIHĀNIYĀ DHAMMĀ]⁵¹

[SEVEN FURTHER THINGS WHICH PREVENT DECLINE IN THE COMMUNITY (22-28)]

Apāre pi vo bhikkhave satta aparihāniye dhamme desessāmi,
I will teach you a further seven things which prevent decline,

taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi ti.”
listen to it, apply your minds well, and I will speak.”

“Evaṃ Bhante,” ti kho te bhikkhū Bhagavato paccassosūṃ,
“Very well, reverend Sir,” those monks replied to the Gracious One,

Bhagavā etad-avoca:
and the Gracious One said this:

1) **“Yāvākīvañ-ca bhikkhave bhikkhū Satisambojjhaṅgaṃ bhāvēssanti,**
“For as long, monks, as the monks will develop the factor of Perfect Awakening that is Mindfulness,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.⁵²

2) **Yāvākīvañ-ca bhikkhave bhikkhū Dhammavicayasambojjhaṅgaṃ bhāvēssanti,**
For as long, monks, as the monks will develop the factor of Perfect Awakening that is Investigation of (the nature of) things,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

3) **Yāvākīvañ-ca bhikkhave bhikkhū Viriyasambojjhaṅgaṃ bhāvēssanti,**
For as long, monks, as the monks will develop the factor of Perfect Awakening that is Energy,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

4) **Yāvākīvañ-ca bhikkhave bhikkhū Pītisambojjhaṅgaṃ bhāvēssanti,**
For as long, monks, as the monks will develop the factor of Perfect Awakening that is Rapture,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

⁵¹ cf. AN Bk. 7.26

⁵² These are known as the Seven Factors of Complete Awakening (*Sattasambojjhaṅga*) see Saṅgītisuttaṃ (DN 33), and Bojjhaṅgasamyuttaṃ (SN 46) for more details.

5) **Yāvakīvañ-ca bhikkhave bhikkhū Passaddhisambojjhaṅgaṃ bhāveṣṣanti,**
For as long, monks, as the monks will develop the factor of Perfect Awakening that is Calm,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

6) **Yāvakīvañ-ca bhikkhave bhikkhū Samādhisambojjhaṅgaṃ bhāveṣṣanti,**
For as long, monks, as the monks will develop the factor of Perfect Awakening that is Concentration,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

7) **Yāvakīvañ-ca bhikkhave bhikkhū Upekkhāsambojjhaṅgaṃ bhāveṣṣanti,**
For as long, monks, as the monks will develop the factor of Perfect Awakening that is Equanimity,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

Yāvakīvañ-ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti,
For as long, monks, as the monks will maintain these seven things which prevent decline,

imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti,
and the monks will agree with these seven things which prevent decline,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

[7: APARE SATTA SAṄGHA-APARIHĀNIYĀ DHAMMĀ]⁵³

[SEVEN FURTHER THINGS WHICH PREVENT DECLINE IN THE COMMUNITY (29-35)]

Apare pi vo bhikkhave satta aparihāniye dhamme desessāmi,
I will teach you a further seven things which prevent decline,

taṃ suṇātha sādhukaṃ manasikarotha bhāṣissāmi ti.”
listen to it, apply your minds well, and I will speak.”

“Evaṃ Bhante,” ti kho te bhikkhū Bhagavato paccassosū,
“Very well, reverend Sir,” those monks replied to the Gracious One,

Bhagavā etad-avoca:
and the Gracious One said this:

1) **“Yāvakīvañ-ca bhikkhave bhikkhū aniccaaññaṃ bhāveṣṣanti,**
“For as long, monks, as the monks will develop the perception of impermanence,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.⁵⁴

⁵³ cf. AN Bk. 7.27.

2) **Yāvakīvañ-ca bhikkhave bhikkhū anattasaññaṃ bhāveṣanti,**
For as long, monks, as the monks will develop the perception of non-self,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ paṭikañkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.⁵⁵

3) **Yāvakīvañ-ca bhikkhave bhikkhū asubhasaññaṃ bhāveṣanti,**
For as long, monks, as the monks will develop the perception of the unattractive,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ paṭikañkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.⁵⁶

4) **Yāvakīvañ-ca bhikkhave bhikkhū ādīnavasaññaṃ bhāveṣanti,**
For as long, monks, as the monks will develop the perception of danger,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ paṭikañkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.⁵⁷

5) **Yāvakīvañ-ca bhikkhave bhikkhū pahānasaññaṃ bhāveṣanti,**
For as long, monks, as the monks will develop the perception of giving up,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ paṭikañkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.⁵⁸

6) **Yāvakīvañ-ca bhikkhave bhikkhū virāgasaññaṃ bhāveṣanti,**
For as long, monks, as the monks will develop the perception of dispassion,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ paṭikañkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.⁵⁹

7) **Yāvakīvañ-ca bhikkhave bhikkhū nirohasaññaṃ bhāveṣanti,**
For as long, monks, as the monks will develop the perception of cessation,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ paṭikañkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

⁵⁴ These are known as the Seven Perceptions (*Sattasaññā*), see Saṅgītisuttam (DN 33). Compare it with the 10 perceptions that were taught to Ven. Girimānanda (AN 10.60), which include these seven, and add: *the perception of non-delight in the whole world (sabbaloke anabhiratasaññā), the perception of impermanence in all processes (sabbasañkhāresu aniccasaññā), mindfulness while breathing (ānāpānasati).*

⁵⁵ The teaching of non-self may be said to be the most characteristic thing about the Buddha's teaching, which sets it apart from the other religions both then and now.

⁵⁶ *The perception of the unattractive* is defined as reflecting on the 32 parts of the body, such as the hairs of the head, body hairs, nails, teeth, skin.

⁵⁷ *The perception of danger* means seeing how the body is subject to all sorts of diseases and other ailments.

⁵⁸ *The perception of giving up* means giving up wrong intention and establishing right intention (*sammāsaṅkappa*).

⁵⁹ *The perception of dispassion* and the following *perception of cessation* are defined as retiring to a quiet place and attaining nibbāna.

Yāvakīvañ-ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti,
For as long, monks, as the monks will maintain these seven things which prevent decline,

imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti,
and the monks will agree with these seven things which prevent decline,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

[8: CHA SAṄGHA-APARIHĀNIYĀ DHAMMĀ]⁶⁰

[SIX THINGS WHICH PREVENT DECLINE IN THE COMMUNITY (36-41)]

Apare pi vo bhikkhave cha aparihāniye dhamme desessāmi,
I will teach you a further six things which prevent decline,

taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi ti.”
listen to it, apply your minds well, and I will speak.”

“Evaṃ Bhante,” ti kho te bhikkhū Bhagavato paccassosuṃ,
“Very well, reverend Sir,” those monks replied to the Gracious One,

Bhagavā etad-avoca:
and the Gracious One said this:

1) “Yāvakīvañ-ca bhikkhave bhikkhū mettaṃ kāyakammaṃ paccupaṭṭhāpessanti
“For as long, monks, as the monks with friendly actions by way of the body will serve

sabrahmacārīsu, āvi ceva raho ca,
(their) fellow celibates, both in public and in private,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.⁶¹

2) Yāvakīvañ-ca bhikkhave bhikkhū mettaṃ vacīkammaṃ paccupaṭṭhāpessanti
For as long, monks, as the monks with friendly actions by way of speech will serve

sabrahmacārīsu, āvi ceva raho ca,
(their) fellow celibates, both in public and in private,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni.
surely growth, monks, is to be expected for the monks, not decline.

3) Yāvakīvañ-ca bhikkhave bhikkhū mettaṃ manokammaṃ paccupaṭṭhāpessanti
For as long, monks, as the monks with friendly actions by way of the mind will serve

sabrahmacārīsu, āvi ceva raho ca,
(their) fellow celibates, both in public and in private,

⁶⁰ cf. AN Bk. 6.11, 12.

⁶¹ These are known as the Six Things to be Remembered (*Chasāraṇīyādhammā*), see Saṅgītisuttaṃ (DN 33).

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.⁶²

4) Yāvakīvañ-ca bhikkhave bhikkhū ye te lābhā dhammikā Dhammaladdhā -

For as long, monks, as the monks (in regard to) those righteous gains, received in accordance with the Teaching -

antamaso pattapariyāpannamattam-pi -

whatever amount has been received in the bowl -

tathārūpehi lābhehi appaṭivibhattabhogī bhavissanti

will divide and share such gains

sīlavantehi sabrahmacārīhi sādharmaṇabhogī,

with those who are virtuous, fellow celibates, and share (them) in common,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.

5) Yāvakīvañ-ca bhikkhave bhikkhū yāni tāni sīlāni

For as long, monks, as the monks (are endowed with) those virtues which are

akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni,

unbroken, faultless, unspotted, unblemished, productive of freedom,

viññūpasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni,

praised by the wise, not clung to, leading to concentration,

tathārūpesu sīlesu sīlasāmaññagatā viharissanti sabrahmacārīhi, āvi ceva raho ca,

(and) will live endowed with virtue amongst their fellow celibates who (themselves) possess such virtue, both in public and in private,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.

6) Yāvakīvañ-ca bhikkhave bhikkhū yāyaṃ diṭṭhi Ariyā niyyānikā,

For as long, monks, as the monks (are endowed with) that which is Ariyan View, which leads out,

niyyāti takkarassa sammādukkhakkhayāya,

which leads to the complete destruction of suffering for one who acts thus,

tathārūpāya diṭṭhiyā diṭṭhisāmaññagatā viharissanti sabrahmacārīhi,

(and) will live endowed with (Right) View amongst those who (themselves) possess such (Right) View,

āvi ceva raho ca,

both in public and in private,

⁶² The Commentary defines friendly acts by way of the body as referring to the rules of etiquette recorded in the Khandakas, such as the reciprocal duties between teachers and students, etc.; friendly acts by way of speech as giving instruction in the Discipline, meditation, and the Teaching; and friendly acts by way of the mind as developing friendliness meditation (*mettabhāvanā*).

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

surely growth, monks, is to be expected for the monks, not decline.

Yāvakiṅvaṇ-ca bhikkhave ime cha aparihāniyā dhammā bhikkhūsu ṭhassanti,

For as long, monks, as the monks will maintain these six things which prevent decline,

imesu ca chasu aparihāniyesu dhammesu bhikkhū sandississanti,

and the monks will agree with these six things which prevent decline,

vuḍḍhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.” ti

surely growth, monks, is to be expected for the monks, not decline.”

* * *

Tatra pi sudaṃ Bhagavā Rājagahe viharanto Gijjhakūṭe pabbate,

There also the Gracious One, while living near Rājagaha on the Vultures’ Peak Mountain,

etad-eva bahulaṃ bhikkhūnaṃ Dhammiṃ kathaṃ karoti:

spoke frequently to the monks about the Teaching, (saying):

“Iti sīlaṃ, iti samādhi, iti paññā,

“Such is virtue, such is concentration, such is wisdom,⁶³

sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso,

when virtue is well-developed it yields great fruit and brings great advantages in regard to concentration,

samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā,

when concentration is well-developed it yields great fruit and brings great advantages in regard to wisdom,

paññāparibhāvitā cittaṃ sammad-eva āsavehi vimuccati,

when wisdom is well-developed the mind is completely liberated from the pollutants,

seyyathīdaṃ: kāmāsavā bhavāsavā⁶⁴ avijjāsavā.” ti

that is to say: the pollutant of sensuality, the pollutant of (craving for) continued existence, the pollutant of ignorance.”

⁶³ Comm: *ettha catupārisuddhisīlaṃ sīlaṃ, cittekaggatā samādhi, vipassanāpaññā paññā ti veditabbā; here it should be understood that sīla is the fourfold purification virtue [Pātimokkha restraint, sense-restraint, pure livelihood, requisites purity], samādhi is one-pointedness of mind, and paññā is insight-wisdom.*

⁶⁴ PTS inserts *diṭṭhāsavā* here and in similar places throughout. The original formula seems to have been three-fold, and including a fourth term seems to be a later addition (though already found in the discourses).

[9: AMBALAṬṬHIKĀ-DHAMMAKATHĀ]
[THE STORY OF THE TEACHING AT AMBALAṬṬHIKĀ]

Atha kho Bhagavā Rājagahe yathābhirantaṃ viharitvā,
Then the Gracious One, after living near Rājagaha for as long as he liked,

āyasmantaṃ Ānandaṃ āmantesi:
addressed venerable Ānanda, (saying):

“Āyāṃ’ Ānanda yena Ambalaṭṭhikā tenupasaṅkamissāmā.” ti
“Come Ānanda let us approach Ambalaṭṭhikā.”⁶⁵

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.
“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

Atha kho Bhagavā mahatā bhikkhusaṅghena saddhiṃ
Then the Gracious One together with a great Community of monks

yena Ambalaṭṭhikā tad-avasari.
arrived at Ambalaṭṭhikā.

Tatra sudaṃ Bhagavā Ambalaṭṭhikāyaṃ viharati Rājāgārake.
There the Gracious One lived near Ambalaṭṭhikā in the King’s Rest House.

* * *

Tatra pi sudaṃ Bhagavā Ambalaṭṭhikāyaṃ viharanto Rājāgārake,
There also the Gracious One, while living in Ambalaṭṭhikā in the King’s Rest House,

etad-eva bahulaṃ bhikkhūnaṃ Dhammiṃ kathaṃ karoti:
spoke frequently to the monks about the Teaching, (saying):

“Iti sīlaṃ, iti samādhi, iti paññā,
“Such is virtue, such is concentration, such is wisdom,

sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso,
when virtue is well-developed it yields great fruit and brings great advantages in regard to concentration,

samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā,
when concentration is well-developed it yields great fruit and brings great advantages in regard to wisdom,

paññāparibhāvitaṃ cittaṃ sammad-eva āsavehi vimuccati,
when wisdom is well-developed the mind is completely liberated from the pollutants,

⁶⁵ The name means the Place of the Mango Sapling. The Buddha often stayed there while on tour, and on other occasions preached e.g. the Brahmajālasuttaṃ (DN 1), and Ambalaṭṭhika-Rāhulovādasuttaṃ (MN 61) there.

seyyathīdam: kāmāsavā bhavāsavā avijjāsavā.” ti

that is to say: the pollutant of sensuality, the pollutant of (craving for) continued existence, the pollutant of ignorance.”

**[10: SĀRIPUTTASĪHANĀDO]⁶⁶
[SĀRIPUTTA’S LION’S ROAR]**

Atha kho Bhagavā Ambalaṭṭhikāyaṃ yathābhirantaṃ viharitvā,

Then the Gracious One, after living near Ambalaṭṭhikā for as long as he liked,

āyasmantaṃ Ānandaṃ āmantesi:

addressed venerable Ānanda, (saying):

“Āyāṃ’ Ānanda yena Nālandā tenupasaṅkamissāmā.” ti

“Come Ānanda let us approach Nālandā.”⁶⁷

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.

“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

Atha kho Bhagavā mahatā bhikkhusaṅghena saddhiṃ yena Nālandā tad-avasari.

Then the Gracious One together with a great Community of monks arrived at Nālandā.

Tatra sudaṃ Bhagavā Nālandāyaṃ viharati Pāvārikambavane.

There the Gracious One lived near Nālanda in Pāvārika’s Mango Wood.⁶⁸

Atha kho āyasmā Sāriputto yena Bhagavā tenupasaṅkami,

Then venerable Sāriputta approached the Gracious One,

upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.

and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antaṃ nisinno kho āyasmā Sāriputto Bhagavantaṃ etad-avoca:

While sitting on one side venerable Sāriputta said this to the Gracious One:

“Evaṃ pasanno ahaṃ Bhante Bhagavati:

“I have confidence, reverend Sir, in the Gracious One in this way:

na cāhu na ca bhavissati na cetaṛahi vijjati

that neither in the past, the future, or at present is there found

⁶⁶ cf. Nālandasuttaṃ (SN 47:12) and the beginning of Sampasādanīyasuttaṃ (DN 28). Rhys-Davids suggested that this passage may have been the one referred to in Asoka’s Bhabra Edict, and known as Upatissapucchā (Upatissa was ven Sāriputta’s given name, Sāriputta = Son of Sārī). If so, then the title means, not Upatissa’s Questions (a *kammadhāraya* compound), but Questions to Upatissa (a *tappurisa* compound).

⁶⁷ Nālandā was only a league away from Rājagaha (about 7 - 10 kilometres). At other times it was the setting for the Kevaṭṭasuttaṃ (DN 11) and Upālisuttaṃ (MN 56) amongst others. It became the seat of the largest Buddhist University in India.

⁶⁸ This was a monastery built for the Buddha by Pāvārika, a rich merchant from Kosambī (see DPPN).

añño samaṇo vā brāhmaṇo vā

another ascetic or brahmin

Bhagavatā bhīyobhiññataro yad-idaṃ Sambodhiyaṃ.”-ti

who has more deep knowledge in regard to Perfect Awakening than the Gracious One.”

“Uḷārā kho te ayaṃ Sāriputta āsabhivācā bhāsītā,

“You have spoken this great and imposing speech, Sāriputta,

ekaṃso gahito sīhanādo nadito:

a definite, (well-)grasped, lion’s roar that was roared, (saying):

‘Evaṃ pasanno ahaṃ Bhante Bhagavati:

‘I have confidence, reverend Sir, in the Gracious One in this way:

na cāhu na ca bhavissati na ceta-rahi vijjati

that neither in the past, the future, or at present is there found

añño samaṇo vā brāhmaṇo vā

another ascetic or brahmin

Bhagavatā bhīyobhiññataro yad-idaṃ Sambodhiyaṃ.’-ti

who has more deep knowledge in regard to Perfect Awakening than the Gracious One.’

Kim te Sāriputta ye te ahesuṃ atītam-addhānaṃ Arahanto Sammāsambuddhā,

* But have you, Sāriputta, understood those who, in past times, were Worthy and Perfect Sambuddhas,

sabbe te Bhagavanto cetasā cetoparicca veditā?

and known with your mind the minds of those Gracious Ones?

Evaṃsīlā te Bhagavanto ahesuṃ iti pi,

(Or that) those Gracious Ones had such and such virtues,

evaṃdhammā te Bhagavanto ahesuṃ iti pi,

those Gracious Ones had such and such qualities,

evaṃpaññā te Bhagavanto ahesuṃ iti pi,

those Gracious Ones had such and such wisdom,

evaṃvihārī te Bhagavanto ahesuṃ iti pi,

those Gracious Ones had such and such lifestyles,

evaṃvimuttā te Bhagavanto ahesuṃ iti pi?” ti

those Gracious Ones had such and such liberations?”

“No hetuṃ Bhante.”

“No, reverend Sir.”

“Kim-pana te Sāriputta,

“But have you, Sāriputta,

ye te bhavissanti anāgatam-addhānaṃ Arahanto Sammāsambuddhā,

* understood those who, in the future times, will be Worthy and Perfect Sambuddhas,

sabbe te Bhagavanto cetasā cetoparicca veditā?

and known with your mind the minds of those Gracious Ones?

Evaṃsīlā te Bhagavanto bhavissanti iti pi,

(Or that) those Gracious Ones will have such and such virtues,

evaṃdhammā te Bhagavanto bhavissanti iti pi,

those Gracious Ones will have such and such qualities,

evaṃpaññā te Bhagavanto bhavissanti iti pi,

those Gracious Ones will have such and such wisdom,

evaṃvihārī te Bhagavanto bhavissanti iti pi,

those Gracious Ones will have such and such lifestyles,

evaṃvimuttā te Bhagavanto bhavissanti iti pī?” ti

those Gracious Ones will have such and such liberations?”

“No hetam Bhante.” ti

“No, reverend Sir.”

“Kiṃ pana te Sāriputta ahaṃ etarahi Araham Sammāsambuddho,

* “But have you understood I, who am, at present, a Worthy and Perfect Sambuddha,

cetasā cetoparicca vidito?

and known with your mind (my) mind?

Evaṃsīlo Bhagavā iti pi,

(Or that) the Gracious One has such and such virtues,

evaṃdhammo Bhagavā iti pi,

the Gracious One has such and such qualities,

evaṃpañño Bhagavā iti pi,

the Gracious One has such and such wisdom,

evaṃvihārī Bhagavā iti pi,

the Gracious One has such and such a lifestyle,

evaṃvimutto Bhagavā iti pī?” ti

the Gracious One has such and such a liberation?”

“No hetam Bhante.”

“No, reverend Sir.”

“Ettha hi te Sāriputta,

“Here then, Sāriputta,

atītānāgatapaccuppannesu Arahantesu Sammāsambuddhesu

in regard to those past, future, and present Worthy and Perfect Sambuddhas

cetopariyaññaṃ natthi.

you have no full and exact knowledge with (your own) mind.

Atha kiñ-cetarahi te ayaṃ Sāriputta

Then how is it, Sāriputta, at present that you

uḷārā āsabhiṃbhācā bhāsītā ekaṃso gahito sīhanādo nadito:

have spoken (such) a great and imposing speech, a definite, (well-)grasped, lion’s roar that was roared, (saying):

‘Evaṃ pasanno ahaṃ Bhante Bhagavati:

‘I have confidence, reverend Sir, in the Gracious One in this way:

na cāhu na ca bhavissati na cetarahi vijjati

that neither in the past, the future, or at present is there found

añño samaṇo vā brāhmaṇo vā

another ascetic or brahmin

Bhagavatā bhīyobhiññataro yad-idaṃ Sambodhiyaṃ’?”-ti

who has more deep knowledge in regard to Perfect Awakening than the Gracious One’?”

“Na kho me Bhante atītānāgatapaccuppannesu Arahantesu Sammāsambuddhesu

“I do not, reverend Sir, in regard to those past, future, and present Worthy and Perfect Sambuddhas

cetopariyaññaṃ atthi.

have full and exact knowledge with (my own) mind.

Api ca me Dhammanvayo vidīto.

However, I understand (what I said) is in conformity with the Teaching.

Seyyathā pi Bhante Rañño paccantimaṃ nagaraṃ,

It is like a King’s city, reverend Sir, near the border areas,

daḷhuddāpaṃ daḷhapākāratorāṇaṃ ekadvāraṃ,

having strong foundations, strong walls and gateways, and a single door,

tatrassa dovāriko paṇḍīto viyatto medhāvī,

and there is a watchman, wise, accomplished, and intelligent,

aññātānaṃ nivāretā ñātānaṃ pavesetā.

warding off those unknown, and letting through those well-known.

So tassa nagarassa samantā anupariyāyapathaṃ anukkamaṃāno

While going around the road on inspection through the whole of that city

na passeyya pākārasandhiṃ vā pākāravivaraṃ vā
he may not see (such) fissures in the wall or openings in the wall

antamaso biḷāranikkhamanamattam-pi, tassa evam-assa,
that even a cat could go out through, it may be so,

‘Ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā
(but he knows): ‘Whatever grosser beings enter or depart from this city

sabbe te iminā va dvārena pavisanti vā nikkhamanti vā.’ ti
all of them surely enter or depart through this door.’

Evam-eva kho me Bhante dhammanvayo vidito,
Similarly, reverend Sir, I understand it is in conformity with the Teaching,

ye te Bhante ahesuṃ atītam-addhānaṃ Arahanto Sammāsambuddhā,
that whoever, reverend Sir, in the past times, are Worthy Ones, Perfect Sambuddhas,

sabbe te Bhagavanto, pañca nīvaraṇe pahāya,
all those Gracious Ones, after giving up the five hindrances,⁶⁹

cetaso upakkilese paññāya dubbalīkaraṇe,
have penetrated with wisdom the corruptions of the mind that make one feeble,

catūsu satipaṭṭhānesu supatiṭṭhitacittā,
have established their minds in the four ways of attending to mindfulness,⁷⁰

Sattabojjhaṅge yathābhūtaṃ bhāvetvā,
and after developing just as it is the Seven Factors of Awakening,⁷¹

anuttaraṃ Sammāsambodhiṃ abhisambujjhimsu.
have awakened to the unsurpassed and Perfect Awakening.

Ye pi te Bhante bhavissanti anāgatam-addhānaṃ Arahanto Sammāsambuddhā
That whoever, reverend Sir, in the future times, are Worthy Ones, Perfect Sambuddhas

sabbe te Bhagavanto, pañca nīvaraṇe pahāya,
all those Gracious Ones, after giving up the five hindrances,

cetaso upakkilese paññāya dubbalīkaraṇe,
and penetrating with wisdom the corruptions of the mind that make one feeble,

⁶⁹ The five hinderences (*pañcanīvaraṇa*) are sensuality (*kāmacchanda*), ill-will (*byāpāda*), sloth and torpor (*thīnamiddha*), worry (*kukkucca*), and doubt (*vicikicchā*).

⁷⁰ Attending to mindfulness of the body (*kāyānupassanā*), feelings (*vedanānupassanā*), mind (*cittānupassanā*), and (the nature of various) things (*dhammānupassanā*). See my text and translation of Mahāsatiṭṭhānasuttaṃ elsewhere on this website.

⁷¹ The Seven Factors of Awakening (*sattabhojjaṅgā*) are mindfulness (*sati*), investigation of (the nature of) things (*dhammavicaya*), energy (*virīya*), joyful-interest (*pīti*), calmness (passaddhi), concentration (*samādhi*), and equanimity (*upekkhā*).

catūsu satipaṭṭhānesu supatiṭṭhitacittā,
and establishing their minds in the four ways of attending to mindfulness,

Sattabojjhaṅge yathābhūtaṃ bhāvetvā,
and developing just as it is the Seven Factors of Awakening,

anuttaraṃ Sammāsambodhiṃ abhisambujjhissanti.
will awaken to the unsurpassed and Perfect Awakening.

Bhagavā pi Bhante etarahi Arahaṃ Sammāsambuddho,
And the Gracious One, reverend Sir, in the present time, the Worthy One, the Perfect Sambuddha,

pañca nīvaraṇe pahāya,
(also) after giving up the five hindrances,

cetaso upakkilese paññāya dubbalīkaṇe,
has penetrated with wisdom the corruptions of the mind that make one feeble,

catūsu satipaṭṭhānesu supatiṭṭhitacitto,
has established his mind in the four ways of attending to mindfulness,

Sattabojjhaṅge yathābhūtaṃ bhāvetvā,
and after developing just as it is the Seven Factors of Awakening,

anuttaraṃ Sammāsambodhiṃ abhisambuddho.” ti
has awoken to the unsurpassed and Perfect Awakening.”

* * *

Tatra pi sudaṃ Bhagavā Nālandāyaṃ viharanto Pāvārikambavane,
There also the Gracious One, while living near Nālandā in Pāvārika’s Mango Wood,

etad-eva bahulaṃ bhikkhūnaṃ Dhammiṃ kathaṃ karoti:
spoke frequently to the monks about the Teaching, (saying):

“Iti sīlaṃ, iti samādhi, iti paññā,
“Such is virtue, such is concentration, such is wisdom,

sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso,
when virtue is well-developed it yields great fruit and brings great advantages in regard to concentration,

samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā,
when concentration is well-developed it yields great fruit and brings great advantages in regard to wisdom,

paññāparibhāvitam cittam sammad-eva āsavehi vimuccati,
when wisdom is well-developed the mind is completely liberated from the pollutants,

seyyathīdam: kāmāsavā bhavāsavā avijjāsavā.” ti
that is to say: the pollutant of sensuality, the pollutant of (craving for) continued existence, the pollutant of ignorance.”

[11: SĪLĀNISAMSA]⁷²
[THE ADVANTAGES OF VIRTUE]

Atha kho Bhagavā Nāḷandāyaṃ yathābhirantaṃ viharitvā,
Then the Gracious One, after living near Nāḷandā for as long as he liked,

āyasmantaṃ Ānandaṃ āmantesi:
addressed venerable Ānanda, (saying):

“Āyāṃ’ Ānanda yena Pāṭaligāmo tenupasaṅkamissāmā.” ti
“Come Ānanda let us approach Pāṭaligāma.”⁷³

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.
“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

Atha kho Bhagavā mahatā bhikkhusaṅghena saddhiṃ
Then the Gracious One together with a great Community of monks

yena Pāṭaligāmo tad-avasari.
arrived at Pāṭaligāma.

Assosum kho Pāṭaligāmiyā upāsakā: “Bhagavā kira Pāṭaligāmaṃ anuppatto.” ti
The laymen of Pāṭaligāma heard: “The Gracious One, it seems, had reached Pāṭaligāma.”

Atha kho Pāṭaligāmiyā upāsakā yena Bhagavā tenupasaṅkamimsu,
Then the laymen of Pāṭaligāma approached the Gracious One,

upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdimsu.
and after approaching and worshipping the Gracious One, they sat down on one side.

Ekam-antaṃ nisinnā kho Pāṭaligāmiyā upāsakā Bhagavantaṃ etad-avocum:
While sitting on one side, the laymen of Pāṭaligāma said this to the Gracious One:

“Adhivāsetu no Bhante Bhagavā āvasathāgāran.”-ti
“May the Gracious One consent, reverend Sir, to (stay in) our rest house.”⁷⁴

⁷² cf. Pāṭaligāmiyasuttaṃ, Part One (Ud. 8-6); Bhessajjakhandakaṃ: Pāṭaligāmatthū, Vin. Mhv. 1.226-228.

⁷³ The modern Patna, it was also known as Pāṭaliputta and Pāṭaliputra. It became the capital of the Magadhan state some time after the Buddha’s Parinibbāna, and before King Asoka’s reign.

⁷⁴ The Commentary to the Udāna explains that this rest house had never been used before and they wanted the Buddha to bless it by being the first person to stay there. Even now in Buddhist countries

Adhivāsesi Bhagavā tuṅhībhāvena.

The Gracious One consented by maintaining silence.

Atha kho Pāṭaligāmiyā upāsakā Bhagavato adhivāsanam viditvā,

Then the laymen of Pāṭaligāma, having understood the Gracious One's consent,

uṭṭhāyāsana, Bhagavantam abhivādetvā padakkhiṇam katvā,

after rising from their seats, worshipping and circumambulating the Gracious One,

yena āvasathāgāram tenupasaṅkamimsu,

approached their rest house,

upasaṅkamtivā, sabbasantharim āvasathāgāram santharivā,

and after approaching, and spreading (the mats) so that the rest house was spread all over,

āsanāni paññāpetvā, udakamaṇikam patitṭhāpetvā,

and preparing the seats, setting up the water-pot,

telappadīpam āropetvā, yena Bhagavā tenupasaṅkamimsu,

and lighting the oil-lamp, they approached the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekam-antam aṭṭhamisu.

and after approaching and worshipping the Gracious One, they stood on one side.

Ekam-antam ṭhitā kho Pāṭaligāmiyā upāsakā Bhagavantam etad-avocum:

While standing on one side, the laymen of Pāṭaligāma said this to the Gracious One:

“Sabbasantharisanthataṃ Bhante āvasathāgāram,

“The rest house is spread with mats all over, reverend Sir,

āsanāni paññattāni, udakamaṇiko patitṭhāpito, telappadīpo āropito,

the seats are prepared, the water-pot is set up, and the oil-lamp is lit,

yassa dāni Bhante Bhagavā kālam maññatī.” ti

now is the time, reverend Sir, for whatever the Gracious One is thinking.”

Atha kho Bhagavā sāyanhasamayaṃ nivāsetvā, pattacīvaram-ādāya,

Then the Gracious One, having dressed in the evening time, after picking up his bowl and robe,

saddhim Bhikkhusaṅghena, yena āvasathāgāram tenupasaṅkami,

together with the Community of monks, approached the rest house,

upasaṅkamtivā, pāde pakkhāletvā, āvasathāgāram pavisivā,

and after approaching, washing his feet, and entering the rest house,

majjhimaṃ thambham nissāya puratthābhimukho nisīdi,

he sat down near to the middle pillar, facing the East,

it is quite common to ask monks to bless a new house by staying there first before the owners move in.

Bhikkhusaṅgho pi kho pāde pakkhāletvā, āvasathāgāraṃ pavisitvā,
and the Community of monks, after washing their feet, and entering the rest house,

pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi,
sat down (behind the Gracious One) near the West wall, facing the East,

Bhagavantaṃ yeva purakkhatvā.
having the Gracious One in front (of them).

Pāṭaligāmiyā pi kho upāsakā, pāde pakkhāletvā,
Also the laymen of Pāṭaligāma, after washing their feet,

āvasathāgāraṃ pavisitvā, puratthimaṃ bhittiṃ nissāya
and entering the rest house, sat down (in front of the Gracious One) near the East wall,

pacchimābhimukhā nisīdiṃsu, Bhagavantaṃ yeva purakkhatvā.
facing the West, having the Gracious One in front (of them).

Atha kho Bhagavā Pāṭaligāmiye upāsake āmantesi:
Then the Gracious One addressed the laymen of Pāṭaligāma, (saying):

“Pañcime gahapatayo ādīnavā dussīlassa sīlavipattiyā.
“There are these five dangers, householders, for one lacking in virtue, for one who has lost his virtue.

Katame pañca?
What are the five?

1) Idha gahapatayo dussīlo sīlavipanno,
Here, householders, one lacking in virtue, one who has lost his virtue,

pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati.
because of being heedless undergoes a great loss of riches.

Ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā.
This is the first danger for one lacking in virtue, for one who has lost his virtue.

2) Puna caparaṃ gahapatayo dussīlassa sīlavipannassa,
Furthermore, householders, for one lacking in virtue, for one who has lost his virtue,

pāpako kittisaddo abbhuggacchati.
a bad report goes round.

Ayaṃ dutiyo ādīnavo dussīlassa sīlavipattiyā.
This is the second danger for one lacking in virtue, for one who has lost his virtue.

3) Puna caparaṃ gahapatayo dussīlo sīlavipanno,
Furthermore, householders, one lacking in virtue, one who has lost his virtue,

yaññad-eva parisāṃ upasaṅkamati,
whatever assembly he approaches,

yadi Khattiyaparisam̐ yadi brāhmaṇaparisam̐,
whether an assembly of Nobles, or an assembly of brahmins,

yadi gahapatiparisam̐ yadi samaṇaparisam̐,
or an assembly of householders, or an assembly of ascetics,

avisārado upasaṅkamati maṅkubhūto.
he approaches without confidence, with confusion.

Ayam̐ tatiyo ādīnavo dussīlassa sīlavipattiyā.
This is the third danger for one lacking in virtue, for one who has lost his virtue.

4) Puna caparam̐ gahapatayo dussīlo sīlavipanno,
Furthermore, householders, one lacking in virtue, one who has lost his virtue,

sammūlho kālam̐ karoti.
dies bewildered.

Ayam̐ catuttho ādīnavo dussīlassa sīlavipattiyā.
This is the fourth danger for one lacking in virtue, for one who has lost his virtue.

5) Puna caparam̐ gahapatayo dussīlo sīlavipanno,
Furthermore, householders, one lacking in virtue, one who has lost his virtue,

kāyassa bhedā, param-maraṇā, apāyam̐ duggatiṃ vinipātam̐ nirayam̐ upapajjati.
at the break-up of the body, after death, arises in the lower world, in an unfortunate destiny, in the fall, in the nether regions.

Ayam̐ pañcama ādīnavo dussīlassa sīlavipattiyā.
This is the fifth danger for one lacking in virtue, for one who has lost his virtue.

Ime kho gahapatayo pañca ādīnavā dussīlassa sīlavipattiyā.
These are the five dangers, householders, for one lacking in virtue, for one who has lost his virtue.

Pañcime gahapatayo ānisaṃsā sīlavato sīlasampadāya.
There are these five advantages, householders, for one who is virtuous, for one accomplished in virtue.⁷⁵

Katame pañca?
What are the five?

1) Idha gahapatayo sīlavā sīlasampanno,
Here, householders, one who is virtuous, one accomplished in virtue,

appamādādhikaraṇam̐ mahantam̐ bhogakkhandham̐ adhigacchati.
because of being heedful obtains a great mass of riches.

⁷⁵ The dangers (*ādīnavā*) and advantages (*ānisaṃsā*) are often mentioned as antonyms in the discourses; what follows are the exact opposite of the dangers listed above.

Ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya.

This is the first advantage for one who is virtuous, for one accomplished in virtue.

2) Puna caparaṃ gahapatayo sīlavato sīlasampannassa,

Furthermore, householders, of one who is virtuous, of one accomplished in virtue,

kalyāṇo kittisaddo abhuggacchati.

a good report goes round.

Ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya.

This is the second advantage for one who is virtuous, for one accomplished in virtue.

3) Puna caparaṃ gahapatayo sīlavā sīlasampanno,

Furthermore, householders, one who is virtuous, one accomplished in virtue,

yaññad-eva parisāṃ upasaṅkamati,

whatever assembly he approaches,

yadi Khattiyaparisaṃ yadi brāhmaṇaparisaṃ,

whether an assembly of Nobles, or an assembly of brahmins,

yadi gahapatiparisaṃ yadi samaṇaparisaṃ,

or an assembly of householders, or an assembly of ascetics,

visārado upasaṅkamati amaṅkubhūto.

approaches with confidence, without confusion.

Ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya.

This is the third advantage for one who is virtuous, for one accomplished in virtue.

4) Puna caparaṃ gahapatayo sīlavā sīlasampanno,

Furthermore, householders, one who is virtuous, one accomplished in virtue,

asammūlho kālaṃ karoti.

dies without bewilderment.

Ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya.

This is the fourth advantage for one who is virtuous, for one accomplished in virtue.

5) Puna caparaṃ gahapatayo sīlavā sīlasampanno,

Furthermore, householders, one who is virtuous, one accomplished in virtue,

kāyassa bhedaṃ param-maraṇā sugatiṃ Saggam lokaṃ upapajjati.

at the break-up of the body, after death, arises in a fortunate destiny, in a Heavenly world.

Ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya.

This is the fifth advantage for one who is virtuous, for one accomplished in virtue.

Ime kho gahapatayo pañca ānisaṃsā sīlavato sīlasampadāyā.” ti

These are the five advantages, householders, for one who is virtuous, for one accomplished in virtue.”

Atha kho Bhagavā, Pāṭaligāmiye upāsake, bahud-eva rattiṃ Dhammiyā kathāya

* Then the Gracious One, after instructing, rousing, enthusing, and cheering the laymen of Pāṭaligāma

sandassetvā samādapetvā samuttejetvā sampahaṃsetvā, uyyojesi:

for most of the night with a talk about the Teaching,⁷⁶ dismissed them, (saying):

“Abhikkantā kho gahapatayo ratti,

“The night has passed, householders,

yassa dāni tumhe kālaṃ maññathā.” ti

now is the time for whatever you are thinking.”

“Evaṃ Bhante,” ti kho Pāṭaligāmiyā upāsakā Bhagavato paṭissutvā,

“Very well, reverend Sir,” said those laymen of Pāṭaligāma, and after replying to the Gracious One,

uṭṭhāyāsanaṃ Bhagavantam abhivādetvā padakkhiṇam katvā, pakkamiṃsu.

rising from their seats, worshipping and circumambulating the Gracious One, they went away.

Atha kho Bhagavā, acirapakkantesu Pāṭaligāmiyesu upāsakesu,

Then the Gracious One, not long after the laymen of Pāṭaligāma had gone,

suññāgāram pāvisi.

entered an empty place.⁷⁷

[12: PĀṬALIGĀMAMĀPANAM]⁷⁸

[BUILDING UP PĀṬALIGĀMA]

Tena kho pana samayena Sunīdha-Vassakārā Magadhamahāmattā

Now at that time the Magadhan chief ministers Sunīdha and Vassakāra⁷⁹

Pāṭaligāme nagaram māpentī Vajjīnam paṭibāhāya.

were building up a city at Pāṭaligāma to ward off the Vajjians.⁸⁰

Tena kho pana samayena sambahulā Devatāyo, sahasasahasveva,

Then at that time a great many Divinities, thousands upon thousands,

⁷⁶ The Commentary explains that this was a teaching and a blessing that was not recorded by the elders at the First Council.

⁷⁷ The Commentary explains that the monks screened off an area of the rest house, and the Buddha lay down in the lion’s posture (*sīhāsana*) to rest for a while.

⁷⁸ cf. Pāṭaligāmiyasuttam, Part Two (Ud. 8-6); Bhessajjakkhandakam: Sunīdhavassakāravatthu, Vin. Mhv. 1.228-230.

⁷⁹ Other versions of this discourse do not mention Sunīdha. According to the Commentary they were both brahmins, not nobles, which shows that the class system was not strictly applied at this time.

⁸⁰ Remember the dispute between the Magadhans and the Vajjīs mentioned above was over control of the trade along the River Ganges. Pāṭaligāma stood just across the waters from the Vajjī territories, and was strategically placed on the bank of that great River. Later the capital of Magadha was to move from Rājagaha (which was somewhat inland) to Pāṭaligāma (a.k.a. *Pāṭaliputta*).

Pāṭaligāme vatthūni parigaṇhanti.

were taking possession of grounds at Pāṭaligāma.

Yasmiṃ padese mahesakkhā Devatā vatthūni parigaṇhanti,

In that place where the great Divinities took possession of grounds,

mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni

there the powerful rulers and great royal ministers' minds

namanti nivesanāni māpetuṃ.

inclined to building up residences.

Yasmiṃ padese majjhimā Devatā vatthūni parigaṇhanti,

In that place where the middling Divinities took possession of grounds,

majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni

there the middling rulers and middling royal ministers' minds

namanti nivesanāni māpetuṃ.

inclined to building up residences.

Yasmiṃ padese nīcā Devatā vatthūni parigaṇhanti,

In that place where the lower Divinities took possession of grounds,

nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni

there the lower rulers and lower royal ministers' minds

namanti nivesanāni māpetuṃ.

inclined to building up residences.

Addasā kho Bhagavā Dibbena cakkhunā,

The Gracious One saw with his Divine-eye,

visuddhena atikkantamānusakena,

which is purified, and surpasses that of (normal) men,

tā Devatāyo sahasasahasveva Pāṭaligāme vatthūni parigaṇhantiyo.

that those Divinities, thousands upon thousands, were taking possession of grounds at Pāṭaligāma.

Atha kho Bhagavā rattiyā paccūsamaye paccuṭṭhāya,

Then towards the time of dawn, having risen from his seat, the Gracious One

āyasmantaṃ Ānandaṃ āmantesi:

addressed venerable Ānanda, (saying):

“Ko nu kho Ānanda Pāṭaligāme nagaraṃ māpetī?” ti

“Now who, Ānanda, is building a city at Pāṭaligāma?”

“Sunīdha-Vassakārā Bhante Magadhamahāmattā

“The Magadhan chief ministers Sunīdha and Vassakāra, reverend Sir,

Pāṭaligāme nagaram māpentī Vajjīnaṃ paṭibāhāyā.” ti

are building up a city at Pāṭaligāma to ward off the Vajjians.”

“Seyyathā pi Ānanda Devehi Tāvatiṃsehi saddhiṃ mantetvā,

“It is just as though, Ānanda, (they are building) after consulting with the Tāvatiṃsa Divinities,

evam-eva kho Ānanda Sunīdha-Vassakārā Magadhamahāmattā

so, Ānanda, are the Magadhan chief ministers Sunīdha and Vassakāra

Pāṭaligāme nagaram māpentī Vajjīnaṃ paṭibāhāya.

building up a city at Pāṭaligāma to ward off the Vajjians.

Idhāhaṃ Ānanda addasaṃ Dibbena cakkhunā,

Here, Ānanda, I saw with my Divine-eye,

visuddhena atikkantamānusakena,

which is purified, and surpasses that of (normal) men,

sambahulā Devatāyo sahasasahasveva Pāṭaligāme vatthūni parigaṇhantiyo.

that a great many Divinities, thousands upon thousands, were taking possession of grounds at Pāṭaligāma.

Yasmiṃ padese mahesakkhā Devatā vatthūni parigaṇhanti,

In that place where the great Divinities took possession of grounds,

mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni

there the powerful rulers and great royal ministers’ minds

namanti nivesanāni māpetuṃ.

inclined to building up residences.

Yasmiṃ padese majjhimā Devatā vatthūni parigaṇhanti,

In that place where the middling Divinities took possession of grounds,

majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni

there the middling rulers and middling royal ministers’ minds

namanti nivesanāni māpetuṃ.

inclined to building up residences.

Yasmiṃ padese nīcā Devatā vatthūni parigaṇhanti,

In that place where the lower Divinities took possession of grounds,

nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni

there the lower rulers and lower royal ministers’ minds

namanti nivesanāni māpetuṃ.

inclined to building up residences.

Yāvatā Ānanda Ariyaṃ āyatanaṃ, yāvatā vaṇippatho,

For as long, Ānanda, as there is an Ariyan sphere (of influence), for as long as there is trade,

idaṃ agganagaraṃ bhavissati Pāṭaliputtaṃ puṭabhedanaṃ.

this basket-opening Pāṭaliputta will be the chief city.

Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti:

For Pāṭaliputta, Ānanda, there will be three dangers:

aggito vā udakato vā mithubhedā vā.” ti

from fire and from water and from the breaking of an alliance.”⁸¹

Atha kho Sunīdha-Vassakārā Magadhamahāmattā

Then the Magadhan chief ministers Sunīdha and Vassakāra

yena Bhagavā tenupasaṅkamīṃsu, upasaṅkamtivā Bhagavatā saddhiṃ sammodīṃsu,

approached the Gracious One, and after approaching, they exchanged greetings with the Gracious One,

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā, ekam-antaṃ aṭṭhaṃsu.

and after exchanging courteous talk and greetings, they stood on one side.

Ekam-antaṃ ṭhitā kho Sunīdha-Vassakārā Magadhamahāmattā

While standing on one side the Magadhan chief ministers Sunīdha and Vassakāra

Bhagavantaṃ etad-avocum:

said this to the Gracious One:

“Adhivāsetu no bhavaṃ Gotamo,

“May dear Gotama consent to us

ajjatanāya bhattaṃ saddhiṃ Bhikkhusaṅghenā.” ti

(offering him) a meal today, together with the Community of monks.”

Adhivāsesi Bhagavā tuṅhībhāvena.

The Gracious One consented by maintaining silence.

Atha kho Sunīdha-Vassakārā Magadhamahāmattā

Then the Magadhan chief ministers Sunīdha and Vassakāra

Bhagavato adhivāsaṇaṃ viditvā, yena sako āvasatho tenupasaṅkamīṃsu,

having understood the Gracious One’s consent, approached their own dwelling,

upasaṅkamtivā, sake āvasathe,

and after approaching, in their own dwellings,

paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā,

having had excellent foodstuffs made ready,⁸²

⁸¹ The Commentary explains that *vā* here has the sense of *and* rather than the usual *or* meaning (*ca-kārattho vā-saddo*).

⁸² Using the plural *foodstuffs* to translate the two words in Pāḷi *khādanīyaṃ* and *bhojanīyaṃ*. We might say in English *had excellent food and drink made ready*, but that doesn’t translate the Pāḷi accurately, and there is hardly a synonym for food in English that doesn’t sound quaint these days.

Bhagavato kālaṃ ārocāpesuṃ: “Kālo bho Gotama niṭṭhitam bhattan.”-ti

had the time announced to the Gracious One, (saying): “It is time, dear Gotama, the meal is ready.”

Atha kho Bhagavā, pubbaṅhasamayaṃ nivāsetvā,

Then the Gracious One, having dressed in the morning time,

pattacāvaram-ādāya, saddhiṃ Bhikkhusaṅghena,

after picking up his bowl and robe, together with the Community of monks,

yena Sunīdha-Vassakārānaṃ Magadhamahāmattānaṃ āvasatho tenupasaṅkami,

approached the dwelling of the Magadhan chief ministers Sunīdha and Vassakāra,

upasaṅkamitvā, paññatte āsane nisīdi.

and after approaching, he sat down on the prepared seat.

Atha kho Sunīdha-Vassakārā Magadhamahāmattā

Then the Magadhan chief ministers Sunīdha and Vassakāra

Buddhappamukhaṃ Bhikkhusaṅghaṃ paṇītena

* with their own hands served and satisfied the Community of monks with the Buddha at its head

khādanīyena bhojanīyena sahatthā santappesuṃ sampavāresuṃ.

with excellent foodstuffs.

Atha kho Sunīdha-Vassakārā Magadhamahāmattā,

Then the Magadhan chief ministers Sunīdha and Vassakāra,

Bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ,

when the Gracious One had eaten and washed his hand and bowl,

aññataraṃ nīcaṃ āsanaṃ gahetvā, ekam-antaṃ nisīdiṃsu.

having taken a low seat, sat down on one side.

Ekam-antaṃ nisinne kho Sunīdha-Vassakāre Magadhamahāmattē Bhagavā

* While sitting on one side the Gracious One rejoiced the Magadhan chief ministers Sunīdha and Vassakāra

imāhi gāthāhi anumodi:

with these verses:

“Yasmiṃ padese kappeti vāsaṃ, paṇḍitajātiyo

* “In that place where he makes his dwelling, having entertained

Sīlavantettha bhojetvā, saññate brahmacārino,

The wise and virtuous here, the restrained, who live the spiritual life,

Ajahn Ṭhānissaro argues that the words mean staple and non-staple food, but it sounds awkward when used in these contexts.

Yā tattha Devatā āsum⁸³ tāsāṃ dakkhiṇam-ādise.

He should dedicate a gift (of merit) to those Divinities who were in that place.

Tā pūjitā pūjayanti mānitā mānayanti naṃ.

Honoured, they pay honour, revered, they revere him.

Tato naṃ anukampanti, mātā puttāṃ va orasaṃ,

Thereafter they have compassion on him, as a mother on her own son,

Devatānukampito poso sadā bhadraṇi passatī.” ti

A man whom the Divinities has compassion on always sees what is auspicious.”

Atha kho Bhagavā Sunīdha-Vassakāre Magadhamahāmatte

* Then the Gracious One after rejoicing the Magadhan chief ministers Sunīdha and Vassakāra

imāhi gāthāhi anumoditvā, uṭṭhāyāsanaṃ, pakkāmi.

with these verses, after rising from his seat, went away.

Tena kho pana samayena Sunīdha-Vassakārā Magadhamahāmattā

Now at that time the Magadhan chief ministers Sunīdha and Vassakāra

Bhagavantaṃ piṭṭhito piṭṭhito anubandhā honti:

were following close behind the Gracious One, (thinking):

“Yenajja samaṇo Gotamo dvārena nikkhamissati taṃ Gotamadvāraṃ nāma bhavissati,

“That gate by which the ascetic Gotama leaves will get the name the Gotama Gate,

yena titthena Gaṅgaṃ nadiṃ tarissati taṃ Gotamatitthaṃ nāma bhavissatī.” ti

and that ford by which he crosses the river Ganges will get the name the Gotama Ford.”

Atha kho Bhagavā yena dvārena nikkhami taṃ Gotamadvāraṃ nāma ahoṣi.

Then that gate by which the Gracious One left got the name the Gotama Gate.

Atha kho Bhagavā yena Gaṅgā nadī tenupasaṅkami.

