

DHAMMAYATRA SUTTAS

*Inspiring teachings for journeying through
the Buddha's sacred lands*

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Contents

Lumbinī	1
Bodhgaya	17
Benares	71
Rajgir	87
Vesali	151
Kushinagar	223
Sravasti	287
Sankisa Basantapura	305
Delhi	371

The Blessings of Dharmayatra

Reflections by Tarthang Tulku

For millennia, the Bhagawan Śākyamuni Buddha has been a symbol of world peace, loving kindness, and freedom from suffering. It is said that the Buddha's followers could understand his words, no matter what languages they spoke, because the Buddha's teachings have the power to touch the hearts of all, transmitting the blessings of perfect enlightenment, deep healing and the transformation of the human condition. Generation after generation, the Ārya Sangha received, upheld and transmitted the illuminating Dharma, starting with the Buddha's direct disciples—Subhūti, Śāriputra, Maudgalyayana, Ānanda, Mahākāśyapa, Rāhula, and many others. A year after the Buddha's Parinirvāṇa, these great beings gathered to recite the teachings they had received, recalling every word spoken by the Tathāgata.

The Buddha's teachings were carried into the world in many different languages, including Pāli, revered today as the language of the Buddhist Pāli Canon, and Sanskrit, the language of the Brahmins. These teachings were divided into three Piṭaka, or 'baskets': Vinaya, governing the conduct of monks and nuns; Sūtra (Pāli Sutta), containing the teachings and advice of the Enlightened One; and Abhidharma (Pāli Abhidhamma), gathering the Buddha's instruction on the nature of reality and the mind.

According to Buddhist history, seven Great Patriarchs of the Dharma guided the Sangha after the Buddha's Parinirvāṇa, securing the precious teachings in oral transmissions for more than three hundred

years. During this era, Emperor Aśoka ruled an empire that spanned nearly all the Indian subcontinent. Devout Aśoka fostered the spread of Dharma far and wide across his realm and encouraged missionary activity to lands as far away as the ancient Greek kingdoms of the Mediterranean. In time, the teachings of the Buddha were set down in writing. As the texts of the Buddhavacana began to travel with the monks and merchants who walked the trade routes of Asia, they were translated into new languages. Eventually, the Dharma could be found in lands far to the west of India; thriving in the ancient kingdoms of the Silk Road; deeply influencing the cultures of China, Korea, Japan, and Southeast Asia, and flowering in the Snow-lands of the Himalayas.

Even as it spread throughout the rest of Asia, the Dharma continued to flourish in the sacred Āryadeśa. Practitioners of the Three Yanas—the Sthavira (which survives today in the Theravāda tradition), the Mahāyāna, and the Vajrayāna—were found everywhere from the mountains to the oceans, from the humblest villages to the lofty palaces of great patrons of Dharma ruling powerful kingdoms. Alongside the Ārya Sangha were countless lay practitioners, remarkable siddhas who lived as ordinary human beings yet displayed the transcendent wisdom of the Dharma in their body, speech, and mind.

But some seven hundred years ago, the Dharma virtually disappeared from the land of its birth. Great storehouses of learning and culture were lost, including celebrated monastic universities like Nālandā and Vikramaśilā, and numberless monasteries, large and small. Even the Eight Great Holy Places of the Buddha—the most important Buddhist sites of Dharmayatra in the world—were little-known, even to the faithful.

In the nineteenth century, these sacred places once again began to come to light. Today, thanks to the hard work of governments and the

devotion of the faithful, they are being renewed, and an international community of Dharma practitioners is returning home to honor the ancient treasures of the Āryadeśa. In Nepal, pilgrims flock to Lumbinī, where the Tathāgata took his final rebirth. In India, they journey to Bodh Gayā, site of the Enlightenment; to Sārnāth, known in the Pāli Canon as Isipatana, site of the Buddha's first teachings; to Kuśinagara, site of the Parinirvāṇa; to Śrāvastī, called in Pāli Sāvattihī; to Sāmkāśya, called also Sankassa; to Rājagṛha, called Rājgaha in Pāli and known today as Rajgir; and to Vaiśālī, site of the Buddha's final teaching and later, the Second Council.

Our world has seen extraordinary changes since the time the Buddha walked in the lands of the Magadha. Our lives are shaped by vast cultural and technological forces that are sometimes beneficial, and yet also seem to generate increasingly complex forms of suffering. Evidence of the Buddha's First Noble Truth—the universality of suffering and impermanence—can clearly be found in our lives and all around us, growing more and more apparent every day.

It is therefore very important to take to heart the Buddha's teachings and to meditate on suffering and the causes of suffering. Our world knows so much sorrow, fear, and confusion, so much anger and hatred; now, even nature itself seems to have become unbalanced. Even though our own understanding is not comprehensive, we must do our best to bring the benefits of the Triple Gem to our needy world.

When we practice in the Buddha's holy places, the wondrous qualities of Buddha, Dharma, and Sangha are brought vividly to mind. The merit of the offerings we make is magnified immeasurably by the sublime power emanated by these places of pilgrimage. They remind us to keep our hearts open to the Dharma—to remember that its keys of wisdom have the power to open the prison of suffering, just as they did

in ancient times. For the Buddha's Kāya, Vaca, Citta, Guṇa, and Karma truly appeared in these holy places, and the legacy, the transmission, and the lineage of the Tathagata are still available to human beings.

Buddhist tradition tells us that great assemblies of Arhats, Siddhas, and Bodhisattvas are found even now in the sacred space that surrounds the Buddha's holy places. When we pray, let us ask these great beings to remember us and to give us their blessing. As we journey upon our Dharmayatra to these sacred crossroads of time and space, we can make direct contact with the wisdom of the Buddha's time, carrying its light back with us into the modern world.

Through the action of karma, the persistence of kleśas, we are left with little choice in what we do. The complexity of our circumstances may be beyond our power to predict or control. Yet even at such a time as this, we can still take refuge in the Dharma. The Buddha's message of wisdom and faith has power still. As pilgrims journey to the sacred places from distant lands the world over, the light of Dharma shines ever brighter. Our devotion and heartfelt care will help to keep this light alive. It is important that we all do our best to offer this care, so that these holy places can continue to be made more and more beautiful, accessible, and comfortable. In this, special thanks are due to the Archeological Survey of India, the local governments, and the Ministry of Culture for their steadfast protection of these sites. I hope they will continue to encourage the active participation of Buddhist monastics and lay people in the practice of pilgrimage, which invigorates this precious and unique sacred heritage of all the people of India.

Let us never forget that we walk in the footsteps of the Buddha. These sacred places are not the stuff of legend; they are real, living treasures. Therefore, let us seek, through prayer, pilgrimage, and offerings, to foster their blessings of healing Dharma-wisdom so that

they may touch the hearts of all sentient beings. May the sound of the Dharma reverberate throughout India, and may these Dharmayatras be supported and open to all for many years to come.

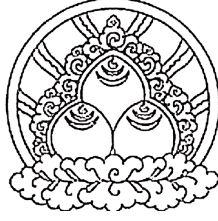
Sarvam Mangalam Jayantu Ho!

Tarthang Tulku

Founding Head Lama

Tibetan Nyingma Meditation Center

Odiyan, California



Light of Buddhadharma Foundation International

Dharma Training Wheel at each of the Sacred Sites of the Buddha

For the past fifteen years, the Light of Buddhadharma Foundation International-India has developed its core mission of revitalizing the Buddhadharma in the land of its origin. The focal-point of this work has been the promotion of chanting ceremonies in all the eight major Buddhist heritage sites. These prestigious and uplifting ceremonies stimulate interest in the development of amenities and visitation for pilgrims and tourists, allow the distribution of Dharma books at key centers of Buddhist activity, encourage Buddhist education and inspire the Indian Sangha to improve their training and re-invigorate their practice. A major ceremony is now in its fourteenth year in Bodhgaya, and ceremonies have started in Sarnath, Delhi, Kushinagar, Sankasya, Vaisali, Shravasti and finally Lumbini (Nepal). We will also continue the third annual Mahayana ceremony in Rajgir after the International Tipitaka chanting ceremony this year, with a program of chanting Mahayana Sutras which will be opened by the chanting of the short Prajnaparamita Sutra in Sanskrit on Vultures Peak by Indian Panditas.

In all of these ceremonies (Theravada and Mahayana), we celebrate the origins of the Dharma in India by using the traditional Indic languages of Pali and Sanskrit in authentic places of pilgrimage.

At the end of each ceremony, the group at each site will go on a one-day walking pilgrimage (Dharmayatra) to the locations associated with the sutras that surround these ancient locations. At Bodhgaya, the ceremony itself is followed by ten days of chanting parts of the Pali Canon with evening Dharma talks on each sutra recited, and a Dharmayatra as described above on the final day. Our intention is to complete the entire recitation of the Pali Canon.

Working in this manner has brought together 11 countries from South-East Asia to include monks and lay devotees from Bangladesh, Cambodia, Indonesia, Laos, Myanmar, Nepal, Sri Lanka, Thailand and Vietnam to join with their Indian Dharma brothers, and we are now inviting monks from China, Taiwan, Korea, Japan and Vietnam to join the new Mahayana chanting program. Our track record is proven with senior monastics wishing to participate in these auspicious programs and greater numbers attending these chanting programs every year.

By collaborating with the local governmental bodies and the ASI, we hope to strengthen the links between the local Buddhist communities and the international Buddhist Sangha, and promote good will and harmony for the benefit of all in the land of the Aryadesha. We are confident that these gatherings give life back to the sacred sites as well as maintaining the ancient oral tradition of preserving the Buddhadharma through reciting the teachings of the Buddha in Pali and Sanskrit. Furthermore, these activities become a positive stimulus for developing these sacred sites, encouraging tourism and bringing into international focus the ancient and authentic heritage sites of the Blessed One. Such locations can never be replicated in another country, and

are a huge asset to the Indian economy and cultural heritage.

With these ceremonies, we directly extend pilgrimage by implementing the Buddha Carika: Walking in the footsteps of the Blessed One on the final day, so that we honor significant sites that are mentioned in the Canon that are nearby each location. We also aim to bring guest speakers who are experts in the field of Buddhist history and practice to share their knowledge with the local people as in the time of the Buddha.

We are so grateful beyond words to be able to serve in the dharma by bringing back life to each of these sacred sites. May the glory of the dharma flower ever brighter in India!

With deep gratitude and appreciation,

Wangmo Dixey

Executive Director, Dharma College

President, International Buddhist Association of America (IBAA)

Council Member, International Tipitaka Chanting Council (ITCC)

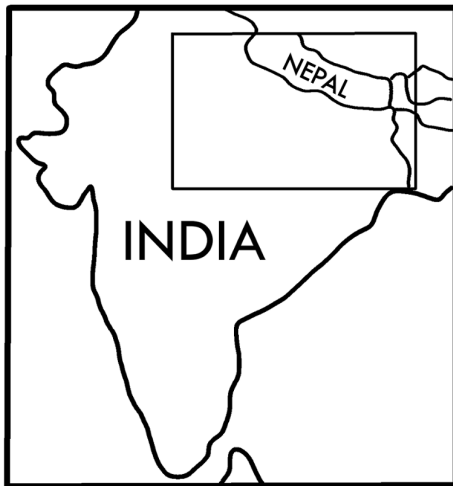
Jambudīpa

The Land of the Buddha

★Major Pilgrimage sites

100 km

Śaṅkassa★



Lumbini: Buddha's Birthplace
Bodh Gaya: Place of Enlightenment
Isipatana: Buddha's First sermon
Kusināra: Buddha's Passing away
Kapilavatthu: Buddha's Home town
Sāvatti: Location of Jeta's Grove
Rājagaha: Location of Bamboo Grove



Lumbini

Lumbinī

INCREDIBLE AND AMAZING

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then after the meal, on return from almsround, several senior mendicants sat together in the assembly hall and this discussion came up among them:

"It's incredible, reverends, it's amazing, the power and might of a Realized One! For he is able to know the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. He knows the caste they were born in, and also their names, clans, conduct, teaching, wisdom, meditation, and freedom."

When they said this, Venerable Ānanda said, "The Realized Ones are incredible, reverends, and they have incredible qualities. They're amazing, and they have amazing qualities." But this conversation among those mendicants was left unfinished.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, sat down on the seat spread out, and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was unfinished?"

So the mendicants told him what they had been talking about. The Buddha said, "Well then, Ānanda, say some more about the incredible and amazing qualities of the Realized One."

ACCHARIYAABBHUTASUTTA

EVAM ME SUTAM — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jeta-vane anāthapiṇḍikassa ārāme.

Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapāta-paṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

“acchariyaṃ, āvuso, abbhutaṃ, āvuso. Tathāgatassa mahiddhikatā mahānubhāvatā, yatra hi nāma tathāgato atīte buddhe parinibbute chinna-papañce chinnavatume pariyādinnavatṭe sabbadukkhavītivatte jānissati: ‘evaṃjaccā te bhagavanto ahesuṃ’ itipi, ‘evaṃnāmā te bhagavanto ahesuṃ’ itipi, ‘evaṅgottā te bhagavanto ahesuṃ’ itipi, ‘evaṃsīlā te bhagavanto ahesuṃ’ itipi, ‘evaṃdhammā te bhagavanto ahesuṃ’ itipi, ‘evaṃpañña te bhagavanto ahesuṃ’ itipi, ‘evaṃvihārī te bhagavanto ahesuṃ’ itipi, ‘evaṃvimuttā te bhagavanto ahesuṃ’ itipī”ti.

Evaṃ vutte, āyasmā ānando te bhikkhū etadavoca: “acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca; abbhutaṃ ceva, āvuso, tathāgatā abbhutadhammasamannāgatā cā”ti. Ayañca hidaṃ tesaṃ bhikkhūnaṃ antarākathā vipakatā hoti.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi: “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vipakatā”ti?

“Idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapāta-paṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi: ‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgatassa mahiddhikatā mahānubhāvatā, yatra hi nāma tathāgato atīte buddhe parinibbute

“Sir, I have heard and learned this in the presence of the Buddha: ‘Mindful and aware, the being intent on awakening was reborn in the host of Joyful Gods.’ This I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘Mindful and aware, the being intent on awakening remained in the host of Joyful Gods.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘For the whole of that life, the being intent on awakening remained in the host of Joyful Gods.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘Mindful and aware, the being intent on awakening passed away from the host of Joyful Gods and was conceived in his mother’s womb.’ This too I remember as an incredible quality of the Buddha.

chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivatte jānissati — evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā ... evaṃgottā ... evaṃsīlā ... evaṃdhammā ... evaṃpaññā ... evaṃvihārī ... evaṃvimuttā te bhagavanto ahesuṃ itipī’ti. Evaṃ vutte, bhante, āyasmā ānando amhe etadavoca: ‘acchariyā ceva, āvuso, tathāgatā acchariya-dhammasamannāgatā ca; abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā ca’ti. Ayaṃ kho no, bhante, antarākathā vippakatā; atha bhagavā anuppatto”ti. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “tasmātiha taṃ, ānanda, bhiyyoso mattāya paṭibhantu tathāgatassa acchariyā abbhutadhammā”ti.

“Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ: ‘sato sampajāno, ānanda, bodhisatto tusitaṃ kāyaṃ upapajjī’ti. Yampi, bhante, sato sampajāno bodhisatto tusitaṃ kāyaṃ upapajji idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ: ‘sato sampajāno, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti. Yampi, bhante, sato sampajāno bodhisatto tusite kāye aṭṭhāsī idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ: ‘yāvatāyukaṃ, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti. Yampi, bhante, yāvatāyukaṃ bodhisatto tusite kāye aṭṭhāsī idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ: ‘sato sampajāno, ānanda, bodhisatto tusitā, kāyā cavitvā mātukucchiṃ okkamī’ti. Yampi, bhante, sato sampajāno bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkami idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening passes away from the host of Joyful Gods, he is conceived in his mother’s womb. And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And even the sentient beings reborn there recognize each other by that light: “So, it seems other sentient beings have been reborn here!” And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, four deities approach to guard the four directions, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, she no longer

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-
gahitaṃ: ‘yadā, ānanda, bodhisatto tusitā kāyā cavitvā mātukuc-
chim okkamati, atha sadevake loke samārake sabrahmake sas-
samaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obh-
āso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā
lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapime
candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubh-
onti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva
devānaṃ devānubhāvaṃ. Yēpi tattha sattā upapannā tepi tenobhāseṇa
aññamaññaṃ sañjānanti—aññepi kira, bho, santi sattā idhūpapannāti.
Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedh-
ati appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ
devānubhāvaṃ’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato
acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-
gahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchim okkanto hoti, cattāro
devaputtā catuddisaṃ ārakkhāya upagacchanti—mā naṃ bodhisattaṃ
vā bodhisattamātaraṃ vā manusso vā amanusso vā koci vā viheṭhesī’ti.
Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ ab-
bhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-
gahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchim okkanto hoti, paka-
tiyā sīlavatī bodhisattamātā hoti viratā paṇātipātā viratā adinnādānā
viratā kāmesumicchācārā viratā musāvādā viratā surāmerayamajja-
pamādaṭṭhānā’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato
acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-
gahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchim okkanto hoti, na
bodhisattamātu purisesu mānaṣaṃ uppajjati kāmaguṇūpasamhitaṃ,

feels sexual desire for men, and she cannot be violated by a man of lustful intent.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening is conceived in his mother's belly, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening is conceived in his mother's belly, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty. Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. And it was strung with a thread of blue, yellow, red, white, or golden brown. And someone with good eyesight were to take it in their hand and examine it: "This beryl gem is naturally beautiful, eight-faceted, well-worked. And it's strung with a thread of blue, yellow, red, white, or golden brown."

In the same way, when the being intent on awakening is conceived in his mother's belly, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'Seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of Joyful Gods.' This too I remember as an incredible quality of the Buddha.

anatikkamanīyā ca bodhisattamātā hoti kenaci purisena rattacittenā’ti. Yampi, bhante ...pe... idampāham, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-gahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, lābh-inī bodhisattamātā hoti pañcannaṃ kāmaguṇānaṃ. Sā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricāreti’ti. Yampi, bhante ...pe... idampāham, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgaṃ ahīnindriyaṃ. Seyyathāpi, ānanda, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato. Tatrāssa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā. Tame-na cakkhumā puriso hatthe karitvā paccavekkheyya—ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato, tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vāti.

Evameva kho, ānanda, yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgaṃ ahīnindriyaṃ’ti. Yampi, bhante ...pe... idampāham, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-gahitaṃ: ‘sattāhajāte, ānanda, bodhisatte bodhisattamātā kālaṃ karoti, tusitaṃ kāyaṃ upapajjati’ti. Yampi, bhante ...pe... idampāham, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

I have learned this in the presence of the Buddha: ‘Other women carry the infant in the womb for nine or ten months before giving birth. Not so the mother of the being intent on awakening. She gives birth after exactly ten months.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘Other women give birth while sitting or lying down. Not so the mother of the being intent on awakening. She only gives birth standing up.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, gods receive him first, then humans.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, before he reaches the ground, four deities receive him and place him before his mother, saying: “Rejoice, O Queen! An illustrious son is born to you.”’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. Suppose a jewel-treasure was placed on a cloth from Kāsī. The jewel would not soil the cloth, nor would the cloth soil the jewel. Why is that? Because of the cleanliness of them both.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-gahitaṃ: ‘yathā kho panānanda, aññā itthikā nava vā dasa vā māse gabbhaṃ kucchinā pariharitvā vijāyanti, na hevaṃ bodhisattam bodhisattamātā vijāyati. Daseva māsāni bodhisattam bodhisattamātā kucchinā pariharitvā vijāyati’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ: ‘yathā kho panānanda, aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṃ bodhisattam bodhisattamātā vijāyati. Tṭhitāva bodhisattam bodhisattamātā vijāyati’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-gahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, devā naṃ paṭhamam paṭiggaṇhanti pacchā manussā’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-gahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, appattova bodhisatto pathaviṃ hoti, cattāro naṃ devaputtā paṭiggahetvā mātu purato tṭhenti—attamanā, devī, hohi; mahesakkho te putto uppanno’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-gahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado. Seyyathāpi, ānanda, maṇiratanam kāsike vatthe nikkhittam neva maṇiratanam kāsikam vattham makkheti nāpi kāsikam vattham maṇiratanam makkheti. Tam kissa hetu? Ubhinnaṃ suddhattā.

In the same way, when the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening emerges from his mother's womb, two streams of water appear in the sky, one cool, one warm, for bathing the being intent on awakening and his mother.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'As soon as he's born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic proclamation: "I am the foremost in the world! I am the eldest in the world! I am the first in the world! This is my last rebirth. Now there are no more future lives."' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening emerges from his mother's womb, then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: "So, it seems other sentient beings have been reborn here!"

Evameva kho, ānanda, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭigahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, dve udakassa dhārā antalikkhā pātubhavanti—ekā sītassa, ekā uṇhassa; yena bodhisattassa udakakiccaṃ karonti mātu cā’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭigahitaṃ: ‘sapatijāto, ānanda, bodhisatto samehi pādehi pathaviyaṃ patiṭṭhahitvā uttarābhimukho sattapadavītiḥārena gacchati, setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabhiṇca vācam bhāsatī—aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa. Ayamantimā jāti, natthi dāni punabbhavo’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭigahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapime candimasūriyā evaṃmahid-dhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yēpi tattha sattā upapannā tepi tenobhāseṇa aññamaññaṃ sañjānanti—aññepi kira, bho, santi sattā idhūpapannāti. Ayaṇca dasasahassī

And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.’ This too I remember as an incredible and amazing quality of the Buddha.”

“Well then, Ānanda, you should also remember this as an incredible and amazing quality of the Realized One. It’s that the Realized One knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This too you should remember as an incredible and amazing quality of the Realized One.”

“Sir, the Buddha knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This too I remember as an incredible and amazing quality of the Buddha.”

That’s what Ānanda said, and the teacher approved. Satisfied, those mendicants were happy with what Venerable Ānanda said.

lokadhātu saṅkampati sampakampati sampavedhati, appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvan'ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī"ti.

“Tasmātiha tvaṃ, ānanda, idampi tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi. Idhānanda, tathāgatassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti; viditā saññā uppajjanti ...pe... viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. Idampi kho tvaṃ, ānanda, tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi”ti.

“Yampi, bhante, bhagavato viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti; viditā saññā ... viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. Idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī”ti.

Idamavoca āyasmā ānando. Samanuñño satthā ahosi; attamanā ca te bhikkhū āyasmato ānandassa bhāsitaṃ abhinandunti.

Acchariyaabbhutasuttaṃ niṭṭhitaṃ tatiyaṃ.

Bodhgaya

Uruvelā

THE NOBLE SEARCH

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms. Then several mendicants went up to Venerable Ānanda and said to him, "Reverend, it's been a long time since we've heard a Dhamma talk from the Buddha. It would be good if we got to hear a Dhamma talk from the Buddha."

"Well then, reverends, go to the brahmin Rammaka's hermitage. Hopefully you'll get to hear a Dhamma talk from the Buddha."

"Yes, reverend," they replied.

Then, after the meal, on his return from almsround, the Buddha addressed Ānanda, "Come, Ānanda, let's go to the Eastern Monastery, the stilt longhouse of Migāra's mother for the day's meditation."

"Yes, sir," Ānanda replied. So the Buddha went with Ānanda to the Eastern Monastery. In the late afternoon the Buddha came out of retreat and addressed Ānanda, "Come, Ānanda, let's go to the eastern gate to bathe."

"Yes, sir," Ānanda replied.

So the Buddha went with Ānanda to the eastern gate to bathe. When he had bathed and emerged from the water he stood in one robe drying

PĀSARĀSISUTTA

EVAM ME SUTAM — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jeta-vane anāthapiṇḍikassa ārāme.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi. Atha kho sambahulā bhikkhū yenāyasmā ānando tenupasaṅkamimsu; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavocuṃ: “cīrassutā no, āvuso ānanda, bhagavato sammukhā dhammī kathā. Sādhū mayaṃ, āvuso ānanda, labheyyāma bhagavato sammukhā dhammiṃ kathāṃ savanāyā”ti.

“Tena hāyasmanto yena rammakassa brāhmaṇassa assamo tenupasaṅkamatha; appeva nāma labheyyātha bhagavato sammukhā dhammiṃ kathāṃ savanāyā”ti.

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosuṃ.

Atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto āyasmantaṃ ānandaṃ āmantesi: “āyāmānanda, yena pubbārāmo migāramātupāsādo tenupasaṅkamissāma divāvihārāyā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbārāmo migāramātupāsādo tenupasaṅkami divāvihārāya. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito āyasmantaṃ ānandaṃ āmantesi: “āyāmānanda, yena pubbakotṭhako tenupasaṅkamissāma gattāni parisiñcitun”ti.

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

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbakotṭhako tenupasaṅkami gattāni parisiñcituṃ. Pubbakotṭhake gattāni parisiñcivā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno. Atha kho āyasmā ānando bhagavantaṃ etadavoca: “ayaṃ, bhante, ram-

himself. Then Ānanda said to the Buddha, “Sir, the hermitage of the brahmin Rammaka is nearby. It’s so delightful, so lovely. Please visit it out of compassion.” The Buddha consented in silence.

He went to the brahmin Rammaka’s hermitage. Now at that time several mendicants were sitting together in the hermitage talking about the teaching. The Buddha stood outside the door waiting for the talk to end. When he knew the talk had ended he cleared his throat and knocked with the latch. The mendicants opened the door for the Buddha, and he entered the hermitage, where he sat on the seat spread out and addressed the mendicants, “Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

“Sir, our unfinished discussion on the teaching was about the Buddha himself when the Buddha arrived.”

“Good, mendicants! It’s appropriate for gentlemen like you, who have gone forth in faith from the lay life to homelessness, to sit together and talk about the teaching. When you’re sitting together you should do one of two things: discuss the teachings or keep noble silence.

Mendicants, there are these two searches: the noble search and the ignoble search.

And what is the ignoble search? It’s when someone who is themselves liable to be reborn seeks what is also liable to be reborn. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, they seek what is also liable to these things.

makassa brāhmaṇassa assamo avidūre. Ramaṇīyo, bhante, rammakassa brāhmaṇassa assamo; pāsādiko, bhante, rammakassa brāhmaṇassa assamo. Sādhu, bhante, bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkamatū anukampaṃ upādāyā”ti. Adhivāsesi bhagavā tuṇhībhāvena.

Atha kho bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkami. Tena kho pana samayena sambahulā bhikkhū rammakassa brāhmaṇassa assame dhammiyā kathāya sannisinnā honti. Atha kho bhagavā bahidvārakoṭṭhake aṭṭhāsi kathāpariyosānaṃ āgamaṃ māno. Atha kho bhagavā kathāpariyosānaṃ veditvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivariṃsu kho te bhikkhū bhagavato dvāraṃ. Atha kho bhagavā rammakassa brāhmaṇassa assamaṃ pavisitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi: “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā? Kā ca pana vo antarākathā vippakatā”ti?

“Bhagavantameva kho no, bhante, ārabha dhammī kathā vippakatā, atha bhagavā anuppatto”ti.

“Sādhu, bhikkhave. Etaṃ kho, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe dhammiyā kathāya sannisīdeyyātha. Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ— dhammī vā kathā, ariyo vā tuṇhībhāvo.

Dvemā, bhikkhave, pariyesanā— ariyā ca pariyesanā, anariyā ca pariyesanā.

Katamā ca, bhikkhave, anariyā pariyesanā? Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhammaṃ yeva pariyesati, attanā jarādhhammo samāno jarādhhammaṃ yeva pariyesati, attanā byādhidhammo samāno byādhidhammaṃ yeva pariyesati, attanā maraṇadham-

And what should be described as liable to be reborn? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to be reborn. These attachments are liable to be reborn. Someone who is tied, infatuated, and attached to such things, themselves liable to being reborn, seeks what is also liable to be reborn.

And what should be described as liable to grow old? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to grow old. These attachments are liable to grow old. Someone who is tied, infatuated, and attached to such things, themselves liable to grow old, seeks what is also liable to grow old.

And what should be described as liable to fall sick? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to fall sick. These attachments are liable to fall sick. Someone who is tied, infatuated, and attached to such things, themselves liable to falling sick, seeks what is also liable to fall sick.

And what should be described as liable to die? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to die. These attachments are liable to die. Someone who is tied, infatuated, and attached to such things, themselves liable to die, seeks what is also liable to die.

And what should be described as liable to sorrow? Partners and children, male and female bondservants, goats and sheep, chickens and

mo samāno maraṇadhammaṃyeva pariyesati, attanā sokadhammo samāno sokadhammaṃyeva pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesati.

Kiñca, bhikkhave, jātidhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, jātidhammaṃ, dāsīdāsaṃ jātidhammaṃ, ajeḷakaṃ jātidhammaṃ, kukkuṭasūkaraṃ jātidhammaṃ, hatthigavāssavaḷavaṃ jātidhammaṃ, jātārūparajataṃ jātidhammaṃ. Jātidhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā jātidhammo samāno jātidhammaṃyeva pariyesati.

Kiñca, bhikkhave, jarādhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, jarādhammaṃ, dāsīdāsaṃ jarādhammaṃ, ajeḷakaṃ jarādhammaṃ, kukkuṭasūkaraṃ jarādhammaṃ, hatthigavāssavaḷavaṃ jarādhammaṃ, jātārūparajataṃ jarādhammaṃ. Jarādhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā jarādhammo samāno jarādhammaṃyeva pariyesati.

Kiñca, bhikkhave, byādhidhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, byādhidhammaṃ, dāsīdāsaṃ byādhidhammaṃ, ajeḷakaṃ byādhidhammaṃ, kukkuṭasūkaraṃ byādhidhammaṃ, hatthigavāssavaḷavaṃ byādhidhammaṃ. Byādhidhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati.

Kiñca, bhikkhave, maraṇadhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, maraṇadhammaṃ, dāsīdāsaṃ maraṇadhammaṃ, ajeḷakaṃ maraṇadhammaṃ, kukkuṭasūkaraṃ maraṇadhammaṃ, hatthigavāssavaḷavaṃ maraṇadhammaṃ. Maraṇadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati.

Kiñca, bhikkhave, sokadhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, sokadhammaṃ, dāsīdāsaṃ sokadhammaṃ, ajeḷakaṃ sokadhamm-

pigs, and elephants and cattle are liable to sorrow. These attachments are liable to sorrow. Someone who is tied, infatuated, and attached to such things, themselves liable to sorrow, seeks what is also liable to sorrow.

And what should be described as liable to corruption? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and money are liable to corruption. These attachments are liable to corruption. Someone who is tied, infatuated, and attached to such things, themselves liable to corruption, seeks what is also liable to corruption. This is the ignoble search.

And what is the noble search? It's when someone who is themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, seeks the unborn supreme sanctuary, extinguishment. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they seek the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment. This is the noble search.

Mendicants, before my awakening—when I was still unawakened but intent on awakening—I too, being liable to be reborn, sought what is also liable to be reborn. Myself liable to grow old, fall sick, die, sorrow, and become corrupted, I sought what is also liable to these things.

aṃ, kukkuṭasūkaraṃ sokadhammaṃ, hatthigavāssavaḷavaṃ sokadhammaṃ. Sokadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā sokadhammo samāno sokadhammaṃyeva pariyesati.

Kiñca, bhikkhave, saṅkilesadhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, saṅkilesadhammaṃ, dāsīdāsaṃ saṅkilesadhammaṃ, ajeḷakkaṃ saṅkilesadhammaṃ, kukkuṭasūkaraṃ saṅkilesadhammaṃ, hatthigavāssavaḷavaṃ saṅkilesadhammaṃ, jātārūparajataṃ saṅkilesadhammaṃ. Saṅkilesadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesati. Ayaṃ, bhikkhave, anariyā pariyesanā.

Katamā ca, bhikkhave, ariyā pariyesanā? Idha, bhikkhave, ekacco attanā jātīdhammo samāno jātīdhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati. Ayaṃ, bhikkhave, ariyā pariyesanā.

Ahampi sudāṃ, bhikkhave, pubbeva sambodhā anabhisambuddho bodhisattova samāno attanā jātīdhammo samāno jātīdhammaṃyeva pariyesāmi, attanā jarādhammo samāno jarādhammaṃyeva pariyesāmi, attanā byādhidhammo samāno byādhidhammaṃyeva pariyesāmi,

Then it occurred to me: ‘Why do I, being liable to be reborn, grow old, fall sick, sorrow, die, and become corrupted, seek things that have the same nature? Why don’t I seek the unborn, unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment?’

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Ālāra Kālāma and said to him, ‘Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.’

attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesāmi, attanā sokadhammo samāno sokadhammaṃyeva pariyesāmi, attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesāmi. Tassa mayhaṃ, bhikkhave, etadahosi: ‘kiṃ nu kho ahaṃ attanā jātiddhammo samāno jātiddhammaṃyeva pariyesāmi, attanā jarāddhammo samāno ...pe... byādhidhammo samāno ... maraṇadhammo samāno ... sokadhammo samāno ... attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesāmi? Yannūnāhaṃ attanā jātiddhammo samāno jātiddhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarāddhammo samāno jarāddhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ’ti.

So kho ahaṃ, bhikkhave, aparena samayena daharova samāno susukāḷakeso, bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim.

So evaṃ pabbajito samāno kiṅkusalagavesī anuttaraṃ santivarapaḍaṃ pariyesamāno yena ālāro kālāmo tenupasaṅkamim. upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ: ‘icchāmahaṃ, āvuso kālāma, imasmim dhammavinaye brahmacariyaṃ caritun’ti.

Āḷāra Kālāma replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Then it occurred to me, ‘It is not solely by mere faith that Āḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditates knowing and seeing this teaching.’

So I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’ When I said this, he declared the dimension of nothingness.

Then it occurred to me, ‘It’s not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

Evam vutte, bhikkhave, ālāro kālāmo maṃ etadavoca: ‘viharatāyasmā; tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyā’ti.

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim. So kho ahaṃ, bhikkhave, tāvatakeneva oṭṭhapahatamatena lapitalāpanamattena ñāṇavādaṇca vadāmi theravādaṇca, ‘jānāmi passāmi’ti ca paṭijānāmi ahañceva aññe ca.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘na kho ālāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti; addhā ālāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

Atha khvāhaṃ, bhikkhave, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamtvā ālāraṃ kālāmaṃ etadavocaṃ: ‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi’ti? Evam vutte, bhikkhave, ālāro kālāmo ākiñcaññāyatanam pavedesi.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘na kho ālārasseva kālāmassa atthi saddhā, mayhampatthi saddhā; na kho ālārasseva kālāmassa atthi vīriyaṃ, mayhampatthi vīriyaṃ; na kho ālārasseva kālāmassa atthi sati, mayhampatthi sati; na kho ālārasseva kālāmassa atthi samādhi, mayhampatthi samādhi; na kho ālārasseva kālāmassa atthi paññā, mayhampatthi paññā. Yannūnāhaṃ yaṃ dhammaṃ ālāro kālāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti, tassa dhammassa sacchikiriyāya padaheyyan’ti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihāsim.

So I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?’

‘I have, reverend.’

‘I too, reverend, have realized this teaching with my own insight up to this point, and live having achieved it.’

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and live having achieved it. The teaching that you’ve realized with your own insight, and live having achieved it, I’ve realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching that you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.’

And that is how my teacher Āḷāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him, ‘Reverend, I wish to lead the spiritual life in this teaching and training.’

Atha khvāhaṃ, bhikkhave, yena āḷāro kālāmo tenupasaṅkamim; upasaṅkamitvā āḷaraṃ kālāmaṃ etadavocaṃ: ‘Ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemī’ti.

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi’ti.

‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ. Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāma’ti.

Iti kho, bhikkhave, āḷāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti. So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbija apakkamim.

So kho ahaṃ, bhikkhave, kiṃ kusalagavesī anuttaraṃ santivarapaḍaṇṇaṃ pariyesamāno yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ: ‘icchāmahaṃ, āvuso, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.

Uddaka replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Then it occurred to me, ‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditated knowing and seeing this teaching.’

So I approached Uddaka, son of Rāma, and said to him, ‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’

When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.

Then it occurred to me, ‘It’s not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

Evaṃ vutte, bhikkhave, udako rāmaputto maṃ etadavoca: ‘viharatāyasmā; tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakāṃ ācariyakāṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā’ti.

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim. So kho ahaṃ, bhikkhave, tāvatakeneva oṭṭhapahatamatena lapitalāpanamattena ñāṇavādaṇca vadāmi theravādaṇca, ‘jānāmi passāmi’ti ca paṭijānāmi ahañceva aññe ca.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi; addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī’ti.

Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ: ‘kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti?

Evaṃ vutte, bhikkhave, udako rāmaputto nevasaññānāsaññāyatanāṃ pavedesi.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘na kho rāmasseva ahosi saddhā, mayhampatthi saddhā; na kho rāmasseva ahosi vīriyaṃ, mayhampatthi vīriyaṃ; na kho rāmasseva ahosi sati, mayhampatthi sati; na kho rāmasseva ahosi samādhi, mayhampatthi samādhi, na kho rāmasseva ahosi paññā, mayhampatthi paññā. Yannūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi, tassa dhammassa sacchikiriyaṃ padaheyyan’ti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsim.

So I approached Uddaka, son of Rāma, and said to him, ‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

‘He had, reverend.’

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and live having achieved it. The teaching that you’ve realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’

And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at

Atha khvāham, bhikkhave, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ: ‘Ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesī’ti.

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmi’ti.

‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ rāmo sayam abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayam abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā’ti.

Iti kho, bhikkhave, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiya’ti. So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

So kho ahaṃ, bhikkhave, kiṃ kusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena

Senanigama near Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village for alms.

Then it occurred to me, ‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms. This is good enough for a gentleman who wishes to put forth effort in meditation.’ So I sat down right there, thinking, ‘This is good enough for meditation.’

And so, being myself liable to be reborn, understanding the drawbacks in being liable to be reborn, I sought the unborn supreme sanctuary, extinguishment—and I found it. Being myself liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, I sought the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment—and I found it.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’

Then it occurred to me, ‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like attachment, they love it and enjoy it. It’s hard for them to see this thing;

uruvelā senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇīyaṃ bhūmibh-
āgaṃ, pāsādikañca vanasaṇḍaṃ, nadiñca sandantiṃ setakaṃ supatit-
thaṃ ramaṇīyaṃ, samantā ca gocaragāmaṃ.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘ramaṇīyo vata bho bhūmibh-
āgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā,
samantā ca gocaragāmo. Alaṃ vatidaṃ kulaputtassa padhānatthikassa
padhānāyā’ti. So kho ahaṃ, bhikkhave, tattheva nisīdim— alamidaṃ
padhānāyāti.

So kho ahaṃ, bhikkhave, attanā jātidhammo samāno jātidham-
me ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pa-
riyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ,
attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ
anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ
yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno
byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhem-
aṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ yogakkhemaṃ nib-
bānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme
ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjh-
agamaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā
asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṅ-
kilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭ-
ṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṅkiliṭṭh-
aṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ.

Ñāṇaṇca pana me dassanaṃ udapādi: ‘akuppā me vimutti, ayaman-
timā jāti, natthi dāni punabbhavo’ti.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘adhigato kho myāyaṃ dham-
mo gambhiro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo
paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasam-
muditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya

that is, specific conditionality, dependent origination. It's also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.'

