



The Buddha's Life: A Source-Guided Reader

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Study edition. See the sources and edition notes for translation credits and review status.

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Contents

- 1 · About this source-guided life
- 2 · 1 · How to read a life preserved in teachings
- 3 · MN26: The Noble Quest
- 4 · 2 · Birth, wonder and the language of reverence
- 5 · MN123: Incredible and Amazing
- 6 · 3 · Leaving home and reconsidering the search
- 7 · 4 · Austerity and the courage to change course
- 8 · MN36: The Longer Discourse With Saccaka
- 9 · 5 · Awakening: testimony and interpretation
- 10 · MN4: Fear and Dread
- 11 · 6 · Teaching the middle way
- 12 · SN56.11: Rolling Forth the Wheel of Dhamma
- 13 · SN22.59: The Characteristic of Not-Self
- 14 · 7 · A teacher in relationship
- 15 · MN61: Advice to Rāhula at Ambalaṭṭhika
- 16 · MN58: With Prince Abhaya
- 17 · 8 · Women, disciples and the community's memory
- 18 · AN8.51: With Gotamī
- 19 · THIG6.1: Five Hundred Students of Paṭācārā
- 20 · 9 · Conduct beyond inherited status
- 21 · MN98: With Vāseṭṭha
- 22 · MN86: With Aṅgulimāla
- 23 · 10 · The final journey and what remains
- 24 · DN16: The Great Discourse on the Buddha's Extinguishment
- 25 · Sources and further research

1 · About this source-guided life

§ life-preface-1

English

The Buddha's Life is a book-length source reader: ten new explanatory chapters followed by the complete supplied primary readings relevant to them. Historical interpretation, traditional narrative and contemporary reflection remain distinguishable. It does not invent dates, conversations or research findings.

§ life-preface-2

English

Editorial commentary and source notes. Independent scholarly or Sangha review has not been completed.

§ life-preface-3

English

Some source readings preserve abbreviated repetitions. A complete supplied source file is not the same as a reconstructed expanded text. References point to their original editions.

2 · 1 · How to read a life preserved in teachings

§ life-1-1

English

The Buddha's life comes to us through communities that remembered, recited, interpreted and practised his teaching. A modern biography often begins with a birth certificate and finishes with a verified chronology. Our earliest Buddhist discourses are doing something different. They introduce a memory of the Buddha's life because that memory helps to teach: how a search began, why an experiment failed, what liberation means, or how a community should continue after its teacher dies.

§ life-1-2

English

This book follows that evidence without pretending that all its parts form a contemporary diary. Each chapter gives an editorial introduction and then lets a complete supplied source reading speak in its own voice. The English readings are Bhikkhu Sujato's published translations; Pāli remains selectable alongside them. Source abbreviations stay visible. Commentary in this book is newly written, editorial explanation, not another discourse spoken by the Buddha.

§ life-1-3

English

Anālayo's 2021 study of the pre-awakening practices stresses that the early discourses do not provide a comprehensive biography. Biographical material is distributed across teachings and serves their doctrinal purposes. That observation guides our method: join the sources carefully, identify interpretation, and resist filling a gap with a vivid invention.

§ life-1-4

English

The Noble Quest, MN 26, makes a particularly useful doorway. It distinguishes searching among things subject to ageing, illness and death from searching for freedom from that predicament. The account does not ask the reader simply to admire a remarkable person. It asks what kind of happiness is worth seeking. As you read, notice when the speaker recounts an event and when he explains its significance. Those are related, but they are not the same kind of statement.

§ life-1-5

English

We use the name Gotama in Pāli contexts and acknowledge the familiar Sanskrit form Gautama. Śākyamuni means the sage associated with the Śākya people. A spelling difference does not identify a different Buddha. Equally, familiar names should not encourage us to flatten Pāli, Chinese and Tibetan traditions into one textual edition. Their biographies and emphases need to be read on their own terms.

§ life-1-6

English

For study: What does this discourse consider an unsatisfactory search? Which details does the narrator supply, and which questions would a modern biographer still be unable to answer? Keep those unanswered questions visible. A respectful reading can admit uncertainty without losing its practical direction.

Anālayo, Bhikkhu (2021). The Buddha's Pre-awakening Practices and Their Mindful Transformation. Mindfulness.: <https://doi.org/10.1007/s12671-021-01646-0>

MN26 · complete primary source: /texts/mn26/sc-2026-09-23

3 · MN26: The Noble Quest

Source: <https://suttacentral.net/mn26/en/sujato>

§ mn26:0

English

Middle Discourses 26

The Noble Quest

Pāli

Majjhima Nikāya 26

Pāsārāsisutta

§ mn26:1

English

So I have heard.

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

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

§ mn26:2

English

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.

Pāli

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattthiṃ piṇḍāya pāvisi.

Atha kho sambahulā bhikkhū yenāyasmā ānando tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavocuṃ:

"cirassutā no, āvuso ānanda, bhagavato sammukhā dhammī kathā.

Sādhu mayaṃ, āvuso ānanda, labheyyāma bhagavato sammukhā dhammiṃ kathaṃ savanāyā"ti.

"Tena hāyasmanto yena rammakassa brāhmaṇassa assamo tenupasaṅkamatha;

appeva nāma labheyyātha bhagavato sammukhā dhammiṃ kathaṃ savanāyā"ti.

"Evamāvuso"ti kho te bhikkhū āyasmato ānandassa paccassosuṃ.

§ mn26:3

English

Then, after the meal, on his return from almsround, the Buddha addressed Ānanda,

"Come, Ānanda, let's go to the stilt longhouse of Migāra's mother in the Eastern Monastery for the day's meditation."

"Yes, sir," Ānanda replied.

So the Buddha went with Ānanda to the Eastern Monastery for the day's meditation.

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 his limbs.
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 sympathy."
The Buddha consented with silence.

Pāli

Atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto 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 paccuttarivā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.
Atha kho āyasmā ānando bhagavantaṃ etadavoca:
"ayaṃ, bhante, rammakassa brāhmaṇassa assamo avidūre.
Ramaṇīyo, bhante, rammakassa brāhmaṇassa assamo;
pāsādiko, bhante, rammakassa brāhmaṇassa assamo.
Sādhū, bhante, bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkamatu anukampaṃ upādāyā"ti.
Adhivāsesi bhagavā tuṇhībhāvena.

§ mn26:4

English

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 on the door-panel.
The mendicants opened the door for the Buddha,
and he entered the hermitage, where he sat down on the seat spread out
and addressed the mendicants:
"Mendicants, what were you sitting talking about just now? What conversation was left 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 out of 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.

Pāli

Atha kho bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkami.
Tena kho pana samayena sambahulā bhikkhū rammakassa brāhmaṇassa assame dhammiyā kathāya sannisinā honti.
Atha kho bhagavā bahidvārakotṭhake aṭṭhāsi kathāpariyosānaṃ āgamayamāno.
Atha kho bhagavā kathāpariyosānaṃ viditvā ukkāsitvā aggaḷaṃ ākoṭesi.
Vivariṃsu kho te bhikkhū bhagavato dvāraṃ.
Atha kho bhagavā rammakassa brāhmaṇassa assamaṃ pavasitvā 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, ārabba 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.

§ mn26:5

English

Mendicants, there are these two quests:

the noble quest and the ignoble quest.

And what is the ignoble quest?

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.

Pāli

Dvemā, bhikkhave, pariyesanā—

ariyā ca pariyesanā, anariyā ca pariyesanā.

Katamā ca, bhikkhave, anariyā pariyesanā?

Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhammaṃyeva pariyesati, attanā jarādhhammo samāno jarādhhammaṃyeva pariyesati, attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati, attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati, attanā sokadhammo samāno sokadhammaṃyeva pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesati.

§ mn26:6

English

And what should be described as liable to be reborn?

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and currency 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.

Pāli

Kiñca, bhikkhave, jātidhammaṃ vadetha?

Puttabhāriyaṃ, bhikkhave, jātidhammaṃ, dāsīdāsaṃ jātidhammaṃ, ajeḷakaṃ jātidhammaṃ, kukkuṭasūkaraṃ jātidhammaṃ, hatthigavāssaṃvaḷavaṃ jātidhammaṃ, jātarūparaḷataṃ jātidhammaṃ.

Jātidhammā hete, bhikkhave, upadhayo.

Etthāyaṃ gathito mucchito ajjhāpanno attanā jātidhammo samāno jātidhammaṃyeva pariyesati.

§ mn26:7

English

And what should be described as liable to grow old?

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and currency 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.

Pāli

Kiñca, bhikkhave, jarādhammaṃ vadetha?

Puttabhāriyaṃ, bhikkhave, jarādhammaṃ, dāsīdāsaṃ jarādhammaṃ, ajeḷakaṃ jarādhammaṃ, kukkuṭasūkaraṃ jarādhammaṃ, hatthigavāssaṃ jarādhammaṃ, jātarūparajataṃ jarādhammaṃ.

Jarādhammā hete, bhikkhave, upadhayo.

Etthāyaṃ gathito mucchito ajjhāpanno attanā jarādhammo samāno jarādhammaṃyeva pariyesati.

§ mn26:8

English

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.

Pāli

Kiñca, bhikkhave, byādhidhammaṃ vadetha?

Puttabhāriyaṃ, bhikkhave, byādhidhammaṃ, dāsīdāsaṃ byādhidhammaṃ, ajeḷakaṃ byādhidhammaṃ, kukkuṭasūkaraṃ byādhidhammaṃ, hatthigavāssaṃ byādhidhammaṃ.

Byādhidhammā hete, bhikkhave, upadhayo.

Etthāyaṃ gathito mucchito ajjhāpanno attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati.

§ mn26:9

English

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.

Pāli

Kiñca, bhikkhave, maraṇadhammaṃ vadetha?

Puttabhāriyaṃ, bhikkhave, maraṇadhammaṃ, dāsīdāsaṃ maraṇadhammaṃ, ajeḷakaṃ maraṇadhammaṃ, kukkuṭasūkaraṃ maraṇadhammaṃ, hatthigavāssaṃ maraṇadhammaṃ.

Maraṇadhammā hete, bhikkhave, upadhayo.

Etthāyaṃ gathito mucchito ajjhāpanno attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati.

§ mn26:10

English

And what should be described as liable to sorrow?

Partners and children, male and female bondservants, goats and sheep, chickens and 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.

Pāli

Kiñca, bhikkhave, sokadhammaṃ vadetha?

Puttabhāriyaṃ, bhikkhave, sokadhammaṃ, dāsīdāsaṃ sokadhammaṃ, ajeḷakaṃ sokadhammaṃ, kukkuṭasūkaraṃ sokadhammaṃ, hatthigavāssaṃ sokadhammaṃ.

Sokadhammā hete, bhikkhave, upadhayo.

Etthāyaṃ gathito mucchito ajjhāpanno attanā sokadhammo samāno sokadhammaṃyeva pariyesati.

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 currency 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 quest.

Pāli

Kiñca, bhikkhave, saṅkilesadhammaṃ vadetha?

Puttabhāriyaṃ, bhikkhave, saṅkilesadhammaṃ, dāsīdāsaṃ saṅkilesadhammaṃ, ajeḷakaṃ saṅkilesadhammaṃ, kukkuṭasūkaraṃ saṅkilesadhammaṃ, hatthigavāssaṃ saṅkilesadhammaṃ, jātarūparajataṃ saṅkilesadhammaṃ.

Saṅkilesadhammā hete, bhikkhave, upadhayo.

Etthāyaṃ gathito mucchito ajjhāpanno attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesati.

Ayaṃ, bhikkhave, anariyā pariyesanā.

And what is the noble quest?

It's when someone who is themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, seeks that which is free of rebirth, the supreme sanctuary from the yoke, extinguishment. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they seek that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment.

This is the noble quest.

Pāli

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.

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.

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 that which is free of rebirth, old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment?'

Pāli

Ahampi sudaṃ, bhikkhave, pubbeva sambodhā anabhisambuddho bodhisattova samāno attanā jātidhammo samāno jātidhammaṃyeva pariyesāmi, attanā jarādhhammo samāno jarādhhammaṃyeva pariyesāmi, attanā byādhidhammo samāno byādhidhammaṃyeva pariyesāmi, attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesāmi, attanā sokadhammo samāno sokadhammaṃyeva pariyesāmi, attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesāmi.

Tassa mayhaṃ, bhikkhave, etadahosi:

'kiṃ nu kho ahaṃ attanā jātidhammo samāno jātidhammaṃyeva pariyesāmi, attanā jarādhhammo samāno ...pe... byādhidhammo samāno ... maraṇadhammo samāno ... sokadhammo samāno ... attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesāmi?

Yannūnāhaṃ attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhhammo samāno jarādhhamme 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.

§ mn26:14

English

Some time later, while still with pristine black hair, 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 ochre robes, and went forth from the lay life to homelessness.

Pāli

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

§ mn26:15

English

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him,

'Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.'

Āḷāra Kālāma replied,

'Stay, venerable.

This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.'

I quickly memorized that teaching.

As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. 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.

So I approached Āḷāra Kālāma and said to him,

'Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, 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 dwell having achieved it.

The teaching that you've realized with your own insight, and dwell 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 tutor Āḷāra Kālāma placed me, his pupil, on the same position as him, and honored me with high 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.

Pāli

So evaṃ pabbajito samāno kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamiṃ. upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ:

'icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritun'ti.

Evaṃ vutte, bhikkhave, āḷāro kālāmo maṃ etadavoca:

'viharatāyasmā;

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā'ti.

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.

So kho ahaṃ, bhikkhave, tāvatakena eva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādaṃca vadāmi theravādaṃca, 'jānāmi passāmi'ti ca paṭijānāmi ahañceva aññe ca.

Tassa mayhaṃ, bhikkhave, etadahosi:

'na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti;

addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī'ti.

Atha khvāhaṃ, bhikkhave, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ:

'kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī'ti?

Evaṃ vutte, bhikkhave, āḷāro kālāmo ākiñcaññāyatanaṃ pavedesi.

Tassa mayhaṃ, bhikkhave, etadahosi:

'na kho āḷārasseva kālāmassa atthi saddhā, mayhampatthi saddhā;

na kho āḷārasseva kālāmassa atthi vīriyaṃ, mayhampatthi vīriyaṃ;

na kho āḷārasseva kālāmassa atthi satī, mayhampatthi satī;

na kho āḷārasseva kālāmassa atthi samādhi, mayhampatthi samādhi;

na kho āḷārasseva kālāmassa atthi paññā, mayhampatthi paññā.

Yannūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti, tassa dhammassa sacchikiriyāya padaheyyan'ti.

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

Atha khvāhaṃ, bhikkhave, yena ālāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā ālāraṃ 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, ālāro kālāmo ācariyo me samāno attano antevāsiraṃ 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 nibbijja apakkamiṃ.

§ mn26:16

English

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.'

Uddaka replied,
'Stay, venerable.

This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.'

I quickly memorized that teaching.

As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. 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.

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 dwell having achieved it.

The teaching that you've realized with your own insight, and dwell 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 tutor and honored me with high 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.

Pāli

So kho ahaṃ, bhikkhave, kiṃ kusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

'icchāmahaṃ, āvuso, imasmiṃ dhammavinaye brahmacariyaṃ caritun'ti.

Evaṃ vutte, bhikkhave, udako rāmaputto maṃ etadavoca:

'viharatāyasmā;

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā'ti.

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.

So kho ahaṃ, bhikkhave, tāvatakena eva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādaṃ vadāmi theravādaṃ, 'jānāmi passāmi'ti ca paṭijānāmi ahañceva aññe ca.

Tassa mayhaṃ, bhikkhave, etadahosi:

'na kho rāmo imaṃ dhammaṃ kevalaṃ saddhā mattakena sayāṃ abhiññā sacchikatvā upasampajja viharāmi pavesi;

addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsi'ti.

Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

'kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi pavesi'ti?

Evaṃ vutte, bhikkhave, udako rāmaputto nevasaññānāsaññāyatanaṃ pavesi.

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 viharāmi pavesi, tassa dhammassa sacchikiriyāya padaheyyan'ti.

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

'Ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī'ti?
 'Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī'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 yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayāṃ
 abhiññā sacchikatvā upasampajja viharasi.
 Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayāṃ 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, 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 nevasaṇṇānāsaṇṇāyatanūpapattiyā'ti.
 So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

§ mn26:17

English

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 the town of Senā in 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 to resort to 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 resort to for alms.
 This is good enough for striving for a gentleman wanting to strive.'
 So I sat down right there, thinking,
 'This is good enough for striving.'

Pāli

So kho ahaṃ, bhikkhave, kiṃ kusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena
 cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ.
 Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikaṃ vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ
 ramaṇīyaṃ, samantā ca gocaragāmaṃ.
 Tassa mayhaṃ, bhikkhave, etadahosi:
 'ramaṇīyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā
 ca gocaragāmo.
 Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā'ti.
 So kho ahaṃ, bhikkhave, tattheva nisīdiṃ—
 alamidaṃ padhānāyāti.

§ mn26:18

English

And so, being myself liable to be reborn, understanding the drawbacks in being liable to be reborn, I sought
 that which is free of rebirth, the supreme sanctuary from the yoke, 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 that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary
 from the yoke, extinguishment—and I found it.

Knowledge and vision arose in me:

‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’

Pāli

So kho ahaṃ, bhikkhave, attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā jarādhhammo samāno jarādhhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ.

Ñāṇaṃca pana me dassanaṃ udapādi:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’ti.

§ mn26:19

English

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 clinging, they love it and enjoy it.

It’s hard for them to see this topic; that is, specific conditionality, dependent origination.

It’s also hard for them to see this topic; 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 this principle, 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,

there’s no need to reveal it now!

Those mired in greed and hate
can’t really understand this teaching.

It goes against the stream, subtle,
deep, obscure, and very fine.

Those besotted by greed cannot see,
for they’re cloaked in a mass of darkness.’

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

Pāli

Tassa mayhaṃ, bhikkhave, etadahosi:

‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā.

Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ
yadidaṃ—idappaccayatā paṭiccasamuppādo.

Idampi kho ṭhānaṃ duddasaṃ yadidaṃ—sabbasaṅkhārasamatho sabbūpadhipaṭṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ.

Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyūṃ, so mamassa kilamatho, sā mamassa vihesā’ti.

Apissu maṃ, bhikkhave, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā:

'Kicchena me adhigataṃ,
halaṃ dāni pakāsitum;
Rāgadosaparetehi,
nāyaṃ dhammo susambudho.
Paṭisotagāmiṃ nipuṇaṃ,
gambhīraṃ duddasaṃ aṇuṃ;
Rāgarattā na dakkhanti,
tamokhandhena āvuṭṭā'ti.
Itiha me, bhikkhave, paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya.

§ mn26:20

English

Then the divinity Sahampati, knowing my train of thought, thought,
'Oh lord! 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, the divinity Sahampati vanished from the realm of divinity and reappeared in front of me.
He arranged his robe over one shoulder, raised his cupped palms toward me, and said,
'Sir, let the Blessed One teach the 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 is what the divinity Sahampati said.
Then he went on to say:
'Among the Magadhans there appeared in the past
an impure teaching thought up by the stained.
Fling open the door to freedom from death!
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, so intelligent,
having ascended the Temple of Truth,
rid of sorrow, look upon the people
swamped with sorrow, overcome by rebirth and old age.
Rise, hero! Victor in battle, caravan leader,
wander the world free of debt.
Let the Blessed One teach the Dhamma!
There will be those who understand!'

Pāli

Atha kho, bhikkhave, brahmuno sahampatissa mama cetasā cetoparivitakkamaññāya 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 samiñjeyya; evameva—brahmaloke antarahito mama purato pāturahosi.
Atha kho, bhikkhave, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ
etadavoca:
'desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ.
Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti.
Bhavissanti dhammassa aññātāro'ti.
Idamavoca, bhikkhave, brahmā sahampati.
Idaṃ 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 jātijārābhibhūtaṃ.
Uṭṭhehi vīra vijitasaṅgāma,
Satthavāha aṇaṇa vicara loke;
Desassu bhagavā dhammaṃ,
Aññātāro bhavissantī’ti.

§ mn26:21

English

Then, understanding the Divinity’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 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 the divinity Sahampati:
‘Flung open are the doors to freedom from death!
Let those with ears to hear commit to faith.
Thinking it would be troublesome, Divinity, I did not teach
the sophisticated, sublime Dhamma among mankind.’
Then the divinity 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.

Pāli

Atha kho ahaṃ, bhikkhave, brahmuno ca ajjhesanaṃ veditvā sattesu ca kāruṇṇataṃ paṭicca buddhacakkhunā lokāṃ volokesiṃ.
Addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokāṃ volokento satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.
Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposiṇi, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakaṃ accuggamma ṭhitāni anupalittāni udakena;
evameva kho ahaṃ, bhikkhave, buddhacakkhunā lokāṃ volokento addasaṃ satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.
Atha khvāhaṃ, bhikkhave, brahmānaṃ sahampatiṃ gāthāya paccabhāsiṃ:
‘Apārutā tesaṃ amatassa dvārā,

Ye sotavanto pamuñcantu saddham;
Vihimsasaññī paguṇaṃ na bhāsiṃ,
Dhammaṃ paṇītaṃ manujesu brahme'ti.
Atha kho, bhikkhave, brahmā sahampati 'katāvakāso khomhi bhagavatā dhammadesanāyā'ti maṃ abhivādetvā
padakkhiṇaṃ katvā tatthevantaradhāyi.

§ mn26:22

English

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, intelligent, 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, 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.'

Pāli

Tassa mayhaṃ, bhikkhave, etadahosi:
'kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ;
ko imaṃ dhammaṃ khippameva ājānissatī'ti?
Tassa mayhaṃ, bhikkhave, etadahosi:
'ayaṃ kho āḷāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko.
Yannūnāhaṃ āḷārassa kālāmassa paṭhamaṃ dhammaṃ deseyyaṃ.
So imaṃ dhammaṃ khippameva ājānissatī'ti.
Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca:
'sattāhakālaṅkato, bhante, āḷāro kālāmo'ti.
Ñāṇaṅca pana me dassanaṃ udapādi:
'sattāhakālaṅkato āḷāro kālāmo'ti.
Tassa mayhaṃ, bhikkhave, etadahosi:
'mahājāṇiyo kho āḷāro kālāmo.
Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā'ti.

§ mn26:23

English

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, intelligent, 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.'

Pāli

Tassa mayhaṃ, bhikkhave, etadahosi:
'kassa nu kho ahaṃ paṭhamāṃ dhammāṃ deseyyaṃ;
ko imaṃ dhammāṃ khippameva ājānissatī'ti?
Tassa mayhaṃ, bhikkhave, etadahosi:
'ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko.
Yannūnāhaṃ udakassa rāmaputtassa paṭhamāṃ dhammāṃ deseyyaṃ.
So imaṃ dhammāṃ khippameva ājānissatī'ti.
Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca:
'abhidosakālaṅkato, bhante, udako rāmaputto'ti.
Ñāṇaṅca pana me dassanaṃ udapādi:
'abhidosakālaṅkato udako rāmaputto'ti.
Tassa mayhaṃ, bhikkhave, etadahosi:
'mahājāniyo kho udako rāmaputto.
Sace hi so imaṃ dhammāṃ suṇeyya, khippameva ājāneyyā'ti.

§ mn26:24

English

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 Varanasi in the deer park at Isipatana.
So, when I had stayed in Uruvelā as long as I pleased, I set out for Varanasi.

Pāli

Tassa mayhaṃ, bhikkhave, etadahosi:
'kassa nu kho ahaṃ paṭhamāṃ dhammāṃ deseyyaṃ;
ko imaṃ dhammāṃ khippameva ājānissatī'ti?
Tassa mayhaṃ, bhikkhave, etadahosi:
'bahukārā kho me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upaṭṭhahimsu.
Yannūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamāṃ dhammāṃ deseyyan'ti.
Tassa mayhaṃ, bhikkhave, etadahosi:
'kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī'ti?
Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane migadāye.
Atha khvāhaṃ, bhikkhave, uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkamim.

§ mn26:25

English

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 vanquisher of all, 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 tutor.
 There is no one like me.
 In the world with its gods,
 I have no rival.
 For in this world, I am the perfected one;
 I am the supreme Teacher.
 I alone am fully awakened,
 cooled, quenched.
 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 drum of freedom from death!'

'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.

Pāli

Addasā kho maṃ, bhikkhave, upako ājīvako antarā ca gayaṃ antarā ca bodhiṃ addhānamaggappaṭipannaṃ.
 Disvāna maṃ etadavoca:
 'vip̐pasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto.
 Kaṃsi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī'ti?
 Evaṃ vutte, ahaṃ, bhikkhave, upakaṃ ājīvakaṃ gāthāhi ajjhabhāsīṃ:
 'Sabbābhibhū sabbavidūhamasmi,
 Sabbesu dhammesu anūpalitto;
 Sabbañjaho taṇhākkhaye vimutto,
 Sayāṃ 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.
 '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 ājīvako 'hupeyyapāvuso'ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

§ mn26:26

English

Traveling stage by stage, I arrived at Varanasi, 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 per their own agreement. 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'.

Pāli

Atha khvāhaṃ, bhikkhave, anupubbena cārikaṃ caramāno yena bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamim.

Addasaṃsu kho maṃ, bhikkhave, pañcavaggiyā bhikkhū dūrato āgacchantaṃ.

Disvāna aññamaññaṃ saṇṭhapesuṃ:

'ayaṃ kho, āvuso, samaṇo gotamo āgacchati bāhulliko padhānavibbhanto āvatto bāhullāya.

So neva abhivādetabbo, na paccuṭṭhātabbo; nāssa pattacīvaraṃ paṭiggahetabbaṃ.

Api ca kho āsanaṃ ṭhapetabbaṃ, sace ākaṅkhissati nisīdissatī'ti.

Yathā yathā kho ahaṃ, bhikkhave, upasaṅkamim tathā tathā pañcavaggiyā bhikkhū nāsakkhimsu sakāya katikāya saṇṭhātuṃ.

Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ, appekacce āsanaṃ paññapesuṃ, appekacce pādodakaṃ upaṭṭhapesuṃ.

Api ca kho maṃ nāmena ca āvusovādena ca samudācaranti.

§ mn26:27

English

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 freedom from death! I shall instruct you, I will teach you the Dhamma.

By practicing as instructed you will soon realize the supreme culmination 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.'

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 freedom from death! I shall instruct you, I will teach you the Dhamma.

By practicing as instructed you will soon realize the supreme culmination 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 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?’

Pāli

Evam vutte, aham, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:

‘mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācaratha.

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 sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

Evam vutte, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocuṃ:

‘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 alamariyañāṇadassanavisesan’ti?

Evam vutte, aham, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:

‘na, bhikkhave, tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya.

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 sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

Dutiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocuṃ:

‘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 alamariyañāṇadassanavisesan’ti?

Dutiyampi kho aham, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:

‘na, bhikkhave, tathāgato bāhulliko ...pe...

upasampajja viharissathā’ti.

Tatiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocuṃ:

‘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 alamariyañāṇadassanavisesan’ti?

§ mn26:28

English

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 freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination 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.’

Pāli

Evam vutte, aham, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:
'abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitametā'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.

§ mn26:29

English

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.

Pāli

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.

§ mn26:30

English

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 that which is free of rebirth, the supreme sanctuary from the yoke, 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 that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment—and they found it.

Knowledge and vision arose in them:

'Our freedom is unshakable; this is our last rebirth; now there'll be no more future lives.'

Pāli

Atha kho, bhikkhave, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā attanā jātiddhammā samānā jātiddhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā jarādharmā samānā jarādharmme ādīnavaṃ viditvā 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 viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu.

Ñāṇaṃ pana nesaṃ dassanaṃ udapādi:

'akuppā no vimutti, ayamantimā jāti, natthi dāni punabbhavo'ti.

§ mn26:31

English

Mendicants, there are these five kinds of sensual stimulation.

What five?

Sights known by the eye, which 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, which are likable, desirable, agreeable, pleasant, sensual, and arousing.

These are the five kinds of sensual stimulation.

Pāli

Pañcime, bhikkhave, kāmagaṇā.

Katame pañca?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

sotaviññeyyā saddā ...pe...

ghānaviññeyyā gandhā ...

jivhāviññeyyā rasā ...

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

Ime kho, bhikkhave, pañca kāmagaṇā.

§ mn26:32

English

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 the Wicked One can do with them what he wants.

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 the hunter can do with them what he wants.

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 the Wicked One can do with them what he wants.

Pāli

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe gathitā mucchitā ajjhopannā

anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

'anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato'.

Seyyathāpi, bhikkhave, āraññako mago baddho pāsārāsīm adhisayeyya.

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 kāmagaṇe gathitā mucchitā

ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

'anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato'.

§ mn26:33

English

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 the Wicked One cannot do what he wants with them.

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 the hunter cannot do what he wants with them.

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 the Wicked One cannot do what he wants with them.

Pāli

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe agathitā amucchitā anajjhoppānā ādīnavadassāvino nissaraṇapaṇṇā paribhuñjanti, te evamassu veditabbā:
'na anayamāpaṇṇā na byasanamāpaṇṇā na yathākāmakaraṇīyā pāpimato'.
Seyyathāpi, bhikkhave, ārañṇako mago abaddho pāsarāsīm adhisayeyya.
So evamassa veditabbo:
'na anayamāpaṇṇo na byasanamāpaṇṇo na yathākāmakaraṇīyo luddassa.
Āgacchante ca pana ludde yena kāmaṃ pakkamissatī'ti.
Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe agathitā amucchitā anajjhoppānā ādīnavadassāvino nissaraṇapaṇṇā paribhuñjanti, te evamassu veditabbā:
'na anayamāpaṇṇā na byasanamāpaṇṇā na yathākāmakaraṇīyā pāpimato'.

§ mn26:34

English

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.

Pāli

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 vivekajāṃ pītisukkaṃ paṭhamāṃ jhānaṃ upasampajja viharati.
Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhitvā māracakkhuraṃ adassanaṃ gato pāpimato.

§ mn26:35

English

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 mind at one, without placing the mind and keeping it connected.

This is called a mendicant who has blinded Māra ...

Pāli

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

§ mn26:36

English

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

This is called a mendicant who has blinded Māra ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

§ mn26:37

English

Furthermore, with the giving up of pleasure and pain and the disappearance of 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 ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

§ mn26:38

English

Furthermore, a mendicant, going totally beyond perceptions of form, with the disappearance 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 ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañcāyatanaṃ upasampajja viharati.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

§ mn26:39

English

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 ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsañcāyatanaṃ samatikkamma 'anantaṃ viññāṇa'ti viññāṇañcāyatanaṃ upasampajja viharati.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

§ mn26:40

English

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 ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viharati.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

§ mn26:41

English

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 ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

§ mn26:42

English

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."

That is what the Buddha said.

Satisfied, the mendicants approved what the Buddha said.

Pāli

Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ aparaṃ, vadhitvā māraccakkuṃ adassanaṃ gato pāpimato.

Tiṇṇo loke visattikaṃ vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti.

Taṃ kissa hetu?

Anāpāthagato, bhikkhave, pāpimato"ti.

Idamavoca bhagavā.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Pāsarāsisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

4 · 2 · Birth, wonder and the language of reverence

§ life-2-1

English

Buddhist birth narratives are often encountered first in a painting, a Vesak tableau or a children's lesson. Their extraordinary events express the significance of the Buddha's appearance in the world. MN 123 preserves a discourse in which Ānanda recounts remarkable qualities associated with the bodhisatta. Reading that text is different from claiming that every event it describes has been independently established by a historian.

§ life-2-2

English

Here the distinction between a source claim and an editorial claim matters. We can accurately say that this discourse narrates mindful rebirth, a remarkable gestation and birth, and other wonders. We should not turn that into the statement that modern research has verified those wonders. Nor is it necessary to mock a devotional narrative because it does not function like a scientific report. Its literary and religious work deserves to be understood.

§ life-2-3

English

The text's ending gives the reader an especially useful turn. Alongside its extraordinary material, it foregrounds awareness of experience. This makes room for a reflective question: when we remember the Buddha, do we attend only to what seems beyond ordinary reach, or also to the quality of attention that practice invites us to develop? That question is our editorial reflection, not a replacement for the source's full account.

§ life-2-4

English

A festival setting may combine readings from several sources with local music, offerings and community customs. Such a programme can be meaningful while remaining a later arrangement. This edition therefore does not describe one modern ceremony as the exact ceremony of ancient India. It also avoids assigning a precise modern-calendar birthday or an uncontested birth year. Neither is needed to read the source responsibly.

§ life-2-5

English

For study: Identify one passage that expresses reverence and one that points towards a quality to cultivate. How would you introduce each passage to a child, a practising Buddhist and a visitor with no Buddhist background, while remaining clear about what the text actually says?

MN123 · complete primary source: /texts/mn123/sc-2026-09-23

5 · MN123: Incredible and Amazing

Source: <https://suttacentral.net/mn123/en/sujato>

§ mn123:0

English

Middle Discourses 123
Incredible and Amazing

Pāli

Majjhima Nikāya 123
Acchariyaabbhutasutta

§ mn123:1

English

So I have heard.

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā sāvattḥiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

§ mn123:2

English

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

"It's incredible, reverends, it's amazing! The Realized One has such psychic power and might!

For he is able to know the Buddhas of the past who have become completely quenched, cut off proliferation, cut off the course, finished off the cycle, and passed beyond all suffering:

'Such is the birth, names, clans, conduct, teachings, wisdom, meditation, and freedom of those Blessed Ones.'

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 left 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."

Pāli

Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapāṭapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

"acchariyaṃ, āvuso, abbhutaṃ, āvuso. Tathāgatassa mahiddhikatā mahānubhāvatā,

yatra hi nāma tathāgato atīte buddhe parinibbute chinnaṇaṇṇaṃ chinnaṇaṇṇaṃ pariyādinnaṇṇaṃ

sabbadukkhavītiṇṇaṃ jānissati:

'evaṃjaccā te bhagavanto ahesuṃ' itipi, 'evaṃnāmā te bhagavanto ahesuṃ' itipi, 'evaṃgottā 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' itipi"ti.

Evaṃ vutte, āyasmā ānando te bhikkhū etadavoca:

"acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca;

abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā cā”ti.

Ayañca hidaṃ tesaṃ bhikkhūnaṃ antarākathā vippakatā 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 vippakatā”ti?

“Idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgatassa mahiddhikatā mahānubhāvatā, yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavatume pariyādinnavatṭe sabbadukkhavītivatte jānissati— evaṃjaccā te bhagavanto ahesuṃ itipī, evaṃnāmā ... evaṃgottā ... evaṃsīlā ... evaṃdhammā ... evaṃpaññā ... evaṃvihārī ... evaṃvimuttā te bhagavanto ahesuṃ itipī”ti. Evaṃ vutte, bhante, āyasmā ānando amhe etadavoca:

‘acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca;

abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā cā”ti.

Ayaṃ kho no, bhante, antarākathā vippakatā; atha bhagavā anupatto”ti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“tasmātiha taṃ, ānanda, bhiyyoso mattāya paṭibhantu tathāgatassa acchariyā abbhutadhammā”ti.

§ mn123:3

English

“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.

Pāli

“Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ:

‘sato sampajāno, ānanda, bodhisatto tusitaṃ kāyaṃ upapajjī”ti.

Yampi, bhante, sato sampajāno bodhisatto tusitaṃ kāyaṃ upapajji idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:4

English

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.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ:

‘sato sampajāno, ānanda, bodhisatto tusite kāye aṭṭhāsī”ti.

Yampi, bhante, sato sampajāno bodhisatto tusite kāye aṭṭhāsi idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:5

English

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.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ:

‘yāvātāyukaṃ, ānanda, bodhisatto tusite kāye aṭṭhāsī”ti.

Yampi, bhante, yāvatāyukaṃ bodhisatto tusite kāye aṭṭhāsi idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:6

English

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.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutaṃ, 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.

§ mn123:7

English

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 divinities, 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 gloom of interstellar space—so utterly dark that even the luminosity 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 ten-thousandfold 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.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ:

‘yadā, ānanda, bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkamati,

atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapime candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

Yepi tattha sattā upapannā tepi tenobhāsenā aññamaññaṃ sañjānanti—aññepi kira, bho, santi sattā idhūpapannāti.

Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvan’ti.

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:8

English

I have learned this in the presence of the Buddha:

‘When the being intent on awakening is conceived in his mother’s womb, four godlings approach to guard the four quarters, 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.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, cattāro devaputtā catuddisaṃ ārakkhāya upagacchanti—mā naṃ bodhisattaṃ vā bodhisattamātaraṃ vā manusso vā amanusso vā koci vā viheṭṭhesī’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:9

English

I have learned this in the presence of the Buddha:

‘When the being intent on awakening is conceived in his mother’s womb, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and beer, wine, and liquor intoxicants.’

This too I remember as an incredible quality of the Buddha.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti viratā pāṇātipātā viratā adinnādānā viratā kāmesumicchācārā viratā musāvādā viratā surāmerayamajjapamādaṭṭhānā’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:10

English

I have learned this in the presence of the Buddha:

‘When the being intent on awakening is conceived in his mother’s womb, she no longer thinks of men in a sexual way, and she cannot be violated by a man of lustful intent.’

This too I remember as an incredible quality of the Buddha.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu purisesu mānasaṃ uppajjati kāmaguṇūpasamhitaṃ, anatikkamaṇiyā ca bodhisattamātā hoti kenaci purisena rattacittenā’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:11

English

I have learned this in the presence of the Buddha:

‘When the being intent on awakening is conceived in his mother’s womb, 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.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, lābhini bodhisattamātā hoti pañcannaṃ kāmaguṇānaṃ. Sā pañcahi kāmaguṇehi samappitā samaṅgibhūtā paricāreti’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:12

English

I have learned this in the presence of the Buddha:

‘When the being intent on awakening is conceived in his mother’s womb, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, whole in his major and minor limbs, not deficient in any faculty.

Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked. And it was strung with a thread of blue, yellow, red, white, or golden brown.

And a person with clear eyes were to take it in their hand and examine it: “This beryl gem is naturally lustrous, 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 womb, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, whole in his major and minor limbs, not deficient in any faculty.’

This too I remember as an incredible quality of the Buddha.

Pāli

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.

Tameva 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... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:13

English

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.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ:

‘sattāhajāte, ānanda, bodhisatte bodhisattamātā kālaṃ karoti, tusitaṃ kāyaṃ upapajjati’ti.

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:14

English

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.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ:

‘yathā kho panānanda, aññā itthikā nava vā dasa vā māse gabbhaṃ kucchinā pariharitvā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Daseva māsāni bodhisattaṃ bodhisattamātā kucchinā pariharitvā vijāyati’ti.

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:15

English

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.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

‘yathā kho paṇānanda, aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Thitāva bodhisattaṃ bodhisattamātā vijāyatī’ti.

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:16

English

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.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, devā naṃ paṭhamāṃ paṭiggaṇhanti pacchā manussā’ti.

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:17

English

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 godlings 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.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, appattova bodhisatto pathaviṃ hoti, cattāro naṃ devaputtā paṭiggahetvā mātu purato thapenti—attamanā, devī, hohi; mahesakkho te putto uppanno’ti.

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:18

English

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 Kāsi. The jewel would not soil the cloth, nor would the cloth soil the jewel.

Why is that?

Because of the cleanliness of them both.

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.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado.

Seyyathāpi, ānanda, maṇiratanāṃ kāsike vatthe nikkhittaṃ neva maṇiratanāṃ kāsikaṃ vatthaṃ makkheti nāpi

kāsikaṃ vatthaṃ maṇiratanaṃ makkheti.

Taṃ kissa hetu?

Ubhinnaṃ suddhattā.

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.

§ mn123:19

English

I have learned this in the presence of the Buddha:

'When the being intent on awakening emerges from his mother's womb, two showers of water appear from 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.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ:

'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.

§ mn123:20

English

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'll be no more future lives.'"

This too I remember as an incredible quality of the Buddha.

Pāli

Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ:

'sampatijāto, ānanda, bodhisatto samehi pādehi pathaviyaṃ patiṭṭhahitvā uttarābhimukho sattapadavītiḥārena gacchati, setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabhiṇca vācaṃ bhāsatī—aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa. Ayamantimā jāti, natthi dāni punabbhavo'ti.

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

§ mn123:21

English

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 divinities, 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 gloom of interstellar space—so utterly dark that even the luminosity 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!"

And this ten-thousandfold 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."

Pāli

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

‘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 evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

Yepi tattha sattā upapannā tepi tenobhāsenā aññamaññaṃ sañjānanti—aññepi kira, bho, santi sattā idhūpapannāti.

Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati, appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ’ti.

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī’ti.

§ mn123:22

English

“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.”

Pāli

“Tasmātiha tvaṃ, ānanda, idampi tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi.

Idhānanda, tathāgatassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti; viditā saññā uppajjanti ...pe...

viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti.

Idampi kho tvaṃ, ānanda, tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi’ti.

§ mn123:23

English

“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 is what Venerable Ānanda said,
and the Teacher concurred.

Satisfied, those mendicants approved what Venerable Ānanda said.

Pāli

“Yampi, bhante, bhagavato viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti; viditā saññā ...

viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ 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.

6 · 3 · Leaving home and reconsidering the search

§ life-3-1

English

The familiar story of leaving the palace is more elaborate than every individual early discourse that touches on the departure. In MN 26, already reproduced in Chapter 1, the future Buddha describes going forth while young, against the wishes of grieving parents. That is a strong enough scene without adding unverified dialogue, invented private thoughts or cinematic details from a different literary witness.

§ life-3-2

English

The account then moves to teachers and attainments. The future Buddha learns from Āḷāra Kālāma and from Uddaka Rāmaputta, masters what is offered, and finds it insufficient for the end he seeks. The lesson is not that learning from others was useless. The narrative portrays serious learning followed by a careful assessment of its limits. Gratitude for a teacher and recognition that a method has not solved a particular problem can coexist.

§ life-3-3

English

For a contemporary student, that distinction is useful. Changing direction need not mean despising an earlier education. But it also should not become a romantic excuse to abandon every demanding task. The relevant question is specific: what is the aim, what does this practice actually achieve, and what remains unresolved? This is an application offered by the present book, not a claim that an ancient ascetic was discussing modern career planning.