Then the Gracious One approached the river Ganges.

Tena kho pana samayena Gaṅgā nadī pūrā hoti samatittikā kākapeyyā.

Now at that time the river Ganges was full to the brim, and could be drunk from by crows (perched on the bank).

Appekacce manussā nāvaṃ pariyesanti, appekacce uḷumpaṃ pariyesanti,

Some of the people were seeking boats, some were seeking floats,

appekacce kullaṃ bandhanti, apārāpāraṃ gantukāmā.

and some were binding rafts, desiring to go from this shore to the shore beyond.

Atha kho Bhagavā seyyathā pi nāma balavā puriso

Then the Gracious One, just as a strong man

⁸³ PTS: *assu*. The translation would then be: *who may be in that place*.

sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya,⁸⁴
might stretch out a bent arm, or bend in an outstretched arm,

evam-eva Gaṅgāya nadiyā orimatīre antarahito,
so did he vanish from the near bank of the river Ganges,

pārimatīre paccuṭṭhāsi saddhiṃ Bhikkhusaṅghena.
and reappeared on the far bank,⁸⁵ together with the Community of monks.

Addasā kho Bhagavā te manusse, appekacce nāvaṃ pariyesante,
The Gracious One saw those people, some seeking boats,

appekacce uḷumpaṃ pariyesante,
some seeking floats,

appekacce kullaṃ bandhante, apārāpāraṃ gantukāme.
and some binding rafts, desiring to go from this shore to the shore beyond.

Atha kho Bhagavā, etam-atthaṃ veditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Ye taranti aṇṇavaṃ saraṃ,
“Those who cross over a sea or a river,⁸⁶

Setuṃ katvāna, visajja pallalāni.
(Do so) after making a bridge, and leaving the marshes behind.

Kullaṃ hi jano pabandhati,
(While) people are still binding together a raft,

Tiṇṇā medhāvino janā.” ti
Intelligent people have crossed over.”

PAṬHAMABHĀṄAVĀRAM
THE FIRST CHAPTER FOR RECITAL (IS FINISHED)

⁸⁴ ChS: *samiñjeyya*, similarly throughout. Although there is no historical reason for the doubling of the consonant it appears this is the normal way the form is written in Pāḷi.

⁸⁵ This would have been in Vajjian territory probably near to Ukkācelā which was just across the waters from Pāṭaligāma.

⁸⁶ Comm: *Saran-ti idha nadī adhippetā*; *sara* here is a designation for a river. It normally means *lake*.

[DUTIYABHĀṄAVĀRAM]
[THE SECOND CHAPTER FOR RECITATION]

[13: CATTĀRO ARIYASACCĀNI]⁸⁷
[THE FOUR NOBLE TRUTHS]

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

Then the Gracious One addressed venerable Ānanda, (saying):

“Āyāṃ’ Ānanda yena Koṭigāmo tenupasaṅkamissāmā.” ti

“Come Ānanda let us approach Koṭigāma.”⁸⁸

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.

“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

Atha kho Bhagavā mahatā bhikkhusaṅghena saddhiṃ yena Koṭigāmo tad-avasari.

Then the Gracious One together with a great Community of monks arrived at Koṭigāma.

Tatra sudaṃ Bhagavā Koṭigāme viharati.

There the Gracious One lived near Koṭigāma.

Tatra kho Bhagavā bhikkhū āmantesi:

There the Gracious One addressed the monks, (saying):

“Catunnaṃ bhikkhave Ariyasaccānaṃ ananubodhā appaṭivedhā

“Because of a lack of understanding and a lack of penetration, monks, of Four Noble Truths⁸⁹

evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca.

both you and I have been wandering and running along (in Saṃsāra) for a long time.

Katamesaṃ catunnaṃ?

Which four?

Dukkhasa bhikkhave Ariyasaccassa ananubodhā appaṭivedhā

Because of a lack of understanding and a lack of penetration, monks, of the Noble Truth of Suffering

evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca.

both you and I have been wandering and running along (in Saṃsāra) for a long time.

Dukkhasamudayassa bhikkhave Ariyasaccassa ananubodhā appaṭivedhā

Because of a lack of understanding and a lack of penetration, monks, of the Noble Truth of the Arising of Suffering

⁸⁷ cf. Paṭhamakoṭigāmasuttaṃ (SN 56:21), Bessajakkhandhakaṃ: Koṭigāme saccakathā, Vin. Mhv. 1.230-231.

⁸⁸ Koṭigāma literally means the village at the corner, explained by the Commentary as meaning at the corner of a palace built by Mahāpanāda, a former king of Mithilā.

⁸⁹ The Commentarial definition here is worth noting: *Ariyasaccānan-ti Ariyabhāvakarānaṃ saccānaṃ; Noble Truths means Truths that produce a state of Nobility.* Maybe we should translate: Four Ennobling Truths.

evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca.

both you and I have been wandering and running along (in Samsāra) for a long time.

Dukkhanirodhassa bhikkhave Ariyasaccassa ananubodhā appaṭivedhā

Because of a lack of understanding and a lack of penetration, monks, of the Noble Truth of the Cessation of Suffering

evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca.

both you and I have been wandering and running along (in Samsāra) for a long time.

Dukkhanirodhagāminiyā paṭipadāya bhikkhave

* Because of a lack of understanding and a lack of penetration, monks,

Ariyasaccassa ananubodhā appaṭivedhā

of the Noble Truth of the Practice going to the Cessation of Suffering

evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca.

both you and I have been wandering and running along (in Samsāra) for a long time.

Ta-y-idaṃ bhikkhave dukkhaṃ Ariyasaccaṃ anubuddhaṃ paṭividdhaṃ,

(But now) the Noble Truth of Suffering has been understood and penetrated,

dukkhasamudayaṃ Ariyasaccaṃ anubuddhaṃ paṭividdhaṃ,

the Noble Truth of the Arising of Suffering has been understood and penetrated,

dukkhanirodhaṃ Ariyasaccaṃ anubuddhaṃ paṭividdhaṃ,

the Noble Truth of the Cessation of Suffering has been understood and penetrated,

dukkhanirodhagāminī paṭipadā Ariyasaccaṃ anubuddhaṃ paṭividdhaṃ.

the Noble Truth of the Practice going to the Cessation of Suffering has been understood and penetrated.

Ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo.” ti

Craving for continued existence has been cut off, what leads to rebirth has been exhausted, there is no continuation in existence.”

Idam-avoca Bhagavā idaṃ vatvā Sugato athāparaṃ etad-avoca Satthā:

The Gracious One said this, and after saying this, the Fortunate One, the Teacher, said something more:⁹⁰

“Catunnaṃ Ariyasaccānaṃ yathābhūtaṃ adassanā

“Because of not seeing as it really is the Four Noble Truths

saṃsitaṃ dīgham-addhānaṃ tāsu tāsveva jātisu.

we have run along for a long time through various births.

⁹⁰ Normally this phrase, as here, introduces a verse summary of whatever precedes.

Tāni etāni diṭṭhāni bhavanetti samūhatā,
(Now) these have been seen, uprooted is what leads to rebirth,

ucchinnaṃ mūlaṃ dukkhassa natthi dāni punabbhavo ti.”
the root of suffering has been cut off, there is no continuation in existence.”

* * *

Tatra pi sudaṃ Bhagavā Koṭigāme viharanto,
There also the Gracious One, while living in Koṭigāma,

etad-eva bahulaṃ bhikkhūnaṃ Dhammiṃ kathaṃ karoti:
spoke frequently to the monks about the Teaching, (saying):

“Iti sīlaṃ, iti samādhi, iti paññā,
“Such is virtue, such is concentration, such is wisdom,

sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso,
when virtue is well-developed it yields great fruit and brings great advantages in regard to concentration,

samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā,
when concentration is well-developed it yields great fruit and brings great advantages in regard to wisdom,

paññāparibhāvitaṃ cittaṃ sammad-eva āsavehi vimuccati,
when wisdom is well-developed the mind is completely liberated from the pollutants,

seyyathīdaṃ: kāmāsavā bhavāsavā avijjāsavā.” ti
that is to say: the pollutant of sensuality, the pollutant of (craving for) continued existence, the pollutant of ignorance.”

[14: DHAMMĀDĀSO]⁹¹

[THE MIRROR OF (THE TRUE NATURE OF) THINGS]

Atha kho Bhagavā Koṭigāme yathābhirantaṃ viharitvā,
Then the Gracious One, after living near Koṭigāma for as long as he liked,

āyasmantaṃ Ānandaṃ āmantesi:
addressed venerable Ānanda, (saying):

“Āyāmaṃ Ānanda yena Nādikā tenupasaṅkamissāma.” ti
“Come Ānanda let us approach the Nādikas.”⁹²

⁹¹ cf. SN 55:8 & 10 Paṭhama- and Tatiya-Giṇṇakāvasathasuttaṃ.

⁹² Comm: *Nādikā ti ekam taḷākam nissāya dvinnam Cūlapitumahāpituputtānam dve gāmā; the Nādikas, near a lake were two villages belonging to the sons of an uncle and a grandfather.* Rhys-Davids (p. 97) thinks that the plural form is referring to a clan, the singular form to a village, but the Commentary is saying that there were two villages which the Buddha approached, giving the plural form, but of course he only stayed in one of them.

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.

“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

Atha kho Bhagavā mahatā bhikkhusaṅghena saddhiṃ yena Nādikā tad-avasari.

Then the Gracious One together with a great Community of monks arrived at the Nādikas.

Tatra sudaṃ Bhagavā Nādike viharati Giṇṇakāvasathe.

There the Gracious One lived near (one of) the Nādikas in the Brick House.

Atha kho āyasmā Ānando yena Bhagavā tenupasaṅkami,

Then venerable Ānanda approached the Gracious One,

upasaṅkamitvā Bhagavantam abhivādetvā, ekam-antaṃ nisīdi.

and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antaṃ nisinno kho āyasmā Ānando Bhagavantam etad-avoca:

While sitting on one side venerable Ānanda said this to the Gracious One:

“Sāḷho nāma Bhante bhikkhu Nādike kālakato,

“The monk named Sāḷha, reverend Sir, has died in Nādika,

tassa kā gati? Ko abhisamparāyo?

what was his destination? What was his future state?

Nandā nāma Bhante bhikkhunī Nādike kālakatā,

The nun named Nandā, reverend Sir, has died in Nādika,

tassā kā gati? Ko abhisamparāyo?

what was her destination? What was her future state?

Sudatto nāma Bhante upāsako Nādike kālakato,

The layman named Sudatta, reverend Sir, has died in Nādika,

tassa kā gati? Ko abhisamparāyo?

what was his destination? What was his future state?

Sujātā nāma Bhante upāsikā Nādike kālakatā,

The laywoman named Sujātā, reverend Sir, has died in Nādika,

tassā kā gati? Ko abhisamparāyo?

what was her destination? What was her future state?

Kakudho nāma Bhante upāsako Nādike kālakato,

The layman named Kakudha, reverend Sir, has died in Nādika,

tassa kā gati? Ko abhisamparāyo?

what was his destination? What was his future state?

Kāliṅgo nāma Bhante upāsako Nādike kālakato,

The layman named Kāliṅga, reverend Sir, has died in Nādika,

tassa kā gati? Ko abhisamparāyo?

what was his destination? What was his future state?

Nikaṭo nāma Bhante upāsako Nādike kālakato,
The layman named Nikaṭa, reverend Sir, has died in Nādika,

tassa kā gati? Ko abhisamparāyo?
what was his destination? What was his future state?

Kaṭissaho nāma Bhante upāsako Nādike kālakato,
The layman named Kaṭissaha, reverend Sir, has died in Nādika,

tassa kā gati? Ko abhisamparāyo?
what was his destination? What was his future state?

Tuṭṭho nāma Bhante upāsako Nādike kālakato.
The layman named Tuṭṭha, reverend Sir, has died in Nādika,

yassa kā gati? Ko abhisamparāyo?
what was his destination? What was his future state?

Santuṭṭho nāma Bhante upāsako Nādike kālakato,
The layman named Santuṭṭha, reverend Sir, has died in Nādika,

tassa kā gati? Ko abhisamparāyo?
what was his destination? What was his future state?

Bhaddo nāma Bhante upāsako Nādike kālakato,
The layman named Bhadda, reverend Sir, has died in Nādika,

tassa kā gati? Ko abhisamparāyo?
what was his destination? What was his future state?

Subhaddo nāma Bhante upāsako Nādike kālakato,
The layman named Subhadda, reverend Sir, has died in Nādika,

tassa kā gati? Ko abhisamparāyo?” ti
what was his destination? What was his future state?”

“Sālho Ānanda bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ,
“The monk Sālha, Ānanda, through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.
dwelt having known, having directly experienced, and having attained (Nibbāna) himself in this very life.⁹³

Nandā Ānanda bhikkhunī pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā
The nun Nandā, Ānanda, through the complete destruction of the five lower fetters

⁹³ This and the following are stock descriptions. Here it is referring to a Worthy One (*Arahatta*).

opapātikā tattha parinibbāyini anāvattidhammā tasmā lokā.

has arisen spontaneously (in the Brahmā worlds), and will attain Final Emancipation there, without returning from that world.⁹⁴

Sudatto Ānanda upāsako tiṇṇaṃ saññojanānaṃ parikkhayā,

The layman Sudatta, Ānanda, through the complete destruction of three fetters,

rāgadosamohānaṃ tanuttā,

and the diminuation of passion, hatred, and delusion,

Sakadāgāmī sakid-eva imaṃ lokaṃ āgantvā, dukkhassantaṃ karissati.

is a Once-Returner, and will return only once more to this world, and (then) will make an end to suffering.

Sujātā Ānanda upāsikā tiṇṇaṃ saññojanānaṃ parikkhayā,

The laywoman Sujātā, Ānanda, through the complete destruction of three fetters,

Sotāpannā avinipātadhammā niyatā Sambodhiparāyanā.

is a Stream-Enterer, is no longer subject to falling (into the lower realms), and has a fixed destiny ending in Final Awakening.

Kakudho Ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā

The layman Kakudha, Ānanda, through the complete destruction of the five lower fetters

opapātikō tattha parinibbāyī anāvattidhammo tasmā lokā.

has arisen spontaneously (in the Brahmā worlds), and will attain Final Emancipation there, without returning from that world.

Kāliṅgo Ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā

The layman Kāliṅga, Ānanda, through the complete destruction of the five lower fetters

opapātikō tattha parinibbāyī anāvattidhammā tasmā lokā.

has arisen spontaneously (in the Brahmā worlds), and will attain Final Emancipation there, without returning from that world.

Nikaṭṭho Ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā

The layman Nikaṭṭha, Ānanda, through the complete destruction of the five lower fetters

opapātikō tattha parinibbāyī anāvattidhammā tasmā lokā.

has arisen spontaneously (in the Brahmā worlds), and will attain Final Emancipation there, without returning from that world.

Kaṭṭissaho Ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā

The layman Kaṭṭissaha, Ānanda, through the complete destruction of the five lower fetters

opapātikō tattha parinibbāyī anāvattidhammā tasmā lokā.

has arisen spontaneously (in the Brahmā worlds), and will attain Final Emancipation there, without returning from that world.

⁹⁴ She was a Non-Returner (to birth in a womb) (*Anāgāmī*).

Tuṭṭho Ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā

The layman Tuṭṭha, Ānanda, through the complete destruction of the five lower fetters

opapātiko tattha parinibbāyī anāvattidhammā tasmā lokā.

has arisen spontaneously (in the Brahmā worlds), and will attain Final Emancipation there, without returning from that world.

Santuṭṭho Ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā

The layman Santuṭṭha, Ānanda, through the complete destruction of the five lower fetters

opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

has arisen spontaneously (in the Brahmā worlds), and will attain Final Emancipation there, without returning from that world.

Bhaddo Ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā

The layman Bhadda, Ānanda, through the complete destruction of the five lower fetters

opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

has arisen spontaneously (in the Brahmā worlds), and will attain Final Emancipation there, without returning from that world.

Subhaddo Ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā

The layman Subhadda, Ānanda, through the complete destruction of the five lower fetters

opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

has arisen spontaneously (in the Brahmā worlds), and will attain Final Emancipation there, without returning from that world.

Paropaññāsaṃ Ānanda Nādiḷe upāsakā kālakatā

More than fifty laymen, Ānanda, have died in Nādiḷa

pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā

who, through the complete destruction of the five lower fetters

opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.

have arisen spontaneously (in the Brahmā worlds), and will attain Final Emancipation there, without returning from that world.

Sādhikā navutī⁹⁵ Ānanda Nādiḷe upāsakā kālakatā

In excess of ninety laymen, Ānanda, have died in Nādiḷa

tiṇṇaṃ saññojanānaṃ parikkhayā, rāgadosamohānaṃ tanuttā,

who, through the complete destruction of three fetters, and the diminuation of passion, hatred, and delusion

Sakadāgāmino sakid-eva imaṃ lokaṃ āgantvā, dukkhassantaṃ karissanti.

are Once-Returners, and will return only once more to this world, and (then) will make an end to suffering.

⁹⁵ Thai: *Chādhikā navuti* = *ninety-six*.

Sātirekāni Ānanda pañcasatāni⁹⁶ Nādike upāsakā kālakatā
In excess of five-hundred laymen, Ānanda, have died in Nādika

tiṇṇaṃ saññojanānaṃ parikkhayā,
who, through the complete destruction of three fetters,

Sotāpannā avinipātadhammā niyatā Sambodhiparāyanā.
are Stream-Enterers, no longer subject to falling (into the lower realms), and have a fixed destiny ending in Final Awakening.

Anacchariyaṃ kho panetaṃ Ānanda yaṃ manussabhūto kālaṃ kareyya,
But it is not such a wonder, Ānanda, that those who have become human should die,

tasmiñ-ce kālakate Tathāgataṃ upasaṅkamtivā,
but if (every time) there is a death in this place, after approaching the Realised One,

etam-atthaṃ pucchissatha vihesāvesā Ānanda Tathāgatassa.
you were to ask about it, Ānanda, that would be troublesome⁹⁷ to the Realised One.

Tasmātiḥ' Ānanda Dhammādāsaṃ nāma Dhammapariyāyaṃ desessāmi,
Therefore, Ānanda, I will teach (this) presentation of the Teaching called the Mirror of (the True Nature of) Things,

yena samannāgato Ariyasāvako ākaṅkhamāno attanā va attānaṃ byākareyya:
endowed with which a Noble Disciple desiring to do so may declare about himself:

'Khīṇanirayomhi khīṇatiracchānayoṇi,
'Exhausted is (birth in) Hell, exhausted is (birth in) an animal's womb,

khīṇapettivisayo khīṇāpāyaduggativinipāto,
exhausted is (birth in) the realm of the Fallen Spirits, exhausted is falling into an unfortunate destiny in the lower realms,

Sotāpannoham-asmi avinipātadhammo niyato Sambodhiparāyano.' ti
I am a Stream-Enterer, no longer subject to falling (into the lower realms), and have a fixed destiny ending in Final Awakening.'

Katamo ca so Ānanda Dhammādāso Dhammapariyāyo,
And what, Ānanda, is (this) presentation of the Teaching called the Mirror of (the True Nature of) Things,

yena samannāgato Ariyasāvako ākaṅkhamāno attanā va attānaṃ byākareyya:
endowed with which a Noble Disciple desiring to do so may declare about himself:

'Khīṇanirayomhi khīṇatiracchānayoṇi,
'Exhausted is (birth in) Hell, exhausted is (birth in) an animal's womb,

⁹⁶ Thai: *Dasātirekāni ... pañcasatāni* = five-hundred and ten.

⁹⁷ The Commentary says cautiously: *kāyakilamatho va ... cittavihesā pana Buddhānaṃ natthi; (would get) tired in body ... but for Buddhas there is no trouble in the mind.*

khīṇapettivisayo khīṇāpāyaduggativinipāto,

exhausted is (birth in) the realm of the Fallen Spirits, exhausted is falling into an unfortunate destiny in the lower realms,

Sotāpannoham-asmi avinipātadhammo niyato Sambodhiparāyano’? ti

I am a Stream-Enterer, no longer subject to falling (into the lower realms), and have a fixed destiny ending in Final Awakening’?

Idh’ Ānanda Ariyasāvako Buddhhe aveccappasādena samannāgato hoti:

Here, Ānanda, a Noble Disciple is endowed with perfect confidence in the Buddha (thinking):

‘Iti pi so Bhagavā Arahaṃ Sammāsambuddho,

‘Such is he, the Gracious One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasampanno Sugato lokavidū,

the one endowed with understanding and good conduct, the Fortunate One, the One who understands the worlds,

anuttaro purisadammasārathi,

the unsurpassed guide for those people who need taming,

Satthā Devamanussānaṃ Buddho Bhagavā.’ ti

the Teacher of Divinities and men, the Buddha, the Gracious One.’

Dhamme aveccappasādena samannāgato hoti:

He is endowed with perfect confidence in the Teaching (thinking):

‘Svākkhāto Bhagavatā Dhammo,

‘The Teaching has been well-proclaimed by the Gracious One,

sandiṭṭhiko, akāliko, ehipassiko, opanayiko,

it is visible, not subject to time, inviting inspection, onward leading,

paccattaṃ veditabbo viññūhī.’ ti

and can be understood by the wise for themselves.’

Saṅghe aveccappasādena samannāgato hoti:

He is endowed with perfect confidence in the Community (thinking):

‘Supaṭipanno Bhagavato sāvakasaṅgho,

‘The Gracious One’s Community of disciples are good in their practice,

ujupaṭipanno Bhagavato sāvakasaṅgho,

the Gracious One’s Community of disciples are straight in their practice,

ñāyapaṭipanno Bhagavato sāvakasaṅgho,

the Gracious One’s Community of disciples are systematic in their practice,

sāmīcipaṭipanno Bhagavato sāvakasaṅgho,

the Gracious One’s Community of disciples are correct in their practice,

yad-idaṃ cattāri purisayugāni, aṭṭha purisapuggalā,

that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvakaṅgho,
this is the Gracious One’s Community of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇīyo,
they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaraṃ puññakkhettaṃ lokassā.’ ti
they are an unsurpassed field of merit for the world.’

Ariyakantehi sīlehi samannāgato hoti,
He is endowed with the lovely Ariyan virtue,⁹⁸

akhaṇḍehi acchiddehi asabalehi akammāsehi, bhujissehi,
unbroken, faultless, unspotted, unblemished, productive of freedom,

viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.
praised by the wise, not adhered to, leading to concentration.

Ayaṃ kho Ānanda Dhammādāso Dhammapariyāyo
This is the presentation of the Teaching, Ānanda, called the Mirror of (the True Nature of) Things

yena samannāgato Ariyasāvako ākaṅkhamāno attanā va attānaṃ byākareyya:
endowed with which a Noble Disciple desiring to do so may declare about himself:

‘Khīṇanirayomhi khīṇatiracchānayoni,
‘Exhausted is (birth in) Hell, exhausted is (birth in) an animal’s womb,

khīṇapettivisayo khīṇāpāyaduggativinipāto,
exhausted is (birth in) the realm of the Fallen Spirits, exhausted is falling into an unfortunate destiny
in the lower realms,

Sotāpannoham-asmi avinipātadhammo niyato Sambodhiparāyano.”’ ti
I am a Stream-Enterer, no longer subject to falling (into the lower realms), and have a fixed destiny
ending in Final Awakening.”’

* * *

Tatra pi sudaṃ Bhagavā Nādike viharanto Giṅjakāvasathe,
There also the Gracious One, while living near Nādika in the Brick House,

etad-eva bahulaṃ bhikkhūnaṃ Dhammiṃ kathaṃ karoti:
spoke frequently to the monks about the Teaching, (saying):

‘Iti sīlaṃ, iti samādhi, iti paññā,
“Such is virtue, such is concentration, such is wisdom,

⁹⁸ Comm: *Pañca sīlani hi Ariyasāvakaṇaṃ kantāni honti, bhavantare pi avijahitabbato; the five virtuous (precepts) are lovely to the Noble disciples, and will not be given up even in a future life* (for this meaning s.v. PED, *bhava*). This must be the meaning here, and not *in-between lives*, which is another possible translation, but wouldn’t fit in with the texts or the Commentaries.

sīlparibhāvito samādhi mahapphalo hoti mahānisaṁso,
when virtue is well-developed it yields great fruit and brings great advantages in regard to concentration,

samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā,
when concentration is well-developed it yields great fruit and brings great advantages in regard to wisdom,

paññāparibhāvitam cittam sammad-eva āsavehi vimuccati,
when wisdom is well-developed the mind is completely liberated from the pollutants,

seyyathīdam: kāmāsavā bhavāsavā avijjāsavā.” ti
that is to say: the pollutant of sensuality, the pollutant of (craving for) continued existence, the pollutant of ignorance.”

[15: AMBAPĀLĪ GAṄIKĀ]⁹⁹
[THE COURTESAN AMBAPĀLĪ]

Atha kho Bhagavā Nādi ke yathābhirantaṁ viharitvā,
Then the Gracious One, after living near Nādika for as long as he liked,

āyasmantaṁ Ānandaṁ āmantesi:
addressed venerable Ānanda, (saying):

“Āyāṁ’ Ānanda yena Vesālī tenupasaṅkamissāmā.” ti
“Come Ānanda let us approach Vesālī.”

“Evaṁ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.
“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

Atha kho Bhagavā mahatā bhikkhusaṅghena saddhiṁ yena Vesālī tad-avasari.
Then the Gracious One together with a great Community of monks arrived at Vesālī.

Tatra sudaṁ Bhagavā Vesāliyaṁ viharati Ambapālīvane.
There the Gracious One lived near Vesālī in Ambapālī’s Wood.

Tatra kho Bhagavā bhikkhū āmantesi:
There the Gracious One addressed the monks, (saying):

“Sato bhikkhave bhikkhu vihareyya sampajāno ayaṁ vo amhākaṁ anusāsanī.
“Mindfully and with full awareness, monks, a monk should live, this is our advice to you.¹⁰⁰

Kathaṅ-ca bhikkhave bhikkhu sato hoti?
And how, monks, is a monk mindful?¹⁰¹

⁹⁹ cf. Satisuttaṁ SN 47:2; and Bhesajakkhandakaṁ: Ambapālīvattu, Licchavīvattu Vin. Mhv.1.231-233.

¹⁰⁰ Comm: *sato bhikkhave ti Bhagavā Ambapālīdassane satipaccupaṭṭhānatthaṁ visesato idha satipaṭṭhānadesanaṁ ārabhi; mindful, monks, the Gracious One began the teaching of mindfulness specially here, so that they would be attending to mindfulness when they saw Ambapālī.*

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati,

Here, monks, a monk dwells contemplating (the nature of) the body in the body,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world;

vedanāsu vedanānupassī viharati,

he dwells contemplating (the nature of) feelings in feelings,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world;

citte cittānupassī viharati,

he dwells contemplating (the nature of) the mind in the mind,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world;

dhammesu dhammānupassī viharati,

he dwells contemplating (the nature of) things in (various) things,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Evaṃ kho bhikkhave bhikkhu sato hoti.

Thus, monks, a monk is mindful.

Kathaṅ-ca bhikkhave bhikkhu sampajāno hoti?

And how, monks, does a monk have full awareness?¹⁰²

Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti,

Here, monks, a monk in going forwards, in going back, is one who practises with full awareness,

ālokite vilokite sampajānakārī hoti,

in looking ahead, or in looking around, he is one who practises with full awareness,

sammiñjite pasārite sampajānakārī hoti,

in bending or in stretching, he is one who practises with full awareness,

saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti,

in bearing his double-robe, bowl, and (other) robes, he is one who practises with full awareness,

asite pīte khāyite sāyite sampajānakārī hoti,

in eating, in drinking, in chewing, in tasting, he is one who practises with full awareness,

uccārapassāvakamme sampajānakārī hoti,

in passing stool and urine, he is one who practises with full awareness,

¹⁰¹ What follows is the summary of the ways of attending to mindfulness (*satipaṭṭhāna*), a translation of which is found elsewhere on this website.

¹⁰² This now forms of section in the Satipaṭṭhānasutta.

gate ðhite nisinne, sutte jāgarite, bhāsite tuḥhībhāve sampajānakārī hoti.

in going, in standing, in sitting, in sleeping, in waking, in talking, and in maintaining silence, he is one who practises with full awareness.

Evam̄ kho bhikkhave bhikkhu sampajāno hoti.

Thus, monks, a monk has full awareness.

Sato bhikkhave bhikkhu vihareyya sampajāno ayam̄ vo amhākaṃ anusāsani.” ti

Mindfully and with full awareness, monks, a monk should live, this is our advice to you.”

* * *

Assosi kho Ambapālī gaṇikā: “Bhagavā kira Vesālīm̄ anuppatto

The courtesan Ambapālī heard: “The Gracious One, it seems, has reached Vesālī

Vesāliyam̄ viharati mayham̄ Ambavane.” ti

and is living near Vesālī in my Mango Wood.”¹⁰³

Atha kho Ambapālī gaṇikā bhaddāni bhaddāni yānāni yojāpetvā,

Then the courtesan Ambapālī, after having (many) great and august vehicles prepared,

bhaddam̄ bhaddam̄ yānam̄ abhiruhitvā,

and mounting (those) great and august vehicles,

bhaddehi bhaddehi yānehi Vesāliyā niyyāsi,

departed with those great and august vehicles from Vesālī,

yena sako ārāmo tena pāyāsi yāvatikā yānassa bhūmi yānena gantvā,

and after approaching by vehicle to her pleasure garden as far as the ground for vehicles (would allow),

yānā paccorohitvā, pattikā va yena Bhagavā tenupasaṅkami,

and descending from the vehicles, she approached the Gracious One by foot,

upasaṅkamitvā Bhagavantam̄ abhivādetvā, ekam-antam̄ nisīdi.

and after approaching and worshipping the Gracious One, she sat down on one side.

Ekam-antam̄ nisinnam̄ kho Ambapālīm̄ gaṇikaṃ Bhagavā

* While the courtesan Ambapālī was sitting on one side the Gracious One

Dhammiyā kathāya sandassesī, samādapesī, samuttejesī, sampahaṃsesī.

instructed, roused, enthused, and cheered her with a talk about the Teaching.

Atha kho Ambapālī gaṇikā,

Then the courtesan Ambapālī,

¹⁰³ Ambapālī’s name means ‘(daughter of the) Mango Keeper’, though according to the Commentary she was born spontaneously in a mango wood (perhaps this one?), and hence acquired the name. Courtesans like Ambapālī were often very rich as we can see from the description of her vehicles and pleasure garden.

Bhagavatā Dhammiyā kathāya sandassitā samādapitā samuttejitā sampahamsitā,
having been instructed, roused, enthused, and cheered by the Gracious One with a talk about the Teaching,

Bhagavantaṃ etad-avoca:
said to the Gracious One:

“Adhivāsetu me Bhante Bhagavā
“May the Gracious One consent, reverend Sir, to me

svātanāya bhantaṃ saddhiṃ bhikkhusaṅghenā.” ti
(offering him) a meal on the morrow, together with the Community of monks.”

Adhivāsesi Bhagavā tuṅhībhāvena.
The Gracious One consented by maintaining silence.

Atha kho Ambapālī gaṇikā Bhagavato adhivāsanaṃ viditvā,
Then the courtesan Ambapālī, having understood the Gracious One’s consent,

uṭṭhāyāsanaṃ, Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.
after rising from her seat, worshipping and circumambulating the Gracious One, went away.

Assosum kho Vesālikā Licchavī: “Bhagavā kira Vesāliṃ anuppatto
The Licchavīs from Vesālī heard: “The Gracious One, it seems, had reached Vesālī

Vesāliyaṃ viharati Ambapālivane.” ti
and is living near Vesālī in Ambapālī’s Wood.”

Atha kho te Licchavī, bhaddāni bhaddāni yānāni yojāpetvā,
Then those Licchavīs, after having (many) great and august vehicles prepared,

bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā,
and mounting (those) great and august vehicles,

bhaddehi bhaddehi yānehi Vesāliyaṃ niyyimsu.
departed with those great and august vehicles from Vesālī.

Tatra ekacce Licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālaṅkāra,
There some of the Licchavīs were blue, having a blue appearance, with blue clothes and blue decorations,

ekacce Licchavī pītā honti pītavaṇṇā pītavatthā pītālaṅkāra,
some of the Licchavīs were yellow, having a yellow appearance, with yellow clothes and yellow decorations,

ekacce Licchavī lohitaṃ honti lohitaṇṇā lohitaṇṇā lohitaṇṇā lohitaṇṇā,
some of the Licchavīs were red, having a red appearance, with red clothes and red decorations,

ekacce Licchavī odātā honti odātavaṇṇā odātavatthā odātālaṅkāra.
some of the Licchavīs were white, having a white appearance, with white clothes and white decorations.

Atha kho Ambapālī gaṇikā daharānaṃ daharānaṃ Licchavīnaṃ

Then the courtesan Ambapālī rolled alongside the Licchavī youths

akkhena akkhaṃ cakkhena cakkhaṃ yugena yugaṃ paṭivaṭṭesi.

axle by axle, wheel by wheel, and yoke by yoke.

Atha kho te Licchavī Ambapāliṃ gaṇikaṃ etad-avocum:

Then those Licchavīs said this to the courtesan Ambapālī:

“Kiṃ je Ambapāli daharānaṃ daharānaṃ Licchavīnaṃ

“Why do you, Ambapālī, roll alongside the Licchavī youths

akkhena akkhaṃ cakkhena cakkhaṃ yugena yugaṃ paṭivaṭṭesi?” ti

axle by axle, wheel by wheel, and yoke by yoke?”

“Tathā hi pana me ayyaputtā Bhagavā nimantito,

“Because I have invited the Gracious One, noble sirs,

svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā.” ti

for a meal on the morrow, together with the Community of monks.”

“Dehi je Ambapāli etaṃ bhattaṃ satahassenā.” ti

“Give (us) this meal, Ambapālī, for a hundred thousand (kahapanas).”

“Sace pi me ayyaputtā Vesāliṃ sāhāraṃ dassatha

“If, noble sirs, you would give Vesālī and its revenues¹⁰⁴

evam-ahaṃ taṃ bhattaṃ na dassāmi.” ti

still I would not give this meal (to you).”

Atha kho te Licchavī aṅgulī poṭhesum:

Then the Licchavīs snapped their fingers, (thinking):

“Jitamhā vata bho Ambakāya, jitamhā vata bho Ambakāyā.” ti

“We have surely been defeated by a woman, we have surely been defeated by a woman.”¹⁰⁵

Atha kho te Licchavī yena Ambapālivanam tena pāyimsu.

Then the Licchavīs entered Ambapālī’s Wood.

Addasā kho Bhagavā te Licchavī dūrato va āgacchante,

The Gracious One saw those Licchavīs coming from afar,

disvā bhikkhū āmantesi:

and having seen (them), he addressed the monks, (saying):

¹⁰⁴ Lit: *with its means (of existence) (sāhāraṃ)*.

¹⁰⁵ This is a play on Ambapālī’s name. *Ambaka*, means *a woman*.

“Yesaṃ bhikkhave bhikkhūnaṃ devā Tāvatiṃsā aditṭhā,

* “Let those monks who have not seen the Tāvatiṃsa Divinities, monks,

oloketha bhikkhave Licchavipariṣaṃ,

look at the Licchavī troupe, monks,

apaloketha bhikkhave Licchavipariṣaṃ,

look upon the Licchavī troupe, monks,

upasaṃharatha bhikkhave Licchavipariṣaṃ Tāvatiṃsasadisaṃ.”-ti

contemplate the Licchavī troupe, monks, who are like the Tāvatiṃsa (Divinities).”¹⁰⁶

Atha kho te Licchavī yāvaticā yānassa bhūmi yānena gantvā,

Then after the Licchavīs had gone as far as the ground for vehicles (would allow),

yānā paccorohitvā, pattikā va yena Bhagavā tenupasaṅkamimsu,

and had descended from the vehicles, they approached the Gracious One by foot,

upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdimsu.

and after approaching and worshipping the Gracious One, they sat down at one side.

Ekam-antaṃ nisinne kho te Licchavī Bhagavā

* While the Licchavīs were sitting on one side the Gracious One

Dhammiyā kathāya sandassesī, samādapesī, samuttejesī, sampahaṃsesī.

instructed, roused, enthused, and cheered them with a talk about the Teaching.

Atha kho te Licchavī

Then the Licchavīs,

Bhagavatā Dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā,

having been instructed, roused, enthused, and cheered by the Gracious One with a talk about the Teaching,

Bhagavantaṃ etad-avocum:

said to the Gracious One:

“Adhivāsetu no Bhante Bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā.” ti

“Please consent to us (offering) a meal on the morrow, together with the Community of monks.”

“Adhivutthaṃ kho me Licchavī svātanāya Ambapāliyā gaṇikāya bhattaṃ.”-ti

“I have (already) consented to the courtesan Ambapālī’s meal on the morrow.”

Atha kho te Licchavī aṅgulī poṭhesum:

Then the Licchavīs snapped their fingers, (thinking):

¹⁰⁶ The Commentary says that the Buddha urged the monks to look on the splendour of the Licchavī princes so that they would remember it and realise the nature of impermanence when they were destroyed by the Magadahan King Ajātasattu.

“Jitamhā vata bho Ambakāya Jitamhā vata bho Ambakāyā.” ti

“We have surely been defeated by a woman, we have surely been defeated by a woman.”

Atha kho te Licchavī Bhagavato bhāsitaṃ abhinanditvā anumoditvā,

Then the Licchavīs, after greatly rejoicing and gladly receiving this word of the Gracious One,¹⁰⁷

uṭṭhāyāsanaṃ, Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

rising from their seats, worshipping and circumambulating the Gracious One, went away.

Atha kho Ambapālī gaṇikā tassā rattiyā accayena,

Then the courtesan Ambapālī after the night had passed,

sake ārāme paṇitaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā,

having had excellent foodstuffs made ready in her own pleasure park,

Bhagavato kālaṃ ārocāpesi: “Kālo Bhante niṭṭhitaṃ bhattaṃ.”-ti

had the time announced to the Gracious One, (saying): “It is time, reverend Sir, the meal is ready.”

Atha kho Bhagavā, pubbaṇhasamayaṃ nivāsetvā,

Then the Gracious One, having dressed in the morning time,

pattacīvaram-ādāya, saddhiṃ Bhikkhusaṅghena,

after picking up his bowl and robe, together with the Community of monks,

yena Ambapāliyā gaṇikāya nivesanaṃ tenupasaṅkamaṃ,

approached the courtesan Ambapālī’s residence,

upasaṅkamtvā paññatte āsane nisīdi.

and after approaching he sat down on the prepared seat.

Atha kho Ambapālī gaṇikā Buddhappamukhaṃ Bhikkhusaṅghaṃ

Then the courtesan Ambapālī with her own hand served and satisfied the Community of monks

paṇitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

with the Buddha at its head with excellent foodstuffs.

Atha kho Ambapālī gaṇikā Bhagavantam bhuttāviṃ onītapattapāṇim,

Then the courtesan Ambapālī, when the Gracious One had eaten and washed his hand and bowl,

aññataraṃ nīcaṃ āsanaṃ gahetvā ekam-antaṃ nisīdi.

having taken a certain low seat, sat down on one side.

Ekam-antaṃ nisinnā kho Ambapālī gaṇikā Bhagavantam etad-avoca:

While sitting on one side the courtesan Ambapālī said this to the Gracious One:

“Imāhaṃ Bhante ārāmaṃ Buddhappamukhassa Bhikkhusaṅghassa dammī.” ti

“I donate this pleasure park, reverend Sir, to the Community of monks with the Buddha at its head.”¹⁰⁸

¹⁰⁷ This stock phrase seems out of place here, given the circumstances.

Paṭiggahesi Bhagavā ārāmaṃ.

The Gracious One accepted the pleasure park.

Atha kho Bhagavā Ambapāliṃ gaṇikaṃ Dhammiyā kathāya

* Then the Gracious One, after instructing, rousing,

sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkāmi.

enthusing, and cheering the courtesan Ambapālī with a talk about the Teaching, having risen from the seat, went away.¹⁰⁹

* * *

Tatra pi sudaṃ Bhagavā Vesāliyaṃ viharanto Ambapālivane,

There also the Gracious One, while living in Vesālī in Ambapālī's Wood,

etad-eva bahulaṃ bhikkhūnaṃ Dhammiṃ kathaṃ karoti:

spoke frequently to the monks about the Teaching, (saying):

“Iti sīlaṃ, iti samādhi, iti paññā,

“Such is virtue, such is concentration, such is wisdom,

sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso,

when virtue is well-developed it yields great fruit and brings great advantages in regard to concentration,

samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā,

when concentration is well-developed it yields great fruit and brings great advantages in regard to wisdom,

paññāparibhāvitaṃ cittaṃ sammad-eva āsavehi vimuccati,

when wisdom is well-developed the mind is completely liberated from the pollutants,

seyyathīdaṃ: kāmasavā bhavāsavā avijjāsavā.” ti

that is to say: the pollutant of sensuality, the pollutant of (craving for) continued existence, the pollutant of ignorance.”

¹⁰⁸ *Ārāma* (from *√ram*) originally meant a *pleasure park*, but they were ideal places for monks, and many were given over for that purpose, and the name eventually came to mean *monastery*.

¹⁰⁹ Unfortunately the Commentary gives us no idea what the Buddha taught to Ambapālī on this occasion.

[16: BHAGAVATO ĀBĀDHO]¹¹⁰
[THE GRACIOUS ONE'S SICKNESS]

Atha kho Bhagavā Ambapālivane yathābhirantaṃ viharitvā,
Then the Gracious One, after living near Ambapālī's Wood for as long as he liked,

āyasmantaṃ Ānandaṃ āmantesi:
addressed venerable Ānanda, (saying):

“Āyāṃ' Ānanda yena Beluvagāmakō tenupasaṅkamissāmā.” ti
“Come Ānanda let us approach the little village of Beluva.”¹¹¹

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.
“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

Atha kho Bhagavā mahatā bhikkhusaṅghena saddhiṃ
Then the Gracious One together with a great Community of monks

yena Beluvagāmakō tad-avasari.
arrived at the little village of Beluva.

Tatra sudaṃ Bhagavā Beluvagāmake viharati.
There the Gracious One lived near the little village of Beluva.

Tatra kho Bhagavā bhikkhū āmantesi:
There the Gracious One addressed the monks, (saying):

“Etha tumhe bhikkhave samantā Vesālīṃ
* “Go, monks, and undertake the Rains Retreat in the vicinity of Vesālī

yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ Vassaṃ upetha,
(living) like friends, like companions, like comrades,

ahaṃ pana idheva Beluvagāmake Vassaṃ upagacchāmī.” ti
and I will spend the Rains Retreat right here at the little village of Beluva.”

“Evaṃ Bhante,” ti kho te bhikkhū
“Very well, reverend Sir,” said those monks,

Bhagavato paṭissutvā, samantā Vesālīṃ
* and after replying to the Gracious One, they undertook the Rains Retreat in the vicinity of Vesālī

yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ Vassaṃ upagacchimsu.
(living) like friends, like companions, like comrades.

Bhagavā pana tattheva Beluvagāmake Vassaṃ upagacchi.
But the Gracious One spent the Rains Retreat right there at the little village of Beluva.

¹¹⁰ The Rains Retreat mentioned in this section started 10 months before the Parinibbāna according to the traditional reckoning.

¹¹¹ According to the Commentary the village was just south of Vesālī. The village is named after the Beluva tree (*Aegle Marmelos*).

Atha kho Bhagavato Vassūpagatassa kharo ābādho uppajji,

Then while dwelling for the Rains Retreat, a heavy affliction arose for the Gracious One,

bāḷhā vedanā vattanti maraṇantikā.

and continued with strong and death-like feelings.

Tā sudam̐ Bhagavā sato sampajāno adhvāsesi avihaññamāno.

There the Gracious One dwelt mindfully, with full awareness, and without being troubled.

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:

“Na kho me tam̐ paṭirūpaṃ yohaṃ anāmantetvā upaṭṭhāke,

“It is not suitable that I, without having addressed my attendants,

anapaloketvā Bhikkhusaṅghaṃ parinibbāyeyyaṃ.

without having given notice to the Community of monks, should attain Final Emancipation.

Yannūnāhaṃ imaṃ ābādhaṃ viriyena paṭippanāmetvā,

Having energetically dismissed this affliction,

jīvitasāṅkhāraṃ adhiṭṭhāya vihareyyaṃ.”-ti

I could live on after determining the lifespan.”

Atha kho Bhagavā tam̐ ābādhaṃ viriyena paṭippanāmetvā,

Then the Gracious One having energetically dismissed that affliction

jīvitasāṅkhāraṃ adhiṭṭhāya vihāsi.

lived on after determining¹¹² the lifespan.¹¹³

Atha kho Bhagavato so ābādho paṭippassambhi.

Then the Gracious One’s affliction abated.

Atha kho Bhagavā gilānā vuṭṭhito,

Then, the Gracious One, having risen from that sickness,

aciravuṭṭhito Gelaññā Vihārā nikkhamma

not long after rising, departed from the Sick Room

¹¹² Comm: *samāpattivikkhambhitā vedanā dasamāse na uppajji yeva; the feelings suppressed by the attainment did not arise again for a further 10 months.* From the beginning of the Rains Retreat in July until just before his Final Emancipation in May the following year is 10 months, so we can infer that the Commentary believes the illness occurred at the beginning of the retreat.

¹¹³ Comm: *ettha jīvitam-pi jīvitasāṅkhāro ... phalasangāhāro pi jīvitasāṅkhāro, so idha adhippeto; here the lifespan means life ... the lifespan (can) also mean the attainment of fruition, this is the designation here.* This seems contradictory, and I know of no other place where *jīvitasāṅkhāra* is defined as fruition attainment. The latter is probably meant to guard against the idea that the Buddha had determined the length of life, before the temptation by Māra, which comes later in the story, where he gives up the life-process (*ayusaṅkhāra*).

Vihārapacchāyāyaṃ paññatte āsane nisīdi.

and sat down on the prepared seat in front of that Room.

Atha kho āyasmā Ānando yena Bhagavā tenupasaṅkami,

Then venerable Ānanda approached the Gracious One,

upasaṅkamitvā Bhagavantam abhivādetvā, ekam-antaṃ nisīdi.

and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antaṃ nisinno kho āyasmā Ānando Bhagavantam etad-avoca:

While sitting on one side venerable Ānanda said this to the Gracious One:

“Diṭṭho me Bhante Bhagavato phāsu,

“I have seen, reverend Sir, the Gracious One comfortable,

diṭṭham me Bhante Bhagavato khamaṇīyaṃ,

I have seen, reverend Sir, the Gracious One bearing up (while sick),¹¹⁴

api ca me Bhante madhurakajāto viya kāyo,

and my body, reverend Sir, became faint as it were,

disā pi me na pakkhāyanti, dhammā pi maṃ na paṭibhanti,

and although I could not see (straight), and things were not clear,¹¹⁵

Bhagavato gelaññaena api ca me Bhante ahosi,

it appeared to me, reverend Sir, that the Gracious One was sick,

kācid-eva assāsamattā na tāva Bhagavā parinibbāyissati

(but) it was some small comfort that the Gracious One would not attain Final Emancipation

na yāva Bhagavā Bhikkhusaṅgham ārabba kiñcid-eva udāharatī.” ti

until the Gracious One had spoken regarding the Community of monks.”

“Kiṃ pan’ Ānanda bhikkhusaṅgho mayi paccāsiṃsati?

“But what, Ānanda, does the Community of monks expect of me?

Desito Ānanda mayā Dhammo anantaram abāhiraṃ karitvā,

The Teaching has been taught by me, Ānanda, without having made (a distinction between) esoteric and exoteric,

natth’ Ānanda Tathāgatassa Dhammesu ācariyamuṭṭhi.

for the Realised One there is nothing, Ānanda, of a (closed) teacher’s fist in regard to the Teaching.

¹¹⁴ I am not sure about the translation here, it maybe that we should parse *Bhagavato ’phāsu* (= *aphāsu*), and translate: *I have seen ... the Gracious One uncomfortable ... (and) bearing up (while sick)*. Neither the Commentary nor the Sub-commentary help here.

¹¹⁵ Comm: *satipaṭṭhānādidhammā mayham pākaṭā na hontī ti dīpeti. Tantidhammā pana Therassa supagunā; he explains: (such) things as the ways of attending to mindfulness were not well-known to me. But the texts were still familiar to the Elder.* This comment seems to guard against any doubt as to Ven. Ānanda’s ability to remember the texts, which might put their reliability into question.

Yassa nūna Ānanda evam-assa: ‘Ahaṃ Bhikkhusaṅghaṃ pariharissāmī’ ti vā
To whoever, Ānanda, this (thought) occurs: ‘I will lead the Community of monks’

‘mamuddesiko Bhikkhusaṅgho’ ti vā
or ‘I am the instructor of the Community of monks’

so nūna Ānanda Bhikkhusaṅghaṃ ārabba kiñcid-eva udāhareyya.
let him speak, Ānanda, regarding the Community of monks.

Tathāgatassa kho Ānanda na evaṃ hoti:
But to the Realised One, Ānanda, this (thought) does not occur:

‘Ahaṃ kho Bhikkhusaṅghaṃ pariharissāmī’ ti vā
‘I will lead the Community of monks’

‘mamuddesiko Bhikkhusaṅgho’ ti vā.
or ‘I am the instructor of the Community of monks’.

Sa kiṃ Ānanda Tathāgato Bhikkhusaṅghaṃ ārabba kiñcid-eva udāharissati?
Then why, Ānanda, should the Realised One speak regarding the Community of monks?¹¹⁶

Ahaṃ kho pan’ Ānanda etarahi jiṇṇo vuḍḍho mahallako,
I, Ānanda, at present, am old, elderly, of great age,

addhagato vayo-anuppatto asītiko me vayo vattati.
far gone, advanced in years, I am eighty years old.

Seyyathā pi Ānanda jarasakaṭaṃ veḷumissakena¹¹⁷ yāpeti,
It is like, Ānanda, an old cart, which (only) keeps going when shored up with bamboo,

evam-eva kho Ānanda veḷumissakena maññe Tathāgatassa kāyo yāpeti.
just so, Ānanda, I think the Realised One’s body (only) keeps going when shored up with bamboo.

Yasmiṃ Ānanda samaye Tathāgato sabbanimittānaṃ amanasikārā,
When the Realised One doesn’t pay attention, Ānanda, to any of the signs,

ekaccānaṃ vedanānaṃ nirodhā, animittānaṃ cetosamādhim upasampajja viharati,
when all feelings have ceased, he lives having established the signless mind-concentration,¹¹⁸

¹¹⁶ I cannot understand this section which seems so out of keeping with the discourses elsewhere. The Buddha was the recognised leader of the Community, and in the previous section, has himself said: *It is not suitable that I, without having addressed my attendants, without having given notice to the Community of monks, should attain Final Emancipation*, and yet here he is denying that he is their leader and declaring he has nothing to say to them!