And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

I've struggled hard to realize this,
 enough with trying to explain it!
 This teaching is not easily understood
 by those mired in greed and hate.

Those besotted by greed can't see
 what's subtle, going against the stream,
 deep, hard to see, and very fine,
 for they're shrouded in a mass of darkness.'

So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

Then Brahmā Sahampati, knowing what I was thinking, thought, 'Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.'

Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, 'Sir, let the Blessed One teach the

duddasaṃ idaṃ ṭhānaṃ yadidaṃ—idappaccayatā paṭiccasamuppādo. Idampi kho ṭhānaṃ duddasaṃ yadidaṃ—sabbasaṅkhārasamatho sab-būpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ. Ahañ-ceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyumaṃ, so mamassa kilamatho, sā mamassa vihesā'ti.

Apissu maṃ, bhikkhave, imā anacchariyā gāthāyo paṭibhaṃsu pub-be assutapubbā:

‘Kicchena me adhigataṃ,
halaṃ dāni pakāsituṃ;
Rāgadosaparetehi,
nāyaṃ dhammo susambudho.

Paṭisotagāmiṃ nipuṇaṃ,
gambhīraṃ duddasaṃ aṇumaṃ;
Rāgarattā na dakkhanti,
tamokhandhena āvuṭṭā'ti.

Itiha me, bhikkhave, paṭisañcikkhato appossukkatāya cittaṃ nama-ti, no dhammadesanāya.

Atha kho, bhikkhave, brahmuno sahampatissa mama cetasā ceto-parivitakkamaññāya etadahosi: ‘nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati, no dhammadesanāyā'ti.

Atha kho, bhikkhave, brahmā sahampati—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjey-ya; evameva—brahmaloke antarahito mama purato pāturahosi. Atha kho, bhikkhave, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karit-vā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca: ‘desetu, bhante,

Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching!'

That's what Brahmā Sahampati said. Then he went on to say:

'Among the Magadhans there appeared in the past
an impure teaching thought up by those still stained.

Fling open the door to the deathless!

Let them hear the teaching the immaculate one discovered.

Standing high on a rocky mountain,
you can see the people all around.

In just the same way, all-seer, wise one,

having ascended the Temple of Truth,
rid of sorrow, look upon the people

swamped with sorrow, oppressed by rebirth and old age.

Rise, hero! Victor in battle, leader of the caravan,
wander the world without obligation.

Let the Blessed One teach the Dhamma!

There will be those who understand!'

Then, understanding Brahmā's invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings. And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the

bhagavā dhammaṃ, desetu sugato dhammaṃ. Santi sattā apparajak-
khajātikā, assavanatā dhammassa parihāyanti. Bhavissanti dhammas-
sa aññātāro'ti.

Idamavoca, bhikkhave, brahmā sahampati. Idam vatvā athāparaṃ
etadavoca:

‘Pāturahosi magadhesu pubbe,
Dhammo asuddho samalehi cintito;
Apāpuretaṃ amatassa dvāraṃ,
Suṇantu dhammaṃ vimalenānubuddhaṃ.

Sele yathā pabbatamuddhaniṭṭhito,
Yathāpi passe janataṃ samantato;
Tathūpamaṃ dhammamayaṃ sumedha,
Pāsādamāruyha samantacakkhu;
Sokāvatiṇṇaṃ janatamapetasoko,
Avekkhassu jātijarābhibhūtaṃ.

Uṭṭhehi vīra vijitasāṅgāma,
Satthavāha aṇaṇa vicara loke;
Desassu bhagavā dhammaṃ,
Aññātāro bhavissanti'ti.

Atha kho ahaṃ, bhikkhave, brahmuno ca ajjhesanaṃ viditvā sat-
tesu ca kāruṇṇataṃ paṭicca buddhacakkhunā lokaṃ volokesiṃ. Ad-
dasam kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento satte
apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvā-
kāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassā-
vine viharante, appekacce na paralokavajjabhayadassāvine viharante.

next world, while others did not. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. In the same way, I saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

Then I replied in verse to Brahmā Sahampati:

‘Flung open are the doors to the deathless!

Let those with ears to hear commit to faith.

Thinking it would be troublesome, Brahmā, I did not teach
the sophisticated, sublime Dhamma among humans.’

Then Brahmā Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me, keeping me on his right, before vanishing right there.

Then I thought, ‘Who should I teach first of all? Who will quickly understand this teaching?’

Then it occurred to me, ‘That Āḷāra Kālāma is astute, competent, clever, and has long had little dust in his eyes. Why don't I teach him first of all? He'll quickly understand the teaching.’

Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udae jātāni udae saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udae jātāni udae saṃvaḍḍhāni udakānuggatāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udae jātāni udae saṃvaḍḍhāni udakaṃ accuggamma ṭhitāni anupalittāni udakena; evameva kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento addasaṃ satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.

Atha khvāhaṃ, bhikkhave, brahmānaṃ sahampatiṃ gāthāya paccahāsim:

‘Apārutā tesāṃ amatassa dvārā,
Ye sotavanto pamuñcantu saddhaṃ;
Vihimsasaññī paṇaṇaṃ na bhāsim,
Dhammaṃ paṇītaṃ manujesu brahme’ti.

Atha kho, bhikkhave, brahmā sahampati ‘katāvakāso khomhi bhagavatā dhammadesanāyā’ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘kassa nu kho ahaṃ paṭhamāṃ dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti?

Tassa mayhaṃ, bhikkhave, etadahosi: ‘ayaṃ kho ālāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yannūnāhaṃ ālārassa kālāmassa paṭhamāṃ dhammaṃ deseyyaṃ. So imaṃ dhammaṃ khippameva ājānissatī’ti.

But a deity came to me and said, 'Sir, Āḷāra Kālāma passed away seven days ago.'

And knowledge and vision arose in me, 'Āḷāra Kālāma passed away seven days ago.'

I thought, 'This is a great loss for Āḷāra Kālāma. If he had heard the teaching, he would have understood it quickly.'

Then I thought, 'Who should I teach first of all? Who will quickly understand this teaching?'

Then it occurred to me, 'That Uddaka, son of Rāma, is astute, competent, clever, and has long had little dust in his eyes. Why don't I teach him first of all? He'll quickly understand the teaching.'

But a deity came to me and said, 'Sir, Uddaka, son of Rāma, passed away just last night.'

And knowledge and vision arose in me, 'Uddaka, son of Rāma, passed away just last night.'

I thought, 'This is a great loss for Uddaka. If he had heard the teaching, he would have understood it quickly.'

Then I thought, 'Who should I teach first of all? Who will quickly understand this teaching?'

Then it occurred to me, 'The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving. Why don't I teach them first of all?'

Then I thought, 'Where are the group of five mendicants staying these days?' With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Benares, in the deer park at Isipatana. So, when I had stayed in Uruvelā as long as I wished, I set out for Benares.

Atha kho maṃ, bhikkhave, devatā upasaṅkamtivā etadavoca: ‘sattāhakālaṅkato, bhante, ālāro kālāmo’ti.

Ñāṇaṇca pana me dassanaṃ udapādi: ‘sattāhakālaṅkato ālāro kālāmo’ti.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘mahājāṇiyo kho ālāro kālāmo. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti?

Tassa mayhaṃ, bhikkhave, etadahosi: ‘ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yannūnāhaṃ udakassa rāmaputtassa paṭhamam dhammaṃ deseyyaṃ. So imaṃ dhammaṃ khippameva ājānissatī’ti.

Atha kho maṃ, bhikkhave, devatā upasaṅkamtivā etadavoca: ‘abhidosakālaṅkato, bhante, udako rāmaputto’ti.

Ñāṇaṇca pana me dassanaṃ udapādi: ‘abhidosakālaṅkato udako rāmaputto’ti.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘mahājāṇiyo kho udako rāmaputto. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti?

Tassa mayhaṃ, bhikkhave, etadahosi: ‘bahukārā kho me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upaṭṭhahimsu. Yannūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamam dhammaṃ deseyyaṃ’ti.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharanti’ti? Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye

While I was traveling along the road between Gayā and Bodhgaya, the Ājīvaka ascetic Upaka saw me and said, ‘Reverend, your faculties are so very clear, and your complexion is pure and bright. In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?’

I replied to Upaka in verse:

‘I am the champion, the knower of all,
unsullied in the midst of all things.
I’ve given up all, freed through the ending of craving.
Since I know for myself, whose follower should I be?

I have no teacher.
There is no-one like me.
In the world with its gods,
I have no counterpart.

For in this world, I am the perfected one;
I am the supreme Teacher.
I alone am fully awakened,
cooled, extinguished.

I am going to the city of Kāsi
to roll forth the Wheel of Dhamma.
In this world that is so blind,
I’ll beat the deathless drum!’

bhikkhū bārāṇasiyaṃ viharante isipatane migadāye. Atha khvāhaṃ, bhikkhave, uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkamiṃ.

Addasā kho maṃ, bhikkhave, upako ājīvako antarā ca gayaṃ antarā ca bodhiṃ addhānamaggappaṭipannaṃ. Disvāna maṃ etadavoca: ‘vip-pasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto. Kamsi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī’ti?

Evaṃ vutte, ahaṃ, bhikkhave, upakaṃ ājīvakaṃ gāthāhi ajjhabh-āsim:

‘Sabbābhibhū sabbavidūhamasmi,
Sabbesu dhammesu anūpalitto;
Sabbañjaho taṇhākkhaye vimutto,
Sayā abhiññāya kamuddiseyyaṃ.

Na me ācariyo atthi,
sadiso me na vijjati;
Sadevakasmiṃ lokasmiṃ,
natthi me paṭipuggalo.

Ahañhi arahā loke,
ahaṃ satthā anuttaro;
Ekomhi sammāsambuddho,
sītibhūtosmi nibbuto.

Dhammacakkaṃ pavattetuṃ,
Gacchāmi kāsinaṃ puraṃ;
Andhībhūtasmiṃ lokasmiṃ,
Āhañchaṃ amatadundubhin’ti.

‘According to what you claim, reverend, you ought to be the Infinite Victor.’

‘The victors are those who, like me,
have reached the ending of defilements.
I have conquered bad qualities, Upaka—
that’s why I’m a victor.’

When I had spoken, Upaka said: ‘If you say so, reverend.’ Shaking his head, he took a wrong turn and left.

Traveling stage by stage, I arrived at Benares, and went to see the group of five mendicants in the deer park at Isipatana. The group of five mendicants saw me coming off in the distance and stopped each other, saying, ‘Here comes the ascetic Gotama. He’s so indulgent; he strayed from the struggle and returned to indulgence. We shouldn’t bow to him or rise for him or receive his bowl and robe. But we can set out a seat; he can sit if he likes.’ Yet as I drew closer, the group of five mendicants were unable to stop themselves as they had agreed. Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet. But they still addressed me by name and as ‘reverend’.

So I said to them, ‘Mendicants, don’t address me by name and as ‘reverend’. The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

‘Yathā kho tvaṃ, āvuso, paṭijānāsi, arahasi anantajino’ti.

‘Mādisā ve jinā honti,
ye pattā āsavakkhayaṃ;
Jitā me pāpakā dhammā,
tasmāhamupaka jino’ti.

Evaṃ vutte, bhikkhave, upako ājivako ‘hupeyyapāvuso’ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

Atha khvāhaṃ, bhikkhave, anupubbena cārikaṃ caramāno yena bārāṇasī isipatanam migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamiṃ. Addasaṃsu kho maṃ, bhikkhave, pañcavaggiyā bhikkhū dūra-to āgacchantam. Disvāna aññamaññaṃ saṇṭhapesuṃ: ‘ayaṃ kho, āvuso, samaṇo gotamo āgacchatī bāhulliko padhānavibbhanto āvatto bāhullāya. So neva abhivādetabbo, na paccuṭṭhātabbo; nāssa pattacīvaraṃ paṭiggahetabbaṃ. Api ca kho āsanam ṭhapetabbaṃ, sace ākaṅkhissati nisīdissatī’ti. Yathā yathā kho ahaṃ, bhikkhave, upasaṅkamiṃ tathā tathā pañcavaggiyā bhikkhū nāsakkhiṃsu sakāya katikāya saṇṭhātuṃ. Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ, appekacce āsanam paññapesuṃ, appekacce pādodakaṃ upaṭṭhapesuṃ. Api ca kho maṃ nāmena ca āvusovādena ca samudācaranti.

Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ: ‘mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācaratha. Arahamaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya

But they said to me, ‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and returned to indulgence?’

So I said to them, ‘The Realized One has not become indulgent, strayed from the struggle and returned to indulgence. The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life.’

But for a second time they said to me, ‘Reverend Gotama ... you’ve returned to indulgence.’

So for a second time I said to them, ‘The Realized One has not become indulgent ...’

But for a third time they said to me, ‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any

kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ —brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti.

Evaṃ vutte, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocum: 'tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañāṇadassanavisesaṃ'ti?

Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ: 'na, bhikkhave, tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. Arahāṃ, bhikkhave, tathāgato sammāsambuddho. Oda-hatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva —yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ —brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti.

Dutiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocum: 'tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañāṇadassanavisesaṃ'ti?

Dutiyampi kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ: 'na, bhikkhave, tathāgato bāhulliko ...pe... upasampajja viharissathā'ti.

Tatiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocum: 'tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇa-

superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you've become indulgent, strayed from the struggle and returned to indulgence?

So I said to them, 'Mendicants, have you ever known me to speak like this before?'

'No sir, we have not.'

'The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

I was able to persuade the group of five mendicants. Then sometimes I advised two mendicants, while the other three went for alms. Then those three would feed all six of us with what they brought back. Sometimes I advised three mendicants, while the other two went for alms. Then those two would feed all six of us with what they brought back.

As the group of five mendicants were being advised and instructed by me like this, being themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, they sought the unborn supreme sanctuary, extinguishment—and they found it. Being themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they sought the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary,

dassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariya-ñāṇadassanavisesaṃ'ti?

Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ: 'abhiñāṇātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitametaṃ'ti?

'No hetaṃ, bhante'.

'Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti.

Asakkhiṃ kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū saññāpetuṃ. Dvepi sudaṃ, bhikkhave, bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti. Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema. Tayopi sudaṃ, bhikkhave, bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti. Yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.

Atha kho, bhikkhave, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā attanā jātiddhammā samānā jātiddhamme ādīnavaṃ veditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā jarādharmā samānā jarādharmme ādīnavaṃ veditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā byādhidhammā samānā ...pe... attanā maraṇadhammā samānā ... attanā sokadhammā samānā ... attanā saṅkilesadhammā samānā saṅkilesadhamme ādīnavaṃ

extinguishment—and they found it. Knowledge and vision arose in them: ‘Our freedom is unshakable; this is our last rebirth; now there are no more future lives.’

Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they have met with calamity and disaster, and are vulnerable to the Wicked One.

Suppose a deer in the wilderness was lying caught on a pile of snares. You’d know that it has met with calamity and disaster, and is vulnerable to the hunter. And when the hunter comes, it cannot flee where it wants.

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they have met with calamity and disaster, and are vulnerable to the Wicked One.

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they haven’t met with calamity and disaster, and are not vulnerable to the Wicked One.

viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesa-
mānā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagam-
aṃsu. Nāṇaṇca pana nesaṃ dassanaṃ udapādi: ‘akuppā no vimutti,
ayamantimā jāti, natthi dāni punabbhavo’ti.

Pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuviññey-
yā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,
sotaviññeyyā saddā ...pe... ghānaviññeyyā gandhā ... jivhāviññeyyā ra-
sā ... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpas-
amhitā rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe
gathitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā
paribhuñjanti, te evamassu veditabbā: ‘anayamāpannā byasanamāpan-
nā yathākāmakaraṇīyā pāpimato’.

Seyyathāpi, bhikkhave, ārañṇako mago baddho pāsarāsīm adh-
isayeyya. So evamassa veditabbo: ‘anayamāpanno byasanamāpanno
yathākāmakaraṇīyo luddassa. Āgacchante ca pana ludde yena kāmaṃ
na pakkamissatī’ti.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime
pañca kāmaguṇe gathitā mucchitā ajjhopannā anādīnavadassāvino
anissaraṇapaññā paribhuñjanti, te evamassu veditabbā: ‘anayamāpan-
nā byasanamāpannā yathākāmakaraṇīyā pāpimato’.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca
kāmaguṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nis-
saraṇapaññā paribhuñjanti, te evamassu veditabbā: ‘na anayamāpan-
nā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

Suppose a deer in the wilderness was lying on a pile of snares without being caught. You'd know that it hasn't met with calamity and disaster, and isn't vulnerable to the hunter. And when the hunter comes, it can flee where it wants.

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they haven't met with calamity and disaster, and are not vulnerable to the Wicked One.

Suppose there was a wild deer wandering in the forest that walked, stood, sat, and laid down in confidence. Why is that? Because it's out of the hunter's range.

In the same way, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is called a mendicant who has blinded Māra ...

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is called a mendicant who has blinded Māra ...

Seyyathāpi, bhikkhave, ārañṇako mago abaddho pāsarāsim adhisayeyya. So evamassa veditabbo: ‘na anayamāpanno na byasanamāpanno na yathākāmakaraṇīyo luddassa. Āgacchante ca pana ludde yena kāmaṃ pakkamissatī’ti.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapañṇā paribhuñjanti, te evamassu veditabbā: ‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

Seyyathāpi, bhikkhave, ārañṇako mago araṇṇe pavane caramāno vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. Taṃ kissa hetu? Anāpāthagato, bhikkhave, luddassa.

Evameva kho, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhivā māracakkhuṃ adassanaṃ gato pāpimato.

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhaṇca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. They’ve crossed over clinging to the world. And they walk, stand, sit, and lie down in confidence. Why is that? Because they’re out of the Wicked One’s range.”

Puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā dukkhas-
sa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkh-
amasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja
viharati. Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatik-
kamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā
'ananto ākāso'ti ākāsañācāyatanaṃ upasampajja viharati. Ayaṃ vuc-
cati, bhikkhave ...pe... pāpimato.

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsañācāyatanaṃ
samatikkamma 'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanaṃ upasampaj-
ja viharati. Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

Puna caparaṃ, bhikkhave, bhikkhu sabbaso viññāṇañcāyatanaṃ
samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viha-
rati. Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanaṃ
samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ay-
aṃ vuccati, bhikkhave ...pe... pāpimato.

Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāya-
tanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati,
paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave,
bhikkhu andhamakāsi māraṃ apadaṃ, vadhivā māraccakkuṃ adas-
sanaṃ gato pāpimato. Tiṇṇo loke visattikaṃ vissattho gacchati, vis-
sattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. Taṃ kissa
hetu? Anāpāthagato, bhikkhave, pāpimato'ti.

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abh-
inanduntī.

Pāsarāsisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

UPON AWAKENING (1ST)

SO I HAVE HEARD. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the first part of the night, he reflected on dependent origination in forward order:

“When this exists, that is; due to the arising of this, that arises. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.”

Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

“When things become clear
to the keen, meditating brahmin,
his doubts are dispelled,
since he understands each thing and its cause.”

PAṬHAMABODHISUTTA

EVAM ME SUTAM— ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimutti-sukhapaṭisaṃvedī. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā paṭhamam yāmaṃ paṭiccasamuppādaṃ anulomaṃ sādhukaṃ manasākāsi:

“Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati, yadidaṃ— avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetudhamman”ti.

UPON AWAKENING (2ND)

SO I HAVE HEARD. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the second part of the night, he reflected on dependent origination in reverse order:

“When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: When ignorance ceases, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

“When things become clear
to the keen, meditating brahmin,
his doubts are dispelled,
since he’s known the end of conditions.”

DUTIYABODHISUTTA

EVAM ME SUTAM— ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimutti-sukhapaṭisaṃvedī. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā majjhimam yāmaṃ paṭiccasamuppādam paṭilomaṃ sādhukaṃ manasākāsi:

“Iti imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ— avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatanirodho, saḷāyatanirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhati. Evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato khayam paccayānaṃ avedī”ti.

UPON AWAKENING (3RD)

SO I HAVE HEARD. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the last part of the night, he reflected on dependent origination in forward and reverse order:

“When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases,

TATIYABODHISUTTA

EVAM ME SUTAM— ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimutti-sukhapaṭisaṃvedī. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā pacchimaṃ yāmaṃ paṭiccasamuppādaṃ anulomapaṭilomaṃ sādhukaṃ manasākāsi:

“Iti imasmim̐ sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati; yadidaṃ— avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodhō, saṅkhāraṇirodhā viññāṇaṇirodhō, viññāṇaṇirodhā nāmarūpaṇirodhō, nāmarūpaṇirodhā saḷāyatanaṇirodhō, saḷāyatanaṇirodhā phassaṇirodhō, phassaṇirodhā vedanāṇirodhō, vedanāṇirodhā taṇhāṇirodhō, taṇhāṇirodhā upādānaṇirodhō, upādānaṇirodhā bhavaṇirodhō, bhavaṇirodhā

rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

“When things become clear
to the keen, meditating brahmin,
he remains, scattering Māra’s army,
as the sun lights up the sky.”

jātinirodho, jātinirodhā jarāmarañam sokaparidevadukkhadomanas-supāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

Atha kho bhagavā etamattham veditvā tāyam velāyam imam udānam udānesi:

“Yadā have pātubhavanti dhammā,
 Ātāpino jhāyato brāhmaṇassa;
 Vidhūpayam tiṭṭhati mārasenam,
 Sūriyova obhāsayamantalikkhan”ti.

Benares

Bārānasī

ROLLING FORTH THE WHEEL OF DHAMMA

At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the group of five mendicants:

“Mendicants, these two extremes should not be cultivated by one who has gone forth. What two? Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

And what is that middle way of practice? It is simply this noble eight-fold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Now this is the noble truth of suffering. Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

DHAMMACAKKAPPAVATTANASUTTA

Ekam̐ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.
Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

“Dveme, bhikkhave, antā pabbajitena na sevittabbā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasaṃhito. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ— sammādiṭṭhi sammāsaṅkappo sammāvācā sammākamanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ— jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ— saṅkhittena pañcupādānakkhandhā dukkhā.

Now this is the noble truth of the origin of suffering. It's the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence.

Now this is the noble truth of the cessation of suffering. It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

Now this is the noble truth of the practice that leads to the cessation of suffering. It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

'This is the noble truth of suffering.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. 'This noble truth of suffering should be completely understood.' Such was the vision that arose in me ... 'This noble truth of suffering has been completely understood.' Such was the vision that arose in me ...

'This is the noble truth of the origin of suffering.' Such was the vision that arose in me ... 'This noble truth of the origin of suffering should be given up.' Such was the vision that arose in me ... 'This noble truth of the origin of suffering has been given up.' Such was the vision that arose in me ...

'This is the noble truth of the cessation of suffering.' Such was the vision that arose in me ... 'This noble truth of the cessation of suffering

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ — yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrataṭṭrābhinandinī, seyyathidaṃ — kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ — yo tasāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ — ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ — sammādiṭṭhi ...pe... sammāsamādhī.

‘Idaṃ dukkhaṃ ariyasaccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyaṃ’ti me, bhikkhave, pubbe ...pe... udapādi. ‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Idaṃ dukkhasamudayaṃ ariyasaccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban’ti me, bhikkhave, pubbe ...pe... udapādi. ‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Idaṃ dukkhanirodhaṃ ariyasaccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban’ti me, bhikkhave, pubbe ...pe... udapādi.

should be realized.’ Such was the vision that arose in me ... ‘This noble truth of the cessation of suffering has been realized.’ Such was the vision that arose in me ...

‘This is the noble truth of the practice that leads to the cessation of suffering.’ Such was the vision that arose in me ... ‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ Such was the vision that arose in me ... ‘This noble truth of the practice that leads to the cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

As long as my true knowledge and vision about these four noble truths was not fully purified in these three perspectives and twelve aspects, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when my true knowledge and vision about these four noble truths was fully purified in these three perspectives and twelve aspects, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

That is what the Buddha said. Satisfied, the group of five mendicants was happy with what the Buddha said.

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña: “Everything that has a beginning has an end.”

‘Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban’ti me, bhikkhave, pubbe ...pe... udapādi. ‘Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsim.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsim.

Ñāṇaṇca pana me dassanaṃ udapādi: ‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo”’ti.

Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandunti.

Imasmiñca pana veyyākaraṇasmim bhaññamāne āyasmato koṇḍaññaṃ virajaṃ vītamaḷaṃ dhammacakkhuṃ udapādi: “yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ”ti.

And when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry: “Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

Hearing the cry of the Earth Gods, the Gods of the Four Great Kings ... the Gods of the Thirty-Three ... the Gods of Yama ... the Joyful Gods ... the Gods Who Love to Create ... the Gods Who Control the Creations of Others ... the Gods of Brahmā’s Host raised the cry: “Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

And so at that moment, in that instant, the cry soared up to the Brahmā realm. And this galaxy shook and rocked and trembled. And an immeasurable, magnificent light appeared in the world, surpassing the glory of the gods.

Then the Buddha expressed this heartfelt sentiment: “Koṇḍañña has really understood! Koṇḍañña has really understood!”

And that’s how Venerable Koṇḍañña came to be known as “Koṇḍañña Who Understood”.

Pavattite ca pana bhagavatā dhammacakke bhum mā devā sadda-
damanussāvesum: “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye
anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā
brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokas-
min”ti.

Bhum mānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā sad-
damanussāvesum: “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye
anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā
brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokas-
min”ti. Cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā
...pe... yāma devā ...pe... tusitā devā ...pe... nimmānaratī devā ...pe...
paranimmitavasavattī devā ...pe... brahmakāyikā devā saddamanus-
sāvesum: “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena
vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Iti ha tena khaṇena tena layena tena muhuttana yāva brahmalokā
saddo abbhuggacchi. Ayaṇca dasasahassilokadhātu saṅkampi sampā-
kampi sampavedhi, appamāṇo ca ulāro obhāso loka pāturahosi atik-
kamma devānaṃ devānubhāvanti.

Atha kho bhagavā imaṃ udānaṃ udānesi: “aññāsi vata bho, koṇ-
ḍañño, aññāsi vata bho, koṇḍañño”ti.

Iti hidaṃ āyasmato koṇḍaññaassa “aññāsikoṇḍañño” tveva nāmaṃ
ahosīti.

Paṭhamam.

59. THE CHARACTERISTIC OF NOT-SELF

At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the group of five mendicants:

“Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, form is not-self. For if form were self, it wouldn’t lead to affliction. And you could compel form: ‘May my form be like this! May it not be like that!’ But because form is not-self, it leads to affliction. And you can’t compel form: ‘May my form be like this! May it not be like that!’

Feeling is not-self ...

Perception is not-self ...

Choices are not-self ...

Consciousness is not-self. For if consciousness were self, it wouldn’t lead to affliction. And you could compel consciousness: ‘May my

59. ANATTALAKKHAṄASUTTA

Ekam̐ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.
Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

“bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosum̐. Bhagavā etadavoca:

“Rūpaṃ, bhikkhave, anattā. Rūpaṃca hidaṃ, bhikkhave, attā abh-
avissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhetha ca rūpe:
‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti. Yasmā ca kho,
bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca
labbhati rūpe: ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

Vedanā anattā. Vedanā ca hidaṃ, bhikkhave, attā abhavissa, nayid-
aṃ vedanā ābādhāya saṃvatteyya, labbhetha ca vedanāya: ‘evaṃ me
vedanā hotu, evaṃ me vedanā mā ahoṣī’ti. Yasmā ca kho, bhikkhave,
vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati ve-
danāya: ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

Saññā anattā ...pe...

saṅkhārā anattā. Saṅkhārā ca hidaṃ, bhikkhave, attā abhavissaṃsu,
nayidaṃ saṅkhārā ābādhāya saṃvatteyyum̐, labbhetha ca saṅkhāresu:
‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti. Yasmā ca
kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvat-
tanti, na ca labbhati saṅkhāresu: ‘evaṃ me saṅkhārā hontu, evaṃ me
saṅkhārā mā ahesun’ti.

Viññāṇaṃ anattā. Viññāṇaṃca hidaṃ, bhikkhave, attā abhavissa,
nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhetha ca viññāṇe: ‘ev-
aṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti. Yasmā ca kho,

consciousness be like this! May it not be like that!’ But because consciousness is not-self, it leads to affliction. And you can’t compel consciousness: ‘May my consciousness be like this! May it not be like that!’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is feeling permanent or impermanent?” ...

“Is perception permanent or impermanent?” ...

“Are choices permanent or impermanent?” ...

“Is consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Any kind of feeling at all ...

Any kind of perception at all ...

bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya samvattati, na ca labbhati viññāṇe: ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.

Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, esohamasmi, eso me attā”ti?

“No hetaṃ, bhante”.

“Vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, esohamasmi, eso me attā”ti?

“No hetaṃ, bhante”.

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbāṃ rūpaṃ: ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā ...pe... yā dūre santike vā, sabbā vedanā: ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā ...pe...

Any kind of choices at all ...

You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘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.’”

That is what the Buddha said. Satisfied, the group of five mendicants were happy with what the Buddha said. And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

ye keci saṅkhārā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā ...pe... ye dūre santike vā, sabbe saṅkhārā: ‘netam mama, nesohamasmi, na meso attā’ ti evametam yathābhūtam sammappaññāya daṭṭhabbam.

Yaṃ kiñci viññāṇam atītānāgatapaccuppannam ajjhataṃ vā bahiddhā vā oḷārikam vā sukhumam vā hīnam vā paṇītam vā yaṃ dūre santike vā, sabbam viññāṇam: ‘netam mama, nesohamasmi, na meso attā’ ti evametam yathābhūtam sammappaññāya daṭṭhabbam.

Evaṃ passam, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindam virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇam hoti.

‘Khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyā’ ti pajānāti” ti.

Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitam abhinandun. Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānam bhikkhūnam anupādāya āsavehi cittāni vimuccimsūti.

Sattamaṃ.

Rajgir

Rājagaha

THE GREAT DISCOURSE ON THE BUDDHA'S EXTINGUISHMENT

SO I HAVE HEARD. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time King Ajātasattu Vedehiputta of Māgadha wanted to invade the Vajjis. He declared: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"

And then King Ajātasattu addressed Vassakāra the brahmin minister of Māgadha, "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. And then say: 'Sir, King Ajātasattu Vedehiputta of Māgadha wants to invade the Vajjis. He says, "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"' Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so."

1. The Brahmin Vassakāra

"Yes, sir," Vassakāra replied. He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages,

MAHĀPARINIBBĀNASUTTA

EVAM ME SUTAM— ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Tena kho pana samayena rājā māgadho ajātasattu vedehiputto vajjī abhiyātukāmo hoti. So evamāha: “ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccāmi vajjī, vināsessāmi vajjī, anayabyasanaṃ āpādessāmi”ti.

Atha kho rājā māgadho ajātasattu vedehiputto vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ āmantesi: “ehi tvaṃ, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha: ‘rājā, bhante, māgadho ajātasattu vedehiputto bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’ti. Evañca vadehi: ‘rājā, bhante, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo. So evamāha: “ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccāmi vajjī, vināsessāmi vajjī, anayabyasanaṃ āpādessāmi”’ti. Yathā te bhagavā byākaroti, taṃ sādhukaṃ uggahetvā mama āroceyyāsi. Na hi tathāgatā vitathaṃ bhaṇanti”ti.

1. Vassakārabrāhmaṇa

“Evaṃ, bho”ti kho vassakāro brāhmaṇo magadhamahāmatto rañño māgadhasa ajātasattussa vedehiputtassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi rājagahamhā niyyāsi, yena gijjhakūṭo pabbato tena

set out from Rājagaha for the Vulture's Peak Mountain. He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "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. Master Gotama, King Ajātasattu wants to invade the Vajjis. He has declared: 'I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!'"

2. Principles That Prevent Decline

Now at that time Venerable Ānanda was standing behind the Buddha fanning him. Then the Buddha said to him, "Ānanda, have you heard that the Vajjis meet frequently and have many meetings?"

"I have heard that, sir."

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

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

"I have heard that, sir."

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

pāyāsi. Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim sammodi.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca: “rājā, bho gotama, māgadho ajātasattu vedehiputto bhoto gotamassa pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Rājā, bho gotama, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo. So evamāha: ‘ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccāmi vajjī, vināsessāmi vajjī, anayabyasanaṃ āpādessāmi” ti.

2. Rājaaparihāniyadhamma

Tena kho pana samayena āyasmā ānando bhagavato piṭṭhito ṭhito hoti bhagavantaṃ bījayaṃāno. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “kinti te, ānanda, sutāṃ, ‘vajjī abhiṇhaṃ sannipātā sannipātabahulā” ti?

“Sutaṃ metaṃ, bhante: ‘vajjī abhiṇhaṃ sannipātā sannipātabahulā” ti.

“Yāvakīvañca, ānanda, vajjī abhiṇhaṃ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

Kinti te, ānanda, sutāṃ, ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karonti” ti?

“Sutaṃ metaṃ, bhante: ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karonti” ti.

“Yāvakīvañca, ānanda, vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā vajjikaraṇīyāni karissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

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?"

"I have heard that, sir."

"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.

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

"I have heard that, sir."

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

Ānanda, have you heard that the Vajjis don't rape or abduct women or girls from their families and force them to live with them?"

"I have heard that, sir."

"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 apaññattaṃ na paññapenti, paññattaṃ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattanti”ti?

“Sutam metaṃ, bhante: ‘vajjī apaññattaṃ na paññapenti, paññattaṃ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattanti”ti.

“Yāvakīvañca, ānanda, vajjī apaññattaṃ na paññapessanti, paññattaṃ na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

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

“Sutam metaṃ, bhante: ‘vajjī ye te vajjīnaṃ vajjimahallakā, te sakkaronti garuṃ karonti mānenti pūjenti, tesañca sotabbaṃ maññanti”ti.

“Yāvakīvañca, ānanda, vajjī ye te vajjīnaṃ vajjimahallakā, te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesañca sotabbaṃ maññissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

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

“Sutam metaṃ, bhante: ‘vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsenti”ti.

“Yāvakīvañca, ānanda, vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsessanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

Ānanda, 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?”

“I have heard that, sir.”

“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.

Ānanda, have you heard that the Vajjis organize 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?”

“I have heard that, sir.”

“As long as the Vajjis organize 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.”

Then the Buddha said to Vassakāra, “Brahmin, this one time I was staying near Vesālī at the Sārāṇḍada woodland shrine. There I taught the Vajjis these seven principles that prevent decline. 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.”

Kinti te, ānanda, sutam, ‘vajjī yāni tāni vajjīnam vajjicetiyaṇi abhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti, tesaṇca dinnapubbaṃ katapubbaṃ dhammikaṃ balim no parihāpentī”ti?

“Sutam metam, bhante: ‘vajjī yāni tāni vajjīnam vajjicetiyaṇi abhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti tesaṇca dinnapubbaṃ katapubbaṃ dhammikaṃ balim no parihāpentī”ti.

“Yāvakīvaṇca, ānanda, vajjī yāni tāni vajjīnam vajjicetiyaṇi abhantarāni ceva bāhirāni ca, tāni sakkarissanti garuṃ karissanti mānesanti pūjessanti, tesaṇca dinnapubbaṃ katapubbaṃ dhammikaṃ balim no parihāpessanti, vuddhiyeva, ānanda, vajjīnam pāṭikaṅkhā, no parihāni.

Kinti te, ānanda, sutam, ‘vajjīnam arahantesu dhammikā rakkhāvaraṇagutti susamvihitā, kinti anāgatā ca arahanto vijitam āgaccheyyum, āgatā ca arahanto vijite phāsu vihareyyun”ti?

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

“Yāvakīvaṇca, ānanda, vajjīnam arahantesu dhammikā rakkhāvaraṇagutti susamvihitā bhavissati, kinti anāgatā ca arahanto vijitam āgaccheyyum, āgatā ca arahanto vijite phāsu vihareyyunti. Vuddhiyeva, ānanda, vajjīnam pāṭikaṅkhā, no parihāni”ti.

Atha kho bhagavā vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ āmantesi: “ekamidāhaṃ, brāhmaṇa, samayaṃ vesāliyaṃ viharāmi sārandaḍḍe cetiye. Tatrāhaṃ vajjīnam ime satta aparihāniye dhamme desesiṃ. Yāvakīvaṇca, brāhmaṇa, ime satta aparihāniyā dhammā vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu vajjī sandissanti, vuddhiyeva, brāhmaṇa, vajjīnam pāṭikaṅkhā, no parihāni”ti.

When the Buddha had spoken, Vassakāra said to him, “Master Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline. How much more so all seven! King Ajātasattu cannot defeat the Vajjis in war, unless by diplomacy or by sowing dissension. Well, now, Master Gotama, I must go. I have many duties, and much to do.”

“Please, brahmin, go at your convenience.” Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

3. Principles That Prevent Decline Among the Mendicants

Soon after he had left, the Buddha said to Ānanda, “Go, Ānanda, gather all the mendicants staying in the vicinity of Rājagaha together in the assembly hall.”

“Yes, sir,” replied Ānanda. He did what the Buddha asked. Then he went back, bowed, stood to one side, and said to him, “Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

Then the Buddha went to the assembly hall, where he sat on the seat spread out and addressed the mendicants: “Mendicants, I will teach you these seven principles that prevent decline. Listen and pay close attention, I will speak.”

Evaṃ vutte, vassakāro brāhmaṇo magadhamahāmatto bhagavantam etadavoca: “ekamekenapi, bho gotama, aparihāniyena dhammena samannāgatānaṃ vajjīnaṃ vuddhiyeva pāṭikaṅkhā, no parihāni. Ko pana vādo sattahi aparihāniyehi dhammehi. Akaraṇīyāva, bho gotama, vajjī raññā māgadhenā ajātasattunā vedehiputtana yadidaṃ yuddhasa, aññatra upalāpanāya aññatra mithubhedā. Handa ca dāni mayam, bho gotama, gacchāma, bahukiccā mayam bahukaraṇīyā”ti.

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

3. Bhikkhuaparihāniyadhamma

Atha kho bhagavā acirapakkante vassakāre brāhmaṇe magadhamahāmatte āyasmantaṃ ānandaṃ āmantesi: “gaccha tvaṃ, ānanda, yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho āyasmā ānando bhagavantam etadavoca: “sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṃ mañnatī”ti.

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

“Yes, sir,” they replied. The Buddha said this:

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

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

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.

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.

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

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

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.

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

“Yāvakīvañca, bhikkhave, bhikkhū abhiñham sannipātā sannipāta-bahulā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

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

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

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

Yāvakīvañca, bhikkhave, bhikkhū uppannāya taṇhāya ponobbhavikāya na vasaṃ gacchissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

Yāvakīvañca, bhikkhave, bhikkhū āraññakesu senāsanesu sāpekhaṃ bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

Yāvakīvañca, bhikkhave, bhikkhū paccattaññeva satim upaṭṭhapesanti: ‘kinti anāgatā ca pesalā sabrahmacārī āgaccheyyum, āgatā ca pesalā sabrahmacārī phāsu vihareyyun’ti. Vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, 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.

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

As long as the mendicants don't relish work, loving it and liking to relish it, they can expect growth, not decline.

As long as they don't enjoy talk ...

sleep ...

company ...

they don't have wicked desires, falling under the sway of wicked desires ...

they don't have bad friends, companions, and associates ...

they don't stop half-way after achieving some insignificant distinction, they can expect growth, not decline.

