

dīgha nikāya 16
Long Discourses 16

mahāparinibbānasutta
The Great Discourse on the Buddha's Extinguishment

evaṃ me sutāṃ—
So I have heard.

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūte pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

tena kho pana samayena rājā māgadho ajātasattu vedehiputto vajjī abhiyātukāmo hoti.
Now at that time King Ajātasattu Vedehiputta of Māgadha wanted to invade the Vajjis.

so evamāha:
He declared:

“ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccchāmi vajjī,
vināsessāmi vajjī, anayabyasanāṃ āpādessāmi”ti.
“I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!”

atha kho rājā māgadho ajātasattu vedehiputto vassakāraṃ brāhmaṇaṃ
magadhamahāmattaṃ āmantesi:
And then King Ajātasattu addressed Vassakāra the brahmin minister of Māgadha,

“ehi tvam, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama
vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ
balaṃ phāsuvihāraṃ puccha:
“Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

‘rājā, bhante, māgadho ajātasattu vedehiputto bhagavato pāde sirasā vandati,
appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”ti.

evaṇca vadehi:
And then say:

‘rājā, bhante, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.
‘Sir, King Ajātasattu Vedehiputta of Māgadha wants to invade the Vajjis.

so evamāha:
He says,

“ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccchāmi vajjī,
vināsessāmi vajjī, anayabyasanaṃ āpādessāmi”ti.
“I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!”

yathā te bhagavā byākaroti, taṃ sādhukaṃ uggahetvā mama āroceyyāsi.
Remember well how the Buddha answers and tell it to me.

na hi tathāgatā vitathaṃ bhaṇanti”ti.
For Realized Ones say nothing that is not so.”

1. vassakārabrahmaṇa
1. The Brahmin Vassakāra

“evaṃ, bho”ti kho vassakāro brāhmaṇo magadhamahāmatto rañño māgadhassa
ajātasattussa vedehiputtassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā bhaddaṃ
bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi rājagahamhā niyyāsi, yena
gijjhakūto pabbato tena pāyāsi.
“Yes, sir,” Vassakāra replied. He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out from Rājagaha for the Vulture's Peak Mountain.

yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“rājā, bho gotama, māgadho ajātasattu vedehiputto bho gotamassa pāde sirasā vandati, appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati.

“Master Gotama, King Ajātasattu Vedehiputta of Māgadha bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably.

rājā, bho gotama, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.

Master Gotama, King Ajātasattu wants to invade the Vajjis.

so evamāha:

He has declared:

‘ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccchāmi vajjī, vināsessāmi vajjī, anayabyasanaṃ āpādessāmi’”ti.

‘I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!’”

2. rājaaparihāniyadhamma

2. Principles That Prevent Decline

tena kho pana samayena āyasmā ānando bhagavato piṭṭhito ṭhito hoti bhagavantaṃ bijayamāno.

Now at that time Venerable Ānanda was standing behind the Buddha fanning him.

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to him,

“kinti te, ānanda, sutam, ‘vajjī abhiṇhaṃ sannipātā sannipātabahulā’”ti?

“Ānanda, have you heard that the Vajjis meet frequently and have many meetings?”

“sutam metam, bhante: ‘vajjī abhiṇhaṃ sannipātā sannipātabahulā’”ti.

“I have heard that, sir.”

“yāvakiṇvāṇa, ānanda, vajjī abhiṇhaṃ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, ānanda, vajjīnaṃ paṭikaṅkhā, no parihāni. (1)

“As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

kinti te, ānanda, sutam, ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karonti’”ti?

Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?”

“sutam metam, bhante: ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karonti’”ti.

“I have heard that, sir.”

“yāvakiṇvāṇa, ānanda, vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā vajjikaraṇīyāni karissanti, vuddhiyeva, ānanda, vajjīnaṃ paṭikaṅkhā, no parihāni. (2)

“As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

kinti te, ānanda, sutam, ‘vajjī apaṇṇattaṃ na paṇṇapenti, paṇṇattaṃ na samucchindanti, yathāpaṇṇatte poraṇe vajjidhamme samādāya vattanti’”ti?

Ānanda, have you heard that the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the traditional Vajjian principles as they have been decreed?”

“sutam metam, bhante: ‘vajjī apaññattam na paññapenti, paññattam na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattanti””ti.

“I have heard that, sir.”

“yāvakīvañca, ānanda, vajjī apaññattam na paññapessanti, paññattam na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti, vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni. (3)

“As long as the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the traditional Vajjian principles as they have been decreed, they can expect growth, not decline.”

kinti te, ānanda, sutam, ‘vajjī ye te vajjīnam vajjimahallakā, te sakkaronti garuṃ karonti mānenti pūjenti, tesañca sotabbaṃ maññanti””ti?

“Ananda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?”

“sutam metam, bhante: ‘vajjī ye te vajjīnam vajjimahallakā, te sakkaronti garuṃ karonti mānenti pūjenti, tesañca sotabbaṃ maññanti””ti.

“I have heard that, sir.”

“yāvakīvañca, ānanda, vajjī ye te vajjīnam vajjimahallakā, te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesañca sotabbaṃ maññissanti, vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni. (4)

“As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.”

kinti te, ānanda, sutam, ‘vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāseṇti””ti?

“Ananda, have you heard that the Vajjis don’t rape or abduct women or girls from their families and force them to live with them?”

“sutam metam, bhante: ‘vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāseṇti””ti.

“I have heard that, sir.”

“yāvakīvañca, ānanda, vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāseṇti, vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni. (5)

“As long as the Vajjis don’t rape or abduct women or girls from their families and force them to live with them, they can expect growth, not decline.”

kinti te, ānanda, sutam, ‘vajjī yāni tāni vajjīnam vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti, tesañca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī””ti?

“Ananda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?”

“sutam metam, bhante: ‘vajjī yāni tāni vajjīnam vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti tesañca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī””ti.

“I have heard that, sir.”

“yāvakīvañca, ānanda, vajjī yāni tāni vajjīnam vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesañca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpessanti, vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni. (6)

“As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.”

kinti te, ānanda, sutam, ‘vajjīnam arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā, kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyuṃ””ti?

“Ananda, have you heard that the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?”

“sutam metam, bhante ‘vajjīnam arahantesu dhammikā rakkhāvaraṇagutti
susamvihitā kinti anāgatā ca arahanto vijitam āgaccheyyūṃ, āgatā ca arahanto vijite
phāsu vihareyyun’”ti.

“I have heard that, sir.”

“yāvakīvañca, ānanda, vajjīnam arahantesu dhammikā rakkhāvaraṇagutti
susamvihitā bhavissati, kinti anāgatā ca arahanto vijitam āgaccheyyūṃ, āgatā ca
arahanto vijite phāsu vihareyyunti. vuddhiyeva, ānanda, vajjīnam pāṭikaṅkhā, no
parihānī”ti. (7)

*“As long as the Vajjis arrange for proper protection, shelter, and security for perfected ones, so
that more perfected ones might come to the realm and those already here may live in comfort,
they can expect growth, not decline.”*

atha kho bhagavā vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ āmantesi:

Then the Buddha said to Vassakāra,

“ekamidāhaṃ, brāhmaṇa, samayaṃ vesāliyaṃ viharāmi sārandaḍḍe cetiye.

“Brahmin, this one time I was staying near Vesālī at the Sarandada woodland shrine.

tatrāhaṃ vajjīnaṃ ime satta aparihāniye dhamme desesim.

There I taught the Vajjis these seven principles that prevent decline.

yāvakīvañca, brāhmaṇa, ime satta aparihāniyā dhammā vajjīsu thassanti, imesu ca
sattasu aparihāniyesu dhammesu vajjī sandississanti, vuddhiyeva, brāhmaṇa,
vajjīnaṃ pāṭikaṅkhā, no parihānī”ti.

*As long as these seven principles that prevent decline last among the Vajjis, and as long as the
Vajjis are seen following them, they can expect growth, not decline.”*

evaṃ vutte, vassakāro brāhmaṇo magadhamahāmatto bhagavantam etadavoca:

When the Buddha had spoken, Vassakāra said to him,

“ekamekenapi, bho gotama, aparihāniyena dhammena samannāgatānaṃ vajjīnaṃ
vuddhiyeva pāṭikaṅkhā, no parihāni.

*“Master Gotama, if the Vajjis follow even a single one of these principles they can expect
growth, not decline.*

ko pana vādo sattahi aparihāniyehi dhammehi.

How much more so all seven!

akaraṇīyāva, bho gotama, vajjī raññā māgadheṇa ajātasattuṇā vedehiputtēna
yadidaṃ yuddhassa, aññatra upalāpanāya aññatra mithubhedā.

King Ajātasattu cannot defeat the Vajjis in war, unless by diplomacy or by sowing dissension.

handā ca dāni mayaṃ, bho gotama, gacchāma, bahukiccā mayaṃ bahukaraṇīyā”ti.

Well, now, Master Gotama, I must go. I have many duties, and much to do.”

“yassadāni tvaṃ, brāhmaṇa, kālaṃ maññasī”ti.

“Please, brahmin, go at your convenience.”

atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṃ abhinanditvā
anumoditvā utthāyāsanaṃ pakkāmi.

*Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up
from his seat and left.*

3. bhikkhuaparihāniyadhamma

3. Principles That Prevent Decline Among the Mendicants

atha kho bhagavā acirapakkante vassakāre brāhmaṇe magadhamahāmatte
āyasmantaṃ ānandaṃ āmantesi:

Soon after he had left, the Buddha said to Ānanda,

“gaccha tvaṃ, ānanda, yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe
upaṭṭhānasālāyaṃ sannipātehi”ti.

*“Go, Ānanda, gather all the mendicants staying in the vicinity of Rājagaha together in the
assembly hall.”*

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upatṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ ṭhito kho āyasmā ānando bhagavantaṃ etadavoca:

“Yes, sir,” replied Ānanda. He did what the Buddha asked. Then he went back, bowed, stood to one side, and said to him,

“sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṃ maññatī”ti.

“Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

atha kho bhagavā utthāyāsanaṃ yena upatṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then the Buddha went to the assembly hall, where he sat on the seat spread out

nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants:

“satta vo, bhikkhave, aparihāniye dhamme desessāmi,

“Mendicants, I will teach you these seven principles that prevent decline.

taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“yāvakīvaṇa, bhikkhave, bhikkhū abhiṇhaṃ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (1)

“As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.

yāvakīvaṇa, bhikkhave, bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅghakaraṇiyyāni karissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (2)

As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

yāvakīvaṇa, bhikkhave, bhikkhū apaññattaṃ na paññapessanti, paññattaṃ na samucchindissanti, yathāpaññattesu sikkhāpadesu samādāya vattissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (3)

As long as the mendicants don’t make new decrees or abolish existing decrees, but undertake and follow the training rules as they have been decreed, they can expect growth, not decline.

yāvakīvaṇa, bhikkhave, bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyaka, te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṇa sotabbaṃ maññissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (4)

As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.

yāvakīvaṇa, bhikkhave, bhikkhū uppannāya taṇhāya ponobbhavikāya na vasaṃ gacchissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (5)

As long as the mendicants don’t fall under the sway of arisen craving for future lives, they can expect growth, not decline.

yāvakīvaṇa, bhikkhave, bhikkhū āraññakesu senāsanesu sāpekkhā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (6)

As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.

yāvakīvaṇṇa, bhikkhave, bhikkhū paccattaññeva satim upatthapessanti: ‘kinti anāgaṭā ca pesalā sabrahmacārī āgaccheyyūṃ, āgaṭā ca pesalā sabrahmacārī phāsu vihareyyun ti. vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (7)
As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline.

yāvakīvaṇṇa, bhikkhave, ime satta aparihāṇiyā dhammā bhikkhūsu thassanti, imesu ca sattasu aparihāṇiyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

aparepi vo, bhikkhave, satta aparihāṇiye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.
I will teach you seven more principles that prevent decline. ...

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosūṃ.

bhagavā etadavoca:

“yāvakīvaṇṇa, bhikkhave, bhikkhū na kammārāmā bhavissanti na kammaratā na kammārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (1)
As long as the mendicants don’t relish work, loving it and liking to relish it, they can expect growth, not decline.

yāvakīvaṇṇa, bhikkhave, bhikkhū na bhassārāmā bhavissanti na bhassaratā na bhassārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (2)
As long as they don’t enjoy talk ...

yāvakīvaṇṇa, bhikkhave, bhikkhū na niddārāmā bhavissanti na niddaratā na niddārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (3)
sleep ...

yāvakīvaṇṇa, bhikkhave, bhikkhū na saṅgaṇikārāmā bhavissanti na saṅgaṇikaratā na saṅgaṇikārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (4)
company ...

yāvakīvaṇṇa, bhikkhave, bhikkhū na pāpicchā bhavissanti na pāpikānaṃ icchānaṃ vasaṃ gatā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (5)
they don’t have wicked desires, falling under the sway of wicked desires ...

yāvakīvaṇṇa, bhikkhave, bhikkhū na pāpamittā bhavissanti na pāpasahāyā na pāpasampavaṇkā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (6)
they don’t have bad friends, companions, and associates ...

yāvakīvaṇṇa, bhikkhave, bhikkhū na oramattakena viśesādhigamena antarāvosaṇaṃ āpajjissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (7)
they don’t stop half-way after achieving some insignificant distinction, they can expect growth, not decline.

yāvakīvaṇṇa, bhikkhave, ime satta aparihāṇiyā dhammā bhikkhūsu thassanti, imesu ca sattasu aparihāṇiyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

aparepi vo, bhikkhave, satta aparihāṇiye dhamme desessāmi ... pe
I will teach you seven more principles that prevent decline. ...

yāvakīvaṇca, bhikkhave, bhikkhū saddhā bhavissanti ... pe ...

As long as the mendicants are faithful ...

hirimanā bhavissanti ...

conscientious ...

ottappī bhavissanti ...

prudent ...

bahussutā bhavissanti ...

learned ...

āraddhavīriyā bhavissanti ...

energetic ...

upaṭṭhitassatī bhavissanti ...

mindful ...

paññavanto bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikāṅkhā, no parihāni.

wise, they can expect growth, not decline.

yāvakīvaṇca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikāṅkhā, no parihāni.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṃ suṇātha, sādhucaṃ manasikarotha, bhāsissāmi”ti.

I will teach you seven more principles that prevent decline. ...

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

bhagavā etadavoca:

“yāvakīvaṇca, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāvēssanti ... pe ...

As long as the mendicants develop the awakening factors of mindfulness ...

dhammavicayasambojjhaṅgaṃ bhāvēssanti ...

investigation of principles ...

vīriyasambojjhaṅgaṃ bhāvēssanti ...

energy ...

pītisambojjhaṅgaṃ bhāvēssanti ...

rapture ...

passaddhisambojjhaṅgaṃ bhāvēssanti ...

tranquility ...

samādhisambojjhaṅgaṃ bhāvēssanti ...

immersion ...

upekkhāsambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikāṅkhā, no parihāni.

equanimity, they can expect growth, not decline.

yāvakīvaṇca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikāṅkhā, no parihāni.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṃ suṇātha, sādhucaṃ manasikarotha, bhāsissāmi”ti.

I will teach you seven more principles that prevent decline. ...

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

bhagavā etadavoca:

“yāvakīvaṇca, bhikkhave, bhikkhū aniccaaññaṃ bhāveṣṣanti ... pe ...
As long as the mendicants develop the perceptions of impermanence ...

anattasaññaṃ bhāveṣṣanti ...
not-self ...

asubhasaññaṃ bhāveṣṣanti ...
ugliness ...

ādīnavaññaṃ bhāveṣṣanti ...
drawbacks ...

pahānasaññaṃ bhāveṣṣanti ...
giving up ...

virāgasaññaṃ bhāveṣṣanti ...
fading away ...

nirodhasaññaṃ bhāveṣṣanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.
cessation, they can expect growth, not decline.

yāvakīvaṇca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

cha vo, bhikkhave, aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.
I will teach you six principles that prevent decline. ...

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

bhagavā etadavoca:

“yāvakīvaṇca, bhikkhave, bhikkhū mettaṃ kāyakammaṃ paccupaṭṭhāpeṣṣanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (1)
As long as the mendicants consistently treat their spiritual companions with bodily kindness ...

yāvakīvaṇca, bhikkhave, bhikkhū mettaṃ vacīkammaṃ paccupaṭṭhāpeṣṣanti ... pe ... (2)
verbal kindness ...

mettaṃ manokammaṃ paccupaṭṭhāpeṣṣanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (3)
and mental kindness both in public and in private, they can expect growth, not decline.

yāvakīvaṇca, bhikkhave, bhikkhū, ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī bhavissanti sīlavantehi sabrahmacārīhi sādharmaṇabhogī, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (4)
As long as the mendicants share without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions, they can expect growth, not decline.

yāvākīvaṇca, bhikkhave, bhikkhū yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujiṣṣāni viññūpasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpesu sīlesu sīlasāmaññagatā viharissanti sabrahmacārīhi āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (5)

As long as the mendicants live according to the precepts shared with their spiritual companions, both in public and in private—such precepts as are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion—they can expect growth, not decline.

yāvākīvaṇca, bhikkhave, bhikkhū yāyaṃ dīṭṭhi ariyā niyyānikā, niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya dīṭṭhiyā dīṭṭhisāmaññagatā viharissanti sabrahmacārīhi āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (6)

As long as the mendicants live according to the view shared with their spiritual companions, both in public and in private—the view that is noble and emancipating, and leads one who practices it to the complete end of suffering—they can expect growth, not decline.

yāvākīvaṇca, bhikkhave, ime cha aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca chasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihānī”ti.

As long as these six principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

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tatra sudam bhagavā rājagahe viharanto giṃjhakūṭe pabbate etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

And while staying there at the Vulture’s Peak the Buddha often gave this Dhamma talk to the mendicants:

“iti sīlaṃ, iti samādhi, iti paññā.

“Such is ethics, such is immersion, such is wisdom.

sīlāparibhāvito samādhi mahapphalo hoti mahānisamsa.

When immersion is imbued with ethics it’s very fruitful and beneficial.

samādhiparibhāvitā paññā mahapphalā hoti mahānisamsā.

When wisdom is imbued with immersion it’s very fruitful and beneficial.

paññāparibhāvitam cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.

the defilements of sensuality, desire to be reborn, and ignorance.”

atha kho bhagavā rājagahe yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

When the Buddha had stayed in Rājagaha as long as he wished, he addressed Venerable Ānanda,

“āyāmānanda, yena ambalaṭṭhikā tenupasaṅkamissāmā”ti.

“Come, Ānanda, let’s go to Ambalaṭṭhikā.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena ambalaṭṭhikā tadavasari.

Then the Buddha together with a large Saṅgha of mendicants arrived at Ambalaṭṭhikā,

tatra sudam bhagavā ambalaṭṭhikāyaṃ viharati rājāgārake.

where he stayed in the royal rest-house.

tatrāpi sudam bhagavā ambalaṭṭhikāyaṃ viharanto rājāgārake etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

And while staying there, too, he often gave this Dhamma talk to the mendicants:

“iti sīlaṃ iti samādhi itī paññā.

“Such is ethics, such is immersion, such is wisdom.

sīlaparibhāvito samādhi mahapphalo hoti mahānisamsa.

When immersion is imbued with ethics it’s very fruitful and beneficial.

samādhiparibhāvitā paññā mahapphalā hoti mahānisamsā.

When wisdom is imbued with immersion it’s very fruitful and beneficial.

paññāparibhāvitam cittam sammadeva āsavehi vimuccati, seyyathidaṃ—

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.

the defilements of sensuality, desire to be reborn, and ignorance.”

atha kho bhagavā ambalaṭṭhikāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmanesi:

When the Buddha had stayed in Ambalaṭṭhikā as long as he wished, he addressed Venerable Ānanda,

“āyāmananda, yena nālandā tenupasaṅkamissāmā”ti.

“Come, Ānanda, let’s go to Nālandā.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nālandā tadavasari,

Then the Buddha together with a large Saṅgha of mendicants arrived at Nālandā,

tatra sudam bhagavā nālandāyaṃ viharati pāvārikambavane.

where he stayed in Pāvārika’s mango grove.

4. sārīputtasīhanāda

4. Sāriputta’s Lion’s Roar

atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā sārīputto bhagavantaṃ etadavoca:

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him,

“evaṃ pasanno ahaṃ, bhante, bhagavati;

“Sir, I have such confidence in the Buddha that

na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññātaro yadidaṃ sambodhiyaṃ”ti.

I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.”

“ulārā kho te ayaṃ, sārīputta, āsabhi vācā bhāsītā, ekaṃso gahito, sīhanādo nadito:

“That’s a grand and dramatic statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying:

‘evaṃpasanno ahaṃ, bhante, bhagavati;

I have such confidence in the Buddha that

na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññātaro yadidaṃ sambodhiyaṃ”ti.

I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’

kiṃ te, sārīputta, ye te ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that

‘evaṃsīlā te bhagavanto ahesuṃ itipi, evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipi’”ti?

those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“no hetam, bhante”.

“No, sir.”

“kiṃ pana te, sārīputta, ye te bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:

“And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that

‘evaṃsīlā te bhagavanto bhavissanti itipi, evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto bhavissanti itipi’”ti?

those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“no hetam, bhante”.

“No, sir.”

“kiṃ pana te, sārīputta, ahaṃ etarahi araham sammāsambuddho cetasā ceto paricca vidito:

“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that

‘evaṃsīlo bhagavā itipi, evaṃdhammo evaṃpañño evaṃvihārī evaṃvimutto bhagavā itipi’”ti?

I have such ethics, or such teachings, or such wisdom, or such meditation, or such freedom?”

“no hetam, bhante”.

“No, sir.”

“ettha ca hi te, sārīputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañānaṃ natthi.

“Well then, Sārīputta, given that you don’t comprehend the minds of Buddhas past, future, or present,

atha kiñcarahi te ayaṃ, sārīputta, uḷārā āsabhi vācā bhāsītā, ekaṃso gahito, sīhanādo nadito:

what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”

‘evaṃpasanno ahaṃ, bhante, bhagavati; na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññatāro yadidaṃ sambodhiyaṃ’”ti?

“na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañānaṃ atthi,

“Sir, though I don’t comprehend the minds of Buddhas past, future, and present,

api ca me dhammanvayo vidito.

still I understand this by inference from the teaching.

seyyathāpi, bhante, rañño paccantimaṃ nagaraṃ daḷhuddhāpaṃ daḷhapākāraṭoraṇaṃ ekadvāraṃ,

Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate.

tatrassa dovāriko paṇḍito viyatto medhāvī aññātānaṃ nivāretā nātānaṃ pavesetā.

And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in.

so tassa nagarassa samantā anupariyāyapathaṃ anukkamamāno na passeyya pākārasandhiṃ vā pākāravivaraṃ vā, antamaso biḷāranikkhamanamattampi.

As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip out.

tassa evamassa:

He thinks:

‘ye kho keci olārikā pānā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te imināva dvārena pavisanti vā nikkhamanti vā’ti.

‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’

evameva kho me, bhante, dhammanvayo vidito:

In the same way, I understand this by inference from the teaching:

‘ye te, bhante, ahesuṃ aṭṭamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇa pahāya cetaso upakkilese paññāya dubbalīkaraṇa catūsu satipaṭṭhānesu supatitṭhitacittā sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhimsu.

‘All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.’”

yepi te, bhante, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇa pahāya cetaso upakkilese paññāya dubbalīkaraṇa catūsu satipaṭṭhānesu supatitṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissanti.

bhagavāpi, bhante, etarahi araṃ sammāsambuddho pañca nīvaraṇa pahāya cetaso upakkilese paññāya dubbalīkaraṇa catūsu satipaṭṭhānesu supatitṭhitacitto satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho”ti.

tatrapi sudaṃ bhagavā nālandāyaṃ viharanto pāvārikambavane etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

And while staying at Nālandā, too, the Buddha often gave this Dhamma talk to the mendicants:

“iti sīlaṃ, iti samādhi, iti paññā.

“Such is ethics, such is immersion, such is wisdom.

sīlaparibhāvito samādhi mahapphalo hoti mahānisamsa.

When immersion is imbued with ethics it’s very fruitful and beneficial.

samādhiparibhāvitā paññā mahapphalā hoti mahānisamsā.

When wisdom is imbued with immersion it’s very fruitful and beneficial.

paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.

the defilements of sensuality, desire to be reborn, and ignorance.”

5. dussīlādīnava

5. The Drawbacks of Unethical Conduct

atha kho bhagavā nālandāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

When the Buddha had stayed in Nālandā as long as he wished, he addressed Venerable Ānanda,

“āyāmānanda, yena pāṭaligāmo tenupasāṅkamissāmā”ti.

“Come, Ānanda, let’s go to Pāṭaligāma.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

atha kho bhagavā mahatā bhikkhusaṃghena saddhiṃ yena pāṭaligāmo tadavasari.

Then the Buddha together with a large Saṅgha of mendicants arrived at Pāṭaligāma.

assosuṃ kho pāṭaligāmikā upāsakā: “bhagavā kira pāṭaligāmaṃ anuppatto”ti.

The lay followers of Pāṭaligāma heard that he had arrived.

atha kho pāṭaligāmikā upāsakā yena bhagavā tenupasaṅkamim̐su; upasaṅkamitvā bhagavantam̐ abhivādetvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinnā kho pāṭaligāmikā upāsakā bhagavantam̐ etadavocum̐:

So they went to see him, bowed, sat down to one side, and said to him,

“adhivāsetu no, bhante, bhagavā āvasathāgāraṃ”ti.