¹¹⁷ BJT: *jajjarasakaṭaṃ vekhamissakena*; ChS: *jajjarasakaṭaṃ veḷhamissakena*; PTS: *veghamissakena*, and similarly below. As can be seen there is a lot of confusion as to the correct reading here, and consequently there must be doubt about the translation.

¹¹⁸ In Paṭisambhidāmagga and Visuddhimagga this is known as *animittāceto vimutti*, which is the fruition of Worthiness, it arises for one who applies his mind to impermanence as the predominant sign of existence.

phāsutaro¹¹⁹ **Ānanda tasmiṃ samaye Tathāgatassa kāyo hoti.**

and at that time, Ānanda, the Realised One's body is most comfortable.

Tasmātih' Ānanda attadīpā viharatha attasaraṇā anaññasaraṇā¹²⁰

Therefore, Ānanda, live with yourself as an island, yourself as a refuge, with no other refuge,

Dhammadīpā Dhammasaraṇā anaññasaraṇā.

with the Teaching as an island, the Teaching as a refuge, with no other refuge.

Kathañ-c' Ānanda bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo

And how, Ānanda, does a monk live with himself as an island, himself as a refuge, with no other refuge,

Dhammadīpo Dhammasaraṇo anaññasaraṇo?

with the Teaching as an island, the Teaching as a refuge, with no other refuge?

Idh' Ānanda, bhikkhu kāye kāyānupassī viharati,

Here, Ānanda, a monk dwells contemplating (the nature of) the body in the body,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world;¹²¹

vedanāsu vedanānupassī viharati,

he dwells contemplating (the nature of) feelings in feelings,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world;

citte cittānupassī viharati,

he dwells contemplating (the nature of) the mind in the mind,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world;

dhammesu dhammānupassī viharati,

he dwells contemplating (the nature of) things in (various) things,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Evaṃ kho Ānanda bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo,

Thus, Ānanda, a monk lives with himself as an island, himself as a refuge, with no other refuge,

Dhammadīpo Dhammasaraṇo anaññasaraṇo.

with the Teaching as an island, the Teaching as a refuge, with no other refuge.

¹¹⁹ PTS: *phāsukato*, which would mean: *(the Realised One's body) is made comfortable*.

¹²⁰ This section from here to the end should be compared with Ukkācelasuttam, SN Satipaṭṭhānasamyuttam, 49.14. See also the Extended Note which follows this section.

¹²¹ This is the summary of the ways of attending to mindfulness again (see above, section 15).

Ye hi keci Ānanda etarahi vā mama vā accayena,

For whoever, Ānanda, whether at present or after my passing,

attadīpā viharissanti attasaraṇā anaññasaraṇā

lives with himself as an island, himself as a refuge, with no other refuge,

Dhammadīpā Dhammasaraṇā anaññasaraṇā,

with the Teaching as an island, the Teaching as a refuge, with no other refuge,

tama-t-agge me te Ānanda bhikkhū bhavissanti - ye keci sikkhākāmā.” ti

those monks of mine, Ānanda, will go from darkness to the highest¹²² - whoever likes the training.”

DUTIYABHĀṄAVĀRAM.

THE SECOND CHAPTER FOR RECITAL (IS FINISHED).

¹²² Commentary paraphrases: *evam sabbam tamayogam chinditvā, ativiya agge uttamabhāve ete, Ānanda, mama bhikkhū bhavissanti*; having in this way cut off all connection with the darkness, these monks of mine, Ānanda, will be at the absolute top of supreme existence.

[TATIYABHĀṄAVĀRAM]¹²³
[THE THIRD CHAPTER FOR RECITATION]

[17: ĀNANDASSA VIPATTI]¹²⁴
[ĀNANDA'S FAILURE]

Atha kho Bhagavā, pubbaṅhasamayam nivāsetvā,
Then the Gracious One, having dressed in the morning time,

pattacīvaram-ādāya, Vesālīm piṅḍāya pāvisi.
after picking up his bowl and robe, entered Vesālī for alms.

Vesāliyam piṅḍāya caritvā, pacchābhattam piṅḍapātapaṭikkanto,
After walking for alms in Vesālī, and returning from the alms-round after the meal,

āyasmantaṃ Ānandaṃ āmantesi:
he addressed venerable Ānanda, (saying):

“Gaṇhāhi Ānanda nisīdanam,
“Take up the sitting mat, Ānanda,

yena Cāpālam Cetiyam tenupasaṅkamissāma divā vihārāyā.” ti
we will approach the Cāpāla shrine to dwell for the day.”

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,
“Very well, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One,

nisīdanam ādāya Bhagavantaṃ piṭṭhito piṭṭhito anubandhi.
and taking the sitting mat, he followed along close behind the Gracious One.

Atha kho Bhagavā yena Cāpālam Cetiyam tenupasaṅkami,
Then the Gracious One approached the Cāpāla shrine,

upasaṅkamitvā, paññatte āsane nisīdi,
and after approaching, he sat down on the prepared seat,

āyasmā pi kho Ānando Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.
and also venerable Ānanda, after worshipping the Gracious One, sat down on one side.

Ekam-antaṃ nisinnaṃ kho āyasmantaṃ Ānandaṃ Bhagavā etad-avoca:
While sitting on one side the Gracious One said this to venerable Ānanda:

“Ramaṇīyā Ānanda Vesālī, ramaṇīyam Udenam Cetiyam,
“Delightful, Ānanda, is Vesālī, delightful is the Udena shrine,

¹²³ There is a gap in the record here of 7 months, if the traditional date for the Final Emancipation is correct. This is discussed in the Introduction to the Texts and Translation of this discourse.

¹²⁴ cf. Āyusaṅkhāravossajanasuttaṃ, Part Two (Udāna 6.1); Cetiyasuttaṃ (SN 51:10); Bhūmicālasuttaṃ (Part One) (AN Bk. 8:70).

ramaṇīyaṃ Gotamakam Cetiyaṃ, ramaṇīyaṃ Sattambam Cetiyaṃ,
delightful is the Gotamaka shrine, delightful is the Sattamba shrine,

ramaṇīyaṃ Bahuputtam Cetiyaṃ, ramaṇīyaṃ Sārandadam Cetiyaṃ,
delightful is the Many Sons' shrine, delightful is the Sārandada shrine,

ramaṇīyaṃ Cāpālam Cetiyaṃ.
delightful is the Cāpāla shrine.¹²⁵

Yassa kassaci Ānanda cattāro Iddhipādā bhāvitā,
* Whoever has developed, Ānanda,

bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā,
made much of, carried on, established, maintained, augmented, and properly instigated the Four Paths to Power,¹²⁶

so ākaṅkhamāno Ānanda kappam vā tiṭṭheyya kappāvasesam vā.
could, if he wanted, Ānanda, remain for the lifespan or for what is left of the lifespan.¹²⁷

Tathāgatassa kho Ānanda cattāro Iddhipādā bhāvitā,
* The Realised One has developed, Ānanda,

bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
made much of, carried on, established, maintained, augmented, and properly instigated the Four Paths to Power.

So ākaṅkhamāno Ānanda Tathāgato
If he wanted, Ānanda, the Realised One

kappam vā tiṭṭheyya kappāvasesam vā.” ti
could remain for the lifespan or for what is left of the lifespan.”

Evam-pi kho āyasmā Ānando Bhagavatā oḷārike nimitte kayiramāne,
But venerable Ānanda, despite such a gross hint being made by the Gracious One,

¹²⁵ All these Shrines were in the Vajji Territories, and it very much looks like they were being used as (temporary) monasteries for samaṇas residing there. If this is correct then it throws some light on the 6th condition which prevents decline for the Vajjis listed in Section 2 above. According to Pāthikasuttam (DN 24), the *Udena* Shrine was to the east of Vesālī; *Gotamaka* to the south, *Sattamba* to the west, and *Bahuputta* to the north of the city.

¹²⁶ The Four Paths to Power are concentration of desire accompanied by the process of striving (*chandasaṃādhīpadhānasāṅkhārasaṃannāgata*); concentration of energy accompanied by the process of striving (*virīya*-); concentration of mind accompanied by the process of striving (*citta*-), and concentration of investigation accompanied by the process of striving (*vimamsa*-). They form one section of the 37 Things on the Side of Awakening (*Bodhipakkhiyadhammā*), see below Section 26.

¹²⁷ Commentary: *Ettha ca kappan-ti āyukappam ... idam-eva aṭṭhakathāyam niyamitam; herein span means life-span ... this is fixed by the Commentary*. There has been some dispute about whether *kappa* here means life-span or aeon. However it seems quite incredible to me that the Buddha, when his body was already broken down and falling ill, should have made such a nonsensical claim as to be able to live for an aeon!

oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhitum,
such a gross suggestion being made, was unable to penetrate it,

na Bhagavantam yāci:
and did not beg the Gracious One, (saying):

“Tiṭṭhatu Bhante Bhagavā kappam tiṭṭhatu Sugato kappam,
“May the Gracious One remain, reverend Sir, for the lifespan, may the Fortunate One remain for the lifespan,

bahujanahitāya bahujanasukhāya lokānukampāya,
for the benefit of many people, for the happiness of many people, out of compassion for the world,

atthāya hitāya sukhāya Devamanussānan”-ti,
for the welfare, benefit, and happiness of Divinities and men,”

yathā tam Mārena pariyuṭṭhitacitto.
like one whose mind was possessed by Māra.

Dutiyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:
For a second time the Gracious One addressed venerable Ānanda, (saying):

“Ramaṇīyā Ānanda Vesālī, ramaṇīyaṃ Udenaṃ Cetiyaṃ,
“Delightful, Ānanda, is Vesālī, delightful is the Udena shrine,

ramaṇīyaṃ Gotamakaṃ Cetiyaṃ, ramaṇīyaṃ Sattambaṃ Cetiyaṃ,
delightful is the Gotamaka shrine, delightful is the Sattamba shrine,

ramaṇīyaṃ Bahuputtaṃ Cetiyaṃ, ramaṇīyaṃ Sārandadaṃ Cetiyaṃ,
delightful is the Many Sons’ shrine, delightful is the Sārandada shrine,

ramaṇīyaṃ Cāpālaṃ Cetiyaṃ.
delightful is the Cāpāla shrine.

Yassa kassaci Ānanda cattāro Iddhipādā bhāvitā,
* Whoever has developed, Ānanda,

bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā,
made much of, carried on, established, maintained, augmented, and properly instigated the Four Paths to Power,

so ākaṅkhamāno kappam vā tiṭṭheyya kappāvesaṃ vā.
could, if he wanted, remain for the lifespan or for what is left of the lifespan.

Tathāgatassa kho Ānanda cattāro Iddhipādā bhāvitā,
* The Realised One has developed, Ānanda,

bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
made much of, carried on, established, maintained, augmented, and properly instigated the Four Paths to Power.

So ākaṅkhamāno Ānanda Tathāgato

If he wanted, Ānanda, the Realised One

kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.” ti

could remain for the lifespan or for what is left of the lifespan.”

Evam-pi kho āyasmā Ānando Bhagavatā oḷārike nimitte kayiramāne,

But venerable Ānanda, despite such a gross hint being made by the Gracious One,

oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhitaṃ,

such a gross suggestion being made, was unable to penetrate it,

na Bhagavantaṃ yāci:

and did not beg the Gracious One, (saying):

“Tiṭṭhatu Bhante Bhagavā kappaṃ, tiṭṭhatu Sugato kappaṃ,

“May the Gracious One remain, reverend Sir, for the lifespan, may the Fortunate One remain for the lifespan,

bahujanahitāya bahujanasukhāya lokānukampāya,

for the benefit of many people, for the happiness of many people, out of compassion for the world,

atthāya hitāya sukhāya Devamanussānaṃ”-ti,

for the welfare, benefit, and happiness of Divinities and men,”

yathā taṃ Mārena pariyuṭṭhitacitto.

like one whose mind was possessed by Māra.

Tatīyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

For a third time the Gracious One addressed venerable Ānanda, (saying):

“Ramaṇīyā Ānanda Vesālī, ramaṇīyaṃ Udenaṃ Cetiyaṃ,

“Delightful, Ānanda, is Vesālī, delightful is the Udena shrine,

ramaṇīyaṃ Gotamakaṃ Cetiyaṃ, ramaṇīyaṃ Sattambaṃ Cetiyaṃ,

delightful is the Gotamaka shrine, delightful is the Sattamba shrine,

ramaṇīyaṃ Bahuputtaṃ Cetiyaṃ, ramaṇīyaṃ Sārandadaṃ Cetiyaṃ,

delightful is the Many Sons’ shrine, delightful is the Sārandada shrine,

ramaṇīyaṃ Cāpālaṃ Cetiyaṃ.

delightful is the Cāpāla shrine.

Yassa kassaci Ānanda cattāro Iddhipādā bhāvitā,

* Whoever has developed, Ānanda,

bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā,

made much of, carried on, established, maintained, augmented, and properly instigated the Four Paths to Power,

so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

could, if he wanted, remain for the lifespan or for what is left of the lifespan.

Tathāgatassa kho Ānanda cattāro Iddhipādā bhāvitā,

* The Realised One has developed, Ānanda,

bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā.

made much of, carried on, established, maintained, augmented, and properly instigated the Four Paths to Power.

So ākaṅkhamāno Ānanda Tathāgato

If he wanted, Ānanda, the Realised One

kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.” ti

could remain for the lifespan or for what is left of the lifespan.”

Evam-pi kho āyasmā Ānando Bhagavatā oḷārike nimitte kayiramāne,

But venerable Ānanda, despite such a gross hint being made by the Gracious One,

oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhitaṃ,

such a gross suggestion being made, was unable to penetrate it,

na Bhagavantam yāci:

and did not beg the Gracious One, (saying):

“Tiṭṭhatu Bhante Bhagavā kappaṃ, tiṭṭhatu Sugato kappaṃ,

“May the Gracious One remain, reverend Sir, for the lifespan, may the Fortunate One remain for the lifespan,

bahujanahitāya bahujanasukhāya lokānukampāya,

for the benefit of many people, for the happiness of many people, out of compassion for the world,

atthāya hitāya sukhāya Devamanussānaṃ”-ti,

for the welfare, benefit, and happiness of Divinities and men,”

yathā taṃ Mārena pariyuṭṭhitacitto.

like one whose mind was possessed by Māra.

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

Then the Gracious One addressed venerable Ānanda, (saying):

“Gaccha tvaṃ Ānanda yassa dāni kālaṃ maññasī.” ti

“Go, Ānanda, now is the time for whatever you are thinking.”

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,

“Very well, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One,

uṭṭhāyāsanaṃ, Bhagavantam abhivādetvā padakkhiṇaṃ katvā,

rising from his seat, worshipping and circumambulating the Gracious One,

avidūre aññatarasmiṃ rukkhamūle nisīdi.

he sat down not far away at the root of a certain tree.

[18: ĀYUSAÑKHĀROSSAJANAM]¹²⁸
[THE RELINQUISHMENT OF THE LIFE PROCESS]

Atha kho Māro Pāpimā, acirapakkante āyasmante Ānande,
Then the Wicked Māra, not long after venerable Ānanda had gone,

yena Bhagavā tenupasaṅkami, upasaṅkamtivā, ekam-antaṃ aṭṭhāsi.
approached the Gracious One, and after approaching, he stood on one side.

Ekam-antaṃ ṭhito kho Māro Pāpimā Bhagavantaṃ etad-avoca:
While standing on one side the Wicked Māra said this to the Gracious One:

“Parinibbātu dāni Bhante Bhagavā, Parinibbātu Sugato,
“May the Gracious One attain Final Emancipation now, reverend Sir, may the Fortunate One attain Final Emancipation,

Parinibbānakālo dāni Bhante Bhagavato.
now is the time, reverend Sir, for the Gracious One’s Final Emancipation.

Bhāsītā kho panesā Bhante Bhagavatā vācā:
For these words, reverend Sir, were spoken by the Gracious One:

‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,
‘I will not attain Final Emancipation, Wicked One,

yāva me bhikkhū na sāvakā bhavissanti,
for as long as my monks are not (true) disciples,

viyattā vinītā visāradā bahussutā,
accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,
bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacārino,
correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,
will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
- after giving a good rebuke with reason to the doctrines of others that have arisen -

¹²⁸ cf. Āyusañkhārovossajanasuttaṃ, Part Two (Udāna 6.1); Cetiya-suttaṃ (SN 51:10).

sappāṭihāriyaṃ Dhammaṃ desessanti.’ ti

and teach the miraculous Teaching.¹²⁹

Etarahi kho pana Bhante bhikkhū Bhagavato sāvaka,

But at present, reverend Sir, the Gracious One’s monks are (true) disciples,

viyattā vinītā visāradā bahussutā,

accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,

bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacārino,

correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,

and having learned it from their own teacher,

ācikkhanti desenti paññāpenti paṭṭhapenti,

do declare, reveal, make known, set forth,

vivaranti vibhajanti uttānī karonti

open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -

- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desenti.

and teach the miraculous Teaching.

Parinibbātu dāni Bhante Bhagavā, Parinibbātu Sugato,

May the Gracious One attain Final Emancipation now, reverend Sir, may the Fortunate One attain Final Emancipation,

Parinibbānakālo dāni Bhante Bhagavato.

now is the time, reverend Sir, for the Gracious One’s Final Emancipation.

Bhāsītā kho panesā Bhante Bhagavatā vācā:

For these words, reverend Sir, were spoken by the Gracious One:

‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,

‘I will not attain Final Emancipation, Wicked One,

yāva me bhikkhuniyo na sāvikā bhavissanti,

for as long as my nuns are not (true) disciples,

¹²⁹ There are 3 types of miracles (*pāṭihāriya*): miraculous powers (*iddhipāṭihāriya*), prophecy (*ādesanāpāṭihāriya*), and the miracle of instruction (*anusāsanīpāṭihāriya*); it is the last which is intended here. It does not mean *the Teaching accompanied by miracles*.

viyattā vinītā visāradā bahussutā,
accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,
bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacāriniyo,
correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,
will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessanti.’ ti
and teach the miraculous Teaching.’

Etarahi kho pana Bhante, bhikkhuniyo Bhagavato sāvikā,
But at present, reverend Sir, the Gracious One’s nuns are (true) disciples,

viyattā vinītā visāradā bahussutā,
accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,
bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacāriniyo,
correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhanti desenti paññāpenti paṭṭhapenti,
do declare, reveal, make known, set forth,

vivaranti vibhajanti uttānī karonti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desenti.
and teach the miraculous Teaching.

Parinibbātu dāni Bhante Bhagavā, Parinibbātu Sugato,

May the Gracious One attain Final Emancipation now, reverend Sir, may the Fortunate One attain Final Emancipation,

Parinibbānakālo dāni Bhante Bhagavato.

now is the time, reverend Sir, for the Gracious One's Final Emancipation.

Bhāsītā kho panesā Bhante Bhagavatā vācā:

For these words, reverend Sir, were spoken by the Gracious One:

‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,

‘I will not attain Final Emancipation, Wicked One,

yāva me upāsakā na sāvakā bhavissanti,

for as long as my laymen are not (true) disciples,

viyattā vinītā visāradā bahussutā,

accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,

bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacārino,

correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,

and having learned it from their own teacher,

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,

will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti

open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -

- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessanti.’ ti

and teach the miraculous Teaching.’

Etarahi kho pana Bhante, upāsakā Bhagavato sāvakā,

But at present, reverend Sir, the Gracious One's laymen are (true) disciples,

viyattā vinītā visāradā bahussutā,

accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,

bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacārino,

correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhanti desenti paññāpenti paṭṭhapenti,
do declare, reveal, make known, set forth,

vivaranti vibhajanti uttānī karonti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desenti.
and teach the miraculous Teaching.

Parinibbātu dāni Bhante Bhagavā, Parinibbātu Sugato,
May the Gracious One attain Final Emancipation now, reverend Sir, may the Fortunate One attain Final Emancipation,

Parinibbānakālo dāni Bhante Bhagavato.
now is the time, reverend Sir, for the Gracious One's Final Emancipation.

Bhāsītā kho panesā Bhante Bhagavatā vācā:
For these words, reverend Sir, were spoken by the Gracious One:

‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,
‘I will not attain Final Emancipation, Wicked One,

yāva me upāsikā na sāvikā bhavissanti,
for as long as my laywomen are not (true) disciples,

viyattā vinītā visāradā bahussutā,
accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭṭipannā,
bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭṭipannā anudhammacāriniyo,
correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,
will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessanti.’ ti

and teach the miraculous Teaching.’

Ētarahi kho pana Bhante, upāsikā Bhagavato sāvikā,

But at present, reverend Sir, the Gracious One’s laywomen are (true) disciples,

viyattā vinītā visāradā bahussutā,

accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,

bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacāriniyo,

correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,

and having learned it from their own teacher,

ācikkhanti desenti paññāpenti paṭṭhapenti,

do declare, reveal, make known, set forth,

vivaranti vibhajanti uttānī karonti

open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -

- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desenti.

and teach the miraculous Teaching.

Parinibbātu dāni Bhante Bhagavā, Parinibbātu Sugato,

May the Gracious One attain Final Emancipation now, reverend Sir, may the Fortunate One attain Final Emancipation,

Parinibbānakālo dāni Bhante Bhagavato.

now is the time, reverend Sir, for the Gracious One’s Final Emancipation.

Bhāsītā kho panesā Bhante Bhagavatā vācā:

For these words, reverend Sir, were spoken by the Gracious One:

‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,

‘I will not attain Final Emancipation, Wicked One,

yāva me idaṃ brahmacariyaṃ na iddhañ-ceva bhavissati phītañ-ca,

for as long as this spiritual life of mine has not become successful and prosperous,

vitthārikaṃ bāhujaññaṃputhubhūtaṃ,

well spread-out, possessed by many, become great,

yāva devamanussehi¹³⁰ suppakāsitan.-ti'
until it is well-explained amongst Divinities and men.'

Etarahi kho pana Bhante Bhagavato brahmacariyaṃ
But at present, reverend Sir, the Gracious One's spiritual life

iddhañ-ceva phītañ-ca, vitthārikam bāhujaññaṃ puthubhūtaṃ
is successful and prosperous, well spread-out, possessed by many, become great,

yāva devamanussehi suppakāsitaṃ.
it is well-explained amongst Divinities and men.

Parinibbātu dāni Bhante Bhagavā, Parinibbātu Sugato,
May the Gracious One attain Final Emancipation now, reverend Sir, may the Fortunate One attain Final Emancipation,

Parinibbānakālo dāni Bhante Bhagavato.” ti
now is the time, reverend Sir, for the Gracious One's Final Emancipation.”

Evaṃ vutte, Bhagavā Māraṃ Pāpimantaṃ etad-avoca:
When that was said the Gracious One said this to the Wicked Māra:

“Apposukko tvaṃ Pāpima hohi,
“You should have little concern, Wicked One,

na ciraṃ Tathāgatassa Parinibbānaṃ bhavissati,
in no long time the Realised One will be Finally Emancipated,

ito tiṇṇaṃ māsānaṃ accayena, Tathāgato Parinibbāyissatī.” ti
after three months have passed from now, the Realised One will attain Final Emancipation.”

Atha kho Bhagavā Cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossaji.
Then at the Cāpāla shrine the Gracious One, mindfully, with full awareness, relinquished the life-process.

Ossaṭṭhe ca Bhagavatā āyusaṅkhāre mahābhūmicālo ahoṣi,
With the relinquishment of the life-process by the Gracious One there was a great earthquake,

bhīṃsanako lomahaṃso, Devadundubhiyo ca phaliṃsu.
and a fearful, horrifying crash of the Divinities' (thunder) drum.

Atha kho Bhagavā, etam-atthaṃ veditvā,
Then the Gracious One, having understood the significance of it,

¹³⁰ PTS always parses this as *yāvad eva manussehi*. The Commentary to Pāsādikasutta (DN 29) in defining the phrase *yāva devamanussehi suppakāsitaṃ* has this: *devalokato yāva manussalokā suppakāsitaṃ; visible from the world of the Divinities to the world of men*, making it clear that the words should be parsed as in the text.

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Tulam-atulañ-ca sambhavaṃ,
“Measurable and immeasurable continuity,

Bhavasāṅkhāram-avassajī Muni.
And the continuation-process the Sage relinquished.

Ajjhattarato samāhito,
Content in himself, and concentrated,

Abhindi kavacam-ivattasambhavan.”-ti
He broke continuity of self like a coat of mail.”

[19: AṬṬHA BHŪMICĀLAHETŪ]¹³¹
[EIGHT REASONS FOR EARTHQUAKES]

Atha kho āyasmato Ānandassa etad-ahosi:

Then it occurred to venerable Ānanda:

“Acchariyaṃ vata bho abbhutaṃ vata bho mahā vatāyaṃ bhūmicālo,
“Surely it is wonderful, surely it is marvellous, this great earthquake,

sumahā vatāyaṃ bhūmicālo bhīṃsanako lomahaṃso Devadundubhiyo ca phalīṃsu.
this very great earthquake, and (this) awful, hair-raising, crash of the Divinities’ (thunder) drum.

Ko nu kho hetu ko paccayo mahato bhūmicālassa pātubhāvāyā?” ti
What was the reason, what was the cause, for the occurrence of this great earthquake?”

Atha kho āyasmā Ānando yena Bhagavā tenupasaṅkami,
Then venerable Ānanda approached the Gracious One,

upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.
and after approaching and worshipping the Gracious One, he sat down at one side.

Ekam-antaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad-avoca:

Sitting on one side venerable Ānanda said this to the Gracious One:

“Acchariyaṃ Bhante abbhutaṃ Bhante mahā vatāyaṃ Bhante bhūmicālo,
“Surely it is wonderful, reverend Sir, surely it is marvellous, reverend Sir, this great earthquake,

sumahā vatāyaṃ Bhante bhūmicālo,
this very great earthquake,

¹³¹ cf. Bhūmicālasuttaṃ (Part Two) (AN Bk. 8:70). Rhys-Davids in his translation suggests that the narrative is *interrupted* by what follows, but it seems to me that this section about the earthquakes follows quite naturally in the course of the narrative. The sections that follow this however appear to be foreign to the text, perhaps inserted through association with this section. See the Introduction.

bhimsanako lomahaṃso Devadundubhiyo ca phaliṃsu.

and (this) awful, hair-raising, crash of the Divinities' (thunder) drum.

Ko nu kho Bhante hetu ko paccayo mahato bhūmicālassa pātubhāvāyā?" ti.

What was the reason, reverend Sir, what was the cause, for the occurrence of this great earthquake?"

"Aṭṭha kho ime Ānanda hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāya.

"There are these eight reasons, eight causes, Ānanda, for the occurrence of a great earthquake.

Katame aṭṭha?

Which eight?

Ayaṃ Ānanda Mahāpaṭhavī udake paṭiṭṭhitā,

This great Earth, Ānanda, stands in the water,

udakaṃ vāte paṭiṭṭhitam, vāto ākāsaṭṭho.

the water stands in the atmosphere, the atmosphere stands in space.¹³²

1) Hoti so kho Ānanda samayo yaṃ mahāvātā vāyanti, mahāvātā vāyantā,

There comes a time, Ānanda, when great winds blow, with the great winds blowing,

udakaṃ kampaṃti, udakaṃ kampaṃti, Paṭhaviṃ kampaṃti.

the waters move, the waters having moved, the Earth moves.

Ayaṃ paṭhamo hetu paṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

This is the first reason, the first cause for the occurrence of a great earthquake.

2) Puna caparaṃ Ānanda samaṇo vā hoti brāhmaṇo vā

Furthermore, Ānanda, when an ascetic or a brahmin

iddhimā cetovasipatto Devo vā mahiddhiko mahānubhāvo,

or a Divinity, one of great power, one of great majesty, has, through spiritual power, attained (complete) mastery of the mind,

tassa parittā Paṭhavisāññā bhāvitā hoti appamāṇā āposāññā,

and has then developed even a trifling perception of the Earth, or an unlimited perception of water,

so imaṃ Paṭhaviṃ kampaṃti saṅkampaṃti sampakampaṃti sampavedheti.

this Earth moves, wavers, flutters, and shakes.

Ayaṃ dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya.

This is the second reason, the second cause for the occurrence of a great earthquake.

3) Puna caparaṃ Ānanda yadā Bodhisatto Tusitā kāyā cavitvā,

Furthermore, Ānanda, when the Awakening Being¹³³ falls away from the Tusita hosts,¹³⁴

¹³² I interpret *vāta* (normally *wind*) here as *atmosphere*. This is quite an accurate description of the facts, especially given the time it was made.

¹³³ The being (*satta*) heading for Awakening (*Bodhi*).

¹³⁴ An Awakening Being is said to always spend his penultimate life amongst the Gods in Tusita Heaven, and from there to descend to Earth for the last time.

sato sampajāno mātukucchiṃ okkamati,
and mindfully, with full awareness, enters his mother's womb,

tadāyaṃ Paṭhavī kampati saṅkampati sampakampati sampavedhati.
this Earth moves, wavers, flutters, and shakes.

Ayaṃ tatiyo hetu tatiyo paccayo mahato bhūmicālassa pātubhāvāya.
This is the third reason, the third cause for the occurrence of a great earthquake.

4) Puna caparaṃ Ānanda yadā Bodhisatto
Furthermore, Ānanda, when the Awakening Being

sato sampajāno mātukucchimhā nikkhamati,
mindfully, with full awareness, exits his mother's womb,

tadāyaṃ Paṭhavī kampati saṅkampati sampakampati sampavedhati.
this Earth moves, wavers, flutters, and shakes.

Ayaṃ catuttho hetu catuttho paccayo mahato bhūmicālassa pātubhāvāya.
This is the fourth reason, the fourth cause for the occurrence of a great earthquake.

5) Puna caparaṃ Ānanda yadā Tathāgato
Furthermore, Ānanda, when the Realised One

anuttaraṃ Sammāsambodhiṃ abhisambujjhati,
perfectly awakens to the unsurpassed and Perfect Awakening,

tadāyaṃ Paṭhavī kampati saṅkampati sampakampati sampavedhati.
this Earth moves, wavers, flutters, and shakes.

Ayaṃ pañcama hetu pañcama paccayo mahato bhūmicālassa pātubhāvāya.
This is the fifth reason, the fifth cause for the occurrence of a great earthquake.

6) Puna caparaṃ Ānanda yadā Tathāgato anuttaraṃ Dhammacakkaṃ pavatteti,
Furthermore, Ānanda, when the Realised One sets the unsurpassed wheel of the Teaching rolling,

tadāyaṃ Paṭhavī kampati saṅkampati sampakampati sampavedhati.
this Earth moves, wavers, flutters, and shakes.

Ayaṃ chaṭṭho hetu chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya.
This is the sixth reason, the sixth cause for the occurrence of a great earthquake.

7) Puna caparaṃ Ānanda yadā Tathāgato
Furthermore, Ānanda, when the Realised One

sato sampajāno āyusaṅkhāraṃ ossajati,
mindfully, with full awareness gives up the life-process,

tadāyaṃ Paṭhavī kampati saṅkampati sampakampati sampavedhati.
this Earth moves, wavers, flutters, and shakes.

Ayaṃ sattamo hetu sattamo paccayo mahato bhūmicālassa pātubhāvāya.
This is the seventh reason, the seventh cause for the occurrence of a great earthquake.

8) **Puna caparaṃ Ānanda yadā Tathāgato**

Furthermore, Ānanda, when the Realised One

anupādisesāya Nibbānadhātuyā parinibbāyati,

is Finally Emancipated in the Emancipation-element which has no basis for attachment remaining,

tadāyaṃ Paṭhavī kampati saṅkampi sampakampi sampavedhati.

this Earth moves, wavers, flutters, and shakes.

Ayaṃ aṭṭhamo hetu aṭṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

This is the eighth reason, the eighth cause for the occurrence of a great earthquake.

Ime kho Ānanda aṭṭha hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāyā ti.

These are the eight reasons, the eight causes, Ānanda, for the occurrence of a great earthquake.

**[20: AṬṬHA PARISĀ]¹³⁵
[THE EIGHT ASSEMBLIES]**

Aṭṭha kho imā Ānanda parisā.

There are, Ānanda, eight assemblies.

Katamā aṭṭha?

Which eight?

Khattiyaparisā brāhmaṇaparisā gahapatiparisā samaṇaparisā

The assembly of Nobles, the assembly of brahmins, the assembly of householders, the assembly of ascetics,

Cātummahārājikaparisā Tāvatiṃsaparisā Māraparisā Brahmaparisā.

the assembly of the Four Great Kings, the assembly of the Tāvatiṃsa (Divinities), the assembly of Māra, the assembly of the Brahmā Divinities.¹³⁶

1) **Abhijānāmi kho panāhaṃ Ānanda anekasataṃ Khattiyapariṣaṃ upasaṅkamitvā,**

I know, Ānanda, after approaching countless hundreds of assemblies of Nobles,

tatra pi mayā sannisinnapubbañ-ceva sallapitapubbañ-ca,

that there, before settling down, before conversing,

sākacchā ca samāpajjitapubbā,

and before entering upon discussion,

tattha yādisako tesāṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti,

whatever their appearance was, my appearance would become,¹³⁷

¹³⁵ cf. Parisasuttaṃ (AN Bk. 8:69). They are also listed in Saṅgītisutta (DN 33).

¹³⁶ There appears to be a correlation between these two sets of four assemblies: Nobles on Earth, Kings in Heaven; brahmins on Earth, Divinities in Heaven; householders on Earth, the sensual gods in Heaven; ascetics on Earth, Brahmā Divinities in Heaven.

¹³⁷ Comm: *na pana Bhagavā milakkuhadiso hoti nāpi āmuttamaṇikuṇḍalo, Buddhaveseneva nisīdati, te pana attano samānasaṅghānam-eva passanti; it is not that the Gracious One (looks) like a*

yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti,
whatever their voice was, my voice would become,¹³⁸

Dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi,
and I instructed, roused, enthused, and cheered them with a talk about the Teaching,

bhāsamānañ-ca maṃ na jānanti:
and while I was speaking they did not know me (and would ask):

‘Ko nu kho ayaṃ bhāsati Devo vā manusso vā?’ ti
‘Who is this speaking, a Divinity or a man?’

Dhammiyā ca kathāya sandassetvā samādapetvā
* and having instructed, roused,

samuttejetvā sampahaṃsetvā antaradhāyāmi.
enthused, and cheered them with a talk about the Teaching, I disappeared.

Antarahitañ-ca maṃ na jānanti:
And when I had disappeared they did not know me (and would ask):

‘Ko nu kho ayaṃ antarahito Devo vā manusso vā?’ ti
‘Who is this who disappeared, a Divinity or a man?’

2) Abhijānāmi kho panāhaṃ Ānanda anekasataṃ brāhmaṇaparisaṃ upasaṅkamitvā,
I know, Ānanda, that after approaching countless hundreds of assemblies of brahmins,

tatra pi mayā sannisinnapubbañ-ceva sallapitapubbañ-ca,
that there, before settling down, before conversing,

sākacchā ca samāpajjitapubbā,
and before entering upon discussion,

tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti,
whatever their appearance was, my appearance would become,

yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti,
whatever their voice was, my voice would become,

Dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi,
and I instructed, roused, enthused, and cheered them with a talk about the Teaching,

bhāsamānañ-ca maṃ na jānanti:
and while I was speaking they did not know me (and would ask):

‘Ko nu kho ayaṃ bhāsati Devo vā manusso vā?’ ti
‘Who is this speaking, a Divinity or a man?’

barbarian, or is adorned with jewelled earrings, he is surely sitting in the Buddha’s clothes, but they see him having the same features as themselves.

¹³⁸ Comm: *idaṃ ... bhāsantaraṃ sandhāya kathitaṃ; this is said in regard to the different languages (he is able to speak).*

Dhammiyā ca kathāya sandassetvā samādapetvā

* and having instructed, roused,

samuttejetvā sampahaṃsetvā antaradhāyāmi.

enthused, and cheered them with a talk about the Teaching, I disappeared.

Antarahitañ-ca maṃ na jānanti:

And when I had disappeared they did not know me (and would ask):

‘Ko nu kho ayaṃ antarahito Devo vā manusso vā?’ ti

‘Who is this who disappeared, a Divinity or a man?’

3) Abhijānāmi kho panāhaṃ Ānanda anekasataṃ gahapatiparisāṃ upasaṅkamtivā,

I know, Ānanda, that after approaching countless hundreds of assemblies of householders,

tatra pi mayā sannisinnapubbañ-ceva sallapitapubbañ-ca,

that there, before settling down, before conversing,

sākacchā ca samāpajjitapubbā,

and before entering upon discussion,

tattha yādisako tesāṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti,

whatever their appearance was, my appearance would become,

yādisako tesāṃ saro hoti tādisako mayhaṃ saro hoti,

whatever their voice was, my voice would become,

Dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi,

and I instructed, roused, enthused, and cheered them with a talk about the Teaching,

bhāsamānañ-ca maṃ na jānanti:

and while I was speaking they did not know me (and would ask):

‘Ko nu kho ayaṃ bhāsati Devo vā manusso vā?’ ti

‘Who is this speaking, a Divinity or a man?’

Dhammiyā ca kathāya sandassetvā samādapetvā

* and having instructed, roused,

samuttejetvā sampahaṃsetvā antaradhāyāmi.

enthused, and cheered them with a talk about the Teaching, I disappeared.

Antarahitañ-ca maṃ na jānanti:

And when I had disappeared they did not know me (and would ask):

‘Ko nu kho ayaṃ antarahito Devo vā manusso vā?’ ti

‘Who is this who disappeared, a Divinity or a man?’

4) Abhijānāmi kho panāhaṃ Ānanda anekasataṃ samaṇaparisaṃ upasaṅkamtivā,

I know, Ānanda, that after approaching countless hundreds of assemblies of ascetics,

tatra pi mayā sannisinnapubbañ-ceva sallapitapubbañ-ca,

that there, before settling down, before conversing,

sākacchā ca samāpajjitapubbā,
and before entering upon discussion,

tattha yādisako tesam vaṇṇo hoti tādisako mayham vaṇṇo hoti,
whatever their appearance was, my appearance would become,

yādisako tesam saro hoti tādisako mayham saro hoti,
whatever their voice was, my voice would become,

Dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahamsemi,
and I instructed, roused, enthused, and cheered them with a talk about the Teaching,

bhāsamānañ-ca maṃ na jānanti:
and while I was speaking they did not know me (and would ask):

‘Ko nu kho ayaṃ bhāsati Devo vā manusso vā?’ ti
‘Who is this speaking, a Divinity or a man?’

Dhammiyā ca kathāya sandassetvā samādapetvā
* and having instructed, roused,

samuttejetvā sampahamsetvā antaradhāyāmi.
enthused, and cheered them with a talk about the Teaching, I disappeared.

Antarahitañ-ca maṃ na jānanti:
And when I had disappeared they did not know me (and would ask):

‘Ko nu kho ayaṃ antarahito Devo vā manusso vā?’ ti
‘Who is this who disappeared, a Divinity or a man?’

5) Abhijānāmi kho panāham Ānanda
* I know, Ānanda, that after approaching

anekasatam Cātummahārājikaparisam upasaṅkamtivā,
countless hundreds of assemblies of the Four Great Kings,

tatra pi mayā sannisinnapubbañ-ceva sallapitapubbañ-ca,
that there, before settling down, before conversing,

sākacchā ca samāpajjitapubbā,
and before entering upon discussion,

tattha yādisako tesam vaṇṇo hoti tādisako mayham vaṇṇo hoti,
whatever their appearance was, my appearance would become,

yādisako tesam saro hoti tādisako mayham saro hoti,
whatever their voice was, my voice would become,

Dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahamsemi,
and I instructed, roused, enthused, and cheered them with a talk about the Teaching,

bhāsamānañ-ca maṃ na jānanti:
and while I was speaking they did not know me (and would ask):

‘Ko nu kho ayaṃ bhāsati Devo vā manusso vā?’ ti

‘Who is this speaking, a Divinity or a man?’

Dhammiyā ca kathāya sandassetvā samādapetvā,

* and having instructed, roused,

samuttejetvā sampahaṃsetvā antaradhāyāmi.

enthused, and cheered them with a talk about the Teaching, I disappeared.

Antarahitañ-ca maṃ na jānanti:

And when I had disappeared they did not know me (and would ask):

‘Ko nu kho ayaṃ antarahito Devo vā manusso vā?’ ti

‘Who is this who disappeared, a Divinity or a man?’

6) Abhijānāmi kho panāhaṃ Ānanda

* I know, Ānanda, that after approaching

anekasataṃ Tāvatisaparisaṃ upasaṅkamitvā,

countless hundreds of assemblies of the Tāvatisa (Divinities),

tatra pi mayā sannisinnapubbañ-ceva sallapitapubbañ-ca,

that there, before settling down, before conversing,

sākacchā ca samāpajjitapubbā,

and before entering upon discussion,

tattha yādisako tesāṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti,

whatever their appearance was, my appearance would become,

yādisako tesāṃ saro hoti tādisako mayhaṃ saro hoti,

whatever their voice was, my voice would become,

Dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi,

and I instructed, roused, enthused, and cheered them with a talk about the Teaching,

bhāsamānañ-ca maṃ na jānanti:

and while I was speaking they did not know me (and would ask):

‘Ko nu kho ayaṃ bhāsati Devo vā manusso vā?’ ti

‘Who is this speaking, a Divinity or a man?’

Dhammiyā ca kathāya sandassetvā samādapetvā

* and having instructed, roused,

samuttejetvā sampahaṃsetvā antaradhāyāmi.

enthused, and cheered them with a talk about the Teaching, I disappeared.

Antarahitañ-ca maṃ na jānanti:

And when I had disappeared they did not know me (and would ask):

‘Ko nu kho ayaṃ antarahito Devo vā manusso vā?’ ti

‘Who is this who disappeared, a Divinity or a man?’

7) **Abhijānāmi kho panāhaṃ Ānanda anekasataṃ Māraparisaṃ upasaṅkamtivā,**
I know, Ānanda, that after approaching countless hundreds of assemblies of Māra,

tatra pi mayā sannisinnapubbañ-ceva sallapitapubbañ-ca,
that there, before settling down, before conversing,

sākacchā ca samāpajjitapubbā,
and before entering upon discussion,

tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti,
whatever their appearance was, my appearance would become,

yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti,
whatever their voice was, my voice would become,

Dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi,
and I instructed, roused, enthused, and cheered them with a talk about the Teaching,

bhāsamānañ-ca maṃ na jānanti:
and while I was speaking they did not know me (and would ask):

‘Ko nu kho ayaṃ bhāsati Devo vā manusso vā?’ ti
‘Who is this speaking, a Divinity or a man?’

Dhammiyā ca kathāya sandassetvā samādapetvā,
* and having instructed, roused,

samuttejetvā sampahaṃsetvā antaradhāyāmi.
enthused, and cheered them with a talk about the Teaching, I disappeared.

Antarahitañ-ca maṃ na jānanti:
And when I had disappeared they did not know me (and would ask):

‘Ko nu kho ayaṃ antarahito Devo vā manusso vā?’ ti
‘Who is this who disappeared, a Divinity or a man?’

8) **Abhijānāmi kho panāhaṃ Ānanda anekasataṃ Brahmaparisaṃ upasaṅkamtivā,**
I know, Ānanda, that after approaching countless hundreds of assemblies of the Brahmā Divinities,

tatra pi mayā sannisinnapubbañ-ceva sallapitapubbañ-ca,
that there, before settling down, before conversing,

sākacchā ca samāpajjitapubbā,
and before entering upon discussion,

tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti,
whatever their appearance was, my appearance would become,

yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti,
whatever their voice was, my voice would become,

Dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi,
and I instructed, roused, enthused, and cheered them with a talk about the Teaching,

bhāsamānañ-ca maṃ na jānanti:

and while I was speaking they did not know me (and would ask):

‘Ko nu kho ayaṃ bhāsati Devo vā manusso vā?’ ti

‘Who is this speaking, a Divinity or a man?’

Dhammiyā ca kathāya sandassetvā samādapetvā,

* and having instructed, roused,

samuttejetvā sampahaṃsetvā antaradhāyāmi.

enthused, and cheered them with a talk about the Teaching, I disappeared.

Antarahitañ-ca maṃ na jānanti:

And when I had disappeared they did not know me (and would ask):

‘Ko nu kho ayaṃ antarahito Devo vā manusso vā?’ ti

‘Who is this who disappeared, a Divinity or a man?’

Imā kho Ānanda aṭṭha parisā.

These, Ānanda, are the eight assemblies.

[21: AṬṬHA ABHIBHĀYATANĀNI]¹³⁹

[THE EIGHT MEANS OF (MIND) MASTERY]

Aṭṭha kho imāni Ānanda abhibhāyatanāni.

There are, Ānanda, eight means of (mind) mastery.¹⁴⁰

Katamāni aṭṭha?

Which eight?

1) **Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni,**

Perceiving forms internally, someone sees forms externally, limited, beautiful or ugly,

tāni abhibhuyya: ‘jānāmi passāmī’ ti¹⁴¹ evaṃsaññī hoti.

and having mastered them, he is one who perceives thus: ‘I know, I see’.

Idaṃ paṭhamāṃ abhibhāyatanāni.

This is the first means of (mind) mastery.¹⁴²

¹³⁹ cf. Saṅgītisuttaṃ (DN 33); Abhibhāyatanasuttaṃ (AN Bk. 8:65); Mahāsakuludāyisuttaṃ (MN 77); a very different six Spheres of Mastery are mentioned elsewhere, see Parihānadhammasuttaṃ (SN 35:96).

¹⁴⁰ The Commentary to MN 77 paraphrases this with *abhibhavanakāraṇāni*, which gives the translation here.

¹⁴¹ PTS punctuates differently: “*Tāni abhibhuyya jānāmi passāmīti*” *evaṃsaññī hoti*. However, the Commentary’s: *Jānāmi passāmī ti iminā panassa ābhogo kathito; I know, I see: by this his thought is related*, shows that the first part belongs outside the quotes.

¹⁴² The Commentary explains that these are means for mastering absorption (*jhāna*). If one takes a preliminary object (*parikamma*) internally but sees a limited sign (*nimitta*) externally, then the first means of (mind) mastery applies. With the second he sees an unlimited sign.

2) **Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni,**

Perceiving forms internally, someone sees forms externally, unlimited, beautiful or ugly,

tāni abhibhuyya: ‘jānāmi passāmī’ ti evaṃsaññī hoti.

and having mastered them, he is one who perceives thus: ‘I know, I see’.

Idaṃ dutiyaṃ abhibhāyatanam.

This is the second means of (mind) mastery.

3) **Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni,**

Without perceiving forms internally,¹⁴³ someone sees forms externally, limited, beautiful or ugly,

tāni abhibhuyya: ‘jānāmi passāmī’ ti evaṃsaññī hoti.

and having mastered them, he is one who perceives thus: ‘I know, I see’.

Idaṃ tatiyaṃ abhibhāyatanam.

This is the third means of (mind) mastery.

4) **Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni,**

Without perceiving forms internally, someone sees forms externally, unlimited, beautiful or ugly,

tāni abhibhuyya: ‘jānāmi passāmī’ ti evaṃsaññī hoti.

and having mastered them, he is one who perceives thus: ‘I know, I see’.

Idaṃ catutthaṃ abhibhāyatanam.

This is the fourth means of (mind) mastery.

5) **Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati,**

Without perceiving forms internally, someone sees forms externally,¹⁴⁴

nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni,

blue, blue-coloured, of blue appearance, shiny blue,

seyyathā pi nāma Ummāpupphaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ

just as the flower called Ummā is blue, blue-coloured, of blue appearance, shiny blue,

seyyathā vā pana taṃ vatthaṃ Bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ

or just as there is Banaras cloth smoothed on both sides that

nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ,

is blue, blue-coloured, of blue appearance, shiny blue,

evam-eva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati,

so, without perceiving forms internally, someone sees forms externally,

¹⁴³ Comm: *alābhitāya vā anattikatāya vā ajjhatarūpe parikammasaññāviraḥito*; without perception of the preliminary object on an internal form, either because he did not obtain it or because he did not need it.

¹⁴⁴ This and what follows refers to the kasiṇa excercises, whereby one focuses on a specific colour and obtains absorption that way.

nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni,

blue, blue-coloured, of blue appearance, shiny blue,

tāni abhibhuyya: ‘jānāmi passāmī’ ti evaṃsaññī hoti.

and having mastered them, he is one who perceives thus: ‘I know, I see’.

Idaṃ pañcamaṃ abhibhāyatanam.

This is the fifth means of (mind) mastery.

6) Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati,

Without perceiving forms internally, someone sees forms externally,

pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni,

yellow, yellow-coloured, of yellow appearance, shiny yellow,

seyyathā pi nāma Kaṇikārapuppham pītam pītavaṇṇam pītanidassanam pītanibhāsam,

just as the flower called Kaṇikāra is yellow, yellow-coloured, of yellow appearance, shiny yellow,

seyyathā vā pana tam vattham Bārāṇaseyyakam ubhatobhāgavimaṭṭham

or just as there is Banaras cloth smoothed on both sides that

pītam pītavaṇṇam pītanidassanam pītanibhāsam,

is yellow, yellow-coloured, of yellow appearance, shiny yellow,

evam-eva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati,

so, without perceiving forms internally, someone sees forms externally,

pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni,

yellow, yellow colour, of yellow appearance, shiny yellow,

tāni abhibhuyya: ‘jānāmi passāmī’ ti evaṃsaññī hoti.

and having mastered them, he is one who perceives thus: ‘I know, I see’.

Idaṃ chaṭṭham abhibhāyatanam.

This is the sixth means of (mind) mastery.

7) Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati,

Without perceiving forms internally, someone sees forms externally,

lohitāni lohitavaṇṇāni lohitanidassanāni lohitanibhāsāni,

red, red-coloured, of red appearance, shiny red,

seyyathā pi nāma Bandhujīvaka puppham

just as the flower called Bandhujīvaka

lohitaṃ lohitavaṇṇam lohitanidassanam lohitanibhāsam,

is red, red-coloured, of red appearance, shiny red,

seyyathā vā pana tam vattham Bārāṇaseyyakam ubhatobhāgavimaṭṭham

or just as there is Banaras cloth smoothed on both sides that

lohitaṃ lohitavaṇṇam lohitanidassanam lohitanibhāsam,

is red, red-coloured, of red appearance, shiny red,

evam-eva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati,
so, without perceiving forms internally, someone sees forms externally,

lohitāni lohitavaṇṇāni lohitanidassanāni lohitanibhāsāni,
red, red-coloured, of red appearance, shiny red,

tāni abhibhuyya: ‘jānāmi passāmī’ ti evaṃsaññī hoti.
and having mastered them, he is one who perceives thus: ‘I know, I see’.