§ life-3-4

English

The departure also carries a cost for a household. Buddhist readers need not erase the people who remain behind in order to honour renunciation. A source-guided biography can notice tension rather than force every scene into an uncomplicated lesson. Monastic going forth and the responsibilities of lay life are distinct paths of conduct within a wider community. This chapter does not instruct readers to neglect dependants or imitate a narrative without considering their actual obligations.

§ life-3-5

English

For study: Return to MN 26. What was mastered under each teacher, and why did the narrator continue searching? Write an answer using only what this source supplies. Then label any personal application separately. That small discipline helps prevent a life story from becoming a screen for whatever lesson we already wanted to teach.

7 · 4 · Austerity and the courage to change course

§ life-4-1

English

MN 36 gives an extended account of difficult practices pursued before awakening. Its descriptions of forceful restraint and severe bodily deprivation are not presented here as exercises for a reader to attempt. They belong to a narrative about testing a course and recognising its failure to bring the intended liberation. The turning point matters as much as the endurance.

§ life-4-2

English

The discourse recalls an earlier experience of collectedness and asks whether that might be the path. It also distinguishes pleasure connected with unwholesome states from the pleasure of concentration. This is a more careful distinction than either 'pleasure is always bad' or 'whatever feels pleasant must be right'. In the narrative, giving up an ineffective austerity is part of discernment, not a collapse of commitment.

§ life-4-3

English

A familiar modern mistake is to measure sincerity by exhaustion. The most tired volunteer must be the most generous; the student who sleeps least must be the most devoted; the meditator in the most pain must be progressing fastest. None of these conclusions follows automatically. This book's practical inference is modest: assess the quality and consequences of an effort, rather than treating suffering itself as a certificate of wisdom.

§ life-4-4

English

Anālayo's comparative study in 2021 examines how the pre-awakening practices are transformed rather than simply carried forward unchanged. In our reading, that is a reason to distinguish the narrative's unsuccessful experiments from the training it commends. We do not use biography as permission to prescribe deprivation.

§ life-4-5

English

For study: Mark the passage where the direction changes. What kind of pleasure is reconsidered? What evidence in the text distinguishes determination from self-punishment? Read the answer in context, including what precedes and follows it.

Anālayo, Bhikkhu (2021). The Buddha's Pre-awakening Practices and Their Mindful Transformation. Mindfulness.: <https://doi.org/10.1007/s12671-021-01646-0>

MN36 · complete primary source: /texts/mn36/sc-2026-09-23

8 · MN36: The Longer Discourse With Saccaka

Source: <https://suttacentral.net/mn36/en/sujato>

§ mn36:0

English

Middle Discourses 36

The Longer Discourse With Saccaka

Pāli

Majjhima Nikāya 36

Mahāsaccakasutta

§ mn36:1

English

So I have heard.

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

§ mn36:2

English

Now at that time in the morning the Buddha, being properly dressed, took his bowl and robe, wishing to enter Vesālī for alms.

Pāli

Tena kho pana samayena bhagavā pubbaṇhasamayaṃ sunivattho hoti pattacīvaramādāya vesālīm piṇḍāya pavisitukāmo.

§ mn36:3

English

Then as Saccaka, the son of Jain parents, was going for a walk he approached the hall with the peaked roof in the Great Wood.

Venerable Ānanda saw him coming off in the distance,
and said to the Buddha,

"Sir, Saccaka, the son of Jain parents, is coming. He's a controversialist who pretends to be astute and is deemed holy by many people.

He wants to discredit the Buddha, the teaching, and the Saṅgha.

Please, sir, sit for an hour out of sympathy."

The Buddha sat down on the seat spread out.

Then Saccaka 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,

Pāli

Atha kho saccako nigaṇṭhaputto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanam kūṭāgārasālā tenupasaṅkami.

Addasā kho āyasmā ānando saccakaṃ nigaṇṭhaputtaṃ dūratova āgacchantam.

Disvāna bhagavantaṃ etadavoca:

"ayaṃ, bhante, saccako nigaṇṭhaputto āgacchati bhassappavādako paṇḍitavādo sādhusammato bahujanassa.

Eso kho, bhante, avaṇṇakāmo buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṅghassa.

Sādhu, bhante, bhagavā muhuttaṃ nisīdatu anukampaṃ upādāyā"ti.

Nisīdi bhagavā paññatte āsane.

Atha kho saccako nigaṇṭhaputto yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca:

§ mn36:4

English

“Worthy Gotama, there are some ascetics and brahmins who live committed to the practice of developing physical endurance, without developing the mind.

They suffer painful physical feelings.

This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind.

Their mind was subject to the body, and the body had power over it.

Why is that?

Because their mind was not developed.

There are some ascetics and brahmins who live committed to the practice of developing the mind, without developing physical endurance.

They suffer painful mental feelings.

This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind.

Their body was subject to the mind, and the mind had power over it.

Why is that?

Because their physical endurance was not developed.

It occurs to me that

The worthy Gotama’s disciples must live committed to the practice of developing the mind, without developing physical endurance.”

Pāli

“Santi, bho gotama, eke samaṇabrāhmaṇā kāyabhāvanānuyogamanuyuttā viharanti, no cittabhāvanaṃ.

Phusanti hi te, bho gotama, sārīrikaṃ dukkhaṃ vedanaṃ.

Bhūtapubbaṃ, bho gotama, sārīrikāya dukkhāya vedanāya phuṭṭhassa sato ūrukkhambhopi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitaṃ mukhato uggamissati, ummādampi pāpuṇissati cittakkhepaṃ.

Tassa kho etaṃ, bho gotama, kāyanvayaṃ cittaṃ hoti, kāyassa vasena vattati.

Taṃ kissa hetu?

Abhāvitattā cittassa.

Santi pana, bho gotama, eke samaṇabrāhmaṇā cittabhāvanānuyogamanuyuttā viharanti, no kāyabhāvanaṃ.

Phusanti hi te, bho gotama, cetasaṃ dukkhaṃ vedanaṃ.

Bhūtapubbaṃ, bho gotama, cetasikāya dukkhāya vedanāya phuṭṭhassa sato ūrukkhambhopi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitaṃ mukhato uggamissati, ummādampi pāpuṇissati cittakkhepaṃ.

Tassa kho eso, bho gotama, cittanvayo kāyo hoti, cittassa vasena vattati.

Taṃ kissa hetu?

Abhāvitattā kāyassa.

Tassa mayhaṃ, bho gotama, evaṃ hoti:

‘addhā bho gotamassa sāvakā cittabhāvanānuyogamanuyuttā viharanti, no kāyabhāvanan’”ti.

§ mn36:5

English

“But Aggivessana, what have you heard about the development of physical endurance?”

“Take, for example,

Nanda Vaccha, Kisa Saṅkicca, and the bamboo-staffed ascetic Gosāla.

They go naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal.

They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there's a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel.

They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

They feed on one saucer a day, two saucers a day, up to seven saucers a day.

They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals."

Pāli

"Kinti pana te, aggivessana, kāyabhāvanā sutā"ti?

"Seyyathidaṃ—

nando vaccho, kiso saṅkicco, makkhali gosālo—

etehi, bho gotama, acelakā muttācārā hatthāpalekhanā naehibhaddantikā natitṭhabhaddantikā na abhihaṭaṃ na uddissakataṃ na nimantanāṃ sādhiyanti,

te na kumbhimukhā paṭigggaṇhanti na kaḷopimukhā paṭigggaṇhanti na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ na dvinnāṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittisu na yattha sā upaṭṭhito hoti na yattha makkhikā saṇḍasaṇḍacārini, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivanti.

Te ekāgārikā vā honti ekālopikā, dvāgārikā vā honti dvālopikā ...pe... sattāgārikā vā honti sattālopikā.

Ekissāpī dattiyā yāpentī, dvīhipi dattīhi yāpentī ...pe... sattahipi dattīhi yāpentī.

Ekāhikampi āhāraṃ āhārentī, dvīhikampi āhāraṃ āhārentī ...pe... sattāhikampi āhāraṃ āhārentī. Iti evarūpaṃ addhamāsikampi pariyaṃyabhattabhojanānuyogamanuyuttā viharanti"ti.

§ mn36:6

English

"But Aggivessana, do they get by on so little?"

"No, worthy Gotama.

Sometimes they eat luxury fresh and cooked foods and drink a variety of luxury beverages.

They gather their body's strength, build it up, and get fat."

"What they earlier gave up, they later got back. That is how there is the increase and decrease of this body.

But Aggivessana, what have you heard about development of the mind?"

When Saccaka was questioned by the Buddha about development of the mind, he was stumped.

Pāli

"Kiṃ pana te, aggivessana, tāvatakena vā yāpentī"ti?

"No hidaṃ, bho gotama.

Appekadā, bho gotama, uḷārāni uḷārāni khādanīyāni khādanti, uḷārāni uḷārāni bhojanāni bhuñjanti, uḷārāni uḷārāni sāyanīyāni sāyanti, uḷārāni uḷārāni pānāni pivanti.

Te imaṃ kāyaṃ balaṃ gāhenti nāma, brūhenti nāma, medenti nāmā"ti.

"Yaṃ kho te, aggivessana, purimaṃ pahāya pacchā upacinantī, evaṃ imassa kāyassa ācayāpacayo hoti.

Kinti pana te, aggivessana, cittabhāvanā sutā"ti?

Cittabhāvanāya kho saccako nigaṇṭhaputto bhagavatā puṭṭho samāno na sampāyāsi.

§ mn36:7

English

So the Buddha said to Saccaka,

"The development of physical endurance that you have described is not the legitimate development of physical endurance in the Noble One's training.

And since you don't even understand the development of physical endurance, how can you possibly understand the development of the mind?

Still, as to how someone is undeveloped in physical endurance and mind, and how someone is developed in physical endurance and mind,
listen and apply your mind well, I will speak.”
“Yes, worthy sir,” replied Saccaka.
The Buddha said this:

Pāli

Atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca:

“yāpi kho te esā, aggivessana, purimā kāyabhāvanā bhāsītā sāpi ariyassa vinaye no dhammikā kāyabhāvanā. Kāyabhāvanampi kho tvaṃ, aggivessana, na aññāsi, kuto pana tvaṃ cittaabhāvanaṃ jānissasi? Api ca, aggivessana, yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca hoti bhāvitacitto ca. Taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti.
“Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi.
Bhagavā etadavoca:

§ mn36:8

English

“And how is someone undeveloped in physical endurance and mind?
Take an unlearned ordinary person who has a pleasant feeling.
When they experience a pleasant feeling they become full of lust for it.
Then that pleasant feeling ceases.
And when it ceases, a painful feeling arises.
When they suffer painful feeling, they sorrow and wail and lament, beating their breast and falling into confusion.
Because their physical endurance is undeveloped, pleasant feelings occupy the mind. And because their mind is undeveloped, painful feelings occupy the mind.
Anyone whose mind is occupied by both pleasant and painful feelings like this is undeveloped both in physical endurance and in mind.

Pāli

“Kathaṃca, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca?
Idha, aggivessana, assutavato puthujjanassa uppajjati sukhā vedanā.
So sukhāya vedanāya phuṭṭho samāno sukhasārāgī ca hoti sukhasārāgitaṃcā āpajjati.
Tassa sā sukhā vedanā nirujjhati.
Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā.
So dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷim kandatī sammohaṃ āpajjati.
Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa.
Yassa kassaci, aggivessana, evaṃ ubhatopakkaṃ uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa, evaṃ kho, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca.

§ mn36:9

English

And how is someone developed in physical endurance and mind?
Take a learned noble disciple who has a pleasant feeling.
When they experience a pleasant feeling they don’t become full of lust for it.
Then that pleasant feeling ceases.
And when it ceases, painful feeling arises.
When they suffer painful feelings they don’t sorrow or wail or lament, beating their breast and falling into confusion.
Because their physical endurance is developed, pleasant feelings don’t occupy the mind. And because their

mind is developed, painful feelings don't occupy the mind.

Anyone whose mind is not occupied by both pleasant and painful feelings like this is developed both in physical endurance and in mind."

Pāli

Kathañca, aggivessana, bhāvitakāyo ca hoti bhāvitacitto ca?

Idha, aggivessana, sutavato ariyasāvakassa uppajjati sukhā vedanā.

So sukhāya vedanāya phuṭṭho samāno na sukhāsārāgī ca hoti, na sukhāsārāgitañca āpajjati.

Tassa sā sukhā vedanā nirujjhati.

Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā.

So dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāḷim kandati na sammohaṃ āpajjati.

Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa.

Yassa kassaci, aggivessana, evaṃ ubhatopakkaṃ uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa. Evaṃ kho, aggivessana, bhāvitakāyo ca hoti bhāvitacitto cā"ti.

§ mn36:10

English

"I am quite confident that the worthy Gotama is developed in physical endurance and in mind."

"Your words are clearly invasive and intrusive, Aggivessana.

Nevertheless, I will answer you.

Ever since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, it has not been possible for any pleasant or painful feeling to occupy my mind."

Pāli

"Evaṃ pasanno ahaṃ bhoto gotamassa.

Bhavañhi gotamo bhāvitakāyo ca hoti bhāvitacitto cā"ti.

"Addhā kho te ayaṃ, aggivessana, āsajja upanīya vācā bhāsītā, api ca te ahaṃ byākarissāmi.

Yato kho ahaṃ, aggivessana, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito, taṃ vata me uppannā vā sukhā vedanā cittaṃ pariyādāya ṭhassati, uppannā vā dukkhā vedanā cittaṃ pariyādāya ṭhassatīti netaṃ ṭhānaṃ vijjatī"ti.

§ mn36:11

English

"Worthy Gotama mustn't have experienced the kind of pleasant or painful feelings that would occupy the mind."

Pāli

"Na hi nūna bhoto gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittaṃ pariyādāya tiṭṭheyya; na hi nūna bhoto gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittaṃ pariyādāya tiṭṭheyyā"ti.

§ mn36:12

English

"How could I not, Aggivessana?

Before my awakening—when I was still unawakened but intent on awakening—I thought:

'Life at home is cramped and dirty, life gone forth is wide open.

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

Pāli

“Kiñhi no siyā, aggivessana?

Idha me, aggivessana, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritum.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabbajeyyaṃ’ti.

§ mn36:13

English

Some time later, while still with pristine black hair, 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 Āḷāra Kālāma and said to him,

‘Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.’

Āḷāra Kālāma replied,

‘Stay, venerable.

This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.’

I quickly memorized that teaching.

As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. 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.

Pāli

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

So evaṃ pabbajito samāno kiṅkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesaṃāno yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ:

‘icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.

Evaṃ vutte, aggivessana, āḷāro kālāmo maṃ etadavoca:

‘viharatāyasmā,

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā’ti.

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim.

So kho ahaṃ, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, 'jānāmi passāmi'ti ca paṭijānāmi, ahañceva aññe ca.

Tassa mayhaṃ, aggivessana, etadahosi:

'na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedeti,

addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī'ti.

Atha khvāhaṃ, aggivessana, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:

'kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesī'ti?

Evaṃ vutte, aggivessana, āḷāro kālāmo ākiñcaññāyatanaṃ pavedesi.

Tassa mayhaṃ, aggivessana, etadahosi:

'na kho āḷārasseva kālāmassa atthi saddhā, mayhampatthi saddhā;

na kho āḷārasseva kālāmassa atthi vīriyaṃ, mayhampatthi vīriyaṃ;

na kho āḷārasseva kālāmassa atthi sati, mayhampatthi sati;

na kho āḷārasseva kālāmassa atthi samādhī, mayhampatthi samādhī;

na kho āḷārasseva kālāmassa atthi paññā, mayhampatthi paññā;

yannūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedeti tassa dhammassa sacchikiriyāya padaheyyan'ti.

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

§ mn36:14

English

So I approached Āḷāra Kālāma and said to him,

'Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?'

'I have, 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 I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and dwell having achieved it.

The teaching that you've realized with your own insight, and dwell 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 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 tutor Āḷāra Kālāma placed me, his pupil, on the same position as him, and honored me with high 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.

Pāli

Atha khvāhaṃ, aggivessana, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:

'ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī'ti?

'Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi'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, aggivessana, āḷāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.

Tassa mayhaṃ, aggivessana, etadahosi:

'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā'ti.

So kho ahaṃ, aggivessana, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamīṃ.

§ mn36:15

English

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.'

Uddaka replied,

'Stay, venerable.

This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.'

I quickly memorized that teaching.

As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. 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.

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 dwell having achieved it. The teaching that you've realized with your own insight, and dwell 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 tutor and honored me with high 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.

Pāli

So kho ahaṃ, aggivessana, kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesaṃāno yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

'icchāmahaṃ, āvuso, imasmiṃ dhammavinaye brahmacariyaṃ caritun'ti.

Evaṃ vutte, aggivessana, udako rāmaputto maṃ etadavoca:

'viharatāyasmā,

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā'ti.

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.

So kho ahaṃ, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, 'jānāmi passāmi'ti ca paṭijānāmi, ahañceva aññe ca.

Tassa mayhaṃ, aggivessana, etadahosi:

'na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesi.

Addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī'ti.

Atha khvāhaṃ, aggivessana, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

'kittāvatā no āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesī'ti?

Evaṃ vutte, aggivessana, udako rāmaputto nevasaṇṇānāsaṇṇāyatanaṃ pavedesi.

Tassa mayhaṃ, aggivessana, 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 viharāmiṃti pavedesi tassa dhammassa sacchikiriyāya padaheyyan'ti.

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

Atha khvāhaṃ, aggivessana, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

'ettāvatā no āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī'ti?

'Ettāvatā kho āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī'ti.

'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti.

'Lābhā no, āvuso, suladdhaṃ no, āvuso,

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

Iti yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi; yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayāṃ 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, aggivessana, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne ca maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi.

Tassa mayhaṃ, aggivessana, etadahosi:

'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā'ti.

So kho ahaṃ, aggivessana, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

§ mn36:16

English

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 the town of Senā in 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 to resort to 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 resort to for alms.

This is good enough for striving for a gentleman wanting to strive.'

So I sat down right there, thinking:

'This is good enough for striving.'

Pāli

So kho ahaṃ, aggivessana, kiṅkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesaṃāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ.

Tatthaddasaṃ ramaṇiyaṃ bhūmibhāgaṃ, pāsādikaṇca vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ ramaṇiyaṃ, samantā ca gocaragāmaṃ.

Tassa mayhaṃ, aggivessana, etadahosi:

'ramaṇiyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇiyā, samantā ca gocaragāmo.

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā'ti.

So kho ahaṃ, aggivessana, tattheva nisīdiṃ

'alamidaṃ padhānāyā'ti.

§ mn36:17

English

And then these three similes, which were neither supernaturally inspired, nor learned before in the past, occurred to me.

Suppose there was a green, sappy log, and it was lying in water.

Then a person comes along with a drill-stick, thinking to light a fire and produce heat.

What do you think, Aggivessana?

By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?"

"No, worthy Gotama.

Why is that?

Because it's a green, sappy log, and it's lying in the water.

That person will eventually get weary and frustrated."

"In the same way, there are ascetics and brahmins who don't live withdrawn in body and mind from sensual pleasures. They haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening.

This was the first example that occurred to me.

Apissumaṃ, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

Seyyathāpi, aggivessana, allaṃ kaṭṭhaṃ sasnehaṃ udaye nikkhittaṃ.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ti.

Taṃ kiṃ maññasi, aggivessana,

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ, udaye nikkhittaṃ, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā”ti?

“No hidaṃ, bho gotama”.

“Taṃ kissa hetu”?

“Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, tañca pana udaye nikkhittaṃ.

Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.

“Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi avūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmaccchando kāmasneho kāmamucchā kāmapiṇṇāso, so ca ajjhattaṃ na suppaṇiṇo hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tippā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

Ayaṃ kho maṃ, aggivessana, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

§ mn36:18

English

Then a second example occurred to me.

Suppose there was a green, sappy log, and it was lying on dry land far from the water.

Then a person comes along with a drill-stick, thinking

to light a fire and produce heat.

What do you think, Aggivessana?

By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No, worthy Gotama.

Why not?

Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water.

That person will eventually get weary and frustrated.”

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening.

This was the second example that occurred to me.

Pāli

Aparāpi kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Seyyathāpi, aggivessana, allaṃ kaṭṭhaṃ sasnehaṃ, ārakā udakā thale nikkhittaṃ.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ti.

Taṃ kiṃ maññasi, aggivessana,

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ, ārakā udakā thale nikkhittaṃ, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyyā”ti?

“No hidaṃ, bho gotama”.

“Taṃ kissa hetu”?

“Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, kiñcāpi ārakā udakā thale nikkhittaṃ.

Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.

“Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakaṭṭhā

viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na suppahīno hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

Ayaṃ kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā

§ mn36:19

English

Then a third example occurred to me.

Suppose there was a dried up, withered log, and it was lying on dry land far from the water.

Then a person comes along with a drill-stick, thinking
to light a fire and produce heat.

What do you think, Aggivessana?

By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?"

"Yes, worthy Gotama.

Why is that?

Because it's a dried up, withered log, and it's lying on dry land far from water."

"In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are capable of knowledge and vision, of supreme awakening.

This was the third example that occurred to me.

These are the three similes, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Pāli

Aparāpi kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Seyyathāpi, aggivessana, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā thale nikkhattaṃ.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

'aggiṃ abhinibbattessāmi, tejo pātukarissāmi'ti.

Taṃ kiṃ maññasi, aggivessana,

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā thale nikkhattaṃ, uttarāraṇiṃ ādāya
abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyya"ti?

"Evaṃ, bho gotama".

"Taṃ kissa hetu"?

"Aduñhi, bho gotama, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhittan"ti.

"Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho, so ca ajjhattaṃ suppahīno hoti suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

Ayaṃ kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Imā kho maṃ, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

§ mn36:20

English

Then it occurred to me,

'Why don't I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and scorch mind with mind?'

So that's what I did,

until sweat ran from my armpits.

It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them.

In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and crushed mind with mind until sweat ran from my armpits.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

But even such painful feeling did not occupy my mind.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

'yannūnāhaṃ dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṃ'ti.

So kho ahaṃ, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi.

Tassa mayhaṃ, aggivessana, dantebhi dantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

Seyyathāpi, aggivessana, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya;

evameva kho me, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:21

English

Then it occurred to me,

'Why don't I practice the breathless absorption?'

So I cut off my breathing through my mouth and nose.

But then winds came out my ears making a loud noise, like the puffing of a blacksmith's bellows.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

But even such painful feeling did not occupy my mind.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

'yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ'ti.

So kho ahaṃ, aggivessana, mukhato ca nāsato ca assāsapassāse uparundhiṃ.

Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.

Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti;

evameva kho me, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:22

English

Then it occurred to me,
'Why don't I keep practicing the breathless absorption?'
So I cut off my breathing through my mouth and nose and ears.
But then strong winds ground my head,
like a strong man was drilling into my head with a sharp point.
My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was
disturbed, not tranquil, because I'd pushed too hard with that painful striving.
But even such painful feeling did not occupy my mind.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:
'yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ'ti.
So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.
Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā
vātā muddhani ūhananti.
Seyyathāpi, aggivessana, balavā puriso tiṇhena sikharena muddhani abhimattheyya;
evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā
vātā muddhani ūhananti.
Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammutṭhā. Sāraddho ca pana me
kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.
Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:23

English

Then it occurred to me,
'Why don't I keep practicing the breathless absorption?'
So I cut off my breathing through my mouth and nose and ears.
But then I got a severe headache,
like a strong man was tightening a strong leather strap around my head.
My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was
disturbed, not tranquil, because I'd pushed too hard with that painful striving.
But even such painful feeling did not occupy my mind.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:
'yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ'ti.
So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.
Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse
sīsavedanā honti.
Seyyathāpi, aggivessana, balavā puriso daḷhena varattakkhaṇḍena sīse sīsaveṭṭhaṃ dadeyya;
evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā
sīse sīsavedanā honti.
Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammutṭhā. Sāraddho ca pana me
kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.
Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:24

English

Then it occurred to me,
'Why don't I keep practicing the breathless absorption?'
So I cut off my breathing through my mouth and nose and ears.
But then strong winds carved up my belly,
like a deft butcher or their apprentice was slicing my belly open with a sharp meat cleaver.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.
But even such painful feeling did not occupy my mind.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:
'yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ'ti.
So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.
Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti.
Seyyathāpi, aggivessana, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya;
evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti.
Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammutṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.
Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:25

English

Then it occurred to me,
'Why don't I keep practicing the breathless absorption?'
So I cut off my breathing through my mouth and nose and ears.
But then there was a severe burning in my body,
like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.
My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.
But even such painful feeling did not occupy my mind.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:
'yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ'ti.
So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.
Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmiṃ dāho hoti.
Seyyathāpi, aggivessana, dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ;
evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmiṃ dāho hoti.
Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammutṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.
Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:26

English

Then some deities saw me and said,
'The ascetic Gotama is dead.'
Others said,
'He's not dead, but he's dying.'
Others said,
'He's not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.'

Pāli

Apissu mañ, aggivessana, devatā disvā evamāhaṃsu:

‘kālaṅkato samaṇo gotamo’ti.

Ekaccā devatā evamāhaṃsu:

‘na kālaṅkato samaṇo gotamo, api ca kālaṃ karotī’ti.

Ekaccā devatā evamāhaṃsu:

‘na kālaṅkato samaṇo gotamo, napi kālaṃ karoti, araham samaṇo gotamo, vihāro tveva so arahato evarūpo hotī’ti.

§ mn36:27

English

Then it occurred to me,

‘Why don’t I practice completely cutting off food?’

But deities came to me and said,

‘Good fellow, don’t practice totally cutting off food.

If you do, we’ll infuse heavenly nectar into your pores and you will live on that.’

Then it occurred to me,

‘If I claim to be completely fasting while these deities are infusing heavenly nectar in my pores, that would be a lie on my part.’

So I refused those deities, saying, ‘There’s no need.’

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

‘yannūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya’ti.

Atha kho mañ, aggivessana, devatā upasaṅkamitvā etadavocuṃ:

‘mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji.

Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma, tāya tvaṃ yāpessasī’ti.

Tassa mayhaṃ, aggivessana, etadahosi:

‘ahañceva kho pana sabbaso ajajjitaṃ paṭijāneyyaṃ, imā ca me devatā dibbaṃ ojaṃ lomakūpehi

ajjhohāreyyuṃ, tāya cāhaṃ yāpeyyaṃ, taṃ mamassa musā’ti.

So kho ahaṃ, aggivessana, tā devatā paccācikkhāmi, ‘halan’ti vadāmi.

§ mn36:28

English

Then it occurred to me,

‘Why don’t I just take a little bit of food each time, a handful of broth made from mung beans, horse gram, chickpeas, or green gram?’

So that’s what I did,

until my body became severely emaciated.

Due to eating so little, my major and minor limbs became like the joints of an eighty-year-old or a dying man, my bottom became like a camel’s hoof,

my vertebrae stuck out like beads on a string,

and my ribs were as gaunt as the broken-down rafters on an old barn.

Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well.

Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly.

Due to eating so little, when I tried to urinate or defecate I fell face down right there.

Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

‘yannūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ’ti.

So kho ahaṃ, aggivessana, thokaṃ thokaṃ āhāraṃ āhāresim̐, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ.

Tassa mayhaṃ, aggivessana, thokaṃ thokaṃ āhāraṃ āhārayato, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti.

Seyyathāpi nāma āsītikapabbāni vā kālāpabbāni vā; evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya.

Seyyathāpi nāma oṭṭhapadaṃ; evamevassu me ānisadaṃ hoti tāyevappāhāratāya.

Seyyathāpi nāma vaṭṭanāvaḷi; evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya.

Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti; evamevassu me phāsuḷiyo oluggaviluggā bhavanti tāyevappāhāratāya.

Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti; evamevassu me akkhikūpesu akkhitarakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.

Seyyathāpi nāma tittakālābu āmakacchinno vātātapena samphuṭito hoti sammilāto; evamevassu me sīsacchavi samphuṭitā hoti sammilātā tāyevappāhāratāya.

So kho ahaṃ, aggivessana, udaracchaviṃ parimasissāmīti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, piṭṭhikaṇṭakaṃ parimasissāmīti udaracchaviṃyeva pariggaṇhāmi, yāvassu me, aggivessana, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya.

So kho ahaṃ, aggivessana, vaccaṃ vā muttaṃ vā karissāmīti tattheva avakujjo papatāmi tāyevappāhāratāya.

So kho ahaṃ, aggivessana, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, aggivessana, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya.

§ mn36:29

English

Then some people saw me and said: ‘The ascetic Gotama is black.’

Some said: ‘He’s not black, he’s brown.’

Some said: ‘He’s neither black nor brown. The ascetic Gotama has dingy skin.’

That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

Pāli

Apissu maṃ, aggivessana, manussā disvā evamāhaṃsu: ‘kāḷo samaṇo gotamo’ti.

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti.

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ti.

Yāvassu me, aggivessana, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

§ mn36:30

English

Then it occurred to me,

‘Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to

exertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this.

But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work.

Could there be another path to awakening?’

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

‘ye kho keci aṭṭamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībbaṃ kharā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ, nayito bhiyyo.

Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībbaṃ kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo.

Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībbaṃ kharā kaṭukā vedanā vedayanti,

etāvaparamaṃ, nayito bhiyyo.

Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyaññadassanavisesaṃ.

Siyā nu kho añño maggo bodhāyā'ti?

§ mn36:31

English

Then it occurred to me,

'I recall sitting in the cool shade of a black plum tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Could that be the path to awakening?'

Stemming from that memory came the understanding:

'That is the path to awakening!'

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

'abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharitā.

Siyā nu kho eso maggo bodhāyā'ti?

Tassa mayhaṃ, aggivessana, satānusāri viññānaṃ ahosi:

'eseva maggo bodhāyā'ti.

§ mn36:32

English

Then it occurred to me,

'Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?'

Then it occurred to me,

'I'm not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.'

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

'kiṃ nu kho ahaṃ tassa sukhassa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi'ti?

Tassa mayhaṃ, aggivessana, etadahosi:

'na kho ahaṃ tassa sukhassa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi'ti.

§ mn36:33

English

Then it occurred to me,

'I can't achieve that pleasure with a body so severely emaciated. Why don't I eat some solid food, some rice and porridge?'

So I ate some solid food.

Now at that time the group of five mendicants were attending on me, thinking,

'The ascetic Gotama will tell us of any truth that he realizes.'

But when I ate some solid food, they left disappointed in me, saying,

'The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.'

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

'na kho taṃ sukkaṃ sukhaṃ adhigantaṃ evaṃ adhimattakasimānaṃ pattakāyena, yannūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ'ti.

So kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ.

Tena kho pana maṃ, aggivessana, samayena pañca bhikkhū paccupaṭṭhitā honti:

‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati, taṃ no ārocessatī’ti.

Yato kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha me te pañca bhikkhū nibbija pakkamiṃsu:

‘bāhulliko samaṇo gotamo, padhānavibbhanto, āvatto bāhullāyā’ti.

§ mn36:34

English

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

But even such pleasant feeling did not occupy my mind.

Pāli

So kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāretvā, balaṃ gahetvā, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsim.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:35-37

English

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

But even such pleasant feeling did not occupy my mind.

And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

But even such pleasant feeling did not occupy my mind.

With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

But even such pleasant feeling did not occupy my mind.

Pāli

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsim.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Pītiyā ca virāgā upekkhako ca vihāsim, sato ca sampajāno. Sukhañca kāyena paṭisaṃvedesim yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihāsim.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati parisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsim.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:38

English

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives.

I recollected my many kinds of past lives, with features and details.

Pāli

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim.
So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ—ekampi jātim ...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi.

§ mn36:39

English

This was the first knowledge, which I achieved in the first watch of the night.
Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.
But even such pleasant feeling did not occupy my mind.

Pāli

Ayaṃ kho me, aggivessana, rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā;
avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.
Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:40

English

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.
With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds.

Pāli

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesim.
So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi ...pe...

§ mn36:41

English

This was the second knowledge, which I achieved in the middle watch of the night.
Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.
But even such pleasant feeling did not occupy my mind.

Pāli

ayaṃ kho me, aggivessana, rattiyaṃ majjhime yāme dutiyaṃ vijjā adhigatā;
avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.
Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:42

English

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.
I truly understood: ‘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.’
I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’

Pāli

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayaññāya cittaṃ abhininnāmesim.

So 'idaṃ dukkhaṃ'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ abbhaññāsim.

'Ime āsavā'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ āsavaśamudayo'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ āsavanirodho'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ abbhaññāsim.

§ mn36:43

English

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

When it was freed, I knew it was freed.

I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.'

Pāli

Tassa me evaṃ jānato evaṃ passato kāmasavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.

Vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā'ti abbhaññāsim.

§ mn36:44

English

This was the third knowledge, which I achieved in the last watch of the night.

Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

But even such pleasant feeling did not occupy my mind.

Pāli

Ayaṃ kho me, aggivessana, rattiyaṃ pacchime yāme tatiyā vijjā adhigatā;

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:45

English

Aggivessana, I recall teaching the Dhamma to an assembly of many hundreds, and each person thought

that I was teaching the Dhamma especially for them.

But it should not be seen like this.

The Realized One teaches others only so that they can understand.

When that talk was finished, I stilled, settled, unified, and immersed my mind in samādhi internally in the same meditation subject as a basis of immersion as before, in which I regularly meditate."

"I'd believe that of the worthy Gotama, just like a perfected one, a fully awakened Buddha.

But do you ever recall sleeping during the day?"

Pāli

Abhijānāmi kho panāhaṃ, aggivessana, anekasatāya parisāya dhammaṃ desetā.

Apissu maṃ ekameko evaṃ maññati:

'mamevārabha samaṇo gotamo dhammaṃ desetī'ti.

Na kho panetaṃ, aggivessana, evaṃ daṭṭhabbaṃ;

yāvadeva viññāpanatthāya tathāgato paresaṃ dhammaṃ deseti.

So kho ahaṃ, aggivessana, tassāyeva kathāya pariyosāne, tasmimhyeva purimasmiṃ samādhinimutte ajjhattameva cittaṃ saṇṭhapemi sannisādemi ekodiṃ karomi samādahāmi, yena sudaṃ niccakappaṃ viharāmi”ti.

“Okappaniyametaṃ bhoto gotamassa yathā taṃ arahato sammāsambuddhassa.

Abhijānāti kho pana bhavaṃ gotamo divā supitā”ti?

§ mn36:46

English

“I do recall that in the last month of the summer, I have spread out my outer robe folded in four and lain down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.”

“Some ascetics and brahmins call that a deluded abiding.”

“That’s not how to define whether someone is deluded or not.

But as to how to define whether someone is deluded or not, listen and apply your mind well, I will speak.”

“Yes, worthy sir,” replied Saccaka.

The Buddha said this:

Pāli

“Abhijānāmahaṃ, aggivessana, gimhānaṃ pacchime māse pacchābhattaṃ piṇḍapātapaṭikkanto catugguṇaṃ saṅghātiṃ paññapetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā”ti.

“Etaṃ kho, bho gotama, eke samaṇabrāhmaṇā sammohavihārasmiṃ vadantī”ti?

“Na kho, aggivessana, ettāvatā sammūḷho vā hoti asammūḷho vā.

Api ca, aggivessana, yathā sammūḷho ca hoti asammūḷho ca,

taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti.

“Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi.

Bhagavā etadavoca:

§ mn36:47

English

“Anyone who has not given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death is deluded, I say.

For it’s not giving up the defilements that makes you deluded.

Anyone who has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death—is not deluded, I say.

For it’s giving up the defilements that makes you not deluded.

The Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.

Just as a palm tree with its crown cut off is incapable of further growth,

in the same way, the Realized One has given up the defilements so they are unable to arise in the future.”

Pāli

“Yassa kassaci, aggivessana, ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiyā appahīnā, tamahaṃ ‘sammūḷho’ti vadāmi.

Āsavānañhi, aggivessana, appahānā sammūḷho hoti.

Yassa kassaci, aggivessana, ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiyā pahīnā, tamahaṃ ‘asammūḷho’ti vadāmi.

Āsavānañhi, aggivessana, pahānā asammūḷho hoti.

Tathāgatassa kho, aggivessana, ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiyā pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatim anuppādadhammā.

Seyyathāpi, aggivessana, tālo matthakacchinno abhabbo puna virūḷhiyā;

evameva kho, aggivessana, tathāgatassa ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā pahinā ucchinnamulā tālavatthukatā anabhāvaṅkatā āyatim anuppādadhammā”ti.

§ mn36:48

English

When he had spoken, Saccaka said to him,
“It’s incredible, worthy Gotama, it’s amazing!

How when the worthy Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha!

I recall taking on Pūraṇa Kassapa in debate.

He dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness.

But when the worthy Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

I recall taking on the bamboo-staffed ascetic Gosāla,

Ajita of the hair blanket,

Pakudha Kaccāyana,

Sañjaya Belaṭṭhiputta,

and the Jain ascetic of the Nātika clan in debate.

They all dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness.

But when the worthy Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

Well, now, worthy Gotama, I must go.

I have many duties, and much to do.”

“Please, Aggivessana, go at your convenience.”

Then Saccaka, the son of Jain parents, having approved and agreed with what the Buddha said, rose from his seat and left.

Pāli

Evaṃ vutte, saccako nigaṇṭhaputto bhagavantaṃ etadavoca:

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

Yāvañcidaṃ bhoto gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyaḍāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa.

Abhijānāmahaṃ, bho gotama, pūraṇaṃ kassapaṃ vādena vādaṃ samārabhitā.

Sopi mayā vādena vādaṃ samāraddho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pātvākāsi.

Bhoto pana gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyaḍāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa.

Abhijānāmahaṃ, bho gotama, makkhalim gosālaṃ ...pe...

ajitaṃ kesakambalaṃ ...

pakudhaṃ kaccāyanaṃ ...

sañjayaṃ belaṭṭhiputtaṃ ...

nigaṇṭhaṃ nāṭaputtaṃ vādena vādaṃ samārabhitā.

Sopi mayā vādena vādaṃ samāraddho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pātvākāsi.

Bhoto pana gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa,

chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipasīdati, yathā taṃ arahato sammāsambuddhassa.
Handa ca dāni mayaṃ, bho gotama, gacchāma.
Bahukiccā mayaṃ, bahukaraṇīyā"ti.
"Yassadāni tvaṃ, aggivessana, kālaṃ maññasī"ti.
Atha kho saccako nigaṇṭhaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmiti.
Mahāsaccakasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

9 · 5 · Awakening: testimony and interpretation

§ life-5-1

English

Accounts of awakening describe a transformation that Buddhist traditions treat as decisive. They also describe that transformation through inherited language, patterns and teaching purposes. MN 4 connects fear, solitude, ethical integrity, collectedness and the knowledges associated with awakening. It is a discourse offered to a brahmin interlocutor, not a laboratory record or an invitation to claim equivalent attainments after a striking experience.

§ life-5-2

English

Anālayo's 2021 comparative article argues that differing descriptions of liberating insight need not automatically be read as incompatible theories. He examines parallel early accounts and considers how the four truths can express the significance of liberation. This is a scholarly argument within a debate, not proof that every tension between Buddhist sources has disappeared.

§ life-5-3

English

For the reader, a helpful discipline is to keep three levels distinct. First, there is what a text reports. Second, there is how a scholar interprets relationships between reports. Third, there is what a practitioner understands from present experience. These levels may inform one another, but replacing the first two with personal certainty makes historical claims too easy; replacing practice with historical argument misses the text's practical concern.

§ life-5-4

English

The account's treatment of fear is also ethically situated. It is not a generic promise that a person who meditates will never be frightened. Questions of conduct and intention are woven into the conditions under which the narrator approaches solitude. We can notice that relationship without converting the discourse into a diagnosis of someone else's anxiety or into a guarantee of safety.

§ life-5-5

English

For study: Which qualities prepare the mind in this account? How does the narrative distinguish knowing about suffering from the knowledge associated with its ending? If a passage is difficult, record the difficulty rather than replacing it with a confident modern slogan.

Anālayo, Bhikkhu (2021). The Buddha's Awakening. *Mindfulness* 12, 2141–2148.: <https://doi.org/10.1007/s12671-021-01649-x>

MN4 · complete primary source: /texts/mn4/sc-2026-09-23

IO · MN4: Fear and Dread

Source: <https://suttacentral.net/mn4/en/sujato>

§ mn4:0

English

Middle Discourses 4
Fear and Dread

Pāli

Majjhima Nikāya 4
Bhayabheravasutta

§ mn4:1

English

So I have heard.

At one time the Buddha was staying near Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's monastery.

Pāli

Evam̐ me sutam̐—

ekam̐ samayaṃ bhagavā sāvattṥhiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

§ mn4:2

English

Then the brahmin Jānussoṇi 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:

“Worthy Gotama, those gentlemen who, out of faith in you, have gone forth from the lay life to homelessness have you to lead the way, help them out, and give them encouragement.

And those people follow the worthy Gotama's example.”

“That's so true, brahmin! Everything you say is true, brahmin!”

“But worthy Gotama, remote lodgings in the wilderness and the forest are challenging. It's hard to maintain seclusion and hard to find joy in solitude.

The forests seem to rob the mind of a mendicant who isn't immersed in samādhī.”

“That's so true, brahmin! Everything you say is true, brahmin!

Pāli

Atha kho jānussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jānussoṇi brāhmaṇo bhagavantaṃ etadavoca:

“yeme, bho gotama, kulaputtā bhavantaṃ gotamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, bhavaṃ tesaṃ gotamo pubbaṅgamo, bhavaṃ tesaṃ gotamo bahukāro, bhavaṃ tesaṃ gotamo samādapetā; bho ca pana gotamassa sā janatā diṭṭhānugatiṃ āpajjati”ti.

“Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa.

Ye te, brāhmaṇa, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, ahaṃ tesaṃ pubbaṅgamo, ahaṃ tesaṃ bahukāro, ahaṃ tesaṃ samādapetā; mama ca pana sā janatā diṭṭhānugatiṃ āpajjati”ti.

“Durabhisambhavāni hi kho, bho gotama, araṇṇavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte,

haranti mañṇe mano vanāni samādhīṃ alabhamānassa bhikkhuno”ti.

“Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa.

Durabhisambhavāni hi kho, brāhmaṇa, araṇṇavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte,

haranti mañṇe mano vanāni samādhīṃ alabhamānassa bhikkhuno.