“Sir, please consent to come to our guest house.”

adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

atha kho pāṭaligāmikā upāsakā bhagavato adhvāsanam̐ viditvā utthāyāsanaṃ bhagavantam̐ abhivādetvā padakkhiṇam̐ katvā yena āvasathāgāraṃ tenupasaṅkamim̐su; upasaṅkamitvā sabbasantharim̐ āvasathāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikam̐ patitthāpetvā telapadīpaṃ āropetvā yena bhagavā tenupasaṅkamim̐su, upasaṅkamitvā bhagavantam̐ abhivādetvā ekamantaṃ attham̐su. ekamantaṃ thitā kho pāṭaligāmikā upāsakā bhagavantam̐ etadavocum̐:

Then, knowing that the Buddha had consented, the lay followers of Pāṭaligāma got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the guest house, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying:

“sabbasantharisanthataṃ, bhante, āvasathāgāraṃ, āsanāni paññattāni, udakamaṇiko patitthāpito, telapadīpo āropito;

yassadāni, bhante, bhagavā kālam̐ maññatī”ti.

“Please, sir, come at your convenience.”

atha kho bhagavā sāyanhasamayam̐ nivāsetvā pattacīvaramādāya saddhim̐ bhikkhusam̐ghena yena āvasathāgāraṃ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā āvasathāgāraṃ pavisitvā majjhimaṃ thambham̐ nissāya puratthābhimukho nisīdi.

In the morning, the Buddha robed up and, taking his bowl and robe, went to the guest house together with the Saṅgha of mendicants. Having washed his feet he entered the guest house and sat against the central column facing east.

bhikkhusam̐ghopi kho pāde pakkhāletvā āvasathāgāraṃ pavisitvā pacchimaṃ bhittim̐ nissāya puratthābhimukho nisīdi bhagavantameva purakkhatvā.

The Saṅgha of mendicants also washed their feet, entered the guest house, and sat against the west wall facing east, with the Buddha right in front of them.

pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ pavisitvā puratthimaṃ bhittim̐ nissāya pacchimābhimukhā nisīdim̐su bhagavantameva purakkhatvā.

The lay followers of Pāṭaligāma also washed their feet, entered the guest house, and sat against the east wall facing west, with the Buddha right in front of them.

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atha kho bhagavā pāṭaligāmike upāsake āmantesi:

Then the Buddha addressed them:

“pañcime, gahapatayo, ādīnavā dussīlassa sīlavipattiyaṃ.

“Householders, there are these five drawbacks for an unethical person because of their failure in ethics.

katame pañca?

What five?

idha, gahapatayo, dussīlo sīlavipanno pamādādhikaraṇam̐ mahatiṃ bhogajānim̐ nigacchati.

Firstly, an unethical person loses substantial wealth on account of negligence.

ayam̐ paṭhamo ādīnavo dussīlassa sīlavipattiyaṃ.

This is the first drawback for an unethical person because of their failure in ethics.

puna caparaṃ, gahapatayo, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati.

Furthermore, an unethical person gets a bad reputation.

ayaṃ dutiyo ādīnavo dussīlassa sīlavipattiyā.

This is the second drawback.

puna caparaṃ, gahapatayo, dussīlo sīlavipanno yaññadeva pariyaṃ upasaṅkamati—yadi khattiyapariyaṃ yadi brāhmaṇapariyaṃ yadi gahapatipariyaṃ yadi samaṇapariyaṃ—avisārado upasaṅkamati maṅkubhūto.

Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā.

This is the third drawback.

puna caparaṃ, gahapatayo, dussīlo sīlavipanno sammūlho kālaṃ karoti.

Furthermore, an unethical person dies feeling lost.

ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā.

This is the fourth drawback.

puna caparaṃ, gahapatayo, dussīlo sīlavipanno kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā.

This is the fifth drawback.

ime kho, gahapatayo, pañca ādīnavā dussīlassa sīlavipattiyā.

These are the five drawbacks for an unethical person because of their failure in ethics.

6. sīlavantaānisaṃsa

6. The Benefits of Ethical Conduct

pañcime, gahapatayo, ānisaṃsā sīlavato sīlasampadāya.

There are these five benefits for an ethical person because of their accomplishment in ethics.

katame pañca?

What five?

idha, gahapatayo, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati.

Firstly, an ethical person gains substantial wealth on account of diligence.

ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya.

This is the first benefit.

puna caparaṃ, gahapatayo, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati.

Furthermore, an ethical person gets a good reputation.

ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya.

This is the second benefit.

puna caparaṃ, gahapatayo, sīlavā sīlasampanno yaññadeva pariyaṃ upasaṅkamati—yadi khattiyapariyaṃ yadi brāhmaṇapariyaṃ yadi gahapatipariyaṃ yadi samaṇapariyaṃ visārado upasaṅkamati amaṅkubhūto.

Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya.

This is the third benefit.

puna caparaṃ, gahapatayo, sīlavā sīlasampanno asammūlho kālaṃ karoti.

Furthermore, an ethical person dies not feeling lost.

ayam catuttho ānisaṃso sīlavato sīlasampadāya.

This is the fourth benefit.

puna caparaṃ, gahapatayo, sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm.

ayam pañcama ānisaṃso sīlavato sīlasampadāya.

This is the fifth benefit.

ime kho, gahapatayo, pañca ānisaṃsā sīlavato sīlasampadāyā"ti.

These are the five benefits for an ethical person because of their accomplishment in ethics."

atha kho bhagavā pāṭaligāmike upāsake bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi:

The Buddha spent most of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭaligāma with a Dhamma talk. Then he dismissed them,

"abhikkantā kho, gahapatayo, ratti, yassadāni tumhe kālaṃ maññathā"ti.

"The night is getting late, householders. Please go at your convenience."

"evaṃ, bhante"ti kho pāṭaligāmikā upāsakā bhagavato paṭissutvā uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkamimsu.

"Yes, sir," replied the lay followers of Pāṭaligāma. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

atha kho bhagavā acirapakkantesu pāṭaligāmikesu upāsakesu suññāgāraṃ pāvisi.

Soon after they left the Buddha entered a private cubicle.

7. pāṭaliputtanagaramāpana

7. Building a Citadel

tena kho pana samayena sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṃ māpentī vajjīnaṃ paṭibāhāya.

Now at that time the Magadhan ministers Sunidha and Vassakāra were building a citadel at Pāṭaligāma to keep the Vajjis out.

tena samayena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhanti.

At that time thousands of deities were taking possession of building sites in Pāṭaligāma.

yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.

Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities.

yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.

Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities.

yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.

Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena tā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo.

With clairvoyance that is purified and superhuman, the Buddha saw those deities taking possession of building sites in Pāṭaligāma.

atha kho bhagavā rattiyaṃ paccūsasamayam paccuṭṭhāya āyasmantaṃ ānandaṃ āmantesi:

The Buddha rose at the crack of dawn and addressed Ānanda,

"ke nu kho, ānanda, pāṭaligāme nagaraṃ māpentī"ti?

"Ānanda, who is building a citadel at Pāṭaligāma?"

“sunidhavassakārā, bhante, magadhamahāmattā pāṭaligāme nagaraṃ māpentī vajjīnaṃ paṭibhāyā”ti.

“Sir, the Magadhan ministers Sunidha and Vassakāra are building a citadel to keep the Vajjis out.”

“seyyathāpi, ānanda, devehi tāvatimsehi saddhiṃ mantetvā;

“It’s as if they were building the citadel in consultation with the gods of the Thirty-Three.

evameva kho, ānanda, sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṃ māpentī vajjīnaṃ paṭibhāyā.

idhāhaṃ, ānanda, addasaṃ dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo.

With clairvoyance that is purified and superhuman, I saw those deities taking possession of building sites.

yasmiṃ, ānanda, padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.

Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities.

yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.

Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities.

yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.

Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

yāvata, ānanda, ariyaṃ āyatanam yāvata vaṇippatho idaṃ agganagaraṃ bhavissati pāṭaliputtaṃ puṭabhedanaṃ.

As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center.

pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti—

But Pāṭaliputta will face three threats:

aggito vā udakato vā mithubhedā vā”ti.

from fire, flood, and dissension.”

atha kho sunidhavassakārā magadhamahāmattā yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavatā saddhiṃ sammodimṣu,

Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhaṃsu, ekamantaṃ ṭhitā kho sunidhavassakārā magadhamahāmattā bhagavantaṃ etadavocuṃ:

When the greetings and polite conversation were over, they stood to one side and said,

“adhivāsetu no bhavaṃ gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

“Would Master Gotama together with the mendicant Saṅgha please accept today’s meal from me?”

adhiṇvāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

atha kho sunidhavassakārā magadhamahāmattā bhagavato adhiṇvāsanaṃ viditvā yena sako āvasatho tenupasaṅkamimṣu; upasaṅkamitvā sake āvasathe paṇītaṃ khādaniyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesuṃ:

Then, knowing that the Buddha had consented, they went to their own guest house, where they had a variety of delicious foods prepared. Then they had the Buddha informed of the time, saying,

“kālo, bho gotama, niṭṭhitaṃ bhattaṃ”ti.

“It’s time, Master Gotama, the meal is ready.”

atha kho bhagavā pubbaṅhasamayam nivāsetvā pattaḥcīvaramādāya saddhiṃ
bhikkhusaṅghena yena sunidhavassakārānaṃ magadhamahāmattānaṃ āvasatho
tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to their guest house together with the mendicant Saṅgha, where he sat on the seat spread out.

atha kho sunidhavassakārā magadhamahāmattā buddhappamukhaṃ
bhikkhusaṅghaṃ paṇītena khādaniyena bhojanīyena sahatthā santappesum
sampavāresum.

Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with a variety of delicious foods.

atha kho sunidhavassakārā magadhamahāmattā bhagavantam bhuttāviṃ
onītapattapāṇim aññataram nīcam āsanam gahetvā ekamantaṃ nisīdiṃsu.

When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side.

ekamantaṃ nisinne kho sunidhavassakāre magadhamahāmatte bhagavā imāhi
gāthāhi anumodi:

The Buddha expressed his appreciation with these verses:

“yasmim padese kappeti,

“In the place he makes his dwelling,

vāsam paṇḍitajātiyo;

having fed the astute

sīlavantettha bhojetvā,

and the virtuous here,

saññate brahmacārayo.

the restrained spiritual practitioners,

yā tattha devatā āsum,

he should dedicate an offering

tāsam dakkhiṇamādise;

to the deities there.

tā pūjitā pūjayanti,

Venerated, they venerate him;

mānitā mānayanti naṃ.

honored, they honor him.

tato naṃ anukampanti,

After that they have compassion for him,

mātā puttamva orasam;

like a mother for the child at her breast.

devatānukampito poso,

A man beloved of the deities

sadā bhadraṇi passatī”ti.

always sees nice things.”

atha kho bhagavā sunidhavassakāre magadhamahāmatte imāhi gāthāhi anumoditvā
utthāyāsanaṃ pakkāmi.

When the Buddha had expressed his appreciation to Sunidha and Vassakāra with these verses, he got up from his seat and left.

tena kho pana samayena sunidhavassakārā magadhamahāmattā bhagavantam
piṭṭhito piṭṭhito anubandhā honti:

Sunidha and Vassakāra followed behind the Buddha, thinking,

“yenajja samaṇo gotamo dvārena nikkhamissati, taṃ gotamadvāraṃ nāma bhavissati.

“The gate through which the ascetic Gotama departs today shall be named the Gotama Gate.

yena titthena gaṅgaṃ nadiṃ tarissati, taṃ gotamatitthaṃ nāma bhavissati”ti.

The ford at which he crosses the Ganges River shall be named the Gotama Ford.”

atha kho bhagavā yena dvārena nikkhami, taṃ gotamadvāraṃ nāma ahosi.

Then the gate through which the Buddha departed was named the Gotama Gate.

atha kho bhagavā yena gaṅgā nadī tenupasaṅkami.

Then the Buddha came to the Ganges River.

tena kho pana samayena gaṅgā nadī pūrā hoti samatittikā kākapeyyā.

Now at that time the Ganges was full to the brim so a crow could drink from it.

appekacce manussā nāvaṃ pariyesanti, appekacce uḷumpaṃ pariyesanti, appekacce kullaṃ bandhanti apārā, pāraṃ gantukāmā.

Wanting to cross from the near to the far shore, some people were seeking a boat, some a dinghy, while some were tying up a raft.

atha kho bhagavā—seyyathāpi nāma balavā puriso samiññitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiññeyya; evameva—gaṅgāya nadiyā orimaṭṭire antarahito pārimaṭṭire paccutthāsi saddhiṃ bhikkhusaṃghena.

But, as easily as a strong person would extend or contract their arm, the Buddha, together with the mendicant Saṅgha, vanished from the near shore and landed on the far shore.

addasā kho bhagavā te manusse appekacce nāvaṃ pariyesante appekacce uḷumpaṃ pariyesante appekacce kullaṃ bandhante apārā pāraṃ gantukāme.

He saw all those people wanting to cross over.

atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Knowing the meaning of this, on that occasion the Buddha was inspired to exclaim:

“ye taranti aṇṇavaṃ saraṃ,

“Those who cross a river or stream

setuṃ katvāna visajja pallalāni;

have built a bridge and left the marshes behind.

kullañhi jano bandhati,

While some people are still tying a raft,

tiṇṇā medhāvino janā”ti.

intelligent people have crossed over.”

paṭhamabhāṇavāro.

8. ariyasaccakathā

8. Talk on the Noble Truths

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to Venerable Ānanda,

“āyāmananda, yena koṭigāmo tenupasaṅkamissāmā”ti.

“Come, Ānanda, let’s go to Koṭigāma.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

atha kho bhagavā mahatā bhikkhusaṃghena saddhiṃ yena koṭigāmo tadavasari.

Then the Buddha together with a large Saṅgha of mendicants arrived at Koṭigāma,

tatra sudam bhagavā koṭigāme viharati.

and stayed there.

tatra kho bhagavā bhikkhū āmantesi:

There he addressed the mendicants:

“catunnaṃ, bhikkhave, ariyasaccānaṃ ananubodhā appaṭivedhā evamidaṃ
dīghamaddhānaṃ sandhāvitaṃ saṃsariṭaṃ mamañceva tumhākañca.

*“Mendicants, not understanding and not penetrating four noble truths, both you and I have
wandered and transmigrated for such a very long time.*

katamesaṃ catunnaṃ?

What four?

dukkhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ
dīghamaddhānaṃ sandhāvitaṃ saṃsariṭaṃ mamañceva tumhākañca.

The noble truths of suffering,

dukkhasamudayassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ
dīghamaddhānaṃ sandhāvitaṃ saṃsariṭaṃ mamañceva tumhākañca.

the origin of suffering,

dukkhanirodhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ
dīghamaddhānaṃ sandhāvitaṃ saṃsariṭaṃ mamañceva tumhākañca.

the cessation of suffering,

dukkhanirodhagāminiyā paṭipadāya, bhikkhave, ariyasaccassa ananubodhā
appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsariṭaṃ mamañceva
tumhākañca.

and the practice that leads to the cessation of suffering.

tayidaṃ, bhikkhave, dukkhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ,
dukkhasamudayaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhanirodhaṃ
ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhanirodhagāminī paṭipadā
ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, ucchinnā bhavataṇhā, khīṇā bhavanetti,
natthi dāni punabbhavo”ti.

*These noble truths of suffering, origin, cessation, and the path have been understood and
comprehended. Craving for continued existence has been cut off; the attachment to continued
existence is ended; now there are no more future lives.”*

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“catunnaṃ ariyasaccānaṃ,

“Because of not truly seeing

yathābhūtaṃ adassanā;

the four noble truths,

saṃsitaṃ dīghamaddhānaṃ,

we have transmigrated for a long time

tāsu tāsveva jātisu.

from one rebirth to the next.

tāni etāni diṭṭhāni,

But now that these truths have been seen,

bhavanetti samūhatā;

the attachment to rebirth is eradicated.

ucchinnaṃ mūlaṃ dukkhassa,

The root of suffering is cut off,

natthi dāni punabbhavo”ti.

now there are no more future lives.”

tatrapi sudaṃ bhagavā koṭigāme viharanto etadeva bahulaṃ bhikkhūnaṃ dhammiṃ
kathaṃ karoti:

*And while staying at Koṭigāma, too, the Buddha often gave this Dhamma talk to the
mendicants:*

“iti sīlaṃ, iti samādhi, iti paññā.

“Such is ethics, such is immersion, such is wisdom.

sīlaparibhāvito samādhi mahapphalo hoti mahānisamsa.

When immersion is imbued with ethics it's very fruitful and beneficial.

samādhiparibhāvitā paññā mahapphalā hoti mahānisamsā.

When wisdom is imbued with immersion it's very fruitful and beneficial.

paññāparibhāvitam cittam sammadeva āsavehi vimuccati, seyyathidaṃ—

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.

the defilements of sensuality, desire to be reborn, and ignorance.”

9. anāvattidhammasambodhiparāyaṇa

9. The Deaths in Nāḍika

atha kho bhagavā koṭigāme yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

When the Buddha had stayed in Koṭigāma as long as he wished, he said to Ānanda,

“āyāmānanda, yena nātikā tenupaṅkamissāmā”ti.

“Come, Ānanda, let's go to Nāḍika.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

atha kho bhagavā mahatā bhikkhusaṃghena saddhiṃ yena nātikā tadavasari.

Then the Buddha together with a large Saṅgha of mendicants arrived at Nāḍika,

tatrapi sudaṃ bhagavā nātike viharati giṇṇakāvasathe.

where he stayed in the brick house.

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“sālho nāma, bhante, bhikkhu nātike kālaṅkato, tassa kā gati, ko abhisamparāyo?

“Sir, the monk named Sālha has passed away in Nāḍika. Where has he been reborn in his next life?”

nandā nāma, bhante, bhikkhunī nātike kālaṅkatā, tassā kā gati, ko abhisamparāyo?

The nun named Nandā,

sudatto nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo?

the layman named Sudatta,

sujātā nāma, bhante, upāsikā nātike kālaṅkatā, tassā kā gati, ko abhisamparāyo?

and the laywoman named Sujātā have passed away in Nāḍika. Where have they been reborn in the next life?”

kukkuṭo nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo?

The laymen named Kakkāṭa,

kālīmbo nāma, bhante, upāsako ... pe ...

Kaḷibha,

nikato nāma, bhante, upāsako ...

Nikata,

kaṭissaho nāma, bhante, upāsako ...

Kaṭissaha,

tutṭho nāma, bhante, upāsako ...

Tutṭha,

santuṭṭho nāma, bhante, upāsako ...

Santuṭṭha,

bhaddo nāma, bhante, upāsako ...

Bhadda, and

subhaddo nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo”ti?

Subhadda have passed away in Nādika. Where have they been reborn in the next life?”

“sālho, ānanda, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi.

“Ānanda, the monk Sālha had realized the undefiled freedom of heart and freedom by wisdom in this very life, having realized it with his own insight due to the ending of defilements.

nandā, ānanda, bhikkhunī pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā.

The nun Nandā had ended the five lower fetters. She’s been reborn spontaneously, and will be extinguished there, not liable to return from that world.

sudatto, ānanda, upāsako tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmi sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissati.

The layman Sudatta had ended three fetters, and weakened greed, hate, and delusion. He’s a once-returner; he will come back to this world once only, then make an end of suffering.

sujātā, ānanda, upāsikā tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

The laywoman Sujātā had ended three fetters. She’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

kukkuṭo, ānanda, upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

The laymen Kakkata,

kālīmbo, ānanda, upāsako ... pe ...

Kālībha,

nikāṭo, ānanda, upāsako ...

Nikata,

kaṭissaho, ānanda, upāsako ...

Kaṭissaha,

tuṭṭho, ānanda, upāsako ...

Tuṭṭha,

santuṭṭho, ānanda, upāsako ...

Santuṭṭha,

bhaddo, ānanda, upāsako ...

Bhadda, and

subhaddo, ānanda, upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

and Subhadda had ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

paropaññāsaṃ, ānanda, nātike upāsakā kālaṅkatā, pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.

Over fifty laymen in Nādika have passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

sādhikā navutī, ānanda, nāṭike upāsakā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.

More than ninety laymen in Nāḍika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

sāṭirekāni, ānanda, pañcasatāni nāṭike upāsakā kālaṅkatā, tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

In excess of five hundred laymen in Nāḍika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.

10. dhammādāsadhammapariyāya

10. The Mirror of the Teaching

anacchariyaṃ kho panetaṃ, ānanda, yaṃ manussabhūto kālaṃ kareyya.

It's hardly surprising that a human being should pass away.

tasmiṃyeva kālaṅkate tathāgataṃ upasaṅkamitvā etamatthaṃ pucchissatha, vihesā hesā, ānanda, tathāgatassa.

But if you should come and ask me about it each and every time someone passes away, that would be a bother for me.

tasmātiḥānanda, dhammādāsaṃ nāma dhammapariyāyaṃ desessāmi, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyogo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyatō sambodhiparāyaṇo’ti.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

katamo ca so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

And what is that mirror of the teaching?

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyogo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyatō sambodhiparāyaṇo’ti?

idhānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti:

It's when a noble disciple has experiential confidence in the Buddha:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

dhamme aveccappasādena samannāgato hoti:

They have experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditaṃ viññūhī’ti.

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

saṅghe aveccappasādena samannāgato hoti:

They have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, uppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho yadidaṃ cattāri purisayugāni attha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhineyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ti.

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

ariyakantehi sīlehi samannāgato hoti akhaṇdehi acchiddehi asabalehi akammāsehi bhujissehi viññūpasatthehi aparāmaṭṭhehi sāmādhisaṃvattanikehi.

And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

ayaṃ kho so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

This is that mirror of the teaching.”

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyogo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo”’ti.

tatrapi sudaṃ bhagavā nālike viharanto giñjakāvasathe etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

And while staying there in Nālika the Buddha often gave this Dhamma talk to the mendicants:

“iti sīlaṃ iti samādhi iti paññā.

“Such is ethics, such is immersion, such is wisdom.

sīlāparibhāvito samādhi mahapphalo hoti mahānisamsa.

When immersion is imbued with ethics it’s very fruitful and beneficial.

samādhiparibhāvitā paññā mahapphalā hoti mahānisamsā.

When wisdom is imbued with immersion it’s very fruitful and beneficial.

paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”’ti.

the defilements of sensuality, desire to be reborn, and ignorance.”

()

atha kho bhagavā nālike yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

When the Buddha had stayed in Nālika as long as he wished, he addressed Venerable Ānanda,

“āyāmananda, yena vesālī tenupasaṅkamissāmā”’ti.

“Come, Ānanda, let’s go to Vesālī.”

“evaṃ, bhante”’ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena vesālī tadavasari.

Then the Buddha together with a large Saṅgha of mendicants arrived at Vesālī,

tatra sudaṃ bhagavā vesāliyaṃ viharati ambapālīvane.

where he stayed in Ambapālī’s mango grove.

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“sato, bhikkhave, bhikkhu vihareyya sampajāno,

“Mendicants, a mendicant should live mindful and aware.

ayaṃ vo amhākaṃ anusāsani.

This is my instruction to you.

kathaṇca, bhikkhave, bhikkhu sato hoti?

And how is a mendicant mindful?

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī ... pe ...

They meditate observing an aspect of feelings ...

citte cittānupassī ... pe ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

evaṃ kho, bhikkhave, bhikkhu sato hoti.

That's how a mendicant is mindful.

kathaṇca, bhikkhave, bhikkhu sampajāno hoti?

And how is a mendicant aware?

idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghātīpattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

evaṃ kho, bhikkhave, bhikkhu sampajāno hoti.

That's how a mendicant is aware.

sato, bhikkhave, bhikkhu vihareyya sampajāno,

A mendicant should live mindful and aware.

ayaṃ vo amhākaṃ anusāsani”ti.

This is my instruction to you.”

11. ambapālīgaṇikā

11. Ambapālī the Courtesan

assosi kho ambapālī gaṇikā: “bhagavā kira vesālīṃ anuppatto vesāliyaṃ viharati mayhaṃ ambavane”ti.

Ambapālī the courtesan heard that the Buddha had arrived and was staying in her mango grove.

atha kho ambapālī gaṇikā bhaddāni bhaddāni yānāni yojāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddhehi bhaddhehi yānehi vesālīyā niyyāsi. yena sako ārāmo tena pāyāsi.

She had the finest carriages harnessed. Then she mounted a fine carriage and, along with other fine carriages, set out from Vesālī for her own park.

yāvaticā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

She went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. She bowed and sat down to one side.

ekamantaṃ nisinnaṃ kho ambapālīṃ gaṇikaṃ bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī.

The Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk.

atha kho ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantam etadavoca:

Then she said to the Buddha,

“adhivāsetu me, bhante, bhagavā svātanāya bhattam saddhim bhikkhusamghenā”ti.
“Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.”

adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

atha kho ambapālī gaṇikā bhagavato adhivāsanaṃ veditvā utṭhāyāsanaṃ bhagavantam abbhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then, knowing that the Buddha had consented, Ambapālī got up from her seat, bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

assosum kho vesālīkā licchavī: “bhagavā kira vesāliṃ anupatto vesāliyaṃ viharati ambapālivane”ti.

The Licchavis of Vesālī also heard that the Buddha had arrived and was staying in Ambapālī’s mango grove.

atha kho te licchavī bhaddāni bhaddāni yānāni yojāpetvā bhaddam bhaddam yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyā niyyimsu.

They had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Vesālī.

tatra ekacce licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālankārā, ekacce licchavī pītā honti pītavaṇṇā pītavatthā pītālankārā, ekacce licchavī lohitā honti lohitavaṇṇā lohitavatthā lohitalankārā, ekacce licchavī odātā honti odātavaṇṇā odāvatthā odātālankārā.

Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white.

atha kho ambapālī gaṇikā daharānaṃ daharānaṃ licchavīnaṃ akkhena akkham cakkena cakkaṃ yugena yugaṃ paṭivāṭṭesi.

Then Ambapālī the courtesan collided with those Licchavi youths, axle to axle, wheel to wheel, yoke to yoke.

atha kho te licchavī ambapāliṃ gaṇikaṃ etadavocum:

The Licchavis said to her,

“kiṃ, je ambapāli, daharānaṃ daharānaṃ licchavīnaṃ akkhena akkham cakkena cakkaṃ yugena yugaṃ paṭivāṭṭesi”ti?