Idaṃ sattamaṃ abhibhāyatanam.
This is the seventh means of (mind) mastery.

8) Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati,
Without perceiving forms internally, someone sees forms externally,

odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni,
white, white-coloured, of white appearance, shiny white,

seyyathā pi nāma osadhītarakā odātā odātavaṇṇā odātanidassanā odātanibhāsā,
just as the Osadhī star, is white, white-coloured, of white appearance, shiny white,

seyyathā vā pana taṃ vatthaṃ Bārāṇaseyyakaṃ ubhatobhāgavimaṭṭham
or just as there is Banaras cloth smoothed on both sides that

odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni,
is white, white-coloured, of white appearance, shiny white,

evam-eva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati,
so, without perceiving forms internally, someone sees forms externally,

odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni,
white, white-coloured, of white appearance, shiny white,

tāni abhibhuyya: ‘jānāmi passāmī’ ti evaṃsaññī hoti.
and having mastered them, he is one who perceives thus: ‘I know, I see’.

Idaṃ aṭṭhamaṃ abhibhāyatanam.
This is the eighth means of (mind) mastery.

Imāni kho Ānanda aṭṭha abhibhāyatanāni.
These, Ānanda, are the eight means of (mind) mastery.

[22: AṬṬHA VIMOKKHĀ]¹⁴⁵
[THE EIGHT LIBERATIONS]

Aṭṭha kho ime Ānanda vimokkhā.
There are, Ānanda, eight liberations.

Katame aṭṭha?
Which eight?

1) **Rūpī rūpāni passati.**
One having form sees forms.

Ayaṃ paṭhamo vimokkho.
This is the first liberation.¹⁴⁶

2) **Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati.**
Not perceiving forms internally, he sees forms externally.

Ayaṃ dutiyo vimokkho.
This is the second liberation.¹⁴⁷

3) **Subhanteva adhimutto hoti.**
One is intent on endless beauty.¹⁴⁸

Ayaṃ tatiyo vimokkho.
This is the third liberation.

4) **Sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā,**
Having completely transcended perceptions of form, with the disappearance of perceptions of (sensory) impact,

nānattasaññānaṃ amanasikārā: ‘Ananto ākāso’ ti,
not attending to perceptions of variety, (understanding): ‘This is endless space’,

ākāsānañcāyatanaṃ upasampajja viharati.
he abides in the sphere of endless space.¹⁴⁹

Ayaṃ catuttho vimokkho.
This is the fourth liberation.

¹⁴⁵ cf. Mahānidānasuttaṃ (DN 15); Saṅgītisuttaṃ (DN 33); Dasuttarasuttaṃ (DN 34); Vimokkhasuttaṃ (AN Bk. 8:66); Mahāsakuludāyisuttaṃ (MN 77).

¹⁴⁶ These liberations refer to the progress through the states of meditative absorption (*jhāna*). The first three listed are attained through developing the first four meditative absorptions.

¹⁴⁷ These first two are like a summary of the *Abhībhāyatanā*.

¹⁴⁸ Through developing one of the Brahmāvihāra (*mettā, karuṇā, muditā, upekkhā*) meditations to absorption level.

¹⁴⁹ This and the three that follow are the spheres of concentration developed through refinement of the fourth absorption.

5) **Sabbaso ākāsānañcāyatanam samatikkamma: ‘Anantañ viññāṇan’-ti**

Having completely transcended the sphere of endless space, (understanding): ‘This is endless consciousness’,

viññāṇañcāyatanam upasampajja viharati.

he abides in the sphere of endless consciousness.

Ayam pañcama vimokkho.

This is the fifth liberation.

6) **Sabbaso viññāṇañcāyatanam samatikkamma: ‘Natthi kiñci’ ti**

Having completely transcended the sphere of endless consciousness, (understanding): ‘This is nothing’,

ākāñcaññāyatanam upasampajja viharati.

he abides in the sphere of nothingness.

Ayam chaṭṭho vimokkho.

This is the sixth liberation.

7) **Sabbaso ākiñcaññāyatanam samatikkamma,**

Having completely transcended the sphere of nothingness,

nevasaññānāsaññāyatanam upasampajja viharati.

he abides in the sphere of neither-perception-nor-non-perception.

Ayam sattama vimokkho.

This is the seventh liberation.

8) **Sabbaso nevasaññānāsaññāyatanam samatikkamma,**

Having completely transcended the sphere of neither-perception-nor-non-perception,

saññāvedayitanirodham upasampajja viharati.

he abides in the cessation of perception and feeling.

Ayam aṭṭhama vimokkho.

This is the eighth liberation.

Ime kho Ānanda aṭṭha vimokkhā.

These, Ānanda, are the eight liberations.

[23: ĀNANDASSA APARADDHAM]¹⁵⁰
[ĀNANDA'S FAULT]

Ekam-idāhaṃ Ānanda samayaṃ Uruvelāyaṃ viharāmi,
At one time Ānanda I was living at Uruvelā,

najjā nerañjarāya tīre Ajapālanigrodhamūle paṭhamābhisambuddho.
on the bank of the river Nerañjarā, at the root of the Goatherd's Banyan tree, in the first (period)
after attaining Awakening.¹⁵¹

Atha kho Ānanda Māro Pāpimā yenāhaṃ tenupasaṅkami,
Then, Ānanda, the Wicked Māra approached me,

upasaṅkamitvā ekam-antaṃ aṭṭhāsi.
and after approaching he stood on one side.

Ekam-antaṃ ṭhito kho Ānanda Māro Pāpimā maṃ etad-avoca:
While standing to one side, Ānanda, the Wicked Māra said this to me:

“Parinibbātu dāni Bhante Bhagavā, Parinibbātu Sugato,
“May the Gracious One attain Final Emancipation now, reverend Sir, may the Fortunate One attain
Final Emancipation,

Parinibbānakālo dāni Bhante Bhagavato.” ti
now is the time, reverend Sir, for the Gracious One's Final Emancipation.”

Evaṃ vutte ahaṃ Ānanda Māraṃ Pāpimantaṃ etad-avocaṃ:
After this was said, Ānanda, I said this to the Wicked Māra:

“Na tāvāhaṃ Pāpima Parinibbāyissāmi,
“I will not attain Final Emancipation, Wicked One,

yāva me bhikkhū na sāvaka bhavissanti,
for as long as my monks are not (true) disciples,

viyattā vinītā visāradā bahussutā,
accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭṭipannā,
bearers of the Teaching, practising in conformity with the Teaching,

sāmīcīpaṭṭipannā anudhammacārino,
correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

¹⁵⁰ For the beginning see 17: Giving up the Life Process above.

¹⁵¹ The Commentary explains that this was in the eighth week after attaining the Final Awakening in the vicinity of the Bodhi Tree (*Sambodhipattiyā aṭṭhame sattāhe Bodhimaṇḍe*).

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,

will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti

open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -

- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessanti.

and teach the miraculous Teaching.

Na tāvāhaṃ Pāpima Parinibbāyissāmi,

I will not attain Final Emancipation, Wicked One,

yāva me bhikkhuniyo na sāvīkā bhavissanti

for as long as my nuns are not (true) disciples,

viyattā vinītā visāradā bahussutā,

accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,

bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacāriniyo,

correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,

and having learned it from their own teacher,

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,

will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti

open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -

- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessanti.

and teach the miraculous Teaching.

Na tāvāhaṃ Pāpima Parinibbāyissāmi,

I will not attain Final Emancipation, Wicked One,

yāva me upāsakā na sāvakā bhavissanti,

for as long as my laymen are not (true) disciples,

viyattā vinītā visāradā bahussutā,

accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,
bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacārino,
correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,
will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessanti.
and teach the miraculous Teaching.

Na tāvāhaṃ Pāpima Parinibbāyissāmi,
I will not attain Final Emancipation, Wicked One,

yāva me upāsikā na sāvīkā bhavissanti
for as long as my laywomen are not (true) disciples,

viyattā vinītā visāradā bahussutā,
accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,
bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacāriniyo,
correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,
will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessanti.
and teach the miraculous Teaching.

Na tāvāhaṃ Pāpima Parinibbāyissāmi,
I will not attain Final Emancipation, Wicked One,

yāva me idaṃ brahmacariyaṃ na iddhañ-ceva bhavissati phītañ-ca,
for as long as this spiritual life of mine has not become successful and prosperous,

vitthārikaṃ bāhujaññaṃ puthubhūtaṃ,
well spread-out, possessed by many, become great,

yāva devamanussehi suppakāsitaṃ”-ti
until it is well-explained amongst Divinities and men.”

Idāneva kho Ānanda ajja Cāpāle cetiye Māro Pāpimā yenāhaṃ tenupasaṅkamaṃ,
Now today, Ānanda, at the Cāpāla Shrine the Wicked Māra approached me,

upasaṅkamitvā ekam-antaṃ aṭṭhāsi.
and after approaching he stood on one side.

Ekam-antaṃ ṭhito kho Ānanda Māro Pāpimā maṃ etad-avoca:
While standing on one side the Wicked Māra said this to me:

‘Parinibbātu dāni Bhante Bhagavā, Parinibbātu Sugato,
‘May the Gracious One attain Final Emancipation now, reverend Sir, may the Fortunate One attain Final Emancipation,

Parinibbānakālo dāni Bhante Bhagavato.
now is the time, reverend Sir, for the Gracious One’s Final Emancipation.

Bhāsitaṃ kho panesā Bhante Bhagavatā vācā:
For these words, reverend Sir, were spoken by the Gracious One:

‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,
‘I will not attain Final Emancipation, Wicked One,

yāva me bhikkhū na sāvakā bhavissanti,
for as long as my monks are not (true) disciples,

viyattā vinītā visāradā bahussutā,
accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,
bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacārino,
correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,
will declare, reveal, make known, set forth,

vivarissanti vibhajjissanti uttānī karissanti

open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -

- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessanti.” ti

and teach the miraculous Teaching.”

Etarahi kho pana Bhante bhikkhū Bhagavato sāvaka,

But at present, reverend Sir, the Gracious One’s monks are (true) disciples,

viyattā vinītā visāradā bahussutā,

accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,

bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacārino,

correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,

and having learned it from their own teacher,

ācikkhanti desenti paññāpentī paṭṭhapenti,

do declare, reveal, make known, set forth,

vivaranti vibhajanti uttānī karonti

open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -

- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desenti.

and teach the miraculous Teaching.

Parinibbātu dāni Bhante Bhagavā, Parinibbātu Sugato,

May the Gracious One attain Final Emancipation now, reverend Sir, may the Fortunate One attain Final Emancipation,

Parinibbānakālo dāni Bhante Bhagavato.

now is the time, reverend Sir, for the Gracious One’s Final Emancipation.

Bhāsītā kho panesā Bhagavatā vācā:

For the Gracious One has said these words:

“Na tāvāhaṃ Pāpima Parinibbāyissāmi,

“I will not attain Final Emancipation, Wicked One,

yāva me bhikkhuniyo na sāvikā bhavissanti,

for as long as my nuns are not (true) disciples,

viyattā vinītā visāradā bahussutā,
accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,
bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacāriniyo,
correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,
will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessanti.” ti
and teach the miraculous Teaching.”

Etarahi kho pana Bhante, bhikkhuniyo Bhagavato sāvikā,
But at present, reverend Sir, the Gracious One’s nuns are (true) disciples,

viyattā vinītā visāradā bahussutā,
accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,
bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacārino,
correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhanti desenti paññāpenti paṭṭhapenti,
do declare, reveal, make known, set forth,

vivaranti vibhajanti uttānī karonti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desenti.
and teach the miraculous Teaching.

Parinibbātu dāni Bhante Bhagavā, Parinibbātu Sugato,

May the Gracious One attain Final Emancipation now, reverend Sir, may the Fortunate One attain Final Emancipation,

Parinibbānakālo dāni Bhante Bhagavato.

now is the time, reverend Sir, for the Gracious One's Final Emancipation.

Bhāsītā kho panesā Bhagavatā vācā:

For the Gracious One has said these words:

“Na tāvāhaṃ Pāpima Parinibbāyissāmi,

“I will not attain Final Emancipation, Wicked One,

yāva me upāsakā na sāvakā bhavissanti,

for as long as my laymen are not (true) disciples,

viyattā vinītā visāradā bahussutā,

accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,

bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacārino,

correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,

and having learned it from their own teacher,

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,

will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti

open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -

- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessanti.” ti

and teach the miraculous Teaching.”

Etarahi kho pana Bhante, upāsakā Bhagavato sāvakā,

But at present, reverend Sir, the Gracious One's laymen are (true) disciples,

viyattā vinītā visāradā bahussutā,

accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,

bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacārino,

correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhanti desenti paññāpenti paṭṭhapenti,
do declare, reveal, make known, set forth,

vivaranti vibhajanti uttānī karonti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desenti.
and teach the miraculous Teaching.

Parinibbātu dāni Bhante Bhagavā, Parinibbātu Sugato,
May the Gracious One attain Final Emancipation now, reverend Sir, may the Fortunate One attain Final Emancipation,

Parinibbānakālo dāni Bhante Bhagavato.
now is the time, reverend Sir, for the Gracious One's Final Emancipation.

Bhāsītā kho panesā Bhagavatā vācā:
For the Gracious One has said these words:

“Na tāvāhaṃ Pāpima Parinibbāyissāmi,
“I will not attain Final Emancipation, Wicked One,

yāva me upāsikā na sāvīkā bhavissanti,
for as long as my laywomen are not (true) disciples,

viyattā vinītā visāradā bahussutā,
accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭṭipannā,
bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭṭipannā anudhammacāriniyo,
correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,
will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -
- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessanti.” ti

and teach the miraculous Teaching.”

Etarahi kho pana Bhante, upāsikā Bhagavato sāvikā,

But at present, reverend Sir, the Gracious One’s laywomen are (true) disciples,

viyattā vinītā visāradā bahussutā,

accomplished, disciplined, confident, learned,

Dhammadharā Dhammānudhammapaṭipannā,

bearers of the Teaching, practising in conformity with the Teaching,

sāmīcipaṭipannā anudhammacārino,

correct in their practice, living in conformity with the Teaching,

sakaṃ ācariyakaṃ uggahetvā,

and having learned it from their own teacher,

ācikkhanti desenti paññāpenti paṭṭhapenti,

do declare, reveal, make known, set forth,

vivaranti vibhajanti uttānī karonti

open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahītaṃ niggahetvā -

- after giving a good rebuke with reason to the doctrines of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desenti.

and teach the miraculous Teaching.

Parinibbātu dāni Bhante Bhagavā, Parinibbātu Sugato,

May the Gracious One attain Final Emancipation now, reverend Sir, may the Fortunate One attain Final Emancipation,

Parinibbānakālo dāni Bhante Bhagavato.

now is the time, reverend Sir, for the Gracious One’s Final Emancipation.

Bhāsītā kho panesā Bhagavato vācā:

For the Gracious One has said these words:

“Na tāvāhaṃ Pāpima Parinibbāyissāmi,

“I will not attain Final Emancipation, Wicked One,

yāva me idaṃ brahmacariyaṃ na iddhañ-ceva bhavissati phītañ-ca,

for as long as this spiritual life of mine has not become successful and prosperous,

vitthārikaṃ bāhujaññaṃ puthubhūtaṃ,

well spread-out, possessed by many, become great,

yāva devamanussehi suppakāsitaṃ.”-ti

until it is well-explained amongst Divinities and men.”

Etarahi kho pana Bhante Bhagavato brahmacariyaṃ iddhañ-ceva phītañ-ca,
But at present, reverend Sir, the Gracious One's spiritual life is successful and prosperous,

vitthārikam̐ bāhujaññam̐ puthubhūtam̐
well spread-out, possessed by many, become great,

yāva devamanussehi suppakāsitaṃ.
it is well-explained amongst Divinities and men.

Parinibbātu dāni Bhante Bhagavā, Parinibbātu Sugato,
May the Gracious One attain Final Emancipation now, reverend Sir, may the Fortunate One attain Final Emancipation,

Parinibbānakālo dāni Bhante Bhagavato.' ti
now is the time, reverend Sir, for the Gracious One's Final Emancipation.'

Evaṃ vutte aham̐, Ānanda, Māraṃ Pāpimantaṃ etad-avoca:
When that was said, Ānanda, I said this to the Wicked Māra:

'Appossukko tvaṃ Pāpima hohi,
'You should have little concern, Wicked One,

na ciram̐ Tathāgatassa Parinibbānam̐ bhavissati,
in no long time the Realised One will be Finally Emancipated,

ito tiṇṇam̐ māsānam̐ accayena, Tathāgato Parinibbāyissatī.' ti
after three months have passed from now, the Realised One will attain Final Emancipation.'

Idāneva kho Ānanda ajja Cāpāle Cetiye Tathāgatena
Now today, Ānanda, at the Cāpāla Shrine the Realised One

satena sampajānena āyusañkhāro ossaṭṭho." ti
mindfully, with full awareness, gave up the life-process."

Evaṃ vutte āyasmā Ānando Bhagavantaṃ etad-avoca:
When this was said venerable Ānanda said this to the Gracious One:

"Tiṭṭhatu Bhante Bhagavā kappaṃ tiṭṭhatu Sugato kappaṃ,
"Let the Gracious One remain, reverend Sir, for the lifespan, let the Fortunate One remain for the lifespan,

bahujanahitāya bahujanasukhāya lokānukampāya
for the benefit of many people, for the happiness of many people, having compassion on the world,

atthāya hitāya sukhāya Devamanussānan."-ti
for the welfare, benefit, and happiness of Divinities and men."

"Alaṃ dāni Ānanda mā Tathāgataṃ yāci,
"Enough, Ānanda, do not beg the Realised One,

akālo dāni Ānanda Tathāgataṃ yācanāyā.” ti

now is the wrong time, Ānanda, for begging the Realised One.”

Dutiyam-pi kho āyasmā Ānando Bhagavantaṃ etad-avoca:

For a second time venerable Ānanda said this to the Gracious One:

“Tiṭṭhatu Bhante Bhagavā kammaṃ tiṭṭhatu sugato kammaṃ

“Let the Gracious One remain, reverend Sir, for the lifespan, let the Fortunate One remain for the lifespan,

bahujanahitāya bahujanasukhāya lokānukampāya

for the benefit of many people, for the happiness of many people, having compassion on the world,

atthāya hitāya sukhāya Devamanussānan.”-ti

for the welfare, benefit, and happiness of Divinities and men.”

“Alaṃ dāni Ānanda mā Tathāgataṃ yāci,

“Enough, Ānanda, do not beg the Realised One,

akālo dāni Ānanda Tathāgataṃ yācanāyā.” ti

now is the wrong time, Ānanda, for begging the Realised One.”

Tatīyam-pi kho āyasmā Ānando Bhagavantaṃ etad-avoca:

For a third time venerable Ānanda said this to the Gracious One:

“Tiṭṭhatu Bhante Bhagavā kammaṃ tiṭṭhatu sugato kammaṃ

“Let the Gracious One remain, reverend Sir, for the lifespan, let the Fortunate One remain for the lifespan,

bahujanahitāya bahujanasukhāya lokānukampāya

for the benefit of many people, for the happiness of many people, having compassion on the world,

atthāya hitāya sukhāya Devamanussānan.”-ti

for the welfare, benefit, and happiness of Divinities and men.”

“Saddahasi tvaṃ Ānanda Tathāgatassa bodhin?”-ti

“Do you, Ānanda, have faith in the Realised One’s Awakening?”

“Evaṃ Bhante.”

“Yes, reverend Sir,”

“Atha kiñ-carahi tvaṃ Ānanda Tathāgataṃ yāvatatīyakaṃ abhinippīlesi?” ti

“Then why do you, Ānanda, harrass the Realised One up and till the third time?”

“Sammukhā me taṃ Bhante Bhagavato suttaṃ sammukhā paṭiggahitaṃ:

“Face to face with me, reverend Sir, face to face I have heard (you say):

‘Yassa kassaci Ānanda cattāro Iddhipādā bhāvitā,

* ‘Whoever has developed, Ānanda,

bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā,

made much of, carried on, established, maintained, augmented, and properly instigated the Four Paths to Power,

so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvesaṃ vā.

could, if he wanted, remain for the lifespan or for what is left of the lifespan.

Tathāgatassa kho Ānanda cattāro Iddhipādā bhāvitā,

* The Realised One has developed, Ānanda,

bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.

made much of, carried on, established, maintained, augmented, and properly instigated the Four Paths to Power.

So ākaṅkhamāno Ānanda Tathāgato

If he wanted, Ānanda, the Realised One

kammaṃ vā tiṭṭheyya kappāvesaṃ vā’.” ti

could remain for the lifespan or for what is left of the lifespan.”

“Saddhasi tvaṃ Ānandā?” ti

“Do you have faith, Ānanda?”

“Evaṃ Bhante.”

“Yes, reverend Sir,”

“Tasmātiḥ’ Ānanda tuyhevetāṃ dukkaṭaṃ tuyhevetāṃ aparaddhaṃ,

“Then, Ānanda, there is this wrong-doing for you, there is this fault for you,

yaṃ tvaṃ Tathāgatena evaṃ oḷārike nimitte kayiramāne,

in that you, despite such a gross hint being made by the Realised One,

oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhitaṃ,

such a gross suggestion being made, was unable to penetrate it,

na Tathāgataṃ yāci:

and did not beg the Realised One, (saying):

‘Tiṭṭhatu Bhante Bhagavā kammaṃ tiṭṭhatu Sugato kammaṃ,

‘May the Gracious One remain, reverend Sir, for the lifespan; may the Fortunate One remain for the lifespan,

bahujanahitāya bahujanasukhāya lokānukampāya,

for the benefit of many people, for the happiness of many people, out of compassion for the world,

atthāya hitāya sukhāya Devamanussānan.’-ti

for the welfare, benefit, and happiness of Divinities and men.’

Sace tvaṃ Ānanda Tathāgataṃ yāceyyāsi dve va te vācā Tathāgato paṭikkhipeyya,

If you, Ānanda, had begged the Realised One twice the Realised One might have rejected your speech,

atha tatiyakam̐ adhvāseyya.

but would have accepted it on the third occasion.

Tasmātih' Ānanda tuyhevetam̐ dukkaṭam̐ tuyhevetam̐ aparaddham̐.

So, Ānanda, there is this wrong-doing for you, there is this fault for you.

**[24: RĀJAGAHE ĀNANDASSA APARADDHAM̐]
[ĀNANDA'S FAULT AT RĀJAGAHA]**

Ekam-idāham̐ Ānanda samayaṃ Rājagahe viharāmi Gijjhakūṭe pabbate,

At one time, Ānanda, I was living at Rājagaha¹⁵² on the Vulture's Peak Mountain,¹⁵³

tattheva Rājagahe viharāmi Gotamanigrodhe,

I was living right there at Rājagaha near the Gotama Banyan Tree,

tattheva Rājagahe viharāmi Corapapāte,

I was living right there at Rājagaha near the Thieves' Precipice,

tattheva Rājagahe viharāmi Vebhārapasse Sattapaṇṇiguhāyaṃ,

I was living right there at Rājagaha on the side of the Vebhāra (mountain) in the Seven Leaves Cave,¹⁵⁴

tattheva Rājagahe viharāmi Isigilipasse Kāḷasilāyaṃ,

I was living right there at Rājagaha on the side of the Isigili (mountain) on Black Rock,

tattheva Rājagahe viharāmi Sītavane Sappasoṇḍikapabbhāre,

I was living right there at Rājagaha in the Cool Wood, at the Snake Tank Slope,

tattheva Rājagahe viharāmi Tapodārāme,

I was living right there at Rājagaha in the (River) Tapodā Monastery,

tattheva Rājagahe viharāmi Veḷuvane Kalandakanivāpe,

I was living right there near Rājagaha, at the Squirrel's Feeding Place in Bamboo Wood,

tattheva Rājagahe viharāmi Jīvakambavane,

At one time, Ānanda, I was living right there near Rājagaha, at Jīvaka's Mango Wood,

tattheva Rājagahe viharāmi Maddakucchimiṃ Migadāye,

I was living right there near Rājagaha, in the Deer Park at (the place called) Crushing Womb,

¹⁵² Most editions write out the first section (*Gijjhakūṭe*) in full, then the next section (*Gotamanigrodhe*) as ellipsis, and the rest without ellipsis. When we get to the repetition though, just below, it appears that it is summarising the whole sequence at one go, which implies that the way I have edited it here must be correct. The same applies to the Vesālī section below.

¹⁵³ This is where this discourse began, but it does not appear to have been on that occasion as there are many other places mentioned subsequently which do not appear earlier, therefore it must be referring to a period more than one year before the parinibbāna.

¹⁵⁴ CPED: *Sattapaṇṇī*, m., the tree *Alstonia Scholaris*. This is a tree much used in Ayurveda medicine for skin diseases and the like. Its leaves have seven points to them, hence the name. It was here that the First Council was held a few months after the parinibbāna.

tatra pi kho tāhaṃ Ānanda āmantesiṃ:

in that place, Ānanda, I addressed you, (saying):

‘Ramaṇīyaṃ Ānanda Rājagahaṃ ramaṇīyo Gijjhakūṭo pabbato,

‘Delightful, Ānanda, is Rājagaha, delightful is the Vulture’s Peak Mountain,

ramaṇīyo Gotamanigrodho ramaṇīyo Corapapāto,

delightful is the Gotama Banyan Tree, delightful is the Thieves’ Precipice,

ramaṇīyā Vebhārapasse Sattapaṇṇiguhā ramaṇīyā Isigilipasse Kālasilā,

delightful is the side of the Vebhāra (mountain) in the Seven Leaves Cave, delightful is the side of the Isigili (mountain) on Black Rock,

ramaṇīyo Sītavane Sappasoṇḍikapabbhāro ramaṇīyo Tapodārāmo,

delightful is the Cool Wood, at the Snake Tank Slope, delightful is the (River) Tapodā Monastery,

ramaṇīyo Veḷuvane Kalandakanivāpo ramaṇīyaṃ Jīvakaṃbavanaṃ,

delightful is the Squirrel’s Feeding Place in Bamboo Wood, delightful is Jīvaka’s Mango Wood,

ramaṇīyo Maddakucchisiṃ Migadāyo.

delightful is the Deer Park at (the place called) Crushing Womb.

Yassa kassaci Ānanda cattāro Iddhipādā bhāvitā,

* Whoever has developed, Ānanda,

bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā,

made much of, carried on, established, maintained, augmented, and properly instigated the Four Paths to Power,

so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvesesaṃ vā.

could, if he wanted, remain for the lifespan or for what is left of the lifespan.

Tathāgatassa kho Ānanda cattāro Iddhipādā bhāvitā,

* The Realised One has developed, Ānanda,

bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.

made much of, carried on, established, maintained, augmented, and properly instigated the Four Paths to Power.

So ākaṅkhamāno Ānanda Tathāgato

If he wanted, Ānanda, the Realised One

kammaṃ vā tiṭṭheyya kappāvesesaṃ vā.’ ti

could remain for the lifespan or for what is left of the lifespan.’

Evam-pi kho tvaṃ Tathāgatena oḷārike nimitte kayiramāne,

But despite such a gross hint being made by the Realised One,

oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhitaṃ,

such a gross suggestion being made, you were unable to penetrate it,

na Tathāgataṃ yāci:

and did not beg the Realised One, (saying):

‘Tiṭṭhatu Bhante Bhagavā kammaṃ tiṭṭhatu Sugato kammaṃ,

‘May the Gracious One remain, reverend Sir, for the lifespan; may the Fortunate One remain for the lifespan,

bahujanahitāya bahujanasukhāya lokānukampāya,

for the benefit of many people, for the happiness of many people, out of compassion for the world,

atthāya hitāya sukhāya Devamanussānan.’-ti

for the welfare, benefit, and happiness of Divinities and men.’

Sace tvaṃ Ānanda Tathāgataṃ yāceyyāsi dve va te vācā Tathāgato paṭikkhipeyya,

If you, Ānanda, had begged the Realised One twice the Realised One might have rejected your speech,

atha tatiyakaṃ adhvāseyya.

but would have accepted it on the third occasion.

Tasmātiḥ’ Ānanda tuyhevetam dukkaṭam tuyhevetam aparaddham.

So, Ānanda, there is this wrong-doing for you, there is this fault for you.

[25: VESĀLIYAM ĀNANDASSA APARADDHAM]

[ĀNANDA’S FAULT AT VESĀLĪ]

Ekam-idāham Ānanda samayaṃ idheva Vesāliyaṃ viharāmi Udene Cetiye,

At one time, Ānanda, I was living right here near Vesālī, in the Udena Shrine,

idheva Vesāliyaṃ viharāmi Gotamake Cetiye,

I was living right here near Vesālī, in the Gotamaka Shrine,

idheva Vesāliyaṃ viharāmi Sattambe Cetiye,

I was living right here near Vesālī, in the Seven Mangos Shrine,

idheva Vesāliyaṃ viharāmi Bahuputte Cetiye,

I was living right here near Vesālī, in the Many Sons Shrine,

idheva Vesāliyaṃ viharāmi Sārāndade Cetiye,

I was living right here near Vesālī, in the Sārāndada Shrine,

idāneva kho tāham Ānanda ajja Cāpāle Cetiye āmantesim:

and here today, Ānanda, at the Cāpāla Shrine I addressed you, (saying):

‘Ramaṇīyā Ānanda Vesālī ramaṇīyaṃ Udenaṃ Cetiyaṃ,

‘Delightful, Ānanda, is Vesālī, delightful is the Udena Shrine,

ramaṇīyaṃ Gotamakaṃ Cetiyaṃ ramaṇīyaṃ Sattambaṃ Cetiyaṃ,

delightful is the Gotamaka Shrine, delightful is the Seven Mangos Shrine,

ramaṇīyaṃ Bahuputtaṃ Cetiyaṃ ramaṇīyaṃ Sārāndadaṃ Cetiyaṃ,

delightful is the Many Sons Shrine, delightful is the Sārāndada Shrine,

ramaṇīyaṃ Cāpālaṃ Cetiyaṃ,

delightful is the Cāpāla Shrine.

Yassa kassaci Ānanda cattāro Iddhipādā bhāvitā,

* Whoever has developed, Ānanda,

bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā,

made much of, carried on, established, maintained, augmented, and properly instigated the Four Paths to Power,

so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā.

could, if he wanted, remain for the lifespan or for what is left of the lifespan.

Tathāgatassa kho Ānanda cattāro Iddhipādā bhāvitā,

* The Realised One has developed, Ānanda,

bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.

made much of, carried on, established, maintained, augmented, and properly instigated the Four Paths to Power.

So ākaṅkhamāno Ānanda Tathāgato

If he wanted, Ānanda, the Realised One

kammaṃ vā tiṭṭheyya kappāvasesaṃ vā.’ ti

could remain for the lifespan or for what is left of the lifespan.’

Evam-pi kho tvaṃ Ānanda Tathāgatena oḷārike nimitte kayiramāne,

But despite such a gross hint, Ānanda, being made by the Realised One,

oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhitaṃ,

such a gross suggestion being made, you were unable to penetrate it,

na Tathāgataṃ yāci:

and did not beg the Realised One, (saying):

‘Tiṭṭhatu Bhante Bhagavā kammaṃ tiṭṭhatu Sugato kammaṃ,

‘May the Gracious One remain, reverend Sir, for the lifespan; may the Fortunate One remain for the lifespan,

bahujanahitāya bahujanasukhāya lokānukampāya,

for the benefit of many people, for the happiness of many people, out of compassion for the world,

atthāya hitāya sukhāya Devamanussānan.’-ti

for the welfare, benefit, and happiness of Divinities and men.’

Sace tvaṃ Ānanda Tathāgataṃ yāceyyāsi dve va te vācā Tathāgato paṭikkhipeyya,

If you, Ānanda, had begged the Realised One twice the Realised One might have rejected your speech,

atha tatiyakaṃ adhivāseyya.

but would have accepted it on the third occasion.

Tasmātih' Ānanda tuyhevetam dukkaṭam tuyhevetam aparaddham.
So, Ānanda, there is this wrong-doing for you, there is this fault for you.

* * *

Na nu etam Ānanda mayā paṭikacceva akkhātam:
Were you not warned by me when I declared:

'Sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo'?
'There is alteration in, separation from, and changeability in all that is dear and appealing'?¹⁵⁵

Tam kutettha Ānanda labbhā yaṃ tam,
How can it be otherwise, Ānanda, for that which is obtained,

jātam bhūtam saṅkhatam palokadhammam?
born, become, conditioned, subject to dissolution?

'Tam vata mā palujjī' ti netam ṭhānam vijjati.
It is not possible (to say) this: 'It should not dissolve'.

Yaṃ kho panetaṃ Ānanda Tathāgatena cattaṃ vantaṃ muttaṃ pahīnaṃ,
But this has been relinquished, cast out, let loose, abandoned by the Realised One,

paṭinissaṭṭham ossaṭṭho āyusaṅkhāro:
forsaken, the life-process that has been given up.

Ekamsena vācā Tathāgatena bhāsītā:
For sure this word was spoken by the Realised One:

'Na ciram Tathāgatassa Parinibbānam bhavissati,
'Not long now there will be the Realised One's Final Emancipation,

ito tiṇṇam māsānam accayena Tathāgato parinibbāyissatī.' ti
after the passing of three months the Realised One will attain Final Emancipation.'

Tañ-ca Tathāgato jīvitahetu puna paccāgamissatī ti netam ṭhānam vijjati.
The Realised One cannot for the sake of life go back on that, it is not possible.

¹⁵⁵ As far as I can see outside of this context this warning only appears in two other places, once towards the end of the Mahāsuddasanasuttam (DN 17), and also in the Abhiṅhapaccavekkhitabbaṭhānasuttam (AN Bk 5.57).

[26: SATTATIṂSA BODHIPAKKHIYADHAMMĀ]
[THE THIRTY-SEVEN THINGS ON THE SIDE OF AWAKENING]

Āyām' Ānanda yena Mahāvanaṃ Kūṭāgārasālā tenupasaṅkamissāmā.” ti
Come Ānanda let us approach the Gabled House Hall in Great Wood.”¹⁵⁶

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.
“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

Atha kho Bhagavā āyasmatā Ānandena saddhiṃ
* Then the Gracious One with venerable Ānanda

yena Mahāvanaṃ Kūṭāgārasālā tenupasaṅkami,
approached the Gabled House Hall in Great Wood,

upasaṅkamitvā āyasmantaṃ Ānandaṃ āmantesi:
and after approaching he addressed venerable Ānanda, (saying):

“Gaccha tvaṃ Ānanda yāvatikā bhikkhū Vesālīṃ upanissāya viharanti
“Go, Ānanda, and whatever monks are living in dependance on Vesālī

te sabbe Upaṭṭhānasālāyaṃ sannipātehi” ti.
assemble them in the Attendance Hall.”

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,
“Very well, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One

yāvatikā bhikkhū Vesālīṃ upanissāya viharanti
* and assembling whatever monks were living in dependance on Vesālī

te sabbe Upaṭṭhānasālāyaṃ sannipātetvā, yena Bhagavā tenupasaṅkami,
in the Attendance Hall, he approached the Gracious One,

upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekam-antaṃ aṭṭhāsi.
and after approaching and worshipping the Gracious One, he stood at one side.

Ekam-antaṃ ṭhito kho āyasmā Ānando Bhagavantaṃ etad-avoca:
While standing on one side, venerable Ānanda said this to the Gracious One:

“Sannipatito Bhante Bhikkhusaṅgho yassa dāni Bhante Bhagavā kālaṃ maññatī.” ti
“The Community of monks has assembled, reverend Sir, now is the time, Gracious One, for whatever you are thinking.”

Atha kho Bhagavā yena Upaṭṭhānasālā tenupasaṅkami,
Then the Gracious One approached the Attendance Hall,

upasaṅkamitvā paññatte āsane nisīdi.
and after approaching he sat down on the prepared seat.

¹⁵⁶ This is still in the vicinity of Vesālī.

Nisajja kho Bhagavā bhikkhū āmantesi:

While sitting the Gracious One addressed the monks, (saying):

“Tasmātiha bhikkhave ye te mayā Dhammā abhiññāya desitā,

“Therefore,¹⁵⁷ monks, whatever Teachings have, with deep knowledge, been taught by me,

te vo sādhuṅgaṃ uggahetvā, āsevitabbā bhāvetabbā bahulikātabbā,

after grasping them well, you should practise, develop, and make a lot of them,

yathayidaṃ Brahmācariyaṃ addhaniyaṃ assa, ciraṭṭhitaṃ,

so that the Spiritual Life may last long, and may endure for a long time,

tad-assa bahujanahitāya bahujanasukhāya lokānukampāya,

and that will be for the benefit of many people, for the happiness of many people, out of compassion for the world,

atthāya hitāya sukhāya Devamanussānaṃ.

for the welfare, benefit, and happiness of Divinities and men.

Katame ca te bhikkhave Dhammā mayā abhiññāya desitā,

And what are those Teachings that have, with deep knowledge, been taught by me,

ye vo sādhuṅgaṃ uggahetvā āsevitabbā bhāvetabbā bahulikātabbā,

which after grasping them well, you should practise, develop, and make a lot of them,

yathayidaṃ brahmācariyaṃ addhaniyaṃ assa ciraṭṭhitaṃ,

so that the Spiritual Life may last long, and may endure for a long time,

tad-assa bahujanahitāya bahujanasukhāya lokānukampāya,

that will be for the benefit of many people, for the happiness of many people, out of compassion for the world,

atthāya hitāya sukhāya Devamanussānaṃ?

for the welfare, benefit, and happiness of Divinities and men?

Seyyathidaṃ:

They are as follows:¹⁵⁸

Cattāro Satipaṭṭhānā,

The Four Ways of Attending to Mindfulness,¹⁵⁹

¹⁵⁷ This is a funny way to begin a Teaching, it looks like it has been extracted from a longer section somewhere, where *Therefore...* might be more in place.

¹⁵⁸ These are collectively known as the 37 Things on the Side of Awakening (*Bodhipakkhiyadhammā*). They are mentioned in many places, e.g. Sampasādanīyasuttaṃ (DN 28); Kintisuttaṃ (MN 103); Pahārādasuttaṃ (AN 8:19), etc. etc.

¹⁵⁹ Contemplation of the body (*kāyānupassanā*), contemplation of feelings (*vedānānupassanā*), contemplation of the mind (*cittānupassanā*), and contemplation of (the nature of) things (*dhammānupassanā*). See the text and translation of the Mahāsatiṭṭhānasuttaṃ elsewhere on this website.

Cattāro Sammappadhānā,
the Four Right Strivings,¹⁶⁰

Cattāro Iddhipādā,
the Four Paths to Power,¹⁶¹

Pañcindriyāni,
the Five Faculties,¹⁶²

Pañca Balāni,
the Five Strengths,¹⁶³

Satta Bojjhaṅgā,
the Seven Factors of Awakening,¹⁶⁴

Ariyo Aṭṭhaṅgiko Maggo.
the Noble Eight-Fold Path.¹⁶⁵

Ime kho te bhikkhave Dhammā mayā abhiññāya desitā,

These, monks, are those Teachings that have, with deep knowledge, been taught by me,

te vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulikātabbā,

after grasping them well, you should practise, develop, and make a lot of them,

yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ,

so that the Spiritual Life may last long, and may endure for a long time,

¹⁶⁰ These are the same as the Right Endeavours (*Sammāvāyāma*, part of the Eightfold Noble Path). The striving 1. not to take up bad and unwholesome things that have not yet arisen, 2. to give up bad and unwholesome things that have already arisen, 3. to take up wholesome things that have not yet arisen, 4. for the endurance of wholesome things that have arisen.

¹⁶¹ These were explained above Section 17. They are concentration of desire accompanied by the process of striving (*chandasamādhipadhānasaṅkhārasamannāgata*); concentration of energy accompanied by the process of striving (*virīya-*); concentration of mind accompanied by the process of striving (*citta-*), and concentration of investigation accompanied by the process of striving (*vimaṃsa-*).

¹⁶² Faith (*saddhā*), energy (*virīya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*).

¹⁶³ The same as the above brought to fulfilment. Faith finds fulfilment in the 4 factors of the Stream-Enterer (*Sotāpannaṅgāni*), energy in the four Right Endeavours (*Sammāvāyāma*), mindfulness in the four ways of attending to mindfulness (*satipaṭṭhāna*), concentration in the four absorptions (*jhāna*), and wisdom in understanding the Four Noble Truths (*Ariyasacca*).

¹⁶⁴ Mindfulness (*satisambojjhaṅga*), investigation of the (nature of) things (*dhammavicaya-*), energy (*virīya-*), joyful-interest (*pīti-*), tranquillity (*passaddhi-*), concentration (*samādhi-*), and equanimity (*upekkhā-*).

¹⁶⁵ Right View (*Sammādiṭṭhi*), Right Thought (*Sammāsaṅkappa*), Right Speech (*Sammāvācā*), Right Action (*Sammākammanta*), Right Livelihood (*Sammā-ājīva*), Right Endeavour (*Sammāvāyāma*), Right Mindfulness (*Sammāsatī*), Right Concentration (*Sammāsamādhi*).

tad-assa bahujanahitāya bahujanasukhāya lokānukampāya,
and that will be for the benefit of many people, for the happiness of many people, out of compassion
for the world,

atthāya hitāya sukhāya Devamanussānan.”-ti
for the welfare, benefit, and happiness of Divinities and men.”

Atha kho Bhagavā bhikkhū āmantesi:
Then the Gracious One addressed the monks, (saying):

“Handadāni bhikkhave āmantayāmi vo vayadhammā saṅkhārā,
“Come now, monks, for I tell you (all) conditioned things are subject to decay,

appamādena sampādeṭṭha!
strive on with heedfulness!

Na ciraṃ Tathāgatassa Parinibbānaṃ bhavissati,
Not long now there will be the Realised One’s Final Emancipation,

ito tiṅgaṃ māsānaṃ accayena Tathāgato parinibbāyissati.” ti
after the passing of three months the Realised One will attain Final Emancipation.”

Idam-avoca Bhagavā idam vatvā Sugato athāparaṃ etad-avoca Satthā:
The Gracious One said this, and after saying this, the Fortunate One, the Teacher, said something
more:¹⁶⁶

[“Daharā pi ca ye vuḍḍhā ye bālā ye ca paṇḍitā,
[“Youths and also the old, fools and also the wise,

Aḍḍhā ceva daḷiddā ca - sabbe maccuparāyanā.
Rich and also the poor - all end in death.

Yathā pi kumbhakārassa kataṃ mattikabhājanaṃ
Like an earthen vessel made by a potter

Khuddakaṅ-ca mahantaṅ-ca yaṅ-ca pakkaṃ yaṅ-ca āmakaṃ
Small and great, that which is baked and unbaked,

Sabbaṃ bhedapariyantaṃ evaṃ maccāna’ jīvitaṃ.”
All end in breakage, just so life (ends) in death.”

Athāparaṃ etad-avoca Satthā:]
Then the Teacher, said something more:]

¹⁶⁶ The lines within square brackets only appear in the Thai edition. These lines look like variations of the verses now found in the Sallāsuttam of the Suttanipāta (Sn. 3.8 v. 5 & 4).

“Paripakko vayo mayhaṃ parittaṃ mama jīvitam,
“Well-matured, decayed, with little of my life remaining,

Pahāya vo gamissāmi kataṃ me sarāṇam-attano.
Having abandoned (rebirth) I will go, having made myself a refuge.

Appamattā satīmanto susīlā hotha bhikkhavo,
Be heedful, mindful, and virtuous, monks,

Susamāhitasāṅkappā sacittam-anurakkhatha.
With well-reasoned thoughts, protect your minds.

Yo imasmim Dhammavinaye appamatto vihassati,
Whoever in this Teaching and Discipline will live heedful,¹⁶⁷

Pahāya jātiṣaṃsāraṃ dukkhassantaṃ karissatī.” ti
Having given up the round of rebirths, he will put an end to suffering.”

TATIYABHĀṄAVĀRAM.

THE THIRD CHAPTER FOR RECITAL (IS FINISHED).

¹⁶⁷ *Dhammavinaya* is the original name for theory and practice taught by the Buddha.

[CATUTTHABHĀṄAVĀRAM]
[THE FOURTH CHAPTER FOR RECITATION]

[27: CATTĀRO ARIYADHAMMĀ]
[THE FOUR NOBLE THINGS]

Atha kho Bhagavā pubbaṅhasamayam nivāsetvā,
Then the Gracious One, having dressed in the morning time,

pattacīvaram-ādāya Vesālīm piṇḍāya pāvisi.
after picking up his bowl and robe, entered Vesālī for alms.

Vesāliyam piṇḍāya carivā, pacchābhattam piṇḍapātapaṭikkanto,
After walking for alms in Vesālī, when he was returning from the alms-round after the meal,

nāgāpalokitam Vesālīm apaloketvā,
after looking at Vesālī with an elephant's look,¹⁶⁸

āyasmantaṃ Ānandaṃ āmantesi:
he addressed venerable Ānanda, (saying):

“Idam pacchimakam Ānanda Tathāgatassa Vesāliyā dassanam bhavissati.
“This is the last time, Ānanda, there will be sight of Vesālī for the Realised One.

Āyāma' Ānanda yena Bhaṇḍagāmo tenupasaṅkamissāma.” ti
Come Ānanda let us approach Bhaṇḍagāma.”¹⁶⁹

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.
“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

Atha kho Bhagavā mahatā Bhikkhusaṅghena saddhim yena Bhaṇḍagāmo tad-avasari.
Then the Gracious One together with a great Community of monks arrived at Bhaṇḍagāma.

Tatra sudam Bhagavā Bhaṇḍagāme viharati.
There the Gracious One lived near Bhaṇḍagāma.

Tatra kho Bhagavā bhikkhū āmantesi:
There the Gracious One said this to the monks:

“Catunnam, bhikkhave, dhammanam ananubodhā appaṭivedhā
“Because of a lack of understanding and a lack of penetration, monks, of four things

evam-idam dīgham-addhānam sandhāvitam saṃsaritam mamañ-ceva tumhākañ-ca.
both you and I have been wandering and running along (in Saṃsāra) for a long time.¹⁷⁰

¹⁶⁸ Comm: *Buddhānam ... saṅkhalikāni viya ekābaddhāni hutvā ṭhitāni, tasmā pacchato apalokanakāle na sakkā hoti gīvaṃ parivattetuṃ; the Buddhas' (bones) are bound together like a chain, therefore at the time they look behind, they are unable to turn the neck.*

¹⁶⁹ *Bhaṇḍa* means *goods, wares, merchandise*, so the village was probably a market-town.

Katamesaṃ catunnaṃ?

Which four?

Ariyassa, bhikkhave, Sīlassa ananubodhā appaṭivedhā

Because of a lack of understanding and a lack of penetration of Noble Virtue¹⁷¹

evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca.

both you and I have been wandering and running along (in Saṃsāra)¹⁷² for a long time.

Ariyassa, bhikkhave, Samādhissa ananubodhā appaṭivedhā

Because of a lack of understanding and a lack of penetration of Noble Concentrated (Development)¹⁷³

evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca.

both you and I have been wandering and running along (in Saṃsāra) for a long time.

Ariyāya, bhikkhave, Paññāya ananubodhā appaṭivedhā

Because of a lack of understanding and a lack of penetration of Noble Wisdom

evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca.

both you and I have been wandering and running along (in Saṃsāra) for a long time.

Ariyāya, bhikkhave, Vimuttiyā ananubodhā appaṭivedhā

Because of a lack of understanding and a lack of penetration of Noble Freedom

evam-idaṃ dīgham-addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ-ceva tumhākañ-ca.

both you and I have been wandering and running along (in Saṃsāra) for a long time.

Ta-y-idaṃ, bhikkhave, Ariyaṃ Sīlaṃ anubuddhaṃ paṭividdhaṃ,

(But now) this Noble Virtue has been understood and penetrated,

Ariyo Samādhi anubuddho paṭividdho,

this Noble Concentrated (Development) has been understood and penetrated,

Ariyā Paññā anubuddhā paṭividdhā,

this Noble Wisdom has been understood and penetrated,

¹⁷⁰ Compare this with section 13 above, which is almost identical, but the four things there are the Four Noble Truths. Compare also with the summary of the teaching given at the end of most sections.

¹⁷¹ The Commentary doesn't comment on this section and this and the next 3 terms do not seem to have been defined elsewhere either. Perhaps *Ariyasīla* would mean the Virtue section of the Eightfold Noble Path (Right Speech, Action and Livelihood); *Ariyasamādhi* the Concentrated (Development) section (Right Endeavour, Mindfulness and Concentration), *Ariyapaññā* the Wisdom section (Right View and Thought). Then *Ariyavimutti* would refer to Right Freedom (*Sammāvimutti*) and Right knowledge and Insight into Freedom (*Sammāvimuttiñāṇadassana*) in the extended Tenfold formula.

¹⁷² *Saṃsarita* and *Saṃsāra* are both derived from the verb *saṃsarati*, *to run on, run along*. *Saṃsāra* implies *running on from birth to birth*.

¹⁷³ If the note above is correct then *Ariyasamādhi* refers to Right Endeavour, Mindfulness and Concentration, which means that *Samādhi* here must mean something more than simply concentration, being a concentrated development of the mind in various spheres.

Ariyā Vimutti anubuddhā paṭividdhā.

this Noble Freedom has been understood and penetrated.

Ucchinnā bhavataṇhā khīṇā bhavanetti natthi dāni punabbhavo.” ti

Craving for continued existence has been cut off, what leads to rebirth has been exhausted, there is no continuation in existence.”

Idam-avoca Bhagavā idam vatvā Sugato athāparam etad-avoca Satthā:

The Gracious One said this, and after saying this, the Fortunate One, the Teacher, said something more:

“Sīlaṃ Samādhi Paññā ca Vimutti ca anuttarā,
“Virtue, Concentration, Wisdom, and unsurpassed Freedom,

Anubuddhā ime dhammā Gotamena yasassinā,
These things have been understood by the Famous Gotama,¹⁷⁴

Iti Buddho abhiññāya Dhammam-akkhāsi bhikkhunaṃ
Thus after knowing it deeply the Buddha declared the Teaching to the monks,

Dukkhasantaṅkaro Satthā Cakkhumā parinibbuto.” ti
The Suffering-Ender, the Teacher, the Visionary One¹⁷⁵ who is Emancipated.”