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

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

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

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

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

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

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

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

Yāvakīvañca, bhikkhave, bhikkhū na oramattakena visesādhigamena antarāvosānaṃ āpajjissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, 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.

I will teach you seven more principles that prevent decline. ... As long as the mendicants are faithful ... conscientious ... prudent ... learned ... energetic ... mindful ... wise, they can expect growth, not decline. 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.

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

As long as the mendicants develop the awakening factors of mindfulness ... investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity, they can expect growth, not decline.

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.

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

Yāvakīvañca, bhikkhave, ime satta aparihāṇiyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāṇiyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Aparepi vo, bhikkhave, satta aparihāṇiye dhamme desessāmi ...pe.... Yāvakīvañca, bhikkhave, bhikkhū saddhā bhavissanti ...pe... hirimanā bhavissanti ... ottappī bhavissanti ... bahussutā bhavissanti ... āraddhaviṇṇiyyā bhavissanti ... upaṭṭhitassatī bhavissanti ... paññavanto bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi. Yāvakīvañca, bhikkhave, ime satta aparihāṇiyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāṇiyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Aparepi vo, bhikkhave, satta aparihāṇiye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca:

“Yāvakīvañca, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāvēssanti ...pe... dhammavicayasambojjhaṅgaṃ bhāvēssanti ... vīriyasambojjhaṅgaṃ bhāvēssanti ... pītisambojjhaṅgaṃ bhāvēssanti ... passaddhisambojjhaṅgaṃ bhāvēssanti ... samādhisambojjhaṅgaṃ bhāvēssanti ... upekkhāsambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvañca, bhikkhave, ime satta aparihāṇiyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāṇiyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā no parihāṇi.

Aparepi vo, bhikkhave, satta aparihāṇiye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca:

As long as the mendicants develop the perceptions of impermanence ... not-self ... ugliness ... drawbacks ... giving up ... fading away ... cessation, they can expect growth, not decline.

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.

I will teach you six principles that prevent decline. ...

As long as the mendicants consistently treat their spiritual companions with bodily kindness ... verbal kindness ... and mental kindness both in public and in private, they can expect growth, not decline.

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.

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.

“Yāvakīvañca, bhikkhave, bhikkhū aniccasaññaṃ bhāveṣṣanti ...pe... anattasaññaṃ bhāveṣṣanti ... asubhasaññaṃ bhāveṣṣanti ... ādīnavasaññaṃ bhāveṣṣanti ... pahānasaññaṃ bhāveṣṣanti ... virāgasaññaṃ bhāveṣṣanti ... nirodhasaññaṃ bhāveṣṣanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

Yāvakīvañca, bhikkhave, ime satta aparihāṇiyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāṇiyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

Cha vo, bhikkhave, aparihāṇiye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca:

“Yāvakīvañca, bhikkhave, bhikkhū mettaṃ kāyakammaṃ paccupaṭṭhāpeṣṣanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni. Yāvakīvañca, bhikkhave, bhikkhū mettaṃ vacīkammaṃ paccupaṭṭhāpeṣṣanti ...pe... mettaṃ manokammaṃ paccupaṭṭhāpeṣṣanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

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

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

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.

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.”

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

“Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

When the Buddha had stayed in Rājagaha as long as he wished, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to Ambalaṭṭhikā.”

“Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Ambalaṭṭhikā, where he stayed in the royal rest-house. And while staying there, too, he often gave this Dhamma talk to the mendicants:

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

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

(...)

Tatra sudāṃ bhagavā rājagahe viharanto gijjhakūṭe pabbate etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathāṃ karoti:

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

Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi: “āyāmānanda, yena ambalaṭṭhikā tenupasaṅkami-ssāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena ambalaṭṭhikā tadavasari. Tatra sudāṃ bhagavā ambalaṭṭhikāyaṃ viharati rājāgārake. Tatrāpi sudāṃ bhagavā ambalaṭṭhikāyaṃ viharanto rājāgārake etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathāṃ karoti:

“Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

When the Buddha had stayed in Ambalaṭṭhikā as long as he wished, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to Nālandā.”

“Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Nālandā, where he stayed in Pāvārika’s mango grove.

4. Sāriputta’s Lion’s Roar

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, I have such confidence in the Buddha that 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.”

“That’s a grand and dramatic statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying: ‘I have such confidence in the Buddha that 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.’

“iti sīlaṃ iti samādhi iti paññā. Sīlaparibhāvito samādhi mahap-phalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitāṃ cittāṃ sammadeva āsavehi vimuc-cati, seyyathidaṃ — kāmasavā, bhavāsavā, avijjāsavā”ti.

Atha kho bhagavā ambalaṭṭhikāyaṃ yathābhirantaṃ viharitvā āya-santaṃ ānandaṃ āmantesi: “āyāmānanda, yena nāḷandā tenupasaṅ-kamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nāḷandā tadavasari, tatra sudāṃ bhagavā nāḷandāyaṃ viharati pāvārikambavane.

4. Sāriputtasīhanāda

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅ-kamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ ni-sinno kho āyasmā sāriputto bhagavantaṃ etadavoca: “evaṃ pasanno ahaṃ, bhante, bhagavati; na cāhu na ca bhavissati na ceta-rahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññatāro yadidaṃ sambodhiyaṃ”ti.

“Uḷārā kho te ayaṃ, sāriputta, āsabhī vācā bhāsītā, ekaṃso gahito, sīhanādo nadito: ‘evaṃpasanno ahaṃ, bhante, bhagavati; na cāhu na ca bhavissati na ceta-rahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññatāro yadidaṃ sambodhiyaṃ’ti.

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No, sir.”

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

“No, sir.”

“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that I have such ethics, or such teachings, or such wisdom, or such meditation, or such freedom?”

“No, sir.”

“Well then, Sāriputta, given that you don’t comprehend the minds of Buddhas past, future, or present, what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”

“Sir, though I don’t comprehend the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn’t

Kim te, sārīputta, ye te ahesum atītamaddhānam arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca veditā: ‘evaṃsīlā te bhagavanto ahesum itipi, evaṃdhammā evaṃpañña evaṃvihārī evaṃvimuttā te bhagavanto ahesum itipī”ti?

“No hetam, bhante”.

“Kim pana te, sārīputta, ye te bhavissanti anāgatamaddhānam arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca veditā: ‘evaṃsīlā te bhagavanto bhavissanti itipi, evaṃdhammā evaṃpañña evaṃvihārī evaṃvimuttā te bhagavanto bhavissanti itipī”ti?

“No hetam, bhante”.

“Kim pana te, sārīputta, aham etarahi araham sammāsambuddho cetasā ceto paricca vedito: ‘evaṃsīlo bhagavā itipi, evaṃdhammo evaṃpañño evaṃvihārī evaṃvimutto bhagavā itipī”ti?

“No hetam, bhante”.

“Ettha ca hi te, sārīputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ natthi. Atha kiñcarahi te ayaṃ, sārīputta, ulārā āsabhi vācā bhāsītā, ekaṃso gahito, sīhanādo nadito: ‘evaṃpasanno aham, bhante, bhagavati; na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññatara yadidaṃ sambodhiyaṃ”ti?

“Na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ atthi, api ca me dhammanvayo vedito. Seyyathāpi, bhante, rañño paccantimaṃ nagaraṃ daḷhuddhāpaṃ daḷhapākāratoraṇaṃ ekadvāraṃ, tatrassa dovāriko paṇḍito viyatto medhāvī aññātānaṃ nivāretā ñātānaṃ pavesetā. So tassa nagarassa samantā anupariyāyapathaṃ anukkamamāno na passeyya pākārasandhim vā pākāravivaraṃ vā, antamaso bilāranikkhamanamattampi.

see a hole or cleft in the wall, not even one big enough for a cat to slip out. He thinks: ‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’

In the same way, I understand this by inference from the teaching: ‘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.’”

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

“Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

Tassa evamassa: ‘ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te imināva dvārena pavisanti vā nikkhamanti vā’ ti.

Evameva kho me, bhante, dhammanvayo vidito: ‘ye te, bhante, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe catūsu satipaṭṭhānesu supatiṭṭhitacittā sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhimsu. Yepi te, bhante, bhavissanti anāgataṃ addhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe catūsu satipaṭṭhānesu supatiṭṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissanti. Bhagavāpi, bhante, etarahi araham sammāsambuddho pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe catūsu satipaṭṭhānesu supatiṭṭhitacitto satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho’” ti.

Tatrapī sudaṃ bhagavā nāḷandāyaṃ viharanto pāvārikambavane etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

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

5. The Drawbacks of Unethical Conduct

When the Buddha had stayed in Nāḷandā as long as he wished, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to Pāṭali Village.”

“Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Pāṭali Village.

The lay followers of Pāṭali Village heard that he had arrived. So they went to see him, bowed, sat down to one side, and said to him, “Sir, please consent to come to our guest house.” The Buddha consented in silence.

Then, knowing that the Buddha had consented, the lay followers of Pāṭali Village 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: “Please, sir, come at your convenience.”

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. The Saṅgha of mendicants also washed

5. Dussīlāādīnava

Atha kho bhagavā nāḷandāyaṃ yathābhirantaṃ viharitvā āyasman-
taṃ ānandaṃ āmantesi: “āyāmānanda, yena pāṭaligāmo tenupasañ-
kamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha
kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāṭaligāmo ta-
davasari.

Assosum kho pāṭaligāmikā upāsakā: “bhagavā kira pāṭaligāmaṃ
anupatto”ti. Atha kho pāṭaligāmikā upāsakā yena bhagavā tenupasañ-
kamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisī-
diṃsu. Ekamantaṃ nisinnā kho pāṭaligāmikā upāsakā bhagavantaṃ
etadavocum: “adhivāsetu no, bhante, bhagavā āvasathāgāraṃ”ti. Adh-
ivāsesi bhagavā tuṇhībhāvena.

Atha kho pāṭaligāmikā upāsakā bhagavato adhvāsanaṃ viditvā uṭṭh-
āyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena āvasath-
āgāraṃ tenupasaṅkamimsu; upasaṅkamtivā sabbasanthariṃ āvasath-
āgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ patiṭṭhāpet-
vā telapadīpaṃ āropetvā yena bhagavā tenupasaṅkamimsu, upasañ-
kamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ
ṭhitā kho pāṭaligāmikā upāsakā bhagavantaṃ etadavocum: “sabbasa-
nthantharisaṇṭhataṃ, bhante, āvasathāgāraṃ, āsanāni paññattāni, udaka-
maṇiko patiṭṭhāpito, telapadīpo āropito; yassadāni, bhante, bhagavā
kālaṃ maññatī”ti.

Atha kho bhagavā sāyanhasamayāṃ nivāsetvā pattacīvaramādāya
saddhiṃ bhikkhusaṅghena yena āvasathāgāraṃ tenupasaṅkami;
upasaṅkamtivā pāde pakkhāletvā āvasathāgāraṃ pavisitvā majjhimaṃ
thambhaṃ nissāya puratthābhimukho nisīdi. Bhikkhusaṅghopi kho

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

Then the Buddha addressed them:

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

Firstly, an unethical person loses substantial wealth on account of negligence. This is the first drawback for an unethical person because of their failure in ethics.

Furthermore, an unethical person gets a bad reputation. This is the second drawback.

Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback.

Furthermore, an unethical person feels lost when they die. This is the fourth drawback.

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

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

pāde pakkhāletvā āvasathāgāraṃ pavisitvā pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi bhagavantameva purakkhatvā. Pāṭaligāmi-kāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ pavisitvā puratthimaṃ bhittiṃ nissāya pacchimābhimukhā nisīdimsu bhagavantameva purakkhatvā.

(...)

Atha kho bhagavā pāṭaligāmike upāsake āmantesi:

“pañcime, gahapatayo, ādīnavā dussīlassa sīlavipattiyā. Katame pañca?

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

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

Puna caparaṃ, gahapatayo, dussīlo sīlavipanno yaññadeva parisāṃ upasaṅkamati—yadi khattiyaparisāṃ yadi brāhmaṇaparisāṃ yadi gahapatiparisāṃ yadi samaṇaparisāṃ—avisārado upasaṅkamati maṅkubhūto. Ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā.

Puna caparaṃ, gahapatayo, dussīlo sīlavipanno sammūlho kālaṃ karoti. Ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā.

Puna caparaṃ, gahapatayo, dussīlo sīlavipanno kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Ayaṃ pañcavo ādīnavo dussīlassa sīlavipattiyā.

Ime kho, gahapatayo, pañca ādīnavā dussīlassa sīlavipattiyā.

6. The Benefits of Ethical Conduct

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

Firstly, an ethical person gains substantial wealth on account of diligence. This is the first benefit.

Furthermore, an ethical person gets a good reputation. This is the second benefit.

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

Furthermore, an ethical person dies not feeling lost. This is the fourth benefit.

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

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

The Buddha spent most of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭali Village with a Dhamma talk. Then he dismissed them, "The night is getting late, householders. Please go at your convenience."

6. Sīlavantaānisaṃsa

Pañcime, gahapatayo, ānisaṃsā sīlavato sīlasampadāya. Katame pañca?

Idha, gahapatayo, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati. Ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya.

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

Puna caparaṃ, gahapatayo, sīlavā sīlasampanno yaññadeva parisam upasaṅkamati—yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam visārado upasaṅkamati amaṅkubhūto. Ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya.

Puna caparaṃ, gahapatayo, sīlavā sīlasampanno asammūlho kālaṃ karoti. Ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya.

Puna caparaṃ, gahapatayo, sīlavā sīlasampanno kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Ayaṃ pañcamo ānisaṃso sīlavato sīlasampadāya.

Ime kho, gahapatayo, pañca ānisaṃsā sīlavato sīlasampadāyā”ti.

Atha kho bhagavā pāṭaligāmiṃ upāsake bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi: “abhikkantā kho, gahapatayo, ratti, yassadāni tumhe kālaṃ maññathā”ti.

“Yes, sir,” replied the lay followers of Pāṭali Village. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving. Soon after they left the Buddha entered a private cubicle.

7. Building a Citadel

Now at that time the Magadhan ministers Sunidha and Vassakāra were building a citadel at Pāṭali Village to keep the Vajjis out. At that time thousands of deities were taking possession of building sites in Pāṭali Village. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities. Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

With clairvoyance that is purified and superhuman, the Buddha saw those deities taking possession of building sites in Pāṭali Village. The Buddha rose at the crack of dawn and addressed Ānanda, “Ānanda, who is building a citadel at Pāṭali Village?”

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

“It’s as if they were building the citadel in consultation with the gods of the Thirty-Three. With clairvoyance that is purified and superhuman, I saw those deities taking possession of building sites. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities. Middling rulers or royal ministers inclined to

“Evaṃ, bhante”ti kho pāṭaligāmikā upāsakā bhagavato paṭissutvā uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkamimsu. Atha kho bhagavā acirapakkantesu pāṭaligāmikesu upāsakesu suññāgāram pāvisi.

7. Pāṭaliputtanagaramāpana

Tena kho pana samayena sunidhavassakārā magadhamahāmattā pāṭaligāme nagaram māpenti vajjīnam paṭibāhāya. Tena samayena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhanti. Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānam tattha raññaṃ rājamahāmattānam cittāni namanti nivesanāni māpetum. Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānam tattha raññaṃ rājamahāmattānam cittāni namanti nivesanāni māpetum. Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānam tattha raññaṃ rājamahāmattānam cittāni namanti nivesanāni māpetum.

Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena tā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo. Atha kho bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya āyasmantaṃ ānandaṃ āmantesi: “Ke nu kho, ānanda, pāṭaligāme nagaram māpenti”ti?

“Sunidhavassakārā, bhante, magadhamahāmattā pāṭaligāme nagaram māpenti vajjīnam paṭibāhāya”ti.

“Seyyathāpi, ānanda, devehi tāvatimsehi saddhim mantetvā; evameva kho, ānanda, sunidhavassakārā magadhamahāmattā pāṭaligāme nagaram māpenti vajjīnam paṭibāhāya. Idhāham, ānanda, addasā dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo. Yasmiṃ,

build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities. As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center. But Pāṭaliputta will face three threats: from fire, flood, and dissension.”

Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they stood to one side and said, “Would Master Gotama together with the mendicant Saṅgha please accept today’s meal from me?” The Buddha consented in silence.

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

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. Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with a variety of delicious foods. When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side.

ānanda, padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetum. Yasmim padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetum. Yasmim padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetum. Yāvata, ānanda, ariyaṃ āyatanaṃ yāvata vaṇippatho idaṃ agganagaraṃ bhavissati pāṭaliputtaṃ puṭabhedanaṃ. Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti— aggito vā udakato vā mithubhedā vā”ti.

Atha kho sunidhavassakārā magadhamahāmattā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhaṃsu, ekamantaṃ ṭhitā kho sunidhavassakārā magadhamahāmattā bhagavantam etadavocum: “adhivāsetu no bhavam gotamo ajjatanāya bhattam saddhiṃ bhikkhusaṅghenā”ti. Adhivāsesi bhagavā tuṇhībhāvena.

Atha kho sunidhavassakārā magadhamahāmattā bhagavato adhivāsanaṃ veditvā yena sako āvasatho tenupasaṅkamimsu; upasaṅkamtivā sake āvasathe paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesum: “kālo, bho gotama, niṭṭhitaṃ bhattan”ti.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena sunidhavassakārānaṃ magadhamahāmattānaṃ āvasatho tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Atha kho sunidhavassakārā magadhamahāmattā budhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena

The Buddha expressed his appreciation with these verses:

“In the place he makes his dwelling,
 having fed the astute
and the virtuous here,
 the restrained spiritual practitioners,

he should dedicate an offering
 to the deities there.

Venerated, they venerate him;
 honored, they honor him.

After that they have compassion for him,
 like a mother for the child at her breast.
A man beloved of the deities
 always sees nice things.”

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

Sunidha and Vassakāra followed behind the Buddha, thinking, “The gate through which the ascetic Gotama departs today shall be named the Gotama Gate. The ford at which he crosses the Ganges River shall be named the Gotama Ford.”

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

Then the Buddha came to the Ganges River.

sahatthā santappesum sampavāresum. Atha kho sunidhavas-
sakārā magadhamahāmattā bhagavantam bhuttāvim onītapattapāṇim
aññataram nīcam āsanam gahetvā ekamantaṃ nisīdimsu.

Ekamantaṃ nisinne kho sunidhavassakāre magadhamahāmatte bh-
agavā imāhi gāthāhi anumodi:

“Yasmiṃ padese kappeti,
vāsam paṇḍitajātiyo;
Sīlavantettha bhojetvā,
saññate brahmacārayo.

Yā tattha devatā āsum,
tāsam dakkhiṇamādise;
Tā pūjitā pūjayanti,
mānitā mānayanti naṃ.

Tato naṃ anukampanti,
mātā puttaṃva orasaṃ;
Devatānukampito poso,
sadā bhadraṇi passatī”ti.

Atha kho bhagavā sunidhavassakāre magadhamahāmatte imāhi
gāthāhi anumoditvā uṭṭhāyāsanaṃ pakkāmi.

Tena kho pana samayena sunidhavassakārā magadhamahāmattā bh-
agavantam piṭṭhito piṭṭhito anubandhā honti: “yenajja samaṇo gotamo
dvārena nikkhamissati, taṃ gotamadvāraṃ nāma bhavissati. Yena tit-
thena gaṅgam nadim tarissati, taṃ gotamatitthaṃ nāma bhavissati”ti.

Atha kho bhagavā yena dvārena nikkhami, taṃ gotamadvāraṃ nā-
ma ahosi.

Atha kho bhagavā yena gaṅgā nadī tenupasaṅkami.

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

He saw all those people wanting to cross over. Knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

“Those who cross a deluge or stream
have built a bridge and left the marshes behind.
While some people are still tying a raft,
intelligent people have crossed over.”

8. Talk on the Noble Truths

Then the Buddha said to Venerable Ānanda, “Come, Ānanda, let’s go to Koṭigāma.”

“Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Koṭigāma, and stayed there.

There he addressed the mendicants:

“Mendicants, not understanding and not penetrating four noble truths, both you and I have wandered and transmigrated for such a

Tena kho pana samayena gaṅgā nadī pūrā hoti samatittikā kākapeyyā. Appekacce manussā nāvaṃ pariyesanti, appekacce uḷumpaṃ pariyesanti, appekacce kullaṃ bandhanti apārā, pārāṃ gantukāmā. Atha kho bhagavā—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evameva—gaṅgāya nadiyā orimatīre antarahito pārimatīre paccuṭṭhāsi saddhiṃ bhikkhusaṅghena.

Addasā kho bhagavā te manusse appekacce nāvaṃ pariyesante appekacce uḷumpaṃ pariyesante appekacce kullaṃ bandhante apārā pārāṃ gantukāme. Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Ye taranti aṇṇavaṃ saraṃ,
Setuṃ katvāna visajja pallalāni;
Kullañhi jano bandhati,
Tiṇṇā medhāvino janā”ti.

Paṭhamabhāṇavāro.

8. Ariyasaccakathā

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “āyāmānanda, yena koṭigāmo tenupasaṅkamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena koṭigāmo tadavasari. Tatra sudarṃ bhagavā koṭigāme viharati.

Tatra kho bhagavā bhikkhū āmantesi:

“Catunnaṃ, bhikkhave, ariyasaccānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva

very long time. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. 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.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Because of not truly seeing
the four noble truths,
we have transmigrated for a long time
from one rebirth to the next.

But now that these truths have been seen,
the attachment to rebirth is eradicated.
The root of suffering is cut off,
now there are no more future lives.”

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

tumhākañca. Katamesaṃ catunnaṃ? Dukkhasa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañca. Dukkhasamudayas-
sa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañ-
ca. Dukkhanirodhassa, bhikkhave, ariyasaccassa ananubodhā ap-
paṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ
mamañceva tumhākañca. Dukkhanirodhagāminiyā paṭipadāya, bhik-
khava, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamad-
dhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañca. Tayid-
aṃ, bhikkhave, dukkhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ,
dukkhasamudayaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkh-
anirodhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhanirodh-
agāminī paṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, ucchinnā
bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca sat-
thā:

“Catunnaṃ ariyasaccānaṃ,
yathābhūtaṃ adassanā;
Saṃsitaṃ dīghamaddhānaṃ,
tāsu tāsveva jātisu.

Tāni etāni diṭṭhāni,
bhavanetti samūhatā;
Ucchinnāṃ mūlaṃ dukkhassa,
natthi dāni punabbhavo”ti.

Tatrapī sudaṃ bhagavā koṭigāme viharanto etadeva bahulaṃ bhik-
khūnaṃ dhammiṃ kathaṃ karoti:

“Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

9. The Deaths in Nāḍika

When the Buddha had stayed in Koṭigāma as long as he wished, he said to Ānanda, “Come, Ānanda, let’s go to Nāḍika.”

“Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Nāḍika, where he stayed in the brick house.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the monk named Sālha has passed away in Nāḍika. Where has he been reborn in his next life? The nun named Nandā, the layman named Sudatta, and the laywoman named Sujātā have passed away in Nāḍika. Where have they been reborn in the next life? The laymen named Kakkāṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda have passed away in Nāḍika. Where have they been reborn in the next life?”

“iti sīlaṃ, iti samādhī, iti paññā. Sīlaparibhāvito samādhī mahap-phalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitā cittaṃ sammadeva āsavehi vimuc-cati, seyyathidaṃ — kāmasavā, bhavāsavā, avijjāsavā”ti.

9. Anāvattidhammasambodhiparāyaṇa

Atha kho bhagavā koṭigāme yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi: “āyāmānanda, yena nātikā tenupaṅkamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nātikā tadavasa-ri. Tatrapi sudaṃ bhagavā nātike viharati giṇṇakāvasathe.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅ-kamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ ni-sinno kho āyasmā ānando bhagavantaṃ etadavoca: “sālho nāma, bhan-te, bhikkhu nātike kālaṅkato, tassa kā gati, ko abhisamparāyo? Nandā nāma, bhante, bhikkhunī nātike kālaṅkatā, tassā kā gati, ko abh-isamparāyo? Sudatto nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo? Sujātā nāma, bhante, upāsikā nātike kālaṅ-katā, tassā kā gati, ko abhisamparāyo? Kukkuṭo nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo? Kālīmbo nāma, bh-ante, upāsako ...pe... nikaṭo nāma, bhante, upāsako ... kaṭissaho nāma, bhante, upāsako ... tuṭṭho nāma, bhante, upāsako ... santuṭṭho nāma, bhante, upāsako ... bhaddo nāma, bhante, upāsako ... subhaddo nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo”ti?

“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.

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.

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.

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

The laymen Kakkāṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, 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.

Over fifty laymen in Nāḍika 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.

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.

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.

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

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

Sudatto, ānanda, upāsako tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokam āgantvā dukkhassantaṃ karissati.

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

Kukkuṭo, ānanda, upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyī anāvattidhammo tasmā lokā. Kālīmbo, ānanda, upāsako ...pe... nikaṭo, ānanda, upāsako ... kaṭissaho, ānanda, upāsako ... tuṭṭho, ānanda, upāsako ... santuṭṭho, ānanda, upāsako ... bhaddo, ānanda, upāsako ... subhaddo, ānanda, upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyī anāvattidhammo tasmā lokā.

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

Sādhikā navutī, ānanda, nātike upāsakā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmīno sakideva imaṃ lokam āgantvā dukkhassantaṃ karissanti.

Sātirekāni, ānanda, pañcasatāni nātike upāsakā kālaṅkatā, tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

10. The Mirror of the Teaching

It's hardly surprising that a human being should pass away. But if you should come and ask me about it each and every time someone passes away, that would be a bother for me.

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: '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.'

And what is that mirror of the teaching?

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

They have experiential confidence in the teaching: '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.'

They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This is

10. Dhammādāsadhammapariyāya

Anacchariyaṃ kho panetaṃ, ānanda, yaṃ manussabhūto kālaṃ kareyya. Tasmiṃyeva kālaṅkate tathāgataṃ upasaṅkamitvā etamatthaṃ pucchissatha, vihesā hesā, ānanda, tathāgatassa.

Tasmātihānanda, dhammādāsaṃ nāma dhammapariyāyaṃ desesāmi, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya: ‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’ti.

Katamo ca so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya: ‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’ti?

Idhānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti: ‘itipi so bhagavā arahāṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

Dhamme aveccappasādena samannāgato hoti: ‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’ti.

Saṅghe aveccappasādena samannāgato hoti: ‘suppaṭipanno bhagavato sāvakaśaṅgho, ujuppaṭipanno bhagavato sāvakaśaṅgho, ñāyappaṭipanno bhagavato sāvakaśaṅgho, sāmīcippaṭipanno bhagavato

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.'

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.

This is that mirror of the teaching."

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

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

When the Buddha had stayed in Nāḍika as long as he wished, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Vesālī."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Vesālī, where he stayed in Ambapālī's mango grove.

sāvakaśaṅgho yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti.

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

Ayaṃ kho so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya: 'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti.

Tatrapī sudaṃ bhagavā nātike viharanto giṇṇakāvasathe etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

"Iti sīlaṃ iti samādhi iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ — kāmāsavā, bhavāsavā, avijjāsavā'ti.

(...)

Atha kho bhagavā nātike yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi: "āyāmānanda, yena vesālī tenupasaṅkamissāmā'ti.

"Evaṃ, bhante'ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena vesālī tadavasarī. Tatra sudaṃ bhagavā vesāliyaṃ viharati ambapālivane.

There the Buddha addressed the mendicants:

“Mendicants, a mendicant should live mindful and aware. This is my instruction to you.

And how is a mendicant mindful? 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. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant is mindful.

And how is a mendicant aware? 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. That’s how a mendicant is aware. A mendicant should live mindful and aware. This is my instruction to you.”

11. Ambapālī the Courtesan

Ambapālī the courtesan heard that the Buddha had arrived and was staying in her mango grove. 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. 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. The Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk.

Tatra kho bhagavā bhikkhū āmantesi:

“Sato, bhikkhave, bhikkhu vihareyya sampajāno, ayaṃ vo amhākaṃ anusāsani.

Kathaṇca, bhikkhave, bhikkhu sato hoti? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. Vedanāsu vedanānupassī ...pe... citte cittānupassī ...pe... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. Evaṃ kho, bhikkhave, bhikkhu sato hoti.

Kathaṇca, bhikkhave, bhikkhu sampajāno hoti? Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭi-pattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakaṃme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti. Evaṃ kho, bhikkhave, bhikkhu sampajāno hoti. Sato, bhikkhave, bhikkhu vihareyya sampajāno, ayaṃ vo amhākaṃ anusāsani”ti.

11. Ambapālīgaṇikā

Assosi kho ambapālī gaṇikā: “bhagavā kira vesāliṃ anupatto vesāliyaṃ viharati mayhaṃ ambavane”ti. Atha kho ambapālī gaṇikā bhaddāni bhaddāni yānāni yo jāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyaṃ niyyāsi. Yena sako ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ambapālīṃ gaṇikaṃ bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

Then she said to the Buddha, “Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.” The Buddha consented in silence. 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.

The Licchavis of Vesālī also heard that the Buddha had arrived and was staying in Ambapālī’s mango grove. They had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Vesālī. 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.

Then Ambapālī the courtesan collided with those Licchavi youths, axle to axle, wheel to wheel, yoke to yoke. The Licchavis said to her, “What the hell, Ambapālī, are you doing colliding with us axle to axle, wheel to wheel, yoke to yoke?”

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

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

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

Then the Licchavis snapped their fingers, saying, “We’ve been beaten by the aunty! We’ve been beaten by the aunty!” Then they continued on to Ambapālī’s grove.

Atha kho ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ etadavoca: “adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho ambapālī gaṇikā bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Assosum kho vesālikā licchavī: “bhagavā kira vesāliṃ anuppatto vesāliyaṃ viharati ambapālivaṇe”ti. Atha kho te licchavī bhaddāni bhaddāni yānāni yojāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyaṃ niyyimsu. Tatra ekacce licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālaṅkāra, ekacce licchavī pītā honti pītavaṇṇā pītavatthā pītālaṅkāra, ekacce licchavī lohita honti lohitavaṇṇā lohitavatthā lohitalaṅkāra, ekacce licchavī odātā honti odātavaṇṇā odātavatthā odātālaṅkāra.

Atha kho ambapālī gaṇikā daharānaṃ daharānaṃ licchavīnaṃ akkhena akkhaṃ cakkena cakkaṃ yugena yugaṃ paṭivaṭṭesi. Atha kho te licchavī ambapālīṃ gaṇikaṃ etadavocuṃ: “kiṃ, je ambapāli, daharānaṃ daharānaṃ licchavīnaṃ akkhena akkhaṃ cakkena cakkaṃ yugena yugaṃ paṭivaṭṭesi”ti?

“Tathā hi pana me, ayyaputtā, bhagavā nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

“Dehi, je ambapāli, etaṃ bhattaṃ satahassenā”ti.

“Sacepi me, ayyaputtā, vesāliṃ sāhāraṃ dassatha, evamaham taṃ bhattaṃ na dassāmi”ti.

Atha kho te licchavī aṅgulīṃ phoṭesuṃ: “jītamha vata bho ambakāya, jītamha vata bho ambakāyā”ti. Atha kho te licchavī yena ambapālivaṇaṃ tena pāyimsu.

The Buddha saw them coming off in the distance, and addressed the mendicants: “Any of the mendicants who’ve never seen the gods of the Thirty-Three, just have a look at the assembly of Licchavis. See the assembly of Licchavis, check them out: they’re just like the Thirty-Three!”

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

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

Then the Buddha said to the Licchavis, “I have already accepted tomorrow’s meal from Ambapālī the courtesan.”

Then the Licchavis snapped their fingers, saying, “We’ve been beaten by the aunty! We’ve been beaten by the aunty!”

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.

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, “Sir, it’s time. The meal is ready.”

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

Addasā kho bhagavā te licchavī dūratova āgacchante. Disvāna bhikkhū āmantesi: “yesaṃ, bhikkhave, bhikkhūnaṃ devā tāvatimsā adiṭṭhapubbā, oloketha, bhikkhave, licchavipariśaṃ; apaloketha, bhikkhave, licchavipariśaṃ; upasaṃharatha, bhikkhave, licchavipariśaṃ— tāvatimsasādisaṃ”ti.

Atha kho te licchavī yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkamimsu; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te licchavī bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

Atha kho te licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ etadavocuṃ: “adhivāsetu no, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti.

Atha kho bhagavā te licchavī etadavoca: “adhivutthaṃ kho me, licchavī, svātanāya ambapāliyā gaṇikāya bhattaṃ”ti.

Atha kho te licchavī aṅgulim phoṭesuṃ: “jitaṃha vata bho ambakāya, jitaṃha vata bho ambakāyā”ti.

Atha kho te licchavī bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu.

Atha kho ambapālī gaṇikā tassā rattiyā accayena sake ārāme paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi: “kālo, bhante, niṭṭhitaṃ bhattaṃ”ti.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena ambapāliyā gaṇikāya nivesanaṃ tenupasaṅkami; upasaṅkamtvā paññatte āsane nisīdi. Atha kho ambapālī gaṇikā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

When the Buddha had eaten and washed his hands and bowl, Ambapālī took a low seat, sat to one side, and said to the Buddha, “Sir, I present this park to the mendicant Saṅgha headed by the Buddha.”

The Buddha accepted the park.

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

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

“Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

12. Commencing the Rains at Beluva

When the Buddha had stayed in Ambapālī’s grove as long as he wished, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to the little village of Beluva.”

“Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at the little village of Beluva, and stayed there.

There the Buddha addressed the mendicants: “Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī. I’ll commence the rainy season residence right here in the little village of Beluva.”

Atha kho ambapālī gaṇikā bhagavantam bhuttāvim onītapattapāṇim aññataram nīcam āsanam gahetvā ekamantam nisīdi. Ekamantam nisinnā kho ambapālī gaṇikā bhagavantam etadavoca: “imāham, bhante, ārāmam buddhappamukhassa bhikkhusaṅghassa dammī”ti.

Paṭiggahesi bhagavā ārāmam.

Atha kho bhagavā ambapālīm gaṇikā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uṭṭhāyāsanaṃ pakkāmi.

Tatrapī sudam bhagavā vesāliyam viharanto ambapālivane etadeva bahulam bhikkhūnam dhammim katham karoti:

“iti sīlam, iti samādhi, iti paññā. Silaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitam cittam sammadeva āsavehi vimuccati, seyyathidaṃ — kāmāsavā, bhavāsavā, avijjāsavā”ti.

12. Veḷuvagā mavassūpagamana

Atha kho bhagavā ambapālivane yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi: “āyāmānanda, yena veḷuvagāmakō tūnupasaṅkamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhim yena veḷuvagāmakō tadavasari. Tatra sudam bhagavā veḷuvagāmake viharati.

Tatra kho bhagavā bhikkhū āmantesi: “etha tumhe, bhikkhave, samantā vesālim yathamittam yathāsandiṭṭham yathāsambhattam vassam upetha. Aham pana idheva veḷuvagāmake vassam upagacchāmī”ti.

“Yes, sir,” those mendicants replied. They did as the Buddha said, while the Buddha commenced the rainy season residence right there in the little village of Beluva.

After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death. But he endured unperturbed, with mindfulness and situational awareness. Then it occurred to the Buddha, “It would not be appropriate for me to become fully extinguished before informing my attendants and taking leave of the mendicant Saṅgha. Why don’t I forcefully suppress this illness, stabilize the life force, and live on?”

So that is what he did. Then the Buddha’s illness died down.

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. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, it’s fantastic that the Buddha is comfortable and well. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings weren’t clear to me. Still, at least I was consoled by the thought that the Buddha won’t become fully extinguished without making some statement regarding the Saṅgha of mendicants.”

“But what could the mendicant Saṅgha expect from me, Ānanda? I’ve taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn’t have the closed fist of a teacher when it comes to the teachings. If there’s anyone who thinks: ‘I’ll take charge of the Saṅgha of mendicants,’ or ‘the Saṅgha of

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā samantā vesālimi yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upagacchimsu. Bhagavā pana tattheva veḷuvagāmake vassaṃ upagacchi.

Atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bālha vedanā vattanti māraṇantikā. Tā sudaṃ bhagavā sato sampajāno adhiyāsesi avihaññaṃ. Atha kho bhagavato etadahosi: “na kho mettaṃ patirūpaṃ, yvāhaṃ anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ parinibbāyeyyaṃ. Yannūnāhaṃ imaṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasaṅkhāraṃ adhiṭṭhāya vihareyyaṃ”ti.

Atha kho bhagavā taṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasaṅkhāraṃ adhiṭṭhāya vihasi. Atha kho bhagavato so ābādho paṭippasambhi.

Atha kho bhagavā gilānā vuṭṭhito aciravuṭṭhito gelaṇṇā vihārā nikkhamma viharapacchāyāyaṃ paññaṭṭe āsane nisīdi. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnō kho āyasmā ānando bhagavantaṃ etadavoca: “diṭṭho me, bhante, bhagavato phāsu; diṭṭhaṃ me, bhante, bhagavato khamanīyaṃ, api ca me, bhante, madhurakajāto viya kāyo. Disāpi me na pakkhāyanti; dhammāpi maṃ na paṭibhanti bhagavato gelaṇṇena, api ca me, bhante, ahosi kācideva assāsamattā: ‘na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṅghaṃ ārabba kiñcideva udāharatī’”ti.

“Kiṃ panānanda, bhikkhusaṅgho mayi paccāsīsatī? Desito, ānanda, mayā dhammo anantaraṃ abāhiraṃ karitvā. Natthānanda, tathāgatasā dhammesu ācariyamuṭṭhi. Yassa nūna, ānanda, evamassa: ‘ahaṃ bhikkhusaṅghaṃ pariharissāmi’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā, so nūna, ānanda, bhikkhusaṅghaṃ ārabba kiñcideva udāhareyya.

mendicants is meant for me,' let them make a statement regarding the Saṅgha. But the Realized One doesn't think like this, so why should he make some statement regarding the Saṅgha?

I'm now old, elderly and senior. I'm advanced in years and have reached the final stage of life. I'm currently eighty years old. Just as a decrepit cart keeps going by relying on straps, in the same way, the Realized One's body keeps going by relying on straps, or so you'd think. 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.

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. And how does a mendicant do this? 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. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. 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.

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."

Tathāgatassa kho, ānanda, na evaṃ hoti: ‘aham bhikkhusaṅgham parihaarissāmī’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā. Sakim, ānanda, tathāgato bhikkhusaṅgham ārabha kiñcideva udāharissati.

Aham kho panānanda, etarahi jīṇo vuddho mahallako addhagato vayo anupatto. Āsītiko me vayo vattati. Seyyathāpi, ānanda, jaj-jarasakaṭam veṭhamissakena yāpeti; evameva kho, ānanda, veṭhamissakena maññe tathāgatassa kāyo yāpeti. Yasmim, ānanda, samaye tathāgato sabbanimittānam amanasikārā ekaccānam vedanānam nirodhā animittam cetosamādhim upasampajja viharati, phāsutaro, ānanda, tasmim samaye tathāgatassa kāyo hoti.

Tasmātihānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā. Kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo? Idhānanda, bhikkhu kāye kāyānupassī viharati atāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Vedanāsu ...pe... citte ...pe... dhammesu dhammānupassī viharati atāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Evaṃ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.

Ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā viharisanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tamatagge me te, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā”ti.