§ mn4:3

English

Before my awakening—when I was still unawakened but intent on awakening—I too thought,
'Remote lodgings in the wilderness and the forest are challenging. It's hard to maintain seclusion and hard to find joy in solitude.

The forests seem to rob the mind of a mendicant who isn't immersed in samādhi.'

Pāli

Mayhampi kho, brāhmaṇa, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
'durabhisambhavāni hi kho araṇṇavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte,
haranti maññe mano vanāni samādhim alabhamānassa bhikkhuno'ti.

§ mn4:4

English

Then I thought,
'There are ascetics and brahmins with unpurified conduct of body, speech, and mind who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of these defects in their conduct.
But I don't frequent remote lodgings in the wilderness and the forest with unpurified conduct of body, speech, and mind.
My conduct is purified.
I am one of those noble ones who frequent remote lodgings in the wilderness and the forest with purified conduct of body, speech, and mind.'
Seeing this purity of conduct in myself I felt even more unruffled about staying in the forest.

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:
'ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakamantā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhakāyakamantasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti.
Na kho panāhaṃ aparisuddhakāyakamanto araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; parisuddhakāyakamantohamasmi.
Ye hi vo ariyā parisuddhakāyakamantā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti.
Etamahaṃ, brāhmaṇa, parisuddhakāyakammataṃ attani sampassamāno bhiyyo pallomamāpādim araṇṇe vihārāya.

§ mn4:5

English

Then I thought,
'There are ascetics and brahmins with unpurified livelihood who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of these defects in their livelihood.

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:
'ye kho keci samaṇā vā brāhmaṇā vā aparisuddhavadicikamantā ...pe...
aparisuddhamanokamantā ...pe...
aparisuddhājīvā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhājīvasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti.

§ mn4:6

English

But I don't frequent remote lodgings in the wilderness and the forest with unpurified livelihood.
My livelihood is purified.

Pāli

Na kho panāhaṃ aparisuddhājīvo araññavanapatthāni pantāni senāsanāni paṭisevāmi;
parisuddhājīvohamasmi.

§ mn4:7

English

I am one of those noble ones who frequent remote lodgings in the wilderness and the forest with purified livelihood.'

Seeing this purity of livelihood in myself I felt even more unruffled about staying in the forest.

Pāli

Ye hi vo ariyā parisuddhājīvā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti.
Etamahaṃ, brāhmaṇa, parisuddhājīvataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

§ mn4:8

English

Then I thought,
'There are ascetics and brahmins full of desire for sensual pleasures, with acute lust ...
I am not full of desire ...'

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:

'ye kho keci samaṇā vā brāhmaṇā vā abhijjhālū kāmesu tibbasārāgā araññavanapatthāni pantāni senāsanāni paṭisevanti, abhijjhālukāmesutibbasārāgasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti.

Na kho panāhaṃ abhijjhālu kāmesu tibbasārāgo araññavanapatthāni pantāni senāsanāni paṭisevāmi;
anabhijjhālūhamasmi.

Ye hi vo ariyā anabhijjhālū araññavanapatthāni pantāni senāsanāni paṭisevanti, tesamahaṃ aññataro'ti.
Etamahaṃ, brāhmaṇa, anabhijjhālutaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

§ mn4:9

English

'There are ascetics and brahmins full of ill will, with malicious intentions ...
I have a heart full of love ...'

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:

'ye kho keci samaṇā vā brāhmaṇā vā byāpannacittā paduṭṭhamanasaṅkappā araññavanapatthāni pantāni senāsanāni paṭisevanti, byāpannacittapaduṭṭhamanasaṅkappasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti.

Na kho panāhaṃ byāpannacitto paduṭṭhamanasaṅkappo araññavanapatthāni pantāni senāsanāni paṭisevāmi;
mettacittohamasmi.

Ye hi vo ariyā mettacittā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti.
Etamahaṃ, brāhmaṇa, mettacittataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

§ mn4:10

English

'There are ascetics and brahmins overcome with dullness and drowsiness ...
I am rid of dullness and drowsiness ...'

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā thinamiddhapariyuṭṭhitā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, thinamiddhapariyuṭṭhānasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaḍḍheravaṃ avhāyanti.

Na kho panāhaṃ thinamiddhapariyuṭṭhito araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi;
vigatathinamiddhohamasmi.

Ye hi vo ariyā vigatathinamiddhā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti.
Etamahaṃ, brāhmaṇa, vigatathinamiddhataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

§ mn4:11

English

‘There are ascetics and brahmins who are restless, with minds unsettled ...
My mind is settled ...’

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā uddhatā avūpasantacittā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, uddhataavūpasantacittasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaḍḍheravaṃ avhāyanti.

Na kho panāhaṃ uddhato avūpasantacitto araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi;
vūpasantacittohamasmi.

Ye hi vo ariyā vūpasantacittā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, tesamahaṃ aññataro’ti.
Etamahaṃ, brāhmaṇa, vūpasantacittataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

§ mn4:12

English

‘There are ascetics and brahmins who are doubting and uncertain ...
I’ve gone beyond doubt ...’

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā kaṅkhī vicikicchī araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, kaṅkhivicikicchisandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaḍḍheravaṃ avhāyanti.

Na kho panāhaṃ kaṅkhī vicikicchī araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi;
tiṇṇavicikicchohamasmi.

Ye hi vo ariyā tiṇṇavicikicchā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti.
Etamahaṃ, brāhmaṇa, tiṇṇavicikicchataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

§ mn4:13

English

‘There are ascetics and brahmins who glorify themselves and put others down ...
I don’t glorify myself and put others down ...’

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā attukkaṃsakā paravambhī araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, attukkaṃsanaparavambhanasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaḍḍheravaṃ avhāyanti.

Na kho panāhaṃ attukkaṃsako paravambhī araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi;
anattukkaṃsako aparavambhīhamasmi.

Ye hi vo ariyā anattukkaṃsakā aparavambhī araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti.

Etamahaṃ, brāhmaṇa, anattukkaṃsakataṃ aparavambhitaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

§ mn4:14

English

‘There are ascetics and brahmins who are cowardly and craven ...
I don’t get startled ...’

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā chambhī bhīrukajātikā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, chambhibhīrukajātikasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

Na kho panāhaṃ chambhī bhīrukajātiko araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi;
vigatalomahaṃsohamasmi.

Ye hi vo ariyā vigatalomahaṃsā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti.
Etamahaṃ, brāhmaṇa, vigatalomahaṃsataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

§ mn4:15

English

‘There are ascetics and brahmins who enjoy possessions, honor, and popularity ...
I have few wishes ...’

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā lābhasakkārasilokaṃ nikāmayamānā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, lābhasakkārasilokanikāmanasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

Na kho panāhaṃ lābhasakkārasilokaṃ nikāmayamāno araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi;
appicchohamasmi.

Ye hi vo ariyā appicchā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti.
Etamahaṃ, brāhmaṇa, appicchataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

§ mn4:16

English

‘There are ascetics and brahmins who are lazy and lack energy ...
I am energetic ...’

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā kusītā hīnavīriyā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, kusītahīnavīriyasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

Na kho panāhaṃ kusīto hīnavīriyo araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi;
āraddhavīriyohamasmi.

Ye hi vo ariyā āraddhavīriyā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti.
Etamahaṃ, brāhmaṇa, āraddhavīriyataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

§ mn4:17

English

‘There are ascetics and brahmins who are unmindful and lack situational awareness ...
I am mindful ...’

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā muṭṭhassatī asampajānā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, muṭṭhassatiasampajānasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

Na kho panāhaṃ muṭṭhassati asampajāno araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; upaṭṭhitassatihamasmi.

Ye hi vo ariyā upaṭṭhitassatī araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti. Etamahaṃ, brāhmaṇa, upaṭṭhitassatitaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

§ mn4:18

English

‘There are ascetics and brahmins who lack immersion, with straying minds ...
I am accomplished in immersion ...’

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā asamāhitā vibbhantacittā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, asamāhitavibbhantacittasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

Na kho panāhaṃ asamāhito vibbhantacitto araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; samādhisampannohamasmi.

Ye hi vo ariyā samādhisampannā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti. Etamahaṃ, brāhmaṇa, samādhisampadaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

§ mn4:19

English

‘There are ascetics and brahmins who are witless and idiotic who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of the defects of witlessness and stupidity.

But I don’t frequent remote lodgings in the wilderness and the forest witless and idiotic.

I am accomplished in wisdom.

I am one of those noble ones who frequent remote lodgings in the wilderness and the forest accomplished in wisdom.’

Seeing this accomplishment of wisdom in myself I felt even more unruffled about staying in the forest.

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā duppaññā eḷamūgā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, duppaññaeḷamūgasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

Na kho panāhaṃ duppañño eḷamūgo araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; paññāsampannohamasmi.

Ye hi vo ariyā paññāsampannā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti.

Etamahaṃ, brāhmaṇa, paññāsampadaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

Soḷasapariyāyaṃ niṭṭhitaṃ.

§ mn4:20

English

Then I thought,

‘There are certain nights that are recognized as specially portentous:

the fourteenth, fifteenth, and eighth of the fortnight.

On such nights, why don’t I stay in awe-inspiring and hair-raising shrines in parks, forests, and trees? In such lodgings, hopefully I might see that fear and dread.’

Some time later, that’s what I did.

As I was staying there a deer came by, or a peacock snapped a twig, or the wind rustled the leaves.
Then I thought,
'Is this that fear and dread coming?'
Then I thought,
'Why do I always meditate expecting that fear to come?'
Why don't I get rid of that fear and dread just as it comes, while remaining just as I am?'
Then that fear and dread came upon me as I was walking.
I didn't stand still or sit down or lie down until I had got rid of that fear and dread while walking.
Then that fear and dread came upon me as I was standing.
I didn't walk or sit down or lie down until I had got rid of that fear and dread while standing.
Then that fear and dread came upon me as I was sitting.
I didn't lie down or stand still or walk until I had got rid of that fear and dread while sitting.
Then that fear and dread came upon me as I was lying down.
I didn't sit up or stand still or walk until I had got rid of that fear and dread while lying down.

Pāli

Tassa mayhaṃ, brāhmaṇa, etadahosi:
'yannūnāhaṃ yā tā rattīyo abhiññātā abhilakkhitā—
cātuddasī pañcadasī aṭṭhamī ca pakkhassa—
tathārūpāsu rattīsu yāni tāni ārāmacetiyaṇi vanacetiyaṇi rukkhacetiyaṇi bhiṃsanakāni salomahaṃsāni
tathārūpesu senāsanesu vihareyyaṃ appeva nāmāhaṃ bhayabheravaṃ passeyyan'ti.
So kho ahaṃ, brāhmaṇa, aparena samayena yā tā rattīyo abhiññātā abhilakkhitā—
cātuddasī pañcadasī aṭṭhamī ca pakkhassa—
tathārūpāsu rattīsu yāni tāni ārāmacetiyaṇi vanacetiyaṇi rukkhacetiyaṇi bhiṃsanakāni salomahaṃsāni
tathārūpesu senāsanesu viharāmi.
Tattha ca me, brāhmaṇa, viharato mago vā āgacchati, moro vā kaṭṭhaṃ pāteti, vāto vā paṇṇakasaṭaṃ ereti;
tassa mayhaṃ brāhmaṇa etadahosi:
'etaṃ nūna taṃ bhayabheravaṃ āgacchatī'ti.
Tassa mayhaṃ, brāhmaṇa, etadahosi:
'kiṃ nu kho ahaṃ aññadatthu bhayapaṭikaṅkhī viharāmi?
Yannūnāhaṃ yathābhūtaṃ yathābhūtaṃ me taṃ bhayabheravaṃ āgacchati, tathābhūtaṃ tathābhūtova taṃ
bhayabheravaṃ paṭivineyyan'ti.
Tassa mayhaṃ, brāhmaṇa, caṅkamantassa taṃ bhayabheravaṃ āgacchati.
So kho ahaṃ, brāhmaṇa, neva tāva tiṭṭhāmi na nisīdāmi na nipajjāmi, yāva caṅkamantova taṃ bhayabheravaṃ
paṭivinemi.
Tassa mayhaṃ, brāhmaṇa, ṭhitassa taṃ bhayabheravaṃ āgacchati.
So kho ahaṃ, brāhmaṇa, neva tāva caṅkamāmi na nisīdāmi na nipajjāmi. Yāva ṭhitova taṃ bhayabheravaṃ
paṭivinemi.
Tassa mayhaṃ, brāhmaṇa, nisinnassa taṃ bhayabheravaṃ āgacchati.
So kho ahaṃ, brāhmaṇa, neva tāva nipajjāmi na tiṭṭhāmi na caṅkamāmi, yāva nisinnova taṃ bhayabheravaṃ
paṭivinemi.
Tassa mayhaṃ, brāhmaṇa, nipannassa taṃ bhayabheravaṃ āgacchati.
So kho ahaṃ, brāhmaṇa, neva tāva nisīdāmi na tiṭṭhāmi na caṅkamāmi, yāva nipannova taṃ bhayabheravaṃ
paṭivinemi.

§ mn4:21

English

There are some ascetics and brahmins who perceive that it's day when in fact it's night, or perceive that it's
night when in fact it's day.
This meditation of theirs is delusional, I say.
I perceive that it's night when in fact it is night, and perceive that it's day when in fact it is day.

And if there's anyone of whom it may be rightly said that a being not liable to delusion has arisen in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans, it's of me that this should be said.

Pāli

Santi kho pana, brāhmaṇa, eke samaṇabrāhmaṇā rattimyeva samānaṃ divāti sañjānanti, divāyeva samānaṃ rattitī sañjānanti.

Idamahaṃ tesaṃ samaṇabrāhmaṇānaṃ sammohavihārasmiṃ vadāmi.

Ahaṃ kho pana, brāhmaṇa, rattimyeva samānaṃ rattitī sañjānāmi, divāyeva samānaṃ divāti sañjānāmi.

Yaṃ kho taṃ, brāhmaṇa, sammā vadamāno vadeyya:

'asammohadhammo satto loke uppanno bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ'ti, mameva taṃ sammā vadamāno vadeyya:

'asammohadhammo satto loke uppanno bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ'ti.

§ mn4:22-26

English

My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed and unified in samādhi. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Pāli

Āraddhaṃ kho pana me, brāhmaṇa, vīriyaṃ ahosi asallīnaṃ, upaṭṭhitā sati asammutṭhā, passaddho kāyo asāradaddho, samāhitaṃ cittaṃ ekaggaṃ.

So kho ahaṃ, brāhmaṇa, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsiṃ.

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsiṃ.

Pītiyā ca virāgā upekkhako ca vihāsiṃ, sato ca sampajāno sukhañca kāyena paṭisaṃvedesiṃ; yaṃ taṃ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja vihāsiṃ.

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ.

§ mn4:27

English

When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives.

That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remembered: 'There, I was named this, my clan was that, I looked like this, and

that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so I recollected my many kinds of past lives, with features and details.

Pāli

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim. So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe: ‘amutrāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi.

§ mn4:28

English

This was the first knowledge, which I achieved in the first watch of the night.

Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

Pāli

Ayaṃ kho me, brāhmaṇa, rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

§ mn4:29

English

When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.

With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds.

Pāli

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesim.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate

yathākammūpage satte pajānāmi.

§ mn4:30

English

This was the second knowledge, which I achieved in the middle watch of the night.
Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

Pāli

Ayaṃ kho me, brāhmaṇa, rattiyaṃ majjhime yāme dutiyaṃ vijjā adhigatā,
avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

§ mn4:31

English

When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: ‘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’.
I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Pāli

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim.
So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim.
‘Ime āsavā’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim.

§ mn4:32

English

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.
When it was freed, I knew it was freed.
I understood: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

Pāli

Tassa me evaṃ jānato evaṃ passato kāmasavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.
Vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi.
‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsim.

§ mn4:33

English

This was the third knowledge, which I achieved in the final watch of the night.
Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

Pāli

Ayaṃ kho me, brāhmaṇa, rattiyaṃ pacchime yāme tatiyaṃ vijjā adhigatā,
avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

§ mn4:34

English

Brahmin, you might think:

'Perhaps the ascetic Gotama is not free of greed, hate, and delusion even today, and that is why he still frequents remote lodgings in the wilderness and the forest.'

But you should not see it like this.

I see two reasons to frequent remote lodgings in the wilderness and the forest.

I see happiness for myself in this life, and I have sympathy for future generations."

Pāli

Siyā kho pana te, brāhmaṇa, evamassa:

'ajjāpi nūna samaṇo gotamo avītarāgo avītadoso avītamoho, tasmā araṇṇavanapatthāni pantāni senāsanāni paṭisevatī'ti.

Na kho panetaṃ, brāhmaṇa, evaṃ daṭṭhabbaṃ.

Dve kho ahaṃ, brāhmaṇa, atthavase sampassamāno araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi—
attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimañca janataṃ anukampamāno"ti.

§ mn4:35

English

"Indeed, worthy Gotama has sympathy for future generations, since he is a perfected one, a fully awakened Buddha.

Excellent, worthy Gotama! Excellent, worthy Gotama!

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 clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways.

I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha.

From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

Pāli

"Anukampitarūpā vatāyaṃ bhotā gotamena pacchimā janatā, yathā taṃ arahatā sammāsambuddhena.

Abhikkantaṃ, bho gotama. Abhikkantaṃ, bho gotama.

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhaṃ vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan"ti.

Bhayabheravasuttaṃ niṭṭhitaṃ catutthaṃ.

11 · 6 · Teaching the middle way

§ life-6-1

English

The discourse on setting the wheel of Dhamma in motion, SN 56.11, is a central Buddhist account of teaching the path after awakening. It rejects two extremes and presents the noble eightfold path. The middle way here is a particular discipline of understanding, intention, speech, action, livelihood, effort, mindfulness and concentration. It is not the rule that the correct answer to every dispute must lie halfway between two opinions.

§ life-6-2

English

The four truths are paired with tasks: suffering is to be understood, its origin abandoned, cessation realised and the path developed. The distinction matters. A person can memorise a list while leaving its tasks untouched. A community can also repeat Buddhist vocabulary while organising its behaviour around rivalry and appearance. The source invites a more searching measure of practice.

§ life-6-3

English

SN 22.59 approaches experience through the aggregates and the characteristic of not-self. Readers should follow the actual reasoning, rather than reducing it to the claim that people do not exist or that responsibility does not matter. The discourse examines what is changeable, vulnerable and not subject to the command we might wish to exercise. Its movement is towards dispassion and liberation.

§ life-6-4

English

Both readings remain in their source translation. The shorter repetitions visible in the supplied edition are not silently rewritten. A chanting group needing every repeated formula spoken in full should consult an authorised expanded liturgical edition. A study reader and a service book can support each other, but their editorial requirements are not identical.

§ life-6-5

English

For study: Choose one factor of the eightfold path and one task associated with a truth. How would you recognise an opportunity to practise each today? Keep the answer concrete enough to observe, and avoid treating a single good day as a claim to spiritual attainment.

SN56.11 · complete primary source: </texts/sn56.11/sc-2026-09-23>

SN22.59 · complete primary source: </texts/sn22.59/sc-2026-09-23>

12 · SN56.11: Rolling Forth the Wheel of Dhamma

Source: <https://suttacentral.net/sn56.11/en/sujato>

§ sn56.11:0

English

Linked Discourses 56.11

2. Rolling Forth the Wheel of Dhamma

Rolling Forth the Wheel of Dhamma

Pāli

Saṃyutta Nikāya 56.11

2. Dhammacakkappavattanavagga

Dhammacakkappavattanasutta

§ sn56.11:1

English

At one time the Buddha was staying near Varanasi in the deer park at Isipatana.

There the Buddha addressed the group of five mendicants:

Pāli

Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

§ sn56.11:2

English

“Mendicants, these two extremes should not be cultivated by one 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 understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Pāli

“Dveme, bhikkhave, antā pabbajitena na sevitabbā.

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.

§ sn56.11:3

English

And what is that middle way of practice?

It is simply this noble eightfold path, that is:

right view, right purpose, 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.

Pāli

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

§ sn56.11:4

English

Now this is the noble truth of suffering.

Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; being coupled 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.

Now this is the noble truth of the origin of suffering.

It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is,

craving for sensual pleasures, craving for continued existence, and craving for nonexistence.

Now this is the noble truth of the cessation of suffering.

It's the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go, releasing it, and not clinging 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 purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Pāli

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.

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ—

yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrataṭṭhābhinandinī, seyyathidaṃ—

kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ—

yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ—

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

sammādiṭṭhi ...pe... sammāsamādhī.

§ sn56.11:5

English

'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 ...

Pāli

'Idaṃ dukkhaṃ ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyan'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.

§ sn56.11:6

English

'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 ...

Pāli

'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.

§ sn56.11:7

English

'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 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 ...

Pāli

'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.

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

§ sn56.11:8

English

'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.

Pāli

'Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ'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.

§ sn56.11:9

English

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

Pāli

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

But when my true knowledge and vision about these four noble truths was fully purified in these three rounds and twelve aspects, I announced my supreme perfect awakening in this world with its gods, Māras, and divinities, 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 approved what the Buddha said.

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.

Ñāṇaṃ pana me dassanaṃ udapādi:

'akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo'"ti.

Idamavoca bhagavā.

Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandunti.

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña:

"Everything that is liable to arise is liable to cease."

Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍaññaassa virajaṃ vītamalaṃ 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 Varanasi, 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 divinity 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 what is created by others ...

the gods of the Divinity's host raised the cry:

"Near Varanasi, 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 divinity or by anyone in the world."

Pavattite ca pana bhagavatā dhammacakke bhumma devā saddamanussāvesuṃ:

"etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ"ti.

Bhummaṇaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā saddamanussāvesuṃ:

“etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā ...pe...

yāmā devā ...pe...

tusitā devā ...pe...

nimmānaratī devā ...pe...

paranimmitavasavattī devā ...pe...

brahmakāyikā devā saddamanussāvesuṃ:

“etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

§ sn56.11:13

English

And so at that moment, that second, that hour, the cry soared up to the realm of divinity.

And this ten-thousandfold galaxy shook and rocked and trembled. And an immeasurable, magnificent light appeared in the world, surpassing the glory of the gods.

Pāli

Itiha tena khaṇena tena layena tena muhuttana yāva brahmalokā saddo abbhuggacchi.

Ayañca dasasahassilokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvanti.

§ sn56.11:14

English

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”.

Pāli

Atha kho bhagavā imaṃ udānaṃ udānesi:

“aññāsi vata bho, koṇḍañño, aññāsi vata bho, koṇḍañño”ti.

Iti hidaṃ āyasmato koṇḍaññassa “aññāsikoṇḍañño” tveva nāmaṃ ahoṣīti.

Paṭhamam.

13 · SN22.59: The Characteristic of Not-Self

Source: <https://suttacentral.net/sn22.59/en/sujato>

§ sn22.59:0

English

Linked Discourses 22.59

6. Involvement

The Characteristic of Not-Self

Pāli

Saṃyutta Nikāya 22.59

6. Upayavagga

Anattalakkhaṇasutta

§ sn22.59:1

English

At one time the Buddha was staying near Varanasi in the deer park at Isipatana.

There the Buddha addressed the group of five mendicants:

“Mendicants!”

“Venerable sir,” they replied.

The Buddha said this:

Pāli

Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

“bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

§ sn22.59:2

English

“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!’

Pāli

“Rūpaṃ, bhikkhave, anattā.

Rūpaṇca hidaṃ, bhikkhave, attā abhaviṣṣa, 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.

§ sn22.59:3

English

Feeling is not-self ...

Pāli

Vedanā anattā.

Vedanā ca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ 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 vedanāya:

‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

§ sn22.59:4

English

Perception is not-self ...

Choices are not-self ...

Pāli

Saññā anattā ...pe...

saṅkhārā anattā.

Saṅkhārā ca idaṃ, bhikkhave, attā abhavissaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṅkhāresu:

‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu:

‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

§ sn22.59:5

English

Consciousness is not-self.

For if consciousness were self, it wouldn’t lead to affliction. And you could compel consciousness:

‘May my 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!’

Pāli

Viññāṇaṃ anattā.

Viññāṇaṃ ca idaṃ, bhikkhave, attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe:

‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.

Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe:

‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.

§ sn22.59:6

English

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.”

Pāli

Taṃ kiṃ maññaṭha, 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”.

§ sn22.59:7

English

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

Pāli

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

§ sn22.59:8

English

Any kind of feeling at all ...

Pāli

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.

§ sn22.59:9

English

Any kind of perception at all ...

Any kind of choices at all ...

Pāli

Yā kāci saññā ...pe...

ye keci saṅkhārā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā ...pe... ye dūre santike vā, sabbe saṅkhārā: ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

§ sn22.59:10

English

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

Pāli

Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

§ sn22.59:11

English

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 nothing further for this place.’”

Pāli

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.

Nibbindaṃ virajjati; virāgā vimuccati. Vimuttaṃ vimuttamiti ñāṇaṃ hoti.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti”ti.

§ sn22.59:12

English

That is what the Buddha said.

Satisfied, the group of five mendicants approved 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.

Pāli

Idamavoca bhagavā.

Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandun.

Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimūti.

Sattamaṃ.

14 · 7 · A teacher in relationship

§ life-7-1

English

The Buddha of the discourses speaks with people in particular situations. Advice to Rāhula in MN 61 offers a discipline of examining action before, during and after it, with attention to harm to oneself and others. The image of a mirror turns reflection into something more demanding than feeling pleased with an intention. Consequences and honest acknowledgement matter.

§ life-7-2

English

MN 58 treats speech through distinctions involving truth, benefit, reception and timing. A truthful statement is not automatically beneficial simply because it is true, and a beneficial statement is not automatically welcome. This is useful for families, teaching teams and temple committees precisely because those settings contain real disagreements. The goal is not a performance of being agreeable. It is speech disciplined by truthfulness, care and appropriate occasion.

§ life-7-3

English

In telling the Buddha's life, these encounters should not be treated as decorative anecdotes between the major milestones. They show what the teaching looks like when communicated. Attention moves from a heroic individual to the patient work of explanation, correction and training. The existence of many interlocutors also reminds us that the community is more than one voice.

§ life-7-4

English

Our contemporary application is an editorial proposal: when a mistake occurs, first establish what happened, then decide what repair is possible, and then adjust the conditions that made repetition likely. An apology should not be used to hurry the harmed person into forgiveness. A Buddhist vocabulary is most useful when it makes responsibility clearer rather than shielding the speaker from it.

§ life-7-5

English

For study: Compare the examination of bodily, verbal and mental action in MN 61. Then read the speech criteria in MN 58. Which criterion are you most likely to overlook when you are sure that you are right?

MN61 · complete primary source: </texts/mn61/sc-2026-09-23>

MN58 · complete primary source: </texts/mn58/sc-2026-09-23>

15 · MN61: Advice to Rāhula at Ambalaṭṭhika

Source: <https://suttacentral.net/mn61/en/sujato>

§ mn61:0

English

Middle Discourses 61

Advice to Rāhula at Ambalaṭṭhika

Pāli

Majjhima Nikāya 61

Ambalaṭṭhikarāhulovādasutta

§ mn61:1

English

So I have heard.

At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

§ mn61:2

English

Now at that time Venerable Rāhula was staying at Ambalaṭṭhikā.

Then in the late afternoon, the Buddha came out of retreat and went to Ambalaṭṭhika to see Venerable Rāhula.

Rāhula saw the Buddha coming off in the distance.

He spread out a seat and placed water for washing the feet.

The Buddha sat down on the seat spread out,
and washed his feet.

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

Pāli

Tena kho pana samayena āyasmā rāhulo ambalaṭṭhikāyaṃ viharati.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena ambalaṭṭhikā yenāyasmā rāhulo tenupasaṅkami.

Addasā kho āyasmā rāhulo bhagavantaṃ dūratova āgacchantaṃ.

Disvāna āsanaṃ paññāpesi, udakañca pādānaṃ.

Nisīdi bhagavā paññatte āsane.

Nisajja pāde pakkhālesi.

Āyasmāpi kho rāhulo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

§ mn61:3

English

Then the Buddha, leaving a little water in the pot, addressed Rāhula,

"Rāhula, do you see this little bit of water left in the pot?"

"Yes, sir."

"That's how little of the ascetic's nature is left in those who are not ashamed to tell a deliberate lie."

Pāli

Atha kho bhagavā parittaṃ udakāvasesaṃ udakādhāne ṭhapetvā āyasmantaṃ rāhulaṃ āmantesi:

"passasi no tvaṃ, rāhula, imaṃ parittaṃ udakāvasesaṃ udakādhāne ṭhapitaṃ"ti?

"Evaṃ, bhante".

"Evaṃ parittakaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā"ti.

§ mn61:4

English

Then the Buddha, discarding what little water was left in the pot, said to Rāhula,

"Do you see this little bit of water that was discarded?"

"Yes, sir."

"That's how the ascetic's nature is discarded in those who are not ashamed to tell a deliberate lie."

Pāli

Atha kho bhagavā parittaṃ udakāvasesaṃ chaḍḍetvā āyasmantaṃ rāhulaṃ āmantesi:

"passasi no tvaṃ, rāhula, parittaṃ udakāvasesaṃ chaḍḍitaṃ"ti?

"Evaṃ, bhante".

"Evaṃ chaḍḍitaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā"ti.

§ mn61:5

English

Then the Buddha, turning the pot upside down, said to Rāhula,

"Do you see how this pot is turned upside down?"

"Yes, sir."

"That's how the ascetic's nature is turned upside down in those who are not ashamed to tell a deliberate lie."

Pāli

Atha kho bhagavā taṃ udakādhānaṃ nikkujjivā āyasmantaṃ rāhulaṃ āmantesi:

"passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ nikkujjitaṃ"ti?

"Evaṃ, bhante".

"Evaṃ nikkujjitaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā"ti.

§ mn61:6

English

Then the Buddha, turning the pot right side up, said to Rāhula,

"Do you see how this pot is vacant and hollow?"

"Yes, sir."

"That's how vacant and hollow the ascetic's nature is in those who are not ashamed to tell a deliberate lie."

Pāli

Atha kho bhagavā taṃ udakādhānaṃ ukkujjivā āyasmantaṃ rāhulaṃ āmantesi:

"passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ rittaṃ tucchaṃ"ti?

"Evaṃ, bhante".

"Evaṃ rittaṃ tucchaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjāti."

§ mn61:7

English

Suppose there was a royal bull elephant with tusks like draft-poles, able to draw a heavy load, pedigree and battle-hardened. In battle it uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, but it still protects its trunk.

So its rider thinks:

'This royal bull elephant still protects its trunk.

It has not yet given its life.'

But when that royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk, its rider thinks:

'This royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk.

It has given its life.

Now there is nothing that royal bull elephant would not do.'

In the same way, when someone is not ashamed to tell a deliberate lie, there is no bad deed they would not do, I say.

So you should train like this: 'I will not tell a lie, even for a joke.'

Pāli

Seyyathāpi, rāhula, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sisenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ.

Tattha hatthārohassa evaṃ hoti:

'ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti ...pe... naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ.

Apariccattaṃ kho rañño nāgassa jīvitāṃ'ti.

Yato kho, rāhula, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti ...pe... naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti, tattha hatthārohassa evaṃ hoti:

'ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sisenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti.

Pariccattaṃ kho rañño nāgassa jīvitāṃ'ti.

Natthi dāni kiñci rañño nāgassa akaraṇīyaṃ'ti.

Evameva kho, rāhula, yassa kassaci sampajānamusāvāde natthi lajjā, nāhaṃ tassa kiñci pāpaṃ akaraṇīyanti vadāmi.

Tasmātiha te, rāhula, 'hassāpi na musā bhaṇissāmī'ti—

evaṃhi te, rāhula, sikkhitabbaṃ.

§ mn61:8

English

What do you think, Rāhula?

What is the purpose of a mirror?"

"It's for checking your reflection, sir."

"In the same way, deeds of body, speech, and mind should be done only after repeated checking.

Pāli

Taṃ kiṃ maññasi, rāhula,

kimatthiyo ādāso'ti?

"Paccavekkhaṇattho, bhante'ti.

"Evameva kho, rāhula, paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaṃ.

§ mn61:9

English

When you want to act with the body, you should check on that same deed:

'Does this act with the body that I want to do lead to hurting myself, hurting others, or hurting both?

Is it unskillful, with suffering as its outcome and result?'

If, while checking in this way, you know:

'This act with the body that I want to do leads to hurting myself, hurting others, or hurting both.

It's unskillful, with suffering as its outcome and result.' To the best of your ability, Rāhula, you should not do such a deed.

But if, while checking in this way, you know:

'This act with the body that I want to do doesn't lead to hurting myself, hurting others, or hurting both.

It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should do such a deed.

Pāli

Yadeva tvaṃ, rāhula, kāyena kammaṃ kattukāmo ahoṣi, tadeva te kāyakammaṃ paccavekkhitabbaṃ:
'yannu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya,
parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—
akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?
Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
'yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya,
parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—
akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, evarūpaṃ te, rāhula, kāyena kammaṃ
sasakkaṃ na karaṇīyaṃ.
Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
'yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvatteyya,
na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya—
kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ'ti, evarūpaṃ te, rāhula, kāyena kammaṃ karaṇīyaṃ.

§ mn61:10

English

While you are acting with the body, you should check on that same act:
'Does this act with the body that I am doing lead to hurting myself, hurting others, or hurting both?
Is it unskillful, with suffering as its outcome and result?'
If, while checking in this way, you know:
'This act with the body that I am doing leads to hurting myself, hurting others, or hurting both.
It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should desist from such a deed.
But if, while checking in this way, you know:
'This act with the body that I am doing doesn't lead to hurting myself, hurting others, or hurting both.
It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should continue doing such a deed.

Pāli

Karontenapi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ:
'yannu kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati,
parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—
akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?
Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
'yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati,
parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—
akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ
kāyakammaṃ.
Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
'yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na
parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—
kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ'ti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ
kāyakammaṃ.

§ mn61:11

English

After you have acted with the body, you should check on that same act:
'Does this act with the body that I have done lead to hurting myself, hurting others, or hurting both?
Is it unskillful, with suffering as its outcome and result?'
If, while checking in this way, you know:
'This act with the body that I have done leads to hurting myself, hurting others, or hurting both.

It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion.

And having revealed it you should restrain yourself in future.

But if, while checking in this way, you know:

'This act with the body that I have done doesn't lead to hurting myself, hurting others, or hurting both.

It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

Pāli

Katvāpi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ:

'yannu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati,

parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?

Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ, idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati,

parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, evarūpaṃ te, rāhula, kāyakammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānīkātabbaṃ;

desetvā vivaritvā uttānīkatvā āyatīṃ saṃvaram āpajjitabbaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ'ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

§ mn61:12

English

When you want to act with speech, you should check on that same deed:

'Does this act of speech that I want to do lead to hurting myself, hurting others, or hurting both? ...' ...

Pāli

"Yadeva tvaṃ, rāhula, vācāya kammaṃ kattukāmo ahosi, tadeva te vacīkammaṃ paccavekkhitabbaṃ:

'yannu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya,

parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?

Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya,

parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, evarūpaṃ te, rāhula, vācāya kammaṃ sasakkaṃ na karaṇīyaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya—

kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ'ti, evarūpaṃ te, rāhula, vācāya kammaṃ karaṇīyaṃ.

§ mn61:13

Pāli

Karontenapi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ:

'yannu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati,

parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—
akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ vacīkammaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—
kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ’ti, anupadaññeyyāsi tvaṃ, rāhula, evarūpaṃ vacīkammaṃ.

§ mn61:14

English

If, while checking in this way, you know:

‘This act of speech that I have done leads to hurting myself, hurting others, or hurting both.

It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion.

And having revealed it you should restrain yourself in future.

But if, while checking in this way, you know:

‘This act of speech that I have done doesn’t lead to hurting myself, hurting others, or hurting both.

It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

Pāli

Katvāpi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—
akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?

Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, evarūpaṃ te, rāhula, vacīkammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānīkattabbaṃ;
desetvā vivaritvā uttānīkatvā āyatīṃ saṃvaraṃ āpajjitabbaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ’ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

§ mn61:15

English

When you want to act with the mind, you should check on that same deed:

‘Does this act of mind that I want to do lead to hurting myself, hurting others, or hurting both? ...’ ...

Pāli

Yadeva tvaṃ, rāhula, manasā kammaṃ kattukāmo ahosi, tadeva te manokammaṃ paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?

Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, evarūpaṃ te, rāhula, manasā kammaṃ sasakkaṃ na karaṇīyaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya—

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ'ti, evarūpaṃ te, rāhula, manasā kammaṃ karaṇīyaṃ.

§ mn61:16

Pāli

Karontenapi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ:

'yannu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ'ti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.

§ mn61:17

English

If, while checking in this way, you know:

'This act of mind that I have done leads to hurting myself, hurting others, or hurting both.

It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should be horrified, repelled, and disgusted by that deed.

And being repelled, you should restrain yourself in future.

But if, while checking in this way, you know:

'This act with the mind that I have done doesn't lead to hurting myself, hurting others, or hurting both.

It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

Pāli

Katvāpi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ:

'yannu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?

Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, evarūpaṃ pana te, rāhula, manokammaṃ aṭṭiyitabbaṃ harāyitabbaṃ jigucchitabbaṃ;

aṭṭiyitvā harāyitvā jigucchitvā āyatīṃ saṃvaraṃ āpajjitabbaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ'ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

All the ascetics and brahmins of the past, future, and present who purify their physical, verbal, and mental actions do so after repeatedly checking.

So Rāhula, you should train yourself like this: ‘I will purify my physical, verbal, and mental actions after repeatedly checking.’”

That is what the Buddha said.

Satisfied, Venerable Rāhula approved what the Buddha said.

Pāli

Ye hi keci, rāhula, atītamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhesuṃ, vacīkammaṃ parisodhesuṃ, manokammaṃ parisodhesuṃ, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ.

Yepi hi keci, rāhula, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhessanti, vacīkammaṃ parisodhessanti, manokammaṃ parisodhessanti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessanti”ti.

Yepi hi keci, rāhula, etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti, vacīkammaṃ parisodhenti, manokammaṃ parisodhenti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti.

Tasmātiha, rāhula, ‘paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmi”ti—

evañhi te, rāhula, sikkhitabban”ti.

Idamavoca bhagavā.

Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Ambalaṭṭhikarāhulovādasuttaṃ niṭṭhitaṃ paṭṭhamāṃ.

16 · MN58: With Prince Abhaya

Source: <https://suttacentral.net/mn58/en/sujato>

§ mn58:0

English

Middle Discourses 58

With Prince Abhaya

Pāli

Majjhima Nikāya 58

Abhayarājakumārasutta

§ mn58:1

English

So I have heard.

At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

§ mn58:2

English

Then Prince Abhaya went up to the Jain ascetic of the Ātīka clan, bowed, and sat down to one side. The Jain Ātīka said to him,

Pāli

Atha kho abhaya rājakumāro yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho abhayaṃ rājakumāraṃ nigaṇṭho nāṭaputto etadavoca:

§ mn58:3

English

"Come, prince, refute the ascetic Gotama's doctrine.

Then you will get a good reputation:

'Prince Abhaya refuted the doctrine of the ascetic Gotama, so mighty and powerful!'"

"But sir, how am I to do this?"

"Here, prince, go to the ascetic Gotama and say to him:

'Sir, may the Realized One utter speech that is disliked by others?'

When he's asked this, if he answers:

'He may, prince,' say this to him,

'So what then, sir, is the difference between you and an ordinary person?

For even an ordinary person may utter speech that is disliked by others.'

But if he answers,

'He may not, prince,' say this to him:

'So why then, sir, did you declare of Devadatta:

"Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable"?

Devadatta was angry and upset with what you said.'

When you put this dilemma to him, the Buddha won't be able to either spit it out or swallow it down.

He'll be like a man with an iron cross stuck in his throat, unable to either spit it out or swallow it down."

Pāli

"ehi tvaṃ, rājakumāra, samaṇassa gotamassa vādaṃ āropehi.

Evaṃ te kalyāṇo kittisaddo abbhuggacchissati:

'abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito"^{ti}.

"Yathā kathaṃ pañāhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmī"^{ti}?

"Ehi tvaṃ, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamtivā samaṇaṃ gotamaṃ evaṃ vadehi:

'bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā'^{ti}?

Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

'bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā'^{ti}, tamenāṃ tvaṃ evaṃ vadeyyāsi:

'atha kiñcaraṃ hi te, bhante, puthujjanena nānākaraṇaṃ?

Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā'^{ti}.

Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

'na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā'^{ti}, tamenāṃ tvaṃ evaṃ vadeyyāsi:

'atha kiñcaraṃ hi te, bhante, devadatto byākato:

"āpāyiko devadatto, nerayiko devadatto, kappatṭho devadatto, atekiccho devadatto"^{ti}?

Tāya ca pana te vācāya devadatto kupito ahosi anattamano'^{ti}.

Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ.

Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkuṇeyya uggilituṃ na sakkuṇeyya ogilituṃ;

evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ"^{ti}.

§ mn58:4

English

"Yes, sir," replied Abhaya. He rose from his seat, bowed, and respectfully circled the Jain Nātika, keeping him on his right. Then he went to the Buddha, bowed, and sat down to one side.

Then he looked up at the sun and thought,

"It's too late to refute the Buddha's doctrine today.

I shall refute his doctrine in my own home tomorrow." He said to the Buddha,

"Sir, would the Buddha, together with three other monks, please accept tomorrow's meal from me?"

The Buddha consented with silence.

Pāli

"Evaṃ, bhante"^{ti} kho abhaya rājakumāro nigaṇṭhassa nāṭaputtassa paṭissutvā utṭhāyāsanaṃ nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnassa kho abhayassa rājakumārassa sūriyaṃ ulloketvā etadahosi:

"akālo kho ajja bhagavato vādaṃ āropetuṃ.

Sve dānāhaṃ sake nivesane bhagavato vādaṃ āropessāmī"^{ti} bhagavantaṃ etadavoca:

"adhivāsetu me, bhante, bhagavā svātanāya attacattuttho bhattaṃ"^{ti}.

Adhivāsesi bhagavā tuṇhībhāvena.