* * *

Tatra pi sudaṃ Bhagavā Bhaṇḍagāme viharanto,

There also the Gracious One, while living in Bhaṇḍagāma,

etad-eva bahulaṃ bhikkhūnaṃ Dhammiṃ kathaṃ karoti:

spoke frequently to the monks about the Teaching, (saying):

“Iti sīlaṃ, iti samādhi, iti paññā,

“Such is virtue, such is concentration, such is wisdom,

sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso,

when virtue is well-developed it yields great fruit and brings great advantages in regard to concentration,

samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā,

when concentration is well-developed it yields great fruit and brings great advantages in regard to wisdom,

Paññāparibhāvitam cittaṃ sammad-eva āsavehi vimuccati,

when wisdom is well-developed the mind is completely liberated from the pollutants,

¹⁷⁴ This verse seems to have been spoken about the Buddha, not by him (it also occurs, however, with the same ascription, at AN Bks. 4.1 and 7.66).

¹⁷⁵ *Cakkhumā*, the Buddha has the physical-eye (*maṃsacakkhu*), the divine-eye (*dibbacakkhu*), the wisdom-eye (*paññācakkhu*), the Buddha-eye, and the All-Round-eye (*samantacakkhu*).

seyyathīdam: kāmāsavā bhavāsavā avijjāsavā.” ti

that is to say: the pollutant of sensuality, the pollutant of (craving for) continued existence, the pollutant of ignorance.”

[28: CATTĀRO MAHĀPADESĀ]¹⁷⁶

[THE FOUR GREAT REFERALLS]

Atha kho Bhagavā Bhaṇḍagāme yathābhirantaṃ viharitvā,

Then the Gracious One, after living near Bhaṇḍagāma for as long as he liked,

āyasmantaṃ Ānandaṃ āmantesi:

addressed venerable Ānanda, (saying):

“Āyāṃ’ Ānanda yena Hatthigāmo, yena Ambagāmo,

“Come Ānanda let us approach Hatthigāma (Elephant Village), Ambagāma (Mango Village),

yena Jambugāmo, yena Bhoganagaraṃ tenupasaṅkamissāmā.” ti

Jambugāma (Rose-Apple Village), Bhoganagara (Wealthy Village).”

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.

“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

Atha kho Bhagavā mahatā bhikkhusaṅghena saddhiṃ yena Bhoganagaraṃ tad-avasari.

Then the Gracious One together with a great Community of monks arrived at Bhoganagara.

Tatra sudaṃ Bhagavā Bhoganagare viharati Ānande Cetiye.

There the Gracious One lived near Bhoganagara at the Joyous Shrine.

Tatra kho Bhagavā bhikkhū āmantesi:

There the Gracious One addressed the monks, (saying):

“Cattārome bhikkhave Mahāpadese desessāmi,

“I will teach these Four Great Referrals,¹⁷⁷ monks,

taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmī.” ti

listen to it, apply your minds well, and I will speak.”

“Evaṃ Bhante,” ti kho te bhikkhū Bhagavato paccassosūṃ,

“Very well, reverend Sir,” those monks, replied to the Gracious One,

Bhagavā etad-avoca:

and the Gracious One said this:

“Idha bhikkhave bhikkhu evaṃ vadeyya:

“Here, monks, a monk might speak like this:

¹⁷⁶ cf. Mahāpadesasuttaṃ (AN Bk. 4:180).

¹⁷⁷ Parse as *mahā + apadesa*. It should not be translated as authority, the authorities are actually stated below to be the Teaching and the Discipline (*Dhammavinaya*).

‘Sammukhā metañ āvuso Bhagavato sutañ, sammukhā paṭiggahitañ:

‘I have heard this directly from the Gracious One, friend, directly I learned it:

“Ayañ Dhammo ayañ Vinayo idañ Satthu Sāsanā”-ti .

“This is the Teaching, this is the Discipline, this is the Teacher’s Dispensation.”

Tassa bhikkhave bhikkhuno bhāsitañ neva abhinanditabbāñ na paṭikkositabbāñ.

That monk’s speech, monks, is not to be rejoiced over, not to be scorned at.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukañ uggahetvā,

Without having rejoiced over it, without having scorned it, after learning those words and syllables well,

Sutte osāretabbāni¹⁷⁸ Vinaye sandassetabbāni.

they should be laid alongside the Discourses, they should be compared with the Discipline.¹⁷⁹

Tāni ce Sutte osāriyamānāni Vinaye sandassiyamānāni,

If, when these are laid alongside the Discourses, compared with the Discipline,

na ceva Sutte osaranti na ca Vinaye sandissanti,

they do not fit in with the Discourses, they do not compare (well) with the Discipline,

niṭṭham-ettha gantabbāñ: ‘Addhā idañ na ceva tassa Bhagavato vacanañ,

you may here come to this conclusion: ‘Certainly this is not the Gracious One’s word,

imassa ca bhikkhuno duggahitañ’-ti iti hetañ bhikkhave chaḍḍeyyātha.

it is not well learned by that monk,’ and, monks, you should abandon it.

Tāni ce Sutte osāriyamānāni Vinaye sandassiyamānāni,

If when these are laid alongside the Discourses, compared with the Discipline,

Sutte ceva osaranti Vinaye ca sandissanti,

they do fit in with the Discourses, they do compare (well) with the Discipline,

niṭṭham-ettha gantabbāñ: ‘Addhā idañ tassa Bhagavato vacanañ,

you may come to this conclusion: ‘Certainly this is the Gracious One’s word,

imassa ca bhikkhuno suggahitañ’-ti

it is well-learned by that monk.’

¹⁷⁸ BJT, PTS: *otāretabbāni*, and similarly throughout. The (ChS) Commentary gives these laconic definitions: “*Sutte osāretabbāni*” *ti sutte otāretabbāni*. “*Vinaye sandassetabbāni*” *ti vinaye samsandetabbāni*. This reading rules out taking *otāretabbāni* in the text. Without taking this interpretation into account the natural meaning would be *admitted into the Discourses, instructed in the Discipline*. As it is hard to make sense of this in the context, I follow the Commentary.

¹⁷⁹ The Commentary has a hard time here explaining what is comprehended by Sutta and Vinaya, because the Abhidhamma is not mentioned explicitly. Eventually it settles on the following definition: *Sutte ti Tepiṭake Buddhavacane otāretabbāni*. *Vinaye ti etasmim rāgādivinayakāraṇe samsandetabbāni ti; alongside the Discourses, they should be laid alongside the Buddha’s word in the Three Baskets. With the Discipline, they should be compared with the means of disciplining passion.*

Idaṃ bhikkhave paṭhamaṃ Mahāpadesaṃ dhāreyyātha.

This, monks, is the first Great Referral you should bear in mind.

* * *

Idha pana bhikkhave bhikkhu evaṃ vadeyya:

Here, monks, a monk might speak like this:

‘Amukasmim nāma āvāse Saṅgho viharati sathero sapāmokkho,

‘In a certain dwelling place lives a Community with elders and leaders,

tassa me Saṅghassa sammukhā sutam sammukhā paṭiggahitaṃ:

I have heard this directly from that Community, directly I learned it:

“Ayaṃ Dhammo ayaṃ Vinayo idaṃ Satthu Sāsanan-”ti .

“This is the Teaching, this is the Discipline, this is the Teacher’s Dispensation.”

Tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ na paṭikkositabbaṃ.

Those monks’ speech, monks, is not to be rejoiced over, not to be scorned at.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā,

Without having rejoiced over it, without having scorned it, after learning those words and syllables well,

Sutte osāretabbāni Vinaye sandassetabbāni.

they should be laid alongside the Discourses, they should be compared with the Discipline.

Tāni ce Sutte osāriyamānāni Vinaye sandassiyamānāni,

If, when these are laid alongside the Discourses, compared with the Discipline,

na ceva Sutte osaranti na ca Vinaye sandissanti,

they do not fit in with the Discourses, they do not compare (well) with the Discipline,

niṭṭham-ettha gantabbaṃ: ‘Addhā idaṃ na ceva tassa Bhagavato vacanaṃ,

you may here come to this conclusion: ‘Certainly this is not the Gracious One’s word,

tassa ca Saṅghassa duggahitaṃ-’ti iti hetam bhikkhave chaḍḍeyyātha.

it is not well learned by that Community,’ and, monks, you should abandon it.

Tāni ce Sutte osāriyamānāni Vinaye sandassiyamānāni,

If when these are laid alongside the Discourses, compared with the Discipline,

Sutte ceva osaranti Vinaye ca sandissanti,

they do fit in with the Discourses, they do compare (well) with the Discipline,

Niṭṭham-ettha gantabbaṃ: ‘Addhā idaṃ tassa Bhagavato vacanaṃ,

you may here come to this conclusion: ‘Certainly this is the Gracious One’s word,

tassa ca Saṅghassa suggahitaṃ-’ti

it is well-learned by that Community.’

Idaṃ bhikkhave dutiyaṃ Mahāpadesaṃ dhāreyyātha.

This, monks, is the second Great Referral you should bear in mind.

* * *

Idha pana bhikkhave bhikkhu evaṃ vadeyya:

Here, monks, a monk might speak like this:

‘Amukasmim nāma āvāse sambahulā therā bhikkhū viharanti,

‘In a certain dwelling place live many elders,

bhussutā āgatāgamā Dhammadharā Vinayadharā Mātikādhara

very learned, who have learned the traditions, who are bearers of the Teaching, bearers of the Discipline, bearers of the Tabulation,¹⁸⁰

tesaṃ me therānaṃ sammukhā sutāṃ sammukhā paṭiggahitaṃ:

I have heard this directly from those elders, directly I learned it:

“Ayaṃ Dhammo ayaṃ Vinayo idaṃ Satthu Sāsanā-” ’ ti.

“This is the Teaching, this is the Discipline, this is the Teacher’s Dispensation.”

Tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ na paṭikkositabbaṃ.

Those monks’ speech, monks, is not to be rejoiced over, not to be scorned at.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā,

Without having rejoiced over it, without having scorned it, after learning those words and syllables well,

Sutte osāretabbāni Vinaye sandassetabbāni.

they should be laid alongside the Discourses, they should be compared with the Discipline.

Tāni ce Sutte osāriyamānāni Vinaye sandassiyamānāni,

If, when these are laid alongside the Discourses, compared with the Discipline,

na ceva Sutte osaranti na ca Vinaye sandissanti,

they do not fit in with the Discourses, they do not compare (well) with the Discipline,

niṭṭham-ettha gantabbaṃ: ‘Addhā idaṃ na ceva tassa Bhagavato vacanaṃ,

you may here come to this conclusion: ‘Certainly this is not the Gracious One’s word,

tesañ-ca therānaṃ duggahitaṃ’-ti iti hetāṃ bhikkhave chaḍḍeyyātha.

it is not well learned by those elders,’ and, monks, you should abandon it.

Tāni ce Sutte osāriyamānāni Vinaye sandassiyamānāni

If when these are laid alongside the Discourses, compared with the Discipline

Sutte ceva osaranti Vinaye ca sandissanti,

they do fit in with the Discourses, they do compare (well) with the Discipline,

¹⁸⁰ Commenting on this phrase the Commentary to AN (PTS 2:189) says: *Dhammadharā ti Suttantapiṭakadharā, Vinayadharā ti Vinayapiṭakadharā, Mātikādhara ti Dvemātikādhara*. The last item is defined therefore as being bearers of both the Bhikkhu- and Bhikkhuṇī-Pātimokkhā.

Ñiṭṭham-ettha gantabbaṃ: ‘Addhā idaṃ tassa Bhagavato vacanaṃ,
you may here come to this conclusion: ‘Certainly this is the Gracious One’s word,

tesañ-ca therānaṃ suggahitaṃ.’-ti
it is well-learned by those elders.’

Idaṃ bhikkhave tatiyaṃ mahāpadesaṃ dhāreyyātha.
This, monks, is the third Great Referral you should bear in mind.

* * *

Idha pana bhikkhave bhikkhu evaṃ vadeyya:
Here, monks, a monk might speak like this:

‘Amukasmiṃ nāma āvāse eko thero bhikkhu viharati,
‘In a certain dwelling place lives one elder,

bahussuto āgatāgamo Dhammadharo Vinayadharo Mātikādharo,
very learned, who has learned the traditions, a bearer of the Teaching, a bearer of the Discipline, a
bearer of the Tabulation,

tassa me therassa sammukhā sutaṃ sammukhā paṭiggahitaṃ:
I have heard this directly from that elder, directly I learned it:

“Ayaṃ Dhammo ayaṃ Vinayo idaṃ Satthu Sāsanaṃ.”-’ti
“This is the Teaching, this is the Discipline, this is the Teacher’s Dispensation.”

Tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ na paṭikkositabbaṃ.
That monk’s speech, monks, is not to be rejoiced over, not to be scorned at.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā,
Without having rejoiced over it, without having scorned it, after learning those words and syllables
well,

Sutte osāretabbāni Vinaye sandassetabbāni.
they should be laid alongside the Discourses, they should be compared with the Discipline.

Tāni ce Sutte osāriyamānāni Vinaye sandassiyamānāni
If, when these are laid alongside the Discourses, compared with the Discipline

na ceva Sutte osaranti na ca Vinaye sandissanti,
they do not fit in with the Discourses, they do not compare (well) with the Discipline,

ñiṭṭham-ettha gantabbaṃ: ‘Addhā idaṃ na ceva tassa Bhagavato vacanaṃ,
you may here come to this conclusion: ‘Certainly this is not the Gracious One’s word,

tassa ca therassa duggahitaṃ’-ti iti hetuṃ bhikkhave chaḍḍeyyātha.
it is not well learned by that elder,’ and, monks, you should abandon it.

Tāni ce Sutte osāriyamānāni Vinaye sandassiyamānāni,
If when these are laid alongside the Discourses, compared with the Discipline,

Sutte ceva osaranti Vinaye ca sandissanti,

they do fit in with the Discourses, they do compare (well) with the Discipline,

niṭṭham-ettha gantabbaṃ: ‘Addhā idaṃ tassa Bhagavato vacanaṃ,

you may here come to this conclusion: ‘Certainly this is the Gracious One’s word,

tassa ca therassa suggahitaṃ.’-ti

it is well-learned by that elder.’

Idaṃ bhikkhave catutthaṃ Mahāpadesaṃ dhāreyyātha.

This, monks, is the fourth Great Referral you should bear in mind.

Ime kho bhikkhave cattāro mahāpadesa dhāreyyāthā.” ti

These, monks, are the Four Great Referrals you should bear in mind.”

* * *

Tatra pi sudaṃ Bhagavā Bhoganagare viharanto Ānande Cetiye,

There also the Gracious One, while living near Bhoganagara at the Joyful Shrine,

etad-eva bahulaṃ bhikkhūnaṃ Dhammiṃ kathaṃ karoti:

spoke frequently to the monks about the Teaching, (saying):

“Iti sīlaṃ, iti samādhi, iti paññā,

“Such is virtue, such is concentration, such is wisdom,

sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso,

when virtue is well-developed it yields great fruit and brings great advantages in regard to concentration,

samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā,

when concentration is well-developed it yields great fruit and brings great advantages in regard to wisdom,

Paññāparibhāvitaṃ cittaṃ sammad-eva āsavehi vimuccati,

when wisdom is well-developed the mind is completely liberated from the pollutants,

seyyathīdaṃ: kāmāsavā bhavāsavā avijjāsavā.” ti

that is to say: the pollutant of sensuality, the pollutant of (craving for) continued existence, the pollutant of ignorance.”

[29: PACCHIMABHATTAM]¹⁸¹

[THE LAST MEAL]

Atha kho Bhagavā Bhoganagare yathābhirantaṃ viharitvā,

Then the Gracious One, after living near Bhoganagara for as long as he liked,

āyasmantaṃ Ānandaṃ āmantesi:

addressed venerable Ānanda, (saying):

¹⁸¹ cf. Cundasuttaṃ (Ud. 8:5) Part One.

“Āyāṃ’ Ānanda yena Pāvā tenupasaṅkamissāmā.” ti

“Come Ānanda let us approach Pāvā.”¹⁸²

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.

“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

Atha kho Bhagavā mahatā bhikkhusaṅghena saddhiṃ yena Pāvā tad-avasari.

Then the Gracious One together with a great Community of monks arrived at Pāvā.

Tatra sudaṃ Bhagavā Pāvāyaṃ viharati Cundassa Kammāraputtassa Ambavane.

There the Gracious One lived near Pāvā in Cunda the Smith’s¹⁸³ mango wood.

Assosi kho Cundo Kammāraputto:

Cunda the Smith heard:

“Bhagavā kira Pāvāṃ anupatto,

“The Gracious One, it seems, has arrived at Pāvā,

Pāvāyaṃ viharati mayhaṃ ambavane.” ti

and is dwelling near Pāvā, in my mango wood.”

Atha kho Cundo Kammāraputto yena Bhagavā tenupasaṅkami,

Then Cunda the Smith approached the Gracious One,

upasaṅkamitvā Bhagavantāṃ abhivādetvā, ekam-antaṃ nisīdi.

and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antaṃ nisinnaṃ kho Cundaṃ Kammāraputtaṃ

While Cunda the Smith was sitting on one side

Bhagavā Dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

the Gracious One instructed, roused, enthused, and cheered him with a talk about the Teaching.

Atha kho Cundo Kammāraputto,

* Then Cunda the Smith,

Bhagavatā Dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito,

having been instructed, roused, enthused, and cheered by the Gracious One with a talk about the Teaching,

Bhagavantāṃ etad-avoca:

said this to the Gracious One:

“Adhivāsetu me Bhante Bhagavā

“May the Gracious One consent, reverend Sir, to me

¹⁸² When we trace the last leg of this tour on a map it very much looks like the Buddha was actually heading for Kapilavatthu, where he had grown up and where his kinsfolk were, but attained parinibbāna before he could reach his destination.

¹⁸³ Comm: *Suvaṇṇakāraputtassa*, the Gold Smith, I take *-putta* here as pleonastic, otherwise it would mean *son of the (Gold-)Smith*.

svātanāya bhattaṃ saddhiṃ Bhikkhusaṅghenā.” ti

(offering him) a meal on the morrow, together with the Community of monks.”

Adivāsesi Bhagavā tuṅhībhāvena.

The Gracious One consented by maintaining silence.

Atha kho Cundo Kammāraputto Bhagavato adhvāsanaṃ viditvā,

Then Cunda the Smith, having understood the Gracious One’s consent,

uṭṭhāyāsanaṃ, Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā, pakkāmi.

after rising from his seat, worshipping and circumambulating the Gracious One, went away.

Atha kho Cundo Kammāraputto tassā rattiyā accayena,

Then after the night had passed, Cunda the Smith,

sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā,

in his own residence, having had excellent foodstuffs made ready,

pahūtañ-ca sūkaramaddavaṃ,

and an abundance of tender pork,¹⁸⁴

Bhagavato kālaṃ ārocāpesi: “Kālo Bhante niṭṭhitaṃ bhattaṃ.”-ti

had the time announced to the Gracious One, (saying): “It is time, reverend Sir, the meal is ready.”

Atha kho Bhagavā, pubbaṅhasamayaṃ nivāsetvā,

Then the Gracious One, having dressed in the morning time,

pattacīvaram-ādāya, saddhiṃ Bhikkhusaṅghena,

after picking up his bowl and robe, together with the Community of monks,

yena Cundassa Kammāraputtassa nivesanaṃ tenupasaṅkamaṃ,

approached Cunda the Smith’s residence,

upasaṅkamtivā, paññatte āsane nisīdi.

and after approaching, he sat down on the prepared seat.

Nisajja kho Bhagavā Cundaṃ Kammāraputtaṃ āmantesi:

Having sat down, the Gracious One addressed Cunda the Smith, (saying):

“Yaṃ te Cunda sūkaramaddavaṃ paṭiyattaṃ tena maṃ parivisa,

“Serve me with the tender pork you have prepared, Cunda,

yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ

* but serve the Community of monks with the other foodstuffs

¹⁸⁴ *Sūkaramaddavan-ti nātitaruṅassa nātijiṅṅassa ekajeṭṭhakasūkarassa pavattamaṃsam; tender pork means fresh meat from a great pig that is not too young nor too old. Elsewhere in the Commentaries there are some further suggestions: that it was made of soft rice cooked with the five products of a cow; an elixir of life (rasāyanavidhi); bamboo shoots trampled by pigs; or mushrooms.*

tena Bhikkhusaṅghaṃ parivisa.” ti

which have been prepared.”

“Evaṃ Bhante,” ti kho Cundo Kammāraputto Bhagavato paṭissutvā,

“Very well, reverend Sir”, said Cunda the Smith, and after replying to the Gracious One,

yaṃ ahoṣi sūkaramaddavaṃ paṭiyattaṃ, tena Bhagavantaṃ parivisi,

he served the Gracious One with the tender pork that had been prepared,

yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ tena Bhikkhusaṅghaṃ parivisi.

but served the Community of monks with the other foodstuffs which had been prepared.

Atha kho Bhagavā Cundaṃ Kammāraputtaṃ āmantesi:

Then the Gracious One addressed Cunda the Smith, (saying):

“Yaṃ te Cunda sūkaramaddavaṃ avasiṭṭhaṃ taṃ sobbhe nikhaṇāhi,

“Throw that left over tender pork into a pit, Cunda,

nāhaṃ taṃ Cunda passāmi,

(for) I do not see, Cunda,

sadevake loke samāraḷe sabrahmake,

in the world with its Divinities, Māra, and Brahmā,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,

in this generation with its ascetics and brahmins, princes and men,

yassa taṃ paribhuttaṃ sammā pariṇāmaṃ gaccheyya,

one who, having eaten it, could completely digest it,

aññaṭṭha Tathāgatassā.” ti

except for a Realised One.”¹⁸⁵

“Evaṃ Bhante,” ti kho Cundo Kammāraputto Bhagavato paṭissutvā,

“Very well, reverend Sir”, said Cunda the Smith, and after replying to the Gracious One,

yaṃ ahoṣi sūkaramaddavaṃ avasiṭṭhaṃ taṃ sobbhe nikhaṇitvā,

and throwing what was left over of that tender pork into a pit,

yena Bhagavā tenupasaṅkamaṃ,

he approached the Gracious One,

upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.

and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antaṃ nisinnaṃ kho Cundaṃ Kammāraputtaṃ

While sitting on one side Cunda the Smith

¹⁸⁵ It is presumably this passage which makes people think that the last meal was the cause of the Buddha’s illness, however the Commentary denies this: *bhuttassa udapādi, na pana bhuttapaccayā; it occurred when he had eaten, but not because he had eaten.*

Bhagavā Dhammiyā kathāya sandassetvā samādapetvā, samuttejetvā sampahaṃsetvā,
having been instructed, roused, enthused, and cheered by the Gracious One with a talk about the Teaching,

uṭṭhāyāsanā, pakkāmi.
having risen from the seat, went away.

Atha kho Bhagavato, Cundassa Kammāraputtassa bhattaṃ bhuttāvissa,
Then for the Gracious One, after eating Cunda the Smith's food,

kharo ābādho uppajji, lohitapakkhandikā,
a painful affliction arose, bloody dysentery,

pabāḷhā vedanā vattanti maraṇantikā.
and strong feelings occurred, such as end in death.

Tā sudaṃ Bhagavā sato sampajāno adhivāsesi avihaññamāno.
There the Gracious One, mindfully, with full awareness, bore (those pains) without being troubled.

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:
Then the Gracious One addressed venerable Ānanda, (saying):

“Āyāmaṃ Ānanda yena Kusinārā tenupasaṅkamissāmā.” ti
“Come, Ānanda, let us approach Kusinārā.”

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.
“Very well, reverend Sir”, venerable Ānanda replied to the Gracious One.

“Cundassa bhattaṃ bhuñjivā Kammārassā ti me sutāmaṃ,
“Having eaten Cunda the Smith's food, so I have heard,

Ābādhaṃ samphusī Dhīro pabāḷhaṃ maraṇantikaṃ.
The Firm One experienced a very strong affliction, such as ends in death.

Bhuttassa ca sūkaramaddavena,
* For the Teacher, who had eaten tender pork,

Byādhippabāḷho udapādi Satthuno.
A very strong sickness arose.

Viriccamāno Bhagavā avoca:
While (still) purging the Gracious One said:

“Gacchāmahaṃ Kusināraṃ nagaraṃ.”-ti
‘I (will) go to the town of Kusinārā.’”¹⁸⁶

¹⁸⁶ The Commentary notes: *Imā gāthāyo Saṅgītikāle saṅgītikārakehi vuttā - these verses were spoken by the reciters at the time of the (first) Council.*

[30: PĀNĪYĀHARAṄAM]¹⁸⁷
[BRINGING DRINKING WATER]

Atha kho Bhagavā maggā okkamma,
Then the Gracious One, having gone down from the road,

yena aññataram rūkkhamūlaṃ tenupasaṅkami,
approached the root of a certain tree,

upasaṅkamitvā āyasmantaṃ Ānandaṃ āmantesi:
and after approaching, he addressed venerable Ānanda, (saying):

“Iṅgha me tvaṃ Ānanda catugguṇaṃ saṅghāṭiṃ paññāpehi,
“Come now, Ānanda, prepare the outer robe folded in four for me,

kilantosmi Ānanda nisīdissāmī.” ti
I am weary, Ānanda, and will sit down.”

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,
“Very well, reverend Sir”, said venerable Ānanda, and after replying to the Gracious One,

catugguṇaṃ saṅghāṭiṃ paññāpesi, nisīdi Bhagavā paññatte āsane.
he prepared the outer robe folded in four, and the Gracious One sat down on the prepared seat.¹⁸⁸

Nisajja kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:
While sitting the Gracious One addressed venerable Ānanda, (saying):

“Iṅgha me tvaṃ Ānanda pānīyaṃ āhara,
“Come now, Ānanda, bring drinking water,

pipāsitosmi Ānanda pivissāmī.” ti
I am thirsty, Ānanda, and will drink.”

Evaṃ vutte, āyasmā Ānando Bhagavantaṃ etad-avoca:
After that was said, venerable Ānanda said this to the Gracious One:

“Idāni Bhante pañcamattāni sakaṭasatāni atikkantāni,
“Just now, reverend Sir, five hundred wagons have passed by,

taṃ cakkacchinnāṃ udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati.
and the little water that flows, having been churned by the wheels, is stirred up and disturbed.

Ayaṃ Bhante Kakutthā nadi¹⁸⁹ avidūre,
The Kakutthā river is not far away,

¹⁸⁷ cf. Cundasuttaṃ (Ud. 8:5) Part Two.

¹⁸⁸ The Commentary tells us that the Buddha had to sit down like this 25 times on the way from Pāvā to Kusinārā.

¹⁸⁹ BJT: *Kukuttha*; Thai: *Kakudhanadī*; ChS: *Kakudhā nadi*, and similarly throughout. The correct spelling of the name is uncertain.

acchodakā sātodakā sītodakā setodakā supatitthā ramaṇīyā,
with transparent water, agreeable water, cool water, pure water, with beautiful banks, a delightful
(place),

ettha Bhagavā pānīyañ-ca pivissati gattāni ca sītīkarissatī.” ti
there the Gracious One can drink drinking water, and can cool his limbs.”

Dutiyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:
For a second time the Gracious One addressed venerable Ānanda, (saying):

“Ingha me tvaṃ Ānanda pānīyaṃ āhara,
“Come now, Ānanda, bring drinking water,

pipāsitosmi Ānanda pivissāmī.” ti
I am thirsty, Ānanda, and will drink.”

Dutiyam-pi kho āyasmā Ānando Bhagavantaṃ etad-avoca:
For a second time venerable Ānanda said this to the Gracious One:

“Idāni Bhante pañcamattāni sakaṭasatāni atikkantāni,
“Just now, reverend Sir, five hundred wagons have passed by,

taṃ cakkacchinnaṃ udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati.
and the little water that flows, having been churned by the wheels, is stirred up and disturbed.

Ayaṃ Bhante Kakutthā nadī avidūre,
The Kakutthā river is not far away,

acchodakā sātodakā sītodakā setodakā supatitthā ramaṇīyā,
with transparent water, agreeable water, cool water, pure water, with beautiful banks, a delightful
(place),

ettha Bhagavā pānīyañ-ca pivissati gattāni ca sītīkarissatī.” ti
there the Gracious One can drink drinking water, and can cool his limbs.”

Tatiyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:
For a third time the Gracious One addressed venerable Ānanda, (saying):

“Ingha me tvaṃ Ānanda pānīyaṃ āhara,
“Come now, Ānanda, bring drinking water,

pipāsitosmi Ānanda pivissāmī.” ti
I am thirsty, Ānanda, and will drink.”

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,
“Very well, reverend Sir”, said venerable Ānanda, and after replying to the Gracious One,

pattaṃ gahetvā, yena sā nadikā tenupasaṅkama.
and taking the bowl, he approached the little river.

Atha kho sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā,

Then that little river that was flowing, which had been churned by the wheels, and was stirred up and disturbed,

āyasmante Ānande upasaṅkamante, acchā vippasannā anāvilā sandittha.

as venerable Ānanda was approaching, flowed transparent, clear, and undisturbed.

Atha kho āyasmato Ānandassa etad-ahosi:

Then it occurred to venerable Ānanda:

“Acchariyaṃ vata bho, abbhutaṃ vata bho,

“Surely it is wonderful, surely it is marvellous,

Tathāgatassa mahiddhikatā mahānubhāvata,

the Realised One’s great power and great majesty,

ayaṅhi sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā,

in that that little river that is flowing, which has been churned by wheels, and is stirred up and disturbed,

mayi upasaṅkamante, acchā vippasannā anāvilā sandatī.” ti

as I was approaching, flowed transparent, clear, and undisturbed.”

Pattena pāṇīyaṃ ādāya yena Bhagavā tenupasaṅkami,

After taking a bowl of drinking water he approached the Gracious One,

upasaṅkamitvā Bhagavantam etad-avoca:

and after approaching, he said this to the Gracious One:

“Acchariyaṃ Bhante, abbhutaṃ Bhante,

“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

Tathāgatassa mahiddhikatā mahānubhāvata,

the Realised One’s great power and great majesty,

idāni sā Bhante nadikā cakkacchinnā parittā luḷitā āvilā sandamānā,

in that that little river that is flowing, which has been churned by wheels, and is stirred up and disturbed,

mayi upasaṅkamante, acchā vippasannā anāvilā sandittha.

as I was approaching, flowed transparent, clear, and undisturbed.

Pivatu Bhagavā pāṇīyaṃ! Pivatu Sugato pāṇīyaṃ!”-ti

Please drink the drinking water, Gracious One! Please drink the drinking water, Fortunate One!”

Atha kho Bhagavā pāṇīyaṃ apāyi.

Then the Gracious One drank the water.

[31: PUKKUSA-MALLAPUTTAKATHĀ]¹⁹⁰
[THE STORY CONCERNING PUKKUSA MALLAPUTTA]

Tena kho pana samayena Pukkuso Mallaputto Āḷārassa Kālāmassa sāvako,
Now at that time Pukkasa Mallaputta, a disciple of Āḷāra Kālāma,

Kusinārāya Pāvam̐ addhānamaggapaṭipanno hoti.
was travelling along the highway from Pāvā to Kusinārā.

Addasā kho Pukkuso Mallaputto Bhagavantam̐ aññatarasmiṃ rukkhamūle nisinnam̐.
Pukkasa Mallaputta saw the Gracious One sitting at the root of a certain tree.

Disvā yena Bhagavā tenupasaṅkami,
And having seen (him) he approached the Gracious One,

upasaṅkamitvā Bhagavantam̐ abhivādetvā, ekam-antam̐ nisīdi.
and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antam̐ nisinno kho Pukkuso Mallaputto Bhagavantam̐ etad-avoca:
While sitting on one side Pukkasa Mallaputta said this to the Gracious One:

“Acchariyam̐ Bhante abbhutam̐ Bhante,
“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

santena vata Bhante pabbajitā vihārena viharanti.
that those who have gone forth, reverend Sir, live such a peaceful living.

Bhūtapubbam̐ Bhante Āḷāro Kālāmo addhānamaggapaṭipanno maggā okkamma,
Formerly, reverend Sir, Āḷāra Kālāma¹⁹¹ descended from the highway he was travelling along,

avidūre aññatarasmiṃ rukkhamūle divāvihāram̐ nisīdi.
and was dwelling for the day sat not far away at the root of a certain tree.

Atha kho Bhante pañcamattāni sakaṭasatāni
Then, reverend Sir, about five hundred waggons

Āḷāram̐ Kālāmam̐ nissāya nissāya atikkamimsu.
passed by very close to Āḷāra Kālāma.

Atha kho Bhante aññataro puriso
Then, reverend Sir, a certain man

tassa sakaṭasatthassa piṭṭhito piṭṭhito āgacchanto
who was traveling along behind those waggons

¹⁹⁰ This section doesn't appear in the Udāna, or elsewhere as far as I can see.

¹⁹¹ Āḷāra Kālāma had been one of the Gotama's early teachers, who taught him the attainment of the sphere of nothingness (*ākāṅkamaññāyatana*). The Bodhisatta wasn't satisfied with this though, and sought out another teacher, Udaka Rāmaputta. Nothing more is known about Āḷāra, but he was evidently an adept at absorption (*jhāna*), as the following story shows.

yena Āḷāro Kālāmo tenupasaṅkama,
approached Āḷāra Kālāma,

upasaṅkamtivā Āḷāraṃ Kālāmaṃ etad-avoca:
and after approaching he said this to Āḷāra Kālāma:

‘Api Bhante pañcamattāni sakaṭasatāni atikkantāni addasā?’ ti
‘Did you not see, reverend Sir, about five hundred waggons pass by?’

‘Na kho ahaṃ āvuso addasan’-ti
‘I did not see, friend.’

‘Kim-pana Bhante saddaṃ assosī?’ ti
‘But, reverend Sir, did you not hear the sound?’

‘Na kho ahaṃ āvuso saddaṃ assosin’-ti
‘I did not hear the sound, friend.’

‘Kim-pana Bhante sutto ahosī?’ ti
‘But, reverend Sir, were you sleeping?’

‘Na kho ahaṃ āvuso sutto ahosin’-ti
‘I was not sleeping, friend.’

‘Kim-pana Bhante saññī ahosī?’ ti
‘But, reverend Sir, were you conscious?’

‘Evam-āvuso.’ ti
‘Yes, friend.’

‘So tvaṃ Bhante saññī samāno jāgaro,
‘So you, reverend Sir, though conscious and awake,

pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni
when about five hundred waggons passed by very close

neva addasa na pana saddaṃ assosi!
neither saw (them) nor heard a sound!

Apissu te Bhante saṅghāṭi rajena okiṇṇā!’ ti
Why, reverend Sir, even your double-robe is covered with dust!’

‘Evam-āvuso’ ti
‘Yes, friend.’

Atha kho Bhante tassa purisassa etad-ahosi:
Then this occurred to that man:

‘Acchariyaṃ vata bho abbhutaṃ vata bho,
‘Surely it is wonderful, surely it is marvellous,

santena vata bho pabbajitā vihārena viharanti.
that those who have indeed gone forth live such a peaceful living.

Yatra hi nāma saññī samāno jāgaro,

Because though conscious and awake,

pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni

when about five hundred waggons passed by very close

neva dakkhiti na pana saddaṃ sossatī' ti

he did not see (them) or hear a sound!¹⁹²

Āḷāre Kālāme uḷāraṃ pasādaṃ pavedetvā, pakkāmī.” ti

And having gained great confidence in Āḷāra Kālāma, he left.”

“Taṃ kiṃ maññasi Pukkusa,

“Now what do you think, Pukkusa,

katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā:

which is the more difficult to do or the more difficult to come by:

yo vā saññī samāno jāgaro,

that someone though conscious and awake,

pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni

when about five hundred waggons passed by very close

neva passeyya na pana saddaṃ suṇeyya,

should neither see (them) nor hear a sound,

yo vā saññī samāno jāgaro Deve vassante Deve gaḷagaḷāyante

or that someone, though conscious and awake, when the Divinities rain down, when the Divinities throw it down,

vijjutāsu niccharantīsu asaniyā phalantiyā,

and the lightning flashes, and the thunder crashes forth,

neva passeyya na pana saddaṃ suṇeyyā?” ti

should neither see (it) nor hear a sound?”

“Kiṃ hi Bhante karissanti pañca vā sakaṭasatāni,

“Why, reverend Sir, what to make of five-hundred waggons,

cha vā sakaṭasatāni, satta vā sakaṭasatāni, aṭṭha vā sakaṭasatāni,

six-hundred waggons, seven-hundred waggons, eight-hundred waggons,

nava vā sakaṭasatāni, sakaṭasahasamāni vā, sakaṭasahasamāni vā?

nine-hundred waggons, one thousand waggons, or one-hundred thousand waggons?

¹⁹² Comm: *neva dakkhiti ti na addasa. Yatra saddayuttattā panetaṃ anāgatavasena vuttamī; he did not see, he didn't see. He used the future (tense) because of the connection with yatra.* However, it appears *dakkhiti* is also used as a present tense verb. See PED **Dassati* p. 316 where examples are given.

Atha kho etad-eva dukkaratarañ-ceva durabhisambhavatarañ-ca:

This is the more difficult to do or the more difficult to come by:

yo saññī samāno jāgaro deve vassante deve gaḷagaḷāyante

that someone, though conscious and awake, when the Divinities rain down, when the Divinities throw it down,

vijjutāsu niccharantīsu asaniyā phalantiyā,

and the lightning flashes, and the thunder crashes forth,

neva passeyya na pana saddaṃ suṇeyyā.” ti

should neither see (it) nor hear a sound.”

“Ekam-idāhaṃ Pukkusa samayaṃ Ātumāyaṃ viharāmi Bhūsāgāre.

“One day, Pukkusa, I was living near Ātumā at the Decorated House.

Tena kho pana samayena Deve vassante Deve gaḷagaḷāyante

Now at that time the Divinities rained down, the Divinities threw it down,

vijjutāsu niccharantīsu asaniyā phalantiyā,

and the lightning flashed, and the thunder crashed forth,

avidūre Bhūsāgārassa dve kassakā bhātaro hatā cattāro ca balivaddā.

and not far away from the Decorated House two brothers who were farmers died, along with four oxen.

Atha kho Pukkusa Ātumāya mahājanakāyo nikkhamitvā,

Then, Pukkusa, a great crowd of people having departed from Ātumā,

yena te dve kassakā bhātaro hatā cattāro ca balivaddā tenupasaṅkami.

went to the place where the brothers who were farmers and the four oxen had died.

Tena kho panāhaṃ Pukkusa samayena Bhūsāgārā nikkhamitvā,

Then, Pukkusa, at that time, after leaving the Decorated House,

Bhūsāgāradvāre abbhokāse caṅkamāmi.

I was walking in the open air near the gate to the Decorated House.

Atha kho Pukkusa aññataro puriso tamhā mahājanakāyā yenāhaṃ tenupasaṅkami,

Then, Pukkusa, a certain man from that crowd approached me,

upasaṅkamitvā maṃ abhivādetvā ekam-antaṃ aṭṭhāsi.

and after approaching and worshipping me, he stood on one side.

Ekam-antaṃ ṭhitāṃ kho ahaṃ Pukkusa taṃ purisaṃ etad-avocaṃ:

While standing there, Pukkusa, I said to that man:

‘Kin-nu kho so āvuso mahājanakāyo sannipatito?’ ti

‘Why, friend, has that great crowd of people assembled?’

‘Idāni Bhante Deve vassante Deve gaḷagaḷāyante,

‘Just now, reverend Sir, the Divinities rained down, the Divinities threw it down,

vijjutāsu niccharantīsu, asaniyā phalantiyā,
and the lightning flashed, and the thunder crashed forth,

dve kassakā bhātaro hatā cattāro ca balivaddā,
and two brothers who were farmers died, along with four oxen,

ettha so mahājanakāyo sannipatito.
and that great crowd of people assembled here.

Tvaṃ pana Bhante kva ahoṣī' ti?
But where were you, reverend Sir?

'Idheva kho ahaṃ āvuso ahoṣin.-'ti
'I was right here, friend.'

'Kim-pana Bhante addasā?' ti¹⁹³
'But, reverend Sir, did you see (it)?'

'Na kho ahaṃ āvuso addasan.-'ti
'I did not see, friend.'

'Kim-pana Bhante saddaṃ assosī?' ti
'But, reverend Sir, did you hear the sound?'

'Na kho ahaṃ āvuso saddaṃ assosin.-'ti
'I did not hear the sound, friend.'

'Kim-pana Bhante sutto ahoṣī?' ti
'But, reverend Sir, were you sleeping?'

'Na kho ahaṃ āvuso sutto ahoṣin.-'ti
'I was not sleeping, friend.'

'Kim-pana Bhante saññī ahoṣī?' ti
'But, reverend Sir, were you conscious?'

'Evam-āvuso.' ti
'Yes, friend.'

'So tvaṃ Bhante saññī samāno jāgaro Deve vassante Deve gaḷagaḷāyante
'So, reverend Sir, though conscious and awake when the Divinities rained down, when the Divinities threw it down,

vijjutāsu niccharantīsu, asaniyā phalantiyā,
and the lightning flashed, and the thunder crashed forth,

neva addasa na pana saddaṃ assosī!' ti
you neither saw (it), nor heard a sound!'

¹⁹³ BJT: *na addasā ti*; which would mean: *did you not see (it)?*

‘Evam-āvuso.’ ti

‘Yes, friend.’

Atha kho Pukkusa tassa purisassa etad-ahosi:

Then, Pukkusa, this occurred to that man:

‘Acchariyam vata bho abbhutam vata bho,

‘Surely it is wonderful, surely it is marvellous,

santena vata bho pabbajitā vihārena viharanti.

that those who have indeed gone forth live such a peaceful living.

Yatra hi nāma saññī samāno jāgaro Deve vassante Deve gaḷagaḷāyante

Because though conscious and awake when the Divinities rained down, when the Divinities threw it down,

vijjutāsu niccharantīsu asaniyā phalantiyā,

and the lightning flashed, and the thunder crashed forth,

neva dakkhiti na pana saddam sossati’ ti

he did not see (it) or hear a sound!’

Mayi ulāram pasadam pavedetvā,

And after gaining great confidence in me,

mam abhivādetvā, padakkhiṇam katvā, pakkāmī.” ti

worshipping and circumambulating me, he left.”

Evam vutte Pukkuso Mallaputto Bhagavantam etad-avoca:

After this was said, Pukkusa Mallaputta said this to the Gracious One:

“Esāham Bhante yo me Āḷāre Kālāme pasādo,

“That faith, reverend Sir, I have in Āḷāra Kālāma,

taṃ mahāvāte vā opuṇāmi, sīghasotāya vā nadiyā pavāhemi:

I clear away as with a great wind, I wash (it) away as with a fast-flowing river:

Abhikkantaṃ Bhante! Abhikkantaṃ Bhante!

Excellent, reverend Sir! Excellent, reverend Sir!

Seyyathā pi Bhante nikkujjitaṃ vā ukkujeyya,

Just as, reverend Sir, one might set upright what has been overturned,

paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,

or open up what has been closed, or show a path to one who is lost,

andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhinti,

or bear an oil lamp in the darkness so that one who has eyes can see forms,

evam-evam Bhagavatā anekapariyāyena Dhammo pakāsito.

just so has the Teaching been made clear by the Gracious One in more than one way.

Esāhaṃ Bhante Bhagavantam saraṇam gacchāmi,

I go to the Gracious One, reverend Sir, for refuge,

Dhammañ-ca Bhikkhusaṅghañ-ca.

and to the Teaching, and to the Community of monks.

Upāsakaṃ maṃ Bhagavā dhāretu

Please bear it in mind, Gracious One, that I am a lay disciple

ajjatagge paṇupetaṃ saraṇam gatan.”-ti

who has gone for refuge from today forward for as long as I am furnished with life.”

Atha kho Pukkuso Mallaputto aññataram purisam āmantesi:

Then Pukkusa Mallaputta addressed a certain man, (saying):

“Iṅha me tvaṃ bhaṇe siṅgīvaṇṇam yugamaṭṭham dhāraṇīyam āharā.” ti

“Come, my man, bring me a pair of polished gold-coloured (robes), ready to wear.”

“Evaṃ Bhante,” ti kho so puriso Pukkusassa Mallaputtassa paṭissutvā,

“Very well, reverend Sir,” said that man, and after replying to Pukkusa Mallaputta,

taṃ siṅgīvaṇṇam yugamaṭṭham dhāraṇīyam āhari.

he brought a pair of polished gold-coloured (robes), ready to wear.

Atha kho Pukkuso Mallaputto

Then Pukkusa Mallaputta

taṃ siṅgīvaṇṇam yugamaṭṭham dhāraṇīyam Bhagavato upanāmesi:

offered that pair of polished gold-coloured (robes), ready to wear, to the Gracious One, (saying):

“Idaṃ Bhante siṅgīvaṇṇam yugamaṭṭham dhāraṇīyam

* “Please accept, reverend Sir, this pair of polished gold-coloured (robes), ready to wear

taṃ me Bhagavā paṭiggaṇhātu anukampaṃ upādāyā.” ti

out of compassion for me, Gracious One.”

“Tena hi Pukkusa ekena maṃ acchādehi ekena Ānandan.”-ti

“Then, Pukkusa, clothe me with one, and Ānanda with the other.”¹⁹⁴

“Evaṃ Bhante,” ti kho Pukkuso Mallaputto Bhagavato paṭissutvā,

“Very well, reverend Sir,” said Pukkusa Mallaputta, and after replying to the Gracious One

ekena Bhagavantam acchādesi ekena āyasmantaṃ Ānandaṃ.

he clothed the Gracious One with one, and Ānanda with the other.

Atha kho Bhagavā Pukkusaṃ Mallaputtaṃ Dhammiyā kathāya sandassesī

* Then the Gracious One instructed Pukkusa Mallaputta

¹⁹⁴ This is curious as Ānanda had made it a condition of his serving as attendant to the Buddha that he would not receive robes from him. The Commentary, quite embarrassed, has a weak explanation of the event, saying that his service to the Buddha had now come to an end.

samādapesi samuttejesi sampahaṃsesi.

roused, enthused, and cheered (him) with a talk about the Teaching.

Atha kho Pukkuso Mallaputto,

Then Pukkusa Mallaputta,

Bhagavatā Dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito

having been instructed, roused, enthused, and cheered by the Gracious One with a talk about the Teaching,

uṭṭhāyāsanā Bhagavantam abhivādetvā padakkhiṇam katvā, pakkāmi.

after rising from his seat, worshipping and circumambulating the Gracious One, departed.

Atha kho āyasmā Ānando acirapakkante Pukkuse Mallaputte,

Then, venerable Ānanda, not long after Pukkusa Mallaputta had departed,

taṃ siṅgivaṇṇam yugamaṭṭham dhāraṇīyam Bhagavato kāyam upanāmesi,

offered that pair of polished gold-coloured (robes), ready to wear, to the Gracious One,

taṃ Bhagavato kāyam upanāmitam vītaccikam viya khāyati.

and when placed on the Gracious One's body they appeared to have lost their gleam.

Atha kho āyasmā Ānando Bhagavantam etad-avoca:

Then venerable Ānanda said this to the Gracious One:

“Acchariyam Bhante abbhutam Bhante

“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

yāva parisuddho Bhante Tathāgatassa chavivaṇṇo pariyodāto!

how pure and clean is the Realised One's skin-colour, reverend Sir!

Idam Bhante siṅgivaṇṇam yugamaṭṭham dhāraṇīyam

This pair of polished gold-coloured (robes), ready to wear, reverend Sir,

Bhagavato kāyam upanāmitam vītaccikam viya khāyatī!” ti

when placed on the Gracious One's body have lost their gleam!”

“Evam-etam Ānanda dvīsu kho Ānanda kālesu

“Just so, Ānanda, on two occasions, Ānanda,

ativiya Tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.

the Realised One's skin-colour becomes exceedingly pure and clean.

Katamesu dvīsu?

On which two occasions?

Yaṅ-ca Ānanda rattiṃ Tathāgato anuttaram Sammāsambodhiṃ abhisambujjhati,

That night, Ānanda, the Realised One perfectly awakens to the unsurpassed and Perfect Awakening,

yaṅ-ca Tathāgato rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati.

and that night the Realised One is Finally Emancipated in the Emancipation-element which has no basis for attachment remaining.

Imesu kho Ānanda dvīsu kālesu

On these two occasions

ativiya Tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.
the Realised One's skin-colour is exceedingly pure and clean.

Ajja kho pan' Ānanda rattiyā pacchime yāme,
Today, Ānanda, during the last watch of the night,

Kusinārāyaṃ Upavattane Mallānaṃ Sālavane,
near to Kusinārā, in the Mallas' Sal Wood at Upavattana,

antarena yamakasālānaṃ Tathāgatassa Parinibbānaṃ bhavissati.
between a pair of Sal trees will be the Realised One's Final Emancipation.

“Āyāṃ' Ānanda yena Kakutthā nadī tenupasaṅkamissāmā.” ti
“Come Ānanda let us approach River Kakutthā.”

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.
“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

“Siṅgivaṇṇaṃ yugaṃ maṭṭhaṃ Pukkuso abhihārayi,
“A pair of polished gold-coloured (robes) was offered by Pukkusa,

Tena acchādito Satthā hemavaṇṇo asobhathā” ti.
Once clothed with it the Teacher's golden (skin) colour shone forth.”¹⁹⁵

[32: CUNDASSA MAHĀNISAṂSO]¹⁹⁶ [CUNDA'S GREAT GAIN]

Atha kho Bhagavā mahatā Bhikkhusaṅghena saddhiṃ
Then the Gracious One with a great Community of monks

yena Kakutthā nadī tenupasaṅkami,
went to the river Kakutthā,

upasaṅkamitvā, Kakutthaṃ nadim ajjhogāhetvā,
and after going, and entering into the river Kakutthā,

nahātvā ca pivitvā ca paccuttaritvā yena ambavanaṃ tenupasaṅkami,
bathing, and drinking, and coming back out, he approached the mango wood,

upasaṅkamitvā, āyasmantaṃ Cundakaṃ āmantesi:
and after approaching, he addressed venerable Cundaka, (saying):

“Iṅgha me tvam Cundaka catugguṇaṃ saṅghāṭim paññāpehi,
“Come now, Cundaka, prepare the outer robe folded in four for me,

¹⁹⁵ Comm: *Siṅgivaṇṇan-ti gāthā Saṅgītikāle ṭhapitā; gold-coloured, this verse was placed (here) at the time of the (First) Council.*

¹⁹⁶ cf. Cundasuttaṃ (Ud. 8:5) Part Three.

kilantosmi Cundaka nipajjissāmī.” ti

I am weary, Cundaka, and will lie down.”¹⁹⁷

“Evaṃ Bhante,” ti kho āyasmā Cundako Bhagavato paṭissutvā,

“Very well, reverend Sir”, said venerable Cundaka, and after replying to the Gracious One,

catugguṇaṃ saṅghāṭiṃ paññāpesi.

he prepared the outer robe folded in four.