“What the hell, Ambapālī, are you doing colliding with us axle to axle, wheel to wheel, yoke to yoke?”

“tathā hi pana me, ayyaputtā, bhagavā nimantito svātanāya bhattam saddhim bhikkhusamghenā”ti.

“Well, my lords, it’s because I’ve invited the Buddha for tomorrow’s meal together with the mendicant Saṅgha.”

“dehi, je ambapāli, etaṃ bhattam sataṣahassenā”ti.

“Girl, give us that meal for a hundred thousand!”

“sacepi me, ayyaputtā, vesāliṃ sāhāraṃ dassatha, evamaḥaṃ taṃ bhattam na dassāmi”ti.

“My lords, even if you were to give me Vesālī with her fiefdoms, I still wouldn’t give that meal to you.”

atha kho te licchavī aṅguḷiṃ phoṭesuṃ:

Then the Licchavis snapped their fingers, saying,

“jītamha vata bho ambakāya, jītamha vata bho ambakāyā”ti.

“We’ve been beaten by the mango-matron! We’ve been beaten by the mango-matron!”

atha kho te licchavī yena ambapālivanaṃ tena pāyimsu.

Then they continued on to Ambapālī’s grove.

addasā kho bhagavā te licchavī dūratova āgacchante.

The Buddha saw them coming off in the distance,

disvāna bhikkhū āmantesi:

and addressed the mendicants:

“yesaṃ, bhikkhave, bhikkhūnaṃ devā tāvatimsā adiṭṭhapubbā, oloketha, bhikkhave, licchavipariṣaṃ;

“Any of the mendicants who’ve never seen the gods of the Thirty-Three, just have a look at the assembly of Licchavis.

apaloketha, bhikkhave, licchavipariṣaṃ;

See the assembly of Licchavis,

upasaṃharatha, bhikkhave, licchavipariṣaṃ—

check them out:

tāvatimsasadisā”ti.

they’re just like the Thirty-Three!”

atha kho te licchavī yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāya yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

The Licchavis went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. They bowed to the Buddha, sat down to one side,

ekamantaṃ nisinne kho te licchavī bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi.

and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

atha kho te licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahamsitā bhagavantaṃ etadavocaṃ:

Then they said to the Buddha,

“adhivāsetu no, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā”ti.

“Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from us.”

atha kho bhagavā te licchavī etadavoca:

Then the Buddha said to the Licchavis,

“adhivutthaṃ kho me, licchavī, svātanāya ambapāliyā gaṇikāya bhattaṃ”ti.

“I have already accepted tomorrow’s meal from Ambapālī the courtesan.”

atha kho te licchavī aṅgulim phoṭeṣuṃ:

Then the Licchavis snapped their fingers, saying,

“jitamha vata bho ambakāya, jitamha vata bho ambakāyā”ti.

“We’ve been beaten by the mango-matron! We’ve been beaten by the mango-matron!”

atha kho te licchavī bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

And then those Licchavis approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

atha kho ambapālī gaṇikā tassā rattiyaṃ accayena sake ārāme paṇitaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi:

And when the night had passed Ambapālī had a variety of delicious foods prepared in her own park. Then she had the Buddha informed of the time, saying,

“kālo, bhante, nitṭhitaṃ bhattaṃ”ti.

“Sir, it’s time. The meal is ready.”

atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacīvaramādāya saddhim
bhikkhusaṅghena yena ambapālīyā gaṇikāya nivesanam tenupasaṅkami;
upasaṅkamitvā paññatte āsane nisīdi.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Ambapālī together with the mendicant Saṅgha, where he sat on the seat spread out.

atha kho ambapālī gaṇikā buddhappamukham bhikkhusaṅgham paṇītena
khādaniyena bhojanīyena sahatthā santappesi sampavāresi.

Then Ambapālī served and satisfied the mendicant Saṅgha headed by the Buddha with her own hands with a variety of delicious foods.

atha kho ambapālī gaṇikā bhagavantam bhuttāvim onītapattapāṇim aññataram
nicam āsanam gahetvā ekamantaṃ nisīdi.

When the Buddha had eaten and washed his hands and bowl, Ambapālī took a low seat, sat to one side,

ekamantaṃ nisinnā kho ambapālī gaṇikā bhagavantaṃ etadavoca:
and said to the Buddha,

“imāham, bhante, ārāmaṃ buddhappamukhassa bhikkhusaṅghassa dammī”ti.
“Sir, I present this park to the mendicant Saṅgha headed by the Buddha.”

paṭiggahehi bhagavā ārāmaṃ.
The Buddha accepted the park.

atha kho bhagavā ambapālīm gaṇikaṃ dhammiyā kathāya sandassetvā samādapetvā
samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmi.

Then the Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk, after which he got up from his seat and left.

tatrapī sudam bhagavā vesāliyaṃ viharanto ambapālivane etadeva bahulaṃ
bhikkhūnaṃ dhammiṃ katham karoti:

And while staying at Vesālī, too, the Buddha often gave this Dhamma talk to the mendicants:

“īti sīlaṃ, iti samādhi, iti paññā.
“Such is ethics, such is immersion, such is wisdom.

sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

12. veḷuvagā mavassūpagamana
12. Commencing the Rains at Beluva

atha kho bhagavā ambapālivane yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ
āmantesi:

When the Buddha had stayed in Ambapālī’s grove as long as he wished, he addressed Venerable Ānanda,

“āyāmānanda, yena veḷuvagā mako tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to the little village of Beluva.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

atha kho bhagavā mahatā bhikkhusaṅghena saddhim yena veḷuvagā mako tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at the little village of Beluva,

tatra sudam bhagavā veḷuvagāmake viharati.
and stayed there.

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“etha tumhe, bhikkhave, samantā vesāliṃ yathāmittaṃ yathāsandiṭṭhaṃ
yathāsambhattaṃ vassaṃ upetha.
*“Mendicants, please enter the rainy season residence with whatever friends or acquaintances
you have around Vesālī.*

aham pana idheva veḷuvagāmake vassaṃ upagacchāmi”ti.
I’ll commence the rainy season residence right here in the little village of Beluva.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā samantā vesāliṃ yathāmittaṃ
yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upagacchimsu.
“Yes, sir,” those mendicants replied. They did as the Buddha said,

bhagavā pana tattheva veḷuvagāmake vassaṃ upagacchi.
*while the Buddha commenced the rainy season residence right there in the little village of
Beluva.*

atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bālā vedanā vattanti
māraṇantikā.
*After the Buddha had commenced the rainy season residence, he fell severely ill, struck by
dreadful pains, close to death.*

tā sudam bhagavā sato sampajāno adhiṃvāsesi avihaññaṃ māno.
But he endured with mindfulness and situational awareness, without worrying.

atha kho bhagavato etadahosi:
Then it occurred to the Buddha,

“na kho metaṃ patirūpaṃ, yvāhaṃ anāmantetvā upaṭṭhāke anapaloketvā
bhikkhusaṃghaṃ parinibbāyeyyaṃ.
*“It would not be appropriate for me to become fully extinguished before informing my
attendants and taking leave of the mendicant Saṅgha.*

yannūnāhaṃ imaṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya
vihareyyaṃ”ti.
Why don’t I forcefully suppress this illness, stabilize the life force, and live on?”

atha kho bhagavā taṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya
vihāsi.
So that is what he did.

atha kho bhagavato so ābādho paṭippassambhi.
Then the Buddha’s illness died down.

atha kho bhagavā gilānā vuṭṭhito aciravuṭṭhito gelaññā vihārā nikkhamma
vihārapacchāyāya paññatte āsane nisīdi.
*Soon after the Buddha had recovered from that sickness, he came out from his dwelling and sat
in the shade of the porch on the seat spread out.*

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ
abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando
bhagavantaṃ etadavoca:

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“diṭṭho me, bhante, bhagavato phāsu; diṭṭhaṃ me, bhante, bhagavato khamanīyaṃ,
api ca me, bhante, madhurakajāto viya kāyo.
“Sir, it’s fantastic that the Buddha is comfortable and well.

disāpi me na pakkhāyanti;
*Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and
the teachings weren’t clear to me.*

dhammāpi maṃ na paṭibhanti bhagavato gelaññena, api ca me, bhante, ahosi kācideva assāsamattā:

Still, at least I was consoled by the thought that

‘na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṃghaṃ ārabbha kiñcideva udāharatī’”ti.

the Buddha won’t become fully extinguished without making some statement regarding the Saṅgha of mendicants.”

“kiṃ panānanda, bhikkhusaṃgho mayi paccāsīsatī?

“But what could the mendicant Saṅgha expect from me, Ānanda?

desito, ānanda, mayā dhammo anantaraṃ abāhiraṃ karitvā.

I’ve taught the Dhamma without making any distinction between secret and public teachings.

natthānanda, tathāgatassa dhammesu ācariyamuṭṭhi.

The Realized One doesn’t have the closed fist of a teacher when it comes to the teachings.

yassa nūna, ānanda, evamassa:

If there’s anyone who thinks:

‘ahaṃ bhikkhusaṃghaṃ pariharissāmī’ti vā ‘mamuddesiko bhikkhusaṃgho’ti vā, so nūna, ānanda, bhikkhusaṃghaṃ ārabbha kiñcideva udāhareyya.

‘I’ll take charge of the Saṅgha of mendicants,’ or ‘the Saṅgha of mendicants is meant for me,’ let them make a statement regarding the Saṅgha.

tathāgatassa kho, ānanda, na evaṃ hoti:

But the Realized One doesn’t think like this,

‘ahaṃ bhikkhusaṃghaṃ pariharissāmī’ti vā ‘mamuddesiko bhikkhusaṃgho’ti vā.

sakiṃ, ānanda, tathāgato bhikkhusaṃghaṃ ārabbha kiñcideva udāharissati.

so why should he make some statement regarding the Saṅgha?

ahaṃ kho panānanda, etarahi jiṇṇo vuddho mahallako addhagato vayo anuppatto.

I’m now old, elderly and senior. I’m advanced in years and have reached the final stage of life.

āsītiko me vayo vattati.

I’m currently eighty years old.

seyyathāpi, ānanda, jajjarasakaṭaṃ vethamissakena yāpeti;

Just as a decrepit cart keeps going by relying on straps,

evameva kho, ānanda, vethamissakena maññe tathāgatassa kāyo yāpeti.

in the same way, the Realized One’s body keeps going by relying on straps, or so you’d think.

yasmiṃ, ānanda, samaye tathāgato sabbanimittānaṃ amanasikārā ekaccānaṃ vedanānaṃ nirodhā animittaṃ cetosamādhim upasampajja viharati, phāsutaro, ānanda, tasmim samaye tathāgatassa kāyo hoti.

Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One’s body become more comfortable.

tasmātibhānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.

So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?

And how does a mendicant do this?

idhānanda, bhikkhu kāye kāyānupassī viharati atāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ... pe ...

They meditate observing an aspect of feelings ...

citte ... pe ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassam.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

evaṃ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo
dhammasaraṇo anaññasaraṇo.

*That's how a mendicant is their own island, their own refuge, with no other refuge. That's how
the teaching is their island and their refuge, with no other refuge.*

ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā viharissanti attasaraṇā
anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tamatagge me te, ānanda,
bhikkhū bhavissanti ye keci sikkhākāmā¹ti.

*Whether now or after I have passed, any who shall live as their own island, their own refuge,
with no other refuge; with the teaching as their island and their refuge, with no other
refuge—those mendicants of mine who want to train shall be among the best of the best.”*

dutiyabhāṇavāro.

13. nimittobhāsakathā

13. An Obvious Hint

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya vesālīṃ piṇḍāya
pāvīsi.

*Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for
alms.*

vesāliyam piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto āyasmantaṃ
ānandaṃ āmantesi:

Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda:

“gaṇhāhi, ānanda, nisīdanaṃ,

“Ānanda, get your sitting cloth.

yena cāpālaṃ cetiyam tenupasaṅkamissāma divā viharāyā”ti.

Let's go to the Cāpāla shrine for the day's meditation.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṃ ādāya
bhagavantam piṭṭhito piṭṭhito anubandhi.

“Yes, sir,” replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

atha kho bhagavā yena cāpālaṃ cetiyam tenupasaṅkami; upasaṅkamtvā paññatte
āsane nisīdi.

Then the Buddha went up to the Cāpāla shrine, where he sat on the seat spread out.

āyasmāpi kho ānando bhagavantam abhivādetvā ekamantaṃ nisīdi.

Ānanda bowed to the Buddha and sat down to one side.

ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:

The Buddha said to him:

“ramaṇīyā, ānanda, vesālī, ramaṇīyam udenaṃ cetiyam, ramaṇīyam gotamakaṃ
cetiyam, ramaṇīyam sattambaṃ cetiyam, ramaṇīyam bahuputtaṃ cetiyam,
ramaṇīyam sārāṇadaṃ cetiyam, ramaṇīyam cāpālaṃ cetiyam.

*“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārāṇada, and
Cāpāla shrines are all lovely.*

yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricīṭā susamāradhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvasesam vā.

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon.

tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricīṭā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kappam vā tiṭṭheyya kappāvasesam vā”ti.

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon.”

evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum;

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantam yāci:

He didn't beg the Buddha:

“tiṭṭhatu, bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti, yathā tam mārena pariyaṭṭhitacitto.

“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

dutiyampi kho bhagavā ... pe ...

For a second time ...

tatiyampi kho bhagavā āyasmantam ānandam āmantesi:

And for a third time, the Buddha said to Ānanda:

“ramaṇīyā, ānanda, vesālī, ramaṇīyam udenam cetiyam, ramaṇīyam gotamakam cetiyam, ramaṇīyam sattambam cetiyam, ramaṇīyam bahuputtam cetiyam, ramaṇīyam sārādadam cetiyam, ramaṇīyam cāpālam cetiyam.

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārādada, and Cāpāla shrines are all lovely.

yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricīṭā susamāradhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvasesam vā.

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon, or what's left of it.

tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricīṭā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kappam vā tiṭṭheyya kappāvasesam vā”ti.

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon, or what's left of it.”

evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum;

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantam yāci:

He didn't beg the Buddha:

“tiṭṭhatu, bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti, yathā taṃ mārena pariutuṭṭhitacitto.

“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha got up and said to Venerable Ānanda,

“gaccha tvaṃ, ānanda,

“Go now, Ānanda,

yassadāni kālaṃ maññasī”ti.

at your convenience.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā avidūre aññatarasmim rukkhamūle nisīdi.

“Yes, sir,” replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

14. mārayācanakathā

14. The Appeal of Māra

atha kho māro pāpimā acirapakkante āyasmante ānande yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ atṭhāsī. ekamantaṃ ṭhito kho māro pāpimā bhagavantaṃ etadavoca:

And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha, stood to one side, and said to him:

“parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

“Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

bhāsītā kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvahaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakam uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti, uppannam parappavādam sahadhammena suniggahitaṃ niggaḥetvā sappāṭihāriyaṃ dhammam desessanti’ti.

‘Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they’ve learned their tradition, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’

etarahi kho pana, bhante, bhikkhū bhagavato sāvakā viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakam uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānikaronti, uppannam parappavādam sahadhammena suniggahitaṃ niggaḥetvā sappāṭihāriyaṃ dhammam desenti.

Today you do have such monk disciples.

parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

bhāsītā kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārīniyo, sakaṃ ācariyakam uggaheṭvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttāṇikarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaheṭvā sappāṭihāriyaṃ dhammaṃ desessanti’ti.

‘Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned ...’

etarahi kho pana, bhante, bhikkhuniyo bhagavato sāvikā viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārīniyo, sakaṃ ācariyakam uggaheṭvā ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajanti uttāṇikaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaheṭvā sappāṭihāriyaṃ dhammaṃ desenti.

Today you do have such nun disciples.

parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

bhāsita kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārīno, sakaṃ ācariyakam uggaheṭvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttāṇikarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaheṭvā sappāṭihāriyaṃ dhammaṃ desessanti’ti.

‘Wicked One, I will not become fully extinguished until I have layman disciples who are competent, educated, assured, learned ...’

etarahi kho pana, bhante, upāsakā bhagavato sāvakā viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārīno, sakaṃ ācariyakam uggaheṭvā ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajanti uttāṇikaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaheṭvā sappāṭihāriyaṃ dhammaṃ desenti.

Today you do have such layman disciples.

parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

bhāsita kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārīniyo, sakaṃ ācariyakam uggaheṭvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttāṇikarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaheṭvā sappāṭihāriyaṃ dhammaṃ desessanti’ti.

‘Wicked One, I will not become fully extinguished until I have laywoman disciples who are competent, educated, assured, learned ...’

etarahi kho pana, bhante, upāsikā bhagavato sāvikā viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārīniyo, sakaṃ ācariyakam uggaheṭvā ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajanti uttāṇikaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaheṭvā sappāṭihāriyaṃ dhammaṃ desenti.

Today you do have such laywoman disciples.

parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

bhāsītā kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissatī phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ’ti.

‘Wicked One, I will not become fully extinguished until my spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’

etarahi kho pana, bhante, bhagavato brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ.

Today your spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato”ti.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.”

evaṃ vutte, bhagavā māraṃ pāpimantaṃ etadavoca:

When this was said, the Buddha said to Māra,

“appossukko tvaṃ, pāpima, hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati.

“Relax, Wicked One. The final extinguishment of the Realized One will be soon.

ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī”ti.

Three months from now the Realized One will finally be extinguished.”

15. āyusaṅkhāraossajjana

15. Surrendering the Life Force

atha kho bhagavā cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossaji.

So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force.

ossatthe ca bhagavatā āyusaṅkhāre mahābhūmicālo ahosi bhiṃsanako salomahaṃso, devadundubhiyo ca phalimsu.

When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Then, knowing the meaning of this, on that occasion the Buddha was inspired to exclaim:

“tulamatulañca sambhavaṃ,

“Weighing up the incomparable against an extension of life,

bhavaśaṅkhāramavassaji muni;

the sage surrendered the life force.

ajjhattarato samāhito,

Happy inside, serene,

abhindi kavacamivattasambhavaṃ”ti.

he burst out of this self-made chain like a suit of armor.”

16. mahābhūmicālahetu

16. The Causes of Earthquakes

atha kho āyasmato ānandassa etadahosi:

Then Venerable Ānanda thought,

“acchariyaṃ vata bho, abbhutaṃ vata bho, mahā vatāyaṃ bhūmicālo;

“How incredible, how amazing! That was a really big earthquake!”

sumahā vatāyaṃ bhūmicālo bhiṃsanako salomahaṃso; devadundubhiyo ca phaliṃsu.

That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky!

ko nu kho hetu ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?

What’s the cause, what’s the reason for a great earthquake?”

atha kho āyasmā ānando yena bhagavā tenupasaṅkami,

Then Venerable Ānanda went up to the Buddha,

upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi,

bowed, sat down to one side,

ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

and said to him,

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“How incredible, sir, how amazing!

mahā vatāyaṃ, bhante, bhūmicālo;

That was a really big earthquake!

sumahā vatāyaṃ, bhante, bhūmicālo bhiṃsanako salomahaṃso; devadundubhiyo ca phaliṃsu.

That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky!

ko nu kho, bhante, hetu ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?

What’s the cause, what’s the reason for a great earthquake?”

“aṭṭha kho ime, ānanda, hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya.

“Ānanda, there are these eight causes and reasons for a great earthquake.

katame aṭṭha?

What eight?

ayaṃ, ānanda, mahāpathavī udae patiṭṭhitā, udaḥ vāte patiṭṭhitaṃ, vāto ākāsaṭṭho. hoti kho so, ānanda, samayo, yaṃ mahāvātā vāyanti. mahāvātā vāyantā udaḥ kampenti. udaḥ kampitaṃ pathaviṃ kampeti.

This great earth is grounded on water, the water is grounded on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth.

ayaṃ paṭhamo hetu paṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

This is the first cause and reason for a great earthquake.

puna caparaṃ, ānanda, samaṇo vā hoti brāhmaṇo vā iddhiṃ cetovasippatto, devo vā mahiddhiko mahānubhāvo, tassa paritā pathavisaññā bhāvitā hoti, appamāṇā āposaññā. so imaṃ pathaviṃ kampeti saṅkampeti sampakampeti sampavedheti.

Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They’ve developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock and tremble.

ayaṃ dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya.

This is the second cause and reason for a great earthquake.

puna caparaṃ, ānanda, yadā bodhisatto tusitakāyā cavitvā sato sampajāno mātukucchiṃ okkamati, tadāyaṃ pathavī kampatī saṅkampatī sampakampatī sampavedhati.

Furthermore, when the being intent on awakening passes away from the host of Joyful Gods, he’s conceived in his mother’s belly, mindful and aware. Then the earth shakes and rocks and trembles.

ayaṃ tatiyo hetu tatiyo paccayo mahato bhūmicālassa pātubhāvāya.

This is the third cause and reason for a great earthquake.

puna caparaṃ, ānanda, yadā bodhisatto sato sampajāno mātukucchismā nikkhamati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Furthermore, when the being intent on awakening comes out of his mother's belly mindful and aware, the earth shakes and rocks and trembles.

ayaṃ catuttho hetu catuttho paccayo mahato bhūmicālassa pātubhāvāya.

This is the fourth cause and reason for a great earthquake.

puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles.

ayaṃ pañcamaṃ hetu pañcamaṃ paccayo mahato bhūmicālassa pātubhāvāya.

This is the fifth cause and reason for a great earthquake.

puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ dhammacakkaṃ pavatteti, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles.

ayaṃ chaṭṭho hetu chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya.

This is the sixth cause and reason for a great earthquake.

puna caparaṃ, ānanda, yadā tathāgato sato sampajāno āyusaṅkhāraṃ ossajjati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles.

ayaṃ sattamaṃ hetu sattamaṃ paccayo mahato bhūmicālassa pātubhāvāya.

This is the seventh cause and reason for a great earthquake.

puna caparaṃ, ānanda, yadā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Furthermore, when the Realized One becomes fully extinguished through the natural principle of extinguishment, without anything left over, the earth shakes and rocks and trembles.

ayaṃ aṭṭhamaṃ hetu aṭṭhamaṃ paccayo mahato bhūmicālassa pātubhāvāya.

This is the eighth cause and reason for a great earthquake.

ime kho, ānanda, aṭṭha hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya.

These are the eight causes and reasons for a great earthquake.

17. aṭṭhapaṇisā

17. Eight Assemblies

aṭṭha kho imā, ānanda, paṇisā.

There are, Ānanda, these eight assemblies.

katamaṃ aṭṭha?

What eight?

khattiyapaṇisā, brāhmaṇapaṇisā, gahapatipaṇisā, samaṇapaṇisā, cātumahārājikapaṇisā, tāvatiṃsapaṇisā, mārapaṇisā, brahmapaṇisā.

The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the Four Great Kings. An assembly of the gods of the Thirty-Three. An assembly of Māras. An assembly of Brahmas.

abhiñānāmi kho paṇāhaṃ, ānanda, anekasataṃ khattiyapaṇisaṃ upasaṅkamitā.

I recall having approached an assembly of hundreds of aristocrats.

tatrapi mayā sannisinnaṃ pubbañceva sallapitaṃ pubbañca sākacchā ca samāpajjitāṃ pubbā.

There I used to sit with them, converse, and engage in discussion.

tattha yādisako tesaṃ vaṇṇo hoti, tādisako mayhaṃ vaṇṇo hoti. yādisako tesaṃ saro hoti, tādisako mayhaṃ saro hoti.

And my appearance and voice became just like theirs.

dhammīyā kathāya sandassemi samādapemi samuttejemi sampahaṃsemi.
I educated, encouraged, fired up, and inspired them with a Dhamma talk.

bhāsamānañca maṃ na jānanti:
But when I spoke they didn't know:

‘ko nu kho ayaṃ bhāsati devo vā manusso vā’ti?
‘Who is this that speaks? Is it a god or a human?’

dhammīyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā
antaradhāyāmi.
And when my Dhamma talk was finished I vanished.

antarahitañca maṃ na jānanti:
But when I vanished they didn't know:

‘ko nu kho ayaṃ antarahito devo vā manusso vā’ti?
‘Who was that who vanished? Was it a god or a human?’

abhiñānāmi kho panāhaṃ, ānanda, anekasataṃ brāhmaṇapariśaṃ ... pe ...
I recall having approached an assembly of hundreds of brahmins ...

gahapatipariśaṃ ...
householders ...

samaṇapariśaṃ ...
ascetics ...

cātumahārājikapariśaṃ ...
the gods of the Four Great Kings ...

tāvatiṃsapariśaṃ ...
the gods of the Thirty-Three ...

mārapariśaṃ ...
Māras ...

brahmapariśaṃ upasaṅkamitā.
Brahmās.

tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākaṃcchā ca
samāpajjitapubbā.
There too I used to sit with them, converse, and engage in discussion.

tattha yādisako tesāṃ vaṇṇo hoti, tādīsako mayhaṃ vaṇṇo hoti.
And my appearance and voice became just like theirs.

yādisako tesāṃ saro hoti, tādīsako mayhaṃ saro hoti.

dhammīyā kathāya sandassemi samādapemi samuttejemi sampahaṃsemi.
I educated, encouraged, fired up, and inspired them with a Dhamma talk.

bhāsamānañca maṃ na jānanti:
But when I spoke they didn't know:

‘ko nu kho ayaṃ bhāsati devo vā manusso vā’ti?
‘Who is this that speaks? Is it a god or a human?’

dhammīyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā
antaradhāyāmi.
And when my Dhamma talk was finished I vanished.

antarahitañca maṃ na jānanti:
But when I vanished they didn't know:

‘ko nu kho ayaṃ antarahito devo vā manusso vā’ti?
‘Who was that who vanished? Was it a god or a human?’

imā kho, ānanda, aṭṭha parisā.

These are the eight assemblies.