§ mn58:5

English

Then, knowing that the Buddha had consented, Abhaya rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Abhaya's home, and sat down on the seat spread out.

Then Abhaya served and satisfied the Buddha with his own hands with delicious fresh and cooked foods.

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

Pāli

Atha kho abhaya rājakumāro bhagavato adhivāsanaṃ veditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho bhagavā tassā rattiyaṃ accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena abhayassa rājakumārassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Atha kho abhaya rājakumāro bhagavantaṃ pañitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Atha kho abhaya rājakumāro bhagavantaṃ bhuttāviṃ onītapattapaṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

§ mn58:6

English

and said to him,

"Sir, may the Realized One utter speech that is disliked by others?"

"This matter is not categorical, prince."

"Then the Jains have lost in this, sir."

"But prince, why do you say that

the Jains have lost in this?"

Then Abhaya told the Buddha all that had happened.

Pāli

Ekamantaṃ nisinno kho abhaya rājakumāro bhagavantaṃ etadavoca:

"bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā"ti?

"Na khvettha, rājakumāra, ekaṃsenā"ti.

"Ettha, bhante, anassuṃ nigaṇṭhā"ti.

"Kiṃ pana tvaṃ, rājakumāra, evaṃ vadesi:

'ettha, bhante, anassuṃ nigaṇṭhā' "ti?

"Idhāhaṃ, bhante, yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinnaṃ kho maṃ, bhante, nigaṇṭho nāṭaputto etadavoca:

'ehi tvaṃ, rājakumāra, samaṇassa gotamassa vādaṃ āropehi.

Evaṃ te kalyāṇo kittisaddo abbhugacchissati—

abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito'ti.

Evaṃ vutte, ahaṃ, bhante, nigaṇṭhaṃ nāṭaputtaṃ etadavocaṃ:

'yathā kathaṃ panāhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi'ti?

'Ehi tvaṃ, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ evaṃ vadehi:

"bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā"ti?

Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

"bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā"ti, tamenāṃ tvaṃ evaṃ vadeyyāsi:

"atha kiñcaraṃ hi te, bhante, puthujjanena nānākaraṇaṃ?

Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā"ti.

Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

"na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā"ti, tamenāṃ tvaṃ evaṃ vadeyyāsi—

atha kiñcaraṃ hi te, bhante, devadatto byākato:

"āpāyiko devadatto, nerayiko devadatto, kappatṭho devadatto, atekiccho devadatto"ti?

Tāya ca pana te vācāya devadatto kupito ahosi anattamano'ti.

Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na

sakkhiti ogilitum.

Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkuṇeyya uggilitum na sakkuṇeyya ogilitum;

evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilitum na sakkhiti ogilitum”ti.

§ mn58:7

English

Now at that time a little baby boy was sitting in Prince Abhaya’s lap.

Then the Buddha said to Abhaya,

“What do you think, prince?

If—because of your negligence or his nursemaid’s negligence—your boy were to put a stick or stone in his mouth, what would you do to him?”

“I’d try to take it out, sir.

If that didn’t work, I’d cradle his head with my left hand and take it out using a hooked finger of my right hand, even if it drew blood.

Why is that?

Because I have sympathy for the boy, sir.”

Pāli

Tena kho pana samayena daharo kumāro mando uttānaseyyako abhayassa rājakumārassa aṅke nisinno hoti. Atha kho bhagavā abhayaṃ rājakumāraṃ etadavoca:

“Taṃ kiṃ maññasi, rājakumāra,

sacāyaṃ kumāro tuyhaṃ vā pamādamanvāya dhātiyā vā pamādamanvāya kaṭṭhaṃ vā kaṭhalaṃ vā mukhe āhareyya, kinti naṃ kareyyāsi”ti?

“Āhareyyassāhaṃ, bhante.

Sace, bhante, na sakkuṇeyyaṃ ādikeneva āhattum, vāmena hatthena sīsaṃ pariggahetvā dakkhiṇena hatthena vaṅkaṅguliṃ karitvā salohitampi āhareyyaṃ.

Taṃ kissa hetu?

Atthi me, bhante, kumāre anukampā”ti.

§ mn58:8

English

“In the same way, prince, the Realized One does not utter speech that he knows to be untrue, false, and pointless, and which is disliked by others.

The Realized One does not utter speech that he knows to be true and correct, but which is harmful and disliked by others.

The Realized One knows the right time to speak so as to explain what he knows to be true, correct, and beneficial, but which is disliked by others.

The Realized One does not utter speech that he knows to be untrue, false, and pointless, but which is liked by others.

The Realized One does not utter speech that he knows to be true and correct, but which is harmful, even if it is liked by others.

The Realized One knows the right time to speak so as to explain what he knows to be true, correct, and beneficial, and which is liked by others.

Why is that?

Because the Realized One has sympathy for sentient beings.”

Pāli

“Evameva kho, rājakumāra, yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anattasaṃhitaṃ sā ca paresaṃ appiyā amanāpā, na taṃ tathāgato vācaṃ bhāsati.

Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anattasaṃhitaṃ sā ca paresaṃ appiyā amanāpā, tampi tathāgato vācaṃ na bhāsati.

Yañca kho tathāgato vācam jānāti bhūtaṃ tacchaṃ atthasaṃhitaṃ sā ca paresaṃ appiyā amanāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya.

Yaṃ tathāgato vācam jānāti abhūtaṃ atacchaṃ anattasaṃhitaṃ sā ca paresaṃ piyā manāpā, na taṃ tathāgato vācam bhāsati.

Yampi tathāgato vācam jānāti bhūtaṃ tacchaṃ anattasaṃhitaṃ sā ca paresaṃ piyā manāpā tampi tathāgato vācam na bhāsati.

Yañca tathāgato vācam jānāti bhūtaṃ tacchaṃ atthasaṃhitaṃ sā ca paresaṃ piyā manāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya.

Taṃ kissa hetu?

Atthi, rājakumāra, tathāgatassa sattesu anukampā"ti.

§ mn58:9

English

"Sir, there are astute aristocrats, brahmins, householders, or ascetics who come to see you with a question already planned.

Do you think beforehand that if they ask you like this, you'll answer like that, or does the answer just strike you on the spot?"

Pāli

"Yeme, bhante, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisankharitvā tathāgataṃ upasaṅkamtivā pucchanti,
pubbeva nu kho, etaṃ, bhante, bhagavato cetaso parivitakkitaṃ hoti 'ye maṃ upasaṅkamtivā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmi'ti, udāhu ṭhānasovetaṃ tathāgataṃ paṭibhātī"ti?

§ mn58:10

English

"Well then, prince, I'll ask you about this in return, and you can answer as you like.

What do you think, prince?

Are you skilled in the various parts of a chariot?"

"I am, sir."

"What do you think, prince?

When they come to you and ask:

'What's the name of this chariot part?'

Do you think beforehand that if they ask you like this, you'll answer like that, or does the answer appear to you on the spot?"

"Sir, I'm well-known as a charioteer skilled in a chariot's parts.

All the major and minor parts are well-known to me.

The answer just appears to me on the spot."

Pāli

"Tena hi, rājakumāra, taññevettha paṭipucchissāmi, yathā te kameyya tathā naṃ byākareyyāsi.

Taṃ kiṃ maññasi, rājakumāra,

kusalo tvaṃ rathassa aṅgapaccaṅgānaṃ"ti?

"Evaṃ, bhante, kusalo ahaṃ rathassa aṅgapaccaṅgānaṃ"ti.

"Taṃ kiṃ maññasi, rājakumāra,

ye taṃ upasaṅkamtivā evaṃ puccheyyūṃ:

'kiṃ nāmidāṃ rathassa aṅgapaccaṅgaṇaṃ'?

Pubbeva nu kho te etaṃ cetaso parivitakkitaṃ assa 'ye maṃ upasaṅkamtivā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmi'ti, udāhu ṭhānasovetaṃ paṭibhāseyyā"ti?

"Ahañhi, bhante, rathiko saññāto kusalo rathassa aṅgapaccaṅgānaṃ.

Sabbāni me rathassa aṅgapaccaṅgāni suviditāni.

Ṭhānasovetaṃ maṃ paṭibhāseyyā"ti.

§ mn58:11

English

"In the same way, when astute aristocrats, brahmins, householders, or ascetics come to see me with a question already planned, the answer just strikes me on the spot.

Why is that?

Because the Realized One has clearly penetrated the principle of the teachings, so that the answer just strikes him on the spot."

Pāli

"Evameva kho, rājakumāra, ye te khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisaṅkharitvā tathāgataṃ upasaṅkamitvā pucchanti, ṭhānasovetaṃ tathāgataṃ paṭibhāti.

Taṃ kissa hetu?

Sā hi, rājakumāra, tathāgatassa dhammadhātu suppaṭividdhā yassā dhammadhātuyā suppaṭividdhattā ṭhānasovetaṃ tathāgataṃ paṭibhāti"ti.

§ mn58:12

English

When he had spoken, Prince Abhaya said to the Buddha,

"Excellent, sir! Excellent! ...

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Pāli

Evaṃ vutte, abhaya rājakumāro bhagavantaṃ etadavoca:

"abhikkantaṃ, bhante, abhikkantaṃ, bhante ...pe...

ajjatagge pāṇupetaṃ saraṇaṃ gataṃ"ti.

Abhayarājakumārasuttaṃ niṭṭhitaṃ aṭṭhamāṃ.

17 · 8 · Women, disciples and the community's memory

§ life-8-1

English

A life of the Buddha that mentions women only as relatives or donors gives an incomplete picture of the community preserved in Buddhist literature. AN 8.51 recounts Mahāpajāpati Gotamī's request for going forth and Ānanda's intervention. The account includes unequal rules and difficult claims. This edition retains them rather than silently editing the source into the language a present-day institution might prefer.

§ life-8-2

English

Retaining a source does not oblige an editor to treat every detail as a settled historical fact or a timeless explanation of every contemporary ordination question. Establishing the textual history of monastic rules requires comparison across Vinaya traditions and competent scholarship. This introductory book does not claim to resolve that work through a single narrative.

§ life-8-3

English

The Therīgāthā supplies another kind of witness: verses attributed to senior nuns. The selected reading associated with the students of Paṭācārā speaks in the setting of loss and release. It should be encountered as a complete poem in its collection, not merely mined for a sentence to tell a bereaved person to stop crying. The pastoral use of a text requires attention to the living listener.

§ life-8-4

English

Reading different voices changes the shape of a biography. We see a community carrying, interpreting and practising the teaching, rather than an audience existing only to confirm its founder's greatness. Lay supporters, renunciants, women and men appear with different capacities and circumstances. A responsible account makes room for those differences without inventing a modern equality that every source consistently articulates.

§ life-8-5

English

For study: What does AN 8.51 explicitly acknowledge about women's capacity for awakening? What other structures in the same account create tension for a modern reader? Write both observations down. Then let the nuns' verses stand as testimony in their own right.

AN8.51 · complete primary source: /texts/an8.51/sc-2026-09-23

THIG6.1 · complete primary source: /texts/thig6.1/sc-2026-09-23

18 · AN8.51: With Gotamī

Source: <https://suttacentral.net/an8.51/en/sujato>

§ an8.51:0

English

Numbered Discourses 8.51

6. Gotamī

With Gotamī

Pāli

Aṅguttara Nikāya 8.51

6. Gotamīvagga

Gotamīsutta

§ an8.51:1

English

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Then Mahāpajāpati Gotamī went up to the Buddha, bowed, stood to one side, and said to him:

“Sir, please let ladies gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

“Enough, Gotamī.

Don’t endorse the going forth for ladies from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

Pāli

Ekam samayaṃ bhagavā sakkesu viharati kapilavattusmiṃ nigrodhārāme.

Atha kho mahāpajāpatī gotamī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ uthitā kho mahāpajāpatī gotamī bhagavantaṃ etadavoca:

“sādhū, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjan”ti.

“Alaṃ, gotamī.

Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā”ti.

§ an8.51:2

English

For a second time ...

Pāli

Dutiyampi kho mahāpajāpatī gotamī bhagavantaṃ etadavoca:

“sādhū, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjan”ti.

“Alaṃ, gotamī.

Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā”ti.

§ an8.51:3

English

For a third time, Mahāpajāpati Gotamī said to the Buddha:

“Sir, please let ladies gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

“Enough, Gotamī.

Don’t endorse the going forth for ladies from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

Pāli

Tatiyampi kho mahāpajāpatī gotamī bhagavantam etadavoca:

“sādhū, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyam pabbajjan”ti.
“Alaṃ, gotamī.

Mā te rucchi mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyam pabbajjā”ti.

§ an8.51:4

English

Then Mahāpajāpati Gotamī thought, “The Buddha does not permit ladies to go forth.” Miserable and sad, weeping, with a tearful face, she bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

Pāli

Atha kho mahāpajāpatī gotamī “na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyam pabbajjan”ti dukkhī dummanā assumukhī rudamānā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

§ an8.51:5

English

When the Buddha had stayed in Kapilavatthu as long as he pleased, he set out for Vesālī.

Traveling stage by stage, he arrived at Vesālī,

where he stayed at the Great Wood, in the hall with the peaked roof.

Then Mahāpajāpati Gotamī had her hair shaved, and dressed in ocher robes. Together with several Sakyan ladies she set out for Vesālī.

Traveling stage by stage, she arrived at Vesālī and went to the Great Wood, the hall with the peaked roof.

Then Mahāpajāpati Gotamī stood crying outside the gate, her feet swollen, her limbs covered with dust, miserable and sad, with tearful face.

Pāli

Atha kho bhagavā kapilavatthusmiṃ yathābhirantaṃ viharitvā yena vesālī tena cārikaṃ pakkāmi.

Anupubbena cārikaṃ caramāno yena vesālī tadavasari.

Tatra sudam bhagavā vesālīyam viharati mahāvane kūṭāgārasālāyam.

Atha kho mahāpajāpatī gotamī kese chedāpetvā kāsāyāni vatthāni acchādetvā sambahulāhi sākiyānīhi saddhiṃ yena vesālī tena pakkāmi.

Anupubbena yena vesālī mahāvanam kūṭāgārasālā tenupasaṅkami.

Atha kho mahāpajāpatī gotamī sūnehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake aṭṭhāsī.

§ an8.51:6

English

Venerable Ānanda saw her standing there,

and said to her,

“Gotamī, why do you stand crying outside the gate, your feet swollen, your limbs covered with dust, miserable and sad, with tearful face?”

“Honorable Ānanda, it’s because the Buddha does not permit ladies to go forth in the teaching and training proclaimed by the Realized One.”

“Well then, Gotamī, wait here an hour while I ask the Buddha to grant the going forth for ladies.”

Pāli

Addasā kho āyasmā ānando mahāpajāpatim gotamim sūnehi pādehi rajokiṇṇena gattena dukkhim dummanam assumukhim rudamanam bahidvārakoṭṭhake ṭhitam.

Disvāna mahāpajāpatim gotamim etadavoca:

“kim nu tvaṃ, gotamī, sūnehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake ṭhitā”ti?

"Tathā hi pana, bhante ānanda, na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajjan"ti.

"Tena hi tvaṃ, gotami, muhuttaṃ idheva tāva hohi, yāvāhaṃ bhagavantaṃ yācāmi mātugāmassa tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajjan"ti.

§ an8.51:7

English

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

"Sir, Mahāpajāpati Gotamī is standing crying outside the gate, her feet swollen, her limbs covered with dust, miserable and sad, with tearful face.

She says that it's because the Buddha does not permit ladies to go forth.

Sir, please let ladies gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

"Enough, Ānanda.

Don't endorse the going forth for ladies from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

Pāli

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

"esā, bhante, mahāpajāpatī gotamī sūnehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake ṭhitā:

'na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajjan'ti.

Sādhū, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajjan"ti.

"Alaṃ, ānanda.

Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajjā"ti.

§ an8.51:8

English

For a second time ...

For a third time, Ānanda said to the Buddha:

"Sir, please let ladies gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

"Enough, Ānanda.

Don't endorse the going forth for ladies from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

Pāli

Dutiyampi kho ...pe...

tatiyampi kho āyasmā ānando bhagavantaṃ etadavoca:

"sādhū, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajjan"ti.

"Alaṃ, ānanda.

Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajjā"ti.

§ an8.51:9

English

Then Venerable Ānanda thought,

"The Buddha does not permit ladies to go forth.

Why don't I try another approach?"

Then Venerable Ānanda said to the Buddha,

"Sir, is a lady able to realize the fruits of stream-entry, once-return, non-return, and perfection once she has gone forth?"

“She is able, Ānanda.”

“If a lady is able to realize the fruits of stream-entry, once-return, non-return, and perfection once she has gone forth.

Sir, Mahāpajāpati has been very helpful to the Buddha. As his aunt, she raised him, nurtured him, and gave him her milk.

When the Buddha’s birth mother passed away, she nurtured him at her own breast.

Sir, please let ladies gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

Pāli

Atha kho āyasmato ānandassa etadahosi:

“na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajjaṃ. Yannūnāhaṃ aññenapi pariyāyena bhagavantaṃ yāceyyaṃ mātugāmassa tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajjan”ti.

Atha kho āyasmā ānando bhagavantaṃ etadavoca:

“bhabbo nu kho, bhante, mātugāmo tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajitvā sotāpattiphalāṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaphalaṃ vā sacchikātun”ti?

“Bhabbo, ānanda, mātugāmo tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajitvā sotāpattiphalampi sakadāgāmiphalaṃ anāgāmiphalaṃ arahattaphalaṃ sacchikātun”ti.

“Sace, bhante, bhabbo mātugāmo tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajitvā sotāpattiphalampi ...pe... arahattaphalaṃ sacchikātun;

bahukārā, bhante, mahāpajāpatī gotamī bhagavato mātucchā āpādikā posikā khīrassa dāyikā;

bhagavantaṃ janettiyā kālaṅkatāya thaṇṇaṃ pāyesi.

Sādhū, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajjan”ti.

§ an8.51:10

English

“Ānanda, if Mahāpajāpati Gotamī accepts these eight principles of respect, that will be her ordination.

Pāli

“Sace, ānanda, mahāpajāpatī gotamī aṭṭha garudhamme paṭiggaṇhāti, sāvassā hotu upasampadā—

§ an8.51:11

English

A nun, even if she has been ordained for a hundred years, should bow down to a monk who was ordained that very day. She should rise up for him, greet him with cupped palms, and observe proper etiquette toward him. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Pāli

Vassasatūpasampannāya bhikkhuniyā tadahūpasampannassa bhikkhuno abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ kattaṃ.

Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

§ an8.51:12

English

A nun should not commence the rainy season residence in a monastery without monks.

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Pāli

Na bhikkhuniyā abhikkhuke āvāse vassaṃ upagantabbaṃ.

Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

§ an8.51:13

English

Each fortnight the nuns should expect two things from the community of monks:
the date of the sabbath, and visiting for advice.

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Pāli

Anvaḍḍhamāsaṃ bhikkhuniyā bhikkhusaṅghato dve dhammā paccāsīsitabbā—
uposathapucchakaṇṇa, ovādūpasaṅkamaṇṇa.
Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

§ an8.51:14

English

After completing the rainy season residence the nuns should invite admonition from the communities of both monks and nuns in regard to anything that was
seen, heard, or suspected.

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Pāli

Vassaṃvuṭṭhāya bhikkhuniyā ubhatosaṅghe tīhi ṭhānehi pavāretabbaṃ—
diṭṭhena vā sutena vā parisaṅkāya vā.
Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

§ an8.51:15

English

A nun who has committed a grave offense should undergo penance in the communities of both monks and nuns for a fortnight.

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Pāli

Garudhammaṃ ajjhāpannāya bhikkhuniyā ubhatosaṅghe pakkhamānattaṃ caritabbaṃ.
Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

§ an8.51:16

English

A trainee nun who has trained in the six rules for two years should seek ordination from the communities of both monks and nuns.

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Pāli

Dve vassāni chasu dhammesu sikkhitasikkhāya sikkhamānāya ubhatosaṅghe upasampadā pariyesitabbā.
Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

§ an8.51:17

English

A nun should not abuse or insult a monk in any way.

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Pāli

Na kenaci pariyāyena bhikkhuniyā bhikkhu akkositabbo paribhāsitaḥ.
Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamaṇiyo.

§ an8.51:18

English

From this day forth it is forbidden for nuns to criticize monks, but it is not forbidden for monks to criticize nuns. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Pāli

Ajjatagge ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṃ bhikkhunīsu vacanapatho.
Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamaṇiyo.

§ an8.51:19

English

If Mahāpajāpati Gotamī accepts these eight principles of respect, that will be her ordination."

Pāli

Sace, ānanda, mahāpajāpatī gotamī ime aṭṭha garudhamme paṭiggaṇhāti, sāvassā hotu upasampadā"ti.

§ an8.51:20

English

Then Ānanda, having learned these eight principles of respect from the Buddha himself, went to Mahāpajāpati Gotamī and said:

Pāli

Atha kho āyasmā ānando bhagavato santike ime aṭṭha garudhamme uggahetvā yena mahāpajāpatī gotamī tenupasaṅkami; upasaṅkamitvā mahāpajāpatim gotamim etadavoca:

§ an8.51:21

English

"Gotamī, if you accept eight principles of respect, that will be your ordination.

Pāli

"Sace kho tvaṃ, gotamī, aṭṭha garudhamme paṭiggaṇheyyāsi, sāva te bhavissati upasampadā—

§ an8.51:22

English

A nun, even if she has been ordained for a hundred years, should bow down to a monk who was ordained that very day. She should rise up for him, greet him with cupped palms, and observe proper etiquette toward him. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts. ...

Pāli

Vassasatūpasampannāya bhikkhuniyā tadahūpasampannassa bhikkhuno abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ kattaḍḍhaṃ.
Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamaṇiyo ...pe....

§ an8.51:23

English

From this day forth it is forbidden for nuns to criticize monks, but it is not forbidden for monks to criticize nuns. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

If you accept these eight principles of respect, that will be your ordination."

Pāli

Ajjatagge ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṃ bhikkhunīsu vacanapatho.
Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamaṇīyo.
Sace kho tvaṃ, gotamī, ime aṭṭha garudhamme paṭiggaṇheyyāsi, sāva te bhavissati upasampadā”ti.

§ an8.51:24

English

“Ānanda, suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. After getting a garland of lotuses, jasmine, or liana flowers, they would take them in both hands and place them on the crown of the head.
In the same way, sir, I accept these eight principles of respect as not to be transgressed so long as life lasts.”

Pāli

“Seyyathāpi, bhante ānanda, itthī vā puriso vā daharo yuvā maṇḍanakajātiko sīsaṃnhāto uppalamālaṃ vā vassikamālaṃ vā adhimuttakamālaṃ vā labhitvā ubhohi hatthehi paṭiggahetvā uttamaṅge sirasmiṃ patiṭṭhāpeyya;
evamevaṃ kho ahaṃ, bhante ānanda, ime aṭṭha garudhamme paṭiggaṇhāmi yāvajīvaṃ anatikkamaṇīye”ti.

§ an8.51:25

English

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:
“Sir, Mahāpajāpati Gotamī has accepted the eight principles of respect as not to be transgressed so long as life lasts.”

Pāli

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:
“paṭiggahitā, bhante, mahāpajāpatiyā gotamiyā aṭṭha garudhammā yāvajīvaṃ anatikkamaṇīyā”ti.

§ an8.51:26

English

“Ānanda, if ladies had not gained the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One, the spiritual life would have lasted long. The true teaching would have remained for a thousand years.
But since they have gained the going forth, now the spiritual life will not last long.
The true teaching will remain only five hundred years.

Pāli

“Sace, ānanda, nālabhissa mātugāmo tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajjaṃ, ciraṭṭhitikaṃ, ānanda, brahmacariyaṃ abhaviṣsa, vassasahassameva saddhammo tiṭṭheyya.
Yato ca kho, ānanda, mātugāmo tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajito, na dāni, ānanda, brahmacariyaṃ ciraṭṭhitikaṃ bhavissati.
Pañceva dāni, ānanda, vassasatāni saddhammo ṭhassati.

§ an8.51:27

English

It’s like those families with many women and few men. They’re easy prey for bandits and grain-jar thieves. In the same way, the spiritual life does not last long in a teaching and training where ladies gain the going forth.

Pāli

Seyyathāpi, ānanda, yāni kānici kulāni bahutthikāni appapurisakāni, tāni suppadhaṃsiyāni honti corehi kumbhatthenakehi;
evamevaṃ kho, ānanda, yasmiṃ dhammavinaye labhati mātugāmo agāasmā anagāriyaṃ pabbajjaṃ, na taṃ

brahmacariyaṃ ciraṭṭhitikaṃ hoti.

§ an8.51:28

English

It's like a field full of rice. Once the disease called 'white bones' attacks, it doesn't last long.
In the same way, the spiritual life does not last long in a teaching and training where ladies gain the going forth.

Pāli

Seyyathāpi, ānanda, sampanne sālikkhette setaṭṭhikā nāma rogajāti nipatati, evaṃ taṃ sālikkhettaṃ na ciraṭṭhitikaṃ hoti;
evamevaṃ kho, ānanda, yasmiṃ dhammavinaye labhati mātugāmo agāasmā anagāriyaṃ pabbajjaṃ, na taṃ brahmacariyaṃ ciraṭṭhitikaṃ hoti.

§ an8.51:29

English

It's like a field full of sugarcane. Once the disease called 'red rot' attacks, it doesn't last long.
In the same way, the spiritual life does not last long in a teaching and training where ladies gain the going forth.

Pāli

Seyyathāpi, ānanda, sampanne ucchukkhette mañjiṭṭhikā nāma rogajāti nipatati, evaṃ taṃ ucchukkhettaṃ na ciraṭṭhitikaṃ hoti;
evamevaṃ kho, ānanda, yasmiṃ dhammavinaye labhati mātugāmo agāasmā anagāriyaṃ pabbajjaṃ, na taṃ brahmacariyaṃ ciraṭṭhitikaṃ hoti.

§ an8.51:30

English

As a man might build a dyke around a large lake as a precaution against the water overflowing,
in the same way as a precaution I've prescribed the eight principles of respect as not to be transgressed so long as life lasts."

Pāli

Seyyathāpi, ānanda, puriso mahato taḷākassa paṭikacceva āḷiṃ bandheyya yāvadeva udakassa anatikkamanāya;
evamevaṃ kho, ānanda, mayā paṭikacceva bhikkhunīnaṃ aṭṭha garudhammā paññattā yāvajīvaṃ anatikkamanīyā"ti.
Paṭhamāṃ.

19 · THIG6.1: Five Hundred Students of Paṭācārā

Source: <https://suttacentral.net/thig6.1/en/sujato>

§ thig6.1:0

English

Verses of the Senior Nuns 6.1

The Book of the Sixes

Five Hundred Students of Paṭācārā

Pāli

Therīgāthā 6.1

Chakkanipāta

Pañcasatamattātherīgāthā

§ thig6.1:1

English

“One whose path you do not know,
not whence they came nor where they went;
though they came from who knows where,
you mourn that being, crying, ‘Oh my son!’

Pāli

“Yassa maggaṃ na jānāsi,
āgatassa gatassa vā;
Taṃ kuto cāgataṃ sattaṃ,
‘mama putto’ti rodasi.

§ thig6.1:2

English

But one whose path you do know,
whence they came or where they went;
that one you do not lament—
such is the nature of living creatures.

Pāli

Maggañca khossa jānāsi,
āgatassa gatassa vā;
Na naṃ samanusoceṣi,
evaṃdhammā hi pāṇino.

§ thig6.1:3

English

Unasked he came,
he left without leave.
He must have come from somewhere,
and stayed who knows how many days.
He left from here by one road,
he will go from there by another.

Pāli

Ayācito tatāgacchi,
nānuññāto ito gato;

Kutoci nūna āgantvā,
vasitvā katipāhakaṃ;
Itopi aññena gato,
tatopaññena gacchati.

§ thig6.1:4

English

Departing with the form of a human,
he will go on transmigrating.
As he came, so he went:
why weep over that?"

Pāli

Peto manussarūpena,
saṃsaranto gamissati;
Yathāgato tathā gato,
kā tattha paridevanā".

§ thig6.1:5

English

"Oh! For you have plucked the arrow from me,
so hard to see, stuck in the heart.
You've swept away the grief for my son,
in which I once was mired.

Pāli

"Abbahī vata me sallaṃ,
duddasaṃ hadayassitaṃ;
Yā me sokaparetāya,
puttasokaṃ byapānudi.

§ thig6.1:6

English

Today I've plucked the arrow,
I'm hungerless, quenched.
I go for refuge to that sage, the Buddha,
to his teaching, and to the Saṅgha."

Pāli

Sājja abbūḷhasallāhaṃ,
Nicchātā parinibbutā;
Buddhaṃ dhammañca saṅghañca,
Upemi saraṇaṃ muniṃ".

§ thig6.1:7

English

That is how five hundred nuns declared their enlightenment.

Pāli

Itthaṃ sudaṃ pañcasatamattā therī bhikkhuniyo ... pe....

20 · 9 · Conduct beyond inherited status

§ life-9-1

English

MN 98 stages a dispute about how one becomes a brahmin. Its teaching redirects attention from inherited classification towards conduct and accomplishment. That challenge should be read in its own language and social setting. It is not necessary to pretend that the text is a modern constitutional document in order to recognise the force of its ethical reorientation.

§ life-9-2

English

MN 86, the discourse with Aṅgulimāla, presents a more unsettling transformation. A person associated with grave violence enters the path. The narrative does not make his previous victims disappear, and it does not make change a substitute for consequences. It asks readers to consider both the possibility of transformation and the seriousness of harmful action.

§ life-9-3

English

A contemporary community can misuse either side. If it defines people forever by one past act, it may obstruct genuine change. If it uses a conversion story to demand immediate trust, it may expose others to renewed harm. Our editorial application is to separate goodwill from access: wishing someone freedom from harmful conduct does not require returning them to a position of authority, removing safeguards or silencing a complaint.

§ life-9-4

English

The Buddha's life is often described through meetings that interrupt an established social script. In these two readings, birth is not the final moral measure and a violent past is not presented as the only imaginable future. Neither point authorises careless historical generalisation. The particular words and narrative consequences remain the best place to begin.

§ life-9-5

English

For study: Find the criteria the texts use to evaluate a person. Which are observable in conduct, and which are labels assigned by others? How could a community leave room for transformation while continuing to protect those affected by harm?

MN98 · complete primary source: </texts/mn98/sc-2026-09-23>

MN86 · complete primary source: </texts/mn86/sc-2026-09-23>

21 · MN98: With Vāseṭṭha

Source: <https://suttacentral.net/mn98/en/sujato>

§ mn98:0

English

Middle Discourses 98

With Vāseṭṭha

Pāli

Majjhima Nikāya 98

Vāseṭṭhasutta

§ mn98:1

English

So I have heard.

At one time the Buddha was staying in a forest near Icchānaṅgala.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe.

§ mn98:2

English

Now at that time several very well-known well-to-do brahmins were residing in Icchānaṅgala. They included the brahmins Caṅkī, Tārukka, Pokkharasāti, Jānussoṇi, Todeyya, and others.

Pāli

Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā icchānaṅgale paṭivasanti, seyyathidaṃ—

caṅkī brāhmaṇo, tārukko brāhmaṇo, pokkharasāti brāhmaṇo, jānussoṇi brāhmaṇo, todeyyo brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā.

§ mn98:3

English

Then as the students Vāseṭṭha and Bhāradvāja were going for a walk they began to discuss the question:

“How do you become a brahmin?”

Bhāradvāja said this:

“When you’re well born on both your mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation— then you’re a brahmin.”

Vāseṭṭha said this:

“When you’re ethical and accomplished in doing your duties— then you’re a brahmin.”

Pāli

Atha kho vāseṭṭhabhāradvājānaṃ māṇavānaṃ jaṅghāvihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ ayamantarākathā udapādi:

“kathaṃ, bho, brāhmaṇo hotī”ti?

Bhāradvājo māṇavo evamāha:

“yato kho, bho, ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena—

ettāvatā kho, bho, brāhmaṇo hotī”ti.

Vāseṭṭho māṇavo evamāha:

“yato kho, bho, sīlavā ca hoti vattasampanno ca—
ettāvatā kho, bho, brāhmaṇo hoti”ti.

§ mn98:4

English

But neither was able to persuade the other.

Pāli

Neva kho asakkhi bhāradvājo māṇavo vāseṭṭhaṃ māṇavaṃ saññāpetuṃ, na pana asakkhi vāseṭṭho māṇavo
bhāradvājaṃ māṇavaṃ saññāpetuṃ.

§ mn98:5

English

So Vāseṭṭha said to Bhāradvāja,

“Worthy Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a forest
near Icchānaṅgala.

He has this good reputation:

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

Come, let’s go to see him and ask him about this matter.

As he answers, so we’ll remember it.”

“Yes, worthy sir,” replied Bhāradvāja.

Pāli

Atha kho vāseṭṭho māṇavo bhāradvājaṃ māṇavaṃ āmantesi:

“ayaṃ kho, bho bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito icchānaṅgale viharati
icchānaṅgalavanasaṇḍe.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro

purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

Āyāma, bho bhāradvāja, yena samaṇo gotamo tenupasaṅkamissāma; upasaṅkamitvā samaṇaṃ gotamaṃ
etamatthaṃ pucchissāma.

Yathā no samaṇo gotamo byākarissati tathā naṃ dhāressāmā’ti.

“Evaṃ, bho”ti kho bhāradvājo māṇavo vāseṭṭhassa māṇavassa paccassosi.

§ mn98:6

English

So they went to the Buddha and exchanged greetings with him.

When the greetings and polite conversation were over, they sat down to one side,
and Vāseṭṭha addressed the Buddha in verse:

Pāli

Atha kho vāseṭṭhabhāradvājā māṇavā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavatā saddhiṃ
sammodimsu.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu.

Ekamantaṃ nisinno kho vāseṭṭho māṇavo bhagavantaṃ gāthāhi ajjhabhāsi:

§ mn98:7

English

“We’re both authorized masters
of the three Vedas.

I'm a student of Pokkharasāti,
and he of Tārukkha.
We're fully qualified
in all the Vedic experts teach.
As philologists and grammarians,
we match our tutors in recitation.
We have a dispute
regarding genealogy.
For Bhāradvāja says that
one is a brahmin due to birth,
but I declare it's because of one's deeds.
Oh Clear-eyed One, know this as our debate.
Since neither of us was able
to convince the other,
we've come to ask you, sir,
renowned as the awakened one.
As people honor with cupped palms
the moon on the cusp of waxing,
bowing, they revere
Gotama in the world.
We ask this of Gotama,
the Eye arisen in the world:
is one a brahmin due to birth,
or else because of deeds?
We don't know, please tell us,
so we can recognize a brahmin."

Pāli

"Anuññātapatiññātā,
tevijjā mayamasmubho;
Ahaṃ pokkharasātissa,
tārukkhassāyaṃ māṇavo.
Tevijjānaṃ yadakkhātaṃ,
tatra kevalinosmase;
Padakasmā veyyākaraṇā,
jappe ācariyasādisā;
Tesaṃ no jātivādasmiṃ,
vivādo atthi gotama.
Jātiyā brāhmaṇo hoti,
bhāradvājo iti bhāsati;
Ahañca kammunā brūmi,
evaṃ jānāhi cakkhuma.
Te na sakkoma ñāpetuṃ,
aññamaññaṃ mayaṃ ubho;
Bhavantāṃ puṭṭhumāgamā,
sambuddhaṃ iti vissutaṃ.
Candaṃ yathā khayātitaṃ,
pecca pañjalikā janā;
Vandamānā namassanti,
lokasmimṃ gotamaṃ.
Cakkhuṃ loke samuppannaṃ,

mayam pucchāma gotamam;
Jātiyā brāhmaṇo hoti,
udāhu bhavati kammunā;
Ajānataṃ no pabrūhi,
yathā jānemu brāhmaṇan”ti.

§ mn98:8

English

“I shall explain to you,”
said the Buddha,
“accurately and in sequence,
the taxonomy of living creatures,
for species are indeed diverse.
Know the grass and trees,
though they lack self-awareness.
They’re defined by birth,
for species are indeed diverse.
Next there are bugs that crawl or fly,
and so on, to ants and termites.
They’re defined by birth,
for species are indeed diverse.
Know the quadrupeds, too,
both small and large.
They’re defined by birth,
for species are indeed diverse.
Know, too, the long-backed snakes,
crawling on their bellies.
They’re defined by birth,
for species are indeed diverse.
Next know the fish,
whose habitat is the water.
They’re defined by birth,
for species are indeed diverse.
Next know the birds,
winged chariots in flight.
They’re defined by birth,
for species are indeed diverse.

Pāli

“Tesaṃ vo ahaṃ byakkhissaṃ,
(vāseṭṭhāti bhagavā)
Anupubbarā yathātathā;
Jātivibhaṅgaṃ paṇānaṃ,
Aññaṃaññaṃhi jātiyo.
Tiṇarukkhepi jānātha,
na cāpi paṭijānare;
Liṅgaṃ jātimayaṃ tesaṃ,
aññaṃaññaṃ hi jātiyo.
Tato kiṇe paṭaṅge ca,
yāva kunthakipillike;
Liṅgaṃ jātimayaṃ tesaṃ,

aññamaññā hi jātiyo.
Catuppadepi jānātha,
khuddake ca mahallake;
Liṅgaṃ jātimayaṃ tesaṃ,
aññamaññā hi jātiyo.
Pādudarepi jānātha,
urage dīghapiṭṭhike;
Liṅgaṃ jātimayaṃ tesaṃ,
aññamaññā hi jātiyo.
Tato macchepi jānātha,
udake vārigocare;
Liṅgaṃ jātimayaṃ tesaṃ,
aññamaññā hi jātiyo.
Tato pakkhīpi jānātha,
pattayāne vihaṅgame;
Liṅgaṃ jātimayaṃ tesaṃ,
aññamaññā hi jātiyo.

§ mn98:9

English

While the differences between these species
are defined by birth,
the differences between humans
are not defined by birth.
Not by hair nor by head,
not by ear nor by eye,
not by mouth nor by nose,
not by lips nor by eyebrow,
not by shoulder nor by neck,
not by belly nor by back,
not by buttocks nor by breast,
not by groin nor by genitals,
not by hands nor by feet,
not by fingers nor by nails,
not by knees nor by thighs,
not by color nor by voice:
none of these are defined by birth
as it is for other species.
In specific human bodies
you can't find such distinctions.
The distinctions among humans
are spoken of by convention.

Pāli

Yathā etāsu jātīsu,
liṅgaṃ jātimayaṃ puthu;
Evaṃ natthi manussesu,
liṅgaṃ jātimayaṃ puthu.
Na kesehi na sīsehi,
na kaṇṇehi na akkhīhi;
Na mukhena na nāsāya,

na oṭṭhehi bhamūhi vā.
Na gīvāya na aṁsehi,
na udarena na piṭṭhiyā;
Na soṇiyā na urasā,
na sambādhe na methune.
Na hatthehi na pādehi,
naṅgulīhi nakhehi vā;
Na jaṅghāhi na ūrūhi,
na vaṇṇena sarena vā;
Liṅgaṁ jātimayaṁ neva,
yathā aññāsu jātisu.
Paccattaṅca sarīresu,
manussesvetarṁ na vijjati;
Vokāraṅca manussesu,
samaññāya pavuccati.

§ mn98:10

English

Anyone among humans
who lives off keeping cattle:
know them, Vāseṭṭha,
as a farmer, not a brahmin.
Anyone among humans
who lives off various professions:
know them, Vāseṭṭha,
as a professional, not a brahmin.
Anyone among humans
who lives off trade:
know them, Vāseṭṭha,
as a trader, not a brahmin.
Anyone among humans
who lives off serving others:
know them, Vāseṭṭha,
as a servant, not a brahmin.
Anyone among humans
who lives off stealing:
know them, Vāseṭṭha,
as a bandit, not a brahmin.
Anyone among humans
who lives off archery:
know them, Vāseṭṭha,
as a warrior, not a brahmin.
Anyone among humans
who lives off priesthood:
know them, Vāseṭṭha,
as a sacrificer, not a brahmin.
Anyone among humans
who taxes village and nation,
know them, Vāseṭṭha,
as a ruler, not a brahmin.

Pāli

Yo hi koci manussesu,
gorakkhaṃ upajīvati;
Evaṃ vāseṭṭha jānāhi,
kassako so na brāhmaṇo.
Yo hi koci manussesu,
puthusippena jīvati;
Evaṃ vāseṭṭha jānāhi,
sippiko so na brāhmaṇo.
Yo hi koci manussesu,
vohāraṃ upajīvati;
Evaṃ vāseṭṭha jānāhi,
vāṇijo so na brāhmaṇo.
Yo hi koci manussesu,
parapessena jīvati;
Evaṃ vāseṭṭha jānāhi,
pessako so na brāhmaṇo.
Yo hi koci manussesu,
adinnaṃ upajīvati;
Evaṃ vāseṭṭha jānāhi,
coro eso na brāhmaṇo.
Yo hi koci manussesu,
issatthaṃ upajīvati;
Evaṃ vāseṭṭha jānāhi,
yodhājīvo na brāhmaṇo.
Yo hi koci manussesu,
porohiccena jīvati;
Evaṃ vāseṭṭha jānāhi,
yājako so na brāhmaṇo.
Yo hi koci manussesu,
gāmaṃ raṭṭhañca bhuñjati;
Evaṃ vāseṭṭha jānāhi,
rājā eso na brāhmaṇo.