Atha kho Bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi,

Then the Gracious One, lay down on his right side in the lion’s posture,

pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikarivā.

after placing one foot on the top of the other, mindfully, with full awareness, having applied his mind to the thought of rising.

Āyasmā pana Cundako tattheva Bhagavato purato nisīdi.

And venerable Cundaka sat down right there in front of the Gracious One.

“Gantvāna Buddho nadikaṃ Kakutthaṃ,

“The Awakened One, having gone to the little river Kakutthā,

Acchodakaṃ sātodakaṃ vippasannaṃ,

Which had water that was transparent, pleasant, and clear,

Ogāhi Satthā sukilantarūpo,¹⁹⁸

The Teacher, very weary, entered (the river),

Tathāgato appaṭimodha loke.

the Realised One, who is unmatched here in the world.

N^ohātvā ca pītvā cudatāri Satthā

After washing and drinking, the Teacher came out,

Purakkhato bhikkhugaṇassa majjhe,

And in the middle of the Community of monks, at the front,

Satthā pavattā Bhagavādha Dhamme,

The Teacher, the Gracious One, having taught the Teaching here,

Upāgamī ambavanaṃ Mahesi.

The Great Sage went to the mango wood.

¹⁹⁷ The Commentary explains that Ānanda was still wringing out his bathing robe (*udakasāṭakamī*), so the Buddha asked Cundaka to help. We can see from this and other references that it was normal for the monks to spread their robes on the floor and to sit or lie down on them.

¹⁹⁸ Thai, ChS: *akilanta-*, which reverses the meaning.

Āmantayī Cundakaṃ nāma bhikkhū:

He addressed the monk called Cundaka, (saying):

“Catugguṇaṃ patthara me nipajjaṃ,”

“Spread out (the robe) folded in four for me to lie down on,”

So codito¹⁹⁹ Bhāvitattena Cundo,

Cunda, urged by the One with Developed Mind,

Catugguṇaṃ patthari khippam-eva.

Very quickly spread (the robe) folded in four.

Nipajji Satthā sukilantarūpo,²⁰⁰

The Teacher, very weary, lay down,

Cundo pi tattha pamukhe nisīdī.’ ti

With Cunda sat right there at the front.’²⁰¹

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

Then the Gracious One addressed venerable Ānanda, (saying):

“Siyā kho pan’ Ānanda,

“It may be, Ānanda,

Cundassa Kammāraputtassa koci vippaṭṭisāraṃ upadaheyya:

that someone might cause remorse for the smith Cunda, (saying):

‘Tassa te āvuso Cunda alābhā, tassa te dulladdhaṃ,

‘There is no gain for you, friend Cunda, it is a poor gain for you,

yassa te Tathāgato pacchimaṃ piṇḍapātaṃ bhuñjītvā parinibbuto.’ ti

in that the Realised One, after eating his last almsfood from you, attained Final Emancipation.’

Cundassa kho Ānanda Kammāraputtassa evaṃ vippaṭṭisāro paṭivinodetabbo:

If there is remorse for Cunda the Smith, Ānanda, drive it out in this way, (saying):

‘Tassa te āvuso Cunda lābhaṃ, tassa te suladdhaṃ,

‘There is a gain for you, friend Cunda, it is a good gain for you,

yassa te Tathāgato pacchimaṃ piṇḍapātaṃ bhuñjītvā parinibbuto.

in that the Realised One, after eating his last almsfood from you, attained Final Emancipation.

Sammukhā metaṃ āvuso Cunda Bhagavato sutāṃ,

I heard this face to face with the Gracious One, friend Cunda,

sammukhā paṭiggahitaṃ:

I learned it face to face:

¹⁹⁹ PTS: *modito*. It would mean: *rejoiced (by the One with Developed Mind)*.

²⁰⁰ Thai, ChS: *akilanta-*, which again reverses the meaning.

²⁰¹ Comm: *imā pi gāthā Saṅgītikāle yeva ṭhapitā; these verses were placed (here) at the time of the (First) Council.*

‘Dveme piṇḍapātā samasamaphalā samasamavipākā ativiya,

‘There are these two almsfoods which have the very same excellent fruit, have the very same excellent result,

aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca.

that is a greater fruit, a greater result than other almsfood.

Katame dve?

Which two?

Yañ-ca piṇḍapātaṃ bhuñjivā, Tathāgato

That almsfood which, after eating, the Realised One

anuttaraṃ Sammāsambodhiṃ abhisambujjhati;

awakens to the unsurpassed and Perfect Awakening;

yañ-ca piṇḍapātaṃ bhuñjivā, Tathāgato

and that almsfood which, after eating, the Realised One

anupādisesāya Nibbānadhātuyā Parinibbāyati.

attains Final Emancipation in the Emancipation-element which has no basis for attachment remaining.

Ime dve piṇḍapātā samasamaphalā samasamavipākā ativiya,

These are the two almsfoods which have the same fruit, have the same result,

aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca.

that is an exceedingly greater fruit, a greater result than other almsfood.

Āyusaṃvattanikaṃ āyasmatā Cundena Kammāraputtana kammaṃ upacitaṃ,

Friend Cunda the Smith has accumulated a (good) deed that is conducive to long life,

vaṇṇasaṃvattanikaṃ āyasmatā Cundena Kammāraputtana kammaṃ upacitaṃ,

friend Cunda the Smith has accumulated a (good) deed that is conducive to beauty,

sukhasaṃvattanikaṃ āyasmatā Cundena Kammāraputtana kammaṃ upacitaṃ,

friend Cunda the Smith has accumulated a (good) deed that is conducive to happiness,

yasasaṃvattanikaṃ āyasmatā Cundena Kammāraputtana kammaṃ upacitaṃ,

friend Cunda the Smith has accumulated a (good) deed that is conducive to fame,

saggasaṃvattanikaṃ āyasmatā Cundena Kammāraputtana kammaṃ upacitaṃ,

friend Cunda the Smith has accumulated a (good) deed that is conducive to heaven,

ādhipeyyasaṃvattanikaṃ āyasmatā Cundena

* friend Cunda the Smith has accumulated

Kammāraputtana kammaṃ upacitan.’-ti

a (good) deed that is conducive to sovereignty.’

Cundassa Ānanda Kammāraputtassa

(If) there is remorse for Cunda the Smith, Ānanda,

evaṃ vipphaṅgisaṃ paṭivinedetabbo!” ti

it should be driven out in this way!”

Atha kho Bhagavā, etaṃ-atthaṃ veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Dadato puññaṃ pavaḍḍhati,

“For the one who gives merit is increased,

Saññaṃato veraṃ na cīyati.

From restraint hatred is not accumulated.

Kusalo ca jahāti pāpakaṃ,

The skilful one gives up what is bad,

Rāgadosamohakkhayā sa nibbuto.” ti

Through the destruction of passion, hatred, and delusion, he is emancipated.”

CATUTTHABHĀṄAVĀRAM.

THE FOURTH CHAPTER FOR RECITAL (IS FINISHED).

[PAÑCAMABHĀṄAVĀRAM]
[THE FIFTH CHAPTER FOR RECITATION]

[33: TATHĀGATAPŪJĀ]
[WORSHIPPING THE REALISED ONE]

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

Then the Gracious One addressed venerable Ānanda, (saying):

“Āyāṃ’ Ānanda yena Hiraññavatiyā nadiyā pārimaṃ tīraṃ,

* “Come Ānanda, let us approach the further shore of the Golden river,

yena Kusinārā Upavattanaṃ Mallānaṃ Sālavanaṃ tenupasaṅkamissāmā.” ti

to Kusinārā, and to the Mallas’ Sal Wood at Upavattana.”

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.

“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

Atha kho Bhagavā mahatā bhikkhusaṅghena saddhiṃ

Then the Gracious One together with a great Community of monks

yena Hiraññavatiyā nadiyā pārimaṃ tīraṃ,

* went to the further shore of the Golden river,

yena Kusinārā Upavattanaṃ Mallānaṃ Sālavanaṃ tenupasaṅkami,

to Kusinārā, and the Mallas’ Sal Wood at Upavattana,

upasaṅkamitvā āyasmantaṃ Ānandaṃ āmantesi:

and after going he addressed venerable Ānanda, (saying):

“Iṅha me tvaṃ Ānanda antarena

* “Come, Ānanda, prepare

Yamakasālānaṃ uttarasīsakam mañcakaṃ paññāpehi,

a couch with the head facing north between the Twin Sal Trees for me,

kilantosmi Ānanda nipaḷḷissāmī.” ti

I am weary, Ānanda, and will lie down.”

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,

“Very well, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One,

antarena Yamakasālānaṃ uttarasīsakam mañcakaṃ paññāpesi.

he prepared a couch with the head facing north between the Twin Sal Trees.

Atha kho Bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi,

Then the Gracious One, lay down on his right side in the lion’s posture,

pāde pādaṃ accādhāya sato sampajāno.

after placing one foot on the top of the other, mindfully, with full awareness.

Tena kho pana samayena Yamakasālā sabbaphāliphullā honti akālapupphehi,

Now at that time the Twin Sal Trees were full of flowering blossoms, outside of flowering time,²⁰²

te Tathāgatassa sarīraṃ okiranti,

and they were sprinkling down on the Realised One's body,

ajjhokiranti abhippakiranti Tathāgatassa pūjāya.

showering down, pouring down on the Realised One in worship.

Dibbāni pi Mandāravapupphāni antalikkhā papatanti,

Also the Divine Coral Tree flowers were falling from the sky,

tāni Tathāgatassa sarīraṃ okiranti,

and they were sprinkling down on the Realised One's body,

ajjhokiranti abhippakiranti Tathāgatassa pūjāya.

showering down, pouring down on the Realised One in worship.

Dibbāni pi Candanacuṇṇāni antalikkhā sampatanti,

Also Divine sandalwood powder was falling from the sky,

tāni Tathāgatassa sarīraṃ okiranti,

and was sprinkling down on the Realised One's body,

ajjhokiranti abhippakiranti Tathāgatassa pūjāya.

showering down, pouring down on the Realised One in worship.

Dibbāni pi turīyāni antalikkhe vajjanti Tathāgatassa pūjāya.

Also Divine music played in the sky in worship of the Realised One.

Dibbāni pi saṅgītāni antalikkhe vattanti Tathāgatassa pūjāya.

Also Divine songs played in the sky in worship of the Realised One.

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

Then the Gracious One said this to venerable Ānanda:

“Sabbaphāliphullā kho Ānanda Yamakasālā akālapupphehi

“The Twin Sal Trees are full of flowering blossoms, outside of flowering time,

te Tathāgatassa sarīraṃ okiranti,

and they are sprinkling down on the Realised One's body,

ajjhokiranti abhippakiranti Tathāgatassa pūjāya.

showering down, pouring down on the Realised One in worship.

Dibbāni pi Mandāravapupphāni antalikkhā papatanti,

Also the Divine Coral Tree flowers are falling from the sky,

²⁰² According to Ven. S. Dhammika the Sal tree normally blossoms in March or April (see <http://sdhammika.blogspot.com/2008/05/sal-tree.html>), but here we must be in May and maybe the middle of May.

tāni Tathāgatassa sarīraṃ okiranti,
and they are sprinkling down on the Realised One's body,

ajjhokiranti abhippakiranti Tathāgatassa pūjāya.
showering down, pouring down on the Realised One in worship.

Dibbāni pi Candanacuṇṇāni antalikkhā papatanti,
Also Divine sandalwood powder is falling from the sky,

tāni Tathāgatassa sarīraṃ okiranti,
and is sprinkling down on the Realised One's body,

ajjhokiranti abhippakiranti Tathāgatassa pūjāya.
showering down, pouring down on the Realised One in worship.

Dibbāni pi turiyāni antalikkhe vajjanti Tathāgatassa pūjāya.
Also Divine music plays in the sky in worship of the Realised One.

Dibbāni pi saṅgītāni antalikkhe vattanti Tathāgatassa pūjāya.
Also Divine songs play in the sky in worship of the Realised One.

Na kho Ānanda ettāvatā va Tathāgato sakkato vā hoti,
But it is not in this way, Ānanda, that the Realised One is honoured,

garukato vā mānito vā pūjito vā apacito vā.
respected, revered, worshipped, or esteemed.

Yo kho Ānanda bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā,
But that monk, nun, layman, or laywoman, Ānanda,

Dhammānudhammapaṭipanno viharati sāmīcipaṭipanno anudhammacārī,
who lives practising the Teaching in accordance with the Teaching, correct in their practice, living in conformity with the Teaching,

so Tathāgataṃ sakkaroti garukaroti māneti pūjeti apaciyati paramāya pūjāya.
he honours, respects, reveres, worships, and esteems the Realised One with the highest worship.

Tasmātih' Ānanda 'Dhammānudhammapaṭipannā viharissāma,
Therefore, Ānanda, thinking: 'Let us live practising the Teaching in accordance with the Teaching,

sāmīcipaṭipannā anudhammacārino' ti, evañ-hi vo Ānanda sikkhitabban.'-ti
correct in our practice, living in conformity with the Teaching,' this is how you are to train, Ānanda."

[34: DEVATĀNUGAMANAM]
[THE VISIT OF THE DIVINITIES]

Tena kho pana samayena āyasmā Upavāṇo Bhagavato purato ʃhito hoti
Now at that time venerable Upavāṇa was standing in front of the Gracious One,

Bhagavantam vījamāno.
fanning the Gracious One.

Atha kho Bhagavā āyasmantaṃ Upavāṇaṃ apasādeti:²⁰³
Then the Gracious One dismissed venerable Upavāṇa, (saying):

“Apehi bhikkhu mā me purato aṭṭhāsī.” ti
“Depart, monk, do not stand in front of me.”

Atha kho āyasmato Ānandassa etad-ahosi:
Then venerable Ānanda thought:

“Ayaṃ kho āyasmā Upavāṇo dīgharattaṃ Bhagavato upaṭṭhāko
“This venerable Upavāṇa has been the Gracious One’s attendant for a long time,²⁰⁴

santikāvacaro samīpacārī.
living near to him, within proximity.

Atha ca pana Bhagavā pacchime kāle āyasmantaṃ Upavāṇaṃ apasādeti,
Then at the last moment the Gracious One dismisses venerable Upavāṇa, (saying):

‘Apehi bhikkhu mā me purato aṭṭhāsī.’ ti
‘Depart, monk, do not stand in front of me.’

Ko nu kho hetu ko paccayo yaṃ Bhagavā āyasmantaṃ Upavāṇaṃ apasādeti:
What was the reason, what was the cause, for the Gracious One dismissing venerable Upavāṇa,
(saying):

‘Apehi bhikkhu mā me purato aṭṭhāsī?’ ti
‘Depart, monk, do not stand in front of me.’?

Atha kho āyasmā Ānando Bhagavantaṃ etad-avoca:
Then venerable Ānanda said this to the Gracious One:

“Ayaṃ Bhante āyasmā Upavāṇo dīgharattaṃ Bhagavato upaṭṭhāko
“This venerable Upavāṇa has been the Gracious One’s attendant for a long time,

santikāvacaro samīpacārī.
living near to him, within proximity.

²⁰³ ChS: *apasāresi*, and similarly below.

²⁰⁴ Ven. Upavāṇa was one of the monks attending on the Buddha in the first twenty years after the Awakening, before Ānanda was appointed full-time to that position, so he had been attending on the Buddha for a very long time indeed.

Atha ca pana Bhagavā pacchime kāle āyasmantaṃ Upavāṇaṃ apasādeti,

Then at the last moment the Gracious One dismisses venerable Upavāṇa, (saying):

‘Apehi bhikkhu mā me purato aṭṭhāsī.’ ti

‘Depart, monk, do not stand in front of me.’

Ko nu kho Bhante hetu ko paccayo yaṃ Bhagavā āyasmantaṃ Upavāṇaṃ apasādeti:

What is the reason, reverend Sir, what is the cause, for the Gracious One dismissing venerable Upavāṇa, (saying):

‘Apehi bhikkhu mā me purato aṭṭhāsī’ ti?’

‘Depart, monk, do not stand in front of me?’”

“Yebhuyyena Ānanda dasasu lokadhātūsu

“Almost all of the Divinities,²⁰⁵ Ānanda, from the ten world-elements²⁰⁶

Devatā sannipatitā Tathāgataṃ dassanāya

have assembled to see the Realised One,

yāvataṃ Ānanda Kusinārā Upavattanaṃ Mallānaṃ Sālavanaṃ samantato

everywhere around Kusinārā and the Mallas’ Sal Wood at Upavattana for as far as

dvādasa yojanāni natthi so padeso vālaggakoṭinittudanamatto pi

twelve leagues there is no place, even so much as a tip of a pricking hair,

mahasakkhāhi Devatāhi apphuṭo,

unpervaded by powerful Divinities,

Devatā Ānanda ujjhāyanti: ‘Dūrā vatamhā āgatā Tathāgataṃ dassanāya,

and the Divinities, Ānanda, are complaining, (saying): ‘We have come from afar to see the Realised One,

kadāci karahaci Tathāgatā loke uppajjanti Arahanto Sammāsambuddhā,

only occasionally, infrequently, do Realised Ones, Worthy Ones, Perfect Sambuddhas arise in the world,

ajjeva rattiyā pacchime yāme Tathāgataṃ Parinibbānaṃ bhavissati,

and today during the last watch of the night will be the Realised One’s Final Emancipation,

ayañ-ca mahesakkho bhikkhu Bhagavato purato ṭhito ovārento,

and this powerful monk is stood in front concealing the Realised One,²⁰⁷

na mayaṃ labhāma pacchime kāle Tathāgataṃ dassanāyā’.” ti

and we are not able to see the Realised One at the last moment.””

²⁰⁵ The Commentary explains that *almost* is said because beings without perception (*asaññasattā*), and those in the formless worlds (*arūpadevatā*) didn’t come.

²⁰⁶ BJT adds *sahassīsu*, which would mean: *from the ten thousand world-elements*.

²⁰⁷ Comm: *Thero kira pakatiyāpi mahāsarīro hatthipotakasadiṣo, so paṃsukūlacīvaraṃ pārupitvā atimahā viya ahoṣi; the Elder was naturally big in body, like a young elephant, and after donning his rag-robe he was like someone exceedingly big.*

“Katham̐bhūtā pana Bhante Bhagavā Devatā manasikarotī?” ti

“But what beings and Divinities is the Gracious One thinking of?”

“Sant’ Ānanda Devatā ākāse Paṭhavīsaññiniyo kese pakiriya kandanti

“There are, Ānanda, Divinities in the sky, perceiving the Earth, who, having dishevelled hair, are weeping,

bāhā paggayha kandanti chinnapātaṃ papatanti āvaṭṭanti vivaṭṭanti:

throwing up their arms, falling down (as though) cut down, rolling backwards and forwards as though with their feet cut off, they are crying:

‘Atikhippaṃ Bhagavā parinibbāyissati,

‘Too quickly the Gracious One will attain Final Emancipation,

atikhippaṃ Sugato parinibbāyissati,

too quickly the Fortunate One will attain Final Emancipation,

atikhippaṃ Cakkhumā loke antaradhāyissatī!’ ti

too quickly the Visionary in the world will disappear!’

Sant’ Ānanda Devatā Paṭhaviyaṃ Paṭhavīsaññiniyo kese pakiriya kandanti

There are, Ānanda, Divinities on the Earth, perceiving the Earth, who, having dishevelled hair, are weeping,

bāhā paggayha kandanti chinnapātaṃ papatanti āvaṭṭanti vivaṭṭanti,

throwing up their arms, falling down (as though) cut down, rolling backwards and forwards as though with their feet cut off, they are crying:

‘Atikhippaṃ Bhagavā parinibbāyissati,

‘Too quickly the Gracious One will attain Final Emancipation,

atikhippaṃ Sugato parinibbāyissati,

too quickly the Fortunate One will attain Final Emancipation,

atikhippaṃ Cakkhumā loke antaradhāyissatī!’” ti

too quickly the Visionary in the world will disappear!’”

Yā pana tā Devatā vītarāgā tā satā sampajānā adhvāsenti:

But those Divinities who have cut off passion, mindfully, with full awareness, they endure, (thinking):

‘Aniccā saṅkhārā taṃ kutettha labbhā?’” ti

‘Impermanent are (all) processes, how can it be otherwise?’”

[35: CATTĀRI SAṂVEJANĪYĀNI ṬHĀNĀNI]
[THE FOUR PLACES THAT PRODUCE ENTHUSIASM]

“Pubbe Bhante disāsu Vassaṃ vutthā bhikkhū āgacchanti Tathāgataṃ dassaṇāya,
“Formerly, reverend Sir, the monks, having dwelt for the Rains Retreat used to come to see the
Realised One,

te mayāṃ labhāma manobhāvanīye bhikkhū dassaṇāya labhāma payirupāsanāya.
and we would receive those meditating monks for assembling and seeing (the Realised One).²⁰⁸

Bhagavato pana mayāṃ Bhante accayena
But after the Gracious One has passed way, reverend Sir,

na labhissāma manobhāvanīye bhikkhū dassaṇāya na labhissāma payirupāsanāyā.” ti
we will not receive those meditating monks for assembling and seeing (the Realised One).”

“Cattārimāni Ānanda saddhassa kulaputtassa dassaṇīyāni saṃvejanīyāni ṭhānāni.”²⁰⁹
“There are these four places that can be seen, that produce enthusiasm, Ānanda, for a faithful man of
good family.

Katamāni cattāri?
Which four?

‘Idha Tathāgato jāto’ ti Ānanda,
(Thinking): ‘Here the Realised One was born’,²¹⁰ Ānanda,

saddhassa kulaputtassa dassaṇīyaṃ saṃvejanīyaṃ ṭhānaṃ.
(that) is a place to be seen that produces enthusiasm for a faithful man of good family.

‘Idha Tathāgato anuttaraṃ Sammāsambodhiṃ abhisambuddho’ ti Ānanda,
(Thinking): ‘Here the Realised One awoke to the unsurpassed and Perfect Awakening’,²¹¹ Ānanda,

saddhassa kulaputtassa dassaṇīyaṃ saṃvejanīyaṃ ṭhānaṃ.
(that) is a place to be seen that produces enthusiasm for a faithful man of good family.

‘Idha Tathāgatena anuttaraṃ Dhammacakkaṃ pavattitaṃ’-ti Ānanda,
(Thinking): ‘Here the Realised One set rolling the Wheel of the Teaching’,²¹² Ānanda,

saddhassa kulaputtassa dassaṇīyaṃ saṃvejanīyaṃ ṭhānaṃ.
(that) is a place to be seen that produces enthusiasm for a faithful man of good family.

²⁰⁸ The Commentary mentions that it was customary for monks to come and see the Buddha before the Rains Retreat began to get a meditation subject (*kammaṭṭhāna*), and again after the Retreat had ended to announce their attainments.

²⁰⁹ cf. Saṃvejanīyasuttaṃ (AN Bk. 4.118).

²¹⁰ At Lumbinī, just north-east of Kapilavatthu, now just inside Nepal.

²¹¹ At Uruvelā in Magadhā, south of Rājagaha, on the banks of the River Nerañjanā.

²¹² At Isipatana, just north of Bārāṇasī (modern Varanasi).

‘Idha Tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ ti Ānanda,

(Thinking): ‘Here the Realised One was completely Emancipated in the Emancipation-element which has no basis for attachment remaining’,²¹³ Ānanda,

saddhassa kulaputtassa dāssanīyaṃ saṃvejanīyaṃ ṭhānaṃ.

(that) is a place to be seen that produces enthusiasm for a faithful man of good family.



Imāni kho Ānanda cattāri

* These are the four places, Ānanda,

saddhassa kulaputtassa dāssanīyāni saṃvejanīyāni ṭhānāni.

that are to be seen that produce enthusiasm for a faithful man of good family.

Āgamissanti kho Ānanda saddhā bhikkhū bhikkhuniyo upāsakā upāsikāyo

Faithful monks, nuns, laymen, and laywomen will come, (thinking):

‘Idha Tathāgato jāto’ ti pi,

‘Here the Realised One was born’,

‘Idha Tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho’ ti pi,

‘Here the Realised One awoke to the unsurpassed and Perfect Awakening’,

‘Idha Tathāgatena anuttaraṃ Dhammacakkaṃ pavattitaṅ’-ti pi,

‘Here the Realised One set rolling the Wheel of the Teaching’,

²¹³ At Kusinārā, somewhat south of the Buddha’s home town of Kapilavatthu.

‘Idha Tathāgato anupādisesāya Nibbānadhātuyā parinibbuto’ ti pi,

‘Here the Realised One was Finally Emancipated in the Emancipation-element which has no basis for attachment remaining’,

ye hi keci Ānanda Cetiyaacārikam āhiṇḍantā pasannacittā kālam karissanti

and whoever, Ānanda, will die while on pilgrimage to the Shrines with a confident mind

sabbe te kāyassa bheda param-maraṇā sugatim saggam lokam upapajjissanti.” ti

they will all, at the break-up of the body, after death, re-arise in a fortunate destiny, in a heavenly world.”²¹⁴

* * *

“Katham mayam Bhante mātugāme paṭipajjāmā?” ti

“How, reverend Sir, are we to act in regard to women?”

“Adassanam Ānandā.” ti

“(As though they were) not seen, Ānanda.”

“Dassane Bhagavā sati katham paṭipajjitabban?”-ti

“(But) when seeing them, reverend Sir, how are we to act?”

“Anālāpo Ānandā.” ti

“Without conversing, Ānanda.”

“Ālapante pana Bhante katham paṭipajjitabban?”-ti

“(But) when conversing, reverend Sir, how are we to act?”

“Sati Ānanda upaṭṭhapetabbā.” ti

“You should attend to mindfulness, Ānanda.”²¹⁵

* * *

“Katham mayam Bhante Tathāgatassa sarīre paṭipajjāmā?” ti

“How should we act, reverend Sir, in regard to the Realised One’s body?”

“Abyāvaṭā tumhe Ānanda hotha Tathāgatassa sarīrapūjāya.

“Do not worry, Ānanda, about how you are to worshipfully (dispose of) the Realised One’s body.

Iṅha tumhe Ānanda sadatthe²¹⁶ ghaṭatha sadatthe anuyuñjatha,

* Come, Ānanda, live striving for the highest good, being devoted to the highest good,

sadatthe appamattā ātāpino pahitattā viharatha.

being heedful of the highest good, ardent, and resolute.

²¹⁴ This is still a popular pilgrimage that every Buddhist tries to make at least once during his lifetime.

²¹⁵ cf. the Buddha’s teaching the monks mindfulness just before they were going to see Ambapālī above.

²¹⁶ ChS: *sāratthe*, throughout, which would mean (*live striving for*) *the essential good*.

Sant' Ānanda Khattiyapaṇḍitā pi brāhmaṇapaṇḍitā pi gahapatipaṇḍitā pi

There are, Ānanda, wise Nobles, wise brahmins, wise householders

Tathāgate abhippasannā.

who have faith in the Realised One.

Te Tathāgatassa sarīrapūjaṃ karissantī.” ti

They will worshipfully (dispose of) the Realised One's body.”²¹⁷

* * *

“Kathaṃ pana Bhante Tathāgatassa sarīre paṭipajjitabban.”-ti

“How should we act, reverend Sir, in regard to the Realised One's body?”

“Yathā kho Ānanda Rañño Cakkavattissa sarīre paṭipajjanti,

“As you act in regard to the Universal Monarch's body,

evaṃ Tathāgatassa sarīre paṭipajjitabban.”-ti

so you should act in regard to the Realised One's body.”

“Kathaṃ pana Bhante Rañño Cakkavattissa sarīre paṭipajjantī?” ti

“But how do they act, reverend Sir, in regard to the Universal Monarch's body?”

“Rañño Ānanda Cakkavattissa sarīraṃ ahatena vatthena veḥenti,

“They wrap the Universal Monarch's body, Ānanda, with clean cloth,

ahatena vatthena veḥetvā vihatena kappāsena veḥenti,

and after wrapping with clean cloth, they wrap with carded cotton,

vihatena kappāsena veḥetvā ahatena vatthena veḥenti,

and after wrapping with carded cotton, they wrap with clean cloth,

etenupāyena pañcahi yugasatehi Rañño Cakkavattissa sarīraṃ veḥetvā

by this means after wrapping the Universal Monarch's body with five-hundred pairs (of cloth and cotton),

āyasāya teladoṇiyā pakkhipitvā, aññissā āyasāya doṇiyā paṭikujjetvā,

enclosing it in an oil tub made of iron,²¹⁸ and enclosing it in another iron tub,

sabbagandhānaṃ citakaṃ karitvā, Rañño Cakkavattissa sarīraṃ jhāpentī,

and putting it on a scented funeral pyre, they burn the Universal Monarch's body,

cātummahāpathe Rañño Cakkavattissa thūpaṃ karontī.

and they build a Shrine for the Universal Monarch at the crossroads.

²¹⁷ This seems to record a different tradition to the one just below, which is presumably inserted here to give authority for the cremation procedure that follows later.

²¹⁸ The Commentary defines iron as gold here: *āyasāya ti sovaṇṇāya, sovaṇṇañ-hi idha ayasan-ti adhippetam; made of iron means made of gold, because here gold is meant when iron (is said)*. It may be, as Rhys-Davids believes (p. 155 n.4), that iron was not thought of as being a sufficiently valuable metal by the time the Commentaries were being written. I can find nowhere else where *āyasa* is defined as gold, and so let the translation as *iron* stand.

Evaṃ kho Ānanda Rañño Cakkavattissa sarīre paṭipajjanti,

So they act in regard to a Universal Monarch's body,

yathā kho Ānanda Rañño Cakkavattissa sarīre paṭipajjanti

and as they act in regard to a Universal Monarch's body

evaṃ Tathāgatassa sarīre paṭipajjitabbam,

so should they act in regard to a Realised One's body,

cātummahāpathe Tathāgatassa thūpo kātabbo

and a Shrine should be made for the Realised One at the crossroads.

Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā āropessanti vā

Whoever there prepares flowers, incense, or powder,

abhivādessanti vā cittaṃ vā pasādessanti,

or worships or establishes confidence in his mind,

tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāyā.

that will be for their benefit and happiness for a long time.

* * *

Cattārome Ānanda Thūpārahā.²¹⁹

These four (persons), Ānanda, are worthy of a Shrine.

Katame cattāro?

Which four?

Tathāgato Arahaṃ Sammāsambuddho Thūpāraho,

A Realised One, a Worthy One, a Perfect Sambuddha is worthy of a Shrine,

Paccekasambuddho Thūpāraho,

an Individual Sambuddha is worthy of a Shrine,

Tathāgatassa sāvako Thūpāraho,

a Realised One's disciple is worthy of a Shrine,²²⁰

Rājā Cakkavattī Thūpāraho.

a Universal Monarch is worthy of a Shrine.

Kiñc' Ānanda atthavasam paṭicca Tathāgato Arahaṃ Sammāsambuddho Thūpāraho?

And for what reason or cause is a Realised One, a Worthy One, a Perfect Sambuddha worthy of a Shrine?

'Ayaṃ tassa Bhagavato Arahato Sammāsambuddhassa Thūpo,' ti

(Thinking): 'This is the Shrine of a Realised One, a Worthy One, a Perfect Sambuddha',

²¹⁹ cf. Thūpārahasuttaṃ (AN Bk. 4.247).

²²⁰ From the Commentary on the next line where a *puthujjana* monk is mentioned it is clear that a disciple here means one who is a Noble Disciple (*Ariyasāvaka*).

Ānanda bahū janā cittaṃ pasādentī, te tattha cittaṃ pasādetvā,
Ānanda, many people purify their mind, and after purifying their mind,

kāyassa bhedaṃ param-maraṇā sugatīṃ saggaṃ lokaṃ upapajjanti.
at the break-up of the body, after death, they arise in a fortunate destiny, in a Heavenly world.

Idaṃ kho Ānanda atthavaśaṃ paṭicca
This is the reason or cause, Ānanda,

Tathāgato Arahaṃ Sammāsambuddho Thūpāraho.
why a Realised One, a Worthy One, a Perfect Sambuddha is worthy of a Shrine.

Kiñc' Ānanda atthavaśaṃ paṭicca Paccekasambuddho Thūpāraho?
And for what reason or cause is an Individual Sambuddha worthy of a Shrine?

'Ayaṃ tassa Bhagavato Paccekasambuddhassa Thūpo,' ti
(Thinking): 'This is the Shrine of a Gracious One, an Individual Sambuddha',

Ānanda bahū janā cittaṃ pasādentī, te tattha cittaṃ pasādetvā,
Ānanda, many people purify their mind, and after purifying their mind,

kāyassa bhedaṃ param-maraṇā sugatīṃ saggaṃ lokaṃ upapajjanti.
at the break-up of the body, after death, they arise in a fortunate destiny, in a Heavenly world.

Idaṃ kho Ānanda atthavaśaṃ paṭicca Paccekasambuddho Thūpāraho.
This is the reason or cause, Ānanda, why an Individual Sambuddha is worthy of a Shrine.

Kiñc' Ānanda atthavaśaṃ paṭicca Tathāgatassa sāvako Thūpāraho?
And for what reason or cause is a Realised One's disciple worthy of a Shrine?

'Ayaṃ tassa Bhagavato Arahato Sammāsambuddhassa sāvakassa thūpo,' ti
(Thinking): 'This is the Shrine of a disciple of a Gracious One, a Worthy One, a Perfect Sambuddha',

Ānanda bahū janā cittaṃ pasādentī, te tattha cittaṃ pasādetvā,
Ānanda, many people purify their mind, and after purifying their mind,

kāyassa bhedaṃ param-maraṇā sugatīṃ saggaṃ lokaṃ upapajjanti.
at the break-up of the body, after death, they arise in a fortunate destiny, in a Heavenly world.

Idaṃ kho Ānanda atthavaśaṃ paṭicca Tathāgatassa sāvako Thūpāraho.
This is the reason or cause, Ānanda, why a Realised One's disciple is worthy of a Shrine.

Kiñc' Ānanda atthavaśaṃ paṭicca Rājā Cakkavattī Thūpāraho?
And for what reason or cause is a Universal Monarch worthy of a Shrine?

'Ayaṃ tassa Dhammikassa Dhammarañño Thūpo,' ti
(Thinking): 'This is the Shrine of Righteous Monarch, a Righteous King',

Ānanda bahū janā cittaṃ pasādentī, te tattha cittaṃ pasādetvā,
Ānanda, many people purify their mind, and after purifying their mind,

kāyassa bhedaṃ param-maraṇā sugatim saggaṃ lokaṃ upapajjanti.

at the break-up of the body, after death, they arise in a fortunate destiny, in a Heavenly world.

Idaṃ kho Ānanda atthavaśaṃ paṭicca Rājā Cakkavattī Thūpāraho.

This is the reason or cause, Ānanda, why a Universal Monarch is worthy of a Shrine.

Ime kho Ānanda cattāro Thūpārahā.” ti

These, Ānanda, are the four (persons) worthy of a Shrine.”

**[36: ĀNANDASSA ACCHARIYADHAMMĀ]
[ĀNANDA’S MARVELLOUS QUALITIES]**

Atha kho āyasmā Ānando vihāraṃ pavisitvā,

Then venerable Ānanda, after entering the living place,²²¹

kapisīsaṃ ālambitvā rodamāno aṭṭhāsi:

and leaning against the door-lintel, stood there crying:

“Ahañ-ca vatamhi sekho sakaraṇīyo Satthu ca me Parinibbānaṃ bhavissati,

“The Teacher will attain Final Emancipation while I am still a Trainee with much to do,²²²

yo mama anukampako!” ti

he who has compassion for me!”

Atha kho Bhagavā bhikkhū āmantesi:

Then the Gracious One addressed the monks, (saying):

“Kahaṃ nu kho bhikkhave Ānando?” ti

“Where, monks, is Ānanda?”

“Eso Bhante āyasmā Ānando vihāraṃ pavisitvā,

“This venerable Ānanda, reverend Sir, after entering the living place,

kapisīsaṃ ālambitvā rodamāno ṭhito:

and leaning against the door-lintel, stands there crying:

‘Ahañ-ca vatamhi sekho sakaraṇīyo Satthu ca me Parinibbānaṃ bhavissati,

‘The Teacher will attain Final Emancipation while I am still a Trainee with much to do,

yo mama anukampako!” ti

he who has compassion for me!”

Atha kho Bhagavā aññataraṃ bhikkhuṃ āmantesi:

Then the Gracious One addressed a certain monk, (saying):

²²¹ The Commentary defines living place (*vihāraṃ*) here as a circular pavilion (*maṇḍalamālo*).

²²² A Trainee (*Sekha*) is one who is at least a Stream-Enterer (*Sotāpanna*), but has not become a Worthy One (*Arahanta*).

“Ehi tvaṃ bhikkhu mama vacanena Ānandaṃ āmantehi:

“Go, monk, and in my name address Ānanda, (saying):

‘Sathhā taṃ āvuso Ānanda āmantetī.’” ti

“The Teacher, friend Ānanda, is calling you.””

“Evam Bhante,” ti kho so bhikkhu Bhagavato paṭissutvā,

“Very well, reverend Sir, and after replying to the Gracious One,

yenāyasmā Ānando tenupasaṅkami,

he approached venerable Ānanda,

upasaṅkamitvā āyasmantaṃ Ānandaṃ etad-avoca:

and after approaching he said this to venerable Ānanda:

“Sathhā taṃ āvuso Ānanda āmantetī.” ti

“The Teacher, friend Ānanda, is calling you.””

“Evam-āvuso” ti kho āyasmā Ānando tassa bhikkhuno paṭissutvā,

“Very well, friend,” said venerable Ānanda, and after replying to that monk,

yena Bhagavā tenupasaṅkami,

he approached the Gracious One,

upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.

and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antaṃ nisinnaṃ kho āyasmantaṃ Ānandaṃ Bhagavā etad-avoca:

While sitting on one side the Gracious One said this to venerable Ānanda:

“Alaṃ Ānanda mā soci mā paridevi,

“Enough, Ānanda, don’t grieve, don’t lament,

na nu etaṃ Ānanda mayā paṭikacceva akkhātaṃ:

were you not warned by me when I declared:

‘Sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’?

‘There is alteration in, separation from, and changeability in all that is dear and appealing.’

Taṃ kutettha labbhā Ānanda yaṃ taṃ,

How can it be otherwise, Ānanda, for that which is obtained,

jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ?

born, become, conditioned, subject to dissolution?

‘Taṃ vata Tathāgatassā pi sarīraṃ mā palujjī’ ti netaṃ thānaṃ vijjati.

It is not possible (to say) this: ‘The Realised One’s body should not dissolve’.

Dīgharattaṃ kho te Ānanda Tathāgato paccupaṭṭhito

For a long time, Ānanda, you dwelt near to the Realised One

mettena kāyakammena hitena sukkena advayena appamāṇena,
with beneficial, pleasant, trustworthy,²²³ and limitlessly friendly bodily actions,

mettena vacīkammena hitena sukkena advayena appamāṇena,
with beneficial, pleasant, trustworthy, and limitlessly friendly speech actions,

mettena manokammena hitena sukkena advayena appamāṇena,
with beneficial, pleasant, trustworthy, and limitlessly friendly mental actions,

katapuññosi tvaṃ Ānanda padhānam-anuyuñja khippaṃ hohisi anāsavo!” ti
you have done meritorious deeds, Ānanda, you should devote yourself to quickly striving to be one who is pollutant-free!”

* * *

Atha kho Bhagavā bhikkhū āmantesi:
Then the Gracious One addressed the monks, (saying):

“Ye pi te bhikkhave ahesuṃ atītam-addhānaṃ Arahanto Sammāsambuddhā
“Whoever were Worthy Ones, Perfect Sambuddhas in the past, monks,

tesam-pi Bhagavantānaṃ etaparamā yeva upaṭṭhākā ahesuṃ
for those Gracious Ones also there were such superior attendants,

seyyathā pi mayhaṃ Ānando;
just as Ānanda is for me;

ye pi te bhikkhave bhavissanti anāgatam-addhānaṃ Arahanto Sammāsambuddhā
whoever will be Worthy Ones, Perfect Sambuddhas in the future, monks,

tesam-pi Bhagavantānaṃ etaparamā yeva upaṭṭhākā bhavissanti
for those Gracious Ones also there will be such superior attendants,

seyyathā pi mayhaṃ Ānando.
just as Ānanda is for me.

Paṇḍito bhikkhave Ānando, medhāvī bhikkhave Ānando jānāti:
Ānanda is wise, monks, Ānanda is intelligent, monks, he knows:

‘Ayaṃ kālo Tathāgataṃ dassaṇāya upasaṅkamituṃ bhikkhūnaṃ,
‘This is the time for monks to approach and see the Realised One,

ayaṃ kālo bhikkhunīnaṃ, ayaṃ kālo upāsakānaṃ, ayaṃ kālo upāsikānaṃ,
this is the time for monks, this is the time for nuns, this is the time for laymen, this is the time for laywomen,

ayaṃ kālo rañño, rājamahāmatānaṃ, titthiyānaṃ, titthiyasāvakanānaṃ.’-ti
this is the time for kings, for kings’ ministers, for outside teachers, for the disciples of outside teachers.’

* * *

²²³ One of the meanings of *dvaya* is *duplicitous*; therefore *a-dvaya* means *trustworthy*.

Cattārome bhikkhave acchariyā abbhutā dhammā Ānande.²²⁴

There are four wonderful and marvellous things, monks, about Ānanda.

Katame cattāro?

Which four?

1) **Sace bhikkhave bhikkhuparisā Ānandaṃ dassanāya upasaṅkamati**

If, monks, a group of monks approach to see Ānanda

dassanena sā attamanā hoti,

their minds are uplifted through seeing (him),

tatra ce Ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti,

and if Ānanda speaks words of welcome,²²⁵ their minds are uplifted with the speech,

atittā va bhikkhave bhikkhuparisā hoti atha Ānando tuṅhī hoti.

but that group of monks are dissatisfied if at that time Ānanda remains silent.

2) **Sace bhikkhave bhikkhunīparisā Ānandaṃ dassanāya upasaṅkamati**

If, monks, a group of nuns approach to see Ānanda

dassanena sā attamanā hoti,

their minds are uplifted through seeing (him),

tatra ce Ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti,

and if Ānanda speaks words of welcome, their minds are uplifted with the speech,

atittā va bhikkhave bhikkhunīparisā hoti atha Ānando tuṅhī hoti.

but that group of nuns are dissatisfied if at that time Ānanda remains silent.

3) **Sace bhikkhave upāsakaparisā Ānandaṃ dassanāya upasaṅkamati**

If, monks, a group of laymen approach to see Ānanda

dassanena sā attamanā hoti,

their minds are uplifted through seeing (him),

tatra ce Ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti,

and if Ānanda speaks words of welcome, their minds are uplifted with the speech,

atittā va bhikkhave upāsakaparisā hoti atha Ānando tuṅhī hoti.

but that group of laymen are dissatisfied if at that time Ānanda remains silent.

4) **Sace bhikkhave upāsikāparisā Ānandaṃ dassanāya upasaṅkamati**

If, monks, a group of laywomen approach to see Ānanda

dassanena sā attamanā hoti,

their minds are uplifted through seeing (him),

²²⁴ cf. Ānanda-acchariyasuttaṃ (Aṅg. 4.129).

²²⁵ The Commentary defines *dhamma* here as *paṭisanthārādhammaṃ*, and gives examples of the way he greets the various people he meets with appropriate speech.

tatra ce Ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti,
and if Ānanda speaks words of welcome, their minds are uplifted with the speech,

atittā va bhikkhave upāsikāparisā hoti atha Ānando tuṅhī hoti.
but that group of laywomen are dissatisfied if at that time Ānanda remains silent.

Ime kho bhikkhave cattāro acchariyā abbhutadhammā Ānande.
These are the four wonderful and marvellous things about Ānanda.

Cattārome bhikkhave acchariyā abbhutā dhammā Raññe Cakkavattimhi.²²⁶
There are four wonderful and marvellous things, monks, about the Universal Monarch.

Katame cattāro?
Which four?

1) **Sace bhikkhave Khattiyāparisā Rājānaṃ Cakkavattim dassanāya upasaṅkamati**
If, monks, a group of nobles approach to see the Universal Monarch

dassanena sā attamanā hoti,
their minds are uplifted through seeing (him),

tatra ce Rājā Cakkavattī bhāsati, bhāsitena pi sā attamanā hoti,
and if the Universal Monarch speaks, their minds are uplifted with the speech,

atittā va bhikkhave Khattiyāparisā hoti atha Rājā Cakkavattī tuṅhī hoti.
but that group of nobles are dissatisfied if then the Universal Monarch remains silent.

2) **Sace bhikkhave brāhmaṇāparisā Rājānaṃ Cakkavattim dassanāya upasaṅkamati**
If, monks, a group of brahmins approach to see the Universal Monarch

dassanena sā attamanā hoti,
their minds are uplifted through seeing (him),

tatra ce Rājā Cakkavattī bhāsati, bhāsitena pi sā attamanā hoti,
and if the Universal Monarch speaks, their minds are uplifted with the speech,

atittā va bhikkhave brāhmaṇāparisā hoti atha Rājā Cakkavattī tuṅhī hoti.
but that group of brahmins are dissatisfied if then the Universal Monarch remains silent.

3) **Sace bhikkhave gahapatīparisā Rājānaṃ Cakkavattim dassanāya upasaṅkamati**
If, monks, a group of householders approach to see the Universal Monarch

dassanena sā attamanā hoti,
their minds are uplifted through seeing (him),

tatra ce Rājā Cakkavattī bhāsati, bhāsitena pi sā attamanā hoti,
and if the Universal Monarch speaks, their minds are uplifted with the speech,

²²⁶ cf. Cakkavatti-acchariyasuttaṃ (Aṅg. 4.130).

atittā va bhikkhave gahapatiparisā hoti atha Rājā Cakkavattī tuṅhī hoti.

but that group of householders are dissatisfied if then the Universal Monarch remains silent.

4) Sace bhikkhave samaṇāparisā Rājānaṃ Cakkavattim dassanāya upasaṅkamati

If, monks, a group of ascetics approach to see the Universal Monarch

dassanena sā attamanā hoti,

their minds are uplifted through seeing (him),

tatra ce Rājā Cakkavattī bhāsati, bhāsitena pi sā attamanā hoti,

and if the Universal Monarch speaks, their minds are uplifted with the speech,

atittā va bhikkhave samaṇāparisā hoti atha Rājā Cakkavattī tuṅhī hoti.

but that group of ascetics are dissatisfied if then the Universal Monarch remains silent.

Evam-eva kho bhikkhave cattāro acchariyā abbhutā dhammā Ānande.

In the same way there are four wonderful and marvellous things, monks, about Ānanda.

1) Sace bhikkhave bhikkhuparisā Ānandaṃ dassanāya upasaṅkamati

If, monks, a group of monks approach to see Ānanda

dassanena sā attamanā hoti,

their minds are uplifted through seeing (him),

tatra ce Ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti,

and if Ānanda speaks words of welcome, their minds are uplifted with the speech,

atittā va bhikkhave bhikkhuparisā hoti atha Ānando tuṅhī hoti.

but that group of monks are dissatisfied if at that time Ānanda remains silent.

2) Sace bhikkhave bhikkhunīparisā Ānandaṃ dassanāya upasaṅkamati

If, monks, a group of nuns approach to see Ānanda

dassanena sā attamanā hoti,

their minds are uplifted through seeing (him),

tatra ce Ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti,

and if Ānanda speaks words of welcome, their minds are uplifted with the speech,

atittā va bhikkhave bhikkhunīparisā hoti atha Ānando tuṅhī hoti.

but that group of nuns are dissatisfied if at that time Ānanda remains silent.

3) Sace bhikkhave upāsakaparisā Ānandaṃ dassanāya upasaṅkamati

If, monks, a group of laymen approach to see Ānanda

dassanena sā attamanā hoti,

their minds are uplifted through seeing (him),

tatra ce Ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti,

and if Ānanda speaks words of welcome, their minds are uplifted with the speech,

atittā va bhikkhave upāsakaparisā hoti atha Ānando tuṅhī hoti.

but that group of laymen are dissatisfied if at that time Ānanda remains silent.

4) Sace bhikkhave upāsikāparisā Ānandaṃ dassanāya upasaṅkamati

If, monks, a group of laywomen approach to see Ānanda

dassanena sā attamanā hoti,

their minds are uplifted through seeing (him),

tatra ce Ānando dhammaṃ bhāsati, bhāsitena pi sā attamanā hoti,

and if Ānanda speaks words of welcome, their minds are uplifted with the speech,

atittā va bhikkhave upāsikāparisā hoti atha Ānando tuṅhī hoti.

but that group of laywomen are dissatisfied if at that time Ānanda remains silent.

Ime kho bhikkhave cattāro acchariyā abbhutā dhammā Ānande.” ti

There are the four wonderful and marvellous things, monks, about Ānanda.”

[37: KUSINĀRASSA ITIHĀSO] [KUSINĀRĀ’S HISTORY]²²⁷

Evaṃ vutte āyasmā Ānando Bhagavantaṃ etad-avoca:

After this was said, venerable Ānanda addressed the Gracious One, (saying):

“Mā Bhante Bhagavā imasmiṃ khuddakanagarake²²⁸

* “Reverend Sir, may the Gracious One not attain Final Emancipation in this small town,

ujjaṅgalanagarake sākhanagarake parinibbāyi.

this barren town, this branch town.

Santi Bhante aññāni mahānagarāni seyyathīdaṃ:

There are, reverend Sir, other great towns, such as:

Campā Rājagahaṃ Sāvattihī Sāketam Kosambī Bārāṇasī -

Campā, Rājagaha, Sāvattihī, Sāketa, Kosambī, Bārāṇasī²²⁹ -

ettha Bhagavā parinibbāyatu.

let the Gracious One attain Final Emancipation there.

Ettha bahū Khattiyamahāsālā brāhmaṇamahāsālā gahapatimahāsālā,

There are many wealthy Nobles there, wealthy brahmins, wealthy householders,

²²⁷ cf. the opening of Mahāsudassanasuttaṃ (DN 17). According to Yang-Gyu An (p. 167) in the other versions of this discourse the whole of Mahāsudassanasuttaṃ is included at this point.

²²⁸ PTS: *kuḍḍa-*, throughout, which Rhys-Davids derives from Sanskrit *kuḍya* and translates as *wattle-and-daub*. However, the explanation in the Commentary (ChS): *khuddakanagarake ti nagarapatirūpake sambādhe khuddakanagarake* shows that this cannot be correct. The unnecessary repetition of *khuddaka-* in the definition, however, indicates we should probably take *khudda-* as the reading. PTS has this as a variant, but none of the texts consulted have it as the reading.