18. aṭṭhaabhibhāyatana

18. Eight Dimensions of Mastery

aṭṭha kho imāni, ānanda, abhibhāyatanāni.

Ānanda, there are these eight dimensions of mastery.

katamāni aṭṭha?

What eight?

ajjhataṃ rūpasaññi eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.

Perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññi hoti.

Mastering them, they perceive: ‘I know and see.’

idaṃ paṭhamam abhibhāyatanaṃ.

This is the first dimension of mastery.

ajjhataṃ rūpasaññi eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññi hoti.

Mastering them, they perceive: ‘I know and see.’

idaṃ dutiyam abhibhāyatanaṃ.

This is the second dimension of mastery.

ajjhataṃ arūpasaññi eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.

Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññi hoti.

Mastering them, they perceive: ‘I know and see.’

idaṃ tatiyam abhibhāyatanaṃ.

This is the third dimension of mastery.

ajjhataṃ arūpasaññi eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.

Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññi hoti.

Mastering them, they perceive: ‘I know and see.’

idaṃ catuttham abhibhāyatanaṃ.

This is the fourth dimension of mastery.

ajjhataṃ arūpasaññi eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.

Not perceiving form internally, someone sees visions externally that are blue, with blue color, blue hue, and blue tint.

seyyathāpi nāma umāpuppham nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam. seyyathā vā pana taṃ vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam.

They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Bārāṇasī that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint.

evameva ajjhataṃ arūpasaññi eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.

In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.

‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññi hoti.

Mastering them, they perceive: ‘I know and see.’

idaṃ pañcamam abhibhāyatanaṃ.

This is the fifth dimension of mastery.

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.

Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

seyyathāpi nāma kaṇikārapuppham pītaṃ pītavaṇṇam pītanidassanam pītanibhāsam. seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakam ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇam pītanidassanam pītanibhāsam.

They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bārāṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.

In the same way, not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.

Mastering them, they perceive: ‘I know and see.’

idaṃ chaṭṭhaṃ abhibhāyatanaṃ.

This is the sixth dimension of mastery.

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḥkāni lohitaḥkaṇṇāni lohitanidassanāni lohitanibhāsāni.

Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

seyyathāpi nāma bandhujīvakaḥpuppham lohitaḥkaṇṇam lohitaḥkaṇṇam lohitanidassanam lohitanibhāsam. seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakam ubhatobhāgavimaṭṭhaṃ lohitaḥkaṇṇam lohitaḥkaṇṇam lohitanidassanam lohitanibhāsam.

They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bārāṇasī that's smoothed on both sides, red, with red color, red hue, and red tint.

evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḥkāni lohitaḥkaṇṇāni lohitanidassanāni lohitanibhāsāni.

In the same way, not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.

Mastering them, they perceive: ‘I know and see.’

idaṃ sattamaṃ abhibhāyatanaṃ.

This is the seventh dimension of mastery.

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā. seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakam ubhatobhāgavimaṭṭhaṃ odātāni odātavaṇṇam odātanidassanam odātanibhāsam.

They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bārāṇasī that's smoothed on both sides, white, with white color, white hue, and white tint.

evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.

In the same way, not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.

Mastering them, they perceive: ‘I know and see.’

idaṃ aṭṭhamaṃ abhibhāyatanaṃ.

This is the eighth dimension of mastery.

imāni kho, ānanda, at̐tha abhibhāyatanāni.

These are the eight dimensions of mastery.

19. at̐thavimokkha

19. The Eight Liberations

at̐tha kho ime, ānanda, vimokkhā.

Ananda, there are these eight liberations.

katame at̐tha?

What eight?

rūpī rūpāni passati,

Having physical form, they see visions.

ayaṃ paṭhamo vimokkho.

This is the first liberation.

ajjhataṃ arūpasaññī bahiddhā rūpāni passati,

Not perceiving form internally, they see visions externally.

ayaṃ dutiyo vimokkho.

This is the second liberation.

subhanteva adhimutto hoti,

They're focused only on beauty.

ayaṃ tatiyo vimokkho.

This is the third liberation.

sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā
nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja
vihārati,

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

ayaṃ catuttho vimokkho.

This is the fourth liberation.

sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññāṇaṇ’ti
viññāṇañcāyatanam upasampajja viharati,

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

ayaṃ pañcama vimokkho.

This is the fifth liberation.

sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam
upasampajja viharati,

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

ayaṃ chaṭṭho vimokkho.

This is the sixth liberation.

sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja
vihārati,

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

ayaṃ sattamo vimokkho.

This is the seventh liberation.

sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham
upasampajja viharati,

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

ayaṃ aṭṭhamo vimokkho.

This is the eighth liberation.

ime kho, ānanda, aṭṭha vimokkhā.

These are the eight liberations.

()

ekamidāhaṃ, ānanda, samayaṃ uruvelāyaṃ viharāmi najjā nerañjarāya tīre
ajapālanigrodhe paṭhamābhisambuddho.

*Ānanda, this one time, when I was first awakened, I was staying near Uruvelā at the goatherd's
banyan tree on the bank of the Nerañjarā River.*

atha kho, ānanda, māro pāpimā yenāhaṃ tenupasaṅkami; upasaṅkamitvā
ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho, ānanda, māro pāpimā maṃ etadavoca:

Then Māra the wicked approached me, stood to one side, and said:

‘parinibbātu dāni, bhante, bhagavā; parinibbātu sugato, parinibbānakālo dāni,
bhante, bhagavato’ ti.

*‘Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully
extinguished! Now is the time for the Buddha to become fully extinguished.’*

evam vutte, ahaṃ, ānanda, māraṃ pāpimantaṃ etadavocaṃ:

When he had spoken, I said to Māra:

‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti
viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappatipannā
sāmicippatipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti
desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti,
uppannaṃ parappavādaṃ sahadhammena suniggaḥitaṃ niggaḥetvā sappāṭihāriyaṃ
dhammaṃ desessanti.

‘Wicked One, I will not become fully extinguished until I have monk disciples ...

na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvikā bhavissanti
viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappatipannā
sāmicippatipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti
desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti,
uppannaṃ parappavādaṃ sahadhammena suniggaḥitaṃ niggaḥetvā sappāṭihāriyaṃ
dhammaṃ desessanti.

nun disciples ...

na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti
viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappatipannā
sāmicippatipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti
desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti,
uppannaṃ parappavādaṃ sahadhammena suniggaḥitaṃ niggaḥetvā sappāṭihāriyaṃ
dhammaṃ desessanti.

layman disciples ...

na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti
viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappatipannā
sāmicippatipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti
desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti,
uppannaṃ parappavādaṃ sahadhammena suniggaḥitaṃ niggaḥetvā sappāṭihāriyaṃ
dhammaṃ desessanti.

laywoman disciples who are competent, educated, assured, learned.

na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me idaṃ brahmacariyaṃ na
iddhañceva bhavissati phitaṇca vitthārikaṃ bāhujāṇhaṃ puthubhūtaṃ yāva
devamanussehi suppakāsitaṃ’ ti.

*Not until my spiritual life is successful and prosperous, extensive, popular, widespread, and
well proclaimed wherever there are gods and humans.’*

idāneva kho, ānanda, ajja cāpāle cetiye māro pāpimā yenāhaṃ tenupasaṅkami;
upasaṅkamitvā ekamantaṃ aṭṭhāsi. ekamantaṃ ʈhito kho, ānanda, māro pāpimā
maṃ etadavoca:

*Today, just now at the Cāpāla shrine Māra the Wicked approached me once more with the
same request, reminding me of my former statement, and saying that those conditions had been
fulfilled.*

‘parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni,
bhante, bhagavato.

bhāsita kho panesā, bhante, bhagavatā vācā:

“na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti ...
pe ...

yāva me bhikkhuniyo na sāvikā bhavissanti ... pe ...

yāva me upāsakā na sāvakā bhavissanti ... pe ...

yāva me upāsikā na sāvikā bhavissanti ... pe ...

yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ
bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ”ti.

etarahi kho pana, bhante, bhagavato brahmacariyaṃ iddhañceva phītañca
vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ.

parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni,
bhante, bhagavato’ti.

evaṃ vutte, ahaṃ, ānanda, māraṃ pāpimantaṃ etadavocaṃ:

When he had spoken, I said to Māra:

‘appaṇṇasukko tvamaṃ, pāpima, hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati.

Relax, Wicked One. The final extinguishment of the Realized One will be soon.

ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati’ti.

Three months from now the Realized One will finally be extinguished.’

idāneva kho, ānanda, ajja cāpāle cetiye tathāgatena satena sampajānena āyusaṅkhāro
ossatṭho”ti.

So today, just now at the Cāpāla tree shrine, mindful and aware, I surrendered the life force.”

20. ānandayācanakathā

20. The Appeal of Ānanda

evaṃ vutte, āyasmā ānando bhagavantamaṃ etadavoca:

When he said this, Venerable Ānanda said to the Buddha,

“tiṭṭhatu, bhante, bhagavā kappamaṃ, tiṭṭhatu sugato kappamaṃ bahujanahitāya
bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.

*“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the
eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and
happiness of gods and humans.”*

“alam dāni, ānanda.

“Enough now, Ānanda.

mā tathāgataṃ yāci, akālo dāni, ānanda, tathāgataṃ yācanāyā”ti.

Do not beg the Realized One. Now is not the time to beg the Realized One.”

dutiyampi kho āyasmā ānando ... pe ...

For a second time ...

tatiyampi kho āyasmā ānando bhagavantam etadavoca:

For a third time, Ānanda said to the Buddha,

“titthatu, bhante, bhagavā kappam, titthatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.

“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

“saddahasi tvam, ānanda, tathāgatassa bodhin”ti?

“Ānanda, do you have faith in the Realized One’s awakening?”

“evam, bhante”.

“Yes, sir.”

“atha kiñcarahi tvam, ānanda, tathāgataṃ yāvattatīyakam abhinippīlesi”ti?

“Then why do you keep pressing me up to the third time?”

“sammukhā metam, bhante, bhagavato sutam sammukhā paṭiggahitam:

“Sir, I have heard and learned this in the presence of the Buddha:

‘yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricīṭā susamāradhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvesam vā.

“Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon.

tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricīṭā susamāradhā. so ākaṅkhamāno, ānanda, tathāgato kappam vā tiṭṭheyya kappāvesam vā”ti.

The Realized One has developed and cultivated the four bases of psychic power; made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

“saddahasi tvam, ānanda”ti?

“Do you have faith, Ānanda?”

“evam, bhante”.

“Yes, sir.”

“tasmātiḥānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham, yaṃ tvam tathāgatena evam oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum, na tathāgataṃ yāci:

“Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone. For even though the Realized One dropped such an obvious hint, such a clear sign, you didn’t beg me to remain for the eon, or what’s left of it.

‘titthatu, bhante, bhagavā kappam, titthatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.

sace tvam, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakam adbhivāseyya.

If you had begged me, I would have refused you twice, but consented on the third time.

tasmātiḥānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

ekamidāham, ānanda, samayaṃ rājagahe viharāmi gijjhakūṭe pabbate.

Ānanda, this one time I was staying near Rājagaha, on the Vulture’s Peak Mountain.

tatrāpi kho tāham, ānanda, āmantesiṃ:

There I said to you:

‘ramaṇīyaṃ, ānanda, rājagahaṃ, ramaṇīyo, ānanda, gijjhakūṭo pabbato.

‘Ānanda, Rājagaha is lovely, and so is the Vulture’s Peak.

yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yāṇīkatā vatthukatā anuṭṭhitā paricītā susamāraddhā, so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā.

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon.

tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yāṇīkatā vatthukatā anuṭṭhitā paricītā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā’ti.

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.’

evampi kho tvam, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhī pativijjhitum, na tathāgataṃ yāci:

But you didn’t get it, even though I dropped such an obvious hint, such a clear sign. You didn’t beg me to remain for the eon, or what’s left of it.

‘tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ti.

sace tvam, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhiyāseyya.

If you had begged me, I would have refused you twice, but consented on the third time.

tasmātiḥānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

ekamidāham, ānanda, samayaṃ tattheva rājagahe viharāmi gotamanigrodhe ... pe

... *Ānanda, this one time I was staying right there near Rājagaha, at the Gotama banyan tree ...*

tattheva rājagahe viharāmi corapapāte ...

at Bandit’s Cliff ...

tattheva rājagahe viharāmi vebhārapasse sattapaṇṇiguhāyaṃ ...

in the Sattapaṇṇi cave on the slopes of Vebhara ...

tattheva rājagahe viharāmi isigilipasse kāḷasilāyaṃ ...

at the Black rock on the slopes of Isigili ...

tattheva rājagahe viharāmi sītavane sappasoṇḍikapabbhāre ...

in the Cool Wood, under the Snake’s Hood Grotto ...

tattheva rājagahe viharāmi tapodārāme ...

in the Hot Springs Monastery ...

tattheva rājagahe viharāmi veḷuvane kalandakanivāpe ...

in the Bamboo Grove, the squirrels’ feeding ground ...

tattheva rājagahe viharāmi jīvākambavane ...

in Jīvaka’s mango grove ...

tattheva rājagahe viharāmi maddakucchismiṃ migadāye.

in the Maddakucchi deer park ...

tatrāpi kho tāham, ānanda, āmaṇṭesiṃ:

And in each place I said to you:

‘ramaṇīyaṃ, ānanda, rājagahaṃ, ramaṇīyo gijjhakūṭo pabbato, ramaṇīyo
gotamanigrodho, ramaṇīyo corapapāto, ramaṇīyā vebhārapasse sattapaṇṇiguhā,
ramaṇīyā isigilipasse kāḷasilā, ramaṇīyo sītavane sappasoṇḍikapabbhāro, ramaṇīyo
tapodārāmo, ramaṇīyo veḷuvane kalāṇḍakanivāpo, ramaṇīyaṃ jīvakaṃbavanam,
ramaṇīyo maddakucchismiṃ migadāyo.

‘Ānanda, Rājagaha is lovely, and so are all these places. ...

yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yāṇīkatā vatthukatā
anuṭṭhitā paricitā susamāradhā ... pe ...

ākāṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā’ti.

If he wished, the Realized One could live on for the eon or what’s left of the eon.

evampi kho tvam, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse
kayiramāne nāsakkhi paṭivijjhitum, na tathāgataṃ yāci:

*But you didn’t get it, even though I dropped such an obvious hint, such a clear sign. You didn’t
beg me to remain for the eon, or what’s left of it.*

‘tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujaṇahitāya
bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ti.

sace tvam, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya,
atha tatiyakaṃ adhiyāseyya.

tasmātiḥānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

ekamidāham, ānanda, samayaṃ idheva vesāliyaṃ viharāmi udene cetiye.

Ānanda, this one time I was staying right here near Vesālī, at the Udena shrine ...

tatrāpi kho tāham, ānanda, āmantesiṃ:

‘ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ.

yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yāṇīkatā vatthukatā
anuṭṭhitā paricitā susamāradhā, so ākāṅkhamāno kammaṃ vā tiṭṭheyya
kappāvasesaṃ vā.

tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yāṇīkatā vatthukatā
anuṭṭhitā paricitā susamāradhā, so ākāṅkhamāno, ānanda, tathāgato kammaṃ vā
tiṭṭheyya kappāvasesaṃ vā’ti.

evampi kho tvam, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse
kayiramāne nāsakkhi paṭivijjhitum, na tathāgataṃ yāci:

‘tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujaṇahitāya
bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ti.

sace tvam, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya,
atha tatiyakaṃ adhiyāseyya, tasmātiḥānanda, tuyhevetam dukkaṭam, tuyhevetam
aparaddham.

ekamidāham, ānanda, samayaṃ idheva vesāliyaṃ viharāmi gotamake cetiye ... pe

... *at the Gotamaka shrine ...*

idheva vesāliyaṃ viharāmi sattambe cetiye ...

at the Sattamba shrine ...

idheva vesāliyaṃ viharāmi bahuputte cetiye ...

at the Many Sons shrine ...

idheva vesāliyaṃ viharāmi sārandaḍe cetiye ...

at the Sārandaḍa shrine ...

idāneva kho tāhaṃ, ānanda, ajja cāpāle cetiye āmaṇesiṃ:

and just now, today at the Cāpāla shrine. There I said to you:

‘ramaṇiyā, ānanda, vesālī, ramaṇiyaṃ udeṇaṃ cetiyaṃ, ramaṇiyaṃ gotamaḁaṃ cetiyaṃ, ramaṇiyaṃ sattaṃbaṃ cetiyaṃ, ramaṇiyaṃ bahuputtaṃ cetiyaṃ, ramaṇiyaṃ sārandaḍaṃ cetiyaṃ, ramaṇiyaṃ cāpālaṃ cetiyaṃ.

‘Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandaḍa, and Cāpāla shrines are all lovely.

yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yāṇīkatā vatthukatā anuṭṭhitā paricitaṃ susamāradhā, so ākaṇkhamāno kappamā vā tiṭṭheyya kappāvasesaṃ vā.

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon.

tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yāṇīkatā vatthukatā anuṭṭhitā paricitaṃ susamāradhā, so ākaṇkhamāno, ānanda, tathāgato kappamā vā tiṭṭheyya kappāvasesaṃ vā’ti.

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.’

evampi kho tvamā, ānanda, tathāgatena oḷārike nimitte kayiraṃāne oḷārike obhāse kayiraṃāne nāsakkhi paṭivijjhituṃ, na tathāgataṃ yāci:

But you didn’t get it, even though I dropped such an obvious hint, such a clear sign. You didn’t beg me to remain for the eon, or what’s left of it, saying:

‘tiṭṭhatu bhagavā kappamā, tiṭṭhatu sugato kappamā bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ti.

‘Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.’

sace tvamā, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, aṭha tatiyakamā adhivāseyya.

If you had begged me, I would have refused you twice, but consented on the third time.

tasmātiḥānanda, tuyhevetamā dukkaṭamā, tuyhevetamā aparaddhamā.

Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

nanu etaṃ, ānanda, mayā paṭikacceva akkhātaṃ:

Did I not prepare for this when I explained that

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo.

we must be parted and separated from all we hold dear and beloved?

taṃ kutettha, ānanda, labbhā, yaṃ taṃ jātaṃ bhūtaṃ saṅkhatamā palokadhammaṃ, taṃ vata mā palujjīti neṭamā ṭhānamā vijjati’.

How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart?

yaṃ kho paṇetaṃ, ānanda, tathāgatena cattaṃ vantaṃ muttaṃ pahīnamā paṇiṇissatṭhamā ossatṭho āyusaṅkhāro, ekaṃsena vācā bhāsitaṃ:

The Realized One has discarded, eliminated, released, given up, relinquished, and surrendered the life force. He has definitively stated:

‘na ciraṃ tathāgatassa parinibbānamā bhavissati.

‘The final extinguishment of the Realized One will be soon.

ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatīti.

Three months from now the Realized One will finally be extinguished.'

tañca tathāgato jīvītaheṭṭhaṃ puna paccāvaṃsissatīti netamaññaṃ vijjati.

It's not possible for the Realized One, for the sake of life, to take back the life force once it has been given up like that.

āyāmaṇanda, yena mahāvaṇaṃ kūṭāgārasālā tenupasaṅkamissāmā"ti.

Come, Ānanda, let's go to the Great Wood, the hall with the peaked roof."

"evaṃ, bhante"ti kho āyasmaññaṃ ānando bhagavato paccassosi.

"Yes, sir," Ānanda replied.

atha kho bhagavā āyasmatā ānandena saddhiṃ yena mahāvaṇaṃ kūṭāgārasālā tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi:

So the Buddha went with Ānanda to the hall with the peaked roof, and said to him,

"gaccha tvamañña, ānanda, yāvatikā bhikkhū vesālīṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi"ti.

"Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall."

"evaṃ, bhante"ti kho āyasmaññaṃ ānando bhagavato paṭissutvā yāvatikā bhikkhū vesālīṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipāteṭvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhāgavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho āyasmaññaṃ ānando bhagavantaṃ etadavoca:

"Yes, sir," replied Ānanda. He did what the Buddha asked, went up to him, bowed, stood to one side, and said to him,

"sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṃ maññatī"ti.

"Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience."

()

atha kho bhagavā yenuṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then the Buddha went to the assembly hall, where he sat on the seat spread out

nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants:

"tasmātiha, bhikkhave, ye te mayā dhammā abhiññā desitā, te vo sādhuṃ uggahetvā āsevitaṃ bhāvetabbā bahulikātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

"So, mendicants, having carefully memorized those things I have taught you from my direct knowledge, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

katame ca te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhuṃ uggahetvā āsevitaṃ bhāvetabbā bahulikātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

And what are those things I have taught from my direct knowledge?

seyyathidaṃ—cattāro satipatthānā, cattāro sammappadhānā, cattāro iddhipādā, pañcīndriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.

They are: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

ime kho te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhuḥkaṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.

These are the things I have taught from my direct knowledge. Having carefully memorized them, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“handa dāni, bhikkhave, āmantayāmi vo,

“Come now, mendicants, I say to you all:

vayadhammā saṅkhārā, appamādena sampādetha.

‘Conditions fall apart. Persist with diligence.’

naciraṃ tathāgatassa parinibbānaṃ bhavissati.

The final extinguishment of the Realized One will be soon.

ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati”ti.

Three months from now the Realized One will finally be extinguished.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“paripakko vayo mayhaṃ,

“I’ve reached a ripe old age,

parittaṃ mama jīvitam;

and little of my life is left.

pahāya vo gamissāmi,

Having given it up, I’ll depart;

kataṃ me saraṇamattano.

I’ve made a refuge for myself.

appamattā satīmanto,

Diligent and mindful,

susilā hotha bhikkhavo;

be of good virtues, mendicants!

susamāhitasāṅkappā,

With well-settled thoughts,

sacittamanurakkhatha.

take good care of your minds.

yo imasmiṃ dhammavinaye,

Whoever meditates diligently

appamatto vihassati;

in this teaching and training,

pahāya jātisaṃsāraṃ,

giving up transmigration through rebirths,

dukkhassantaṃ karissati”ti.

will make an end to suffering.”

tatiyo bhāṇavāro.

21. nāgāpalokita

21. The Elephant Look

atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvīsi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

vesāliyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapātapaṭikkanto nāgāpalokitaṃ vesāliṃ apalōketvā āyasmantaṃ ānandaṃ āmāntesi:

Then, after the meal, on his return from alms-round, he turned his whole body, the way that elephants do, to look back at Vesālī. He said to Venerable Ānanda:

“idaṃ pacchimakaṃ, ānanda, tathāgatassa vesāliyā dassanaṃ bhavissati.

“Ānanda, this will be the last time the Realized One sees Vesālī.

āyāmānanda, yena bhaṇḍagāmo tenupasaṅkamissāmā”ti.

Come, Ānanda, let's go to Bhaṇḍagāma.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhaṇḍagāmo tadavasari.

Then the Buddha together with a large Saṅgha of mendicants arrived at Bhaṇḍagāma,

tatra sudam bhagavā bhaṇḍagāme viharati.

and stayed there.

tatra kho bhagavā bhikkhū āmāntesi:

There the Buddha addressed the mendicants:

“catunnaṃ, bhikkhave, dhammānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākaṇca.

“Mendicants, not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time.

katamesaṃ catunnaṃ?

What four?

ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākaṇca.

Noble ethics,

ariyassa, bhikkhave, samādhissa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākaṇca.

immersion,

ariyāya, bhikkhave, paññāya ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākaṇca.

wisdom,

ariyāya, bhikkhave, vimuttiyā ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākaṇca.

and freedom.

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

These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there are no more future lives.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“sīlaṃ samādhi paññā ca,
“Ethics, immersion, and wisdom,

vimutti ca anuttarā;
and the supreme freedom:

anubuddhā ime dhammā,
these things have been understood

gotamena yasassinā.
by Gotama the renowned.

iti buddho abhiññāya,
And so the Buddha, having insight,

dhammamakkhāsi bhikkhunam;
explained this teaching to the mendicants.

dukkhassantakaro satthā,
The teacher made an end of suffering,

cakkhumā parinibbuto”ti.
seeing clearly, he is extinguished.”

tatrāpi sudam bhagavā bhaṇḍagāme viharanto etadeva bahulaṃ bhikkhūnaṃ
dhammiṃ katham karoti:
And while staying there, too, he often gave this Dhamma talk to the mendicants:

“iti sīlaṃ, iti samādhi, iti paññā.
“Such is ethics, such is immersion, such is wisdom.

sīlaparibhāvito samādhi mahapphalo hoti mahānisamsa.
When immersion is imbued with ethics it’s very fruitful and beneficial.

samādhiparibhāvitā paññā mahapphalā hoti mahānisamsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

paññāparibhāvitam cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

22. catumahāpadesakathā
22. The Four Great References

atha kho bhagavā bhaṇḍagāme yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ
āmantesi:
When the Buddha had stayed in Bhaṇḍagāma as long as he wished, he addressed Ānanda,

“āyāmānanda, yena hatthigāmo,
“Come, Ānanda, let’s go to Hatthigāma.”...

yena ambagāmo,
“Let’s go to Ambagāma.”...

yena jambugāmo,
“Let’s go to Jambugāma.”...

yena bhoganagaraṃ tenupasaṅkamissāmā”ti.
“Let’s go to Bhoganagara.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

atha kho bhagavā mahatā bhikkhusaṃghena saddhiṃ yena bhoganagaraṃ
tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Bhoganagara,

tatra sudaṃ bhagavā bhoganagare viharati ānande cetiye.
where he stayed at the Ānanda shrine.