§ mn98:11

English

I don't call someone a brahmin
after the mother's womb they're born from.
If they still have attachments,
they're just someone who says 'worthy'.
Having nothing, taking nothing:
that's who I declare a brahmin.
Having cut off all fetters
they have no anxiety;
they've slipped their chains and are detached:
that's who I declare a brahmin.
They've cut the strap and harness,
the halter and bridle too;
with cross-bar lifted, they're awakened:
that's who I declare a brahmin.
Abuse, killing, caging:
they endure these without anger.
Patience is their powerful army:

that's who I declare a brahmin.
Not irritable or pretentious,
dutiful in precepts and observances,
tamed, bearing their final body:
that's who I declare a brahmin.
Like water from a lotus leaf,
like a mustard seed off the point of a pin,
sensual pleasures slip off them:
that's who I declare a brahmin.
They understand for themselves
the end of suffering in this life;
with burden put down, detached:
that's who I declare a brahmin.
Deep in wisdom, intelligent,
expert in the path and what is not the path;
arrived at the highest goal:
that's who I declare a brahmin.
Mixing with neither
householders nor the homeless;
a migrant with no bastion, few in wishes:
that's who I declare a brahmin.
They've laid aside violence
against creatures firm and frail;
not killing or making others kill:
that's who I declare a brahmin.
Not fighting among those who fight,
quenched among those who have taken up arms,
not grasping among those who grasp:
that's who I declare a brahmin.
They've discarded greed and hate,
along with conceit and contempt,
like a mustard seed off the point of a pin:
that's who I declare a brahmin.
The words they utter
are polished, informative, and true,
and don't offend anyone:
that's who I declare a brahmin.
They don't steal anything in the world,
long or short,
tiny or huge, beautiful or ugly:
that's who I declare a brahmin.
They have no hope
for this world or the next;
with no need for hope, detached:
that's who I declare a brahmin.
They have no clinging,
knowledge has freed them of indecision,
they've arrived at the objective of freedom from death:
that's who I declare a brahmin.
They've escaped the chain
of both good and bad deeds;

sorrowless, stainless, pure:
that's who I declare a brahmin.
Pure as the spotless moon,
clear and unclouded,
they've ended relish for rebirth:
that's who I declare a brahmin.
They've got past this grueling swamp
of delusion, transmigration.
Meditating in stillness, free of indecision,
they have crossed over to the far shore.
They're quenched by not grasping:
that's who I declare a brahmin.
They've given up sensual pleasures,
and have gone forth from lay life;
they've ended rebirth in the sensual realm:
that's who I declare a brahmin.
They've given up craving,
and have gone forth from lay life;
they've ended craving to be reborn:
that's who I declare a brahmin.
They've thrown off the human yoke,
and slipped out of the heavenly yoke;
unyoked from all yokes:
that's who I declare a brahmin.
Giving up desire and discontent,
they're cooled and free of attachments;
a hero, master of the whole world:
that's who I declare a brahmin.
They know the passing away
and rebirth of all beings;
unattached, holy, awakened:
that's who I declare a brahmin.
Gods, centaurs, and humans
don't know their destiny;
the perfected ones with defilements ended:
that's who I declare a brahmin.
They have nothing before or after,
or even in between.
Having nothing, taking nothing:
that's who I declare a brahmin.
Captain of the herd, excellent hero,
great seer and victor;
unstirred, washed, awakened:
that's who I declare a brahmin.
They who know their past lives,
see heaven and places of loss,
and have attained the end of rebirth:
that's who I declare a brahmin.

Pāli

Na cāhaṃ brāhmaṇaṃ brūmi,
yonijaṃ mattisambhavaṃ;
Bhovādi nāma so hoti,
sace hoti sakiñcano;
Akiñcanaṃ anādānaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Sabbasaṃyojanaṃ chetvā,
yo ve na paritassati;
Saṅgātigaṃ visaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Chetvā naddhiṃ varattañca,
sandānaṃ sahanukkamaṃ;
Ukkhittapalighaṃ buddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Akkosaṃ vadhabandhañca,
aduṭṭho yo titikkhati;
Khantibalaṃ balānīkaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Akkodhanaṃ vatavantaṃ,
sīlavantaṃ anussadaṃ;
Dantaṃ antimasārīraṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Vāripokkharapatteva,
āraggeriva sāsapo;
Yo na limpata kāmesu,
tamahaṃ brūmi brāhmaṇaṃ.
Yo dukkhassa pajānāti,
idheva khayamattano;
Pannabhāraṃ visaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Gambhīrapaññaṃ medhāvīṃ,
maggāmaggassa kovidaṃ;
Uttamatthamanuppattaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Asaṃsaṭṭhaṃ gahaṭṭhehi,
anāgārehi cūbhayaṃ;
Anokasārimappicchaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Nidhāya daṇḍaṃ bhūtesu,
tasesu thāvaresu ca;
Yo na hanti na ghāteti,
tamahaṃ brūmi brāhmaṇaṃ.
Aviruddhaṃ viruddhesu,
attadaṇḍesu nibbutaṃ;
Sādānesu anādānaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Yassa rāgo ca doso ca,
māno makkho ca ohito;
Sāsaporiva āaggā,
tamahaṃ brūmi brāhmaṇaṃ.
Akakkasaṃ viññāpaniṃ,
giraṃ saccaṃ udīraye;

Yāya nābhisajje kiñci,
tamahaṃ brūmi brāhmaṇaṃ.
Yo ca dīghaṃ va rassaṃ vā,
aṇuṃ thūlaṃ subhāsubhaṃ;
Loke adinnaṃ nādeti,
tamahaṃ brūmi brāhmaṇaṃ.
Āsā yassa na vijjanti,
asmiṃ loke paramhi ca;
Nirāsāsaṃ visaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Yassālayā na vijjanti,
aññāya akathaṅkathim;
Amatogadhaṃ anuppattaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Yodhapuññaṇca pāpaṇca,
ubho saṅgaṃ upaccagā;
Asokaṃ virajaṃ suddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Candaṃ va vimalaṃ suddhaṃ,
vippasannaṃ anāvaraṃ;
Nandībhavaparikkhīṇaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Yo imaṃ palipathaṃ duggaṃ,
saṃsāraṃ mohamaccagā;
Tiṇṇo pāraṅgato jhāyī,
anejo akathaṅkathī;
Anupādāya nibbuto,
tamahaṃ brūmi brāhmaṇaṃ.
Yodhakāme pahantvāna,
anāgāro paribbaje;
Kāmabhavaparikkhīṇaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Yodhataṇhaṃ pahantvāna,
anāgāro paribbaje;
Taṇhābhavaparikkhīṇaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Hitvā mānusakaṃ yogaṃ,
dibbaṃ yogaṃ upaccagā;
Sabbayogavisaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Hitvā ratiṇca aratiṃ,
sītībhūtaṃ nirūpadhiṃ;
Sabbalokābhibhuṃ vīraṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Cutim yo vedi sattānaṃ,
upapattiṇca sabbaso;
Asattaṃ sugataṃ buddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Yassa gatiṃ na jānanti,
devā gandhabbamānusaṃ;
Khīṇāsavaṃ arahantaṃ,

tamahaṃ brūmi brāhmaṇaṃ.
Yassa pure ca pacchā ca,
majjhe ca natthi kiñcanaṃ;
Akiñcanaṃ anādānaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Usabhaṃ pavaraṃ vīraṃ,
mahesiṃ vijitāvinaṃ;
Anejaṃ nhātaṃ buddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Pubbenivāsaṃ yo vedi,
saggāpāyaṇca passati;
Atha jātikkhayaṃ patto,
tamahaṃ brūmi brāhmaṇaṃ.

§ mn98:12

English

For name and clan are formulated
as mere convention in the world.
Produced by mutual agreement,
they're formulated in each case.
For a long time this misconception
has prejudiced those who don't understand.
Ignorant, they declare
that one is a brahmin by birth.
You're not a brahmin by birth,
nor by birth a non-brahmin.
You're a brahmin by your deeds,
and by deeds a non-brahmin.
You're a farmer by your deeds,
by deeds you're a professional;
you're a trader by your deeds,
by deeds are you a servant;
you're a bandit by your deeds,
by deeds you're a warrior;
you're a sacrificer by your deeds,
by deeds you're a ruler.

Pāli

Samañña hesā lokasmiṃ,
nāmagottaṃ pakappitaṃ;
Sammuccā samudāgataṃ,
tattha tattha pakappitaṃ.
Dīgharattānusayitaṃ,
diṭṭhigatamajānataṃ;
Ajānantā no pabruntī,
jātiyā hoti brāhmaṇo.
Na jaccā brāhmaṇo hoti,
na jaccā hoti abrahmaṇo;
Kammunā brāhmaṇo hoti,
kammunā hoti abrahmaṇo.
Kassako kammunā hoti,

sippiko hoti kammunā;
Vāṇijo kammunā hoti,
pessako hoti kammunā.
Coropi kammunā hoti,
yodhājīvopi kammunā;
Yājako kammunā hoti,
rājāpi hoti kammunā.

§ mn98:13

English

In this way the astute regard deeds
in accord with truth.
Seeing dependent origination,
they're expert in deeds and their results.
Deeds make the world go on,
deeds make people go on;
sentient beings are bound by deeds,
like a moving chariot's linchpin.
By fervor and spiritual practice,
by restraint and by self-control:
that's how to become a brahmin,
this is the supreme brahmin.
Accomplished in the three knowledges,
peaceful, with rebirth ended,
know them, Vāseṭṭha,
as the Divinity and Sakka to the wise."

Pāli

Evametaṃ yathābhūtaṃ,
kammaṃ passanti paṇḍitā;
Paṭiccasamuppādadassā,
kammavipākakovidā.
Kammunā vattati loko,
kammunā vattati pajā;
Kammanibandhanā sattā,
rathassāṇīva yāyato.
Tapena brahmacariyena,
saṃyamena damena ca;
Etena brāhmaṇo hoti,
etaṃ brāhmaṇamuttamaṃ.
Tīhi vijjāhi sampanno,
santo khīṇapunabbhavo;
Evaṃ vāseṭṭha jānāhi,
brahmā sakko vijānatan"ti.

§ mn98:14

English

When he had spoken, Vāseṭṭha and Bhāradvāja said to him,
"Excellent, worthy Gotama! 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 clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways.

We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha.

From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life."

Pāli

Evaṃ vutte, vāseṭṭhabhāradvājā māṇavā bhagavantaṃ etadavocuṃ:

"abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya 'cakkhumanto rūpāni dakkhantī'ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghaṃca.

Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gate"ti.

Vāseṭṭhasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

22 · MN86: With Aṅgulimāla

Source: <https://suttacentral.net/mn86/en/sujato>

§ mn86:0

English

Middle Discourses 86

With Aṅgulimāla

Pāli

Majjhima Nikāya 86

Aṅgulimālasutta

§ mn86:1

English

So I have heard.

At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

§ mn86:2

English

Now at that time in the realm of King Pasenadi of Kosala there was a bandit named Aṅgulimāla. He was violent, bloody-handed, a hardened killer, merciless to living beings.

He laid waste to villages, towns, and countries.

He was constantly murdering humans, and he wore their fingers as a necklace.

Pāli

Tena kho pana samayena rañño pasenadissa kosalassa vijite coro aṅgulimālo nāma hoti luddo lohitapāṇi hatapahate nivittṭho adayāpanno pāṇabhūtesu.

Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.

So manusse vadhivā vadhivā aṅgulīnaṃ mālāṃ dhāreti.

§ mn86:3

English

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

Then, after the meal, on his return from almsround, he set his lodgings in order and, taking his bowl and robe, he walked down the road that led to Aṅgulimāla.

The cowherds, shepherds, farmers, and travelers saw him on the road, and said to him,

“Don't take this road, ascetic.

On this road there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings.

He has laid waste to villages, towns, and countries.

He is constantly murdering humans, and he wears their fingers as a necklace.

People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty. Still they meet their end by Aṅgulimāla's hand.”

But when they said this, the Buddha went on in silence.

For a second time ...

and a third time, they urged the Buddha to turn back.

Pāli

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.
 Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto senāsanaṃ saṃsāmetvā pattacīvaramādāya
 yena coro aṅgulimālo tenaddhānamaggaṃ paṭipajji.
 Addasāsuṃ kho gopālakā pasupālakā kassakā pathāvino bhagavantaṃ yena coro aṅgulimālo
 tenaddhānamaggapaṭipannaṃ.
 Disvāna bhagavantaṃ etadavocuṃ:
 “mā, samaṇa, etaṃ maggaṃ paṭipajji.
 Etasmiṃ, samaṇa, magge coro aṅgulimālo nāma luddo lohitapāṇi hatapahate nivittṭho adayāpanno
 pāṇabhūtesu.
 Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.
 So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti.
 Etañhi, samaṇa, maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā
 saṅkaritvā saṅkaritvā paṭipajjanti.
 Tepi corassa aṅgulimālassa hatthatthaṃ gacchantī”ti.
 Evaṃ vutte, bhagavā tuṇhībhūto agamāsi.
 Dutiyampi kho gopālakā ...pe...
 tatiyampi kho gopālakā pasupālakā kassakā pathāvino bhagavantaṃ etadavocuṃ:
 “mā, samaṇa, etaṃ maggaṃ paṭipajji, etasmiṃ samaṇa magge coro aṅgulimālo nāma luddo lohitapāṇi
 hatapahate nivittṭho adayāpanno pāṇabhūtesu, tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi
 ajanapadā katā.
 So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti.
 Etañhi samaṇa maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā
 saṅkaritvā saṅkaritvā paṭipajjanti.
 Tepi corassa aṅgulimālassa hatthatthaṃ gacchantī”ti.

§ mn86:4

English

But when they said this, the Buddha went on in silence.
 The bandit Aṅgulimāla saw the Buddha coming off in the distance,
 and thought,
 “Oh lord, how incredible, how amazing!
 People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty.
 Still they meet their end by my hand.
 But still this ascetic comes along alone and unaccompanied, like a conqueror.
 Why don’t I take his life?”

Pāli

Atha kho bhagavā tuṇhībhūto agamāsi.
 Addasā kho coro aṅgulimālo bhagavantaṃ dūratova āgacchantaṃ.
 Disvānassa etadahosi:
 “acchariyaṃ vata bho, abbhutaṃ vata bho.
 Imañhi maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā
 saṅkaritvā saṅkaritvā paṭipajjanti.
 Tepi mama hatthatthaṃ gacchanti.
 Atha ca paṇāyaṃ samaṇo eko adutiyo pasayha maññe āgacchati.
 Yannūnāhaṃ imaṃ samaṇaṃ jīvitaṃ voropeyyan”ti.

§ mn86:5

English

Then Aṅgulimāla donned his sword and shield, fastened his bow and arrows, and followed behind the Buddha.
 But the Buddha used his psychic power to will that Aṅgulimāla could not catch up with him no matter how hard
 he tried, even though the Buddha kept walking at a normal speed.
 Then Aṅgulimāla thought,

"Oh lord, how incredible, how amazing!

Previously, even when I've chased a speeding elephant, horse, chariot or deer, I've always caught up with them.

But I can't catch up with this ascetic no matter how hard I try, even though he's walking at a normal speed."

He stood still and said,

"Stop, stop, ascetic!"

"I've stopped, Aṅgulimāla—now you stop."

Then Aṅgulimāla thought,

"These ascetics who follow the Sakyan speak the truth.

Yet while walking the ascetic says:

'I've stopped, Aṅgulimāla—now you stop.'

Why don't I ask him about this?"

Pāli

Atha kho coro aṅgulimālo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā coro aṅgulimālo bhagavantaṃ pakatiyā gacchantaṃ sabbathāmena gacchanto na sakkoti sampāpuṇitum.

Atha kho corassa aṅgulimālassa etadahosi:

"acchariyaṃ vata bho, abbhutaṃ vata bho.

Ahañhi pubbe hatthimpi dhāvantaṃ anupatitvā gaṇhāmi, assampi dhāvantaṃ anupatitvā gaṇhāmi, rathampi dhāvantaṃ anupatitvā gaṇhāmi, migampi dhāvantaṃ anupatitvā gaṇhāmi;

atha ca panāhaṃ imaṃ samaṇaṃ pakatiyā gacchantaṃ sabbathāmena gacchanto na sakkomi sampāpuṇitum"ti.

Ṭhitova bhagavantaṃ etadavoca:

"tiṭṭha, tiṭṭha, samaṇā"ti.

"Ṭhito ahaṃ, aṅgulimāla, tvaṅca tiṭṭhā"ti.

Atha kho corassa aṅgulimālassa etadahosi:

"ime kho samaṇā sakyaputtiyā saccavādino saccapaṭiñṇā.

Atha panāyaṃ samaṇo gacchaṃ yevāha:

'ṭhito ahaṃ, aṅgulimāla, tvaṅca tiṭṭhā"ti.

Yannūnāhaṃ imaṃ samaṇaṃ puccheyyan"ti.

§ mn86:6

English

Then he addressed the Buddha in verse:

"While walking, ascetic, you say 'I've stopped.'

And I have stopped, but you tell me I've not.

I'm asking you this, ascetic:

how is it you've stopped and I have not?"

"Aṅgulimāla, I have forever stopped—

I've laid aside violence toward all creatures.

But you can't stop yourself from harming living creatures;

that's why I've stopped, but you have not."

"Oh, at long last a renowned great seer,

an ascetic has followed me into this deep wood.

Now that I've heard your verse on Dhamma,

I shall live without evil."

With these words, the bandit hurled his sword and weapons down a cliff into an abyss.

He venerated the Holy One's feet,

and requested the going forth right away.
Then the Buddha, the compassionate great seer,
the Teacher of the world with its gods,
said to him, “Come, monk!”
And with that he became a monk.

Pāli

Atha kho coro aṅgulimālo bhagavantaṃ gāthāya ajjhabhāsi:
“Gacchaṃ vadesi samaṇa ñhitomhi,
Mamañca brūsi ñhitamaṭṭhitoti;
Pucchāmi taṃ samaṇa etamatthaṃ,
Kathaṃ ñhito tvaṃ ahamatṭhitomhī”ti.
“Ñhito ahaṃ aṅgulimāla sabbadā,
Sabbesu bhūtesu nidhāya daṇḍaṃ;
Tuvañca pāṇesu asaṇṇatosi,
Tasmā ñhitohaṃ tuvamatṭhitosī”ti.
“Cirassaṃ vata me mahito mahesī,
Mahāvanaṃ pāpuṇi saccavādī;
Sohaṃ carissāmi pahāya pāpaṃ,
Sutvāna gāthaṃ tava dhammayuttaṃ”.
Itveva coro asimāvudhañca,
Sobbhe papāte narake akiri;
Avandi coro sugatassa pāde,
Tattheva naṃ pabbajjaṃ ayāci.
Buddho ca kho kāruṇiko mahesi,
Yo satthā lokassa sadevakassa;
“Tamehi bhikkhū”ti tadā avoca,
Eseva tassa ahu bhikkhubhāvoti.

§ mn86:7

English

Then the Buddha set out for Sāvattihī with Venerable Aṅgulimāla as his second monk.
Traveling stage by stage, he arrived at Sāvattihī,
where he stayed in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Pāli

Atha kho bhagavā āyasmatā aṅgulimālena pacchāsamaṇena yena sāvatti tena cārikaṃ pakkāmi.
Anupubbena cārikaṃ caramāno yena sāvatti tadavasari.
Tatra sudaraṃ bhagavā sāvattiiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

§ mn86:8

English

Now at that time a crowd had gathered by the gate of King Pasenadi’s royal compound making a colossal racket,
“In your realm, Your Majesty, there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings.
He has laid waste to villages, towns, and countries.
He is constantly murdering humans, and he wears their fingers as a necklace.
Your Majesty must put a stop to him!”

Pāli

Tena kho pana samayena rañño pasenadissa kosalassa antepuradvāre mahājanakāyo sannipatitvā uccāsaddo mahāsaddo hoti:

“coro te, deva, vijite aṅgulimālo nāma luddo lohitapāṇi hatapahate nivitt̐ho adayāpanno pāṇabhūtesu.

Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.

So manusse vadhitvā vadhivā aṅgulīnaṃ mālaṃ dhāreti.

Taṃ devo paṭisedhetū”ti.

§ mn86:9

English

Then King Pasenadi drove out from Sāvatt̐hī in the middle of the day with around five hundred horses, heading for the monastery.

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

“What is it, Great King? Is King Seniya Bimbisāra of Magadha angry with you, or the Licchavis of Vesālī, or some other opposing ruler?”

Pāli

Atha kho rājā pasenadi kosalo pañcamattehi assasatehi sāvatt̐hiyā nikkhami divā divassa.

Yena ārāmo tena pāvīsi.

Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ bhagavā etadavoca:

“kiṃ nu te, mahārāja, rājā vā māgadho seniyo bimbisāro kupito vesālīkā vā licchavī aññe vā paṭirājāno”ti?

§ mn86:10

English

“No, sir.

In my realm there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. ...

I shall put a stop to him.”

Pāli

“Na kho me, bhante, rājā māgadho seniyo bimbisāro kupito, nāpi vesālīkā licchavī, nāpi aññe paṭirājāno.

Coro me, bhante, vijite aṅgulimālo nāma luddo lohitapāṇi hatapahate nivitt̐ho adayāpanno pāṇabhūtesu.

Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.

So manusse vadhitvā vadhivā aṅgulīnaṃ mālaṃ dhāreti.

Tāhaṃ, bhante, paṭisedhissāmī”ti.

§ mn86:11

English

“But, Great King, suppose you were to see that Aṅgulimāla had shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness. And that he was refraining from killing living creatures, stealing, and lying; that he was eating in one part of the day, and was chaste, ethical, and of good character. What would you do to him?”

“I would bow to him, rise in his presence, or offer him a seat. I'd invite him to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I'd organize his lawful guarding and protection. But sir, how could such an immoral, evil man ever have such virtue and restraint?”

Pāli

“Sace pana tvaṃ, mahārāja, aṅgulimālaṃ passeyyāsi kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitaṃ, virataṃ pāṇātipātā, virataṃ adinnādānā, virataṃ musāvādā, ekabhattikaṃ, brahmacāriṃ, sīlavantaṃ, kalyāṇadhammaṃ, kinti naṃ kareyyāsi”ti?

“Abhivādeyyāma vā, bhante, paccutt̐theyyāma vā āsanena vā nimanteyyāma, abhinimanteyyāma vā naṃ

cīvarapiṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārehi, dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma.

Kuto panassa, bhante, dussīlassa pāpadhammassa evarūpo sīlasaṃyamo bhavissatī”ti?

§ mn86:12

English

Now at that time Venerable Aṅgulimāla was sitting not far from the Buddha.

Then the Buddha pointed with his right arm and said to the king,

“Great king, this is Aṅgulimāla.”

Then the king became frightened, scared, his hair standing on end.

Knowing this, the Buddha said to him,

“Do not fear, Great King. You have nothing to fear from him.”

Then the king’s fear died down.

Then the king went over to Aṅgulimāla and said,

“Sir, is the master really Aṅgulimāla?”

“Yes, Great King.”

“What clans were your father and mother from?”

“My father was a Gagga, and my mother a Mantāṇī.”

“Sir, may Master Gagga son of Mantāṇī be happy.

I’ll make sure that you’re provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

Pāli

Tena kho pana samayena āyasmā aṅgulimālo bhagavato avidūre nisinno hoti.

Atha kho bhagavā dakkhiṇaṃ bāhuṃ paggaheṭvā rājānaṃ pasenadiṃ kosalaṃ etadavoca:

“eso, mahārāja, aṅgulimālo”ti.

Atha kho rañño pasenadissa kosalassa ahudeva bhayaṃ, ahu chambhitattaṃ, ahu lomahaṃso.

Atha kho bhagavā rājānaṃ pasenadiṃ kosalaṃ bhītaṃ saṃviggāṃ lomahaṭṭhajātāṃ viditvā rājānaṃ pasenadiṃ kosalaṃ etadavoca:

“mā bhāyi, mahārāja, natthi te ito bhayaṃ”ti.

Atha kho rañño pasenadissa kosalassa yaṃ ahosi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so paṭippassambhi.

Atha kho rājā pasenadi kosalo yenāyasmā aṅgulimālo tenupasaṅkami; upasaṅkamtvā āyasmantaṃ aṅgulimālaṃ etadavoca:

“ayyo no, bhante, aṅgulimālo”ti?

“Evaṃ, mahārāja”ti.

“Kathaṅgotto ayyassa pitā, kathaṅgotā mātā”ti?

“Gaggo kho, mahārāja, pitā, mantāṇī mātā”ti.

“Abhiraṃmatu, bhante, ayyo gaggo mantāṇiputto.

Ahamayyassa gaggassa mantāṇiputtassa ussukkaṃ karissāmi
cīvarapiṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārānaṃ”ti.

§ mn86:13

English

But at that time Venerable Aṅgulimāla lived in the wilderness, ate only almsfood, and owned just three robes.

So he said to the king,

“Enough, Great King. My robes are complete.”

Then the king went back to the Buddha, bowed, sat down to one side, and said to him,

“It’s incredible, sir, it’s amazing!

How the Buddha tames those who are wild, pacifies those who are violent, and extinguishes those who are unquenched!

For I was not able to tame him with the rod and the sword, but the Buddha tamed him without rod or sword.

Well, now, sir, I must go.

I have many duties, and much to do.”

"Please, Great King, go at your convenience."

Then King Pasenadi rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Pāli

Tena kho pana samayena āyasmā aṅgulimālo āraññiko hoti piṇḍapātiko paṃsukūliko tecīvariko.

Atha kho āyasmā aṅgulimālo rājānaṃ pasenadiṃ kosalaṃ etadavoca:

"alaṃ, mahārāja, paripuṇṇaṃ me cīvaran"ti.

Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

"acchariyaṃ, bhante, abbhutaṃ, bhante.

Yāvañcidaṃ, bhante, bhagavā adantānaṃ dametā, asantānaṃ sametā, aparinibbutānaṃ parinibbāpetā.

Yañhi mayaṃ, bhante, nāsakkhimhā daṇḍenapi satthenapi dametuṃ so bhagavatā adaṇḍena asattheneva danto.

Handa ca dāni mayaṃ, bhante, gacchāma;

bahukiccā mayaṃ bahukaraṇīyā"ti.

"Yassadāni, mahārāja, kālaṃ maññaṣī"ti.

Atha kho rājā pasenadi kosalo uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

§ mn86:14

English

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms. Then as he was wandering indiscriminately for almsfood he saw a woman undergoing a distressing obstructed labor.

Seeing this, it occurred to him,

"Oh, beings undergo such travail!

Oh, beings undergo such travail!"

Then after wandering for alms in Sāvattihī, after the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said to him,

Pāli

Atha kho āyasmā aṅgulimālo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattihīyaṃ piṇḍāya pāvisi.

Addasā kho āyasmā aṅgulimālo sāvattihīyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūḷhagabbhaṃ vighātagabbhaṃ.

Disvānassa etadahosi:

"kilissanti vata, bho, sattā;

kilissanti vata, bho, sattā"ti.

Atha kho āyasmā aṅgulimālo sāvattihīyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā aṅgulimālo bhagavantaṃ etadavoca:

"idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattihīyaṃ piṇḍāya pāvisiṃ.

Addasaṃ kho ahaṃ, bhante, sāvattihīyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūḷhagabbhaṃ vighātagabbhaṃ.

Disvāna mayhaṃ etadahosi:

'kilissanti vata bho sattā, kilissanti vata bho sattā'"ti.

§ mn86:15

English

"Well then, Aṅgulimāla, go to that woman and say this:

'Ever since I was born, sister, I don't recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.'"

"But sir, wouldn't that be telling a deliberate lie?

For I have intentionally killed many living creatures."

"In that case, Aṅgulimāla, go to that woman and say this:

'Ever since I was born in the noble birth, sister, I don't recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.'"

"Yes, sir," replied Aṅgulimāla. He went to that woman and said:

"Ever since I was born in the noble birth, sister, I don't recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe."

Then that woman was safe, and so was her baby.

Pāli

"Tena hi tvaṃ, aṅgulimāla, yena sā itthī tenupasaṅkama; upasaṅkamitvā taṃ itthiṃ evaṃ vadehi:

'yatohaṃ, bhagini, jāto nābhijānāmi saṅcicca paṇaṃ jīvitaṃ voropetā, tena saccena sotthi te hotu, sotthi gabbhassā'"ti.

"So hi nūna me, bhante, sampajānamusāvādo bhavissati.

Mayā hi, bhante, bahū saṅcicca paṇā jīvitaṃ voropitā'"ti.

"Tena hi tvaṃ, aṅgulimāla, yena sā itthī tenupasaṅkama; upasaṅkamitvā taṃ itthiṃ evaṃ vadehi:

'yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi saṅcicca paṇaṃ jīvitaṃ voropetā, tena saccena sotthi te hotu, sotthi gabbhassā'"ti.

"Evaṃ, bhante"ti kho āyasmā aṅgulimālo bhagavato paṭissutvā yena sā itthī tenupasaṅkami; upasaṅkamitvā taṃ itthiṃ etadavoca:

"yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi saṅcicca paṇaṃ jīvitaṃ voropetā, tena saccena sotthi te hotu, sotthi gabbhassā'"ti.

Atha khvāssā itthiyā sotthi ahosi, sotthi gabbhassa.

§ mn86:16

English

Then Aṅgulimāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination 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 nothing further for this place."

And Venerable Aṅgulimāla became one of the perfected.

Pāli

Atha kho āyasmā aṅgulimālo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

"Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā"ti abbhaññāsi.

Aññataro kho paṇāyasmā aṅgulimālo arahataṃ ahosi.

§ mn86:17

English

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms. Now at that time someone threw a stone that hit Aṅgulimāla, someone else threw a stick, and someone else threw gravel.

Then Aṅgulimāla—with cracked head, bleeding, his bowl broken, and his outer robe torn—went to the Buddha. The Buddha saw him coming off in the distance, and said to him,

"Endure it, brahmin! Endure it, brahmin!

You're experiencing in this very life the result of deeds that might have caused you to be tormented in hell for many years, many hundreds or thousands of years."

Pāli

Atha kho āyasmā aṅgulimālo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattthiṃ piṇḍāya pāvisi.
Tena kho pana samayena aññenapi leḍḍu khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi daṇḍo khitto
āyasmato aṅgulimālassa kāye nipatati, aññenapi sakkarā khittā āyasmato aṅgulimālassa kāye nipatati.
Atha kho āyasmā aṅgulimālo bhinnena sīsenā, lohitenā gaḷantena, bhinnena pattena, vipphālītāya saṅghāṭiyā
yena bhagavā tenupasaṅkami.
Addasā kho bhagavā āyasmantaṃ aṅgulimālaṃ dūratova āgacchantaṃ.
Disvāna āyasmantaṃ aṅgulimālaṃ etadavoca:
“adhivāsehi tvaṃ, brāhmaṇa, adhivāsehi tvaṃ, brāhmaṇa.
Yassa kho tvaṃ, brāhmaṇa, kammaṃ vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni
niraye pacceyyāsi tassa tvaṃ, brāhmaṇa, kammaṃ vipākaṃ diṭṭheva dhamme paṭisaṃvedesi”ti.

§ mn86:18

English

Later, Venerable Aṅgulimāla was experiencing the bliss of release while in private retreat.

On that occasion he expressed this heartfelt sentiment:

“He who once was heedless,

but turned to heedfulness,

shines upon this world,

like the moon freed from clouds.

Someone whose bad deed

is supplanted by the good,

shines upon this world,

like the moon freed from clouds.

A young mendicant

devoted to the Buddha’s teaching,

shines upon this world,

like the moon freed from clouds.

May even my enemies hear a Dhamma talk!

May even my enemies devote themselves to the Buddha’s teaching!

May even my enemies associate with those good men

who establish others in the Dhamma!

May even my enemies hear Dhamma at the right time,

from those who teach acceptance,

praising acquiescence;

and may they follow that path!

For then they’d never wish harm

upon myself or others.

Having arrived at ultimate peace,

they’d look after creatures firm and frail.

For while irrigators guide water,

fletchers bend arrows straight,

and carpenters bend timber straight,

the astute tame themselves.

Some tame by using the rod,

some with goads, and some with whips.

But the unaffected one tamed me

without rod or sword.

My name is ‘Harmless’,

though I used to be harmful.

The name I bear today is true,

for I do no harm to anyone.

I used to be a bandit,

the notorious Aṅgulimāla.
 Swept away in a great flood,
 I went to the Buddha as a refuge.
 I used to have blood on my hands,
 the notorious Aṅgulimāla.
 See the refuge I've found—
 the leash to existence is eradicated.
 I've done many of the sort of deeds
 that lead to a bad destination.
 The result of my deeds has already struck me,
 so I enjoy my food free of debt.
 Fools and simpletons
 devote themselves to negligence.
 But the wise protect diligence
 as their best treasure.
 Don't devote yourself to negligence,
 or delight in erotic intimacy.
 For if you're diligent and practice absorption,
 you'll attain abundant happiness.
 It was welcome, not unwelcome,
 the advice I got was good.
 Of the well-explained teachings,
 I arrived at the best.
 It was welcome, not unwelcome,
 the advice I got was good.
 I've attained the three knowledges
 and fulfilled the Buddha's instructions."

Pāli

Atha kho āyasmā aṅgulimālo rahogato paṭisallīno vimuttisukhaṃ paṭisaṃvedi;
 tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
 "Yo pubbeva pamajjitvā,
 pacchā so nappamajjati;
 Somaṃ lokaṃ pabhāseti,
 abbhā muttova candimā.
 Yassa pāpaṃ kataṃ kammaṃ,
 kusalena pidhīyati;
 Somaṃ lokaṃ pabhāseti,
 abbhā muttova candimā.
 Yo have daharo bhikkhu,
 yuñjati buddhasāsane;
 Somaṃ lokaṃ pabhāseti,
 abbhā muttova candimā.
 Disā hi me dhammakathaṃ suṇantu,
 Disā hi me yuñjantu buddhasāsane;
 Disā hi me te manujā bhajantu,
 Ye dhammamevādapayanti santo.
 Disā hi me khantivādānaṃ,
 avirodhappasaṃsīnaṃ;
 Suṇantu dhammaṃ kālana,
 tañca anuvidhīyantu.

Na hi jātu so mamañ hiñse,
aññañ vā pana kiñci nañ;
Pappuyya paramañ santin,
rakkheyya tasathāvare.
Udakañhi nayanti nettikā,
Usukārā namayanti tejanañ;
Dāruñ namayanti tacchakā,
Attānañ damayanti paṇḍitā.
Daṇḍeneke damayanti,
aṅkusehi kasāhi ca;
Adaṇḍena asatthena,
ahañ dantomhi tādina.
Ahiṃsakoti me nāmañ,
hiṃsakassa pure sato;
Ajjāhañ saccaṇāmomhi,
na nañ hiṃsāmi kiñci nañ.
Coro ahañ pure āsin,
aṅgulimālōti vissuto;
Vuyhamāno mahoghena,
buddhañ saraṇamāgamañ.
Lohitapāṇi pure āsin,
aṅgulimālōti vissuto;
Saraṇagamaṇañ passa,
bhavanetti samūhatā.
Tādisañ kammañ katvāna,
bahuñ duggatigāminañ;
Phuṭṭho kammavipākena,
aṇaṇo bhuñjāmi bhojanañ.
Pamādamanuyuñjanti,
bālā dummedhino janā;
Appamādañca medhāvī,
dhaṇañ seṭṭhañva rakkhati.
Mā pamādamanuyuñjetha,
mā kāmarati santhavañ;
Appamatto hi jhāyanto,
pappoti vipulañ sukhañ.
Svāgatañ nāpagatañ,
nayidañ dummantitañ mama;
Saṃvibhattesu dhammesu,
yañ seṭṭhañ tadupāgamañ.
Svāgatañ nāpagatañ,
nayidañ dummantitañ mama;
Tisso vijjā anuppattā,
katañ buddhassa sāsanañ”ti.
Aṅgulimālasuttañ niṭṭhitañ chaṭṭhañ.

23 · 10 · The final journey and what remains

§ life-10-1

English

DN 16 is an extended account of the Buddha's last journey, final instructions, death and the events that follow. It includes travel, illness, conversations, communal concerns, ritual and remembrance. Its scale resists reducing the ending of the life to a single inspirational quotation. Read its quieter arrangements alongside its most solemn scenes.

§ life-10-2

English

The discourse also asks how a teaching community can continue without permanent access to its founding teacher. Authority, practice and collective memory become practical questions. For a reader today, that theme reaches beyond a historical ending. Every institution must decide what it preserves, how it checks claims, who can correct mistakes and how it prevents reverence for a person from excusing harmful conduct.

§ life-10-3

English

The source's finality should not be confused with the assertion that all questions about the Buddha's historical life have been answered. Its account of the final meal, for example, has generated interpretation; this book does not diagnose an ancient cause of death from an English food name. Its miraculous and ritual passages remain attributed narrative, not independent modern corroboration.

§ life-10-4

English

A source-guided biography ends with a task for its reader. We can ask what has become clearer about suffering, conduct, attention and release. We can also ask which uncertainties remain and which sources should be studied next. Neither reverence nor research needs to be weakened by that honesty. The life becomes a basis for careful learning rather than a collection of claims to defend at any cost.

§ life-10-5

English

For study: Identify an instruction directed towards the community's future. What would it require of an actual institution? Then select one passage for slow reading with the Pāli visible. Consult the source notes or a competent teacher when interpretation matters; do not let the convenience of this edition replace that conversation.

DN16 · complete primary source: /texts/dn16/sc-2026-09-23

24 · DN16: The Great Discourse on the Buddha's Extinguishment

Source: <https://suttacentral.net/dn16/en/sujato>

§ dn16:0

English

Long Discourses 16

The Great Discourse on the Buddha's Extinguishment

Pāli

Dīgha Nikāya 16

Mahāparinibbānasutta

§ dn16:1.1

English

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 of Magadha, son of the princess of Videha, wanted to invade the Vajjis.

He said:

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

Pāli

Evaṃ me sutam—

ekaṃ samayaṃ bhagavā rājagahe viharatī 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.

§ dn16:1.2

English

And then King Ajātasattu addressed Vassakāra the brahmin, a chief minister of Magadha,

"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 of Magadha, son of the princess of Videha, 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."

Pāli

Atha kho rājā māgadho ajātasattu vedehiputto vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ āmantesi:

"ehi tvaṃ, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha:

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

Evañca vadehi:

'rājā, bhante, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.

So evamāha:

“ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccāmi vajjī, vināsessāmi vajjī, anayabyasanam āpādessāmi”ti.

Yathā te bhagavā byākaroti, taṃ sādhuṃ uggahetvā mama āroceyyāsi.

Na hi tathāgatā vitathaṃ bhaṇanti”ti.

§ dn16:1.3

English

1. The Brahmin Vassakāra

“Yes, worthy sir,” Vassakāra replied. He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out from Rājagaha for the Vulture’s Peak Mountain.

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,

“Worthy Gotama, King Ajātasattu of Magadha, son of the princess of Videha, bows with his head to your feet.

He asks if you are healthy and well, nimble, strong, and living comfortably.

Worthy Gotama, King Ajātasattu wants to invade the Vajjis.

He said:

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

Pāli

1. Vassakārabrahmaṇa

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

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

Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca:

“rājā, bho gotama, māgadho ajātasattu vedehiputto bho gotamassa pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchati.

Rājā, bho gotama, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.

So evamāha:

‘ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccāmi vajjī, vināsessāmi vajjī, anayabyasanam āpādessāmi”ti.

§ dn16:1.4

English

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.

Ānanda, have you heard that the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient 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 ancient 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 forcibly abduct the women or girls of the clans and make them live with them?"

"I have heard that, sir."

"As long as the Vajjis don't forcibly abduct the women or girls of the clans and make them live with them, they can expect growth, not decline.

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."

Pāli

2. Rājaaparihāṇiyadhamma

Tena kho pana samayena āyasmā ānando bhagavato piṭṭhito ṭhito hoti bhagavantaṃ bījayaṃ māno.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

"kinti te, ānanda, sutāṃ, 'vajjī abhiñhaṃ sannipātā sannipātabahulā'""ti?

"Sutaṃ metaṃ, bhante: 'vajjī abhiñhaṃ sannipātā sannipātabahulā'""ti.

"Yāvakiṇvaṇca, ānanda, vajjī abhiñhaṃ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāṇi.

Kinti te, ānanda, sutāṃ, 'vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī'""ti?

"Sutaṃ metaṃ, bhante: 'vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī'""ti.

"Yāvakiṇvaṇca, ānanda, vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā vajjikaraṇīyāni karissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāṇi.

Kinti te, ānanda, sutāṃ, 'vajjī apaññattaṃ na paññapenti, paññattaṃ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī'""ti?

"Sutaṃ metaṃ, bhante: 'vajjī apaññattaṃ na paññapenti, paññattaṃ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī'""ti.

"Yāvakiṇvaṇca, ānanda, vajjī apaññattaṃ na paññapessanti, paññattaṃ na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāṇi.

Kinti te, ānanda, sutāṃ, 'vajjī ye te vajjīnaṃ vajjimahallakā, te sakkaronti garuṃ karonti mānenti pūjenti, tesaṇca sotabbaṃ maññantī'""ti?

"Sutaṃ metaṃ, bhante: 'vajjī ye te vajjīnaṃ vajjimahallakā, te sakkaronti garuṃ karonti mānenti pūjenti, tesaṇca sotabbaṃ maññantī'""ti.

"Yāvakiṇvaṇca, ānanda, vajjī ye te vajjīnaṃ vajjimahallakā, te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṇca sotabbaṃ maññissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāṇi.

Kinti te, ānanda, sutāṃ, 'vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsentī'""ti?

“Sutaṃ metaṃ, bhante: ‘vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī’”ti.

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

Kinti te, ānanda, sutaṃ, ‘vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti, tesaṇca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī’”ti?

“Sutaṃ metaṃ, bhante: ‘vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti tesaṇca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī’”ti.

“Yāvakīvaṇca, ānanda, vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṇca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpessanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

Kinti te, ānanda, sutaṃ, ‘vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā, kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyun’”ti?

“Sutaṃ metaṃ, bhante ‘vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyun’”ti.

“Yāvakīvaṇca, ānanda, vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā bhavissati, kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyunti. Vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihānī”ti.

§ dn16:1.5

English

Then the Buddha said to Vassakāra,

“Brahmin, this one time I was staying near Vesālī at the Sārāṇḍada 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.”

When the Buddha had spoken, Vassakāra said to him,

“Worthy 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 bribery or by sowing dissension.

Well, now, worthy 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, rose from his seat and left.

Pāli

Atha kho bhagavā vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ āmantesi:

“ekamidāhaṃ, brāhmaṇa, samayaṃ vesālīyaṃ viharāmi sārāṇḍade cetiye.

Tatrāhaṃ vajjīnaṃ ime satta aparihāniye dhamme desesiṃ.

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

Evaṃ vutte, vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca:

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

Ko pana vādo sattahi aparihāniyehi dhammehi.