²²⁹ These are all major cities of their various countries. Campā in Aṅgā, Rājagaha in Magadhā, Sāvattihī in Northern Kosala, Sāketa in Southern Kosala, Kosambī in Vamsā, Bārāṇasī in Kāsī.

Tathāgate abhippasannā te Tathāgatassa sarīrapūjam karissantī.” ti

who are devoted to the Realised One, and will worshipfully (dispose of) the Realised One’s body.”

“Mā hevaṃ Ānanda avaca, mā hevaṃ Ānanda avaca:

“Do not say that, Ānanda, do not say that, Ānanda:

‘Khuddakanagarakaṃ ujjāṅgalanagarakaṃ sākhanagarakan’-ti.

‘(This) small town, this barren town, this branch town’.

Bhūtapubbaṃ Ānanda Rājā Mahāsudassano nāma ahosi,

Formerly, Ānanda, there was a King by the name of Mahāsudassana,

Cakkavattī Dhammiko Dhammarājā, cāturanto vijitāvī,

a Righteous Monarch, a Righteous King, who was victorious over the four quarters,

janapadatthāvariyaṃ sattaratanasamannāgato.

one who had established a stable country, endowed with the seven jewels.²³⁰

Raṅgā Ānanda Mahāsudassanassa ayaṃ Kusinārā Kusāvātī nāma rājadhānī ahosi.

This Kusinārā, was then named Kusāvātī, and was King Mahāsudassana’s capital city.

Puratthimena ca Pacchimena ca dvādasayojanāni āyāmena,

Stretching for twelve leagues from East to West,

Uttarena ca Dakkhīṇena ca sattayojanāni vitthārena,

and seven leagues from North to South,

Kusāvātī Ānanda rājadhānī iddhā ceva ahosi,

the capital city Kusāvātī was prosperous, Ānanda,

phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca,

successful, populous, full of people, with much food,

seyyathā pi Ānanda devānaṃ Āḷakamandā nāma rājadhānī iddhā ceva hoti,

just as, Ānanda, the capital city of the Divinities named Āḷakamandā is prosperous,

phītā ca bahujanā ca ākiṇṇayakkhā ca subhikkhā ca,

successful, populous, full of people, with much food,

evam-eva kho Ānanda Kusāvātī rājadhānī iddhā ceva ahosi,

so the capital city Kusāvātī was prosperous, Ānanda,

phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.

successful, populous, full of people, with much food.

Kusāvātī Ānanda rājadhānī dasahi saddehi avivittā ahosi divā ceva rattiñ-ca,

The capital city Kusāvātī was never separated from the ten sounds, by day or by night,

seyyathīdam: hatthisaddena assasaddena rathasaddena bherisaddena,

that is to say: the sound of elephants, the sound of horses, the sound of chariots, the sound of drums,

²³⁰ Gold, silver, pearls, jewels, lapis lazuli, diamonds, and coral.

mudiṅgasaddena vīṅāsaddena gītasaddena sammāsaddena tāḷasaddena,
the sound of tabours, the sound of lutes, the sound of songs, the sound of cymbals, the sound of hand bells,

‘asnātha pivatha khādathā!’ ti dasamena saddena.²³¹
(and with) ‘eat, drink, chew!’ as the tenth sound.

[38: MALLĀ BHAGAVATO VANDANĀ]
[THE MALLAS WORSHIP THE GRACIOUS ONE]

“Gaccha tvaṃ Ānanda Kusināraṃ pavisitvā, Kosinārakānaṃ Mallānaṃ ārocehi:

“Go, Ānanda, and after entering into Kusinārā, announce to the Mallas:

‘Ajja kho Vāseṭṭhā rattiyā pacchime yāme Tathāgatassa Parinibbānaṃ bhavissati,
‘Today, Vāseṭṭhas,²³² in the last watch of the night, will be the Realised One’s attainment of Final Emancipation,

abhikkamatha Vāseṭṭhā, abhikkamatha Vāseṭṭhā,
come along, Vāseṭṭhas, come along, Vāseṭṭhas,

mā pacchā vippaṭisārino ahuvattha:
do not regret it afterwards (thinking):

“Amhākañ-ca no gāmakkhette Tathāgatassa Parinibbānaṃ ahosi,
“In the area of our village, was the Realised One’s attainment of Final Emancipation,

na mayaṃ labhimhā pacchime kāle Tathāgataṃ dassanāyā”.” ti
and we did not, in the last watch of the night, get to see the Realised One”.”

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,
“Very well, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One,

nivāsetvā pattacīvaram-ādāya attadutiyo²³³ **Kusināraṃ pāvisi.**
dressing, and taking his robes and bowl, he entered Kusinārā with a companion.

Tena kho pana समयena Kosinārakā Mallā Santhāgāre sannipatitā honti
Now at that time the Mallas from Kusinārā were assembled in the Council Hall

kenacid-eva karaṇīyena.
having some business or other.

Atha kho āyasmā Ānando
Then venerable Ānanda

²³¹ BJT, ChS have eleven sounds with the addition of *saṅkhasaddena* after *gītasaddena*.

²³² This is their clan name.

²³³ Thai: *adutiyo*, which reverses the meaning here: *without a companion*. *Attadutiyo* is an idiom meaning literally: *with oneself as second*; cf. *attacattuttha*, *attadvādasama*; *with oneself as fourth*, *oneself as twelfth*.

yena Kosinārakānaṃ Mallānaṃ Santhāgāraṃ tenupasaṅkamaṃ,
went to where the Mallas from Kusinārā were assembled in the Council Hall,

upasaṅkamitvā Kosinārakānaṃ Mallānaṃ ārocesi:
and after approaching he said this to the Mallas:

“Ajja kho Vāseṭṭhā rattiyaṃ pacchime yāme Tathāgatassa Parinibbānaṃ bhavissati,
“Today, Vāseṭṭhas, in the last watch of the night, will be the Realised One’s attainment of Final Emancipation,

abhikkamatha Vāseṭṭhā, abhikkamatha Vāseṭṭhā,
come along, Vāseṭṭhas, come along, Vāseṭṭhas,

mā pacchā vippaṭṭisārino ahuvattha:
do not regret it afterwards (thinking):

‘Amhākañ-ca no gāmakkhette Tathāgatassa Parinibbānaṃ ahosi,
‘In the area of our village, was the Realised One’s attainment of Final Emancipation,

na mayaṃ labhimhā pacchime kāle Tathāgataṃ dassanāyā’.” ti
and we did not, in the last watch of the night, get to see the Realised One.’”

Idam-āyasmato Ānandassa sutvā,
After hearing this from venerable Ānanda,

Mallā ca Mallaputtā ca Mallasuṇṇisā ca Mallapajāpatiyo ca
the Mallas, the sons of the Mallas, the daughters-in-law of the Mallas, and the wives of the Mallas

aghāvino dummanā cetodukkhasamappitā.
became miserable, depressed, with their minds given over to suffering.

Appekacce kese pakiriya kandanti,
Some, having dishevelled hair, were weeping,

bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti vivaṭṭanti:
throwing up their arms, falling down (as though) cut down, rolling backwards and forwards as though with their feet cut off, they were crying:

“Atikhippaṃ Bhagavā parinibbāyissati,
“Too quickly the Gracious One will attain Final Emancipation,

atikhippaṃ Sugato parinibbāyissati,
too quickly the Fortunate One will attain Final Emancipation,

atikhippaṃ Cakkhumā loke antaradhāyissati!” ti
too quickly the Visionary in the world will disappear!”

Atha kho Mallā ca Mallaputtā ca Mallasuṇṇisā ca Mallapajāpatiyo ca,
Then the Mallas, the sons of the Mallas, the daughters-in-law of the Mallas, and the wives of the Mallas,

aghāvino dummanā cetodukkhasamappitā,
miserable, depressed, with their minds given over to suffering,

yena Upavattanaṃ Mallānaṃ Sālavanaṃ, yen' Āyasmā Ānando tenupasaṅkamimsu.
approached the Mallas' Sal Wood at Upavattana, and approached venerable Ānanda.

Atha kho āyasmato Ānandassa etad-ahosi:
Then this occurred to venerable Ānanda:

“Sace kho ahaṃ Kosinārake Malle ekam-ekam Bhagavantaṃ vandāpessāmi
“If I make the Mallas of Kusinārā worship the Gracious One one by one

avandito ca Bhagavā Kosinārakehi Mallehi bhavissati
before the Gracious One has been worshipped by the Mallas of Kusinārā

athāyaṃ ratti vibhāyissati.
the night will end.²³⁴

Yannūnāhaṃ Kosinārake Malle kulaparivattaso kulaparivattaso ṭhapetvā,
Now what if I, having segregated the Mallas family by family,

Bhagavantaṃ vandāpeyyaṃ:
made them worship the Gracious One, (saying):

‘Itthannāmo Bhante Mallo saputto sabhariyo saporiso sāmacco
‘A Malla named so and so, together with his children, wife, dependents, and councillors

Bhagavato pāde sirasā vandatī’?” ti
worships the Gracious One’s feet with his head’?”

Atha kho āyasmā Ānando
Then venerable Ānanda

Kosinārake Malle kulaparivattaso kulaparivattaso ṭhapetvā
having segregated the Mallas family by family,

Bhagavantaṃ vandāpesi:
made them worship the Gracious One, (saying):

“Itthannāmo Bhante Mallo saputto sabhariyo saporiso sāmacco
“A Malla named so and so, together with his children, wife, dependents, and councillors

Bhagavato pāde sirasā vandatī.” ti
worships the Gracious One’s feet with his head.”

Atha kho āyasmā Ānando, etena upāyena, paṭhameneva yāmena,
Then venerable Ānanda, in this way, during the first watch of the night,

Kosinārake Malle Bhagavantaṃ vandāpesi.
made the Mallas of Kusinārā worship the Gracious One.

²³⁴ Literally: *the night will become bright.*

[39: SUBHADDO PACCHIMO SAKKHISĀVAKO]
[SUBHADDHA, THE LAST DIRECT DISCIPLE]

Tena kho pana samayena Subhaddo nāma paribbājako Kusinārāyaṃ paṭivasati.
Now at that time a wanderer named Subhadda²³⁵ had arrived at Kusinārā.

Assosi kho Subhaddo paribbājako:
The wanderer Subhadda heard:

“Ajja kira rattiyā pacchime yāme,
“Today, it seems, in the last watch of the night,

samaṇassa Gotamassa Parinibbānaṃ bhavissatī.” ti
will be the ascetic Gotama’s attainment of Final Emancipation.”

Atha kho Subhaddassa paribbājakassa etad-ahosi:
Then this occurred to the wanderer Subhadda:

“Sutaṃ kho pana metaṃ paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ,
“I have heard this from old, elderly wanderers,

ācariyapācariyānaṃ bhāsamānānaṃ:
who are teachers and teachers’ teachers, when they said:

‘Kadāci karahaci Tathāgatā loke uppajjanti Arahanto Sammāsambuddhā.’ ti
‘Only occasionally, rarely, do Realised Ones, Worthy Ones, Perfect Sambuddhas arise in the world.’

Ajjeva rattiyā pacchime yāme samaṇassa Gotamassa Parinibbānaṃ bhavissati.
Today, in the last watch of the night, will be the ascetic Gotama’s attainment of Final Emancipation.

Atthi ca me ayaṃ kaṅkhādhammo uppanno,
There is a doubt that has arisen for me,

evaṃ pasanno ahaṃ samaṇe Gotame:
and I have confidence in the ascetic Gotama thus:

‘Pahoti me samaṇo Gotamo tathā Dhammaṃ desetum
‘The ascetic Gotama is able to teach the Teaching

yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan.’”-ti
in such a way that I will be able to abandon that doubt.’”

Atha kho Subhaddo paribbājako yena Upavattanaṃ Mallānaṃ Sālavanaṃ,
Then the wanderer Subhadda approached the Mallas’ Sal Wood at Upavattana,

²³⁵ The Commentary says he was a clothed wanderer (*channaparibbājaka*) born into a brāhmaṇa family, and gives an interesting story telling how there were two brothers in a previous life who made offerings (to Paccakabuddhas, it seems, though it is not stated). The elder brother gave offerings 9 times from each crop and was reborn as the person who became Aññāta Koṇḍañña (the first disciple to attain), and the younger one also gave an offering and was later reborn as Subhadda (the last direct disciple to attain).

yen' Āyasmā Ānando tenupasaṅkami,
and approached venerable Ānanda,

upasaṅkamitvā āyasmantaṃ Ānandaṃ etad-avoca:
and after approaching he said to venerable Ānanda:

“Sutaṃ metaṃ bho Ānanda paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ,
“I have heard this from old, elderly wanderers, dear Ānanda,

ācariyapācariyānaṃ bhāsamānānaṃ:
who are teachers and teachers' teachers, when they said:

‘Kadāci karahaci Tathāgatā loke uppajjanti Arahanto Sammāsambuddhā.’ ti
‘Only occasionally, rarely, do Realised Ones, Worthy Ones, Perfect Sambuddhas arise in the world.’

Ajjeva rattiyaṃ pacchime yāme samaṇassa Gotamassa Parinibbānaṃ bhavissati.
Today, in the last watch of the night, will be the ascetic Gotama's attainment of Final Emancipation.

Atthi ca me ayaṃ kaṅkhādhammo uppanno,
There is a doubt that has arisen for me,

evaṃ pasanno ahaṃ samaṇe Gotame:
and I have confidence in the ascetic Gotama thus:

‘Pahoti me samaṇo Gotamo tathā Dhammaṃ desetum
‘The ascetic Gotama is able to teach the Teaching

yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyaṃ’.
in such a way that I will be able to abandon that doubt’.

Sādhāhaṃ bho Ānanda labheyyaṃ samaṇaṃ Gotamaṃ dassetvā.” ti
It would be well, dear Ānanda, if I was allowed to see the ascetic Gotama.”

Evaṃ vutte āyasmā Ānando Subhaddaṃ paribbājakaṃ etad-avoca:
After this was said, venerable Ānanda said this to the wanderer Subhadda:

“Alaṃ āvuso Subhadda mā Tathāgataṃ viheṭhesi kilanto Bhagavā.” ti
“Enough, friend Subhadda, do not trouble the Realised One, the Gracious One is exhausted.”

Dutiyam-pi kho Subhaddo paribbājako āyasmantaṃ Ānandaṃ etad-avoca:
For a second time the wanderer Subhadda said this to venerable Ānanda:

“Sutaṃ metaṃ bho Ānanda paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ,
“I have heard this from old, elderly wanderers, dear Ānanda,

ācariyapācariyānaṃ bhāsamānānaṃ:
who are teachers and teachers' teachers, when they said:

‘Kadāci karahaci Tathāgatā loke uppajjanti Arahanto Sammāsambuddhā.’
‘Only occasionally, rarely, do Realised Ones, Worthy Ones, Perfect Sambuddhas arise in the world.’

Ajjeva rattiyā pacchime yāme samaṇassa Gotamassa Parinibbānaṃ bhavissati.

Today, in the last watch of the night, will be the Realised One's attainment of Final Emancipation.

Atthi ca me ayaṃ kaṅkhādhammo uppanno,

There is a doubt that has arisen for me,

evaṃ pasanno ahaṃ samaṇe Gotame:

and I have confidence in the ascetic Gotama thus:

‘Pahoti me samaṇo Gotamo tathā Dhammaṃ desetuṃ

‘The ascetic Gotama is able to teach the Teaching

yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyaṃ’.

in such a way that I will be able to abandon that doubt’.

Sādhāhaṃ bho Ānanda labheyyaṃ samaṇaṃ Gotamaṃ dassetvā.” ti

It would be well, dear Ānanda, if I was allowed to see the ascetic Gotama.

Dutiyam-pi kho āyasmā Ānando Subhaddaṃ paribbājakaṃ etad-avoca:

For a second time venerable Ānanda said this to the wanderer Subhadda:

“Alaṃ āvuso Subhadda mā Tathāgataṃ viheṭhesi kilanto Bhagavā.” ti

“Enough, friend Subhadda, do not trouble the Realised One, the Gracious One is exhausted.”

Tattham-pi kho Subhaddo paribbājako āyasmantaṃ Ānandaṃ etad-avoca:

For a third time the wanderer Subhadda said this to venerable Ānanda:

“Sutaṃ metaṃ bho Ānanda paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ,

“I have heard this from old, elderly wanderers, dear Ānanda,

ācariyapācariyānaṃ bhāsamānānaṃ:

who are teachers and teachers' teachers, when they said:

‘Kadāci karahaci Tathāgatā loke uppajjanti Arahanto Sammāsambuddhā.’ ti

‘Only occasionally, rarely, do Realised Ones, Worthy Ones, Perfect Sambuddhas arise in the world.’

Ajjeva rattiyā pacchime yāme samaṇassa Gotamassa Parinibbānaṃ bhavissati.

Today, in the last watch of the night, will be the ascetic Gotama's attainment of Final Emancipation.

Atthi ca me ayaṃ kaṅkhādhammo uppanno,

There is a doubt that has arisen for me,

evaṃ pasanno ahaṃ samaṇe Gotame:

and I have confidence in the ascetic Gotama thus:

‘Pahoti me samaṇo Gotamo tathā Dhammaṃ desetuṃ

‘The ascetic Gotama is able to teach the Teaching

yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyaṃ’.

in such a way that I will be able to abandon that doubt’.

Sādhāhaṃ bho Ānanda labheyyaṃ samaṇaṃ Gotamaṃ dassaṇāyā.” ti

It would be well, dear Ānanda, if I was allowed to see the ascetic Gotama.”

Tatiyam-pi kho āyasmā Ānando Subhaddaṃ paribbājakaṃ etad-avoca:

For a third time venerable Ānanda said this to the wanderer Subhadda:

“Alaṃ āvuso Subhadda mā Tathāgataṃ viheṭhesi kilanto Bhagavā.” ti

“Enough, friend Subhadda, do not trouble the Realised One, the Gracious One is exhausted.”

Assosi kho Bhagavā āyasmato Ānandassa

The Gracious One heard venerable Ānanda

Subhaddena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ.

having this conversation with the wanderer Subhadda.

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

Then the Gracious One said this to venerable Ānanda:

“Alaṃ Ānanda mā Subhaddaṃ vāresi

“Enough, Ānanda, do not obstruct Subhadda

labhataṃ Ānanda Subhaddo Tathāgataṃ dassaṇāya.

allow Subhadda to see the Realised One.²³⁶

Yaṃ kiñci maṃ Subhaddo pucchissati

Whatever Subhadda will ask of me

sabbaṃ taṃ aññāpekkho va maṃ pucchissati no vihesāpekkho.

all of it he will ask of me seeking for deep knowledge, and not to trouble me.

Yaṃ-cassāhaṃ puṭṭho byākarissāmi, taṃ khippam-eva ājānissatī.” ti

Whatever question is put I will answer, and he will quickly understand it.”

Atha kho āyasmā Ānando Subhaddaṃ paribbājakaṃ etad-avoca:

Then venerable Ānanda said this to the wanderer Subhadda:

“Gacchāvuso Subhadda karotī te Bhagavā okāsan.”-ti

“Go, friend Subhadda, the Gracious One has given you permission.”

Atha kho Subhaddo paribbājako yena Bhagavā tenupasaṅkamaṃ,

Then the wanderer Subhadda approached the Gracious One,

upasaṅkavitvā Bhagavatā saddhiṃ sammodi,

and after approaching, he exchanged greetings with the Gracious One,

sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā, ekam-antaṃ nisīdi.

and after exchanging courteous talk and greetings, he sat down on one side.

²³⁶ It is curious that the Buddha has to intervene here as he has just been praising Ānanda for knowing the right time for letting people see him!

Ekam-antaṃ nisinno kho Subhaddo paribbājako Bhagavantaṃ etad-avoca:

While sitting on one side the wanderer Subhadda said this to the Gracious One:

“Yeme bho Gotama samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā,

“Those ascetics and brahmins, dear Gotama, who have a community, a group, who teach a group,

ñātā yasassino tittakarā sādhusammatā bahujanassa,

well-known, famous, religious founders, agreed upon as good for the people,

seyyathīdaṃ: Pūraṇo Kassapo, Makkhali Gosālo, Ajito Kesakambalo,

such as: Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala,

Pakudho Kaccāyano, Saṅjaya Belaṭṭhaputto, Nigaṇṭho Nāṭaputto,

Pakudha Kaccāyana, Saṅjaya Belaṭṭhaputta, Nigaṇṭha Nāṭaputta,²³⁷

sabbe te sakāya paṭiññāya abbhaññīmsu?

have they all understood, according to their own avowal?

Sabbeva na abbhaññīmsu?

Have they all not understood?

Udāhu ekacce abbhaññīmsu?

Or, have some understood?

Udāhu ekacce na abbhaññīmsū?’ ti

Or, have some not understood?’

“Alaṃ Subhadda tiṭṭhatetaṃ:

“Enough, Subhadda, stop this.”²³⁸

‘Sabbe te sakāya paṭiññāya abbhaññīmsu?

‘Have they all understood, according to their own avowal?

Sabbeva na abbhaññīmsu?

Have they all not understood?

Udāhu ekacce abbhaññīmsu?

Or, have some understood?

Udāhu ekacce na abbhaññīmsū?’ ti

Or, have some not understood?’

Dhammaṃ te Subhadda desissāmi,

I will teach the Teaching to you, Subhadda,

taṃ suṇāhi sādhukaṃ manasikarohi bhāsissāmi.” ti

listen to it, apply your mind well, and I will speak.”

²³⁷ These are six famous teachers of Lord Buddha’s time. The Nigaṇṭha Nāṭaputta at least had died some time before this.

²³⁸ The Commentary notes that it was neither profitable nor opportune for the Buddha to refute the various sectarians at this point in time, so he simply taught his own Teaching.

“Evaṃ Bhante,” ti kho Subhaddo paribbājako Bhagavato paccassosi,
“Very well, reverend Sir,” the wanderer Subhadda replied to the Gracious One,

Bhagavā etad-avoca:
and the Gracious One said this:

“Yasmiṃ kho Subhadda Dhammavinaye Ariyo Aṭṭhaṅgiko Maggo na upalabbhati
“Wherever, Subhadda, the Noble Eightfold Path is not found in a Teaching and Discipline

samaṇo pi tattha na upalabbhati,
there a (true) ascetic is not found,²³⁹

dutiyo pi tattha samaṇo na upalabbhati,
there a second (true) ascetic is not found,

tatiyo pi tattha samaṇo na upalabbhati,
there a third (true) ascetic is not found,

catuttho pi tattha samaṇo na upalabbhati.
there a fourth (true) ascetic is not found.

Yasmiṃ-ca kho Subhadda Dhammavinaye Ariyo Aṭṭhaṅgiko Maggo upalabbhati
But wherever, Subhadda, the Noble Eightfold Path is found in a Teaching and Discipline

samaṇo pi tattha upalabbhati,
there a (true) ascetic is found,

dutiyo pi tattha samaṇo upalabbhati,
there a second (true) ascetic is found,

tatiyo pi tattha samaṇo upalabbhati,
there a third (true) ascetic is found,

catuttho pi tattha samaṇo upalabbhati.
there a fourth (true) ascetic is found.

Imasmiṃ kho Subhadda Dhammavinaye Ariyo Aṭṭhaṅgiko Maggo upalabbhati,
In this Teaching and Discipline, Subhadda, the Noble Eightfold Path is found,

idheva Subhadda samaṇo,
here a (true) ascetic is found,

idha dutiyo samaṇo,
here a second (true) ascetic is found,

idha tatiyo samaṇo,
here a third (true) ascetic is found,

²³⁹ A (true) ascetic here refers to one who has reached the first path of Awakening, and is an *Ariya Sotāpanna*. Similarly with the second (*Sakadāgāmi*) third (*Anāgāmi*), and fourth (*Arahatta*) ascetics below.

idha catuttho samaṇo.

here a fourth (true) ascetic is found.

Suññā parappavādā samaṇebhi aññehi ime ca Subhadda,

Void are the outside doctrines of these other ascetics,²⁴⁰ Subhadda,

bhikkhū sammā vihareyyum̐ asuñño loko Arahantehi assa.

(but) if monks should live well,²⁴¹ the world will not be void of Worthy Ones.

Ekūnatim̐so vayasā Subhadda,

(At) twenty-nine years, Subhadda,

Yaṃ pabbajim̐ kim̐kusalānu-esī,

I went forth a seeker of what is good,²⁴²

Vassāni paññāsamādhikāni,

More than fifty years ago,²⁴³

Yato ahaṃ pabbajito Subhadda.

Wherefore I am (truly) gone forth, Subhadda.

Ñāyassa Dhammassa padesavatti

Existing in the realm of the right Teaching²⁴⁴

Ito bahiddhā samaṇo pi natthi,

Outside of this there is no (true) ascetic,²⁴⁵

dutiyo pi samaṇo natthi,

a second (true) ascetic is not found,

tatiyo pi samaṇo natthi,

a third (true) ascetic is not found,

catuttho pi samaṇo natthi.

a fourth (true) ascetic is not found.

²⁴⁰ Subcomm: *Parappavādā ti paresaṃ aññatitthiyānaṃ nānappakārā vādā titthāyatanāni*; **outside doctrines** means the various doctrines and belief systems of the other sectarians.

²⁴¹ Comm: *sammā vihareyyun-ti ettha sotāpanno attano adhigataṭṭhānaṃ aññassa kathetvā taṃ sotāpannaṃ karonto sammā viharati nāma*, **should live well**, here a stream-enterer, having spoken about his attainment to another, (thereby) making him a stream-enterer, then this is known as living well. The same for those with the other attainments, or practising for the other attainments.

²⁴² The Commentary says *yaṃ* here is merely a particle (without meaning), and continues: *kim̐ kusalan-ti sabbaññūtaññāṇaṃ adhippetam̐*; **what is good** means omniscient knowledge.

²⁴³ This is counting from the time of his going forth from the household life, after which he spent 6 years as an ascetic before Awakening, and forty-five years thereafter teaching.

²⁴⁴ Comm: *padesavattī ti padese vipassanāmagge pavattanto*; **existing in the realm** means continuing along the path of insight.

²⁴⁵ Comm: *padesavattivipassako pi natthi, paṭhamasamaṇo sotāpanno pi natthi ti vuttaṃ hoti*; **no one practising in the realm of insight, also no first ascetic who is a stream-enterer, this is what is said.**

Suññā parappavādā samaṇebhi aññehi ime ca Subhadda,
Void are the outside doctrines of these other ascetics, Subhadda,

bhikkhū sammā vihareyyuṃ asuñño loko Arahantehi assā.” ti
(but) if monks should live well, the world will not be void of Worthy Ones.”

Evaṃ vutte Subhaddo paribbājako Bhagavantam etad-avoca:
After this was said, the wanderer Subhadda said this to the Gracious One:

“Abhikkantaṃ Bhante! Abhikkantaṃ Bhante!
“Excellent, reverend Sir! Excellent, reverend Sir!

Seyyathā pi Bhante nikkujjitaṃ vā ukkujjeyya,
Just as, reverend Sir, one might set upright what has been overturned,

paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya,
or open up what has been closed, or show a path to one who is lost,

andhakāre vā telapajjotaṃ dhāreyya,
or bear an oil lamp in the darkness,

cakkhumanto rūpāni dakkhinti,
so that one who has eyes can see forms,

evam-evaṃ Bhagavatā anekapariyāyena Dhammo pakāsito.
just so has the Teaching been made clear by the Gracious One in more than one way.

Esāhaṃ Bhante Bhagavantam saraṇaṃ gacchāmi,
I go to the Gracious One for refuge, reverend Sir,

Dhammañ-ca Bhikkhusaṅghañ-ca.
and to the Teaching, and to the Community of monks.

Labheyāhaṃ Bhante Bhagavato santike pabbajjaṃ
May I receive the going-forth, reverend Sir, in the presence of the Gracious One,

labheyyaṃ upasampadan.”-ti
may I receive the full ordination.”

“Yo kho Subhadda aññatitthiyapubbo imasmiṃ Dhammavinaye
“Those who were formerly of another sect who in this Teaching and Discipline

ākaṅkhati pabbajjaṃ ākaṅkhati upasampadaṃ so cattāro māse parivasati,
desire the going-forth, who desire full ordination, live on probation for four months,

catunnaṃ māsānaṃ accayena,
and at the end of four months,

āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya.
the minds of the monks being satisfied, they give the going-forth and the full ordination into the monkhood.

Api ca-m-ettha puggalavemattatā veditā.” ti

But I understand there is a distinction between persons in this case.”

“Sace Bhante aññatitthiyapubbā imasmim̄ Dhammavinaye,

“If, reverend Sir, those who were formerly of another sect who in this Teaching and Discipline,

ākaṅkhaṅtā pabbajjam̄ ākaṅkhaṅtā upasampadam̄ cattāro māse parivasanti,

desire the going-forth, who desire full ordination, live on probation for four months,

catunnam̄ māsānam̄ accayena,

and at the end of four months,

āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya,

the minds of the monks being satisfied, they give the going-forth and the full ordination into the monkhood,

aham̄ cattāri vassāni parivasissāmi, catunnam̄ vassānam̄ accayena,

then I will live on probation for four years, and at the end of four years,

āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāya.” ti

the minds of the monks being satisfied, they can give the going-forth and the full ordination into the monkhood.”

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

Then the Gracious One said this to venerable Ānanda:

“Tena h’ Ānanda Subhaddam̄ pabbājehī.” ti

“Then, Ānanda, give the going-forth to Subhadda.”

“Evaṃ Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.

“Very well, reverend Sir,” venerable Ānanda replied to the Gracious One.

Atha kho Subhaddo paribbājako āyasmantaṃ Ānandaṃ etad-avoca:

Then the wanderer Subhadda said this to venerable Ānanda:

“Lābhā te āvuso Ānanda suladdham̄ te āvuso Ānanda,

“There are certainly gains for you, friend Ānanda, it is certainly a good gain for you, friend Ānanda,

ye ettha Sathārā sammukhā antevāsikābhisekena abhisittā.” ti

that here, face to face with the Teacher, you have been consecrated with an attendant’s consecration.”²⁴⁶

Alattha kho Subhaddo paribbājako

The wanderer Subhadda received

Bhagavato santike pabbajjam̄, alattha upasampadam̄.

the going forth in the presence of the Gracious One, received full ordination.

²⁴⁶ Or: *you have been sanctified with an attendant’s sanctification, meaning: you have been blessed with the blessing of being an attendant.*

Acirūpasampanno kho pan' Āyasmā Subhaddo,
Then not long after ordination, venerable Subhadda,

eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto,
while dwelling solitary, secluded, heedful, ardent, and resolute,

na cirasseva yassatthāya kulaputtā sammad-eva
after no long time (attained) that good for which young gentlemen

agārasmā anagāriyaṃ pabbajanti,
rightly go forth from the house to the houseless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.
and dwelt having known, experienced, and attained it himself in this very life.

Khīṇā jāti
Destroyed is (re)birth

vusitaṃ brahmacariyaṃ
accomplished is the spiritual life

kataṃ karaṇīyaṃ
done is what ought to be done

nāparaṃ itthattāyā ti abbhaññāsi.
there is no more of this mundane state - this he knew.

Aññataro kho pan' Āyasmā Subhaddo Arahataṃ ahoṣi.
And venerable Subhadda became another of the Worthy Ones.

So Bhagavato pacchimo sakkhisāvako ahoṣi ti.
He was the last direct disciple of the Gracious One.²⁴⁷

PAÑCAMABHĀṄAVĀRAM
THE FIFTH CHAPTER FOR RECITAL (IS FINISHED)

²⁴⁷ Commentary: *Saṅgītikāraṇānaṃ vacanaṃ*; (these are) the words of those who held the (First) Council.

[CHAṬṬHABHĀṄAVĀRAM]
[THE SIXTH CHAPTER FOR RECITATION]

[40: TATHĀGATASSA PACCHIMĀ ANUSĀSANĀ]
[THE LAST INSTRUCTIONS OF THE REALISED ONE]

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

Then the Gracious One addressed venerable Ānanda, (saying):

“Siyā kho pan’ Ānanda tumhākaṃ evam-assa:

“It may be, Ānanda, that some of you may think in this way:

‘Atītasatthukaṃ pāvacaṇaṃ natthi no Satthā.’ ti

‘Past is the Teacher’s word, there is now no Teacher for us.’

Na kho panetaṃ Ānanda evaṃ daṭṭhabbaṃ,

But it should not be seen like that, Ānanda,

yo vo Ānanda mayā Dhammo ca Vinayo ca desito paññatto

whatever Teaching and Discipline has been taught by me or laid down, Ānanda,

so vo mamaccayena Satthā.

that is your Teacher after my passing away.

* * *

Yathā kho pan’ Ānanda etarahi bhikkhū aññaṃaññaṃ āvusovādena samudācaranti:

At present, Ānanda, the monks address each other with the word ‘friend’,

na kho mamaccayena evaṃ samudācaritabbaṃ.

(but) after my passing away they are not to address (one another) thus.

Theratarena Ānanda bhikkhunā navakataro bhikkhu

* The elder monk, Ānanda, should address the younger monk

nāmena vā gottena vā āvusovādena vā samudācaritabbo.

by his name or by his clan (name) or by the word ‘friend’.

Navakatarena bhikkhunā therataro bhikkhu

(But) the younger monk should address the elder monk

Bhante ti vā āyasmā ti vā samudācaritabbo.

as reverend Sir or venerable Sir.

* * *

Ākaṅkhamāno Ānanda Saṅgho mamaccayena,
Desiring (to do so), Ānanda, the Community after my passing away,

khuddānukhuddakāni sikkhāpadāni samūhanatu.
can abolish the minor and subsidiary training rules.²⁴⁸

* * *

Channassa Ānanda bhikkhuno mamaccayena brahmadaṇḍo dātabbo.” ti
The highest penalty, Ānanda, after my passing away, is to be handed out to the monk Channa.”

“Katamo pana Bhante brahmadaṇḍo?” ti
“But what is the highest penalty, reverend Sir?”

“Channo Ānanda bhikkhu yaṁ iccheyya taṁ vadeyya
“The monk Channa, Ānanda, may say whatever he wishes

so bhikkhūhi neva vattabbo na ovaḍḍitabbo na anusāsitabbo.” ti
but he is not to be spoken to or advised or instructed by the monks.”²⁴⁹

* * *

Atha kho Bhagavā bhikkhū āmantesi:
Then the Gracious One addressed the monks, (saying):

“Siyā kho pana bhikkhave ekabhikkhussa pi kaṅkhā vā vimati vā
“It may be, monks, that for one of the monks there is doubt or confusion

Buddhe vā Dhamme vā Saṅghe vā Magge vā paṭipadāya vā.
about the Buddha, or about the Teaching, or about the Community, or about the Path, or about the practice.

Pucchatha bhikkhave mā pacchā vippaṭisārino ahuvattha:
Ask, monks, do not be regretful later (thinking):

‘Sammukhībhūto no Satthā ahoṣi
‘The Teacher was face to face with us

na mayaṁ sikkhimhā Bhagavantāṁ sammukhā paṭipucchitun.”-ti
and we didn’t ask the Gracious One directly about the training.”

Evaṁ vutte te bhikkhū tuṅhī ahesuṁ.
After this was said those monks were silent.

²⁴⁸ Ānanda was greatly blamed at the First Council for not asking the Buddha what the minor and subsidiary training rules were. As there was no agreement as to the range of rules included here the decision was made at the Council not to abolish any of them.

²⁴⁹ When he found out the Brahmadaṇḍa punishment had been decreed by the Buddha before he died, Channa was humbled, and later, striving in solitude, he became a Worthy One, at which point the penalty lapsed.

Dutiyam-pi kho Bhagavā bhikkhū āmantesi:

For a second time the Gracious One addressed the monks, (saying):

“Siyā kho pana bhikkhave ekabhikkhussa pi kaṅkhā vā vimati vā

“It may be, monks, that for one of the monks there is doubt or confusion

Buddhe vā Dhamme vā Saṅghe vā Magge vā paṭipadāya vā.

about the Buddha, or about the Teaching, or about the Community, or about the Path, or about the practice.

Pucchatha bhikkhave mā pacchā vipphaṇṇasārino ahuvattha:

Ask, monks, do not be regretful later (thinking):

‘Sammukhībhūto no Satthā ahoṣi

‘The Teacher was face to face with us

na mayaṃ sikkhimhā Bhagavantāṃ sammukhā paṭipucchitun.’”-ti

and we didn’t ask the Gracious One directly about the training.”

Dutiyam-pi kho te bhikkhū tuṇhī ahesuṃ.

For a second time those monks were silent.

Tatīyam-pi kho Bhagavā bhikkhū āmantesi:

For a third time the Gracious One addressed the monks, (saying):

“Siyā kho pana bhikkhave ekabhikkhussa pi kaṅkhā vā vimati vā

“It may be, monks, that for one of the monks there is doubt or confusion

Buddhe vā Dhamme vā Saṅghe vā Magge vā paṭipadāya vā.

about the Buddha, or about the Teaching, or about the Community, or about the Path, or about the practice.

Pucchatha bhikkhave mā pacchā vipphaṇṇasārino ahuvattha:

Ask, monks, do not be regretful later (thinking):

‘Sammukhībhūto no Satthā ahoṣi

‘The Teacher was face to face with us

na mayaṃ sikkhimhā Bhagavantāṃ sammukhā paṭipucchitun.’”-ti

and we didn’t ask the Gracious One directly about the training.”

Tatīyam-pi kho te bhikkhū tuṇhī ahesuṃ.

For a third time those monks were silent.

Atha kho Bhagavā bhikkhū āmantesi:

Then the Gracious One addressed the monks, (saying):

“Siyā kho pana bhikkhave Satthu gāravena pi na puccheyyātha,

“It may be, monks, that out of respect for the Teacher you do not ask,

sahāyako pi bhikkhave sahāyakassa ārocetū.” ti
then one friend, monks, can inform another friend (about his doubts).”

Evaṃ vutte te bhikkhū tuṅhī ahesuṃ.
After this was said those monks were silent.

Atha kho āyasmā Ānando Bhagavantam etad-avoca:
Then venerable Ānanda said this to the Gracious One:

“Acchariyaṃ Bhante abbhutaṃ Bhante,
“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

evaṃ pasanno ahaṃ Bhante imasmiṃ bhikkhusaṅghe
I am confident, reverend Sir, that in this Community of monks

natthi ekabhikkhusa pi kaṅkhā vā vimati vā
there is not one of the monks in this Community of monks who has doubt or confusion

Buddhe vā Dhamme vā Saṅghe vā Magge vā paṭipadāya vā.” ti
about the Buddha, or about the Teaching, or about the Community, or about the Path, or about the practice.”

“Pasādā kho tvaṃ Ānanda vadesi,
“Out of confidence, Ānanda, you speak,

ñāṇam-eva hettha Ānanda Tathāgatassa
but the Realised One, Ānanda, has knowledge that

natthi imasmiṃ Bhikkhusaṅghe ekabhikkhusa pi kaṅkhā vā vimati vā
there is not one of the monks in this Community of monks who has doubt or confusion

Buddhe vā Dhamme vā Saṅghe vā Magge vā paṭipadāya vā.
about the Buddha, or about the Teaching, or about the Community, or about the Path, or about the practice.

Imesaṃ hi Ānanda pañcannaṃ bhikkhusatānaṃ,
For amongst these five hundred monks, Ānanda,

yo pacchimako bhikkhu so sotāpanno avinipātadhammo,
he who is the last monk, is a Stream-Enterer, no longer subject to falling (into the lower realms),

niyato sambodhiparāyano.” ti
and has a fixed destiny ending in Final Awakening.”²⁵⁰

* * *

Atha kho Bhagavā bhikkhū āmantesi:
Then the Gracious One addressed the monks, (saying):

²⁵⁰ According to the Commentary the *last monk* the Buddha was referring to was Ānanda himself, and this was said to encourage his efforts.

“Handa dāni bhikkhave āmantayāmi vo vayadhammā saṅkhārā,
“Come now, monks, for I tell you (all) conditioned things are subject to decay,
appamādena sampādethā!” ti
strive on with heedfulness!”

Ayaṃ Tathāgatassa pacchimā vācā.
These were the last words of the Realised One.²⁵¹

[41: PARINIBBĀNAM]
[THE FINAL EMANCIPATION]

Atha kho Bhagavā paṭhamajjhānaṃ samāpajji,
Then the Gracious One attained the first absorption,

paṭhamajjhānā vuṭṭhahitvā, dutiyajjhānaṃ samāpajji,
and after emerging from the first absorption he attained the second absorption,

dutiyajjhānā vuṭṭhahitvā, tatiyajjhānaṃ samāpajji,
and after emerging from the second absorption he attained the third absorption,

tatiyajjhānā vuṭṭhahitvā, catutthajjhānaṃ samāpajji,
and after emerging from the third absorption he attained the fourth absorption,²⁵²

catutthajjhānā vuṭṭhahitvā, ākāsaṇācāyatanaṃ samāpajji,
and after emerging from the fourth absorption he attained the sphere of endless space,

ākāsaṇācāyatanasamāpattiyā vuṭṭhahitvā, viññāṇaṇcāyatanaṃ samāpajji,
and after emerging from the sphere of endless space he attained the sphere of endless consciousness,

viññāṇaṇcāyatanasamāpattiyā vuṭṭhahitvā, ākiñcaṇṇāyatanaṃ samāpajji,
and after emerging from the sphere of endless consciousness he attained the sphere of nothingness,

ākiñcaṇṇāyatanasamāpattiyā vuṭṭhahitvā,
and after emerging from the sphere of nothingness,

nevasaññānāsaññātayanaṃ samāpajji,
he attained the sphere of neither-perception-nor-non-perception,

nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā,
and after emerging from the sphere of neither-perception-nor-non-perception,

saññāvedayitanirodhaṃ samāpajji.
he attained the cessation of perception and feeling.

²⁵¹ Commentary: *Saṅgītikāraṇānaṃ vacanaṃ; the words of those who held the (First) Council.*

²⁵² The first 4 absorptions are referred to as the form absorptions (*rūpajjhāna*), the next 4 are called formless absorptions (*arūpajjhāna*).

Atha kho āyasmā Ānando āyasmantaṃ Anuruddhaṃ etad-avoca:

Then venerable Ānanda said this to venerable Anuruddha:

“Parinibbuto Bhante Anuruddha Bhagavā?” ti

“(Has) the Gracious One, reverend Anuruddha, attained Final Emancipation?”²⁵³

“Nāvuso Ānanda Bhagavā parinibbuto saññāvedayitanirodhaṃ samāpanno.” ti

“The Gracious One, reverend Ānanda, has not attained Final Emancipation, he has attained the cessation of perception and feeling.”²⁵⁴

Atha kho Bhagavā saññāvedayitanirodhasamāpattiyā vuṭṭhahitvā,

Then the Gracious One, after emerging from the cessation of perception and feeling,

nevasaññānāsaññāyatanaṃ samāpajji,

attained the sphere of neither-perception-nor-non-perception,

nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā, ākiñcaññāyatanaṃ samāpajji,

and after emerging from the sphere of neither-perception-nor-non-perception he attained the sphere of nothingness,

ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā, viññāṇaṇcāyatanaṃ samāpajji,

and after emerging from the sphere of nothingness he attained the sphere of endless consciousness,

viññāṇaṇcāyatanasamāpattiyā vuṭṭhahitvā, ākāsānaṇcāyatanaṃ samāpajji,

and after emerging from the sphere of endless consciousness he attained the sphere of endless space,

ākāsānaṇcāyatanasamāpattiyā vuṭṭhahitvā, catutthajjhānaṃ samāpajji,

and after emerging from the sphere of endless space he attained the fourth absorption,

catutthajjhānā vuṭṭhahitvā, tatiyajjhānaṃ samāpajji,

and after emerging from the fourth absorption he attained the third absorption,

tatiyajjhānā vuṭṭhahitvā, dutiyajjhānaṃ samāpajji,

and after emerging from the third absorption he attained the second absorption,

dutiyajjhānā vuṭṭhahitvā, paṭhamajjhānaṃ samāpajji,

and after emerging from the second absorption he attained the first absorption,

paṭhamajjhānā vuṭṭhahitvā, dutiyajjhānaṃ samāpajji,

and after emerging from the first absorption he attained the second absorption,

dutiyajjhānā vuṭṭhahitvā, tatiyajjhānaṃ samāpajji,

and after emerging from the second absorption he attained the third absorption,

²⁵³ From here onwards until the arrival of Ven. Mahākassapa, Ven. Anuruddha is the monk everyone turns to for guidance.

²⁵⁴ The difference between being in this state and being dead is described in Mahāvedallasuttaṃ (MN 43), where it says in both the bodily, verbal, and mental processes (*kāya-*, *vacī-*, *cittasaṅkhārā*) have stopped and subsided; but in one who is dead the lifespan (*āyu*) has ended, the vital heat (*usmā*) has cooled down, and the faculties (*indriya*) have dispersed. Not so in one with this attainment, though from the outside it must be difficult to tell the difference.

tatiyajjhānā vuṭṭhahitvā, catutthajjhānaṃ samāpajji,

and after emerging from the third absorption he attained the fourth absorption,

catutthajjhānā vuṭṭhahitvā, samanantarā Bhagavā parinibbāyi.

and after emerging from the fourth absorption, immediately the Gracious One attained Final Emancipation.

Parinibbute Bhagavati saha Parinibbānā mahābhūmicālo ahoṣi,

When the Gracious One attained Final Emancipation along with the Emancipation there was a great earthquake,

bhimsanako lomahaṃso Devadundubhiyo ca phalimsu.

and an awful, horrifying crash of the Divinities' (thunder) drum.

Parinibbute Bhagavati saha Parinibbānā

When the Gracious One attained Final Emancipation along with the Emancipation

Brahmā Sahampati imaṃ gāthaṃ abhāsi:

Brahmā Sahampati spoke this verse:²⁵⁵

“Sabbe va nikkhipissanti bhūtā loke samussayaṃ,
“All beings in the world will surely lay aside the body,

Yathā²⁵⁶ Etādiso Satthā loke appaṭipuggalo,
In the same way the Teacher, Such-like, unmatched in the world,

Tathāgato balappatto Sambuddho parinibbuto.” ti
the Realised One, attained to (the ten) strengths, the Sambuddha, has attained Final Emancipation.”

Parinibbute Bhagavati saha Parinibbānā

When the Gracious One attained Final Emancipation along with the Emancipation

Sakko Devānamindo imaṃ gāthaṃ abhāsi:

Sakka, the Lord of the Divinities, spoke this verse:

“Aniccā vata saṅkhārā uppādavayadhammino
“Impermanent, indeed, are (all) processes, arisen they have the nature to decay,

Uppajjitvā nirujjhanti tesaṃ vūpasamo sukho.” ti
After arising they come to cessation, the stilling of them is blissful.”²⁵⁷

Parinibbute Bhagavati saha Parinibbānā

When the Gracious One attained Final Emancipation along with the Emancipation

²⁵⁵ It was Brahmā Sahampati who had requested the newly Awakened Buddha to preach some 45 years previously.

²⁵⁶ ChS, Thai: *Yattha*; *where, wherever*, which does not have a good meaning.

²⁵⁷ This famous verse is normally chanted by monks at a funeral.

āyasmā Anuruddho imā gāthāyo abhāsi:

venerable Anuruddha spoke these verses:

“Nāhu assāsapassāso ʔhitacittassa Tādino,
“There is no more breathing for that Such-like one of steady mind,

Anejo santim-ārabbha yaṃ kālam-akarī Muni.
Freed from lust, the Sage who has died, has entered the peace (of Nibbāna).

Asallīnena cittena vedanaṃ ajjhavāsayaṃ,
With an unshaken heart, he endured the painful feelings,

Pajjotasseva Nibbānaṃ vimokkho cetaso ahū.” ti
Like a flame (when it goes out) so his mind was liberated in Nibbāna.”²⁵⁸

Parinibbute Bhagavati saha Parinibbānā

When the Gracious One attained Final Emancipation along with the Emancipation

āyasmā Ānando imaṃ gātham abhāsi:

venerable Ānanda spoke this verse:

“Tad-āsi yaṃ bhīmsanakaṃ tad-āsi lomahaṃsanaṃ,
“With that there was fear, with that there was horror,

Sabbākāravārūpete Sambuddhe Parinibbute.” ti
When the Sambuddha, endowed with all noble qualities, attained Emancipation.”

Parinibbute Bhagavati ye tattha bhikkhū avītarāgā

When the Gracious One attained Final Emancipation those monks there who were not free from passion,

appekacce bāhā paggayha kandanti, chinnapātaṃ papatanti āvaṭṭanti vivaṭṭanti:

throwing up their arms, falling down (as though) cut down, rolling backwards and forwards as though with their feet cut off, were crying:

‘Atikhippaṃ Bhagavā parinibbuto,

‘Too quickly the Gracious One has attained Final Emancipation,

atikhippaṃ Sugato parinibbuto,

too quickly the Fortunate One has attained Final Emancipation,

atikhippaṃ Cakkhumā loke antarahito!’ ti

too quickly the Visionary in the world has disappeared!’

Ye pana te bhikkhū vītarāgā te satā sampajānā adhvāsenti:

But those monks who were free from passion, mindfully, with full awareness, endured, (thinking):

²⁵⁸ In Aggivacchasuttaṃ (MN 72) the Buddha tells Vaccha that as with a fire that has gone out you cannot say it has gone to the East, West, North or South, similarly with the mind of someone who is fully released you cannot say that it will arise or not arise. The question simply doesn’t apply.

“Aniccā saṅkhārā taṃ kutettha labbhā?” ti

“Impermanent are (all) processes, how can it be otherwise?”

Atha kho āyasmā Anuruddho bhikkhū āmantesi:

Then venerable Anuruddha said this to the monks:

“Alaṃ āvuso mā socittha mā paridevittha,

“Enough, friends, do not grieve, do not lament,

na nu etaṃ āvuso Bhagavatā paṭikacceva akkhātaṃ:

were you not warned by the Gracious One when he declared:

‘Sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo.’

‘There is alteration in, separation from, and changeability in all that is dear and appealing.’

Taṃ kutettha āvuso labbhā yaṃ taṃ,

How can it be otherwise, friends, for that which is obtained,

jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ?

born, become, in process, subject to dissolution?

‘Taṃ vata mā palujji’ ti netāṃ ṭhānaṃ vijjati.

It is not possible (to say) this: ‘It should not dissolve’.

Devatā āvuso ujjhāyanti.” ti

The Divinities, friends, are complaining.”

“Kathambhūtā pana Bhante āyasmā Anuruddho Devatā manasikarotī?” ti

“But what beings and Divinities is the venerable Anuruddha thinking of?”