Dutiyabhāṇavāro.

Vesali

Vesālī

13. An Obvious Hint

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda: “Ānanda, get your sitting cloth. Let’s go to the Cāpāla shrine for the day’s meditation.”

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

Then the Buddha went up to the Cāpāla shrine, where he sat on the seat spread out. Ānanda bowed to the Buddha and sat down to one side.

The Buddha said to him: “Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārāndada, and Cāpāla shrines are all lovely.

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. 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.”

But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn’t beg the Buddha: “Sir, may the Blessed One please remain for the eon! May the Holy One please

13. Nimittobhāsakathā

Atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya vesālim piṇḍāya pāvisi. Vesāliyam piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto āyasmantaṃ ānandaṃ āmantesi: “gaṇhāhi, ānanda, nisīdanam, yena cāpālam cetiyam tenupasaṅkamissāma divā viharāyā”ti.

“Evam, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nisīdanam ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

Atha kho bhagavā yena cāpālam cetiyam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Āyasmāpi kho ānando bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca: “ramaṇīyā, ānanda, vesālī, ramaṇīyam udenaṃ cetiyam, ramaṇīyam gotamakaṃ cetiyam, ramaṇīyam sattambaṃ cetiyam, ramaṇīyam bahuputtaṃ cetiyam, ramaṇīyam sārandaḍaṃ cetiyam, ramaṇīyam cāpālam cetiyam.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvasesam vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappam vā tiṭṭheyya kappāvasesam vā”ti.

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum; na bhagavantaṃ

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.

For a second time ... And for a third time, the Buddha said to Ānanda: “Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely. 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. 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.”

But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn’t beg the Buddha: “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.

Then the Buddha got up and said to Venerable Ānanda, “Go now, Ānanda, at your convenience.”

“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.

yāci: “tiṭṭhatu, bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahu-
janahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya
devamanussānan”ti, yathā taṃ mārena pariyuṭṭhitacitto.

Dutiyampi kho bhagavā ...pe... tatiyampi kho bhagavā āyasmant-
am ānandam āmantesi: “ramaṇīyā, ānanda, vesālī, ramaṇīyam uden-
am cetiyam, ramaṇīyam gotamakam cetiyam, ramaṇīyam sattambam
cetiyam, ramaṇīyam bahuputtam cetiyam, ramaṇīyam sāraddadam
cetiyam, ramaṇīyam cāpalam cetiyam. Yassa kassaci, ānanda, cattāro
iddhipādā bhāvitā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā
susamāraddhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvesam
vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikātā yā-
nikātā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno,
ānanda, tathāgato kappam vā tiṭṭheyya kappāvesam vā”ti.

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne
oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ; na bhagavantam
yāci: “tiṭṭhatu, bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahu-
janahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya
devamanussānan”ti, yathā taṃ mārena pariyuṭṭhitacitto.

Atha kho bhagavā āyasmantaṃ ānandam āmantesi: “gaccha tvaṃ,
ānanda, yassadāni kalam maññasī”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā uṭ-
ṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā avidūre
aññatarasmim rukkhamūle nisīdi.

14. The Appeal of Māra

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

“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. Sir, you once made this statement: ‘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.’

Today you do have such monk disciples. 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.

Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned ...’

14. Mārayācanakathā

Atha kho māro pāpimā acirapakkante āyasmante ānande yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʈhito kho māro pāpimā bhagavantaṃ etadavoca:

“parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato. Bhāsitaṃ kho panesā, bhante, bhagavatā vācā: ‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti’ ti.

Etarahi kho pana, bhante, bhikkhū bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti. Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

Bhāsitaṃ kho panesā, bhante, bhagavatā vācā: ‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyak-

Today you do have such nun disciples. 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.

Sir, you once made this statement: 'Wicked One, I will not become fully extinguished until I have layman disciples who are competent, educated, assured, learned ...'

Today you do have such layman disciples. 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.

aṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti'ti.

Etarahi kho pana, bhante, bhikkhuniyo bhagavato sāvīkā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti. Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

Bhāsītā kho panesā, bhante, bhagavatā vācā: 'na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti'ti.

Etarahi kho pana, bhante, upāsakā bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti. Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until I have laywoman disciples who are competent, educated, assured, learned ...’

Today you do have such laywoman disciples. 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.

Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’

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

When this was said, the Buddha said to Māra, “Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

Bhāsītā kho panesā, bhante, bhagavatā vācā: ‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti’ ti.

Etarahi kho pana, bhante, upāsikā bhagavato sāvikā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti. Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

Bhāsītā kho panesā, bhante, bhagavatā vācā: ‘na tāvāhaṃ, pāpima, parinibbāyissāmi, 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, bhagavā māraṃ pāpimantaṃ etadavoca: “appossukko tvaṃ, pāpima, hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati” ti.

15. Surrendering the Life Force

So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

“Weighing up the incomparable against an extension of life,
the sage surrendered the life force.
Happy inside, serene,
he burst out of this self-made chain like a suit of armor.”

16. The Causes of Earthquakes

Then Venerable Ānanda thought, “How incredible, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “How incredible, sir, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

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

15. Āyusaṅkhāraossajjana

Atha kho bhagavā cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossaji. Ossaṭṭhe ca bhagavatā āyusaṅkhāre mahābhūmicālo ahosi bhīmsanako salomahaṃso, devadundubhiyo ca phaliṃsu. Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Tulamatulañca sambhavaṃ,
 Bhavaṣaṅkhāramavassaji muni;
 Ajjhatarato samāhito,
 Abhindi kavacamivattasambhavaṃ”ti.

16. Mahābhūmicālahetu

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

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

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

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

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

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

Furthermore, when the being intent on awakening comes out of his mother's belly mindful and aware, the earth shakes and rocks and trembles. This is the fourth cause and reason for a great earthquake.

Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles. This is the fifth cause and reason for a great earthquake.

Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles. This is the sixth cause and reason for a great earthquake.

Ayaṃ, ānanda, mahāpathavī udake patiṭṭhitā, udakaṃ vāte patiṭṭhit-aṃ, vāto ākāsaṭṭho. Hoti kho so, ānanda, samayo, yaṃ mahāvātā vāyan-ti. Mahāvātā vāyantā udakaṃ kampenti. Udakaṃ kampitaṃ pathaviṃ kampeti. Ayaṃ paṭhamo hetu paṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

Puna caparaṃ, ānanda, samaṇo vā hoti brāhmaṇo vā iddhiṃ cetovasippatto, devo vā mahiddhiko mahānubhāvo, tassa parittā path-avisaññā bhāvitā hoti, appamañā āposaññā. So imaṃ pathaviṃ kampe-ti saṅkampeti sampakampeti sampavedheti. Ayaṃ dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya.

Puna caparaṃ, ānanda, yadā bodhisatto tusitakāyā cavitvā sato sam-pajāno mātukucchiṃ okkamati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ tatiyo hetu tatiyo paccayo mahato bhūmicālassa pātubhāvāya.

Puna caparaṃ, ānanda, yadā bodhisatto sato sampajāno mātukuc-chismā nikkhamati, tadāyaṃ pathavī kampati saṅkampati sampakam-pati sampavedhati. Ayaṃ catuttho hetu catuttho paccayo mahato bh-ūmicālassa pātubhāvāya.

Puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ sammāsambodh-iṃ abhisambujjhati, tadāyaṃ pathavī kampati saṅkampati sampakam-pati sampavedhati. Ayaṃ pañcama hetu pañcama paccayo mahato bh-ūmicālassa pātubhāvāya.

Puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ dhammacakk-aṃ pavatteti, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ chaṭṭho hetu chaṭṭho paccayo mahato bhūmicālas-sa pātubhāvāya.

Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles. This is the seventh cause and reason for a great earthquake.

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

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

17. Eight Assemblies

There are, Ānanda, these eight assemblies. What eight? 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 Brahmās.

I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

I recall having approached an assembly of hundreds of brahmins ... householders ... ascetics ... the gods of the Four Great Kings ... the

Puna caparaṃ, ānanda, yadā tathāgato sato sampajāno āyusaṅkh-
āraṃ ossajjati, tadāyaṃ pathavī kampati saṅkampati sampakampa-
ti sampavedhati. Ayaṃ sattamo hetu sattamo paccayo mahato bh-
ūmicālassa pātubhāvāya.

Puna caparaṃ, ānanda, yadā tathāgato anupādisesāya nibbānadh-
ātuyā parinibbāyati, tadāyaṃ pathavī kampati saṅkampati sampakam-
pati sampavedhati. Ayaṃ aṭṭhamo hetu aṭṭhamo paccayo mahato bh-
ūmicālassa pātubhāvāya.

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

17. Aṭṭhaparīsā

Aṭṭha kho imā, ānanda, parīsā. Katamā aṭṭha? Khattiyaparīsā, brāh-
maṇaparīsā, gahapatiparīsā, samaṇaparīsā, cātumahārājikaparīsā, tā-
vatimsaparīsā, māraparīsā, brahmaparīsā.

Abhijānāmi kho panāhaṃ, ānanda, anekasataṃ khattiyaparisaṃ
upasaṅkamitā. Tatrapi mayā sannisinnapubbañceva sallapitapubbañ-
ca sākacchā ca samāpajjitapubbā. Tattha yādisako tesaṃ vaṇṇo ho-
ti, tādisako mayhaṃ vaṇṇo hoti. Yādisako tesaṃ saro hoti, tādisa-
ko mayhaṃ saro hoti. Dhammiyā kathāya sandassemi samādapemi
samuttejemi sampahaṃsemi. Bhāsamānañca maṃ na jānanti: ‘ko nu
kho ayaṃ bhāsati devo vā manusso vā’ti? Dhammiyā kathāya san-
dassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi.
Antarahitañca maṃ na jānanti: ‘ko nu kho ayaṃ antarahito devo vā
manusso vā’ti?

Abhijānāmi kho panāhaṃ, ānanda, anekasataṃ brāhmaṇaparisaṃ
...pe... gahapatiparisaṃ ... samaṇaparisaṃ ... cātumahārājikaparisaṃ

gods of the Thirty-Three ... Māras ... Brahmās. There too I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

These are the eight assemblies.

18. Eight Dimensions of Mastery

Ānanda, there are these eight dimensions of mastery. What eight?

Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are blue, with blue color, blue hue, and blue tint. They're like a flax flower that's blue, with blue color, blue hue, and blue tint. Or a cloth

... tāvatimsaparisam ... māraparisam ... brahmaparisam upasaṅkamitā. Tatrapī mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā. Tattha yādisako tesaṃ vaṇṇo hoti, tādisako mayhaṃ vaṇṇo hoti. Yādisako tesaṃ saro hoti, tādisako mayhaṃ saro hoti. Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṃsemi. Bhāsamānañca maṃ na jānanti: ‘ko nu kho ayaṃ bhāsati devo vā manusso vā’ti? Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. Antarahitañca maṃ na jānanti: ‘ko nu kho ayaṃ antarahito devo vā manusso vā’ti?

Imā kho, ānanda, aṭṭha parisā.

18. Aṭṭhaabhibhāyatana

Aṭṭha kho imāni, ānanda, abhibhāyatanāni. Katamāni aṭṭha?

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ paṭṭhamāṃ abhibhāyatanaṃ.

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ dutiyaṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ tatiyaṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ catutthaṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ. Seyyathā vā pana

from Bāraṇasī that's smoothed on both sides, blue, with blue color, blue hue, and blue tint. In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint. They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bāraṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint. In the same way, not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint. They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that's smoothed on both sides, red, with red color, red hue, and red tint. In the same way, not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint. They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bāraṇasī that's smoothed on both sides, white, with white color, white hue, and white tint. In the same way, not perceiving

taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ pañcamam abhibhāyatanam.

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

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṇi lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni. Seyyathāpi nāma bandhujīvakaṇṇapupphaṃ lohitaṇi lohitakavaṇṇam lohitakanidassanaṃ lohitakanibhāsaṃ. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitaṇi lohitakavaṇṇam lohitakanidassanaṃ lohitakanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṇi lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ sattamaṃ abhibhāyatanam.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātāni odātavaṇṇam odātanidassanaṃ odātanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī

form internally, someone sees visions externally that are white, with white color, white hue, and white tint. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery.

These are the eight dimensions of mastery.

19. The Eight Liberations

Ānanda, there are these eight liberations. What eight?

Having physical form, they see visions. This is the first liberation.

Not perceiving form internally, they see visions externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

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. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

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

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

These are the eight liberations.

eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmī’ti evamsaññī hoti. Idam aṭṭhamam abhibhāyatanam.

Imāni kho, ānanda, aṭṭha abhibhāyatanāni.

19. Aṭṭhavimokkha

Aṭṭha kho ime, ānanda, vimokkhā. Katame aṭṭha?

Rūpī rūpāni passati, ayaṃ paṭhamo vimokkho.

Ajjhattam arūpasaññī bahiddhā rūpāni passati, ayaṃ duttiyo vimokkho.

Subhanteva adhimutto hoti, ayaṃ tatiyo vimokkho.

Sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāsaññāyatanam upasampajja viharati, ayaṃ catuttho vimokkho.

Sabbaso ākāsaññāyatanam samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇaññāyatanam upasampajja viharati, ayaṃ pañcama vimokkho.

Sabbaso viññāṇaññāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati, ayaṃ chaṭṭho vimokkho.

Sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati, ayaṃ sattamo vimokkho.

Sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, ayaṃ aṭṭhamo vimokkho.

Ime kho, ānanda, aṭṭha vimokkhā.

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. Then Māra the wicked approached me, stood to one side, and said: '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.' When he had spoken, I said to Māra:

'Wicked One, I will not become fully extinguished until I have monk disciples ... nun disciples ... layman disciples ... laywoman disciples who are competent, educated, assured, learned.

(...)

Ekamidāham, ānanda, samayaṃ uruvelāyaṃ viharāmi najjā nerañ-jarāya tīre ajapālanigrodhe paṭhamābhisambuddho. Atha kho, ānanda, māro pāpimā yenāham tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, ānanda, māro pāpimā maṃ etadavoca: ‘parinibbātu dāni, bhante, bhagavā; parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato’ti. Evaṃ vutte, ahaṃ, ānanda, mārāṃ pāpimantaṃ etadavocaṃ:

‘Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvaka bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti. Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvika bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti. Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsaka na sāvaka bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ

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

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.

When he had spoken, I said to Māra: ‘Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.’ So today, just now at the Cāpāla tree shrine, mindful and aware, I surrendered the life force.”

desessanti. Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakam ācariyakam uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannam parappavādam sahadhammena suniggahitam niggaḥetvā sappāṭihāriyam dhammam desessanti.

Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me idam brahmacariyam na iddhañceva bhavissati phītañca vitthārikam bāhujaññaṃ puthubhūtam yāva devamanussehi suppakāsitaṃ'ti.

Idāneva kho, ānanda, ajja cāpāle cetiye māro pāpimā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, ānanda, māro pāpimā maṃ etadavoca: ‘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 idam brahmacariyam na iddhañceva bhavissati phītañca vitthārikam bāhujaññaṃ puthubhūtam, yāva devamanussehi suppakāsitaṃ”ti. Etarahi kho pana, bhante, bhagavato brahmacariyam iddhañceva phītañca vitthārikam bāhujaññaṃ puthubhūtam, yāva devamanussehi suppakāsitaṃ. Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato’ti.

Evam vutte, ahaṃ, ānanda, māraṃ pāpimantaṃ etadavocaṃ: ‘apossukko tvaṃ, pāpima, hohi, na ciraṃ tathāgatassa parinibbānam bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati’ti. Idāneva kho, ānanda, ajja cāpāle cetiye tathāgatena satena sampajāneṇa āyusaṅkhāro ossaṭṭho”ti.

20. The Appeal of Ānanda

When he said this, Venerable Ānanda said to the Buddha, “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.”

“Enough now, Ānanda. Do not beg the Realized One. Now is not the time to beg the Realized One.”

For a second time ... For a third time, Ānanda said to the Buddha, “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.”

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

“Yes, sir.”

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

“Sir, I have heard and learned this in the presence of the Buddha: ‘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. 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.’”

“Do you have faith, Ānanda?”

“Yes, sir.”

20. Ānandayācanakathā

Evaṃ vutte, āyasmā ānando bhagavantam etadavoca: “tiṭṭhatu, bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.

“Alam dāni, ānanda. Mā tathāgataṃ yāci, akālo dāni, ānanda, tathāgataṃ yācanāyā”ti.

Dutiyampi kho āyasmā ānando ...pe... tatiyampi kho āyasmā ānando bhagavantam etadavoca: “tiṭṭhatu, bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.

“Saddahasi tvaṃ, ānanda, tathāgatassa bodhin”ti?

“Evaṃ, bhante”.

“Atha kiñcarahi tvaṃ, ānanda, tathāgataṃ yāvatatīyakam abhinipīlesi”ti?

“Sammukhā metaṃ, bhante, bhagavato sutam sammukhā paṭiggahitam: ‘yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikātā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvasesam vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikātā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. So ākaṅkhamāno, ānanda, tathāgato kappam vā tiṭṭheyya kappāvasesam vā”ti.

“Saddahasi tvaṃ, ānandā”ti?

“Evaṃ, bhante”.

“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. If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ānanda, this one time I was staying near Rājagaha, on the Vulture’s Peak Mountain. There I said to you: ‘Ānanda, Rājagaha is lovely, and so is the Vulture’s Peak. 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. 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.’ 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. If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ānanda, this one time I was staying right there near Rājagaha, at the Gotama banyan tree ... at Bandit’s Cliff ... in the Sattapaṇṇi cave on the slopes of Vebhara ... at the Black rock on the slopes of Isigili ... in the Cool Grove, under the Snake’s Hood Grotto ... in the Hot Springs Monastery ... in the Bamboo Grove, the squirrels’ feeding ground ... in Jīvaka’s mango grove ... in the Maddakucchi deer park ...

“Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham, yaṃ tvaṃ tathāgatenā evaṃ oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum, na tathāgataṃ yāci: ‘tiṭṭhatu, bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti. Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakam adhivāseyya. Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

Ekamidāham, ānanda, samayaṃ rājagahe viharāmi gijjhakūṭe pabbate. Tatrāpi kho tāham, ānanda, āmantesim: ‘ramaṇīyaṃ, ānanda, rājagahaṃ, ramaṇīyo, ānanda, gijjhakūṭo pabbato. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṇkhamāno kappam vā tiṭṭheyya kappāvasesam vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṇkhamāno, ānanda, tathāgato kappam vā tiṭṭheyya kappāvasesam vā’ti. Evampi kho tvaṃ, ānanda, tathāgatenā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum, na tathāgataṃ yāci: ‘tiṭṭhatu, bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti. Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakam adhivāseyya. Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

Ekamidāham, ānanda, samayaṃ tattheva rājagahe viharāmi gotamanigrodhe ...pe... tattheva rājagahe viharāmi corapapāte ... tattheva rājagahe viharāmi vebhārapasse sattapaṇṇiguhāyaṃ ... tattheva rājagahe viharāmi isigilipasse kāḷasilāyaṃ ... tattheva rājagahe viharāmi sītavana sappasonḍikapabbhāre ... tattheva rājagahe viharāmi tapodārāme ...

And in each place I said to you: ‘Ānanda, Rājagaha is lovely, and so are all these places. ... If he wished, the Realized One could live on for the eon or what’s left of the eon.’ 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.

Ānanda, this one time I was staying right here near Vesālī, at the Udena shrine ... at the Gotamaka shrine ... at the Sattamba shrine ... at the Many Sons shrine ... at the Sārāndada shrine ... and just now, today at the Cāpāla shrine. There I said to you: ‘Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārāndada, and Cāpāla shrines are all lovely. 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. The Realized One has developed and cultivated the four bases of psychic power, made them

tattheva rājagahe viharāmi veļuvane kalandakanivāpe ... tattheva rājagahe viharāmi jīvakambavane ... tattheva rājagahe viharāmi madakucchismiṃ migadāye.

Tatrāpi kho tāhaṃ, ānanda, āmantesiṃ: ‘ramaṇīyaṃ, ānanda, rājagahaṃ, ramaṇīyo gijjhakūṭo pabbato, ramaṇīyo gotamanigrodho, ramaṇīyo corapapāto, ramaṇīyā vebhārapasse sattapaṇṇiguhā, ramaṇīyā isigilipasse kālasilā, ramaṇīyo sītavane sappasoṇḍikapabbhāro, ramaṇīyo tapodārāmo, ramaṇīyo veļuvane kalandakanivāpo, ramaṇīyaṃ jīvakambavanaṃ, ramaṇīyo maddakucchismiṃ migadāyo. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā ...pe... ākaṇkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā’ti. Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ, na tathāgataṃ yāci: ‘tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’ti. Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya. Tasmātiḥānanda, tuyhevetāṃ dukkaṭaṃ, tuyhevetāṃ aparaddhaṃ.

Ekamidāhaṃ, ānanda, samayaṃ idheva vesāliyaṃ viharāmi udene cetiye. Tatrāpi kho tāhaṃ, ānanda, āmantesiṃ: ‘ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṇkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṇkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā’ti. Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ, na tathāgataṃ yāci: ‘tiṭṭhatu,

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.' 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: '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.'

If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? The Realized One has discarded, eliminated,

bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan'ti. Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakam adhivāseyya, tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham. Ekamidāham, ānanda, samayam idheva vesāliyam viharāmi gotamake cetiye ...pe... idheva vesāliyam viharāmi sattambe cetiye ... idheva vesāliyam viharāmi bahuputte cetiye ... idheva vesāliyam viharāmi sārāndade cetiye ... idāneva kho tāham, ānanda, ajja cāpāle cetiye āmantesiṃ: 'ramaṇīyā, ānanda, vesālī, ramaṇīyam udenam cetiyam, ramaṇīyam gotamakam cetiyam, ramaṇīyam sattambam cetiyam, ramaṇīyam bahuputtam cetiyam, ramaṇīyam sārāndadam cetiyam, ramaṇīyam cāpalam cetiyam. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikātā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvasesam vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikātā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappam vā tiṭṭheyya kappāvasesam vā'ti. Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭi-vijjhituṃ, na tathāgataṃ yāci: 'tiṭṭhatu bhagavā kappam, tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan'ti.

Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakam adhivāseyya. Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

Nanu etaṃ, ānanda, mayā paṭikacceva akkhātāṃ: 'sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo. Taṃ kutettha, ānanda, labbhā, yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjīti netam ṭhānam vijjati'. Yaṃ kho panetaṃ, ānanda,

released, given up, relinquished, and surrendered the life force. He has definitively stated: ‘The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.’ 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.

Come, Ānanda, let’s go to the Great Wood, the hall with the peaked roof.”

“Yes, sir,” Ānanda replied.

So the Buddha went with Ānanda to the hall with the peaked roof, and said to him, “Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

“Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, bowed, stood to one side, and said to him, “Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

Then the Buddha went to the assembly hall, where he sat on the seat spread out and addressed the mendicants:

“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. And what are those things I have taught from my direct knowledge? They are: the

tathāgatena cattam vantaṃ muttam pahīnaṃ paṭinissaṭṭhaṃ ossaṭṭho āyusaṅkhāro, ekaṃsena vācā bhāsita: ‘na ciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati’ ti. Tañca tathāgato jīvita hetu puna paccāvamissatīti netam thānaṃ vijjati.

Āyāmānanda, yena mahāvanaṃ kūṭāgārasālā tenupasaṅkamissāmā” ti.

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

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena mahāvanaṃ kūṭāgārasālā tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi: “gaccha tvaṃ, ānanda, yāvaticā bhikkhū vesāliṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi” ti.

“Evaṃ, bhante” ti kho āyasmā ānando bhagavato paṭissutvā yāvaticā bhikkhū vesāliṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipādetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ thito kho āyasmā ānando bhagavantaṃ etadavoca: “sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṃ maññati” ti.

(...)

Atha kho bhagavā yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi:

“tasmātiha, bhikkhave, ye te mayā dhammā abhiññā desitā, te vo sādhu kaṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathāyidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katame ca te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhu kaṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā,

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.

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.”

Then the Buddha said to the mendicants:

“Come now, mendicants, I say to you all: ‘Conditions fall apart. Persist with diligence.’ The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“I’ve reached a ripe old age,
 and little of my life is left.
 Having given it up, I’ll depart;
 I’ve made a refuge for myself.

Diligent and mindful,
 be of good virtues, mendicants!
 With well-settled thoughts,
 take good care of your minds.

yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadas-
sa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya
sukhāya devamanussānaṃ. Seyyathidaṃ—cattāro satipaṭṭhānā, cat-
tāro sammappadhānā, cattāro iddhipādā, pañcendriyāni, pañca balāni,
satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.

Ime kho te, bhikkhave, dhammā mayā abhiññā desitā, ye vo
sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulikātabbā, yathayid-
aṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahu-
jaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya
devamanussānaṃ”ti.

Atha kho bhagavā bhikkhū āmantesi:

“handā dāni, bhikkhave, āmantayāmi vo, vayadhammā saṅkhārā,
appamādena sampādettha. Naciraṃ tathāgatassa parinibbānaṃ bhavis-
sati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī”ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca sat-
thā:

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

Appamattā satīmato,
susīlā hotha bhikkhavo;
Susamāhitaṣaṅkappā,
sacittamanurakkhatha.

Whoever meditates diligently
 in this teaching and training,
 giving up transmigration through rebirths,
 will make an end to suffering.”

21. The Elephant Look

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he turned his whole body, the way that elephants do, to look back at Vesālī. He said to Venerable Ānanda: “Ānanda, this will be the last time the Realized One sees Vesālī. Come, Ānanda, let’s go to Bhaṇḍagāma.”

“Yes, sir,” Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived at Bhaṇḍagāma, and stayed there. There the Buddha addressed the mendicants:

“Mendicants, not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time. What four? Noble ethics, immersion, wisdom, and freedom. 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.”

Yo imasmiṃ dhammavinaye,
 appamatto vihassati;
 Pahāya jātisaṃsāraṃ,
 dukkhassantaṃ karissatī”ti.

Tatiyo bhāṇavāro.

21. Nāgāpalokita

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisi. Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikānto nāgāpalokitaṃ vesāliṃ apaloketvā āyasmantaṃ ānandaṃ āmantesi: “idaṃ pacchimakaṃ, ānanda, tathāgatassa vesāliyā dassanaṃ bhavissati. Āyāmananda, yena bhaṇḍagāmo tenupasaṅkamissāmā”ti.

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

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhaṇḍagāmo tadavasari. Tatra sudaṃ bhagavā bhaṇḍagāme viharati. Tatra kho bhagavā bhikkhū āmantesi:

“catunnaṃ, bhikkhave, dhammānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākaṃ. Katamesaṃ catunnaṃ? Ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākaṃ. Ariyassa, bhikkhave, samādhissa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākaṃ. Ariyāya, bhikkhave, paññāya ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākaṃ. Ariyāya, bhikkhave, vimuttiyā

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Ethics, immersion, and wisdom,
and the supreme freedom:
these things have been understood
by Gotama the renowned.

And so the Buddha, having insight,
explained this teaching to the mendicants.
The teacher made an end of suffering,
seeing clearly, he is extinguished.”

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

“Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

ananubodhā appaṭivedhā evamidam dīghamaddhānam sandhāvitam saṃsaritam mamañceva tumhākañca. Tayidam, bhikkhave, ariyam sīlam anubuddham paṭividdham, ariyo samādhi anubuddho paṭividdho, ariyā paññā anubuddhā paṭividdhā, ariyā vimutti anubuddhā paṭividdhā, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti.

Idamavoca bhagavā. Idam vatvāna sugato athāparam etadavoca satthā:

“Sīlam samādhi paññā ca,
vimutti ca anuttarā;
Anubuddhā ime dhammā,
gotamena yasassinā.

Iti buddho abhiññāya,
dhammamakkhāsi bhikkhunam;
Dukkassantakaro satthā,
cakkhumā parinibbuto”ti.

Tatrāpi sudam bhagavā bhaṇḍagāme viharanto etadeva bahulam bhikkhūnam dhammiṃ katham karoti:

“iti sīlam, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahaphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimucati, seyyathidaṃ — kāmasavā, bhavāsavā, avijjāsavā”ti.

22. The Four Great References

When the Buddha had stayed in Bhaṇḍagāma as long as he wished, he addressed Ānanda, “Come, Ānanda, let’s go to Hatthigāma.” ...

“Let’s go to Ambagāma.” ...

“Let’s go to Jambugāma.” ...

“Let’s go to Bhoganagara.”

“Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Bhoganagara, where he stayed at the Ānanda shrine.

There the Buddha addressed the mendicants: “Mendicants, I will teach you the four great references. Listen and pay close attention, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Take a mendicant who says: ‘Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the monastic law, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the monastic law. If they’re not included in the discourses or found in the monastic law, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has been incorrectly memorized by that mendicant.’ And so you should reject it. If they are included in the discourses or found in the monastic law, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by that mendicant.’ You should remember it. This is the first great reference.

22. Catumahāpadesakathā

Atha kho bhagavā bhaṇḍagāme yathābhirantaṃ viharitvā āyasman-
taṃ ānandaṃ āmantesi: “āyāmānanda, yena hatthigāmo,
yena ambagāmo,
yena jambugāmo,
yena bhoganagaraṃ tenupasaṅkamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha
kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhoganagaraṃ
tadavasari. Tatra sudam bhagavā bhoganagare viharati ānande cetiye.

Tatra kho bhagavā bhikkhū āmantesi: “cattārome, bhikkhave, ma-
hāpadese desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsis-
sāmī”ti.

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

“Idha, bhikkhave, bhikkhu evaṃ vadeyya: ‘sammukhā metaṃ, āvu-
so, bhagavato sutam sammukhā paṭiggahitaṃ, ayaṃ dhammo ayaṃ
vinayo idaṃ satthusāsanan’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ
neva abhinanditabbam nappaṭikkositabbam. Anabhinanditvā appaṭik-
kositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte osāretabbāni,
vinaye sandassetabbāni. Tāni ce sutte osāriyamānāni vinaye sandas-
siyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamet-
tha gantabbam: ‘addhā idaṃ na ceva tassa bhagavato vacanam; imassa
ca bhikkhuno duggahitan’ti. Iti hetam, bhikkhave, chaḍḍeyyātha. Tāni
ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti,
vinaye ca sandissanti, niṭṭhamettha gantabbam: ‘addhā idaṃ tassa bh-
agavato vacanam; imassa ca bhikkhuno suggahitan’ti. Idaṃ, bhikkh-
ave, paṭhamam mahāpadesam dhāreyyātha.

Take another mendicant who says: 'In such-and-such monastery lives a Saṅgha with seniors and leaders. I've heard and learned this in the presence of that Saṅgha: this is the teaching, this is the monastic law, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, you should carefully memorize those words and phrases, then check if they're included in the discourses or found in the monastic law. If they're not included in the discourses or found in the monastic law, you should draw the conclusion: 'Clearly this is not the word of the Buddha. It has been incorrectly memorized by that Saṅgha.' And so you should reject it. If they are included in the discourses or found in the monastic law, you should draw the conclusion: 'Clearly this is the word of the Buddha. It has been correctly memorized by that Saṅgha.' You should remember it. This is the second great reference.

Take another mendicant who says: 'In such-and-such monastery there are several senior mendicants who are very learned, knowledgeable in the scriptures, who have memorized the teachings, the monastic law, and the outlines. I've heard and learned this in the presence of those senior mendicants: this is the teaching, this is the monastic law, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, you should carefully memorize those words and phrases, then check if they're included in the discourses or found in the monastic law. If they're not included in the discourses or found in the monastic law, you should draw the conclusion: 'Clearly this is not the word of the Buddha. It has not been correctly memorized by those senior mendicants.' And so you should reject it. If they are included in the discourses and found in the monastic law, you

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya: ‘amukasmim nāma āvāse saṅgho viharati sathero sapāmoḁkho. Tassa me saṅghassa sammukhā sutam sammukhā paṭiggahitam, ayaṃ dhammo ayaṃ vinayo idam satthusāsanan’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuḁam uggaḁetvā sutte osāretabbāni, vinaye sandassetabbāni. Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ: ‘addhā idam na ceva tassa bhagavato vacanaṃ; tassa ca saṅghassa duggahitan’ti. Itiḁetaṃ, bhikkhave, chaḁḁeyyātha. Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: ‘addhā idam tassa bhagavato vacanaṃ; tassa ca saṅghassa suggahitan’ti. Idam, bhikkhave, dutiyaṃ mahāpadesaṃ dhāreyyātha.

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya: ‘amukasmim nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikāḁharā. Tesam me therānaṃ sammukhā sutam sammukhā paṭiggahitam— ayaṃ dhammo ayaṃ vinayo idam satthusāsanan’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ ... pe... na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ: ‘addhā idam na ceva tassa bhagavato vacanaṃ; tesaṃca therānaṃ duggahitan’ti. Itiḁetaṃ, bhikkhave, chaḁḁeyyātha. Tāni ce sutte osāriyamānāni ...pe... vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: ‘addhā idam tassa bhagavato vacanaṃ; tesaṃca therānaṃ suggahitan’ti. Idam, bhikkhave, tatiyaṃ mahāpadesaṃ dhāreyyātha.

should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by those senior mendicants.’ You should remember it. This is the third great reference.

Take another mendicant who says: ‘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 monastic law, and the outlines. I’ve heard and learned this in the presence of that senior mendicant: this is the teaching, this is the monastic law, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the monastic law. If they’re not included in the discourses or found in the monastic law, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has been incorrectly memorized by that senior mendicant.’ And so you should reject it. If they are included in the discourses and found in the monastic law, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by that senior mendicant.’ You should remember it. This is the fourth great reference.

These are the four great references. You should remember them.”

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

“Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya: ‘amukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadh-aro vinayadharo mātikādharo. Tassa me therassa sammukhā sutam sammukhā paṭiggahitam— ayaṃ dhammo ayaṃ vinayo idaṃ satth-usāsananti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinan-ditabbam nappaṭikkositabbam. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuṃ uggahetvā sutte osāretabbāni, vinaye san-dassetabbāni. Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gan-tabbam: ‘addhā idaṃ na ceva tassa bhagavato vacanam; tassa ca th-erassa duggahitan’ti. Itihetaṃ, bhikkhave, chaḍḍeyyātha. Tāni ca sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbam: ‘addhā idaṃ tassa bhagavato vacanam; tassa ca therassa suggahitan’ti. Idaṃ, bhikkhave, catuttham mahāpadesam dhāreyyātha.

Ime kho, bhikkhave, cattāro mahāpadese dhāreyyāthā”ti.

Tatrapī sudam bhagavā bhogaṇagare viharanto ānande cetiye etade-va bahulam bhikkhūnam dhammim katham karoti:

“iti sīlam, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahap-phalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitam cittam sammadeva āsavehi vimuc-cati, seyyathidaṃ— kāmasavā, bhavāsavā, avijjāsavā”ti.

23. On Cunda the Smith

When the Buddha had stayed in Bhoganagara as long as he wished, he addressed Ānanda, “Come, Ānanda, let’s go to Pāvā.”

“Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Pāvā, where he stayed in Cunda the smith’s mango grove.

Cunda heard that the Buddha had arrived and was staying in his mango grove. Then he went to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then Cunda said to the Buddha, “Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.” The Buddha consented in silence.

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.

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, “Sir, it’s time. The meal is ready.”

23. Kammāraputtacundavatthu

Atha kho bhagavā bhoganagare yathābhirantaṃ viharitvā āyasman-
taṃ ānandaṃ āmantesi: “āyāmānanda, yena pāvā tenupasaṅkamis-
sāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha
kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāvā tadavasari.
Tatra sudantaṃ bhagavā pāvāyaṃ viharati cundassa kammāraputtassa
ambavane.

Assosi kho cundo kammāraputto: “bhagavā kira pāvaṃ anuppat-
to, pāvāyaṃ viharati mayhaṃ ambavane”ti. Atha kho cundo kam-
māraputto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavant-
aṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cundaṃ
kammāraputtaṃ bhagavā dhammiyā kathāya sandassesī samādapesi
samuttejesī sampahaṃsesī. Atha kho cundo kammāraputto bhagavatā
dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito
bhagavantaṃ etadavoca: “adhivāsetu me, bhante, bhagavā svātanāya
bhattaṃ saddhiṃ bhikkhusaṅghena”ti. Adhivāsesī bhagavā tuṇhīb-
hāvena.

Atha kho cundo kammāraputto bhagavato adhvāsanaṃ veditvā uṭ-
ṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho cundo kammāraputto tassā rattiyaṃ accayena sake ni-
vesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā pahūtaṃ
sūkaramaddavaṃ bhagavato kālaṃ ārocāpesi: “kālo, bhante, niṭṭhitaṃ
bhattaṃ”ti.

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 and addressed Cunda, “Cunda, please serve me with the pork on the turn that you’ve prepared. And serve the mendicant Saṅgha with the other foods.”

“Yes, sir,” replied Cunda, and did as he was asked.

Then the Buddha addressed Cunda, “Cunda, any pork on the turn that’s left over, you should bury it in a pond. 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.”

“Yes, sir,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

After the Buddha had eaten Cunda’s meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death. But he endured unperturbed, with mindfulness and situational awareness. Then he addressed Ānanda, “Come, Ānanda, let’s go to Kusinārā.”

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena cundassa kammāraputtassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā cundaṃ kammāraputtaṃ āmantesi: “yaṃ te, cunda, sūkaramaddavaṃ paṭiyattaṃ, tena maṃ parivisa. Yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena bhikkhusaṅghaṃ parivisa”ti.

“Evaṃ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahosi sūkaramaddavaṃ paṭiyattaṃ, tena bhagavantaṃ parivisi. Yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena bhikkhusaṅghaṃ parivisi.

Atha kho bhagavā cundaṃ kammāraputtaṃ āmantesi: “yaṃ te, cunda, sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇāhi. Nāhaṃ taṃ, cunda, passāmi sadevake loke samārake sabrahmake sasamaṇabrāhmaṇiyā pajāya sadevamanussāya, yassa taṃ paribhuttaṃ sammā pariṇāmaṃ gaccheyya aññatra tathāgatassā”ti.

“Evaṃ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahosi sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇitvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkāmi.

(...)

Atha kho bhagavato cundassa kammāraputtassa bhattaṃ bhuttāviṣsa kharo ābādho uppajji, lohitaṇṇakhandikā pabālā vedanā vattanti māraṇantikā. Tā sudantaṃ bhagavā sato sampajāno adhiṇvāsesi avihaññaṃ māno. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “āyāmaṇanda, yena kusinārā tenupasaṅkamissāma”ti.

“Yes, sir,” Ānanda replied.

I’ve heard that after eating
the meal of Cunda the smith,
the wise one fell severely ill,
with pains, close to death.

A severe sickness struck the Teacher
who had eaten the pork on the turn.
While still purging the Buddha said:
“I’ll go to the citadel of Kusinārā.”

24. Bringing a Drink

Then the Buddha left the road and went to the root of a certain tree, where he addressed Ānanda, “Please, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down.”

“Yes, sir,” replied Ānanda, and did as he was asked. The Buddha sat on the seat spread out.

When he was seated he said to Venerable Ānanda, “Please, Ānanda, fetch me some water. I am thirsty and will drink.”

When he said this, Venerable Ānanda said to the Buddha, “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. The Kakutthā river is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful. There the Buddha can drink and cool his limbs.”