Akaraṇīyāva, bho gotama, vajjī rañṇā māgadheṇa ajātasattunā vedehiputtēna yadidaṃ yuddhassa, aññatra upalāpanāya aññatra mithubhedā.

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

“Yassadāni tvaṃ, brāhmaṇa, kālaṃ maññasī”ti.

Atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ pakkāmi.

§ dn16:1.6

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 down on the seat spread out and addressed the mendicants:

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

Listen and apply your mind well, I will speak."

"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 proceed having undertaken 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.

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.

Pāli

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; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tīto kho āyasmā ānando bhagavantaṃ etadavoca:

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

Atha kho bhagavā uṭṭhāyāsanaṃ yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.

Nisajja kho bhagavā bhikkhū āmantesi:

"satta vo, bhikkhave, aparihāniye dhamme desessāmi,

taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi"ti.

"Evaṃ, bhante"ti kho te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

"Yāvakīvaṇca, bhikkhave, bhikkhū abhiṇhaṃ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvaṇca, bhikkhave, bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā

saṅghakaraṇīyāni karissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvaṇca, bhikkhave, bhikkhū apaññattaṃ na paññapessanti, paññattaṃ na samucchindissanti,

yathāpaññattesu sikkhāpadesu samādāya vattissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvaṇca, bhikkhave, bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā,

te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṇca sotabbaṃ maññissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū uppannāya taṇhāya ponobbhavikāya na vasaṃ gacchissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū āraññakesu senāsanesu sāpekkhā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū paccattaññeva satim upaṭṭhapessanti: 'kinti anāgatā ca pesalā sabrahmacārī āgaccheyyurū, āgatā ca pesalā sabrahmacārī phāsu vihareyyun'ti. Vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

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

§ dn16:1.7

English

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 relish talk ...

sleep ...

company ...

they don't have corrupt wishes, falling under the sway of corrupt wishes ...

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

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

Pāli

Aparepi vo, bhikkhave, satta aparihāṇiye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi'ti.

"Evaṃ, bhante"ti kho te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

"Yāvakīvaṇca, bhikkhave, bhikkhū na kammārāmā bhavissanti na kammaratā na kammārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū na bhassārāmā bhavissanti na bhassaratā na bhassārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū na niddārāmā bhavissanti na niddāratā na niddārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū na saṅgaṇikārāmā bhavissanti na saṅgaṇikaratā na saṅgaṇikārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū na pāpicchā bhavissanti na pāpikānaṃ icchānaṃ vasaṃ gatā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū na pāpamittā bhavissanti na pāpasahāyā na pāpasampavaṅkā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū na oramattakena visesādhigamena antarāvosaṇaṃ āpajjissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

§ dn16:1.8

English

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. ...

Pāli

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 ...

āraddhavīriyā 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 paccassosum.

Bhagavā etadavoca:

§ dn16:1.9

English

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.

Pāli

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

dhammavicayasambojjhaṅgaṃ bhāvēssanti ...

vīriyasambojjhaṅgaṃ bhāvēssanti ...

pītisambojjhaṅgaṃ bhāvēssanti ...

passaddhisambojjhaṅgaṃ bhāvēssanti ...

samādhisambojjhaṅgaṃ bhāvēssanti ...

upekkhāsambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

§ dn16:1.10

English

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 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.

Pāli

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

Aparepi vo, bhikkhave, satta aparihāṇiye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.

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

Bhagavā etadavoca:

“Yāvakīvañca, bhikkhave, bhikkhū aniccasaññaṃ bhāvēssanti ...pe...

anattasaññaṃ bhāvēssanti ...

asubhasaññaṃ bhāvēssanti ...

ādīnavasaññaṃ bhāvēssanti ...

pahānasaññaṃ bhāvēssanti ...

virāgasaññaṃ bhāvēssanti ...

nirodhasaññaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāṇi.

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

§ dn16:1.11

English

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 things 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 intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion—they can expect growth, not decline.

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 delivers one who applies 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.”

Pāli

Cha vo, bhikkhave, aparihāṇiye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.

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

Bhagavā etadavoca:

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

Yāvakīvañca, bhikkhave, bhikkhū mettaṃ vacīkammaṃ paccupaṭṭhāpessanti ...pe...

mettaṃ manokammaṃ paccupaṭṭhāpessanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāṇi.

Yāvakīvañca, bhikkhave, bhikkhū, ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī bhavissanti sīlavantehi sabrahmacārīhi sādharmaṇabhogī, vuddhiyeva,

bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

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

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

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

(...)

§ dn16:1.12

English

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.”

Pāli

Tatra sudaṃ bhagavā rājagahe viharanto gijjhakūṭe pabbate etadeva bahulaṃ bhikkhūnaṃ dhammiṃ katham karoti:

“iti sīlaṃ, iti samādhi, iti paññā.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.

Paññāparibhāvitam cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—
kāmasavā, bhavāsavā, avijjāsavā”ti.

§ dn16:1.13

English

When the Buddha had stayed in Rājagaha as long as he pleased, 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,

Pāli

Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

“āyāmānanda, yena ambalaṭṭhikā tenupasaṅkamissāmā”ti.

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

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena ambalaṭṭhikā tadavasari.

§ dn16:1.14

English

where he stayed in the royal rest-house.

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.”

Pāli

Tatra sudaṃ bhagavā ambalaṭṭhikāyaṃ viharati rājāgāraḥke.

Tatrāpi sudaṃ bhagavā ambalaṭṭhikāyaṃ viharanto rājāgāraḥke etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

“iti sīlaṃ iti samādhi itī paññā.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.

Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—

kāmāsavā, bhavāsavā, avijjāsavā”ti.

§ dn16:1.15

English

When the Buddha had stayed in Ambalaṭṭhikā as long as he pleased, 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.

Pāli

Atha kho bhagavā ambalaṭṭhikāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

“āyāmānanda, yena nālandā tenupasaṅkamissāmā”ti.

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

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nālandā tadavasari, tatra sudaṃ bhagavā nālandāyaṃ viharati pāvārikambavane.

§ dn16:1.16

English

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 bold 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.’

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you encompassed 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 encompassed 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 encompassed my mind to know that

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

“No, sir.”

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

Pāli

4. Sāriputtasīhanāda

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

“evaṃ pasanno ahaṃ, bhante, bhagavati;

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

“Uḷārā kho te ayaṃ, sārīputta, āsabhī vācā bhāsītā, ekaṃso gahito, sīhanādo nadito:

‘evaṃpasanno ahaṃ, bhante, bhagavati;

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

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

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

“No hetāṃ, bhante”.

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

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

“No hetāṃ, bhante”.

“Kiṃ pana te, sārīputta, ahaṃ etaṛahi ahaṃ sammāsambuddho cetasā ceto paricca vidito:

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

“No hetāṃ, bhante”.

“Ettha ca hi te, sārīputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ natthi.

Atha kiñcaraṇaṃ te ayaṃ, sārīputta, uḷārā āsabhī vācā bhāsītā, ekaṃso gahito, sīhanādo nadito:

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

§ dn16:1.17

English

“Sir, though I don’t encompass 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 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 awaken to the supreme perfect awakening.’”

Pāli

“Na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ atthi, api ca me dhammanvayo vidito.

Seyyathāpi, bhante, rañño paccantimaṃ nagaraṃ daḷhuddhāpaṃ daḷhapākāratoraṇaṃ ekadvāraṃ, tatrassa dovāriko paṇḍito viyatto medhāvī aññātānaṃ nivāretā ñātānaṃ pavesetā.

So tassa nagarassa samantā anupariyāyapathaṃ anukkamamāno na passeyya pākārasandhiṃ vā

pākāravivaraṃ vā, antamaso biḷāranikkhamanamattampi.

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 dubbalīkaraṇe catūsu satipaṭṭhānesu supatitṭhitacittā sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhiṃsu.

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

Bhagavāpi, bhante, etarahi arahāṃ sammāsambuddho pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatitṭhitacitto satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho”ti.

§ dn16:1.18

English

And while staying at Nāḷandā, 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.”

Pāli

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.

§ dn16:1.19

English

5. The Drawbacks of Unethical Conduct

When the Buddha had stayed in Nāḷandā as long as he pleased, 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.

Pāli

5. Dussīlāādīnava

Atha kho bhagavā nāḷandāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

“āyāmānanda, yena pāṭaligāmo tenupasaṅkamissāmā”ti.

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

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāṭaligāmo tadavasari.

§ dn16:1.20

English

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 with silence.

Pāli

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

Atha kho pāṭaligāmikā upāsakā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho pāṭaligāmikā upāsakā bhagavantaṃ etadavocum:

“adhivāsetu no, bhante, bhagavā āvasathāgāraṃ”ti.

Adhivāsesi bhagavā tuṇhībhāvena.

§ dn16:1.21

English

Then, knowing that the Buddha had consented, the lay followers of Pāṭali Village rose from their seats, 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 an oil 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.”

Pāli

Atha kho pāṭaligāmikā upāsakā bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena āvasathāgāraṃ tenupasaṅkamiṃsu; upasaṅkamitvā sabbasanthariṃ āvasathāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ paṭiṭṭhāpetvā telapadīpaṃ āropetvā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho pāṭaligāmikā upāsakā bhagavantaṃ etadavocum:

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

yassadāni, bhante, bhagavā kālaṃ maññatī”ti.

§ dn16:1.22

English

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 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.

Pāli

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

Bhikkhusaṅghopi kho pāde pakkhāletvā āvasathāgāraṃ pavisitvā pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi bhagavantameva purakkhatvā.

Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ pavisitvā puratthimaṃ bhittiṃ nissāya pacchimābhimukhā nisīdiṃsu bhagavantameva purakkhatvā.

(...)

§ dn16:1.23

English

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 great 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 unconfident 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.

Pāli

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 duttiyo 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 sammūḷho kālaṃ karoti.

Ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā.

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

Ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā.

Ime kho, gahapatayo, pañca ādīnavā dussīlassa sīlavipattiyā.

§ dn16:1.24

English

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 great 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.”

Pāli

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 abbhugacchati.

Ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya.

Puna caparaṃ, gahapatayo, sīlavā sīlasampanno yaññadeva pariṣaṃ upasaṅkamati—yadi khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ yadi gahapatipariṣaṃ yadi samaṇapariṣaṃ 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 bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

Ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya.

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

§ dn16:1.25

English

The Buddha spent much of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭali Village with a Dhamma talk. Then he sent them off,

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

"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.

Pāli

Atha kho bhagavā pāṭaligāmiṃ upāsake bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi:

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

"Evaṃ, bhante"ti kho pāṭaligāmiṃ upāsakā bhagavato paṭissutvā uttṛhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

Atha kho bhagavā acirapakkantesu pāṭaligāmiṃ upāsakesu suññāgāraṃ pāvisi.

§ dn16:1.26

English

7. Building a Citadel

Now at that time the Magadhan chief 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.

Pāli

7. Pāṭaliputtanagaramāpana

Tena kho pana samayena sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibāhāya.

Tena samayena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhanti.

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

§ dn16:1.27

English

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.”

Pāli

Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmatṭānaṃ cittāni namanti nivesanāni māpetuṃ.
Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmatṭānaṃ cittāni namanti nivesanāni māpetuṃ.
Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena tā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo.
Atha kho bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya āyasmantaṃ ānandaṃ āmantesi:
“Ke nu kho, ānanda, pāṭaligāme nagaraṃ māpentī”ti?
“Sunidhavassakārā, bhante, magadhamahāmatṭā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibhāyā”ti.

§ dn16:1.28

English

“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 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.”

Pāli

“Seyyathāpi, ānanda, devehi tāvatimsehi saddhiṃ mantetvā;
evameva kho, ānanda, sunidhavassakārā magadhamahāmatṭā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibhāyā.
Idhāhaṃ, ānanda, addasaṃ dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo.
Yasmiṃ, ānanda, padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmatṭānaṃ cittāni namanti nivesanāni māpetuṃ.
Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmatṭānaṃ cittāni namanti nivesanāni māpetuṃ.
Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmatṭānaṃ cittāni namanti nivesanāni māpetuṃ.
Yāvatā, ānanda, ariyaṃ āyatanāṃ yāvatā vaṇippatho idaṃ agganagaraṃ bhavissati pāṭaliputtaṃ puṭabhedanaṃ.
Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti—
aggito vā udakato vā mithubhedā vā”ti.

§ dn16:1.29

English

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 the worthy Gotama together with the mendicant Saṅgha please accept today’s meal from me?”
The Buddha consented with silence.

Pāli

Atha kho sunidhavassakārā magadhamahāmattā yena bhagavā tenupasaṅkamim̐su; upasaṅkamtivā bhagavatā saddhim̐ sammodim̐su,
sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhaṃsu, ekamantaṃ ʈhitā kho sunidhavassakārā magadhamahāmattā bhagavantaṃ etadavocum̐:
“adhivāsetu no bhavaṃ gotamo ajjatanāya bhattaṃ saddhim̐ bhikkhusaṅghena”ti.
Adhivāsesi bhagavā tuṇhībhāvena.

§ dn16:1.30

English

Then, knowing that the Buddha had consented, they went to their own guest house, where they had delicious fresh and cooked foods prepared. Then they had the Buddha informed of the time, saying,
“It’s time, worthy 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 down on the seat spread out.
Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with delicious fresh and cooked foods.
When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side.

Pāli

Atha kho sunidhavassakārā magadhamahāmattā bhagavato adhivāsaṇaṃ viditvā yena sako āvasatho tenupasaṅkamim̐su; upasaṅkamtivā sake āvasathe paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesum̐:
“kālo, bho gotama, niṭṭhitaṃ bhattaṃ”ti.
Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhim̐ bhikkhusaṅghena yena sunidhavassakārānaṃ magadhamahāmattānaṃ āvasatho tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.
Atha kho sunidhavassakārā magadhamahāmattā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesum̐ sampavāresum̐.
Atha kho sunidhavassakārā magadhamahāmattā bhagavantaṃ bhuttāvim̐ onītapattapāṇim̐ aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdim̐su.

§ dn16:1.31

English

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 sympathy for him,
like a mother 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 rose from

his seat and left.

Pāli

Ekamantaṃ nisinne kho sunidhavassakāre magadhamahāmatte bhagavā imāhi gāthāhi anumodi:

“Yasmiṃ padese kappeti,
vāsaṃ paṇḍitajātiyo;
Sīlavantettha bhojetvā,
saññate brahmacārayo.
Yā tattha devatā āsum,
tāsaṃ dakkhiṇamādisē;
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 utṭhāyāsanaṃ pakkāmi.

§ dn16:1.32

English

Sunidha and Vassakāra followed behind the Buddha, thinking,
“The gate through which the ascetic Gotama exits 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 exited was named the Gotama Gate.
Then the Buddha came to the Ganges River.

Pāli

Tena kho pana samayena sunidhavassakārā magadhamahāmattā bhagavantaṃ piṭṭhito piṭṭhito anubandhā honti:

“yenaṃ samaṇo gotamo dvārena nikkhamissati, taṃ gotamadvāraṃ nāma bhavissati.
Yena titthena gaṅgaṃ nadiṃ tarissati, taṃ gotamatitthaṃ nāma bhavissatī”ti.
Atha kho bhagavā yena dvārena nikkhami, taṃ gotamadvāraṃ nāma ahosi.
Atha kho bhagavā yena gaṅgā nadī tenupasaṅkami.

§ dn16:1.33

English

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.

Pāli

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

§ dn16:1.34

English

He saw all those humans 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."
The first recitation section.

Pāli

Addasā kho bhagavā te manusse appekacce nāvaṃ pariyesante appekacce uḷumpaṃ pariyesante appekacce
kullaṃ bandhante apārā pāraṃ gantukāme.
Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
"Ye taranti aṇṇavaṃ saraṃ,
Setuṃ katvāna visajja pallalāni;
Kullañhi jano bandhati,
Tiṇṇā medhāvino janā"ti.
Paṭhamabhāṇavāro.

§ dn16:2.1

English

8. Talk on the Noble Truths

Then the Buddha said to Venerable Ānanda,
"Come, Ānanda, let's go to the village of Koṭi."
"Yes, sir," Ānanda replied.
Then the Buddha together with a large Saṅgha of mendicants arrived at the village of Koṭi,
and stayed there.

Pāli

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 sudaṃ bhagavā koṭigāme viharati.

§ dn16:2.2

English

There he addressed the mendicants:
"Mendicants, due to not understanding and not penetrating four noble truths, both you and I have wandered
and transmigrated for such a 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 leash to existence is ended; now there'll be no more
future lives."

Pāli

Tatra kho bhagavā bhikkhū āmantesi:
"Catunnaṃ, bhikkhave, ariyasaccānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ
saṃsaritāṃ mamañceva tumhākañca.
Katamesaṃ catunnaṃ?

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

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

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

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

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

§ dn16:2.3

English

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 leash to existence is eradicated.
The root of suffering is cut off,
now there'll be no more future lives.”

Pāli

Idamavoca bhagavā.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

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

§ dn16:2.4

English

And while staying at the village of Koṭi, 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.”

Pāli

Tatrapī sudāṃ bhagavā koṭigāme viharanto etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

“iti sīlaṃ, iti samādhi, iti paññā.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.

Samādhiparibhāvito paññā mahapphalā hoti mahānisaṃsā.

Paññāparibhāvitāṃ cittāṃ sammadeva āsavehi vimuccati, seyyathidaṃ—
kāmasavā, bhavāsavā, avijjāsavā”ti.

§ dn16:2.5

English

9. The Deaths in Nātika

When the Buddha had stayed in the village of Koṭṭi as long as he pleased, he said to Ānanda,
“Come, Ānanda, let’s go to the land of the Nātikas.”

“Yes, sir,” Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived in the land of the Nātikas,
where he stayed in the brick house at Nātika.

Pāli

9. Anāvattidhammasambodhiparāyaṇa

Atha kho bhagavā koṭṭigāme yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

“āyāmānanda, yena nātikā tenupaṅkamissāmā”ti.

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

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nātikā tadavasari.

Tatrapī sudaṃ bhagavā nātike viharati giṇṇakāvasathe.

§ dn16:2.6

English

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 Nātika. 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 Nātika. Where have they been reborn in the next life?

The laymen named Kakkāṭa,

Kaḷibha,

Nikata,

Kaṭṭissaha,

Tuṭṭha,

Santuṭṭha,

Bhadda, and

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

Pāli

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

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

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

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

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

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

Kāḷimbo nāma, bhante, upāsako ...pe...

nikāṭo nāma, bhante, upāsako ...

kaṭṭissaho 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?

§ dn16:2.7

“Ānanda, the monk Sāḷha had realized the undefiled freedom of heart and freedom by wisdom, having realized it with his own insight in this very life 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, assured, destined for awakening.

The laymen Kakkaṭa,

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 Nātika 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 Nātika 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.

More than five hundred laymen in Nātika have passed away having ended three fetters. They’re stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening.

Pāli

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

Nandā, ānanda, bhikkhunī pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyini anāvatthidhammā tasmā lokā.

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

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

Kukkuṭo, ānanda, upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvatthidhammo tasmā lokā.

Kāḷimbo, ānanda, upāsako ...pe...

nikaṭo, ānanda, upāsako ...

kaṭissaho, ānanda, upāsako ...

tuṭṭho, ānanda, upāsako ...

santuṭṭho, ānanda, upāsako ...

bhaddo, ānanda, upāsako ...

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

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

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

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

§ dn16:2.8

10. The Mirror of the Teaching

It's no wonder 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 named '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 assured, destined for awakening.'

Pāli

10. Dhammādāsadhammapariyāya

Anacchariyaṃ kho panetaṃ, ānanda, yaṃ manussabhūto kālaṃ kareyya.

Tasmiṃyeva kālaṃkate tathāgataṃ upasaṅkamitvā etamattamaṃ pucchissatha, vihesā hesā, ānanda, tathāgatassa.

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

'khīṇanirayomhi khīṇatiracchānayani khīṇapettivisaṃyaya khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti.

§ dn16:2.9

English

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 fit for training, teacher of gods and humans, awakened, blessed.'

They have experiential confidence in the teaching:

'The teaching is well explained by the Buddha—apparent in the present 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, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped 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."

Pāli

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

'khīṇanirayomhi khīṇatiracchānayani khīṇapettivisaṃyaya khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti?

Idhānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti:

'itipi so bhagavā arahaṃ 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 sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā,

esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti.

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

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

'khīṇanirayomhi khīṇatiracchānayani khīṇapettivisaṃyo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'"ti.

§ dn16:2.10

English

And while staying there in Nātika 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."

Pāli

Tatrapī sudāṃ bhagavā nātike viharanto giṇṇakāvasathe etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathāṃ karoti:

"Iti sīlaṃ iti samādhi itī paññā.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.

Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—

kāmāsavā, bhavāsavā, avijjāsavā'"ti.

(...)

§ dn16:2.11

English

When the Buddha had stayed in Nātika as long as he pleased, 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.

Pāli

Atha kho bhagavā nātike yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

"āyāmānanda, yena vesālī tenupasaṅkhamissāmā'"ti.

"Evaṃ, bhante'"ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena vesālī tadavasari.

Tatra sudāṃ bhagavā vesāliyaṃ viharati ambapālīvane.

§ dn16:2.12

English

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 covetousness and displeasure for the world.

They meditate observing an aspect of feelings ...

mind ...

principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.
That's how a mendicant is mindful.

Pāli

Tatra kho bhagavā bhikkhū āmantesi:
“Sato, bhikkhave, bhikkhu vihareyya sampajāno,
ayaṃ vo amhākaṃ anusāsānī.
Kathañca, bhikkhave, bhikkhu sato hoti?
Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.
Vedanāsu vedanānupassī ...pe...
citte cittānupassī ...pe...
dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.
Evaṃ kho, bhikkhave, bhikkhu sato hoti.

§ dn16:2.13

English

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.”

Pāli

Kathañca, bhikkhave, bhikkhu sampajāno hoti?
Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokithe 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.
Evaṃ kho, bhikkhave, bhikkhu sampajāno hoti.
Sato, bhikkhave, bhikkhu vihareyya sampajāno,
ayaṃ vo amhākaṃ anusāsānī”ti.

§ dn16:2.14

English

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.
Then she said to the Buddha,
“Sir, would the Buddha, together with the mendicant Saṅgha, please accept tomorrow's meal from me?”
The Buddha consented with silence.
Then, knowing that the Buddha had consented, Ambapālī rose from her seat, bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

Pāli

11. Ambapālīgaṇikā

Assosi kho ambapālī gaṇikā: “bhagavā kira vesālīm anuppatto vesāliyaṃ viharati mayhaṃ ambavane”ti.
Atha kho ambapālī gaṇikā bhaddāni bhaddāni yānāni yojāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyā niyyāsi. Yena sako āraṃso tena pāyāsi.

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

Ekamantaṃ nisinnaṃ kho ambapālīm gaṇikaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

Atha kho ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ etadavoca:

“adhivāsetu me, bhante, bhagavā svātānāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

Adhivāsesi bhagavā tuṇhībhāvena.

Atha kho ambapālī gaṇikā bhagavato adhivāsanaṃ viditvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

§ dn16:2.15

English

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.

Pāli

Assosum kho vesālikā licchavī: “bhagavā kira vesālīm anuppatto vesāliyaṃ viharati ambapālīvane”ti.

Atha kho te licchavī bhaddāni bhaddāni yānāni yojāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyā niyyimsu.

Tatra ekacce licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālaṅkāṛā, ekacce licchavī pītā honti pītavaṇṇā pītavatthā pītālaṅkāṛā, ekacce licchavī lohitaṃ honti lohitaṇṇā lohitaṇṇā lohitaṇṇā lohitaṇṇā, ekacce licchavī odātā honti odātavaṇṇā odātavatthā odātālaṅkāṛā.

§ dn16:2.16

English

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

The Licchavis said to her,

“What, you wench 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.”

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

“Masters, even if you were to give me Vesālī with her provinces, 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 Mango Grove.

Pāli

Atha kho ambapālī gaṇikā daharānaṃ daharānaṃ licchavīnaṃ akkhena akkhaṃ cakkena cakkhaṃ yugena yugaṃ paṭivaṭṭesi.

Atha kho te licchavī ambapālīm gaṇikaṃ etadavocum:

“kim, je ambapālī, daharānaṃ daharānaṃ licchavīnaṃ akkhena akkhaṃ cakkena cakkhaṃ yugena yugaṃ paṭivaṭṭesi”ti?

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

“Dehi, je ambapālī, etaṃ bhattaṃ satasahassenā”ti.

“Sacepi me, ayyaputtā, vesālīm sāhāraṃ dassatha, evamahaṃ taṃ bhattaṃ na dassāmi”ti.

Atha kho te licchavī aṅguliṃ phoṭesum:

“jītamha vata bho ambakāya, jītamha vata bho ambakāyā”ti.
Atha kho te licchavī yena ambapālivanam tena pāyimsu.

§ dn16:2.17

English

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 before, just have a look at the assembly of Licchavis.
See the assembly of Licchavis,
check them out:
they’re just like the thirty-three!”

Pāli

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

§ dn16:2.18

English

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, would 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.

Pāli

Atha kho te licchavī yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu.
Ekamantaṃ nisinne kho te licchavī bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

Atha kho te licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ etadavocuṃ:

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

Atha kho bhagavā te licchavī etadavoca:

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

Atha kho te licchavī aṅguliṃ phoṭeṣuṃ:

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

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

§ dn16:2.19

English

And when the night had passed Ambapālī had delicious fresh and cooked 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 down on the seat spread out.
 Then Ambapālī served and satisfied the mendicant Saṅgha headed by the Buddha with her own hands with delicious fresh and cooked foods.
 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 rose from his seat and left.

Pāli

Atha kho ambapālī gaṇikā tassā rattiyā accayena sake ārāme paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi:
 “kālo, bhante, niṭṭhitaṃ bhatta”ti.
 Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena ambapāliyā gaṇikāya nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
 Atha kho ambapālī gaṇikā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
 Atha kho ambapālī gaṇikā bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.
 Ekamantaṃ nisinnā kho ambapālī gaṇikā bhagavantaṃ etadavoca:
 “imāhaṃ, bhante, ārāmaṃ buddhappamukhassa bhikkhusaṅghassa dammī”ti.
 Paṭiggahesi bhagavā ārāmaṃ.
 Atha kho bhagavā ambapālīṃ gaṇikaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmi.

§ dn16:2.20

English

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.”

Pāli

Tatrapī sudaṃ bhagavā vesāliyaṃ viharanto ambapālīvane 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.

§ dn16:2.21

English

12. Commencing the Rains at Beluva

When the Buddha had stayed in Ambapālī’s Mango Grove as long as he pleased, 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.

Pāli

12. Veḷuvagāmaṃvassūpagamaṇa

Atha kho bhagavā ambapālivaṇe yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

"āyāmānanda, yena veḷuvagāmaṃko tenupasaṅkamissāmā"ti.

"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena veḷuvagāmaṃko tadavasari.

Tatra sudarṃ bhagavā veḷuvagāmaṃko viharati.

§ dn16:2.22

English

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."

"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.

Pāli

Tatra kho bhagavā bhikkhū āmantesi:

"etha tumhe, bhikkhave, samantā vesālīṃ yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upetha.

Ahaṃ pana idheva veḷuvagāmaṃko vassaṃ upagacchāmī"ti.

"Evaṃ, bhante"ti kho te bhikkhū bhagavato paṭissutvā samantā vesālīṃ yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upagacchimsu.

Bhagavā pana tattheva veḷuvagāmaṃko vassaṃ upagacchi.

§ dn16:2.23

English

After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death.

But he endured unbothered, with mindfulness and situational awareness.

Then it occurred to the Buddha,

"It would not be appropriate for me to be fully extinguished before informing my supporters and taking leave of the mendicant Saṅgha.

Why don't I forcefully suppress this illness, stabilize the life force, and live on?"

Pāli

Atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bālā vedanā vattanti māraṇantikā.

Tā sudarṃ bhagavā sato sampajāno adhiṇāsesi avihaṇṇamāno.

Atha kho bhagavato etadahosi:

"na kho metaṃ patirūpaṃ, yvāhaṃ anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ parinibbāyeyyaṃ.

Yannūnāhaṃ imaṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya vihareyyaṃ"ti.

§ dn16:2.24

English

So that is what he did.

Then the Buddha's illness died down.

Soon after the Buddha had recovered from that sickness, he left 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 didn’t spring to mind.
Still, at least I was consoled by the thought that
the Buddha won’t be fully extinguished without bringing something up regarding the Saṅgha of mendicants.”

Pāli

Atha kho bhagavā taṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasañkhāraṃ adhiṭṭhāya vihāsi.
Atha kho bhagavato so ābādho paṭippassambhi.
Atha kho bhagavā gilānā vuṭṭhito aciravuṭṭhito gelaṇṇā vihārā nikkhamma vihārapacchāyāyaṃ paññatte āsane nisīdi.
Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:
“diṭṭho me, bhante, bhagavato phāsu; diṭṭhaṃ me, bhante, bhagavato khamanīyaṃ, api ca me, bhante, madhurakajāto viya kāyo, disāpi me na pakkhāyanti, dhammāpi maṃ na paṭibhanti bhagavato gelaṇṇena.
Api ca me, bhante, ahosi kācīdeva assāsamattā:
‘na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṅghaṃ ārabba kiñcīdeva udāharatī’”ti.

§ dn16:2.25

English

“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 tutor when it comes to the teachings.
If there’s anyone who thinks:
‘I shall lead the mendicant Saṅgha,’ or ‘the Saṅgha of mendicants is meant for me,’ let them bring something up regarding the Saṅgha.
But the Realized One doesn’t think like this,
so why should he bring something up 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 old cart is kept going by a rope,
in the same way, the Realized One’s body is kept going as if by a rope.
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.

Pāli

“Kiṃ panānanda, bhikkhusaṅgho mayi paccāsīsatī?
Desito, ānanda, mayā dhammo anantaraṃ abāhiraṃ karitvā.
Natthānanda, tathāgatassa dhammesu ācariyamuṭṭhi.
Yassa nūna, ānanda, evamassa:
‘ahaṃ bhikkhusaṅghaṃ pariharissāmī’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā, so nūna, ānanda, bhikkhusaṅghaṃ ārabba kiñcīdeva udāhareyya.
Tathāgatassa kho, ānanda, na evaṃ hoti:
‘ahaṃ bhikkhusaṅghaṃ pariharissāmī’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā.
Sakiṃ, ānanda, tathāgato bhikkhusaṅghaṃ ārabba kiñcīdeva udāharissati.
Ahaṃ kho panānanda, etarahi jiṇṇo vuddho mahallako addhagato vayo anuppatto.
Āsītiko me vayo vattati.
Seyyathāpi, ānanda, jajjarasakaṭaṃ veṭhamissakena yāpeti;
evameva kho, ānanda, veṭhamissakena maññe tathāgatassa kāyo yāpeti.
Yasmiṃ, ānanda, samaye tathāgato sabbanimittānaṃ amanasikārā ekaccānaṃ vedanānaṃ nirodhā animittaṃ cetosamādhim upasampajja viharati, phāsutaro, ānanda, tasmīṃ samaye tathāgatassa kāyo hoti.

So Ānanda, live as 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 covetousness and displeasure for the world.

They meditate observing an aspect of feelings ...
mind ...

principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

That's how a mendicant lives with themselves as island and refuge, without other refuge; with the teachings as island and refuge, without 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 eager to train shall be among the best of the best."

The second recitation section.

Tasmātiḥānanda, 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 ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

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

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

Dutiyabhāṇavāro.

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.

13. Nimittoḥāsakathā

Atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya vesālīm piṇḍāya pāvisi.

Vesāliyam piṇḍāya caritvā pacchābhataṃ piṇḍapāṭapaṭikkanto āyasmantaṃ ānandaṃ āmantesi:

"gaṇhāhi, ānanda, nisīdanaṃ,

yena cāpālaṃ cetiyam tenupasaṅkamissāma divā viharāyā"ti.

"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

Then the Buddha went up to the Cāpāla Shrine, where he sat down 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, Seven Maidens, Many Sons, Sārāndada, and Cāpāla Shrines are all lovely.

Pāli

Atha kho bhagavā yena cāpālaṃ cetiyaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Āyasmāpi kho ānando bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:

“ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārāndadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ.

§ dn16:3.3

English

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 for the proper lifespan 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 for the proper lifespan or what’s left of it.”

Pāli

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā”ti.

§ dn16:3.4

English

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 proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

Pāli

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhī paṭivijjhitaṃ;

na bhagavantaṃ yāci:

“tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti, yathā taṃ mārena pariyuṭṭhitacitto.

§ dn16:3.5

English

For a second time ...

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

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, 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 for the proper lifespan 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 for the proper lifespan 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 proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Pāli

Dutiyampi kho bhagavā ...pe...

tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

"ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

Tathāgataṃ kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā"ti.

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ;

na bhagavantaṃ yāci:

"tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ"ti, yathā taṃ mārena pariyuṭṭhitacitto.

§ dn16:3.6

English

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.

Pāli

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

"gaccha tvaṃ, ānanda,
yassadāni kālaṃ maññasī"ti.

"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paṭissutvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā avidūre aññatarasmiṃ rukkhamaṇe nisīdi.

§ dn16:3.7

English

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 be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Sir, you once made this statement:

'Wicked One, I shall not be fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the principle of the teaching. Not until they practice properly, living in line with the teaching. Not until they've learned their denomination, 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.'

Pāli

14. Mārayācanakathā

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

§ dn16:3.8

English

Today you do have such monk disciples.

May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Sir, you once made this statement:

'Wicked One, I shall not be fully extinguished until I have nun disciples who are competent, educated, self-assured, learned ...'

Today you do have such nun disciples.

May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Sir, you once made this statement:

'Wicked One, I shall not be fully extinguished until I have layman disciples who are competent, educated, self-assured, learned ...'

Today you do have such layman disciples.

May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Sir, you once made this statement:

'Wicked One, I shall not be fully extinguished until I have laywoman disciples who are competent, educated, self-assured, learned ...'

Today you do have such laywoman disciples.

May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Sir, you once made this statement:

'Wicked One, I will not be fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.'

Today your spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.

May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha."

Pāli

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.

Bhāsita kho panesā, bhante, bhagavatā vācā:

'na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visāradā

bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacārīniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti'ti.

Etarahi kho pana, bhante, bhikkhuniyo bhagavato sāvīkā viyattā vinīṭā visāradā bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacārīniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññāpenti 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 vinīṭā visāradā bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacārīno, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti'ti.

Etarahi kho pana, bhante, upāsakā bhagavato sāvakā viyattā vinīṭā visāradā bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacārīno, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññāpenti 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 upāsikā na sāvīkā bhavissanti viyattā vinīṭā visāradā bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacārīniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti'ti.

Etarahi kho pana, bhante, upāsikā bhagavato sāvīkā viyattā vinīṭā visāradā bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacārīniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññāpenti 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 phīṭaṇca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ'ti.

Etarahi kho pana, bhante, bhagavato brahmacariyaṃ iddhañceva phīṭaṇca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato'ti.

§ dn16:3.9

English

When this was said, the Buddha said to Māra,
"Relax, Wicked One. The full extinguishment of the Realized One will be soon.
Three months from now the Realized One will be fully extinguished."

Pāli

Evam vutte, bhagavā māraṃ pāpimantaṃ etadavoca:
"appossukko tvaṃ, pāpima, hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati.
Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati'ti.

§ dn16:3.10

English

15. Surrendering the Life Force

So at the Cāpāla 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, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:
"Comparing the incomparable with the creation of prolonged life,
the sage surrendered the life force.
Happy inside, serene,
he shattered self-creation like a suit of armor."

Pāli

15. Āyusañkhāraossajjana
Atha kho bhagavā cāpāle cetiye sato sampajāno āyusañkhāraṃ ossaji.
Ossaṭṭhe ca bhagavatā āyusañkhāre mahābhūmicālo ahosi bhiṃsanako salomahaṃso, devadundubhiyo ca phaliṃsu.
Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
"Tulamatulañca sambhavaṃ,
Bhavaśaṅkhāramavassaji muni;
Ajjhatarato samāhito,
Abhindi kavacamivattasambhavaṃ"ti.

§ dn16:3.11

English

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?"

Pāli

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?

§ dn16:3.12

English

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?"

Pāli

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

§ dn16:3.13

English

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

What eight?

This great earth is established on water, the water is established 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.

Pāli

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

Katame aṭṭha?

Ayaṃ, ānanda, mahāpathavī udaye patiṭṭhitā, udakaṃ vāte patiṭṭhitam, vāto ākāsaṭṭho. Hoti kho so, ānanda, samayo, yaṃ mahāvātā vāyanti. Mahāvātā vāyantā udakaṃ kampaṇti. Udakaṃ kampaṇam pathaviṃ kampaṇti. Ayaṃ paṭhamo hetu paṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.14

English

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.

Pāli

Puna caparaṃ, ānanda, samaṇo vā hoti brāhmaṇo vā iddhimā cetovasippatto, devo vā mahiddhiko mahānubhāvo, tassa parittā pathavīsaññā bhāvitā hoti, appamāṇā āposaññā. So imaṃ pathaviṃ kampaṇti saṅkampaṇti sampakampaṇti sampavedheti.

Ayaṃ dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.15

English

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

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

Pāli

Puna caparaṃ, ānanda, yadā bodhisatto tusitakāyā cavitvā sato sampajāno mātukucchiṃ okkamati, tadāyaṃ pathavī kampaṇti saṅkampaṇti sampakampaṇti sampavedhati.

Ayaṃ tatiyo hetu tatiyo paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.16

English

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

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

Pāli

Puna caparaṃ, ānanda, yadā bodhisatto sato sampajāno mātukucchismā nikkhamati, tadāyaṃ pathavī kampaṇti saṅkampaṇti sampakampaṇti sampavedhati.

Ayaṃ catuttho hetu catuttho paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.17

English

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

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

Pāli

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

Ayaṃ pañcamo hetu pañcamo paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.18

English

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.

Pāli

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

Ayaṃ chaṭṭho hetu chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.19

English

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.

Pāli

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

Ayaṃ sattamo hetu sattamo paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.20

English

Furthermore, when the Realized One becomes fully extinguished in the element of extinguishment with no residue, 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.

Pāli

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

Ayaṃ aṭṭhamo hetu aṭṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

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

§ dn16:3.21

English

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 divinities.

Pāli

17. Aṭṭhāparisā

Aṭṭha kho imā, ānanda, parisā.

Katamā aṭṭha?

Khattiyāparisā, brāhmaṇāparisā, gahapatiparisā, samaṇāparisā, cātumahārājikāparisā, tāvatimsāparisā, māraparisā, brahmaṇāparisā.

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?'

Abhijānāmi kho panāhaṃ, ānanda, anekasataṃ khattiyapariśaṃ 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.
 Bhāsamānaṃca maṃ na jānanti:
 'ko nu kho ayaṃ bhāsati devo vā manusso vā'ti?
 Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi.
 Antarahitaṃca maṃ na jānanti:
 'ko nu kho ayaṃ antarahito devo vā manusso vā'ti?'

I recall having approached an assembly of hundreds of brahmins ...
 householders ...
 ascetics ...
 the gods of the four great kings ...
 the gods of the thirty-three ...
 Māras ...
 divinities.
 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.

Abhijānāmi kho panāhaṃ, ānanda, anekasataṃ brāhmaṇapariśaṃ ...pe...
 gahapatipariśaṃ ...
 samaṇapariśaṃ ...
 cātumahārājikapariśaṃ ...
 tāvatiṃsapariśaṃ ...
 mārapariśaṃ ...
 brahmapariśaṃ 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.
Bhāsamānaṃca maṃ na jānanti:
'ko nu kho ayaṃ bhāsati devo vā manusso vā'ti?
Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi.
Antarahitaṃca maṃ na jānanti:
'ko nu kho ayaṃ antarahito devo vā manusso vā'ti?
Imā kho, ānanda, aṭṭha parisā.

§ dn16:3.24

English

18. Eight Dimensions of Mastery
Ānanda, there are these eight dimensions of mastery.
What eight?

Pāli

18. Aṭṭhaabhibhāyatana
Aṭṭha kho imāni, ānanda, abhibhāyatanāni.
Katamāni aṭṭha?

§ dn16:3.25

English

Perceiving form internally, someone sees forms externally, limited, both pretty and ugly.
Mastering them, they perceive: 'I know and see.'
This is the first dimension of mastery.

Pāli

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti.
Idaṃ paṭthamaṃ abhibhāyatanaṃ.

§ dn16:3.26

English

Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly.
Mastering them, they perceive: 'I know and see.'
This is the second dimension of mastery.

Pāli

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

§ dn16:3.27

English

Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly.
Mastering them, they perceive: 'I know and see.'
This is the third dimension of mastery.

Pāli

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

§ dn16:3.28

English

Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly.
Mastering them, they perceive: 'I know and see.'
This is the fourth dimension of mastery.

Pāli

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

§ dn16:3.29

English

Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance.
They're like a flax flower that's blue, with blue color and blue appearance. Or a cloth from Varanasi that's smoothed on both sides, blue, with blue color and blue appearance.
In the same way, not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance.
Mastering them, they perceive: 'I know and see.'
This is the fifth dimension of mastery.

Pāli

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ. Seyyathā vā pana taṃ
vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ.
Evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti.
Idaṃ pañcamaṃ abhibhāyatanaṃ.

§ dn16:3.30

English

Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance.
They're like a champak flower that's yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that's smoothed on both sides, yellow, with yellow color and yellow appearance.
In the same way, not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance.
Mastering them, they perceive: 'I know and see.'
This is the sixth dimension of mastery.

Pāli

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ. Seyyathā vā pana taṃ
vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ.
Evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti.
Idaṃ chaṭṭhaṃ abhibhāyatanaṃ.

§ dn16:3.31

English

Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance.
They're like a scarlet mallow flower that's red, with red color and red appearance. Or a cloth from Varanasi

that's smoothed on both sides, red, with red color and red appearance.

In the same way, not perceiving form internally, someone sees forms externally that are red, with red color and red appearance.

Mastering them, they perceive: 'I know and see.'

This is the seventh dimension of mastery.

Pāli

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṇi lohitaṇaṇṇāni lohitaṇidassanāni lohitaṇibhāsāni.