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“cattārome, bhikkhave, mahāpadese desessāmi,
“Mendicants, I will teach you the four great references.

taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“idha, bhikkhave, bhikkhu evaṃ vadeyya:
“Take a mendicant who says:

‘sammukhā metāṃ, āvuso, bhagavato sutāṃ sammukhā paṭiggahitaṃ,
‘Reverend, I have heard and learned this in the presence of the Buddha:

ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanā”ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.
You should neither approve nor dismiss that mendicant’s statement.

anabhinanditvā appaṭikkosivā tāni padabyañjanāni sādhukaṃ uggahetvā sutte
osāretabbāni, vinaye sandassetabbāni.
*Instead, you should carefully memorize those words and phrases, then check if they’re included
in the discourses or found in the texts on monastic training.*

tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca
vinaye sandissanti, niṭṭhamettha gantabbaṃ:
*If they’re not included in the discourses or found in the texts on monastic training, you should
draw the conclusion:*

‘addhā idaṃ na ceva tassa bhagavato vacanaṃ;
‘Clearly this is not the word of the Buddha.

imassa ca bhikkhuno duggahitaṃ”ti.
It has been incorrectly memorized by that mendicant.’

iti hetāṃ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca
sandissanti, niṭṭhamettha gantabbaṃ:
*If they are included in the discourses or found in the texts on monastic training, you should
draw the conclusion:*

‘addhā idaṃ tassa bhagavato vacanaṃ;
‘Clearly this is the word of the Buddha.

imassa ca bhikkhuno suggahitaṃ”ti.
It has been correctly memorized by that mendicant.’

idaṃ, bhikkhave, paṭhamaṃ mahāpadesaṃ dhāreyyātha. (1)
You should remember it. This is the first great reference.

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:
Take another mendicant who says:

‘amukasmim nāma āvāse saṅgho viharati sathero sapāmoḁkko.
‘In such-and-such monastery lives a Saṅgha with seniors and leaders.

tassa me saṅghassa sammukhā sutam sammukhā paṭiggahitam,
I've heard and learned this in the presence of that Saṅgha:

ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanam'ti.
this is the teaching, this is the training, this is the Teacher's instruction.'

tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.
You should neither approve nor dismiss that mendicant's statement.

anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte
osāretabbāni, vinaye sandassetabbāni.
*Instead, you should carefully memorize those words and phrases, then check if they're included
in the discourses or found in the texts on monastic training.*

tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca
vinaye sandissanti, niṭṭhamettha gantabbaṃ:
*If they're not included in the discourses or found in the texts on monastic training, you should
draw the conclusion:*

'addhā idaṃ na ceva tassa bhagavato vacanam;
'Clearly this is not the word of the Buddha.

tassa ca saṅghassa duggahitam'ti.
It has been incorrectly memorized by that Saṅgha.'

itihetaṃ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca
sandissanti, niṭṭhamettha gantabbaṃ:
*If they are included in the discourses or found in the texts on monastic training, you should
draw the conclusion:*

'addhā idaṃ tassa bhagavato vacanam;
'Clearly this is the word of the Buddha.

tassa ca saṅghassa suggahitam'ti.
It has been correctly memorized by that Saṅgha.'

idaṃ, bhikkhave, dutiyaṃ mahāpadesaṃ dhāreyyātha. (2)
You should remember it. This is the second great reference.

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:
Take another mendicant who says:

'amukasmim nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā
dhammadharā vinayadharā mātikādhārā.
*'In such-and-such monastery there are several senior mendicants who are very learned,
knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic
training, and the outlines.*

tesaṃ me therānaṃ sammukhā sutam sammukhā paṭiggahitam—
I've heard and learned this in the presence of those senior mendicants:

ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanam'ti.
this is the teaching, this is the training, this is the Teacher's instruction.'

tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ ...
You should neither approve nor dismiss that mendicant's statement.

pe ...
*Instead, you should carefully memorize those words and phrases, then check if they're included
in the discourses or found in the texts on monastic training.*

na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ:
*If they're not included in the discourses or found in the texts on monastic training, you should
draw the conclusion:*

‘addhā idaṃ na ceva tassa bhagavato vacanaṃ;

‘Clearly this is not the word of the Buddha.

tesaṇca therānaṃ duggahitaṇ’ti.

It has not been correctly memorized by those senior mendicants.’

itihetaṃ, bhikkhave, chaḍḍeyyātha.

And so you should reject it.

tāni ce sutte osāriyamānāni ... pe ...

vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṃ tassa bhagavato vacanaṃ;

‘Clearly this is the word of the Buddha.

tesaṇca therānaṃ suggahitaṇ’ti.

It has been correctly memorized by those senior mendicants.’

idaṃ, bhikkhave, tatiyaṃ mahāpadesaṃ dhāreyyātha. (3)

You should remember it. This is the third great reference.

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

Take another mendicant who says:

‘amukasmaṃ nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo.

‘In such-and-such monastery there is a single senior mendicant who is very learned and knowledgeable in the scriptures, who has memorized the teachings, the texts on monastic training, and the outlines.

tassa me therassa sammukhā sutam sammukhā paṭiggahitaṃ—

I’ve heard and learned this in the presence of that senior mendicant:

ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanaṇ’ti.

this is the teaching, this is the training, this is the Teacher’s instruction.’

tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

You should neither approve nor dismiss that mendicant’s statement.

anabhinanditvā appaṭikkositvā tāni padabyañjanaṇi sādhukaṃ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.

Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training.

tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ:

If they’re not included in the discourses or found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṃ na ceva tassa bhagavato vacanaṃ;

‘Clearly this is not the word of the Buddha.

tassa ca therassa duggahitaṇ’ti.

It has been incorrectly memorized by that senior mendicant.’

itihetaṃ, bhikkhave, chaḍḍeyyātha.

And so you should reject it.

tāni ca sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṃ tassa bhagavato vacanaṃ;

‘Clearly this is the word of the Buddha.

tassa ca therassa suggahitan'ti.

It has been correctly memorized by that senior mendicant.'

idaṃ, bhikkhave, catutthaṃ mahāpadesaṃ dhāreyyātha. (4)

You should remember it. This is the fourth great reference.

ime kho, bhikkhave, cattāro mahāpadese dhāreyyāthā'ti.

These are the four great references. You should remember them."

tatrapi sudaṃ bhagavā bhoganagare viharanto ānande cetiye etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

And while staying at the Ānanda shrine, too, the Buddha often gave this Dhamma talk to the mendicants:

“iti sīlaṃ, iti samādhi, iti paññā.

“Such is ethics, such is immersion, such is wisdom.

sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.

When wisdom is imbued with ethics it's very fruitful and beneficial.

samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.

When wisdom is imbued with immersion it's very fruitful and beneficial.

paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā'ti.

the defilements of sensuality, desire to be reborn, and ignorance."

23. kammāraputtacundavatthu

23. On Cunda the Smith

atha kho bhagavā bhoganagare yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

When the Buddha had stayed in Bhoganagara as long as he wished, he addressed Ānanda,

“āyāmānanda, yena pāvā tenupasaṅkamissāmā'ti.

“Come, Ānanda, let's go to Pāvā."

“evaṃ, bhante'ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir," Ānanda replied.

atha kho bhagavā mahatā bhikkhusaṃghena saddhiṃ yena pāvā tadavasari.

Then the Buddha together with a large Saṅgha of mendicants arrived at Pāvā,

tatra sudaṃ bhagavā pāvāyaṃ viharati cundassa kammāraputtassa ambavane.

where he stayed in Cunda the smith's mango grove.

assosi kho cundo kammāraputto: “bhagavā kira pāvaṃ anupatto, pāvāyaṃ viharati mayhaṃ ambavane'ti.

Cunda heard that the Buddha had arrived and was staying in his mango grove.

atha kho cundo kammāraputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Then he went to the Buddha, bowed, and sat down to one side.

ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesi sampahaṃsesi.

The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

atha kho cundo kammāraputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantaṃ etadavoca:

Then Cunda said to the Buddha,

“adhivāsetu me, bhante, bhagavā svātānāya bhattaṃ saddhiṃ bhikkhusaṃghenā'ti.

“Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from me."

adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

atha kho cundo kammāraputto bhagavato adhvāsanam viditvā utthāyāsanaṁ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

Then, knowing that the Buddha had consented, Cunda got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

atha kho cundo kammāraputto tassā rattiyā accayena sake nivesane paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādapetvā pahūtañca sūkaramaddavaṁ bhagavato kālaṁ ārocāpesi:

And when the night had passed Cunda had a variety of delicious foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying,

“kālo, bhante, nīṭṭhitaṁ bhattaṁ”ti.

“Sir, it’s time. The meal is ready.”

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena cundassa kammāraputtassa nivesanam tenupasaṅkami; upasaṅkamitvā paṇṇatte āsane nisīdi.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat on the seat spread out

nisajja kho bhagavā cundaṁ kammāraputtaṁ āmantesi:

and addressed Cunda,

“yaṁ te, cunda, sūkaramaddavaṁ paṭiyattaṁ, tena maṁ parivisa.

“Cunda, please serve me with the pork on the turn that you’ve prepared.

yaṁ panaññaṁ khādanīyaṁ bhojanīyaṁ paṭiyattaṁ, tena bhikkhusaṅgham parivisā”ti.

And serve the mendicant Saṅgha with the other foods.”

“evaṁ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṁ ahosi sūkaramaddavaṁ paṭiyattaṁ, tena bhagavantam parivisi.

“Yes, sir,” replied Cunda, and did as he was asked.

yaṁ panaññaṁ khādanīyaṁ bhojanīyaṁ paṭiyattaṁ, tena bhikkhusaṅgham parivisi.

atha kho bhagavā cundaṁ kammāraputtaṁ āmantesi:

Then the Buddha addressed Cunda,

“yaṁ te, cunda, sūkaramaddavaṁ avasiṭṭhaṁ, taṁ sobbhe nikhaṇāhi.

“Cunda, any pork on the turn that’s left over, you should bury it in a pond.

nāhaṁ taṁ, cunda, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya, yassa taṁ paribhuttaṁ sammā pariṇāmaṁ gaccheyya aññaṭṭha tathāgatassa”ti.

I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except for the Realized One.”

“evaṁ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṁ ahosi sūkaramaddavaṁ avasiṭṭhaṁ, taṁ sobbhe nikhaṇitvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.

“Yes, sir,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side.

ekamantaṁ nisinnaṁ kho cundaṁ kammāraputtaṁ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā utthāyāsanaṁ pakkāmi.

Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

atha kho bhagavato cundassa kammāraputtassa bhattaṃ bhuttāvissa kharo ābādho uppajji, lohitapakkhandikā pabālḥā vedanā vattanti mārānantikā.

After the Buddha had eaten Cunda's meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death.

tā sudama bhagavā sato sampajāno adhvāsesi avihaññaṃāno.

But he endured with mindfulness and situational awareness, without worrying.

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then he addressed Ānanda,

“āyāmaṇanda, yena kusiṇārā tenupasaṅkamissāma”ti.

“Come, Ānanda, let's go to Kusiṇārā.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

cundassa bhattaṃ bhuñjitvā,

I've heard that after eating

kammārassāti me sutama;

the meal of Cunda the smith,

ābādhaṃ samphusī dhīro,

the wise one fell severely ill,

pabālhaṃ mārānantikaṃ.

with pains, close to death.

bhuttassa ca sūkaramaddavena,

A severe sickness attacked the Teacher

byādhippabālho udapādi satthuno;

who had eaten the pork on the turn.

virecamāno bhagavā avoca,

While still purging the Buddha said:

“gacchāmaṃ kusiṇārāṃ nagaraṃ”ti.

“I'll go to the citadel of Kusiṇārā.”

24. pāṇīyāharaṇa

24. Bringing a Drink

atha kho bhagavā maggā okkamma yena aññataraṃ rukkhamaṇaṃ tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha left the road and went to the root of a tree, where he addressed Ānanda,

“iṅha me tvaṃ, ānanda, catugguṇaṃ saṅghāṭiṃ paññāpehi, kilantosmi, ānanda, nisīdissāmi”ti.

“Please, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā catugguṇaṃ saṅghāṭiṃ paññāpesi.

“Yes, sir,” replied Ānanda, and did as he was asked.

nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out.

nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

When he was seated he said to Venerable Ānanda,

“iṅha me tvaṃ, ānanda, pāṇīyaṃ āhara, pipāsitosmi, ānanda, pivissāmi”ti.

“Please, Ānanda, fetch me some water. I am thirsty and will drink.”

evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

When he said this, Venerable Ānanda said to the Buddha,

“idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnaṃ udakaṃ parittaṃ luṭitaṃ āvilaṃ sandati.

“Sir, just now around five hundred carts have passed by. The shallow water has been churned up by their wheels, and it flows cloudy and murky.”

ayaṃ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā.

The Kakuthā river is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful.

ettha bhagavā pāṇīyaṇca pivissati, gattāni ca sītī karissatī”ti.

There the Buddha can drink and cool his limbs.”

duṭiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

For a second time, the Buddha asked Ānanda for a drink,

“īṅha me tvaṃ, ānanda, pāṇīyaṃ āhara, pipāsitosmi, ānanda, pivissāmi”ti.

duṭiyampi kho āyasmā ānando bhagavantaṃ etadavoca:

and for a second time Ānanda suggested going to the Kakuthā river.

“idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnaṃ udakaṃ parittaṃ luṭitaṃ āvilaṃ sandati.

ayaṃ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā.

ettha bhagavā pāṇīyaṇca pivissati, gattāni ca sītīkarissatī”ti.

tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

And for a third time, the Buddha said to Ānanda,

“īṅha me tvaṃ, ānanda, pāṇīyaṃ āhara, pipāsitosmi, ānanda, pivissāmi”ti.

“Please, Ānanda, fetch me some water. I am thirsty and will drink.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā pattaṃ gahetvā yena sā nadikā tenupasaṅkami.

“Yes, sir,” replied Ānanda. Taking his bowl he went to the river.

atha kho sā nadikā cakkacchinnā parittā luṭitā āvilā sandamānā, āyasmante ānande upasaṅkamante acchā vipprasannā anāvilā sandittha.

Now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when Ānanda approached it flowed transparent, clear, and unclouded.

atha kho āyasmato ānandassa etadahosi:

Then Ānanda thought,

“acchariyaṃ vata bho, abbhutaṃ vata bho, tathāgatassa mahiddhikatā mahānubhāvātā.

“It’s incredible, it’s amazing! The Realized One has such psychic power and might!

ayaṃhi sā nadikā cakkacchinnā parittā luṭitā āvilā sandamānā mayi upasaṅkamante acchā vipprasannā anāvilā sandatī”ti.

For though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded.”

pattena pāṇīyaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca:

Gathering a bowl of drinking water he went back to the Buddha, and said to him,

“acchariyaṃ, bhante, abbhutaṃ, bhante, tathāgatassa mahiddhikatā mahānubhāvātā.

“It’s incredible, sir, it’s amazing! The Realized One has such psychic power and might!

idāni sā bhante nadikā cakkacchinnā parittā lulitā āvilā sandamānā mayi
upasaṅkamante acchā vipasannā anāvilā sandittha.

*Just now, though the shallow water in that creek had been churned up by wheels, and flowed
cloudy and murky, when I approached it flowed transparent, clear, and unclouded.*

pivatu bhagavā pāṇīyaṃ pivatu sugato pāṇīyaṃ”ti.

Drink the water, Blessed One! Drink the water, Holy One!”

atha kho bhagavā pāṇīyaṃ apāyi.

So the Buddha drank the water.

25. pukkusamallaputtavattu

25. On Pukkusa the Malla

tena kho pana samayena pukkuso mallaputto ālārassa kālāmassa sāvako kusinārāya
pāvaṃ addhānamaggappaṭiṭṭhāno hoti.

*Now at that time Pukkusa the Malla, a disciple of Ālāra Kālāma, was traveling along the road
from Kusinārā and Pāvā.*

addasā kho pukkuso mallaputto bhagavantam aññatarasmiṃ rukkhamaṇe nisinnam.

He saw the Buddha sitting at the root of a certain tree.

disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā
ekamantaṃ nisīdi. ekamantaṃ nisinno kho pukkuso mallaputto bhagavantam
etadavoca:

He went up to him, bowed, sat down to one side, and said,

“acchariyaṃ, bhante, abbhutaṃ, bhante, santena vata, bhante, pabbajitā vihārena
viharanti.

*“It’s incredible, sir, it’s amazing! Those who have gone forth remain in such peaceful
meditations.*

bhūtapubbaṃ, bhante, ālāro kālāmo addhānamaggappaṭiṭṭhāno maggā okkamma
avidūre aññatarasmiṃ rukkhamaṇe divāvihāraṃ nisīdi.

*Once it so happened that Ālāra Kālāma, while traveling along a road, left the road and sat at
the root of a nearby tree for the day’s meditation.*

atha kho, bhante, pañcamattāni sakaṭasatāni ālāraṃ kālāmaṃ nissāya nissāya
atikkamimsu.

Then around five hundred carts passed by right next to Ālāra Kālāma.

atha kho, bhante, aññataro puriso tassa sakaṭasatthassa piṭṭhito piṭṭhito āgacchanto
yena ālāro kālāmo tenupasaṅkami; upasaṅkamitvā ālāraṃ kālāmaṃ etadavoca:

Then a certain person coming behind those carts went up to Ālāra Kālāma and said to him:

‘api, bhante, pañcamattāni sakaṭasatāni atikkantāni addasā’ti?

‘Sir, didn’t you see the five hundred carts pass by?’

‘na kho ahaṃ, āvuso, addasan’ti.

‘No, friend, I didn’t see them.’

‘kiṃ pana, bhante, saddaṃ assosī’ti?

‘But sir, didn’t you hear a sound?’

‘na kho ahaṃ, āvuso, saddaṃ assosin’ti.

‘No, friend, I didn’t hear a sound.’

‘kiṃ pana, bhante, sutto ahoṣī’ti?

‘But sir, were you asleep?’

‘na kho ahaṃ, āvuso, sutto ahoṣin’ti.

‘No, friend, I wasn’t asleep.’

‘kiṃ pana, bhante, saññī ahoṣī’ti?

‘But sir, were you conscious?’

‘evamāvuso’ti.

‘Yes, friend.’

‘so tvam, bhante, saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṃ assosi;

‘So, sir, while conscious and awake you neither saw nor heard a sound as five hundred carts passed by right next to you?’

apisu te, bhante, saṅghāti rajena okiṇṇā’ti?

‘Why sir, even your outer robe is covered with dust!’

‘evamāvuso’ti.

‘Yes, friend.’

atha kho, bhante, tassa purisassa etadahosi:

Then that person thought:

‘acchariyaṃ vata bho, abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti.

‘It’s incredible, it’s amazing! Those who have gone forth remain in such peaceful meditations,

yatra hi nāma saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva dakkhati, na pana saddaṃ sossati’ti.

in that, while conscious and awake he neither saw nor heard a sound as five hundred carts passed by right next to him.’

ālāre kālāme uḷaraṃ pasādaṃ pavedetvā pakkāmī’ti.

And after declaring his lofty confidence in Ālāra Kālāma, he left.”

“taṃ kiṃ maññasi, pukkusa,

“What do you think, Pukkusa?

katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā—

Which is harder and more challenging to do while conscious and awake:

yo vā saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva passeyya, na pana saddaṃ suṇeyya;

to neither see nor hear a sound as five hundred carts pass by right next to you?

yo vā saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṃ suṇeyyā’ti?

Or to neither see nor hear a sound as it’s raining and pouring, lightning’s flashing, and thunder’s cracking?”

“kiñhi, bhante, karissanti pañca vā sakaṭasatāni cha vā sakaṭasatāni satta vā sakaṭasatāni aṭṭha vā sakaṭasatāni nava vā sakaṭasatāni, sakaṭasahasasā vā sakaṭasahasasā vā.

“What do five hundred carts matter, or six hundred, or seven hundred, or eight hundred, or nine hundred, or a thousand, or even a hundred thousand carts?

atha kho etadeva dukkaratarañceva durabhisambhavatarañca yo saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṃ suṇeyyā’ti.

It’s far harder and more challenging to neither see nor hear a sound as it’s raining and pouring, lightning’s flashing, and thunder’s cracking!”

“ekamidāhaṃ, pukkusa, samayaṃ ātumāyaṃ viharāmi bhusāgāre.

“This one time, Pukkusa, I was staying near Ātumā in a threshing-hut.

tena kho pana samayena deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā avidūre bhusāgārassa dve kassakā bhātaro hatā cattāro ca balibaddā.

At that time it was raining and pouring, lightning was flashing, and thunder was cracking. And not far from the threshing-hut two farmers who were brothers were killed, as well as four oxen.

atha kho, pukkusa, ātumāya mahājanakāyo nikkhamitvā yena te dve kassakā bhātaro hatā cattāro ca balibaddā tenupasaṅkami.

Then a large crowd came from Ātumā to the place where that happened.

tena kho panāhaṃ, pukkusa, samayena bhusāgārā nikkhamitvā bhusāgāradvāre abbhokāse caṅkamāmi.

Now at that time I came out of the threshing-hut and was walking meditation in the open near the door of the hut.

atha kho, pukkusa, aññataro puriso tamhā mahājanakāyā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitam kho ahaṃ, pukkusa, taṃ purisaṃ etadavocaṃ:

Then having left that crowd, a certain person approached me, bowed, and stood to one side. I said to them,

‘kiṃ nu kho eso, āvuso, mahājanakāyo sannipatito’ti?

‘Why, friend, has this crowd gathered?’

‘idāni, bhante, deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā dve kassakā bhātaro hatā cattāro ca balibaddā.

‘Just now, sir, it was raining and pouring, lightning was flashing, and thunder was cracking. And two farmers who were brothers were killed, as well as four oxen.

ettheso mahājanakāyo sannipatito.

Then this crowd gathered here.

tvam pana, bhante, kva ahoṣī’ti?

But sir, where were you?’

‘idheva kho ahaṃ, āvuso, ahoṣin’ti.

‘I was right here, friend.’

‘kiṃ pana, bhante, addasā’ti?

‘But sir, did you see?’

‘na kho ahaṃ, āvuso, addasan’ti.

‘No, friend, I didn’t see anything.’

‘kiṃ pana, bhante, saddaṃ assosī’ti?

‘But sir, didn’t you hear a sound?’

‘na kho ahaṃ, āvuso, saddaṃ assosin’ti.

‘No, friend, I didn’t hear a sound.’

‘kiṃ pana, bhante, sutto ahoṣī’ti?

‘But sir, were you asleep?’

‘na kho ahaṃ, āvuso, sutto ahoṣin’ti.

‘No, friend, I wasn’t asleep.’

‘kiṃ pana, bhante, saññī ahoṣī’ti?

‘But sir, were you conscious?’

‘evamāvuso’ti.

‘Yes, friend.’

‘so tvam, bhante, saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva addasa, na pana saddaṃ assosī’ti?

‘So, sir, while conscious and awake you neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking?’

‘evamāvuso’ti?

‘Yes, friend.’

atha kho, pukkusa, tassa purisassa etadahosi:

Then that person thought:

‘acchariyaṃ vata bho, abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti.

‘It’s incredible, it’s amazing! Those who have gone forth remain in such peaceful meditations,

yatra hi nāma saññī samāno jāgaro deve vassante deve gaḷaḷaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva dakkhati, na pana saddaṃ sossati”ti.
in that, while conscious and awake he neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking.’

mayi ulāraṃ pasādaṃ pavedetvā maṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi”ti.
And after declaring their lofty confidence in me, they bowed and respectfully circled me, keeping me on their right, before leaving.”

evaṃ vutte, pukkuso mallaputto bhagavantaṃ etadavoca:
When he said this, Pukkusa said to him,

“esāhaṃ, bhante, yo me ālāre kālāme pasādo taṃ mahāvāte vā ophuṇāmi siḡhasotāya vā nadiyā pavāhemi.
“Any confidence I had in Ālāra Kālāma I sweep away as in a strong wind, or float away as down a swift stream.

abhikkantaṃ, bhante, abhikkantaṃ, bhante.
Excellent, sir! Excellent!

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti”ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṃghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

atha kho pukkuso mallaputto aññataraṃ purisaṃ āmantesi:
Then Pukkusa addressed a certain man,

“iṅha me tvam, bhaṇe, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āharā”ti.
“Please, my man, fetch a pair of ready to wear polished golden garments.”

“evaṃ, bhante”ti kho so puriso pukkusassa mallaputtassa paṭissutvā taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āhari.
“Yes, sir,” replied that man, and did as he was asked.

atha kho pukkuso mallaputto taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato upanāmesi:
Then Pukkusa brought the garments to the Buddha,

“idaṃ, bhante, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ, taṃ me bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.
“Sir, please accept this pair of ready to wear polished golden garments from me out of compassion.”

“tena hi, pukkusa, ekena maṃ acchādehi, ekena ānandan”ti.
“Well then, Pukkusa, clothe me in one, and Ānanda in the other.”

“evaṃ, bhante”ti kho pukkuso mallaputto bhagavato paṭissutvā ekena bhagavantaṃ acchādeti, ekena āyasmantaṃ ānandaṃ.
“Yes, sir,” replied Pukkusa, and did so.

atha kho bhagavā pukkusaṃ mallaputtaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.
Then the Buddha educated, encouraged, fired up, and inspired Pukkusa the Malla with a Dhamma talk,

atha kho pukkuso mallaputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

after which he got up from his seat, bowed, and respectfully circled the Buddha before leaving.

atha kho āyasmā ānando acirapakkante pukkuse mallaputte tam siṅgīvaṇṇam yugamaṭṭham dhāraṇīyam bhagavato kāyam upanāmesi.

Then, not long after Pukkusa had left, Ānanda placed the pair of golden garments on the Buddha's body.

tam bhagavato kāyam upanāmitam hataccikam viya khāyati.

But when placed on the Buddha's body they seemed to lose their shine.

atha kho āyasmā ānando bhagavantam etadavoca:

Then Ānanda said to the Buddha,

“acchariyam, bhante, abbhutam, bhante, yāva parisuddho, bhante, tathāgatassa chavivaṇṇo pariyodāto.

“It's incredible, sir, it's amazing, how pure and bright is the color of the Realized One's skin.

idaṃ, bhante, siṅgīvaṇṇam yugamaṭṭham dhāraṇīyam bhagavato kāyam upanāmitam hataccikam viya khāyati”ti.