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

Cundassa bhattaṃ bhuñjitvā,
kammārassāti me suttaṃ;
Ābādhaṃ samphusī dhīro,
pabālhaṃ mārāṇantikaṃ.

Bhuttassa ca sūkaramaddavena,
Byādhippabālho udapādi satthuno;
Virecamāno bhagavā avoca,
“Gacchāmaḥ kusināraṃ nagaraṃ”ti.

24. Pāṇiyāharaṇa

Atha kho bhagavā maggā okkamma yena aññataraṃ rukkhamūlaṃ tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi: “iṅgha me tvaṃ, ānanda, catugguṇaṃ saṅghāṭiṃ paññapehi, kilantosmi, ānanda, nisīdissāmi”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā catugguṇaṃ saṅghāṭiṃ paññapesi. Nisīdi bhagavā paññatte āsane.

Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅgha me tvaṃ, ānanda, pāṇiyaṃ āhara, pipāsitosmi, ānanda, pivissāmi”ti.

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca: “idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnaṃ udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati. Ayaṃ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā. Ettha bhagavā pāṇiyaṃ pivissati, gattāni ca sīti karissati”ti.

For a second time, the Buddha asked Ānanda for a drink, and for a second time Ānanda suggested going to the Kakutthā river.

And for a third time, the Buddha said to Ānanda, “Please, Ānanda, fetch me some water. I am thirsty and will drink.”

“Yes, sir,” replied Ānanda. Taking his bowl he went to the river. 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.

Then Ānanda thought, “It’s incredible, it’s amazing! The Realized One has such psychic power and might! 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.” Gathering a bowl of drinking water he went back to the Buddha, and said to him, “It’s incredible, sir, it’s amazing! The Realized One has such psychic power and might! 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. Drink the water, Blessed One! Drink the water, Holy One!” So the Buddha drank the water.

25. On Pukkusa the Malla

Now at that time Pukkusa the Malla, a disciple of Āḷāra Kālāma, was traveling along the road from Kusinārā and Pāvā. He saw the Buddha

Dutiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅha me tvaṃ, ānanda, pāṇīyaṃ āhara, pipāsitosmi, ānanda, pivissāmī”ti. Dutiyampi kho āyasmā ānando bhagavantaṃ etadavoca: “idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnā udakaṃ parittaṃ luḷitaṃ āvilā sandati. Ayaṃ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā. Ettha bhagavā pāṇīyaṃ pivissati, gattāni ca sītīkarissati”ti.

Tatīyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅha me tvaṃ, ānanda, pāṇīyaṃ āhara, pipāsitosmi, ānanda, pivissāmī”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā pattaṃ gahetvā yena sā nadikā tenupasaṅkami. Atha kho sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā, āyasmante ānande upasaṅkamante acchā vipprasannā anāvilā sandittha.

Atha kho āyasmato ānandassa etadahosi: “acchariyaṃ vata bho, abbhutaṃ vata bho, tathāgatassa mahiddhikatā mahānubhāvatā. Ayaṃhi sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vipprasannā anāvilā sandati”ti. Pattaṃ pāṇīyaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca: “acchariyaṃ, bhante, abbhutaṃ, bhante, tathāgatassa mahiddhikatā mahānubhāvatā. Idāni sā bhante nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vipprasannā anāvilā sandittha. Pivatū bhagavā pāṇīyaṃ pivatu sugato pāṇīyaṃ”ti. Atha kho bhagavā pāṇīyaṃ apāyi.

25. Pukkusamallaputtavattu

Tena kho pana samayena pukkuso mallaputto ālārassa kālāmassa sāvako kusiṇārāya pāvaṃ addhānamaggappaṭipanno hoti. Addasā kho

sitting at the root of a certain tree. He went up to him, bowed, sat down to one side, and said, “It’s incredible, sir, it’s amazing! Those who have gone forth remain in such peaceful meditations.

Once it so happened that Āḷāra Kālāma, while traveling along a road, left the road and sat at the root of a nearby tree for the day’s meditation. Then around five hundred carts passed by right next to Āḷāra Kālāma. Then a certain person coming behind those carts went up to Āḷāra Kālāma and said to him: ‘Sir, didn’t you see the five hundred carts pass by?’

‘No, friend, I didn’t see them.’

‘But sir, didn’t you hear a sound?’

‘No, friend, I didn’t hear a sound.’

‘But sir, were you asleep?’

‘No, friend, I wasn’t asleep.’

‘But sir, were you conscious?’

‘Yes, friend.’ ‘So, sir, while conscious and awake you neither saw nor heard a sound as five hundred carts passed by right next to you? Why sir, even your outer robe is covered with dust!’

‘Yes, friend.’

Then that person thought: ‘It’s incredible, it’s amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as five hundred carts passed by right next to him.’ And after declaring his lofty confidence in Āḷāra Kālāma, he left.”

“What do you think, Pukkusa? Which is harder and more challenging to do while conscious and awake: to neither see nor hear a sound as

pukkuso mallaputto bhagavantam aññatarasmim rukkhamūle nisinnam. Disvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pukkuso mallaputto bhagavantaṃ etadavoca: “acchariyam, bhante, abbhutaṃ, bhante, santena vata, bhante, pabbajitā vihārena viharanti.

Bhūtapubbaṃ, bhante, ālāro kālāmo addhānamaggappaṭipanno maggā okkamma avidūre aññatarasmim rukkhamūle divāvihāraṃ nisīdi. Atha kho, bhante, pañcamattāni sakaṭasatāni ālāraṃ kālāmaṃ nissāya nissāya atikkamimsu. Atha kho, bhante, aññataro puriso tassa sakaṭasatthassa piṭṭhito piṭṭhito āgacchanto yena ālāro kālāmo tenupasaṅkami; upasaṅkamtivā ālāraṃ kālāmaṃ etadavoca: ‘api, bhante, pañcamattāni sakaṭasatāni atikkantāni addasā’ti?

‘Na kho ahaṃ, āvuso, addasan’ti.

‘Kiṃ pana, bhante, saddaṃ assosī’ti?

‘Na kho ahaṃ, āvuso, saddaṃ assosin’ti.

‘Kiṃ pana, bhante, sutto ahosī’ti?

‘Na kho ahaṃ, āvuso, sutto ahosin’ti.

‘Kiṃ pana, bhante, saññī ahosī’ti?

‘Evamāvuso’ti. ‘So tvaṃ, bhante, saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṃ assosi; apisu te, bhante, saṅghāti rajena okiṇṇā’ti?

‘Evamāvuso’ti.

Atha kho, bhante, tassa purisassa etadahosi: ‘acchariyam vata bho, abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti. Yatra hi nāma saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva dakkhati, na pana saddaṃ sossati’ti. Ālāre kālāme ulāraṃ pasādaṃ pavedetvā pakkāmī”ti.

“Taṃ kiṃ maññasi, pukkusa, katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā— yo vā saññī samāno jāgaro pañcamattāni

five hundred carts pass by right next to you? Or to neither see nor hear a sound as it's raining and pouring, lightning's flashing, and thunder's cracking?"

"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? 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!"

"This one time, Pukkusa, I was staying near Ātumā in a threshing-hut. 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. Then a large crowd came from Ātumā to the place where that happened.

Now at that time I came out of the threshing-hut and was walking mindfully in the open near the door of the hut. Then having left that crowd, a certain person approached me, bowed, and stood to one side. I said to them, 'Why, friend, has this crowd gathered?'

'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. Then this crowd gathered here. But sir, where were you?'

'I was right here, friend.'

'But sir, did you see?'

'No, friend, I didn't see anything.'

sakaṭasatāni nissāya nissāya atikkantāni neva passeyya, na pana saddaṃ suṇeyya; yo vā saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṃ suṇeyyā”ti?

“Kiñhi, bhante, karissanti pañca vā sakaṭasatāni cha vā sakaṭasatāni satta vā sakaṭasatāni aṭṭha vā sakaṭasatāni nava vā sakaṭasatāni, sakaṭasahassaṃ vā sakaṭasahasahassaṃ vā. Atha kho etadeva dukkaratarañceva durabhisambhavatarañca yo saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṃ suṇeyyā”ti.

“Ekamidāhaṃ, pukkusa, samayaṃ ātumāyaṃ viharāmi bhusāgāre. Tena kho pana samayena deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā avidūre bhusāgārassa dve kassakā bhātaro hatā cattāro ca balibaddā. Atha kho, pukkusa, ātumāya mahājanakāyo nikkhamitvā yena te dve kassakā bhātaro hatā cattāro ca balibaddā tenupasaṅkami.

Tena kho panāhaṃ, pukkusa, samayena bhusāgārā nikkhamitvā bhusāgāradvāre abbhokāse caṅkamāmi. Atha kho, pukkusa, aññataro puriso tamhā mahājanakāyā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho ahaṃ, pukkusa, taṃ purisaṃ etadavocaṃ: ‘kiṃ nu kho eso, āvuso, mahājanakāyo sannipatito’ti?

‘Idāni, bhante, deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā dve kassakā bhātaro hatā cattāro ca balibaddā. Ettheso mahājanakāyo sannipatito. Tvaṃ pana, bhante, kva ahosi’ti?

‘Idheva kho ahaṃ, āvuso, ahosi’ti.

‘Kiṃ pana, bhante, addasā’ti?

‘Na kho ahaṃ, āvuso, addasan’ti.

‘But sir, didn’t you hear a sound?’

‘No, friend, I didn’t hear a sound.’

‘But sir, were you asleep?’

‘No, friend, I wasn’t asleep.’

‘But sir, were you conscious?’

‘Yes, friend.’

‘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?’

‘Yes, friend.’

Then that person thought: ‘It’s incredible, it’s amazing! Those who have gone forth remain in such peaceful meditations, 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.’ And after declaring their lofty confidence in me, they bowed and respectfully circled me, keeping me on their right, before leaving.”

When he said this, Pukkusa said to him, “Any confidence I had in Āḷāra Kālāma I sweep away as in a strong wind, or float away as down a swift stream. Excellent, sir! Excellent! 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. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Then Pukkusa addressed a certain man, “Please, my man, fetch a pair of ready to wear polished golden garments.”

‘Kiṃ pana, bhante, saddaṃ assosī’ti?

‘Na kho ahaṃ, āvuso, saddaṃ assosin’ti.

‘Kiṃ pana, bhante, sutto ahosī’ti?

‘Na kho ahaṃ, āvuso, sutto ahosin’ti.

‘Kiṃ pana, bhante, saññī ahosī’ti?

‘Evamāvuso’ti.

‘So tvaṃ, bhante, saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva ad-dasa, na pana saddaṃ assosī’ti?

‘Evamāvuso’ti?

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

Evam vutte, pukkuso mallaputto bhagavantaṃ etadavoca: “esāhaṃ, bhante, yo me ālāre kālāme pasādo taṃ mahāvāte vā ophuṇāmi sīgh-asotāya vā nadiyā pavāhemi. Abhikkantaṃ, bhante, abhikkantaṃ, bh-ante. Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjot-aṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

Atha kho pukkuso mallaputto aññataraṃ purisaṃ āmantesi: “iṅha me tvaṃ, bhaṇe, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇiyaṃ āharā”ti.

“Yes, sir,” replied that man, and did as he was asked. Then Pukkusa brought the garments to the Buddha, “Sir, please accept this pair of ready to wear polished golden garments from me out of compassion.”

“Well then, Pukkusa, clothe me in one, and Ānanda in the other.”

“Yes, sir,” replied Pukkusa, and did so.

Then the Buddha educated, encouraged, fired up, and inspired Pukkusa the Malla with a Dhamma talk, after which he got up from his seat, bowed, and respectfully circled the Buddha before leaving.

Then, not long after Pukkusa had left, Ānanda placed the pair of golden garments on the Buddha’s body. But when placed on the Buddha’s body they seemed to lose their shine. Then Ānanda said to the Buddha, “It’s incredible, sir, it’s amazing, how pure and bright is the color of the Realized One’s skin. When this pair of ready to wear polished golden garments is placed on the Buddha’s body they seem to lose their shine.”

“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. What two? 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. These are the are two times when the color of the Realized One’s skin becomes extra pure and bright.

“Evam, bhante”ti kho so puriso pukkusassa mallaputtassa paṭissutvā taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āhari. Atha kho pukkuso mallaputto taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato upanāmesi: “idaṃ, bhante, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ, taṃ me bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.

“Tena hi, pukkusa, ekena maṃ acchādehi, ekena ānandaṃ”ti.

“Evam, bhante”ti kho pukkuso mallaputto bhagavato paṭissutvā ekena bhagavantaṃ acchādeti, ekena āyasmantaṃ ānandaṃ.

Atha kho bhagavā pukkusaṃ mallaputtaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho pukkuso mallaputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho āyasmā ānando acirapakkante pukkuse mallaputte taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ upanāmesi. Taṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya khāyati. Atha kho āyasmā ānando bhagavantaṃ etadavoca: “acchariyaṃ, bhante, abbhutaṃ, bhante, yāva parisuddho, bhante, tathāgatassa chavivaṇṇo pariyo-dāto. Idaṃ, bhante, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya khāyati”ti.

“Evametaṃ, ānanda, evametaṃ, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto. Katamesu dvīsu? Yañca, ānanda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati. Imesu kho, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.

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. Come, Ānanda, let's go to the Kakutthā River."

"Yes, sir," Ānanda replied.

A pair of golden polished garments
 was presented by Pukkusa;
 when the teacher was clothed with them,
 his golden skin glowed bright.

Then the Buddha together with a large Saṅgha of mendicants went to the Kakutthā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove, where he addressed Venerable Cundaka, "Please, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down."

"Yes, sir," replied Cundaka, and did as he was asked. 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. But Cundaka sat down right there in front of the Buddha.

Having gone to Kakutthā Creek,
 whose water was transparent, sweet, and clear,
 the Teacher, being tired, plunged in,
 the Realized One, without compare in the world.

Ajja kho panānanda, rattiyā pacchime yāme kusinārāyaṃ upavattane mallānaṃ sālavane antarena yamakasālānaṃ tathāgatassa parinibbānaṃ bhavissati. Āyāmananda, yena kakudhā nadī tenupasaṅkamis-sāmā”ti.

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

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

(...)

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena kakudhā nadī tenupasaṅkami; upasaṅkamitvā kakudhaṃ nadiṃ ajjhogāhetvā nhatvā ca pivitvā ca paccuttarivā yena ambavanaṃ tenupasaṅkami. Upasaṅkamitvā āyasmantaṃ cundakaṃ āmantesi: “iṅha me tvaṃ, cundaka, catugguṇaṃ saṅghāṭiṃ paññapehi, kilantosmi, cundaka, nipajjissāmi”ti.

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

Gantvāna buddho nadikaṃ kakudhaṃ,
Acchodakaṃ sātudakaṃ vipprasannaṃ;
Ogāhi satthā akilantarūpo,
Tathāgato appaṭimo ca loke.

And after bathing and drinking the Teacher emerged.

Before the group of mendicants, in the middle, the
Buddha,
the Teacher who rolled forth the present dispensation,
the great hermit went to the mango grove.

He addressed the mendicant named Cundaka:

“Spread out my folded robe so I can lie down.”

The evolved one urged Cunda,
who quickly spread the folded robe.
The Teacher lay down so tired,
while Cunda sat there before him.

Then the Buddha said to Venerable Ānanda:

“Now it may happen, Ānanda, that others may give rise to some regret for Cunda the smith: ‘It’s your loss, friend Cunda, it’s your misfortune, in that the Realized One became fully extinguished after eating his last almsmeal from you.’ You should dispel remorse in Cunda the smith like this: ‘You’re fortunate, friend Cunda, you’re so very fortunate, in that the Realized One became fully extinguished after eating his last almsmeal from you. I have heard and learned this in the presence of the Buddha.

There are two almsmeal offerings that have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings. What two? The almsmeal after eating which a Realized One understands the supreme perfect awakening; and the almsmeal after eating which he becomes fully extinguished through the natural principle of

Nhatvā ca pivitvā cudatāri satthā,
 Purakkhato bhikkhugaṇassa majjhe;
 Vattā pavattā bhagavā idha dhamme,
 Upāgami ambavanam mahesi.

Āmantayi cundakam nāma bhikkhum,
 Catugguṇam santhara me nipajjam;
 So codito bhāvitattena cundo,
 Catugguṇam santhari khippameva;
 Nipajji satthā akilantarūpo,
 Cundopi tattha pamukhe nisīdīti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“siyā kho panānanda, cundassa kammāraputtassa koci vippaṭṭisāram
 uppādeyya: ‘tassa te, āvuso cunda, alābhā tassa te dulladdham, yas-
 sa te tathāgato pacchimaṃ piṇḍapātāṃ paribhuñjitvā parinibbuto’ti.
 Cundassa, ānanda, kammāraputtassa evaṃ vippaṭṭisāro paṭivinetabbo:
 ‘tassa te, āvuso cunda, lābhā tassa te suladdham, yassa te tathāgato
 pacchimaṃ piṇḍapātāṃ paribhuñjitvā parinibbuto. Sammukhā met-
 am, āvuso cunda, bhagavato sutam sammukhā paṭiggahitam:

dveme piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇ-
 ḍapātehi mahapphalatarā ca mahānisamsatarā ca. Katame dve? Yañ-
 ca piṇḍapātāṃ paribhuñjitvā tathāgato anuttaram sammāsambodhiṃ
 abhisambujjhati, yañca piṇḍapātāṃ paribhuñjitvā tathāgato anupādi-
 sesāya nibbānadhātuyā parinibbāyati. Ime dve piṇḍapātā samasamaph-
 alā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca
 mahānisamsatarā ca.

extinguishment, without anything left over. These two almsmeal offerings have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings.

You've accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.' That's how you should dispel remorse in Cunda the smith."

Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

"A giver's merit grows;
 enmity doesn't build up when you have self-control.
A skillful person gives up bad things—
 with the end of greed, hate, and delusion, they're extin-
guished."

Āyusaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, vaṇṇasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, sukhasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, yasasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, saggasāṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, ādhipateyyasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ. Cundassa, ānanda, kammāraputtassa evaṁ vipphaṇṇasāro paṭivinetabbo”ti.

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:

“Dadato puññaṁ pavaḍḍhati,
 Saṁyamato veraṁ na cīyati;
 Kusalo ca jahāti pāpakaṁ,
 Rāgadosamohakkhayā sanibbuto”ti.

Catuttho bhāṇavāro.

Kushinagar

Kusinagara

26. The Pair of Sal Trees

Then the Buddha said to Ānanda, “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 Kusinārā.”

“Yes, sir,” Ānanda replied. And that’s where they went. Then the Buddha addressed Ānanda, “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.”

“Yes, sir,” replied Ānanda, and did as he was asked. 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.

Now at that time the twin sal trees were in full blossom with flowers out of season. They sprinkled and bestrewed the Realized One’s body in honor of the Realized One. 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. 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. And heavenly music played in the sky in honor of the Realized One. And heavenly choirs sang in the sky in honor of the Realized One.

Then the Buddha pointed out to Ānanda what was happening, adding: “That’s not how the Realized One is honored, respected, revered, venerated, and esteemed. Any monk or nun or male or female lay follower who practices in line with the teachings, practicing properly,

26. Yamakasālā

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “āyāmānanda, yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusinārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkamaṃ”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusinārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkami. upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi: “iṅgha me tvaṃ, ānanda, antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapehi, kilantosmi, ānanda, nipajjissāmi”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapesi. Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno.

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

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “sabbaphāliphullā kho, ānanda, yamakasālā akālapupphehi. Te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi mandāravapupphāni antalikkhā papatanti, tāni tathāgatassa

living in line with the teachings—they honor, respect, revere, venerate, and esteem the Realized One with the highest honor. So Ānanda, you should train like this: ‘We shall practice in line with the teachings, practicing properly, living in line with the teaching.’

27. The Monk Upavāṇa

Now at that time Venerable Upavāṇa was standing in front of the Buddha fanning him. Then the Buddha made him move, “Move over, mendicant, don’t stand in front of me.”

Ānanda thought, “This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence. Yet in his final hour the Buddha makes him move, saying: ‘Move over, mendicant, don’t stand in front of me.’ What is the cause, what is the reason for this?”

Then Ānanda said to the Buddha, “This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence. Yet in his final hour the Buddha makes him move, saying: ‘Move over, mendicant, don’t stand in front of me.’ What is the cause, sir, what is the reason for this?”

sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi candanacuṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya. Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya. Na kho, ānanda, ettāvatā tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā. Yo kho, ānanda, bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, so tathāgataṃ sakkaroti garuṃ karoti māneti pūjeti apaciyati, paramāya pūjāya. Tasmātiḥānanda, dhammānudhammappaṭipannā viharissāma sāmīcippaṭipannā anudhammacārīnoti. Evañhi vo, ānanda, sikkhitabban”ti.

27. Upavāṇatthera

Tena kho pana samayena āyasmā upavāṇo bhagavato purato ṭhito hoti bhagavantaṃ bījayamāno. Atha kho bhagavā āyasmantaṃ upavāṇaṃ apasāresi: “apehi, bhikkhu, mā me purato aṭṭhāsī”ti.

Atha kho āyasmato ānandassa etadahosi: “ayaṃ kho āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacaro samīpacārī. Atha ca pana bhagavā pacchime kāle āyasmantaṃ upavāṇaṃ apasāreti: ‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti. Ko nu kho hetu, ko paccayo, yaṃ bhagavā āyasmantaṃ upavāṇaṃ apasāreti: ‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti?

Atha kho āyasmā ānando bhagavantaṃ etadavoca: “ayaṃ, bhante, āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacaro samīpacārī. Atha ca pana bhagavā pacchime kāle āyasmantaṃ upavāṇaṃ

“Most of the deities from ten solar systems have gathered to see the Realized One. 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. The deities are complaining: ‘We’ve come such a long way to see the Realized One! Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas. This very day, in the last watch of the night, the Realized One will become fully extinguished. 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!’”

“But sir, what kind of deities are you thinking of?”

“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: ‘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!’

But the deities who are free of desire endure, mindful and aware, thinking: ‘Conditions are impermanent. How could it possibly be otherwise?’”

apasāreti: ‘apehi, bhikkhu, mā me purato aṭṭhāsī’ ti. Ko nu kho, bhante, hetu, ko paccayo, yaṃ bhagavā āyasmantaṃ upavāṇaṃ apasāreti: ‘apehi, bhikkhu, mā me purato aṭṭhāsī’ ti?

“Yebhuyyena, ānanda, dasasu lokadhātūsu devatā sannipatitā tathāgataṃ dassanāya. Yāvatā, ānanda, kusinārā upavattanaṃ mallānaṃ sālavanaṃ samantato dvādasa yojanāni, natthi so padeso vālaggakoṭi-nittudanamattoṇi mahesakkhāhi devatāhi apphuṭo. Devatā, ānanda, ujjhāyanti: ‘dūrā ca vatamha āgatā tathāgataṃ dassanāya. Kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā. Ajjeva rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati. Ayañca mahesakkho bhikkhu bhagavato purato ṭhito ovārento, na mayaṃ labhāma pacchime kāle tathāgataṃ dassanāya’ ti.

“Kathambhūtā pana, bhante, bhagavā devatā manasikarotī” ti?

“Santānanda, devatā ākāse pathaviṣaṇṇīniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇāpātaṃ papatanti, āvaṭṭanti, vivaṭṭanti: ‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhuṃ loke antaradhāyissati’ ti.

Santānanda, devatā pathaviyaṃ pathaviṣaṇṇīniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇāpātaṃ papatanti, āvaṭṭanti, vivaṭṭanti: ‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhuṃ loke antaradhāyissati’ ti.

Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāsenti: ‘aniccā saṅkhārā, taṃ kutettha labbhā’ ti.

28. The Four Inspiring Places

“Previously, sir, when mendicants had completed the rainy season residence in various districts they came to see the Realized One. We got to see the esteemed mendicants, and to pay homage to them. But when the Buddha has passed, we won’t get to see the esteemed mendicants or to pay homage to them.”

“Ānanda, a faithful gentleman should go to see these four inspiring places. What four? Thinking: ‘Here the Realized One was born!’ —that is an inspiring place. Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’ —that is an inspiring place. Thinking: ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’ —that is an inspiring place. Thinking: ‘Here the Realized One became fully extinguished through the natural principle of extinguishment, without anything left over!’ —that is an inspiring place. These are the four inspiring places that a faithful gentleman should go to see.

Faithful monks, nuns, laymen, and laywomen will come, and think: ‘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!’ 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.”

28. Catusamvejanīyaṭhāna

“Pubbe, bhante, disāsu vassaṃvuṭṭhā bhikkhū āgacchanti tathāgataṃ dassanāya. Te mayaṃ labhāma manobhāvanīye bhikkhū dassanāya, labhāma payirupāsanāya. Bhagavato pana mayaṃ, bhante, accayena na labhissāma manobhāvanīye bhikkhū dassanāya, na labhissāma payirupāsanāyā”ti.

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

Āgamissanti kho, ānanda, saddhā bhikkhū bhikkhuniyo upāsakā upāsikāyo: ‘idha tathāgato jāto’tipi, ‘idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho’tipi, ‘idha tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ’tipi, ‘idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’tipi. Ye hi keci, ānanda, cetiyacārikaṃ āhiṇḍanta pasannacittā kālaṃ karissanti, sabbe te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissanti”ti.

29. Ānanda's Questions

"Sir, how do we proceed when it comes to females?"

"Without seeing, Ānanda."

"But when seeing, how to proceed?"

"Without getting into conversation, Ānanda."

"But when in a conversation, how to proceed?"

"Be mindful, Ānanda."

"Sir, how do we proceed when it comes to the Realized One's corpse?"

"Don't get involved in the rites for venerating the Realized One's corpse, Ānanda. Please, Ānanda, you must all strive and practice for your own goal! Meditate diligent, keen, and resolute for your own goal! 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."

"But sir, how to proceed when it comes to the Realized One's corpse?"

"Proceed in the same way as they do for the corpse of a wheel-turning monarch."

"But how do they proceed with a wheel-turning monarch's corpse?"

"They wrap a wheel-turning monarch's corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. 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. They build a monument for the wheel-turning monarch at the crossroads. That's how they proceed with a wheel-turning monarch's corpse. Proceed in the same way with the Realized One's corpse. A monument for the Realized One is to be built at the

29. Ānandapucchākathā

“Katham mayam, bhante, mātugāme paṭipajjāmā”ti?

“Adassanam, ānandā”ti.

“Dassane, bhagavā, sati katham paṭipajjitabban”ti?

“Anālāpo, ānandā”ti.

“Ālapantena pana, bhante, katham paṭipajjitabban”ti?

“Sati, ānanda, upaṭṭhāpetabbā”ti.

“Katham mayam, bhante, tathāgatassa sarīre paṭipajjāmā”ti?

“Abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāya. In-gha tumhe, ānanda, sāratthe ghaṭṭha anuyuñjatha, sāratthe ap-pamattā ātāpino pahitattā viharatha. Santānanda, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi tathāgate abhippasannā, te tathāgatassa sarīrapūjam karissantī”ti.

“Katham pana, bhante, tathāgatassa sarīre paṭipajjitabban”ti?

“Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evam tathāgatassa sarīre paṭipajjitabban”ti.

“Katham pana, bhante, rañño cakkavattissa sarīre paṭipajjanti”ti?

“Rañño, ānanda, cakkavattissa sarīram ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kap-pāsena veṭhetvā ahatena vatthena veṭhenti. Etenupāyena pañcahi yu-gasatehi rañño cakkavattissa sarīram veṭhetvā āyasāya teladoṇiyā pak-khipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānam citakam karitvā rañño cakkavattissa sarīram jhāpenti. Cātumahāpathe rañño cakkavattissa thūpaṃ karonti. Evam kho, ānanda, rañño cakkavattis-sa sarīre paṭipajjanti. Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evam tathāgatassa sarīre paṭipajjitabban. Cātumahāpathe

crossroads. 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. Persons Worthy of Monument

Ānanda, these four are worthy of a monument. What four? 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.

And for what reason is a Realized One worthy of a monument? So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Blessed One, perfected and fully awakened!’ And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One is worthy of a monument.

And for what reason is a Buddha awakened for themselves worthy of a monument? So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Buddha awakened for himself!’ And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Buddha awakened for himself is worthy of a monument.

And for what reason is a Realized One’s disciple worthy of a monument? So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Blessed One’s disciple!’ And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One’s disciple is worthy of a monument.

tathāgatassa thūpo kātabbo. Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti tesam taṃ bhavissati dīgharattaṃ hitāya sukhāya.

30. Thūpārahapuggala

Cattārome, ānanda, thūpārahā. Katame cattāro? Tathāgato araham sammāsambuddho thūpāraho, paccekasambuddho thūpāraho, tathāgatassa sāvako thūpāraho, rājā cakkavattī thūpārahoti.

Kiñcānanda, atthavaṣaṃ paṭicca tathāgato araham sammāsambuddho thūpāraho? ‘Ayaṃ tassa bhagavato arahato sammāsambuddhassa thūpo’ti, ānanda, bahujaṇā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavaṣaṃ paṭicca tathāgato araham sammāsambuddho thūpāraho.

Kiñcānanda, atthavaṣaṃ paṭicca paccekasambuddho thūpāraho? ‘Ayaṃ tassa bhagavato paccekasambuddhassa thūpo’ti, ānanda, bahujaṇā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavaṣaṃ paṭicca paccekasambuddho thūpāraho.

Kiñcānanda, atthavaṣaṃ paṭicca tathāgatassa sāvako thūpāraho? ‘Ayaṃ tassa bhagavato arahato sammāsambuddhassa sāvakassa thūpo’ti, ānanda, bahujaṇā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavaṣaṃ paṭicca tathāgatassa sāvako thūpāraho.

And for what reason is a wheel-turning monarch worthy of a monument? So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that just and principled king!’ And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a wheel-turning monarch is worthy of a monument.

These four are worthy of a monument.”

31. Ānanda’s Incredible Qualities

Then Venerable Ānanda entered a dwelling, and stood there leaning against the door-jamb and crying, “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!”

Then the Buddha said to the mendicants, “Mendicants, where is Ānanda?”

“Sir, Ānanda has entered a dwelling, and stands there leaning against the door-jamb and crying: ‘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!’”

So the Buddha addressed a certain monk, “Please, monk, in my name tell Ānanda that the teacher summons him.”

“Yes, sir,” that monk replied. He went to Ānanda and said to him, “Reverend Ānanda, the teacher summons you.”

Kiñcānanda, atthavasam paṭicca rājā cakkavattī thūpāraho? ‘Ayaṃ tassa dhammikassa dhammarañño thūpo’ti, ānanda, bahujanā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paramaṃ maraṇaṃ sugatīṃ saggaṃ lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavasam paṭicca rājā cakkavattī thūpāraho.

Ime kho, ānanda, cattāro thūpārahā”ti.

31. Ānandaacchariyadhamma

Atha kho āyasmā ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamāno aṭṭhāsi: “ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako”ti.

Atha kho bhagavā bhikkhū āmantesi: “khaṃ nu kho, bhikkhave, ānando”ti?

“Eso, bhante, āyasmā ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamāno ṭhito: ‘ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako’”ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi: “ehi tvaṃ, bhikkhu, mama vacanena ānandaṃ āmantehi: ‘satthā taṃ, āvuso ānanda, āmantetī’”ti.

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca: “satthā taṃ, āvuso ānanda, āmantetī”ti.

“Yes, reverend,” Ānanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Enough, Ānanda! Do not grieve, do not lament. Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? 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? 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. You have done good deeds, Ānanda. Devote yourself to meditation, and you will soon be free of defilements.”

Then the Buddha said to the mendicants:

“The Buddhas of the past or the future have attendants who are no better than Ānanda is for me. Ānanda is astute, he is intelligent. 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.

There are these four incredible and amazing things about Ānanda. What four? If an assembly of monks goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough. If an assembly of nuns ... laymen

“Evamāvuso”ti kho āyasmā ānando tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:

“alaṃ, ānanda, mā soci mā paridevi, nanu etaṃ, ānanda, mayā paṭikacceva akkhātāṃ: ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’; taṃ kutettha, ānanda, labbhā. Yaṃ taṃ jātāṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, ‘taṃ vata tathāgatassāpi sarīraṃ mā palujji’ti netāṃ ṭhānaṃ vijjati. Dīgharattaṃ kho te, ānanda, tathāgato paccupaṭṭhito mettena kāyakammaena hitena sukhena advayena appamāṇena, mettena vacīkammaena hitena sukhena advayena appamāṇena, mettena manokammaena hitena sukhena advayena appamāṇena. Katapuññosi tvaṃ, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo”ti.

Atha kho bhagavā bhikkhū āmantesi:

“yepi te, bhikkhave, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā ahesuṃ, seyyathāpi mayhaṃ ānando. Yepi te, bhikkhave, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā bhavissanti, seyyathāpi mayhaṃ ānando. Paṇḍito, bhikkhave, ānando; medhāvī, bhikkhave, ānando. Jānāti ‘ayaṃ kālo tathāgataṃ dassanāya upasaṅkमितuṃ bhikkhūnaṃ, ayaṃ kālo bhikkhunīnaṃ, ayaṃ kālo upāsakānaṃ, ayaṃ kālo upāsikānaṃ, ayaṃ kālo rañño rājamahāmattānaṃ titthiyānaṃ titthiyasāvakānaṃ’ti.

Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande. Katame cattāro? Sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsatī, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, bhikkhuparisā

... or laywomen goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. These are the four incredible and amazing things about Ānanda.

There are these four incredible and amazing things about a wheel-turning monarch. What four? If an assembly of aristocrats goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. If an assembly of brahmins ... householders ... or ascetics goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.

In the same way, there are those four incredible and amazing things about Ānanda."

hoti, atha kho ānando tuṇhī hoti. Sace, bhikkhave, bhikkhunīparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, bhikkhunīparisā hoti, atha kho ānando tuṇhī hoti. Sace, bhikkhave, upāsakaparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, upāsakaparisā hoti, atha kho ānando tuṇhī hoti. Sace, bhikkhave, upāsikāparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, upāsikāparisā hoti, atha kho ānando tuṇhī hoti. Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande.

Cattārome, bhikkhave, acchariyā abbhutā dhammā raññe cakkavattimhi. Katame cattāro? Sace, bhikkhave, khattiyaparisā rājānaṃ cakkavattim dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, khattiyaparisā hoti. Atha kho rājā cakkavattī tuṇhī hoti. Sace bhikkhave, brāhmaṇaparisā ...pe... gahapatiparisā ...pe... samaṇaparisā rājānaṃ cakkavattim dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, samaṇaparisā hoti. Atha kho rājā cakkavattī tuṇhī hoti.

Evameva kho, bhikkhave, cattārome acchariyā abbhutā dhammā ānande. Sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, bhikkhuparisā hoti. Atha kho ānando tuṇhī hoti. Sace, bhikkhave bhikkhunīparisā ...pe... upāsakaparisā ...pe... upāsikāparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando

32. Teaching the Discourse on Mahāsudassana

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

“Sir, please don’t become fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet. There are other great cities such as Campā, Rājagaha, Sāvattihī, Sāketa, Kosambī, and Benares. Let the Buddha become fully extinguished there. There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One’s corpse.”

“Don’t say that Ānanda! Don’t say that this is a little hamlet, a jungle hamlet, a branch hamlet.

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. His capital was this Kusinārā, which at the time was named Kusāvātī. It stretched for twelve leagues from east to west, and seven leagues from north to south. The royal capital of Kusāvātī was successful, prosperous, populous, full of people, with plenty of food. It was just like Āḷakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food. Kusāvātī was never free of ten sounds by day or night, namely: 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.

dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, upāsikāparisā hoti. Atha kho ānando tuṇhī hoti. Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande”ti.

32. Mahāsudassanasuttadesanā

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

“mā, bhante, bhagavā imasmim̐ khuddakanagarake ujjāṇ-galanagarake sākḥānagarake parinibbāyi. Santi, bhante, aññāni mahā-nagarāni, seyyathidaṃ— campā rājagahaṃ sāvattḥī sāketaṃ kosambī bārāṇasī; ettha bhagavā parinibbāyatu. Ettha bahū khattiyamahāsālā, brāhmaṇamahāsālā gahapatimahāsālā tathāgate abhippasannā. Te tathāgatassa sarīrapūjaṃ karissantī”ti

“mā hevaṃ, ānanda, avaca, mā hevaṃ, ānanda, avaca: ‘khud-dakanagarakaṃ ujjāṇgalanagarakaṃ sākḥānagarakaṃ’ti.

Bhūtapubbaṃ, ānanda, rājā mahāsudassano nāma ahosi cakkavat-tī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ pappatto sattaratanaśamannāgato. Rañño, ānanda, mahāsudassanassa ayaṃ ku-sinārā kusāvatī nāma rājadhānī ahosi. puratthimena ca pacchimena ca dvādasayojanāni āyāmena; uttarena ca dakkhiṇena ca sattayojanāni vitthārena. Kusāvatī, ānanda, rājadhānī iddhā ceva ahosi phītā ca bahu-jaṇā ca ākiṇṇamanussā ca subhikkhā ca. Seyyathāpi, ānanda, devānaṃ ālakamandā nāma rājadhānī iddhā ceva hoti phītā ca bahujaṇā ca ākiṇṇaṇayakkhā ca subhikkhā ca; evameva kho, ānanda, kusāvatī rājadhānī iddhā ceva ahosi phītā ca bahujaṇā ca ākiṇṇamanussā ca subhikkhā ca. Kusāvatī, ānanda, rājadhānī dasahi saddehi avivittā ahosi divā ce-va rattiṇca, seyyathidaṃ— hatthisaddena assasaddena rathasaddena

Go, Ānanda, into Kusinārā and inform the Mallas: ‘This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished. Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas! Don’t regret it later, thinking: ‘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.’”

“Yes, sir,” replied Ānanda. Then he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

33. The Mallas Pay Homage

Now at that time the Mallas of Kusinārā were sitting together at the meeting hall on some business. Ānanda went up to them, and announced: “This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished. Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas! Don’t regret it later, thinking: ‘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.’”

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, “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!”

bherisaddena mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena sammasaddena pāṇitālasaddena ‘asnātha pivatha khādathā’ti dasamena saddena.

Gaccha tvaṃ, ānanda, kusināraṃ pavisitvā kosinārakānaṃ mallānaṃ ārocehi: ‘ajja kho, vāseṭṭhā, rattiyā pacchime yāme tathāgatasā parinibbānaṃ bhavissati. Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā. Mā pacchā vippaṭisārino ahuvattha— amhākaṇca no gāmakkhette tathāgataṃ parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nivāsetvā pattacīvaramādāya attadutiyo kusināraṃ pāvisi.

33. Mallānaṃvandanā

Tena kho pana samayena kosinārakā mallā sandhāgāre sannipatitā honti kenacideva karaṇīyena. Atha kho āyasmā ānando yena kosinārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamitvā kosinārakānaṃ mallānaṃ ārocesi: “ajja kho, vāseṭṭhā, rattiyā pacchime yāme tathāgataṃ parinibbānaṃ bhavissati. Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā. Mā pacchā vippaṭisārino ahuvattha: ‘amhākaṇca no gāmakkhette tathāgataṃ parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā”ti.

Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhāsamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇṇapātānaṃ papatanti, āvaṭṭanti vivaṭṭanti: “atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkuṃ loke antaradhāyissati”ti.