Seyyathāpi nāma bandhujīvakaṇuppharṇ lohitaṇaṇ lohitaṇaṇṇaṇ lohitaṇidassanaṇ lohitaṇibhāsanaṇ. Seyyathā vā pana taṇ vatthaṇ bārāṇaseyyakaṇ ubhatobhāgavimaṭṭhaṇ lohitaṇaṇ lohitaṇaṇṇaṇ lohitaṇidassanaṇ lohitaṇibhāsanaṇ.

Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṇi lohitaṇaṇṇāni lohitaṇidassanāni lohitaṇibhāsāni.

'Tāni abhibhuyya jānāmi passāmī'ti evaṇsaññī hoti.

Idaṇ sattaṇaṇ abhibhāyatanāṇ.

§ dn16:3.32

English

Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance.

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

In the same way, not perceiving form internally, someone sees forms externally that are white, with white color and white appearance.

Mastering them, they perceive: 'I know and see.'

This is the eighth dimension of mastery.

These are the eight dimensions of mastery.

Pāli

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni.

Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātānidassanā odātānibhāsā. Seyyathā vā pana taṇ vatthaṇ bārāṇaseyyakaṇ ubhatobhāgavimaṭṭhaṇ odātāṇ odātavaṇṇaṇ odātānidassanaṇ odātānibhāsanaṇ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni.

'Tāni abhibhuyya jānāmi passāmī'ti evaṇsaññī hoti.

Idaṇ aṭṭhaṇaṇ abhibhāyatanāṇ.

Imāni kho, ānanda, aṭṭha abhibhāyatanāni.

§ dn16:3.33

English

19. The Eight Liberations

Ānanda, there are these eight liberations.

What eight?

Having physical form, they see forms.

This is the first liberation.

Not perceiving form internally, they see forms 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 disappearance 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.

Pāli

19. Aṭṭhavimokkha

Aṭṭha kho ime, ānanda, vimokkhā.

Katame aṭṭha?

Rūpī rūpāni passati,

ayaṃ paṭhamo vimokkho.

Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati,

ayaṃ duttiyo vimokkho.

Subhanteva adhimutto hoti,

ayaṃ tatiyo vimokkho.

Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañācāyatanaṃ upasampajja viharati,

ayaṃ catuttho vimokkho.

Sabbaso ākāsañācāyatanaṃ samatikkamma 'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanaṃ upasampajja viharati,

ayaṃ pañcama vimokkho.

Sabbaso viññāṇañcāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viharati,

ayaṃ chaṭṭho vimokkho.

Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati,

ayaṃ sattamo vimokkho.

Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati,

ayaṃ aṭṭhamo vimokkho.

Ime kho, ānanda, aṭṭha vimokkhā.

(...)

§ dn16:3.34

English

Ānanda, this one time, when I was first awakened, I was staying in 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 be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.'

When he had spoken, I said to Māra:

Pāli

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

Atha kho, ānanda, māro pāpimā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ

ṭhito kho, ānanda, māro pāpimā maṃ etadavoca:

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

Evam vutte, ahaṃ, ānanda, māraṃ pāpimantaṃ etadavocaṃ:

§ dn16:3.35

English

‘Wicked One, I shall not be fully extinguished until I have monk disciples ...

nun disciples ...

layman disciples ...

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

I shall not be fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.’

Pāli

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

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

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

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

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

§ dn16:3.36

English

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.

Pāli

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 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.

§ dn16:3.37

English

When he had spoken, I said to Māra:

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

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

So today, just now at the Cāpāla Shrine, mindful and aware, I surrendered the life force."

Pāli

Evaṃ vutte, ahaṃ, ānanda, māraṃ pāpimantaṃ etadavocaṃ:

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

Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī'ti.

Idāneva kho, ānanda, ajja cāpāle cetiye tathāgatena satena sampajānena āyusañkhāro ossaṭṭho"ti.

§ dn16:3.38

English

20. The Appeal of Ānanda

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

"Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, 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."

Pāli

20. Ānandayācanakathā

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

"tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ"ti.

"Alaṃ dāni, ānanda.

Mā tathāgataṃ yāci, akālo dāni, ānanda, tathāgataṃ yācanāyā"ti.

§ dn16:3.39

English

For a second time ...

For a third time, Ānanda said to the Buddha,

"Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans."

"Ānanda, do you have faith in the Realized One's awakening?"

"Yes, sir."

"So why then do you keep pressing me up to the third time?"

Pāli

Dutiyampi kho āyasmā ānando ...pe...

tatiyampi kho āyasmā ānando bhagavantaṃ etadavoca:

"tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ"ti.

"Saddahasi tvaṃ, ānanda, tathāgatassa bodhin"ti?

“Evaṃ, bhante”.

“Atha kiñcarahi tvaṃ, ānanda, tathāgataṃ yāvatatīyakaṃ abhinippīlesī”ti?

§ dn16:3.40

English

“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 for the proper lifespan 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 for the proper lifespan or what’s left of it.”

“Do you have faith, Ānanda?”

“Yes, sir.”

“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 proper lifespan, or what’s left of it.

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

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

Pāli

“Sammukhā metaṃ, bhante, bhagavato sutaṃ sammukhā paṭiggahitaṃ:

‘yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākañkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. So ākañkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā”ti.

“Saddahasi tvaṃ, ānanda”ti?

“Evaṃ, bhante”.

“Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham, yaṃ tvaṃ tathāgatena evaṃ oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci:

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

Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya.

Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

§ dn16:3.41

English

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 for the proper lifespan 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 for the proper lifespan or what’s left of it.’

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 proper lifespan, or what’s left of it.

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

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

Pāli

Ekamidāhaṃ, ānanda, samayaṃ rājagahe viharāmi gijjhakūṭe pabbate.

Tatrāpi kho tāhaṃ, ānanda, āmantesiṃ:

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

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā’ti.

Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhī paṭivijjhitaṃ, na tathāgataṃ yāci:

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

Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya.

Tasmātihānanda, tuyhevetāṃ dukkaṭaṃ, tuyhevetāṃ aparaddhaṃ.

§ dn16:3.42

English

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 Vebhāra ...

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

in the Cool Grove, under the Cobra’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 ...

Pāli

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

tattheva rājagahe viharāmi corapapāte ...

tattheva rājagahe viharāmi vebhārapasse sattapaṇṇiguhāyaṃ ...

tattheva rājagahe viharāmi isigilipasse kāḷasilāyaṃ ...

tattheva rājagahe viharāmi sītavane sappasoṇḍikapabbhāre ...

tattheva rājagahe viharāmi tapodārāme ...

tattheva rājagahe viharāmi veḷuvane kalandakanivāpe ...

tattheva rājagahe viharāmi jīvakambavane ...

tattheva rājagahe viharāmi maddakucchismiṃ migadāye.

§ dn16:3.43

English

And in each place I said to you:

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

Pāli

Tatrāpi kho tāhaṃ, ānanda, āmantesiṃ:

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

§ dn16:3.44

English

If he wished, the Realized One could live for the proper lifespan or what's left of it.'

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 proper lifespan, or what's left of it.

Pāli

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā 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 nāsakki
paṭivijjhitaṃ, na tathāgataṃ yāci:

'tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya
atthāya hitāya sukhāya devamanussānaṃ'ti.

Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ
adhivāseyya.

Tasmātiḥānanda, tuyhevetāṃ dukkaṭaṃ, tuyhevetāṃ aparaddhaṃ.

§ dn16:3.45

English

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

Pāli

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 bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā
susamāraddhā, so ākaṇkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā 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 nāsakki
paṭivijjhitaṃ, na tathāgataṃ yāci:

'tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya
atthāya hitāya sukhāya devamanussānaṃ'ti.

Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ
adhivāseyya, tasmātiḥānanda, tuyhevetāṃ dukkaṭaṃ, tuyhevetāṃ aparaddhaṃ.

§ dn16:3.46

English

at the Gotamaka Shrine ...

at the Seven Maidens Shrine ...

at the Many Sons Shrine ...

at the Sārandada Shrine ...

Pāli

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

idheva vesāliyaṃ viharāmi sattambe cetiye ...

idheva vesāliyaṃ viharāmi bahuputte cetiye ...

idheva vesāliyaṃ viharāmi sārandade cetiye ...

§ dn16:3.47

English

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

'Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, 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 for the proper lifespan 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 for the proper lifespan or what's left of it.'

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 proper lifespan, or what's left of it, saying:

'Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.'

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

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

Pāli

idāneva kho tāhaṃ, ānanda, ajja cāpāle cetiye āmantesiṃ:

'ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandaḍaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā'ti.

Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci:

'tiṭṭhatu bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ'ti.

Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya.

Tasmātiḥānanda, tuyhevetāṃ dukkaṭaṃ, tuyhevetāṃ aparaddhaṃ.

§ dn16:3.48

English

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 wear out should not wear out?

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

He has categorically stated:

'The full extinguishment of the Realized One will be soon.

Three months from now the Realized One will be fully 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.

Pāli

Nanu etaṃ, ānanda, mayā paṭikacceva akkhātaṃ:

'sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo.

Taṃ kutettha, ānanda, labbhā, yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjīti netāṃ ṭhānaṃ vijjati'.

Yaṃ kho panetaṃ, ānanda, tathāgatena cattaṃ vantaṃ muttaṃ pahīnaṃ paṭinissatṭhaṃ ossatṭho āyusaṅkhāro, ekaṃsena vācā bhāsita:

‘na ciraṃ tathāgatassa parinibbānaṃ bhavissati.
Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī’ti.
Taṅca tathāgato jīvitahetu puna paccāvamissatīti netaṃ ṭhānaṃ vijjati.
Āyāmaṇanda, yena mahāvanaṃ kūṭāgārasālā tenupasaṅkamissāmā’ti.
“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

§ dn16:3.49

English

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.”

Pāli

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena mahāvanaṃ kūṭāgārasālā tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ ānandaṃ āmantesi:
“gaccha tvaṃ, ānanda, yāvatikā bhikkhū vesālīm upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi”ti.
“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū vesālīm upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho āyasmā ānando bhagavantaṃ etadavoca:
“sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṃ maññatī”ti.
(...)

§ dn16:3.50

English

Then the Buddha went to the assembly hall, where he sat down 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, out of sympathy for the world, 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 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.

Pāli

Atha kho bhagavā yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.
Nisajja kho bhagavā bhikkhū āmantesi:
“tasmātiha, bhikkhave, ye te mayā dhammā abhiññā desitā, te vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.
Katame ca te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.
Seyyathidaṃ—cattāro satipatṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcendriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.

§ dn16:3.51

English

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, out of sympathy for the world, 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 full extinguishment of the Realized One will be soon.

Three months from now the Realized One will be fully 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.

Whoever meditates diligently

in this teaching and training,

giving up transmigration through rebirths,

will make an end to suffering."

The third recitation section.

Pāli

Ime kho te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhuṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātābā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ"ti.

Atha kho bhagavā bhikkhū āmantesi:

"handa dāni, bhikkhave, āmantayāmi vo,

vayadhammā saṅkhārā, appamādena sampādettha.

Naciraṃ tathāgatassa parinibbānaṃ bhavissati.

Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati"ti.

Idamavoca bhagavā.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

"Paripakko vayo mayhaṃ,

parittaṃ mama jīvaṃ;

Pahāya vo gamissāmi,

kataṃ me saraṇamattano.

Appamattā satimanto,

susīlā hotha bhikkhavo;

Susamāhitasāṅkappā,

sacittamanurakkhatha.

Yo imasmiṃ dhammavinaye,

appamatto vihassati;

Pahāya jātisaṃsāraṃ,

dukkhassantaṃ karissati"ti.

Tatiyo bhāṇavāro.

§ dn16:4.1

English

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 to gaze back at Vesālī, the way that elephants do. He said to Venerable Ānanda:

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

Come, Ānanda, let’s go to Wares Village.”

“Yes, sir,” Ānanda replied.

Pāli

21. Nāgāpalokita

Atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya vesālīm piṇḍāya pāvīsi.

Vesāliyam piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭikkanto nāgāpalokitaṃ vesālīm apaloketvā āyasmantaṃ ānandaṃ āmantesi:

“idaṃ pacchimakaṃ, ānanda, tathāgatassa vesāliyā dassanaṃ bhavissati.

Āyāmānanda, yena bhaṇḍagāmo tenupasaṅkamissāmā”ti.

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

§ dn16:4.2

English

Then the Buddha together with a large Saṅgha of mendicants arrived at Wares Village, and stayed there.

There the Buddha addressed the mendicants:

“Mendicants, due to 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 leash to existence is ended; now there’ll be no more future lives.”

Pāli

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhaṇḍagāmo tadavasari.

Tatra sudam bhagavā bhaṇḍagāme viharati.

Tatra kho bhagavā bhikkhū āmantesi:

“catunnaṃ, bhikkhave, dhammānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsariṃ mamañceva tumhākañca.

Katamesaṃ catunnaṃ?

Ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsariṃ mamañceva tumhākañca.

Ariyassa, bhikkhave, samādhissa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsariṃ mamañceva tumhākañca.

Ariyāya, bhikkhave, paññāya ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsariṃ mamañceva tumhākañca.

Ariyāya, bhikkhave, vimuttiyā ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsariṃ mamañceva tumhākañca.

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

§ dn16:4.3

English

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 fully quenched."

Pāli

Idamavoca bhagavā.
Idaṃ vatvāna sugato athāparam etadavoca satthā:
"Sīlaṃ samādhi paññā ca,
vimutti ca anuttarā;
Anubuddhā ime dhammā,
gotamena yasassinā.
Iti buddho abhiññāya,
dhammamakkhāsi bhikkhunaṃ;
Dukkassantakaro satthā,
cakkhumā parinibbuto"ti.

§ dn16:4.4

English

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."

Pāli

Tatrāpi sudam bhagavā bhaṇḍagāme viharanto etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:
"iti sīlaṃ, iti samādhi, iti paññā.
Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.
Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.
Paññāparibhāvitam cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—
kāmasavā, bhavāsavā, avijjāsavā"ti.

§ dn16:4.5

English

22. The Four Great References

When the Buddha had stayed in Wares Village as long as he pleased, he addressed Ānanda,
"Come, Ānanda, let's go to Elephant Village." ...
"Let's go to Mango Village." ...
"Let's go to Black Plum Village." ...
"Let's go to Bhoga City."

Pāli

22. Catumahāpadesakathā

Atha kho bhagavā bhaṇḍagāme yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:
"āyāmānanda, yena hatthigāmo,

yena ambagāmo,
yena jambugāmo,
yena bhoganagaraṃ tenupasaṅkamissāmā"ti.

§ dn16:4.6

English

"Yes, sir," Ānanda replied.
Then the Buddha together with a large Saṅgha of mendicants arrived at Bhoga City,

Pāli

"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi.
Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhoganagaraṃ tadavasari.

§ dn16:4.7

English

where he stayed at the Ānanda Shrine.
There the Buddha addressed the mendicants:
"Mendicants, I will teach you the four great references.
Listen and apply your mind well, I will speak."
"Yes, sir," they replied.
The Buddha said this:

Pāli

Tatra sudarṃ bhagavā bhoganagare viharati ānande cetiye.
Tatra kho bhagavā bhikkhū āmantesi:
"cattārome, bhikkhave, mahāpadese desessāmi,
taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi"ti.
"Evaṃ, bhante"ti kho te bhikkhū bhagavato paccassosun.
Bhagavā etadavoca:

§ dn16:4.8

English

"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 training, this is the Teacher's instruction.'
You should neither approve nor reject that mendicant's statement.
Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse
and are exhibited in the training.
If they do not fit in the discourse and are not exhibited in the training, 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 discard it.
If they do fit in the discourse and are exhibited in the training, 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.

Pāli

"Idha, bhikkhave, bhikkhu evaṃ vadeyya:
'sammukhā metaṃ, āvuso, bhagavato sutarṃ sammukhā paṭiggahitaṃ,
ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanā"ti.
Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ:

‘addhā idaṃ na ceva tassa bhagavato vacanaṃ;

imassa ca bhikkhuno duggahitaṃ’ti.

Iti hetuṃ, bhikkhave, chaḍḍeyyātha.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

‘addhā idaṃ tassa bhagavato vacanaṃ;

imassa ca bhikkhuno suggahitaṃ’ti.

Idaṃ, bhikkhave, paṭhamāṃ mahāpadesaṃ dhāreyyātha.

§ dn16:4.9

English

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 training, this is the Teacher’s instruction.’

You should neither approve nor reject that mendicant’s statement.

Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training.

If they do not fit in the discourse and are not exhibited in the training, 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 discard it.

If they do fit in the discourse and are exhibited in the training, 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.

Pāli

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

‘amukasmiṃ nāma āvāse saṅgho viharati sathero sapāṃmakkho.

Tassa me saṅghassa sammukhā suttaṃ sammukhā paṭiggahitaṃ,

ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanā’ti.

Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ:

‘addhā idaṃ na ceva tassa bhagavato vacanaṃ;

tassa ca saṅghassa duggahitaṃ’ti.

Iti hetuṃ, bhikkhave, chaḍḍeyyātha.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

‘addhā idaṃ tassa bhagavato vacanaṃ;

tassa ca saṅghassa suggahitaṃ’ti.

Idaṃ, bhikkhave, dutiyaṃ mahāpadesaṃ dhāreyyātha.

§ dn16:4.10

English

Take another mendicant who says:

‘In such-and-such monastery there are several senior mendicants who are very learned, inheritors of the heritage, 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 training, this is the Teacher’s instruction.’

You should neither approve nor reject that mendicant’s statement.

Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training.

If they do not fit in the discourse and are not exhibited in the training, 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 discard it.

If they do fit in the discourse and are exhibited in the training, you 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.

Pāli

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

‘amukasmīṃ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā.

Tesaṃ me therānaṃ sammukhā sutāṃ sammukhā paṭiggahitaṃ—
ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanā’ti.

Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ ...
pe...

na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ:

‘addhā idaṃ na ceva tassa bhagavato vacanaṃ;

tesaṃca therānaṃ duggahitaṃ’ti.

Iti hetuṃ, bhikkhave, chaḍḍeyyātha.

Tāni ce sutte osāriyamānāni ...pe...

vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

‘addhā idaṃ tassa bhagavato vacanaṃ;

tesaṃca therānaṃ suggahitaṃ’ti.

Idaṃ, bhikkhave, tatiyaṃ mahāpadesaṃ dhāreyyātha.

§ dn16:4.11

English

Take another mendicant who says:

‘In such-and-such monastery there is a single senior mendicant who is very learned, an inheritor of the heritage, 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 training, this is the Teacher’s instruction.’

You should neither approve nor reject that mendicant’s statement.

Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training.

If they do not fit in the discourse and are not exhibited in the training, 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 discard it.

If they do fit in the discourse and are exhibited in the training, 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."

Pāli

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

'amukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo.

Tassa me therassa sammukhā sutam sammukhā paṭiggahitam—

ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanam'ti.

Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuḥkaṃ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ:

'addhā idaṃ na ceva tassa bhagavato vacanam;

tassa ca therassa duggahitam'ti.

Iti hetam, bhikkhave, chaḍḍeyyātha.

Tāni ca sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

'addhā idaṃ tassa bhagavato vacanam;

tassa ca therassa suggahitam'ti.

Idam, bhikkhave, catuttham mahāpadesam dhāreyyātha.

Ime kho, bhikkhave, cattāro mahāpadese dhāreyyāthā"ti.

§ dn16:4.12

English

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."

Pāli

Tatrapī sudaṃ bhagavā bhoganagare viharanto ānande cetīye etadeva bahulaṃ bhikkhūnaṃ dhammiṃ katham karoti:

"iti sīlam, iti samādhi, iti paññā.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.

Paññāparibhāvitam cittam sammadeva āsavehi vimuccati, seyyathidam—

kāmāsavā, bhavāsavā, avijjāsavā"ti.

§ dn16:4.13

English

23. On Cunda the Smith

When the Buddha had stayed in Bhoga City as long as he pleased, 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.

Pāli

23. Kammāraputtacundavatthu

Atha kho bhagavā bhoganagare yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

“āyāmānanda, yena pāvā tenupasaṅkamissāmā”ti.

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

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāvā tadavasari.

Tatra sudaṃ bhagavā pāvāyaṃ viharati cundassa kammāraputtassa ambavane.

§ dn16:4.14

English

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,

Pāli

Assosi kho cundo kammāraputto: “bhagavā kira pāvaṃ anuppatto, pāvāyaṃ viharati mayhaṃ ambavane”ti.

Atha kho cundo kammāraputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

Atha kho cundo kammāraputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantaṃ etadavoca:

§ dn16:4.15

English

“Sir, would the Buddha, together with the mendicant Saṅgha, please accept tomorrow’s meal from me?”

The Buddha consented with silence.

Pāli

“adhivāsetu me, bhante, bhagavā svātānāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

Adhivāsesi bhagavā tuṇhībhāvena.

§ dn16:4.16

English

Then, knowing that the Buddha had consented, Cunda rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Pāli

Atha kho cundo kammāraputto bhagavato adhivāsaṇaṃ viditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

§ dn16:4.17

English

And when the night had passed Cunda had delicious fresh and cooked 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.”

Pāli

Atha kho cundo kammāraputto tassā rattiyaṃ accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā pahūtaṃ sūkaramaddavaṃ bhagavato kālaṃ ārocāpesi:

“kālo, bhante, niṭṭhitaṃ bhattaṃ”ti.

§ dn16:4.18

English

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 down 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.

Pāli

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena cundassa kammāraputtassa nivesanaṃ tenupasaṅkami; upasaṅkamtvā 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.

§ dn16:4.19

English

Then the Buddha addressed Cunda,
“Cunda, any pork on the turn that’s left over, you should bury it in a pit.
I don’t see anyone in this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except 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 rose from his seat and left.

Pāli

Atha kho bhagavā cundaṃ kammāraputtaṃ āmantesi:
“yaṃ te, cunda, sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇāhi.
Nāhaṃ taṃ, cunda, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā 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; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utṭhāyāsanaṃ pakkāmi.
(...)

§ dn16:4.20

English

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 unbothered, with mindfulness and situational awareness.
Then he addressed Ānanda,
“Come, Ānanda, let’s go to Kusinārā.”
“Yes, sir,” Ānanda replied.
I’ve heard that after eating
the meal of Cunda the smith,
the attentive 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."

Pāli

Atha kho bhagavato cundassa kammāraputtassa bhattaṃ bhuttāvissa kharo ābādho uppajji, lohitapakkhandaṃ pabāḷhaṃ vedanā vattanti mārāṇantikā.
Tā sudaraṃ bhagavā sato sampajāno adhiyāsesi avihaññamāno.
Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:
"āyāmānanda, yena kusinārā tenupasaṅkamissāmā"ti.
"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi.
Cundassa bhattaṃ bhuñjitvā,
kammārassāti me suttaṃ;
Ābādhaṃ samphusī dhīro,
pabāḷhaṃ mārāṇantikaṃ.
Bhuttassa ca sūkaramaddavena,
Byādhippabāḷho udapādi satthuno;
Virecamāno bhagavā avoca,
"Gacchāmahaṃ kusināraṃ nagaraṃ"ti.

§ dn16:4.21

English

24. Bringing a Drink

Then the Buddha left the road and went to the root of a certain tree, where he addressed Ānanda,
"Go on then, 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 down on the seat spread out.

Pāli

24. Pāṇiyāharaṇa

Atha kho bhagavā maggā okkamma yena aññataraṃ rukkhamūlaṃ tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi:
"iṅgha me tvaṃ, ānanda, catugguṇaṃ saṅghāṭiṃ paññapehi, kilantosmi, ānanda, nisīdissāmī"ti.
"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paṭissutvā catugguṇaṃ saṅghāṭiṃ paññapesi.
Nisīdi bhagavā paññatte āsane.

§ dn16:4.22

English

When he was seated he said to Venerable Ānanda,
"Go on then, 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 Kakudhā River is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful.
There the Buddha can drink and cool his limbs."

Pāli

Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi:
"iṅgha me tvaṃ, ānanda, pāṇiyaṃ āhara, pipāsitosmi, ānanda, pivissāmī"ti.
Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:
"idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnaṃ udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati.

Ayaṃ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā.
Ettha bhagavā pāṇīyaṃca pivissati, gattāni ca sītī karissatī”ti.

§ dn16:4.23

English

For a second time, the Buddha asked Ānanda for a drink,
and for a second time Ānanda suggested going to the Kakudhā River.

Pāli

Dutiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“iṅgha me tvaṃ, ānanda, pāṇīyaṃ āhara, pipāsitosmi, ānanda, pivissāmī”ti.

Dutiyampi kho 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 pāṇīyaṃca pivissati, gattāni ca sītīkarissatī”ti.

§ dn16:4.24

English

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

“Go on then, 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.

Pāli

Tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“iṅgha 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 cakkacchinā parittā luḷitā āvilā sandamānā, āyasmante ānande upasaṅkamante acchā vipprasannā anāvilā sandittha.

§ dn16:4.25

English

Then Ānanda thought,

“Oh lord, how incredible, how 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.

Pāli

Atha kho āyasmato ānandassa etadahosi:

“acchariyaṃ vata bho, abbhutaṃ vata bho, tathāgatassa mahiddhikatā mahānubhāvatā.

Ayaṃhi sā nadikā cakkacchinā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vipprasannā anāvilā sandatī”ti.

Pattena 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.

Pivatu bhagavā pāṇīyaṃ pivatu sugato pāṇīyaṃ"ti.

Atha kho bhagavā pāṇīyaṃ apāyi.

§ dn16:4.26

English

25. On Pukkusa the Malla

Now at that time Pukkusa the Mallian, a disciple of Āḷāra Kālāma, was traveling along the road from Kusinārā to Pāvā.

He saw the Buddha 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.

Pāli

25. Pukkusamallaputtavattu

Tena kho pana samayena pukkuso mallaputto āḷārassa kālāmassa sāvako kusinārāya pāvaṃ addhānamaggappaṭipanno hoti.

Addasā kho pukkuso mallaputto bhagavantaṃ aññatarasmiṃ rukkhamaṇe nisinnaṃ.

Disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pukkuso mallaputto bhagavantaṃ etadavoca:

"acchariyaṃ, bhante, abbhutaṃ, bhante, santena vata, bhante, pabbajitā vihārena viharanti.

§ dn16:4.27

English

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 beside 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, respectable sir, I didn't see them.'

'But sir, didn't you hear a sound?'

'No, respectable sir, I didn't hear a sound.'

'But sir, were you asleep?'

'No, respectable sir, I wasn't asleep.'

'But sir, were you conscious?'

'Yes, respectable sir.'

'So, sir, while conscious and awake you neither saw nor heard a sound as five hundred carts passed by right beside you?

Why sir, even your outer robe is covered with dust!'

'Yes, respectable sir.'

Then that person thought:

'Oh lord, how incredible, how 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."

Pāli

Bhūtapubbaṃ, bhante, āḷāro kālāmo addhānamaggappaṭipanno maggā okkamma avidūre aññatarasmiṃ rukkhamaṇe divāvihāraṃ nisīdi.

Atha kho, bhante, pañcamattāni sakaṭasatāni āḷāraṃ kālāmaṃ nissāya nissāya atikkamiṃsu.

Atha kho, bhante, aññataro puriso tassa sakaṭasatthassa piṭṭhito piṭṭhito āgacchanto yena āḷāro kālāmo

tenupasaṅkami; upasaṅkamitvā 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 ahoṣī’ti?

‘Na kho ahaṃ, āvuso, sutto ahosin’ti.

‘Kiṃ pana, bhante, saññī ahoṣī’ti?

‘Evamāvuso’ti.

‘So tvaṃ, bhante, saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṃ assosi;

apisu te, bhante, saṅghāṭi rajena okiṇṇā’ti?

‘Evamāvuso’ti.

Atha kho, bhante, tassa purisassa etadahosi:

‘acchariyaṃ vata bho, abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti.

Yatra hi nāma saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva dakkhati, na pana saddaṃ sossatī’ti.

Ālāre kālāme uḷāraṃ pasādaṃ pavedetvā pakkāmi’ti.

§ dn16:4.28

English

“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 five hundred carts pass by right next to you?

Or to neither see nor hear a sound as the heavens are raining and pouring, lightning’s flashing, and thunder’s cracking?”

Pāli

“Taṃ kiṃ maññasi, pukkusa,

katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā—

yo vā saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva passeyya, na pana saddaṃ suṇeyya;

yo vā saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṃ suṇeyyā”ti?

§ dn16:4.29

English

“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 the heavens are raining and pouring, lightning’s flashing, and thunder’s cracking!”

Pāli

“Kiñhi, bhante, karissanti pañca vā sakaṭasatāni cha vā sakaṭasatāni satta vā sakaṭasatāni aṭṭha vā sakaṭasatāni nava vā sakaṭasatāni, sakaṭasahassaṃ vā sakaṭasatasahassaṃ vā.

Atha kho etadeva dukkaratarañceva durabhisambhavatarañca yo saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṃ suṇeyyā”ti.

§ dn16:4.30

English

“This one time, Pukkusa, I was staying near Ātumā in a threshing-hut.

At that time the heavens were 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.

Pāli

“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.

§ dn16:4.31

English

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,

Pāli

Tena kho panāhaṃ, pukkusa, samayena bhusāgārā nikkhamitvā bhusāgāradvāre abbhokāse caṅkamāmi.

Atha kho, pukkusa, aññataro puriso tamhā mahājanakāyā yenāhaṃ tenupasaṅkami; upasaṅkamtvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho ahaṃ, pukkusa, taṃ purisaṃ etadavocaṃ:

§ dn16:4.32

English

‘Why, respectable sir, has this crowd gathered?’

‘Just now, sir, the heavens were 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, respectable sir.’

‘But sir, did you see?’

‘No, respectable sir, I didn’t see anything.’

‘But sir, didn’t you hear a sound?’

‘No, respectable sir, I didn’t hear a sound.’

‘But sir, were you asleep?’

‘No, respectable sir, I wasn’t asleep.’

‘But sir, were you conscious?’

‘Yes, respectable sir.’

‘So, sir, while conscious and awake you neither saw nor heard a sound as the heavens were raining and pouring, lightning was flashing, and thunder was cracking?’

‘Yes, respectable sir.’

Pāli

‘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, ahosiṃ’ti.

‘Kiṃ pana, bhante, addasā’ti?

‘Na kho ahaṃ, āvuso, addasaṃ’ti.

‘Kiṃ pana, bhante, saddaṃ assosi’ti?

‘Na kho ahaṃ, āvuso, saddaṃ assosiṃ’ti.

‘Kiṃ pana, bhante, sutto ahosi’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 addasa, na pana saddaṃ assosī'ti?

'Evamāvuso'ti.

§ dn16:4.33

English

Then that person thought:

'Oh lord, how incredible, how 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 the heavens were 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."

Pāli

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 uḷāraṃ pasādaṃ pavedetvā maṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi'ti.

§ dn16:4.34

English

When he said this, Pukkusa said to him,

"Any confidence I had in Ālāra Kālāma I whisk away as in a strong wind, or glide 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 clear 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."

Pāli

Evam vutte, pukkuso mallaputto bhagavantaṃ etadavoca:

"esāhaṃ, bhante, yo me ālāre kālāme pasādo taṃ mahāvāte vā ophuṇāmi sīghasotāya vā nadiyā pavāhemi.

Abhikkantaṃ, bhante, abhikkantaṃ, bhante.

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan'ti.

§ dn16:4.35

English

Then Pukkusa addressed a certain man,

"Go on then, lad, fetch me a pair of ready to wear garments the color of mountain gold."

"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 garments the color of mountain gold from me out of sympathy."

"Well then, Pukkusa, clothe me in one, and Ānanda in the other."

"Yes, sir," replied Pukkusa, and did so.

Pāli

Atha kho pukkuso mallaputto aññataram purisaṃ āmantesi:

"iṅgha me tvaṃ, bhaṇe, siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āharā"ti.

"Evaṃ, bhante"ti kho so puriso pukkusassa mallaputtassa paṭissutvā taṃ siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āhari.

Atha kho pukkuso mallaputto taṃ siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato upanāmesi:

"idaṃ, bhante, siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ, taṃ me bhagavā paṭiggaṇhātu anukampaṃ upādāyā"ti.

"Tena hi, pukkusa, ekena maṃ acchādehi, ekena ānandan"ti.

"Evaṃ, bhante"ti kho pukkuso mallaputto bhagavato paṭissutvā ekena bhagavantaṃ acchādeti, ekena āyasmantaṃ ānandaṃ.

§ dn16:4.36

English

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, keeping him on his right, before leaving.

Pāli

Atha kho bhagavā pukkusaṃ mallaputtaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

Atha kho pukkuso mallaputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

§ dn16:4.37

English

Then, not long after Pukkusa had left, Ānanda placed the pair of garments the color of mountain gold by the Buddha's body.

But when placed by the Buddha's body they seemed to lose their sheen.

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 garments the color of mountain gold is placed by the Buddha's body they seem to lose their sheen."

"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.

Pāli

Atha kho āyasmā ānando acirapakkante pukkuse mallaputte taṃ siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ upanāmesi.

Taṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya khāyati.

Atha kho āyasmā ānando bhagavantaṃ etadavoca:

"acchariyaṃ, bhante, abbhutaṃ, bhante, yāva parisuddho, bhante, tathāgatassa chavivaṇṇo pariyodāto.

Idaṃ, bhante, siṅgivaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya khāyati"ti.

"Evametaṃ, ānanda, evametaṃ, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.

§ dn16:4.38

English

What two?

The night when a Realized One awakens to the supreme perfect awakening; and the night he becomes fully

extinguished in the element of extinguishment with no residue.

These are the two times when the color of the Realized One's skin becomes extra pure and bright.

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 Kakudhā River."

"Yes, sir," Ānanda replied.

A pair of garments the color of mountain gold
was presented by Pukkusa;
when the Teacher was clothed with them,
his snow gold skin glowed bright.

Pāli

Katamesu dvīsu?

Yañca, ānanda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati.

Imesu kho, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.

Ajja kho paṇānanda, rattiyā pacchime yāme kusiṇārāyaṃ upavattane mallānaṃ sālavana antarena yamakasālānaṃ tathāgatassa parinibbānaṃ bhavissati.

Āyāmaṇanda, yena kakudhā nadī tenupasaṅkamissāma"ti.

"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi.

Siṅgivaṇṇaṃ yugamaṭṭhaṃ,

pukkuso abhihārayi;

Tena acchādito satthā,

hemavaṇṇo asobhathāti.

(...)

§ dn16:4.39

English

Then the Buddha together with a large Saṅgha of mendicants went to the Kakudhā 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,

"Go on then, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down."

Pāli

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena kakudhā nadī tenupasaṅkami; upasaṅkamitvā kakudhaṃ nadīṃ ajjhogāhetvā nhatvā ca pivitvā ca paccuttaritvā yena ambavanaṃ tenupasaṅkami.

Upasaṅkamitvā āyasmantaṃ cundakaṃ āmantesi:

"iṅgha me tvaṃ, cundaka, catugguṇaṃ saṅghāṭiṃ pañṇapehi, kilantosmi, cundaka, nipajjissāmi"ti.

§ dn16:4.40

English

"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.

Pāli

"Evaṃ, bhante"ti kho āyasmā cundako bhagavato paṭissutvā catugguṇaṃ saṅghāṭiṃ pañṇapesi.

Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikaritvā.

Āyasmā pana cundako tattheva bhagavato purato nisīdi.

§ dn16:4.41

English

Having gone to Kakudhā Creek,
 whose water was transparent, sweet, and clear,
 the Teacher, being tired, plunged in,
 the Realized One, without compare in the world.
 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 seer 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.

Pāli

Gantvāna buddho nadikaṃ kakudhaṃ,
 Acchodakaṃ sātudakaṃ vippasannaṃ;
 Ogāhi satthā akilantarūpo,
 Tathāgato appaṭimo ca loke.
 Nhatvā ca pivitvā cudatāri satthā,
 Purakkhato bhikkhugaṇassa majjhe;
 Vattā pavattā bhagavā idha dhamme,
 Upāgami ambavanaṃ mahesi.
 Āmantayi cundakaṃ nāma bhikkhuṃ,
 Catugguṇaṃ santhara me nipajjaṃ;
 So codito bhāvitattena cundo,
 Catugguṇaṃ santhari khippameva;
 Nipajji satthā akilantarūpo,
 Cundopi tattha pamukhe nisīdīti.

§ dn16:4.42

English

Then the Buddha said to Venerable Ānanda:
 "Now it may happen, Ānanda, that someone may give rise to regret in Cunda the smith:
 'It's your loss, respected Cunda, it's your misfortune, in that the Realized One was fully quenched after eating
 his last almsmeal from you.'
 You should dispel remorse in Cunda the smith like this:
 'You're fortunate, respected Cunda, you're so very fortunate,
 in that the Realized One was fully quenched 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 awakens to the supreme perfect awakening; and the
 almsmeal after eating which he becomes fully extinguished in the element of extinguishment with no residue.
 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."

Pāli

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“siyā kho paṇānanda, cundassa kammāraputtassa koci vippaṭṭisāraṃ uppādeyya:

‘tassa te, āvuso cunda, alābhā tassa te dulladdhaṃ, yassa te tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto’ti.

Cundassa, ānanda, kammāraputtassa evaṃ vippaṭṭisāro paṭivinetabbo:

‘tassa te, āvuso cunda, lābhā tassa te suladdhaṃ,

yassa te tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto.

Sammukhā metaṃ, āvuso cunda, bhagavato sutāṃ sammukhā paṭiggahitaṃ:

dveme piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca.

Katame dve?

Yañca piṇḍapātaṃ paribhuñjitvā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca piṇḍapātaṃ paribhuñjitvā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati.

Ime dve piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca.

Āyusaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, vaṇṇasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, sukhasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, yasasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, saggasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, ādhipateyyasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ’ti.

Cundassa, ānanda, kammāraputtassa evaṃ vippaṭṭisāro paṭivinetabbo’ti.

§ dn16:4.43

English

Then, understanding this matter, 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 quenched.”

The fourth recitation section.

Pāli

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Dadato puññaṃ pavaḍḍhati,

Saṃyamato veraṃ na cīyati;

Kusalo ca jahāti pāpakaṃ,

Rāgadosamohakkhayā sanibbuto’ti.

Catuttho bhāṇavāro.

§ dn16:5.1

English

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,

“Go on then, 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.

Pāli

26. Yamakasālā

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“āyāmānanda, yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusinārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkamissāmā”ti.

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

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusinārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkami. upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi:

“iṅgha me tvaṃ, ānanda, antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapehi, kilantosmi, ānanda, nipajjissāmī”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapesi.

Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno.

§ dn16:5.2

English

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 midair in honor of the Realized One.

And heavenly choirs sang in midair in honor of the Realized One.

Pāli

Tena kho pana samayena yamakasālā sabbaphāliphullā honti akālapupphehi.

Te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānīpi mandāravapupphāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānīpi candanacuṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānīpi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya.

Dibbānīpi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.

§ dn16:5.3

English

Then the Buddha pointed out to Ānanda what was happening, adding:

“That's not the full extent of 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 teaching, practicing properly, living in line with the teaching—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 teaching, practicing properly, living in line with the teaching.’”

Pāli

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“sabbaphāliphullā kho, ānanda, yamakasālā akālapupphehi.

Te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānīpi mandāravapupphāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānīpi candanacuṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānīpi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya.

Dibbānīpi 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.

Tasmātihānanda, dhammānudhammappaṭipannā viharissāma sāmīcippaṭipannā anudhammacārinoti.

Evañhi vo, ānanda, sikkhitabban”ti.

§ dn16:5.4

English

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?”

Pāli

27. Upavāṇatthera

Tena kho pana samayena āyasmā upavāṇo bhagavato purato ṭhito hoti bhagavantaṃ bijayamāno.

Atha kho bhagavā āyasmantaṃ upavāṇaṃ apasāresi:

“apehi, bhikkhu, mā me purato aṭṭhāsī”ti.

Atha kho āyasmato ānandassa etadahosi:

“ayaṃ kho āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacaro samīpacārī.

Atha ca pana bhagavā pacchime kāle āyasmantaṃ upavāṇaṃ apasāreti:

‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti.

Ko nu kho hetu, ko paccayo, yaṃ bhagavā āyasmantaṃ upavāṇaṃ apasāreti:

‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti?

§ dn16:5.5

English

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?”

“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 be 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!”

Pāli

Atha kho āyasmā ānando bhagavantaṃ etadavoca:

“ayaṃ, bhante, 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, 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 vālaggaḷaṇṇittudanamattopi 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.

Ayaṅca mahesakkho bhikkhu bhagavato purato ṭhito ovārento, na mayaṃ labhāma pacchime kāle tathāgataṃ dassanāya’^{”ti}.

§ dn16:5.6

English

“But sir, what kind of deities are you thinking of?”

“There are, Ānanda, deities—both in space and on the earth—who are aware 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 be fully extinguished! Too soon the Holy One will be fully extinguished! Too soon the Eye of the World will vanish!’

But the deities who are free of desire endure, mindful and aware, thinking:

‘Conditions are impermanent. How could it possibly be otherwise?’”

Pāli

“Kathaṃbhūtā pana, bhante, bhagavā devatā manasikarotī’^{”ti}?

“Santānanda, devatā ākāse pathavīsaññīniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātāṃ papatanti, āvaṭṭanti, vivaṭṭanti:

‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhuṃ loke antaradhāyissati’^{”ti}.

Santānanda, devatā pathaviyaṃ pathavīsaññīniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātāṃ 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}.

§ dn16:5.7

English

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.”

Pāli

28. Catusaṃvejanīyaṭṭhāna

“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 payirupāsanāya’^{”ti}.

“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 was fully quenched in the element of extinguishment with no residue!’—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 was fully quenched in the element of extinguishment with no residue!’

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.”

Pāli

“Cattārimāṇi, ānanda, saddhassa kulaputtassa dassanīyāni saṁvejanīyāni tñhānāni.

Katamāni cattāri?

‘Idha tathāgato jāto’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ tñhānaṁ.

‘Idha tathāgato anuttaraṁ sammāsambodhiṁ abhisambuddho’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ tñhānaṁ.

‘Idha tathāgatena anuttaraṁ dhammacakkaṁ pavattitaṁ’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ tñhānaṁ.