When this pair of ready to wear polished golden garments is placed on the Buddha's body they seem to lose their shine.”

“evametam, ānanda, evametam, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.

“That's so true, Ānanda, that's so true! There are two times when the color of the Realized One's skin becomes extra pure and bright.

katamesu dvīsu?

What two?

yañca, ānanda, rattiṃ tathāgato anuttaram sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati.

The night when a Realized One understands the supreme perfect awakening; and the night he becomes fully extinguished through the natural principle of extinguishment, without anything left over.

imesu kho, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.

These are the two times when the color of the Realized One's skin becomes extra pure and bright.

ajja kho panānanda, rattiyaṃ pacchime yāme kusinārāyam upavattane mallānam sālavane antarena yamakasālānam tathāgatassa parinibbānam bhavissati.

Today, Ānanda, in the last watch of the night, between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā, shall be the Realized One's full extinguishment.

āyānānanda, yena kakudhā nadī tenupasaṅkamissāmā”ti.

Come, Ānanda, let's go to the Kakutthā River.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

siṅgīvaṇṇam yugamaṭṭham,

A pair of golden polished garments

pukkuso abhihārayi;

was presented by Pukkusa;

tena acchādito satthā,

when the teacher was clothed with them,

hemavaṇṇo asobhathāti.

his golden skin glowed bright.

atha kho bhagavā mahatā bhikkhusaṃghena saddhiṃ yena kakudhā nadī
tenupasaṅkami; upasaṅkamitvā kakudhaṃ nadim ajjhogāhetvā nhatvā ca pivitvā ca
paccuttaritvā yena ambavanam tenupasaṅkami.

*Then the Buddha together with a large Saṅgha of mendicants went to the Kakuthā River. He
plunged into the river and bathed and drank. And when he had emerged, he went to the mango
grove,*

upasaṅkamitvā āyasmantaṃ cundakaṃ āmantesi:

where he addressed Venerable Cundaka,

“iṅha me tvam, cundaka, catugguṇaṃ saṅghāṭiṃ paññapehi, kilantosmi, cundaka,
nipajjissāmi”ti.

*“Please, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie
down.”*

“evaṃ, bhante”ti kho āyasmā cundako bhagavato paṭissutvā catugguṇaṃ saṅghāṭiṃ
paññapesi.

“Yes, sir,” replied Cundaka, and did as he was asked.

atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya
sato sampajāno uṭṭhānasāññaṃ manasikaritvā.

*And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top
of the other—mindful and aware, and focused on the time of getting up.*

āyasmā pana cundako tattheva bhagavato purato nisīdi.

But Cundaka sat down right there in front of the Buddha.

gantvāna buddho nadikaṃ kakudhaṃ,

Having gone to Kakuthā Creek,

acchodakaṃ sātudakaṃ vippasannaṃ;

whose water was transparent, sweet, and clear,

ogāhi satthā akilantarūpo,

the Teacher, being tired, plunged in,

tathāgato appaṭimo ca loke.

the Realized One, without compare in the world.

nhatvā ca pivitvā cudatāri satthā,

And after bathing and drinking the Teacher emerged.

purakkhato bhikkhugaṇassa majjhe;

Before the group of mendicants, in the middle, the Buddha,

vattā pavattā bhagavā idha dhamme,

the Teacher who rolled forth the present dispensation,

upāgami ambavanam mahesi.

the great hermit went to the mango grove.

āmantayi cundakaṃ nāma bhikkhuṃ,

He addressed the mendicant named Cundaka:

catugguṇaṃ santhara me nipajjam;

“Spread out my folded robe so I can lie down.”

so codito bhāvitattena cundo,

The self-developed one urged Cunda,

catugguṇaṃ santhari khippameva;

who quickly spread the folded robe.

nipajji satthā akilantarūpo,

Teacher, being tired, lay down,

cundopi tattha pamukhe nisīdīti.

while Cunda sat there before him.

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to Venerable Ānanda:

“siyā kho panānanda, cundassa kammāraputtassa koci vippaṭisāraṃ uppādeyya:

“Now it may happen, Ānanda, that others may give rise to some regret for Cunda the smith:

‘tassa te, āvuso cunda, alābhā tassa te dulladdhaṃ, yassa te tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto’ti.

‘It’s your loss, friend Cunda, it’s your misfortune, in that the Realized One became fully extinguished after eating his last meal from you.’

cundassa, ānanda, kammāraputtassa evaṃ vippaṭisāro paṭivinetabbo:

You should get rid of remorse in Cunda the smith like this:

‘tassa te, āvuso cunda, lābhā tassa te suladdhaṃ,

‘You’re fortunate, friend Cunda, you’re so very fortunate,

yassa te tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto.

in that the Realized One became fully extinguished after eating his last meal from you.

sammukhā metāṃ, āvuso cunda, bhagavato sutāṃ sammukhā paṭiggahitaṃ:

I have heard and learned this in the presence of the Buddha.

dveṃ piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatārā ca mahānisamsatārā ca.

There are two meal offerings that have identical fruit and result, and are more fruitful and beneficial than other meal offerings.

katame dve?

What two?

yañca piṇḍapātaṃ paribhuñjitvā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca piṇḍapātaṃ paribhuñjitvā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati.

The meal after eating which a Realized One understands the supreme perfect awakening; and the meal after eating which he becomes fully extinguished through the natural principle of extinguishment, without anything left over.

ime dve piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatārā ca mahānisamsatārā ca.

These two meal offerings have identical fruit and result, and are more fruitful and beneficial than other meal offerings.

āyusaṃvattaniṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, vaṇṇasaṃvattaniṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, sukhasaṃvattaniṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, yasaṃvattaniṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, saggasaṃvattaniṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, ādhipateyyasaṃvattaniṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ’ti.

You’ve accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.’

cundassa, ānanda, kammāraputtassa evaṃ vippaṭisāro paṭivinetabbo’ti.

That’s how you should get rid of remorse in Cunda the smith.”

atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Then, knowing the meaning of this, on that occasion the Buddha was inspired to exclaim:

“dadato puññaṃ pavaḍḍhati,

“A giver’s merit grows;

saṃyamato veraṃ na cīyati;

enmity doesn’t build up when you have self-control.

kusalo ca jahāti pāpakam,
A skillful person gives up bad things—

rāgadosamohakkhayā sanibbuto”ti.
with the end of greed, hate, and delusion, they’re extinguished.”

catuttho bhāṇavāro.

26. yamakasālā
26. The Pair of Sal Trees

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:
Then the Buddha said to Ānanda,

“āyāmānanda, yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusiṇārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to the far shore of the Golden River, and on to the sal forest of the Mallas at Upavattana near Kusiṇārā.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

atha kho bhagavā mahatā bhikkhusaṃghena saddhiṃ yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusiṇārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkami. upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi:
And that’s where they went. Then the Buddha addressed Ānanda,

“iṅha me tvam, ānanda, antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapehi, kilantosmi, ānanda, nipajjissāmī”ti.
“Please, Ānanda, set up a cot for me between the twin sal trees, with my head to the north. I am tired and will lie down.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapesi.
“Yes, sir,” replied Ānanda, and did as he was asked.

atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno.
And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.

tena kho pana samayena yamakasālā sabbaphāliphullā honti akālapupphehi.
Now at that time the twin sal trees were in full blossom with flowers out of season.

te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.
They sprinkled and bestrewed the Realized One’s body in honor of the Realized One.

dibbānipi mandāravapuppāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.
And the flowers of the heavenly Flame Tree fell from the sky, and they too sprinkled and bestrewed the Realized One’s body in honor of the Realized One.

dibbānipi candanacunnāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.
And heavenly sandalwood powder fell from the sky, and it too sprinkled and bestrewed the Realized One’s body in honor of the Realized One.

dibbānipi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya.
And heavenly music played in the sky in honor of the Realized One.

dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.
And heavenly choirs sang in the sky in honor of the Realized One.

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:
Then the Buddha pointed out to Ānanda what was happening, adding:

“sabbaphāliphullā kho, ānanda, yamakasālā akālapupphehi.

te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

dibbānipi mandāravapupphāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

dibbānipi candanacunnāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

dibbānipi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya.

dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.

na kho, ānanda, ettāvata tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā.

“That’s not how the Realized One is honored, respected, revered, venerated, and esteemed.

yo kho, ānanda, bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānuddhammapaṭipanno viharati sāmīcippaṭipanno anuddhammacārī, so tathāgataṃ sakkaroṭi garuṃ karoti māneti pūjeti apāciyati, paramāya pūjāya.

Any monk or nun or male or female lay follower who practices in line with the teachings, practicing properly, living in line with the teachings—they honor, respect, revere, venerate, and esteem the Realized One with the highest honor.

tasmātiḥānanda, dhammānuddhammapaṭipannā viharissāma sāmīcippaṭipannā anuddhammacārinoti.

So Ananda, you should train like this: ‘We shall practice in line with the teachings, practicing properly, living in line with the teaching.’

evañhi vo, ānanda, sikkhitabban”ti.

27. upavānatthera

27. The Monk Upavāṇa

tena kho pana samayena āyasmā upavāṇo bhagavato purato thito hoti bhagavantam bijayamāno.

Now at that time Venerable Upavāṇa was standing in front of the Buddha fanning him.

atha kho bhagavā āyasmantaṃ upavāṇaṃ apasāresi:

Then the Buddha made him move,

“apehi, bhikkhu, mā me purato aṭṭhāsī”ti.

“Move over, mendicant, don’t stand in front of me.”

atha kho āyasmato ānandassa etadahosi:

Ānanda thought,

“ayaṃ kho āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacarō samīpacārī.

“This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence.

atha ca pana bhagavā pacchime kāle āyasmantaṃ upavāṇaṃ apasāreti:

Yet in his final hour the Buddha makes him move, saying:

‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti.

‘Move over, mendicant, don’t stand in front of me.’

ko nu kho hetu, ko paccayo, yaṃ bhagavā āyasmantaṃ upavāṇaṃ apasāreti:

What is the cause, what is the reason for this?”

‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti?

atha kho āyasmā ānando bhagavantam etadavoca:

Then Ānanda said to the Buddha,

“ayaṃ, bhante, āyasmā upavāṇo dīgharattam bhagavato upaṭṭhāko santikāvacaro samīpacārī.

“This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence.

atha ca pana bhagavā pacchime kāle āyasmantam upavāṇam apasāreti:

Yet in his final hour the Buddha makes him move, saying:

‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti.

‘Move over, mendicant, don’t stand in front of me.’

ko nu kho, bhante, hetu, ko paccayo, yaṃ bhagavā āyasmantam upavāṇam apasāreti:

What is the cause, sir, what is the reason for this?”

‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti?

“yebhuyyena, ānanda, dasasu lokadhātūsu devatā sannipatitā tathāgatam dassanāya.

“Most of the deities from ten solar systems have gathered to see the Realized One.

yāvata, ānanda, kusiṇārā upavattanam mallānam sālavanam samantato dvādasā yojanāni, natthi so padeso vālaggaḷaṇṇituttadanamattopi mahesakkhāhi devatāhi apphuṭa.

For twelve leagues all around this sal grove there’s no spot, not even a fraction of a hair’s tip, that’s not crowded full of illustrious deities.

devatā, ānanda, ujjhāyanti:

The deities are complaining:

‘dūrā ca vatamha āgatā tathāgatam dassanāya.

‘We’ve come such a long way to see the Realized One!’

kaḍāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā.

Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.

ajjeva rattiyā pacchime yāme tathāgatassa parinibbānam bhavissati.

This very day, in the last watch of the night, the Realized One will become fully extinguished.

ayaṇca mahesakkho bhikkhu bhagavato purato ṭhito ovārento, na mayaṃ labhāma pacchime kāle tathāgatam dassanāya’”ti.

And this illustrious mendicant is standing in front of the Buddha blocking the view. We won’t get to see the Realized One in his final hour!”

“kathambhūtā pana, bhante, bhagavā devatā manasikarotī’”ti?

“But sir, what kind of deities are you thinking of?”

“santānanda, devatā ākāse pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇapātam papatanti, āvaṭṭanti, vivaṭṭanti:

“There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting:

‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhum loke antaradhāyissati’”ti.

‘Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the seer will vanish from the world!’

santānanda, devatā pathaviyaṃ pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇapātam papatanti, āvaṭṭanti, vivaṭṭanti:

‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati,
atikhippaṃ cakkhūṃ loke antaradhāyissatī’^{ti}.

yā pana tā devatā vītarāgā, tā satā sampajānā adhvāsenti:

But the deities who are free of desire endure, mindful and aware, thinking:

‘aniccā saṅkhārā, taṃ kutettha labbhā’^{”ti}.

‘Conditions are impermanent. How could it possibly be otherwise?’”

28. catusaṃvejanīyaṭhāna

28. The Four Inspiring Places

“pubbe, bhante, disāsu vassaṃvutthā bhikkhū āgacchanti tathāgataṃ dassanāya.

“Previously, sir, when mendicants had completed the rainy season residence in various districts they came to see the Realized One.

te mayaṃ labhāma manobhāvanīye bhikkhū dassanāya, labhāma payirupāsānāya.

We got to see the esteemed mendicants, and to pay homage to them.

bhagavato pana mayaṃ, bhante, accayena na labhissāma manobhāvanīye bhikkhū
dassanāya, na labhissāma payirupāsānāya’^{”ti}.

*But when the Buddha has passed, we won’t get to see the esteemed mendicants or to pay
homage to them.”*

“cattārimāni, ānanda, saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni.

“Ānanda, a faithful gentleman should go to see these four inspiring places.

katamāni cattāri?

What four?

‘idha tathāgato jāto’^{”ti}, ānanda, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ
ṭhānaṃ.

Thinking: ‘Here the Realized One was born!’—that is an inspiring place.

‘idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho’^{”ti}, ānanda, saddhassa
kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ.

*Thinking: ‘Here the Realized One became awakened as a supreme fully awakened
Buddha!’—that is an inspiring place.*

‘idha tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ’^{”ti}, ānanda, saddhassa
kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ.

*Thinking: ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’—that
is an inspiring place.*

‘idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’^{”ti}, ānanda, saddhassa
kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ.

*Thinking: ‘Here the Realized One became fully extinguished through the natural principle of
extinguishment, without anything left over!’—that is an inspiring place.*

imāni kho, ānanda, cattāri saddhassa kulaputtassa dassanīyāni saṃvejanīyāni
ṭhānāni.

These are the four inspiring places that a faithful gentleman should go to see.

āgamiṣanti kho, ānanda, saddhā bhikkhū bhikkhuniyo upāsakā upāsikāyo:

Faithful monks, nuns, laymen, and laywomen will come, and think:

‘idha tathāgato jāto’^{”tipi}, ‘idha tathāgato anuttaraṃ sammāsambodhiṃ
abhisambuddho’^{”tipi}, ‘idha tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ’^{”tipi},
‘idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’^{”tipi}.

*‘Here the Realized One was born!’ and ‘Here the Realized One became awakened as a
supreme fully awakened Buddha!’ and ‘Here the supreme Wheel of Dhamma was rolled forth
by the Realized One!’ and ‘Here the Realized One became fully extinguished through the
natural principle of extinguishment, without anything left over!’*

ye hi keci, ānanda, cetiyacārikaṃ āhiṇḍantā pasannacittā kālāṃ karissanti, sabbe te kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggāṃ lokāṃ upapajjissanti”ti.

Anyone who passes away while on pilgrimage to these shrines will, when their body breaks up, after death, be reborn in a good place, a heavenly realm.”

29. ānandapucchākathā

29. Ānanda’s Questions

“kathāṃ mayāṃ, bhante, mātugāme paṭipajjāmā”ti?

“Sir, how do we proceed when it comes to females?”

“adassanaṃ, ānandā”ti.

“Without seeing, Ānanda.”

“dassane, bhagavā, sati kathāṃ paṭipajjitabban”ti?

“But when seeing, how to proceed?”

“anālāpo, ānandā”ti.

“Without getting into conversation, Ānanda.”

“ālapantena pana, bhante, kathāṃ paṭipajjitabban”ti?

“But when in a conversation, how to proceed?”

“sati, ānanda, upatthāpetabbā”ti.

“Be mindful, Ānanda.”

“kathāṃ mayāṃ, bhante, tathāgatassa sarīre paṭipajjāmā”ti?

“Sir, how do we proceed when it comes to the Realized One’s corpse?”

“abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāya.

“Don’t get involved in the rites for venerating the Realized One’s corpse, Ānanda.

inṅha tumhe, ānanda, sāratthe ghaṭṭha anuyuñjatha, sāratthe appamattā ātāpino pahitattā viharatha.

Please, Ānanda, you must all strive and practice for your own goal! Meditate diligent, keen, and resolute for your own goal!

santānanda, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatiṇḍitāpi tathāgate abhippassanā, te tathāgatassa sarīrapūjaṃ karissanti”ti.

There are astute aristocrats, brahmins, and householders who are devoted to the Realized One. They will perform the rites for venerating the Realized One’s corpse.”

“kathāṃ pana, bhante, tathāgatassa sarīre paṭipajjitabban”ti?

“But sir, how to proceed when it comes to the Realized One’s corpse?”

“yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabban”ti.

“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

“kathāṃ pana, bhante, rañño cakkavattissa sarīre paṭipajjanti”ti?

“But how do they proceed with a wheel-turning monarch’s corpse?”

“rañño, ānanda, cakkavattissa sarīraṃ ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti.

“They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncared cotton, then again with unworn cloth.

etenupāyena pañcahi yugasatehi rañño cakkavattissa sarīraṃ veṭhetvā āyasāya teladoṇiyā pakkipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā rañño cakkavattissa sarīraṃ jhāpenti.

In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then, having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse.

cātumahāpathe rañño cakkavattissa thūpaṃ karonti.

They build a monument for the wheel-turning monarch at the crossroads.

evaṃ kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti.

That's how they proceed with a wheel-turning monarch's corpse.

yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabbaṃ.

Proceed in the same way with the Realized One's corpse.

cātumahāpathe tathāgatassa thūpo kātabbo.

A monument for the Realized One is to be built at the crossroads.

tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti tesam taṃ bhavissati dīgharattaṃ hitāya sukhāya.

When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.

30. thūpārahapuggala

30. Persons Worthy of Monument

cattārome, ānanda, thūpārahā.

Ānanda, these four are worthy of a monument.

katame cattāro?

What four?

tathāgato araham sammāsambuddho thūpāraho, paccekasambuddho thūpāraho, tathāgatassa sāvako thūpāraho, rājā cakkavattī thūpārahoti.

A Realized One, a perfected one, a fully awakened Buddha; a Buddha awakened for themselves; a disciple of a Realized One; and a wheel-turning monarch.

kiñcānanda, atthavasam paṭicca tathāgato araham sammāsambuddho thūpāraho?

And for what reason is a Realized One worthy of a monument?

‘ayaṃ tassa bhagavato arahato sammāsambuddhassa thūpo’ti, ānanda, bahujanā cittaṃ pasādentī.

So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Blessed One, perfected and fully awakened!’

te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

idaṃ kho, ānanda, atthavasam paṭicca tathāgato araham sammāsambuddho thūpāraho.

It is for this reason that a Realized One is worthy of a monument.

kiñcānanda, atthavasam paṭicca paccekasambuddho thūpāraho?

And for what reason is a Buddha awakened for themselves worthy of a monument?

‘ayaṃ tassa bhagavato paccekasambuddhassa thūpo’ti, ānanda, bahujanā cittaṃ pasādentī.

So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Buddha awakened for himself!’

te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

idaṃ kho, ānanda, atthavasam paṭicca paccekasambuddho thūpāraho.

It is for this reason that a Buddha awakened for himself is worthy of a monument.

kiñcānanda, atthavasam paṭicca tathāgatassa sāvako thūpāraho?

And for what reason is a Realized One's disciple worthy of a monument?

‘ayaṃ tassa bhagavato arahato sammāsambuddhassa sāvakassa thūpo’ti, ānanda, bahujanā cittaṃ pasādentī.

So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Blessed One’s disciple!’

te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

idaṃ kho, ānanda, atthavaṣaṃ paṭicca tathāgatassa sāvako thūpāraho.

It is for this reason that a Realized One’s disciple is worthy of a monument.

kiñcānanda, atthavaṣaṃ paṭicca rājā cakkavattī thūpāraho?

And for what reason is a wheel-turning monarch worthy of a monument?

‘ayaṃ tassa dhammikassa dhammarañño thūpo’ti, ānanda, bahujaṇā cittaṃ pasādentī.

So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that just and principled king!’

te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

idaṃ kho, ānanda, atthavaṣaṃ paṭicca rājā cakkavattī thūpāraho.

It is for this reason that a wheel-turning monarch is worthy of a monument.

ime kho, ānanda, cattāro thūpārahā’ti.

These four are worthy of a monument.”

31. ānandaacchariyadhamma

31. Ānanda’s Incredible Qualities

atha kho āyasmā ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamaṇo aṭṭhāsi:

Then Venerable Ānanda entered a dwelling, and stood there leaning against the door-jamb and crying,

“ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako”ti.

“Oh! I’m still only a trainee with work left to do; and my Teacher’s about to become fully extinguished, he who is so kind to me!”

atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“kahaṃ nu kho, bhikkhave, ānando”ti?

“Mendicants, where is Ānanda?”

“eso, bhante, āyasmā ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamaṇo ṭhito:

“Sir, Ānanda has entered a dwelling, and stands there leaning against the door-jamb and crying:

‘ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako’”ti.

‘Oh! I’m still only a trainee with work left to do; and my Teacher’s about to become fully extinguished, he who is so kind to me!’”

atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

“ehi tvam, bhikkhu, mama vacanena ānandaṃ āmantehi:

“Please, monk, in my name tell Ānanda that

‘satthā taṃ, āvuso ānanda, āmantetī’”ti.

the teacher summons him.”

“evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca:

“Yes, sir,” that monk replied. He went to Ānanda and said to him,

“satthā taṃ, āvuso ānanda, āmanteti”ti.

“Reverend Ānanda, the teacher summons you.”

“evamāvuso”ti kho āyasmā ānando tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:

“Yes, reverend,” Ānanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“alaṃ, ānanda, mā soci mā paridevi, nanu etaṃ, ānanda, mayā paṭikacceva akkhātaṃ:

“Enough, Ānanda! Do not grieve, do not lament. Did I not prepare for this when I explained that

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’;
we must be parted and separated from all we hold dear and beloved?

taṃ kutettha, ānanda, labbhā. yaṃ taṃ jātaṃ bhūtaṃ saṅkhatāṃ palokadhammaṃ, ‘taṃ vata tathāgatassāpi sarīraṃ mā palujji’ti netāṃ thānaṃ vijjati.

How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart, even the Realized One’s body?

diḡharattaṃ kho te, ānanda, tathāgato paccupaṭṭhito mettena kāyakammaṃ hitena sukhena advayena appamāṇena, mettena vacīkammaṃ hitena sukhena advayena appamāṇena, mettena manokammaṃ hitena sukhena advayena appamāṇena.

For a long time, Ānanda, you’ve treated the Realized One with deeds of body, speech, and mind that are loving, beneficial, pleasant, whole-hearted, and limitless.

katapuññosi tvaṃ, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo”ti.

You have done good deeds, Ānanda. Devote yourself to meditation, and you will soon be free of defilements.”

atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“yepi te, bhikkhave, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā ahesuṃ, seyyathāpi mayhaṃ ānando.

“The Buddhas of the past or the future have attendants who are no better than Ānanda is for me.

yepi te, bhikkhave, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā bhavissanti, seyyathāpi mayhaṃ ānando.

paṇḍito, bhikkhave, ānando;

Ānanda is astute,

medhāvī, bhikkhave, ānando.

he is intelligent.

jānāti ‘ayaṃ kālo tathāgataṃ dassanāya upasaṅkamituṃ bhikkhūnaṃ, ayaṃ kālo bhikkhunīnaṃ, ayaṃ kālo upāsakānaṃ, ayaṃ kālo upāsikānaṃ, ayaṃ kālo rañño rājamahāmattānaṃ titthiyānaṃ titthiyasāvakanānaṃ’ti.

He knows the time for monks, nuns, laymen, laywomen, king’s ministers, religious founders, and the disciples of religious founders to visit the Realized One.

cattārome, bhikkhave, acchariyā abbhutā dhammā ānande.

There are these four incredible and amazing things about Ānanda.

katame cattāro?

What four?

sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti.

If an assembly of monks goes to see Ānanda, they're uplifted by seeing him

tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

attitāva, bhikkhave, bhikkhuparisā hoti, atha kho ānando tuṇhī hoti.
And when he falls silent, they've never had enough.

sace, bhikkhave, bhikkhunīparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
If an assembly of nuns ...

tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.

attitāva, bhikkhave, bhikkhunīparisā hoti, atha kho ānando tuṇhī hoti.

sace, bhikkhave, upāsakaparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
laymen ...

tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.

attitāva, bhikkhave, upāsakaparisā hoti, atha kho ānando tuṇhī hoti.

sace, bhikkhave, upāsikāparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
or laywomen goes to see Ānanda, they're uplifted by seeing him

tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

attitāva, bhikkhave, upāsikāparisā hoti, atha kho ānando tuṇhī hoti.
And when he falls silent, they've never had enough.

ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande.
These are the four incredible and amazing things about Ānanda.

cattārome, bhikkhave, acchariyā abbhutā dhammā rañṇe cakkavattimhi.
There are these four incredible and amazing things about a wheel-turning monarch.

katame cattāro?
What four?

sace, bhikkhave, khattiyaparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
If an assembly of aristocrats goes to see a wheel-turning monarch, they're uplifted by seeing him

tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

attitāva, bhikkhave, khattiyaparisā hoti. atha kho rājā cakkavattī tuṇhī hoti.
And when he falls silent, they've never had enough.

sace bhikkhave, brāhmaṇaparisā ... pe ...
If an assembly of brahmins ...

gahapatiparisā ... pe ...
householders ...

samaṇaparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
or ascetics goes to see a wheel-turning monarch, they're uplifted by seeing him

te tathāgatassa sarīrapūjaṃ karissanti”ti
They will perform the rites of venerating the Realized One’s corpse.”