Then the Mallas, their sons, daughters-in-law, and wives, distraught, saddened, and grief-stricken went to the Mallian sal grove at Upavatana and approached Ānanda.

Then Ānanda thought, “If I have the Mallas pay homage to the Buddha one by one, they won’t be finished before first light. I’d better separate them family by family and then have them pay homage, saying: ‘Sir, the Malla named so-and-so with children, wives, retinue, and ministers bows with his head at your feet.’” And so that’s what he did. So by this means Ānanda got the Mallas to finish paying homage to the Buddha in the first watch of the night.

34. On Subhadda the Wanderer

Now at that time a wanderer named Subhadda was residing near Kusinārā. He heard that on that very day, in the last watch of the night, the ascetic Gotama would become fully extinguished. He thought: “I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said: ‘Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.’ And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.”

Atha kho mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā yena upavattanaṃ mallānaṃ sālavanaṃ yenāyasmā ānando tenupasaṅkamimsu.

Atha kho āyasmato ānandassa etadahosi: “sace kho ahaṃ kosinārake malle ekamekaṃ bhagavantaṃ vandāpessāmi, avandito bhagavā kosi-nārakehi mallehi bhavissati, athāyaṃ ratti vibhāyissati. Yannūnāhaṃ kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpeyyaṃ: ‘itthannāmo, bhante, mallo saputto sabhariyo sapariso sāmacco bhagavato pāde sirasā vandatī’”ti. Atha kho āyasmā ānando kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpesi: “itthannāmo, bhante, mallo saputto sabhariyo sapariso sāmacco bhagavato pāde sirasā vandatī”ti. Atha kho āyasmā ānando etena upāyena paṭhameneva yāmena kosinārake malle bhagavantaṃ vandāpesi.

34. Subhaddaparibbājakavatthu

Tena kho pana samayena subhaddo nāma paribbājako kusiṇārāyaṃ paṭivasati. Assosi kho subhaddo paribbājako: “ajja kira rattiyaṃ pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissatī”ti. Atha kho subhaddassa paribbājakassa etadahosi: “sutaṃ kho pana metaṃ paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ: ‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti. Ajjeva rattiyaṃ pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhādhammo uppanno, evaṃ pasanno ahaṃ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṃ desetum, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan’”ti.

Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him, “Master Ānanda, I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said: ‘Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.’ And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty. Master Ānanda, please let me see the ascetic Gotama.”

When he had spoken, Ānanda said, “Enough, Reverend Subhadda, do not trouble the Realized One. He is tired.”

For a second time, and a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

The Buddha heard that discussion between Ānanda and Subhadda. He said to Ānanda, “Enough, Ānanda, don’t obstruct Subhadda; let him

Atha kho subhaddo paribbājako yena upavattanaṃ mallānaṃ sālavanaṃ, yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca: “sutaṃ metaṃ, bho ānanda, paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ: ‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti. Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhādhammo uppanno— evaṃ pasanno ahaṃ samaṇe gotame ‘pahoti me samaṇo gotamo tathā dhammaṃ desetuṃ, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan’ti. Sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassanāyā”ti.

Evaṃ vutte, āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca: “alaṃ, āvuso subhadda, mā tathāgataṃ viheṭhesi, kilanto bhagavā”ti.

Dutiyampi kho subhaddo paribbājako ...pe... tatiyampi kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca: “sutaṃ metaṃ, bho ānanda, paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ: ‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti. Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhādhammo uppanno— evaṃ pasanno ahaṃ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṃ desetuṃ, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan’ti. Sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassanāyā”ti. Tatiyampi 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. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “alaṃ, ānanda, mā subhaddaṃ vāresi, labhataṃ, ānanda,

see the Realized One. For whatever he asks me, he will only be looking for understanding, not trouble. And he will quickly understand any answer I give to his question.”

So Ānanda said to the wanderer Subhadda, “Go, Reverend Subhadda, the Buddha is taking the time for you.”

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:

“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. Namely: Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Sañjaya Belaṭṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala. According to their own claims, did all of them have direct knowledge, or none of them, or only some?”

“Enough, Subhadda, let that be. I shall teach you the Dhamma. Listen and pay close attention, I will speak.”

“Yes, sir,” Subhadda replied. The Buddha said this:

“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. 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. In this teaching

subhaddo tathāgataṃ dassanāya. Yaṃ kiñci maṃ subhaddo pucchis-sati, sabbaṃ taṃ aññāpekkhova pucchissati, no vihesāpekkho. Yañ-cassāhaṃ puṭṭho byākarissāmi, taṃ khippameva ājānissatī”ti.

Atha kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca: “gac-chāvuso subhadda, karoti te bhagavā okāsaṇ”ti.

Atha kho subhaddo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subhaddo paribbājako bhagavantaṃ etadavoca:

“yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammata bahujaṇassa, seyyathidaṃ—pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kac-cāyano, saṅcayo belatṭhaputto, nigaṇṭho nāṭaputto, sabbete sakāya paṭiññāya abbhaññīmsu, sabbeva na abbhaññīmsu, udāhu ekacce ab-bhaññīmsu, ekacce na abbhaññīmsū”ti?

“Alaṃ, subhadda, tiṭṭhatetaṃ: ‘sabbete sakāya paṭiññāya abbh-aññīmsu, sabbeva na abbhaññīmsu, udāhu ekacce abbhaññīmsu, ekacce na abbhaññīmsū’ti. Dhammaṃ te, subhadda, desessāmi; taṃ suṇāhi sādhu kaṃ manasikarohi, bhāsissāmi”ti.

“Evaṃ, bhante”ti kho subhaddo paribbājako bhagavato paccassosi. Bhagavā etadavoca:

“Yasmiṃ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati. Dutiyopi tattha samaṇo na upalabbhati. Tatiyopi tattha samaṇo na upalabbhati. Catutthopi tattha samaṇo na upalabbhati. Yasmiṃca kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi tattha samaṇo upalabbhati, tatiyopi tattha samaṇo upalabbhati, catutthopi tattha samaṇo upalabbhati. Imasmiṃ kho, subhadda,

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.

Were these mendicants to practice well, the world would not be empty of perfected ones.

I was twenty-nine years of age, Subaddha,
when I went forth to discover what is skillful.
It's been over fifty years
since I went forth.
I am the one who points out the proper teaching:
Outside of here there is no true ascetic.

Were these mendicants to practice well, the world would not be empty of perfected ones.”

When he had spoken, Subhadda said to the Buddha, “Excellent, sir! Excellent! 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. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?”

“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

dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇebhi aññehi.

Ime ca, subhadda, bhikkhū sammā vihareyyum, asuñño loko arahantehi assāti.

Ekūnatimso vayasā subhadda,
 Yam pabbajim kiṅkusalānuesī;
 Vassāni paññāsa samādhikāni,
 Yato aham pabbajito subhadda;
 Ñāyassa dhammassa padesavattī,
 Ito bahiddhā samaṇopi natthi.

Dutiyoopi samaṇo natthi. Tatiyoopi samaṇo natthi. Catutthopi samaṇo natthi. Suññā parappavādā samaṇebhi aññehi. Ime ca, subhadda, bhikkhū sammā vihareyyum, asuñño loko arahantehi assā”ti.

Evaṁ vutte, subhaddo paribbājako bhagavantaṁ etadavoca: “abhikkantaṁ, bhante, abhikkantaṁ, bhante. Seyyathāpi, bhante, nikkujjitaṁ vā ukkujeyya, paṭicchannaṁ vā vivareyya, mūlhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghaṁ. Labheyyāhaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyaṁ upasampadan”ti.

“Yo kho, subhadda, aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjaṁ, ākaṅkhati upasampadaṁ, so cattāro māse parivasati. Catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbajenti upasampādentī bhikkhubhāvāya. Api ca mettha puggalavemattatā viditā”ti.

passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter."

"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."

Then the Buddha said to Ānanda, "Well then, Ānanda, give Subhadda the going forth."

"Yes, sir," Ānanda replied.

Then Subhadda said to Ānanda, "You're so fortunate, Reverend Ānanda, so very fortunate, to be anointed here in the Teacher's presence as his pupil!" And the wanderer Subhadda received the going forth, the ordination in the Buddha's presence. 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.

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." And Venerable Subhadda became one of the perfected. He was the last personal disciple of the Buddha.

“Sace, bhante, aññatitthiyapubbā imasmim dhammavinaye ākaṅkhaṇtā pabbajjam ākaṅkhaṇtā upasampadam cattāro māse parivasanti, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. Aham cattāri vassāni parivassāmi, catunnam vassānam accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāya”ti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “tenahānanda, subhaddaṃ pabbājehī”ti.

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

Atha kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca: “lābhā vo, āvuso ānanda; suladdhaṃ vo, āvuso ānanda, ye ettha satthu sammukhā antevāsikābhisekena abhisittā”ti. Alatta kho subhaddo paribbājako bhagavato santike pabbajjam, alatta upasampadam. Acirūpasampanno kho panāyasmā subhaddo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agāasmā anagāriyam pabbajanti—tadanuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

“Khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparaṃ itthattāya”ti abbhaññāsi. Aññataro kho panāyasmā subhaddo arahataṃ ahoṣi. So bhagavato pacchimo sakkhisāvako ahoṣi.

Pañcama bhāṇavāro.

35. The Buddha's Last Words

Then the Buddha addressed Venerable Ānanda:

“Now, Ānanda, some of you might think: ‘The teacher’s dispensation has passed. Now we have no Teacher.’ But you should not see it like this. The teaching and training that I have taught and pointed out for you shall be your Teacher after my passing.

After my passing, mendicants ought not address each other as ‘reverend’, as they do today. A more senior mendicant ought to address a more junior mendicant by name or clan, or by saying ‘reverend’. A more junior mendicant ought to address a more senior mendicant using ‘sir’ or ‘venerable’.

If it wishes, after my passing the Saṅgha may abolish the lesser and minor training rules.

After my passing, give the prime punishment to the mendicant Channa.”

“But sir, what is the prime punishment?”

“Channa may say what he likes, but the mendicants should not advise or instruct him.”

Then the Buddha said to the mendicants, “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: ‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

When this was said, the mendicants kept silent.

For a second time, and a third time the Buddha addressed the mendicants: “Perhaps even a single mendicant has doubt or uncertainty

35. Tathāgatapacchimavācā

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“siyā kho panānanda, tumhākaṃ evamassa: ‘atītasatthukaṃ pāvacaṇaṃ, natthi no satthā’ti. Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ. Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.

Yathā kho panānanda, etarahi bhikkhū aññamaññaṃ āvusovādena samudācaranti, na kho mamaccayena evaṃ samudācaritabbaṃ. Theratarena, ānanda, bhikkhunā navakataro bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo. Navakatarena bhikkhunā therataro bhikkhu ‘bhante’ti vā ‘āyasmā’ti vā samudācaritabbo.

Ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatu.

Channassa, ānanda, bhikkhuno mamaccayena brahmadaṇḍo dātabbo”ti.

“Katamo pana, bhante, brahmadaṇḍo”ti?

“Channo, ānanda, bhikkhu yaṃ iccheyya, taṃ vadeyya. So bhikkhūhi neva vattabbo, na ovaditabbo, na anusāsitabbo”ti.

Atha kho bhagavā bhikkhū āmantesi: “siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭṭisārino ahuvattha: ‘sammukhībhūto no satthā ahoṣi, na mayaṃ sakkhimhā bhagavantaṃ sammukhā paṭipucchitun’”ti.

Evaṃ vutte, te bhikkhū tuṇhī ahesuṃ.

Dutiyampi kho bhagavā ...pe... tatiyampi kho bhagavā bhikkhū āmantesi: “siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā,

regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don't regret it later, thinking: 'We were in the Teacher's presence and we weren't able to ask the Buddha a question.'"

For a third time, the mendicants kept silent. Then the Buddha said to the mendicants,

"Mendicants, perhaps you don't ask out of respect for the Teacher. So let a friend tell a friend."

When this was said, the mendicants kept silent.

Then Venerable Ānanda said to the Buddha, "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."

"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. Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

Then the Buddha said to the mendicants: "Come now, mendicants, I say to you all: 'Conditions fall apart. Persist with diligence.'"

These were the Realized One's last words.

36. The Full Extinguishment

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

pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha: ‘sammukh-
ībhūto no satthā ahosi, na mayaṃ sakkhimhā bhagavantaṃ sammukhā
paṭipucchitun”ti.

Tatiyampi kho te bhikkhū tuṇhī ahesuṃ. Atha kho bhagavā bhikkhū
āmantesi:

“siyā kho pana, bhikkhave, satthugāravenapi na puccheyyātha. Sa-
hāyakopi, bhikkhave, sahāyakassa ārocetū”ti.

Evaṃ vutte, te bhikkhū tuṇhī ahesuṃ.

Atha kho āyasmā ānando bhagavantaṃ etadavoca: “acchariyaṃ, bh-
ante, abbhutaṃ, bhante, evaṃ pasanno ahaṃ, bhante, imasmiṃ bhik-
khusaṅge, ‘natthi ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā
dhamme vā saṅge vā magge vā paṭipadāya vā”ti.

“Pasādā kho tvaṃ, ānanda, vadesi, ñāṇameva hettha, ānanda, tath-
āgatassa. Natthi imasmiṃ bhikkhusaṅge ekabhikkhussāpi kaṅkhā vā
vimati vā buddhe vā dhamme vā saṅge vā magge vā paṭipadāya vā.
Imesañhi, ānanda, pañcannaṃ bhikkhusatānaṃ yo pacchimako bhik-
khu, so sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.

Atha kho bhagavā bhikkhū āmantesi: “handā dāni, bhikkhave, āman-
tayāmi vo, vayadhammā saṅkhārā appamādena sampādetthā”ti.

Ayaṃ tathāgatassa pacchimā vācā.

36. Parinibbutakathā

Atha kho bhagavā paṭhamāṃ jhānaṃ samāpajji, paṭhamajjhānā vuṭ-
ṭhahitvā duttiyaṃ jhānaṃ samāpajji, duttiyajjhānā vuṭṭhahitvā tatiyaṃ
jhānaṃ samāpajji, tatiyajjhānā vuṭṭhahitvā catutthaṃ jhānaṃ samāpaj-
ji, catutthajjhānā vuṭṭhahitvā ākāsaṇaṇcāyatanaṃ samāpajji, ākāsa-
ṇaṇcāyatanasamāpattiyā vuṭṭhahitvā viññāṇaṇcāyatanaṃ samāpaj-

consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Then Venerable Ānanda said to Venerable Anuruddha, “Venerable Anuruddha, has the Buddha become fully extinguished?”

“No, Reverend Ānanda. He has entered the cessation of perception and feeling.”

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.

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. When the Buddha became fully extinguished, Brahmā Sahampati recited this verse:

ji, viññāṇaṇcāyatanasamāpattiyā vuṭṭhahitvā ākiñcaññāyatanaṃ samāpajji, ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanaṃ samāpajji, nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā saññāvedayitanirodhaṃ samāpajji.

Atha kho āyasmā ānando āyasmantaṃ anuruddhaṃ etadavoca: “parinibbuto, bhante anuruddha, bhagavā” ti.

“Nāvuso ānanda, bhagavā parinibbuto, saññāvedayitanirodhaṃ samāpanno” ti.

Atha kho bhagavā saññāvedayitanirodhasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanaṃ samāpajji, nevasaññānāsaññāyatana-samāpattiyā vuṭṭhahitvā ākiñcaññāyatanaṃ samāpajji, ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā viññāṇaṇcāyatanasamāpattiyā vuṭṭhahitvā ākāsānaṇcāyatanasamāpattiyā vuṭṭhahitvā catutthaṃ jhānaṃ samāpajji, catutthajjhānā vuṭṭhahitvā tatiyaṃ jhānaṃ samāpajji, tatiyajjhānā vuṭṭhahitvā dutiyaṃ jhānaṃ samāpajji, dutiyajjhānā vuṭṭhahitvā paṭhamaṃ jhānaṃ samāpajji, paṭhamajjhānā vuṭṭhahitvā dutiyaṃ jhānaṃ samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyaṃ jhānaṃ samāpajji, tatiyajjhānā vuṭṭhahitvā catutthaṃ jhānaṃ samāpajji, catutthajjhānā vuṭṭhahitvā samanantarā bhagavā parinibbāyi.

Parinibbute bhagavati saha parinibbānā mahābhūmicālo ahosi bh-imśanako salomahaṃso. Devadundubhiyo ca phaliṃsu. Parinibbute bhagavati saha parinibbānā brahmāsahampati imaṃ gāthaṃ abhāsi:

“All creatures in this world
must lay down this bag of bones.
For even a Teacher such as this,
unrivaled in the world,
the Realized One, attained to power,
the Buddha became fully extinguished.”

When the Buddha became fully extinguished, Sakka, lord of gods,
recited this verse:

“Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss.”

When the Buddha became fully extinguished, Venerable Anuruddha
recited this verse:

“There was no more breathing
for such a one of steady heart.
Imperturbable, committed to peace,
the sage has done his time.

He put up with painful feelings
without flinching.
The liberation of his heart
was like the extinguishing of a lamp.”

When the Buddha became fully extinguished, Venerable Ānanda
recited this verse:

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

Parinibbute bhagavati saha parinibbānā sakko devānamindo imaṃ
 gātham abhāsi:

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

Parinibbute bhagavati saha parinibbānā āyasmā anuruddho imā
 gāthāyo abhāsi:

“Nāhu assāsapassāso,
 ṭhitacittassa tādino;
 Anejo santimārabbha,
 yaṃ kālamakarī muni.

Asallīnena cittena,
 vedanaṃ ajjhavāsayi;
 Pajjotasseva nibbānaṃ,
 vimokkho cetaso ahū”ti.

Parinibbute bhagavati saha parinibbānā āyasmā ānando imaṃ gāth-
 aṃ abhāsi:

“Then there was terror!

Then they had goosebumps!

When the Buddha, endowed with all fine qualities,
became fully extinguished.”

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!” But the mendicants who were free of desire endured, mindful and aware, thinking, “Conditions are impermanent. How could it possibly be otherwise?”

Then Anuruddha addressed the mendicants: “Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? The deities are complaining.”

“But sir, what kind of deities are you thinking of?”

“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: ‘Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer

“Tadāsi yaṃ bhimśanakam,
 tadāsi lomahaṃsanam;
 Sabbākāravarūpete,
 sambuddhe parinibbute”ti.

Parinibbute bhagavati ye te tattha bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnaṇāpātaṃ papatanti, āvaṭṭanti vivaṭṭanti, “atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti. Ye pana te bhikkhū vītarāgā, te satā sampajānā adhvāsenti: “aniccā saṅkhārā, taṃ kutettha labbhā”ti.

Atha kho āyasmā anuruddho bhikkhū āmantesi: “alaṃ, āvuso, mā socittha mā paridevittha. Nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātā: ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’. Taṃ kutettha, āvuso, labbhā. ‘Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujji’ti, netāṃ ṭhānaṃ vijjati. Devatā, āvuso, ujjhāyanti”ti.

“Kathamābhūtā pana, bhante, āyasmā anuruddho devatā manasi karoti”ti?

“Santāvuso ānanda, devatā ākāse pathaviṣaṇṇiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇāpātaṃ papatanti, āvaṭṭanti, vivaṭṭanti: ‘atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito’ti. Santāvuso ānanda, devatā pathaviyā pathaviṣaṇṇiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇāpātaṃ papatanti, āvaṭṭanti, vivaṭṭanti:

has vanished from the world!’ But the deities who are free of desire endure, mindful and aware, thinking: ‘Conditions are impermanent. How could it possibly be otherwise?’”

Ānanda and Anuruddha spent the rest of the night talking about Dhamma.

Then Anuruddha said to Ānanda, “Go, Ānanda, into Kusinārā and inform the Mallas: ‘Vāseṭṭhas, the Buddha has become fully extinguished. Please come at your convenience.’”

“Yes, sir,” replied Ānanda. Then, in the morning, he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

Now at that time the Mallas of Kusinārā were sitting together at the meeting hall on some business. Ānanda went up to them, and announced, “Vāseṭṭhas, the Buddha has become fully extinguished. Please come at your convenience.”

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, “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. The Rites of Venerating the Buddha’s Corpse

Then the Mallas ordered their men, “So then, my men, collect fragrances and garlands, and all the musical instruments in Kusinārā.”

‘atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito’ti. Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāsenti: ‘aniccā saṅkhārā, taṃ kutettha labbhā’”ti.

Atha kho āyasmā ca anuruddho āyasmā ca ānando taṃ rattāvasesaṃ dhammiyā kathāya vītināmesuṃ.

Atha kho āyasmā anuruddho āyasmantaṃ ānandaṃ āmantesi: “gacchāvuso ānanda, kusināraṃ pavisitvā kosinārakānaṃ mallānaṃ ārocehi: ‘parinibbuto, vāseṭṭhā, bhagavā, yassadāni kālāṃ maññathā’”ti.

“Evaṃ, bhante”ti kho āyasmā ānando āyasmato anuruddhassa paṭissutvā pubbaṇhasamayāṃ nivāsetvā pattacīvaramādāya attadutiyo kusināraṃ pāvisi.

Tena kho pana samayena kosinārakā mallā sandhāgāre sannipatitā honti teneva karaṇīyena. Atha kho āyasmā ānando yena kosinārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamitvā kosinārakānaṃ mallānaṃ ārocesi: “parinibbuto, vāseṭṭhā, bhagavā, yassadāni kālāṃ maññathā”ti.

Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhāsamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇṇapātāṃ papatanti, āvaṭṭanti, vivaṭṭanti: “atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti.

37. Buddhasarīrapūjā

Atha kho kosinārakā mallā purise āṇāpesuṃ: “tena hi, bhaṇe, kusinārāyaṃ gandhamālaṇca sabbaṇca tālāvacaraṃ sannipātethā”ti.

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.

Then they thought, “It’s too late to cremate the Buddha’s corpse today. Let’s do it tomorrow.” But they spent the next day the same way, and so too the third, fourth, fifth, and sixth days.

Then on the seventh day they thought, “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.”

Now at that time eight of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, “We shall lift the Buddha’s corpse.” But they were unable to do so.

The Mallas said to Anuruddha, “What is the cause, Venerable Anuruddha, what is the reason why these eight Mallian leaders are unable to lift the Buddha’s corpse?”

“Vāseṭṭhas, you have one plan, but the deities have a different one.”

“But sir, what is the deities’ plan?”

Atha kho kosinārakā mallā gandhamālañca sabbañca tālāvacaraṃ pañca ca dussayugasatāni ādāya yena upavattanaṃ mallānaṃ sālavanaṃ, yena bhagavato sarīraṃ tenupasaṅkamimsu; upasaṅkamtvā bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāle paṭiyādentā ekadivasaṃ vītināmesuṃ.

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

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

Tena kho pana samayena aṭṭha mallapāmoḁkhā sīsaṃnhātā ahatāni vatthāni nivatthā: “mayaṃ bhagavato sarīraṃ uccāressāṃā”ti na sakkonti uccāretuṃ.

Atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocuṃ: “ko nu kho, bhante anuruddha, hetu ko paccayo, yenime aṭṭha mallapāmoḁkhā sīsaṃnhātā ahatāni vatthāni nivatthā: ‘mayaṃ bhagavato sarīraṃ uccāressāṃā’ti na sakkonti uccāretuṃ”ti?

“Aññathā kho, vāseṭṭhā, tumhākaṃ adhippāyo, aññathā devatānaṃ adhippāyo”ti.

“Kathaṃ pana, bhante, devatānaṃ adhippāyo”ti?

“You plan to 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. The deities plan to 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.”

“Sir, let it be as the deities plan.”

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. 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.

Then the Mallas said to Anuruddha, “Sir, how do we proceed when it comes to the Realized One’s corpse?”

“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

“But how do they proceed with a wheel-turning monarch’s corpse?”

“They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. 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,

“Tumhākaṃ kho, vāseṭṭhā, adhippāyo: ‘mayāṃ bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā dakkhiṇena dakkhiṇaṃ nagarassa haritvā bāhirena bāhiraṃ dakkhiṇato nagarassa bhagavato sarīraṃ jhāpessāma’ti; devatānaṃ kho, vāseṭṭhā, adhippāyo: ‘mayāṃ bhagavato sarīraṃ dibbehi naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā uttarena uttaraṃ nagarassa haritvā uttarena dvārena nagaraṃ pavesetvā majjhena majjhaṃ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ ettha bhagavato sarīraṃ jhāpessāma’”ti.

“Yathā, bhante, devatānaṃ adhippāyo, tathā hotū”ti.

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

Atha kho kosinārakā mallā āyasmantaṃ ānandaṃ etadavocuṃ: “kathaṃ mayaṃ, bhante ānanda, tathāgatassa sarīre paṭipajjāma”ti?

“Yathā kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabban”ti.

“Kathaṃ pana, bhante ānanda, rañño cakkavattissa sarīre paṭipajjanti”ti?

“Rañño, vāseṭṭhā, cakkavattissa sarīraṃ ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti. Etena upāyena pañcahi yugasatehi rañño cakkavattissa sarīraṃ veṭhetvā āyasāya teladoṇiyā

having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse. They build a monument for the wheel-turning monarch at the crossroads. That's how they proceed with a wheel-turning monarch's corpse. Proceed in the same way with the Realized One's corpse. A monument for the Realized One is to be built at the crossroads. 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."

Then the Mallas ordered their men, "So then, my men, collect uncarded cotton."

So the Mallas wrapped the Buddha's corpse, 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. Mahākassapa's Arrival

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. Then he left the road and sat at the root of a tree.

Now at that time a certain Ājīvaka ascetic had picked up a Flame Tree flower in Kusinārā and was traveling along the road to Pāvā. Mahākassapa saw him coming off in the distance and said to him, "Reverend, might you know about our Teacher?"

pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā rañño cakkavattissa sarīraṃ jhāpentī. Cātumahāpathe rañño cakkavattissa thūpaṃ karonti. Evaṃ kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti. Yathā kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabbaṃ. Cātumahāpathe tathāgatassa thūpo kātabbo. Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti, tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti.

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

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

38. Mahākassapaṭṭheravatthu

Tena kho pana samayena āyasmā mahākassapo pāvāya kusinārānaṃ addhānamaggappaṭipanno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Atha kho āyasmā mahākassapo maggā okkamma aññatarasmīṃ rukkhamaṇe nisīdi.

Tena kho pana samayena aññataro ājīvako kusinārāya maṇḍaravapupphaṃ gahetvā pāvaṃ addhānamaggappaṭipanno hoti. Adasā kho āyasmā mahākassapo taṃ ājīvakaṃ dūratova āgacchantāṃ, disvā taṃ ājīvakaṃ etadavoca: “apāvuso, amhākaṃ satthāraṃ jānāsi”ti?

“Yes, reverend. Seven days ago the ascetic Gotama became fully extinguished. From there I picked up this Flame Tree flower.” 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!” But the mendicants who were free of desire endured, mindful and aware, thinking, “Conditions are impermanent. How could it possibly be otherwise?”

Now at that time a monk named Subhadda, who had gone forth when old, was sitting in that assembly. He said to those mendicants, “Enough, reverends, do not grieve or lament. We’re well rid of that Great Ascetic harassing us: ‘This is allowable for you; this is not allowable for you.’ Well, now we shall do what we want and not do what we don’t want.”

Then Venerable Mahākassapa addressed the mendicants, “Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? 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?”

Now at that time four of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, “We shall light the Buddha’s funeral pyre.” But they were unable to do so.

The Mallas said to Anuruddha, “What is the cause, Venerable Anuruddha, what is the reason why these four Mallian leaders are unable to light the Buddha’s funeral pyre?”

“Vāseṭṭhas, the deities have a different plan.”

“Āmāvuso, jānāmi, ajja sattāhaparinibbuto samaṇo gotamo. Tato me idaṃ mandāravapupphaṃ gahitaṃ”ti. Tattha ye te bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnaṇāpātāṃ papatanti, āvaṭṭanti, vivaṭṭanti: “atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahitaṃ”ti. Ye pana te bhikkhū vītarāgā, te satā sampajānā adhvāsenti: “aniccā saṅkhārā, taṃ kutettha labbhā”ti.

Tena kho pana samayena subhaddo nāma vuddhapabbajito tassaṃ parisāyaṃ nisinno hoti. Atha kho subhaddo vuddhapabbajito te bhikkhū etadavoca: “alaṃ, āvuso, mā socittha, mā paridevittha, sumuttā mayaṃ tena mahāsamaṇena. Upaddutā ca homa: ‘idaṃ vo kappati, idaṃ vo na kappati’ti. Idāni pana mayaṃ yaṃ icchissāma, taṃ karissāma, yaṃ na icchissāma, na taṃ karissāmā”ti.

Atha kho āyasmā mahākassapo bhikkhū āmantesi: “alaṃ, āvuso, mā socittha, mā paridevittha. Nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātāṃ: ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’. Taṃ kutettha, āvuso, labbhā. ‘Yaṃ taṃ jātāṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ tathāgatassāpi sarīraṃ mā palujjī’ti, netāṃ ṭhānaṃ vijjati”ti.

Tena kho pana samayena cattāro mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā: “mayaṃ bhagavato citakaṃ ālīmpessāmā”ti na sakkonti ālīmpetuṃ.

Atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocuṃ: “ko nu kho, bhante anuruddha, hetu ko paccayo, yenime cattāro mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā: ‘mayaṃ bhagavato citakaṃ ālīmpessāmā’ti na sakkonti ālīmpetuṃ”ti?

“Aññathā kho, vāseṭṭhā, devatānaṃ adhippāyo”ti.

“But sir, what is the deities’ plan?”

“The deities’ plan is this: Venerable Mahākassapa is traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of around five hundred mendicants. The Buddha’s funeral pyre shall not burn until he bows with his head at the Buddha’s feet.”

“Sir, let it be as the deities plan.”

Then Venerable Mahākassapa came to the Mallian shrine named Makuṭabandhana 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. And the five hundred mendicants did likewise. And when Mahākassapa and the five hundred mendicants bowed the Buddha’s funeral pyre burst into flames all by itself.

And when the Buddha’s corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid. Only the relics remained. It’s like when ghee or oil blaze and burn, and neither ashes nor soot are found. 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. Only the relics remained. And of those five hundred pairs of garments only two were not burnt: the innermost and the outermost. But when the Buddha’s corpse was consumed the funeral pyre was extinguished by a stream of water that appeared in the sky, by water dripping from the sal trees, and by the Mallas’ fragrant water.

“Katham̐ pana, bhante, devatānam̐ adhippāyo”ti?

“Devatānam̐ kho, vāseṭṭhā, adhippāyo: ‘ayaṃ āyasmā mahākassapo pāvāya kusināram̐ addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhim̐ pañcamattehi bhikkhusatehi. Na tāva bhagavato citako pajjalissati, yāvāyasmā mahākassapo bhagavato pāde sirasā na vandissati”ti.

“Yathā, bhante, devatānam̐ adhippāyo, tathā hotū”ti.

Atha kho āyasmā mahākassapo yena kusinārā makuṭabandhanam̐ nāma mallānam̐ cetiyam̐, yena bhagavato citako tenupasaṅkami; upasaṅkamitvā ekaṃsam̐ cīvaram̐ katvā añjalim̐ paṇāmetvā tikkhattum̐ citakam̐ padakkhiṇam̐ katvā bhagavato pāde sirasā vandi. Tānipi kho pañcabhikkhusatāni ekaṃsam̐ cīvaram̐ katvā añjalim̐ paṇāmetvā tikkhattum̐ citakam̐ padakkhiṇam̐ katvā bhagavato pāde sirasā vandimsu. Vandite ca paṇāyasmatā mahākassapena tehi ca pañcahi bhikkhusatehi sayameva bhagavato citako pajjali.

Jhāyamānassa kho pana bhagavato sarīrassa yaṃ ahosi chavīti vā cammanti vā maṃsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi; sarīrāneva avasissimsu. Seyyathāpi nāma sappissa vā telassa vā jhāyamānassa neva chārikā paññāyati, na masi; evameva bhagavato sarīrassa jhāyamānassa yaṃ ahosi chavīti vā cammanti vā maṃsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi; sarīrāneva avasissimsu. Tesaṃca pañcannam̐ dussayugasatānam̐ dveva dussāni na ḍayhimsu yaṃca sabbaabbhantarimam̐ yaṃca bāhiram̐. Daḍḍhe ca kho pana bhagavato sarīre antalikkhā udakadhārā pātubhavitvā bhagavato citakam̐ nibbāpesi. Udaka-sālatopi abbhunnamitvā bhagavato citakam̐ nibbāpesi. Kosinārakāpi mallā sabbagandhodakena bhagavato citakam̐ nibbāpesum̐.

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. Distributing the Relics

King Ajātasattu of Magadha heard that the Buddha had become fully extinguished at Kusinārā. He sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and so am I. I too deserve a share of the Buddha's relics. I will build a monument for them and conduct a memorial service."

The Licchavis of Vesālī also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

The Sakyans of Kapilavatthu also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was our foremost relative. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

The Bulas of Allakappa also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

The Koḷiyans of Rāmagāma also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of

Atha kho kosinārakā mallā bhagavato sarīrāni sattāhaṃ sandhāgāre sattipaṇjaraṃ karitvā dhanupākāraṃ parikkhipāpetvā naccehi gītehi vāditehi mālehi gandhehi sakkarīmsu garuṃ karīmsu mānesuṃ pūjesuṃ.

39. Sarīradhātuvibhajana

Assosi kho rājā māgadho ajātasattu vedehiputto: “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho rājā māgadho ajātasattu vedehiputto kosinārakānaṃ mallānaṃ dūtaṃ pāhesi: “bhagavāpi khattiyo ahampi khattiyo, ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ, ahampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmī”ti.

Assosuṃ kho vesālikā licchavī: “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho vesālikā licchavī kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ: “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmā”ti.

Assosuṃ kho kapilavatthuvāsī sakyā: “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho kapilavatthuvāsī sakyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ: “bhagavā amhākaṃ ñātisettho, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmā”ti.

Assosuṃ kho allakappakā bulayo: “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho allakappakā bulayo kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ: “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmā”ti.

Assosuṃ kho rāmagāmakā koḷiyā: “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho rāmagāmakā koḷiyā kosinārakānaṃ mallānaṃ

Kusinārā: “The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

The brahmin of Veṭhadīpa also heard that the Buddha had become fully extinguished at Kusinārā. He sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat, and I am a brahmin. I too deserve a share of the Buddha’s relics. I will build a monument for them and conduct a memorial service.”

The Mallas of Pāvā also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

When they had spoken, the Mallas of Kusinārā said to those various groups: “The Buddha became fully extinguished in our village district. We will not give away a share of his relics.”

Then Doṇa the brahmin said to those various groups:

“Hear, sirs, a single word from me.

Our Buddha’s teaching was acceptance.

It would not be good to fight over

a share of the supreme person’s relics.

Let us make eight portions, good sirs,

rejoicing in unity and harmony.

Let there be monuments far and wide,

so many folk may gain faith in the Seer!”

“Well then, brahmin, you yourself should fairly divide the Buddha’s relics in eight portions.”

dūtaṃ pāhesuṃ: “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

Assosi kho veṭṭhadīpako brāhmaṇo: “bhagavā kira kusiṇārāyaṃ parinibbuto”ti. Atha kho veṭṭhadīpako brāhmaṇo kusiṇārakānaṃ mallānaṃ dūtaṃ pāhesi: “bhagavāpi khattiyo ahampismi brāhmaṇo, ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ, ahampi bhagavato sarīrānaṃ thūpañca mahañca karissāmī”ti.

Assosuṃ kho pāveyyakā mallā: “bhagavā kira kusiṇārāyaṃ parinibbuto”ti. Atha kho pāveyyakā mallā kusiṇārakānaṃ mallānaṃ dūtaṃ pāhesuṃ: “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

Evam vutte, kusiṇārakā mallā te saṅghe gaṇe etadavocuṃ: “bhagavā amhākaṃ gāmakkhette parinibbuto, na mayaṃ dassāma bhagavato sarīrānaṃ bhāgaṃ”ti.

Evam vutte, doṇo brāhmaṇo te saṅghe gaṇe etadavoca:

“Suṇantu bhonto mama ekavācaṃ,
Amhāka buddho ahu khantivādo;
Na hi sādhu yaṃ uttamapuggalassa,
Sarīrabhāge siyā sampahāro.

Sabbeva bhonto sahitā samaggā,
Sammodamānā karomaṭṭhabhāge;
Vitthārikā hontu disāsu thūpā,
Bahū janā cakkhumato pasannā”ti.

“Tena hi, brāhmaṇa, tvaññeva bhagavato sarīrāni aṭṭhadhā samaṃ savibhattaṃ vibhajāhi”ti.

“Yes, sirs,” replied Doṇa to those various groups. He divided the relics as asked and said to them, “Sirs, please give me the urn, and I shall build a monument for it and conduct a memorial service.” So they gave Doṇa the urn.

The Moras of Pippalivana heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

“There is no portion of the Buddha’s relics left, they have already been portioned out. Here, take the embers.” So they took the embers.

40. Venerating the Relics

Then King Ajātasattu of Magadha, the Licchavis of Vesālī, the Sakyans of Kapilavatthu, the Bulas of Allakappa, the Koḷiyans of Rāmagāma, the brahmin of Veṭhadīpa, the Mallas of Pāvā, the Mallas of Kusinārā, the brahmin Doṇa, and the Moriyas of Pippalivana built monuments for them and conducted memorial services. Thus there were eight monuments for the relics, a ninth for the urn, and a tenth for the embers. That is how it was in those days.

“Evam, bho”ti kho doṇo brāhmaṇo tesaṃ saṅghānaṃ gaṇānaṃ paṭi-ssutvā bhagavato sarīrāni aṭṭhadhā samaṃ suvibhattaṃ vibhajitvā te saṅghe gaṇe etadavoca: “imaṃ me bhonto tumbaṃ dadantu ahampi tumbassa thūpañca mahañca karissāmī”ti. Adaṃsu kho te doṇassa brāhmaṇassa tumbaṃ.

Assosum kho pippalivaniyā moriyā: “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho pippalivaniyā moriyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum: “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

“Natthi bhagavato sarīrānaṃ bhāgo, vibhattāni bhagavato sarīrāni. Ito aṅgāraṃ harathā”ti. Te tato aṅgāraṃ harīmsu.

40. Dhātuthūpapūjā

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

There were eight shares of the Seer's relics.
Seven were worshipped throughout India.
But one share of the most excellent of men
was worshipped in Rāmagāma by a dragon king.

One tooth is venerated by the gods of the Three and Thirty,
and one is worshipped in the city of Gandhāra;
another one in the realm of the Kalinga King,
and one is worshipped by a dragon king.

Through their glory this rich earth
is adorned with the best of offerings.
Thus the Seer's corpse
is well honored by the honorable.

It's venerated by lords of gods, dragons, and spirits;
and likewise venerated by the finest lords of men.
Honor it with joined palms when you get the chance,
for a Buddha is rare even in a hundred eons.

Altogether forty even teeth,
and the body hair and head hair,
were carried off individually by gods
across the universe.

Aṭṭhadoṇaṃ cakkhumato sarīraṃ,
 Sattadoṇaṃ jambudīpe mahenti;
 Ekañca doṇaṃ purisavaruttamassa,
 Rāmagāme nāgarājā maheti.