‘Idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ tñhānaṁ.

Imāni kho, ānanda, cattāri saddhassa kulaputtassa dassanīyāni saṁvejanīyāni tñhānāni.

Āgamissanti kho, ānanda, saddhā bhikkhū bhikkhuniyo upāsakā upāsikāyo:

‘idha tathāgato jāto’tipi, ‘idha tathāgato anuttaraṁ sammāsambodhiṁ abhisambuddho’tipi, ‘idha tathāgatena anuttaraṁ dhammacakkaṁ pavattitaṁ’tipi, ‘idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’tipi.

Ye hi keci, ānanda, cetiyacārikaṁ āhiṇḍantā pasannacittā kālaṁ karissanti, sabbe te kāyassa bhedaṁ paraṁ maraṇā sugatīṁ saggaṁ lokaṁ upapajjissanti”ti.

29. Ānanda’s Questions

“Sir, how do we proceed when it comes to ladies?”

“Without looking, Ānanda.”

“But when looking, how to proceed?”

“Without chatting, Ānanda.”

“But when chatting, how to proceed?”

“Be mindful, Ānanda.”

Pāli

29. Ānandapucchākathā

“Kathaṁ mayaṁ, bhante, mātugāme paṭipajjāmā”ti?

“Adassanaṁ, ānandā”ti.

“Dassane, bhagavā, sati kathaṁ paṭipajjitabban”ti?

“Anālāpo, ānandā”ti.

“Ālapantena pana, bhante, katham paṭipajjitabban”ti?

“Sati, ānanda, upaṭṭhāpetabbā”ti.

§ dn16:5.10

English

“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 heart’s goal! Meditate diligent, keen, and resolute for your heart’s 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.”

Pāli

“Katham mayam, bhante, tathāgatassa sarīre paṭipajjāmā”ti?

“Abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāya.

lñgha tumhe, ānanda, sāratthe ghaṭṭatha anuyuñjatha, sāratthe appamattā ātāpino pahitattā viharatha.

Santānanda, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi tathāgate abhippasannā, te tathāgatassa sarīrapūjam karissantī”ti.

§ dn16:5.11

English

“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 casket filled with oil and close it up with another casket. Then, having built a funeral pyre out of all kinds of aromatics, 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.

Pāli

“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 kappāsena veṭhetvā ahatena vatthena veṭhenti.

Etenupāyena pañcahi yugasatehi rañño cakkavattissa sarīram veṭhetvā āyasāya teladoṇiyā pakkhipitvā

aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānam citakam karitvā rañño cakkavattissa sarīram jhāpenti.

Cātumahāpathe rañño cakkavattissa thūpaṃ karonti.

Evam kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti.

Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evam tathāgatassa sarīre paṭipajjitabban.

Cātumahāpathe tathāgatassa thūpo kātabbo.

Tattha ye mālaṃ vā gandham vā cuṇṇakaṃ vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti tesam taṃ bhavissati dīgharattaṃ hitāya sukhāya.

§ dn16:5.12

30. Individuals Worthy of a Monument

Ānanda, these four are worthy of a monument.

What four?

A Realized One, a perfected one, a fully awakened Buddha; an independent Buddha; 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 an independent Buddha worthy of a monument?

So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that independent Buddha!'

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 an independent Buddha 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.

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."

Pāli

30. Thūpārahapuggala

Cattārome, ānanda, thūpārahā.

Katame cattāro?

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

Kiñcānanda, atthavasam̐ paṭicca tathāgato araham̐ sammāsambuddho thūpāraho?

'Ayaṃ tassa bhagavato arahato sammāsambuddhassa thūpo'ti, ānanda, bahujanā cittaṃ pasādentī.

Te tattha cittaṃ pasādetvā kāyassa bhedaṃ param̐ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

Idaṃ kho, ānanda, atthavasam̐ paṭicca tathāgato araham̐ sammāsambuddho thūpāraho.

Kiñcānanda, atthavasam̐ paṭicca paccekasambuddho thūpāraho?

'Ayaṃ tassa bhagavato paccekasambuddhassa thūpo'ti, ānanda, bahujanā cittaṃ pasādentī.

Te tattha cittaṃ pasādetvā kāyassa bhedaṃ param̐ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

Idaṃ kho, ānanda, atthavasam̐ paṭicca paccekasambuddho thūpāraho.

Kiñcānanda, atthavasam̐ paṭicca tathāgatassa sāvako thūpāraho?

'Ayaṃ tassa bhagavato arahato sammāsambuddhassa sāvakassa thūpo'ti, ānanda, bahujanā cittaṃ pasādentī.

Te tattha cittaṃ pasādetvā kāyassa bhedaṃ param̐ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

Idaṃ kho, ānanda, atthavasam̐ paṭicca tathāgatassa sāvako thūpāraho.

Kiñcānanda, atthavasam̐ paṭicca rājā cakkavattī thūpāraho?

'Ayaṃ tassa dhammikassa dhammarañño thūpo'ti, ānanda, bahujanā cittaṃ pasādentī.

Te tattha cittaṃ pasādetvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.
Idaṃ kho, ānanda, atthavaṣaṃ paṭicca rājā cakkavattī thūpāraho.
Ime kho, ānanda, cattāro thūpārahā"ti.

§ dn16:5.13

English

31. Ānanda's Incredible Qualities

Then Venerable Ānanda entered a building, 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 is about to be 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 is about to be fully extinguished, he who is so kind to me!'"

So the Buddha addressed one of the monks,

"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."

Pāli

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:

"kahaṃ nu kho, bhikkhave, ānando"ti?

"Eso, bhante, āyasmā ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamāno ṭhito:

'ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako'"ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

"ehi tvaṃ, bhikkhu, mama vacanena ānandaṃ āmantehi:

'satthā taṃ, āvuso ānanda, āmantetī'"ti.

"Evaṃ, bhante"ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā

āyasmantaṃ ānandaṃ etadavoca:

"satthā taṃ, āvuso ānanda, āmantetī"ti.

§ dn16:5.14

English

"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 wear out should not wear out, 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, undivided, and limitless.

You have done good deeds, Ānanda. Devote yourself to meditation, and you will soon be free of defilements."

Pāli

"Evamāvuso"ti kho āyasmā ānando tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:

“alaṃ, ānanda, mā soci mā paridevi, nanu etaṃ, ānanda, mayā paṭikacceva akkhātaṃ:

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’;

taṃ kutettha, ānanda, labbhā. Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, ‘taṃ vata tathāgatassāpi sarīraṃ mā palujjī’ti netaṃ tṭhānaṃ 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.

§ dn16:5.15

English

Then the Buddha said to the mendicants:

“Those who were perfected ones, fully awakened Buddhas in the past also had attendants, who at best were like Ānanda is for me.

Those who will be perfected ones, fully awakened Buddhas in the future will also have attendants, who at best will be like Ānanda is for me.

Ānanda is astute,

he is intelligent.

He knows the time for monks, nuns, laymen, laywomen, royal ministers, monastics of other religions and their disciples to visit the Realized One.

Pāli

Atha kho bhagavā bhikkhū āmantesi:

“yepi te, bhikkhave, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā ahesuṃ, seyyathāpi mayhaṃ ānando.

Yepi te, bhikkhave, bhavissanti anāgamamaddhānaṃ 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.

§ dn16:5.16

English

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 ...

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."

Pāli

Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande.

Katame cattāro?

Sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti.

Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, bhikkhuparisā hoti, atha kho ānando 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 dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, upāsikāparisā hoti.

Atha kho ānando tuṇhī hoti.

Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande"ti.

§ dn16:5.17

English

32. Teaching the Discourse on Mahāsudassana

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

"Sir, please don't be 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 Varanasi.

Let the Buddha be 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.

Pāli

32. Mahāsudassanasuttadesanā

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

"mā, bhante, bhagavā imasmiṃ khuddakanagaraḥ ujjāṅgalanagaraḥ sākhanagaraḥ parinibbāyi.

Santi, bhante, aññāni mahānagarāni, seyyathidaṃ—

campā rājagahaṃ sāvatthī sāketam kosambī bārāṇasī;

ettha bhagavā parinibbāyatu.

Ettha bahū khattiyamahāsālā, brāhmaṇamahāsālā gahapatimahāsālā tathāgate abhippasannā.

Te tathāgatassa sarīrapūjaṃ karissanti"ti

"mā hevaṃ, ānanda, avaca, mā hevaṃ, ānanda, avaca:

'khuddakanagaraḥ ujjāṅgalanagaraḥ sākhanagarakan'ti.

§ dn16:5.18

English

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 Kusāvatī.

It stretched for twelve leagues from east to west, and seven leagues from north to south.

The royal capital of Kusāvatī was successful and prosperous, populous and full of people, with plenty of food.

It was just like Āḷakamandā, the royal capital of the gods, which is successful and prosperous, populous and full of spirits, with plenty of food.

Kusāvatī 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.

Pāli

Bhūtapubbaṃ, ānanda, rājā mahāsudassano nāma ahosi cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadattahāvariyaṃ sattaṭṭhanasamannāgato.

Raṇṇo, ānanda, mahāsudassanassa ayaṃ kusinārā kusāvatī nāma rājadhānī ahosi.

puratthimena ca pacchimena ca dvādasayojanāni āyāmena; uttarena ca dakkhiṇena ca sattayojanāni vitthārena.

Kusāvatī, ānanda, rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.

Seyyathāpi, ānanda, devānaṃ āḷakamandā nāma rājadhānī iddhā ceva hoti phītā ca bahujanā ca ākiṇṇayakkhā ca subhikkhā ca;

evameva kho, ānanda, kusāvatī rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.

Kusāvatī, ānanda, rājadhānī dasahi saddehi avivittā ahosi divā ceva rattiṇca, seyyathidaṃ—

hatthisaddena assasaddena rathasaddena bherisaddena mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena sammasaddena paṇitāḷasaddena 'asnātha pivatha khādathā'ti dasamena saddena.

§ dn16:5.19

English

Go, Ānanda, into Kusinārā and inform the Mallas:

'This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will be 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.

Pāli

Gaccha tvaṃ, ānanda, kusināraṃ pavisitvā kosinārakānaṃ mallānaṃ ārocehi:

'ajja kho, vāseṭṭhā, rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati.

Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā.

Mā pacchā vippaṭisārino ahuvattha—

amhākaṇca no gāmakkhette tathāgatassa parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā""ti.

"Evaṃ, bhante""ti kho āyasmā ānando bhagavato paṭissutvā nivāsetvā pattacīvaramādāya attadutiyo kusināraṃ pāvisi.

§ dn16:5.20

English

33. The Mallas Pay Homage

Now at that time the Mallas of Kusinārā were sitting together at the town 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 be 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.'"

Pāli

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, rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati.

Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā.

Mā pacchā vippaṭisārino ahuvattha:

'amhākaṇca no gāmakkhette tathāgatassa parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā""ti.

§ dn16:5.21

English

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 be fully extinguished! Too soon the Holy One will be fully extinguished! Too soon the Eye of the World will vanish!"

Then the Mallas, their sons, daughters-in-law, and wives, distraught, saddened, and grief-stricken went to the Mallian sal grove at Upavattana and approached Ānanda.

Pāli

Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkkhasamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti vivaṭṭanti:

“atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhuṃ loke antaradhāyissatī”ti.

Atha kho mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā yena upavattanaṃ mallānaṃ sālavanaṃ yenāyasmā ānando tenupasaṅkamimsu.

§ dn16:5.22

English

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, retainers, and ministers bows with his head to 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.

Pāli

Atha kho āyasmato ānandassa etadahosi:

“sace kho ahaṃ kosinārake malle ekamekaṃ bhagavantaṃ vandāpessāmi, avandito bhagavā kosinārakehi mallehi bhavissati, athāyaṃ ratti vibhāyissati.

Yannūnāhaṃ kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpeyyaṃ:

‘itthannāmo, bhante, mallo saputto sabhāriyo sapariso sāmacco bhagavato pāde sirasā vandatī”ti.

Atha kho āyasmā ānando kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpesi:

“itthannāmo, bhante, mallo saputto sabhāriyo sapariso sāmacco bhagavato pāde sirasā vandatī”ti.

Atha kho āyasmā ānando etena upāyena paṭhameneva yāmena kosinārake malle bhagavantaṃ vandāpesi.

§ dn16:5.23

English

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, will be the full extinguishment of the ascetic Gotama.

He thought:

“I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, 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, will be the full extinguishment of the ascetic Gotama.

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.”

Pāli

34. Subhaddaparibbājakavatthu

Tena kho pana samayena subhaddo nāma paribbājako kusinārāyaṃ paṭivasati.

Assosi kho subhaddo paribbājako:

“ajja kira rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissatī”ti.

Atha kho subhaddassa paribbājakassa etadahosi:

“sutaṃ kho pana metaṃ paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:

‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti.

Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati.

Atthi ca me ayaṃ kaṅkhāddhammo uppanno,

evaṃ pasanno ahaṃ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṃ desetum, yathāhaṃ imaṃ

kaṅkhāddhammaṃ pajaheyyan”ti.

§ dn16:5.24

English

Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him,
 “Worthy Ānanda, I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, 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, will be the full extinguishment of the ascetic Gotama.
 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.
 Worthy 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 ...
 For a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

Pāli

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 tathāgataṃ 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 desetuṃ, yathāhaṃ imaṃ
 kaṅkhādhammaṃ pajaheyyaṃ’ti.
 Sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassanāya”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 tathāgataṃ 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 desetuṃ, yathāhaṃ imaṃ
 kaṅkhādhammaṃ pajaheyyaṃ’ti.
 Sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassanāya”ti.
 Tatiyampi kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca:
 “alaṃ, āvuso subhadda, mā tathāgataṃ viheṭhesi, kilanto bhagavā”ti.

§ dn16:5.25

English

The Buddha heard that discussion between Ānanda and Subhadda.
 He said to Ānanda,
 “Enough, Ānanda, don’t obstruct Subhadda; let him see the Realized One.
 For whatever he asks me, he will only be looking to understand, not to trouble me.
 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 making time for you.”

Pāli

Assosi kho bhagavā āyasmato ānandassa subhaddena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ.
 Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:
 “alaṃ, ānanda, mā subhaddaṃ vāresi, labhataṃ, ānanda, subhaddo tathāgataṃ dassanāya.
 Yaṃ kiñci maṃ subhaddo pucchissati, sabbaṃ taṃ aññāpekkhova pucchissati, no vihesāpekkho.
 Yañcassāhaṃ puṭṭho byākarissāmi, taṃ khippameva ājānissati”ti.
 Atha kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca:

“gacchāvuso subhadda, karoti te bhagavā okāsan”ti.

§ dn16:5.26

English

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:

“Worthy Gotama, there are those ascetics and brahmins who lead an order and a community, and tutor a community. They’re well-known and famous religious founders, deemed holy by many people.

Namely: Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Saṅjaya Belaṭṭhiputta, and the Jain ascetic of the Ātaka clan.

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 apply your mind well, I will speak.”

“Yes, sir,” Subhadda replied.

The Buddha said this:

Pāli

Atha kho subhaddo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subhaddo paribbājako bhagavantaṃ etadavoca:

“yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino tittakārā sādhusammata bahujaṇassa,

seyyathidaṃ—pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, saṅcayo

belaṭṭhaputto, nigaṇṭho nāṭaputto,

sabbete sakāya paṭiññāya abbhaññiṃsu, sabbeva na abbhaññiṃsu, udāhu ekacce abbhaññiṃsu, ekacce na abbhaññiṃsū”ti?

“Alaṃ, subhadda, tiṭṭhatetaṃ:

‘sabbete sakāya paṭiññāya abbhaññiṃsu, sabbeva na abbhaññiṃsu, udāhu ekacce abbhaññiṃsu, ekacce na abbhaññiṃsū’ti.

Dhammaṃ te, subhadda, desessāmi;

taṃ suṇāhi sādhukaṃ manasikarohi, bhāsissāmi”ti.

“Evaṃ, bhante”ti kho subhaddo paribbājako bhagavato paccassosi.

Bhagavā etadavoca:

§ dn16:5.27

English

“Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no 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 an ascetic found, a second ascetic, a third ascetic, and a fourth ascetic.

In this teaching and training the noble eightfold path is found. Only here is there an 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, Subhadda,

when I went forth to discover what is skillful.

It’s been over fifty years

since I went forth.

Teacher of the references for the systematic teaching:

outside of here there is no ascetic,

no second ascetic,

no third ascetic,

and no fourth ascetic.

Other sects are empty of ascetics.

Were these mendicants to practice well, the world would not be empty of perfected ones."

Pāli

"Yasmiñ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati. Dutiyopi tattha samaṇo na upalabbhati. Tatiyopi tattha samaṇo na upalabbhati. Catutthopi tattha samaṇo na upalabbhati.

Yasmiñca kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi tattha samaṇo upalabbhati, tatiyopi tattha samaṇo upalabbhati, catutthopi tattha samaṇo upalabbhati. Imasmiñ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇebhi aññehi.

Ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assāti.

Ekūnatimso vayasā subhadda,

Yaṃ pabbajim kiṅkusalānuesī;

Vassāni paññāsa samādhikāni,

Yato ahaṃ pabbajito subhadda;

Ñāyassa dhammassa padesavattī,

Iti bahiddhā samaṇopi natthi.

Dutiyopi samaṇo natthi.

Tatiyopi samaṇo natthi.

Catutthopi samaṇo natthi.

Suññā parappavādā samaṇebhi aññehi.

Ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assā"ti.

§ dn16:5.28

English

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 clear 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?"

Pāli

Evaṃ vutte, subhaddo paribbājako bhagavantaṃ etadavoca:

"abhikkantaṃ, bhante, abhikkantaṃ, bhante.

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan"ti.

§ dn16:5.29

English

"Subhadda, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood.

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.

Pāli

“Yo kho, subhadda, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya.

Api ca mettha puggalavemattatā veditā”ti.

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

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“tenahānanda, subhaddaṃ pabbājehī”ti.

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

§ dn16:5.30

English

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 culmination 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 nothing further for this place.”

And Venerable Subhadda became one of the perfected.

He was the last personal disciple of the Buddha.

The fifth recitation section.

Pāli

Atha kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca:

“lābhā vo, āvuso ānanda; suladdhaṃ vo, āvuso ānanda,
ye ettha satthu sammukhā antevāsikābhisekena abhisittā”ti.

Alattha kho subhaddo paribbājako bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

Acirūpasampanno kho panāyasmā subhaddo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti—tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

Aññataro kho panāyasmā subhaddo arahataṃ ahoṣi.

So bhagavato pacchimo sakkhisāvako ahoṣīti.

Pañcamo bhāṇavāro.

§ dn16:6.1

English

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.

Pāli

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.

§ dn16:6.2

English

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’.

Pāli

Yathā kho panānanda, etarahi bhikkhū aññamaññaṃ āvusovādena samudācaranti, na kho mamaccayena evaṃ samudācaritabbaṃ.

Theratarena, ānanda, bhikkhunā navakatara bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo.

Navakatarena bhikkhunā therataro bhikkhu ‘bhante’ti vā ‘āyasmā’ti vā samudācaritabbo.

§ dn16:6.3

English

If it wishes, after my passing the Saṅgha may abolish the lesser and minor training rules.

Pāli

Ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatu.

§ dn16:6.4

English

After my passing, give the divine punishment to the mendicant Channa.”

“But sir, what is the divine punishment?”

“Channa may say what he likes,

but the mendicants should not correct, advise, or instruct him.”

Pāli

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 anusāsitaḥ”ti.

§ dn16:6.5

English

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.

Pāli

Atha kho bhagavā bhikkhū āmantesi:

“siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:

‘sammukhībhūto no satthā ahosi, na mayaṃ sakkhimhā bhagavantaṃ sammukhā paṭipucchitun’”ti.

Evaṃ vutte, te bhikkhū tuṇhī ahesuṃ.

§ dn16:6.6

English

For a second time ...

For a third time the Buddha addressed 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.’”

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 is 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 out of faith. But the Realized One knows that there is 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, assured, destined for awakening.”

Pāli

Dutiyampi kho bhagavā ...pe...

tatiyampi kho bhagavā bhikkhū āmantesi:

“siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:

‘sammukhībhūto no satthā 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. Sahāyakopi, bhikkhave, sahāyakassa ārocetū”ti.

Evaṃ vutte, te bhikkhū tuṇhī ahesuṃ.

Atha kho āyasmā ānando bhagavantaṃ etadavoca:

“acchariyaṃ, bhante, abbhutaṃ, bhante, evaṃ pasanno ahaṃ, bhante, imasmiṃ bhikkhusaṅghe, ‘natthi ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā’”ti.

“Pasādā kho tvaṃ, ānanda, vadesi, ñāṇameva hettha, ānanda, tathāgatassa. Natthi imasmiṃ bhikkhusaṅghe ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā.

Imesañhi, ānanda, pañcannaṃ bhikkhusatānaṃ yo pacchimako bhikkhu, so sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.

§ dn16:6.7

English

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.

Pāli

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

§ dn16:6.8

English

36. Fully Quenched

Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Then Venerable Ānanda said to Venerable Anuruddha,
“Honorable Anuruddha, has the Buddha become fully quenched?”
“No, Reverend Ānanda. He has entered the cessation of perception and feeling.”

Pāli

36. Parinibbutakathā

Atha kho bhagavā paṭhamam jhānam samāpajji, paṭhamajjhānā vuṭṭhahitvā dutiyam jhānam samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji, tatiyajjhānā vuṭṭhahitvā catuttham jhānam samāpajji, catutthajjhānā vuṭṭhahitvā ākāsañācāyatanaṃ samāpajji, ākāsañācāyatanasamāpattiyā vuṭṭhahitvā viññāṇañcāyatanaṃ samāpajji, viññāṇañcāyatanasamāpattiyā vuṭṭhahitvā ākiñcaññāyatanaṃ samāpajji, ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanaṃ samāpajji, nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā saññāvedayitanirodham samāpajji.

Atha kho āyasmā ānando āyasmantaṃ anuruddham etadavoca:

“parinibbuto, bhante anuruddha, bhagavā”ti.
“Nāvuso ānanda, bhagavā parinibbuto, saññāvedayitanirodham samāpanno”ti.

§ dn16:6.9

English

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.

Pāli

Atha kho bhagavā saññāvedayitanirodhasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanaṃ samāpajji, nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā ākiñcaññāyatanaṃ samāpajji, ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā viññāṇañcāyatanaṃ samāpajji, viññāṇañcāyatanasamāpattiyā vuṭṭhahitvā ākāsañācāyatanaṃ samāpajji, ākāsañācāyatanasamāpattiyā vuṭṭhahitvā catuttham jhānam samāpajji, catutthajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji, tatiyajjhānā vuṭṭhahitvā dutiyam jhānam samāpajji, dutiyajjhānā vuṭṭhahitvā paṭhamam jhānam samāpajji, paṭhamajjhānā vuṭṭhahitvā dutiyam jhānam samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji, tatiyajjhānā vuṭṭhahitvā catuttham jhānam samāpajji, catutthajjhānā vuṭṭhahitvā samanantarā bhagavā parinibbāyi.

§ dn16:6.10

English

When the Buddha was fully quenched, along with the full extinguishment there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.
When the Buddha was fully quenched, the divinity Sahampati spoke this verse:

"All creatures in this world
must lay down this bag of bones.
For even a Teacher such as this,
unrivalled in the world,
the Realized One, attained to power,
the Buddha was fully quenched."

When the Buddha was fully quenched, Sakka, lord of gods, spoke this verse:

"Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their settling is blissful."

When the Buddha was fully quenched, Venerable Anuruddha spoke this verse:

"There was no more breathing
for the unaffected 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 was fully quenched, Venerable Ānanda spoke this verse:

"Then there was terror!

Then they had goosebumps!

When the Buddha, endowed with all fine qualities,
became fully quenched."

When the Buddha was fully quenched, some of the mendicants there who were not free of desire, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented: "Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!"

But the mendicants who were free of desire endured, mindful and aware, thinking,

"Conditions are impermanent. How could it possibly be otherwise?"

Pāli

Parinibbute bhagavati saha parinibbānā mahābhūmicālo ahosi bhiṃsanako salomahaṃso. Devadundubhiyo ca phalīṃsu.

Parinibbute bhagavati saha parinibbānā brahmāsahampati imaṃ gāthaṃ abhāsi:

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

Parinibbute bhagavati saha parinibbānā sakko devānamindo imaṃ gāthaṃ 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 ajjhavāsaya;

Pajjotasseva nibbānaṃ,

vimokkho cetaso ahū"ti.

Parinibbute bhagavati saha parinibbānā āyasmā ānando imaṃ gāthaṃ abhāsi:

"Tadāsi yaṃ bhiṃsanakaṃ,

tadāsi lomahaṃsanaṃ;

Sabbākāravārūpete,

sambuddhe parinibbute"ti.

Parinibbute bhagavati ye te tattha bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti vivaṭṭanti, "atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito"ti.

Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsenti:

"aniccā saṅkhārā, taṃ kutettha labbhā"ti.

§ dn16:6.11

English

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 wear out should not wear out?

The deities are complaining."

"But sir, what kind of deities are you thinking of?"

"There are, Ānanda, deities—both in space and on the earth—who are aware 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 quenched! Too soon the Holy One has become fully quenched!

Too soon the Eye of the World has vanished!'

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.

Pāli

Atha kho āyasmā anuruddho bhikkhū āmantesi:

"alaṃ, āvuso, mā socittha mā paridevittha.

Nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātaṃ:

'sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo'.

Taṃ kutettha, āvuso, labbhā. 'Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjī'ti, netaṃ thānaṃ vijjati.

Devatā, āvuso, ujjhāyanti"ti.

"Kathaṃbhūtā pana, bhante, āyasmā anuruddho devatā manasi karotī"ti?

"Santāvuso ānanda, devatā ākāse pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti:

'atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito'ti.

Santāvuso ānanda, devatā pathaviyā pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti:

'atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito'ti.

Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāsenti:

'aniccā saṅkhārā, taṃ kutettha labbhā'"ti.

Atha kho āyasmā ca anuruddho āyasmā ca ānando taṃ rattāvasesaṃ dhammiyā kathāya vītināmesuṃ.

English

Then Anuruddha said to Ānanda,

"Go, Ānanda, into Kusinārā and inform the Mallas:

'Vāseṭṭhas, the Buddha has become fully quenched.

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 town hall still on the same business.

Ānanda went up to them, and announced,

"Vāseṭṭhas, the Buddha has become fully quenched.

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 quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!"

Pāli

Atha kho āyasmā anuruddho āyasmantaṃ ānandaṃ āmantesi:

"gacchāvuso ānanda, kusiṇārāṃ pavasitvā kosiṇārakānaṃ mallānaṃ ārocehi:

'parinibbuto, vāseṭṭhā, bhagavā,

yassadāni kālaṃ maññathā'"ti.

"Evaṃ, bhante"ti kho āyasmā ānando āyasmato anuruddhassa paṭissutvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya attadutiyo kusiṇārāṃ pāvisi.

Tena kho pana samayena kosiṇārakā mallā sandhāgāre sannipatitā honti teneva karaṇīyena.

Atha kho āyasmā ānando yena kosiṇārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamitvā kosiṇārakānaṃ mallānaṃ ārocesi:

"parinibbuto, vāseṭṭhā, bhagavā,

yassadāni kālaṃ maññathā'"ti.

Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkkhasamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti:

"atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito"ti.

English

37. The Rites of Venerating the Buddha's Corpse

Then the Mallas ordered their men,

"So then, lads, collect fragrances and garlands, and all the musical instruments in Kusinārā."

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.

Pāli

37. Buddhasaṇṇapūjā

Atha kho kosiṇārakā mallā purise āṇāpesuṃ:

"tena hi, bhaṇe, kusiṇārāyaṃ gandhamālaṇca sabbaṇca tālāvacaraṃ sannipātethā'"ti.

Atha kho kosinārakā mallā gandhamālañca sabbañca tāḷāvacaraṃ pañca ca dussayugasatāni ādāya yena upavattanaṃ mallānaṃ sālavanaṃ, yena bhagavato sarīraṃ tenupasaṅkamimsu; upasaṅkamitvā 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 jhāpessāmā”ti.

Atha kho kosinārakā mallā bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāle paṭiyādentā dutiyampi divasaṃ vītināmesuṃ, tatiyampi divasaṃ vītināmesuṃ, catutthampi divasaṃ vītināmesuṃ, pañcamampi divasaṃ vītināmesuṃ, chaṭṭhampi divasaṃ vītināmesuṃ.

§ dn16:6.14

English

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, Honorable Anuruddha, what is the reason why these eight Mallian chiefs are unable to lift the Buddha’s corpse?”

“Vāseṭṭhas, you have one plan, but the deities have a different one.”

Pāli

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 jhāpessāmā”ti.

Tena kho pana samayena aṭṭha mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā:

“mayaṃ bhagavato sarīraṃ uccāressāmā”ti na sakkonti uccāretuṃ.

Atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocuṃ:

“ko nu kho, bhante anuruddha, hetu ko paccayo, yenime aṭṭha mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā:

‘mayaṃ bhagavato sarīraṃ uccāressāmā’ti na sakkonti uccāretuṃ”ti?

“Aññathā kho, vāseṭṭhā, tumhākaṃ adhippāyo, aññathā devatānaṃ adhippāyo”ti.

§ dn16:6.15

English

“But sir, what is the deities’ plan?”

“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 Coronation.”

“Sir, let it be as the deities plan.”

Pāli

“Kathaṃ pana, bhante, devatānaṃ adhippāyo”ti?

“Tumhākaṃ kho, vāseṭṭhā, adhippāyo:

‘mayaṃ bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā

pūjentā dakkhiṇena dakkhiṇaṃ nagarassa haritvā bāhirena bāhiraṃ dakkhiṇato nagarassa bhagavato sarīraṃ jhāpessāma'ti;

devatānaṃ kho, vāseṭṭhā, adhippāyo:

'mayaṃ 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.

§ dn16:6.16

English

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 Coronation.

Pāli

Tena kho pana samayena kusinārā yāva sandhisamalasaṅkaṭṭirā jaṇṇumattena odhinā mandāravapupphehi santhatā hoti.

Atha kho devatā ca kosinārakā ca mallā bhagavato sarīraṃ dibbehi ca mānusakehi ca naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā uttarena uttaraṃ nagarassa haritvā uttarena dvārena nagaraṃ pavesetvā majjhena majjhaṃ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ ettha ca bhagavato sarīraṃ nikkhipiṃsu.

§ dn16:6.17

English

Then the Mallas said to Ānanda,

"Honorable Ānanda, 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 casket filled with oil and close it up with another casket. Then, having built a funeral pyre out of all kinds of aromatics, 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."

Pāli

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 pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā rañño cakkavattissa sarīraṃ jhāpenti.

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.

§ dn16:6.18

English

Then the Mallas ordered their men,

“So then, lads, collect uncarded cotton.”

So the Mallas wrapped the Buddha’s corpse,

and placed it in an iron casket filled with oil. Then, having built a funeral pyre out of all kinds of aromatics, they lifted the corpse on to the pyre.

Pāli

Atha kho kosinārakā mallā purise āṇāpesuṃ:

“tena hi, bhaṇe, mallānaṃ vihatāṃ kappāsaṃ sannipātethā”ti.

Atha kho kosinārakā mallā bhagavato sarīraṃ ahatena vatthena veṭhetvā vihatena kappāsena veṭhesuṃ, vihatena kappāsena 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.

§ dn16:6.19

English

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 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?”

“Yes, reverend. Seven days ago the ascetic Gotama was fully quenched.

From there I picked up this Flame Tree flower.”

Some of the mendicants there who were not free of desire, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

“Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!”

But the mendicants who were free of desire endured, mindful and aware, thinking,

“Conditions are impermanent. How could it possibly be otherwise?”

Pāli

38. Mahākassapattheravatthu

Tena kho pana samayena āyasmā mahākassapo pāvāya kusināraṃ addhānamaggappaṭipanno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi.

Atha kho āyasmā mahākassapo maggā okkamma aññatarasmiṃ rukkhamūle nisīdi.

Tena kho pana samayena aññataro ājīvako kusinārāya mandāravapupphaṃ gahetvā pāvaṃ addhānamaggappaṭipanno hoti.

Addasā kho āyasmā mahākassapo taṃ ājīvakaṃ dūratova āgacchantāṃ, disvā taṃ ājīvakaṃ etadavoca:

“apāvuso, amhākaṃ satthāraṃ jānāsī”ti?

“Āmāvuso, jānāmi, ajja sattāhapaṇinibbuto samaṇo gotamo.

Tato me idaṃ mandāravapupphaṃ gahitaṃ”ti.

Tattha ye te bhikkhū avītarāgā appekacce bāhā paggayha kanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti:

“atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti.

Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsenti:

“aniccā saṅkhārā, taṃ kutettha labbhā”ti.

§ dn16:6.20

English

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. And we are harried: ‘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 wear out should not wear out, even the Realized One’s body?”

Pāli

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 kappatī’ti.

Idāni pana mayaṃ yaṃ icchissāma, taṃ karissāma, yaṃ na icchissāma, na taṃ karissāmā”ti.

Atha kho āyasmā mahākassapo bhikkhū āmantesi:

“alaṃ, āvuso, mā socittha, mā paridevittha.

Nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātāṃ:

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’.

Taṃ kutettha, āvuso, labbhā. ‘Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ tathāgatassāpi sarīraṃ mā palujjī’ti, netāṃ tṭhānaṃ vijjatī”ti.

§ dn16:6.21

English

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 chiefs are unable to light the Buddha’s funeral pyre?”

“Vāseṭṭhas, the deities have a different plan.”

“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 five hundred mendicants.

The Buddha’s funeral pyre shall not burn until he bows with his head to the Buddha’s feet.”

“Sir, let it be as the deities plan.”

Pāli

Tena kho pana samayena cattāro mallapāmomkhā sīsaṃnhātā ahatāni vatthāni nivatthā:

“mayaṃ bhagavato citakaṃ ālīpessāmā”ti na sakkonti ālīpetuṃ.

Atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocum:

“ko nu kho, bhante anuruddha, hetu ko paccayo, yenime cattāro mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā:

‘mayaṃ bhagavato citakaṃ ālīpessāmā’ti na sakkonti ālīmpetun”ti?

“Aññathā kho, vāsetṭhā, devatānaṃ adhippāyo”ti.

“Kathaṃ pana, bhante, devatānaṃ adhippāyo”ti?

“Devatānaṃ kho, vāsetṭhā, adhippāyo:

‘ayaṃ āyasmā mahākassapo pāvāya kusināraṃ addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi.

Na tāva bhagavato citako pajjalissati, yāvāyasmā mahākassapo bhagavato pāde sirasā na vandissati””ti.

“Yathā, bhante, devatānaṃ adhippāyo, tathā hotū”ti.

§ dn16:6.22

English

Then Venerable Mahākassapa arrived at the Mallian shrine named Coronation 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.

Pāli

Atha kho āyasmā mahākassapo yena kusinārā makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ, yena bhagavato citako tenupasaṅkami; upasaṅkamitvā ekaṃsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā bhagavato pāde sirasā vandi.

Tānipi kho pañcabhikkhusatāni ekaṃsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā bhagavato pāde sirasā vandimṃsu.

Vandite ca pañāyasmatā mahākassapena tehi ca pañcahi bhikkhusatehi sayameva bhagavato citako pajjali.

§ dn16:6.23

English

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.

Then the Mallas made a cage of spears for the Buddha’s relics in the town 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.

Pāli

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

sarīrāneva avasissimṃsu.

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 avasissimū.

Tesaṇca pañcannaṃ dussayugasatānaṃ dveva dussāni na ḍayhimū yaṇca sabbaabbhantarimaṃ yaṇca bāhiraṃ.

Daḍḍhe ca kho pana bhagavato sarīre antalikkhā udakadhārā pātubhavitvā bhagavato citakaṃ nibbāpesi.
Udakasālatopi abbhunnamitvā bhagavato citakaṃ nibbāpesi.

Kosinārakāpi mallā sabbagandhodakena bhagavato citakaṃ nibbāpesuṃ.

Atha kho kosinārakā mallā bhagavato sarīraṇi sattāhaṃ sandhāgāre sattipaṇjaraṃ karitvā dhanupākāraṃ parikkhipāpetvā naccehi gīthehi vādīthehi mālehi gandhehi sakkariṃsu garuṃ kariṃsu mānesuṃ pūjesuṃ.

§ dn16:6.24

English

39. Distributing the Relics

King Ajātasattu of Magadha, son of the princess of Videha, heard that the Buddha had become fully quenched 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 quenched 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 quenched 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 Bulis of Allakappa also heard

that the Buddha had become fully quenched 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 Koliyans of Rāmagāma also heard

that the Buddha had become fully quenched 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 brahmin of Veṭṭhadīpa also heard

that the Buddha had become fully quenched 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 quenched 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."

Pāli

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 ñātiseṭṭho, 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 dūtaṃ pāhesuṃ:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmā”ti.

Assosi kho veṭṭhadīpako brāhmaṇo:

“bhagavā kira kusinārāyaṃ parinibbuto”ti.

Atha kho veṭṭhadīpako brāhmaṇo kosinārakānaṃ mallānaṃ dūtaṃ pāhesi:

“bhagavāpi khattiyo ahampismi brāhmaṇo, ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ, ahampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmī”ti.

Assosuṃ kho pāveyyakā mallā:

“bhagavā kira kusinārāyaṃ parinibbuto”ti.

Atha kho pāveyyakā mallā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmā”ti.

§ dn16:6.25

English

When they had spoken, the Mallas of Kusinārā said to those various groups:

“The Buddha was fully quenched in our village district. We will not give away a share of his relics.”

Then Doṇa the brahmin said to those various groups:

“Hear, worthy 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 individual’s relics.

Let us make eight portions, worthy sirs,
rejoicing in unity and harmony.

Let there be monuments far and wide,
so many folk may gain faith in the Clear-eyed One!”

“Well then, brahmin, you yourself should fairly divide the Buddha’s relics in eight portions.”

“Yes, worthy sirs,” replied Doṇa to those various groups. He divided the relics as asked and said to them,

“Worthy 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.

Pāli

Evaṃ vutte, kosinārakā mallā te saṅghe gaṇe etadavocuṃ:
“bhagavā amhākaṃ gāmakkhette parinibbuto, na mayaṃ dassāma bhagavato sarīrānaṃ bhāgaṃ”ti.
Evaṃ vutte, doṇo brāhmaṇo te saṅghe gaṇe etadavoca:
“Suṇantu bhonto mama ekavācaṃ,
Amhāka buddho ahu khantivādo;
Na hi sādhu yaṃ uttamapuggalassa,
Sarīrabhāge siyā sampahāro.
Sabbeva bhonto sahitā samaggā,
Sammodamānā karomaṭṭhabhāge;
Vitthārikā hontu disāsu thūpā,
Bahū janā cakkhumato pasannā”ti.
“Tena hi, brāhmaṇa, tvaññeva bhagavato sarīrāni aṭṭhadhā samaṃ savibhattaṃ vibhajāhī”ti.
“Evaṃ, bho”ti kho doṇo brāhmaṇo tesaṃ saṅghānaṃ gaṇānaṃ paṭissutvā bhagavato sarīrāni aṭṭhadhā samaṃ
suvibhattaṃ vibhajitvā te saṅghe gaṇe etadavoca:
“imaṃ me bhonto tumbaṃ dadantu ahampi tumbassa thūpañca mahañca karissāmī”ti.
Adaṃsu kho te doṇassa brāhmaṇassa tumbaṃ.

§ dn16:6.26

English

The Moriyas of Pippalivana heard
that the Buddha had become fully quenched 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.

Pāli

Assosuṃ kho pippalivaniyā moriyā:
“bhagavā kira kusinārāyaṃ parinibbuto”ti.
Atha kho pippalivaniyā moriyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ:
“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.

§ dn16:6.27

English

40. Venerating the Relics
Then King Ajātasattu of Magadha,
the Licchavis of Vesālī,
the Sakyans of Kapilavatthu,
the Bulis of Allakappa,
the Koliyans of Rāmagāma,
the brahmin of Veṭṭhadīpa,
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 the old days.

Pāli

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.
Doṇopī brāhmaṇo tumbassa thūpañca mahañca akāsi.
Pippalivaniyāpi moriyā pippalivane aṅgārānaṃ thūpañca mahañca akaṃsu.
Iti aṭṭha sarīrathūpā navamo tumbathūpo dasamo aṅgārathūpo.
Evametaṃ bhūtapubbanti.

§ dn16:6.28

English

There were eight shares of the Clear-eyed One's relics.
Seven were worshiped in the Black Plum Tree Land.
But one share of the most excellent of men
was worshiped in Rāmagāma by a dragon king.
One tooth is venerated by the gods of the Third Heaven,
and one is worshiped in the city of Gandhāra;
another one in the realm of the Kālīṅga King,
and one is worshiped by a dragon king.
Through their glory this rich earth
is adorned with the best of offerings.
Thus the Clear-eyed One's corpse
is well honored by the honorable.
It's venerated by lords of gods, dragons, and fairies;
and likewise venerated by the finest lords of men.
Honor it with cupped 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.

Pāli

Aṭṭhadoṇaṃ cakkhumato sarīraṃ,
Sattadoṇaṃ jambudīpe mahenti;
Ekañca doṇaṃ purisavaruttamassa,
Rāmagāme nāgarājā maheti.
Ekāhi dāṭhā tidivehi pūjitā,
Ekā pana gandhārapure mahīyati;
Kālīṅgarañño vijite punekaṃ,

Ekam̐ pana nāgarājā maheti.
Tasseva tejena ayaṃ vasundharā,
Āyāgasetṭhehi mahī alaṅkatā;
Evaṃ imaṃ cakkhumato sarīraṃ,
Susakkataṃ sakkatasakkatehi.
Devindanāgindanarindapūjito,
Manussindasetṭhehi tatheva pūjito;
Taṃ vandatha pañjalikā labhitvā,
Buddho have kappasatehi dullabhoti.
Cattālīsa samā dantā,
kesā lomā ca sabbaso;
Devā hariṃsu ekekaṃ,
cakkavāḷaparamparāti.
Mahāparinibbānasuttaṃ niṭṭhitaṃ tatiyaṃ.

25 · Sources and further research

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