“Santāvuso Ānanda Devatā ākāse Paṭhavisaññiniyo kese pakiriya kandanti

“There are, friend Ānanda, Divinities in the sky, perceiving the Earth, who, having dishevelled hair, are weeping,

bāhā paggayha kandanti chinnapātaṃ papatanti āvaṭṭanti vivaṭṭanti

throwing up their arms, falling down (as though) cut down, rolling backwards and forwards as though with their feet cut off, crying:

‘Atikhippaṃ Bhagavā parinibbuto,

‘Too quickly the Gracious One has attained Final Emancipation,

atikhippaṃ Sugato parinibbuto,

too quickly the Fortunate One has attained Final Emancipation,

atikhippaṃ Cakkhumā loke antarahito!’ ti

too quickly the Visionary in the world has disappeared!’

Santāvuso Ānanda Devatā Paṭhaviyā Paṭhavisaññiniyo kese pakiriya kandanti

There are, friend Ānanda, Divinities on the Earth, perceiving the Earth, who, having dishevelled hair, are weeping,

bāhā paggayha kandanti chinnapātaṃ papatanti āvaṭṭanti vivaṭṭanti

throwing up their arms, falling down (as though) cut down, rolling backwards and forwards as though with their feet cut off, crying:

‘Atikhippaṃ Bhagavā parinibbuto,

‘Too quickly the Gracious One has attained Final Emancipation,

atikhippaṃ Sugato parinibbuto,

too quickly the Fortunate One has attained Final Emancipation,

atikhippaṃ Cakkhumā loke antarahito!’ ti

too quickly the Visionary in the world has disappeared!’

Yā pana tā Devatā vītarāgā tā satā sampajānā adhivāseṅti:

But those Divinities, who have cut off passion, they mindfully, with full awareness, endure, (thinking):

‘Aniccā saṅkhārā taṃ kutettha labbhā?’ ti

‘Impermanent are (all) processes, how can it be otherwise?’”

[42: SARĪRAPAṬIPAJJANAM] [THE PREPARATION OF THE BODY]

Atha kho āyasmā ca Anuruddho āyasmā ca Ānando

Then venerable Anuruddha and venerable Ānanda

taṃ rattāvasesaṃ Dhammiyā kathāya vītināmesuṃ.

spent the rest of the night in talk about the Teaching.

Atha kho āyasmā Anuruddho āyasmantaṃ Ānandaṃ āmantesi:

Then venerable Anuruddha addressed venerable Ānanda, (saying):

“Gacchāvuso Ānanda Kusināraṃ pavisitvā,

“Go, Ānanda, and after entering Kusinārā

Kosinārakānaṃ Mallānaṃ ārocehi:

inform the Mallas of Kusinārā, (saying):

‘Parinibbuto Vāseṭṭhā Bhagavā yassa dāni kālaṃ maññathā.’ ti

‘The Gracious One has attained Emancipation, Vāseṭṭhas, now is the time for whatever you are thinking.’”

“Evaṃ Bhante,” ti kho āyasmā Ānando āyasmato Anuruddhassa paṭissutvā,

“Very well, reverend Sir,” said venerable Ānanda, and after replying to venerable Anuruddha,

pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya, attadutiyo Kusināraṃ pāvisi.

dressing in the morning time, and taking his robes and bowl, he entered Kusinārā with a companion.

Tena kho pana samayena Kosinārakā Mallā

Now at that time the Mallas from Kusinārā

Santhāgāre sannipatitā honti teneva karaṇīyena.

were assembled in the Council Hall having some business (or other).

Atha kho āyasmā Ānando

Then venerable Ānanda

yena Kosinārakānaṃ Mallānaṃ Santhāgāraṃ tenupasaṅkamaṃ,

approached the Mallas from Kusinārā in the Council Hall,

upasaṅkavitvā Kosinārakānaṃ Mallānaṃ ārocesi:

and after approaching he informed the Mallas of Kusinārā (saying):

“Parinibbuto Vāseṭṭhā Bhagavā yassa dāni kālaṃ maññathā.” ti

“The Gracious One has attained Emancipation, Vāseṭṭhas, now is the time for whatever you are thinking.”

Idam-āyasmato Ānandassa vacanaṃ sutvā,

After hearing this word from venerable Ānanda,

Mallā ca Mallaputtā ca Mallasuṇisā ca Mallapajāpatiyo ca

the Mallas, the sons of the Mallas, the daughters-in-law of the Mallas, and the wives of the Mallas

aghāvino dummanā cetodukkhasamappitā.

became miserable, depressed, with their minds given over to suffering.

Appekacce kese pakiriya kandanti,

Some, having dishevelled hair, were weeping,

bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti vivaṭṭanti

throwing up their arms, falling down (as though) cut down, rolling backwards and forwards as though with their feet cut off, they were crying:

“Atikhippaṃ Bhagavā parinibbuto,

“Too quickly the Gracious One has attained Final Emancipation,

atikhippaṃ Sugato parinibbuto,

too quickly the Fortunate One has attained Final Emancipation,

atikhippaṃ Cakkhumā loke antarahito!” ti

too quickly the Visionary in the world has disappeared!”

Atha kho Kosinārakā Mallā purise āṇāpesuṃ:

Then the Mallas from Kusinārā ordered (their) men, (saying):

“Tena hi bhaṇe Kusinārāyaṃ gandhamālaṅ-ca,

* “Now, friends, gather together perfume and flowers,

sabbaṅ-ca tāḷāvacaraṃ sannipātethā.” ti

and all the musicians in Kusinārā.”

Atha kho Kosinārakā Mallā gandhamālaṅ-ca sabbaṅ-ca tāḷāvacaraṃ,

* Then the Mallas of Kusinārā, having taken perfumes and garlands, and all the musicians,

pañca ca dussayugasatāni ādāya,
and five-hundred pairs of clothes,

yena Upavattanaṃ Mallānaṃ Sālavanaṃ,
approached the Mallas' Sal Wood at Upavattana,

yena Bhagavato sarīraṃ tenupasaṅkamimsu,
and the Gracious One's body,

upasaṅkamtivā Bhagavato sarīraṃ,
after approaching the Gracious One's body,

naccehi gītehi vāditehi mālehi gandhehi,
* through honouring, respecting, revering, and worshipping (the body),

sakkarontā garukarontā mānentā pūjentā,
with dance, song, music, garlands, and perfumes,

celavitānāni karontā maṇḍalamāle paṭiyādentā,
and making cloth canopies, and preparing circular pavillions,

evaṃ taṃ divasaṃ vītināmesuṃ.
they made the day pass.

Atha kho Kosinārakānaṃ Mallānaṃ etad-ahosi:
Then this occurred to the Mallas of Kusinārā:

“Ativikālo kho ajja Bhagavato sarīraṃ jhāpetuṃ,
“Today it is too late to burn the Gracious One's body,

svedāni mayāṃ Bhagavato sarīraṃ jhāpessāmā.” ti
tomorrow we will burn the Gracious One's body.”

Atha kho Kosinārakā Mallā
Then the Mallas of Kusinārā,

Bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi,
* through honouring, respecting, revering, and worshipping the Gracious One's body,

sakkarontā garukarontā mānentā pūjentā,
with dance, song, music, garlands, and perfumes,

celavitānāni karontā maṇḍalamāle paṭiyādentā,
and making cloth canopies, and preparing circular pavillions,

dutiyam-pi divasaṃ vītināmesuṃ,
they made the second day pass,

tatīyam-pi divasaṃ vītināmesuṃ,
they made the third day pass,

catuttham-pi divasaṃ vītināmesuṃ,
they made the fourth day pass,

pañcamam-pi divasaṃ vītināmesuṃ,

they made the fifth day pass,

chaṭṭham-pi divasaṃ vītināmesuṃ.

they made the sixth day pass.²⁵⁹

Atha kho sattamam-pi divasaṃ Kosinārakānaṃ Mallānaṃ etad-ahosi:

Then on the seventh day this occurred to the Mallas of Kusinārā:

“Mayaṃ Bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi

* “While honouring, respecting, revering, and worshipping the Gracious One’s body,

sakkarontā garukarontā mānentā pūjentā,

with dance, song, music, garlands, and perfumes,

dakkhiṇena dakkhiṇaṃ Nagarassa haritvā,

after taking it out of the city by the South,

bāhirena bāhiraṃ dakkhiṇato Nagarassa Bhagavato sarīraṃ jhāpessāma.” ti

on the outside of the City to the South we will burn the Gracious One’s body.”

Tena kho pana samayena aṭṭha Mallapāmoḁkhā,

Now at that time eight leaders of the Mallas,

sīsaṃ nahātā ahatāni vatthāni nivatthā:

having washed their heads and put on clean clothes, (said):

“Mayaṃ Bhagavato sarīraṃ uccāressāma,” ti na sakkonti uccāretuṃ.

“Let us lift the Gracious One’s body,” but they were not able to lift (it).

Atha kho Kosinārakā Mallā āyasmantaṃ Anuruddhaṃ etad-avocuṃ:

Then the Mallas of Kusinārā said this to venerable Anuruddha:

“Ko nu kho Bhante Anuruddha hetu ko paccayo

“What is the reason, Anuruddha, what is the cause

yenime aṭṭha Mallapāmoḁkhā sīsaṃ nahātā ahatāni vatthāni nivatthā:

why eight leaders of the Mallas, having washed their heads and put on clean clothes, (and saying):

‘Mayaṃ Bhagavato sarīraṃ uccāressāma,’ ti na sakkonti uccāretun?’-ti

‘Let us lift the Gracious One’s body,’ are not able to lift (it)?’

“Aññathā kho Vāseṭṭhā tumhākaṃ adhippāyo aññathā Devatānaṃ adhippāyo.” ti

“You Vāseṭṭhas have one intention, and the Divinities have another intention.”

“Kathaṃ pana Bhante Devatānaṃ adhippāyo.” ti

“But what is the Divinities’ intention, reverend Sir?”

“Tumhākaṃ kho Vāseṭṭhā adhippāyo:

“Your intention, Vāseṭṭhas, is:

²⁵⁹ Although this looks like a repetition passage, no ellipsis is marked in any of the editions.

‘Mayaṃ Bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi,

* ‘We, while honouring, respecting, revering, and worshipping the Gracious One’s body,

sakkarontā garukarontā mānentā pūjentā,

with dance, song, music, garlands, and perfumes,

dakkhiṇena dakkhiṇaṃ Nagarassa haritvā,

after taking it out of the City by the South,

bāhirena bāhiraṃ dakkhiṇato Nagarassa Bhagavato sarīraṃ jhāpessāma.’ ti

on the outside of the City to the South, will burn the Gracious One’s body.’

Devatānaṃ kho Vāseṭṭhā adhippāyo:

* The Divinities’ intention, Vāseṭṭhas, is:

‘Mayaṃ Bhagavato sarīraṃ dibbehi naccehi gītehi vāditehi mālehi gandhehi,

‘We, while honouring, respecting, revering, and worshipping the Gracious One’s body,

sakkarontā garukarontā mānentā pūjentā,

with the Divinities’ dance, song, music, garlands, and perfumes,

uttarena uttaraṃ Nagarassa haritvā,

after carrying it to the North of the City by the North,

Uttarena Dvārena Nagaraṃ pavesetvā,

and re-entering the City by the North Gate,

majjhena majjhaṃ Nagarassa haritvā,

and carrying it to the middle of the City by the middle,

Puratthimena Dvārena nikkhamitvā,

and going out by the Eastern Gate,

puratthimato Nagarassa Makuṭabandhanaṃ nāma Mallānaṃ Cetiyaṃ,

to the East of the City, at the Mallas’ Shrine called the Bonded Coronet,

ettha Bhagavato sarīraṃ jhāpessāma.” ti

there let us burn the Gracious One’s body.”

“Yathā Bhante Devatānaṃ adhippāyo tathā hotū.” ti

“Let us do according to the Divinities’ intention, reverend Sir.”

* * *

Tena kho pana samayena Kusinārā yāva sandhisamalasaṅkaṭṭirā,

* Now at that time the whole of Kusinārā, including the dirty rubbish heaps,

jaṇṇumattena odhinā Mandāravapupphehi santhatā hoti.

was covered knee-deep with (Divine) Coral Tree flowers.

Atha kho Devatā ca Kosinārakā ca Mallā

Then the Divinities and the Mallas of Kusinārā

Bhagavato sarīraṃ Dibbehi ca mānusakehi ca naccehi gītehi vāditehi mālehi gandhehi

* while honouring, respecting, revering, and worshipping the Gracious One's body

sakkarontā garukarontā mānentā pūjentā,

with the Divinities' and mens' dance, song, music, garlands, and perfumes,

uttarena uttaraṃ Nagarassa haritvā,

after carrying it to the North of the City by the North,

Uttarena Dvārena Nagaraṃ pavesetvā,

and re-entering the City by the North Gate,

majjhena majjhaṃ Nagarassa haritvā,

and carrying it to the middle of the City by the middle,

Puratthimena Dvārena nikkhamitvā,

and going out by the Eastern Gate,

puratthimato Nagarassa Makuṭabandhanaṃ nāma Mallānaṃ Cetiyaṃ

to the East of the City, at the Mallas' Shrine called the Bonded Coronet

ettha Bhagavato sarīraṃ nikkhipiṃsu.

there set down the Gracious One's body.

Atha kho Kosinārakā Mallā āyasmantaṃ Ānandaṃ etad-avocum:

Then the Mallas of Kusinārā said this to venerable Ānanda:

“Kathaṃ mayaṃ Bhante Ānanda Tathāgatassa sarīre paṭipajjāma.” ti

“How do we act, reverend Ānanda, in regard to the Realised One's body?”

“Yathā kho Vāseṭṭhā Rañño Cakkavattissa sarīre paṭipajjanti,

“As you act, Vāseṭṭhas, in regard to the Universal Monarch's body,

evaṃ Tathāgatassa sarīre paṭipajjitabban.”-ti

so you should act in regard to the Realised One's body.”

“Kathaṃ pana Bhante Ānanda Rañño Cakkavattissa sarīre paṭipajjanti.” ti

“But how do we act, reverend Ānanda, in regard to the Universal Monarch's body?”

“Rañño Vāseṭṭhā Cakkavattissa sarīraṃ ahatena vatthena veḥenti,

“They wrap the Universal Monarch's body, Vāseṭṭhas, with clean cloth,

ahatena vatthena veḥetvā vihatena kappāsena veḥenti,

and after wrapping with clean cloth, they wrap with carded cotton,

vihatena kappāsena veḥetvā ahatena vatthena veḥenti,

and after wrapping with carded cotton, they wrap with clean cloth,

etena upāyena pañcahi yugasatehi Rañño Cakkavattissa sarīraṃ veḥetvā

by this means after wrapping the Universal Monarch's body with five-hundred pairs (of cloth and cotton),

āyasāya teladoṇiyā pakkhipitvā, aññissā āyasāya doṇiyā paṭikkujjitvā,
enclosing it in an oil tub made of iron, and enclosing it in another iron tub,

sabbagandhānaṃ citakaṃ karitvā, Rañño Cakkavattissa sarīraṃ jhāpentī,
and putting it on a scented funeral pyre, they burn the Universal Monarch's body,

cātummahāpathe Rañño Cakkavattissa thūpaṃ karontī.
and they build a Shrine for the Universal Monarch at the crossroads.

Evaṃ kho Vāseṭṭhā Rañño Cakkavattissa sarīre paṭipajjanti.
So they act, Vāseṭṭhas, in regard to a Universal Monarch's body.

Yathā kho Vāseṭṭhā Rañño Cakkavattissa sarīre paṭipajjanti,
Just as they act, Vāseṭṭhas, in regard to a Universal Monarch's body,

evaṃ Tathāgatassa sarīre paṭipajjitabbaṃ,
so should they act in regard to a Realised One's body,

cātummahāpathe Tathāgatassa thūpo kātabbo.
and a Shrine should be made for the Realised One at the crossroads.

Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā āropessanti vā
Whoever there prepares flowers, incense, or powder, or

abhivādessanti vā cittaṃ vā pasādessanti,
worships or establishes confidence in his mind,

tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāyā.” ti
that will be for their benefit and happiness for a long time.”

Atha kho Kosinārakā Mallā purise āṇāpesuṃ:
Then the Mallas of Kusinārā gave orders to (their) men, (saying):

“Tena hi bhaṇe Mallānaṃ vihatāṃ kappāsaṃ sannipātethā.” ti
“If it is so (then) wrap (the body) with the Mallas' carded cloth, friends.”

Atha kho Kosinārakā Mallā Bhagavato sarīraṃ ahatena vatthena veṭhesuṃ,
Then the Mallas of Kusinārā wrapped the Gracious One's body with clean cloth,

ahatena vatthena veṭhetvā vihatena kappāsenā veṭhesuṃ,
and after wrapping with clean cloth, they wrapped with carded cotton,

vihatena kappāsenā veṭhetvā ahatena vatthena veṭhesuṃ
and after wrapping with carded cotton, they wrapped with clean cloth,

etena upāyena pañcahi yugasatehi Bhagavato sarīraṃ veṭhetvā,
and by this means, after wrapping the Gracious One's body with five-hundred pairs (of cloth and cotton),

āyasāya teladoṇiyā pakkhipitvā, aññissā āyasāya doṇiyā paṭikkujjitvā,
enclosing it in an oil tub made of iron, and enclosing it in another iron tub,

sabbagandhānaṃ citakaṃ karitvā, Bhagavato sarīraṃ citakaṃ āropesuṃ.
and putting it on a scented funeral pyre, they put the Gracious One's body on the funeral pyre.

[43: MAHĀKASSAPAKATHĀ]
[THE STORY CONCERNING MAHĀKASSAPA]²⁶⁰

Tena kho pana समयena āyasmā Mahākassapo
Now at that time venerable Mahākassapa

Pāvāya Kusināraṃ addhānamaggapaṭipanno hoti,
was travelling along the highway from Pāvā to Kusinārā,

mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatahi.
together with a great Community of monks, around five-hundred monks.

Atha kho āyasmā Mahākassapo maggā okkamma aññatarasmiṃ rukkhamūle nisīdi.
Then venerable Mahākassapa, after descending from the path, sat down at the root of a certain tree.

Tena kho pana समयena aññataro Ājīvako
Now at that time a certain Ājīvaka²⁶¹

Kusinārāya Mandāravapupphaṃ gahetvā, Pāvāya addhānamaggapaṭipanno hoti.
while holding a Mandārava flower²⁶² from Kusinārā was travelling along the highway to Pāvā.

Addasā kho āyasmā Mahākassapo taṃ Ājīvakaṃ dūrato va āgacchantam,
Venerable Mahākassapa saw that Ājīvaka approaching from afar,

disvā taṃ Ājīvakaṃ etad-avoca:
and after seeing (him), he said this to that Ājīvaka:

“Apāvuso amhākaṃ Satthāraṃ jānāsī?” ti
“Do you know our Teacher, friend?”

“Āma āvuso jānāmi. Ajja sattāhāparinibbuto samaṇo Gotamo,
“Certainly, friend, I know. Today is seven days since the Final Emancipation of the ascetic Gotama,

tato me idaṃ Mandāravapupphaṃ gahitan.”-ti
therefore I am holding this Mandārava flower.”

Tattha ye te bhikkhū avītarāgā
Then those monks there who were not free from passion,

appekacce bāhā paggayha kandanti,
some, throwing up their arms, were weeping,

²⁶⁰ cf. Pañcasatikakkhandhakaṃ, opening (Cullavagga, 11).

²⁶¹ Sometimes translated as naked ascetic. The Ājīvakas were followers of Makkhali Gosāla, and held that there was no result of action (*akriyavāda*).

²⁶² Mandārava flowers were believed to grow in the Tusita heaven and only fall on special occasions.

chinnapātāṃ papatanti āvaṭṭanti vivaṭṭanti:

falling down (as though) cut down, rolling backwards and forwards as though with their feet cut off, they were crying:

‘Atikhippaṃ Bhagavā parinibbuto,

‘Too quickly the Gracious One has attained Final Emancipation,

atikhippaṃ Sugato parinibbuto,

too quickly the Fortunate One has attained Final Emancipation,

atikhippaṃ Cakkhumā loke antarāhito!’ ti

too quickly the Visionary in the world has disappeared!’

Ye pana te bhikkhū vītarāgā te satā sampajānā adhvāsenti:

But those monks who were free from passion, mindfully, with full awareness, endured, (thinking):

“Aniccā saṅkhārā taṃ kutettha labbhā?” ti

“Impermanent are (all) processes, how can it be otherwise?”

* * *

Tena kho pana samayena Subhaddo nāma vuḍḍhapabbajito

Now at that time one who had gone forth in old age, named Subhadda

tassaṃ parisāyaṃ nisinno hoti.

was sitting in that group.²⁶³

Atha kho Subhaddo vuḍḍhapabbajito te bhikkhū etad-avoca:

Then Subhadda, who had gone forth in old age, said this to those monks:

“Alaṃ āvuso mā socittha mā paridevittha,

“Enough, friends, do not grieve, do not lament,

sumuttā mayaṃ tena Mahāsamaṇena upaddutā ca homa:

we are now freed from that troublesome Great Ascetic, (saying):

‘Idaṃ vo kappatī, idaṃ vo na kappatī.’ ti

‘This is allowable for you, this is not allowable for you.’

Idāni pana mayaṃ yaṃ icchissāma taṃ karissāma,

But now we will do whatever we wish,

yaṃ na icchissāma taṃ na karissāmā.” ti

and we will not do whatever we do not wish.”²⁶⁴

²⁶³ This is a different Subaddha than the one mentioned earlier.

²⁶⁴ The Commentary relates a long story here telling how Subhadda after ordaining had once prepared a meal for the Buddha and the Community, but had been rebuked by the Buddha for breaking Vinaya rules in its preparation. He thereafter held a grudge against the Buddha and against the Vinaya.

Atha kho āyasmā Mahākassapo bhikkhū āmantesi:

Then venerable Mahākassapa addressed the monks, (saying):²⁶⁵

“Alañ, āvuso, mā socittha, mā paridevittha,
“Enough, friends, do not grieve, do not lament,

na nu etañ āvuso Bhagavatā paṭikacceva akkhātañ:

were you not warned by the Gracious One, friends, when he declared this:

‘Sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo.’

‘There is alteration in, separation from, and changeability in all that is dear and appealing.’

Tañ kutettha āvuso labbhā yañ tañ,

How can it be otherwise, friends, for that which is obtained,

jātañ bhūtañ sañkhatāñ palokadhammañ?

born, become, in process, subject to dissolution?

‘Tañ vata mā palujjī’ ti netāñ ṭhānañ vijjatī.” ti

It is not possible (to say) this: ‘It should not dissolve’.

Tena kho pana samayena cattāro Mallapāmokkhā,

Now at that time four leaders of the Mallas,

sīsañ nahātā ahatāni vatthāni nivatthā:

having washed their heads and put on clean clothes, (said):

“Mayaṃ Bhagavato citakañ āḷimpessāmā,” ti na sakkonti āḷimpetuñ.

“Let us burn the Gracious One’s funeral pyre,” but they were not able to burn (it).

Atha kho Kosinārakā Mallā āyasmantañ Anuruddhañ etad-avocuñ:

Then the Mallas of Kusinārā said this to venerable Anuruddha:

“Ko nu kho Bhante Anuruddha hetu ko paccayo,

“What is the reason, venerable Anuruddha, what is the cause,

yenime cattāro Mallapāmokkhā,

why four leaders of the Mallas,

sīsañ nahātā ahatāni vatthāni nivatthā,

having washed their heads and put on clean clothes, (and saying):

‘Mayaṃ Bhagavato citakañ āḷimpessāmā,’ ti na sakkonti āḷimpetun?’-ti

‘Let us burn the Gracious One’s funeral pyre,’ are not able to burn (it)?’

“Aññathā kho Vāsetṭhā Devatānañ adhippāyo.” ti

“The Divinities²⁶⁶ have another intention, Vāsetṭhas.”

²⁶⁵ Note that here Ven. Mahākassapa does not answer what was said by Subhadda at all, but instead exhorts the monks. One can’t help feeling that the narrative has been poorly stitched together here. In the Vinaya account of this story Cullavagga 11, beginning), Subhadda’s outburst comes after Ven. Mahākassapa’s exhortation, which is much more fitting.

“Katham̐ pana Bhante Devatānam̐ adhippāyo.” ti

“But what is the Divinities’ intention, reverend Sir?”

“Devatānam̐ kho Vāsetṭhā adhippāyo:

“The Divinities’ intention, Vāsetṭhas, (is):

‘Ayaṃ āyasmā Mahākassapo Pāvāya Kusināram̐ addhānamaggapaṭipanno

‘The venerable Mahākassapa is travelling along the highway from Pāvā to Kusinārā

mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi,

together with a great Community of monks, around five-hundred monks,

na tāva Bhagavato citako pajjalissati

the Gracious One’s funeral pyre will not burn

yāvāyasmā Mahākassapo Bhagavato pāde sirasā na vandissatī.” ti

while venerable Mahākassapa has not worshipped the Gracious One’s feet with his head.”

“Yathā Bhante Devatānam̐ adhippāyo tathā hotū.” ti

“Let us do according to the Divinities’ intention, reverend Sir.”

Atha kho āyasmā Mahākassapo

Then venerable Mahākassapa

yena Kusinārā Makuṭabandhanam̐ nāma Mallānam̐ Cetiyaṃ,

approached Kusinārā, and the Mallas’ Shrine called the Bonded Coronet,

yena Bhagavato citako tenupasaṅkami,

and the Gracious One’s funeral pyre,

upasaṅkamtivā ekaṃsam̐ cīvaram̐ katvā añjaliṃ paṇāmetvā,

and after approaching and arranging his robe on one shoulder, extending (his hands) in respectful salutation,

tikkhattum̐ citakam̐ padakkhiṇam̐ katvā,

and circumambulating the funeral pyre three times,

pādato vivarivā Bhagavato pāde sirasā vandi.

and uncovering the feet he worshipped the Gracious One’s feet with his head.²⁶⁷

Tāni pi kho pañca bhikkhusatāni ekaṃsam̐ cīvaram̐ katvā añjaliṃ paṇāmetvā,

Also five-hundred monks, after arranging their robes on one shoulder, extending (their hands) in respectful salutation,

²⁶⁶ The Commentary says these Divinities were Ven. Mahākassapa’s supporters, like Sakka. See Ud. 1-6 and 3-7 for instances of the Divinities waiting on Ven. Mahākassapa.

²⁶⁷ The Commentary takes this a bit more literally than necessary, and says that Ven. Mahākassapa attained fourth jhāna and made a determination that the Buddha’s feet should break through their five hundred layers of wrapping, before he worshipped them.

tikkhattum citakam padakkhiṇam katvā,
and circumambulating the funeral pyre three times,

Bhagavato pāde sirasā vandimsu.
worshipped the Gracious One's feet with their heads.

Vandite panāyasmata Mahākassapena
After (the Gracious One's feet) had been worshipped by venerable Mahākassapa

tehi ca pañcahi bhikkhusatehi sayam-eva Bhagavato citako pajjali.
and by five-hundred monks the funeral pyre caught fire by itself.

Jhāyamānassa kho pana Bhagavato sarīrassa,
Now while the Gracious One's body was burning,

yaṃ ahoṣi chavī ti vā camman-ti vā maṃsan-ti vā nahārū ti vā lasikā ti vā
of the outer skin, the inner skin, the flesh, the sinews, the synovial fluid,

tassa neva chārikā paññāyittha na masi sarīrāneva avasissimsu.
neither charcoal was evident, nor was ash of the body left over.

Seyyathā pi nāma sappissa vā telassa vā jhāyamānassa
Just as while ghee or oil is burning

neva chārikā paññāyati na masi,
there is no charcoal and no ash evident,

evam-eva Bhagavato sarīrassa jhāyamānassa,
so when the Gracious One's body was burning,

yaṃ ahoṣi chavī ti vā camman-ti vā maṃsan-ti vā nahārū ti vā lasikā ti vā,
of the outer skin, the inner skin, the flesh, the sinews, the synovial fluid,

tassa neva chārikā paññāyittha na masi sarīrāneva avasissimsu.
neither charcoal was evident, nor was ash of the body left over.

Tesañ-ca pañcannaṃ dussayugasatānaṃ dve va dussāni na ḍayhimsu
Only two of those five-hundred pairs of clothes were not consumed,

yañ-ca sabbabbhantarimaṃ yañ-ca bāhiraṃ.
that on the inside and that on the outside.

Daḍḍhe kho pana Bhagavato sarīre
When the Gracious One's body was burnt

antalikkhā udakadhārā pātubhavitvā, Bhagavato citakam nibbāpesi.
a shower of water appeared in the sky, and the Gracious One's funeral pyre was extinguished.

Udakaṃ sālato pi abbhunnamitvā, Bhagavato citakaṃ nibbāpesi.

Also after water rose from a well,²⁶⁸ the Gracious One's funeral pyre was extinguished.

Kosinārakā pi Mallā sabbagandhodakena Bhagavato citakaṃ nibbāpesuṃ.

Also the Mallas from Kusinārā extinguished the Gracious One's funeral pyre with all types of fragrant water.²⁶⁹

Atha kho Kosinārakā Mallā

Then the Mallas of Kusinārā,

Bhagavato sarīrāni, sattāhaṃ Santhāgāre sattipaṅjaraṃ karitvā,

* after making an enclosure of spears in the Council Hall,²⁷⁰

dhanupākāraṃ parikkhipitvā,

and surrounding the Gracious One's bodily relics with bows,

nacchehi gītehi vāditehi mālehi gandhehi

honoured, respected, revered, and worshipped (it)

sakkariṃsu garukariṃsu mānesuṃ pūjesuṃ.

with dance, song, music, garlands, and perfumes.

[44: SARĪRAVIBHĀGO] [THE DISTRIBUTION OF THE RELICS]

Assosi kho Rājā Māgadho Ajātasattu Vedehiputto:

The Magadhan King Ajātasattu, the son of Lady Wisdom, heard:

“Bhagavā kira Kusinārāyaṃ parinibbuto.” ti

“The Gracious One, it seems, has attained Final Emancipation in Kusinārā.”

Atha kho Rājā Māgadho Ajātasattu Vedehiputto,

Then the Magadhan King Ajātasattu, the son of Lady Wisdom,

Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesi:

sent a message to the Mallas of Kusinārā, (saying):

“Bhagavā pi Khattiyo aham-pi Khattiyo,

“The Gracious One was a Noble, and I also am a Noble,

²⁶⁸ The Commentary first says the water came from the Sāla trees, which is hard to understand, but in the same comment continues: *samantā pathaviṃ bhinditvā pi naṅgalasīsamattā udakavaṭṭi phalikavaṭṭaṃsakasadisā uggantvā citakam-eva gaṇhanti; having broken through the earth all round like the head of a plough, a jet of water, like a crystal crown, having risen caught hold of the pyre.* This makes me think that the water may have come from a well (lit: [water]-hall), and I translate it as such. However, I have not found the expression used in this way elsewhere, so the meaning remains doubtful.

²⁶⁹ These lines seem to record three disparate accounts of how the pyre was eventually extinguished.

²⁷⁰ Comm: *tattha sattipaṅjaraṃ katvā ti sattihatthehi purisehi parikkhipāpetvā; here after making an enclosure of spears means having made an enclosure of people with spears in their hands.*

aham-pi arahāmi Bhagavato sarīrānaṃ bhāgaṃ,
I am worthy of a share of the Gracious One's bodily relics,

aham-pi Bhagavato sarīrānaṃ Thūpañ-ca mahañ-ca karissāmī.” ti
I will make a Shrine and hold a festival for the bodily relics.”

Assosum̃ kho Vesālikā Licchavī:
Then the Licchavīs of Vesālī heard:

“Bhagavā kira Kusinārāyaṃ parinibbuto.” ti
“The Gracious One, it seems, has attained Final Emancipation in Kusinārā.”

Atha kho Vesālikā Licchavī
Then the Licchavīs of Vesālī

Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesum̃:
sent a message to the Mallas of Kusinārā, (saying):

Bhagavā pi Khattiyo mayam-pi Khattiyā,
“The Gracious One was a Noble, and we also are Nobles,

mayam-pi arahāma Bhagavato sarīrānaṃ bhāgaṃ,
we are worthy of a share of the Gracious One's bodily relics,

mayam-pi Bhagavato sarīrānaṃ Thūpañ-ca mahañ-ca karissāmā.” ti
we will make a Shrine and hold a festival for the bodily relics.”

Assosum̃ kho Kāpilavatthavā Sakyā:
Then the Sakyas of Kapilavatthu heard:

“Bhagavā kira Kusinārāyaṃ parinibbuto.” ti
“The Gracious One, it seems, has attained Final Emancipation in Kusinārā.”

Atha kho Kāpilavatthavā Sakyā
Then the Sakyas of Kapilavatthu

Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesum̃:
sent a message to the Mallas of Kusinārā, (saying):

“Bhagavā amhākaṃ ñātiseṭṭho,
“The Gracious One was our foremost relative,

mayam-pi arahāma Bhagavato sarīrānaṃ bhāgaṃ,
we are worthy of a share of the Gracious One's bodily relics,

mayam-pi Bhagavato sarīrānaṃ Thūpañ-ca mahañ-ca karissāmā” ti.
we will make a Shrine and hold a festival for the bodily relics.”

Assosum̃ kho Allakappakā Bulayo:
Then the Bulas of Allakappa heard:

“Bhagavā kira Kusinārāyaṃ parinibbuto.” ti

“The Gracious One, it seems, has attained Final Emancipation in Kusinārā.”

Atha kho Allakappakā Bulayo

Then the Bulas of Allakappa

Kosināarakānaṃ Mallānaṃ dūtaṃ pāhesuṃ:

sent a message to the Mallas of Kusinārā, (saying):

“Bhagavā pi Khattiyo mayam-pi Khattiyā,

“The Gracious One was a Noble, and we also are Nobles,

mayam-pi arahāma Bhagavato sarīrānaṃ bhāgaṃ,

we are worthy of a share of the Gracious One’s bodily relics,

mayam-pi Bhagavato sarīrānaṃ Thūpañ-ca mahañ-ca karissāmā.” ti

we will make a Shrine and hold a festival for the bodily relics.”

Assosuṃ kho Rāmagāmakā Koliyā:

Then the Koliyas of Rāmagāma heard:

“Bhagavā kira Kusinārāyaṃ parinibbuto.” ti

“The Gracious One, it seems, has attained Final Emancipation in Kusinārā.”

Atha kho Rāmagāmakā Koliyā

Then the Koliyas of Rāmagāma

Kosināarakānaṃ Mallānaṃ dūtaṃ pāhesuṃ:

sent a message to the Mallas of Kusinārā, (saying):

“Bhagavā pi Khattiyo mayam-pi Khattiyā,

“The Gracious One was a Noble, and we also are Nobles,

mayam-pi arahāma Bhagavato sarīrānaṃ bhāgaṃ,

we are worthy of a share of the Gracious One’s bodily relics,

mayam-pi Bhagavato sarīrānaṃ Thūpañ-ca mahañ-ca karissāmā.” ti

we will make a Shrine and hold a festival for the bodily relics.”

Assosi kho Veṭhadīpako brāhmaṇo:

Then the brahmin Veṭhadīpaka heard:

“Bhagavā kira Kusinārāyaṃ parinibbuto.” ti

“The Gracious One, it seems, has attained Final Emancipation in Kusinārā.”

Atha kho Veṭhadīpako brāhmaṇo

Then the brahmin Veṭhadīpaka

Kosināarakānaṃ Mallānaṃ dūtaṃ pāhesi:

sent a message to the Mallas of Kusinārā, (saying):

“Bhagavā pi Khattiyo aham-asmi brāhmaṇo,
“The Gracious One was a Noble, and I am a brahmin,

aham-pi arahāmi Bhagavato sarīrānaṃ bhāgaṃ,
I am worthy of a share of the Gracious One’s bodily relics,

aham-pi Bhagavato sarīrānaṃ Thūpañ-ca mahañ-ca karissāmī.” ti
I will make a Shrine and hold a festival for the bodily relics.”

Assosun̄ kho Pāveyyakā Mallā:
Then the Mallas of Pāvā heard:

“Bhagavā kira Kusinārāyaṃ parinibbuto.” ti
“The Gracious One, it seems, has attained Final Emancipation in Kusinārā.”

Atha kho Pāveyyakā Mallā Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesun̄:
Then the Mallas of Pāvā sent a message to the Mallas of Kusinārā, (saying):

“Bhagavā pi Khattiyo mayam-pi Khattiyā,
“The Gracious One was a Noble, and we also are Nobles,

mayam-pi arahāma Bhagavato sarīrānaṃ bhāgaṃ,
we are worthy of a share of the Gracious One’s bodily relics,

mayam-pi Bhagavato sarīrānaṃ Thūpañ-ca mahañ-ca karissāmā.” ti
we will make a Shrine and hold a festival for the bodily relics.”

Evaṃ vutte Kosinārakā Mallā te saṅhe gaṇe etad-avocun̄:
After this was said, the Mallas of Kusinārā said this to their community and group:

“Bhagavā amhākaṃ gāmakkhette parinibbuto,
“The Gracious One has attained Final Emancipation in the area of our village,

na mayam̄ dassāma Bhagavato sarīrānaṃ bhāgan̄.”-ti
(but) we will not see a share of the Gracious One’s bodily relics.”

Evaṃ vutte Doṇo brāhmaṇo te saṅhe gaṇe etad-avoca:
After this was said, the brahmin Doṇa said this to their community and group:²⁷¹

“Suṇantu Bhonto mama ekavākyaṃ:
“Listen, dear Sirs, to a sentence of mine:

Amhāka’ Buddho ahu khantivādo
Our Buddha was one who spoke about forbearance

²⁷¹ The name *Doṇa* means *Measurer*, and is therefore a mythical name. The Commentary records that before he spoke the verses below, he recited another (spontaneous?) poem, which became known as *Doṇagajjitaṃ*, Doṇa’s Roar. It is said to have been 500 verses long (*dvibhānavāra*). Unfortunately there appears to be no record of this poem.

Na hi sādhu yaṃ Uttamapuggalassa

* It is not good that there should be a battle

Sarīrabhāge siyā sampahāro.

About sharing the relics of the Best Man.

Sabbe va bhonto sahitā samaggā,

* Let us united, in concord, dear Sirs,

Sammodamānā karomaṭṭhabhāge,

With joyful minds, make eight shares (of the relics),

Vitthārikā hontu disāsu Thūpā

And set up Shrines in every direction

Bahū janā Cakkhumato pasannā.” ti

(So that) many people may gain faith in the Visionary One.”

“Tena hi brāhmaṇa tvañ-ñeva Bhagavato sarīrāni

* “Now, brahmin, you must divide the Gracious One’s bodily relics

aṭṭhadhā samaṃ suvibhattaṃ vibhajāhī.” ti

in eight equal divisions.”

“Evaṃ bho,” ti kho Doṇo brāhmaṇo,

“Certainly, dear Sir,” said Doṇa the brahmin,

tesaṃ saṅghānaṃ gaṇānaṃ paṭissutvā,

after replying to that community and group,

Bhagavato sarīrāni aṭṭhadhā samaṃ suvibhattaṃ vibhajitvā,

and dividing the Gracious One’s bodily relics in eight equal divisions,

te saṅghe gaṇe etad-avoca:

he said this to that community and group:

“Imaṃ me bhonto tumbaṃ dadantu,

“Please give me this urn, dear Sirs,

aham-pi tumbassa Thūpañ-ca mahañ-ca karissāmī.” ti

and I also will make a Shrine and hold a festival for the urn.”²⁷²

Adaṃsu kho te Doṇassa brāhmaṇassa tumbaṃ.

They gave the urn to Doṇa the brahmin.

²⁷² The Commentary tells a rather embarrassing story here. It says that Doṇa stole the right eye-tooth of the Buddha while the others were distracted and put it into his turban, but Sakka then stole it and enshrined it in the Cūḷāmaṇi shrine in Tāvatiṃsa Heaven. Realising that it had gone Doṇa then asked for the urn!

Assosum̐ kho Pippalivaniyā Moriyā:

Then the Moriyā of Pepper Wood heard:

“Bhagavā kira Kusinārāyam̐ parinibbuto.” ti

“The Gracious One, it seems, has attained Final Emancipation in Kusinārā.”

Atha kho Pippalivaniyā Moriyā

Then the Moriyā of Pepper Wood

Kosinārakānam̐ Mallānam̐ dūtam̐ pāhesum̐:

sent a message to the Mallas of Kusinārā, (saying):

“Bhagavā pi Khattiyo mayam-pi Khattiyā,

“The Gracious One was a Noble, and we also are Nobles,

mayam-pi arahāma Bhagavato sarīrānam̐ bhāgam̐,

we are worthy of a share of the Gracious One’s bodily relics,

mayam-pi Bhagavato sarīrānam̐ Thūpañ-ca mahañ-ca karissāmā.” ti

we will make a Shrine and hold a festival for the bodily relics.”

“Natthi Bhagavato sarīrānam̐ bhāgo vibhattāni,

“There are no more portions of the Gracious One’s relics,

Bhagavato sarīrāni ito aṅgāram̐ harathā.” ti

(instead) take the ashes from the Gracious One’s body.”

Te tato aṅgāram̐ harimsu.

Therefore they took away the ashes.

* * *

Atha kho Rājā Māgadho Ajātasattu Vedehiputto,

Then the Magadhan King Ajātasattu, the son of Lady Wisdom,

Rājagahe Bhagavato sarīrānam̐ Thūpañ-ca mahañ-ca akāsi.

made a Shrine for the Gracious One’s bodily relics at Rājagaha and held a festival.²⁷³

Vesālikā pi Licchavī

The Licchavīs from Vesālī

Vesāliyam̐ Bhagavato sarīrānam̐ Thūpañ-ca mahañ-ca akaṁsu.

made a Shrine for the Gracious One’s bodily relics at Vesālī and held a festival.

Kāpilavatthavā pi Sakyā

The Sakyas from Kapilavatthu

²⁷³ Comm: *Kusinārato yāva Rājagaham̐ pañcavīsati yojanāni ... evam̐ dhātuyo gahetvā āgacchantānam̐ sattavassānisatta māsāni sattadivasāni vītivattāni*; from Kusinārā to Rājagaha is 25 leagues ... while the relics were being brought, 7 years, 7 months, and 7 days passed by.

Kapilavatthusmiṃ Bhagavato sarīrānaṃ Thūpañ-ca mahañ-ca akaṃsu.

made a Shrine for the Gracious One's bodily relics at Kapilavatthu and held a festival.

Allakappakā pi Bulayo

The Bulas of Allakappa

Allakappe Bhagavato sarīrānaṃ Thūpañ-ca mahañ-ca akaṃsu.

made a Shrine for the Gracious One's bodily relics at Allakappa and held a festival.

Rāmagāmakā pi Koliyā

The Koliyas of Rāmagāma

Rāmagāme Bhagavato sarīrānaṃ Thūpañ-ca mahañ-ca akaṃsu.

made a Shrine for the Gracious One's bodily relics at Rāmagāma and held a festival.

Veṭṭhadīpako pi brāhmaṇo

The Veṭṭhadīpaka brahmin

Veṭṭhadīpe Bhagavato sarīrānaṃ Thūpañ-ca mahañ-ca akāsi.

made a Shrine for the Gracious One's bodily relics at Veṭṭhadīpa and held a festival.

Pāveyyakā pi Mallā

The Mallas of Pāvā

Pāvāyaṃ Bhagavato sarīrānaṃ Thūpañ-ca mahañ-ca akaṃsu.

made a Shrine for the Gracious One's bodily relics at Pāvā and held a festival.

Kosinārakā pi Mallā

The Mallas of Kusinārā

Kusinārāyaṃ Bhagavato sarīrānaṃ Thūpañ-ca mahañ-ca akaṃsu.

made a Shrine for the Gracious One's bodily relics at Kusinārā and held a festival.

Doṇo pi brāhmaṇo

Doṇa the brahmin

Tumbassa Thūpañ-ca mahañ-ca akāsi.

made a Shrine for the urn and held a festival.

Pipphalivaniyā pi Moriyā

The Moriyās of Pepper Wood

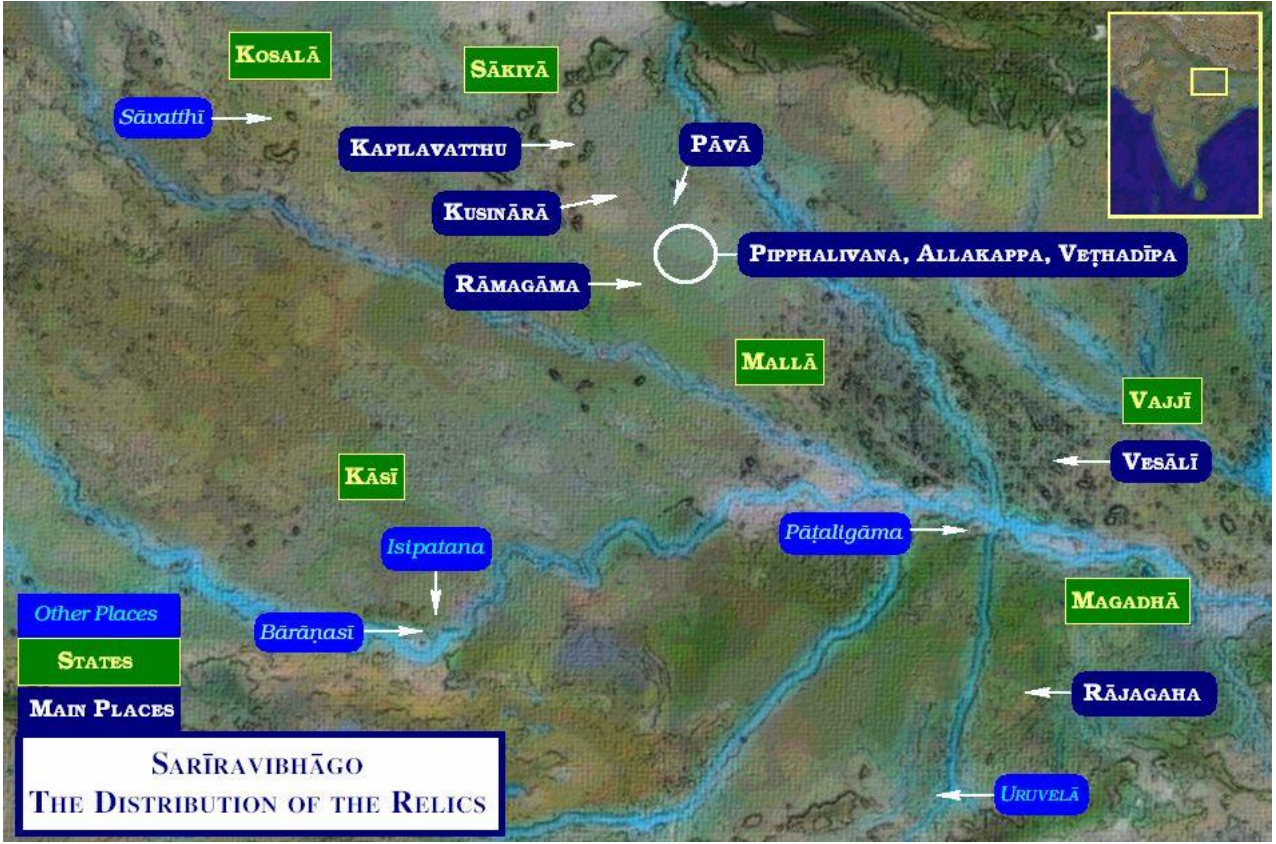
Pipphalivane aṅgārānaṃ Thūpañ-ca mahañ-ca akaṃsu.

made a Shrine for the ashes at Pepper Wood and held a festival.

Iti aṭṭha sarīratthūpā navamo Tumbathūpo dasamo Aṅgārathūpo,

Thus there were eight Shrines for the bodily relics, the Urn Shrine was the ninth, and the Ashes Shrine was the tenth,

evam-etam̐ bhūtapubban ti.
and so it was in former times.²⁷⁴



Aṭṭhadoṇaṃ Cakkhumato sarīraṃ,
(There were) eight measures of the Visionary's relics,²⁷⁵

Sattadoṇaṃ Jambudīpe mahenti,
Seven measures are honoured in Jambudīpa,

Ekañ-ca doṇaṃ purisavaruttamassa
One measure of the most Noble Man

Rāmagāme Nāgarājā maheti.
The King of the Dragons honours in Rāmagāma.

²⁷⁴ The Commentary says these words were added at the 3rd Council. It also tells how Ven. Mahākassapa later collected most of the relics together again and that King Ajātasattu build a shrine for them. This was rediscovered by King Asoka who had them enshrined in the 84,000 monasteries he built throughout Jambudīpa. The story is obviously told to try to reconcile the two traditions.

²⁷⁵ The following verses, which the Commentary says were added in Tambapaṇṇi (Śri Laṅkā), also record the growing dispersion of the relics. They should be compared with the even more advanced last chapter of Buddhavaṃsa, one of whose verses is quoted verbatim below and another of which seems to be paraphrased.

Ekā hi dāṭhā Tidivehi pūjītā,²⁷⁶

One tooth is worshipped in the Heavens,

Ekā pana Gandhārapure mahīyati,

And one is honoured in the city of Gandhāra,

Kāliṅgarañño vijite punekaṃ,

A further one in the realm of the Kāliṅga King,

Ekaṃ puna Nāgarājā maheti.

And the King of the Dragons honours one more.

Tasseva tejena ayaṃ Vasundharā

Through the power (of these relics) this Lovely Earth

Āyāgasetṭhehi Mahī alaṅkatā.

Is decorated like a most excellent hall.

Evaṃ imaṃ Cakkhumato sarīraṃ,

Thus this body of the Visionary One,

Susakkataṃ sakkatasakkatehi.

(Is) well esteemed by those who respect the respectable.

Devindanāgindanarindapūjito,

Honoured by Lords of Divinities, Lords of Dragons, and Kings,

Manussasetṭhehi tatheva pūjito,

(The relics are) honoured by true Lords of Men,

Taṃ vandatha pañjalikā bhavitvā,

Worship those (relics) after holding up your hands,

Buddho have kappasatehi dullabho ti.

A Buddha is rare even in a hundred aeons.

Cattāḷīsasamā dantā kesā lomā ca sabbaso

Altogether forty even teeth, the hair, and body hair (relics) were

Devā hariṃsu ekekaṃ Cakkavāḷaparamparā. ti²⁷⁷

Carried off successively by the Divinities to the (various) Universes.

MAHĀPARINIBBĀNASUTTAMĀ NIṬṬHITAMĀ TATIYAMĀ.

THE DISCOURSE ABOUT THE GREAT EMANCIPATION,

THE THIRD (IN THE MAHĀVAGGA SECTION OF THE LONG DISCOURSES) IS FINISHED.

²⁷⁶ Compare this verse with Buddhavaṃsa 29.6: *Ekā dāṭhā Tidasapure, ekā Nāgapure ahu, ekā Gandhāravīsaye, ekā Kāliṅgarājīno.*

²⁷⁷ This verse is also found at Bv. 29.7.