Ekāhi dāṭhā tidivehi pūjitā,
 Ekā pana gandhārapure mahīyati;
 Kāliṅgarañño vijite punekaṃ,
 Ekaṃ pana nāgarājā maheti.

Tasseva tejena ayaṃ vasundharā,
 Āyāgaseṭṭhehi mahī alaṅkatā;
 Evaṃ imaṃ cakkhumato sarīraṃ,
 Susakkataṃ sakkatasakkatehi.

Devindanāgindanarindapūjito,
 Manussindaseṭṭhehi tatheva pūjito;
 Taṃ vandatha pañjalikā labhitvā,
 Buddho have kappasatehi dullabhoti.

Cattālīsa samā dantā,
 kesā lomā ca sabbaso;
 Devā hariṃsu ekekaṃ,
 cakkavāḷaparamparāti.

Mahāparinibbānasuttaṃ niṭṭhitaṃ tatiyaṃ.

Sravasti

Sāvatthī

ALL THE DEFILEMENTS

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you the explanation of the restraint of all defilements. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? Proper attention and improper attention. When you pay improper attention, defilements arise, and once arisen they grow. When you pay proper attention, defilements don't arise, and those that have already arisen are given up.

Some defilements should be given up by seeing, some by restraint, some by using, some by enduring, some by avoiding, some by dispelling, and some by developing.

1. Defilements Given Up by Seeing

And what are the defilements that should be given up by seeing? Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained

SABBĀSAVASUTTA

EVAM ME SUTAM— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jeta-vane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi: “bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca: “sabbāsavaśaṃvarapariyāyaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

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

“Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato. Kiñca, bhikkhave, jānato kiñca passato āsavānaṃ khayaṃ vadāmi? Yoniso ca manasikāraṃ ayoniso ca manasikāraṃ. Ayoniso, bhikkhave, manasikaroto anuppannā ceva āsavā uppajjanti, uppannā ca āsavā pavaḍḍhanti; yoniso ca kho, bhikkhave, manasikaroto anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

Atthi, bhikkhave, āsavā dassanā pahātabbā, atthi āsavā saṃvarā pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi āsavā adhivāsanā pahātabbā, atthi āsavā parivajjanā pahātabbā, atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pahātabbā.

1. Dassanāpahātabbaāsava

Katame ca, bhikkhave, āsavā dassanā pahātabbā? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto— manasikaraṇīye dhamme

in the teaching of the good persons. They don't understand to which things they should pay attention and to which things they should not pay attention. So they pay attention to things they shouldn't and don't pay attention to things they should.

And what are the things to which they pay attention but should not? They are the things that, when attention is paid to them, give rise to unarisen defilements and make arisen defilements grow; the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they pay attention but should not.

And what are the things to which they do not pay attention but should? They are the things that, when attention is paid to them, do not give rise to unarisen defilements and give up arisen defilements; the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do not pay attention but should.

Because of paying attention to what they should not and not paying attention to what they should, unarisen defilements arise and arisen defilements grow.

This is how they attend improperly: 'Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past? Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?' Or they are undecided about the present thus: 'Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?'

nappajānāti, amanasikaraṇīye dhamme nappajānāti. So manasikaraṇīye dhamme appajānanto amanasikaraṇīye dhamme appajānanto, ye dhammā na manasikaraṇīyā, te dhamme manasi karoti, ye dhammā manasikaraṇīyā te dhamme na manasi karoti.

Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati— ime dhammā na manasikaraṇīyā ye dhamme manasi karoti.

Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme na manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati— ime dhammā manasikaraṇīyā ye dhamme na manasi karoti.

Tassa amanasikaraṇīyānaṃ dhammānaṃ manasikārā manasikaraṇīyānaṃ dhammānaṃ amanasikārā anuppannā ceva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti.

So evaṃ ayoniso manasi karoti: ‘ahosiṃ nu kho ahaṃ atītamaddhānaṃ? Na nu kho ahosiṃ atītamaddhānaṃ? Kiṃ nu kho ahosiṃ atītamaddhānaṃ? Kathaṃ nu kho ahosiṃ atītamaddhānaṃ? Kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhānaṃ? Bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? Na nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kathaṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? Etarahi vā paccuppannamaddhānaṃ ajjhattaṃ

When they attend improperly in this way, one of the following six views arises in them and is taken as a genuine fact. The view: 'My self exists in an absolute sense.' The view: 'My self does not exist in an absolute sense.' The view: 'I perceive the self with the self.' The view: 'I perceive what is not-self with the self.' The view: 'I perceive the self with what is not-self.' Or they have such a view: 'This self of mine is he who speaks and feels and experiences the results of good and bad deeds in all the different realms. This self is permanent, everlasting, eternal, and imperishable, and will last forever and ever.' This is called a misconception, the thicket of views, the desert of views, the trick of views, the evasiveness of views, the fetter of views. An uneducated ordinary person who is fettered by views is not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

But take an educated noble disciple who has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They understand to which things they should pay attention and to which things they should not pay attention. So they pay attention to things they should and don't pay attention to things they shouldn't.

And what are the things to which they don't pay attention and should not? They are the things that, when attention is paid to them, give rise to unarisen defilements and make arisen defilements grow; the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they don't pay attention and should not.

kathaṅkathī hoti: ‘ahaṃ nu khosmi? No nu khosmi? Kiṃ nu khosmi? Kathaṃ nu khosmi? Ayaṃ nu kho satto kuto āgato? So kuhiṃ gāmi bhavissatī’ti?

Tassa evaṃ ayoniso manasikaroto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati. ‘Atthi me attā’ti vā assa saccato thetato diṭṭhi uppajjati; ‘natthi me attā’ti vā assa saccato thetato diṭṭhi uppajjati; ‘attanāva at-tānaṃ sañjānāmi’ti vā assa saccato thetato diṭṭhi uppajjati; ‘attanāva anattānaṃ sañjānāmi’ti vā assa saccato thetato diṭṭhi uppajjati; ‘anattānaṃ attānaṃ sañjānāmi’ti vā assa saccato thetato diṭṭhi uppajjati; atha vā panassa evaṃ diṭṭhi hoti: ‘yo me ayaṃ attā vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti so kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassa-tisamaṃ tattheva ṭhassatī’ti. Idaṃ vuccati, bhikkhave, diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ. Diṭṭhisamyojanasamnyutto, bhikkhave, assutavā puth-ujjano na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; ‘na parimuccati dukkhasmā’ti vadāmi.

Sutavā ca kho, bhikkhave, ariyasāvako— ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto— manasikaraṇīye dhamme pajānāti amanasikaraṇīye dhamme pajānāti. So manasikaraṇīye dhamme pajānanto amanasikaraṇīye dhamme pajānanto ye dhammā na manasikaraṇīyā te dhamme na manasi karoti, ye dhammā manasikaraṇīyā te dhamme manasi karoti.

Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme na manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno

And what are the things to which they do pay attention and should? They are the things that, when attention is paid to them, do not give rise to unarisen defilements and give up arisen defilements; the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do pay attention and should.

Because of not paying attention to what they should not and paying attention to what they should, unarisen defilements don't arise and arisen defilements are given up.

They properly attend: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. And as they do so, they give up three fetters: identity view, doubt, and misapprehension of precepts and observances. These are called the defilements that should be given up by seeing.

2. Defilements Given Up by Restraint

And what are the defilements that should be given up by restraint? Take a mendicant who, reflecting properly, lives restraining the faculty of the eye. For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye faculty do not arise when there is such restraint. Reflecting properly, they live restraining the faculty of the ear ... the nose ... the tongue ... the body ... the mind.

vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati — ime dhammā na manasikaraṇīyā, ye dhamme na manasi karoti.

Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati — ime dhammā manasikaraṇīyā ye dhamme manasi karoti.

Tassa amanasikaraṇīyānaṃ dhammānaṃ amanasikārā manasikaraṇīyānaṃ dhammānaṃ manasikārā anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

So ‘idaṃ dukkhan’ti yoniso manasi karoti, ‘ayaṃ dukkhasamudayo’ti yoniso manasi karoti, ‘ayaṃ dukkhanirodho’ti yoniso manasi karoti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yoniso manasi karoti. Tassa evaṃ yoniso manasikaroto tīṇi saṃyojanāni pahīyanti — sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso. Ime vuccanti, bhikkhave, āsavā dassanā pahātabbā.

2. Saṃvarāpahātabbāśava

Katame ca, bhikkhave, āsavā saṃvarā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasaṃvarasaṃvuto viharati. Yañhissa, bhikkhave, cakkhundriyasaṃvaram āsaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, cakkhundriyasaṃvarasaṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. Paṭisaṅkhā yoniso sotindriyasaṃvarasaṃvuto viharati ...pe... ghānindriyasaṃvarasaṃvuto viharati ...pe... jivhindriyasaṃvarasaṃvuto viharati ...pe... kāyindriyasaṃvarasaṃvuto viharati ...pe... manindriyas-

For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint.

For the distressing and feverish defilements that might arise in someone who lives without restraint do not arise when there is such restraint. These are called the defilements that should be given up by restraint.

3. Defilements Given Up by Using

And what are the defilements that should be given up by using? Take a mendicant who, reflecting properly, makes use of robes: ‘Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.’

Reflecting properly, they make use of almsfood: ‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

Reflecting properly, they make use of lodgings: ‘Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.’

Reflecting properly, they make use of medicines and supplies for the sick: ‘Only for the sake of warding off the pains of illness and to promote good health.’

aṃvarasaṃvuto viharati. Yañhissa, bhikkhave, manindriyasaṃvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, manindriyasaṃvaram saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

Yañhissa, bhikkhave, saṃvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, saṃvaram saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā saṃvarā pahātabbā.

3. Paṭisevanāpahātabbāāsava

Katame ca, bhikkhave, āsavā paṭisevanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaram paṭisevati: ‘yāvadeva sītassa paṭighātāya, uñhassa paṭighātāya, ḍaṃsamakasavātātapasarīsapasamphassānam paṭighātāya, yāvadeva hirikopīnappaṭicchādanattham’.

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati: ‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇaṇca vedanaṃ paṭihaṅkhāmi navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca’.

Paṭisaṅkhā yoniso senāsanam paṭisevati: ‘yāvadeva sītassa paṭighātāya, uñhassa paṭighātāya, ḍaṃsamakasavātātapasarīsapasamphassānam paṭighātāya, yāvadeva utuparissayavinodanapaṭisallānārāmattham’.

Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāram paṭisevati: ‘yāvadeva uppannānam veyyābādhikānam vedanānam paṭighātāya, abyābajjhaparamatāya’.

For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used. These are called the defilements that should be given up by using.

4. Defilements Given Up by Enduring

And what are the defilements that should be given up by enduring? Take a mendicant who, reflecting properly, endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when they are endured. These are called the defilements that should be given up by enduring.

5. Defilements Given Up by Avoiding

And what are the defilements that should be given up by avoiding? Take a mendicant who, reflecting properly, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer. Reflecting properly, they avoid sitting on inappropriate seats, walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting.

Yañhissa, bhikkhave, appaṭisevato uppajjeyyūṃ āsavā vighātapaṇiḷāhā, paṭisevato evaṃsa te āsavā vighātapaṇiḷāhā na honti. Ime vuccanti, bhikkhave, āsavā paṭisevanā pahātabbā.

4. Adhivāsanāpahātabbaāsava

Katame ca, bhikkhave, āsavā adhivāsanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uñhassa, jighacchāya pipāsāya. Ḍaṃsamakasavātātapasarīsapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti.

Yañhissa, bhikkhave, anadhivāsayato uppajjeyyūṃ āsavā vighātapaṇiḷāhā, adhivāsayato evaṃsa te āsavā vighātapaṇiḷāhā na honti. Ime vuccanti, bhikkhave, āsavā adhivāsanā pahātabbā.

5. Parivajjanāpahātabbaāsava

Katame ca, bhikkhave, āsavā parivajjanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ parivajjeti, caṇḍaṃ assaṃ parivajjeti, caṇḍaṃ goṇaṃ parivajjeti, caṇḍaṃ kukkuraṃ parivajjeti, ahiṃ khāṇuṃ kaṇṭakaṭṭhānaṃ sobbhaṃ papātaṃ candanikaṃ oḷigallaṃ. Yathārūpe anāsane nisinnaṃ yathārūpe agocare carantaṃ yathārūpe pāpake mitte bhajantaṃ viññū sabrahmacārī pāpakesu ṭhānesu okappeyyūṃ, so tañca anāsanaṃ tañca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.

For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided. These are called the defilements that should be given up by avoiding.

6. Defilements Given Up by Dispelling

And what are the defilements that should be given up by dispelling? Take a mendicant who, reflecting properly, doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

For the distressing and feverish defilements that might arise in someone who lives without dispelling these things do not arise when they are dispelled. These are called the defilements that should be given up by dispelling.

7. Defilements Given Up by Developing

And what are the defilements that should be given up by developing? It's when a mendicant, reflecting properly, develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Yañhissa, bhikkhave, aparivajjayato uppajjeyyum āsavā vighātapaṇḍāhā, parivajjayato evaṃsa te āsavā vighātapaṇḍāhā na honti. Ime vuccanti, bhikkhave, āsavā parivajjanā pahātabbā.

6. Vinodanāpahātabbāśava

Katame ca, bhikkhave, āsavā vinodanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso uppannam kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, uppannam byāpādavitaṅkaṃ ...pe... uppannam vihiṃsāvitakkaṃ ...pe... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

Yañhissa, bhikkhave, avinodayato uppajjeyyum āsavā vighātapaṇḍāhā, vinodayato evaṃsa te āsavā vighātapaṇḍāhā na honti. Ime vuccanti, bhikkhave, āsavā vinodanā pahātabbā.

7. Bhāvanāpahātabbāśava

Katame ca, bhikkhave, āsavā bhāvanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṃ bhāveti ...pe... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

For the distressing and feverish defilements that might arise in someone who lives without developing these things do not arise when they are developed. These are called the defilements that should be given up by developing.

Now, take a mendicant who, by seeing, has given up the defilements that should be given up by seeing. By restraint, they've given up the defilements that should be given up by restraint. By using, they've given up the defilements that should be given up by using. By enduring, they've given up the defilements that should be given up by enduring. By avoiding, they've given up the defilements that should be given up by avoiding. By dispelling, they've given up the defilements that should be given up by dispelling. By developing, they've given up the defilements that should be given up by developing. They're called a mendicant who lives having restrained all defilements, who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

Yañhissa, bhikkhave, abhāvayato uppajjeyyum āsavā vighātāpariḷāhā, bhāvayato evaṃsa te āsavā vighātāpariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā bhāvanā pahātabbā.

Yato kho, bhikkhave, bhikkhuno ye āsavā dassanā pahātabbā te dassanā pahīnā honti, ye āsavā saṃvarā pahātabbā te saṃvarā pahīnā honti, ye āsavā paṭisevanā pahātabbā te paṭisevanā pahīnā honti, ye āsavā adhivāsanā pahātabbā te adhivāsanā pahīnā honti, ye āsavā parivajjanā pahātabbā te parivajjanā pahīnā honti, ye āsavā vinodanā pahātabbā te vinodanā pahīnā honti, ye āsavā bhāvanā pahātabbā te bhāvanā pahīnā honti; ayaṃ vuccati, bhikkhave: ‘bhikkhu sabbāsavaśaṃvarasaṃvuto viharati, acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisaṃmayā antamakāsi dukkhassā’”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Sabbāsavasuttarṃ niṭṭhitaṃ dutiyaṃ.

Sankisa Basantapura

Saṅkassa

1.1. MATRIX OF TRIADS

*Homage to the Blessed One, the Perfected One, the Fully Awakened
Buddha.*

1.1.1. The “skilful” triad

Phenomena that are skilful.

Phenomena that are unskilful.

Phenomena that are undesignated.

1.1.2. The “feelings” triad

Phenomena associated with pleasant feelings.

Phenomena associated with painful feelings.

Phenomena associated with neutral feelings.

1.1.3. The “result” triad

Phenomena that are results.

Phenomena that are liable to be affected by results.

Phenomena that are neither results nor liable to be affected by results.

1.1.4. The “what has been grasped” triad

Phenomena that have been grasped and are liable to be affected by grasping.

Phenomena that have not been grasped but are liable to be affected by grasping.

DHAMMASAṄGAṆĪ

TIKAMĀTIKĀ

Namo tassa Bhagavato Arahato Sammāsbuddhassa.

1. Kusalattika

Kusalā dhammā.

Akusalā dhammā.

Abyākatā dhammā.

2. Vedanāttika

Sukhāya vedanāya sampayuttā dhammā.

Dukkhāya vedanāya sampayuttā dhammā.

Adukkhamasukhāya vedanāya sampayuttā dhammā.

3. Vipākattika

Vipākā dhammā.

Vipākadhammadhammā.

Nevavipākanavipākadhammadhammā.

4. Upādinnaṭṭika

Upādinnaṭṭupādāniyā dhammā.

Anupādinnaṭṭupādāniyā dhammā.

Phenomena that have neither been grasped nor are liable to be affected by grasping.

1.1.5. The “defiled” triad

Phenomena that are defiled and are liable to be affected by defilement.

Phenomena that are not defiled but are liable to be affected by defilement.

Phenomena that are neither defiled nor are liable to be affected by defilement.

1.1.6. The “initial application of mind” triad

Phenomena that are with initial and sustained application.

Phenomena that are without initial and with only sustained application.

Phenomena that are with neither initial nor sustained application.

1.1.7. The “rapture” triad

Phenomena that are imbued with rapture.

Phenomena that are imbued with pleasure.

Phenomena that are imbued with equanimity.

1.1.8. Triad to be abandoned by seeing

Phenomena to be abandoned by seeing.

Phenomena to be abandoned by developing.

Phenomena to be abandoned neither by seeing nor by developing.

Anupādinnaanupādāniyā dhammā.

5. Saṅkiliṭṭhattika

Saṅkiliṭṭhasaṅkilesikā dhammā.

Asaṅkiliṭṭhasaṅkilesikā dhammā.

Asaṅkiliṭṭhaasaṅkilesikā dhammā.

6. Vitakkattika

Savitakkasavicārā dhammā.

Avitakkavicāramattā dhammā.

Avitakkaavicārā dhammā.

7. Pīṭittika

Pīṭisahagatā dhammā.

Sukhasahagatā dhammā.

Upekkhāsahagatā dhammā.

8. Dassanenapahātabbattika

Dassanena pahātabbā dhammā.

Bhāvanāya pahātabbā dhammā.

Neva dassanena na bhāvanāya pahātabbā dhammā.

1.1.9. Triad with roots to be abandoned by seeing

Phenomena whose root is to be abandoned by seeing.

Phenomena whose root is to be abandoned by developing.

Phenomena whose root is to be abandoned neither by seeing nor by developing.

1.1.10. Triad on accumulation

Phenomena that lead to accumulation.

Phenomena that lead to diminution.

Phenomena that lead to neither accumulation nor diminution.

1.1.11. The “trainee” triad

Phenomena of the trainee.

Phenomena of the adept.

Phenomena neither of the trainee nor of the adept.

1.1.12. The “limited” triad

Phenomena that are limited.

Phenomena that are extensive.

Phenomena that are immeasurable.

1.1.13. The “limited object” triad

Phenomena whose object is limited.

Phenomena whose object is extensive.

Phenomena whose object is measureless.

9. Dassanenapahātabbahetukattika

Dassanena pahātabbahetukā dhammā.

Bhāvanāya pahātabbahetukā dhammā.

Neva dassanena na bhāvanāya pahātabbahetukā dhammā.

10. Ācayagāmittika

Ācayagāmino dhammā.

Apacayagāmino dhammā.

Nevācayagāmināpacayagāmino dhammā.

11. Sekkhattika

Sekkhā dhammā.

Asekkhā dhammā.

Nevasekkhanāsekkhā dhammā.

12. Parittattika

Parittā dhammā.

Mahaggaṭā dhammā.

Appamāṇā dhammā.

13. Parittārammaṇattika

Parittārammaṇā dhammā.

Mahaggaṭārammaṇā dhammā.

Appamāṇārammaṇā dhammā.

1.1.14. The “inferior” triad

Phenomena that are inferior.
Phenomena that are average.
Phenomena that are superior.

1.1.15. The “fixed for a bad destiny” triad

Phenomena that are fixed for a bad destiny.
Phenomena that are fixed for a good destiny.
Phenomena that are not fixed.

1.1.16. The “the path objects” triad

Phenomena that are the object of the path.
Phenomena that are the root of the path.
Phenomena that predominate the path.

1.1.17. The “arisen” triad

Phenomena that have arisen.
Phenomena that have not arisen.
Phenomena that are arising.

1.1.18. The “past” triad

Phenomena of the past.
Phenomena of the future.
Phenomena of the present.

1.1.19. The “past object” triad

14. Hīnattika

Hīnā dhammā.

Majjhimā dhammā.

Paṇītā dhammā.

15. Micchattaniyatattika

Micchattaniyatā dhammā.

Sammattaniyatā dhammā.

Aniyatā dhammā.

16. Maggārammaṇattika

Maggārammaṇā dhammā.

Maggahetukā dhammā.

Maggādhipatino dhammā.

17. Uppannattika

Uppannā dhammā.

Anuppannā dhammā.

Uppādino dhammā.

18. Atītattika

Atītā dhammā.

Anāgatā dhammā.

Paccuppannā dhammā.

19. Atītārammaṇattika

Phenomena whose object is in the past.

Phenomena whose object is in the future.

Phenomena whose object is in the present.

1.1.20. The “internal” triad

Phenomena that are internal.

Phenomena that are external.

Phenomena that are internal and external.

1.1.21. The “internal object” triad

Phenomena whose object is internal.

Phenomena whose object is external.

Phenomena whose object is internal and external.

1.1.22. The “visible” triad

Phenomena that are visible and resistant.

Phenomena that are invisible and resistant.

Phenomena that are invisible and non-resistant.

Matrix of triads.

Atitārammaṇā dhammā.
 Anāgatārammaṇā dhammā.
 Paccuppannārammaṇā dhammā.

20. Ajjhattattika

Ajjhattā dhammā.
 Bahiddhā dhammā.
 Ajjhattabahiddhā dhammā.

21. Ajjhattārammaṇattika

Ajjhattārammaṇā dhammā.
 Bahiddhārammaṇā dhammā.
 Ajjhattabahiddhārammaṇā dhammā.

22. Sanidassanattika

Sanidassanasappaṭighā dhammā.
 Anidassanasappaṭighā dhammā.
 Anidassanaappaṭighā dhammā.

Tikamātikā.

1.2. MATRIX OF DYADS

1.2.1. The roots collection

1.2.1.1. The “roots” dyad

Phenomena that are roots.

Phenomena that are not roots.

1.2.1.2. The “connected with roots” dyad

Phenomena that are connected with roots.

Phenomena that are not connected with roots.

1.2.1.3. The “associated with roots” dyad

Phenomena that are associated with roots.

Phenomena that are not associated with roots.

1.2.1.4. The “roots and connected with roots” dyad

Phenomena that are roots and are connected with roots.

Phenomena that are connected with roots but are not roots.

1.2.1.5. The “roots and associated with roots” dyad

Phenomena that are roots and are associated with roots.

Phenomena that are associated with roots but are not roots.

DUKAMĀTIKĀ

Hetugocchaka

1. Hetuduka

Hetū dhammā.

Na hetū dhammā.

2. Sahetukaduka

Sahetukā dhammā.

Ahetukā dhammā.

3. Hetusampayuttaduka

Hetusampayuttā dhammā.

Hetuvippayuttā dhammā.

4. Hetusahetukaduka

Hetū ceva dhammā sahetukā ca.

Sahetukā ceva dhammā na ca hetū.

5. Hetuhetusampayuttaduka

Hetū ceva dhammā hetusampayuttā ca.

Hetusampayuttā ceva dhammā na ca hetū.

1.2.1.6. The “not roots and connected with roots” dyad

Phenomena that are not roots but are connected with roots.

Not connected with roots.

The roots collection.

1.2.2. The lesser dyads

1.2.2.1. Dyad connected with causes

Phenomena that are connected with causes.

Phenomena that are not connected with causes.

1.2.2.2. The “conditioned” dyad

Phenomena that are conditioned.

Phenomena that are unconditioned.

1.2.2.3. The “visible” dyad

Phenomena that are visible.

Phenomena that are not visible.

1.2.2.4. The “resistant” dyad

Phenomena that are resistant.

Phenomena that are not resistant.

1.2.2.5. The “corporeal” dyad

6. Nahetusahetukaduka

Na hetū kho pana dhammā sahetukāpi.
Ahetukāpi.

Hetugocchakaṃ.

Cūḷantaraduka

1. Sappaccayaduka

Sappaccayā dhammā.
Appaccayā dhammā.

2. Saṅkhataduka

Saṅkhatā dhammā.
Asaṅkhatā dhammā.

3. Sanidassanaduka

Sanidassanā dhammā.
Anidassanā dhammā.

4. Sappaṭighaduka

Sappaṭighā dhammā.
Appaṭighā dhammā.

5. Rūpīduka

Phenomena that are corporeal.

Phenomena that are incorporeal.

1.2.2.6. The “mundane” dyad

Phenomena that are mundane.

Phenomena that are supermundane.

1.2.2.7. The “perceptible in one way” dyad

Phenomena that are perceptible in one way.

Phenomena that are not perceptible in one way.

The lesser dyads.

1.2.3. The pollutants collection

1.2.3.1. The “pollutants” dyad

Phenomena that are pollutants.

Phenomena that are not pollutants.

1.2.3.2. The “connected with pollutants” dyad

Phenomena that are connected with pollutants.

Phenomena that are not connected with pollutants.

1.2.3.3. The “associated with pollutants” dyad

Phenomena that are associated with pollutants.

Phenomena that are not associated with pollutants.

Rūpino dhammā.
Arūpino dhammā.

6. Lokiyaduka

Lokiyā dhammā.
Lokuttarā dhammā.

7. Kenaciviññeyyaduka

Kenaci viññeyyā dhammā.
Kenaci na viññeyyā dhammā.

Cūḷantaradukarṇ.

Āsavagocchaka

1. Āsavaduka

Āsavā dhammā.
No āsavā dhammā.

2. Sāsavaduka

Sāsavā dhammā.
Anāsavā dhammā.

3. Āsavasampayuttaduka

Āsavasampayuttā dhammā.
Āsavavippayuttā dhammā.

1.2.3.4. The “pollutants and connected with pollutants” dyad

Phenomena that are pollutants and are connected with pollutants.

Phenomena that are connected with pollutants but are not pollutants.

1.2.3.5. The “pollutants and associated with pollutants” dyad

Phenomena that are pollutants and are associated with pollutants.

Phenomena that are associated with pollutants but are not pollutants.

1.2.3.6. The “not associated with pollutants but connected with pollutants” dyad

Phenomena that are not associated with pollutants but are connected with pollutants.

Not pollutants.

The Pollutants Collection.

1.2.4. The Fetters Collection

1.2.4.1. The “fetters” dyad

Phenomena that are fetters.

Phenomena that are not fetters.

4. Āsavasāsavaduka

Āsavā ceva dhammā sāsavā ca.
Sāsavā ceva dhammā no ca āsavā.

5. Āsavaāsavasampayuttaduka

Āsavā ceva dhammā āsavasampayuttā ca.
Āsasampayuttā ceva dhammā no ca āsavā.

6. Āsavavippayuttasāsavaduka

Āsavavippayuttā kho pana dhammā sāsavāpi.

Anāsavāpi.

Āsavagocchakaṃ.

Saññojanagocchaka

1. Saññojanaduka

Saññojanā dhammā.
No saññojanā dhammā.

1.2.4.2. The “liable to be affected by fetters” dyad

Phenomena that are liable to be affected by fetters.

Phenomena that are not liable to be affected by fetters.

1.2.4.3. The “associated with fetters” dyad

Phenomena that are associated with fetters.

Phenomena that are not associated with fetters.

1.2.4.4. The “fetters and liable to be affected by fetters” dyad

Phenomena that are both fetters and liable to be affected by fetters.

Phenomena that are liable to be affected by fetters but are not fetters.

1.2.4.5. The “fetters and associated with fetters” dyad

Phenomena that are fetters and are associated with fetters.

Phenomena that are associated with fetters but are not fetters.

1.2.4.6. The “not associated with fetters but liable to be affected by fetters” dyad

Phenomena that are not associated with fetters but are liable to be affected by fetters.

Not fetters.

The Fetters Collection.

2. Saññojaniyaduka

Saññojaniyā dhammā.

Asaññojaniyā dhammā.

3. Saññojanasampayuttaduka

Saññojanasampayuttā dhammā.

Saññojanavippayuttā dhammā.

4. Saññojanasaññojaniyaduka

Saññojanā ceva dhammā saññojaniyā ca.

Saññojaniyā ceva dhammā no ca saññojanā.

5. Saññojanasaññojanasampayuttaduka

Saññojanā ceva dhammā saññojanasampayuttā ca.

Saññojanasampayuttā ceva dhammā no ca saññojanā.

6. Saññojanavippayuttasaññojaniyaduka

Saññojanavippayuttā kho pana dhammā saññojaniyāpi.

Asaññojaniyāpi.

Saññojanagocchakaṃ.

1.2.5. The Ties Collection

1.2.5.1. The “ties” dyad

Phenomena that are ties.

Phenomena that are not ties.

1.2.5.2. The “liable to be affected by ties” dyad

Phenomena that are liable to be affected by ties.

Phenomena that are not liable to be affected by ties.

1.2.5.3. The “associated with ties” dyad

Phenomena that are associated with ties.

Phenomena that are not associated with ties.

1.2.5.4. The “ties and liable to be affected by ties” dyad

Phenomena that are ties and are liable to be affected by ties.

Phenomena that are liable to be affected by ties but are not ties.

1.2.5.5. The “ties and associated with ties” dyad

Phenomena that are ties and are associated with ties.

Phenomena that are not ties but are associated with ties.

1.2.5.6. The “not associated with ties but liable to be affected by ties” dyad

Ganthagocchaka

1. Ganthaduka

Ganthā dhammā.

No ganthā dhammā.

2. Ganthaniyaduka

Ganthaniyā dhammā.

Aganthaniyā dhammā.

3. Ganthasampayuttaduka

Ganthasampayuttā dhammā.

Ganthavippayuttā dhammā.

4. Ganthaganthaniyaduka

Ganthā ceva dhammā ganthaniyā ca.

Ganthaniyā ceva dhammā no ca ganthā.

5. Ganthaganthasampayuttaduka

Ganthā ceva dhammā ganthasampayuttā ca.

Ganthasampayuttā ceva dhammā no ca ganthā.

6. Ganthavippayuttaganthaniyaduka

Phenomena that are not associated with ties but are liable to be affected by ties.

Not ties.

The Ties Collection.

1.2.6. The Floods Collection

1.2.6.1. The “floods” dyad

Phenomena that are floods.

Phenomena that are not floods.

1.2.6.2. The “liable to be affected by floods” dyad

Phenomena that are liable to be affected by floods.

Phenomena that are not liable to be affected by floods.

1.2.6.3. The “associated with floods” dyad

Phenomena that are associated with floods.

Phenomena that are not associated with floods.

1.2.6.4. The “floods and liable to be affected by floods” dyad

Phenomena that are floods and are liable to be affected by floods.

Phenomena that are liable to be affected by floods to but are not floods.

Ganthavippayuttā kho pana dhammā ganthaniyāpi.

Aganthaniyāpi.

Ganthagocchakam.

Oghagocchaka

1. Oghaduka

Oghā dhammā.

No oghā dhammā.

2. Oghaniyaduka

Oghaniyā dhammā.

Anoghaniyā dhammā.

3. Oghasampayuttaduka

Oghasampayuttā dhammā.

Oghavippayuttā dhammā.

4. Oghaoghaniyaduka

Oghā ceva dhammā oghaniyā ca.

Oghaniyā ceva dhammā no ca oghā.

1.2.6.5. The “floods and associated with floods” dyad

Phenomena that are floods and are associated with floods.

Phenomena that are not floods but are associated with floods.

1.2.6.6. The “not associated with floods but liable to be affected by floods” dyad

Phenomena that are not associated with floods but are liable to be affected by floods.

Not floods.

The Floods Collection.

1.2.7. The Yokes Collection

1.2.7.1. The “yokes” dyad

Phenomena that are yokes.

Phenomena that are not yokes.

1.2.7.2. The “liable to be affected by yokes” dyad

Phenomena that are liable to be affected by yokes.

Phenomena that are not liable to be affected by yokes.

1.2.7.3. The “associated with yokes” dyad

Phenomena that are associated with yokes.

Phenomena that are not associated with yokes.

5. Oghaoghasampayuttaduka

Oghā ceva dhammā oghasampayuttā ca.
Oghasampayuttā ceva dhammā no ca oghā.

6. Oghavippayuttaoghaniyaduka

Oghavippayuttā kho pana dhammā oghaniyāpi.

Anoghaniyāpi.

Oghagocchakaṃ.

Yogagocchaka

1. Yogaduka

Yogā dhammā.
No yogā dhammā.

2. Yoganiyaduka

Yoganiyā dhammā.
Ayoganiyā dhammā.

3. Yogasampayuttaduka

Yogasampayuttā dhammā.
Yogavippayuttā dhammā.

1.2.7.4. The “yokes and liable to be affected by yokes” dyad

Phenomena that are yokes and are liable to be affected by yokes.

Phenomena that are liable to be affected by yokes but are not yokes.

1.2.7.5. The “yokes and associated with yokes” dyad

Phenomena that are yokes and are associated with yokes.

Phenomena that are not yokes but are associated with yokes.

1.2.7.6. The “not associated with yokes but liable to be affected by yokes” dyad

Phenomena that are not associated with yokes but are liable to be affected by yokes.

Not yokes.

The Yokes Collection.

1.2.8. The Hindrances Collection

1.2.8.1. The “hindrances” dyad

Phenomena that are hindrances.

Phenomena that are not hindrances.

1.2.8.2. The “liable to be affected by hindrances” dyad

4. Yogayoganiyaduka

Yogā ceva dhammā yoganiyā ca.
Yoganiyā ceva dhammā no ca yogā.

5. Yogayogasampayuttaduka

Yogā ceva dhammā yogasampayuttā ca.
Yogasampayuttā ceva dhammā no ca yogā.

6. Yogavippayuttayoganiyaduka

Yogavippayuttā kho pana dhammā yoganiyāpi.
Ayoganiyāpi.

Yogagocchakaṃ.

Nīvaraṇagocchaka

1. Nīvaraṇaduka

Nīvaraṇā dhammā.
No nīvaraṇā dhammā.

2. Nīvaraṇiyaduka

Phenomena that are liable to be affected by hindrances.

Phenomena that are not liable to be affected by hindrances.

1.2.8.3. The “associated with hindrances” dyad

Phenomena that are associated with hindrances.

Phenomena that are not associated with hindrances.

1.2.8.4. The “hindrances and liable to be affected by hindrances” dyad

Phenomena that are hindrances and are liable to be affected by hindrances.

Phenomena that are liable to be affected by hindrances but are not hindrances.

1.2.8.5. The “hindrances and associated with hindrances” dyad

Phenomena that are hindrances and are associated with hindrances.

Phenomena that are not hindrances but are associated with hindrances.

1.2.8.6. The “not associated with hindrances but liable to be affected by hindrances” dyad

Phenomena that are not associated with hindrances but are liable to be affected by hindrances.

Not hindrances.

The Hindrances Collection.

Nīvaraṇiyā dhammā.
Anīvaraṇiyā dhammā.

3. Nīvaraṇasampayuttaduka

Nīvaraṇasampayuttā dhammā.
Nīvaraṇavippayuttā dhammā.

4. Nīvaraṇanīvaraṇiyaduka

Nīvaraṇā ceva dhammā nīvaraṇiyā ca.
Nīvaraṇiyā ceva dhammā no ca nīvaraṇā.

5. Nīvaraṇanīvaraṇasampayuttaduka

Nīvaraṇā ceva dhammā nīvaraṇasampayuttā ca.
Nīvaraṇasampayuttā ceva dhammā no ca nīvaraṇā.

6. Nīvaraṇavippayuttanīvaraṇiyaduka

Nīvaraṇavippayuttā kho pana dhammā nīvaraṇiyāpi.
Anīvaraṇiyāpi.

Nīvaraṇagocchakaṃ.

1.2.9. The Attachments Collection

1.2.9.1. The “attachments” dyad

Phenomena that are attachments.

Phenomena that are not attachments.

1.2.9.2. The “liable to be affected by attachments” dyad

Phenomena that are liable to be affected by attachments.

Phenomena that are not liable to be affected by attachments.

1.2.9.3. The “associated with attachments” dyad

Phenomena that are associated with attachments.

Phenomena that are not associated with attachments.

1.2.9.4. The “attachments and liable to be affected by attachments” dyad

Phenomena that are attachments and are liable to be affected by attachments.

Phenomena that are liable to be affected by attachments but are not attachments.

1.2.9.5. The “attachments and not associated with attachments” dyad

Phenomena that are attachments and are not associated with attachments.

Parāmāsagocchaka

1. Parāmāsaduka

Parāmāsā dhammā.

No parāmāsā dhammā.

2. Parāmaṭṭhaduka

Parāmaṭṭhā dhammā.

Aparāmaṭṭhā dhammā.

3. Parāmāsasampayuttaduka

Parāmāsasampayuttā dhammā.

Parāmāsavippayuttā dhammā.

4. Parāmāsaparāmaṭṭhaduka

Parāmāsā ceva dhammā parāmaṭṭhā ca.

Parāmaṭṭhā ceva dhammā no ca parāmāsā.

5. Parāmāsavippayuttaparāmaṭṭhaduka

Parāmāsavippayuttā kho pana dhammā parāmaṭṭhāpi.

Not attachments.

The Attachments Collection.

1.2.10. The Greater Dyads

1.2.10.1. The “connected with objects” dyad

Phenomena that are with sense-objects.

Phenomena that are without sense-objects.

1.2.10.2. The “mind” dyad

Phenomena that are mind.

Phenomena that are not mind.

1.2.10.3. The “mental” dyad

Phenomena that are mental.

Phenomena that are not mental.

1.2.10.4. The “associated with mind” dyad

Phenomena that are associated with mind.

Phenomena that are not associated with mind.

1.2.10.5. The “joined with mind” dyad

Phenomena that are joined with mind.

Phenomena that are joined with mind.

Aparāmaṭṭhāpi.

Parāmāsagocchakaṃ.

Mahantaraduka

1. Sārammaṇaduka

Sārammaṇā dhammā.

Anārammaṇā dhammā.

2. Cittaduka

Cittā dhammā.

No cittā dhammā.

3. Cetasikaduka

Cetasikā dhammā.

Acetasikā dhammā.

4. Cittasampayuttaduka

Cittasampayuttā dhammā.

Cittavippayuttā dhammā.

5. Cittasaṃsaṭṭhaduka

Cittasaṃsaṭṭhā dhammā.

Cittavisaṃsaṭṭhā dhammā.

1.2.10.6. The “produced by mind” dyad

Phenomena that are produced by mind.

Phenomena that are not produced by mind.

1.2.10.7. The “exist together with mind” dyad

Phenomena that exist together with mind.

Phenomena that do not exist together with mind.

1.2.10.8. The “following after mind” dyad

Phenomena that follow after mind.

Phenomena that do not follow after mind.

1.2.10.9. The “joined with and produced by mind” dyad

Phenomena that are joined with and produced by mind.