“mā hevaṃ, ānanda, avaca, mā hevaṃ, ānanda, avaca:

“Don’t say that Ānanda! Don’t say that

‘khuddakanagarakaṃ ujjaṅgalanagarakaṃ sākḥānagarakaṃ’ti.
this is a little hamlet, a jungle hamlet, a branch hamlet.

bhūtapubbaṃ, ānanda, rājā mahāsudassano nāma ahosi cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ pappatto sattaratanasamānāgato.
Once upon a time there was a king named Mahāsudassana who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures.

rañño, ānanda, mahāsudassanassa ayaṃ kusinārā kusāvātī nāma rājadhānī ahosi.
His capital was this Kusinārā, which at the time was named Kusāvātī.

puratthimena ca pacchimena ca dvādasayojanāni āyāmena; uttarena ca dakkhiṇena ca sattayojanāni vitthārena.
It stretched for twelve leagues from east to west, and seven leagues from north to south.

kusāvātī, ānanda, rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.
The royal capital of Kusāvātī was successful, prosperous, populous, full of people, with plenty of food.

seyyathāpi, ānanda, devānaṃ ālakamandā nāma rājadhānī iddhā ceva hoti phītā ca bahujanā ca ākiṇṇayakkhā ca subhikkhā ca;
It was just like Ālakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food.

evameva kho, ānanda, kusāvātī rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.

kusāvātī, ānanda, rājadhānī dasahi saddehi avivittā ahosi divā ceva rattiṇca, seyyathidaṃ—
Kusāvātī was never free of ten sounds by day or night, namely:

hatthisaddena assasaddena rathasaddena bherisaddena mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena sammasaddena paṇitālasaddena ‘asnātha pivatha khādathā’ti dasamena saddena.
the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry: ‘Eat, drink, be merry!’ as the tenth.

gaccha tvaṃ, ānanda, kusināraṃ pavasitvā kosinārakānaṃ mallānaṃ ārocehi:
Go, Ānanda, into Kusinārā and inform the Mallas:

‘ajja kho, vāseṭṭhā, rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati.
‘This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished.

abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā.
Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas!

mā pacchā vippaṭisārino ahuvattha—
Don’t regret it later, thinking:

amhākaṇa no gāmakkhette tathāgatassa parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā”’ti.
‘The Realized One became fully extinguished in our own village district, but we didn’t get a chance to see him in his final hour.’”

“evaṃ, bhante”’ti kho āyasmā ānando bhagavato paṭisuttvā nivāsetvā pattacīvaramādāya attadutiyo kusināraṃ pāvisi.

“Yes, sir,” replied Ānanda. Then he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

33. mallānaṃvandanā

33. The Mallas Pay Homage

tena kho pana samayena kosinārakā mallā sandhāgāre sannipatitā honti kenacideva karaṇīyena.

Now at that time the Mallas of Kusinārā were sitting together at the meeting hall on some business.

atha kho āyasmā ānando yena kosinārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamitvā kosinārakānaṃ mallānaṃ ārocesi:

Ānanda went up to them, and announced:

“ajja kho, vāseṭṭhā, rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati.

“This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished.

abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā.

Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas!

mā pacchā vipparitāsi ahuvattha:

Don’t regret it later, thinking:

‘amhākaṇa no gāmakkhette tathāgatassa parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā’”ti.

“The Realized One became fully extinguished in our own village district, but we didn’t get a chance to see him in his final hour.”

idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkkhasamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti vivatṭanti:

When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

“atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhū loke antaradhāyissati”ti.

“Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the seer will vanish from the world!”

atha kho mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkkhasamappitā yena upavattanaṃ mallānaṃ sālavanaṃ yenāyasma ānando tenupasaṅkamisū.

Then the Mallas, their sons, daughters-in-law, and wives, distraught, saddened, and grief-stricken went to the Mallian sal grove at Upavattana and approached Ānanda.

atha kho āyasmato ānandassa etadahosi:

Then Ānanda thought,

“sace kho ahaṃ kosinārake malle ekamekaṃ bhagavantaṃ vandāpeṣāmi, avandito bhagavā kosinārakehi mallehi bhavissati, athāyaṃ ratti vibhāyissati.

“If I have the Mallas pay homage to the Buddha one by one, they won’t be finished before first light.

yannūnāhaṃ kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpeyyaṃ:

I’d better separate them family by family and then have them pay homage, saying:

‘itthannāmo, bhante, mallo saputto sabhāriyo sapariso sāmacco bhagavato pāde sirasā vandatī’”ti.

“Sir, the Mallā named so-and-so with children, wives, retainers, and ministers bows with his head at your feet.”

atha kho āyasmā ānando kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpesi:

And so that’s what he did.

“itthannāmo, bhante, mallo saputto sabharioyo saporiso sāmacco bhagavato pāde siraṣā vandatī”ti.

atha kho āyasmā ānando etena upāyena paṭhameneva yāmena kosinārake malle bhagavantam vandāpesi.

So by this means Ānanda got the Mallas to finish paying homage to the Buddha in the first watch of the night.

34. subhaddapariḍbājakavattu

34. On Subhadda the Wanderer

tena kho pana samayena subhaddo nāma pariḍbājako kusiṇārāyam paṭivasati.

Now at that time a wanderer named Subhadda was residing near Kusiṇārā.

assosi kho subhaddo pariḍbājako:

He heard that

“ajja kira rattiyā pacchime yāme samaṇassa gotamassa parinibbānam bhavissatī”ti.
on that very day, in the last watch of the night, the ascetic Gotama would become fully extinguished.

atha kho subhaddassa pariḍbājakassa etadahosi:

He thought:

“sutam kho pana metam pariḍbājakānam vuḍḍhānam mahallakānam ācariyapācariyānam bhāsamānānam:

“I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said:

‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti.

‘Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.’

ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānam bhavissati.

And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished.

atthi ca me ayam kaṅkhāddhammo uppanno,

This state of uncertainty has come up in me.

evam pasanno aham samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammam desetum, yathāham imam kaṅkhāddhammam pajaheyyam’”ti.

I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.”

atha kho subhaddo pariḍbājako yena upavattanam mallānam sālavanam, yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantam ānandam etadavoca:

Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him,

“sutam metam, bho ānanda, pariḍbājakānam vuḍḍhānam mahallakānam ācariyapācariyānam bhāsamānānam:

“Master Ānanda, I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said:

‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti.

‘Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.’

ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānam bhavissati.

And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished.

atthi ca me ayam kaṅkhāddhammo uppanno—

This state of uncertainty has come up in me.

evaṃ pasanno ahaṃ samaṇe gotame ‘pahoti me samaṇo gotamo tathā dhammaṃ desetum, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyān’ti.

I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.

sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassanāyā”ti.

Master Ānanda, please let me see the ascetic Gotama.”

evaṃ vutte, āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca:

When he had spoken, Ānanda said,

“alaṃ, āvuso subhadda, mā tathāgataṃ viheṭhesi, kilanto bhagavā”ti.

“Enough, Reverend Subhadda, do not trouble the Realized One. He is tired.”

dutiyaṃpi kho subhaddo paribbājako ... pe ...

For a second time,

tatiyaṃpi kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca:

and a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

“sutaṃ metaṃ, bho ānanda, paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:

‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā”ti.

ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati.

atthi ca me ayaṃ kaṅkhādhammo uppanno—

evaṃ pasanno ahaṃ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṃ desetum, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyān’ti.

sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassanāyā”ti.

tatiyaṃpi kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca:

“alaṃ, āvuso subhadda, mā tathāgataṃ viheṭhesi, kilanto bhagavā”ti.

assosi kho bhagavā āyasmato ānandassa subhaddena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ.

The Buddha heard that discussion between Ānanda and Subhadda.

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

He said to Ānanda,

“alaṃ, ānanda, mā subhaddaṃ vāresi, labhataṃ, ānanda, subhaddo tathāgataṃ dassanāyā.

“Enough, Ānanda, don’t obstruct Subhadda; let him see the Realized One.

yaṃ kiñci maṃ subhaddo pucchissati, sabbaṃ taṃ aññāpekkhova pucchissati, no vihesāpekkho.

For whatever he asks me, he will only be looking for understanding, not trouble.

yañcassāhaṃ puttho byākariissāmi, taṃ khippameva ājānissatī”ti.

And he will quickly understand any answer I give to his question.”

atha kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca:

So Ānanda said to the wanderer Subhadda,

“gacchāvuso subhadda, karoti te bhagavā okāsaṇ”ti.

“Go, Reverend Subhadda, the Buddha is taking the time for you.”

atha kho subhaddo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho subhaddo paribbājako bhagavantam etadavoca:

Then the wanderer Subhadda went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā nātā yasassino titthakaraṃ sādhusammatā bahujaṇassa,

“Master Gotama, there are those ascetics and brahmins who lead an order and a community, and teach a community. They’re well-known and famous religious founders, regarded as holy by many people.

seyyathidaṃ—pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, sañcayo belatṭhaputto, nigaṇṭho nāṭaputto,

Namely: Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Sañjaya Belatṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala.

sabbete sakāya paṭiññāya abbhaññiṃsu, sabbeva na abbhaññiṃsu, udāhu ekacce abbhaññiṃsu, ekacce na abbhaññiṃsū”ti?

According to their own claims, did all of them have direct knowledge, or none of them, or only some?”

“alaṃ, subhadda, titṭhatetaṃ:

“Enough, Subhadda, let that be.

‘sabbete sakāya paṭiññāya abbhaññiṃsu, sabbeva na abbhaññiṃsu, udāhu ekacce abbhaññiṃsu, ekacce na abbhaññiṃsū”ti.

dhammaṃ te, subhadda, desessāmi;

I shall teach you the Dhamma.

taṃ suṇāhi sādhuṃ manasikaroḥi, bhāsisāmi”ti.

Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho subhaddo paribbājako bhagavato paccassosi.

“Yes, sir,” Subhadda replied.

bhagavā etadavoca:

The Buddha said this:

“yasmim kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati. dutiyopi tattha samaṇo na upalabbhati. tatiyopi tattha samaṇo na upalabbhati. catutthopi tattha samaṇo na upalabbhati.

“Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no true ascetic found, no second ascetic, no third ascetic, and no fourth ascetic.

yasmiṃ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi tattha samaṇo upalabbhati, tatiyopi tattha samaṇo upalabbhati, catutthopi tattha samaṇo upalabbhati.

In whatever teaching and training the noble eightfold path is found, there is a true ascetic found, a second ascetic, a third ascetic, and a fourth ascetic.

imasmim kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññaṃ parappavādā samaṇebhi aññehi.

In this teaching and training the noble eightfold path is found. Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.

ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahanteḥi assāti.

Were these mendicants to practice well, the world would not be empty of perfected ones.

ekūnatimso vayasā subhadda,

I was twenty-nine years of age, Subaddha,

yaṃ pabbajim kiṅkusalānuesī;
when I went forth to discover what is skilful.

vassāni paññāsa samādhikāni,
It's been over fifty years

yato ahaṃ pabbajito subhadda;
since I went forth.

ñāyassa dhammassa padesavattī,
I am the one who points out the proper teaching:

ito bahiddhā samaṇopi natthi.
Outside of here there is no true ascetic.

dutiyaopi samaṇo natthi.

tatiyaopi samaṇo natthi.

catutthopi samaṇo natthi.

suññā parappavādā samaṇebhi aññehi.

ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assā”ti.
Were these mendicants to practice well, the world would not be empty of perfected ones.”

evaṃ vutte, subhaddo paribbājako bhagavantaṃ etadavoca:
When he had spoken, Subhadda said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.
“Excellent, sir! Excellent!

seyyathāpi, bhante, nikkujjitaṃ vā ukkujeyya, paticchannaṃ vā vivareyya,
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:
‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhagavatā anekapariyāyena dhammo
pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways.

esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan”ti.
Sir, may I receive the going forth, the ordination in the Buddha's presence?”

“yo kho, subhadda, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati
pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati. catunnaṃ māsānaṃ
accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya.

“Subhadda, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood.

api ca mettha puggalavemattatā viditā”ti.
However, I have recognized individual differences in this matter.”

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

“Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to Ānanda,

“tenahānanda, subhaddaṃ pabbājehī”ti.

“Well then, Ānanda, give Subhadda the going forth.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

atha kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca:

Then Subhadda said to Ānanda,

“lābhā vo, āvuso ānanda; suladdhaṃ vo, āvuso ānanda,

“You’re so fortunate, Reverend Ānanda, so very fortunate,

ye ettha satthu sammukhā antevāsikābhisekena abhisittā”ti.

to be anointed here in the Teacher’s presence as his pupil!”

alattha kho subhaddo paribbājako bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

And the wanderer Subhadda received the going forth, the ordination in the Buddha’s presence.

acirūpasampanno kho panāyasmā subhaddo eko vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti—tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayama abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Subhadda, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

aññataro kho panāyasmā subhaddo arahataṃ ahoṣi.

And Venerable Subhadda became one of the perfected.

so bhagavato pacchimo sakkhisāvako ahoṣīti.

He was the last personal disciple of the Buddha.

pañcama bhāṇavāro.

35. tathāgatapacchimavācā

35. The Buddha’s Last Words

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha addressed Venerable Ānanda:

“siyā kho panānanda, tumhākaṃ evamassa:

“Now, Ānanda, some of you might think:

‘atītasatthukaṃ pāvacaṇaṃ, natthi no satthā’ti.

‘The teacher’s dispensation has passed. Now we have no Teacher.’

na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ.

But you should not see it like this.

yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.

The teaching and training that I have taught and pointed out for you shall be your Teacher after my passing.

yathā kho panānanda, etarahi bhikkhū aññamaññaṃ āvusovādena samudācaranti, na kho mamaccayena evaṃ samudācaritabbaṃ.

After my passing, mendicants ought not address each other as ‘reverend’, as they do today.

theratarena, ānanda, bhikkhunā navakataro bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo.

A more senior mendicant ought to address a more junior mendicant by name or clan, or by saying 'reverend'.

navakatarena bhikkhunā therataro bhikkhu 'bhante'ti vā 'āyasmā'ti vā samudācaritabbo.

A more junior mendicant ought to address a more senior mendicant using 'sir' or 'venerable'.

ākaṅkhamāno, ānanda, saṃgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatu.

If it wishes, after my passing the Saṅgha may abolish the lesser and minor training rules.

channassa, ānanda, bhikkhuno mamaccayena brahmaḍaṇḍo dātabbo'ti.

After my passing, give the prime punishment to the mendicant Channa."

"katamo pana, bhante, brahmaḍaṇḍo'ti?

"But sir, what is the prime punishment?"

"channo, ānanda, bhikkhu yaṃ iccheyya, taṃ vadeyya.

"Channa may say what he likes,

so bhikkhūhi neva vattabbo, na ovaditabbo, na anusāsitabbo'ti.

but the mendicants should not advise or instruct him."

atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

"siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippatīsārino ahuvattha:

"Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don't regret it later, thinking:

'sammukhībhūto no satthā ahosi, na mayaṃ sakkhimhā bhagavantam sammukhā paṭipucchitun'"ti.

"We were in the Teacher's presence and we weren't able to ask the Buddha a question."

evaṃ vutte, te bhikkhū tuṇhī ahesuṃ.

When this was said, the mendicants kept silent.

dutiyampi kho bhagavā ... pe ...

For a second time,

tatiyampi kho bhagavā bhikkhū āmantesi:

and a third time the Buddha addressed the mendicants:

"siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippatīsārino ahuvattha:

"Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don't regret it later, thinking:

'sammukhībhūto no satthā ahosi, na mayaṃ sakkhimhā bhagavantam sammukhā paṭipucchitun'"ti.

"We were in the Teacher's presence and we weren't able to ask the Buddha a question."

tatiyampi kho te bhikkhū tuṇhī ahesuṃ.

For a third time, the mendicants kept silent.

atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

"siyā kho pana, bhikkhave, satthugāravenapi na puccheyyātha. sahāyakopi, bhikkhave, sahāyakassa ārocetū'ti.

"Mendicants, perhaps you don't ask out of respect for the Teacher. So let a friend tell a friend."

evaṃ vutte, te bhikkhū tunhī ahesuṃ.

When this was said, the mendicants kept silent.

atha kho āyasmā ānando bhagavantam etadavoca:

Then Venerable Ānanda said to the Buddha,

“acchariyaṃ, bhante, abbhutam, bhante, evaṃ pasanno ahaṃ, bhante, imasmiṃ bhikkhusaṅghe, ‘natthi ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā’”ti.

“It’s incredible, sir, it’s amazing! I am quite confident that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

“pasādā kho tvam, ānanda, vadesi, nāṇameva hettha, ānanda, tathāgatassa. natthi imasmiṃ bhikkhusaṅghe ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā.

“Ānanda, you speak from faith. But the Realized One knows that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

imesaṇhi, ānanda, pañcannaṃ bhikkhusatānaṃ yo pacchimako bhikkhu, so sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.

Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“handa dāni, bhikkhave, āmantayāmi vo,

“Come now, mendicants, I say to you all:

vayadhammā saṅkhārā appamādena sampādetthā”ti.

“Conditions fall apart. Persist with diligence.”

ayaṃ tathāgatassa pacchimā vācā.

These were the Realized One’s last words.

36. parinibbutakathā

36. The Full Extinguishment

atha kho bhagavā paṭhamam jhānaṃ samāpajji, paṭhamajjhānā vuṭṭhahitvā dutiyaṃ jhānaṃ samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyaṃ jhānaṃ samāpajji, tatiyajjhānā vuṭṭhahitvā catuttham jhānaṃ samāpajji, catutthajjhānā vuṭṭhahitvā ākāśānañcāyatanam samāpajji, ākāśānañcāyatanasamāpattiyaṃ vuṭṭhahitvā viññāṇaṇcāyatanam samāpajji, viññāṇaṇcāyatanasamāpattiyaṃ vuṭṭhahitvā ākiñcaṇṇāyatanam samāpajji, ākiñcaṇṇāyatanasamāpattiyaṃ vuṭṭhahitvā nevasaññānāsaṇṇāyatanam samāpajji, nevasaññānāsaṇṇāyatanasamāpattiyaṃ vuṭṭhahitvā saññāvedayitanirodham samāpajji.

Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

atha kho āyasmā ānando āyasmantaṃ anuruddham etadavoca:

Then Venerable Ānanda said to Venerable Anuruddha,

“parinibbuto, bhante anuruddha, bhagavā”ti.

“Venerable Anuruddha, has the Buddha become fully extinguished?”

“nāvuso ānanda, bhagavā parinibbuto, saññāvedayitanirodham samāpanno”ti.

“No, Reverend Ānanda. He has entered the cessation of perception and feeling.”

atha kho bhagavā saññāvedayitanirodhasamāpattiyaṃ vutthahitvā
nevasaññānāsaññāyatanaṃ samāpajji, nevasaññānāsaññāyatanasamāpattiyaṃ
vutthahitvā ākiñcaññāyatanaṃ samāpajji, ākiñcaññāyatanasamāpattiyaṃ vutthahitvā
viññānañcāyatanaṃ samāpajji, viññānañcāyatanasamāpattiyaṃ vutthahitvā
ākāsānañcāyatanaṃ samāpajji, ākāsānañcāyatanasamāpattiyaṃ vutthahitvā catutthaṃ
jhānaṃ samāpajji, catutthajjhānā vutthahitvā tatiyaṃ jhānaṃ samāpajji, tatiyajjhānā
vutthahitvā dutiyaṃ jhānaṃ samāpajji, dutiyajjhānā vutthahitvā pathamaṃ jhānaṃ
samāpajji, pathamajjhānā vutthahitvā dutiyaṃ jhānaṃ samāpajji, dutiyajjhānā
vutthahitvā tatiyaṃ jhānaṃ samāpajji, tatiyajjhānā vutthahitvā catutthaṃ jhānaṃ
samāpajji, catutthajjhānā vutthahitvā samanantarā bhagavā parinibbāyi.

Then the Buddha emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

parinibbute bhagavati saha parinibbānā mahābhūmicālo ahosi bhiṃsanako
salomahaṃso. devadundubhiyo ca phalimsu.

When the Buddha became fully extinguished, along with the full extinguishment there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

parinibbute bhagavati saha parinibbānā brahmāsahampati imaṃ gāthaṃ abhāsi:

When the Buddha became fully extinguished, Brahmā Sahampati recited this verse:

“sabbeva nikkhipissanti,

“All creatures in this world

bhūtā loke samussayam;

must lay down this bag of bones.

yattha etādiso satthā,

For even a Teacher such as this,

loke appaṭipuggalo;

unrivaled in the world,

tathāgato balappatto,

the Realized One, attained to power,

sambuddho parinibbuto”ti.

the Buddha became fully extinguished.”

parinibbute bhagavati saha parinibbānā sakko devānamindo imaṃ gāthaṃ abhāsi:

When the Buddha became fully extinguished, Sakka, lord of gods, recited this verse:

“aniccā vata saṅkhārā,

“Oh! Conditions are impermanent,

uppādavayadhammino;

their nature is to rise and fall;

uppajjitvā nirujjhanti,

having arisen, they cease;

tesaṃ vūpasamo sukho”ti.

their stilling is true bliss.”

parinibbute bhagavati saha parinibbānā āyasmā anuruddho imā gāthāyo abhāsi:

When the Buddha became fully extinguished, Venerable Anuruddha recited this verse:

“nāhu assāsapassāso,

“There was no more breathing

ṭhitacittassa tādino;

for the poised one of steady heart.

anejo santimārabha,
Imperturbable, committed to peace,

yaṃ kalamakarī muni.
the sage has done his time.

asallīnena cittena,
He put up with painful feelings

vedanaṃ ajjhavāsaya;
without flinching.

pajjotasseva nibbānaṃ,
The liberation of his heart

vimokkho cetaso ahū”ti.
was like the extinguishing of a lamp.”

parinibbute bhagavati saha parinibbānā āyasmā ānando imaṃ gāthaṃ abhāsi:
When the Buddha became fully extinguished, Venerable Ānanda recited this verse:

“tadāsi yaṃ bhiṃsanakaṃ,
“Then there was terror!

tadāsi lomahaṃsaṃ;
Then they had goosebumps!

sabbākāravarūpete,
When the Buddha, endowed with all fine qualities,

sambuddhe parinibbute”ti.
became fully extinguished.”

parinibbute bhagavati ye te tattha bhikkhū avitārāgā appekacce bāhā paggayha kandanti, chinnapātaṃ papatanti, āvattanti vivattanti, “atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti.
When the Buddha became fully extinguished, some of the mendicants there, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented: “Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!”

ye pana te bhikkhū vītārāgā, te satā sampajānā adhivāseṇti:
But the mendicants who were free of desire endured, mindful and aware, thinking,

“aniccā saṅkhārā, taṃ kutettha labbhā”ti.
“Conditions are impermanent. How could it possibly be otherwise?”

atha kho āyasmā anuruddho bhikkhū āmantesi:
Then Anuruddha addressed the mendicants:

“alaṃ, āvuso, mā socittha mā paridevittha.
“Enough, reverends, do not grieve or lament.

nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātāṃ:
Did the Buddha not prepare us for this when he explained that

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’.
we must be parted and separated from all we hold dear and beloved?

taṃ kutettha, āvuso, labbhā. ‘yaṃ taṃ jātaṃ bhūtaṃ saṅkhatāṃ palokadhammaṃ, taṃ vata mā palujji’ti, netāṃ tṭhānaṃ vijjati.
How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart?

devatā, āvuso, ujjhāyanti”ti.
The deities are complaining.”

“kathambhūtā pana, bhante, āyasmā anuruddho devatā manasi karoti”ti?
“But sir, what kind of deities are you thinking of?”

“santāvuso ānanda, devatā ākāse pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti:

“There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting:

‘atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito’ti.

‘Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!’

santāvuso ānanda, devatā pathaviyā pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti:

‘atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito’ti.

yā pana tā devatā vītarāgā, tā satā sampajānā adhivāsenti:

But the deities who are free of desire endure, mindful and aware, thinking:

‘aniccā saṅkhārā, taṃ kutettha labbhā’”ti.

‘Conditions are impermanent. How could it possibly be otherwise?’

atha kho āyasmā ca anuruddho āyasmā ca ānando taṃ rattāvasesaṃ dhammiyā kathāya vītināmesuṃ.

Ānanda and Anuruddha spent the rest of the night talking about Dhamma.

atha kho āyasmā anuruddho āyasmantaṃ ānantaṃ āmantesi:

Then Anuruddha said to Ānanda,

“gacchāvuso ānanda, kusināraṃ pavisitvā kosinārakānaṃ mallānaṃ ārocehi:

“Go, Ānanda, into Kusinārā and inform the Mallas:

‘parinibbuto, vāsetthā, bhagavā,

‘Vāsetthas, the Buddha has become fully extinguished.

yassadāni kālaṃ maññathā’”ti.

Please come at your convenience.’”

“evaṃ, bhante”ti kho āyasmā ānando āyasmato anuruddhassa paṭissutvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya attadutiyo kusināraṃ pāvisi.

“Yes, sir,” replied Ānanda. Then, in the morning, he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

tena kho pana samayena kosinārakā mallā sandhāgāre sannipatitā honti teneva karaṇīyena.

Now at that time the Mallas of Kusinārā were sitting together at the meeting hall on some business.

atha kho āyasmā ānando yena kosinārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamitvā kosinārakānaṃ mallānaṃ ārocesi:

Ānanda went up to them, and announced,

“parinibbuto, vāsetthā, bhagavā,

“Vāsetthas, the Buddha has become fully extinguished.

yassadāni kālaṃ maññathā’”ti.

Please come at your convenience.”

idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasunīsā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivatṭanti:

When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

“atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ lōke antarahito”ti.

“Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!”

37. buddhasarīrapūjā

37. The Rites of Venerating the Buddha’s Corpse

atha kho kosinārakā mallā purise āṇāpesuṃ:

Then the Mallas ordered their men,

“tena hi, bhāṇe, kusinārāyaṃ gandhamālaṇca sabbaṇca tālāvacaraṃ sannipātethā”ti.

“So then, my men, collect fragrances and garlands, and all the musical instruments in Kusinārā.”

atha kho kosinārakā mallā gandhamālaṇca sabbaṇca tālāvacaraṃ pañca ca dussayugasatāni ādāya yena upavattanaṃ mallānaṃ sālavanaṃ, yena bhagavato sarīraṃ tenupasaṅkamimsu; upasaṅkamitvā bhagavato sarīraṃ naccehi gīthehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentaṃ pūjentaṃ celavitānāni karontā maṇḍalamāle paṭiyādentā ekadivasaṃ vītināmesuṃ.

Then—taking those fragrances and garlands, all the musical instruments, and five hundred pairs of garments—they went to the Mallian sal grove at Upavattana and approached the Buddha’s corpse. They spent the day honoring, respecting, revering, and venerating the Buddha’s corpse with dance and song and music and garlands and fragrances, and making awnings and setting up pavilions.

atha kho kosinārakānaṃ mallānaṃ etadahosi:

Then they thought,

“ativikālo kho ajja bhagavato sarīraṃ jhāpetuṃ, sve dāni mayaṃ bhagavato sarīraṃ jhāpessāmā”ti.

“It’s too late to cremate the Buddha’s corpse today. Let’s do it tomorrow.”

atha kho kosinārakā mallā bhagavato sarīraṃ naccehi gīthehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentaṃ pūjentaṃ celavitānāni karontā maṇḍalamāle paṭiyādentā dutiyampi divasaṃ vītināmesuṃ, tatiyampi divasaṃ vītināmesuṃ, catutthampi divasaṃ vītināmesuṃ, pañcamampi divasaṃ vītināmesuṃ, chaṭṭhampi divasaṃ vītināmesuṃ.

But they spent the next day the same way, and so too the third, fourth, fifth, and sixth days.

atha kho sattamaṃ divasaṃ kosinārakānaṃ mallānaṃ etadahosi:

Then on the seventh day they thought,

“mayam bhagavato sarīraṃ naccehi gīthehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentaṃ pūjentaṃ dakkhiṇena dakkhiṇaṃ nagarassa haritvā bāhirena bāhiraṃ dakkhiṇaṃ nagarassa bhagavato sarīraṃ jhāpessāmā”ti.

“Honoring, respecting, revering, and venerating the Buddha’s corpse with dance and song and music and garlands and fragrances, let us carry it to the south of the town, and cremate it there outside the town.”

tena kho pana samayena attha mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā:

Now at that time eight of the leading Mallas, having bathed their heads and dressed in unworn clothes, said,

“mayam bhagavato sarīraṃ uccāressāmā”ti na sakkonti uccāretuṃ.

“We shall lift the Buddha’s corpse.” But they were unable to do so.

atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocuṃ:

The Mallas said to Anuruddha,

“ko nu kho, bhante anuruddha, hetu ko paccayo, yenime aṭṭha mallapāmokkhā sīsamnhātā ahātāni vatthāni nivatthā:

“What is the cause, Venerable Anuruddha, what is the reason why these eight Mallian leaders are unable to lift the Buddha’s corpse?”

‘mayam bhagavato sarīram uccāressāmā’ ti na sakkonti uccāretun” ti?

“aññathā kho, vāsetṭhā, tumhākaṃ adhippāyo, aññathā devatānaṃ adhippāyo” ti.

“Vāsetṭhas, you have one plan, but the deities have a different one.”

“katham pana, bhante, devatānaṃ adhippāyo” ti?

“But sir, what is the deities’ plan?”

“tumhākaṃ kho, vāsetṭhā, adhippāyo:

“You plan to

‘mayam bhagavato sarīram naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā dakkhiṇena dakkhiṇaṃ nagarassa haritvā bāhirena bāhiraṃ dakkhinato nagarassa bhagavato sarīram jhāpessāmā’ ti;

carry the Buddha’s corpse to the south of the town while venerating it with dance and song and music and garlands and fragrances, and cremate it there outside the town.

devatānaṃ kho, vāsetṭhā, adhippāyo:

The deities plan to

‘mayam bhagavato sarīram dibbehi naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā uttarena uttaram nagarassa haritvā uttarena dvārena nagaram pavesetvā majjhena majjham nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ ettha bhagavato sarīram jhāpessāmā’” ti.

carry the Buddha’s corpse to the north of the town while venerating it with heavenly dance and song and music and garlands and fragrances. Then they plan to enter the town by the northern gate, carry it through the center of the town, leave by the eastern gate, and cremate it there at the Mallian shrine named Makuṭabandhana.”

“yathā, bhante, devatānaṃ adhippāyo, tathā hotū” ti.

“Sir, let it be as the deities plan.”

tena kho pana samayena kusinārā yāva sandhisamalasaṅkaṭṭārā jaṇṇumattena odhinā mandāravapupphehi santhatā hoti.

Now at that time the whole of Kusinārā was covered knee-deep with the flowers of the Flame Tree, without gaps even on the filth and rubbish heaps.

atha kho devatā ca kosinārakā ca mallā bhagavato sarīram dibbehi ca mānusakehi ca naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā uttarena uttaram nagarassa haritvā uttarena dvārena nagaram pavesetvā majjhena majjham nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ ettha ca bhagavato sarīram nikkhipiṃsu.

Then the deities and the Mallas of Kusinārā carried the Buddha’s corpse to the north of the town while venerating it with heavenly and human dance and song and music and garlands and fragrances. Then they entered the town by the northern gate, carried it through the center of the town, left by the eastern gate, and deposited the corpse there at the Mallian shrine named Makuṭabandhana.

atha kho kosinārakā mallā āyasmantaṃ ānandaṃ etadavocum:

Then the Mallas said to Anuruddha,

“katham mayam, bhante ānanda, tathāgatassa sarīre paṭipajjāmā” ti?

“Sir, how do we proceed when it comes to the Realized One’s corpse?”

“yathā kho, vāsetṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabban” ti.

“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

“katham pana, bhante ānanda, rañño cakkavattissa sarīre paṭipajjanti”ti?

“But how do they proceed with a wheel-turning monarch’s corpse?”

“rañño, vāsetṭhā, cakkavattissa sarīraṃ ahatena vatthena veṭṭenti, ahatena vatthena veṭṭetvā vihatena kappāsena veṭṭenti, vihatena kappāsena veṭṭetvā ahatena vatthena veṭṭenti.

“They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth.

etena upāyena pañcahi yugasatehi rañño cakkavattissa sarīraṃ veṭṭetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā rañño cakkavattissa sarīraṃ jhāpenti.

In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then, having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse.

cātumahāpathe rañño cakkavattissa thūpaṃ karonti.

They build a monument for the wheel-turning monarch at the crossroads.

evaṃ kho, vāsetṭhā, rañño cakkavattissa sarīre paṭipajjanti.

That’s how they proceed with a wheel-turning monarch’s corpse.

yathā kho, vāsetṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabbaṃ.

Proceed in the same way with the Realized One’s corpse.

cātumahāpathe tathāgatassa thūpo kātabbo.

A monument for the Realized One is to be built at the crossroads.

tattha ye mālaṃ vā gandhaṃ vā cunnakaṃ vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti, tesāṃ taṃ bhaviṣṣati dīgharattaṃ hitāya sukhāyā”ti.

When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.”

atha kho kosinārakā mallā purise āṇāpesuṃ:

Then the Mallas ordered their men,

“tena hi, bhāṇe, mallānaṃ vihaṭaṃ kappāsaṃ sannipātethā”ti.

“So then, my men, collect uncarded cotton.”

atha kho kosinārakā mallā bhagavato sarīraṃ ahatena vatthena veṭṭetvā vihatena kappāsena veṭṭesuṃ, vihatena kappāsena veṭṭetvā ahatena vatthena veṭṭesuṃ.

So the Mallas wrapped the Buddha’s corpse,

etena upāyena pañcahi yugasatehi bhagavato sarīraṃ veṭṭetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā bhagavato sarīraṃ citakaṃ āropesuṃ.

and placed it in an iron case filled with oil. Then, having built a funeral pyre out of all kinds of fragrant substances, they lifted the corpse on to the pyre.

38. mahākassapaṭtheravatthu

38. Mahākassapa’s Arrival

tena kho pana samayena āyasmā mahākassapo pāvāya kusināraṃ addhānamaggappaṭipanno hoti mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi.

Now at that time Venerable Mahākassapa was traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of around five hundred mendicants.

atha kho āyasmā mahākassapo maggā okkamma aññatarasmiṃ rukkhamaṇe nisīdi.

Then he left the road and sat at the root of a tree.

tena kho pana samayena aññataro ājīvako kusinārāya mandāravapupphaṃ gahetvā pāvāya addhānamaggappaṭipanno hoti.

Now at that time a certain <i>ājīvaka</i> ascetic had picked up a Flame Tree flower in Kusinārā and was traveling along the road to Pāvā.

addasā kho āyasmā mahākassapo taṃ ājīvakaṃ dūratova āgacchantam, disvā taṃ ājīvakaṃ etadavoca:

Mahākassapa saw him coming off in the distance and said to him,

“apāvuso, amhākaṃ satthāraṃ jānāsī”ti?

“Reverend, might you know about our Teacher?”

“āmāvuso, jānāmi, ajja sattāhaparinibbuto samaṇo gotamo.

“Yes, reverend. Seven days ago the ascetic Gotama became fully extinguished.

tato me idaṃ mandāravapupphaṃ gahitaṃ”ti.

From there I picked up this Flame Tree flower.”

tattha ye te bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnaṇāpātāṃ papatanti, āvaṭṭanti, vivaṭṭanti:

Some of the mendicants there, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

“atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti.

“Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!”

ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsenti:

But the mendicants who were free of desire endured, mindful and aware, thinking,

“aniccā saṅkhārā, taṃ kutettha labbhā”ti.

“Conditions are impermanent. How could it possibly be otherwise?”

tena kho pana samayena subhaddo nāma vuddhapabbajito tassaṃ parisāyaṃ nisinna hoti.

Now at that time a monk named Subhadda, who had gone forth when old, was sitting in that assembly.

atha kho subhaddo vuddhapabbajito te bhikkhū etadavoca:

He said to those mendicants,

“alaṃ, āvuso, mā socittha, mā paridevittha, sumuttā mayaṃ tena mahāsamaṇena. upaddutā ca homa:

“Enough, reverends, do not grieve or lament. We’re well rid of that Great Ascetic harassing us:

‘idaṃ vo kappati, idaṃ vo na kappatī’ti.

‘This is allowable for you; this is not allowable for you.’

idāni pana mayaṃ yaṃ icchissāma, taṃ karissāma, yaṃ na icchissāma, na taṃ karissāma”ti.

Well, now we shall do what we want and not do what we don’t want.”

atha kho āyasmā mahākassapo bhikkhū āmantesi:

Then Venerable Mahākassapa addressed the mendicants,

“alaṃ, āvuso, mā socittha, mā paridevittha.

“Enough, reverends, do not grieve or lament.

nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātāṃ:

Did the Buddha not prepare us for this when he explained that

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’.

we must be parted and separated from all we hold dear and beloved?

taṃ kutettha, āvuso, labbhā. ‘yaṃ taṃ jātaṃ bhūtaṃ saṅkhatāṃ palokadhammaṃ, taṃ tathāgatassāpi sarīraṃ mā palujjī’ti, netāṃ tñānaṃ vijjati”ti.

How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart, even the Realized One’s body?”

tena kho pana samayena cattāro mallapāmokkhā sīsaṃnāhātā ahatāni vatthāni nivatthā:

Now at that time four of the leading Mallas, having bathed their heads and dressed in unworn clothes, said,

“mayam bhagavato citakam ālīmpessāmā”ti na sakkonti ālīmpetum.

“We shall light the Buddha’s funeral pyre.” But they were unable to do so.

atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocum:

The Mallas said to Anuruddha,

“ko nu kho, bhante anuruddha, hetu ko paccayo, yenime cattāro mallapāmokkhā sīsamnhātā ahatāni vatthāni nivatthā:

“What is the cause, Venerable Anuruddha, what is the reason why these four Mallian leaders are unable to light the Buddha’s funeral pyre?”

‘mayam bhagavato citakam ālīmpessāmā’ti na sakkonti ālīmpetun”ti?

“aññathā kho, vāsetthā, devatānaṃ adhippāyo”ti.

“Vāsetthas, the deities have a different plan.”

“katham pana, bhante, devatānaṃ adhippāyo”ti?

“But sir, what is the deities’ plan?”

“devatānaṃ kho, vāsetthā, adhippāyo:

“The deities’ plan is this:

‘ayam āyasmā mahākassapo pāvāya kusināraṃ addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi.

Venerable Mahākassapa is traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of around five hundred mendicants.

na tāva bhagavato citako pajjalissati, yāvāyasmā mahākassapo bhagavato pāde sirasā na vandissati”ti.

The Buddha’s funeral pyre shall not burn until he bows with his head at the Buddha’s feet.”

“yathā, bhante, devatānaṃ adhippāyo, tathā hotū”ti.

“Sir, let it be as the deities plan.”

atha kho āyasmā mahākassapo yena kusinārā makutaḥbandhanaṃ nāma mallānaṃ cetiyam, yena bhagavato citako tenupasaṅkami; upasaṅkamitvā ekamsaṃ cīvaraṃ katvā añjalim paṇāmetvā tikkhattum citakam padakkhiṇaṃ katvā bhagavato pāde sirasā vandi.

Then Venerable Mahākassapa came to the Mallian shrine named Makutaḥbandhana at Kusinārā and approached the Buddha’s funeral pyre. Arranging his robe over one shoulder and raising his joined palms, he respectfully circled the Buddha three times, keeping him on his right, and bowed with his head to the Buddha’s feet.

tānipi kho pañcabhikkhusatāni ekamsaṃ cīvaraṃ katvā añjalim paṇāmetvā tikkhattum citakam padakkhiṇaṃ katvā bhagavato pāde sirasā vandimsu.

And the five hundred mendicants did likewise.

vandite ca pañāyasmatā mahākassapena tehi ca pañcahi bhikkhusatehi sayameva bhagavato citako pajjali.

And when Mahākassapa and the five hundred mendicants bowed the Buddha’s funeral pyre burst into flames all by itself.

jhāyamānassa kho pana bhagavato sarīrassa yaṃ ahosi chavīti vā cammanti vā maṃsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi;

And when the Buddha’s corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid.

sarīrāneva avasissimsu.

Only the relics remained.

seyyathāpi nāma sappissa vā telassa vā jhāyamānassa neva chārikā paññāyati, na masi;

It’s like when ghee or oil blaze and burn, and neither ashes nor soot are found.

evameva bhagavato sarīrassa jhāyamānassa yaṃ ahosi chavīti vā cammanti vā
maṃsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi;
*In the same way, when the Buddha's corpse was cremated no ash or soot was found from outer
or inner skin, flesh, sinews, or synovial fluid.*

sarīrāneva avasissimsu.
Only the relics remained.

tesaṇca pañcannaṃ dussayugasatānaṃ dveva dussāni na ḍayhiṃsu yaṇca
sabbaabbhantarimaṃ yaṇca bāhiraṃ.
*And of those five hundred pairs of garments only two were not burnt: the innermost and the
outermost.*

daddhe ca kho pana bhagavato sarīre antalikkhā udakadhārā pātubhavitvā bhagavato
citakaṃ nibbāpesi.
*But when the Buddha's corpse was consumed the funeral pyre was extinguished by a stream of
water that appeared in the sky,*

udakasālātopi abbhunnamitvā bhagavato citakaṃ nibbāpesi.
by water dripping from the sal trees,

kosinārakāpi mallā sabbagandhodakena bhagavato citakaṃ nibbāpesuṃ.
and by the Mallas' fragrant water.

atha kho kosinārakā mallā bhagavato sarīrāni sattāhaṃ sandhāgāre sattipaṇjaraṃ
karitvā dhanupākāraṃ parikkhipāpetvā naccehi gītehi vāditehi mālehi gandhehi
sakkariṃsu garuṃ kariṃsu mānesuṃ pūjesuṃ.
*Then the Mallas made a cage of spears for the Buddha's relics in the meeting hall and
surrounded it with a buttress of bows. For seven days they honored, respected, revered, and
venerated them with dance and song and music and garlands and fragrances.*

39. sarīradhātuvibhajana
39. Distributing the Relics

assosi kho rājā māgadho ajātasattu vedehiputto:
King Ajātasattu of Magadha heard

“bhagavā kira kusinārāyaṃ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

atha kho rājā māgadho ajātasattu vedehiputto kosinārakānaṃ mallānaṃ dūtaṃ
pāhesi:
He sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo ahampi khattiyo, ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ,
ahampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmi”ti.
*“The Buddha was an aristocrat, and so am I. I too deserve a share of the Buddha's relics. I
will build a large monument for them.”*

assosuṃ kho vesālīkā licchavī:
The Licchavis of Vesālī also heard

“bhagavā kira kusinārāyaṃ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

atha kho vesālīkā licchavī kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ:
They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ
bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāma”ti.
*“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha's relics.
We will build a large monument for them.”*

assosuṃ kho kapilavatthuvāsī sakyā:
The Sakyans of Kapilavatthu also heard

“bhagavā kira kusinārāyaṃ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

atha kho kapilavattuvāsī sakyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ:

They sent an envoy to the Mallas of Kusinārā:

“bhagavā amhākaṃ nātiseṭṭho, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

“The Buddha was our foremost relative. We too deserve a share of the Buddha’s relics. We will build a large monument for them.”

assosuṃ kho allakappakā bulayo:

The Bulas of Allakappa also heard

“bhagavā kira kusinārāyaṃ parinibbuto”ti.

that the Buddha had become fully extinguished at Kusinārā.

atha kho allakappakā bulayo kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ:

They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a large monument for them.”

assosuṃ kho rāmagāmakā koḷiyā:

The Koḷiyans of Rāmagāma also heard

“bhagavā kira kusinārāyaṃ parinibbuto”ti.

that the Buddha had become fully extinguished at Kusinārā.

atha kho rāmagāmakā koḷiyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ:

They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a large monument for them.”

assosi kho veṭṭhadīpako brāhmaṇo:

The brahmin of Veṭṭhadīpa also heard

“bhagavā kira kusinārāyaṃ parinibbuto”ti.

that the Buddha had become fully extinguished at Kusinārā.

atha kho veṭṭhadīpako brāhmaṇo kosinārakānaṃ mallānaṃ dūtaṃ pāhesi:

He sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo ahampismi brāhmaṇo, ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ, ahampi bhagavato sarīrānaṃ thūpañca mahañca karissāmī”ti.

“The Buddha was an aristocrat, and I am a brahmin. I too deserve a share of the Buddha’s relics. I will build a large monument for them.”

assosuṃ kho pāveyyakā mallā:

The Mallas of Pāvā also heard

“bhagavā kira kusinārāyaṃ parinibbuto”ti.

that the Buddha had become fully extinguished at Kusinārā.

atha kho pāveyyakā mallā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ:

They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a large monument for them.”

evam vutte, kosinārakā mallā te saṅghe gaṇe etadavocuṃ:

When they had spoken, the Mallas of Kusinārā said to those various groups:

“bhagavā amhākaṃ gāmakkhette parinibbuto, na mayaṃ dassāma bhagavato sarīraṇaṃ bhāgaṃ”ti.

“The Buddha became fully extinguished in our village district. We will not give away a share of his relics.”

evaṃ vutte, doṇo brāhmaṇo te saṅhe gaṇe etadavoca:

Then Doṇa the brahmin said to those various groups:

“sunantu bhonto mama ekavācaṃ,

“Hear, sirs, a single word from me.

amhāka buddho ahu khantivādo;

Our Buddha’s teaching was acceptance.

na hi sādhu yaṃ uttamapuggalassa,

It would not be good to fight over

sarīrabhāge siyā sampahāro.

a share of the supreme person’s relics.

sabbeva bhonto sahitā samaggā,

Let us make eight portions, good sirs,

sammodamānā karomaṭṭhabhāge;

rejoicing in unity and harmony.

vitthārikā hontu disāsu thūpā,

Let there be monuments far and wide,

bahū janā cakkhumato pasannā”ti.

so many folk may gain faith in the Seer!”

“tena hi, brāhmaṇa, tvaññeva bhagavato sarīrāni aṭṭhadhā samaṃ savibhattaṃ vibhajāhi”ti.

“Well then, brahmin, you yourself should fairly divide the Buddha’s relics in eight portions.”

“evaṃ, bho”ti kho doṇo brāhmaṇo tesam saṅghānaṃ gaṇānaṃ paṭissutvā bhagavato sarīrāni aṭṭhadhā samaṃ suvibhattaṃ vibhajitvā te saṅhe gaṇe etadavoca:

“Yes, sirs,” replied Doṇa to those various groups. He divided the relics as asked and said to them,

“imaṃ me bhonto tumbaṃ dadantu ahampi tumbassa thūpañca mahañca karissāmi”ti.

“Sirs, please give me the urn, and I shall build a large monument for it.”

adaṃsu kho te doṇassa brāhmaṇassa tumbaṃ.

So they gave Doṇa the urn.

assosum kho pippalivaniyā moriyā:

The Moras of Pippalivana heard

“bhagavā kira kusiṇārāyaṃ parinibbuto”ti.

that the Buddha had become fully extinguished at Kusiṇārā.

atha kho pippalivaniyā moriyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum:

They sent an envoy to the Mallas of Kusiṇārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīraṇaṃ bhāgaṃ, mayampi bhagavato sarīraṇaṃ thūpañca mahañca karissāmi”ti.

“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a large monument for them.”

“natthi bhagavato sarīraṇaṃ bhāgo, vibhattāni bhagavato sarīrāni.

“There is no portion of the Buddha’s relics left, they have already been portioned out.

ito aṅgāraṃ harathā”ti.

Here, take the embers.”

te tato aṅgāraṃ harimṣu.

So they took the embers.

40. dhātuthūpapūjā

40. Venerating the Relics

atha kho rājā māgadho ajātasattu vedehiputto rājagahe bhagavato sarīraṇaṃ
thūpaṇca mahaṇca akāsi.

Then King Ajātasattu of Magadha,

vesālikāpi licchavī vesāliyaṃ bhagavato sarīraṇaṃ thūpaṇca mahaṇca akaṃsu.

the Licchavis of Vesālī,

kapilavattuvāsīpi sakyā kapilavattusmiṃ bhagavato sarīraṇaṃ thūpaṇca mahaṇca
akaṃsu.

the Sakyans of Kapilavattu,

allakappakāpi bulayo allakappe bhagavato sarīraṇaṃ thūpaṇca mahaṇca akaṃsu.

the Bulas of Allakappa,

rāmagāmakāpi koḷiyā rāmagāme bhagavato sarīraṇaṃ thūpaṇca mahaṇca akaṃsu.

the Koḷiyans of Rāmagāma,

veṭṭhadīpakopi brāhmaṇo veṭṭhadīpe bhagavato sarīraṇaṃ thūpaṇca mahaṇca akāsi.

the brahmin of Veṭṭhadīpa,

pāveyyakāpi mallā pāvāyaṃ bhagavato sarīraṇaṃ thūpaṇca mahaṇca akaṃsu.

the Mallas of Pāvā,

kosinārakāpi mallā kusinārāyaṃ bhagavato sarīraṇaṃ thūpaṇca mahaṇca akaṃsu.

the Mallas of Kusinārā,

doṇopi brāhmaṇo tumbassa thūpaṇca mahaṇca akāsi.

the brahmin Doṇa,

pippalivaniyāpi moriyā pippalivane aṅgārānaṃ thūpaṇca mahaṇca akaṃsu.

*and the Moriyas of Pippalivana built large monuments for their portions and held festivals in
their honor.*

iti aṭṭha sarīrathūpā navamo tumbathūpo dasamo aṅgārathūpo.

Thus there were eight monuments for the relics, a ninth for the urn, and a tenth for the embers.

evametam bhūtapubbanti.

That is how it was in those days.

aṭṭhadoṇaṃ cakkhumato sarīraṃ,

There were eight shares of the Seer's relics.

sattadoṇaṃ jambudīpe mahenti;

Seven were worshipped throughout India.

ekaṇca doṇaṃ purisavaruttamassa,

But one share of the most excellent of men

rāmagāme nāgarājā maheti.

was worshipped in Rāmagāma by a dragon king.

ekāhi dāṭhā tidivehi pūjitā,

One tooth is venerated by the gods of the Three and Thirty,

ekā pana gandhārapure mahīyati;

and one is worshipped in the city of Gandhāra;

kālīṅgaraṇṇo vijite punekaṃ,

another one in the realm of the Kālīṅga King,

ekaṃ pana nāgarājā maheti.

and one is worshipped by a dragon king.

tasseva tejena ayam vasundharā,
Through their glory this rich earth

āyāgasetthehi mahī alaṅkatā;
is adorned with the best of offerings.

evam imam cakkhumato sarīraṃ,
Thus the Seer's corpse

susakkataṃ sakkatasakkatehi.
is well honored by the honorable.

devindanāgindanarindapūjito,
It's venerated by lords of gods, dragons, and spirits;

manussindasetthehi tatheva pūjito;
and likewise venerated by the finest lords of men.

taṃ vandatha pañjalikā labhivā,
Honor it with joined palms when you get the chance,

buddho have kappasatehi dullabhoti.
for a Buddha is rare even in a hundred eons.

cattālīsa samā dantā,
Altogether forty even teeth,

kesā lomā ca sabbaso;
and the body hair and head hair,

devā harīṃsu ekekaṃ,
were carried off individually by gods

cakkavālaparamparāti.
across the universe.

mahāparinibbānasuttaṃ niṭṭhitaṃ tatiyaṃ.