Phenomena that are not joined with and produced by mind.

1.2.10.10. The “joined with, produced by, and exist with mind” dyad

Phenomena that are joined with, produced by, and exist with mind.

Phenomena that are not joined with, produced by, and exist with mind.

1.2.10.11. The “joined with, produced by, and follow after mind” dyad

Phenomena that are joined with, produced by, and follow after mind.

6. Cittasamuṭṭhānaduka

Cittasamuṭṭhānā dhammā.

No cittasamuṭṭhānā dhammā.

7. Cittasahabhūduka

Cittasahabhuno dhammā.

No cittasahabhuno dhammā.

8. Cittānuparivattiduka

Cittānuparivattino dhammā.

No cittānuparivattino dhammā.

9. Cittasāmsaṭṭhasamuṭṭhānaduka

Cittasāmsaṭṭhasamuṭṭhānā dhammā.

No cittasāmsaṭṭhasamuṭṭhānā dhammā.

10. Cittasāmsaṭṭhasamuṭṭhānasahabhūduka

Cittasāmsaṭṭhasamuṭṭhānasahabhuno dhammā.

No cittasāmsaṭṭhasamuṭṭhānasahabhuno dhammā.

11. Cittasāmsaṭṭhasamuṭṭhānānuparivattiduka

Cittasāmsaṭṭhasamuṭṭhānānuparivattino dhammā.

Phenomena that are not joined with, produced by, and follow after mind.

1.2.10.12. The “internal” dyad

Phenomena that are internal.

Phenomena that are external.

1.2.10.13. The “internal” dyad

Phenomena that are derived.

Phenomena that are not derived.

1.2.10.14. The “what has been grasped” dyad

Phenomena that have been grasped.

Phenomena that have not been grasped.

The Greater Dyads.

1.2.11. The Grasping Collection

1.2.11.1. The “grasping” dyad

Phenomena that are grasping.

Phenomena that are not grasping.

1.2.11.2. The “liable to be affected by grasping” dyad

Phenomena that are liable to be affected by grasping.

Phenomena that are not liable to be affected by grasping.

No cittasaṃsaṭṭhasamuṭṭhānānuparivattino dhammā.

12. Ajjhattikaduka

Ajjhattikā dhammā.

Bāhirā dhammā.

13. Upādāduka

Upādā dhammā.

No upādā dhammā.

14. Upādinnaduka

Upādinnā dhammā.

Anupādinnā dhammā.

Mahantaradukam.

Upādānagocchaka

1. Upādānaduka

Upādānā dhammā.

No upādānā dhammā.

2. Upādāniyaduka

Upādāniyā dhammā.

Anupādāniyā dhammā.

1.2.11.3. The “associated with grasping” dyad

Phenomena that are associated with grasping.

Phenomena that are not associated with grasping.

1.2.11.4. The “grasping and liable to be affected by grasping” dyad

Phenomena that are grasping and are liable to be affected by grasping.

Phenomena that are liable to be affected by grasping but are not grasping.

1.2.11.5. The “grasping and associated with grasping” dyad

Phenomena that are grasping and are associated with grasping.

Phenomena that are associated with grasping but are not grasping.

1.2.11.6. The “not associated with grasping but liable to be affected by grasping” dyad

Phenomena that are not associated with grasping but are liable to be affected by grasping.

Not liable to be affected by grasping.

The Grasping Collection.

1.2.12. The Defilements Collection

3. Upādānasampayuttaduka

Upādānasampayuttā dhammā.

Upādānavippayuttā dhammā.

4. Upādānaupādāniyaduka

Upādānā ceva dhammā upādāniyā ca.

Upādāniyā ceva dhammā no ca upādānā.

5. Upādānaupādānasampayuttaduka

Upādānā ceva dhammā upādānasampayuttā ca.

Upādānasampayuttā ceva dhammā no ca upādānā.

6. Upādānavippayuttaupādāniyaduka

Upādānavippayuttā kho pana dhammā upādāniyāpi.

Anupādāniyāpi.

Upādānagocchakaṃ.

Kilesagocchaka

1.2.12.1. The “defilements” dyad

Phenomena that are defilements.

Phenomena that are not defilements.

1.2.12.2. The “connected with defilements” dyad

Phenomena that are connected with defilements.

Phenomena that are not connected with defilements.

1.2.12.3. The “defiled” dyad

Phenomena that are defiled.

Phenomena that are not defiled.

1.2.12.4. The “associated with defilements” dyad

Phenomena that are associated with defilements.

Phenomena that are not associated with defilements.

1.2.12.5. The “defilements and connected with defilements” dyad

Phenomena that are defilements and connected with defilements.

Phenomena that are connected with defilements, but are not defilements.

1.2.12.6. The “defilements and defiled” dyad

Phenomena that are defilements and defiled.

Phenomena that are defiled but are not defilements.

1. Kilesaduka

Kilesā dhammā.

No kilesā dhammā.

2. Saṅkilesikaduka

Saṅkilesikā dhammā.

Asaṅkilesikā dhammā.

3. Saṅkiliṭṭhaduka

Saṅkiliṭṭhā dhammā.

Asaṅkiliṭṭhā dhammā.

4. Kilesasampayuttaduka

Kilesasampayuttā dhammā.

Kilesavippayuttā dhammā.

5. Kilesasaṅkilesikaduka

Kilesā ceva dhammā saṅkilesikā ca.

Saṅkilesikā ceva dhammā no ca kilesā.

6. Kilesasaṅkiliṭṭhaduka

Kilesā ceva dhammā saṅkiliṭṭhā ca.

Saṅkiliṭṭhā ceva dhammā no ca kilesā.

1.2.12.7. The “defilements and associated with defilements” dyad

Phenomena that are defilements and associated with defilements.

Phenomena that are associated with defilements but are not defilements.

1.2.12.8. The “unassociated with defilements but connected with defilements” dyad

Phenomena that are unassociated with defilements but connected with defilements.

Not connected with defilements.

The Defilements Collection.

1.2.13. The Final Dyads

1.2.13.1. The “to be abandoned by seeing” dyad

Phenomena that are to be abandoned by seeing.

Phenomena that are not to be abandoned by seeing.

1.2.13.2. The “to be abandoned by developing” dyad

Phenomena that are to be abandoned by developing.

Phenomena that are not to be abandoned by developing.

7. Kilesakilesasampayuttaduka

Kilesā ceva dhammā kilesasampayuttā ca.
Kilesasampayuttā ceva dhammā no ca kilesā.

8. Kilesavippayuttasaṅkilesikaduka

Kilesavippayuttā kho pana dhammā saṅkilesikāpi.

Asaṅkilesikāpi.

Kilesagocchakaṃ.

Piṭṭhiduka

1. Dassanena pahātabbaduka

Dassanena pahātabbā dhammā.
Na dassanena pahātabbā dhammā.

2. Bhāvanāyapahātabbaduka

Bhāvanāya pahātabbā dhammā.
Na bhāvanāya pahātabbā dhammā.

1.2.13.3. The “roots to be abandoned by seeing” dyad

Phenomena that are roots to be abandoned by seeing.

Phenomena that are not roots to be abandoned by seeing.

1.2.13.4. The “roots to be abandoned by developing” dyad

Phenomena that are roots to be abandoned by developing.

Phenomena that are not roots to be abandoned by developing.

1.2.13.5. The “with initial application” dyad

Phenomena that are with initial application.

Phenomena that are without initial application.

1.2.13.6. The “with sustained application” dyad

Phenomena that are with sustained application.

Phenomena that are without sustained application.

1.2.13.7. The “with rapture” dyad

Phenomena that are with rapture.

Phenomena that are without rapture.

1.2.13.8. The “imbued with rapture” dyad

Phenomena that are imbued with rapture.

Phenomena that are not imbued with rapture.

1.2.13.9. The “imbued with pleasure” dyad

Phenomena that are imbued with pleasure.

3. Dassanēnapahātabbahetukaduka

Dassanēna pahātabbahetukā dhammā.
Na dassanēna pahātabbahetukā dhammā.

4. Bhāvanāyapahātabbahetukaduka

Bhāvanāya pahātabbahetukā dhammā.
Na bhāvanāya pahātabbahetukā dhammā.

5. Savitakkaduka

Savitakkā dhammā.
Avitakkā dhammā.

6. Savicāraduka

Savicārā dhammā.
Avicārā dhammā.

7. Sappītikaduka

Sappītikā dhammā.
Appītikā dhammā.

8. Pīṭisahagataduka

Pīṭisahagatā dhammā.
Na pīṭisahagatā dhammā.

9. Sukhasahagataduka

Sukhasahagatā dhammā.

Phenomena that are not imbued with pleasure.

1.2.13.10. The “imbued with equanimity” dyad

Phenomena that are imbued with equanimity.

Phenomena that are not imbued with equanimity.

1.2.13.11. The “sensual realm” dyad

Phenomena of the sensual realm.

Phenomena not of the sensual realm.

1.2.13.12. The “corporeal realm” dyad

Phenomena of the corporeal realm.

Phenomena not of the corporeal realm.

1.2.13.13. The “incorporeal realm” dyad

Phenomena of the incorporeal realm.

Phenomena not of the incorporeal realm.

1.2.13.14. The “included” dyad

Phenomena that are included.

Phenomena that are not included.

1.2.13.15. The “leading out” dyad

Phenomena that lead out.

Phenomena that do not lead out.

1.2.13.16. The “fixed” dyad

Na sukhasahagatā dhammā.

10. Upekkhāsahagataduka

Upekkhāsahagatā dhammā.

Na upekkhāsahagatā dhammā.

11. Kāmāvacaraduka

Kāmāvacarā dhammā.

Na kāmāvacarā dhammā.

12. Rūpāvacaraduka

Rūpāvacarā dhammā.

Na rūpāvacarā dhammā.

13. Arūpāvacaraduka

Arūpāvacarā dhammā.

Na arūpāvacarā dhammā.

14. Pariyāpannaduka

Pariyāpannā dhammā.

Apariyāpannā dhammā.

15. Niyyānikaduka

Niyyānikā dhammā.

Aniyyānikā dhammā.

16. Niyataduka

Phenomena that are fixed.

Phenomena that are unfixed.

1.2.13.17. The “excelled” dyad

Phenomena that are excelled.

Phenomena that are unexcelled.

1.2.13.18. The “faults” dyad

Phenomena that have faults.

Phenomena that have no faults.

The Final Dyads.

The Matrix of the Abhidhamma Dyads.

Niyatā dhammā.
Aniyatā dhammā.

17. Sauttaraduka

Sauttarā dhammā.
Anuttarā dhammā.

18. Saraṇaduka

Saraṇā dhammā.
Araṇā dhammā.

Piṭṭhidukam.

Abhidhammadukamātikā.

1.3. THE MATRIX OF DYADS FROM THE DISCOURSES

1.3.1. The “partake of realization” dyad

Phenomena that partake of realization.

Phenomena that do not partake of realization.

1.3.2. The “like lightning” dyad

Phenomena that are like lightning.

Phenomena that are not like lightning.

1.3.3. The “fools” dyad

Phenomena of fools.

Phenomena of sages.

1.3.4. The “dark” dyad

Phenomena that are dark.

Phenomena that are bright.

1.3.5. The “cause remorse” dyad

Phenomena that cause remorse.

Phenomena that do not cause remorse.

1.3.6. The “definitions” dyad

SUTTANTIKADUKAMĀTIKĀ

1. Vijjābhāgīduka

Vijjābhāgino dhammā.

Avijjābhāgino dhammā.

2. Vijjūpamaduka

Vijjūpamā dhammā.

Vajirūpamā dhammā.

3. Bāladuka

Bālā dhammā.

Paṇḍitā dhammā.

4. Kaṇhaduka

Kaṇhā dhammā.

Sukkā dhammā.

5. Tapanīyaduka

Tapanīyā dhammā.

Atapanīyā dhammā.

6. Adhivacanaduka

Phenomena that are definitions.

Phenomena that are within the scope of definitions.

1.3.7. The “expressions” dyad

Phenomena that are expressions.

Phenomena that are within the scope of expressions.

1.3.8. The “designations” dyad

Phenomena that are designations.

Phenomena that are within the scope of designations.

1.3.9. The “mentality” dyad

Mentality.

Corporeality.

1.3.10. The “Ignorance” dyad

Ignorance.

Craving to be reborn in a state of existence.

1.3.11. The “views about being reborn in a state of existence” dyad

Views about being reborn in a state of existence.

Views about not being reborn in a state of existence.

1.3.12. The “eternalism” dyad

Views about eternalism.

Views about annihilation.

Adhivacanā dhammā.
Adhivacanapathā dhammā.

7. Niruttiduka

Nirutti dhammā.
Niruttipathā dhammā.

8. Paññattiduka

Paññatti dhammā.
Paññattipathā dhammā.

9. Nāmaduka

Nāmañca.
Rūpañca.

10. Avijjāduka

Avijjā ca.
Bhavataṇhā ca.

11. Bhavadiṭṭhiduka

Bhavadiṭṭhi ca.
Vibhavadiṭṭhi ca.

12. Sassatadiṭṭhiduka

Sassatadiṭṭhi ca.
Ucchedadiṭṭhi ca.

1.3.13. The “views that the world is finite” dyad

Views that the world is finite.

Views that the world is infinite.

1.3.14. The “views about the beginning of the world” dyad

Views about the beginning of the world.

Views about the end of the world.

1.3.15. The “without conscience” dyad

Without conscience.

Without shame.

1.3.16. The “conscience” dyad

Conscience.

Shame.

1.3.17. The “hard to be admonished” dyad

Hard to be admonished.

Bad friends.

1.3.18. The “easy to be admonished” dyad

Easy to be admonished.

Good friends.

1.3.19. The “skill in offences” dyad

13. Antavādiṭṭhiduka

Antavā diṭṭhi ca.

Anantavā diṭṭhi ca.

14. Pubbantānudiṭṭhiduka

Pubbantānudiṭṭhi ca.

Aparantānudiṭṭhi ca.

15. Ahirikaduka

Ahirikañca.

Anottappañca.

16. Hiriduka

Hirī ca.

Ottappañca.

17. Dovacassatāduka

Dovacassatā ca.

Pāpamittatā ca.

18. Sovacassatāduka

Sovacassatā ca.

Kalyāṇamittatā ca.

19. Āpattikusalatāduka

Skill in offences.

Skill in rehabilitation from offences.

1.3.20. The “skill in meditative attainments” dyad

Skill in meditative attainments.

Skill in emerging from meditative attainments.

1.3.21. The “skill in elements” dyad

Skill in elements.

Skill in attention.

1.3.22. The “skill in senses” dyad

Skill in senses.

Skill in dependent origination.

1.3.23. The “possible” dyad

Skill in the possible.

Skill in the impossible.

1.3.24. The “uprightness” dyad

Uprightness.

Gentleness.

1.3.25. The “acceptance” dyad

Acceptance.

Humility.

Āpattikusalatā ca.

Āpattivuṭṭhānakusalatā ca.

20. Samāpattikusalatāduka

Samāpattikusalatā ca.

Samāpattivuṭṭhānakusalatā ca.

21. Dhātukusalatāduka

Dhātukusalatā ca.

Manasikārakusalatā ca.

22. Āyatanakusalatāduka

Āyatanakusalatā ca.

Paṭīccasamuppādakusalatā ca.

23. Ṭhānakusalatāduka

Ṭhānakusalatā ca.

Aṭṭhānakusalatā ca.

24. Ajjavaduka

Ajjavo ca.

Maddavo ca.

25. Khantiduka

Khanti ca.

Soraccañca.

1.3.26. The “amity” dyad

Amity.

Courtesy.

1.3.27. The “not guarding the sense doors” dyad

Not guarding the sense doors.

Immoderation in eating.

1.3.28. The “guarding the sense doors” dyad

Guarding the sense doors.

Moderation in eating.

1.3.29. The “forgetfulness” dyad

Forgetfulness.

Unawareness.

1.3.30. The “mindfulness” dyad

Mindfulness.

Awareness.

1.3.31. The “power of reflection” dyad

The power of reflection.

The power of meditation.

1.3.32. The “calm” dyad

Calm.

26. Sākhalyaduka

Sākhalyañca.

Paṭisanthāro ca.

27. Indriyesuaguttadvāratāduka

Indriyesuaguttadvāratā ca.

Bhojane amattaññutā ca.

28. Indriyesuguttadvāratāduka

Indriyesu guttadvāratā ca.

Bhojane mattaññutā ca.

29. Muṭṭhasaccaduka

Muṭṭhasaccañca.

Asampajaññañca.

30. Satisampajaññaaduka

Sati ca.

Sampajaññañca.

31. Paṭisaṅkhānabaladuka

Paṭisaṅkhānabalañca.

Bhāvanābalañca.

32. Samathavipassanāduka

Samatho ca.

Discernment.

1.3.33. The “basis of calm” dyad

The basis of calm.

The basis of exertion.

1.3.34. The “exertion” dyad

Exertion.

Collectedness.

1.3.35. The “failure of ethics” dyad

Failure of ethics.

Failure of views.

1.3.36. The “success in ethics” dyad

Success in ethics.

Success in views.

1.3.37. The “purity in ethics” dyad

Purity in ethics.

Purity in views.

1.3.38. The “not just being pure in views” dyad

Not just being pure in views.

But also making an effort in accord with views.

1.3.39. The “awe-inspired by awe-inspiring things” dyad

Vipassanā ca.

33. Samathanimittaduka

Samathanimittañca.

Paggāhanimittañca.

34. Paggāhaduka

Paggāho ca.

Avikkhepo ca.

35. Sīlavipattiduka

Sīlavipatti ca.

Diṭṭhivipatti ca.

36. Sīlasampadāduka

Sīlasampadā ca.

Diṭṭhisampadā ca.

37. Sīlavisuddhiduka

Sīlavisuddhi ca.

Diṭṭhivisuddhi ca.

38. Diṭṭhivisuddhikhohanaduka

Diṭṭhivisuddhikhopana.

Yathādiṭṭhissa ca padhānam.

39. Samvegasaṃvejananiyaṭṭhānaduka

Being awe-inspired by awe-inspiring things.

Being awe-inspired, making an appropriate effort.

1.3.40. The “discontentment with good qualities” dyad

Discontentment with one’s good qualities.

Not regretting one’s effort.

1.3.41. The “realization” dyad

Realization.

Freedom.

1.3.42. The “knowledge of ending” dyad

Knowledge of ending.

Knowledge of not arising again.

The Matrix of Dyads from the Discourses.

The Matrix is Finished.

Saṁvego ca saṁvejaniyesu ṭhānesu.

Saṁviggassa ca yoniso padhānaṁ.

40. Asantuṭṭhitākusaladhammaduka

Asantuṭṭhitā ca kusalesu dhammesu.

Appaṭivānitā ca padhānasmim̐.

41. Vijjāduka

Vijjā ca.

Vimutti ca.

42. Khayeññānaduka

Khayeññānaṁ.

Anuppāde ñāṇanti.

Suttantikadukamātikā.

Mātikā niṭṭhitā.

Delhi

Kammāsadamma

MINDFULNESS MEDITATION

SO I HAVE HEARD. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

What four? 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. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

1. Observing the Body

1.1. Mindfulness of Breathing

And how does a mendicant meditate observing an aspect of the body?

SATIPATṬHĀNASUTTA

EVAM ME SUTAM— ekaṃ samayaṃ bhagavā kurūsu viharati kam-māsadhammaṃ nāma kurūnaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi: “bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca:

“Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.

Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhādomanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhādomanassaṃ; citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhādomanassaṃ; dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhādomanassaṃ.

Uddeso niṭṭhito.

1. Kāyānupassanā

1.1. Kāyānupassanāānāpānapabba

Kathaṇca, bhikkhave, bhikkhu kāye kāyānupassī viharati?

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out.

When breathing in heavily they know: 'I'm breathing in heavily.'
When breathing out heavily they know: 'I'm breathing out heavily.'

When breathing in lightly they know: 'I'm breathing in lightly.'
When breathing out lightly they know: 'I'm breathing out lightly.'

They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

They practice breathing in stilling the body's motion. They practice breathing out stilling the body's motion.

It's like a deft carpenter or carpenter's apprentice. When making a deep cut they know: 'I'm making a deep cut,' and when making a shallow cut they know: 'I'm making a shallow cut.'

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of the body.

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇā-gāragato vā nisīdati, pallaṅkam ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā. So satova assasati, satova passasati.

Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā pas-sasanto ‘dīghaṃ passasāmī’ti pajānāti,

rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā pas-sasanto ‘rassaṃ passasāmī’ti pajānāti.

‘Sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃ-vedī passasissāmī’ti sikkhati.

‘Passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambh-ayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto ‘dīghaṃ añchāmī’ti pajānāti, rassaṃ vā añchanto ‘rassaṃ añchāmī’ti pajānāti; evameva kho, bhikkhave, bhikkhu dīgh-aṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti, rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti; ‘sabba-kāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī pas-sasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupas-sī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñaṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

1.2. The Postures

Furthermore, when a mendicant is walking they know: 'I am walking.' When standing they know: 'I am standing.' When sitting they know: 'I am sitting.' And when lying down they know: 'I am lying down.' Whatever posture their body is in, they know it.

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

1.3. Situational Awareness

Furthermore, 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.

Ānāpānappabbam niṭṭhitam.

1.2. Kāyānupassanāiriyāpathapabba

Puna caparam, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti, ṭhito vā ‘ṭhitomhī’ti pajānāti, nisinno vā ‘nisinnomhī’ti pajānāti, sayāno vā ‘sayānomhī’ti pajānāti. Yathā yathā vā panassa kāyo paṇihito hoti tathā tathā nam pajānāti.

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Iriyāpathapabbam niṭṭhitam.

1.3. Kāyānupassanāsampajānapabba

Puna caparam, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

And so they meditate observing an aspect of the body internally ...

That too is how a mendicant meditates by observing an aspect of the body.

1.4. Focusing on the Repulsive

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'

It's as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with good eyesight were to open it and examine the contents: 'These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.'

And so they meditate observing an aspect of the body internally ...

That too is how a mendicant meditates by observing an aspect of the body.

Iti ajjhattaṃ vā kāye kāyānupassī viharati ...pe...
evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Sampajānapabbaṃ niṭṭhitaṃ.

1.4. Kāyānupassanāpaṭikūlamanasikārapabba

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā, adho kesamatthakā, tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: ‘atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.

Seyyathāpi, bhikkhave, ubhatomukhā putoli pūrā nānāvihitassa dh-aññassa, seyyathidaṃ—sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Tameṇaṃ cakkhumā puriso muñcivā paccavekkheyya: ‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā, adho kesamatthakā, tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: ‘atthi imasmiṃ kāye kesā lomā ...pe... muttan’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati ...pe...
evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Paṭikūlamanasikārapabbaṃ niṭṭhitaṃ.

1.5. Focusing on the Elements

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.'

It's as if a deft butcher or butcher's apprentice were to kill a cow and sit down at the crossroads with the meat cut into portions.

And so they meditate observing an aspect of the body internally ...

That too is how a mendicant meditates by observing an aspect of the body.

1.6. The Charnel Ground Contemplations

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

That too is how a mendicant meditates by observing an aspect of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs,

1.5. Kāyānupassanādhātumanasikārapabba

Puna caparaṃ, bhikkhave, bhikkhu imeva kāyaṃ yathāṭṭhitāṃ yathāpaṇihitaṃ dhātuso paccavekkhati: ‘atthi imasmim̐ kāye path-avīdhātu āpodhātu tejodhātu vāyodhātū’ti.

Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāvim̐ vadhitrivā catumahāpathe bilaso vibhajitvā nisinno assa.

Evameva kho, bhikkhave, bhikkhu imeva kāyaṃ yathāṭṭhitāṃ yathāpaṇihitaṃ dhātuso paccavekkhati: ‘atthi imasmim̐ kāye path-avīdhātu āpodhātu tejodhātu vāyodhātū’ti.

Iti ajjhataṃ vā kāye kāyānupassī viharati ...pe...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Dhātumanasikārapabbaṃ niṭṭhitaṃ.

1.6. Kāyānupassanānavasivathikapabba

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakāṃ vinīlakāṃ vipubbakajātaṃ. So imeva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātīto’ti. Iti ajjhataṃ vā kāye kāyānupassī viharati ...pe...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā

tigers, leopards, jackals, and many kinds of little creatures. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

That too is how a mendicant meditates by observing an aspect of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ...

A skeleton without flesh but smeared with blood, and held together by sinews ...

A skeleton rid of flesh and blood, held together by sinews ...

Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull ...

White bones, the color of shells ...

Decrepit bones, heaped in a pile ...

Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ. So imameva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti. Iti ajjhattaṃ vā kāye kāyānupassī viharati ...pe...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikaṣaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ ...pe...

Aṭṭhikaṣaṅkhalikaṃ nimaṃsalohitamakkhitaṃ nhārusambandhaṃ ...pe...

Aṭṭhikaṣaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ ...pe...

Aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni, aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena goppahaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena khandhaṭṭhikaṃ aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantaṭṭhikaṃ aññena sīsakaṭṭhikaṃ. So imameva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti. Iti ajjhattaṃ vā kāye kāyānupassī viharati ...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ, aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni ...pe...

Aṭṭhikāni puñjakitāni terovassikāni ...pe...

Aṭṭhikāni pūtīni cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

2. Observing the Feelings

And how does a mendicant meditate observing an aspect of feelings?

It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.'

When they feel a painful feeling, they know: 'I feel a painful feeling.'

When they feel a neutral feeling, they know: 'I feel a neutral feeling.'

When they feel a material pleasant feeling, they know: 'I feel a material pleasant feeling.'

When they feel a spiritual pleasant feeling, they know: 'I feel a spiritual pleasant feeling.'

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Navasivathikapabbaṃ niṭṭhitam.

Cuddasakāyānupassanā niṭṭhitā.

2. Vedanānupassanā

Kathaṇca, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?

Idha, bhikkhave, bhikkhu sukhaṃ vā vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmi’ti pajānāti.

Dukkhaṃ vā vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmi’ti pajānāti.

Adukkhamasukhaṃ vā vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmi’ti pajānāti.

Sāmisam vā sukhaṃ vedanaṃ vedayamāno ‘sāmisam sukhaṃ vedanaṃ vedayāmi’ti pajānāti.

Nirāmisam vā sukhaṃ vedanaṃ vedayamāno ‘nirāmisam sukhaṃ vedanaṃ vedayāmi’ti pajānāti.

When they feel a material painful feeling, they know: 'I feel a material painful feeling.'

When they feel a spiritual painful feeling, they know: 'I feel a spiritual painful feeling.'

When they feel a material neutral feeling, they know: 'I feel a material neutral feeling.'

When they feel a spiritual neutral feeling, they know: 'I feel a spiritual neutral feeling.'

And so they meditate observing an aspect of the feelings internally, externally, and both internally and externally. They meditate observing feelings as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of feelings.

3. Observing the Mind

And how does a mendicant meditate observing an aspect of the mind?

It's when a mendicant understands mind with greed as 'mind with greed,' and mind without greed as 'mind without greed.' They understand mind with hate as 'mind with hate,' and mind without hate as 'mind without hate.' They understand mind with delusion as 'mind with delusion,' and mind without delusion as 'mind without delusion.' They know constricted mind as 'constricted mind,' and scattered mind

Sāmisam vā dukkham vedanam vedayamāno ‘sāmisam dukkham vedanam vedayāmī’ti pajānāti.

Nirāmisam vā dukkham vedanam vedayamāno ‘nirāmisam dukkham vedanam vedayāmī’ti pajānāti.

Sāmisam vā adukkhamasukham vedanam vedayamāno ‘sāmisam adukkhamasukham vedanam vedayāmī’ti pajānāti.

Nirāmisam vā adukkhamasukham vedanam vedayamāno ‘nirāmisam adukkhamasukham vedanam vedayāmī’ti pajānāti.

Iti ajjhattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatabhiddhā vā vedanāsu vedanānupassī viharati; samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati. ‘Atthi vedanā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

Vedanānupassanā niṭṭhitā.

3. Cittānupassanā

Kathaṇca, bhikkhave, bhikkhu citte cittānupassī viharati?

Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti. Vitarāgaṃ vā cittaṃ ‘vitarāgaṃ cittaṃ’ti pajānāti. Sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti. Vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānāti. Samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti. Vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānāti. Saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ’ti pajānāti. Vikkhittaṃ vā cittaṃ ‘vikkhittaṃ

as ‘scattered mind.’ They know expansive mind as ‘expansive mind,’ and unexpansive mind as ‘unexpansive mind.’ They know mind that is not supreme as ‘mind that is not supreme,’ and mind that is supreme as ‘mind that is supreme.’ They know mind immersed in samādhi as ‘mind immersed in samādhi,’ and mind not immersed in samādhi as ‘mind not immersed in samādhi.’ They know freed mind as ‘freed mind,’ and unfreed mind as ‘unfreed mind.’

And so they meditate observing an aspect of the mind internally, externally, and both internally and externally. They meditate observing the mind as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That’s how a mendicant meditates by observing an aspect of the mind.

4. Observing Principles

4.1. The Hindrances

And how does a mendicant meditate observing an aspect of principles?

It’s when a mendicant meditates by observing an aspect of principles with respect to the five hindrances. And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

cittan'ti pajānāti. Mahaggataṃ vā cittaṃ 'mahaggataṃ cittaṃ'ti pajānāti. Amahaggataṃ vā cittaṃ 'amahaggataṃ cittaṃ'ti pajānāti. Sauttaraṃ vā cittaṃ 'sauttaraṃ cittaṃ'ti pajānāti. Anuttaraṃ vā cittaṃ 'anuttaraṃ cittaṃ'ti pajānāti. Samāhitaṃ vā cittaṃ 'samāhitaṃ cittaṃ'ti pajānāti. Asamāhitaṃ vā cittaṃ 'asamāhitaṃ cittaṃ'ti pajānāti. Vimuttaṃ vā cittaṃ 'vimuttaṃ cittaṃ'ti pajānāti. Avimuttaṃ vā cittaṃ 'avimuttaṃ cittaṃ'ti pajānāti.

Iti ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatabahiddhā vā citte cittānupassī viharati; samudayadhammānupassī vā cittasmiṃ viharati, vayadhammānupassī vā cittasmiṃ viharati, samudayavayadhammānupassī vā cittasmiṃ viharati. 'Atthi cittaṃ'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.

Cittānupassanā niṭṭhitā.

4. Dhammānupassanā

4.1. Dhammānupassanānīvaraṇapabba

Kathaṇca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

It's when a mendicant who has sensual desire in them understands: 'I have sensual desire in me.' When they don't have sensual desire in them, they understand: 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

When they have ill will in them, they understand: 'I have ill will in me.' When they don't have ill will in them, they understand: 'I don't have ill will in me.' They understand how ill will arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

When they have dullness and drowsiness in them, they understand: 'I have dullness and drowsiness in me.' When they don't have dullness and drowsiness in them, they understand: 'I don't have dullness and drowsiness in me.' They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

When they have restlessness and remorse in them, they understand: 'I have restlessness and remorse in me.' When they don't have restlessness and remorse in them, they understand: 'I don't have restlessness and remorse in me.' They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

Idha, bhikkhave, bhikkhu santam vā ajjhattam kāmaccchandam ‘atthi me ajjhattam kāmaccchando’ti pajānāti, asantam vā ajjhattam kāmaccchandam ‘natthi me ajjhattam kāmaccchando’ti pajānāti; yathā ca anuppannassa kāmaccchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmaccchandassa pahānam hoti tañca pajānāti, yathā ca pahīnassa kāmaccchandassa āyatim anuppādo hoti tañca pajānāti.

Santam vā ajjhattam byāpādam ‘atthi me ajjhattam byāpādo’ti pajānāti, asantam vā ajjhattam byāpādam ‘natthi me ajjhattam byāpādo’ti pajānāti; yathā ca anuppannassa byāpādassa uppādo hoti tañca pajānāti, yathā ca uppannassa byāpādassa pahānam hoti tañca pajānāti, yathā ca pahīnassa byāpādassa āyatim anuppādo hoti tañca pajānāti.

Santam vā ajjhattam thinamiddham ‘atthi me ajjhattam thinamiddhan’ti pajānāti, asantam vā ajjhattam thinamiddham ‘natthi me ajjhattam thinamiddhan’ti pajānāti, yathā ca anuppannassa thinamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thinamiddhassa pahānam hoti tañca pajānāti, yathā ca pahīnassa thinamiddhassa āyatim anuppādo hoti tañca pajānāti.

Santam vā ajjhattam uddhaccakukkuccam ‘atthi me ajjhattam uddhaccakukkuccan’ti pajānāti, asantam vā ajjhattam uddhaccakukkuccam ‘natthi me ajjhattam uddhaccakukkuccan’ti pajānāti; yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānam hoti tañca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti tañca pajānāti.

Santam vā ajjhattam vicikiccham ‘atthi me ajjhattam vicikicchā’ti pajānāti, asantam vā ajjhattam vicikiccham ‘natthi me ajjhattam vicikicchā’ti pajānāti; yathā ca anuppannāya vicikicchāya uppādo hoti

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

4.2. The Aggregates

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates. And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates? It's when a mendicant contemplates: 'Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

And so they meditate observing an aspect of principles internally ...

tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañca pajānāti.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

Nīvaraṇapabbaṃ niṭṭhitaṃ.

4.2. Dhammānupassanākhandhapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu? Idha, bhikkhave, bhikkhu: ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo; iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti;

iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu

That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

4.3. The Sense Fields

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields. And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

They understand the ear, sounds, and the fetter ...

They understand the nose, smells, and the fetter ...

dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Khandhapabbam niṭṭhitam.

4.3. Dhammānupassanāāyatanapabba

Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?

Idha, bhikkhave, bhikkhu cakkhuṇca pajānāti, rūpe ca pajānāti, yaṇca tadubhayam paṭicca uppajjati saṃyojanam taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppannassa saṃyojanassa pahānam hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṇca pajānāti.

Sotaṇca pajānāti, sadde ca pajānāti, yaṇca tadubhayam paṭicca uppajjati saṃyojanam taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppannassa saṃyojanassa pahānam hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṇca pajānāti.

Ghānaṇca pajānāti, gandhe ca pajānāti, yaṇca tadubhayam paṭicca uppajjati saṃyojanam taṇca pajānāti, yathā ca anuppannassa

They understand the tongue, tastes, and the fetter ...

They understand the body, touches, and the fetter ...

They understand the mind, thoughts, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

And so they meditate observing an aspect of principles internally ...

That's how a mendicant meditates by observing an aspect of principles with respect to the six internal and external sense fields.

saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannas-
sa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa
saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṃ paṭicca uppaj-
jati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa
uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahān-
aṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anup-
pādo hoti tañca pajānāti.

Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṃ paṭi-
cca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannas-
sa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannas-
sa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa
saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṃ paṭi-
cca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannas-
sa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannas-
sa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa
saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā
dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu
dhammānupassī viharati; samudayadhammānupassī vā dhammesu vi-
harati, vayadhammānupassī vā dhammesu viharati, samudayavayadh-
ammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati
paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca
viharati na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viha-
rati chasu ajjhattikabāhiresu āyatanesu.

4.4. The Awakening Factors

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors. And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fulfilled by development.

When they have the awakening factor of investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity in them, they understand: 'I have the awakening factor of equanimity in me.' When they don't have the awakening factor of equanimity in them, they understand: 'I don't have the awakening factor of equanimity in me.' They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fulfilled by development.

Āyatanapabbam niṭṭhitam.

4.4. Dhammānupassanābojjhaṅgapabba

Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

Idha, bhikkhave, bhikkhu santam vā ajjhattam satisambojjhaṅgam ‘atthi me ajjhattam satisambojjhaṅgo’ti pajānāti, asantam vā ajjhattam satisambojjhaṅgam ‘natthi me ajjhattam satisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santam vā ajjhattam dhammavicayasambojjhaṅgam ‘atthi me ajjhattam dhammavicayasambojjhaṅgo’ti pajānāti, asantam vā ajjhattam dhammavicayasambojjhaṅgam ‘natthi me ajjhattam dhammavicayasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. Santam vā ajjhattam vīriyasambojjhaṅgam ‘atthi me ajjhattam vīriyasambojjhaṅgo’ti pajānāti, asantam vā ajjhattam vīriyasambojjhaṅgam ‘natthi me ajjhattam vīriyasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. Santam vā ajjhattam pītisambojjhaṅgam ‘atthi me ajjhattam pītisambojjhaṅgo’ti pajānāti, asantam vā ajjhattam pītisambojjhaṅgam ‘natthi

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

me ajjhattaṃ pītisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. Santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ 'atthi me ajjhattaṃ passaddhisambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ 'natthi me ajjhattaṃ passaddhisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. Santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ 'atthi me ajjhattaṃ samādhisambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ 'natthi me ajjhattaṃ samādhisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. Santaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ 'atthi me ajjhattaṃ upekkhāsambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ 'natthi me ajjhattaṃ upekkhāsambojjhaṅgo'ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. 'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

4.5. The Truths

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.'

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.

Bojjhaṅgapabbam niṭṭhitam.

4.5. Dhammānupassanāsaccapabba

Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu? Idha, bhikkhave, bhikkhu ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

Saccapabbam niṭṭhitam.

Dhammānupassanā niṭṭhitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sat-ta vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Let alone seven years, anyone who develops these four kinds of mindfulness meditation in this way for six years ... five years ... four years ... three years ... two years ... one year ... seven months ... six months ... five months ... four months ... three months ... two months ... one month ... a fortnight ... Let alone a fortnight, anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.

‘The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.’ That’s what I said, and this is why I said it.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

Tiṭṭhantu, bhikkhave, satta vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni ...pe... pañca vassāni ... cattāri vassāni ... tīṇi vassāni ... dve vassāni ... ekaṃ vassaṃ ... tiṭṭhatu, bhikkhave, ekaṃ vassaṃ. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā. Tiṭṭhantu, bhikkhave, satta māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni ...pe... pañca māsāni ... cattāri māsāni ... tīṇi māsāni ... dve māsāni ... ekaṃ māsāṃ ... aḍḍhamāsaṃ ... tiṭṭhatu, bhikkhave, aḍḍhamāso. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitāti.

‘Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyaṃ yadidaṃ cattāro satipaṭṭhānā’ti. Iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttan”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satipaṭṭhānasuttaṃ niṭṭhitaṃ dasamaṃ.

“Wherever the Buddha’s teachings have flourished,
either in cities or countrysides,
people would gain inconceivable benefits.
The land and people would be enveloped in peace.
The sun and moon will shine clear and bright.
Wind and rain would appear accordingly,
and there will be no disasters.
Nations would be prosperous
and there would be no use for soldiers or weapons.
People would abide by morality and accord with laws.
They would be courteous and humble,
and everyone would be content without injustices.
There would be no thefts or violence.
The strong would not dominate the weak
and everyone would get their fair share.”

~THE BUDDHA SPEAKS OF
THE INFINITE LIFE SUTRA OF
ADORNMENT, PURITY, EQUALITY
AND ENLIGHTENMENT OF
THE MAHAYANA SCHOOL~

With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of
Limitless Light!

~The Vows of Samantabhadra~

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

~The Vows of Samantabhadra
Avatamsaka Sutra~

DEDICATION OF MERIT

May the merit and virtue
accrued from this work
adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.
May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

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